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The Greater Bundahišn.

THESIS

for the degree of

Doctor of Philosophy

presented by

Harold Walter BAILEY

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INTRODUCTION.

I. The task which I set myself when I undertook to study the text of the Greater Bundahišn was at that time by no means clear either in its difficulty or its extent. Nor could I then know to what degree the increased knowledge of Iranian, in particular, of Middle Iranian, the period from about 300 B.C. to 900 A.D., had made understanding of this text possible.

Iranian studies attained to a new birth when in 1904 the results of archaeological expeditions to Central Asia were first made known. By these discoveries of MSS (1) the difficulties of reading Pahlavi were at once lightened. It was certain that if the vocabulary of Western Persia of Sasanian times were fully known, the Zoroastrian Pahlavi (2) texts could no longer hide their secrets under the cursive alphabet which had hindered the progress of earlier scholars. Not only the Western dialects but also the recently recovered Sogdian and Saka have naturally enriched our knowledge of the Middle Iranian vocabulary. But the lack of complete indexes of the words of these two dialects still renders their use difficult. For Saka, besides the published indexes (of which the most important has only just appeared in Sten Konow's Saka Studies) I made my own index of all the unindexed Saka so far published. For Sogdian there has been the grammar of Buddhist Sogdian by R. Gauthiot, besides which I have had some indexed material

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1. Reichelt, Iranisch, has a valuable sketch of the development of Iranian studies to 1927.

2. It is convenient to confine the name Pahlavī to the language of Zoroastrian books.

of my own. Reichelt's promised glossary of Buddhist Sogdian has not yet appeared. The few Manichean Sogdian texts so far published (by F.W.K. Müller and Waldschmidt-Lentz) have yielded interesting words. For the Christian Sogdian there is the index in F.W.K.Müller's Soghdische Texte I.

The vocabulary of Sasanian times is therefore becoming constantly better known.

An important publication has just reached me in May Kaj Barr's edition of the fragmentary pages of the Pahlavi Psalter. Its importance lies in the clear alphabet employed which helps to the solution of many problems in connection with the Aramaic words in the more cursive Pahlavi. The vocabulary has a large number of words of interest.

Yet with all this help, so unexpectedly provided, there remain many ἅπαξ λεγόμενα in the Greater Bundahišn, so far at least as my own indexes, based on the reading of Pahlavi texts, and the indexes published in Artāy Vīrāz Nāmak, Nyberg's Glossar, the Frahang i Pahlavīk, and the Pāzand of Mēnōk i Xrat and Škand-gumānīk Vičār, and the like, extend.

Many passages are still to be found which are not at present explicable, whether from the occurrence of unknown words or

because of possible textual corruptions. There is indeed no lack of corruption in the MSS as a glance at the adnotatio critica will show. When, as is sometimes the case, only one MS has preserved a particular passage, these corruptions may at times defy emendation. Yet it must be admitted that the larger number of obscurities and difficulties are due to nomina propria.

To overcome the difficulty of the ἅπαξ λεγόμενα there was, in the absence of a critical Pahlavi Dictionary, which indeed cannot yet be hoped for, only the one course of extending one's reading of Pahlavi texts as widely as possible, which inevitably meant also transcribing the passages. In this way many a difficult passage has received light from the Dēnkart, the Pahlavi Rivāyat, the Dātastān i Dēnīk, the Kārnāmak, the Aβiyātkār i Zarērān, the Pahlavi Commentary on the Avesta, the Mēnōk i Xrat, the Artāy Vīrāz Nāmak, the Žāmāsp-nāmak and the like. Yet here, too, the difficulties were equally great since on almost every page a word which defied immediate reading was met. At times a word has occupied my thoughts for over two years before a solution could be found as, for example, kēβūt ; and aβyōxt baffled me for over a year. But how easy once the word is discovered! The study of Pahlavi is no longer served, as it was once deemed to be, by a mech-¢anical transfer of a written sign without comprehension into the written sign of another alphabet. Each word must be

linguistically interpreted. In this task the excellent edition of the Frah. Pahl. by H. Junker and the invaluable Hilfsbuch des Pehlevi of H. S. Nyberg have been of the greatest assistance, although, as the following pages will show in the notes to Chapters I and III, I find it necessary to differ in many cases from Nyberg's interpretation.

A final translation of the Greater Bundahišn cannot yet be made. Much preliminary work in the large and increasing sphere of Iranian studies, peculiarly complex by reason of Iranian connexions with Indian things and especially the contact with Mesopotamia through the centuries, and also by the part played by Iran in religious history, has still to be done and will probably not be accomplished before the whole of the extant Manichean texts are published.

The work here offered should therefore be regarded as a 'Prolegomenon' which it is hoped may later be brought nearer to completion.

II. THE PROBLEM.

The Bundahišn' by its contents is one of the more important Zoroastrian compositions. It has been preserved in two recensions, which became accessible to Europe at widely different periods.

(1) The shorter recension (referred to below as Indicus) was translated into French by Anquetil du Perron 1771 (Zend-Avesta II 343-422), into German by F. Windischmann 1863, and by F. Justi 1868, into English by

West (SBE V., 1880).

From the date of the latest of these translations - 1880 - it will be at once understood that many passages necessarily remained obscure. At that time Pahlavi was little known.

(2) The longer recension (the Greater Bundahišn) was made generally accessible only in 1908 by a facsimile of a MS in Bombay : The Bûndahisn , edited by the late Ervad Tahmuras Dinshaji Anklesaria, Bombay 1908. Before that time portions had been sent in copy to West (see SBE V. XXXII) and a complete copy to Darmesteter who used it in his Zend-Avesta.

The importance of this longer recension was recognised from the first. West incorporated part in his translation of the Bundahišn. But neither West nor Darmesteter gave the text nor a transliteration. The accuracy of their translations could therefore not be controlled. Blochet subsequently published a few short pieces in RHR 31 (1895) and 32 (1895). The variant readings are important.

A more scientific treatment of the Pahlavi language had been initiated last century notably by C. Salemann and H. Hübschmann. But the Central Asian discoveries have transformed the whole problem. The text of the Greater Bundahišn has inevitably been drawn into this circle of renewed interest. Bartholomae, A. Götze, H.H.Schaeder, G. Messina, E. Herzfeld,

J. Markwart but before all H. S. Nyberg have contributed to the reading and understanding of portions of the text. Schaeder has transcribed certain passages with translation in Studien 214f. Nyberg translated the first and third chapters with transliteration in the Journal Asiatique 1929 and 1931, and incorporated a critical text of Chapter I in his Hilfsbuch des Pehlevi with full glossary. Götze translated Chapter 28 in Zll 2. 60f, 167f. Short passages and single lines are discussed by other writers. Herzfeld in AMI. I.f. and Markwart, especially in Šahr. Ērān. have largely contributed to the understanding of the geography of the Bundahišn.

About two thirds of the Greater Bundahišn has not before been transcribed linguistically, that is, in the sense that every word is read and justified by comparative study. Justi's transcription of the shorter recension is in the old mechanical style which was less satisfactory than the original itself.

From all the more recent work I have received help. It will, however, be noticed that in the notes given below criticisms of other translations are as few as possible. The reasons of this are that firstly it is of no value to criticise views which even elementary knowledge must now reject, hence no criticism of West's or Justi's translations will be found, secondly criticism of views of more recent translators is confined to the more important cases, since

other readings are evident of themselves when once the explanation has been found. It is in difficult cases where doubt is still possible that criticism is offered with a view to justifying a divergent reading. In many cases the translators were faced with ἅπαξ λεγόμενα which more extensive reading in Pahlavi would have overcome. Examples of this could easily be multiplied. Herein indeed lies the great difficulty of Pahlavi studies! We still lack the necessary tools of research.

III. THE TEXT.

The task which has been essayed is that of determining the text of the Greater Bundahišn. It leaves on one side for future study the detailed treatment of the shorter recension. For a full study of the relations of the two texts only an edition with both texts side by side in parallel columns could suffice. Yet since the shorter recension is necessary to reconstruct the text it has been used throughout in a complete transcription based upon Justi's edition. It is hoped that later it may be possible to carry this part of the work further by a fresh treatment of the shorter Recension. For the present task Justi's edition has been accepted, with recourse at times to K20. West has given SBE V XXVII f. a list of the MSS available to him.

(It may be noted, though admittedly of little importance, that a copy of the Resurrection chapter of the shorter

recension is incorporated in the Žāmāsp-nāmak).

For the Greater Bundahišn there is the following available material

(1) facsimile of TD_2

published by Anklesaria. Date 975 A.Y.

(2) Variant readings of DH (Anklesaria loc. cit.)

(3) Blochet in RHR. 1895.

GrB 16.13 - 25.5

GrB 33.12 - 39.11

GrB 47.6 - 49.14

GrB 68.13 - 71.11

GrB 189.3 - 196.5

(4) Darmesteter variant readings ZA II 305 f.

and ZA 398-402.

(5) West SBE V 105 f. variant readings of TD in transcription.

TD_1 (Anklesaria loc. cit. VII) is not available yet. The two copies which were in the possession of Darmesteter are probably still in France but inquiries have not yet proved successful.

Essentially therefore I am dependent upon TD_2 and DH and the shorter recension. Happily this usually suffices to give a good text.

IV. THE TRANSCRIBED TEXT AND COMMENTARY.

(1) In the transcribed text certain marks are used:

(a) Words written in the Avestan alphabet (the so-called Pāzand) are doubly underscored

ašārad

(b) A single underscoring, e.g. kē, indicates that the word is not attested in texts of the GrBd (TD_2 and DH) but is introduced either from the Ind Bd or without MS authority as an emendation. The adnotatio critica states when it is given in the Ind.

(c) Asterisks. In default of further symbols, the asterisk has to serve in three functions, to indicate

(1) doubtful reading

(2) emended reading

(3) unemended corrupt reading

(2) The notes are intended

(a) to justify the reading, hence mainly linguistic, only important points are touched upon,—much material for the study of religion is left unexploited, —

or (b) to justify the translation by adducing Avestan parallels, with the additional purpose of indicating the sources in the extant Avesta.

Considerations of space and expense have resulted in the reduction of notes from 174f.

My articles in JRAS and BSOS are necessary complements of the notes here.

The treatment of words in Nyberg's Glossar is assumed for all cases not discussed in the notes.

Before certain chapters longer introductory notes have sometimes been added to illustrate the whole chapter. It has, however, been necessary to limit these as far as possible. For Chapters I and III there are the elaborate discussions of Nyberg JA 1931.

(3) A Textual apparatus will enable the extent of Textual variation and corruption to be tested. The following symbols will be found :

Ind., Ind B. The shorter recension in Justi's edition

TD_2 DH	as above
GrB	the longer recension
DST	Darmesteter, as above
Blochet	as above
M6	the Munich MS (West SBE V XXIX)
K 20	the Copenhagen MS, now available in a new facsimile (Codices Avestici et Pahlavici Bibliothecae Universitatis Hafnensis Vol. I)
Pāz	Pāzand in Antia Pāzand Texts

(4) Transliteration.

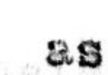
The problem of the transliteration of Pahlavi is still discussed. Two systems have claim to be considered.

(a) Transcription according to the historical (original)

value of the letter in the Aramaic alphabet :

 is read dāt

(But dāt does not require that the t should be pronounced as a tenuis. Rather it is so to be expressed that "-t is pronounced δ in the Sasanian period.")

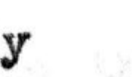
The actual Aramaic symbols are transcribed as far as possible, with certain concessions as β or v ;  as δ occasionally.

(b) Phonetic transcription of Sasanian pronunciation.

It is as if one transcribed Russian zboxôkb by zvanok.

It is attractive for one approaching Pahlavi from N Persian, less so for one approaching Pahlavi from Old Persian. In this monograph the first system has been adopted, and will be recognisable without difficulty. Both transcriptions are given, e.g., by Junker in the Frah. Pahl.

(5) Aramaic masks.

The scribes constantly interchange the Aramaic and the Iranian word. They were of equal phonetic value to the writers, as indicated by  used (1) according to the Aramaic meaning KTR 'to remain' as mānēt 'he remains' but also (2) as mānēt 'he resembles'. Similarly  ham 'I am' may replace ham 'together'. At times it is even the case that the Iranian words are only graphically,

not phonetically, alike, as 𐬨𐬀𐬱𐬌𐬭𐬌𐬵 hv'pryh = xvāparīh with ā but 𐬀𐬱𐬌 'pr = apar with ă.

(6) The MSS are of no critical value for the presence or absence of 𐬌 (y) or 𐬯 (v) between words. Their omission from the transcribed text has not been indicated in the textual notes but their insertion is shown, as for other words, by underscoring.

Certain words are so frequently confused that they are to be considered almost as interchangeable. Such are for example,

𐬤𐬀	LA nē	𐬭𐬀𐬎	rāð
𐬨𐬎𐬌	BRH pus	𐬚𐬎𐬨	būm
𐬎𐬀𐬨	YVM rōč	𐬀𐬤𐬀	ēn ZNH
𐬚𐬁	BRA bē	𐬚𐬎	bun

(7) The Ind B is at times inferior in its misuse of the Aramaic Masks, e.g.:

GrB 𐬀𐬯𐬭 61.13; 62.3 aβr Ind B 𐬀𐬯

GrB 𐬯𐬀𐬭𐬀 'branch' 66.4 Ind.B. 𐬯𐬀

and Ind B has -𐬌𐬯passim for GrB.-𐬌𐬭api-š (u-š).

(8) Translation.

The translation is to be regarded as of but secondary importance. It follows the text closely. It is probable that this literalness has at times resulted in obscurity.

The asterisks denote uncertainty either as to the words or as to the meanings.

IV. THE BOOK.

(1) Title.

The title adopted here - Bundahišn - accords well with the evident desire of the author to trace all things from their origin. Its use as a title is attested though how easily is not certain.

It has, however, been urged, as by Anklesaria loc. cit. Introd. XX and XXXVI, that the title is zand-ākāsīh, a view held also by Markwart, Schaeder, Nyberg, though Cristensen expressed doubts (Codices avest. p.14), on the strength of the first line of the text, see on 2.7. Nyberg's arguments are given JA 1929. I 260, but his interpretation of 𐬌𐬎 as im 'this' is quite unacceptable.

As indicated in the notes to the passage (2. 7.), it is better to recognise in the Zand-ākāsīh either (1) a general indefinite reference to the Commentaries on the Avestan Texts, corresponding to the oft cited Dēn or (2) a book called Zand-ākāsīh, now lost, composed of such commentaries.

In opposition to Nyberg's view of 𐬌𐬎𐬎, it is rather to be considered that 𐬌𐬎 ān 'that' excludes Zand-ākāsīh as a title of the present text.

The reading offered in the transcribed text hač ān zand-ākāsīh is admittedly a conflation of the readings of GrB and IndB. If it is rejected, either ān zand-ākāsīh or hač zand-ākāsīh can be read, but either reading excludes this word zand-ākāsīh as a title of this text.

(2) The Author.

(a) Name.

The author's name is not known, but in 237.10 he states his relationship to the family of Manuščihr by saying that his mother was daughter of Frāh-māh of that family. Had his father been of the same family,it would seem likely that he would have named him rather than his mother. An allusion to this same genealogy is contained also in GrB 95.12, Manuščihr i amāk nyāk. The Ind. B. has neither passage. These references suit the frequent passages in which the author uses "I", see 8.3.

(b) home

The author's interest in Pārs possibly means that his home was there. So he speaks of Pārs and the Apursēn (Apārsēn) mountains, of the Čimkān mountain S.W. of Fīrūzābād as the place of the Var of Yam (119.1), of the city Kāzarōn (217.5), and of the Maγupatān (Mōbaδān) of Pārs (235.6)

(c) date

The author was contemporary of Zātspram (237.15). Hence he was of the Ninth century A.D. The arguments from style naturally do not require an earlier date than Zātspram and Manuščihr (as West urged SBE V XLVII), since the Bundahišn

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Footnote (1) Anklesaria Introd. XXXIV translates 237f differently but hardly convincingly.

(2) on the date of Cap. 36 see below.

is largely compilation, not an epitome in the style of Zātspram's [illegible]. It is far closer to the sources.

Indefinite references occur:

Tāčīkān	128. 1
*Sāsakān	127.14
nūn-ič	125.3
im rōč	79. 6

The synchronism in GrB 114.13f. implies a date between the fourth and fifth intercalations after the intercalation in the time of Yazdkirt i Šāhpuhrakān 399-420 A.D. (as stated by Al-Bērūnī Chronol. Text p. 54 ed. Sachan). Hence 480 - 600 years after about 400 A.D. We know that Zātspram was alive in 881 A.D. when his brother Manuščihr was in correspondence with him. According to Al-Bērūnī actual intercalation and shifting of the five epagomenal days had ceased with the Sasanian kingdom. But as the GrB shows a regulated calendar (vīhēzakīk) was still known and used.

(3) Sources.

The author usually cites the sources of his information.

(1)	dēn	passim
(2)	apastāk	94. 1
(3)	mātiyān i razm	28.5, 71.10
(4)	aβiyātkārīhā i šahrīhā	80.1.
(5)	nipišt	225.2

Unwritten sources :

(6) gōβēnd 220.10 , martōmān gōβēnd 93.6.

(7) dastaβarān 146.4 ; 148.11

Possibly a commentator

(8) Mēδōk ...(?) 95. 7.

In 214.12 the dēn i māzdēsnān ut zand are mentioned and the dēn is replaced by apastāk in the succeeding sentences. The date of this passage is however not certain.

Under Dēn is to be understood the religious literature of Sasanian times, so that Apastāk is simply a more definite reference to the Dēn. That this Dēn could contain late (Sasanian) material we know from the Dēnkart summary of the Nasks.

The name aβastāγ is used by early Syriac (Christian) writers. Mānī mentions the books of the followers of Zarades (C. Schmidt and H.J.Polotsky Ein Mani-Fund in Agypten p.57) as read in his days, and the ~~νους~~ νόμος of the Μαγουσαῖοι (ibid.p 27).

Many quotations of Dēn in the Bundahišn are word for word translations of extant Avestan passages (see on 55.6; 63.10; 66.15). The accuracy of these passages suggest that non-extant Avestan texts were probably translated in an equally literal way.

For a large part of the Bundahišn it is possible to specify the Nasks of the lost Avesta from which the matter was taken. In this matter the statements of Zātspram Čitakīhā IX are important.

He writes:

IX 1.

čēgōn 5 -om av gōspand mat ī-š pat ham gōspand patīrak patīrak kōxšēt uţ ham čēgōn gāv i ēvak-dāt bē viturt hač ān čēgōnīh čihrak i urvarīk dāšt 57 sarōak yurtāy ut 12 sarōak urvar i bēšaz hač hannām hannām vaxšīt hand čēgōn *ēn and ēvak ēvak ku hač katār handām andar dāmdāt paiδāk

IX 16

ut hač ham sarōakīhā čēgōn pat dāmdāt dōkān ōšmurt api-m andar nipēk tōxm-ōšmarišnīh hangartīk nipišt

(1) Of this Dāmdāt Nask the Dēnkart contains a partial summary (DkM 681.H) :

dāmdāt *mātiyān apar kunišnīh i dātārīh ut dātan i dām fratom pat mēnōkīh ut čand čēgōn dāštan i pat mēnōk vaštan i hačiš gētēy čihrēnītak sāxtak av andar aβigatīk kōšišn paţtūtan ut rāδēnītan patvastak *nišāstan i av fražām ut grav [illegible] i aβigatīkīh ut rastak ut aδvēn i dāmdahišnīh api-šān gētēy *tōxmak ut sraxtak čihr ut Kār ut čē andar ham dar ut čim i av čē dahišnīh ut apadom av čē rasišnīh ut apar ān dām pitiyār ut vizand ut anāgkīh hačiš ut šōn ut čār ut aβzār i apar vānītan apasīhēnītan bōxtan ut apičār[illegible]ēnītan i dām hăcls.

(2) Spand Nask. according to the Dēnkart summary the millennial system formed part of this Nask : DkM 691.22f āβām i pas hač zartuxšt tāk fraškart čēgōnīh i rāδēnišn i zamānak i martōm

brīn satōzim ut hazangrō(k)zim nišān aβdīh ut škaftīh i apar fražām i har hazangrō(k)zim andar gēhān [andar gēhān] paiδākīhēt.

Similarly the Calendar was discussed in the ساروج Nask (DkM 683. 5f., 684, 12f.).

The legendary history was contained in the Čihrdat Nask, and GrBd. Chapter 28 has a parallel in a still inaccessible passage of Zātspram.

The antiquity of the statements of a large part of the Dēn quoted in the Bd. is therefore bound up with the date of the contents of the Sasanian canon of the Avesta. For this only preliminary studies have been carried out. The critical edition of the Dēnkart is a necessary prerequisite. For the antiquity of Dēn quotations cf. the arguments of R. Reitzenstein, Studien p. 121 fol. It is clear that Mesopotamian influences upon the Avestan Texts were possible as soon as the religion came to Babylon.

The apocalyptic material of GrB 216.14 - 220.15 is to be compared with that of the Bahman Yašt and the Žāmāsp Nāmak , recently studied by E. Benveniste RHR 106. p.337f. (1932).

(4) Cap. 36 is placed in the XII Cent. by the date given 240.7. It contains a chronology of Persian Kings based on Arab#ic books, as pointed out by Christensen Les Kayanides p. 49f. , although his arguments are not all of weight.

The introductory lines GrB 1.1 - 2.6 are of late composition, see Anklesaria Introd. VII - VIII, West SBE V. XXIII.

A Colophon of 975 AY is appended GrB 240.8f.

It is an inevitable concomitant of the study of Pahlavi in its present state that discoveries which are being constantly made, involve modifications in various ways. During the course of writing the present dissertation my views have changed on certain points. Some words, such as anrāk, spand, I would now explain differently, and again some modifications have been introduced since the earlier pages were typed, as in the case of yākand. Translations have been modified as the result of further consideration, so that ahrav and druvand are translated towards the end of the text. I should now prefer hēt for ۱۳۶۳ everywhere. In the transcription aδvēnak replaces aδivēnak, and hand takes the place of hēnd employed at first. It was hardly possible to alter all the cases after the typing was done.

Other defects are only too evident to my eyes, but time has been short in which to finish it. Nor do I consider the four years since I began the task sufficiently long to enable all the necessary preliminary work to be accomplished : it will be impossible to make the translation absolutely final till the whole of the extant Pahlavi literature is available in critical editions, a desirable but still very remote state.

There remains the pleasant task of recording the kindness of friends who have sent me their articles and occasionally useful criticism by letter. I am indebted to M. E. Benveniste, Professors A. Christensen, H. S. Nyberg, Sten Konow, G. Morgenstierne, H. H. Schaeder, G. Messina, E. Herzfeld, A. Rosenberg, A. Freiman, A. V. Williams Jackson, Louis H. Gray, Drs Kaj Barr, H. J. Polotsky, W. Lentz and others. Conversations with M. Benveniste, Dr. Barr, Prof. Messina and Prof. Christensen are pleasant memories. At the School of Oriental Studies in London, I have been able to profit from discussions with Prof. R. L. Turner in philological matters, with Prof. V. Minorsky on geography and Dr. A. S. Tritton in Semitic Studies.

For help in specifically Zoroastrian Pahlavi, as distinct from Iranian studies in general, there has been no opportunity of discussion. The more attractive fields of Manichean texts and Sogdian or Saka studies have largely diverted attention from the complex difficulties of Zoroastrian Pahlavi.

H W Bailey
London.
April 18. 1933

ABBREVIATIONS.

Antia , Päz. Texts. — Päzend Texts , collected and collated by Ervad Edalji Kersâspji Antiâ , Bombay I909.

Aog. — Aogəmadaēča

Artāy V. (and AV) — Artāy VIrāz Nāmak

Ath.Veda — Atharva Veda

AVM — Aβiyātkār i Vazurg-Mihr ed. in The Pahlavi Texts , by Dastur Jamaspji Minocheherji Jamasp-Asana Bombay I9I3, p.85 et seq.

Benv.Gr Sogd. — Essai de Grammaire Sogdienne

Part I. by Robert Gauthiot I9I4-I923

Part 2. by E.Benveniste I929

Bibl.Geogr.Ar. — Biblotheca Geographorum Arabicorum

Bthl. Zendhds. — C. Bartholomae , Die Zend-Handschriften der K. Hof- und Staatsbibliothek in München , I9I5.

Bthl. Zur Etym. — C.Bartholomae , Zur Etymologie und Wortbildung der indogermanischen Sprachen , Heidelberg I9I9. (Sitzb. Heidel. Akad. Wiss.)

Bthl. MSt. — C. Bartholomae , Mitteliranische Studien in WZKM.

Bthl. MM — C. Bartholomae, Zur Kenntnis der mittel-iranischen Mundarten (Sitzb. Heidel. Akad. Wiss.)

Cama Mem. Vol. — K.R.C.Cama Memorial Volume

Cauc. — Caucasica, Leipzig.

Codices Avest. — Codices Avestici et Pahlavici Bibliothecae Universitatis Hafniensis Vol. I - II., 1931- 1932.

Dalman Aram. Nhebr. Wb. — G.H.Dalman, Aramäisch-Neuhebräisches Wörterbuch 1901.

Dast. Hosh. Mem. Vol. — Dastur Hoshang Memorial Volume

Enc. Islam — Encyclopaedia of Islam

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ZKA Zand i xvartak Apastâk in

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1. xšnāyišn i dātār ohrmazd i rāyōmand xvarr-
2. ōmand harvisp-ākās i dēnituvān i māzdēsn
3. humat hūxt huvarēt pat mēnišn gōβišn kunišn
4. hamāk yazdān i mēnōkān yazdān i gētiyān pat nēvak dahišn ut
5. xvap murvāk xvāhom nipišt pat dit axtar i nēvak
6. pat dastavarīh i yazdān-dōst hamāk-xrat ahrāyīh-varzī.-
7. tār i karpak-dōst i yazdān-šnāš i mēnōk -vēn i
8. vēhān -passand dastavar i dēn i vēh i māzdēsnān
9. anōšak - ruvān spandāt māh vindāt rustom šahr-
10. yār ān nipišt i bun - dahišnīh hač matan i tāčīkān
11. av ērānšahr ravākēnīt ī šān dušdēnīh duš-
12. xvāδīh hač kayān hudēnīh ut hač dēn-burtārān āžarmī-
13. kān ānāft ; ut ⸗rāzān būt bavēt hač yazdān ⸗saxvanīhā
14. i zufr ⸗apēgumān -čimīhā hač gumānmandān ; vēh kunišn ut rāst
15. čim ut saxvan hač aβiyātakīh ut dānišn i pātram uzīt,

Propitiation of the Creator Ohrmazd, the glorious, the splendid omniscient in the powerful Māzdēzn Faith. Good thought Good word Good deed in thought word and deed. With the good favour and happy omen of all the Yazds invisible and visible I would wish to write. And secondly with a good star with the supervision of the Yazds' friend, all-wise, worker of truth, lover of good deeds, a knower of the Yazds, seer of the invisible, approved by the good the instructor in the Good Māzdēzn Faith, he whose ruvān (soul) is deathless Spand-dāt Māh-vindāt Rustom Šahryār. That book of the Bun-dahišnīh was current from the coming of the Tāčīk to Ērānšahr By their Accursed Faith and Accursed Desires, the Good Faith was destroyed from before the Kais and the Nobles who supported the Faith. Hidden things have the deep words of the Yazds become, which gave reasons beyond doubt, to those in doubt; Good deeds and true reason and word have passed from the memory and knowledge of the Common folk.

['secrets', rāzān possibly adj. 'secret', the secret ones

secret' (cf. Ir N DDS. Vaš Husrov ... Arabic

givēk ku patiš yazg dāštēn i tan ōy rāstīh pad

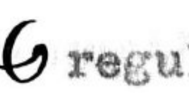
Bd 36.2. rāzān čiyān

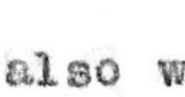
*sazwanīh MK

14. spēgmēn with n omitted by scribe.

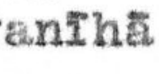
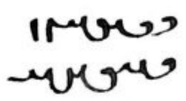
16. šin ut sazwan lost in PD.

1. xšnāyišn with xšn- beside šnāyišn, šnōhr, arm. šnorh.

2. māzdēsn  or regularly, with =sn cf. frārāsen transcription of Av. frārāθni, see my note BSOS VII 1923, p. 74.

4. nēvak dahišn 'good destiny'. Nyb. Jahišn, Glossar p. 260 xvap murvāk "good omen". Cf. Tavadia ŠnŠ p. 26; nēvak, nēv is also written  (Pahl. Texts 13, 5, p. 16 16). Cf. Šahr. Eran. ed. Markwart p. 8 note 3, but better explained as n joined to right and

10. Tāčīkān 'Arabs'. M Pers. tāzī, tājīk (for form with k cf. tārīk MPT. tārīγ). Syr. ṭyy' ṭayāyē from Ar. ṭayy, as Pahl. Rāčīk from Rai (Markwart Entst. arm. Hist. p. 204, otherwise).

13. Ānāft Paz. ānāft ŠGV 11.84, 8.55,56; GrB 84.9 ānāpēt. Caus. to naft ; ā-nām, ā-nāp-, ānāft 'make pass away' Cf. franaft. Cf. ānāpišn Dk M 675.15 ānāpīhēt Dd 36, 11, 71, 86, ānāpāk Dd. 1. 3 (kōxšāk ut spōžāk vānāk ut ānāpāk), ānāft - zōrīhā Dd. 36, 99. Graphically vap - could be read but Pāzand is probably trustworthy. Cf. Pahl Psalt. 'n'pty 'cessare fecerunt'. rāzān possibly adj. 'hidden', rāz secret place, secret' (cf. Dk M 598. Kai Husravē .... ēvarčīt av rāzīk givāk ku patiš amarg dāštār i tan tāk fraškart pat dātār kām)
Dd. 36.2. rāzān čišān
*saxvanīhā  DH 

14. apēgumān with m omitted by scribe.

15. čim ut saxvan lost in TD_2

pātram 'common people' ; ram 'people herd', MPT. Sogd C. rm 'people' DkM 403.15 pātram martōm 'the ordinary people', cf. DkM 677.6 pātram.

pātkōs, pāt axšāh, pāt dāšn (Bthl. ZAIW 179 f. who did not recognise the dialect problem), pātrōk 'victory' pātrazm, NP. pāzahr.

uzīt with ꭱ . South, Dial. zlj, -č- hence orthography has ꭱ =z, ž, ǰ, ~~ǰ~~ č. Frequent also in MPT South. Dial ⩝ = z.

The mask is Aram. ynpq- 'go out'. cf. Bthl. MM. 1. 35 who misunderstood the meaning of the mask.

1. vat-zamānīh rāδ, avē-č i hač dūtak i āžarmānīkān ut kayān

2. dēn - burtārān av *rās ut ristak i avēšān dušdēnān

3. gumēxt ut pat aβrang āni hudēnān ~~(ut)~~ saxvan brahm, ut paristišn;

4. ut kartak pat āhōk <u>ut</u> ērang dāšt hēnd avē -č kē-š

5. pat ēn frahang ut rāz āmōxt kāmak būt hač givāk

6. givāk pat arg ut ranj duščārakīh av xvēš kartan

7. šāyīt nē tuvān būt

by reason of these Evil Times. He too who belongs to the family of the Noble Houses and the Kais (Kings). The supporters of the Faith have been contaminated with the habits and customs of those of the Accursed Faith, and they have held to be ~~parade~~ pomp the words, the garments of those of the Good Faith, but the worship and actions have held to be wrong and deceit. He too who desired to be instructed in this learning and mystery by reason of his distress in toil and labour in various places could not win it for his own.

--1. vat -zamānīh, vat -zamānakīh, esp. of post-Islamic times. *āžarmānīkān 'Those deserving of honour.' cf. Nyb. Gloss. ā͡žarm. Pahl texts 132 §1. āžarmānīkān , āžarmīktom grāmīktom, and Pahl Text 135 §18 ā͡žarmīkān (Bthl. wrongly SR. 5. 54 note 4).

--- DH Kayān pl. 'the Kai' NP

2. doubtful. Context gives meaning: 'custom'; Probably it is the phrase rās ut rastak.

3. aβrang NP aurang. DH . AV MPT. 'brnng.

--- brahm (1) ornament (2) garment MPT *brag- to Skt. bhargas-. Here also Paz brih.

--4. ērang 'deceit' ŠGV 16.1 ērang i Mānē 'deceit of Mānī', Skt. aśuddhi. ērangīh 'deceit', see Bthl. SR. 23f. SR4. 8, 39 on ēraxt, ērangīh, ēranjēnēt, ēraxtītan. who recognises two meanings (1) deceit. (2) condemn. Cf. also Pahl. Riv. p. 60 § 14 ka pat var passāxt ka-m bōxt ut ēraxt paiδāk bē kart yut - dātastān hēnd. bōxt ut ēraxt glosses Av. rāna- AIW. SBE 18. 'yryxtgyh (Text inacessible in Pahlavi), rangišn ibid p. 141.

--6. arg ut ranj cf. kār ut ranj Dk M 403. 4. Arm. erkk' toil' Sogd 'rk, see my note JRAS 1930 p. 18, Bthl. M M 1. 3f. argastān 'labours' Zātspram (SBE 47. 151, wrongly translated), and in Dk M. 413. 1.

CAP. I

hač ān zand - ākāsīh nazdist

8. apar *bundahišn i ohrmazd ut pitiyārakīh i Anrāk mēnūk

9. pas apar čēgōnīh i gēhān ut dām hač bundahišnīh tāk fražām

10. čēgōn hač dēn i māzdēsnān paiδāk pas apar-ič bun hač

11. saxvan dārēt pat vicārišn i čē-š čēgōnīh pat

12. vēhdēn ōgōn paiδāk ku ohrmazd bālistīk pat harvisp-

13. ākāsīh ut vēhīh i zamān i akanārak andar rōšnīh ham-ē

14. būt . ān rōšnīh gās ut givāk i ohrmazd hast kē

15. asar rōšnīh gōβēt . ut ān harvisp - ākāsīh ut vehīh i

CAP. I.

From that Zand-Ākāsīh ('Knowledge of the Interpretation') first concerning the Primal Creation of Ohrmazd and Assaults of Ahriman. Next concerning the nature of the world (gēhān) and the creation from the Primal Creation to the End, as it is revealed in the Māzdēzn Faith.

Then concerning the Beginning it is stated as an explanation of what is its nature. In the Good Faith it is made known that Ohrmazd, dwelling in the highest places, remained the whole time in the Light with the omniscience and goodness of Unlimited Time. That Light is the position and place of Ohrmazd which is called Endless Light. And that omniscience and goodness.....

7. Zand- ākāsīh 'Acquaintance with the Interpretation', most recently Schaeder on Zand (Iran. Beitr. 1. 279). zand, 'interpretation' of Avestan texts, had also the wider meaning of 'allegorical interpretation' cf. Mas'ūdī (apud Schaeder loc.cit.) التأويل الذى هو الزند

The word here may be the name of the text from which large part of this extant work was compiled. Other parts we know to be from definite nasks of the Avesta. Hence perhaps to be understood of the whole Dēn contained in the Zand. Nyberg JA 1929 1. 260 and Markwart passim, accept Zand-ākāsīh as name for this whole Text, known as the Bundahišn and so referred to in Dēn Vičirkart (West SBE 37. 447).

hač from Ind. (where ān is omitted).

--8. Ohrmazd N Pers. Hormuz. For the reading cf. Arm. Aramazd, Avromān Document n.pr. Αραμασδης Gr. ωραμαξης, αυρομασδης MPT. 'vḥrmyzd MPI -mzd without indication of i- or u-vowel. See the recent remarks of Herzfeld AMI. 3. 99 f. For the initial h- of NP hor- cf. hērbud Pahl. ηρβδ hērpat < *ēhrpat Av. aēθrapati- and Arm. Ahmatan beside NP. Hamadān. Pahl. with the 'old cursive' form GrBd 9.13 TD DH .

--- Anrāk so reading after Herzfeld AMI. 1, 133 note, with 'old cursive' = . Pāz. ganā attests a word ga()nāk for Pahl. : nn ~nd (either may be original cf. MPT(S) nvnyšn nivannišn pyvn paiwann ; N Pers. dižan beside dižand, 'acid'; similarly for m beside mb). B.Sogd

Supplementary note to 2.8.

Two problems are presented by 𐭲𐭥𐭭 𐭲𐭥𐭯.

(I) The Sasanian interpretation. This is clearly given by GrB 48.11 𐭲𐭥𐭯𐭫 hast zatārīh. Hence they clearly intended gan-' to strike', which was familiar to them in mār-gan. Sogd. has γnkyn ' qui aime à frapper ', 'wγn'nt ' ils frappent ', βr'γ'n'nt ' ils mettent en pièces '. NBal. has preserved gānaγ 'to slay'.

(2) The original value of 𐭲𐭥𐭭 . Probably this is 'old cursive' 𐬀𐬥𐬭𐬀𐬴 , transcription of Avestan aŋra-, with -āk as in hamāk 𐭧𐭬𐭲.

8. (contd)

ɣnt'k 'bad' N Bal gandaɣ 'bad'. But Pāz. has probably wrongly recognised this word in the name of Anrāk mēnūk. Anrāk is direct from Av. aŋra-. The West. Dial. had ahra- O Pers. Αρειμανιος *ahrēmanya Pahl ahrēman, ahraman. Arm. (Arsacid lw.) Haramani (Sasanid lw) Arhmeni (gen. sg.), see HAG. 26, Earlier attempts to read 𐭠𐭫𐭭𐭩 can be found apud Bthl. MM. 1. 18.

--- 𐭱𐭥𐭲𐭥𐭲𐭭𐭩 *bunēdātīh is a possible reading with little correction. (Cf. SBE 18.319 bvndaēdatykvyh (Pahl Text inaccessible). Ind. has here bundahišnīh. Another corruption in 𐭱𐭥𐭲𐭥𐭲𐭭𐭩 Zatsp. 1.17.

--- pitiyārak, patiyārak 'attack, assault' to ar- cf. ārtīk (see Nyberg, Gloss.) 'conflict' MPT. S 7 verso C 15 dušmenūn ī rāstīh uō patiyārān ī kerbaɣīh.

11. 𐭲𐭩𐭲𐭥𐭫 Nyb. čē-š u čiɣōn -aš 'son essence et sa nature' changing 𐭲𐭩𐭲𐭥𐭫 to 𐭲𐭩𐭲𐭥𐭫. I propose čē -š čēgōnīh 'what is its nature' cf. Dd 2.2,3 ī - š 𐭱𐭥𐭫 kām 'which is his will', ān i čē -š kām 'that of *what is his will'.

12. ku habet Ind.

13. zamān i akanārak om. Ind.

14. gās ut givāk, cf givāk-gās NP. jāygāh. Kn 12. 8 gās ut givāk

14. (contd.)

gās (1) place, rank OP. gāθu- 'place, throne'

(2) throne

(3) time Cf. NP pagāh, āngāh.

On the reading givāk (see Junker Wörter u. Sachen 1929)

MPI has gyv'k hence Pahl. has an older spelling than giyāk

15. --- vēhīh. Definitely 'goodness' as proved by the parallel passage Zatsp. l. 17 the vēhīh avattarīh of Ohrmazd, and the vattarīh avēhīh of Ahriman.

--- asar rōšnīh translates Av. anaγrā raočā but DkM 604.22 anaγr rōšnīh and GrB 32.15

1. zamān i akanārak 〈hāmak i Ohrmazd hast kē gōβēnd dēn . ham
   har 2 vicārišn ēvak, ān i hāmak i zamān i akanār〉ak 〈[ōmand]〉
   čēgōn Ohrmazd vēhīh ut dēn zamān i Ohrmazd
2. būt hēnd Ahrēman andar tārīkīh pat pas-dānišnīh
3. ut zatār-kāmakīh zufr-pāδak būt api-š zatār-kāmakīh
4. hām ut ān tārīkīh givāk hast kē asar tārīkīh gōβēt
5. api-šān miyān tuhīkīh būt hast kē vay gōβend kē-š
6. gumēčišn patiš ut har 2 ān •mēnōk kanārak ō mandīh ut akanārak-
7. Ih čē bālistīh i ān i asar rōšnīh gōβēt
8. ku nē sarōmand ut zufr-pāδak ān i asar tārīkīh
9. ān hast akanārak Ih ut pat vīmand i har 2 kanārakōmandīh ku-
10. šān miyān tuhīkīh ēvak av dit nē patvast
11. hēnd dit har 2 ān mēnōk pat xvēš tan kanārak-
12. ōmand hēnd ut dit harvisp-ākāsīh i Ohrmazd rāδ har čē -š andar
    dañišn i Ohrmazd kanārakōmand čē ān i har 2 ān mēnōk patmān
    dēnēnd ut
13. bavandak pātaxšāyīh i dām i Ohrmazd pat tan i pasēn tāk
14. ham-š ham-š raβišnīh ut ān hast akanārakīh dām i Ahrēman pat
15. ān zamān bē apasihēnēt tāk i ka tan i pasēn bavēt

of Unlimited Time is the Universe of Ohrmazd which They call Dēn (The Faith). Of both the explanation is one, the Universe of Unlimited Time, since Ohrmazd's goodness and the Dēn (The Faith) were the time of Ohrmazd.

Ahriman was in the Darkness in the deep station immersed in tardy knowledge and desires of destruction. And those desires of destruction are his Universe and that Darkness is his place, which is called Endless Darkness.

And between them was a void, which they call Vāy (air) which is mixed therein.

And both the Mēnōk (invisible beings) had limitations and absence of limitation, since the height which is called Endless Light (that is, it has no end), and the deep station which is Endless Darkness, that is absence of limitation and at the boundary of both limitation, that is, void is between them. They are not joined one to another. Again both Mēnōk are limited in their own person (tan). And again in regard to the omniscience of Ohrmazd, whatever is within the knowledge of Ohrmazd is limited, since those two Mēnōk *have a covenant, and the perfect sovereignty of the creation of Ohrmazd is for the body of the Last Times for ever and ever and that is the absence of limitation. The creation of Ahriman will at that time be destroyed. Until the body of the Last Times exist,

1. --- Bracketed passage preserved only in Ind.

--- hāmak ꭓ.4. hām

Nyberg proposed yy'mk yy'm = yāmak, yām 'Kleid oder Gefäss' (Gloss. 248), Scheftelowitz criticised this reading and proposed hēm, Die Zeit als Schicksals gott heit p. 46 note. Neither are satisfactory and I would prefer hām, hāmak 'universum' , cf. MPT. hām in h'mqyšvr hām kišvar (Henning I) Pahl. hām kišvar DkM 403. 2 'the whole continent'. Av. hāma- 'whole, all'.

2. --- zufr 'deep'. Two Iran. words Av. ja fra - (Skt. gabhīra-, gabhi-) and Av. gufra- both meaning 'deep' have influenced each other by contamination. Balōčī (N) jahl.(S) juhl N Pers. žarf. MPT. žfr (N. dial. Wald-Lentz p. 112) žafr Pahl zufr (ʃ= z but possibly also ž cf. zīvandak with z or ž), zufrtar DkM 813[2]. Without -ra (Cf. Av. jaiwi.- vafra, Skt gabhi-ṣak and Wack. Av. Gr. II 59f.) are formed two Pahl. words (1) zufāō Dd. 36.6 zufāōtom Dd. 36.15 Pāz. zufāē ŠGV 10.48 Ind. Bd 1.11; 2.1,17. (Cf. Tavadia ŠnŠ gloss. žufāk). Gr Bd 193.3 4.8 (= Ind. 2.17) GrBd 13.6 (zufāyak, zufāk) (2) zahyāō (see JRAS 1932. 974,) translating Av. baẓu Yl9[7] (Spiegel Pahl. Comm. p. 100). Nyb. Gloss. zahyāō. h beside f as in Pahl. kōf N Pers. kūh, S Bal. dap 'mouth' NP. dahān MPT (pl.) dḥyn, Arm. nahapet 'patriarcha, auctor familiae' beside nāf MPT. n'f Sogd. n'β, see Benveniste REA 9.5.

5. --- tuhīkīh 'void', 41.14 tuhīk N Pers. tuhī empty
cf. yišātakīh, 'space' Zātspr. l.l. ŠGV vašādaī 16.52

6. --- 2 -ān cf. MPT dvn'n dōnān = 'two' panžnān Five',
Wald.Lentz 59, panžnān rōšnān beside panž rōšn.

8. --- ku nē sarōmand gloss to asar.

13. tan i pasēn 'body belonging to the final times', since
all beings have tan and karp cf. Av. hukrp- of Haoma,
hukrptama- of Ahura Mazdāh
The form of Ohrmazd was invisible to Artāy Vīrāz (AV. 101.10f)
though he saw the other mēnōkān. According to Dd. pursišn
50. 5-6, the mēnōkān need to put on as a garment gētēh
appearances to be seen by the ruvān of the dead man on his
ascent to vahišt: bē ān ē ka pat vaẑrk-handēšīh i dātār
mēnōkān getēhīk vēnišnīhā patmōčēnd han -iš av gētiyān
menōk *sandišnīk vēnišn aβyōžēnd *aδak -aš hon pat gētēh
*sandišn mēnōkān dīt ; pat ān hangōšītah tuvān čēgōn ka
tanīhā vēnēnd i kē -š ruvān andar, aivāp ka ātaxš vēnēnd
kē -š Varhrān andar; aivāp ka āp vēnēnd kē -š xvēš mēnōk
andar hast.
But Ohrmazd does not need this 'act of realisation' bē
pat ān handēmānīh Ohrmazd ān ruvān vēnēt ēvar čē Ohrmazd
vispān vēnēt.
On tan and karp see Nyberg.

15. --- apašihēnēt omitted by scribe said- Av. saēd;
Skt. chid-,

1. ān-ič hast kanārakōmandīh Ohrmazd pat harvisp-ākāsīh
2. dānast ku Anrāk Mēnūk hast *čē handāčēt kunēt
3. pat arāšk-kāmakīh čēgōn gumēčēt apar frakān čē fražām
4. [pat] apar frakān *čē ut čand aβzārān hanžāmēnet ut api-š mēnōkīhā ān
5. dām i pat ān aβzār andar apāyēt frāč brēhēnīt 3000 sāl
6. pat dām i mēnōkīh ēstāt ku būt hēnd amēnīdār
7. a ra βāk agriftār Anrāk mēnūk pas -dānišnīh rāδ hač hastīh
8. i ohrmazd anākās būt pas hač ān zufāyak *āxēzast
9. av vīmand i stār i rōšnān mat ut ka -š dīt Ohrmazd
10. ut Ohrmazd ān rōšnīh agriftār frāč patrūt zatār-kāmīh
11. ut arišk-gōhrīh rāδ pat mrōčītan dit apar kart apiš pas
12. ētōn čērīh ut aparvēžīh i *frēh hač ān i xvēš apāč
13. av tam duvārast ut kirrēnīt vas dēv ān dām mrōčēnītār
14. niyāz av ārt-garīh . Ohrmazd ka-š dām i Anrāk Mēnūk
15. dīt sahast dām i sahmakēn i pūtak i vatak.

2 [illegible] ind. [illegible]

4. [illegible] ind. [illegible]

8 [illegible]

12. [illegible] ind. [illegible]

2. --- *čē handāčēt kunēt 'what he plans, and does'. Nyberg unnecessarily treats kunēt as a gloss. Two verbs with similar meaning occur in [illegible] sāxt ut brēhēnit, see on 20. 2.

3. --- frakān, following Nyberg. Cf. apakanēt (destroys') Av. O. Pers. vi-kan- 'destroy'

4. --- *čē reading 1,56 for 1,56 Ind. 11ᵛ čē čand cf. Pahl Comm. y 32. 7. hanžāmēnēt added from Ind.

5. --- brēhēnītān [illegible] Pāz. bᵉhn-brehen- barehin- brehin- beside breh, bareh, barahi transl. Skk. bhāgya (MX gloss. 43). I see no reason to suppose an Aramaic word misunderstood by the Pāzandist. Nyberg proposes to see bᵉrā to create, as did also Salemann GIP p. 302. I recognise in brēh [illegible] Pāz. breh a derivative of brāy-: brī- 'to cut' *brāyah- (cf. Av. dāyah- to dāy- similarly Pahl. frēh 'more' is Av. frāyah- For the meaning 'create' in sense of fashioning we have similarly Av. taš-, θwarš-, krnt- Pahl. tāšītan. Sogd (C) sβryny 'creator' sβryv'nty 'creations', *us-βrī- (not -frī, since Sogd. C. has f) 'to cut out' Hence Pahl. āfrītan from ā - brī - , see BSOS VI 587. It is better to trust the Pāzand, especially if a satisfactory etymology of the word can be found. Against treating the word as a mask for tāšītān is such a use as [illegible], to translate Av. θwōrəštā tatašā Yasna 29. 6. See also dn [illegible] 17.14.

6. Cf. Zātsp 1.23. dām ka ačandišnīk i araβišnīk

8. *āxēzast [illegible] Nyb. xēzist. Reading according to [illegible] Mx 27.53 Andreas p 31 line 5 beside the usual [illegible] ibid

that precisely is the limitation.

Ohrmazd by his omniscience knew that Ahriman existed, what he planned and was doing in his envious desires how he was causing contamination, concerning the extermination what the end would be, concerning the extermination by what and how many instruments it would be brought to an end.

And in its invisible form (mēnōkīhā) the creation which is needed for those instruments he created. It remained 3000 years in the state of an invisible creation that is they were without thought without motion imperceptible.

Ahriman owing to his tardy knowledge was unaware of the existence of Ohrmazd. He rose up from that depth, he came to the boundary of the shining stars and when he saw Ohrmazd and Ohrmazd's light imperceptible he assailed it by reason of his desires of destruction and envious nature (gōhr) to destroy it. Next he ascended, and ⟨saw⟩ then in that way victory and superiority greater than his own. He sped back to the darkness (tam) and created many dēvs, destroyers of that creation, want and conflict.

To Ohrmazd when he saw Ahriman's creation it seemed a horrible putrid evil and evil-minded creation.

8. --- (contd)

2.95 Andreas p. 10 line 8 cf. N. Pers. xāstan.

10. --- patrūt, after Nyberg patrōt 'assailed'. Cf.

Kn. 11. 7

11. --- mrōčītan beside mrōčēnītan Paz. marōčin- to be connected with mraUk- in Av. nimraoka- cf. Nyberg s.v. marnjēnītan (which is also a possible reading, but against the Pāzand). apar kart 'mounted' as below 41.13 where Ind. has burt.

12. --- *frēh GrB. Ind. 'more' Av. frāyah- , see Bthl. Zur Etym. p 27.

13. --- duvār- 'move' Av. dvar- 'go' (of Daiva beings) dv - became Mid. Iran Western (South dial) d- cf. OP. duvara- N. Pers. dar. Hence here in Pahl duvār- and MPT (S) dvār(i)šn (Henning I), a word taken from another dialect or from the religious language (of the Avesta).

14. --- ārt 'conflict' beside ārtīk (5,8) MPT ārdīγ Ind. Bahm. Yašt are due to later pronunciations of -īk as -īγ becoming -ī

15. --- sahmakēn Nyb. sahmēn. Ind.

--- Nyberg nitak. Ind. vat written with the Aramaic mask

1. ut dušdā api-š nē buržīt hēnd pas Anrāk Mēnūk ka-š dām i
2. Ohrmazd dīt sahast vas dām i *zufr-bun hamāk-
3. pursišnīk api-š buržīt ān i ohrmazd dām-dahišnīh aδak
4. Ohrmazd apāk-ič čē aδvēnak dānastan dām fražām i
5. kār av patīrak i Anrāk Mēnūk šut api-š ššt apar dāšt ut guft
6. ku Anrāk Mēnūk apar av dām i man aδiyārīh bar stāyišn
7. dah tāk 'pat ān pātdāšn amarg ut azarmān asūhišn
8. apū hišn baMēy api-š čim ēn ku hakar ārtīk nē sārēnēy
9. xvat nē akār ut av mān har 2 - ān sūt aβkārīhā api-š
10. drāyast Anrāk Mēnūk ku nē barom av dām -iš i tō aδiyārīh
11. ut nē dahom stāyišn bē tō dām -iš i tō mrōčēnom tāk ham-ē
12. ham-ē raβišnīh bē hāčēm harvisp dām i tō av adōstīh i
13. tō dōstīh i man api-š vičārišn ēn ku-š pat ēt dāšt
14. ku ohrmazd andar avē hazārak ēt rāδ āštīh pēš dārēt ku
15. nē patīrēt patist -iš apar barēh api-š guft ohrmazd

and he did not exalt them. To Ahriman when he saw the creation of Ohrmazd it seemed a creation deeply-based knowing all questions and he exalted the creation of Ohrmazd.

Then Ohrmazd although he knew what was the manner of the end of the work of creation, went to meet Ahriman and offered him peace and said: Ahriman, bring help to my creation, and praise it, that in recompense for that thou mayest be deathless, ageless, uncorrupted, undecaying. And the reason of it is this that if thou beginnest not a conflict thyself thou wilt not be incapable and for us both it will be profitable.

And Ahriman said: I will not bring help to thy creation nor will I give praise, but thy creation I will destroy for ever and ever, I will entice all thy creation into enmity to thee and into friendship to myself.

And its explanation is this that he thought that Ohrmazd in that millennium for this reason proffered peace that he would refuse and prefer the conflict. And Ohrmazd said:

I.———————— buržīt, ' to exalt'.

buržišn Pāz. burzəšn Mx.15.36 , Skt. varṇanā, ślāghā

buržišnīk Pāz. burzəšnī Mx. 2.137 , Skt. varṇanīya-

buržītan Pāz. burzīdan Mx.57.32 , Skt. ślāghitum.

B.Sogd. βrγs'ym ' nous rendons hommage' Gr.Sogd. I.45.

Saka buljsīmā ' I extol'.

buljsā- ' excellence '

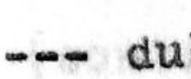
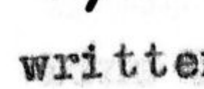
Avestan barg- ' to welcome , favour,' bərəǰayat

bərəxδa-

bərəγmya-

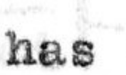
bərəǰyaŋstəma-

bərəg- , only Instr. sing. bərəǰa.

1. --- dušdā  is dušdāk Nyberg dušdāh cf. hudāk, below 17.11. transcribing Av. hudāh, epithet of the cow, written  and . Cf. siyā beside siyāk.

2. --- a simple modification with in place of would give zufr-bun 'with deep foundation'. Nyberg's *uparyavan or the like seems impossible: the spelling requires two words.

4. --- aδvēnak cf. Nyberg gloss. s.v. MPI 'dvyn. Markw. Ādīna, Distinct from N. Pers. āδīn. āyīn, āyīna (so Nyberg) as is proven by Saka āyina- 'mirror' (Saka also lacks vain - in the pres. , dāy-: dī- is used for pres. and past, cf. my note BSOS VI 74.) --- dām fražām, possibly dāmē fražām. I cannot agree with Nyberg in feeling certain that the Mid. Iran -ē obl. case is to be found in many of these yods. The scribes are too careless. They are also absent from the MPT. Sogd. perhaps suggests that old endings could be preserved even after they ceased to be spoken, but even in Sogdian (B) there is great variety, cf. Benv. Gr. Sogd. II 77. Further study of these final letters is needed, which must wait for the publication of the fragmentary Pahl. Psalter.

5. --- šut api-š Ind. šut MNš. Omitted in GrBd. The Ind. text is distinctly inferior in its writing frequently MNš where the GrBd has always and rightly  api-š (=later u-š), due to misreading as hačaš and substitution of the Aramaic mask MN for hač.

5. (contd)

--- ā̆št probably to be read āštīh Ind. āstīh and so below line 14 in both texts, but āšt is in itself not impossible.

7. --- pātdāšn see my note BSOS VI 600.

--- asūhišn apūhišn fully discussed by me JRAS (1930) p. 11 f. If those suggestions are accepted, we have to suppose that the original meaning of this frequently cited sentence was early misunderstood. The Pahl. is likely to have been more in accordance with the Av. phrase which it translates.

8. --- sārēn- 'begin' cf. MPT. nys'r'd 'begun'

10. --- dām iš i I take -iš as emphasising particle O. Pers. -čiy. čē seems unlikely in the Pahl. Texts and belongs to the North dial. MPT.

11. --- Ind. adds (after dām -iš i tō) nē kunom ut pat čiš nēvak apāk tō hamdātastān nē bavom ut dām i tō
This has probably dropped out of the GrBd by mistake.

15. --- patist 𐭯𐭠𐭲𐭩𐭮𐭲 Ind. 𐭯𐭠𐭲𐭩𐭮𐭲𐭩𐭭 is possibly patstēž 'conflict' but more probably scribal error, patist 'opposition', cf. patistāk 'oppose, answer' of Ahrēman, Zātsp. 1. 6 f. written 𐭯𐭠𐭲𐭩𐭮𐭲𐭩𐭪

9— pūt aßkārīhā. Nyb. as a verb 3 Sg. Conj.
Possibly a compound 'producing profit'

1. ku nē harvisp-kartār hēy Anrāk Mēnūk ku-t man nē tuvān
2. pršīftan api-š dām -iš i man ētōn nē tuvān kartan ku apāč
3. av xvēšīh i man nē rasēt pas Ohrmazd pat harvisp āk-
4. āsīh dānast ku hakar zamān ut kār ē čār -iš ī -š nē kunom
5. aðak tuvān kartan pat dām i man čēgōn patist apar barēh
6. koxšišn gumēčišn hun-ēīhā api-š andar gumēčišn i dām
7. *viyāpānīftan av xvēš kartan tuvān čēgōn nūn -iš martom andar
8. gumēčišn vas hēnd kē apārōnīh vēh varzēt ku frārōnīh
9. ku kāmak i Anrāk Mēnūk vēš hamāk varzēnd api-š guft
10. Ohrmazd av Anrāk Mēnūk ku zamān kun tāk kārēčār pat
11. ēn pašn av 9000 sāl frāč aβkanom čē-š
12. dānast ku pat ān zamān kart akārēnēt Anrāk
13. Mēnūk aðāk Anrāk Mēnūk avānāk-fražāmīh rāy pat ān
14. patmānak ham dātastēn būt ētōn čēgōn 2
15. mart i ham kāxšišn zamān frāč kunēnd ku man vahmān

Thou art not omnipotent, Ahriman, so that thou canst not destroy me and thou canst not bring it to pass that my creation should not return to my own possession.

Then Ohrmazd by his omniscience knew: "if I do not appoint a time and a conflict with him, then he can whenever he makes an attack bring upon my creation a struggle and contamination for ever and he can beguile and make it his own, since even now men abound in the contamination who work more unrighteousness than righteousness, that is to say, they work more of the will of Ahriman. And Ohrmazd said to Ahriman: Appoint a time that by this covenant we may set the conflict for 9000 years. Since he knew that by this period being appointed he would render Ahriman powerless. Then Ahriman because he could not see the end agreed to that arrangement, just as two men who have a struggle together appoint a time saying, I on such a

1. --- harvisp-kartār. So Zatsp. l. 7 nē druž harvisp-kartār hēy

5. -ēh For [illegible] suffixed to verbal masks I have read -ēh ⟨- aiš, -ait or ⟨-ayaiš -ayait optative, in preference to Nyberg -ēndēh, but with the same meaning (see Nyb. Hilfsb. Introd.). The same suffix can however also indicate a -t part. ~~an-an~~ DkM 403.14 stat [illegible] ut dat.

6. ham-ē, ham-ēīk, ham-ēīh, ham-ēīhā MPT hamēv from ē Time'

7. viyāpānītan reading with Pāz viyāpān, prob. vi- vap-. For ān cf. āpāt, āpātān

11. paŝn beside paŝt cf. Av. yasna, yašti- OP. āŝna- beside Pahl. āŝt Av. āxŝti-, paŝn also in DkM 679. 22 Pahl.Riv. 136. 32, the patmānak of 6.14 'covenant'

12. vahmān such a one NP bihmān. Nyberg has other speculations, but needlessly.

8. urvāhmānīhēt Dd. Quest. 50.7.

1. rōδ tāk Šap kārēčār kunēm Ohrmazd ēn -iČ pat harvisp-

2. ākāsīh dānast ku ē andar ēn 9000 sāl 3000 sāl

3. hamāk kāmak i Ohrmazd raβēt 3000 sāl andar gumēčišn

4. kāmak i Ohrmazd ut Ahrēman har 2 raβēt

5. pat ān i 3000 sāl apadom ērtīk Anrāk Mēnūk akār šāyēt kartan

6. ut haδ dām pitiyārakīh apāδ dārēt pas Ohrmazd

7. Ahunavar frāδ srūt ku -š yaθā-ahū-vairyō(k) 20 ēvak nāmīk

8. bē guft api -š fražām pērōzīh i xvēš ut akārīh i Anrāk

9. Mēnūk ut apasihišn i dēvān ut ristāxēz ut tan i pasēn

10. apatiyārīh i dām tāk ham-ē ham-š raβišnīh bē av Anrāk Mēnūk

11. nimūt ut Anrāk Mēnūk ka-š akārīh i xvēš ut apasihišn i dēvān
    hamist dīt start

12. ut abōδ būt apāδ av tan ōpast ōgōn ōēgōn pat

13. dēn gōβēt ku ka-š 3 ēvak-š guft būt Anrāk

14. Mēnūk haδ bīm tan andar uzīt ka-š 2 bahr guft būt

15. Anrāk Mēnūk pat zēnūk andar ōpast ka-š bavandak guft būt

2 hnd. sāl
5 hnd. 3000 sāl
10 hnd. tāk

day will do battle till night.

Ohrmazd knew precisely this by his omniscience that during these 9000 years for 3000 years all would be after the will of Ohrmazd, that for 3000 years during the contamination both the wills of Ohrmazd and Ahriman would be current, by the final conflict of 3000 years he would render Ahriman powerless and restrain him from assaulting his creation.

Then Ohrmazd sounded aloud the Ahunavar that is he spoke the Yathā Ahū Vairyō of 21 words. And he showed to Ahriman his own final victory and the powerlessness of Ahriman, and the annihilation of the dēvs and raising of the dead and the body of the last times, the creation's freedom from assault. And when Ahriman saw his own powerlessness and the annihilation of all the dēvs he became confounded and unconscious, he fell back again into the darkness.

It is so stated in the Dēn: when he had uttered one third Ahriman through fear contracted his body, when he had uttered two parts Ahriman fell on his knee, when he had uttered the whole

2. --- on the millennia the latest and best treatment by Nyberg JA 1931. He shows that the period of 9000 years is originally Mazdean in contrast to the 12000 years period of Zodiacal origin in Zarvanism.

7. --- Ahunavar. So in the extant Avesta (Vid. 19) Zoroaster fights with the manθra.

15. 𐭣𐭭𐭪 dānūk is possible with d- = z of N. dialects Cf MPT dmyst'n (S. dial) 'winter' Kumzārī demestān (see my note JRAS 1931, 138f.). Pahl Riv p. 69 § 16 𐭣𐭭𐭪 But 𐭦𐭬𐭲 zamān < žamān proves that the Pahl spelling cannot be pressed.

1. start ut akār būt Anrāk Mēnūk hač akārīh pat dāmān i Ohrmazd

2. kartan 3000 sāl pat startīh nyast dām ut dahišn

3. mēnōkīhā gōβom ut pas gētāhīhā ohrmazd pēš hač

4. dām-dahišnīh *nē būt xvatāy ut pas hač dām-dahīsnīh

5. xvatāy ut sūt-xvāstār ut frazānak ut yut-bēš aškārak

6. ut ham-ē rāδēnītār ut aβzōnīk harvisp nikīrītār būt

7. api-š nazdist dahišn xvatāy dāt nēvak-raβisnih i an i

8. mēnōk ī-š tan i xvēš patiš vēh bē kart ka-š

9. dām ut dahišn mēnīt čē-š hač dām-dahišnīh xvatāyīh

10. būt/api-š dīt pat rōšn-vēnākīh ohrmazd

11. ku Anrāk Mēnūk hakurč hač pitiyārak nē vartēt ān pitiyārakīh

12. yut pat dām-dahišnīh nē akārīhēt dām yut pat zamān

13. raβākīh nē bavēt ka zamān brēhēnīt d‿ām-ič i Ahrēman

14. raβāk bē bavēt api-š ačārakīhā pitiyārak akār

15. kartan rāδ zamān frāč brēhēnīt api-š čim ‾ēn ku Anrāk

1. start ut Ind.

4. ud

he became confounded and powerless. Ahriman through his powerlessness during the creative activity of Ohrmazd lay in confusion for 3000 years.

I will speak of the creation in its invisible form and afterwards in its visible form. Ohrmazd before his creation was not lord but after his creation he became lord and benefactor and wise and free of distress, manifest and ever guardian and causer of increase, deliberating on all things.

And the first creation as lord he created goodness that which is invisible, by which he made his own person better. When he meditated the creation, since from his creation lordship was produced, then by his shining vision Ohrmazd saw that Ahriman would never turn from assaulting; those assaults would not be rendered powerless save by his creation; the creation could have existence only by time. When he created time, the creation of Ahriman also would exist. And of necessity he created Time to render the assaults powerless. And the reason is this that

2. --- nyast. ni-ah- 'throw down'. So Nyberg suggests.

3. --- mēnŏk is the invisible world, gētŏh the visible world. The contrast is not immaterial and material, nor physical and spiritual. The translation of mēnŏk by 'spirit' is misleading. Cf. the remarks of Nyberg JA. 1931. passim.

--- gŏßom. The author speaks in the first person also.

16. 4 čēgŏn-om apar nipišt

18. 3 api-šān čēgŏnĭh gŏßom

22. 8 čēgŏnĭh gŏßom

25. 5 api-šān čēgŏnĭh ēvak ēvak frač gŏßom

33.15 api-š čēgŏnĭh frāčtar gŏßom

8. --- xvēš tan ... vēh kart cf. 12. 4 xvēš tan ... vattar kart. Nyberg differs.

1. mēnūk yut pat kārēčār nē akārīhēt kārēčār vičārišn

2. ēn ku kār pat vičārišn čār ōmandīhā kartan apāyēt pas hač

3. zamān i akanārak gah zamān dērang -xvatāy frāč brēhēnīt

4. dāt hast kē zamān i kanārak ōmand gōβēt hač zamān i

5. dērangxvatāy asačišnīh frāč dāt ku čiš i ohrmazd

6. nē sačēt hač asačišnīh axvārīh paiδāk būt ku

*

8. mēnōk aband - varzišnīh paiδāk būt ān mēnūk ku čiš i

9. ohrmazd ān i pat bun -dahišn dāt ut nē vartēt hač mēnōk- vartišnīh

10. bavandak kāmak ut dām i gēhān paiδak būt frārōn dām ut

11. dahišn ham dātastānōmand[īh] ahrēman pat apārōn dūm - dahišnīh

12. ut adānīh adātāstān api-š čim ut vičāriśn ēn ku ahrēman apāk

13. ohrmazd kōxšēt xvatāy frazānakīh nāmakīh pahlomīh

14. (ahrēman) asaδišnīh i ohrmazd ut ākārīh i xvat- dōšakīh ut

15. apahlomīh pas-dānišnīh i anrāk mēnūk av paiδākīh

* 7. dēvān xvāraк nē rasēt hač axvārīh brēh-raβišnīh i

Ahriman would not be rendered powerless save by a conflict (kārēčār). Now the interpretation of kārēčār (conflict) is this that kār by interpretation is čārōmandīhā (by providing a means) one must act. Afterwards he created out of unlimited time the Time of long dominion. Some say "Limited Time". Out of the time of long dominion he created perpetuity that is, the things of Ohrmazd do not pass away, out of perpetuity was manifested absence of bliss, that is the dēvs do not attain to bliss, out of absence of bliss was manifested the destiny of freedom from restriction of the invisible (mēnōk); the invisible (mēnōk) that is the things of Ohrmazd, that which was created at the Primal Creation, does not turn. Out of the turning of the invisible (mēnōk) the perfect will and creation of the visible (gōhān) was manifested. The right creation is accordant. Ahriman by his wrong creation and his ignorance is discordant. And the reason and interpretation is this that Ahriman struggles with Ohrmazd. The lord's wisdom, renown, supremacy, the perpetuity of Ohrmazd and the powerlessness of self-perversion, inferiority and tardy knowledge of Ahriman were revealed.

2. --- čārōmandīhā kartan, a specimen of Sasanian etymological methods.

3. --- dērang-xvatāy The usual translation of dareγō, xvaδāta epithet of zruvan- and vaya-. Pahl xvatāy Sogd xvt'v etc. was earlier given an etymology to bring it into connection with xvaδāta.

5. --- čiš. cf. The common čiš i Yazdān.

7. --- brēh. Nyberg supposed an Aramaic word and proposed baxš see on brēhēnītan above 4.5 and brāh 17.14 below.

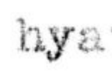
--- xvārak, axvārīh, dušvārīh 13.7. The ideal condition of Mazdēxn belief and its opposite. Cf. Av. xvāθra-, dužāθra. 13. 5 xvārakīh

Cf. Pahl Riv. 48. 107 har gās xvāhr humānāk čēgōn bōδastān-ē kē-š hamāk urvarīhā ut spramīhā andar

1. mat ka-š dām dāt čē zamān -ič i dērang-xvatāy nazdist
2. dām I-š frāč brēhēnīt čē akanārak būt pas hač
3. gumēčišnīh i ham-ēīh Ohrmazd kanārakōmand brēhēnīt
4. hač ān akanārak ku hač bun-dahišn ka-š dām dāt tāk av fražām
5. ku Anrāk Mēnūk akār bavēt patmānak-ē 12000 sāl
6. ku kanārakōmand pas av akanārakōmandīh gumēčēt
7. vartēt ku dām-ič Ohrmazd apēčakīhā apāk Ohrmazd
8. ham-ēīk bavēnd čēgōn gōβēt pat dēn ku zamān [illegible] ōžōmand-
9. tar hač har 2 -ān dāmān dām i Ohrmazd ān-ič i Anrāk Mēnūk
10. zamān handāčak av kār ut dātastān zamān pursišnīktar
11. zamān huayāpakān ayāpaktar zamān hač pursišnīkān
12. pursišnīktar ku vičir pat zamān šāyēt kartan zamān i
13. mān aβkanīhēt brīn pat zamān pistak frāč škēhēt
14. kas hač avē nē bōxtēt hač hangām jān i martōmān nē ka
15. av ul vāzēt nē av nikōnīh *čāh-ē kanēt andar

when he created his creat~~ed~~ion, since precisely the time of long dominion was the first creation which he created, since it was unlimited. After the contamination of eternity Ohrmazd he created the limited out of the unlimited, that is, from the Primal Creation when he created creation until the end when Ahriman will become powerless, a measure of 12000 years that is the limited afterwards contaminates the unlimited and changes so that precisely the creation of Ohrmazd unsoiledly becomes eternal with Ohrmazd. As it states in the Dēn : Time is more powerful than both creations, the creation of Ohrmazd and that also of Ahriman. Time is measure for work and judgment. [Time is instructed] Time is more successful than the successful. Time is better instructed than the instructed that is decision must be made by time. Our Time is annihilated. In the Time of destiny the ornament is destroyed. No one escapes from it, from time the soul (jān) of mankind, neither when it flies up nor when it digs a well downwards

3. --- hamēīh and hamēīk 'eternity', 'eternal'. Nyberg proposed hamahih hamahik , as derivatives of ah- , translating 'jadis concentré en elle-même' and 'reunies'.

7. --- apēčakīhā is demanded by the context. The scribe had made a similar mistake in 29.14 and wrote k above the line  cf. apēčakīh andar gumēčakīh GrB 194. 1, apēčakīh andar gumēčakīh GrB 28.6, pat apēčakīh an-aβigatīh Dd 38.17 Nyberg's apāč-gāh is unacceptable

8. --- This passage (10.8 to 11.1) has received very full treatment by Nyberg in ZDMG 1928 and Journ. As loc-cit. Yet it is fairly certain that he is wrong in recognising here a middle Iranian composition. The introduction gōβēt pat dēn ku is in itself a warning that an Avestan text probably underlies the whole, and this seems to me proved by the line dām i ohrmazd ān - īč i anrāmēnūk (which Nyberg secluded as a gloss). It recalls at once such Avestan phraseology as Yasna 28.2 aṇhvā astvatas čā hyatčā manaṇhō har 2 axvān i astōm andān ut kē-č mēnōkān Yašt 13.76 yat mainyu dāman daiδītəm yasča spəntō mainyuš aṇrasča . To this the vocabulary agrees (kār ut dātastān, pursišnīk , frōt vartēt).

Hence it is impossible to find here a Middle Iranian hymn in verse with rime.

But if it is of Avestan origin, its importance for the study of Zarvanism is increased.

An unsatisfactory criticism of Nyberg's remering can be found in Scheftelowitz, Die Zeit als Schicksalsgottheit p.45.

10.
(cont.)

To the readings adopted above it is to be remarked :

(1) no glosses need be excluded.

(2) brīn pat zamān may represent an Avestan paiti with ablative but is equally possibly equivalent to pat zamān i brīn 'in the period of destiny', cf až i dahāk andar xvatāyīh for the anticipatory genitive.

(3) 𐭩𐭫𐭥𐭫𐭥 HPRVN kanēt is most naturally read. Against Nyberg's afravēt is the spelling in 𐭩𐭫𐭥𐭫𐭥𐭫 aβrāpēt below 136.12 ka xāk gart av andarvāy aβrāpēt. For -rav- either 𐭫 or 𐭩 seem needed. Geiger's āfravēt is also unsatisfactory.

But the context demands kanēt (cf. the frakanem of the corresponding passage in Aog.)

(4) *ćāh 𐭧𐭠𐭲 for 𐭲𐭠𐭲 (Kn 17.2 etc) is a scribal error. Schaeder as quoted by Nyberg Journ Asiat loc.cit. had, as I saw later, proposed the same reading. čāh is 'pit' as well as 'well', cf, the story in the Šāhnāma (Vullers p.29f.) of the čāh dug by Ahriman to destroy Mirdās. Av. čāt-B.Sogd. čāt NBal čāθ.

(5) andar nīsīnet is needed: 'he digs a pit and settles down in it!

(6) xān and axv are graphically the same but the context āpān i sart makes xān the only suitable reading. Nyberg has axv and treats the following words as a gloss.

(7) škēhēt to škad, škand , cf. xvāh-, xvāδ-. Arm nškahem.

(8) pistak remains doubtful. In Dd38.15 𐭩𐭮𐭮𐭮𐭩 is written defectively for pēsīt, hence pēsītak is possible.

8.(cont.) (cont.)

(8) Contd. Scheftelowitz proposed paδstak 'der Feststehende', comparing N Pers. pāyista, Skt. padastha-. I should have expected in the GrBd -paδfšt with š , cf. māništ, buništ , but IndB. has mānist with s, and we + paδ-.

13 --- brīn cf. brīngar zamān Zātsp. 4.b.

15 --- vāzēt , cf. vazēt 97.7 'flies', Pahl. N Pers. parvaz 'flight'. Zate. 9.10 vāziδn 'flying'.

Kr.

1. niśīnēt nē ka haδaδar i xān i āpān i sart frōt vartēt

2. Ohrmazd hač ān i xvēš xvatīh hač gētēh rōšnīh karp

3. dāmān i xvēš frāδ brēhēnīt aš pat ētaxš karp i

4. rōšn i spēt girt frāδ paiδāk hač ān mēnōk kē

5. pitiyārak i andar har 2 dām aš barēh hast tuvān hast

6. zamān aš karp i vay i vēh frāδ brēhēnīt čēgōn vay

7. apāyēt hast kē vay i dērang-xvatāy frāδ gōβēt aš

8. zām pat aδiyārīh i vay i dērang-xvatāy frāδ brēhēnīt čē

9. ka-š dām-ič dāt 3 -ič aβzār i ān-aš pat kār andar

10. apāyēt Anrāk Mēnūk haδ gētēh tārīkīh ān i xvēš tan

11. dām frāδ kirrēnīt pat ān i karp i siyāīh i āturē◌star i

12. tam-aržānīk druvand čēgōn *bazakēvāntar xrafstr api-š hač

13. gētēh xvat-dōšakīh varan tāk pāyēt karp frāδ kīrrēnīt čēgōn

14. varan pāyēt api-š nazdist dēvān xvatīh dāt duš-

15. raβišnīh ān mēnōk ī-š anrākīh i dēmān i Ohrmazd haδiš

and dwells therein, nor when it descends beneath the source of cold waters.

Ohrmazd created his own creation from his own essence (xvatīh), from the form of invisible light. Then by fire the form of the shining white circle was manifested from that invisible (menōk) which bears the assault in between the two creations, it is powerful, it is time. Then he created the form of the good Vāy since Vāy is necessary. Some say he is called Vāy of long dominion. Then he created earth (zām) to assist Vāy of long dominion, since when he created his creation, precisely three instruments were necessary for his work.

Ahriman created his creation from the visible darkness which is his own person in that form of the blackness of ashes, befitting the darkness, druvand (belonging to the 'false') like the most baneful beasts. And he created from the visible self-perversion the form of lust so long as it endures, since lust endures. And first he created the essence (xvatīh) of the dēvs; evil activity, the invisible (mēnōk) whence came hostility to the creation of Ohrmazd.

II.

1. --- Nyberg axv. Improbable. xān is often used with āpān, cf 63.1.

2. --- rōšnīh karp "The form of the light". karp and tan are interchangeable. Cf. DkM. 291[17] pat rōšnīh karp

4. --- girt 'the round' that is, the sky cf. girtak

6. --- vay i vēh 'Good Vāy' distinguised from vay i vattar

Nyberg has pointed out JA 1931 a cult of vayu. Add to his remarks the statement of Zātspram: vay i yut-gōhr 'vāy of independent substance' I read vay with a not ā, according to Paz vaē and Av. vayu-

11. --- karp i siyāīh i āturēstar. Nyberg has misunderstood and wrongly interpreted by reading syāvahē ātur dastr 'celle du feu noir, les animaux rougeurs'. His attempt to justify these readings are ingenious. With āturēstar cf. ZAtspr. siyā ut ātur astar-gōn 'black and the colour of ashes'. Āturastar occurs also in Šnš 2.17. Hence there is no 'black fire' mentioned here.

Below 161. 15 siyāīh andar spētīh

12. --- bazak, see mynote BSOS 1933.[85.] For the form here bazakēvān cf. my note ibidem[p76] on the -vān suffix. Arm. has loanword karevan beside karavan. The bēkv'n (inscriptional) quoted by Nyberg does not have š. ~~So I read ēvān below.~~

--- tam-aržānīk translates Av. temaŋhaēna- and occurs below 147. 8 as epithet of the gurg species (wolves, panthers, and the like).

15. --- anrākīh. Nyberg anākīh, but cf. 48.11 anrākīh hast zatārīh

1. būt čē-š haδ gētēh tārīkīh ān i asar tārīkīh dāt haδ asar tārīkīh

2. drōγ - gōβišnīh frāδ būt haδ anākīh i avē Anrāk

3. MēnōK paiδāk būt čē-š ān dām dāt ī-š

4. xvēš tan patiš vattar bē kart ku akār bē bavēt

5. čē-š haδ asar tārīkīh ān tan frāδ kirrēnit api-š

6. xvēš tan dām haδ karp bē dāt haδ ān i xvēš dām

7. dahišnīh akār bavēt Ohrmazd haδ gētēh

8. rōšnīh rāst-gōβišnīh ut haδ rāst-gōβišnīh aβzōnīkīh i

9. dātār paiδāk bavēt dām-dahišnīh čē-š asar

10. karp haδ asar rōšnīh frāδ brēhēnīt ut dām - iδ i hamāk

11. andar asar[k] karp[k] bē dāt asar[k] karp[k] zamān aδiš

12. yutāk būt haδ asar[k] karp[k] ahunavar frāδ ·dāt

13. mēnōk i Yaθā-ahū-vairyō(k) kē-š ·bun-dahišnīh ut fraδām i dām

14. haδiš paiδākīh hast dēn čēgōn dēn apāk dām-dahišnīh

15. dahīhast haδ ahunavar mēnōk sāl frāδ dāt ke andar

5. tan, DH karp
13. bun written, as often, بون
15. بون slightly broken in the facsimile.

4. --- xvēštan .. vattar bē kart see 8. 8

5. --- tan replaced by karp in DH .

11. --- 4 k , Nyberg -ē. More probably scribal variation for
1 z. I would now read gurt for 𐬜𐬎𐬭𐬀 in Dd. Quest 36.17.

14. --- dēn like the ahunavar is considered to be a primal creation.

15. --- mēnōk sāl , "the year in its mēnōk state".

since he created out of visible darkness the endless darkness. Out of the endless darkness false speaking arose. Out of its evil Ahriman was revealed since he created that creation by which he made worse his own self so that it becomes powerless since from endless darkness he fashioned that body and he created his own creation from the form. Through his own creation he will become powerless.

Ohrmazd out of visible light created true-speaking, and out of true-speaking the creator's giving of increase is revealed in the creation, since he created endless form from endless light and the creation of all also he created within the endless form. The endless form was independent of the passage of time. Out of the endless form he created the Ahunavar the invisible (mēnōk) of Yathā Ahū Vairyō from which the primal creation and the end of creation is revealed that is the Dēn, since Dēn was created together with the creation. Out of the Ahunavar he created the invisible (mēnōk)year which

1. gumēčišn nūn nēm-rōšn nām-tārīk 300 ut 60 5 rōč

2. šapān kē brīn i zamān i dērang-xvatāy haδiš har 2 dām

3. pat kōxšišn patiš raβāk būt ōēgōn guft dām i

4. Ohrmazd pat xvatāyīh ut dast a βarīh dātastān ō mandīh

5. būlistīh pat xvārakīh ēstāt ut dām i anrāk mēnūk

6. pat čērīh ut stahmīh ut vināskār nufāzkīh pat

7. dušvārīh ēstāt Ohrmazd pat amahraspandān

8. brīnōmand mat ka-š dāt būt hēnd 3

9. rat čē-š apāč av gētēh apāyēt dāt api-š navak-

10. tar pat ten i pasēn anērīh haδiš bē apaiδāk burtan

11. api-š dām i mēnōk mēnōkīhā dārēt api-š dān i gētēh

12. mēnōkīhā dāt api-š dit bē av gētēhīhā

13. dāt api-š nazdist amahraspandān dāt 7

14. bun pas apārīk ān i 7-om xvat Ohrmazd hač dām i

15. gētēh pat Mēnōk dāt nazdist 6 ān i 7-om

now during the contamination is half light and half dark 365 days and nights in which the determination of Time of long dominion arises.

Both creations were brought into conflict through it. As it was said: the creation of Ohrmazd existed with sovereignty and government, justice and superiority in a state of bliss and the creation of Ahriman existed with *defeat and anarchy wrong-doing and *inferiority in an evil condition.

Ohrmazd by means of the Amahraspands came to control destiny. When they had been created, he created three judges, since he would need it thereafter for the visible world (gētēh) and for the removal of evil by him into complete annihilation at the newest time at the body of the final times, and it supports for him the invisible creation invisibly.

And he created the creation of the visible world (gētēh) invisibly and secondly created it in visible form.

And first he created the Amahraspands, seven principles, then the remaining one the seventh is Ohrmazd himself. Of the creation of the visible world (gētēh) in the invisible world (mēnōk) he created six, the seventh

1. xvat būt *čē Ohrmazd har 2 hast mēnōk nazdist

2. gētēh hač amahraspandān pas hač vay i dērang-xvatay

3. nazdist Vahman frāč brēhēnīt ke-š raβākīh i dām i Ohrmazd

4. hačiš būt Anrāk Mēnūk nazdist Miθōxt gah Akōman dāt

5. ut hač dām i gētēhīhā nazdist āsmān api-š vahman hač nēvak-

6. raβišnīh i gētēh rōšnīh nazdist frāč brēhēnīt kē-š

7. dēn i vēh i Māzdēsnān apāk būt ēn ku ān i

8. av dām rasēt tāk fraškart aš dānast pas

9. Artavahišt pas Šahrēvar pas Spandārmat pas

10. Haurōāt ut Amurōāt brēhēnīt 7-om xvat Ohrmazd

11. 8-om rāst-gōβišnīh 9-om srōš-ahrāy 10-om

12. Mansraspand 11-om Nēryōsang 12-om rat i buland Raθβō(k)

13. Birzait 13-om rašn i rāst 14-om mihr i frah-gavyūt

14. 15-om Ariš-vang i vēh 16-om pārand 17-om

15. xvāβ 18-om vāt 19-om dātastānōmandīh

1.  Nyberg *avṛ ('vd replaced by mask).

4. Ind. dāt

was himself since for Ohrmazd both are invisible worlds (mēnōk). First was created the visible world (gētāh) out of the Amahraspands after Vāy of long-dominion. First Vahman was created through whom the existence of Ohrmazd's arose.

Ahriman created first Miθōxt then Akōman.

Of the creation of the visible world (getēhīhā) first the sky. Vahman first created light from the goodness of the visible world (gētēh), with which was associated the Good Faith of the Māzdēzns. This is that that which should come upon the creation until the Transfiguration (Fraškart) he knew. Then Artavahišt, then Šahrēvar, then Spandarmat, then Hauruōāt and Amurδāt were created. The seventh was Ohrmazd himself, the eighth True-speaking the ninth Srōš Ahrāy, the tenth Mansraspand, the eleventh Nēryōsang the twelfth the Lofty Lord who is Raθfō Birzait, the thirteenth Rašn the True, the fourteenth Mihr of wide pastures, the fifteenth Ariš-vang the Good, the sixteenth Pārand, the seventeenth Sleep, the eighteenth Wind the Nineteenth Justice

4. --- Miθōxt Ind.

Transcription of Avestan words have certain rules;

v as a vowel ŭ ō is written vk or v

θ is written t but for O Pers. θ, become later h.

Pahl uses s (gās (gāh) O. Pers. gāθu-).

ā written defective in Haurōāt Av. haurvatāt Amurdāt

Av. Amereṭtāt- Spandārmat Av. Spenta Ārmaitiš

(cf. MPT 'y'b ayāβ hence Pahl aivāp)

Epenthetic vowels are indicated vyryvk = Av. vairyō ,

haurōāt = Av. haurvatāt.

ă written plene . GayōMart = Av. *Gayō Martā (Nom. Sg.)

Nasal ą written by n mansr- = Av. maθra-. beside Mid.

Iran. Mahr-

Between two parts of a compound v Akōman, Gayōmart, cf.

N. Pers. Kayūmars.

Initial i- without alef Isatvāstr.

11. --- srōš -ahrāy with GrB 180.4 Mx 2.115.

MPT. srōšahrē srvšhry Sogd. (Manich) srōš art borrowed by

Turk. srošart Pāz. srōš i ašō,-ahrāy,-ahrē = Av. ašya

12. --- rat i buland translates raθfō(k) birzait = Av. *raθwō

*brzatō. Here Av. ere is represented by -yr-.

13. --- frah-gavyūt half translation of Avestan vouru-gaoyaoiti-

cf. The treatment of Vourukaša- Pahl Frāxvkart, but also

Paz. Varkaš, Garkaš Mx. 44.15.

14. --- Arišyang 180.9 below. Ahrišvang beside ašišvang and artišvang Sansk. transl. arśiśvaṇgha-, Early Avestan arti- Later Avestan (Mid. Iran. development) ahri- with still later pronunciation ăsi-. The problem of Av. [illegible] is not yet fully solved but neither Junker [illegible] nor Markwart nor Hertel have succeeded in their explanations In ahrišvang i vēh there is pleonasm of vēh

1. 20-om patkār pēšmār ut pasēmārīh āštīh aβzō-

2. nīkīh hač dām i gētēh nazdist āsmān ditīkar āp sitīkar

3. zamīk čahārom ux̌var ut pančom gōspand šašom martōm

4. haftom xvat Ohrmazd api-š dām pat aδiyārīh i vāy i

5. dērang-xvatāy frāč brēhēnīt čē ka-š vāy i derang-xvatāy

6. frāč brēhēnīt avē-č aβzār-ē būt api-š pat dām-

7. dahišnīh andar apāyēt Anrāk Mēnūk pat ān pitiyārakōmandīh

8. hač kamālīkān dēvān nazdist Akōman frāč kirrēnīt ut pas

9. Indar ut pas Sāvul ut pas *Nāhaδī pas Tarōmat pas

10. Tarič ut Zairič pas apārīkān dēvān haftom xvat Anrāk

11. Mēnūk hakurč čiš i frārōn nē mēnēt nē gōβēt

12. nē kunēt api-š nēvakīh dām i Ohrmazd nē apāyēt

13. dām i Ohrmazd nēvakīh i dām i Ahrēman nē apāyēt Ohrmazd

14. ān čiš nē mēnīt ī-š kartan nē tuvān Anrāk Mēnūk

15. ān ī-š nē tuvān kartan mēnīt *patist-ič apar

15.  DH  . patist 6.5.

the twentieth conflict, plaintiff and defendant, agreement, increase-giving.

Of the creation of the visible world (gētəh) first the sky, second water, third earth, fourth plants and fifth cattle, sixth mankind, seventh ohrmazd himself.

And he created the creation to assist Vāy of long dominion since when he created Vāyof long dominion he precisely was one instrument, and he is necessary in creation.

Ahriman as an assailant for him from the Kamālīk (large-headed) dēvs created first Akōman then Indar then Sāvul then ~~the~~ Nāhaθē then Tarōmat then Tarič then Zairič then the other dēvs, the seventh was Ahriman himself. Never does he meditate nor say nor do an upright thing. That which is good for him does not ~~approach~~ suit the creation of Ohrmazd, and that which is good for the creation of Ohrmazd does not ~~approach~~ suit the creation of Ahriman.

Ohrmazd did not meditate a thing which he could not do. Ahriman meditated that which he could not do : "I will bring a conflict upon him!

8. --- kəmālīkān. Pahl. kəmāl Saka kamala- head Av. kamərəδa- to Skt. mūrdhan- (cf. Bthl MM. 6. 31 note). kəmālīk as adj. is clearly based on such Av. passages as kamərəδa paiti daēvanaēm cf. Mithra's epithet kamərəδō. Janəm. GrB 39.15 kəmālakān dēvān.

--- akōman are the Avestan dēvs Akəm manō

Indar Indrō

Sāvul Sauru, Saurum

Nāhaθē Nāŋhaiθim, -əm

Tarōmat Tarōmata

Tarič } Tarvi Zairiδa

Zairič } see Gray, Foundations see AIV. s.v.v

Tarōmat is identified with Nāhaθē in 47.10

The spelling of the name Nāhaθē varies greatly. Here DH

ا ر س ر س ا TD2 و ا ل س ا Ind. م و س ا

GrB 47.10 ا ن ق ص ح

GrB 182.15 ح ر س ر ک س ا

183. 1 ح ر س ر چ س ا

183. 3 ا ر د ی س ق

1. barēm dām i ohrmazd pat mēnōkīh ētōn parvart ku
2. *tarrīh ēstāt amēnītār agrifšār ut araβāk
3. čēgōn šusr humānāk pas hač *tarrīh gumēčakīh šusr-
4. ān humānāk pas hač gumēčakīh xvartakīh būt daštak-ē
5. humānāk pas hač xvartakīh *viškuftakīh *gēn ut dast ut pāδ
6. pas hač *viškuftakīh gavrīh būt čašm ut gōš ut dahān
7. pas hač gavrīh čandadāk būt ka bē *av pēš rēšn +raβišn
8. ēstāt nūn-ič pat gētēh pat ān hangōšītak andar aškomb i
9. mātar hanbavīhēnd ut zāyēnd ut parvarand ut ohrmazd pat
10. dām-dahišnīh mātarīh ut pitarīh i dahišn hast čē
11. ka-š dām pat mēnōk parvart ān būt mātarīh
12. ka-š bē ān gētēh dāt ān mēnōk būt pitarīh
13. apar dām-dahišnīh i gētēhīhā

ka anrāk mēnūk start

14. gah akār būt čēgōn-om apar nipišt 3000 sāl
15. pat sturtīh nyast andar ān akārīh i avē anrāk

2. ‹ww›

3. ‹ww›

5, 6. ‹ww›

7. ‹ww›

‹ww›

cf 44.2.

13. ‹ww›

The creation of Ohrmazd in its invisible state was nourished in this way that there was something moist unthinking, intangible, motionless like sperm seed. Then from the moisture a mixture like that ~~own~~ of the sperms then from the mixture something small arises like an embryo then from the small thing, a bursting out *nose hand and foot then from the things burst out a hollowness arose like eye ear and mouth, from the hollowness a moving thing arose when it ~~stood forth shining~~ began to move forth. Even now in the visible world (gētēh) in that same way in the womb of a mother they are conceived, are born and nourished. And Ohrmazd in creation has both the motherhood and fatherhood of the creation, since when he nourished creation in the invisible world (mēnōk), that was his motherhood; when he created the invisible as the visible world (gētēh) that was his fatherhood.

Concerning the Creation of Things Visible. When Ahriman became confounded and then powerless, as I wrote above, he lay 3000 years in confusion. During that powerlessness of him, Ahriman,

2. --- For this passage a later treatment of this same subject, below 110. 1Of is indispensable, hence my readings differ largely from Nyberg's who did not use the second passage. The stages are there :

pat šusrīh

pat gumēčakīh

dašt-ē

111. 1f čēgōn ka dašt-ē andar vaxšēt čašm gōš vēnīk dahān hačiš rōδēt ut dast ut pāδ ut apārīk hangām.

(1) tarrīh possibly ṭarrakīh cf. م ل ت 118.9. corresponds to šusrīh

(2) viškuftakīh cf. hačiš rōδēt 111.2, and viškōpišnīh of chick bursting shell 111.15.

For the corruption: 𐭥𐭩 for 𐭩𐭥 , as often, cf. Dd 36.63 𐭱𐭥𐭫𐭭𐭥𐭱𐭠𐭩 𐭱𐭥𐭫𐭭𐭥𐭱𐭠𐭩 Dd 36.96 𐭱𐭥𐭫𐭭𐭥𐭱𐭠𐭩 GrBd 216.3 𐭱𐭩𐭥𐭥𐭫𐭭𐭥𐭱 Bah Yašt 1.5 𐭱𐭩𐭥𐭫𐭭𐭥 Bah Yašt 1.1 𐭱𐭩𐭥𐭫𐭭𐭥 pōlāβδēn

Nyberg *vyāštakīh 'ce qui est saillant'

(3) gavrīh 'hollowness', made certain by MPT(S)gbr, cf name of Gōr in Fārs, Arab. Ǧūr (Bthl. SR 2.44, cf. Kn. 13. 18,19 , Marq. Eranšahr p 146 on Arm. k'obar).

(4) čandadāk. I have discussed čand- BSOS VI 822f to which can be added Dd 36.33 api-š čandēnēt zamīk ut škast bīm.

For the suffix -dāk see my article BSOS VII 99 f.

16.
(contd)

2. --- (contd)

(4) contd.

on vēnāβōāk, kāradāk, vināsadāk, brāzadāk, MPT. q'rd'g

Nyberg -ō nīšak 'l'état visible'

4. --- daštāk lll.2 dašt 'embryo'. Cf. daštān translating

Av. daxšta-, daxštavant-.

5 --- * gēn. The facsimile is not absolutely clear 𐬑𐬌 is possibly written 𐬑𐬌 gēn is a dialectal form of vēn and having the same meaning as vēnīk 'nostril, nose'. See on vēn, gēn 𐬑𐬌 my note BSOS VII 83f. Av. vaēnā 'nose'. In the corresponding list of 111.2 vēnīk appears, which assures the interpretation here.

Nyberg proposed GBYN Aram. for pēšānīk 'forehead', Frah. Pahl. GBYNH.

9 --- hanbavīhēnd cf. GrBd 64.11 hanbūsīhēnd N.Pers. anbūsīdan 'to appear'. Inchoative to bav-.

1. mēnūk Ohrmazd dām av gētēh brēhēnīt čē hač asar rōšn-

2. Ih ātaxē hač ātaxš vāt hač vāt āp hač āp

3. zamīk harvisp astōmandīh i gētēh frāč brēhēnīt

4. čēgōn gōβēt pat dēn ku fratom dām hamāk āp-ē

5. srišk-ē *būt ku hamāk hač āp būt yut

6. tōxm i martōmān gōspandān čš ān tōxm ātaxš-

7. tōxm api-š nazdist āsmān dāt pat apāč -dār-

8. išnīh hast kē fratom gōβēt ditīkar āp dāt

9. pat zatan i tišn druž ut sitīkar zamīk dāt pat harvisp

10. astōmandīh čahārom urvar dāt ay aδiyārih i

11. gōspand hudāk pančom [av] gōspand avaδiyārīh i mart i

12. ahrav šašom mart i ahrav dāt av zatārīh ut akārīh

13. i Anrāk Mēnūk ut hamist dēvān api-š pas ātaxš dāt

14. xvarg api-š brāh hač asar rōšnīh aβiš patvast ētōn

15. karp vēh čēgōn ātaxš kāmak api-š pas vāt

1. čē hač Nyberg hač

5. bavēt

Ohrmazd fashioned the creation as a visible world (gētēh) since out of the endless light he fashioned fire, out of fire wind, out of wind water, out of water earth, ~~the whole~~ *all* bone-possessing things of the visible world. As it is stated in the Dēn : at first the whole creation was one drop of water, that is, all was from water except the seed of men and cattle since that seed has fire as its seed. And first he created the sky for holding back. Some call it fratom ('the first thing'). Secondly he created water for the striking down of the Druž of Thirst and thirdly he created earth for all bone-possessing things, fourthly he created plants to assist the bountiful cattle, fifthly cattle to assist the true man, sixth he created the true man to strike down and render powerless Ahriman and all the dēvs. And afterwards he created for fire its flame and to it joined a blazing from endless light. In such a way the form is good according to the desire of the fire. Amd afterwards he fashioned wind.

4. āp-ē srišk-ē būt see 189.4

11. --- hudāk transcribing Av. hudāh-
--- av misplaced before gōspand

14. --- xvarak, xvarg 𐭧𐭥𐭫𐭲 Pahl. Rw p. 128. line 1 xvarak 𐭧𐭥𐭫

i ātaxš

--- brāh 𐭥𐭫𐭠, already noticed above 4.5. Nyberg has gone astray over this word, reading here baxš as for brēh 9. 7 above. I consider it to represent *brāγah- cf. Skt. bhargas-. It occurs frequently.

GrBd 73. 9 ātaxš ka brāhnaē asar rōšnīh aβiš patvast ēstēt

DkM 283.16 f. ōēgōn bām haē pairōk ut pairōk haē brāh brāh

haē rōšnīh

DkM 434.17 brāh i ātaxš humānāk

DkM 794.21 brāh

Paz. ŠGV brih transl. Skt. rocis-, tejas-.

For the relation of -āh to -dh, cf. also Arm. zrahkē later also zreahkē. Av. zrāδa- Pahl. zrēh Paz. zreh

N. Pers. zirih.

1. brēhēnīt pat mart karp i yuvān i 15 sālak kē hač

2. āp ut urvar ut gōspand ut mart i ahrav har čiš-e barēh

3. dārēt api-šān čēgōnīh gōβom nazdist āsmān

4. dāt rōšn paiδāk(yh) apēr dūr - *kanārak - gās

5. xvan-āhēn i hast gōhr almāst ..... api-š sar *bē

6. av asar rōšnīh patvast api-š dām hamak andarōn

7. āsmān bē dāt *āvahan humānāk drūpušt kē-š

8. har aβzār i pat kōxšišn andar apāyēt andarōn nihāt

9. ēstēt aivāp mān mānāk kē har čiš andar mānēt

10. parkān bun i āsmān čandīh pahnāδ ī-š drahnāδ čandih

11. drahnāδ ī-š bālāδ ut čandīh bālāδ ī-š zahyāδ hamōk handāč

12. i xvap-sār i varzvar humānāki mēnišnōmand gōβišnōmand

13. kunišnōmand ut ākās aβzōnīk vičītār , mēnōk i āsmān

14. hačiš patgrift drang drūpuštīh hač Anrāk Mēnūk

15. ku apāč duvārastan nē hišt čēgōn gurt i arateštar

5. ~~for~~

in the form of a man young, of fifteen years who takes away each thing from water plants cattle and the true man and keeps it. And I will state their nature. First, the sky was created shining visible with exceedingly distant borders of shining metal which is the substance steel .... and its head is connected with the endless light, and all his creation is within the sky like a fortress, a strong place within which is deposited every tool needed in conflict, or like a house in which everything remains. The base of the surrounding wall of the sky has as much width as length as much length as height and as much height as depth like the regular model well made of a workman who has thought, word and deed, intelligent, increase-giving, an expert. The invisible one of the sky received it from him as a strong fortress against Ahriman, so that he did not allow him to run back. Like a hero, a warrior,

1. --- yuvān i 15-sālak. The ideal age cf. Av. pančа . dasa fračarōiθe pita puθrasča raoδaēšva (Y 9.5). Sp Yt 8.13 tištryō ... narš kəhrpa pančа, dasaŋhō xšaētahe. Below 21.14.

--- karp the theory of transformation depends upon the view of mānōk and gētēh Any mānōk being can take any gētēh form (karp, tan) desired. So Tištrya (Yt. 8.) and Vərəθraγnəm (Yt. 14.) in the Avestan. See above 3.13 on tan and on tan-kart below 39. 2.

4. --- Creation of the sky.

Pahl Riv. 46. 4.

api-š nazdist āsmān haċ sar bē brēhēnīt

api-š gōhr haδ ۱۳۹ spēt

api-š pahnāδ ut bālāδ rāst

api-š zahyāδ i parkān i ān and hast ōand pahnāδ i tuhīkīh

api-š vīnārišn pat nar i ahrav dahmān āfrīvan

api-š dāštārīh i gētēh nēst

Ohrmazd apāk dām ut dahišn andar nišīnēt

GrBd. 36.5 āsmān bun gōhr i چیستر ayō(k)šust

Mx 9.7. ut āsmān haδ gōhr i xvan-āsēn kart ēstēt

čēgōn almāst-iċ xvānēnd

Pāz. u asmạn ež gōhar i xūnāhin kard ēstēδ ōūn

almāstaċa xvānend

Skt. transl. ākāśaṃ ca ratnena tīkṣṇalohena kṛtam āste yat

+pāṇḍarasikam ity ākathyate. (sikṣya- 'crystal').

Gr.Bd. 77.11f. Usindām kōfi ān haδ xvan āhēn kē gōhr i āsmān

Gr.Bd.221. 14f.

āsmān apē-stūn pat mēnōk ēstišnīh dūrkanārak rōšn haδ gōhr

xvēn āsēn.

Av Yt 13.2f

asmanəm yō usča raoxšnō frādərəsrō .....

yō hištaite mainyu. stātō handraxtō ūraēkaranō

ayaŋhō kəhrpa xvaēnahe raočahinō aoi ərišvå

4. --- (contd.)

There are several difficult words here which neither Nyberg nor Herzfeld AMI. 2. 54f have solved.

The passage here is clearly parallel to that of GrBd 221 which in turn paraphrases Yt 13.2

(1) apēr possibly 'upper' Cf. Av upairi, which however is Pahl. apar. More likely apēr 'exceeding, much'.

(2) dūr-*kanārak gās cf GrBd 221.14. dūr kanārak

DH

Nyberg pasē-gās 'enoutre' is unconvincing.

For cf. DH vahār 55.15 gās as mēnōk gās 47.7

(3) xvan-āhēn xvan-āsēn, xvēn- āsēn

Av. ayaŋhā xvaēnā Y 32.7 Pahl. gloss

ayaŋhō ... xvaēnahe Yt 13.2

The epithet of this metal Av. xvaēna- transcribed as xvan- or xvēn was taken to be the name of a metal, hence the gloss identifying xvanāhēn with almāst steel ἀδάμας (cf. Schaeder Studien 228). This Greek word (for other Greek words in Mid. Iran. see BSOS VII Iranian Studies II) is however replaced by another word and spēt in two passages quoted above and I would in our present passage consider to be the same word. This word is probably the Iranian name corresponding to almāst. (not as Nyberg supposed, an epithet of almāst) The form must be the starting point for its explanation but I have not so far (Dec. 11 1932) succeeded in reading

4. --- (contd)

(3) contd.

it satisfactorily. I suspect some connection with

yākand or yākūt N.Pers. yākand Arab. Pers. yāqūt

This is proved by 173.3, see note there.

7. --- āvahan reading so for ابزار with Herzfeld loc.cit. It is supported by GrBd 196.15

10. --- parkān bun بن پرگان Nyberg frakāvan voute. We have the parkān = 'surrounding wall' (cf. MPT. p'rgyn Arm. parkēn) in zahyaō i parkān Pahl Riv 46 just cited and bun GrBd 36.5 Asmān bun

11. --- hamōk ... varzvar . Nyberg differs. I consider varzvar to be 'workman' to justify the following epithets (gōβišnōmand etc.). Then handāδ like handāδak 'model' cf. pardāč, āmōč.

hamōk 'even, level, equal,' ('level' in 19.11 below) beside hāmōn Pāz. hamāvan 'level' GrBd 228.4.

14. --- The fortress of the āsmān is also described in Zātspr. 5.1.f. . Ahriman is caught in it and can find no escape (api-šʒ vitarg nē hāft). Also 60. 11f.

Reading drūpušt with Pāz.drūpušt (MX. 1.31. ŠGV 11.79) with drū- < druva- (Av. druva-, Skt dhruva-), cf. drūt < drōt < druvatāt- (Arm. drouatik') with long ū. Bthl. drupušt. Nyberg darpušt Glossar s.v. dar- from *dara-. Spelling with drv- and dr- without v. drū could naturally also be compared with درم DkM 756.5 N.Pers. durūgar 'carpenter', but does not suit here.

--- drang corresponds to saxt in 60.14, ZAtsp. 5.1.

1. kē zrēh patmōxt ēstēt ku apēbīmīhā hač kārēčār

2. bōxtēt mēnōk i āsmān āsmān ētōn dārēt

3. api-š dāt av aδiyārīh i āsmān urvāhmanīh čē-š

4. uṇvāhmanīh patiš frāč brēhēnīt kē nūn čēgōn gumēč-

5. akīh dām pat urvāhmanīh andar ēstēt ditīkar hač gōhr i

6. āsmān āp brēhēnīt čand mart-ē ka 2 dast av zamīk

7. hīlēt pat dast ut pāδ raβēt aš tāk aškamb āp

8. bē ēstēt pat ān bālāδ āp bē tačēt api-š dāt

9. av aδiyārīh i vāt vārān kē hač zōh ut snōδān ut *snēžak

10. sitīkar hač āp zamīk dāt girt dūr-vitarg ut *anišēp ut anaβrāz

11. ut hamōk dranāδ apāk pahnāδ ut pahnāδ apāk zahyāδ rāst

12. miyān i ēn āsmān bē vīnārt čēgōn gōβēt ku-š

13. nazdist 3 ēvak-ē ēn zamīk frāč brēhēnīt saxt čēgōn

14. dālman dār ditīkar 3 ēvak-ē ēn zamīk frāč brēhēnīt *gart

15. *ākand sitīkar 3 ēvak-ē ēn zamīk frāč brēhēnīt

.....

10. [illegible] on post 16
15. [illegible] 19

who has put on his armour, that he may escape without fear from the battle. The invisible one of the sky in that way maintains the sky. And he created to assist the sky joy, since he fashioned joy in that, which now, since there is contamination, creation exists within in a state of joy.

Secondly from the substance of the sky he fashioned water, as much as when a man puts two hands upon the ground and walks by hand and foot, the water reaches to his belly, to that height the water flowed.

And he created to assist the wind rain which consists of distilled drops, and cloud and snow.

Thirdly from water he created the earth, round, ~~with~~ far-stretching, without slope and without height and level, length with width and width with depth equal. He set it in order in the midst of the sky. As it is stated: First he fashioned one third part of this earth like the tree of the eagle, secondly he fashioned one third part of this earth full of dust, thirdly he fashioned one third part of this earth .....

1. --- zrēh . Nyberg zrāh Both readings are possible. So for
   [illegible] I adopt brēh but [illegible] brāh Pāz. has breh and brih.
   Av. zrāδa- Arm. zrahk' beside N. Pers. zirih.

3. --- urvāhmanīh . It is possible that urvāhmīh should be read
   MPT. urvāhmī. Cf. urvāhmānīhēt Dd. Quest. 50. 7.

9. --- zōh(ī)k ut snōδān ut snēžak ~~see on~~. Cf. NPers. zōhīdan.
   Nyberg supposed an Aramaic z'yk' to be intended by [illegible]
   hence he read vāt. snōδān below 133.9

10. --- The original earth before mountains existed hence hamōk
    'level' as after the raising of the dead it is to be hāmōn, 228.4.
    There is Avestan reminiscence here: zəmō yaṯ paθanayā skarənayā
    dūraē pārayā Yt. 10.95. Blochet [illegible] = ham.

    [illegible] Blochet [illegible]
    Surely contain nišēp and aβrāz 'declivity' and 'acclivity' with
    a privative prefix probably an- in anaβrāz but with nišēp either
    ana- or a- is to be read. Cf. also Zatspr. 1.8. Where [illegible]
    corresponds to adōstīh of GrB. 5.12. Nyberg's long note fails
    to explain the passage. On the level earth cf. Gr.B. 228.4 f
    (anišēp).

14. --- [illegible] Nyberg sēn murv dār. dālman is an interpretation
    of Av. saēnа-, see below on 29.8.
    --- gart-ākand [illegible] Uncertain. Nyberg. vyarθ [illegible]
    'inutile' and [illegible] akvand 'mauvais'. Blochet [illegible] = gart.

15. --- [illegible] Uncertain. Nyberg nēm-tansrīk 'demi-sombre'

1. api-š gōhr andar zamīk be dāt kōfīhā kē pas hač ān
2. vaxšīt rust hēnd hač zamīk api-š dāt aδiyārīh i
3. zamīk *āsn-rōδ gōkart bōrak-ič *ārōδīt-ič hanē sāxt zamīk-
4. tōxmak yut hač*ačihr čē yut-tōxmak hēnd
5. ōgōn sāxt ut brēhēnīt zamīk pat humānāk i mart-ē ka-š
6. yāmak yāmak hamāk kust pat tan sāxt andar grift
7. ēstēt ut haδaδar i ēn zamīk hamāk givāk āp bē ēstēt
8. čahārom urvar dāt nazdist av miyānak i ēn zamīk
9. apar rust čand paδ-ē bālāδ apē-azg apē-pōst
10. apē-xār ut tarr ut šīrēn api-š visp sarδak zōr i
11. urvarān andar čihr dāšt . api-š dāt av aδiyārīh i
12. urvar ut āp ātaxš čē har aδvan -ē urvarān āp-ē
13. srišk pat sar ut ataxš 4 angust hač pēš pat
14. ān zōr ham-ē rust . pančom gāv i ēvakdāt brēhēn-
15. īt andar Ērānvēž pat miyānak i gēhān pat *bār i

15. DH.

and he created a substance within the earth, that of the mountains, which afterwards grew and rose up out of the earth.

And he created to assist the earth the primordially growing Gō-kart, yellow and of lofty good appearance. The others were made of earth-seed except the ačihr (seed-less) since they are devoid of seed. So he made and fashioned earth in the form of a man when he has put on various garments as gear for his body in all its parts. And beneath the earth everywhere water exists.

Fourthly he created plants. First they grew up in the middle of the earth, as much as one foot in height without branch, without bark without thorn and fresh and sweet, and every kind kept the strength of the plants within its family.

And he created to assist plants and water fire since every stalk of the plants has one drop of water at its point and four fingers of fire in front. By that power they grew.

Fifthly he fashioned the sole-created ox in Ērānvēž, in the middle of the world by the bank of

1 --- gōhr andar zamīk. Substance from which mountains grow. So Pahl. Riv. 46.5: ǎpi-š zamīk hač pāδ bē brēhēnīt ....

api-š gōhr *andar bē nikand

api-š kōfīhā hač ān gōhr bē rōδēnīt

2 --- Phrases of two synonymous or almost synonymous terms are so frequent that there is no reason to seclude either (as Nyberg has done). Thus we find here vaxšīt rust

cf. Zāts.7.2 zamīk ... api-š urvarān apar rōδišn vaxšišn

DkM 404.15 bavišn ut rōδišn ut vaxšišn

GrB 20.5 sāxt ut brēhēnīt

GrB 9.12 čim vičārišn

DkM 282.17,18 avēnāk kōr

GrB 33.12 gumārt āstēnīt

GrB 35.12 mišāst vīnārt

Dd 36.3 andak ut uzārak

GrB 37.12 aδiyārīh ut hamkārīh

GrB 35.10; 36.2; 37.5 aδiyārīh hamkārīh

whether all these groups should have ut or not, is uncertain.

3 --- āsn -rōδ following Nyberg.

--- ārōδīt Uncertain. I take as denominative to ārōδ MPT ārōy (Henning I), ārōδišn translates Av. raoδa, urvaθmi-. Hence 'having (good) growth'. Nyberg harust from *hurusta- which is possible , since we find hm'n'k beside hvm'n'k humānāk. It could however better be read hurust.

--- bōrak 'yellow, brown'. cf. Pahl. bōr-gōn of the

20.(contd)

colour of gold in brocade.

4 --- *ačihr, supposing a misspelling of ⁺ , cf. MPT ''čyhr (Henning I) S.Dial. That is, - - for or and for Nyberg *astihr is unconvincing especially in view of the MPT (southern dialect) word. It is a transcription of an Avestan (unattested) *ačiθra-, hence the translation by yut-tōxmak. It is usual to have a gloss beside these learned loans, cf. Zats.4.4 yaskān i xvat ('properly') vīmārīh i gōnak gōnak

6 --- sāxt. cf. N Pers. sāxt 'gear, horse-armour'. Arm. saxteal 'harnessed with breatplate', ansaxt 'not harnessed'. Nyberg saxt. Cf Šāhnāma ty guftī ki aspaš ba-ātaš bi-sāxt. (Vüllers 552 l.539)

7 --- Water under the earth , below 42.6.

9 --- apē -azg apē - pōst . cf. Zāts 2.b. anazg, apōstak.

12 -- The problem of has not so far been noticed. Nyberg read axv (accepting) and also Bartholomae AIW s.v vīspō.pitay-, where the reading axv is based upon a misunderstanding of the Sanskrit version.

The passages in which the word occurs decide for the form not The meaning is 'stem, stalk,trunk' as is proved by the use of the word. It is not uncommon.

The present passage (which is Dēn, hence probably Avestan) is reproduced in two other placed of the GrB.

GrB 90.8 (in the list of liquids) : 15-om ān i hačaðar

20.(contd.)

12.(contd) (DH 𐬀𐬬𐬎𐬌 Ind ayvani) i urvarān i čēgōn guft ku [kē] har 𐬀𐬬𐬎𐬀𐬌 -ē (Ind. ayvane) āp ē srišk pat tēγ

GrB 119.15 urvarān rāδ gōβēt ku har 𐬀𐬬𐬎𐬀𐬌 -ē (Ind. 𐬀𐬬𐬎𐬌) āp ē srišk pat tēγ (Ind. pat sar dārēnd). (Here axv is clearly excluded).

Yasna 38.5 āp i pat urvar 𐬀𐬬𐬎 i urvar patiš vaxšīhēt Skt. āpo yāḥ vanaspatiṣu jātayo vanaspatīnāṃ tābhiḥ vikāsyante (kās- is kāś 'bloom').

Here 𐬀𐬬𐬎 Skt jātayo indicates that āēn was read equivalent to aδivēnak. Just so in Ind B. (K21) 66.22 𐬀𐬬𐬎 corresponds to GrB 119.15 𐬀𐬬𐬎𐬀𐬌 DkM 839.6 āp-ič i garān 𐬀𐬬𐬎𐬀𐬌 tačišn ut avēšān-ič tan i namīk ut 10 avēšān 𐬀𐬬𐬎 i čihrak-ōmand hazārakānak ku 1000 pat ē bār bē āyēnd. (West SBE 37.257 has aêvanδ).

GrB 151.3 (on the van i vas-tōxmak) :

andar 𐬀𐬬𐬎𐬀𐬌 avē 9 gar brēhēnīt ēstēt (Ind. aē.vani, DH deficit).

I had been able to deduce a meaning 'stalk, trunk' from these passages, when further research provided the proof.

Yasna 71.9 vīspå urvarå uruθmīšča paiti varšajīšča yazamaide

is translated in the Commentary:

harvisp urvar pat rēšak ut 𐬀𐬬𐬎 apar ārδōišn yazom.

Further Nīrangastān fol. 179.10 yō urvaraṃ barəsma frasterenti hamδ.varešəjim paδru. fravāxšəm

is rendered

12.(Contd)

kē urvar frāč vistarēt ham-~~brīn~~ bun pur-tāk

kē-š ~~brīn~~ bun ēvak api-š sar ēčand hast

Here associated with bun , tāk and rēšak. It is translated by Skt. skandha- in Yasna 10.5 (Spiegel 12). Unvala has missed it entirely in Hōm Yašt p 36. vīspēšča paiti varšajīš

vīspēšča paiti frasparəγē

vīspēšča paiti fravāxšē

Pahl. pat harvisp ۱۳۳

apar pat harvisp spēk

apar pat harvisp tāk

Skt.viśveṣuca upari skandheṣu

viśvāṣuca upari śākhāsu

viśveṣuca upari pallaveṣu

It is therefore clearly 'stem, trunk'. But the reading is still (Jan.17.1933) not clear. The Ind B. ayvan - *ēvan is possibly untrustworthy. The usual Pahl. word with this meaning is stūnak.

Consideration has made it likely that the Pāzand (aēvan) is right. The word is probably *adi-vana, Pahl. aδvan 'the upper part of a tree'. For aδ- , cf. aδvēnak, aδmēt, aδiyār, aδipārak. The word is then a determinative compound. The form is illustrated by skt. adhidanta- 'upper tooth' , adhi-dyaṷḥ 'highest heaven', cf.pra-nakha- 'front part of a nail', Wack.Aind.Gr.II 1.p258.

1. rōt i vēh dāitē ku miyānak i gēhān spēt rōšn

2. būt čēgōn māh kē-š bālāð 3 nað- patmānīk api-š

3. dāt an aðiyārīh āp ut urvar čē-š andar gumēčišn zōr ut

4. vaxšišn hač ēn bavēt 6-om gayō(k)mart brēhenīt rōšn

5. čēgōn xvaršēt api-š 4 -nað -patmānīk bālāð būt

6. pahnāð čēgōn bālāð rāst pat *bār i rōt i dāitē

7. ku miyānak i gēhān ēstēt gayō(k)mart pat hōy

8. ālak gāv pat dašn ālak api-šān dūrīh ēvak hač ait

9. dūrīh-ič i hač āp i dāitē čanq bālāð xvēš būt

10. čašmōmand gōšōmand uzvānōmand daxšakōmand

11. būt gayō(k)mart daxšakōmandīh ēt ku martōm

12. hač avē tōxmak pat ān hangōšītak zāt hēnd api-š

13. dāt av aðiyārīh xvāp āsānīh dātār čē Ohr-

14. mazd ān xvāß frāč brēhēnīt pat mart karp i buland 15

15. sālak i rōšn api-š gayō(k)mart apāk gāv hač zamīk brēhēnīt

6.

Vēh river, the Dāitē, where, in the midst of the earth, it was white, shining like the moon, and its height had the measure of 3 reeds.

And he created to assist, water and plants since its strength and increase during the contamination arises from this.

Sixthly he fashioned Gayō Mart shining like the sun and his height had the measure of 4 reeds, breadth like height equal, on the bank of the river Dāitē which exists in the middle of the world. Gayō Mart was on the left side, the Ox upon the right side, and their distance one from the other was precisely the distance of the water of the Dāitē, as much as its own height was. It was possessed of eyes, ears, tongue, and its *mark. That is, man is born from that seed in that likeness.

And he created to assist,sleep, giver of ease, since Ohrmazd fashioned that sleep in form of a man, fifteen years old, shining.

And he fashioned Gayō Mart together with the earth

1. --- rōt i vēh dāite. Further treated in the Chapter of Rivers. Av. āpō vaŋuhūš frāyazaēta vaŋuhyå dāityayå. Vēh Rōt of medieval geographers is the Oxus. Marquart Eranšahr Herzfeld AMI. 2. 52f.

2. --- naδ 'reed'. Cf. MPT nd 'reed, flute' (North dial.) Measure of unknown length. Written 𐭭𐭩𐭥 hence as in the case of 𐭥𐭩𐭥 vay 'wind', Pāz, vaē, to read -ăy. N Pers. nai, not nāδ (Nyberg)

8. --- Similarly Zātspram 2. 6 pas av gāv mat i ēvakdāt čēgōn-aš bālāδ čēgōn Gayō(k)mart pat bār i āp i Dāitē miyānak i zamīk ēstāt api-š hač gayō(k)mart dūrīh 𐭣𐭅𐭓 čand bālāδ vēš būt hač-ič bār i āp i Dāitēh pat ham patman dūr 𐭣𐭅𐭓 būt

The mask 𐭣𐭅𐭓 is thus dūr as in MX 2.93 but Frah. Pahl. 25.4 has 𐭣𐭅𐭓.𐭣𐭅𐭓.𐭣𐭅𐭓

Kn.8.3 𐭣𐭅𐭓 dūr

10. --- čašmōmand gōšōmand uzvānōmand daxšakōmand. Probably rendering an Av. passage or based on one, as in the dahānōmand uzvānōmand of DkM. 603.18; 604.13, and the gloss in DkM 605.2 dahānōmand ku apāyišnīk būt proves an Avestan source.

--- daxšak 'mark', outer visible indication of something invisible; translates Av. daxšta- 'mark (by burning)'. Cf. the use in Zātsp. 8. 1. *** ʿAmurōāt of whom plants are the visible symbol'. *** Amurōāt kē-š urvar getēh daxšak *** Gr.B. 34.14 hač gētiyān daxšak (of Vahman). GrB 35.7 ku daxšak bē mrōčēnītan nē tuvān bavāt. GrB 62.2 daxšak i vārān-kartārīh.

13. --- xvāβ 'sleep' as proved by āsānīh-dātār. ~~Hence~~

~~Der arische Weltkonig wrongly connected with xvēδ~~

Cf Cap. XIX (128.11 f). The discussion by Schaeder Studien p 217 f, and 351 f, as by Christensen quoted by Schaeder (p 351), and Günkert Der arische Weltkönig und Heiland 348 f, overlooks the fact that the Pāzandist means sleep by xvaŋ, as proved by the use in ŠGV xvaē translated by Skt. nidrā.

22.

1. apiš hač röšnīh ut zargönīh i ñəmān šusr i martömān gāvān

2. frāč brēhēnīt čēgōn ēn 2 šusr ātaxš-töxmak nē ēp-

3. töxmak pat tan i gāv ut gayō(k)mart bē dāt tāk -aš pur-

4. raβiānīh martömān gōspandān hačiš būt apiš ēn

5. 6 dahišn pat 6 gās gāsān bār bē dāt ut pat

6. sāl i hangārt 300 60 5 röč 12 māhīkān har māhīk

7. 30 röč ut māhīk 35 röč har röč-ē nām -ē amahraspand-ē patiš

8. nihāt apiš čēgōnīh gōβom nazdist ēmān brēhēnīt

9. pat 40 röč čēgōn hač röč i Ohrmazd i māhīk i Fravartīn tāk ēn

10. röč i āpān i māhīk i Artavahišt 5 röč apar pāt tāk röč i

11. daδv pat mihr ān 5 röč i gāsānbār apiš nām Maiδyō(k)zarm

12. apiš vičāriān ēn ku mān i dašt mart āp māništ

13. mat āp ut zargōnīh av paiδākīh mat dītīkar āp dāt

14. pat 55 röč čēgōn hač röč i mihr i māh i Artavahišt

15. tāk röč i āpān māh i tīr 5 röč apar pāt tāk röč

1. --- zar-gōn. zar- Av. zari- the colour of vegetation (urvaranąm zairi. gaonanąm) or metal (zarōiš ayaŋhō) ears of a dog (spānem .. zairi. gaošem) or horse (aspahe ... zairi. gaošahe). zarita- Pahl. zart N Pers zard 'yellow'. Cf. below 22.13 āp ut zargōnīh 'water and vegetation'. Beside zar- Mid. Iran. has saβz N Pers. sabz 'green'. zargōnīh Mx 62.22 (Pāz. zarīnī). GrB. 218.9,13.

5. --- gāsānbār. There is below a whole chapter dealing with the Calendar. Here only the cosmological meanings are discussed.

Avestan:	maiδyōizaremaya	45 days' interval	Creation of Sky
	maiδyošəma	60	Water
	paitišhahya	75	Earth
	ayāθrima	30	Plants
	maiδyāirya	80	Animals
	hamaspaθmaēdaya	75	Man
		365	

6. --- The months - māhīk MPT. m'hyg (Henningl)

Pahl. 1. Fravartīn	N Pers. Farvardīn	Afrōðīn
2. Artavahišt	Urdībihišt	
3. Haurōāt	Xurdād	
4. Tīr	Tīr	
5. Amurōāt	Murdād Amurdād	
6. Šahrēvar	Šahrīvar Šahrīr	
7. Mihr	Mihr	
8. Āpān	Ābān	
9. Ātur	Āðar	

cf Arm Lyuyphs

6. --- (contd)

Pahl.	10. Daδv	N Pers.	Dai
	11. Vahman		Bahman
	12. Spandārmat		Ispandārmuz

7. --- The days:

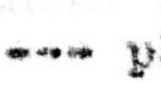
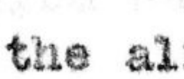
Av.	1. ahurahe mazdå̊	Pahl.	ohrmazd
	2. vaŋhave manaŋhē		Vahman
	3. ašahe vahištahe		artavahišt
	4. xšaθrahe vairyehe		šahrēvar
	5. ārmatōiš		spandārmat
	6. haurvatātō		haurδāt
	7. amərətāto		amurδāt
	8. daθušō		daδv
	9. āθrō		ātur
	10. apąm		āpān
	11. hvarəxšaētahe		xvar
	12. må̊ŋhahe		māh
	13. tištryehe		tīr
	14. gəuš		gōš
	15. daθušō		daδv
	16. miθrahe		mihr
	17. sraošahe		srōš
	18. rašnahe		rašn
	19. ašāunam fravašinąm		fravartīn
	20. vərəθraγnahe		varhrān

7. --- (contd).

21. rāmanō	rām
22. vātāhe	vāt
23. daθušō	daôv
24. daēnayå	dēn
25. ašōiš vaŋhuyå	art
26. arštātō	aštāt
27. ašnō	āsmān
28. zemō	zāmdāt
29. maθrahe	mahraspand
30. anaγranąm raočaŋhąm	anaγrān

12. --- mān i dašt mart ut āp māništ mat

It is clear that mat is intended to translate maiδyō- of the Avestan word, just as paδ represents paiti- (23.7) For dašt 'field' cf. Arm. dašt 'field, country, plain.' It is not necessarily the viyāpān N Pers. biyābān. So in DkM 758.20 dašt-katak 'a house in the fields'. My reading requires no change in the Text, whereas Nyberg ʿmāništ (i) martδmiħ (u) māništ i miθr (u) is exposed to many objections.

15. --- pāt  and below 23. 5,8,13; 24.3. That pātēn could mean 'remain over' seems not impossible, but it is clear that the mask may easily here be a miswriting for the almost identical word  mānd. Nyberg reads mānd

1. daδv pat Mihr ān 5 rōč gāsān bār api-š nām Maiδyō(k)šam

2. kē-š vičārišn ēn 'ku-š āp rōšn bē kart čē nazdist

3. tērak būt sitīkar zamīk dāt pat 70 rōč čēgōn

4. hač rōč i Mihr i māhiTīr tāk rōč i Art i māh i Šahrēvar

5. ut ān 5 rōč apar pāt tāk rōč i Anaγrān ān 5 rōč

6. gāsānbār api-š nām paitišhah api-š vičārišn ēn

7. ku paδ -raβišnīh i dāmān pat gamīk paiδāk bē kant

8. čahārom unvar dāt pat 25 rōč 5 rōč apar pāt

9. tāk Aštāt rōč ut rōč Anaγrān ān 5 rōč gāsān bār

10. api-š nām Ayāsrim kē-š vičārišn ēn ku-š valg

11. bōδ gōnak ut zargōnih paiδāk būt 5-om gōspand

12. dāt pat 75 rōδ čēgōn hač rōč i Ohrmazd i māh i

13. Āpān tāk rōč i Daδv pat Mihr i māh i Daδvē 5 rōč apar pāt

14. tāk ān 5 rōč gāsān bār api-š nām *Maiδyārēm kē-š

15. vičārišn ēn ku hanbār i zimastān dāmān i xvēš rāδ

4. 𐬫𐬀𐬭𐬉𐬌 DH 𐬫𐬀𐬭𐬉𐬌

14. 𐬫𐬀𐬭𐬉𐬌𐬌𐬀𐬭𐬉 DH 𐬫𐬀𐬭𐬉𐬌𐬌𐬀𐬭𐬉 cf. Arm. mareri.

Daδv pat Mihr. Those 5 days are a gāsānbār and its name is Maiδyδšam, of which the interpretation is this that he made the water bright since at first it was dark.

Thirdly the earth was created in 70 days which are from the day Mihr of the month Tīr till the day Art of the month Šahrēvar and 5 days remained till the day Anaγrān. Those 5 days are a gāsānbār, and its name is paitišhah and its interpretation is this that walking of the creatures on their feet on the earth was made manifest.

Fourthly he created the plants in 25 days. 5 days remained till the day Aštāt and the day Anaγrān. Those 5 days are a gāsānbār and its name is Ayāsrim, the explanation of which is that that leaf, perfume, colour and greenness were made manifest.

Fifthly he created cattle in 75 days, which is from the day Ohrmazd of the month Āpān till the day Daδv pat Mihr of the month Daδv. 5 days remained so that 5 days are a gāsānbār and its name is Maiδyārē of which the interpretation is this that he made a winter store for his own creatures.

10. --- valg leaf الكتا

SoGrBd 115.10 الكتا Zāmāsp-nāmak BSOS VI 594 الكتا

Bah. Yt. الكتا Av. vareka-, B. Sogd. wrk, N Pers. barg.

1. paiδāk bē kart šašom martōm dāt ku Gayō(k)mart pat

2. 70 rōč čēgōn hač rōč i Rām i māh Daδv tāk rōč i Anaγrān i

3. māh i Spandārmat 5 rōč apar pāt tāk ān 5 rōč i

4. gāsānbār hast kē 5 rōč i truftak hast kē duzītak

5. gōβēt api-š nām Hamaspamaiδēm kē-š vičārišn ēn

6. ku hamspāh - raβišnīh pat gētāh paiδāk būt

7. čē fravahr i martōmān pat hamspāhīh raft hēnd

8. ut nām i ān 5 rōč truftak hast kē 5 gās gāsānīk hast

9. kē pančak i vēh gōβēt pat dēnīk ēn hast Ahuvait

10. gās i Uštavait gās *Spantamain gās Vahušaθr gās

11. Vahištōišt gās ān 30 rōč pat māhīkān nihāt

12. ēstēt api-š nām *ēn Ohrmazd Vahman Artavahišt

13. Šahrēvar Spandārmat Haurδāt Amurδāt Daδv Ātur Āpān

14. Xvar Māh Tīr Gōš Daδv Mihr Srōš Rašn Fravartīn

15. Varhrān Rām Vāt Daδv Dēn Art Āštāt Āsmān

10. [illegible]
12. [illegible]
15. [illegible] DH [illegible]

Sixthly he created man, that is Gayō Mart, in 70 days, which are from the day Rām of the month Daδv till the day Anaγrān of the month Spandārmat. Five days remained so that those 5 days are a gāsānbār. Some say "5 stolen days", others say "thieved", and its name is Hamaspamaiδēm, of which the interpretation is this that the movement of armies was manifested in the world, since the fravahrs of men have gone forth in armies.

And the name of those 5 stolen days, some say "five Gāthic times", others say "the good pentad". In the dēn they are Ahvvait Gāthā, Uštavait Gāthā, Spantō Mainyu Gāthā, Vahušathr Gāthā, Vahištōišt Gāthā.

Those 30 days he established in the month and their names are these Ohrmazd, Vahman, Artavahišt Šahrēvar Spandārmat Haurδāt Amurδāt Daδv Ātur Āpān Xvar Māh Tīr Gōš Daδv Mihr Srōš Rašn Fravartīn Varhrān Rām Vāt Daδv Dēn Art Aštāt Āsmān

4. --- truftak 𐬞𐬀𐬉𐬙𐬀𐬑 'stolen', cf DkM 407 burtakīh ut 𐬠𐬀𐬉𐬙𐬀𐬑
tr ftakīh Av. tarəp-, trəfyāṯ
Munjānī t^{ə}rif : trəft- 'steal' Zarubin, Iran I 171
Yazγulāmī c^{ə}f- : caft.
Pahl also trpt 'theft' (see Bthl. MM. 6.54 note 3) which can be read trift, truft . tr- is peculiar. Used of the pentad at the end of the year truftak and the synonym duzītak correspond to the use in N Pers. of panja i duzdīda, xamsa i mustariqa.
The five intercalary days. Al Bērūnī wrote Chronol. ed. Sachau Text p. 43.
fa axaðū 'l-xamsat 'l-aiyām 'l-zāidat ʿalaihā wa-sammū hā fanjī wa andarkāh θumma 'urrib ismhā faqīl andarjāh wa summiyat aiḍan al-masrūqat wa 'l-mustaraqat lam tu'add(a) min al-šuhūr fī šai'in.
This is followed by four variant lists of the five names.
They are the Greek ἡμέραι κλοπιμαῖαι
These days had also the name fravartīkān Mx. 57.13 (Andr. p.61 L.11) 5 gās i fravartīkān 𐬞𐬀𐬉𐬙𐬀𐬑 Pahl. Riv. 1.2 𐬞𐬀𐬉𐬙𐬀𐬑
Paz. farvardyān Arm. hrotiç (see HAG p. 184).
In DkM 402.15 društak 'treated with violence' 405. 4,5 društakīhā ; 405. 9 društak, have the same meaning.

9. --- Av. names of the 5 gāthās from their first words:

Ahunavaiti	Yasna	28 - 34
Uštavaiti		43 - 46
Spenta Mainyu		47 - 50

9. --- (contd)

Vohu Xšaθra 51

Vahištōišti 53

13. --- daδv 'creator' Av. daθušō (daδv Nom Sg *daδvāh).
Later Day 8, Day 15, Day 23 were called dai ba āδar, dai ba mihr, dai ba dīn Al-Bērūnī Chronology ed. Sachau p. 43. On the significance of daδv at the end of a series of days see Nyberg JA 1931 passim. The 'Creator' embraces all and completes the series.

1. Zāmdāt Mahraspand Ānaγrān . ān 12 māhīkān nām hač

2. ham Amahraspandān Fravartīn māh Artavahišt māh Hauruōāt

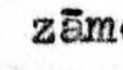
3. māh Tīr māh Amurōāt māh Šahrēvar māh Mihr māh

4. Āpān māh Ātur māh Daδv māh Vahman māh Spandārmat

5. māh api-šān čēgōnīh ēvak ēvak frāč gōβom.

Zāmdāt Mahraspand Anaγrān. Those twelve months have names from the same Amahraspands. Fravartīn, Artavahišt Haurôāt Tīr Amurôāt Šahrēvar Mihr Āpān Ātur Daδv Vahman Spandārmat.

I will state their nature one by one.

1. --- zāmdāt  'earth' MPT. z'my'd N Pers. zāmyāδ not Zām Yazat, but Av. has Zəmō huδāŋhō yazatahe (Sīrōzak 1. 28)

2. --- amahraspand here and above 22.7 not of the six associates of Ahura but less definitely of yazatas.

CAP. II

5. apar

6. frāō-brēhēnišnīh i rōšnān

Ohrmazd andarg i āsmān

7. ut zamīk rōšnān frāč brēhēnīt ut āstēnīt hēnd [star]

8. starān i axtarīk 'ut ān-iš i nē axtarīk pas māh ut pas

9. xvaršēt čēgōn[-š] gōšēt ku nazdist spihr brehenit api-š [api-š]

10. starān i axtarīk patiš gumārt hēnd mātakvar

11. ēn 12 kē-šān nām

varrak gāv dōpatkar karčang šayr

12. xōšak tarāzūk gazdum nēmasp vahīk dōl māhīk (māhīk)

13. kē-šān *hač *bundahišnīh *pat *28 xvartak - šmārišnīh

14. kē-šān nām ēn hast

(Avestan letters) padavar pešparkzvs p-

15. arvs pahā azesar bašn raxvaṯ tarsha

7. star 9. api-š 12. māhīk dittography

8. ۳۸۱ Ind. māh

9. Ind gōpēt fratom

12. ۱۳۸۱ Ind. ۱۳۸۱

13. ۶ Ind ۴

۱۳۸۱ DH ۱۳۸۱ Ind. bundahišn

۱ DH ۱۱ Ind. pat ۱۱۱

۱۳۸۱ (27) DH ۱۳۸۱ Ind. 28

14. In Avestan letters but badly corrupted. Here merely transcribed.

Concerning the creation of the luminaries.

Ohrmazd created lights between heaven and earth and established them, the stars of the constellations and those not of the constellations, then moon and then sun. As it is stated: First he created the heavens and established the stars of the constellations therein. In particular these 12 whose names are

Lamb, Bull, Two Images, Crab, Lion, Ear of Corn, Scales,
Scorpion, Half-Horse, Goat, Pot, Fishes,

which have been since the primal creation counted according to 28 xvartak (sections), whose names are :

padevar pēš.parviz parviz paha avēsar bešn raxvaṯ taraha

7. ---āstēnītān establish cf Arm hastat, beside ōstēnītān,
ōstāt and ēstātān to stā-
8. --- star i axtarīk, 'stars of the Zodiac'.
11. --- The twelve zodiacal signs

Pahl. varrak	Aries	N PERS barra	Arab ḥamal
gāv	Taurus	gāv	θaur
dōpatkar	Gemini	dopaikar	jauzā'
karčang	Cancer	xarčang	saraṭān
šaγr	Leo	šīr	asad
xōšak	Virgo	xūša	sunbulah
tarāzūk	Librae	tarāzū	mīzān
gazdum	Scorpio	gaždum	'aqrab
nēmasp	Sagittarins	kamān	qaus
vahīk	Capricornus	buzīča	jadī
dōl	Aquarius	dūl	dalv
māhīk	Pisces	māhī	ḥūt

They are called "the twelve houses" in Mx 49.18 (Andr. p. 52 line 14) Ankl. 48.18 12 katak i axtarān, Pāz. duāzdah kad i axtarān, GrB 53.15 12 katak i axtarān

--- šaγr 'Lion' NP šēr, šīr MPT (S). šgr Sogd. šrγ (γr to rγ) Saka sarau. Probably originally two initials (1) sy- becoming š- (2) ś become s cf. Av, saēna-. Skt. śyena-. Charpentier (MO 18. 24-28) did not know the West. form šgr. Cf. tiγr, tīr 'arrow' in 30. 2.

11. --- (contd)

The Dēnkart has an important passage (DkM 403, 20 - 404. 9):

sāl hangām bun vahār

ān i ka xvaršēt av fratom xvartak i Varrak hast i

* Patēβar rasēt

api-š 3 māh

ān i ka xvaršēt pat Varrak ut gāv ut Dōpatkār axtar -ič

raβēt xvēš

api-š ditīkar hamēn

ān i ka xvaršēt av fratom xvartak i Karčang axtar rasēt

i hast ۱۳۵۷

api-š 3 māh

ān i ka xvaršēt pat Karčang ut Šayr ut Xōšak axtar rasēt

api-š sitīkar pātēž

ān i ka *xvaršēt pat Tarāzūk ut Gazdum ut Nēmasp axtar

raβēt xvēš

ut čahārom apadom zimastān

ān i ka xvaršēt av fratom xvartak i vahīk i dit gāv

xvānēnd rasēt

api-š 3 māh

ān i ka xvaršēt pat Vahīk ut Dōl ut Māhīk axtar raβēt

xvēš.

--- On vahīk, vāhīk, Tavadia ŠnŠ 10.9. quoting Persian Rivāyat vahī, Frah. Pahl. 109, Markwart REA 8. 222 note 1. The etymology has not been given so far. It is *vahya-

11. --- (contd)

from *vasya- (cf. māhīk N. Pers. māhī from*mahya- beside MPT (N) m'sy'g'n 'fishes' māsī from *masya- Av. masya- 'fish' Skt matsya-). Orm. γwaṣ and γuskak 'calf', Parāčī γasō from*vatsa-, cf. Afgh. γuckai, 'bull, calf'. Skt. vatsa-. For 'kid, goat' accordingly Pahl. had two words (1) vahīk (2) nuhāzak (naxvāzak) N Pers. nuhāz 'he-goat', leader of flock'. Arm. noxaz. On Orm. γwaṣ Morg. NTS V 18.

14. --- It is unfortunate that the West. Mid. Iranian names of the Lunar mansions seems to be preserved only here. The Arabic, Indian and Chinese are well-known (L de Saussure Toung Pao 10, 1909; F. Hommel ZDMG 45.592 f.), but the names do not correspond. More unfortunately we know the Pahlavi terms, apart from eight which I have so far noted in Pahlavi, only in this passage in a Pāzand form, with much discordance of readings. Pāzand texts have still more corrupt forms, as in Antia Pāz. Texts p. 19.

14. --- (contd)

Ind.	1. padēvar	GrBd.	padēvar	Pahl	GrB 30.8
(Av. alpha-bet)	2. pēš. parviz		pešparkzvz		GrB 30.8; 72.6
	3. parviz		parvz		
	4. paha		pahā		
	5. avēsar		azēsar		
	6. bešn		bašn		GrB 30.7
	7. raxvaṯ		raxvaṯ		DkM 404.2
	8. taraha		taraha		GrB 30.7; 72.5
	9. avra		azāra		GrB. 30.7; 51.4; 61.11; 72.5; Zats. 6.1
	10. nahn		nąhn		
	11. miīān		maīān		MdB. 15.13
	12. avdem		avdem		
	13. māšāha		māšāha		
	14. spur		spur		DkM 404.5
	15. husra		husra		
	16. srōb		sroi		
	17. nur		nur		
	18. gelu		gel		
	19. grafša		grafša		
	20. varant		varant		
	21. gå		gå		DkM 404.8
	22. goī		gōī		
	23. muru		muri		
	24. bunda		bunza		
	25. kahtsr		kahtsr		

14. --- (contd).

Ind.	26. vaht	Grbd	vaht
	27. miyān		miyān
	28. kaht		kaht

1. azara nahn maīān avdəm māšāha spur hu-
2. sru srōi nur gel grafša varant gå̄
3. gōī muri bunza kahtsr vaht miyān kaht
4. api-š harvisp bundahisnān i gētēh [gētēh] mānišn
5. aβiš kart hēnd ku ka aβigat rasēt patīrak i
6. hamēmāl i xvēš kōxšēnd ut dāmān haδ avēšān pit-
7. iyārak bōžēnd handāčak i spāh ut gund kē av kārēčār
8. baxt ēstēt har axtar-ē haδ avēšān 6000 400
9. 80000 xvartak stār pat aδiyārīh frāδ brēhēnīt
10. hēnd ān i nūn axtar āmārēnd yut haδ ān i an ā mārānīk
11. čēgōn pat ham aδiyārīh i avēšān ēstēnd pat avēšān
12. axtaran 4 spāh-pat pat 4 kust gumārt
13. spāh - pat-ē apar avēšān spāh-patān gumārt
14. vas-hamar stārak i nāmčištīk pat kust kust ut givāk
15. givāk gumārt pat hamzōrīh ut nērōk i dātār i avēšān

5. tāk Ind. ku

10. DH.

ān i nūn .... ēstēnd ll. om. Ind.

14. vas-hamar om. Ind.

avna nahn miyān avdem māšāha spur
husru srōb nur gelu grafša varant ~~gōr~~ gā
goī muru bunda kahtsr vaht miyān kaht

And he made all the primal creations whose abode is the visible world (gētēh) for it, so that when the adversary should come they should fight against their own opponent and deliver the creatures from those assailants, like an army and troops which has been disposed for a battle.

For every star among them 6480000 small stars were fashioned to assist, those which now they reckon as constellations, besides those which are not reckoned, which exist for the same assistance of those. For those constellations 4 generals were appointed in 4 quarters, and one general was set over those generals. Stars in vast numbers possessing names were appointed to the various regions and positions by the might and power of the creator of those

10. --- cf. Mx 49. 22 (AnKl. 48.22) ut apārīk amār ut an-ōšmār axtarān i paiδāk hēnd (Andr. p. 53 line 4)

14. --- possibly vas amar 'many and numberless' Ind. om. Cf N.Pers. ḵamār and BSOS VI 65 f.

1. axtarān čēgōn gōβēt ku Tiδtr xvarēsān spāh-
2. pat Salvēs nāmrōč spāh-pat Vanand xvarβarān spāh-
3. pat Hoptōring apāxtar spāh-pat mas i gās kē mas i
4. miyān i āsmān gōβēt spāh-patān spāh-pat
5. Pārand mazdaδāt apārīk ēn mar *spāh sardār
6. axtar - āmārān ēn stārakān nān stīrak cviyāpānīk
7. xvānēnd ut mas ut kas ut miyānak rāδ gōβēnd ku vazurgīh ut
8. *harvistīn vazurgīh ..... citīkar ēn spihr pat
9. humānākīh i sāl -ē nihāt 12 axtar čēgōn 12 māh-
10. īkān har *axtar -ē 30 sang čēgōn har māh-ē 30 rōč-ēpān
11. api-š Haptōring pat kuntak i apāxtar δō ān kū apāgat
12. ander duvārēt δōšaxv but gumārt hanδ 7 kišvar hanδ
13. har kišvar-ē band-ē *aβiš patvast ēstēt vīnārtārīh ī
14. kišvarān ander gumānīkān rāδ pat ān čim Haptōring xvānīhāt
15. api-š spihr ī avēšān axtarān čaxrak abāz vēnak nihāt

2. Ind. Salvēs xvarvarān spāhpat Vanand nāmrōč spāhpat

4. gōβēt Ind. omits from here.

6. ١٣٥٥ ١٣٥٥٤ .

8. 6 lacuna indicated by a blank space in the MSS.
١٣٥٥٣

10. axtaryk (-yk y) .

13. ٣٧٣

constellations.

As it is stated: Tištr is general of the East

Satvēs is general of the South

Vanand is general of the West

Haptōring is general of the North

Mas i gās who is called "The great one in the midst of the sky" is general of the generals.

Pārand the Mazdā-created is captain of this remaining multitude. Astrologers now call these stars non-seducive stars. Concerning the large, small and of medium size they say . . . . . .

. . . . . .

Thirdly he established this sky in the similitude of one year, with 12 constellations like the 12 months, and to every constellation 30 divisions, as every month has 30 days and nights. And he set Haptōring in the region of the north there where the adversary would invade and hell was. From every kišvar (seventh part of the world) of the 7 kišvars a bond is connected to it for the orderly disposal of the kišvars during the contamination. For this reason it is call Haptōring.

And he established the sky of those stars like a wheel.

1. ---	Tištr	Av. Tištrya	Sirius
	Haptōring	Av. Haptōiringa	Ursa major
	Vanand	Av. Vanant	Vega
	Satvēs	Av. Satavaēsa	Canopus
	Mas i miyān i āsmān	Av.--?--	Arcturus (or Regulus?)

The identifications are those of Khareghat (Sir J. Jejeebhoy Madressa Jub. Vol. 1914. p 116 f), and AIW.

2. --- Ind. has transposed nēmrōč and xvarβarān. Cf. Zātsp. 6.16 Satvēs kē kustak i nēmrōč, GrB 52.4 Satvēs i nēmrōč spāhpat.

3. --- Haptōring . Mx 49.15 - 21. Note especially MX 49. 18 api-š mātākvar kār ēn čēgōn 12 katak i axtarān. pat dast dārēt pat druvist šutan ut āmatan.

--- apāxtar . Lommel Zll 2.204 f has called attention to the later confusion in the use of N Pers. bāxtar 'west; east, north', and afaxtar (Alβērūnī) 'south' (l.c.p 219).

Arm. apaxtark' 'North' , Av. apāxtara, apāxəδra-.

Pahl Texts 2.118 xvarāsān ut xvarβarān ut nēmrōč ut apāxtar

3. --- mas i gās (i habet Ind.), translation uncertain. M 57.13 also. ŠGV 4.29 meh i bālistī. Kn 3.6 (Nyberg) xvatāy i miyān i asmān.

5. --- mazdaδāt spelling with -t't proves transcription of Avestan mazdaδāta which is not found as epithet of pārəndi- in the Avesta, cf. however haptōiringa mazdaδāta.

--- spāh-sardār. Sardār is older form of sālār. . N Pers. sipāh-sālār Arm. spasalar, spayasalar Georg. sparsalari.

6. --- axtar-āmārān also in 28.8, 57.11,14, 58.2, 62.9 below. Kārn. 2. axtarmārān sardār. Cf. GrBd 50.15 axtar-mārīh, 60.3 axtar-āmārīh

--- aviyāpānīk uncertain, since it is impossible to quote a parallel at the moment.

7. --- The lacuna makes translation impossible.

8. --- sitīkar implies a considerable lacuna. It is usually preceded by naxv, fratom, nazdist and ditīkar or dit.

--- spihr *spiθra- O Pers n. prop. Spithradatēs (temp. Darius II) Justi Namenb. Cf. Skt śvitra- (from Ath. Veda onwards) 'white'. spihr 'sky, sphere' later (N Pers) 'destiny'

10. --- 𐬱𐬀𐬙𐬀 'a degree' ~~reading uncertain.~~ The context proves it to be the thirtieth part of an axtar. Possibly connected with nisang 'a small part'. Cf 51.4 𐬱𐬀𐬙𐬀 TD2 𐬱𐬀𐬙𐬀 53.11 𐬱𐬀𐬙𐬀 . The two dots indicate s cf. 64.14 and 61.3. Cf. sang 'a measure' Dast. H. Mem. Vol. 193. Arm. sing, sig 'a weight of 4 Κεράτια' Syr. ʾsyng (HAG.)

12. --- 7 kišvar, The haft iqlīm of later authors. Attested already in the Gothic bṝmyā haptaiθē Yasna 32.3 and in the extra-Gathic Avesta hapta karšvan is frequent.

13. --- The theory of the band also in Zatsp. 6.16 Gr.B 28.14; 29.1.

27.
(contd).

14. --- In etymologies only the first part is noticed, here hapta-, cf. 22.11 and 23.6

15. --- čaxrak N Pers. čahra, čerxa, Arm čaxarak HAG 186 Movement of the spihr cf. below 44.8 spihr av gartišn.... čstät

1. kē andar gumēčišn av raβišn ēstēnd han haδapar avēšān

2. starān agumēčišnīh vīnārt ku ka aβigat rasēt

3. pat kōxšišn špōžēnd av apartar gumēxtan nē hilēh

4. api-š xvarr i vēh-dēn i māzdēsnān pat avēšān spāh-

5. pat gumārt ōδ xvānīhēt mātiyān i razm paiδākīh i

6. apēčakīh andar gumēčakīh ēt rāδ star i agumēčakīh xvān-

7. īhēt čē ka pitiyārak apar avēšān nē gumēxt

8. hēnd axtar - āmārān xvānēnd spihr i haδapar spihr

9. api-š hangārak i vīhēz patiš nēst čē-šān nē tuvān

10. āmārt gumēčišnīkān čiš i apēčakān haδapar huč ān

11. brēhēnīt māh i gōspand - tōxmak haδapar i ān brēhēnīt

12. xvaršēt i arvand asp api-š māh ut xvaršēt pat sardārīh i

13. avēšān axtarān i gumēčišnīk agumēčišnīk gumārt

14. ku-šān hamāk band av xvaršēt ut māh [apar] haδapar xvaršēt

15. brēhēnīt gās i amahraspandan kē av asar rōšnīh

6. 1/1199

which during the contamination took to movement. Again above those stars he arranged freedom from contamination, so that when the adversary should come they would drive him out by a conflict and not allow him to contaminate the higher region.

And he appointed the Splendour of the Good Faith of the Mazdēzns to be their general.

There it is called in the 'Book of the Battle' the manifestation of non-contamination in the midst of contamination. For this reason it is called 'the star of non-contamination', since, as the assailant did not cause contamination above them, the astrologers call it 'the sky above the sky' , and therein is no computation of its displacement , because they cannot reckon it.

And above that was fashioned the moon, which holds the seed of the ox, above that was fashioned the sun with swift horses. And the moon and sun he appointed to chieftainship of those contaminated constellations, being uncontaminated, so that they have all a bond with the sun and the moon. Above the sun was fashioned the place of the Amahraspands which is joined to the Endless Light

1. --- han 𐭠𐭭 'again' or 'also' as an adverb. Cf. N Pers. nīz 'also' Pahl. hanē-č 'even another'; 𐭠𐭭𐭩 GrB 136.6, Dd 50.5; han-ič ... han 'on the one hand ..... on the other' ibid. So in Kārn. 1. 𐭠𐭭 in han sitīkar šap 'again a third night'. Nyberg pas 'afterwards' AḤR. 𐭠𐭭 is Aram. AḤRN MPI AḤRN 𐭠𐭭𐭩(1) ahanūč N.Pers. hanūz, nūz (2) han-ič, hanēč N Pers. nīz cf. Bthl MM 4.8.

5. --- mātiyān i razm 'The Book of Battle' is quoted also below 71.10 q.v.

9. --- hangārak 'reckoning' . Mx 49.26 hangārak Paz. angāra : mar ut hangārak Skt. sankhyālekhyakānām.
ŠGV 4.28: star-angāra

--- vīhēz . This important word is now known in MPT (S) as a verb : xvarxšēδ az hān astānaγ ī duδīγ δ hān astānaγ ī naxustīn ī aβardar mahy uδ vēhmdar az aβārīγān ul vihēzēδ (vhyzyd), Henning I p. 16-17: 'bewegt sich hinauf'.

In Pahl. vīhēzēnd Pahl Texts 2.119 line 5.

vīhēz DkM 404. 16, 22.

vīhēzak Mx. 49. 27. (Andr. 53 line 13.)

Pāz. vahēža, gahēža (Skt. wrongly nava roja-)

Pahl Texts II 167 line 6 𐭥𐭲𐭥𐭩

vīhēzakīk 𐭥𐭲𐭥𐭩𐭪 DkM 402. 5,6,20; 403.18

𐭥𐭲𐭥𐭩𐭪 DkM 402.11

𐭥𐭲𐭥𐭩𐭪 DkM 402. 13, 18.

vīhēzīhēt DkM 403. 5.

28.
(contd)

9. --- Spellings without y of the first syllable:

Pāz. texts p. 46. lines 10,15, 16.

Mnd p. 47. line 15 Ind. 161, 6.

where GrB has 159. 8,12, 14.

vīhēzakīk is the epithet of the year which is displaced each year as contrasted with the ōšmurtīk year which is kept in accordance with ~~civil usage time~~. The vīhēzakīk year is without ~~therefore~~ displacement of the seasons. See below on the Calendar 157. 12f.

The Sas. inscriptions have vhyč (Paikuli I. 9 ; I. 10 ; I 19 = I 17')

1. 9 az arminy ōrōny av ērān šahry ēv vihēzēδ

May he come from Armenia to Persia

1.10 paδ Ohrmizdy uδ vispān yazdān uδ Anāhīδ i bānūγ nām az arminy av ērān šahry rōny vihēzomy

1.19 ..... av ērān šahry rōny vihēxt hom

= 1.17' ku xšnavēnd ku amā až arminy av aryān xšahr

Three forms are preserved: vhyčyt vhyčvmy vhyxt

To the same root belong:

Pahl. xāstan, xēz- N Pers. id. 'rise'

āxēz 'rise'

N Pers. naxēz 'ambush' *ni-haiza-.

Chr. Sogd 'xyz-

Pāz āxēz- (Mx)

On vīhēz see further 59. 1 'lowest point' opposed to bālist

Gr. ταπείνωσις and ὕψωσις

Saka vahīys- 'descend'

28
(contd).

11, 12 --- māh i gōspand-tōxmak

xvaršēt i arvandasp

Translations of Avestan : mąphom gaočiθrem,

hvarexšaētem aurvat. aspem

Cf. of the stars (Stārōčak l. 13f) stārąm afš. čiθranąm

zemasčiθranąm urvarō. čiθranąm

Of the sun: also GrB 175. 4 āpān nāp i arvandasp

Bah. Yt. 3 45, 49 xvaršēt i arvand-asp

3. 46 xvaršēt i arvand-asp

1. gās i Ohrmazd patvast ēstēt ēn-ič hast 6 *pāδak i
2. 6 dahišn čēgōn 6 dahišn gētēh ut mīyān i nēm-spihr
3. gumārt vāt ut aβr ut ātazš i vāzišt ku ka aβigat
4. rasēt pat ān i āp mēnōk ān *tāšīstār āp gōspand
5. vārān vārēnēt api-š band -ič avēšān ham av xvaršēt ut māh
6. ut stārakān kart api-š dit Tištr xvarāsān spāh-
7. pat hamkār ut ham-aδiyār i ātaxš i vāzišt ut vāt ut aβr hač
8. avēšān stārakān ān i mas čand dālman-ē i katak masδy
9. ān i miyān čand čaxrak mihuftišn ān i kas čand sar i
10. gāv i katakīk māh čand asprēs -ē 2 *hāsr čēgōn
11. har hāsr -ē i pat zamīk frasang patmānīk humānāk
12. xvaršēt andčand ērānvēž tāk matan i aβigat māh ut
13. xvaršēt ut avēšān stārakān ēstāt nē raft
14. hēnd ut apēčakīhā zamān ham -ē vitārt ut hamvār nēmrōč būt
15. pas hač matan i aβigat av raβišn ēstāt hēnd tāk fražām

1. pāδak, broken word
4. slightly broken, for DH
9.
10.
14.

4. the place of Ohrmazd. This is precisely the six stations of the six creations, since there are six creations of the visible world (gētēh).

And in the middle of the half sky he appointed wind and cloud and the Vāzišt fire, so that when the adversary should come ... ... should rain down rain. And he made their bond also with the sun and moon and stars, and again Tištr general of the East he made fellow-worker and assistant of the Vāzišt fire and wind and cloud.

Of those stars the greater are as large as an eagle of the size of a house, the medium-sized are as large as the rim(?) of a wheel, the smaller are as large as a horse-course of two hāsr, since every hāsr on the earth is like the measure of a frasang. The sun is as large as Ērānvēž.

Until the coming of the adversary the moon and sun and those stars stood still and did not move, and time ever passed uncontaminatedly, and it was always noon. After the coming of the adversary they took to movement, and till the End 17,20.

4. --- [illegible] . Still uncertain (March 23. 1933).

8. --- [illegible] dālman . Frah. Pahl. 8.1 [illegible]. [illegible] Var. [illegible] . The text has clearly dālman 'eagle'. Nyberg on 19.14 asserted a corruption of sēnmurv in the Frah. Pahl passage, quoting Yašt 12.17 (upa avam vanam yam saēnahe 'to the tree of the saēna- (eagle)'. But this is due to a misunderstanding. Certain Av. names are taken over in transcription as for this sēn or sēnmurv (N. Pers. sīmurγ) but beside such words a Pahl word is also found which can replace it, in this case dālman. Similarly karšipt Av. karšiptar- is transcribed but it needs identification in Pahl. as čarγ [illegible] (cf. Tavadia, ŠnŠ. 10.9 and below on GrB. 121.3) Hence here and in 19.14 dālman should be read as a Pahl. word replacing the Av. word saēna- transcribed as sēn.

--- katak masāδ cf. Pahl.Riv. 60 line 5 katak masāδ gand DkM 814.9 katak masāδ ātaxš based upon Av. katō.masah- used of stones in Vīd. 19.4 and Yt 17.20.

9. --- [illegible]

čaxrak nihuftišn 'wheel-covering' seems intended by these words, but a parallel passage to explain and confirm it has not yet come to my notice.

20.
(contd).

10. --- katakīk cf. Husr. (Pahl Texts 29.30 translated BSOS VII 70.) gōr i katakīk and hūk i katakīk --- hāsr. GrB. 161. 13f. hāsr-ē i pat zamīk frasang-ē 1000/ gām ut dō pāδ, frasang-ē patmānīk and δand ku mart-ē i dūr-vēniśn frāδ nikīrēt stōr-ē bē vēnēt ku siyāīh andar spētīh šnāsēt.

13. --- ēstāt nē raft. In style equivalent to two synonyms cf. 20. 2

For the motion of sun and moon, also 44. 8.

The belief that the sun and moon did not at the beginning move makes the view that the sun can be made to stand still more comprehensible. So in Bah. Yašt 3.45

ka haδ hampursakīh bē āyēt vāng kunēt av xvaršēt i arvandasp ku bē ēst ut bē ēstēt

Bah. Yašt 3.48

vāng kunēt Uršētar i Zartuxštān ān xvaršēt 1 arvandasp ku bē raβ ut be raβēt

Similarly DkM 671[12] ān xvaršēt miyān i āsmān 20 rōδ So in GrB 218 f

The motion (raβišn) is recognised in DkM 402'.8. xvaršēt pat 12 māh andar axtarān raβišn.

Manichean belief also recognised that the luminaries were set in motion secondarily (cf. Jackson Researches p. 39.). In MPT M 98. 4 - 5 u-šān paδ vāng *anaspīn gardānīδan rāy nar ẅ māyaγ prēstaγ dō aβar gumārd (I suggest an-aspīn for 'npspyn with a doubtful p to be read as alef, comparing Pahl

?

13. --- (contd)

Dd. 36.17, Pāz. aspīn ŠGV 12.13 (Skt. transl. visrama-)
'rest' ~~see on below 20l. 1.~~ cf. ŠGV 12.14 and 13. 93.

14. --- hamvār nēmrōč, below 36. 11 hamēšak nēmrōč

15. --- For av. ...ēstātan 'enter upon' here and GrB 28. 1.
above Cf. Kārn. 1 av virēk ut nihān-raβišnīh ēstāt
'he took to flight and concealment'
Bah. Yašt 1. 4 av virēk ut nihām-raβišnih ēstēt
(Nosherwan's edition; West SBE 5.193 had an imperfect text)
The active verb corresponding is av ... kartan cf. KĀrn
13. 16 (ed. Antia) šamšēr av kār kart .

CAP. III

10. apar čēgōnīh ut čim i

11. dahišn i dēm av ārtīkkarīh

Ohrmazd nēm i

12. 30 amahraspand pat ān 30 rōč ētōn nihāt ku nazdist

13. Ohrmazd pas 6 amahraspand bavēt 7 ut 7 -om

14. Daδv hast dātār ut pas 6 amahraspand bavēt 7

15. 8-om Daδv hast dātār pas 7 amahraspand

---

11. dahišnyh

Cap. 3.

On the nature and reason of the creation of the creatures for conflict.

Ohrmazd so set the names of the 30 Amahraspands to the 30 days that first Ohrmazd was, then the six amahraspands, making seven, and the seventh is Daδv, that is the Creator, and then the six amahraspandsmake seven the eighth Daδv, that is the Creator, then seven amahraspands

38.

1. hnð ðn raßiðn nē ēstēnd raßiðn i xvarðēt čēgðn mastar
2. tiyr i 3 parrak ka ðn i mastar mart hač ðn i mas-tar kaməðn
3. vēðēt məh raßiðn ðgðn čēgðn 3 parrak tiyr i miyðnak
4. ka ðn i miyðnak mart hnð ðn i miyðnak kəməðn vēðēt
5. starðn raßiðn čēgðn 3 parrek tiyr i kus ka ðnði kas
6. mart hnð ðn i kus kəməðn vēðēt hač svēðəðn exturðn
7. teš- raßiðntar hēnd tiðtr Baðn ut Tarahak ut Aßrak
8. ~~Patēßar~~ Patēßar ut Peš-parvēs xvarðēt hač ðn ka extar-ē bē
9. hilēt tək ðn i dit bē syāpēt miyðn i grav and ðand
10. mart-ē 3 spar stanēt bē vēðēt

* * * * * * * * * * * * * * * * * *

1. ᐃᐦᐢᑭ identical with ᐃᐦᐢᑭ rūðn
1., 2 ᑕᕐᓂᓐᒃ (beside 2. ᑕᕐᓂᓐᒃ)
9. ᓴᑦᑐᓂ
10. ᐃᓂᓴᑦ

The motion of the sun is like the large three-feathered arrow when a big man shoots from a large bow , the motion of the moon is like a three-feathered arrow of medium size when a man of middle size shoots from a middle-sized bow, the motion of the stars is like a small three-feathered arrow when a small man shoots from a small bow. Of those stars the swifter-moving are Tištr Bašn and Tarahak and Aβrak and Patēβar and Pēš-parvēz.

The sun from the time when it leaves one constellation till it reaches that of the next in the centre of its power, is as much as a man takes up three and shoots .

Cf. 10.4.1.

2. --- tiγr, tīr 'arrow'. Av. tiγriš 'arrow' N Pers. tīr
For γr in Pahl.. cf. šaγr 'lion' MPT (S). šgr, above 25.11.
--- parrak from parr NP par(r). -raka and -rka appeared frequently as -rg in Pahl 𐭥𐭫𐭪 varg valg N Pers. barg, 𐭠𐭯𐭥𐭫𐭪 vistarg, vastarg 𐭮𐭭𐭥𐭫𐭪 andarg. Here even -rrak is written rg 𐭥𐭫𐭪 spelt like 𐭥𐭫𐭪 'condition' *parka-. cf. 𐭥𐭦𐭥𐭫𐭪 vazurg N Pers. buzurg. In such cases ū is probably a short o

7. --- Bašn Tarahak Aβrak Patēβar Pēš-parvēz are lunar mansions, as above 25.14 f.

9. --- 𐭪𐭥𐭫𐭣 Cf. Zātsp. 1.21 𐭪𐭥𐭫𐭣 ātaxš andar visp būt pargandak hamist pat 6 gōhrak i har gōhrak-ē grav 𐭪𐭥𐭫𐭣 i pat apar dāt and būt guft ēstēt čand miž-ē i ka ēvak pat dit frōt *nihēt (MS -āt)
grav (1) 'possession, holding.' (2) (specialised) 'pledge' cf. Arm. (1) gravel 'take into possession' (doubtless Iran. contra HAG s.v.) (2) grav pledge . Cf. 𐭪𐭥𐭫𐭣 i aβigatikīh DKM 681.15.
With this agrees Pāz. ŠGV 4.49 : andā diδ aβāž bandaa grōhī i mihir bahōδ Skt bandhagrāhe ; and ibid 4.20. grōhī Pahl. gravīh as Pāz. stōhī Pahl. stavīh
--- vēδēt 3,4,6,10 'shoots' written with the mask ŠDYTVN- Av. vaid- in ašəmnō vid-, vaēδa-, Pahl. vēδēnd 𐭩𐭥𐭲𐭭𐭣 Zatsp. 6. 4, vistan Frah Pahl, 14. 2; vist Frah. Oīm 7 translating Av. asta 'he threw' (cf. handāxtan N Pers. andāxtān in tīr -andāzī); vēstār Frah. Oīm. 7 translating Av. astar- 'shooter'.

Written with the mask also in GrB 140.5; 147.3; Dd 36.17; Zatspr. 6.14.
Cf. 104.1.

1. bavēt 8 9-om Daôv hast dātār ut pas 7 amahraspand
2. bavēt 8 čēgōn nām i xvēš pat 4 givāk
3. andar māhīkān passāxt Ohrmazd ut ān i 3 Daôv ēvak nām
4. ut ēvak gās ut ēvak dēn ut ēvak zamān kē ham-ē būt
5. hēnd ka Anrāk Mēnūk av pitiyārak mat Ohrmazd zamān i
6. dērang-xvatay brēhēnīt pat mart tan i 15 sālaK rōšn i
7. spēt-dōisr i buland i amāvand kē-š amāvandīh hač hunarāvandīh
8. nē hač duzīh ut stahmakīh api-š xvat patmōčan i spēt
9. patmōxt ut brāh i asrōnīh dāšt čē ham-ē dānākīh
10. apāk asrōnān kē av kasān nimūtār har kas hačiš
11. āmōxtār hēnd Ohrmazd -ič xvēškārīh dām-dahišnīh
12. būt dām pat dānākīh šāyēt dāt ēt rāδ brahmak i
13. dānākān patmōxt hast asrōnīh vay i vēh yāmak i
14. zairēn sāmēn gōhr-pēsīt ..... vas-rang patmōxt
15. brahmak i aratēštārīh čē apar-raftār hač pas i dušmanān
16. pat pitiyārak zatan dām - pānakīh kart čēgōn gōβēt

6. karp DH. 15 DH., 5 TD2.

14. [illegible]

make eight, the ninth Daδv that is the creator and then seven amahraspands make eight, since he arranged his own name in four places in the months. Ohrmazd and those three Daδv have the same name and the same place and the same 'dēn' and the same time, who have always existed.

When Ahriman came to the assault Ohrmazd created Time of long dominion in man's form of fifteen years, brilliant with white eyes, tall strong whose strength is his ability not from evil nor from violence.

And he himself put on a white garment and he wore the garment of the priesthood, since all wisdom is with the priests who are the instructors for others; everyone learns from them. Precisely Ohrmazd's particular activity was creating the creatures. He must create through wisdom. Therefore he put on the garment of the wise that is the priesthood.

The good Vay put on a garment, golden, silvern, jewel-adorned ..... many-coloured, the garment of warriorship, since he protected creation as a pursuer of the enemies to strike down the assailant.

As it is stated :

3. --- pat 3 givāk andar māhīkān passāxt

Hence read in 32.9 *passāxt: čēgōn Ohrmazd miyānak i 6 amahraspandān dām i xvēš *passāxt

where Nyberg suggested xvēš-ič *givaxt.

4. --- dēn (1) 'self' (2) 'religion', Av. daēnā in both meanings. Cf. 34.2.

6. --- Cf. Yašt 8.13 tištryō ....narš kəhrpa pança . dasaəhō xšaētahe spiti.dōiθrahe bərəzatō avi.amahe amavatō hunairy ānčō

8. duzīh abstr. to duzd, duz cf. dušdā 5.1 Av. duždāh-.

Nyberg dužīh 'nature brutale'.

--- patmōxt 'put on'. The theory of patmōčan is attested by the Gathic mainyuš spōništō yē xraoždištēng asēnō vastē (Yasna 30.5)

Cf. pītān-patmōčīh i xvat hast Dd 36.25 (שרשי 'fleshly')

gētēy patmōkīh ibid.

tan patmōk DkM 286.9

9. --- brāh Nyberg *brahmak. The change is not necessary both brāh and brahmah, from the same *brag, may have the same meaning and in this passage we have patmōčan - brāh - brahmak - yāmak - brahmak.

--- āsrōnīh 'the class of the aθravan'

Dk M 399. 19f. ut gēhān āmōk pat asrōnīh ut pānakīh pat aratēštārīh ut varzišn pat vāstryōšīh ut āsānīh pat hutuxšakīh

14. --- ارغوانی Nyberg *ālgōnakān 'of the colour of āl' N Pers. 'reddish yellow'

ālγūna, āl ?, ~~Doubtful~~. (*nīlgōn would require little change). probable. āl-is

--- vas-rang Nyberg vas rōδ 'de toutes sortes' Below 32.6

31.
(contd)

14. --- (contd)

xšēnēn 'of dark blue colour' is the colour of the peasant's dress, as frequently so still in Persia. I have not so far been able to find a corresponding passage which would assure the reading of اسکاوس here. The significance of coloured garments is indicated also in VIs Rāmīn p. 23. lines 4 - 6.

ču bīnaδ jāma-hāy i saxt nēkō
ba-gōyaδ har yakē rā čand āhō
ki zard ast īn sazāy i nā-bakārān
sapēδ ast īn sazāy i kanda- pīrān
do - rang ast īn sazāvār i dabīrān

Cf. The royal garment of Mordecai at the Persian Court Est. 8.15.

Cf. grB. 140.7 اسکاوس

1. ku vay ān i andar har dō dām pitiyār be *burtan xvēš-
2. kārīh čē-š dāt Spēnāk Mēnūk kē-č Anrāk Mēnūk pat ēn
3. ku *ka ārtīk sar bē kunēt dām i Ohrmazd ham-ē aβzāyēt
4. ān i Anrāk Mēnūk apasihēnēt *hač zamān brēhēnišnīh i spihr ut
5. zurvān dērang-xvatāy ut tan baγ - baxtīh api-š patmōčan i
6. xšēnēn patmōxt brahmak i vāstryōšīh dāšt čē-š
7. nēvak - baxtārīh i gēhān xvēškārīh ōgōn čēgōn vāstryōšān
8. gēhān varzītan passačakīhā bē dāt čēgōn Ohrmazd miyānak i
9. 6 amahraspand dām i xvēš *passāxt dahišn-iš i mēnōk ut
10. gētēh pat ham - aš vēnak dāt čēgōn mēnōk Ohrmazd ut ān 6
11. amahraspand Vahman Artavahišt Šahrēvar Spandārmat Haurōāt
12. Amurōāt ētōn-ič āsmān *7 paš i nazdist aβr pāšak ut ditīkar
13. spihr i axtarān sitīkar star i agumēčišnīh 4 -om
14. vahišt māh pat ān pāšak ēstēt pančom garōšmān kē
15. anaγr rōšn xvānīhēt *varšēt pat ān pāšak *ēstēt

1. ١٣٥١١٣٥٥
3. ١١٦
4. ١١٦
5. ١٢٥١١٣ ٥٣ ٩١٥١٣
6. ٥٣ ٥٥٥١٥٥٥ ١٣٥
9. ١٣٥٣٥٥٥ cf. 31.3
12. ٥٣٥
15. ١٣٥١١٣٥٥

the particular activity of vay, that which is between the two creations is to bear away the assailant - "what the increase-giving invisible one (mēnūk) and what Ahriman have created" - with this object that when the conflict ends, the creation of Ohrmazd he will ever increase but will annihilate that of Ahriman.

From time is the fashioning of the spihr (sky, sphere) and zurvān (time, age) of long dominion and destiny for the body. And he (the spihr) put on a dark blue garment and he wore the garment of the peasantry, since his particular activity is the dispensing of good to living beings (gēhān), just as the peasants were fittingly created to cultivate the world.

As Ohrmazd arranged his own creation in the midst of the six amahraspands, just in the same way was created the creation of the invisible and visible.

As Ohrmazd invisible and those six amahraspands Vahman, Artavahišt, Šahrēvar, Spandārmat, Haurδāt, Amurδāt, just so the seven stations of the heavens, first the station of clouds, and second the sphere of constellations and third the uncontaminated stars fourth Vahišt, where is the station of the moon, fifth Garōδmān which is called Anaγr Rōšn (Endless Light), where is the station of the sun.

1. --- Nyberg compares Yašt 15. 44 (Vayu loquitur)

yasča daθaṯ spəntō mainyuš

yasča daθaṯ aŋrō mainyuš

Spēnāk translates spanta- (~~Av. spəntra-~~ Av. spəntā- 'supernatural power which strengthens'? +Pers. dial sanda-) pronoun

5. --- bay - baxt (bayō-baxt, bayē-baxt) Av. bayō . baxta-

'bestowed by the Baya' , so below ~~on~~ the mountain

harburz i bay- baxt البرز الهي .

1. šašom gās i amahraspandān haftom asar rōšnīh gās i
2. ohrmazd ōgōn-ič dām i gētēh *7 brēhēnīt nazdist
3. āsmān ditīkar āp sitīkar zamīk čahārom urvar
4. pančom gōspand šašom martōm ut haftom ātaxš
5. kē brāh hač asar rōšn gās i Ohrmazd api-š ātaxš
6. andar harvisp dahišn ētōn bē parkand ut frāč brēhēnīt
7. čēgōn katak-xvatāy-ē ka andar xānak šavēt ut yāmak andar
8. *āvēč apāč *nihēt api-š framūt av ātaxš andar aβigatīh
9. paristak i martōm kartan xvarišn sāxtan ut dart zatan
10. *ka hač čiš čiš bē *vičōōēnd bērōn āyēt ka ēzm
11. apar nihēnd frāč gīrēt api-š harvisp amahraspandān
12. pat hamkārīh i ārtīk-karīh i dām ētōn gumārt ut *āstēnīt
13. ku ka aβigat āmat har kas ān i xvēš hamēmāl pat
14. kōxšišnān frāč grift ku navak framān andar nē apāyēt
15. api-š čēgōnīh frāčtar gōβom fratom hač mēnōkān Ohrmazd

2. سس

10. ۱۵۲۱

12. ۱۵۲۱۲۲۲ Blochet. TD2 ۱۵۲۱۲۲۲

14. ۱۲۱۱۲۲۱

sixth the place of the amahraspands, fifth endless light the place of Ohrmazd.

In just the same way he fashioned the visible creation in seven parts, first the sky second the water third earth fourth plants fifth cattle sixth mankind and seventh fire, whose flaming arises from the endless light, the abode of Ohrmazd.

And he set fire round about in the whole of creation and fashioned it, as when a householder enters his house and puts his garment away into the place to hang it.

And he commanded fire during the period of assault to perform service for men, to prépare food, and strike down pain. When they stir him up from various things he comes out. When they put fuel upon him, he seizes upon it.

And all the amahraspands he so appointed and established to assist in the conflict of creation ~~=~~ that when the adversary came everyone seized his own enemy in the conflicts, so that no new command is needed.

And its nature I will state further. First of the invisible beings (mēnōkān) Ohrmazd

5. --- brāh above 17.14

--- The passage line 5 - 11 is difficult. My reading differs entirely from Nyberg's, who is forced to transpose the passages.

(1) parkand 'set around, in various places'. kan- 'put' O Pers. avākanam 'I put' Pahl ākand 'put on, in' parākand 'scatter' apakand 'throw, ruin' nikand 'dig in'. Here cf. N.Pers. parkanda, parganda 'scattered'. (Nyberg frakand). This is probably proved by Zātsp. 1.21 ātaxš andar vidp būt pargandak.

(2) yāmak andar *āvēc apāδ

(δ and ϑ both initially and medially are confused) *āvēδ N Pers. āvēz 'a place where things are hung up.' Nyberg *ō *fraxvār

(3) *ka haδ čiš čiš bē *vičōδēnd

The parallel clauses :

*ka .... *vičōδēnd, bērōn āyēt

ka ēzm apar nihēnd, frāδ gīnēt

seem to make ka necessary.

. On čustan and čanditan see my note BSOS VI 822f. Two points need to be noted here.

Add: frāδ vičōδīhēt, ku bē rōpēt Vid 5.34.

(1) addition and absence of the stroke

bažišn and bōžišn; bazakīh 71.5

Ind. 18.19 čandītan GrB 66.6

33
(contd)

5. --- (contd)

(2) -and for -ēnd not uncommon. cf. vēðand (above 30.9)

rēðand GrB 69.15, gumēðand 65. 6.

Hence my reading viððēnd 'they rouse'.

--- Nyberg kanyāk .... viðīnēnd, supposing 𐰺𐰞𐰣𐰍 to be equivalent to 𐰺𐰞𐰣𐰍

But with my reading no transposition is needed.

12. --- gumārt āstēnīt see on 20.2.

1. ān 3 daδv api-š hač gētiyān bun martōm hač xvat kart
2. api-š hamkār ān 3 daδv ēvak gās ut ēvak dēn ēvak zamān
3. vispē-šām kē hast mēnōk i harvisp - ākās api-š martōm
4. av xvēš kart dahišn api-š martōm pat 5 *bažišn
5. frāč dāt tan ut jān ut ruvān ut aδivēnak ut fravahr čēgōn
6. tan ān i gētēh ut jān ān i apāk vāt patvast ēstēt
7. vēn āβarišn barišn ruvān ān i apāk bōδ andar tan xxxxx ašnavēt
8. vēnēt gōβēt dānēt aδivēnak ān i pat xvaršēt
9. pāδak ēstēt fravahr ān i pēš i Ohrmazd xvatāy pat
10. ān čim ētōn brēhēnīt ku ka andar aβigatīh martōm
11. mīrēnd tan av zamīk jān av vāt aδivēnak av xvaršēt
12. ruvān av fravahr patvast ku-šān ruvān mrōčītan
13. nē tuvān bavāt ditīkar hač mēnōkān Vahman api-š hač
14. gētiyān daxšak gōspand sarδakān av xvēš patgrift
15. api-š dāt av aδiyārīh ut hamkārīh māh ut gōš ut Rām ut

4. ١٣٧٩١

7. ٣١١٤ ٢٨ ٣١٤

out of himself made the three daδv, and of the visible beings he made out of himself mankind the foundation.

And for him those three daδv were assistants, having the same place and the same dēn and the same time, all-knowing, who is the invisible one aware of all.

And he took man to be his own creation and he created man in five divisions body and breath-soul and soul and form and fravahr, since body is connected with the visible word, and the breath-soul with the wind (vāt breath, wind) the fetching and expelling of breath; the soul is connected with consciousness; in the body it hears sees speaks knows; the form is in the station of the sun; the fravahr is in the presence of Ohrmazd Lord.

For this reason he so fashioned them that when during the period of assault men die, the body is connected with the earth, the breath-soul with the wind, the form with the sun, the soul with the fravahr, so that it should not be possible for them to destroy the soul.

Second of the invisible ones Vahman. And for him of the visible beings the kinds of cattle he received to himself as his sign. And he created to assist and help the Moon, Gōš, Rām.

3. --- vispē-šām. I take as a compound 'knowing all' here translated by harvisp-ākās. It appears to represent an unattested Avestan word (vīspō . hišat- is probably not the word) hence possibly -šām is connected with xšnā- to know, either with the -ma suffix or -na suffix replaced by Mid. Iran -m (cf. Varhrān - vahrām) For š beside šn one might compare Arm. -šoum beside šnoum . B. Sogd γšn'm 'pardon?

Vispēšām occurs also Pāz. Texts p. 358, introd. to Artāy Vīrāz Nāmak

panąmi . šanāišni . dādāri . vahe . vīspaesąm varza . vandą . | Nyberg takes it as gen. pl. of visp, quite improbably.

4. --- bažišn 𐭱𐭦𐭩𐭦𐭱 is frequently interpolated. Cf. (vi)-bažišn 𐭱𐭦𐭩𐭩𐭱 translating bagā Yasna 32.8. Nyberg bōžišn 'redemption'. Cf. 𐭮𐭩𐭯 'star' 28.6. Both forms 𐭱𐭦𐭩𐭱 and 𐭱𐭦𐭩𐭩 in DkM 677. 9,10,11,15,19. Below 35.2.

6. --- jān 𐭩𐭭 or 𐭱𐭯 Av. vyāna- MPT(n) vy'n (S) gy'n Syr. gyn- (gyn- 'βspr giyān-aβspār) see B. Geiger WZKM ~~wzkm~~ 1930. It is the breath-soul hence probably an- 'to breathe' cf. BSOS VI 64 note. viy- vy- : gy- : ž- ~~w~~j-.

--- aδivēnak, the meaning is illustrated in cap. 7.

7. --- vēn see my note BSOS VII.83. Nyberg vayū wrongly

1. spihr xvatāy zurvān i akanārak zurvān i dērang-xvatāy
2. api-š gōspandān pat panč •bažišn frāč brēhenīt tan
3. jān ruvān aδivēnak mēnōk ku tāk andar aβigatīh Gōš urvan
4. tōxmak i gōspandān hač māh pāδak patgrift pat aδiyārīh i
5. Rām i vēh andar gēhān raβākēnīt ka mīrēnd tan
6. av Gōš urvan ruvān av Rām aδivēnak av māh mēnōk av Vahman
7. patvast ku daxšak bē mrōčēnītan nē tuvān bavāt
8. sitīkar hač mēnōkān Artavahišt api-š hač dahišn i
9. gētēh ātaxš av xvēš patgrift api-š dāt av
10. aδiyārīh ut hamkārīh ātur Srōš ut Varhrān Nēryō(k)sang
11. pat ān čim ku andar aβigatīh Varhrān ātaxš andar mān
12. nišāst vīnārt drūpuštīh dahēt Srōš pānakīh
13. kunēt ka bē •zrōpēt hač Varhrān av Srōš ut hač
14. Srōš av Ātur hač Ātur apāč av Artavahišt patvast
15. ku dēvān bē mrōčēnītan nē tuvān bavāt čahārom

2. ||||||
8. hač of 36.1.
12. ||||||
13. |||||| Blochet ||||||

the sphere-lord, unlimited time, and time of long duration. And he fashioned cattle in five divisions, body, breath-soul, soul, form and mēnōk so that so long as during the period of assault Gōšurvan received the seed of cattle from the moon's station and disseminated it among the living beings (gēhān) to assist Rām the good, when they die the body is joined to Gōšurvan, soul to Rām, form to the moon and the mēnōk to Vahman so that it should not be possible to destroy the 'sign'.

Third of the invisible ones Artavahišt. And of the visible creation he received fire to be his own . And to assist and help he created Ātur, Srōš, Varhrān, Nēryōsang for this reason that during the period of assault he set and arranged the Varhrān fire in its abode, and makes a fortress, and Srōš keeps guard. When it goes out, it is ~~joined~~ conveyed from Varhrān to Srōš , from Srōš to Ātūr, from Ātur back to Artavahišt so that the dēvs should not be able to destroy it.

Fourth

2. --- gōspandān pat panč *bažišn, see on 34.4. Nyberg bōžišn 'redemption'.

Cf. Av. gəuš pančō.hyaŋ Yašt 13.10 and below the chapter on cattle (Cap. XIII).

12. --- nišāst The mask 𐬦𐬌𐬱𐬀𐬯𐬎 represents both nišast and nišāst hence here probably a misinterpretation with nišast for nišāst 𐬦𐬌𐬱𐬀𐬯𐬎, cf Bthl SR.5.50 note 2.

13. --- *zrōpēt 𐬵𐬭𐬀𐬎𐬌𐬯𐬎 uncertain. Nyberg *mrūβēt. Bloche 𐬵𐬭𐬀𐬎𐬌𐬯𐬎

I think of zruftakīh DkM 435.12

zruftak ut sūtak DkM 407.1

and possibly Pāz. zrōveδ Mx 2.182 (Skt. nivesayati).

Nyberg, Hil buch(p.47) 𐬵𐬭𐬀𐬎𐬌𐬯𐬎 šavēt

It is uz- rōp-, Pahl. ruftan N Pers ruftan, rūftan

For the initial cf. spurr beside uspurr. MPT. 'vyšrvp'tn probably has the same ruft.

𐬵𐬭𐬀𐬎𐬌𐬯𐬎 is azrōpēt (or scribal error for 𐬀𐬵𐬭𐬀𐬎𐬌𐬯𐬎 uz-).

1. hač mēnōkān Šahrēvar api-š hač dahišn i gētēh ayō(k)šust
2. av xvēš kart api-š dāt pat aδiyārīh ut hamkārīh
3. Xvar ut Mihr Āsmān Anaγrān Sōk i vēh Ardvīsūr
4. Hōm Yazd Burz Yazd ut Dahmān Āfrīvan čō ayō(k)šust
5. Ōstaβārīh hač āsmān ut āsmān bun gōhr i .....
6. aγo(k)šust api-š vīnārišn hač anaγrān , anaγrān andarg
7. rōšn mān i zarrēn i gōhr - pēsīt ul gās i Amahras-
8. pandān patvast ēstēt ku pat ēn hamkārīh
9. dēvān andar aβigatīh ayō(k)šust avinn kartan ne tuvān
10. bavāt pančom hač mēnōkān Spandārmat api-š hač
11. *dahišn i gētēh zamīk av xvēš patgrift api-š
12. dāt av aδiyārīh ut hamkārīh Āpān ut Dēn ut Art ut Mansraspand
13. ut *Aršišvang ut Ardvīsūr Anāhīt čēgōn ... mēnōk i
14. yōšdāsrgar i zamīk Āpān tōxmak api-š pēš Mansraspand
15. Mansraspand gōβišn i Ohrmazd ut Art ut Dēn andar xvarr mān hast

11. 𐬀𐬭𐬛𐬀𐬯
13. 𐬀𐬭𐬛𐬀𐬯 DH 𐬀𐬭𐬛𐬀𐬯

Nyberg aš-vah 'la meilleure(?)'

of the invisible ones Šahrēvar, and of the visible creation he took as his own metals and he created to assist and help Xvar, Mihr, Āsmān, Anaγrān, Sōk i vēh, Ardvīsūr, Hōm Yazd, Burz Yazd, and Dahmān Āfrīvan since the firmness of the metals arises from the sky and the foundation of the sky is the substance of --------, metal. And its arrangement is connected ~~from~~ with Anaγrān; Anaγrān is between the shining abode, golden, jewel-adorned, high place of the amahraspands, so that by its help the dēvs during the period of assault should not be able to annihilate the metals.

Fifth of the invisible ones, Spandārmat, and of the visible creation he received earth as his own, and he created to assist and help Āpān, Dēn, Art, Mansraspand, Aršišvang, Ardvīsūr Anāhīt, since it is a ..... invisible one, purifier of the earth, the seed of waters, and before it is Mansraspand. Mansraspand is the speech of Ohrmazd and Art and Dēn have an abode within the splendour

5. --- ŏstaβār , NP. ustuvār , *ava-sta-bar-

--- يَسّ see above 18. 5. The dots prove y and k(g).

Possibly yākand. Now certain.

9. On ~~ש~~ cf. B. Geiger, Krit. Bemark. 107, suggesting Aram. אוכדן

13. --- Aršišvang

Variants artiš- ahriš- ašiš- from arti- 'something gained' Av. aši-

15. --- andar xvarr mān hast 'an abode in the splendour'

Nyb. xvarrē mān 'maison de la spendeur'.

1. hað Aršišvang gōβēt xvarr i vahištīk artāyīh Ardvīsūr
2. Anāhīt pit ut māt i āpān pat ēn hamkārīh andar aβigatīh vīnārt
3. ēstēt ut ēn mēnōkān hamkār xvarr - vasīh *āβarēnd šašom
4. hač mēnōkān Haurōāt api-š hač dahišn i gētēh āp av xvēš
5. patgrift api-š dāt av aδiyārīh ut hamkārīh Tīr ut Vāt
6. Fravartīn čēgōn Tīr Tištr ku andar aβigatīh ān āp
7. pat aδiyārīh i Fravartīn hast i fravahr i ahravān stanēt
8. mēnōkīhā av vāt apaspārēt vāt ān āp dit gah av
9. kišvarīhā rāδēnēt vitārēt pat aβr aβzār apāk ham-
10. kārān vīnārēnd haftom hač mēnōkān Amurōāt api-š hač
11. *dahišn i gētēh urvar av xvēš patgrift api-š dāt
12. av aδiyārīh ut hamkārīh Rašn ut Ašt̄āt Zāmdāt 3 xvarr i
13. ōδ pat Činvakār puhl kē andar aβigatīh ruvān i martōmān
14. pat nēvak ut vat kart āmārēnd haw amar mēnōk i dām pat
15. avēšān hamkārīh vīnārt ēstēnd čēgōn ān i andar spihr

From Aršišvang is said to be the splendour of Vahišt, the artāyīh (quality of the artāy, ahrav).

Ardvisūr Anāhīt is the mother and father of waters. By its help during the period of assault they are put in order. And these invisible ones bring abundance of splendour to assist.

Sixth of the invisible ones, Haurôāt and of the visible creation he accepted as his own water, and to assist and help he created Tīr and Vāt and the Fravartīn, since Tīr is Tištr, so that during the period of assault he takes the waters by help of the Fravartīn, that is the fravahr of the ahrav ones, in invisible wise he gives them over to Vāt; and Vāt again distributes and makes to pass that water to the continents. Through the clouds as an instrument they set it in order with the assistants.

Seventh of the invisible ones, Amurôāt. And of the visible creation he accepted to be his own plants, and he created to assist and help Rašn and Aštāt and Zāmdāt Three Splendours who are there at the Činvat bridge who reckon up during the period of assault the good and bad deeds of the souls of mankind.

Other numberless invisible ones of the creation are arranged to assist them. As it has been written concerning the constellations in the sky

1. xvarr i vahištĭk artāyĭh , Nyberg: 'la splendeur de la piete qui fait gagner le paradis'
   Below artāyĭh 48.9.

6. --- TĬra-and Tištrya-, originally distinct names, later identified

8. --- Nyberg gāh.

13. --- čĭn-kār Half translation of Av. činvant 'gatherer'.
   Lommel Modi Mem Vol. 260 f. wrongly.

14. --- kart (kirt) 'act' cf. kartak (kirtak) DkM 400,3 MP I kltk; Pahl.kartakĭh DkM 283.1

1. axtarān rāδ nipišt api-š *rōč-ič i andar *māhīkān har
2. ēvak pat 5 hangōm baxt har hangām -ē mēnōk-ē patiš
3. gumārt čēgōn mēnōk i bāmdāt gās i hāvan mēnōk i nēmrōč rapisβīn
4. mēnōk i aδipārak gās i uzayarin mēnōk i i
5. aiβisrusrim mēnōk i ..... ušahin gās xvēšīh dārēnd
6. api-š avēšān-ič pat hamkārīh baxt hēnd čē-š hāvan
7. av Mihr ut Rapisβīn av Artavahišt uzayarin av Burz-Yazd
8. aiβisrusrim av Ahravān fravahrān ut Varhrān ušahin
9. av Srōš ut Rašn pat hamkārīh vīnārt čē-š dānast ku
10. ka aβigat rasēt rōč pat ēn 5 hangām baxšīhēt
11. tāk pēš ka aβigat mat hamēšak nēmrōč būt hast i
12. rapisβīn Ohrmazd apāk Amahraspandān pat rapisβīn gās
13. mēnōk yazišn frāč sāxt api-š andar yazišn kunišn dām hamāk
14. bē dāt apāk bōδ fravahr i martōmān uskārt
15. xrat i harvisp-ākās pat martōmān frāč burt

1. ꝑꝛꝺꝛ
2. ꝑꝛꝺꝛ ıı
4. ꝑꝛ ꝺꝛꝺꝛꝺꝛ
5. lacuna
11. incipit Ind.
12. gās Ind.
13. api-š Ind.

1. Divisions of the Day

Av. hāvani- dawn to noon

rapiθwina noon to 3.0

uzayeirina 3.0 to dark

aiwisrūθrima aibigaya dusk to midnight

usahina midnight to dawn

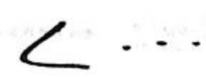
Pahl.

bāmdāt gās hāvan

nēmrōč rapisβīn

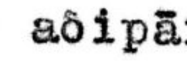
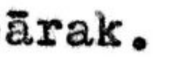
aδipārak uzayarin

 aiβisrusrim

 ušahin

2. --- baxt as in line 6. Nyberg niβaxt.

cf. baxšīhēt line 10.

4. --- aδipārak. GrB 173.13  61.13 

--- Nyberg āpāt-ayāpān 'Temps où l'on atteint le bonheur'

Uncertain. Possibly *afrāč-šapān translation of an Avestan word.

15. --- lacuna before ušahin

11. --- hamēšak nēmrōč , as above 29.14 hamvār nēmrōč

13. --- Ind. api-š andar yazišn har aβzār-ē i pat zatan i patyārak andar apāyast bē dāt.

14. --- uskārt, for form cf. gumārt, āmārt, ahamārt (AIW ahmaršta). Nyberg 'ils differenciaient'.

15. --- xrat i harvisp-ākās and xrat i harvisp-ākāsīh 39.7; 41.1. Both occur also in Bah. Yašt 2.4,9. For this xrat the vision of Zartuxšt (Bah. Yašt 2. 1f) is instructive :

5. api-š xrat i harvisp-ākāsīh pat āp karp apar dast i zartuxšt kart api-š guft ku[pw]āp xvar Zartuxšt hač iš frāč xvart api-š xrat i harvisp-ākāsīh pat Zartuxšt andar gumēxt 7 rōč šapān Zartuxšt pat Ohrmazd xratīhbūt

Hence here also I suppose the xrat to be placed in man for a period only. But Nyberg : 'ils éveillaient chez les hommes l'intelligence qui observe tout.'

---- frāč burt cf. 44.3

He divided the days in the months, each one into five periods, and to each period he appointed an invisible one (mēnōk) : such ~~as~~ that the invisible one of dawn has possession of the time of Hāvan, the invisible one of noon the rapiθwīn the invisible one of evening the time of Uzayarin, the invisible one of ..... the Aiwisrusrim, the invisible one of ..... the time of Ušahin.

And he divided them precisely to assist, since he set them in order: Hāvan to assist Mihr, and Rapiθwin to assist Artavahišt, Uzayarin to assist Burz Yazd, Aiwisrusrim to assist the Ahrav Fravahrs and Varhrān, and Ušahin to assist Srōš and Rašn, since he knew that when the adversary should come, the day would be divided into these five periods, but before the adversary came it was always noon, that is rapiθwīn.

Ohrmazd with the Amahraspands at the time of Rapiθwin performed the worship and during the performance of the worship all creation was created. He ~~excogitated~~ provided the fravahrs of mankind ~~the all-perceiving mind.~~ with consciousness and brought into mankind the all-perceiving mind.

1. guft ku katār-tān sūtōmandtar sahēt ka - *tān
2. bē av gētēh brēhēnom ut tanē-kartīhā apāk druž bē
3. kōxšēt ut druž bē apasihēnēt api-tān pat fražām
4. druvist anōšak apāč vīrāδēm api-tān apāč av gētēh
5. dahom hamēīk gās amarg azarmān apē-hamēmāl bavēt
6. aivāp - tān hamēīk pānakīh hač aβigat apāyēt kart api-šān
7. dīt fravahr i martōmān pat ān xrat i harvisp-
8. ākāsīh anākīh hač druž i Ahrēman andar gētēh patiš
9. rasēt . ut apadom apē-hamēmālīh hač pitiyārak ut druvist
10. ut anōšak apāδ - bavišnīh pat tan i pasēn tāk ham-ē ham-ē raβišnīh
11. raδ pat šutan av gētēh hamdātastān būt hēnd

1. S1 Ind. Ī-tān
2. dahom Ind. ; tan-kartakīhā Ində
4. post api-tān, Ind. pat fražām habet.
6. hač Ind.
8. ākās Ind.
9. apē-hamēmāl Ind.
11. av ... hēnd Ind. cf. 47.6.

and said: Which seems more profitable to you that I should fashion you into the visible world and you should fight in embodied form with the druž and annihilate the druž, and at the end we should again ~~bring you into order~~ establish sound and deathless and give you again to the visible world and you should be ~~having~~ possessed of an eternal place, deathless, ageless, without adversary, or that for you should be made eternal security from the adversary?

And the fravahrs of mankind saw through that all-perceiving mind that evil would come upon them in the visible world from the druž of Ahriman. And because of the freedom from the adversary at the last and the restoration sound and deathless through the final body for ever, they were unanimous to go into the visible world.

2. --- tanē-kartīhā 'in embodied form'

cf. tanē-kartīk GrB 90.12 (bis) Ind. 54.6 tanē-kartak :

vaxšīk aivāp tanē-kartīk '~~invisible~~ or corporeal'

GrB 179. 2 pat tanē-kartīk vaxšīkīh

Av. tanu-kərəta-

So also tan-kartār 'incarnator' GrB 220.6

tan-kartārīh DkM 283.13

Pāz. (ŠGV) tani-kard is rendered in Skt. by tanū-kṛta, śarīrin-, tani-kardī by Skt śarīra-kṛtiā.

Nyberg's translation 'de génération à génération' is therefore unacceptable.

See also above on tan, karp 3.13; 18.1

Kn. 12.17 druž i tan-kartīk

4. --- druvist 𐬛𐬁𐬎𐬎 superlative to druva- Av. druva- Nyberg druδist. Cf. naxvist N Pers. nuxust . MPT(S) dryst (M) drvšt MPI drvdst (or dvrdst). I would understand an inverse d for y.

5. --- Cf. apē-marg, apē-zarmān Pahl Texts 103. 9

6. --- to end. I take dīt as finite verb and recognise two sentences, contra Nyberg

CAP IV.

12. Duvāristan i aβigat av dēm
gōβēt pat dēn ku Anrāk Mēnūk
13. ka-š akārīh i xvēš ut hamist dēvān hač mart i ahrav
14. dīt start 3000 sāl pat sturtīh
15. nyast andar ān sturtīh kamālakān dēvān yut yut

The rushing of the adversary upon creation, ~~it is~~ It is stated in the Den :

When Ahriman saw his own powerlessness and that of all the dēvs by reason of the Ahrav man confounded he lay 3000 years in confusion. During that confusion the large-headed dēvs severally

(1) Zaurā
(2) Bē
(3) Wanīk
(4) Urvar
(5) Pēv
(6) Wayōmart
(7) Ātarš

On being consulted six utter phrases which are already based on Avestan passages. Probably a similar phrase has been lost in the case of the Fire.

Bāgtram Cap 2. has the same sequence.

The mission of Yazdēt is then introduced by the consent of Ohūrmazd, according to the Pahlavan interpretation of Yasna 16, of which besides the interlinear exposition is also expounded upon in the Dēnkert (DK. 8b4.

15. --- kamālakān supra kamālīkān 15.8

-īk and -ak are often confused, so patmānīk beside patmānak (GrB 161.14); GrB 40.3 dōkānīk Ind. dōkānak

--- yut yut ŠGV 5.92 jaô jaô Skt pṛthak pṛthak and GrB 40.3

Seven assaults of Ahriman are described in detail

(1) āsmān

(2) āp

(3) zamīk

(4) urvar

(5) gāv

(6) gayōmart

(7) ātaxš

On being assaulted six utter phrases which are clearly based on Avestan passages. Probably a similar phrase has been lost in the case of the fire.

Zātspram Cap 2. has the same sequence.

The mission of Zartušt is then introduced by the complaint of Gōšurvan, according to the Sasanian interpretation of Yasna 29, ~~of~~ which besides the interlinear commentary is also commented upon in the Dēnkart (DkM 825f.).

CAP IV (Contd)

These utterances of the assaulted creatures of Ohrmazd are as follows (Zatsp. has nothing similar):

1. Āsmān 42.12.

𐬰𐬁𐬙𐬌 zamān 𐬐𐬀𐬌𐬀𐬑𐬀𐬑𐬀𐬎𐬀𐬌𐬎 pānākīh apāyēt kartan ku-t bērōn nē hilom

2. āp 42.15

dahišn Vahman ut Artavahišt *Šahrēvar

ku ētōn av man rasēnēt ku nūn ka pitīyārak mat

3. zamīk 43.6

avēšān kēnīkān pat ēn dahišn ī-šān dāt *kēnvar rasāt

4. urvar 43. 8

pat ān i avē tarsakās Ohrmazd urvar vaxšēnēt

5. gāv 44.1

ān i gōspand dahišn avēšān kunišn ut kār pahlom framāyišn

6. gayōmart 45.3

nūn ka aβigat mat ut martōm hač tōxm i man bavēnd čiš-ē

ēn vēh ka kār ut karpak kunēt

7. ātaxš 45.10 (omitted)

Gōšuhvan's complaint : 46.8.

(ku)-t sarōārīh i dām pat kē bē hišt ka zamīk vizandak
andar nyastēt āp bēšīt
ku *ēt ān mart kē-t guft ku dahom tāk pahrēč bē gōβēt

Here Zātspram has (3.3):

(ku)-t sardārīh pat dāmān pat kē bē hišt

1. davīt hēnd ku apar āxēz pit i amāk čē ān kārēčār kunēh
2. ān ī-š Ohrmazd ut Amahraspandān tangīh ut anākīh hačiš api-šān
3. yut yut duškunišnīh i xvēš dōkānīk ōšmurt api-š
4. nē rāmīhast avē i druvand Anrāk Mēnūk ut nē āxist hač ān
5. sturtīh bīm i mart i ahrav rāδ tāk ka jēh i druvand mat
6. pat bavandakīh i 3000 sāl api-s davīt ku apar āxēz pit i
   *amāk *čē
7. man andar ān i kārēčār andčand bēš *apar mart i ahrav ut
   gāv i
8. varzāk hilom ku kunišn i man rāδ zīvandakīh ne apāyēt
9. api-šān xvarr bē appurom bēšēm āp *bēšēm zamīk
10. bēšēm ātaxš ut bēšēm urvar ut bēšēm harvisp dahišn i
11. Ohrmazd-dāt api-š ān duškunišnīh ōgōn pat dōkān ōšmurt
12. ku Anrāk Mēnūk bē rāmīhast hač ān sturtīh frāδ jast
13. sar i jēh apar bōsīt ut ēn rēmanīh i daštān xvānēnd pat
14. jēh paiδāk būt davīt Anrāk Mēnūk av *jēh ku
15. čē kāmak hat xvāh tāk -at dahom aδak Ohrmazd

6. 𐬀𐬯𐬭𐬀 Ind.
   𐬀𐬨𐬀𐬙𐬌 𐬌𐬯𐬀𐬐𐬀𐬀𐬴 . i amāk čē Ind.
7. 𐬀𐬯𐬭 Ind. 𐬀𐬨
9. 𐬀𐬨𐬨𐬌𐬌
   appuron . Ind. mrōč ēnam
14. 𐬌𐬯𐬌𐬨𐬀 (jēh)
15. 𐬌𐬨𐬀𐬙

said to him, Rise up, our father, since that battle is to be fought, whence distress and evil shall come upon Ohrmazd and the Amahraspands. And they recited severally their evil actions in detail. But he was not eased, that druvand Anrāk Mēnūk, and he did not rise from that confusion for fear of the ahrav man until a druvand harlot came at the completion of the 3000 years, and she said to him, Rise, our father, since in that battle I will loose upon the ahrav man and the labouring ox so much injury that by reason of my deeds life will not be possible, and I will take away their splendour, I will injure water, I will injure earth, I will injure fire, and I will injure plants and I will injure all the Ohrmazd-created creation. And she recited that evil action in detail, so that Ahriman was eased, he rose from that confusion, he kissed the harlot's head and the defilement which they call daštān appeared in the harlot. Said Ahriman to the harlot: 'What is thy desire? Ask that I may fulfil it.'

Then Ohrmazd

1. --- davīt 𐬛𐬀𐬯𐬌𐬙 Av. dav- (of daēvas) 'speak' davīt beside davist.

--- kunēh 'is to be done' from Opt. meaning. But kunišm would suit better.

3. --- dōkānīk below 11. pat dōkān. The reading of this word is not certain but I adopt dō- in accord with Pāzand and here the Ind. in which دوسو is certainly intended for dōkānak. It is attested in ŠGV 5.26 dugą Skt. vistīrṇam: eš īn āīnaa dugą vas derangī rā ——— , and ŠGV dugānihā Skt. prācuryeṇa. For a reading gukān we have تنشا تنوا Frah. Pahl. Cap. XI title. If it is dōkān, dōkānak, the meaning is 'double, repetition'. N.Pers. dugān 'double', in twos,' dugāna 'double, pair.'

The word is frequent :

GrB 187.3 kē paiδākēnītan دوا دیرنگ

127.7 dōkān vas

144.14 dōkān dērang

180.13 dōkān kartan dērang hangartīk ēn and nipišt

116.8 دوا

60.6 دیرنگ

Zātspr.6.1. دیرنگ

SBE 37.145 دیرنگ Dkm 772.8.

Zātspr.(K35.f.246.line 12) čēgōn-aš apar nimūtārīh i pašn paiδākēnīt دوا دیرنگ andar nipēk i

4. --- druvand 5. -- ahrav. Untranslated since no English word carried the same connotations. The words are still a subject of discussion but Hertel's arguments are insufficient to prove his theories. I would start from 'falsehood' and its opposite, understanding 'loyalty to the King, obedience to religious laws, faithful keeping of agreements' as all included.

5. --- jēh Av. jahikā-

7. --- gāw i varzāk, also šnš 10.9.

9. --- xvarr the splendour which is probably a requisite for life see Nyberg M.O. vol. 23.

15. --- hat 𐭩𐭯𐭭 cf. JRAS 1932 974. I have kept to this reading (~~𐭩𐭯𐭭~~). But further investigation is needed. For hat see Bthl MM 1.49. Probably (h)ēt is everywhere to be read.

1. pat xrat i harvisp-ākāsīh dānast ku pat ān zamān čē
2. jēh xvāhēt ut Anrāk Mēnūk attūk bavēt dāt api-š pat ān mas-
3. sūtīh [ān] Anrāk Mēnūk karp i stūnak*-dēsak vazaγ kart api-š mart i yuvān i
4. 15 - sālak humānāk av jēh nimūt ān i jēh mēnišn aβiš
5. bast api-š davīt jēh av Anrāk Mēnūk ku mart-kāmakīh av
6. man dah ku-š pat sardārīh andar mān bē nišīnom api-š davīt
7. Anrāk Mēnūk ku čiš i xvāstan av to nē gōβom čē
8. *aβsūtan i vat dāhēh xvāst be *sacēt ān
9. zamān čē ka-š xvāst *hēt nē attūk būt
10. hēh dātān pas āxēzast Anrāk Mēnūk apāk hamist
11. dēvān aβzārān av patīrakih i rōšnān api-š ān āsmān
12. dīt *ī-šān mēnōkīhā nimūt ka nē astōmand
13. dāt ēstēt arišk-kāmakīhā *dit apar kart āsmān
14. pat star pāδak ēstāt frōt av tuhīkīh
15. *āhaxt ī-m pat bun nipišt ku andarg i buništak i

3 𐭥𐭥𐭲𐭫𐭩𐭬𐭩𐭥 hd. 𐭥𐭥𐭲𐭫𐭩𐭬𐭩𐭥

8 𐭲𐭫𐭮𐭥𐭥𐭩𐭥

9. 𐭲𐭥𐭲𐭫𐭮𐭥

11. hd. rōšnān šut hand

12 𐭲𐭫𐭩𐭤

13. 𐭪𐭥 hd. 𐭲𐭥

Kart hd brut

14. 𐭤𐭲𐭫𐭩𐭥 𐭧𐭣 𐭤𐭩𐭥

15. 𐭪𐭲𐭩𐭫𐭩𐭥

through the all-perceiving mind knew, what at that time the harlot wished and Ahriman was able to give and its greater profit for himself .

Ahriman made the form of a trunk-like frog and showed it to the harlot as a young man of fifteen years . The harlot thoughts were fastened upon it , and the harlot said to Ahriman 'give me desire for men , that I may sit under his lordship in the house' . And Ahriman said 'I do not say unto thee the thing to ask since thou knowest the incantation of evil' . The request was fitting at that time , since if she had asked , he could not have given it .

Then Ahriman arose with all the dēvs his instruments to assail the lights . And he saw the sky which appeared to them in its invisible state when it had not been created physically . In envious desire again he mounted up . The sky was in the station of the stars . He was attracted down to the void , of which I have written at the beginning , that it was between the foundations of

2.----attūk bavēt cf. below 9, attūk būt.

--- mas-sūtīh 'securing profit from a disadvantage'

Pāz. meh-sūdaī. Below 54.12.

pat ān mas-sūtīh . Cf. pat ān pūtdāsn ' in recompense therefore'.

Mx.8.30 (Ankl. 7.30) ut ohrmazd av mas-sūtīh ēstōn vartēnīt čēgōn ān paiδāk.

3. --- stūnak-dēsak

stūnak ' trunk of tree, stem of plant, neck'. Possibly stūn ' column'(OP.stūnā, Av. stūnā-, ~~Xakastūnā-~~ Saka stunā-, Sogd. 'st'wnyh, MPers. sutūn Skt. sthūnā ,MPT. -stvn) may have had also the same meaning as stūnak.

To dēsak 'likeness', cf. Bah.Yašt 3.56 ~~XX~~ až i dahāk hač bīm i ān frētōn dēsak pat karp i frē tōn pēš ul ēstēt.

MPT -dys (nrdys 'male- likeness') NPers -dēs.

Cf. vazaγ- * dēs I8I.II.

8. --- aβsūtan is possible but uncertain.

aβsōn can be good or evil:

GrB I77.6 nīrang ut aβsōn

I54.I5 aβsūt, and in I50.9, I55.2,3.

DkM 400. 6-7 aβsōni xrafstr ōžanišn ut gazišn ut zahr darmān vasīh vīmārīh bē- barišnīh.

It is used to translate maγrō-baēšaza-: aβsōn.

DkM 399.20 f. nīrang ut hamāk gētēy nīrangīkg pat xvatāyīh

with which cf. ŠN (Vullers p.20 1.43):

ba-afsūn u andēša i bī šumār

of the supernatural powers of Hōšang.

12. --- astōmand translates Av. astvant -

13. --- apar kart, as above 4.11

14. --- tuhīkīh above 3.5

15. --- pat bun nipišt above 3.5

--- buništak, buništ cf. māništ, māništak, compound with štā- beside stā- MPT bvnyšt cf. Bthl MM 5.40. Pāz bunyašt (ya = i)

--- āhaxt (for). Somewhat uncertain. Pahl. āhaxt 'he drew', cf. tāk sar čarm bē āhaxt and N.Pers. bi-kušt ... az Īšān bar āhīxt pūst (Šāhnāma). Below āhang 83.14. Hence transitive sense. Possibly vīhēxt 'descended' should be read , see on vihēz 28.9

--- For Ahriman's actions cf. Zatspr 4.3

ku - m bavandak mat pērōžīh

čē - m škāft āsmān

ut āhōkēnīt pat tom ut tār

api - m grift pat dām pušt īh

api - m āhōkēnīt āp

api - m suft zamīk

vināsit pat tārīkīh

api - m hōšēnīt urvar

api - m marzēnīt gāv

api - m vīmārēnīt gayōmart

1. rōšnān ut tomīkān būt ōgōn ku haĉapar star
2. pāδak haĉ andarōn i āsmān tāk 3 ēvak-ē bē ēstāt api-š mār
3. humānāk [āsmān] haĉaδar i ēn zamīk bē jast frāδ xvast
4. bē škast māh i Fravartīn rōδ i Ohrmazd andar duvārast
5. nēmrōδ api-š āsmān ētōn haĉiš bē tarsīt δēgōn
6. gōspand haĉ gurg pas av āp mat *ī-m guft ku haĉaδari ēn
7. zamīk vīnārt ēstāt api-š pas miyānak i zamīk suft
8. andar *āmat pas av urvar mat pas av gāv ut pas av gayō(k)mart
9. mat pas av ātaxš apar mat makas humānāk harvisp
10. dahišn bē duvārast api-š gēhān pat nēmrōδ ōgōn *avist ut
11. tom bē kart δēgōn šap i tērak humānāk āsmān ut aδar
12. ut haĉapar i zamīk tom kart api-š guft mēnōk i āsmān av
13. Anrāk Mēnūk ku *bētom zamān an pānakīh apāyēt kartan
14. ku-t bērōn nē hilom api-š āp yut -mičakih apar
15. burt api-š guft mēnok i āp ku dahišn Vahman ut Artavahišt

2. ... Ind ...
6. gōspand Ind. mēš
+ī-m ...
8. āyēt Ind. āmat
Ind. pas
Ind. ut pas av

13 ...

lights and darkness so that above the station of the stars it stood within the sky to the extent of one third .

And like a snake under this earth he went , he trod it apart and burst it . He rushed in at noon of the day of Ohrmazd of the month of Fravartin . The sky feared before him like a sheep before the wolf . Then he came to the waters of which I have said that they were ordered below this earth . Then he bored into the middle of the earth and entered . Then he came to the plants , then he came to the ox , then to Gayōmart . Then he came upon fire . In the likeness of a fly he rushed through the whole creation . He made the world at noon unseen and dark like a dark night . He made the sky , and below and above the earth dark .

The invisible one (mēnōk) of the sky said to Ahriman : To *uttermost time I must keep watch that I do not let you go forth .

He brought difference of taste upon the waters . And the invisible one (mēnōk) of the waters said : The creation of Vahman and Artavahist and

1. --- Tom, tam. 𐭬𐭩𐭬 could like 𐭭𐭩𐭬𐭩𐭬 for 𐭭𐭬𐭬 mean tam but before -m, -om may be intended. Av. təmah-

2. --- hač andarōn cf. hačaδar. hačapar, hač pēš, hač pas.

3. --- frāč *xvast 𐭩𐭬𐭬𐭮𐭥𐭮𐭩𐭬 is uncertain. Probably asmān belongs before frāč škast, cf Zātspr 4.3 quoted above --- xvastan 'trample on, thresh, tread apart'. see for this word Bthl. MM 2. 25 f. It is written also with the mask 𐭩𐭩𐭮𐭩𐭬𐭭𐭥 which probably stood here in the archetype, since this mask can be read xvast 'tread' and xvāst 'wish' (an example below 85.11 note). xvast has the same meaning as vispurt, used of preparing 𐭥𐭭𐭥 for building (Herzfeld AMI 2.82 has interesting suggestions).

5. nēmrōč. A similar date Zatspr. 2.1. Below 51.1.

6. --- Water under the earth , above 20.7.

10. --- here synonymous with tom 𐭬𐭮𐭥. Possibly a-vist cf. Av. vista.

11. --- aδar 𐭠𐭣𐭩𐭫 GrB 141.5 𐭠𐭣𐭩𐭫

13. --- *bētom 'uttermost' , see Bthl. MM 3.34 note 1. Very doubtful.

14. --- bērōn nē hilom

Zātspr.5.1. (mēnōk i āsmān speaks) nūn ka andar āmat hēh at apāδ nē hilom bē 𐭩𐭫𐭥𐭭𐭲𐭩𐭬𐭩𐭬 tak ka Ohrmazd pērāmōn i āsmān ān drūpuštīh -ē i saxt-tar bē vīnārt i ašavak - ākāsīh xvānīhēt.

āsmān
So ŠGV 4.12 ganāmainyō andarun pēčīδ

--- yut-mičakīh cf. below on sōr and šīrīn water.

1. *Šahrēvar ku ētōn av man rasēnēt ku nūn ka
2. pitiyārak mat ān *mayak ku *sūlāk ēstēt haδiš gamīk
3. xrafstrān apar hišt ōgōn aatōmand haδiš bē
4. hanbavast hēnd xrafstr i gazāk i višōmand δēgōn až ut
5. mār ut gazdum ut karbāh ut kašavak ut vazaγ ku aōδan tēγ haδ xrafst-
6. rān zamīk nē *fragūt api-š guft zamīk ku avēšān kēnīkān
7. pat ēn dahišn I-šān dāt *kēnvar rasāt api-š urvar
8. zahr ōgōn apar burt ham zamān bē hōšēt api-š guft
9. mēnōk i urvar ku pat ān i avē tarsākās Ohrmazd urvar
10. vaxšēnēt api-š āz ut niyāz ut sēž ut dart ut *yask ut varan ut būšāsp
11. pat gāv ut gayō(k)mart frāδ hišt pēš haδ matan i av
12. gāv Ohrmazd mang i bēšaz kē hast i *bang -iδ xvānēt av
13. gāv pat xvartan dāt pēš i čašm bē mālīt
14. ku tāk-aš haδ zanišn ut bazak ut vizand dušrāmīh kam bavēt
15. pat ham zamān nizār ut vīmār būt ut *frēm bē šut frāδ

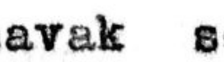
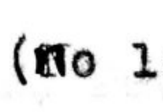
1. 𐬀𐬵𐬌𐬙𐬀
2. 𐬎𐬀𐬱 𐬛𐬀 𐬛𐬀
𐬎𐬀𐬱𐬀
10. 𐬀𐬀𐬀
12. 𐬌𐬀 cf Zāfs. 2.7 𐬌𐬀 Ind. 𐬀𐬵𐬌
13. mālīt Ind. sūt Zafs. 2.7 muš̌t
14. 𐬌𐬀 Ind. 𐬌𐬀

Šahrēvar , that is , so he makes it come to me , that is , now when the assailant has come . From that opening where the hole is , the earth let loose the noxious animals . So they were brought forth in physical form , the biting poisonous animals such as serpent snake scorpion lizard tortoise frog , that by reason of the noxious animals a needle's point of the earth ~~did not remain free~~ could not be found . And earth said , As for those vengeful ones , may he come full of vengeance through this creation which he has created !

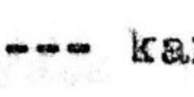
Upon plants he brought such poison , they withered up at once. And the invisible one (menōk) of the plants said , Ohrmazd makes the plants to grow for the reverent .

And he let loose lust and want and ruin and pain desire and sloth upon the ox and Gayōmart .

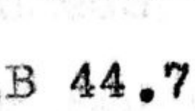
Before his coming to the ox Ohrmazd had given the healing mang which some call also bang to the ox to eat , he rubbed it before the eyes so that he should have less disease from the striking and injury and harm . At the same time he became weak and ill and the milk went forth

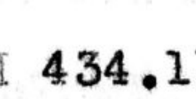
2. --- mayak 'hole' Av. maya-, mayā-, corresponding to Pahl. sūlāk, so that, here sūlāk is a gloss. Cf. mayūk in ŠnŠ --- sūlāk  (the ordinary spelling of givāk) is proved by Pahl. Texts 107 line 2. ahraman pat ān ham sūlāk *ku  duvarast. Cf. 42.7 miyānak i zamīk suft, and 45.15 ōō ku Anrāk Mēnūk zamīk suft patiš andar duvārast

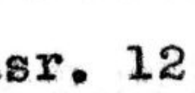
4. --- až Av. aži- Cf. N.Pers. aždahā MPT(S) azdahāγ.

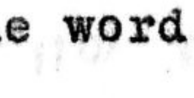
5. --- karbāh Ind. 10. 5  Interchange in this list of reptiles with karbūk (see GrB. 142.4). N.Pers karbas kirbāsa karpāsa, karpāsū and other forms 'venomous lizard'. --- kašavak see BSOS VI 590 Pahl. kasavak (Pahl. Riv. 21.13) and kašavak. Av. kasyapa- Sogd. kyšp' N Pers kašaf, kašaū (No longer in use.) --- sōōan tēγ , also Zātspr 2.9.

6. --- *fragūt The reading is still uncertain, though the word is not rare.

Gr.B 44.7 

DkM 434.11  and DkM 410.12

Husr. 12 

Either yūt or gūt can be read. The meaning is defined by the reading mānd of Ind. and Zatspr. 2.9. (Schaeder Studien has pālūt but this is impossible in view of the frequency of the word. Nor is vičārt apud Guntert, Der arische Weltkönig acceptable, supposing  Frah Pahl. p 121). It is impossible to decide definitely between yav- (cf. yut yutāk N Pers juz, judā) 'to separate', Av. yav- 'be busy with'

6. --- (contd)

and Av. gav-, but I read *fra-gūta- ~~separated~~ 'found'.

Possibly ירשנ MX 62.41 (Paz frīneδ Skt nayati)

belongs here. [Cf. also Pahl transl. āyvtār āyavišnīh in AIW yav-.] -gūt seems proved by DkM 646. 4 hač bīžiškān uskār --- kēnīk renders Av. aēnah-.

10. yask Av. yaska- 'disease' . Spelling as in DkM 677. 2 Av. naska-. Spiegel Vid. 7.70 (p 99 line 11) 'yask', Sanjana Vid. 7.70; 9.51; 9.48 translating Av. yaska-. So Zātspr. 4. 4 yaskān.

12. --- mang 'narcotic' Av. banha-. bangha- Pahl. Comm. mang N. Pers. bang 'hemp' Skt bhaṅgā- 'hemp, hemp-narcotic.' I found it still common in Persia (1932)

Here bang is given as another name hence -ič is necessary (Schaeder Studien 217 note 1 wrongly speaks of arabisierte Form reading banj). So Zātspr. 2.7 mang i bang -ič xvānīhēt. AV 1.38 mang which Artāy VIrāz drinks (AV 2.29).

13. mālēt , Ind sūt Zātspr 2.7 mušt , ~~both~~ all synonymous.

15. --- pēm 'milk'. Reading so with Schaeder Studien 219 (note 1). But Ind. (which is often more correct) has pat dam and the GrB could so be understood. Another word pīm , below 201.1.

1. vitart api-š guft gāv ku ān i gōspand dahišn ⸗ avē-
2. šān kunišn ut kār pahlom framāyišn pēš hač matan i *av
3. gayō(k)mart Ohrmazd xvāβ apar gayōmart frāč burt and čand
   dranšō
4. vačast bē gōβēt čē-š brēhēnīt Ohrmazd ān xvāβ
5. pat mart Tan i 15 - sālak i rōšn i buland ka gayō(k)mart
6. hač xvāβ frāč būt dīt gēhān tārīk čēgōn šap
7. zamīk čēgōn sōčan tēγ hač duvārišn i xrafstran nē fragūt
8. šstēt spihr av gartišn xvaršēt ut māh av raβišn
9. šstāt ut patān hēnd gēhān hač γarrānišn māzaŋīkān
10. dēvān pat kōxšišn i apāk axtarān api-š mēnīt Anrāk
11. Mēnūk ku-m dāmān i Ohrmazd hamāk akārēnīt hēnd
12. yut hač gayō(k)mart api-š Ast ō viδāt apāk 1000 dēv i
13. margīh pat gayō(k)mart frāč hišt api-šān
14. zamān tāk brīn *nē mat šstāt ōšatan čār *ne ayāft cēgōn
    gōβēt
15. ku pat bun dahišn ka Anrāk Mēnūk av pitiyārakīh mat

2 ... hd ... cf 16.7

3 ... hd ...

9. ...

13. ... hd. marg-Kartārān

14. ... hd ...

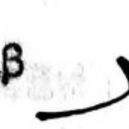
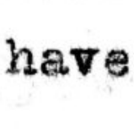
and passed away. And the ox said , the creation of the Ox their action and work is the highest command .

Before his coming to Gayōmart , Ohrmazd brought sleep upon Gayōmart so long as a verse is recited , since Ohrmazd created that sleep in the body of a man of 15 years , shining , tall . When Gayōmart awoke from sleep he saw the world dark like night , and the earth how there ~~did not remain free~~ could not be found a needle's point without the running about of noxious animals.

The sphere began to revolve and the sun and moon to move , and the living beings are falling down by reason of the thundering of Māzan devs in conflict with the constellations.

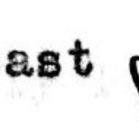
And Ahriman thought , I have made all the creatures of Ohrmazd powerless except Gayōmart . And he let loose Astōviδāt with 1000 dēvs , death-dealing , against Gayōmart . But till time reached its appointed limit they could find no way to slay.

As it is stated : at the primal creation when Ahriman came to the assault

3. --- xvāβ  Ind. 'sleep', with β from p Av. xvap- cf. Pahl. xvaftan N Pers. xuftan. xvāβ is also Zatspr. 2.9 but DkM 837. 15,17. It is transscribed xvaē in Pāz. (ŠGV) but with the correct explanation Skt. nidrā. Hence Schaeder Studien 217 note 1. and others before have been wrong in supposing that the  of the Ind. Bd. proves the meaning 'sweat' for in the view of the Pāzandist. For the theories based upon this translation 'sweat' see Scheader loc.cit. All testify to insufficient knowledge of Pahlavi.

The same version of Gayōmart's sleep is given Zātspr. 2.9 and in DkM 837.14 f :

aôak av ān i man Gayō(k)mart ān i *yazdān-dāt xvāβ frāč mat pat bēš i ān and zamān čand mart ēn gōβišn frāč gōβēt i axvōmand ut ratōmand yaθā ahū vairyō(k) ut ka hač ān xvāβ frāč būt asāyak būt ku tārīkīh andar āmat būt

4. --- vačast  , Ind. i vāč 'Gathic strophe' Av. vačastašti- Pahl. Comm.   cf. N50 spentā mainyūm vačaštaštīm. Here identified by Zātspram and DkM 837 loc. cit. with the Ahunavar.

6. --- dīt for position, cf. Zatspr. 2.9 ka hač xvāβ frāč but api-š čašm apar dāšt *aš dīt gēhān *ku tārīk būt čēgōn šap . Schaeder's emendation is therefore needless.

7. ---- fragūt see 43.6.

8. --- movement of heavens and sun and moon, above 27.15; 29.15

9. --- patān not quite certain

ɣarrāniš𐬱 Margin DH et Ind

'roaring, thundering', the noise caused by the conflict with Māzan dēvs during a thunderstorm. Cf. below 187.13 Anrāk Mēnūk vāng av ɣarrānāk mānēt GrB 64.7

*ɣarrānāy (Ind.) 'thundering'

Probably also in ŠGV 14.13 vąg o grīnā humānā i dēβ vągī humānātar Skt. ākrandopamo. N Pers. ɣarānīda 'enraged' ɣaran 'loud weeping' ɣurrān 'roaring' ɣuḵrīdan 'thunder, roar, cry aloud'. N Bal garraɣ 'roar, below' garand 'thunder' GrB 135.9 138.5

--- māzaṉīkān

Av. māzainya-, māzainyanąm daēvanąm vərənyanąmča druvatąm

Cf MPT (HenningI). Pahl. Comm. māzanīk, ŠGV 16.14 māzandarą . Markwart's māzanja- from *māizanja- is impossible for Avestan (Cdc. 6. 1. 46).

Dd 36.36 dēv

Probably Pāz mazūtum ŠGV 10.71 mazūtar 10.59 are misread for mazan-

1. zamān ān i Gayō(k)mart zīvandaķīh ut xvatāyīh av 30 sāl
   brēhēnīt
2. *čēgōn guft pas haċ matan i pitiyārak 30 sāl zīvast
3. api-š guft Gayō(k)mart ku nūn ka aβigat mat ut martōm
4. haċ tōxm i man bavēnd čiš -ē ēn vēh ka kār ut karpak
5. kunēt pas av ātaxš mat api-š *dūt ut *tārīkīh andar
6. gumēxt haftān apāxtarān apāk vas dēv ham-
7. kārān av spihr kōxšišn i axtarān gumēxt
8. hēnd api-š harvisp dahišn ōgōn āhōkēnīt čēgōn ka
9. haċ ātaxš hamāk givāk dūt apar āxēzēt av -iċ aparakān
10. gās gumēxt hēnd ut kōxšīt hēnd 90 rōċ - šapān
11. mēnōkān yazdān apāk Anrāk Mēnūk ut hamist dēvān andar gētēh
12. ham - kōxšišn būt hēnd tāk - šān stavēnīt av
13. dōšaxv aβkanēnd drūpuštīh āsmān kart ku pit-
14. iyārak aβiš gumēxtan nē tuvān dōšaxv andar miyānak i
15. zamīk ōš ku Anrāk Mēnūk zamīk suft patiš andar duvārast

2. MS guft čēgōn
5. ms hd. dūt Zatš. 2.11 ms
ms Zatš. Tārīk hd. Tārīkīh
9. ms
13 -yt hd -d.

The Time of Gayōmart's life and lordship was created for 30 years .

As it is stated : After the coming of the assailant he lived 30 years .

And Gayōmart said , Now when the adversary has come and mankind are produced from my seed , this is one good thing when he does his work and good deeds .

Then he came to fire and contaminated it with smoke and darkness .

The seven planets were mingled in the conflict of the constellations as assistants of the sky against the many dēvs . And the whole creation was so injured , as when from the fire in every place smoke rises up.

To the very place of the higher beings they were confused and struggling . Ninety days and nights the invisible yazds were fighting together in the visible world against Ahriman and all the devs , until they were defeated . They hurl them to the Evil Existence . Heaven was made a fortress so that the assailant could not contaminate it and the Evil Existence in the middle of the earth there where Ahriman bored the earth and rushed in through it .

1. --- zIvandakIh ut xvatāyIh 69. 1 - 2, and Ind. here.

1. čēgōn hamāk hēr i gētēh pat 2 -Ih - vartišnIh i hamēnal ut
2. ham-kōxšišn ul ut *frōt - gumēčišnIh paiōāk *būt
3. ēn -ič gōβēt ku ka gāv i ēvakdāt frāč
4. vitart pat dašn dast ōpast Gayō(k)mart pas ān ka
5. bē vitart pat hōy dast Gōšurvan čēgōn ruvān i gāv i
6. ēvakdāt hač tan i gāv bērōn *āmat pēš i gāv
7. bē ēstēt čand 1000 mart ka pat ēvak bār vāng dārēnd
8. av Ohrmazd garzIt ku-t sarōārih i dān pat kē
9. bē hišt ka zamIk vizandak andar nyastēt
10. āp bēšIt ku *ēt ān mart kē-t guft ku dahom
11. tāk pahrēč bē gōβēt api-š guft Ohrmazd ku vIrmār
12. hēh gōšurvan hač ān i Anrāk MēnūK vIrārIh ut kēn i dēvān
13. apar burt hēh hakar ān mart andar ēn zamān frāč šāyIt
14. dāt AnrāK MēnūK pat ēn stahmakIh nē būt hat
15. frāč raft Gōšurvan pat star pāōak garzIt ham aōivēnak

2. 𐬎 Ind.
𐬀𐬉𐬀𐬌𐬎 Ind. 𐬉𐬌𐬎
𐬀𐬉𐬎 DH 𐬀𐬉𐬎𐬌𐬀𐬉𐬎 Ind. 𐬀𐬉𐬀𐬉𐬎
6. āyēt. Ind āmat
10 𐬀𐬉𐬎𐬌𐬎
14 𐬀𐬉𐬎 Ind.
𐬀𐬉𐬌𐬎 Ind 𐬀𐬉𐬎𐬌𐬎

So it was that all the treasures of the visible world were brought to light by the double movement of opponent and adversary in a confusion of up and down .

This also is stated that when the sole-created ox passed away it fell to the right hand . Gayōmart when he passed away fell to the left hand .

When Gōšurvan the soul (ruvān) of the sole-created ox came forth out of the body of the ox , it stood before the ox . As loudly as when 1000 men lift up their voice at one time , it lamented before Ohrmazd saying : To whom hast thou left the lordship of creation , when the earth lies injured , and water is distressed . Where is this man of whom thou saidst , I will give him that he may speak for protection .

And Ohrmazd said , Thou art ill , Gōšurvan , by reason of the illness due to Ahriman and the vengeance of the dēvs has been brought upon thee. If it had been fitting to give that man at this time , Ahriman would not have acted with this violence .

Gōšurvan went forth , and lamented in the station of the stars ; in like manner

1. --- dōĪh-vartišnĪh turning two ways . dōĪh 'duality'

3. --- gāv i švak dāt Av. gəušcā aŋrō, dātayå Yašt 7.0 with transl. švak-dāt , see Schaeder Studien passim.

5. --- gōšurvan transcription of Av. gəvš urvānəm Yasna 39.1 gəvš urvā Yasna 29.9. So Zātspr. 3. The whole passage is theolgical speculation based on Yasna 29, cf. the long commentary DkM 825f.

7. --- vāng dārēnd Cf. Zātspr 3. 1 garzišn i vāng av Ohrmazd burt bēgōn an i hazārakānak spāh ka pat āknēn apar garzēnd , and BSOS VII.

8. --- sardārĪh Ind. . Pahl sālār N Pers. sālār is the later stage rə - l.

11. --- pahrēč 'protection, cf. MPT. phryz (Henning I) 'Bewahrung, Schutz.'

12. --- kēn i dēvān , cf. dēvān i kēnĪk Pahl. Comm. to Yasna 32.8, translating Av. aēnah- and DkM 837.10 kēnĪk dēvān

1. frāč tāk māh -pāδak garzīt ham aϕivenak tāk xvaršēt p-
2. āδak ham aδivēnak garzīt api-šān pas fravahr i Zartuxšt
3. bē nimūt ku bē dahom av gētēh kē pahrēč bē
4. gōβēt xvarsand būt gōšurvan patgrift ku dām
5. bē parvarēm ku pat gōspand apāč av gētēh-dahišnīh šutan
6. ham -dātastān būt

5 šutān

šutān cf 39.11

forth to the station of the moon and lamented , in like manner to the station of the sun , and in like manner lamented .

Then they showed him the fravahr of Zartušt , saying , I will give him to the visible world , and he shall speak for protection . Gõšurvan was contented and accepted him , saying , I will nourish creation , so that he consented as cattle to return to the visible creation.

2. --- fravahr i Zartuxšt .

Cf DkM 603.17 f.

aδak amahraspandān Zartuxšt av ham tāšīt fravahr avēšān

ander nišāst

He was then pat hamkarpīh i amahraspandān ku ētōn būt

čēgōn amahraspand -ē

The whole story of the descent of Zartušt's fravahr is

told DkM 603.12 f.

6. apar hamēstārīh i 2 mēnōkān ku čē

7. aōivēnak mat hēnd andar mēnōk gīs pat hamēstārīh kamār-

8. īkān dēvān av mēnōkān yazdān čēgōn Ahrēman av

9. Ohrmazd Akōman av Vahman Indar av Artvahišt Sāvul

10. av Šahrēvar Nāhaŋ̌ē [av] kē Taromat -ič xvān̆end av Spandārmat

11. •Tairič av Haurōāt Zairič av Amurōāt ēšm av srōš

12. drōγ ut mitōxt av rāstīh srav i yātūkīh

13. av manar i apēčak frēh-būt ut apēbūt av patmānīh

14. hast dēn i vēh dušmat dušhūxt dušhuvaršt

15. av humat hūxt huvaršt astviōšt kē vay i

6. ستخ

DH سچ TD2 116

7. وبد اسوس

10. استوت

11. ۱۵۳۳

Cap 5

Concerning the opposition of the two Invisible ones , how they came into opposition in the invisible place , large - headed dēvs against the invisible yazde , as Ahriman to Ohrmazd, Akōman to Vahman, Indar to Artavahišt, Sāvul to Šahrēvar, Nahaδē whom they call also Tarōmat to Spandārmat , Tairič to Haurδāt , Zairič to Amurδāt , Wrath to Srōš , falsehood and false-speaking to truth , the word of sorcery to the pure invocation , excess and deficiency to moderation that is the Good Faith , ill thought ill word ill deed , to good thought good word good deed , Astviδāt who is called the evil Way

7. --- andar mēnōk gās

andar-ic gōtōh 49.1

astōmandīhā 49.3

andar-iδ spihr 49.12

andar-iδ aβr-pāδak 50.11

pat axtar-mārīh -iδ 50.15

andar was omitted also in 55.5

--- hamēstārīh This system of oppositions can be traced in the Avesta as in Yasna 60.5.

vainīt ahmi nmāne	vānīhāt haδ ēn mān
sraošō asrušīm	pat srōš asrušt
āxštiš anāxštīm	ut pat āštīh anāštīh
rāitiš arāitīm	ut pat rātīh arātīh
ārmaitiš tarō.maitīm	ut pat ērmēnišnīh tarmēnišnīh
aršuxδō vīxš mi0aoxtəm vāčim	ut pat ān i rāst gōβišn ān i drōγ gōβišn
aša drujəm	ut pat ahrāyīh druž

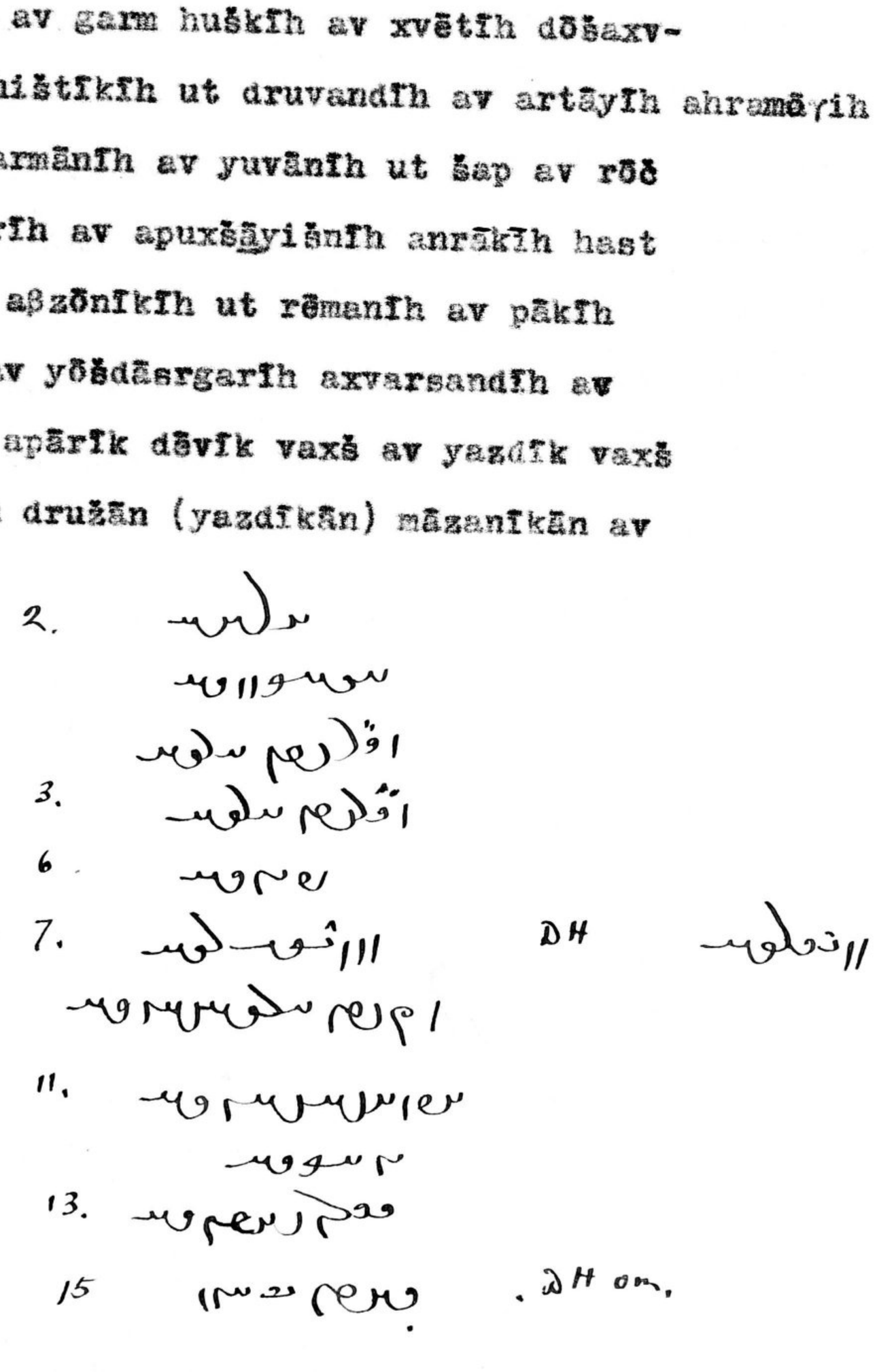
Already in the Gathas we find

ašavan-	dregvant-
vahištəm manō	aδistəm manō

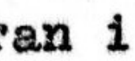
Cf. a similar list in ŠGV 4. 51-61.

15. --- vay i vattar Cf. Mx 2.115 hamēstārīh i ast vispāt ut vay i vattar.

1. vattar xvānīhēt av rām i hast vay i vēh
2. varan i *ālāy av āsn i xrat *araškvarīh i hast nikīrītārīh
3. av mēnōk - nikīrītarīh aškahānīh av tuxšākīh
4. būšāsp av xvāβ ut kēn av āštīh ut bēš av
5. rāmišn gand av hubōōīh tārīkīh av rōšnīh
6. zahr av anōšak ut taxlak av šīrēnīh *panīh av
7. rātīh ut ..... av *vičītārīh zimastān av
8. hāmēn sart av garm huškīh av xvētīh dōšaxv-
9. īkīh av vahištīkīh ut druvandīh av artāyīh ahramāyih
10. av ahrav zarmānīh av yuvānīh ut šap av rōδ
11. anāmurzītārīh av apuxšāyišnīh anrākīh hast
12. zatārīh av aβzōnīkīh ut rēmanīh av pākīh
13. nasruštīh av yōšdāsrgarīh axvarsandīh av
14. xvarsandīh apārīk dēvīk vaxš av yazdīk vaxš
15. čēgōn dēvān družān (yazdīkān) māzanīkān av

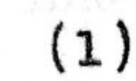


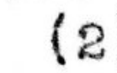
to Rām who is the Good Vay , defiling lust to inborn mind ,
envoy which is gazing at to the contemplation of the invisible
world , sloth to activity , drowsiness to sleep, vengefulness
to peace , injury to rejoicing , stink to sweet smell , darkness
to light , poison to nectar , bitter to sweetness , niggardliness
to liberatity , - - - - - - to power of decision, winter to
summer , cold to hot, dryness to wetness, the quality of dōšaxv
to the quality to vahišt , falseness to truth, heresy to the
true , old age to youth , and night to day, mercilessness to
mercy , hostility , that is the quality of a striker , to the
giving of increase , and impurity to purity , pollution to
ritual fitness , discontent to content , and other dēvian spirits
to the yazdian spirits , such as dēvs družes Māzanian dēvs to

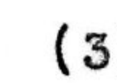
2. --- varan i  185.11 . Meaning uncertain. Probably adjectival ~~form~~ form to ālūtan 'defile' N Pers. ālūdan --- Cf. varanīk mkīrītarīh , akō manīk ~~m~~nikīrītārīh, DkM 10. 6 - 7.

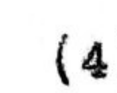
3. --- aškahānīh DH (cf Nyberg, Glossar s.v.) ašgahānīh Td2, ašgahān AV. N Pers. ažgahān.

6. --- *panīh. The meaning is certain but reading still uncertain. I find the forms:

(1)  'misers' AVM (Pahl. T. p 100) 239
dast i *panān

(2)  Bah. Yašt 2.35 Pāz pandī
DkM 685.10
AVM 21 (Pahl T. p 88), 16, 91.
GrB 186. 2 (DH)

(3)  DkM 695. 12,13,15,16.

(4)  GrB 48. 6
AV. 17.20 ; 55.7

I doubtfully read pan- , supposing a possible connection with Skt. paṇi- 'niggardly' (Hillebrandt and Wüst suppose Rgvedic paṇi- is Parnoi but the Iran. form is rather Aparna-, Pahl. Aparr). For cerbral ṇ cf. Skt. sthūṇā- OP. Av. stūnā- Saka stunā- Pahl. stūn N.Pers. sutūn

6. --- (contd)

Skt maṇi- usually compared with ~~Hat~~ Lat. monile

guṇa- cf. Av. gaona-

vīṇā cf. Pahl vin, Arm. loanword vin, Arab. - N.Pers. van

𐬬𐬀𐬥𐬌𐬎 is defined AVM *panīh ēt kē -š bahr i tan haδ tan bahr i ruvān haδ ruvān apāδ dārēt

And GrB 186.2 *panīh ān dēv kē hanbār kunēh nē xvarēt av kas nē dahēt

14. --- vaxš. See my note BSOS VI 280. Add GrB 193.10 *dēvīk vaxš, GrB 190.15 vaxš i andar tan, Dd p. 87 ⸗ 35 vaxšīk. Frequent also in Dēnkart.

49.

1. yazd baγān amahraspandān andar -iδ gētēh tam av āsmān
2. tišn av āp *hixr ut xrafstr ān i av zamīk ut sōk
3. av urvar suδ ut tišn av gōspandān narg ut sēž [av]
4. *niyāz ut dart sδivēnak av martōmān *aβsāriśn čēgōn
5. vazišn av ātaxšān ān ē ka martōm ut gōspand
6. sōčēnēt pat huškīh astōmandīhā šaγr ut gurg
7. sarδakān yavazān av sakān gōspandān ān i av
8. *māhīkān *vak apāk apārik xrafstr i parrvar av
9. murvān ahramōγān(yh) druvandān av ahravān martān jēh
10. av žanān apārōn - zīvōmandīh av frārōn - zīvōmandīh
11. *apaxšišnīh druž av patvand - raβišnīk axv apārīk
12. gētēyīk druž av *gētiyān yazdān mat hēnd andar -iδ
13. spihr mihr i tamīk av xvarēt māh i tamīk av māh i
14. gōspand-tōxmak mat hēnd api-šān av rāy i xvēš
15. bast hēnd pat humpatmānakān apārīk yātūkān

2. ʾlʿʿ
   ʾlʿʿ cf. 54.2
3. ʾlʿʿ DH ʾlʿʿ
4. ʾlʿʿ
   ʾlʿʿ
6. ʾlʿʿ DH ʾlʿʿ
8. ʾlʿʿ DH ʾlʿʿ
   ʾlʿ
12. ʾlʿ ʾlʿʿ Blochet ʾlʿʿ
14. ʾl cf. 50.8. ʾl

yazds , bagas, Amahraspands .

In the visible world also darkness came to the sky , thirst to water , liquid excrement and noxious creatures to the earth , *burning to the plants , hunger and thirst to cattle , death and ruin , distress and various pains to men, quenching , which is blowing , to fires then when it burns men and cattle with dryness . In physical form, the lion and wolf species and the panthers to dogs and cattle ; that of the fishes the frog , with the other noxious creatures with wings to the birds . Heretical false ones to the truthful men , harlots to women , perverse-living to upright-living , the druž of destruction to life with offspring ; the other visible družes to the visible yazds.

In the sky also the dark Mihr came in opposition to the sun ; the dark moon to the moon that holds the seed of cattle . And they bound them to their own brilliance as having the same measure . The others, sorcerers .

2. --- hixr سوهل 'fluid excrement', Av. hixra- سوهل Pāz. hihir (Mx)(Mx62.27 سوقهل)

--- sōk 'burning' , cf. Av. saoka- in ātrə.saoka- 'firebrand'. sōkas opponent of the constellations 54.2. N. Pers. sōg 'sorrow' Skt śoka- 'burning, torment'.

3. --- suδ with s MPT svd (hence correct my note JRAS 1930 p.13) Oss. sud, Av. šuδ , Skt kṣudhā . but N. Bal. šuδay. šust'a 'to hunger', šuδī 'hunger'.

5. --- vazišn 'blowing' (cf. N Pers. vazīdan), implying defilement by the breath reaching the fire. Cf. 103.12.

6. --- astōmand Av. astvant- properly of creatures having bones.

8. --- vak ۹۱ 'frog' Mx. 62.30 ۱۹۱, Pāz vak, gak. N Pers. vak, bak. Pahl. Riv p 77 (Cap. 21.4) سو۹۱ vak-ē AV 60.8 vak ۹۱ ut mōr mār ut gazdum ut apārīk xrafstĭha AV. 69.4 vak ۹۱ut gazdum ut mār ut mōr ut makas ut kirm ut apārīk xrafstrān

ل is error for ۱ .

10. --- zīvōmandīh . One would expect zīvišn not zīv- .

11. --- apaxšišnīh 'destruction'. Cf. GrB 169.2 pat zatan i *apaxšāvand druž ut pānakīhi dōmān. The verb is apaxšyn-, apaxš- 'destroy' cf. Sogd. 'γšy'k 'destructive'

13. --- The seven planets

Pahl		
Ohrmazd	opposed to	Haftōring
Kēvān		Mas i miyan i Āsmān
Varhrān		Vanand
Anāhīt		Satvēs
Tīr		Tištr
Mihr, Xvaršēt		Gōčihr
Māh		Mūšparīk

For the Arabic, Greek, Persian, Syriac, Hebrew, Sanskrit and Chorasmian names see Alberuni Chron. 192 (transl. Sachau p 171)

ŠGV 4.28 f. treats of the five stars of Ohrmazd and their planet opponents.

panj stāraa i hōrmezdī i hast meh i bālistī i andāžašnī haftōiring mazdaδāta vanand satavaes tištar stāraa

Their opponents are the same (SGV. 4.31,32 are not quite in order).

14. --- rah لس لس لس . The spelling permits either rah (Av. raθa-) 'chariot' or rāy (Av. rāy-) 'splendour'. Cf. Dd. 30. 2 (p. 59) rah ut لس vartēn ut vāš i čahār θbārak

DkM 618.21 Porušāsp pat ān 4 āyōžišn rah

vāzīt , N Pers rai (Markw. Šahr. Er. 112 note 5).

DkM 806.3 asp i rah لس

Grb 210.11 asp i rah لس

14. --- (contd)

But here rāy is probable, since ŠGV 4.47 understands ažēr brih i mihir (with Skt. tejasā). The sun's chariot is, of course, implied in his epithet arvand-asp.

Kn 3.6 xvatāy i miyān i asmān hačadar brāh ud i mihr ēstēt

1. parīk apāk ..... mrōčēnītārān apāxtarān <u>av</u> axtarān
2. 7 apāxtarān <u>av</u> spāhpatān <u>i</u> axtarān čēgōn
3. Tīr <u>i</u> <u>apāxtarīk</u> av Ƭištr Ohrmazd i apāxtarīk av Haftōring
4. Varhran <u>i</u> apāxtarīk av *Vanand Anāhīt <u>i</u> apāxtarīk av
5. Satvēs Kēvān kē apāxtarīkān spāhpatan spāh-
6. pat av mas i miyān <u>i</u> āsmān gōčihr -ič ut mūšparīk i
7. dumbōmand av xvaršēt ut māh ut *stārakān mat hēnd
8. xvaršēt mušparīk av rāy i xvēš bast <u>pat</u> *ēvak ut ham-
9. patmānak[yh] ku tāk vinās kart kam tuvānast ka harzak
10. *bavēt tāk apāč-kartan vas anākīh baxšēt andar-ič
11. aβr - pāδak Spinǰaruš av ātaxš i vāzišt Apaoš
12. dēv av Tištr *tāk hamkārān av Tištr mat han
13. ham - čašmakān dēvān av vāt vārān kartārān yazdān
14. mat hēnd api-šān dōkān dērang api-šān ruvān kōxšišn
15. av vīhēz nīrang pat axtar-mārīh -ič paiδāk apar zīč i

1. [illegible]
2. Ind. haft apāxtarān spāhpatān av haft spāhpatān axtarīk
3. ohrmazd Ind. vahrām
   Ind. tīr apāxtar
4. [illegible] Ind [illegible]
6. [illegible] Ind. [illegible]
   Ind. [illegible]
7. [illegible] Ind. stārakān
   Ind. mat ēstēt
8. [illegible] cf. 49.14 [illegible] Ind. [illegible]
   Ind. [illegible]
   [illegible] cf 85.13
   Ind. pat hampatmānak
10. būt
12. av tāk
15. [illegible]

parīks with ..... destroying planets to the constellations .
The seven planets to the generals of the constellations , as
Tīr the planet to Tištr , Ohrmazd the planet to Haftōring .
Varhrān the planet to Vanand , Anāhīt the planet to Satvēs ,
Kēvān who is general of generals of the planets to the Great
one in the middle of the sky , Gōčihr also and Mūšparīk with the
tale to the Sun and Moon and stars. The Sun bound Mūšparīk
to his own brilliance as having the one and same measure , so
that he could do less harm . If he should become free , until
he is held back , he distributes much evil .

In the station of the clouds also Spinjaruš came in opposition to the Vāziśt fire , Apaoš the dēv to Tištr till assistants came to Tištr , the other dēvs of the same fountains to the yazds who cause wind and rain . And an enumeration of them is long , and their soul (ruvān) is in conflict with the spell ~~of removal~~ of the lowest point.

In astrology also it is revealed on the horoscope of the world ,

6. --- mas i miyān i āsmān, above 27.3, ŠGV 4.29 meh i bālistī --- gōčihr (The spellings all intend this. تلاوصل is due to erroneous insertion of the r-stroke and is not gurz-dār as Junker supposed Bibl. Warburg 1922.) Pers. jauzahr 'dragon's head and tail, sphere of the moon, comet' gavizhar گوزهر 'dragon's head and tail, sphere of the moon' gavaz-čihr 'comet'. Khareghat loc.cit. identifies gōčihr with 'the modes of the moon'.

As a nomen proprium gōzihr (Ṭabari 1.813 جزهر جوزهر) --- mūšparīk (Ind. mūšpar is corrupt.) ~~Explained by Khareghat as 'a comet'.~~ Cf Geiger, Kurt. Bemerk. 112. Av. mūš.... pairikayāi.

9. --- harzak 'free, set loose'. Cf. DkM 810.21 ut tō (Dahāk) apar gēhān harzak kart. GrB 219.15 harzak. Ind. B 69.17 ۰هلسهد 70.2 هلسهد indicating that the word was not understood. Arm. arjak is North dial.

11. --- spinjaruš . Two Av. names spənjaγrya- and spinjauruška- are confused in Pahl. In Vid. 19.40

ātrəm vāzištəm frāyazaēša
daδum.janəm spənjaγrəm

is rendered

ātaxš i vāzišt frāδ yāzišn
kē dēv zanēt spanjaγr ← ۲۱۵۳

But in GrB 123.6 ātaxš i vāzišt ān i andar aβr patīrak spinjaruš pat kōxšišn ēstēt. Ind B 17.8,10 spinjarušk (spnδršk) with k. N Pers. (Pārsī) اسپوزر شیوش and سپیج روس ŠGV 4.52 ardī i tištar u spənzagar.

50
(contd)

14. --- dōkān see 40. 3

15. --- vihēz nīrang doubtful. vīhēz above 28.9 ταπείνωμα.

--- zīč ېزيچ DH ېزيچ or zāyič cf N Pers.

zāiča beside zīč, zīj, zīg 'astronomical tables', Pahl has zīk ېزيک ېزيگ Dd 36.37, ېزيک ibid 47 ېزيگ ibid 62 beside ېزيگ. In a late piece of Pahl. (Dast. Hosh. Mem. Vol. 497 ℔ 9) ېزيک.

I. gēhān ku čēgōn ǰast pat dēn gōβēt ku mēh i Fravartīn

2. rōč i Ohrmazd nēmrōč ka rōč ut šap rāst būt

3. pitiyār andar duvārast [illegible] būt Karčang I9

stūrak hač apāxtarān

	Šagr	Karčang	Dōpatkar
	Tīr	Ohrmazd	Gāv
	Xōšak		Māh
	Tarāzūk	Āp	Varrak
	Kēvān	zamīk	Mihr
	Gazdum	Vahīk	Māhīk
			+gōčihr
	Nēmasp	Varhrān	Dōl

4. *sang i xvartak i aβrak *sačīt

5. [illegible] Tištr stārak ut

6. hač apāxtarān Ohrmazd andar

7. būt [illegible] Šagr ut

8. [illegible] Xōšak [illegible]

9. [illegible] Tarāzūk Kēvān andar ǰast [illegible] Gazdum [illegible]

IO. Nēm-asp *Gōčihr [Dōl] dumb ǰast [illegible] Vahīk

II. Vahhrān andar ǰast [illegible] Dōl [illegible] Māhīk Anāhīt ut

I2. Tīr andar ǰast miyān i āsmān Varrak Mihr andar [pat] xvartak

I3. [illegible] Gāv Māh andar [illegible] Dōpatkar

I4. Gōčihr sar andar ǰast būt hač avēšān [hač]

I5. apāxtarān čēgōn pat ōn aδivēnak andar spihr

how it happened.

It is stated in the Dēn that in the month of Fravartīn the day Ohrmazd (the first day) at noon when day and night were equal the assailant rushed in.

It was ..... in the Crab, I9 degrees of the quarter of Aβrak ..... Tīr the star and of the planets Ohrmazd were in it.

It was ..... in the Lion

and ..... in the Ear of Corn and Tīr had entered ,

..... in the Scales, and Kēvān had entered,

..... in the Scorpion,

..... in the Centaur, and Gōčihr's tail had entered,

..... in the Kid, and Varhrān had entered,

..... in the Water-pot,

..... in the Fishes, and Anāhīt had entered,

the zenith in the Lamb, and Mihr had entered the quarter,

..... in the Bull, and the Moon had entered in its footprint,

and ..... in the Two Images, and Gōčihr's head had entered.

Of those planets when in this manner they had rushed into the sky

1. --- date of entrance of Ahriman , above 42.4.

3. --- 𐬌𐬀𐬙 Zatsp. 4, 8 𐬌𐬀𐬙 var . 𐬌𐬀𐬙

har 2 pat bun i dām pat xvēš bālist būt hēnd čēgōn ohrmazd pat karcang pat ul-āmat ān i 𐬌𐬀𐬙 (𐬌𐬀𐬙) -ič xvānīhēt.

The twelve Terms probably refer to the "periods of the cusps". The other corresponding astrological words are:

𐬱𐬀𐬌𐬭	šaγr	? kaikān
𐬱𐬀𐬉𐬭𐬀𐬑	xōšak	? brātarān
𐬙𐬀𐬭𐬀𐬵𐬀𐬑	tarāzūk	? paitištān
𐬒𐬀𐬵𐬛𐬌	gazdum	? frazandān
𐬌𐬀𐬙𐬉𐬀𐬯	nēm-asp	
𐬯𐬀𐬵𐬈𐬀𐬑	vahīk	
𐬛𐬀𐬑	dōl	
𐬨𐬀𐬵𐬈𐬀𐬑	māhīk	? kārdākān
𐬒𐬀𐬯	gāv	? farruxān
𐬛𐬀𐬑	dōpatkar ~~dō[illegible]r~~	? gōš

4. --- 𐬛𐬀𐬌𐬎 DH 𐬛𐬀𐬌𐬎

probably is 𐬛𐬀𐬌𐬎 of 27.10 the 30th part of a zodiacal sign (har axtar-ē 30 𐬛𐬀𐬌𐬎), sang 'measure'.

--- Each planet is clearly intended to be in exaltation. Hence Tīr must be in Xōšak and Anāhīt in Māhīk. The names there are displaced on the horoscopes.

51
(contd)

4. --- (contd)

The horoscope in DH differs slightly:

Šayr / Xōšak	Karðang / Ohrmazd	Dōpatkar / Gēv / Mēh
Tarāzūk	āp	Varrak
Kēvān	zamīk	Nihr
Gazdum / Nēm-asp	Vāhīk / Varhrān	Māhīk / Dōl* / Gōčihr / Tīr / *Anāhīt

5--- Below 61.10f the same information is repeated:
hač ān čēgōn tištr stārak pat Karčang i āpīk
pat xvartak i aβrak i xvānēnd pure but.

1. duvārast hēnd ut apāk axtarān av kōxšišn
2. šstāt hēnd Mihr ut māh i tamīk av xvaršēt ut
3. māh i rōšnān šahrdār Ohrmazd av Haftōring
4. apāxtar spāhpat Anāhīt av Satvēs i nēmrōč
5. spāh-pat Varhrān av *Vanand xvarvarān spāh-pat
6. ut Tīr av Tištr i xvarāsān spāh-pat Kēvān
7. av mas i miyān i āsmān spāh-patān spāh-pat
8. pat ham *gōnak āsmān ham hangōšītak hač apāxtarān Tīr xvarāsān
9. spāh-pat Varhrān xvarvarān spāh-pat anāhīt nēm-
10. rōč spāh-pat Ohrmazd apāxtar spāh-pat Kēvān
11. spāh-patān spāh-pat būt Mihr ut māh i tamīk i šahrdār i
12. tamīkān jast hēnd gōčihr miyān i āsmān bē šstāt
13. mār humānak sar pat dō-patkar ut dumb pat nēm-asp
14. šēgōn (pat) miyān i sar ut dumb har 66 axtar būt
15. api-š duvārišn av pas har 10 sāl 66 ku sar dumb

5. 𐬀𐬵𐬀 cf. 50.4

7. 𐬀𐬵𐬀 superscriptum DH 𐬀𐬵𐬀

8. 𐬀𐬵

14. 𐬀𐬵 om DH.

and entered into conflict with the constellations , Mihr and the dark moon with the sun and moon the sovereign of the light ones , Ohrmazd with Haftōring general of the north , Anāhīt with Satvēs general of the south , Varhrān with Vanand general of the west , Tīr with Tištr general of the east , kēvān with the great one in the middle of the sky , the general of generals . In this same way the sky had the same likeness . Of the planets Tīr was general of the east, Varhrān general of the west , Anāhīt general of the south , Ohrmazd general of the north , Kēvān general of generals . Mihr and the dark moon the sovereign of the dark ones appeared. Gōčihr stood still in the middle of the sky , in likeness of a serpent, his head in the Two Images and tail in the Centaur, since between the head and tail were each 86 stars. And he must ruch backwards every ten years there where his head was his tail

1. ōð ku dumb sar apāč bavēt mūšparīk i dumb-
2. ōmand i parrvar jast xvaršēt av rāy i xvēš bast ku
3. tāk-aš vināš kartan nē tuvān bavāt ka harzak bavēt
4. tāk apāč av *hampatmānakīh i xvaršēt ut mihr [hast] bast
5. vas anākīh pat gēhān kunēh hač avēšān apāxta-
6. rān Mihr i tamik ut mūšparīk pat hampatmānakīh hačaðar i
7. xvaršēt andar gumēčišn av rāy i xvaršēt māh i tamīk
8. av rāy i māh bast ēstēt apārīk ditīkar av ham rāy i
9. xvaršēt tan pat dērangīh bast ēstēt
10. api-šān hač ān patmānak dāštan nē tuvān čē
11. Kēvān Ohrmazd Varhrān har ēvak 100 90 + sang. i
12. hač Mihr ut Tīr pat 1000 800 ut 50 ..... Anāhīt
13. [hač Mihr ut Tir pat 1000 800 ut 50 ..... Anāhīt]
14. 1000 800 ut 30 ut 1 ..... hač Mihr bast ēstēt
15. ēn apāxtarān andar spihr pat 12 katak i axtarān

3. TD2 [illegible]
4. [illegible]
   hast scl. ƆH.
11. [illegible]
    cf. 27.10
12. [illegible] cf. l. 14.
13. [illegible]
14. [illegible]

is again , there where his tail his head.

Mūšparīk with tail and wings appeared . The sun bound him to his own splendour so that he should be able to do less harm . If he should become free till again bound in the same measure with sun and Mihr , he brings much evil upon the visible world.

Of those planets Mihr the dark and Mūšparīk were bound in the same measure beneath the sun during the period of contamination to the splendour of the sun , and the dark moon to the splendour of the moon . For the rest a second time , to the same splendour of the sun the body is bound for a long period , and they cannot resist that measure , since Kēvān , Ohrmazd , Varhrān , each one is bound by one hundred and ninety degrees to Mihr , and Tīr by 1850 . . . . . , Anāhit by 1831 . . . . . to Mihr.

These planets in the sky rushed into the 12 houses of the constellations

4. --- patmānak (1) measure; (2) covenant (3) metre. The exact meaning is obscure. I suppose that through attachment to the solar splendour they have the same regular motion. So in 49.15; 50.8; 53.6,10.

6. --- mihr i tamīk, māh i tamīk. ŠGV 4.54 Tamīga . They are called mihir u māh i aβāxtarī ŠGV 4.46 Eclipsed sun & moon.

11. --- 'a degree' as proved by 27.10. ~~Reading uncertain.~~

12. --- , 13 reading and meaning uncertain. Possibly it is to be connected in some way with Arm. ropē Gr. ~~pomb.~~ ῥοπή

15. --- 12 katak i axtarān see 25.11, 'Zodiacal signs'

1. har ēvak katak pitiyārak duvārast *vīhēz ....
2. sōk *dahīk *višātīh ut bēš ut apārīk vas aδivēnak givākgās i
3. xvēš paiδākēnīt ēstēt hamāk rāδēnišn i ōβām čēgōn
4. bē av axtarān čēgōn čašm-dīt paiδāk višōpēnd ut ul
5. frōt yuγ *nēst - aβzōn kunēnd api-šān raβišn-ič nē čēgōn
6. axtarān čē hast ka tēž hast i dērang ut hast ka
7. apāč-raβišn hast ka ēstātak hēnd api-šān
8. apāxtarān - nāmīh ēt ku nē axtar hēnd api-šān
9. ēn rōšnīh hačiš paiδāk ham-rōšnīh i Ohrmazdīk
10. handāčak i vattarān kē patmōčan gētēh patmōč
11. hēnd čēgōn rōšnīh andar čašm i xrafstrān api-š
12. sūtōmandīh hačiš ēvak ēn ku patmōxtan i ān rōšnīh
13. rāδ vināš kartan kam tuvān ut ēvak ēn ku martōm vēnēnd
14. hačiš nē tarsand handāčak i ēn axtar humānāk *vitīrēt
15. čē avēšān dēv hēnd zarmānīh ut anākīh kartār

to each house an assailant. And *decline - - - - - *burning *injury* void and harm and many other kinds appeared in their own private place . They destroy the whole system of time such as appertains to the constellations as is visible to the eye and manifest . They make the rise and fall of the yoke devoid of increase. Their movement too is not as the constellations since sometimes they are swift , sometimes slow , sometimes retrograde , sometimes stationary.

Their having the name of apāxtar is for this that they are not axtar .

This light appears from them , being the same light of Ohrmazd , in the likeness of the evil ones whose garments are the garb of the visible world , like the light in the eye of the noxious creatures . And the advantage of it is this , one that because of the wearing that garb of light they can do less harm , and one that men see them and do not fear them . * The likeness in form of these constellations passes * since they are devs causing old age and evil.

1 - 2 --- vīhēz see above 28.9. The lowest point for the constellations opposed to the bālist.

sōk , cf. the opponent of vegetation 49.2

dahīk see my note BSOS VI 80

višātīh cf. višātakīh equivalent to ~~xxxxxxx~~ tuhīkīh, above 3.5

3. --- ōβām see BSOS VI 63.

5. --- On yuγ, see 59.7.

--- nēst as prefix also in ŠGV. nēst-kām, nēst-yazaδ. Cf. 147.9.

--- raβišn, on the erratic motion of planets cf. ŠGV 4.40 f

10. --- patmōčan , patmōxtan , gētēh-patmōč see on 31.8

12. ---- sūtōmandīh , the theory of mas - sūtīh , above 44.2.

OI 36.13 (p 79) mas-sūttar

Pāz. mihsūdī Antia Pāz. Texts 137.20

Zāts. 9.22

GrB 146.13.

1. ka andar spihr tačand ān rōšnīh i spihr yumbīhēt paiδāk
2. bavēt pat dēn gōβēt ku ka kas ān druž bē dīt
3. hat yuvān i čašm bē šut hat kōf/i harburz
4. pērāmōn i gēhān kōf i tērak miyān i gēhān xvaršēt gartišn
5. čēgōn aβisar pērāmōn i gēhān andar apēčakīh haδapar i kōf i hal-
6. burz pērāmōn i tērak apāč vertēt čēgōn gōβēt ku
7. tērak i harburz kē ān i man xvaršēt ut māh ut stārak hač
8. pas apāč vartēt čē 100 80 rōčan hast pat xvarāsān 100
9. 80 pat xvarvarān pat halburz xvaršēt har rōč pat rōčan ē
10. andar āyēt pat rōčan ē bē šavēt māh ut axtarān-ič
11. apāxtarān hamāk band ut raβišn av avē[šān] har rōč ·3 kišvar
12. ut nēm ham-ē tāčēt čēgōn čašm-dīt paiδāk ku har
13. sāl-ē 2 yāvar rōč ut šap rāst čē pat bun ārtīk ka
14. hač nazdist xvartak i ·Varrak frāč raft rōč ut šap
15. rāst būt hangām vahār <u>būt</u> ka av nazdist

3. ... DH ...
4. hd. ...
5. hd. ...
8. ... hd. hašt
9. ...
11. ... hd ... Pāz ...
avēšān hd. avē
13. yāvar hd. bār
ārtīk hd. ...
14. ... hd. ... Pāz. om.
15. būt hd.

When they run in the sky the light of the sky is agitated and becomes manifest.

It is stated in the Dēn that if a person had seen that druž the ball of his eye would have gone out.

The mountain Harburz is around the visible world. The mountain of Tērak is in the middle of the world. The sun's turning is like a crown around the visible world during the period of non-contamination . It turns above the mountain Harburz , around Tērak.

As it is stated that Tērak of Harburz behind which my sun and moon and stars turn back.

Since there are 180 windows , in the east 100, in the west 80 . In Harburz the sun every day enters one window and goes out by one window .

The moon and constellations also and the planets have all a bond and movement in relation to him. Every day it traverses three continents and one half . As it is visible to the eye and manifest that every year twice day and night are equal, since at the primal conflict when he ♈moved from the first division of the Ram , day and night were equal. It was the season of spring . When he reaches the first

3. --- yuvān i čašm

Cf Paz. gunb i čašm SGV 5.75 , Skt. transl. golakaśca cakṣuṣaḥ, where gunb is possibly read for yuvān.

6. --- The Avesta passage is preserved :

upa taēṝem haraiθyå barəzō
yaṯ mē aiwitō urvisənti
stərasča måsča hvərəča Yašt 12.25.

9. --- harburz. Av. harā bərəzaitī , haraitī barš Paz. alburz , Pahl. harburz, (h)alburz . Skt. (Y 10.11) haraburja-.

1. xvartak i karčang rasēt rōčan mahist •bun i hāmēn ka
2. av xvartak i Tarāzūk rasēt rōč ut šap rāst bun i
3. pātēž ka av xvartak i Vāhīk rasēt šapān mahist
4. bun i zinastān •navaktar ka av Varrak rasēt šap ut rōč rāst
5. apāč bavēt čēgōn ka haš Varrak frāš vartēt tāk ka apāč av
6. Varrak rasēt pat 300 ut 60 rōč ut ān 5 rōč i gāsānīk
7. pat ham rōč bē āyēt ut bē šavēt rōč •nē guft ēst-
8. ēt čē hakar bē guft hat dēvān •rāz bē dānast
9. hat •vizand •handāxt hat hač ōō ku xvarēšēt
10. pat rōč i mahist apar āyēt tāk pat rōč i kas apar
11. āyēt xvarāsān kišvar arzah hač ōō ku pat rōč i
12. kēh apar •āyēt tāk pat rōč i kas bē šavēt kust i
13. nēmrūč kišvar i fradaōafš ut vidaōafš haš ōō ku pat
14. rōč i kas andar šavēt tāk pat rōč i nas andar šavēt xvarβarān
15. kišvar i •savah hač ōō ku rōč i mahist apar •āyēt tāk pat

1 [illegible] ind. bavandakīh

[illegible] ind. zamān i

56

3. [illegible] ind. [illegible]

4. [illegible] ind.

5. [illegible] ind. naft.

[illegible] ind. [illegible] Paz. vahī

[illegible] ind.

6. ind. [illegible]

7. [illegible] ind. [illegible]

[illegible] ind [illegible]

[illegible] ind. [illegible]

8. hat ind. hāt

[illegible] ind. [illegible]

9. hat ind. hēh

[illegible] ind. vizand

[illegible] ind. [illegible]

hat ind. hamāmast

10. kas ind kasist

11. arzah [illegible] ind. sawah

12. kēh, ind kasist

āyēt ind. . gr B āmat

13. ind. [illegible] nōč

15 sawah ind. arzah

[illegible]

mahist ind. mas

[illegible] DH

ind. āyēt . gr B āmat

DH [illegible]

division of the Crab the days were greatest. The end of summer when he reaches the division of the Scales day and night were equal. The end of autumn when he reaches the division of the Goat nights are greatest . The end of winter when again he reaches the Ram night and day are again equal.

Since from the time when he turns away from the Ram, till he reaches the Ram again it is 360 days and the five intercalary days . On the same day he goes in and goes out . The day is not stated, since if it had been stated the dēvs would have known the secret and would have planned mischief.

From there where the sun on the greatest day rises up till he rises on the smallest day is the east, the continent Arzah. From there where he rises up on the smallest day till he goes out on the smallest day is the region of the south the continents of Fradaδafš and Vidaδafš . From there where he enters in on the smallest day till he enters in on the greatest day is the west , the continent of Savah . From there where he rises up on the greatest day till

4. --- navaktar cf. above 13.9

haĉ navak GrB 213. 6 'again'

Päz. ež nō ŠGV 14.70 Skt. nūtanatvāt.navak martōm

Dd 36.32

11. --- kišvar .

The Avesta has the scheme :

Vourv.barešti Vourv.jarešti

V. Arezahī Xvaniraθa Savahī E.

Fradaθafšv Vidaθafšv

S.

1. rōč i mahist andar šavēt kustak i apāxtar kišvar i *voru-
2. baršn vorujaršn ka xvaršet apar ēyēt apar kišvar i
3. arzah ut fradaδafš ut vidaδafš nēm-ē hač xvaniras tāčēt
4. ka pat ān kustak i Tērak andar šavēt kišvar i savah
5. *vorubaršn *vorujaršn nēm-ē hač xvaninas tāčēt ka ētar
6. rōč ōδ šap čē kōf i tērak rāδ šap paiδākīhēt
7. pat bun ka aβigat andar duβārast ōgōn jast ku Mihr ut māh
8. i tamīk patmānak *dārēt haδ rāy i xvaršet māh rāδ vinās-
tuvān
9. kārīh nē kartan ut Haftōring ut Satvēs hač Ohrmazd
10. ut Anāhīt frēh nērōktar jast hēnd api-šān Ohrmazd
11. ut Anāhīt hač vinās kartan pātīrānēnīt ham-čim rāδ oxt-
12. ar-āmārān avēšān [rāδ] pat karpakgar xvānēnd Vaxhrān
13. hač *Vanand ut Kēvān hač mas i gās frēh-nērōktar jast hēnd
14. api-šān vināskārih paiδāk ēt rāδ axtar-āmārān
15. avēšan pat bazakgar ōšmarēnd ut TIr i hast Apaoš dēv

1. mas Ind.
2. āmat Ind. āyēt
3. arzah Ind. savah
4. Tērak Ind. tārik
5.
8. + dārēt
10. DH
13.

he enters in on the greatest day is the region of the north the continents of Voruberšn and Vorujaršn.

When the sun rises up above the continents of Arzah, Fradaδafš and Vidaδafš he traverses one half of Avaniras. When he enters in by the dark region the continents of Savah, Vorubaršn and Vorujaršn he traverses one half of Avaniras. When it is day here, it is night there, since night appears by reason of the mountain Tērak.

At the beginning when the adversary rushed in, it so happened that Mihr and the dark moon had the measure from the ~~chariot~~ splendour of the sun. Because of the moon it could do no harm. Haftōring and Satvēs appeared more powerful than Ohrmazd and Anāhīt, and they restricted Ohrmazd and Anāhīt from doing harm.

For the same reason the astrologers call them does of good works.

Varhrān appeared more powerful than Vanand and Kēvān than the one great of Place, and their evil-doing was manifest. Therefore the astrologers account them doers of evil.

Tīr who is the dēv Apaoš

1. av Tištr mat har 2 hāvand zōr ut hāvand nērōk jast hēnd
2. št rēō axtar-āmārān *gōβēnd ku Tīr apāk karpakgarān
3. karpakgar apāk bazakgarān bazakgar hast kē štōn gōβēnd
4. ku Apaoš nē TIr ham-čim rēō gōβēnd ku Ohrmazd stārak i
5. zīvandakīh ut Kēvān stārak i margīh čē Ohrmazd [apāt-
6. iyāvandakīh andar hamēstārīh rēō bexšēt [hamēstār]
7. kāmak zīvandakīh ut vazurkīh ut xvāstakīh dahēt Kēvān čērīh
8. hač hamēstār rēō ān kunēt av ān pitiyār margīh
9. vatakīh ut driyōšīh *pat-ič ham pitiyārak gōβēt ku
10. AnāhIt āp-čihrak čē-š hamēstār Satvēs āp-čihrak
11. ut Tīr vātīk gōβēnd čē-šhamēstār tištr ut vāt
12. vārān kartārān dit ān ku tāk matan i pitiyārak *6000
13. sāl zamān vitart čstāt 3000 sāl mēnōkīh 3000
14. sāl gētēhīh andar apēčakīh ān 6000 sāl hač Varrak
15. tāk xōšak ut har extar-š 1000 sāl i xvatāyīh kart čēgōn

2. gōβēt
4. ... ŋ ƏH
5-6 ... cf. 69.3.
7. ƏH ... +kāmak
9. ...
11 ... ƏH ...
12 ...

came against Tištr , both appeared having the same strength and the same power.

Therefore the astrologers say that Tīr with the doers of good works is a doer of good and with the doers of evil works is a doer of evil Some say that Apaoš is not Tīr.

For the same reason they say that Ohrmazd is the star of life and Kēvān the star of death, since Ohrmazd because of power ~~lessness~~ over in his opposition distributes ~~as the opponent~~ as he desires life and greatness. And he gives possessions.

Kēvān because of victory over his opponent brings ~~upon~~ against this assailant death and evilness. And poverty is due to just this same assailant.

It is stated that Anāhit has the seed of water, since her opponent Satvēs has the seed of water . And they call Tīr ventous since his opponent is Tištr and the causers of wind and rain.

This again that till the coming of the assailant 6000 years of time had passed , 3000 years of invisible state , 3000 years of visible state in a state of non-contamination. Those 6000 years from the Ram to the Corn-ear . And every constellation exercised Kingship 1000 years . When

1. hazārak i xvatāyīh ev Tarāzūk mat hast šapān i •vīhēz i Mihr
2. pitiyārak had haðaðar andar duvārast Kēvān pat Tarāzūk jast
3. pat bālist i xvēš būt Tarāzūk rāð Kēvān hazārak i
4. xvatāyīh patgrift ðēgōn Tarāzūk ul Varrak frōt Kēvān xva-
5. tāy i tārīkīh Mihr xvatāy i rōšnīh av tārīkīh
6. patiyārak ōgōn-iš Tarāzūk bālist i Kēvān •vīhēz i Mihr
7. Varrak bālist i Mihr ut •vīhēz i Mihr Kēvān jast drāžīh i yuγ i
8. Kēvān ān-iš i Tarāzūk rāð andar ān hazāruk martōm bulandtar
9. mahisttar būt hēnd xvarēt -iš xvatāy i rōšnīh
10. haðapar i hamāk axtarān Kēvān xvatāy i tārīkīh ut haðapar i
11. hamāk apāxtarān estāt pas had ōš ku xvarēt
12. frāš raft tāk apāš ev ān γivāk mat ēāl-š
13. hangārēt 300 60 ut 5 rōš 5 zamān ut xvartak kē
14. har rōš-š 24 zamān ut nēm-š tārīk ut nēm-ē rōšn hast šap
15. ut rōš 5 hangām i šapān-rōš paiδākīhast ðēgōn

The millennium of kingship came to the Scales that is the nights of the lowest point of Mihr , the assailant rushed in below . Kēvān appeared in the Scales . He was at his highest point. By reason of the Scales Kēvān received a millennium of kingship since the Scales was on high, the Ram ⟨low⟩.

Kēvān is lord of darkness , Mihr is lord of light , enemy to darkness .

Just so the Scales are the highest point of Kēvān and the lowest point of Mihr , and the Ram is highest point of Mihr and lowest point of Kēvān . Because of the length of the 'yoke' of Kēvān and also of that of the Scales during that Millennium men were taller and larger .

The sun also is lord of light, and stood above all the constellations

Kēvān is lord of darkness , and stood above all the planets.

Afterwards from there where the sun went forth till he returned to that place is reckoned one year, 365 days and 5 hours and a small amount , so that every day has 24 hours and half dark and half light , that is night and day.

Five periods of night and day were manifested . As

1. --- *vĭhēz ايسوم 'lowest point'

6. --- ايسوم

7. --- ايسوم

For this reading I would refer to Zatsp. 4.10

ut pat ān gās ka kēvān *bē av Tarāzūk mat Ohrmazd pat Vāhīk būt ī-š xvēš *vĭhēz ايسوم ut aparvēžīh i kēvān apar Ohrmazd

preceded by 4.9.

30 sāl kēvān apāč av bālist i hast Tarāzūk nē mat vĭhēz is then the opposite point to bālist.

On vĭhēz see 28.9

7. --- ڕ yŭγ M.Pers. jūγ jūh 'yoke', ~~perhaps~~ NBal. jōγ.

If the Pāz. is trustworthy, 'cord', ŠGV 4. 39, 41, 43 jĭk (I dialect pronunciation from ū), see Junker Ein Bruchstück der Āfrīnaghān i Gāhānbār, 1932, 36 note).

Skt. transl. rajju - 'cord'.

Yuγ Vid. 14.10 ڕ GrB 199.4 ڕ DH, ڕ TD2, also 202.11 and 203. 5.

--- ŠGV 4.40 f : vašą frāž-raβešnī u aβāž-raβešnī ež ham čim hast ke-š drānāē i jĭk drāžtar .....har ka ō aβadim i jĭk šaβend pa pas aβāž šhanžend.

13. --- zamān (1) 'time' (2) 'hour'

zaman 1165 DkM 402.19 'hour'

MPT.(N) žmnyn 'hours' Wald.-Lentz 1.51

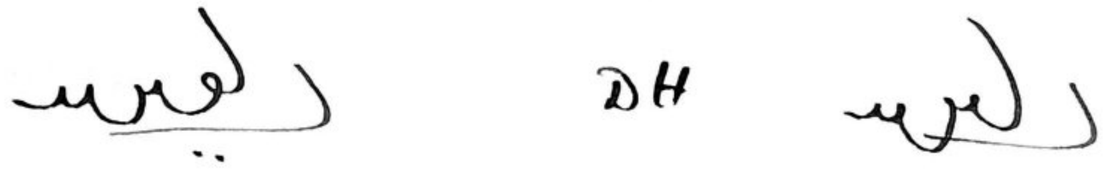
(contd)

7. --- (contd) MPT (S) zamān 'hour' (Henning I)

Chr. Sogd. ʒmnʏ 'time'

1. kōxšišn i har dahišn apāk hamēmār ōgōn -ič rōč
2. apāk šap čē 6 māh hač šap aβzāyēt av rōč patīrak
3. 6 māh aβzāyēt hač rōč av šap ut apārīk axtar-āmāhīh
4. paiδāk bē ·huviδārīhātar ān ke vēhdēn i māzdēsnān
5. paiδāk brēh ēn dahišn i kēf ut āsmān kē rās i kāyōsān
6. xvānēnd gōčihr mār čēgōn andar spihr hačapar dōkān kart

4. 

5. 

is the struggle of each creation with its opponent, just so day with night, since for six months it increases from the night to the day, contrarywise for six months it increases from the day to the night.

And for the rest astrology has revealed destiny but more decisively that which is the good faith of the Māzdēzns has revealed it.

This creation of mountain and sky which they call the path of Kāyōs Gōčihr the serpent which is in the sky has been set out in detail above.

4. --- *huvičārīhātar The meaning is certain from Pāz.
gaovazārtar (ŠGV 4.103) Skt suvyakta- taram ,
gaovazār ŠGV 8.101 . Mx 13.16,17 Pāz.
gaoguzār , gaovazār , gō- , Skt. vibhakta-, suvibhakta-.
Dd introd. line 3 (ed. Ankl.)
Possibly -ـ is here old cursive for -ـ
~~as in anrūk . Pāzend has then misread gao-,gō-,~~
~~as here also gaŋ.~~

5. --- 'path of kāyōs' referring to the aerial flight of Kāyōs ,
of which a detailed account is given in the Šāhnāma and
the Dēnkart (cf. Christensen Les Kayanides p 78),
DkM 815.16.f.

It is mentioned also by the author of Aogəmadaēčā
(Antia Paz. Texts p. 353) : nē kē pa Ɣalī u.al vazaδ
ka pa θihī āsmaŋ andar šahōδ čun kahōs.

CAP. VI

7. apar ārtīk-kunišnīh i dahišnān i gētēh

8. patīrak i Anrāk Mēnūk

gōβāt pāt dēn ku Anrāk Mēnūk

9. čēgōn andar du vārast ut *ōīmīk *dahišn i dēm aparvāzīhi

10. yazdān ut sōr i xvēš dīt apāč duvārastan kāmast

11. mēnōk i āsmān čēgōn ān i arvand arateštār kē

12. zrēh i ayō(k)xšustōn dārēt xvat hast āsmān

13. patīrak i Anrāk Mēnūk bē vīnārt patiet *burt

14. tāk ka Ohrmazd drūpuštīh saxttar haō āsmān

15. pērāmōn i āsmān bē kart api-š fravahr i arateštārān i

7. ——— hd.

9. hd. dahišnyh gr B. ששמ

11. שלש hd. om.

12. aŋōxšustēn hd. kē zrēh-ē patmōxt ēstēt

13. שמשמש hd. שלשמ

hd. apar burt. gr B. barēt

Cap 6.

Concerning the conflict of the visible creations against Ahriman. It is stated in the Dēn that Ahriman when he rushed in and beheld the reasoned creation of the creatures, the superiority of the Yazds and its own strength desired to rusk back . But the invisible one (mēnōk) of the sky who is like the valiant warrior who wears mail armour , itself is the sky , arrayed himself against Ahriman and opposed him until Ohrmazd made a fortress stronger than the sky around the sky. And he disposed the fravahr of warriors

11. --- mēnōk i āsmān as a warrior, cf. above 18.14.f. and Zātsp. 5.1 mānōk i āsmān aratēštār humānāk i arvand kē ayō(k)šustēn zrēh patmōxt dārēt

14. --- The second fortress in Zatspr 5.1-2.
mēnōk i āsmān ..... guft av Ahriman ku nūn ka andar āmat hēh at apāš nē hilom bē *nīvarītan tāk ka Ohrmazd perāmōn i āsmān han dawpuštīh-ē i saxtar bē vīnārt i ašavak -ākāsīh xvānīhēt api-š ašavakān fravahr i aratēštāran pērāmōn i ān drūpuštīh asp-bārak ut nēzak-dast ōgōn be vīnārt ǰēgōn vars apar sar.

Ten conflicts are described:-

1.	āsmān	60.11f.
2.	āp	61.10f.
3.	zamīk	65.12f.
4.	urvar	67. 1f.
5.	gāv i ēvakdāt	68. 1f.
6.	gayōmart	68.13f.
7.	ātaxš	70. 6f.
8.	axtarān	70.12f.
9.	mēnōkān yazdān	71. 1f.
10.	starān i agumēčišn	71. 4f.

They end in Bd. with ~~the~~ â formula, e.g.:
ēn nazdist ārtīk mēnōk i āsmān apāk Anrāk Mēnūk kart.

CAP. VI.

60.
(contd)

14. --- (contd).

And in zÄtspram :

ut Ën bÜt fraton ärtik Äsnän apÖk Ahriman 5.7

ut Ën bÜt eitïkar ärtïk i apäk äp 6,23.

Ën *bÜt tasom ärtik apar urvarän 8.6

ut Ën *bÜt 5-om ärtïk pat gÖspand

1. ahravān gurt asp - bārak ut nēzak - dast pērāmōn i ān dāpuštīh
2. ōgōn bē gunārt čēgōn humānākīh i mōy pat sar
3. hangōšītak avēšān kē drūpuštīh pās pāyēnd ān
4. drūpuštīh avēšan ahravān patiš ēstēt .... ahravān
5. ākāsīh xvānēnd api-š nē ayāft Anrāk Mēnūk vitarg i
6. apāč - duvārišnīh api-š apasihēnišnīh i dēvān , akārīh i
7. xvēš ōgōn rōšn bē dīt čēgōn Ohrmazd fražām i
8. pērōžīh i xvēš ut fraškart - kartārīh i dām tak ham-ē ham-ē
9. raβišnīh

ēn nazdist ārtīk mēnōk i ānān apāk Anrāk

10. Menūk kart

ditīkar ārtīk āp kart

nač ān čēgōn tištr

11. stārak pat karčang i āpīk pat xvartak i aβrak xvānēnd
12. . . . . būt andar ham rōč ka aβigat andar duvāraat apāč
13. av aōipārak pat kust i xvarvarān aβr av paiōāktīh
14. āmat •čē har māhīk-ē xvēšīh i axtar-ē mān i
15. TIr čahārom i māhīkān hač sāl karčang čahārom

1. bārak of Zāt. 5.2. asp. bārak ut nērak-dast
3. ān .... xvānēnd om. Ind.
4. 6. kē ïw apāč dwārēt Ind.
Ind apa-š hō dūt aparasinnītan
7. ōgōn .... dūt om. Ind.
9. ēn ... kart om. Ind.
11. [illegible] Ind. [illegible]
12. [illegible] cf. 51.3
13. [illegible] Ind. [illegible]
[illegible] Ind. [illegible]
14. [illegible] Ind. [illegible]
[illegible] [illegible] [illegible] [illegible]
15 [illegible] [illegible] Ind. māh

The truth-lobbing heroes riding horses and spear in hand around that fortress in such a way as is the likeness of hair on the head , in likeness of those who keep watch over a fortress , those truthful ones were within that fortress , which they call the 'Awareness of the truthful'.

Ahriman found no passage by which to return . And he saw the destruction of the dēvs and his own powerlessness as clearly as Ohrmazd saw the end in his own victory and the frašgart-making of the creation for ever and ever.

This first conflict the invisible one of the sky fought with Ahriman.

The second conflict the water fought.

From the time when the star Tištr was in the Watery Crab in the division of Abrik which they call Abrik on that same day that the adversary rushed in , again at evening in the western region clouds appeared . Since every month has for its own one constellation . The month of Tīr is the fourth of the months of the year The Crab is the fourth

6. --- apasihēnišnĭh i dēvān akārĭh i xvēš Cf. apasinniš̆n i dēvān akārĭh i Anrāk Mēnūk 70.4.

11. --- karčang i āpĭk , also Zātsp. 6.1: āpĭk karčang kē āp-tōmak Tištr ham āpĭk aβrak xvānihēt.

--- aβrak, see 25.14.

12. --- [illegible] uncertain. Cf on 51.3. ~~Possibly also~~

1. axtar i hēð varrak čēgōn xvēšīh i karčang kē-š Tištr
2. andar jast ut daxšak i vīrān - kartārīh nimūt api-š āp
3. ul av aβr *barēt pat *nērōk i vāt hamkārān apāk
4. Tištr čstāt hēnd Vahman ut Hōm Yazd pat
5. parvānakīh Burz Yazd pat hamkārīh Artāy Fravart pat
6. patmān - vīmārišnīh Tištr pat 3 karp bē vašt
7. mart karp anp karp ut gāv karp 30 rōč šapān
8. andar rōšnīh vazīt pat har tan-ē 10 šap rōč vīrān
9. kart čēgōn axtarāmārān -ič gōβēnd ku har axtar-ē
10. 3 tan dārēt ān vīrān har srišk-ē čand tašt-ē i
11. vasurk ..... apar nivāšt hamāk zamīk mart bālāδ āp
12. bē čstāt ān xrafstrān i zamīk hamāk pat ān vīrān
13. bē čžat bērōn uzārak i parrvar kē pat *gōlčk i
14. zamīk andar čut hēnd pas mēnōk i vāt čēgōn *hast-ič nē
15. gumēxt čstāt čēgōn jān andar tan yumbīt vāt i andarvāy

1. [illegible] HD [illegible]
3. [illegible] hd. 'hunt
[illegible] hd. [illegible]
6. [illegible] hd. [illegible]
8. hd [illegible] šapān
tan-ē hd DH kanp-ē
9. axtan-ē hd. stān-ē
10. 3 hd. [illegible]
tan DH hd. kanp
11. [illegible] on. hd.
13. bēron uzārak i pasvan on hd.
[illegible] hd. [illegible] Zāt. 6.5 [illegible]
14. hast-iš on hd.
15 hd. [illegible] Zāt. 6.6. yumbēnēt

constellation from the Ram . Since it is the property of the Crab that Tištr entered it and showed the visible mark of making rain . He carries the water up to the cloud by the power of the wind . As assistants with Tištr are placed Vahman and Hōm Yazd for leadership , Burz Yazd for assistance Artāy Frevahr for fashioning the bowl. Tištr was changed into three forms, man form, horse form, bull form. Thirty days and nights he moved about in light . In ~~every~~ each body he made rain ten days and nights.

As the astrologers also say that every constellation has three bodies.

Of that rain every drop is as large as a great goblet.....

On the whole earth water stayed to the height of a man. All the noxious creatures of the earth were slain by that rain , except a few winged ones who entered into holes of the earth.

Then the invisible one of the wind since his being was not contaminated , like the soul (jān) in the body , shook . The wind of the atmosphere

2. --- daxšak , see on 21.10

6. --- patmān 𐭯𐭬𐭲𐭬𐭭 'cup, bowl' N Pers paimāna

see on patmānak 63.14

Zātspr. 6.3. patmān-dārīh

--- The three bodies of Tiṡtr. This passage is based on the extant Yašt 8 (Tiṡtr Yašt)

Yašt 8.13 paoiryå dasa xšapanō .... narš kəhrpa

ibid 16 bityå dasa xšapanō .... gəuš kəhrpa

ibid 18 θrityå dasa xšapanō .... aspahe kəhrpa

11. nivašt Ind. vašt. Translation uncertain.

13. --- uzārak. In spelling identical with hučāraka 𐭠𐭥𐭪𐭠𐭫𐭠𐭪 (hence mistakes such as Messina's in K Sad Vīsyant p.165). uzārak 'exiguous; small part'.

GrB 217.5 pat sar i avē andar Pārs martōm bē apaxšēnd bē uzārak pat kāzarōn drayā *bār tāk bē nē mānēt

GrB 219.3 ōgōn hamāk martōm bē uzārak ātaxš bē apaxšēnd

Pahl. Riv. 49.14 martōm ut apārīk i ōō hēnd har nēvakīh ī-šān apāyēt ašān hast pitiyārak uzārak hast

Dd 36.3 ut pat xrat ut xvarr i vispākās visp-tuvān dātār kē-š arišt dām dāt ān i škast navak apāč dāt nē škast bē andak ut uzārak

Pāz. xvazār Skt. apakāra (?) .ŠGV 11.43

xvazāraa Skt. hrasvataro'pi ŠGV 4.97

Skt. *toka- ŠGV 15.1

--- parvar cf. Zātspr. 6.5 𐭯𐭫𐭥𐭠𐭫 *vāyandakān

15. --- andarvāy , MPT(N) 'ndrv'z, Wald-Lentz p 95 Zātspr.6.6. vāt i andarvāyīk

65.

1. frāð yumbĪhast api-š *xān i ān āp hamāk bē muštr
2. bē av kanārak i zamīk āβurt zrēh i frāxkart haĉiš
3. būt ān xrafstr i murtak pat zamīk andar mānd api-š
4. viš ut gandakĪh pat zamīk apar gumēxt ān viš haδ zamīk bē burtan
5. rāδ Tištr pat asp karp i spēt i drāž dumb
6. andar zrēh frōt šut api-š Apaoš dēv pat *humānākĪh i
7. ān asp i siyā i kūk dumb patĪrak [patĪrak] bē taĉĪt api-š
8. ē frasang Tištr pat stavĪh be rāδēnĪt Tištr
9. δž haδ Ohrmazd xvāst Ohrmazd šāyandĪh apar burt
10. čēgōn gōβēt ku Tištr pat ham zamān 10 asp i
11. yuvān 10 uštr i yuvān 10 gāv i yuvān ut 10 kōf 10 rōt
12. ōž apar mat api-š ē frasang Apaoh dēv pat
13. stavĪh bē taδēnĪt ē rāδ pat ān δim TĪr apāk
14. Tištr hāvand nērōk gōβēt pas pat apar-nihumb i
15. patmānĪk aβzār-ē i ān kār ētōn gōβēnd ēp apar

63.

1. ind. yumbēnēt
   ישפ ind. a
4. viš ind. ⊃uS
5. karpyh ind. karp i
8. rāδēnīt ind. ירפיפ
   otarih ind. ציפפ
   ē ind. ציפ of pl3. ē ind.)
9. ōž ind. pērōžīh
   ōžōmandīh ind. ōž ut zōr
   apa bunt ind. dāt
12. mat ind. bunt
14 ⊃ירפ ציפר
15. ⊃מיבפפ ind. צמיבפפ
    aβzār. ind ap zrēh Pāz. agar. zarahe
    cf. 62.6.

was agitated and he swept the source of that water wholly away and bore it to the limits of the earth . From it arose the sea Frāxvkart . The dead noxious creatures remained in the earth and their poison and stench was mixed into the earth . To remove that poison from the earth Tištr descended into the sea in form of a horse , white, with a long tail . And against him sped the dēv Apaoš in likeness of that black horse with short tail. And he drove away Tištr in defeat to the distance of one parasang. Tistr besought strength from Ohrmazd . Ohrmazd brought strength upon him.

As it is stated that Tištr at that same time the strength of ten young horses , ten young camels, ten young bulls , ten mountains , ten rivers, came upon him. And he drove away the dēv Apaoš in defeat to the distance of one parasang.

Therefore for that reason Tīr is said to be of equal strength with Tištr.

Then with the covering in form of a bowl - they so speak of the instrument for that work - he takes up the water

1. --- *xān cf. xān i āpān i sart 11.1., xân i āpān 66.8

--- mušt Ind. must (st South Dial, št North) GrB 132.4 mušt

bē muštārtom translates Av. vīmarəzišta. NBal. mušay, mušta 'to rub.'

Zātspr.6.6 mušt (apí-š āp *bē mušt)

ibid 7.8 bē mušt. mušt from *mršta-. Skt. mṛṣta-

5. --- asp f. Based on Av. Yašt 8.20f. Tištryō .... aspahe

kohrpa aurušahe srīrahe zairi.gaošahe

apaošō aspahe kohrpa sāmahe kaurvahe kaurvō.-

gaošahe ... kaurvō.dūmahe

--- kūk, see my note BSOS VI 598.

14. --- aparnihumb translates Av. aiwi.varəna-, 'covering'.

Ind. ابرم ۳۱ ابر (? apar av xumb)

The meaning is given in 136. 7f. :

vazurk yāmak i vārān pat dast dārēt kē aparnihumb

i pat patmān xvānēnd

nazdist apar āp nihēt

ditīkar vartēnet

sitīkar purr bē kunēt , bē yumbēnēt, apar gīrēt, ul

av andarvāy šavēt .

Cf. also Zātsp. 6.12

apí-š pat *aparnihumb i patmānīk, kē fravahr-ič dāšt

xvēškārīh, čand vēš dast āp haxt.

aparnihumb is here probably based upon an Avestan phrase, which makes it difficult to discover the exact meanings, as often in literal Pahl. renderings of Avestan words.

1. stanēt ut ðand *ðkafttar vārēnēt pat *arišk i
2. gārv oar [i gēxt] ziyā must ziyā nas-iš ut kas-iš
3. andar ān vārān tarðārīn[A]spinjaruð ut /pacð dēv kōxðīt
4. nēnd ðtaxð i vēništ pat gecð oper vašt ut ðp taðenīt
5. andar aþrān[A]spinjaruð bað ān gað-zanišnīh kurrēnīt vāng
6. kart ðōçōn nūn-iš ham ān ārtīk pat vārān-kartārīh
7. yarrānāk ut rōðāk paiðāk api-š 10 ðap ut rōð pat ān aðivēnak
8. vārān kart ān viš i xrafstran i andar zamīk būt hamāk
9. andar ān [bē] ap bō gunēxt ān ap gōr bē
10. kart ðō andar zamīk bē nūnd hanē ān toxmak xrafstr ham-ē
11. *hambūsihēnd pas vāt ān ap pat ham aðivēnak tāk bavandakīh i
12. 3 rōð pat kust kust i zamīk apāð nišāst 3 zrēh i
13. *mas ut 20 zrēh i kas haðiš būt 2 ðaðmak 1 zrēh haðiš
14. av paiðākīh mut ēvak čēčast ēvak *saþr kē-šān
15. *bun xān av ðaðmak i zrēh patvast ðatēt api-š hað

1 hd. stat

perguu hd. skupt

guuuda hd. sušk

2. sāxt ziyā hd ut mart sar

hd. mušt dast ziyāk

4. hd. andar āmat

ut āf ... aβrān on. hd.

5. karvēnīt hd. garāndōm

6. viš hd. viš ut zahr

9. hd. DH

sapa . hd. om

11. hd.

12. hd. dāšt

3 hd.

13. hd.

20 hd. 23 cf 82.15

14. hd. čēčast var

hd.

15. cf 65.7

and as fiercely as possible rains it down in drops the size of a (wrought) ox's head , the size of a fist , both greater and smaller .

In that rain-making [A]spinǰaruš and Apaoš the dēv struggled. The vāzišt fire attacked with club and made waters flow among the clouds . [A]spinǰaruš was cut in pieces by that club-smiting , he cried aloud , as even now during that same conflict in rain-making thundering and flashing is manifested. And in that way for ten nights and days he made rain.

The poison of the noxious creatures which was in the earth was all mixed with that ~~poison~~ water . It made the water brackish since it remained in the earth .

From that seed the noxious creatures are conceived.

Afterwards the wind in the same way till the end of three days set back that water in the various regions of the earth.

Therefrom three larger lakes and twenty smaller lakes arose .

Two fountains of the lakes appeared from it one čēčast , the other Saβr whose primal source is connected with the fountain of the lakes.

And from

1. --- čand škaftar — čand with positive comparative or superlative 'as much as possible'.
čand vēšist

čand bavandak

čand has

čand hastar

čand vēh

see Bthl M St. 6. ; Ztdr Etym. 26

2. --- gāvsar — cf. N Pers. gāv-sar, gāv-sār

Dd 36.84 gaδ i gāvsār is the club of Krsāsp

But it should probably be omitted here, cf. Zātsp. 6.12.

čand mart sar ut gāv sar.

4. --- gaδ 𐬌𐬀𐬎 transcription of Av. gaδa- Skt. gadā

Zātspr.6.13 ātaxš i vāzišt pat ātaxšān vazr bē žat

Av. vazra- (cf. Skt. vajra-) Pahl. vazr (Zatspr 6.13; Mx 43.9; PahlmRiv. 62 §21), varz (Pahl Riv. ibid) N Pers gurz GrB 170.15 vazr i hunivēhm. Pāz. vazra Mx 43.9

Cf. gaδavar 𐬌𐬀𐬎𐬎𐬁 krsāsp ku-š kār pat gaδ 𐬌𐬀𐬎 vēš kart, a comment on Av. gaδavarδ Y 9.10 (33)

The same conflict in 137.15f.:

pat hamēstārīh i [A]spinjaruš dēv ān āp tāčēnēt ut gaδ av sar i Spinjaruš dēv patkōpēt . ān gaδ dazišn i ātaxš tāpišn i ātaxš.

7. --- γarrānāk ut röčāk 'thundering and flashing' cf. on 44.9

GrB 138.5 vāng sahmkan kunēt kē 𐬬𐬁𐬌𐬀𐬙𐬀𐬱 xvānēnd

ibid 187.13 Anrāk mēnūk vāng av 𐬬𐬁𐬌𐬀𐬙𐬀𐬱 mānēt

röčāk GrB 135.9 ; 138.4 : āp rāδ röšnīh andar aβr bavēt kē röčāk xvānēnd

64.
(contd).

8. --- viš , The learned word beside zahr.

9. --- sōr N Pers. šōr 'salt, brackish' with s as in suδ 'hunger' Av. šuδ-.

11. --- hanbūs- N Pers. anbūsīdan 'to appear'.
Zātsp. 9.22 hambūsišn

14. --- For [illegible] Herzfeld proposed sabz AMI 2.87 to identify it with čašma i sabz
GrB 92.4 var i [illegible]
GrB 79.11 var i [illegible]
Possibly *saβ- ra- beside *saβ-ča-
Findarsī [illegible]

1. kust i apāxtar dō rōt tačēnīt ēvak av
2. xvarāsān ēvak av xvarvarōn šut hēnd hast Arvand
3. rōt ut Vēh rōt čēgōn gōβēt ku pat ān i angust ziyā
4. Ohrmazd 2 āp tačan bē frāč kišt ut ān har 2 rōt
5. pat har 2 sar i zamīk bē gartēnd pat zrēh i frāxvkart
6. apāč av ham gumēčēnd ut ka ān 2 rōt bē tačīt būt
7. pas hač ham bun xān i avēšān 18 rōt i nāvadāk
8. bē tačīt pas apārīk āpīhā hač nāvadāk-
9. ān frāč tāčIt hēnd avēšān-ič hamāk apāč av Alvand
10. ut Vēh rōt rēčēnd kē-šān xvāpargarīh i gēhān frēh zāyišnīh i
11. dāmān hačiš būt

ēn fratom ārtik āp apāk

12. Anrāk Mēnūk *kart

Sitīkar ārtīk *zamīk kart

čēgōn Anrāk Mēnūk

13. andar duvārast zamīk bē zandīt ān gōhr i kōf i andar zamīk dāt
14. ēstāt pat vizandišn i zamīk ham zamān kōf av raβišn ēstāt
15. nazdist harburz i bayō-baxt pas apārīk kōfān miyān i zamīk

4. [illegible] Ind. [illegible]

6. kam Ind. āp

[illegible] OH [illegible]

7. xān Ind. xānān

[illegible] Ind. [illegible]

[illegible] OH [illegible]

9. [illegible] Ind [illegible]

9-10 Ind. alvand rōt

Ind. vēh rōt

10. frēh .... dāmān om. Ind.

11. ēn .... kart om. Ind.

12. [illegible] ambo

[illegible] ambo

mēnūk Ind.

13. [illegible] Ind. [illegible]

of l. 14 [illegible] om Ind.

14. hat .... ēstāt om Ind.

15. nazdist Ind fratom

Ind. kōf taxt

Ind. [illegible]

the region of the north two rivers flowed , one went to the east, one to the west , the Arvand river and the Vēh river .

As it is stated that ~~by~~ in that size of the finger Ohrmazd sowed forth two flowing waters .

And both rivers turn at the two ends of the earth , and mingle again in the sea of Frāxvkart .

When those two rivers ran , afterwards , from the same primal source of them eighteen rivers in channels flowed.

Afterwards the other waters flowed from the channels . All those also pour back again into the Alvand and Vēh rivers , whence arose the fertility of the world and increased offspring of the creatures .

This first conflict the water fought with Ahriman

The third conflict the earth fought

when Ahriman rushed in, the earth shook, the substance of the mountains which had been created within the earth by the shaking of the earth at the same time began to move.

First Harburz the bay-created , afterwards the other mountains in the middle of the earth.

1. --- Arvand, Alvand ارونْد confused constantly with Arang.
Zatsp. 6.20 rōt i ارونْد hast Diglit See 84.11.

4. --- ap tačan BSOS VI 83 Translates Av. afš-tačina-

7. --- nāvaδāk . nāv with suffix -δāk (BSOS VII 81). Prah.
Pahl. p. 86. Cf. Herzeld AMI 2.62 Pāz. nāvadā.
Pahl. nāv 'channel'

13. --- zandit, vizandišn. Cf. Zātspr. 7.1 ירנוס
zandēnīt. I prefer now (contra BSOS VI 823) to connect
this word with Pahl.
zandak, M Pers. zanda. Cf. zandīhāt DkM 286.15.

15. --- bayōbaxt see 32.5.

1. čē čēgön harburz frūđ vaxšīt [harburz] harviep köf av
2. raβišn ēstāt hēnd čē hamāk haĉ rēšak i harburz frāđ
3. vaxšīt hēnd pat ān zamān haĉ zamīk apar āmat hēnd
4. draxtān humānāk kē tāk «av apar rēšak uv naĉaĉar tāđēnīt
5. api-šān rēšak ēvak andar dit ōgön be vitārt pat hambandišnīh
6. bē vīnārt hēnd pas haĉ ān zamīk pat ān škaftīh ĉandēnītan
7. nē šāyast čēgön gōβēt pat dēn ku köf ut āp band i zamīk
8. ān vitarg i xān i āpān andar köf rēšak i köfān haĉaĉar
9. haĉapar bē hišt ku-š patiš andar taĉēnd ōgön čēgön
10. rēšak i draxtān andar zamīk vitīrēt hangōhītak i xōn i
11. andar rayān i martoman kē zōr av humāk tan dahēt pat «āmār yut haĉ
12. harbura pat 13 sāl. [pat 13 sāl] humāk köf
13. haĉ zamīk apar āmat hēnd kē frahaxtišn ut sūt i
14. martōmān haĉiš . čēgön gōβēt ku frāđ dāt
15. ēstēnd pat sūr av asrönān aratēštārān vāstryōšān

1 1 Ranburz om 2H. Ind.
4. Tāk gup ind ŋ
ŋō1 ind bi
56 ind
rēšak ind gud
Tāčēnēt ind. rust
6. čandēnitan ind. mere
7. nē .... čēgōn om. ind.
10 vitinēt ind patirēnd
11. ipugul ind. ū
i mantōmān ind
31 ind.
ind.
13. āmat ind. rust
14 čēgōn ... vāstuyōšān

Since, when Harburz grew out , all the mountains began to move, since all have grown forth from the mountain of Harburz. At that time they came forth from the earth like trees, which send forth branches upwards and roots downwards. And their roots intertwine with one another and are arranged in a close binding together.

Afterwards the earth could not shake with such violence.

As it is stated in the Dēn that the mountains and the waters are the bond of the earth . That passage for the springs of waters in the mountains below and above the roots of the mountains was left so that they could flow therein , just as the roots of trees pass within the earth.

Like the blood in the veins of men which gives strength to the whole body .

In the reckoning apart from Harburz all the mountains came forth upon the earth in eighteen years , whence is the advancement and advantage of men.

As it is stated in the Dēn that they were created for the meal of priests warriors and peasants.

6. --- čandēnītan see BSOS VI 822f.

15. --- sūr . Av. sūirya-, Y 62.7 aēm ham.paēaiti xšāfnīmča sūirīmča. Transl. Pahl. sūr . N Pers sūr 'banquet, entertainment'. Pahl. sūr translates also Av. draonah-. frāē dāt .. vāstryōšān translates Av. Zāmdāt Yašt (19).8 draonō aθaurunaēča raθaēštāiča vāstryāiča fšuyente.

1. ēn fratom ärtĭk zamĭk apāk Anrāk Mēnūk kart cahārom
   ärtĭk
2. urvar kart
   ān ka hušk bē būt Amurôāt amahrasp-
3. and čēgōn-aš urvar xvēš ān urvar xvartak kust apāk
4. āp i Tištr stat bē gumēxt ut Tištr ān
5. āp pat hamāk zamĭk bē vārēnĭt pat hamāk <u>zamĭk</u> urvar ētōn
6. bē rust čēgōn mōδ pat sar i martōmān api-š
7. 10000 hačiš <u>har</u> čvak sarôak i mātakvar frāδ rust hēnd
8. pat apāδ-dārišnĭh <u>i</u> 10000 <u>sarôak</u> vimārĭh i Anrāk Mēnūk
   av dēmān
9. <u>frāδ</u> karrēnĭt haδ ān 10000 100 ut 30 <u>1000</u> sarôak andar
   sarôak <u>i</u> urvar frāδ
10. vaxšit hēnd haδ ān hamāk tōxm i urvarān vun i vas tōxmak
11. frāδ dāt andar zrēh i Frāxvkart apar rust kē hamāk
12. sarôak i urvar pat tōxm <u>i</u> ān vun hačiš ham-ē vaxšēnd nazdĭk
13. av ān vun gōkirn draxt bē dāt pat apāδ-dārišnĭh i
14. zarmān i *dušdaft pur frahaxtišn i gēhān hačiš
15. būt
    ēn fratom ärtĭk urvar apāk Anrāk Mēnūk kart

1-2 Ind. سلو apāk uwan kart

5. zamīk Ind.

6. ווע Ind

7. rust Ind. vaxšīt

7-10 cf. Zāts 8.2

8 Ind. 10 hazar sanšak

9. ווע Ind.

Ind.

anden sanšak i uwan. Ind uwarān

10. was Ind. harwisp

11. ראש DH. Ind. וה

12. nazdīk DH Ind

TD2 cf 84.7

14. פרשן

15. ēn ... Kart om. Ind.

This first conflict earth fought with Ahriman.

The fourth conflict the plants fought

When they became dry Amurśat the Amahraspand since plants were his peculiar property crushed those plants small and mixed them in the water which Tištr took, and Tištr rained down that water upon the whole earth. On the whole earth plants grew just as hair on the head of men . And of them there were 10000. Each as a special species grew up for holding back the 10000 kinds of diseases which Ahriman created in opposition to the creatures.

From those 10000 , 150000 species within the species of the plants grew up.

From all those seeds of plants was created the 'tree of many seeds' . It grew within the sea Frāxvkart and all the species of plants from the seed of that tree grew continually . Near to that tree the Gōkirn tree was created for holding back ill-breathing old age. The advancement of the world arose from it.

This first conflict the plants fought with Ahriman.

---

3. --- ZÃtsp. 8.1 kē-š urvar gētēh daxšak

9. --- Cf. ZÃtsp. 9.14. apāk sarδak andar sarδak

10. --- vran i vas tōxmak Ind. harvisp-tōxmak

Av. upa avąm vanąm ... yā vaoče vispō.bīš nąma yąm upairi urvaranąm vīspanąm taoxma nīδayat

13. --- gōkirn draxt Av. gaokərena-

14. --- dušdaft see BSOS VI 597. Av. dužďąfəδrō. M. Benveniste informed me orally that he had reached the same conclusion independently for the Avestan word (October 1932)

1. panĉom ārtĪk gāv i ēvakdāt kart ēēgōn frāō vitart
2. urvar-ōihrĪh rāō hað hannūnān i gĪv ōō sarōak
3. yurtāk 12 surōak urvar i bēāas hað zumĪk vaxbĪt hēnd
4. api-bān rōānĪh ut zōr i andar tōxm i gāv būt av mūl
5. *apaspārt ān tōxm pat rōānĪh i māh bē pālūt pat
6. hamāk gōnakĪhā bē vīrāat jān andar tan kart kē hać ōō yuxt-ē
7. gāv ēvak nar ut ēvak mātak pas hać har sarōak-ē 3 ōēgōn
8. 200 ut *70 2 sarōak pat zamik 2 frasang humānĪk kē pat dēn
9. 15 hāsr gōpēt frāć paiōāk būt hēnd
10. gōspandān mānIšt pat zumĪk murvān pat andarvāy ut māhĪk av
11. āp šnēvĪt hēnd kē pat frāh parvarĪšnĪh i dēn haðiš
12. būt

    ēn fratom ārtĪk gāv apāk Anrāk Mōnūk kart
13. šašom ārtĪk Gayō(k)mart kart

    haš ēn ōēgōn pat
14. apihr i Gayō(k)mart paiōāk būt ku andar aβigatĪh
15. pat kōxbišn i exterān ut apāxterān 30 sāl *zīvēt ōēgōn gurt

    zamān pēš

1. [illegible] DH. lnd. ērak-dāt

2. [illegible] DH [illegible] lnd. kandām

[illegible] DH [illegible] lnd. pančāh ut panč

3. [illegible] DH [illegible] lnd. [illegible]

ande lnd fiāč vaxšīt

4. māh paŝak lnd.

5. [illegible] lnd. [illegible]

6 tān lnd.

8. lnd. [illegible]

9. 2 fiasang ... gōßēt om. lnd.

10. [illegible] DH [illegible]

[illegible] DH [illegible]

gōspandān ... zamīk om. lnd.

11. šnāvīt hand lnd. ZIVIŠNIH

dām DH [illegible] TD2 [illegible]

zivišnih hactenus hdicus [usque ad 74.9]

13. TD2 ēn frastom pat šašom. om. DH.

15. apāxtarān DH

[illegible]

The fifth conflict the sole-created ox fought

When he passed away by reason of his being the source of the plants from the limbs of the ox 55 genera of cereals 12 genera of medicinal plants grew out of the earth. The light and strength which was in the seed of the ox was entrusted to the moon. That seed was purified in the light of the moon . It was prepared separately into all the kinds . Soul was created within the body, whence a pair of cattle arose one male and one female . Then from every genus three arose, since on earth appeared 272 genera.

The abode of cattle is on the earth, the birds are in the atmosphere, the fish swim in the waters, whence arose the increased nourishment of the creation.

This first conflict the ox fought with Ahriman.

The sixth conflict Gayōmart fought, because it was revealed in the sky of Gayōmart, that during the period of assault in the struggle of constellations and planets he should live 30 years .

Since it has been said in the time before

2. --- hannām, handām. In one dialect of still undetermined provenance (probably central), nd became nn, as frequen tly in MPT(S).

3. --- bēšaz, bēšaz Av. baēšaza- MPT *byš'z'g Wald.-Lentz p 77. Alef plene scriptum.

4. --- māh , below 72.11

8. --- Cf. 161.13. Zātspr 9.8 Zamīk čand 2 frasang dranāk.

11. --- šnāvīt N Pers. šināv, šināb 'swimming'. Av. snā- 'wash' (zgad- 'swim away', frav-'swim') Zātsp.9.9. šnāvīt hēnd , 9.10 šnāvišn

15. --- zamān . Possibly pat zamān i pēš

1. haδ aβigat ku Gayδ(k)mart i takIk av 30 zimastÃn zIvandakIh ut
2. xvatÃyIh brÊhÊnIt pat matan i aβigat Ohrmazd stÃrak
3. pat KarČang i ÃpIk •Jast pat bÃlist i xvÊš •pÃtiyÃvandIh I-š
4. andar hamÊmÃl rÃδ av Gayδ(k)mart zIvandakIh jÃn brÊhÊnIt
5. kÊvÃn stÃrak pat TarÃzÃk pat givÃk-iδ pas haδ ku
6. Ãp i haδaδar i zamIk pat bÃlist i xvÊš jast aparvÊžIh
7. I-š apar hamÊstÃr rÃδ margIh brÊhÊnIt bÛt i Ohrmazd
8. pat bÃlist i xvÊš .... i .... aparvÊžIh i apar kÊvÃn rÃδ
9. Ãn margIh haδ Gayδ(k)mart bš apÕxt tÃk 30 sÃl ka dit
10. kÊvÃn apÃδ av TarÃzÃk mat ku-š bÃlist i xvÊš pat
11. Ãn hangÃm Ohrmazd pat gÃs jast ku-š •vIhÊz i xvÊš
12. aparvÊžIh i KÊvÃn apar Ohrmazd rÃδ Gayδ(k)mart margIh
13. apar mat hÕy dant Õpast andar hÊ-vitIrišnIh
14. tÕxm andar av zamIk šut ÕšgÕn rÛn-iδ andar vitIrišnIh hamÃk
15. martÕn tÕxm bÊ rÊtÕnd haδ Ãn ÕšgÕn tan i Gayδ(k)mart haδ

3. DH [illegible] TD2 om.

[illegible] DH [illegible]

6. [illegible] DH [illegible]

8. [illegible] DH [illegible]

[illegible] cf 51.3

11. [illegible] DH [illegible]

13. Õpast DH [illegible]

69.

1. --- 𐬛𐬀𐬑𐬐 takīk , reading with the Pāz. tag, tak (written θag, θak) strong Mx 52.19 , tagītar (written θagītar) stronger Mx 41.2 . Herzfeld Kushano-Sas. Coins proposed nēvakōk. But Av. taxma- tanδištā-, make *taka- possible.

3. --- pātiyāvandīh is assured by the parallel, 58.5

5. --- pas hač ku for pas hač ōδ ku cf. hač pas 'behind'

6. --- Water under the earth 20.7; 42.6.

8. --- 𐬉𐬌𐬎𐬎 cf. 51.3 Text uncertain.

11. --- vīhēz , see 59.1.

the adversary that Gayōmart the heroic was created for 30 winters of life and dominion.

On the coming of the adversary the star Ohrmazd appeared in the watery Crab at his highest point. Because of his superiority over his opponent he created life and soul for Gayōmart.

The star Kēvān appeared in the Scales, in the very place behind which is the water which is under the earth, in his highest point. Because of his superiority over his adversary he created death.

Ohrmazd was at his highest point

Because of his superiority over Kēvān he repulsed that death from Gayōmart for 30 years.

When again Kēvān came back to the Scales, where is his highest point, at that time Ohrmazd appeared in the place where is his lowest point. Because of Kēvān's superiority over Ohrmazd death overcame Gayōmart. He fell on his left side. At his passing away his seed went into the earth. As even now on passing away all men pour forth seed.

For the reason that the body of Gayōmart

1. ayō(k)xšust kart ēstēt haδ tan i Gayō(k)mart 7
2. aδivēnak ayō(k)xšust av paiδākīh mat ut haδ ān tōxm i andar
   av zamīk
3. šut pat 40 sāl Mahrē ut Mahryanē apar rust hēnd
4. kē-šān pur raβišnīh i gēhān, apasinnišn i dēvān *akārīh i
5. Anrāk Mēnūk haδiš būt ēn fratom ārtīk i Gayō(k)mart
6. apāk Anrāk Mēnūk kart haftom ārtīk ātaxš kart ān patīrak i
7. [A]spinjaruš bē ēstāt ātaxš i vāzišt-ič pat vārān-
8. kartārīh Ātur farnbaγ ut gušnāsp ut burzēn mihr pat gēhān
9. pānakīh dām-pātārīh ut apārīk ātaxš čēgōn andar urvar ut
   martōmān
10. gōspandān pat jān-dāštārīh ut vaxšēnītārīh api-š vīnārtārīh i
11. gēhān dām haδiš būt ēn-iš fratom ārtīk ātaxš apāk
12. Anrāk Mēnūk kart haštom ārtīk axtarān kart patīrak i družān
13. apāxtarān har kas apāk xvēš hamāmār pat kōxšišn
14. ēstāt patīrak i hambitīk vīnārt hēnd tāk fraškart ōēgōn-om
15. zīč i gēhān nipišt ēn fratom ārtīk [mēnōk yazdān] axtarān apāk

1. 𐬀𐬵𐬀𐬥𐬀𐬌 𐬛𐬀 𐬀𐬵𐬀𐬥𐬀𐬌
3. 𐬀𐬵𐬀𐬥𐬀𐬌 𐬛𐬀 𐬀𐬵𐬀𐬥𐬀𐬌
4. vināskārīh DH akārīh cf 61.6.
5. DH ārtīk TD2 kārēčān
8 DH DH
12. 8-om DH 61
15 DH TD2
mēnōk yazdān om. DH

was made from metal, from the body of Gayōmart seven kinds of metal appeared.

From that seed which went into the earth , in 40 years Mahrē and Mahryānē grew up , from whom came about the multitude of living beings (gēhān) and destruction of the dēvs and Ahriman's powerlessness.

This first conflict Gayōmart fought with Ahriman

The seventh conflict fire fought.

He stood in opposition to [A]spinǰaruš . The Vāzišt fire wrought also in rain-making, the fires Farnbay and Gušnāsp and Burzēn Mihr in protection of the world and watching over the creation , the other fires such as are within plants and men and cattle in supporting ~~the~~ and increasing the soul (ǰān)

And from them arose the system of the world and creation.

This first conflict also fire fought with Ahriman

The eighth conflict the constellations fought.

Against the družes, the planets , every one stood in conflict with his own opponent . They have been disposed against their antagonist until Fraškart, as I have written the horoscope of the world.

This first conflict the constellations fought with Ahriman.

1. --- metals from the body of Gayōmart. Fully discussed by Schaeder, Studien, 228.

3. --- Mahrō, Mahryānē (Nyberg's Mihr- is wrongly deduced from the writing -ll ꝛe6 which does not necessarily involve the i- vowel). For the many forms of these names see Markwart Gatha Uštavaiti p 37. In the Arabic alphabet myšy myš'nh mkky mlhy mlky'nh, Chorasmian mrd, mrd'nh.

4. --- angaihēniśn i dēvān akarih i xvēš 61.6

--- pur raβiśnīh translates Av.pouru.tāt- (Y.62.10 vīranam pouru.tās)

6. --- The struggle is described below 135 - 138.

8. --- The fires in Cap. 18.

14. --- hambitīk opponent , as in Dd. 36.17.

--- tāk fraškart , as used also in the Sas. Inscriptions.

15. --- zīō i gēhān , above 51.

71.

1. Anrŝk Mēnŭk kart q-om ārtĭk mēnŭkŝn yuzdăn apŭk Anrăk Mēnŭk
2. kart ka-ŝĕn ĕat stavēnĭt av dŏŝnxv aβkand ŏŝgŏn
3. gŏβĕt ku qo rŏĉ ŝap axvĕŝ ut aĉandiŝn bŭt hēnd mēnŭkăn
4. yuzdăn pat ăn ārtĭk-kartārĭh 10-om ārtĭk starăn i agumĕĉiŝn kart
5. ku-ĭŝn tārĭkĭh ut bazakĭh av apargar gumĕxt nĕ hiβt
6. ŏĕgŏn gŏβĕt ku xvarr i vēhdēn i măzdĕsnăn pat aβiyŭhan
7. humānăk hast kustĭk humānăk i star-pĕsĭt i mēnŭkăn-
8. tăsĭt nat 3 tăk ut pat 3 grĕh pārūnŏn i ăsmān pat ăn pāŏak
9. bē dăst avĕŝăn starān apăk pat kŭxbiŝn ĕatăt
10. hēnd tăk fraŝăn ŏĕgŏn (xvĕŝ) nipiβt ŏŏ mătiyăn i raxm
11. brīn i apĕŏakĭh andar gumĕŏakĭh xvānihăt

7H.

1.	ಕೂಲ್	ನಿಮಿಷಕ	೧೫ ನಿ.	
2.	ಸುಧಾ	ನಿಮಿಷಕ	೧೫ ನಿ.	
3.	ಸುಧಾರ	ನಿಮಿಷಕ	೧೫ ನಿ.	
4.	ಸುಲಭ	ನಿಮಿಷಕ	೧೫ ನಿ.	
5.	ಸುಲಭ	ನಿಮಿಷಕ	೧೫ ನಿ.	
6.	ಸುಲಭ	ನಿಮಿಷಕ	೧೫ ನಿ.	
7.	ಸುಲಭ	ನಿಮಿಷಕ	೧೫ ನಿ.	
8.	ಸುಲಭ	ನಿಮಿಷಕ	೧೫ ನಿ.	
9.	ಸುಲಭ	ನಿಮಿಷಕ	೧೫ ನಿ.	
10.	ಸುಲಭ	ನಿಮಿಷಕ	೧೫ ನಿ.	
11.	ಸುಲಭ	ನಿಮಿಷಕ	೧೫ ನಿ.	

The ninth conflict the invisible Yazds fought with Ahriman,

when they smote and defeated and cast them to dōšaxv.

As it is stated that 90 days and nights they were sleep-

less and motionless the invisible Yazds in that conflict .

The tenth conflict the uncontaminated stars fought,

when they did not allow darkness and evil to mix with the

superior region.

As it is stated that the Splendour of the Good Faith of the

Māzdēzns is in likeness of a girdle , that is the likeness of

a kustīk , adorned with stars , created in the invisible regions.

He set it in three strands and in three knots around the

sky in that station.

Those stars stand in conflict therewith till the consummation,

as was written. There in the Book of Battle it is called

the period of non-contamination during the period of contamination.

3. --- The ninety days and nights, 45.10

--- axvāβ sleepless

ایوخشیر (DH) permits either ačandišn 'motionless' or

*apōδišn 'motionless' cf. N Pers. pūyīdan, pūyandagān

'animals' (Šāhnāma).

Zātspr. 1.23 بیوخشیر is coupled with araβišnīk.

Ohrmazd nikīrīt ku čē sūt haδ dāt i dām ka *ačandišnīk

i araβišnīk i avazišnīk

6. --- Tranlasting Yasna 9.26

frātē Mazdā barat paourvanīm

aiwyāŋhanəm stəhrpaēsanəm

mainyutāštəm vaŋuhīm daēnam māzdayasnīm

The Pahl. Comm. has

frāδ tō ān i Ohrmazd burt parvan i star-pēsīt mēnōkān-

tāšīt vēh dēn i Māzdēsnān

api-š aβiyāhanīh ēt ku čēgōn kustīk apāk mart ēvakartak

10. --- mātiyān i razm

mātiyān is used regularly of portions of the Nasks

cf. DkM 695.6 zahmastān mātiyān, and

baγ ایزد mātiyān DkM 681.3

Above 28.5, the same quotation is given

12. apar aòivēnak i avēšān dahišnān ~~gōßēt~~

gōßēt

13. pat dēn ku ka Anrāk Mēnūk andar duvārast nē pat sāl māh

14. ut röč čē tāž pat zamān bē mat nazdist av 3 ēvak i ēn zamīk

15. ditīkar av 5 ēvak i ēn zamīk sitīkar av ēn zamīk hamāk bē

14. mat om TD_2

DH ... TD_2

Cap 7.

Concerning the Forms of those creations

It is stated in the Dēn that when Ahriman rushed in, he came not in year, month and day since he was swift, but in an hour .

First he came to one third of this earth , secondly to one fifth of this earth, thirdly to the whole of this earth.

12. --- aðivēnak. Cf. 34.5

apí-š martōm pat 5 bažišn frāð dāt tan ut jān ut

ruvān ut aðivēnak ut fravahr

34.8 aðivēnak ān i pat xvaršēt pāðak

72.

1. mat pas av urvar hagt Ohmazd ān i avēšan karp apar grift
2. apar av avēšān stārak pādak burt ut frāš av stārakān dāt
3. hast rōšnīh i avēšān stārakān kē nōm apāč av gētēh
4. tāpēnd čēgōn gōβēt ku axtarān ēp-čihrak ut zemīk-čihrak
5. ut urvar-čihrak hēnd avēšān ēp-čihrak Tīštr ut Tarahak ut Aβrak
6. *Patēβar ut Pēš-parvēz i 6 stārak kē Parvēz xvānēnd avē-
7. šān ēp sarōbakān ān i zamīk-čihrak Haftō(k)ring ut mas i miyān i
8. šamēn avēšān zamīk sarōbakān ān i urvar-čihruk apārīk yut
9. had avēšān pas Anrāk Mēnūk av gōv mat gāv av nēmrōč šiak
10. pat dašn dast ōpast nazdist ān i dašn pāδ av ham burt ohr-
11. mazd ān i gāv tan ut aδivēnak apar grift av māh apaspārt
12. čēgōn hast ān rōšnīh i māh kē apāč av gēhān tāpēt čēgōn
13. gōβēt ku māh i gōspand-tōxmak ku aδivēnak i gāvān
14. gōspandān pat māh pāδak ēstōt pas ku av Gayō-
15. (k)mart mat Gayō(k)mart av nemrōδ rōn nēt hoy šiak ōpast

2. DH. [illegible] TD2 [illegible]

an DH

5. [illegible] on TD2

6. [illegible] DH [illegible]

DH [illegible]

7. [illegible] cf. l. 8. DH ondakān

10. DH. [illegible] TD2. [illegible]

11. Tan DH kanp

12. [illegible]

kē cf. 73. 2 ; 72. 3.

15 DH [illegible] TD2 [illegible]

hat cf. l. 10.

Then to the plants . It came to pass that Ohrmazd took up their form (karp) , high above the station of those stars and away to the stars he gave it that is the light of those stars which even now shines back to the visible world .

As it is stated that those have the seed of water Tištr and Tarahak and Aβrak , Patēvaŋ and Pēš-parvēz the six (?five) stars which they call Parvēz. Those are the genera of waters.

Those have the seed of earth Haftōring and the Great one in the midst of the sky . Those are the genera of earth.

Those have the seed of plants the others apart from these.

After Ahriman came to the ox . The ox fell to the southern side to the right hand . First he drew up the right foot. Ohrmazd took the body and form of the ox, and entrusted them to the moon, since it is this light of the moon which shines back again to the visible world.

As it is stated that the moon possessing the seed of cattle , that is , the form of oxen and cattle is in the station of the moon.

Afterwards he came to Gayōmart. Gayōmart fell to the southern region , the left side.

1. --- hast cf. hast in line 12 ; 73.2 Zātsp. 9.3

5. --- based on Av. Sē-rōčak 2.13

Tištrīm stārəm raēvantəm xvarənaŋuhantəm yazamaide

Satavaēsəm frāpəm sūrəm mazdaδātəm yazamaide

vīspe stārō afš.čiθra yazamaide

vīspe stārō zəmasčiθra yazamaide

vīspe stārō urvarō.čiθra yazamaide

Vanantəm stārəm mazdaδātəm yazamaide

Yašt 8.4

tištrīm stārəm afš.čiθra

Mx 49.7-11 (Andr. p 51. line 15 f.)

ut stārak i āp-čihrak pat aβzāyišn i āp (Pāz.āβ)

ut star i urvar-čihrak [stārak i urvarčihrak] pat aβzāyišn i .....

..... gōspand- čihrak

ut āp ut zamīk ut urvar ut gōspand čihrak pat aβzāyišn i martōmān čihrak dāt ēstēt

Pāz. ú stāra i āβ-čihara pa aβazāišn i āβ

u stāra i zamī-čihara pa aβazāišn i zamī

u stāra i urvar-čihara pa aβazāišni urvar

u stāra i gōspend-čihara pa aβazāišn i gōspend

u āβ u zamī u urvar u gōspend čihara, pa aβazāišn i mardumā dāδ esteδ.

13. --- gōspand-tōxmak transl. Av. gaočiθra-. here with the gloss aδivēnak i gāvān gōspandān pat māh pāδak ēstēt.

1. nazdist-iδ ān i hōy pāδ av ham burt ohrmazd ān i avē karp
2. apar grift av xvarδēt apaspārt δōgōn hast ān rōšnīh i
3. xvarčēt kē av gōhān patiš tāpēt čē gāv ōgōn būt
4. δōgōn māh ut Gayō(k)mart ōgōn būt δōgōn xvarδēt Ohrmazd
5. pat gētēh frāδ brēhēnīt ka aβigat mat ul av haδapar
6. burt ku tāk apāč av xvēš buništ tāpēnd dēvān-iδ
7. ān xvarr av xvēšīh nē rasēt ku patiš pātaxšāh
8. bavēnd hakar nē ētōn kart hat ān rōšnīh av gētēh
9. nē tafsīt hat handāčak i ētaxš ka brāh haδ apar rōšnīh
10. aβiš patvast ēstēt ka aβrīčēnd rōšnīh av haδapar
11. dīt av xvēš buništ ī-š haδiš māt ān-iδ
12. gōβēt ku ka Gayō(k)mart margīh apar mat nazdist pat
13. ān i daδn pāδ pat ān i kas angust Anrāk Mēnūk frāδ
14. duvārast pas av *dil gurenkīh patiβ frāδ hišt
15. ut Ohrmazd ut Anrāk Mēnūk ōδ bē ēstīt tāk-eš gōšt ut

13.

First too he drew up the left foot. Ohrmazd took his body and entrusted it to the sun since it is this light of the sun which shines back to the visible world . Since the ox was such as the moon , and Gayōmart was such as the sun.

Ohrmazd fashioned them in the visible world. When the adversary came , he took them up above that they might shine again upon their own original place , and precisely to the devs that splendour should not come to their possession , that they should become sovereigns . If he had not done so , that light would not have shone upon the visible world . Like the fire when brilliance was attached to it from the Endless Light , when they kindle it , the light is given upwards to its own original place when it came.

This also is stated that when death overcame Gayōmart , first Ahriman rushed into that right foot , into that smallest toe , then he let loose hunger by that into the heart.

And Ohrmazd and Ahriman stood still there while he fed flesh and

1. rōγn av Gayō(k)mart xvārēnīt ku tāk-aš dēvān pat axvarišnīh ne karrēnēnd
2. pat ān čim jān andar tan i Gayō(k)mart pat var saxttar bē būt pas apar suī't met pas
3. apar av bālist i sar duvārast hač tan i Gayō(k)mart rōšnīh ōgōn
4. bē šut čēgōn āsēn i garm i suxr ka-š pūtak apar
5. žamēnd ut aiyā bē bavēt nūn-ič martōm andar gētēh
6. pat ān hangōšītak mīrēnd kē nazdist pāō pas apārīk
7. handām tāk av *jān hōšēt ut pas jān andar var saxttar bē
8. bavēt xvariš̄n xvarēt vas ka martōm patiš viyāpān bavēnd ku ān tan vēh bavēt pas zūt mīrēt
9. ka mīrēt gōn bē vartēt

1 1147
2. 110 DH
2. DH apar suff mat pas. om. TD2
4. 1147 DH 1147
7. DH hannām
+ ǰān MSS 147
TD2 av tāk
DH tāk av
1147 DH 1147
8. patiš ... zūt om. TD2.

butter to Gayōmart that the devs might not cut him off through his not eating. For that reason the soul (jān) in the body of Gayōmart was firmer in the breast . Then he came up to the shoulder then he rushed to the top of the head.

From the body of Gayōmart light went out as hot red iron when they strike it upon tinder and it becomes black .

Even now men in the world in this way die , in whom first the foot then the other limbs except the soul becomes dry , and then the soul (jān) remains firmer in the breast. He eats food. Many a time men are thereby deceived that the body is recovering , then they die speedily , and the colour changes.

4.———————— pūtqk, NPers. pūd , pūda 'tinder'.

CAP. VIII

9. apar čēgōnIh i zamIkān

10. gōßēt pat dēn ku hast zamIk 30 ut 3 sarbak čēgōn ān

11. f-m pēš pat dar i zamIk nipišt ka Tištr ān vārān kart

12. kē-š arēhIhš haδiš būt hūnd zamIk hamāk givāk

13. nam bē grift pat •7 pārak bē visist haδāδar-dārišn

14. haδāpar-dārišn bē būt •špēšar ut nišēp pārak-ē čand

15. nēm-ē miyān i 6 pārak i •pērāmōn ān 6 pārak čand xvanīras
    api-š

Cap 8.

On the nature of the lands.

It is stated in the Dēn that there are 33 kinds of lands. As I have written before in the chapter of the earth, when ~~When~~ Tištr made that rain whence are sprung the seas, the earth in every place received moisture.

It was divided into seven parts. There was lowness and height , water-slope and declivity. One part as large as one half is in the middle of the six parts lying around . The six parts are ~~is~~ as large as Xvaniras.

And upon it

11. --- pēš. Not mentioned before in the Bun-dahišn.

14. --- āpēšar ut nišēp

This much discussed word (as by Justi, and West; Nyberg MO 23.347, leaves it unexplained) has ~~called~~ caused much difficulty. Variant readings are preserved here and in GrB 228.4 where we have:

ēn-iš gōβēt ku ēn zamīk anāpēšar ut anišēp ut hāmōn bē bavēt kōf ut ðakāt gaβr ut ul-dārišn frōt-dārišn nē bavēt

Compare with GrB 19.10 zamīk dāt ... anišēp ut anaβrāz

GrB 228.4

Ind B.

Žāmāsp Nāmak (ed. Modi. p.15)

I have decided for āpēšar 'slope for water' (cf. NPers. āfšār 'waterfall') from a comparison with N Bal. āf-šēp 'a watershed, slope' (Dames, Bilochi Gram. 43.)

A verb šar-, šār- is attested also by GrB 190.2

*ā šārišn (kust i apāxtar ku *ā šārišn i zimastān) and probably nš'lšn Pahl. Psal. 132.7, quoted by Bthl. SR 5.50 note 2 (with probably wrong explanation).

The parallel in anišēp anaβrāz assures the meanings. Nyberg supposed unnecessarily ul-dārišn frōt-dārišn to be a gloss.

1. kišvar nām nihāt ku kiš bē būt čēgōn pārak-ē
2. pat kust i xvarāsān arzah kišvar pārak-ē pat kust i
3. xvarvarān savah kišvar 2 pārak pat kustak i nēmrōč fradaδafš
4. ut vidaδafš kišvar 2 pārak i pat kustak i apāxtar vorubarχšn
5. voru jaršn kišvar xvānēnd ān i miyān i avēšān and čand
6. ku avēšān xvaniras hač kišvar av *ān dit pat parvānakīh i
7. yazdān varčāvandīh [tāk] šutan nē šāyēt čēgōn gōβēt ku
8. miyān i arzah ut savah ut xvaniras zrēh dārēt čē bahr-ē
9. hač zrēh i frāxvkart pērāmōn bē dāšt haδ miyān fradaδafš
   ut vidaδafš
10. vēšak dārēt , miyān i vorubaršn ut vorujaršn kūfi buland
11. bē rust ku tāk haδ kišvar av kišvar patvand bē bavāt
12. ku tāk ēvak av dit šutan nē šāyēt haδ ēn *7 kišvar
13. hamāk nēvakīh andar xvaniras vēš *dāt Anrāk Mēnūk av-iδ
    xvaniras
14. vēš kōxšīt anākīh av xvaniras vēš būt zatārīh
15. rāδ ī-š haδiš *dīt čē kayān vīrān ander xvaniras

75.

1. ku kiš Ind. ᐊᐧᐩ ᐊᐧᐃᐩ
   -ē Ind. ᓂᐦᐨ
2. arzah Ind. sawah
   pārak-ē .... kust i om. Ind.
3. sawah Ind. arzah
5. ᐢᐧᐃᐦ
   xwānēnd ... xwaninas l.8. Ind. 2 pārak ān i niyān
   xwaninas at
6. ᐊᐧᐢᐦ
9. ᐢᐧᐃᐦᐣ Ind. ᐢᐧᐃᐦ
   dast ... vrnbarišn l 10 om Ind.
11. patvand ... dit om. Ind.
12. šutan nē šāyēt Ind. nē Turān šut
    6 Ind 7.
13. būt Ind. dāt
    t -ič ar Ind
14. kaxšīt Ind. kirrēnīt
    amākīk ... būt om. Ind.
15. dit Ind. ᐃᐢ- g.B.

the name kišvar (continent) was set since kiš (cultivation) was there .

So that one part in the east is called the continent Arzah , one part in the west is the continent Savah, two parts in the east the continent Fradaδafš and Vidaδafš , two parts in the north the continents Vorubaršn and Vorujaršn . That which is in the middle of those , as large as them, is Xvaniras.

From one Continent to the other , by prescription of the Yazds , the splendour cannot pass .

As it is stated that between Arzah and Savah and Xvaniras a sea holds the space , since one part is encompassed by the sea Frāxvkart .

Between Fradaδafš and Vidaδafš a forest holds the space, between Vorubaršn and Vorujaršn a high mountain grew up, so that there should be connection of continent with continent, such that one should not pass to the other.

Of these seven continents all good things were created most abundantly in Xvaniras.

Precisely against Xvaniras Ahriman fought most. Evil was most abundant in Xvaniras, on account of the destructiveness which it experienced from him, since the Kay heroes are created in Xvaniras.

1. kiš . See Bthl. MM 6.58. kiš translates Av. karša-

   Here GrB 𐭪𐭩𐭱 , Ind B 𐭪𐭩𐭱

15. --- kayān vīrān (cf. above 1.12 kayān)

   GrB 177. 9.f.

   apāk avēšān kayān vīrān pat aδiyārīh i dātārīh i andar
   gētēh vīnārt ēstēt
   tōxmak i kayān rāδ gōβēt ku ān bē aβzāyēt ðēgōn gōβēt ku
   avē i tōxmak i kayān haδ patvand i baγān xvānēt
   Nēryō(k)sang frēh dātārīh i gēhān ku pat aδiyārīh i avē
   i ān kayān vīrān frēhdātārīh i rāδēnītārīh i avē gēhān kart

   AVM 265 (Pahl. Texts)

   anōšak ruvān bavāt vazurgmihr ¿ bōxtakān ut avēšān kayān
   yalān vīrān kē jān - apaspārīh i dēn i māzdēsnan kart hēnd.

1. dahlēt dēn-ið i vēh māzdēsnān pat xvahiras dahīhēt
2. pas av apārīk kišvar burt sō(k)šans-ið andar xvaniras zāyēnd
3. kē Anrāk Mēnūk apasihēnd ut rist-āxēz i tan i pasēn kunēh
4. ðēgōn gōþēt ku frahist martōm andar xvaniras ōžmandtar andar kišvar
5. xvaniras ēn druž vattom hač ēn ku avēšān -ið kišvar apaðom druž bē burt

1. DH dahīhēt Ind. but TD2 dahēt
   dahīhēt Ind. dāt
2. Ind. zayāt
3. apasihēnd, Ind. akār kunēt
   kunēh Ind. kunēt
4. čāgōn et seq. om. Ind.
   DH Reads

The Good Faith too of the Mazdēzns is produced in Xvaniras, afterwards it was borne to the other continents.

The Sōšyants also will be born in Xvaniras who will annihilate Ahriman, and will cause the resurrection of the dead and the body of the final times.

As it is stated that men are most in Avaniras, and stronger, in the continent Avaniras these druzes are worst. For this reason that precisely to those continents the druzes were borne last.

CAP IX

76.

6. apar čēgōnIh i kōfūh

7. gōβēt pat dēn ku nazdist kōf frāč rust harburz bay-baxt

8. hač ān pas hamāk kōf frāč rust hēnd pat 18 sāl

9. harburz tāk bavandakIh i 800 sāl ham-ē rust 200 sāl tāk av

10. star pāδak 200 sāl tāk av māh pāδak 200 sal tāk av xvarβēt pāδak

11. 200 sāl tāk av bālist i āsmān čēgōn apārIk kēIhā

12. hač harburz frāč rust āstēnd pat marak 2000 ut 200 ut 40 ut 4

13. kōf hast hukar i buland tērak i harburz ut čakāt i dāitē

14. arzur grIvak usindam kōf kōf aparsēn kē hast// *kōf i pārs

15. gōβēt kōf zeroδaz kē hast kōf i manuš kōf *arzif kōf kap

7. ڕەوەزی DH ڕەوەزی

9. سرێ DH سرێ

13. TD2 karbuz i Terak

کەرەسە

14. ئاسۆ TD2 ئاسۆ ٪77.15.

ڕەوەزی DH ڕەوەزی Ind. ڕەوەزی

cf. Yama 10.11. ڕەوەزی

kāf i pāsa Ind. TD2 ڕەوەزی DH ڕەوەزی

15. Ind. ئاسکەڵە

kāf i aske mamrē on TD2

ڕەوەزی Ind. ڕەوەزی Paz. aguz

٪. 78. 11.

وەڕ Ind. وەڕ

Cap 9.

Concerning the nature of the Mountains.

It is stated in the Dēn that the first mountain that grew up was the Bay-given Harburz. Thereafter all the mountains grew up in 18 years.

Harburz continued to grow to the fullness of 800 years , 200 years up to the station of the stars , 200 up to the station of the moon , 200 years up to the station of the sun , 200 years up to the summit of heaven.

Now the remaining mountains grew up from Harburz to the number of 2244 mountains .

These are

Hukar the lofty

Tērak of Harburz

Čakāt of Dāitē

Arzur grīvak

Usindam Mount

Mount Aparsēn which is called the mountain of Pārs

Mount Zrδez which is Mt.Manuš

Mt. Arzif

Mt. Kap which is Mt. Kapk

Cap. IX is based on, and forms a commentary to, Yašt 19 (Zāmdāt Yašt), which in v.7 has:

čaθwarasča aθa garayδ spitama zaraθuštra

čaθwarəsatamča dvaēča saite dvaēča hazanre

GrB. 76.12 pat marak 2244.

Hence some of the names cited in the Bd. are Avestan from this Yašt with glosses. They are sharply distinguished from the many names of actual mountains. So, for instance, Mt. Rōδišnōmand and Mt Būm are not located, merely etymological glosses are given.

Zāmdāt Yašt reads l f. (doubly underlined are names found in Bd.):

1. pairyō gairiš hąm.hištat spitama zarəθuštra

paiti āya zemā haraiti barō

hā hama pāirisāite frāpayā daŋhuš ā upaošaŋhvāsča

bityō zərəδazō gairiš pārəntarəm arəδō manušahe hāmō

hąsčiţ pāirisāite frāpayā daŋhuš ā upaošaŋhvāsča

2. ahmat hača garayō fraoxšyan

Ušiδā	haptaoδ hīmyō
ušidarənō	aštəma raoδitō
ərəzifyasča	naomō mazišvā
fraorəpō	dasəmō antarə.daŋhuš

xštvō ərəzurō aēvandasō ərəzišō

dvadasō vāiti.gaēsō

3. ādaranasča bayanasča iškatāča

upāiri.saēna kąsō.tafəδra varafa

3. (contd)

dva hamankuma paurvata ašta vašanō paurvata aštā

aurvantō frānkavō čaθwārō viδwana kaofō

4. aēzaxasča maēn axasča vāxaēδrikaēča asayaēča tuδaskaēča

višivaēča draošišvāsča sāirivāsča naṇhušmāsča kakahyušča

antarə.kaṇhača

5. sičidavasča ahuranasča raēmanasča aša.stəmbanasča urunyō.

vāiδimiδkaēča asnvāsča ušaomasča ušta.xvarənāsča ~~syamakasča~~

syāmakasča vafrayāsča vourušasča

6. yahmya.ǰatarasča aδutavāsča spitavarənāsča spantōdātasča

kadrvaáspasča kaoirisasča taērasča barō.srayanō baranasča

frāpayāsča gairiš urdryasča raēvāsča gairiš

yaēšamča parō mašyāka aiwitaēδača spašitaēδača gairinąm nāmąm

dāδarə

7. čaθwarasča aθa garayō spitama zaraθuštra čaθwarəsatəm dvaēča

saite dvaēča hazaṇrąm (cf. GrB 76.12)

8. yavaṭ anu aipi āite garayō višastarə

vīspəm avaṭ aipi draonō bažaṭ

aθaurunaēča raθaēštāiča vāstryāiča fšuyente (cf.GrB 66.15)

Of these Av. names

haraiti barš , harā bərəzaitī was placed later in the

North, Pahl. Harburz, Alburz N Pers. Alburz

ušiδā is Kūh i Xvāja, Sīstān (Herzfeld AMI 2.90)

vāiti.gaēsa- is N Pers. Bādγēs,

76. (Contd)

8. (contd) upāiri.saēna- is used in the Akkadian version of the Bihistun inscription : *para-upari-saina is Gandāra, asnavand placed in Āzarbāijān.

the others can no longer be identified.

On antaro.kaϕha- cf. Herzfeld AMI2.88 and my note BSOS VI 950.

Most of the names of mountains mentioned in Bd are to be found with discussions in Marquart, Eranšahr.

13.--- hukarəmi buland Av. hukairya-. ~~bareništе paiti~~ barezištе paiti barəzahi

haraiθyā paiti barəzayā

yaṯ vaočā hukairīm naṃa miln Yast 10.88.

--- tērak i harburz

taēromča haraiθyāberəzō Yasna 42.3 see above 55.6

--- čakāt i dāitē , see below Cap. 30.

dāitē transcribes Av. dāityā.

14 --- arzur grīvak Av. arəzūrahe grīvā. cf. 77.15

--- usindam Av. uṣhəndavaṯ hača garōiṯ Yašt 8.32

--- kōf i pārs cf.78.6.

15 --- *arzif , after Herzfeld AMI 2.70, but it could without emendation represent Av. ərəziša-.

--- kap, kapk Movses Xor. Kapkoh see. Marq.Eranš. p.94 Arab. qabq qabj. Kusti Kapkōh was official name of the northern province, Arab. Al-jabal.

77.

1. kē hast kapk köf i uśdāštār kof i arzur köfi
2. bƷm köf i röśiśnömand köf i pataśxvār köfi kē mahist i
3. xvarr ut xvārĪh köf-iš xvānēnd köf i rēvand köfi *dārəpēt
4. ut bagĪr köf ut köf i vas-škuft köf i *syāmand köfi vafrömand
5. köfi spand-dāt kadrvāsp köf i *asnavand
   köf i *köiris köf i
6. sičidav köf andar kangdiz kē gōβēt *asnavend *syāmand avēšan
7. vēh xvarr ut xvartak köf
8. api-ēān dökān gōβom
   harburz
9. pērāmōn i ēn zamĪk av āsmān patvast āstēt tērak i
10. patiš apāč āyēnd hukar i buland ān kē-š āp i ardvĪsūr
11. hačiš frōt jahēt 1000 mart bālāō usindam köf ān hač xvan-āhēn
12. kē gōhr i āsmān miyān i zrēh i frāxvkart kē-š āp hač hukar
13. patiš frōt rēčēt čakāt i dāitē ān i miyān i gēhān
14. 100 mart bālāō kē-š činvat puhl patiš ēstēt
15. ruvān pat ān givāk ā märēnd arzur grĪvak čakāt-ē pat dar i
    dōšaxv

77.

1. [illegible] DH [illegible]
   TD2 kapk kē kast kōf
   tarzm [illegible] Av. [illegible]
3. [illegible] DH. [illegible] Ind. [illegible]
   Ind. [illegible] TD2 [illegible] DH [illegible]
4. kōf at TD2
   [illegible] Ind. [illegible]
5. [illegible] DH. TD2 [illegible]
   [illegible] DH [illegible]
   [illegible] DH [illegible]
6. Ind. [illegible] DH [illegible] TD2 [illegible]
   aŋcuvand ayāmand Ind. āsānikōmand at rāmišn dātar
7. Ind DH gōβan TD2 gōβēt
   Ind. harburz kōf
10. [illegible] DH [illegible]
11. [illegible] DH [illegible]
12. [illegible] DH Ind [illegible]
15. arzun. DH. TD2 on.
    Ind. harburz kōf arzun.

Mt. Ušdāštār

Mt Arzur

Mt Būm

Mt Rōδišnōmand

Mt Patašxvār

Mt Mahist which they call also the Mount of splendour and bliss

Mt Rēvand

Mt Dārspēt

Mt Bagīr

Mt Vas-škuft

Mt Syāmand

Mt Vaδhōmand

Mt Spanddāt

Mt Kadrvāsp

Mt Asnavand

Mt Kōiris

Mt Sičidav

The mountain in Kangdiz which is called Asnavand and Syāmand

Those have the better splendour.

And the small mountains.

The detailed description I will give.

Harburz around this earth is connected with the sky

Tērak of Harburz is that on which the stars and moon and sun turn round and turn back thereon

Hukar the lofty is that whence the water of Ardvī Sūr leaps down, to the height of 1000 men

Usindam Mount is that formed of shining steel which is the substance of the sky , in the middle of the see Frāxvkart whose waters pours down into it from Hukar.

Čakāt of Dāitē is that in the middle of the world, 100 men high, on which is the Činvat Bridge , where they take account of the souls.

Arzur grīvak is a ridge at the door of dōšaxv

1 --- ušdêšter Av. ušiδā

2 --- kōf kē mahist Av. mazišvō

3 --- xvarr ut xvārīh kōf cf. Av. ušte.xvarənā .

4 --- vas-škuft . Yasna 10.11 Pahl. škaft ꬹꬾꬱꬽ represents

Av. iškata.

8 --- tērak see 55.6

15--- arzur grīvak .... buvēt 78.4

Av. Vid.3.7

kva paoirīm aiwhō zəmō aŋhaištəm

ərət mraot ahurō mazdā

yat arəzūrahe grīvaya spitama zaraθuštra

yat ahmya daēva handvarənti druǰō haca gərəδāδa

Pahl. Comm.

ku fratom ēn zamīk anēsāntom

ku mēnōk i zamīk dušxvārīh hač čē vēš

api-š guft Ohrmazd ku

pat arzur grīvak ꬹꬾꬱꬽ spitamān zartušt

pat dar i dōšaxv

ku andar ān +dēv av ham duvārēnd

ka apāč duvārēnd ān givāk apāč duvārēnd

druž hač gilistak

ka apāč duvārēnd ōδ ul duvārēnd

1. kē-š hamvār hamduvārišnīh i dēvān patiš ku hamāk druž jān
2. ðō gīrēnd čēgōn gōβēt ku zamīk katār givāk must_ō_mandtar
3. guft *ēt arzur [arzur] grīvak pat dar i dōšaxv kē-š
4. hamduvārišnīh i dēvān patiš bavēt ēn-ič gōβēt ku
5. yut hač harburz aparsēn kōf mas hast ku aparsēn gōβēt
6. kōf i hamāk pārs api-š bun pat sagastān api-š sar
7. pat xūžastan pat-ič xvarāsān tēγ hast ditīkar kōf i
8. manuš mas ān kōf kē-š manuščihr patiš zāt apārīk
9. kōfān mārīk kē frahist hač avēšan frāč rust hēnd čēgōn gōβēt
10. ku frōt-apīk ut āp-sārīk dēh pērāmōn i avēšān 3 kōf
11. vēš jast ēstēt kōf i *arzif pat māδ ut ahmatān tak xvārazm-ič
12. hač kōf aparsēn rust ēstēt kōf/i manuš pat xvarāsān
13. pat vīmand i turkastān av-ič aparsēn patvast ēstēt kōf i
14. kap hač ham kōf i aparsēn rust ēstēt kōf i ušdāštār
15. pat sagastān arzur kōf i ān pat kust i hrōm patašxvār

78.

1. [illegible] DH [illegible] Ind. [illegible]
   hand. ... gīrend Ind. dēvān dwārišnīk ōskunēd
2. čāgēn ... bwēt om. Ind.
3. arzēn om. DH
5. [illegible] DH Ind. [illegible]
   DH [illegible] ier fin
6. TD2 [illegible] pat sagastān
8. [illegible] DH [illegible]
9. TD2 om. frahist hač
   mānīk kē om. Ind.
10. frāt-ajīk om. Ind.
    āf-sārīk. Ind. [illegible]
11. TD2 Ind. [illegible] DH [illegible]
    DH [illegible] Ind. [illegible] om TD2
    [illegible] Ind. Pāz. [illegible]
    TD2 [illegible]
    Ind. pat miyān i hamatān tāk xwānazm
    ahmatān Ind. hamatān
    manuš Ind. [illegible] (= čēn)
14. Ind. [illegible] Pāz kaf 76.15
15. TD2 pahišxwārgar
    Ind. [illegible]

at which there is always a gathering of dēvs, that is, the družes there seize the souls (ǰān).

As it stated : which place on earth is most full of sorrow ? He said : Arzur Grīvak at the door of dōšaxv at which is the gathering-place of dēvs.

This also is stated that apart from Harburz, Aparsēn Mount is the largest. Some say Aparsēn is the mountain of the whole of Pārs and its base is in Sagastān and its head is in Xūžastān . Its peak also is in the east.

The second largest mountain is Manuš that mountain wherein Manuščihr was born.

The number of the other mountains are those which mostly grew up from those.

As it is stated that the countries where water descends and rain falls appeared more abundant around those three mountains.

Mount Arzif is in Media and Hamadān. As far as Xvārazm also they have grown from Mt. Aparsēn .

Mt. Manus is in the east on the frontier of Turkastan , it also is attached to Aparsen.

Mt. Kap has grown from the same Mt. Aparsēn.

Mt. Uštāštār is in Sagastān

Mt. Arzur is that in the region of Hrōm

Mt. Patašxvār is that in Taparastān and

9. --- mārīk Cf. mar 81.7

10. --- frōt-āpīk up āp-sārīk possibly translates Av. frāpayå daiṗhuš (Yašt 19.1 hā hama pāirisāite frāpayå daiṗhuš). Cf. frāpa- , Sīrōzak 2.13 satavaēsəm frāpəm sūrəm Pahl. transl. frāð āp (see ZKA 168 § 13).

āpsārīk cf. Mx. 2.99 āβsārān. Nyberg. Glossar. needlessly abandoned the Pāzand reading.

11. --- māb, OP māda. Text uncertain Herzfeld's emendation (AMI 2.70) is hardly acceptable.

15. --- hrōm MPIe proves h-, cf. Arm. hrom. (Georg. p'rimi Russ. Rim by a different way). Cf. BSOS VI, 581, 582.

--- pataŝxvār cf. BSOS VI 584

1. kōf ān i pat taparastān ut gēlān ut ān [pat] kustak rēvand kōf pat
2. xvarāsān kē-š ātur burzēn mihr patiš nišīnēt api-š rēvandīh
3. ē ku rāyōmand *vātgēs kōf ān pat *vātgēsān vīmandān
4. ut ān kustak pur dār ut ~~pat~~ pur draxt bagīr kōf ān i frāsyāv i tūr
5. pat drūpištīh dāšt api-š ān mān andarōn kart api-š
6. im *röč šahr rām pērōz bēvar šahrastān apar aβkand šstēt
7. kōf i vas-škuft ān i pārs hač ham kōf i aparsēn kōf i
8. syāmand kōf i vafrōmand ān ī-šān kāvul ut ān kustakīhā
9. hačiš rust ēstēt tāk av kust i čēn spanddāt kōf i
10. pat var i rēvand kōf i *kadrvāsp kōf i pat tōs šahr kē-š
11. var i saβr pat sar kōf i *kōirīs pat ērānvēž *asnavand kōf i
12. pat āturpātakān rōšnōmand kōf ān kē-š urvar patiš
13. rust būm kōf ān i hamāk givāk pat būm bōm ut šahr šahr
14. api-š varz āpātānīh patiš kunēnd vas nām ut vas marak hač ham
15. ēn kōfīhā i ōšmurt rust ēstēt čēgōn ān ī-š nām

79.

2. Ind. Nišast

IIש ס DH. Ind.

3. קמעאלין Ind. ראלקם קמעאלין

IMSU'IEJI DH IMSU'IEJI Ind. MSUU'IEJI

4. DH ULLSWJ TD2 ULSWJ

6. TD2 IIIRUG tm MRM

DH IIIRW

Ind. קלשמעלכIIIRWקמלק

TD2 ēn rōz sikū rām ki

Ind. dēh ut zahrastān

8. Ind. riyākēmand

2S Ind ēl

TDz kustakyh

10. Ind. @ששש>119

11. Ind. ⟨VIU gB ⟨IIO q64.4,

92.4

Ind. @ששש>11?

14. DH kunēh

15. Ind. on. i ōšmurt.

in Gēlān and that region.

Mt. Rēvand is in the east on which the fire Burzēn Mihr is established, and its being called rēvand is for this that it is possessed of rāy (splendour)

Mt. Vātgēs is that in the boundaries of Vātgēs and that region, full of timber and full of trees.

Mt. Bagēr is that which Frāsyāv the Tūr held as a fortress and he built a palace therein and it is now called Šahr-Rām-Pērōz. Ten thousand cities were established in it.

Mt. Vas-škuft is that in Pārs from the sound Mt. Aparsēn

Mt. Syāmand and Mt. Vafrōmand are those from which Kāvul and those regions have grown, as far as the region of Cēn

Mt. Spanddāt is at the lake of Rēvand

Mt. Kadrvasp is in the district of Tōs, on whose top is the lake Sabr

Mt. Kōiris is in Ērānvēž

Mt. Asnavand is in Āturpātakān

Mt. Rōδišnōmand is that on which the plants have grown

Mt. Būm that which is in all places in the various lands and districts and therein they cultivate with agriculture.

Many names and a vast number have grown from these same mountains which have been enumerated, such as those whose names are

4 --- bagîr cf. Herzfeld AMI 1.109 note.

11 --- Saβr , see 64.14

12 --- rōδišnōmand not localised , the explanation is etymological

Av. raoδita- is translated .

13 --- būm , Av. būmya- , with etymology.

14 --- ēpāt, ēpātān N Pers. ābād , ābādān +ā-pāta- 'protected' especially applied to cultivated tracts , hence N Pers. ābādī applied to villages. Arm. anapat 'desert'. Paz. (Mx) āβādānī .

DKM 403.10 varzišn ēpātānīh

varz is particularly agricultural work N Pers. barz, verz. Av. varz- .

1. pat aβiyātkārīhā i šahrīhā paiδāk kōf i vināpat kōf i
2. [illegible] kōf i [illegible] kōf i dubāvand kōf i *darāpak kōf i
   zargōn
3. kōf i [illegible] kōf i [illegible] kōf i *mazūn ~~kof i~~
   kōf i [illegible] kē hamāk hač
4. *aparsēn kē-š apār/īk kōfīhā i ōšmurt hačiš rust ēstēt
5. čē [illegible] kōf av xūžastān patvast ēstēt ham hač
6. aparsēn kōf i dubāvand kōf ān ī-š bēvarasp βatiš bast
7. ēstēt hač ham patašxvār kōf -ič i kōmiš gurgān patvast
8. ēstēt čēgōn kōf i kōmiš kōf i matō-fraδāt xvānēnd ān
9. kē-š vištāsp aržāsp patiš stavēnīt kōf-ē miyān i
10. *dašt hač ān kōf ōδ visist ēstēt gōβēt ku pat kārēč-
11. ār i dēn ka stāvīh pat ērānakān būt hač ān kōfīhā
12. bē visist miyān i *dašt frōt ōpast ērānakān patiš
13. bōxt hēnd api-šān matō(k)-fraδāt xvānēnd vināpat kōf pat
14. ham pušt i vištāspān ōδ av rēvand ku mān i ātur burzēn mihr
15. 9 frasang av xvarvarān *zurāpak bašn pat zarāpat ēn givāk

80.

1. Ind. om. pat ... paiδāk
vināpat Ind. [illegible] mpn Pāz. gamāvaδ.
2. Ind. [illegible] Pāz aspanj of 81.4.
Pāz. fahrgar of 81.5. Pāz. fahrigar
Ind. damāvand
19 [illegible] Ind. 19[illegible] Pāz nāva of 81.15
11[illegible]S of 81.5 Ind. [illegible]S Pāz zam
[of Pāz. Pāz. zamīn = Pahl. zamgōn]
3. 11[illegible] Ind. [illegible] Pāz. gasbat.
11[illegible] Ind. [illegible] Pāz. dāvaδ of 1.5.
DH 11[illegible] TD2 11[illegible] Ind. [illegible] Pāz. mizān
of. 20δ.5 11[illegible] = mazēn = Vid. 1.16 1[illegible]
[illegible] et Ind.
4. 11[illegible] DH 11[illegible]
5. [illegible] v. 2.3
patvast DH patvastak Ind. just
6. 11[illegible]
[illegible] DH [illegible] Ind. damāvand
7. Ind. paδaš̌xvārgan -[illegible].
gungān ... kōmiš̌ om. Ind.

80.

8. ēstat ɔH

matɔ(k)fraδat ɔH

Ind. [illegible]

9. stavanit Ind [illegible] Paz. stēkiniδ

10 TD2 [illegible] Ind. [illegible]

ɔH [illegible] q.f. 12

11. ɔH [illegible] Ind. [illegible] Paz. stōki,

12. [illegible] ɔH [illegible] Ind. dast

hat ɔhast Ind. āmat

13. Ind. [illegible]

14. Ind. Ram āδ hat

15 Ind [illegible] ('9')

[illegible] q δo. 2 [illegible] Ind. [illegible]

[illegible] Ind. [illegible] Paz. bāšni

[illegible] Ind. [illegible] Päz. zawaδ.

made known in the "Memorials of the Districts".

Mt. Vināpat

Mt. ˇAsparanj

Mt ˇFahrgar

Mt Dubāvand

Mt ˇDarēpak

Mt ˇZargōn

Mt -----

Mt ˇDāvāt

Mt ˇKazūn

Mt ˇKarak

which all are from Aparsen whence the other mountains have grown , since Mt. ˇDāvēt is attached to Kūšestān from the same Mt.Aparsēn

Mt Dubēvand is the mountain wherein Sēvareap is bound

To that same mountain Patanxvar are the Mountains of Kūmiš and Gurgān attached. Now they call the mountain of Komis the Mt. Matō-fraδāt , that by which Vištāsp defeated Arzasp . A mountain in the middle of the plain was severed from that mountain there.

It is stated that in the 'War of the Faith' when defeat was upon the Iranians, it was severed from those mountains , and fell down into the middle of the plain , and thereby the Iranians were saved, and they called it Matō-fraδāt ('come to help').

Mt. Vinapat is on the same Ridge of Vištasp there in

Revand , where the abode of the fire Burzen Mihr is , nine parasangs to the east.

Zurāpak the peak is in Zarēpat. This place

1 --- aβiyātkārīhā 'memorials' of the title of the extant aβiyātkār i zarērān . Herzfeld rightly stresses the importance of this reference to the sources for the following section of the Bd, see AMI 2.79 , quoting the episode of Šāh-āfriδ's travelling basket .

9 --- vištāsp arǰāsp . The endlessly cited conflict, of which aβiyātkār i zarēran treats , cf. also BSOS VI 592.

15--- zurāpak f. In this whole passage I follow Markwart's translation Cauc. 6.63 but with modifications. ~~Ito~~ His identification of Sīrāč with Sirakēnē is justified by the association with Rēvand , hence Herzfeld's translation AMI.2.69 is less satisfactory.

I have adopted hesitatingly +darāpak , since the loss of an initial z- or zu- is equally possible cf. here لسرو Ind. لسرو 'zurāpak'.

81.

1. hest kū ētōn gōßēnd zerāpst hest kē ⁺derāpek ⁺beŏn ut hest
   ke kelōy ⁺xvēnēnd
2. heŏ 2 kust i kōf rās mlyēn diz i frōt ēt raδ diz ku ōδ
3. kart ēstēt hest i kelōy diz ⁺xvēnēnd ēn glvēk ender sīrīč
4. būm kōf i [illegible] hačeper i čēnestēn [illegible] put pērs
5. [illegible] pet xverēsēn kōfi [illegible] pet ⁺ lērūn kōf i zergōn pet
6. pet turkestēn kōf i bazistūn pet spāhēn ut ˣkirnāneŏhēn ut
   spārīk
7. [spārīk] haŏ ēn mer kē pet rsßišn hēnd kōf i būm hangērt ender
8. dēn i māzdēsnēn xvartak kōf i ēn i pūrek pūrek pet glvēk glvēk
9. rust ēstēt

81.

1. ēlōn gōβēnd Ind.
   ۱۰ כלכ Ind. כלכ Päz כלכ
   + darāpak Ind. om.
   ۱۱۳כ AH ۱۳כ Ind. ۳כ'
   ۳כלכ Ind. כלכ Päz. ۳כלכ
2. Ind. ēn 2
   Ind. niyān i diz-ē frōt
   TD2 ۱۱۳۳۱ AH ۱۱۳۳۱
   ۳۲ AH Ind. ۳۳
   diz om. Ind.
3. ۳כלכ Ind ۳כלכ
   kast Ind. ۳כ Päz. nā
   andar Ind. ۱כ Päz. andar
   var. ۱כ
   + sūrāč ۱כלכ AH ۱כלכ Ind. ۱כלכ
   Päz saraj
4. kačapar ۱כלכ Ind. ۱כ
   Päz az var
   čēnastān Ind. čēčast
   Ind. ۱כ۱۳כ Päz. daisnist
   80.3 ۱۱כ۱۳כ
5. ۱כ Ind. כ Päz. nan.
   ۱ככ el Ind. Päz. ۱ככ
   zāgīn Päz. zarīn

6. ıllaŋuŋ DH. ıllaŋuŋ Ind. ıllaŋ
Paz. baxtan.

muuŋuŋ DH. muuŋuŋ Ind.

7. qaŋik Ind. DH.
raβiŋ Ind. ɣarvariŋ
ɣaŋāŋt DH ɣaŋāŋēt Ind. ɣaŋāŋēnd

8. DH pārak pārak
TDz ɣāvu
Ind. pārak
Pāz. pāri · pāri

ɣiwāk ɣiwāk
Ind. ɣiwāk
Pāz. ǰāi

some call thus Zarāpat, some ˣDarāpak the peak, and some call it Kalāy . On two sides of the mountain is a road , in the middle is the fortress of Frōt. It is for this reason that a fortress has been built there , that they call it the fortress Kalāy. This place is in the land of Sīrāč.

Mt. ˣAsparenǰ is above ˇŌēnastān.

Mt. is in Pārs

Mt. ˣPahrgar is in the east

Mt. ˣMarek is in ˣLārān

Mt. Zargōn is in Turkastān

Mt. Bagistūn is in Spāhān and Kirmānšāhān

And the others of this number which are in movement are reckoned the mountains of the land in the Faith of the Mēzdēzns .

The small mountains are those which have grown piecemeal in various places.

---

1 --- bašn justified by Ind byšn. Markwart baγān 'of the gods'. Pahl. bašn (1) Av. barəšnu- cf. barəšnuš paiti gairinąm, 'height, peak' (2) 'statuę' ham bašn 'having the same statuę', cf. Zāzā (Siverek) bäšnē , Kurmānǰī bežn bažm 'statuę' N Pers. bašn 'statuę, height'.

--- kelāy N Pers. kalāt 'castle on mountain' , also kalāte, is apparently to be explained in the same way as hirat 'Herat' , Arabicised هراة O Pers. haraiva- Pahl. harēv.

2 --- Frōt , Firōs of the Šāhnāme .

3 --- Sirāč (Sīrak) in Greek authors Sirakēnē . Herzfeld Sīrāf .

4 --- The four names are unknown. Pāz. is evidently devoid of a sound tradition

5 --- lārān possible Lāristān

6 --- kirmānšāhān . Herzfeld reads (AMI 2.78) Girmēnšān comparing (in Arabic geographers) Qirmēsīn. Even if the same place is meant , ل is used frequently beside ر , and م is frequently interchanged with ن . ننن for مممم is also possible. Hence the reading +Girmēnšān cannot be proved.

Cap 10.

9. epar čēgūnɬi zrēhān

10. gōβēt pat dēn ku zrēh i frāxvkart pat kust i nēmrōč i

11. kanērak i harburz ʒ ēvak - ē i ēn zamīk dūrēt hast frāxvkart

12. ku-š lO͡O0 var ander dāšt ēstēt hast kē čašmakān i

13. ardvīsūr hast kē xānīkān i var gaβēt har var-ē rāδ āp-xān-ē

14. hast kē āp patiš epar ayēt ander av var rōčēt har var-ē

15. rāδ har āp-xānīk and čand pahnāδ ut drahnāδ hast i ka huasp

81.

11. 𐭫𐭩𐭣𐭥 Ind. dārēt

𐭫𐭩𐭣𐭥𐭮𐭮𐭬 hast, cf. l. 12

12. 𐭮𐭭𐭤𐭲𐭥𐭱 𐭠𐭣 𐭫𐭭𐭠𐭲𐭥𐭱 Ind. 𐭠𐭲𐭥𐭱

𐭠𐭲 Ind. āp

𐭫𐭠 Ind. 𐭫𐭭𐭱

13. 𐭮𐭭𐭤𐭲𐭥𐭱 𐭠𐭣 𐭮𐭭𐭤𐭲𐭥𐭱

𐭫𐭭𐭲𐭥𐭱 Ind. 𐭠𐭲𐭥𐭱 Paz. āīn.

xānikān Ind. xānik

14. āp patiš afar āyēt .... drahnāδ hast i Ind. mas ut hast kē kas, hast-ič kē čand.

15. huasp, Ind. aśāk asp-ē

Pahl. Comm. Yasna 65.4 𐭩𐭮𐭮𐭯

Cap 10.

On the nature of the seas.

It is stated in the Dēn that the Frāxvkart sea in the region south of the edge of Harburz holds one third of this earth. It is frāxv-kart (possessing wide bights) for this that within it are contained 1000 lakes. Some say it is the fountain of Ardvī Sūr , some say it is the sources of the lakes.

For everylake there is a source of waters wherein the water comes up, and pours into the lake .

For every lake every source of waters has so much breath and length as it is when a man on a good horse

Cap 10.

Henzfeld (AMI 2.50) recently treated Varkart (Vouru, kaša-, Varkaš (Mx) , Frāxvkart), concluding that the theory of Eratosthenes of an ōkeanos and four kolpoi was of Persian origin.

Vouru.kaša- is frequently mentioned in the Avesta. It has the epithet bāmya-'bright' Yašt 13.59 (cf. GrB 85.6 rōšn of the water in Frāxvkart).

Ardvī sura flows into this sea: (Yašt 5. 3-5, Yasna 65.4)

3. yā asti avavaiti masō
yaθa vīspå imå āpō
yå zəmā paiti fratačinta
yā amavaiti fratačaiti
hukairyāt hača barəzarəhat
aoi zrayō vourukašəm

---

4. yehe hazarəm vairyanąm
hazarəm apaγžāranąm
kasčitča aēsąm vairyanąm
kasčitča aēsąm apaγžāranąm
čaθwarəsatəm ayarə . baranąm
hvaspāi naire barəmnāi

5. aēhasča mē aēvaŋhå āpō
apaγžārō vīǐasāiti vīspāiš
avi karšvąn yāiš hapta

On these verses GrB 81f. is based

8I.(Contd.)

In Vid.21.4 it is the gathering place of waters.

yaθa zrayō vouru.kašəm apō asti hanǰaγmanəm

The waters are driven by Ahura Mazdāh to the Pūitika Sea:

Vid 5.17 f

āpəm zazāmi azəm yō Ahurō Mazdā

zrayanhaṯ hača vouru.kašāt

haθra vātamǒa dunmąnča

---

tā haθra frafrāvayāmi

avi zrayō pūitikəm

To this the Pahl. comm. offers:

āp gīrom man kē Ohrmazd hom

hač zrēh i frāxvkart

apāk vūt ut aβr

pat aδiyārōmandīh i avēšān

---

avēšān pat āknēn frāč franāmēnom

aper av zrēh pūtīk

Tištr Yašt 8. 46 has:

hō (sc.Tištryō) zrayanhō vouru.kašahe

amavatō huraoδahe

ǰafrahe uruyāpahe

vīspəvairīš āčaraiti

vīspāsča srīrā nimraokā

vīspāsča srīrā apaγžāire

81. (cont d.)

The superiority of Vourv.kaŠa- appears in

Vīd.5.23

yaθa zrayō vourv.kaŠəm upairi anyå āpō

Frāxvkart, half translation. kart Av.kaŠa- 'a cutting in' cf B.Sogd. 'krtw 'distinction'.

--- ~~skrtw (distinction')~~ āp-xānīk translates Av. apaγžāra- of the passage quoted, on which this statement is based.

Similarly Zātsp.6.8 :

ut har var-ē ut har āp-xān -ē vazurkīh ōgōn čand ka asaβār ē i takīk pat asp-ē i tāčīk pērāmōn ham-ē gartēt ut tačēt pat 40 rōč bē ayāpēt bavēt 1900 frasang +ayrāy har frasang kamist 20000 paδ.

The Pahl. Comm. uses (Nid.5.19) to translate

pžarə.γžarəntīš

So Yasna 65.4f (Spiegel 64.17)

kē andar ān 1000 var 1000 +āp-xān-ē var kē-š āp i man xān apāk +āp-xān-ē ān kē-š andar apāč ēstēt andar ān ardvīsūr hast kē andar ān zrēh gōβēt.

katār-ič-ē hač avēšān vārān

katār-ič-ē hač avēšān +āp-xānān

pat 40 rōč barišn

ka ān huasp mart barēh hač kust-ē hast kē

hač hamāk kustak gōβēt

1. mart tāčēnēt pat 40 rōč ut šap pērāmōn bē gartēt bavēt
2. 1000 800 frasang i mas hač ān čēgōn ān āp pat garmīh
3. xvētīh yōšdāsrīh frēh hač apārīk āpān har rōč
4. hač čašmak i ardvīsūr ham-ē tačēnd av nēmrōč i kōf i harburz i
5. ōō 100 1000 *nāvīčak i zarrēn kart ēstēt ān āp i pat
6. garmīh čihrīk pat ān nāvīčak apar av hukar i buland šavēt pat
7. bālist i ān var-ēhast andar ān var rēčēt yōšdāsr bē bavēt pat
8. yut *nāvīčak i zarrēn apāč āyēt pat 1000 mart bālāō hač ān
9. nāvīčak i tāk-ē višātak i zarrēn frāč av kōf i usindam
10. jahēt miyān i zrēh i frāxvkart hač ōō bahr-ē yōšdāsrīh i zrēh
11. rāō frāč av zrēh rēčēt bahr-ē pat hamāk ēn zamīk pat nam ut paššinčak
12. bē rasēt hamāk dahišnān i Ōhrmazd xvētīh bēšazēnišnīh hačiš
13. ayāpēnd ut huskīh i andarvāy bē zanēt čēgōn gōβēt ku
14. hukar i buland hač hamāk *sūrāk i zarrēn kē patiš frāč jahēt
15. ardvīsūr i avinast 1000 vīr bālāō zrēhīhā i sōr 3 hast
16. mātakvar i hast ēvak pūitīk ut ēvak kamrūt ut ēvak *axšēn hač har 3 pūitīk mas kē purr

82.

1. Ind. kē bawēt
2. Ind. 700
čāgōn ān Ind. on.
TD2 garm DH Ind. garmīh
3. ɓr ante xvētih TD2
ɔrōč Ind. čīš
āpān Ind. āpīhā wōlor
4. DH čašmakān Ind. čašmak
5. ꝺɐɔɯ el l. 6, 9
l. 8. 14 ɔɯ
Paz. nāviza Ind. ꝺɐɯ
zarrēn DH ɯɐɹɹɐz TD2 ɯɐɹɹɐz Ind. ꝺɐɹ
6. ɔɹɐʞɔɐq Ind. čihīh
ɯɐʞɔ DH ɯɐʞɔ
7. ɔɐɯɹɐʞ DH ɔɐɯɹɐʞ Ind. ān kōf vanē
9. ɯnp omnes.
ɯɐɯɐɯ DH ɯɐɯɐɯ Ind. ɯɐɯɐɯ
usandam ɓuɯɐɯɔ Ind. ɯɐɯɐɯɔ
Paz. husandaomba.
10. DH yōšdāsr
11. Ind. ɹɐɯɐɯ
Ind. ɯɐɯ namt

12. i ohmazd ind.

ind. on. xvētīh

ind. bēšazīh

13. ayāpēnd ind. 𐭩𐭥𐭯𐭲𐭮

čēgōn ... fālāδ on! ind.

14. 𐭤𐭲𐭮

15. zrēhīhā ind. zrēh

ind. sōr mātakvar 23 kast kas ān 3

16. kast i on. ind.

𐭠𐭥𐭩𐭲𐭥𐭮𐭮 δH 𐭩𐭲𐭥𐭮𐭮 , ind 𐭩𐭲𐭥𐭮𐭮

ind. (ante axšēn) pūtīk ut ēvak kamūt

ut ēvak

δH 𐭮𐭤𐭲𐭮𐭮 ind. 𐭮𐭤𐭲𐭮

TD2. Zats. 𐭮𐭤𐭲𐭮

A. pūtika-.

pur ind. 𐭤𐭲

rides, in 40 days and nights he go around it, it amounts to 1800 parasangs in greatness.

For the reason that that water abounds in warmth moisture and power of purifying more than the other waters, every day they flow from the fountain of Ardvī Sūr to the south of the mountain Harburz where 100000 golden channels have been made.

That water which has in origin warmth passes by those channels up to the lofty Hukar. On its summit is one lake. It pours into that lake and becomes purificatory. It returns by a different golden channel. To the height of 1000 men from that channel whose course is open and golden it leaps forth to the mountain of Usindam in the midst of the sea Frāxvkart. Thence because of the purification of the sea, one portion pours forth into the sea, one portion reaches over the whole of this earth with moisture and outpourings. All the creations of Ohrmazd gain moisture and healing from it, and it destroys the dryness of the atmosphere.

It is stated that the lofty Hukar from all sides has holes of gold through which the unpolluted Ardvī Sūr leaps out to the height of 1000 men.

Of salt seas there are twenty-three smaller and of these there are three chief, one the Pūitīk, one the Kamrūt, and one the Axšēn.

Of these three the Pūitīk is largest, wherein there is flow and ebb.

5 --- nāvīčak . N Pers. nāyiza, nāyiža 'tube, pipe' makes the reading nāyičak also possible

8 --- cf. Av hazanrai barəšna viranąm

11 --- paššinčak, GrB 191.10. DKM 795.2 paššinčišn, which also translates Av. paviti- . paššinčišnīk translates +pataθa. āšinčītan translates Av. haēk- , pres. hinčaiti 'pour out' Skt. siñcati . N Pers. pašanǰīdan 'to sprinkle'.

15 --- avinast 'uninjured' translates Av. anāhīta.

--- Ind. adds 2ȝ hast i kas 'twenty-three smaller'. Cf. GrB 64.13 : 20 zrēh i kas where Ind. B has 2ȝ, and GrB 84.4 vīstom 'the twentieth'.

16 --- Three seas Pūitīk, Kamrūt , +Axšēn.

Pūitīk , Av. Pūitika , the purifying sea.

Mx 44.12 f: ut hamōkēn āp i andar gēhān rēčišn hač arzah kišvar ōδku xvaršēt ul āyēt ut nidavārišn av savah kišvar ku xvaršēt frōt šavēt ut +hanbārišn i āp andar zrēh i pūtīk

ut hač zrēh i pūtīk apāč av zrēh i varkaš šavēt.

For the Avestan passage see 81.

Zātsp 6.14 api-š ȝ zrēh hačiš būt xvānīhēt ut

ut

--- Axšēn Gr. Axeinos (later Euxeinos). Av. axšaēna- 'dark colour', Pahl xšēn, N Pers. xašīn. Freiman pointed out the reading Zapiski Koll. Vostok V 647 (1930)

--- Kamrūt . Meaning of the name unknown. Not used in Av.

Zātsp.6.14

16 (contd) They seem here to be localised as Pūitīk Indian Ocean, Kamrūt Caspian Sea , Axšēn Black Sea.

--- purr ut ōγār . 𐭫𐭥𐭫 GrB., Zātsp 6.15, 17; 𐭫𐭥𐭫𐭱 Zātsp 6.17; 𐭫𐭥𐭫 Ind. purr 'full',

ōγār 𐭠𐭲𐭠𐭫𐭱 𐭠𐭲𐭠𐭫𐭱 𐭠𐭲𐭠𐭫𐭱 'swallowing down'. Cf. Av. gar- 'to swallow'. ŠGV 11.138 hugarənd (Skt.apaharenti) N Pers. āγār 'sinking into ground; moisten; mix.'

Zātsp 6.15 f. has similar statements:

hač avēšān +pūitīk 𐭫𐭥𐭫𐭩 xvat āp i sōr hast

kē-š purr ōγār patiš bavēt

api-š band i purr ut ōγār patvast av mēh api-š ham-ē

vartiṅn pat ul āmatan frōt šutan av mēh patiš paiδākīhēt.

1. ut ōγār patiš ham kustak i zrēh i frāxvkart *ōh patvast
2. ēstēt miyān i ēn zrēh i frāxvkart ān i pūitīk pahlūk i
3. zrēh dārēt kē var i satvēs xvānēnd har staβrīh ut sōrīh
4. nē paiδāk hač zrēh i pūitīk av zrēh i frāxvkart *xēzēt
5. šavēt pat vāt i vazurk i buland hač ān var i satvēs apāč zānēt
6. har čē pāk ut rōšn andar aw frāxvkart i čašmak i ardvīsūr
7. šavēt ān i ditīkar apāč av pūitīk rēčēt band i ēn zrēh
8. av māh ut vāt patvast ēstēt pat aβzāyišn ut kāhišn
9. ul *āyēt ut frōt šavēt čē-š gartišn av nēmrōč
10. band i *var i satvēs av satves starak bast ēstēt
11. kē-š zrēhīhā i kust i nēmroč andar pānakīh ōgōn čeḡōn
12. haftōring kustak i apāxtar andar pānakīh p̌rr ut ōγār
13. rāδ gōβēt ku hač [hač] pēš i māh har gās 2 vāt ham-ē
14. vazēt kē-šān [mān] māništ andar var i satvēs ēvak frōt
15. āhang ut ēvak ul āhang [vazēt ōγār] xvānēnd ka ān
16. ul āhang vazēt purr ka ān frōt āhang vazēt ōγār

88.

1. ƷI ɲo 12
4. ꝑeꝓꝓou hd. ꝑeꝓꝓ Pāz. kāmāδ.
nē ɲaiδāk om. hd.
6. ꝑwɲN DH hd. ꝓꝑwN
har om. hd.
hd. gandak hē čē
9. āɣēt hd. āmat gr.B.
šaꝛēt DH šut
hd. gartiškeṅ
ar nēmōč om. hd.
10. hd. band-ič i var satuš
gr.B. band ar
11, 12 hd. ɲanāhīk
12. hd. ƷeI Paz. ɲir el l.16.
13. hd. har gās-ē.
nāδ ꝓeJ hd. DH ꝓJ TD2
ꝓ6 om DH. hd.
14. hd. kē-š
mān om DH hd.
hd. mānist with s
15. ꝓazēt om. DH. hd.
ōɣār hd. om.

The same region of the sea Frāxvkart is connected with it. In the middle of the sea Frāxvkart the sea Pūitīk holds the side of the sea which is called the lake of Satvēs. No density nor saltness is to be found. From the sea of Pūitīk it rises up and passes to the sea of Frāxvkart and by a mighty wind it is beaten back from the lake of Satvēs. All that is pure and bright passes into the Frāxvkart, fountain of Ardvī Sūr, the other part pours back into the Pūitīk.

This sea has its bond connected with the moon and wind. At its waxing it rises up and falls again since its turning is to the south.

The bond of the lake of Satvēs is bound to the Satvēs star, in whose protection are the seas of the southern region , just as Haftoring has the region of the north under his protection .

Concerning the flow and ebb it is stated that in front of the moon at every period of time two winds blow , whose dwelling-place is in the lake of Satvēs , one is called the downward-pull and one the upward-pull. When the upward-pull is blowing it is full tide , when the downward-pull is blowing, it is the ebb.

3 --- var i satvēs . Its situation is given by Zātsp 6.16 :
ut frāxvkart pat kustak i nēmrōč pat harburz frāč ēstēt
spi-š pūitīk ham-sahmēn ēstēt
spi-š miyān var i satvēs kē band av satvēs kē kustak i nēmrōč.
cf also Zātsp .6.18

--- staβrīh . cf. Zātsp 6.18 syōšdēsrīh staβrīh i hač draγāv
i sōr . N Pers. istabr.'great, thick, gross'

4 --- xēzēt is based on + 𐬯𐬀𐬎𐬎𐬎 by combining the two readings
𐬯𐬀𐬎𐬎𐬌 GrB. and 𐬯𐬀𐬎𐬎𐬎 Ind. It is QYMVN- , see Frah.
Pahl 20.2.

14.--- frōt-āhang ul-āhang , also in Zātsp 6.17:
andar satvēs māništ dārēnd ēvak ul-āhang ēvak frōt-āhang
pat ān i ul-āhang bavēt purr pat ān i frōt-āhang bavēt ōγār.

1. bavēt pat apārīk zrēhīhā hač ān čēgōn gartišn i māh
2. patiš nēst purr ōγār nē bavēt zrēh i kamrūtīk ān i
3. apāxtarī pat taparastān vitīrēt ān i *axšeñ pat hrōm hač
4. zrēhān i kas ān i vīstom zrēh i *kānsay pat sagastān
5. fratom xrafstr ut mār ut vazaγ andar nē būt āp šīrēn
6. apārīk-ič zrēh i kas hast āp šīrēn ēn-ič zrēhīhā
7. sōr pat *nazdist gandakīh rāδ tāk hāsr av nazd nē šāyast
8. šutan and and pat zanišn i *vāt avē ān i gandakīh ut sōrīh
9. ānāpēt ka fraškart*bavēt šīrēn apāč bavēt.

Bh.

1. Bh gantišn : TD2 lnd gantišnyh
čēgōnyh
2. TD2 [illegible] Bh. lnd. [illegible] Pāz nāst.
[illegible] lnd [illegible]
[illegible]. Bh lnd [illegible]
lnd kamišt
3. [illegible], lnd [illegible] Pāz. tavanistan
[illegible] lnd [illegible]
[illegible] lnd.
4. lnd. zrēhkā
[illegible] v 20-om = vīstom lnd. Pāz: [illegible]
Bh [illegible] = 20-om
[illegible] lnd. [illegible]
5. zrēh .... šīrēn ēn-īč om. lnd.
6. nazdīk lnd. nazdist cf 67.12
hāsar lnd. ēvak frasang
[illegible] Bh [illegible] lnd. nazdīk
lnd. dilčkar sōr
šāyēt, lnd tuvān
8. and and lnd. [illegible]
zanišnīh lnd.
vāt i garm lnd.
avē on lnd.
9. [illegible] Bh [illegible] om. lnd.
+ tavēt, Bh. [illegible] om TD2. lnd. (lnd. vas [illegible]).

In other seas, for the reason that there is in them no turning of the moon, there is no flow and ebb.

The sea of Kamrūt is that of the north which passes by Taparastān.

The sea of Axšēn is that by Hrōm.

Of the smaller seas the twentieth is the sea of Kangsav in Sagastān. At first there were no noxious creatures, snakes and frogs, in it, the water was sweet. The other smaller seas indeed have sweet water. These seas also are salt. At first by reason of the stench it was impossible to approach within one hāsr ; gradually by the beating of the wind it removes the stench of it and saltness . When the fraskart takes place, it will again become sweet.

4 --- kēnsay Av. kąsaoya- zrayō yaṯ kąsaēm haētumatəm

Yešt 19.66

In the 'Holy Land' of Zoroastrianism , cf Herzfeld AMI 2.9; and especially 94 f.

For the reading cf Herzfeld Kyānsay AMI.2.94. Pāz. Ahas (Autie Paz. Texts 59.1) kiąstaš , kayąsaš . GrB 89.1 here and 89.7 ; 91.11 and so in Aβdīh ut sahīkīh i sagestān (transl. Herzfeld loc.cit)

Vid.19.5

yahmāi us.zayāite saošyąs vərəθraǰa hača apaṯ kąsaoyāṯ tāk ka ul zāyēt sūtōmand i pērōžkar hač āp i

The reading is difficult but must surely represent an early reading of the Avestan world . -saoya become -say is clear (written -ꬱ- or -ꬲ-) It is possible that ꬱ is equivalent to ꬲ or ꬲꬱ in old cursive . Cf. ꬱꬲ beside ꬱꬲꬱ sām. But it was evidently interpreted by Kayān- , see on 91.11

7 --- hāsr Ind. frasang, cf. 16.13.

9 --- ānāpēt 'removes, destroys' see on 1.13.

CAP XI.

10. apar čēgōnīh i rōtīhā
gōβēt pat dēn
11. ku ēn 2 rōt hač apāxtar nēmak hač harburz i ohrmazd-dāt
12. frāč taćēt ēvak av xvarvarān ku arvand (arang) ut ēvak av
13. xvarāsān *šavēt ku vēh xvānēnd hač pas i avēšān
14. 18 rōt hač ham bun-xān frāč tačīt hēnd ut pat ham harburz
15. andar zamīk frōt šut hēnd pat xvaniras av paiδākīh
16. mat hēnd čēgōn apārīk āp hač avēšān pat vas marak frāč

10 Ind. 28. 1-4 = 49. 9 et seq

11. omnes ohrmazd

12. DH tačēnēt

Ind. *xvarvarān šavēt

𐭮𐭫𐭥 DH 𐭮𐭫𐭥 Ind. 𐭮𐭫𐭥

13. šut. Ind. šavēt

ku DH 𐭪

vēh Ind vēh rōt

xvānēnd om. Ind.

14. utpat ham ... 16 hand om Ind,

16. mat cf 64. 14 et passim

Ind. marakih

Cap 11.

On the nature of the rivers.

It is stated in the Dén that : These two rivers flow forth from the north side of Harburz created by Ohrmezd. One goes to the West that is Arvand (Arang), and one goes to the East, that is called Véh.

After these, eighteen rivers flowed from the same primal source , and by the same Harburz have descended upon the earth . They have come into sight in Avaniras.

Now the other waters have flowed out from those in vast numbers.

11 ---cf. the quotation 65.3 čēgōn gōβēt ku pat ān i anguat

ziyē Ohrmazd 2 āp tačan bē frāč kišt.

---apāxtar cf 65. api-š hač kust i apāxtar dō rōt tačēnīt

ēvak av xvarēsān ēvak av xvarvarān čut hēnd hast arvand

rōt ut vēh rōt Zātsp 6.20 hač harburz hač apāxtar

kanārak.

12 ---arvand 'Orontes'

arang Av. Raŋhā-

The Pahl. script confuses these words ارونگ اروند .Hence

commentators were continually confused.

Zātsp 6.20 : api-š pas tačēnīt hač harburz hač apāxtar

kanārak 2 rōt i arvand هلمند hast diglit هلمند .....

ut vēh rōt .

Here Arvand is the Tigris .

In Vtd. 1.13 hētōmand rāyōmand xvarrōmand xvēškar ut

tuxšāk mēnōk i sagastān hast kē ān i vēh rōt gōβēt.

Here Vēh rōt is the Hilmand river of Sīstān.

Herzfeld has the latest treatment of the problem of Raŋhā

and Vaŋhvī AMI 2.52 f.

Arab geographers called the Oxus (Ǵaihūn) Vehroδ,

Vēh-rōt is the river of Ērānvēž in Yašt 5.104 :

tąm yazata yō ašava zaraθuštrō

airyene vaējahi vaŋhuyå dāityayå

and Ērānvēž probably was Chorasmia , see my article on

Suβδastān (BSOS VI 952).

84. (Contd)

14 --- The eighteen rivers also in 65.7 , and Zātsp 6.21 :

pas haĕ avēĕēn 18 rōt i vazurk haĕ ham harburz bē āmat hēnd.

1. tačīt eštēnd čēgōn gōβēt ku ētōn zūt ēvak hač pas i
2. avē i dit bē tačīt hēnd čēgōn mart-ē ka Ašam Vahu(k)- ē hač
3. patisār bē gōβēt avēšān āp hamāk apāč av ēn
4. 2 rōt gumēčēnd hast arvand (arang) rōt vēh rōt avēšān har
5. 2 pat kanārak i zamīk gartēt ut pat zrēhīhā vitīrēnd ut hamāk kišvar
6. xvārēnd hač ān*zihāpak ut pas har 2 pat zrēh i frāxvkart
7. av ham rasēnd ut apāč av bun-xān rasēnd ku hačiš bē tačīt
8. hēnd čēgōn gōβēt ku ōgōn čēgōn rōšnīh pat harburz
9. andar āyēt ut pat harburz bē šavēt ēn-ič gōβēt ku mēnōk i
10. arvand (arang) hač Ohrmazd xvāst ku fratom harvistīn šnāyēnīt-
11. ārīh kē vēhrōt nēvakīh hačīš xvāst bē dah ut pas pat man amar-gīh
12. bē dah mēnōk-ič i vēh rōt hač Ohrmazd arvand rōt rāδ
13. ētōn xvāst dōšārm aδiyārīh andar avē/i/dit rāδ
14. pat ham-zōrīh frāč tačēnīt hēnd čēgōn pēš hač matan i
15. aβigat atačišn būt hēnd ut ka druž bē zanēnd atačišn
16. apāč bavēnd ān 18 rōt i mātakvar yut hač arvand ut vēh

85

1. Ind zūt zūt . pas anē on Ind.
2. Ka Ind.
3 DH
āp hamak Ind hamāk rōč hač ham āp
4. 2 on Ind. TD2 Ind. gumēxt hand
5. Ind. pat 2 kanārakch . Ind. ham-ē gartēnd
Ind.
6. Ind. TD2 Ind
7. Ku Ind
9. Ind. Šavēt āp-ič pat harburz bē āyēt ut pat harburz
bē šavēt
10 DH Ind.
11. xvāst bē dah Ind. xvāst
(Var. dah)
pat man DH Ind TD2
amargīh Ind
12. DH Ind dah TD2 dāt
DH
13 3/ DH . on Ind.
14. DH Ind. Tačīt
15 DH bis . Ind
16 DH Ind bavēnd . TD2 but
Ind. vēh nōt

As it is stated that So swiftly have they flowed one after the other , as a man when he recites the Aśəm Vohu from the beginning .

All those waters are mingled again with these two rivers , that is , the Arvand (Arang) river and the Vēh river.

Both of them, turn around at the ends of the earth and pass into the lakes . They feed all the continents from that moisture and afterwards both come together in the sea Frāxvkart and come again to the primal source whence they flowed .

As it is stated that just as light enters by Harburz and goes out by Harburz (Ind. adds : the waters also enter by Harburz and go out by Harburz).

This also is stated that the invisible one of the Arvand (Arang) made a request to Ohrmazd saying : First grant according to all the acts of propitiation by which the Véh river has requested good things , and then set in me deathlessness .

The invisible one also of the Véh river on behalf of the Arvand river made such a request. For this affection and help - in regard to the other they were made to flow forth with equal force.

Now before the coming of the adversary they were non-flowing , and when the družes are destroyed , they will again become non-flowing.

As to those eighteen principal rivers apart from Arvand and Vēh

3 --- patisār 𐭯𐭬𐭲𐭩𐭮𐭥 Paz.

paδsār (see Bthl. ZAIW 184.) 'beginning'.

6 --- xvar- 'give to drink' . Ind. 𐭯𐭬𐭲𐭩𐭮𐭥 Here the Aram. mask may represent either trans. xvār- or (most usually) xvar- . So 𐭯𐭬𐭲𐭩𐭮𐭥 is nišastan and nišāstan.

--- +zihāpak 𐭦𐭩𐭧𐭠𐭯𐭪𐭩 N Pers. zihāb, zahāb زهاب زهآب

'place where water springs from the ground or a rock, deep water', zahābnāk 'watery' . Ind. 𐭦𐭩𐭧𐭠𐭯 is corrupted. GrB.6 𐭦𐭩𐭧𐭠𐭯𐭪𐭩 with Ind. zahavayi . For -yh for -k, cf BSOS VII. GrB 89.4 𐭦𐭩𐭧𐭠𐭯𐭪𐭩

9 --- For the mēnōk of rivers cf. Vid 1.15 hētōmand .... xvēškār ut tuxšāk mēnōk i Sagastān and below GrB 90.14.

11 --- xvast Ind. written 𐭧𐭥𐭲𐭮𐭥𐭬 see Bthl. MM2.25 f. evidently from the meaning xvastan 'thresh, trample', Aram YPLHYN . Then as nišastan and nišāstan are written by the one mask see 1.6, so xvastan and xvāstan, in spite of the different meaning. The is then used as equivalent phonetically of the Iran. word. So 𐭧𐭥𐭲𐭮𐭥𐭬 mānēt 'remains' may be written also for mānēt 'resembles'. Cf. Nyberg, Un pseudo-verbe i ranien et son équivalent grec p244 (1932) on this representation of homonyms. Cf also on xvast, 42.3 above.

15 ---atačišn 'without flowing' , just as the sky was without motion. So in 90.14 f. axvarsand būt hēnd mēnōk i avēšān ku andar gēhān nē tačēnd hač anākīh āhōkēnišn armēštīh ī-šān dīt.

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1. apārīk rōtīhā hač avēšān bē tačīt ān i nāmčištīktār
2. gōβēm arvand rōt vēh rōt diglit rōt kē [illegible] -ič xvānēnd
3. frāt rōt dāitē rōt [illegible] rōt [illegible] rōt harēv rōt marv rōt
4. hētōmand rōt [illegible] rōt [illegible] rōt [illegible] rōt
5. xvajand rōt baxl rōt mihrān rōt kē hindūkān rōt-ič xvānēnd
6. spēt rōt [illegible] rōt kē kūr-ič xvānēnd ulē rōt kē misrak -
7. ān-ič xvānēnd [illegible] rōt tirmit rōt [paiδāk] [illegible] rōt
8. dārāja rōt kāsak rōt [illegible] rōt paiδāk [vaināidiš]
9. mēhan rōt čihrō(k) mēhan āp makurastān rōt api-šān dōkān
10. gōβom apar nāmčištīk rōtīhā arvand (arang) rōt ān i
11. guft ku hač harburz bē tačēt āyēt pat sūrīk būm
12. kē [illegible] -ič xvānēnd ut pat *ēgiptōs būm misr-ič xvānēnd
13. bē vitīrēt api-š ōδ rōt i nēv i ēgiptōs xvānēnd
14. vēhrōt pat xvarāsān bē vitīrēt pat sind būm šavēt
15. pat hindūkān av zrēh rēčēt api-š ōδ mihrān rōt xvanēnd

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1 TD2 Tačemit

2 DH ... TD2 ...

... hd. daylid

... hd. didgar

3. ... DH ... hd. ... 87.10

... hd. dāitē

... hd. dāitēk

... hd. ...

karēm ... hd. karōī . 87.11 ... hd.

karō

4. hd. hētmand . hd. rōt

... el hd. 88.13 ... hd. ...

Pāz axši.

... hd nāwadā . DH ... el 88.15

Pāz. nāwdā . 218.10 vātaēni.

... DH ... hd. ...

Pāz zīsmand

5. hd. xvajand

... DH ... hd ... 88.2 ...

hd balx

... DH ... hd. mahawā

hd. handwā

spēt hd. idem, et ...

6. [illegible] hd. rad Paz rad cf 88.5
[illegible] DH hd. [illegible]
DH kūr, TDz [illegible] hd koir
[illegible] hd. xvarrē
misrakān hd. mɔɔrgān

7. [illegible] et hd. Paz razahe. 88.10 idem
[illegible] hd. tɔrɔmat
[illegible] DH [illegible] hd. xvanayidiš ☞
88.12 [illegible] hd. vandɔɔdš DH [illegible]
86.8 vaināidiš

8. hd. dānāja
[illegible] DH [illegible] hd [illegible] 88.13. idem.
[illegible] DH [illegible] hd. šēd. rōt hd.
hd. šēdāmɔyan. vaināidiš om. hd.

9. [illegible] DH [illegible] hd. mɔyan.
čtvmyhn DH čtvkmyhn hd. čitrumɔyan
[illegible] hd [illegible]
hd. mokrotān
hd. [illegible]

10. apa ... rōtkā om. hd. DH
DH [illegible]

11. Tacēt om DH. hd.
[illegible] hd [illegible]

12 [illegible] DH [illegible] hd [illegible]
[illegible] DH [illegible] hd āmdš Henzpld
AMI. 2. 54 šām.

The other rivers flowed from them .

I will mention the more famous.

Arvand (Arang) river

Vēh river

Diglit (Tigris) river which they call also + Diglat

Frāt (Euphrates) river

Dàitē river

- - - river

. - - river

Harēv river (Harī-rūd)

Marv river (Marv-rūd)

Hētomand river (Hilmand)

- - - river

. - - river

. . - river

Xvaǰand river (Khojend)

Baxl river (Balkh, Bactra)

Mihrān river which they call also the River of India

Spēt river

* Turtūr river which they call also the Kūr

Ulē river which they call also Misrakān

* Araz river

Tirmit river (Tirmiδ)

. - . river

* Dārāǰa river

Kāsak river

Šēt river

Paiδāk - mēhan river

Čihrōmēhan river

Makurastān river

I will give a detailed list of them .

Concerning the famous rivers .

(1) Arvand (Arang) river that of which it has been said that it flows , comes out of Harburz in the Syrian (Sogdian) country which they call also Sam , and it passes through the land of Egypt which they call also Misr . There they call it the good river of Egypt.

(2) Vēh river passes through the east and goes into the land of Sind , and pours into the sea in India. There they call it the river Mihrān

For these river names Marquart Eransahr usually offers full materials, as also in his other later books and articles. Herzfeld AMI. has important discussions especially in Vols. 1 and 2. The translation given here is also an interpretation, hence in the notes only a few points are noticed. It will be seen that several names are still obscure to me. Confusion of two similar names occurs as in the case of Sūlīk, Sūrīk, Sūrāk. The Ind. B. has largely readings in the Av. alphabet. The variant readings are many , as usually in proper names.

2 --- Read probably diglat. The difference then lies in the second vowel. -ig- appears as ī in dīlad (Markw. Süd Armenien und die Tigrisquelle). Hence here also dīlit, dīlat are possible.

4 --- 𐬯𐬀𐬎𐬀𐬌𐬀𐬌𐬈𐬀 cf Herzfeld AMI.2.88 Vītaϑhvatī: Below 2118.10 vātaēni.

5 ---Mihrān , so also Arab . Mihrān, see Marq. Eranš. p54.

6 ---Tvrt. Balāδurī Kitāb futūḥ al-buldān ed. De Goeje p 203 has θurθūr with varianta trtr, trtvr , the river on which Bardaʿah was situated , tributary of the Kūr. cf 88.5 where Ind B has Tort.

---Kūr Georg. Mtkvari, Gr. Koros, Arm. Kour, Markw. Südarm.p24

---Ulē , Eulaeus in Susiana.

7 ---araz, Probably Aras , Araxes , N Pers. aras ras. Arm. erasx

8 ---dārāǰa . Vid 19.4,11 Av. drəǰya- , drəǰəya-, darəǰya- Pahl 𐭤𐭫𐭩 DH in Grb 89.2 dāraǰa . See for the latest

86. (Contd)

discussion Herzf. loc. cit. AMI 2.95 with very uncertain results. Below GrB 121.8 dārāǰa. It is the scene of the seventh Conference (frašn, hampursegth) of Zartušt : pat ryd zbār (Zātsp. SBE 47.162).

--- paiδāk-mēhan translating an Av . +ciθrō-maēθana- not found in extant texts. Herzfeld loc. cit. 57

--- kāsak Herzf. AMI.1.101 note. Ṭaberī has kāsrūd, Firdōsī kašaf rūd . Possibly connected with the Kaspioi mentioned by Greek authors.

9 --- makurastān cf. Marq. Eranš. p31 on Makuran Arab. mukrān mākurān mukkurān , Skt. mākara, Gr. Makarene in east of Persian empire. Kn.7.3 (Antis)

11--- sūrīk sūrāk ~~surck~~ sūlīk asōrīk. (1) Syria, (2) Sogdiana on which see my article BSOS VI 948. Herzfeld AMI 2.54. Vid 1.4 Pahl. Comm. suγδō.šayanəm is rendered sūlīk- māniǎn. Below GrB 205.10 f sūlīk-māniǎn but with hast baγdāt indicating the same confusion .

12--- Egiptōs probably reached Persia through Syriac, cf. Arm. Egiptos, beside the Semitic Miṣr. O Pers. Mudrāya- Pahl. muzrē-yīk Artay V.1.4,8. cf. Junker IF 35.284.

13--- nēv Ind. nīv made an emendation nīl seem possible but the GrB readings exclude this. Cf. Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου quoted by Herzf. AMI.2.52.

1. hiǰdūkān rōt-iǰ[č] xvānēnd frāt rōt bun xān hač vīmand i
   hrōm pat asō(k)rastān vitīrēt
2. av diglit rēčēt api-š frātīh ēt ku apar zamik xvārišn
3. kunand paiδāk ku ān i bun xān manusčihr kand āp hamāk
4. apāč av ēvak givāk aβkand čēgōn gōβēt ku yazom frāt i
5. pur māhīk kē xvēš raβān rāδ manuščihr kand āp
6. stat xvārēnīt diglit rōt hač salmān bē āyēt pat
7. xūžistān av zrēh rēčēt dāitē rōt hač ērānvēž bē
8. āyēt pat *sūδastān bē šavēt hač hamāk rōt xrafstr
9. andar ānvēš čēgōn gōβēt ku Dāitē rōt pur xrafstr
10. [illegible] rōt pat sūδ [illegible] rōt pat kōf i panǰastān vitīrēt
11. apāč av*harēv rōt rēčēt harēv rōt hač aparsēn gar bē tačēt
12. hētōmand rōt pat sagastān api-š bun xān [pat] hač aparsēngar
13. ēn yut hač ān i frāsyāv vispurt rōt i [illegible] pat kō(k)-
14. miš [illegible] rōt pat kust i sūδ apāč av xvaǰand rōt
15. rēčēt xvaǰand rōt pat miyān i*samarkand ut fraγān be šavēt

1. hindukān ... xvānēnd om TD2 Ind.
Ind. [illegible] Ind. xānān
asō(k)rastān Ind. sōrastān
vifrēt DH [illegible] Ind. [illegible]
2 DH [illegible] Ind. [illegible] Ind. [illegible] frāt
3. [illegible] DH [illegible] Ind. [illegible]
[illegible] Ind [illegible]
4. Ind. ēwak giwāk. TD2 apkanēt
5. Ind. xvat. Ind. kand manūščihr
6. Ind [illegible]
[illegible] DH Ind. [illegible]
7. [illegible] Ind. [illegible]
8. [illegible] Ind [illegible] Päz. panjastā
9. Ind. [illegible]
10 Ind. [illegible]
[illegible] Ind [illegible]
[illegible] Ind [illegible]
[illegible] sic et Ind. Päz. panjastā
[illegible] bis. Ind haro
[illegible] DH [illegible]
[illegible] Ind. [illegible]
gan om. DH.
12. Ind. [illegible]
bum DH [illegible]
[illegible] DH [illegible] Ind [illegible]

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12. Ind ...
bum DH ...
... DH ... Ind. ...
gar on.DH.
hat on.DH. Ind.

13. ... Ind. ...
DH ...

14. DH ... Ind. ...
... Ind. ...
Xvajand Ind. ... sic! 15.

15. ... Ind. ...
... Ind. ...

fargnane,

They call it also Hindūkān river.

The source of the Frāt (Euphrates) river is on the border of Hrōm (Byzantine empire) and it passes through Syria, and pours into the Tigris. Its being called frāt is for this reason that they made food and drink upon the earth.

It is revealed that Manuščihr dug the source. He forced all the water back to one place.

As it is stated that : ‹I worship Frāt abounding in fish which Manuščihr dug for his own passage. He took the water and gave it to drink.

The river Tigris comes from Salmān (Byzantine territory) and pours into the sea in Xūžistān (Susiana).

The river Dāitē comes from Ērānvēž and goes into Suδastān (Sogdiana). It is more full of noxious creatures than all rivers.

As it is stated : The Dāitē river full of noxious creatures .

The .... river is in Sūδ (Sogdiana).

The .... river passes through the mountains of Panjastān , and pours back to the Harêv river (Harē-rūd)

Harev River flows from the Aparsēn mountains.

Hetomand River (Hilmand) is in Sagastān (Sīstān). Its source is from the Aparsēn mountains. This river is distinct from that which Frāsyāv made to spring forth.

The .. .. River is in Kōmiš (Komisene).

The ..... River is in the region of Sogdiana and pours back to the Xvaǰand river.

The Xvaǰand River goes through the centre of Samarkand and Farghāna,

1--- asōrastān . Arm. asori 'Syrian' asorestan 'Syria' Bahman Yašt 3.5 asōrestān-mānīh , asōrīk-mānišnīh

2--- frāt , an etymology to frāt. Iran. frāt is 'fire' as in the title of the early rulers of Pars frātadār . Arm hrat (cf. Schaeder Iran. Beit I 72 whose recognises the same word in φρατα φέρης) This is possibly intended here. cf. also φρατα γούνη Bah. Yašt 3.5 frāt rōt.

5--- rafān cf. N Pers. ravān 'passing'. rafišn is more usual.

6--- salmān. cf. ān i pat salm dēh hast hrōm 106.15 q v.

8--- In 𐭬𐭫𐭮𐭩𐭭 Ind 𐭬𐭫𐭮𐭥𐭭 it is usual to see gurǰastān 'Georgia' (so Herzfeld AMI 2.54) But an easy emendation would be 𐭬𐭫𐭮𐭥𐭭+ with 𐭥 for 𐭩 that is, +sūδastān 'Sogdiana'.

9--- cf. the description of Ērānvēž (Mx 44.22): ut mār patiš vasīkār.

10-- panǰastān, so reading with the Pāzand. Panǰ is a name of the Vaxāb tributary of the Oxus (cf. Marq.Erans. 234). A Panǰ-čāh پنج چاه is named in Tuxāristān (ibid. p219)

--- sūδ 'Sogdiana' see my article Suβδastān BSOS VI 945f.

11-- aparsēn in its original meaning of the mountains of Gandāra.

13-- Frāsyāv's connection with the river is given more fully below 89.6 ; 91.9.

The yātūkīh i frāsyāvān of Vid. 1.13 is probably an allusion to this. vispurt , as below 89.7 Ind. spurt cf. Av vi-spar- , in meaning corresponding to xvastan (cf. Bthl. MM.2.25f.)

87. (Contd)

14 --- Kōmiš , Arab.-Pers. qūmis. This river name seems to be unknown in Arab Geographers see Schwarz, Iran in M.814.

15 --- samarkand. ꭱ with interpolated v .

- kand is Sogd knδh 'city' , Seke kantha-.

1. api-š rōtlč yaxšart xvānēnd marv rōt rōt i xvarrōmand pat xvarāsān
2. hač aparsēngar bē tačēt baxl rōt hac apārsēn kōf i bāmīkān
3. andar *ayēt bē av vēh rōt rēčēt spēt rōt pat ātur
4. pātakān gōβēnd ku dahāk ayaft hač ahrēman ut dēvān
5. ōb xvāst ١٣٥١٣ rōt kē kūr-ič xvānēnd hač zrēh i
6. šīrāč bē ayēt av zrēh i gurgān rēčēt zihāpak i ān
7. rōt hač āturpātakān bē ayēt pat *pārs av zrēh
8. rēčēt ulē rōt bun xān hač apahān pat xūžistān
9. bē vitīrēt frāč av diglit rōt rēčēt api-š pat apahān
10. misrakān rōt xvānēnd araz rōt pat taparastān api-š bun
11. xān [٣١٣٩] hač kōf i dubāvand*tirmit-ič rōt apāč av
12. vēh rōt rēčēt ١١ rōt ān i pārs kē'sagastān-ič xvānēnd
13. kāsak rōt pat-iš tōs ahr bē ayēt api-š ōš
14. kasp rōt xvānēnd ut ēn ham rōt/i/vēh ōb kāsak xvānēnd
15. pat-iš sind kāsak xvānēnd ١١ rōt pat sagastān bun xān

1. [illegible] DH [illegible] Ind aśaad
rōt i DHInd. on TD2

2. DH [illegible] TS2 [illegible] Ind. [illegible]
gar on. DH
Ind balx

DH [illegible] TD2 [illegible]

3. andar +āyēt [illegible] Ind. hē āyēt

4. Ind [illegible]

5 [illegible] Ind [illegible]
[illegible] DH Ind. [illegible]
Ind. tort cf 86.15
DH [illegible]

[illegible] DH [illegible]

6. [illegible] DH [illegible] Ind [illegible]
[illegible] DH [illegible]
[illegible] Ind. [illegible]
zihāpak i Ind. zahāvayi

7. [illegible] DH [illegible]

8. [illegible] Ind. [illegible]
[illegible] DH Ind [illegible]
DH Ind [illegible] TD2 [illegible]

9. [illegible] DH [illegible] Ind. daylid

10. [illegible] DH [illegible] Ind. masnkā

[illegible] omnes

Ind. [illegible]

" [illegible] om. Ind.

[illegible] DH [illegible] Ind. [illegible]

[illegible] Ind. tarəmət

TD2 [illegible] ante aṗāč om DH. Ind.

12. DH [illegible] Ind. vandəsəš

[illegible] Ind [illegible]

[illegible] DH [illegible] Ind. [illegible]

13. [illegible] DH [illegible] Ind [illegible] sic 15

[illegible] DH [illegible] Ind [illegible]

14. Kaṣ DH [illegible] Ind. [illegible]

15 [illegible] ... but sg. 0 om. Ind.

and they call the river also Yaxšart (Iaxartes).

Mar River is the 'splendid River' in the east (Khorāsān), it flows from the Aparsēn mountains.

Bəxl River (Balkh) comes from the Aparsēn mountains and enters the mountains of Bāmīkān, and flows to the Vēh river.

Spēt river is in Āturpātakān (Atropatene, Āzarbāijān)

They say that Dahāk requested a boon from Ahriman and the dēvs there.

Turtūr River which they call also the Kūr, comes from the sea of Širāk (Sirakene, Širak) and flows to the sea of Gurgān. The water of that river comes from Āturpātakān, it flows to the sea in Pārs.

Ulē River (Eulaeus) has its source in Spahān (Isfahān). It passes through Xūzistān (Susiana), and flows to the Tigris River, and in Spahān they call it Misrakān.

Araz River is in Taparastān (Tabaristān) and its source is from the Mt. Dubāvand (Damāvand).

Tirmit River also flows back to the Vēh river

The ..... River is that of Pārs which they call also Sagastān,

Kāsak River comes through the district of Tōs and there they call it the Kasp river, and there this same good river they call Kāsak. In Sind also they call it Kāsak.

The ..... river is in Sagastān. Its source is

1 --- ˆyaxšart Marq, Die Chron. d alttürk. Ins. p5 quoting Al Bērūnī يخشرت. Markwart Gāthā Uštavatī p.13: yaxšarīt for yaxšart.

3 --- spēt rōt , cf. Marq. Eranš. p.126. spēδ rōδ in Dēlum.

4 --- āyaft Av. āyaptəm . For the view that heroes good and bad asked for boons cf. Yašt 5.28f.

tąm (Arədvīm sūrąm anāhitąm) ažiš θrizafō dahākō āt hīm jaiδyat avat āyaptəm dazdi mē.

6 --- širāč , Arm. širak (in the Caucasus). k beside č , as above 81.3 , see my article BSOS VII.82. Here probably graphic difference only.

7 --- pārs is possibly corrupt. (In 81.8 TD2 had pārs for pārak, which may lead to a correction here).

8 --- ulē Eulaeus in Susiana , Gr. Choaspes, Av. Huaspā Herzfeld AMI.2.92.

--- spahān . Gr. Aspadana . Kn.I spahān.

c.f. below 213.4 ulē rōt-bār kē spahān xvānēnd.

13--- on Tōs see Herzfeld AMI.2.86 Gr. +Musia , +Sousia (read +Tausia) . To Av. Tusa:

1. hač +kānsey būt pei∫ēk-mēhan rōt ĕihrō(k)mēhen ēp
2. pat kangdiz dārāja rōt pat ērānvēž kē-š mān i
3. porušāsp i pitar i zartušt pat bār būt spārīk amar
4. ēp ut rōt xānīk ut +kateeīhē haet hač avēšān zihīpak
5. frāč xvarēt ēstēt ēn rōtīhā bun ēvak pat šahr
6. šahr ut givāk givāk pat nām nām xvānēnd frāeyāv rā∫
7. gōßēnd ku-š andar zrēh i+kāneay 1000 xānīhēpān bē vispurt
8. i esp ziyā ut ušstr ziyā ut gāv ziyā ut xar ziyā ut mas-īč
9. ut kas-īč hačiš vispurt andar ham zrēh xān i zarrēnōmend kē hēt-
10. ōmand rōt +guft api-š xān rōt ēp
11. nāva∫āk andar ham zrēh vispurt martōm nišastak bē kart

Y9

1. [illegible]

[illegible] Ind. [illegible]

[illegible] Ind. [illegible]

[illegible] Ind. [illegible]

2. dārāǰa Ind. DH dārāǰa

3. [illegible] el Ind. DH. [illegible]

[illegible] om. DH DH zartuxšt

4. [illegible] DH Ind. [illegible]

zikāpak ... nōrīhā om. Ind.

7. [illegible]

[illegible] DH [illegible] Ind. spunt

8. DH. i asp. TD2 ut asp.

9. [illegible] DH [illegible] Ind. [illegible]

Ind. [illegible]

[illegible] DH [illegible] Ind. gōbēnd

10 Ind. vaδaēni

6. Ind. [illegible]

11 [illegible] DH [illegible] Ind [illegible]

[illegible] DH [illegible]

Ind. spunt

nšāstak Ind. [illegible]

[illegible] om. Ind.

was from Kūnsay (Kayānsay) .

Paiδak - Mēhan River and Čihrōmehan water are in Kangdiz

The Dārāǰa river is in Ērānvēž on whose bank was the palace of Porušāsp father of Zartušt.

Other numberless waters and rivers springs and channels (Kahrēz) there are . From their water people have drunk .

The source of these rivers is one . In the various districts and places they call it by various names.

Concerning Frāsyāv they say that he caused to burst forth in the sea of Kānsay (Kayānsay) 1000 springs of water of the size of horse and camel and ox and ass , both greater and smaller burst forth from it.

It is stated that in that same sea is the source of the Zavrēnōmand river which is Hetōmānd (Hilmand) .

By him the [illegible] river was made to burst forth in six channels of water in the same sea. He made it a settlement of men.

1 --- āp as in āp i dāitē is due to the Avestan use of āp-
'water, river'. Pahl, rōt.

8 --- based on passages such as Av. Yašt 8. 25 (Tištr Yašt) :

ava dim ava. barāmi
dasanąm aspanąm aojō
dasanąm uštranąm aojō
dasanąm gavąm aojō
dasanąm gairinąm aojō
dasanąm apąm nāvayanąm aojō
GrB 63.10f.

10 asp i yuvān
10 uštr i yuvān
10 gāv i yuvān
10 kōf
10 rōt ōž apar mat (Ind. burt). cf. below 152.6.

9 --- zarrēnōmand
Yašt 1967 (Zāmdāt Yašt):

avi tąm avi. hantačaiti (sc. zrayō ˙yat ka saēm)
avi tąm avi hąm.vazaite
xvāstrača huvaspača
fradaθa xvarąnapuhaitiča
yā srīra uštavaitiča
yā sīra urvaδača pourv.vāstra
ąraziča zarąnumatiča

cf. var i zarrēnōmand 92.1

89. (Contd)

10 --- ap nāvaδāk is Av. apąm nāvay anąm (Yašt 8.25) See Herzfeld AMI.2.62.

12 --- This list of 17 kinds of liquid (āp) is based on the commentators to Yasna 38.3-5.

3. āpō aṯ yazamaidē maēkaintīščā hāibaintīščā fravazaŋhō ahurānīš ahurahyā havapaŋhā hupərəθwāščā vā hvōγž-əθāščā hušnāθrāščā ubōiryā ahubyā čagəmā

4. ūitī yā vā vaŋuhīš ahurō mazdā nāmą dadāṯ vaŋhudā hyaṯ vā dadāṯ tāiš vā yazamaidē tāiš friyąnmahī tāiš nəmaŋhyāmahī tāiš išūidyāmahī

5. apasčā vā azīščā vā mātərąščā vā agənyā drigudāyaŋhō vīspō.paitīš avaočāmā vahištā srāēštā avā vā vaŋuhīš rātōiš darəgō.bāzāuš nāšū paiti.vyādā paitī.səndā mātarō jītayō

To which the Pahl. comm. remarks:

1.	maeaiñti. pašnai	pat war apar ēstēt
2.	haebvant	garān tačišn
3.	fravaz	vārānīk
4.	ahurānīš	armēšt ut čāhīk
5.	ahurahyā	šusr
6.	havapaŋhāi	+mēsak
7.	āzīš	xāyūk
8.	huvitargīh	ku +mān andar tan reβāk bavēt
9.	hudākīh	ers

89 (Contd)

10. aga-nyā̆ xṓn

11. [ubōibyā̆ ahubyā čaga-mā] ān i andar har 2 axvān kāmak rōγn

12. mātra-š ā̆p i andar hambandišnīh i ān i narān mātakān tōxmak

13. hušnāyēnakīh ku mān xvēd hač tan bē-at āyāt.

14. drigōš- dāyak āp i andar pusdān

15. vīspōpit āp i pat urvar

16. pahlom ut nēvaktar āp i tōxmak i hač urvar šīr

17. mālārō jī-ayē šīr

13 --- garān tačišn 'mountain streams'

DKM 839.5-6 āp-ič i ra-tacisn.

Bthl.AIW s.v. θraotah- proposed to read srāv but forms with a not ra disprove this. Rivers are regularly conceived as sprung from mountains.

Yasna 71.9 (Spiegel 70.40) vīspā̆ āpō xā̆ paiti θraotō.stātascā̆ yazamaide. harvisp āp pat xān ān-ič i garān ra-tacisn yazom.

12. pet dēn 17 sarδak āp gōβēt čēgōn ēvak nam aper
13. urvarān nišInēt ditIker ān garān tečišn host rōtIhā
14. sitIkar ān i vārānIk āp čahārom ān i čānIk ān i armēšt
15. apārIk anāmčiseťIk pančom šusr i gōspandān martōmān

8 9

12. 17 Ind ۹۶۷ (haft-dah)
nam Ind. ۳۵۶

13 ۱۴۷۶۱۴ DH

14. ān i čāhīk om. Ind.

15. ۳۶۷۶۳ Ind. ۳۶۷۶۳

In the Dén seventeen kinds of water are mentioned , which are

(1) first the moisture upon plants

(2) second the mountain streams, that is, rivers

(3) third the water of rain

(4) fourth the water of wells which is stagnant

The others are not possessed of special names .

(5) fifth the seed of cattle and men.

90.

1. šašom gōmēz i gōspandān martōmān haftom xayūk gōspan-
2. dān martōmān haštom āp ān i andar pōst i gōspandān martōmān
3. nahom nam ut +ars gōspandān martōmān dahom xōn i gōsp-
4. andān martōmān yāzdahom rōγn ān i andar [pat] har 2 axvān
5. kām 12-om āp i andar hanbandišnīh gōspandān martōmān 13-om
6. xvēδ i gōspandān martōmān 14-om ān i andar pus-dēn i gōs-
7. pandān martōmēn kē pus patiš parvarēnd 15-om ān i haδar
8. +aδvan i urvarān i čēgōn guft ku [kē] har +aδvan apē srišk pat
9. tēγ ētaxš 4 angust pēš patiš 16-om ān i andar urvarān
10. gumēxt ēstēt kē āp i tan tōxmak gōβēt 17-om
11. šīr i gōspandān ut martōmān ēn harvisp pat vaxsīk aivāp
12. tanēkartīk apāč av ēn rōtīhā gumēčēnd čē āp tanēkartīk
13. vaxšīk har 2 evak hast

ēn-ič gōβēt ku ēn 3 rōt hast arang rōt marv rōt

14. hētōmand axvarsand būt hēnd mēnōk i avēšān
15. ku andar gēhān ne tačēnd hač anākīh ut āhōkēmšnīh armēštīh

DH

11. ۱۹۲۳۳ DH ۱۹۲۳۳ Ind. ۰۷۷۰ NPers xaṇḍ

2. ۰۷۷ Ind.

gōsfandāṇ DH ۱۳۳۲۹

3. ۶H 9-om

۰۷۷۰ Ind. ۰۷۷

۶H 10-om

DH ۱۱۳۱۰۳۲۹ TD2 gōsfandān

4. ۱۳۰۳۰

۱۱۹۳

Ind. andar gōspandān martōmān pat

DH Ind. 2 TD2 3

5 Ind. kāmak

āf ... 12-om om. Ind.

6. Ind. ۰۷۷۳ gB ۳۳

14-om ... kē om Ind

DH ۰۱۳۰۰۰۹ ۹ ۵

7. Ind. fanvarēnd

15-om Ind. 13-om

۸. ۱۳۳۰ DH ۰۱۳۰ Ind. ۰۷۷۰ ۹/20.12

۱۳۳۰ Ind ۱۱۱۰۷۷

9. 4 Ind čahār

patiš Ind

16-om Ind 14-om

9. ān ... 17-om om. Ind. 90

10 [illegible]

11. [illegible]

12. [illegible]

[illegible]

[illegible]

13. [illegible]

[illegible]

3 [illegible]

hast Ind

Ind [illegible]

14. hēlomand Ind (M6) vēl (K20) hētōmand

15. gēhān, Ind gētēh

(6) sixth — the urine of cattle and men

(7) seventh — the saliva of cattle and men

(8) eighth — the water in the skin of cattle and men

(9) ninth — moisture and tears of cattle and men

(10) tenth — blood of cattle and men

(11) eleventh — butter that which is desired in the two worlds

(12) twelfth — the water in the copulation of cattle and men

(13) thirteenth — sweat of cattle and men

(14) fourteenth — that which is in the womb of cattle and men by which they nourish the young one.

(15) fifteenth — That which is beneath the stem of plants of which it is stated that a drop of water is on the point of every stalk and fire is from fingers before it.

(16) sixteenth — that which is mingled within the plants which is called water whose source is the body

(17) seventeenth milk of cattle and men.

All these either in invisible form or in bodily form mingle again in these rivers since the waters alike in bodily form and invisible form are both one.

This also is stated that : Of these three rivers the Arvand (Arang) river, the Marv river, and the Hêtômand (Ind: The Vēh), the invisible ones were discontented because they did not flow in the visible world by reason of the evil and pollution and stagnancy

90.

1 --- gōmēz 'bull's urine' used as simply 'urine', hence gō-
repeated in gōmēz and gōspandān. On this type of pleonasm see
BSOS VI p 51.

--- xeyūk cf. DKM 698.16.17, ut rīten ut paššēxtan i xeyūk
19 ru ut mistan ev ātaxš ut ēp

5 --- hanbandišnīh , transl. Skt. sambandha, Yasna 38.5.

14--- mēnōk The invisible being which is the self of the river
as above see mēnōk i arvand 85.9 mēnōk i vēh 85.12.

15--- nē tačēnd above atačišn 85.15.

--- armēšt Av. armaē-štā- ēpəm armaēštəm 'stagnant water'
B. Sogd 'rm-. See 225.6.

91.

1. Ī-šān dīt ku-šān andar aβigatīh patiš būt tāk-šān zartuxšt
   bē dīt ku bē dahom kē-t +tašom hōm ut zōhr aβiš
2. rēčēt druvist apāč kunēt pahrēč bē gōβēt ut ēn-ič gōβ-
3. ēt ku āp kē hixr kam ut zōhr vēš aβiš mat ēstēt pat
4. 4 sāl apāč av bun xānīk ʼsavēt kē hixr ut zōhr har 2 rāst
5. apar mat ēstēt pat 6 sālak apāč rasēt kē hixr
6. vēš ut zōhr kēm pat 9 sāl apāč rasēt ōgōn-ič urvarān
7. rōδišn pat ēn patmānak nērōk av bun dahēnd ētōn-ič āfrīvan i
8. ahrav kunēh pat èn patmānak apāč av xvat rasēt
9. rōt [illegible] rāδ gōβēt ku frāsyāv bē av +varz
10. aβkand ka ōšētar rasēt asp ziyā apāč
11. tačēt ētōn-ič čašmakīhā i zrēh i +kánsay
    kayèsh ēt rāδ ku tōxmak i kayān ān givāk hast

1. ДН ıтıдс
   patis ... Ind.
2. Rōm om Ind.
3. ʃʒш ДН ʃшɔш . sic et 5. cf 49.2 ʃʒɔш
   ʃʃ ДН ʃшʃ
4. Дtt xān
6 kēm Dн ʇg
7. Ind. gʃʃu
   ʃɔ1 ДН gʃɔ1
   bun Ind. bun bun
8. Ind ahrwān
   kunēk ДН ·ēt Ind -ēnd
9. ɔʃʃu ɹɛu gpg ДН on pg : gpg dittog.
   ex ɹɛu1 (g = 1) Hengfeld AMI 2.98 kalak
   ʃS1 lege ʃS1
10 aßkand Ind. spunt
   ıɹɛ6 ДН ɹɛɯ Ind ıɹ6
   ōšēlān ıɹɛɯɔ ДН ʃıɹɛɯʃɔ
   ɯʃɯ ДН ɯʃɯ
11. ДН ɯʃuo
   ɹɛɯɔɯ Ind. ɹɛɯɔɯɯ
   Kayāsah ... hast Ind.

which they saw, that there would befall them during the period of assault, until they saw Zartušt as it is stated : I will give whom I shall fashion . And he will pour Zōhr (libation) into it , and make it whole , and promise protection .

This also is stated that water in which has come less liquid excrement and more zōhr (libation) , in four years goes back to its primal source; that into which has come liquid excrement and zōhr both equally , returns in six years ; that in which liquid excrement is more and zōhr less returns in nine years.

So also for the growth of plants in this proportion they give strength to the root.

So also the 'Blessing' which the truthful offer, in the same proportion returns to himself.

Of the river + vātaēni it is stated that Frāsyāv forced it back to the cultivated fields . When Ošētar shall come , it will flow again to the size of a horse.

So also the springs of the sea of Kānsay (Kayānsay) . It is Kayānsay for this reason that to that place belongs the family of the Kays.

1 --- cf. The reply to Gōšurvan 46.10-11 dahom tāk pahrēč bē gōβét .

--- tāšom uncertain. GrB. has clearly omitted some words.

2 --- pahrēč 'protection (by restraining harmful things)' MPT phryz.

3 --- hixr and zōhr. Cf. hixr 49.2 as the pitiyārak of the earth.

7 --- āfrīvan, āfrīn i ahrav(ān) .Av. āfrīvan- 'propitiatory words' addressed to God or King. Cf. Kn I namāč aβiš barēnd ut stāyišn ut āfrīn ham-ē kunēnd.

9 --- varz is the regular word for agricultural works. Cf. varz āpātānīh above. varz 'cultivated tract' below 137.15

11--- kayānsay a 'learned' etymology of Av. kaŋ̣haoya- rendered by +kānsay- , becoming kayān- .

kayāsah in Pāzand.

Cap XII.

12. apar čēgōnīh i varīhā

gōβét pat dēn ku ēn and

13. čašmak i āpān av paiδākīh +mat kē var xvānīhēt handāčak i

14. čašm i martōmān avēšān čašmak i āpān hēnd čēgōn

15. var i čēčast var i +saβr var i xvārāzm ut var i frazdān var i

12 TD2 en and ā/ḥ

13. +mat ɔN ɲɛ́ TD2 on. ind. ɲɛ́ hand
ind xvānēnd

15. [illegible] ɔH [illegible] ind [illegible]
[illegible] ind [illegible]
[illegible] ind. [illegible]
[illegible] ind. [illegible]

On the nature of Lakes.

It is stated in the Dēn that so many fountains of waters appeared which are called lake (var) . Those fountains are like the eye of men (čašmak - čašm) .

Now they are Lake Čečast , Lake †Saβr , Lake Xvārazm , the lake Erazdān , the lake

12 --- var corresponds to the later use of Ar. buḥaira as in buḥaira i čaičast.

15 --- čēčast Av. čaēčasta- Firdōsī چچست Ḥamdallāh Qazvīnī چیچست (Herzfeld AMI 2.71), is the Urumiya Lake.

Yašt 5.49 (Ardīsūr Yašt) :

tąm yazata aršą airyanąm dahyunąm

Xšaθrāi hankərəmō haosreva

pašne varōiš čaēčastahe

ǰafrahe urvāpahe

below 92.2 var i čēčast pat āturpātakān.

But this identification does not prove that čaēčasta was originally this same lake. Names are exposed to transference.

--- var i xvārazm Its situation is not further defined cf.9r.7

--- frazdān Av. frazdānu-

It is included among the wonders of Sagastān Pahl. Texts 25:

ēvak ēn ku rōt i hētmand ut var i frazdān

ut zrēh i kayānsay ut gar i uštāštār ander zamīk i sagastān.

Herzfeld AMI.2.91 , mod. Gōd i zireh.

In Behman Yašt 3.13 ōšētar i zartuxštān pat var i frazdān ēt kē pat zrēh i Kayānsay guft ēt būt kē pat kāpulastān guft (Nosherwân's edition).

In Armenia a tributary river of the Araxes received the name Hrazdan, cf. HAG.48.

1. +zarrēnōmend ut var i +evinest var i husrav var i setvēs
   ut var i urvēs
2. epi-šēn dōkān gōβom var i čēčest pat ēturpētakān ....
3. yut-gaδ ku-š čiš-dš +jānōmand andar nē bevēt epi-š bun
4. sv zrēh i frīxvkert petvest ēstēt var i +seβr pat aparr-
5. ačhr būm pat ear i kōf i tōs čēgōn gōβēt ku sūt ut buhr
6. ut hučešmih ut vēnīh aβzēyišnīkīh at rētīh hačiš bē dēt
7. ēstēt var i xvīrazn rēδ gōβēt ku hačiš bē dēt
8. ēstēt ahrišveng xvēetak tuvēngarīh hubabrīh ut apēyišnīkīh
9. ut hurāmīh var i frazdēn pat angastān gōβēnd ku ka- ēzēt
   mart-ē i
10. ahrav kē čiš-ē andar aβkanēt patgīrēt ka nē ahrav
11. apēš av bārōn aβkanēt ān bun češmak av frāxvkart pat-
12. vast ēstēt var i +zarrēnōmand pat ahmatān var i +evinast
13. rēδ paiδak ku āp i evinast hast andar zrēhīhā hamvār
14. ham-ē tačēt ōgōn rōšn xvarrōmand čēgōn gōβēt ku
15. xvaršēt +čihrōmēhan . . . . evinast var dīt

ind. 1937

2.

3. ind.

4. DH ind

6. -ik ind (ex nāṭ-ik)
DH ind. dāt, TD2 -yt

7. ind. sūt ut nēnakyk hačiš

8. ind.
ind.
DH kubakuk TD2 ind.

9. মহাপরিচালক, মহিলা অধিদপ্তর
ঢাকা।

10. সিনিয়র সচিব, মহিলা ও শিশু বিষয়ক মন্ত্রণালয়
ঢাকা।

11. মহাপরিচালক, বাংলাদেশ বেতার
ঢাকা।

12. মহাপরিচালক, বাংলাদেশ টেলিভিশন
ঢাকা।

13. মহাপরিচালক, বাংলাদেশ ফিল্ম সেন্সর বোর্ড
ঢাকা।

14. চেয়ারম্যান, বাংলাদেশ ফিল্ম ডেভেলপমেন্ট কর্পোরেশন
ঢাকা।

15. মহাপরিচালক, বাংলাদেশ ফিল্ম আর্কাইভ
ঢাকা।

16. চেয়ারম্যান, বাংলাদেশ ফিল্ম সার্টিফিকেশন বোর্ড
ঢাকা।

Zarrēnōmand , and Lake Avinast , Lake Husrav , Lake Satvēs , Lake Urvēs .

I will give a detailed statement of them.

Lake Čēčast is in Āturpātakān having .... water, and free from harm, wherein is no thing possessing the breath-soul (ǰan). Its source is connected with the sea of Frāxvkart.

Lake Sabr in the land of Aparr-šahr , on the top of the mountains of Tōs .

As it is stated that therefrom were created profit and wealth and goodness of eye , excellence , productiveness and liberality.

Of Lake Xvārazm it is stated that therefrom were created the good destiny's possession, wealth, goodly portions and comeliness and joy.

Lake Frazdān is in Sagastān.

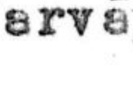
They say that should a free man who is truthful throw anything into it, it accepts it, but if one who is not truthful, it casts it out again. Its primal fountain is connected with the sea of Frāxvkart.

Lake Zarrēnōmand is in Ahmatān (Ecbatana, Hamadān)

Of Lake Avinast it is revealed that it is the undefiled water, and flows continually into the seas, so bright and full of splendour. As it is stated that the sun, possessor of bright dwellings, saw the ..... undefiled lake

1 --- zarrēnōmand in Ahmatān (Hamadān). For the name compare 89.9 xān i zarrēnōmand kē hētōmand Av. zarəṇumatī- .

--- avinast in old cursive orthography misunderstood by the Pāzandist in Ind B. but rightly explained by the later orthography in l.13.

2 ---  Ind. The Čečast was called also daryāy i šūr 'salt-sea'. The epithet clearly corresponds to the Avestan epithet uruvāp- , uruyāp- as Herzfeld urges AMI. 2.71. Probably is a transcription of the Av. word in old cursive where is equivalent to . Hence +arvāp . For in place of (v) cf. below 207.9 Vid.I Pahl.  haraxvand Av. haraxvatī . (as a scribal error it occurs conversely beside apēzārmān but neither of the two cases here considered can be due to scribes). The meaning of uruv- uruy- is doubtful , but Darmesteter and Herzfeld ('salt') are more likely to be right than Bthl. AIW. Qazvīnī (ed. Le Strange p.241): buḥaira i čaičast bavalāyat i Āδarbāiǰan āṇrā daryāy i šōr gōyand.

3 --- yut-gaδ . gaδ transcribes Av. gaδa- . Ind B. translates by bēš.

4 --- aparr (Ind. QDM is of the same type as QDM for aβr apr 61.13 above). It represents the name of the people called by the Greeks Aparnoi (see Herzfeld AMI.1.82, and 108 note). Below 233.14f. api-š aparšahr katak-xvatāyīh

92. (Contd).

i avē Aparnak dāt aparšehr ēt gōβēt ku Aparnak šehr.
(For -rn- , cf spurnāyak , N Pers. burnā).

9 --- āzēt see my note BSOS VI 953f. Originally probably used of any noble (cf. Georg. aznauri to translate οἱ πρῶτοι) later specialised as the fifth class.

15 --- čihrōmēhan cf. 86.8-9 . The spelling proves it to be a transcription from a lost Av. word. (Herzfeld is not altogether convincing in AMI 2.57).

--- 𐬌𐬀𐬭𐬎 DH 𐬠𐬀𐬭𐬎 Ind. om. (Herzfeld has an unattested form). Reading uncertain. Herzfeld proposed aδaβyamna (Av. aδaoyamna-) loccit. p 57. In the Av. aδaoya- (aδaoyō asti miθrō Yešt 10.82) and aδaoyamna- (miθrəm aδaoyamnəm) are epithets of Miθra, beside which occurs also a avi- with Pahl. transl. adavak 𐬀𐬠𐬎 (Visprat 21.5) . Hence perhaps here read adav 'not to be deceived'. a avi- Pahl. adavak appears associated with aṯbaēšə- , Pahl. abēš.

--- On the connection of the sun with the Fraškart , cf. below 171.6

1. ān āp pat freškert vīrēstan rēδ andar apāyēt var i husrav pat
2. +50 frasang av čēčast var i satvēs ān i nipišt pat
3. miyān i zrēh i frāxvkart ut ān i pūitīk gōβēt ku pat
   damindān
4. zufr-ē hast kē hamvār dūt hačišāyēt har čiš-ē i
5. aβiš aβkanēnd yut hač ǰānvar nē patgīrēt ka-š ǰānvar
6. aβiš aβkanēnd frōt barēt martōmān gōβēnd ku-š čašmak-ē
7. -ē dōšaxv andar hast var i urvēs pat hukar i buland.

1. 25 TD2 om
   hd. andar ām āp i pat fraškart afāyēt nist
   vīnāstan (vigāstan) nāδ andar afāyēt
2. hd. [illegible]
   IHUG ZH MUG
3. [illegible] hd. [illegible]
   damindān IHUG ZH MUG hd. [illegible]
4. hd. [illegible] ZH [illegible]
   dist om. hd.
   [illegible] ZH [illegible] hd. [illegible]
5. [illegible] hd. [illegible]
   ZH [illegible]
6. hd. ku kač dōšaxv čašmak-ē pališ hast
   hd. [illegible]
7. [illegible] ZH [illegible] hd. [illegible]
   [illegible] hukar

That water is needed to prepare the Fraškart.

Lake Husrav is fifty parasangs to Čēčast.

Lake Satvēs is that which has been described between the sea of Frāxvkart and the Fūitīk sea.

It is stated that in Damindān there is a deep place whence smoke is always coming forth. Anything that they cast in except only an animal, it rejects, but if they throw an animal into it, it carries it down.

Men say that there is a fountain of Dōšaxv therein.

Lake Urvēs is on the Lofty Hukar.

2 --- satvēs in the Chapter of Seas (Cap X p 81f)

3 --- damindān. This place seems to occupy a position of importance in Zoroastrian religious history, though it has not been much considered hitherto. In Zātspram (west SBE 47.161, wrongly translated) it is the place of the fifth conference of Zartušt سپتمان سپیتمه. (The fourth conference at سلم was probably at Serāy near Damindān, cf. Muqaddasī Bibl. Geogr. Arab III p.475 سَرای). Damindān is mentioned in its relation to dōzax also in the Zarātušt Nāma (ed. Rosenberg, v. 1565 f)

1565 ba-ummēd i ān k-īzad i bī-niyāz
rahānad ravān-am zi garm u gudāz
1566 zi dōzax u dēv i damindān marā
rahānad kunad šād u xandān marā

It was a city familiar to the Arab geographers on the Kūh i Tuftān, see Herzfeld AMI.1.88 note and Vullers s.v. damindān nomen urbis in regione كرمان in cuius vicinia ..... caverna in qua aquae strepitus semper ad aures pervenit et vapor exhalans in lateribus conspissatus sal ammoniacum praebet (quoting Burhān i Qāṭiʿ (نوشادر)) with the verse

ū zi Kirmān sūy i Damindān šud
tā nōšādur barad bi Nēšābūr.

Ibn al-Faqīh Bibl. Geog. Ar V 206 describes Damindān as a source of naušādur (sal ammoniac). See also Schwarz Iran in M I 252.

Mr Skrine in 1932 described to the Royal Geographical

~~9~~. (Contd)

3 (Contd)

Society his recent visit to TamIndān. Unhappily he did not collect any of their dialect, though he stressed their isolated position.

6 --- martōmān gōβénd. Notice the difference, in contrast to pat/dēn gōβét or gōβét alone.

Cap XIII.

8. eper čēgōnīh i gōspandūn i 5 eδivēnēk

9. gōβēt pat dēn ku ka gēv i ēvekdāt bē vitart ōδ

10. ku-š mezg bē pargast yurtēk epēč ruet 50 ut 5 surδek 12

11. sarδak unver i bēšez čēgōn gōβēt ku hεč mezg kunčit ut hεč mezg-

12. čihrīh rēδ xvet-ič mezg-ē hεč eruv mēčūk hεč vēnīk +vēnūk ut hεč xōn

13. ketek i rez kē meδ nεčiš kunēnd ēt rēδ meδ pet xōn eβzūten

14. zōrīkter hεč suš [gō] spendēn hεč miyān i sar +rāsēn nεčiš epēč-

15. dāriēnīh i gendek i ekōmen petīrek reiēnīh i bēš ut eparīk ēvek

10 pargast hd mat.
hd pančāh ut panč
11. ku ꝗwDz 1ꝺ6 . ꝼ omDH
ꝺꝺ1ꝼ1ꝺ DH ꝺꝺꝺ1ꝼ1ꝺ hd. ꝺꝺꝺ
kē mazg-čihtih ... mazg-ē hd. gut gut
har čiš-ē kē pat mazg humānāk
12. ꝺꝺꝺ1 hd ꝺꝺꝺ1 Zāt. 9.2 ꝺꝺꝺ1
1ꝼꝼꝼ6 hd. ꝼꝼꝼ6 Zāt 1ꝼꝼꝼ6
9112 hd ꝼꝼꝼ2 Zāt. ꝼꝼꝼ6 kē 1ꝼ12
13. 9ꝺꝺ9 DH 9ꝺꝺ9 hd. 9ꝺꝺ9 Pāz. 9ꝺꝺ9
ꝺꝺ1 hd ꝺꝺ
abzēdān hd abzāyēt.
zōtkān om. hd.
14. ꝺꝺꝺ1ꝼꝼ hd. ꝺꝺꝺ2 Zāt ꝺꝺꝺ1ꝼꝼ
om DH ꝺꝺꝺ1 ꝺꝺ2 hd ꝺꝺꝺ Pāz. om
nāsēn ꝺꝺꝺ1 DH ꝺꝺꝺ1 om. hd.
ꝺꝺꝺ Pāz. azašn hd. ꝺꝺꝺ
15. hd. gandaktīh apāsīk

Cap 13.

On the nature of Cattle of the Five Kinds.

It is stated in the Dēn that when the sole-created ox passed away where his marrow was scattered corn grew up of fifty-five species and twelve species of medicinal plants.

As it stated that : from the marrow sesame and ... , —— on account of its being the source of marrow , it being itself a kind of marrow —— ; from the horn pulse (lentil) ; from the nostrils vetch ; from the blood the fruit of the vine whence they make wine , —— for this reason wine is stronger to affect the blood —— ; from the lungs rue ; from the middle of the head the rāsn perfume , from which there is checking of the stench of Akōmən , and assault upon injuries and the other evils one by one .

8 --- For this chapter, Zātspram's epitome of the same source (in his ninth chapter) is invaluable in solving a number of difficulties.

--- gōspandān Av. gao-spənta- , functions with three meanings

(1) translating Av. gāuš

(2) sheep (in 103.9 gōspand-ē is, the mēš of 103.15)

(3) animal

gōspandān kē ars gōβēt ut kapīk 106.7

--- panč aδivēnak Av. pančō.hya-

Yašt 13.10 (the plants grow) θrāθrāi gāuš pančō.hyayå

9 f--- GrB 68.1f (gāv i ēvakdāt) čēgōn frāč vitart urvar-čihrīh rāδ hač ān hannāmān i gāv 55 sarδak yurtāk 12 sarδak urvar i bēšaz hač zamīk vaxšīt hand.

The list here compared with Zāts. 9 is:

Bund		Zātspram
hač mazg	kunčit ut	kunčit ut
hač sruv	mēšūk	mēšūk
hač vēnīk	۹۱۲ (Ind B. ۳۳۲)	+māš ۳۳۶ kē ۱۹۱۲ xvānīhēt ۶۶ ۱۹۲۹
hač xōn	+katak i raz	
hač sus	+spandān	+spandān
hač miyān i ser	rāsēn	+boδ ۱۱۱

(1) ۲۲۲ ۲۲۲ is still (Jan.19.1933) obscure.

(2) ۹۱۲ with variants, is clearly the ۹۱۲۱ of Frah.Pahl.4.2 occurring beside nuxvat but the

9 (Contd).

9 (Contd)

passage is not clear there. The traditional readings vīnag, vīnūg, vīnī, are however clearly on the right track, as proved by Zātsp.9.4:

ut ān i gōβīhēt/ut (kuhač vēnīk +māš ...G kē 1918 xvānihēt) 1918 nūmīh būtan i dit vēnīk rāδ' and that of which it is said that it is from the vēnīk (nose) is .---. which is called vēnūk and its having the name vēnūk is its being in turn a vēnīk (nose)'.

Hence vēn- is certain. Its meaning is defined by association with mēžūk and nuxvat in the Frah.Pahl.

N Pers. has bunū surx 'lentils'

bunū siyāh 'peas, pulse'

bunū māš 'black bean or vetch'

bunū naxla 'kind of wild vetch'.

(For the short vowel, of N Pers. mīžū beside mīžū). Nāyīnī has vînôk.

Its connection here with mas confirms the meaning since vēnūk is identified with +māš by Zatsprsm. GrB.117.2 9۲۱

DH 9۱۲۱ occurs between mušang and alom.

(3) mēšūk, Ind B. mēžūk is N Pers. mīžū, mižū, plants of which were pointed out to me in Isfahān beside the road.

(4) katak somewhat uncertain. The spelling in Zāts. almost suffices to prove katak. katūk 'gourd' N Pers. kadū is excluded by the context. cf. katak-gās 110.5

(5) spandān Ind B. Both Zātspram and GrB have the commoner

~~9. (contd)~~

9 (contd)

word gōspandān. This is probebly in Zāts. a simple scribal error owing to the immediately following gōspandān: haĕ suš +spandān bēšezēnītan i gōspandān sušīk vīmārīh rēδ. GrB. gōspandān may have arisen from a similar context. N Pers. sipandān 'seed of wild rue', sipand, isfand 'wild rue'. Arm. spand 'rue' Afg. spānda 'wild rue'.

11 --- kunčit, N.P. kunǰad, Bal. kunčīθ, Saka. kumjsata- , Afgh. kunzala. cf. Skt. kuncita-

14 --- sar. DH has the mask, hence dil and yakar are here excluded.

--- rāsēn is Av. urvāsnā- , Pahl. Comm. rāsn. The word is often corrupted. Here Ind.B omits the word. Bātspram has replaced it by +bōδ 'perfume'.

DKM 795.5 has

Vid 18.71 has the Av.list urvāsnā- , vohugaona-, vohukərəti-, haδānaēpatū- (see 116.2)

Cf. N Pers. rūsan 'elecampane, juniper'.

rāsēn is counted among the perfumes, written 116.6.

1. ēvak čēgōn apastāk gōβēt ku yurtāk ē sarδak pat bun-dahišn dāt
2. andar +asp +karpān dāt ē sarδak ōδ būt pas bē av
3. arvand rōt sβurt hast kē brinǰ hast kē gandom . . . . guft
4. šusr i gāv apar av māh pāδak burt ōδ bē pālūt hēnd
5. gōspand i pursarδak frāč brēhēnīt nazdist 2 gāv ēvak nar ut ēvak
6. mātāk pas hač har sarδak-ē yuxt -ē andar zamīk 8 [frasang] hāsr kē 3
7. frasang humānāk pat ērānvēž paiδāk būt čēgōn gōβēt
8. ku-m aržōmandīh i gāv rāδ 2 bēr dāt +ē bār pat gāv
9. ē bār apāk gōspand i pur-sarδak 30 rōč ut šap avēšān axvar-
10. tār būt hēnd ut api-šān nazdist āp ut pas urvar xvart
11. api-š pat3kartak gōspand frāč brēhēnīt čēgōn gōβēt
12. ku nazdist buz ut mēš ut pas uštr ut hūk pas asp xar
13. čē-š fratom dāt čarak aržānīk ditīkar dāt ān i gairišāk i hast
14. frāxv-raftār ut vāyēndak avēšān nē dast-āmōk sitīkar dāt
15. āpīk ut unīk čēgōn hast andar avēšān 3 sarδak 5 aδivēnak fratom

1. Ewak DH. Ind. ku ... gufl 1.3. om. Ind.
2. سوع ولاسم
3. ىع سىلا
5. Ind fralom
6. ~~ـــ~~ ىۆل DH ىۆل . frasang om DH. 8. Ind kāsa
8. ىسۆم Ind. ēwak tān. Ind ىۆل = arš (FP xwāstag)
9. Ind. ewak tān.
apāk Ind ىە لو Ind لى . Ind nōi-šapān
11. ap.-šān TD2. api-š DH Ind.
3 Ind.
. ىلاۋ d Ind. si. DH f. 15 pro sardak
12. ىشتا DH ىۆتە TD2 ىتە Ind. ىتە
xan DH ىۆتە TD2 ىتە Ind ىتە
13 čarak Ind čarāk

post anžāmik add. Ind. ىەنسىلە ئەوى ىسلاىە ىلاى
= ān i nūn pat rāy dast ēlēt
dēdikan Ind.
ىەلدىدە DH ىەلدىد Ind. ىەلدىد A1. gānjišāk
14. ىەنسا Ind. ىەنسا
ىس DH Ind ىس
āmōk Ind. āmōxt
15. ىەنسىلە Ind. ىەنسىلە
DH ىلاۋ

As the Avesta states : one species of corn was created at the primal creation . It was created in the ..... One species was there . Afterwards it was brought to the Arvand (Arang) river . Some say that it was rice , others that it was wheat ,.....

The seed of the ox was borne up to the moon . They have purified it there.

The ox of many species was created. First two cattle one male and one female. Then of every species one pair on the earth with the measure of eight hasr which are three parasangs.

It appeared in Ērānvēž.

As it is stated : By reason of the preciousness of the ox I created him twice , once as the ox , and once with the ox of many species.

Thirty days and nights they ate nothing. Then first they consumed water, afterwards plants.

He created cattle in fourth divisions.

As it is stated :

First the goat, the sheep, then camel and pig, then horse,
and ass, since he first created the pasture animals;
Second he created the mountain-dwellers, that is those which
roam widely, and birds - they are not tamed by the
hand - ,
Third he created those of the waters and of burrows. Now
there are among these three species and five kinds .

The first

2 --- uncertain, possibly a place name ending in -stān.

5 --- pur-sarʃak Av. pourv sarəδa- . gəušča aēvō.dātayå

gəušča pourv. sarəδayå

cf. SIrōčak 2.12 māh i gōspand-tōxmak gūv i ēvak- dāt gōspand i pur-sarδak : ēt gōspand-tōxmakīh ēt ku aδivēnak i gāvān ut gōspandān pet māh pāδak ēstēt, pat tan i pasēn aδivēnak hač4ōδ frāč gīrēnd. Vahman ut māh ut gōšurvan har 2 gōspand tōxmak hēnd

6 --- 8 hāsr (Ind. hāsr-ē) kē ʒ fraseng humānāk cf 161.13.

11--- Three divisions(kartak , sar ak)

1. buz mēš uštr hūk asp - čarak-aržānīk

2. gairišāk (frāxv-raftār) ut vāyēndak

ʒ. āpīk unīk

15--- gairišāk Av. gairišāk- , below 99.12

15--- Five kinds (Panč-aδivēnak Av. pančō.hyayå)

1. dō-kāft -pāδ

2. hambōh -pāδ

ʒ. ʒ- angurāk (ʃanǰak)

4. vāyēndak

5. āpīk

--- unīk (cf. Zāts.9.12)

(The usual spelling with two strokes, confirms un-)

It is a learned word from Av. una- 'hole' Pahl. Comm. unak explained as sūrāk. unīk transl. Av. upasma- 'under the earth'. Ind B.29.7 xuni. GrB 109.8

94 (Contd).

15 --- (Contd)

--- Av.	Pehl.	Yasna 71.9.
upāpe-	āpīk	
upaēma-	unīk	
fraptərəǰat-	vāyēndak	
ravasčarat-	frāxv-raftārēn	
canrauruhāk-	čerak- anžānīk	

Zātspem 9.10 has:

čahārpāδān	i	zemĪk-reβišn
māhlkān	i	ēp-šnēvišn
murv	i	endarvēy-vēzišn

Subdivisions

Zātsprem 9. 14-16.

1.	buz	5	kinds
2.	mēš	5	"
3.	uštr	2	"
4.	gāv	15	"
5.	asp	8	"
6.	sak	10	"
7.	sahūk	5	"
8.	+resūk	8	"
9.	mušk	8	"
10.	murvān	13	"
11.	šeβēk	2	"

1. aδivēnak ān i dō-kāft pāδ i čarak-aržānīk kē hač avēšān učtr
2. mas ..... kas navak-zētak ditīkar aδivēnak hambōh pāδkē hač
3. avēšān asp i .... mas ut +kurrākān/i/xar nitom sitīkar aδivēnak
4. ān i 5 angurāk +panǰak kē hač avēšān sak mas ut muškān
5. +gurbak nitom 4-om aδivēnak vāyēndak kē hač avēšān sēn i
6. ʒ angurāk mas ١٥٩١١ nitom pančom aδivēnak ān i āpīk kē hač
7. avēšān kar-māhīk mas ut ٦٠٧٩١ nitom ut +mēδōk ēn 5 aδivēnak
8. pat 200 ut 60 ut 2 sarδak — bē baxt fratom buz 5 sarδak
9. xarbux +gōspand ut pāčan varrak ut buz ditīkar mēš 5 sarδak
   ān i pat-
10. dumb ān i adumb ut +sag-mēš ut mēš i ١٦٥ kurišk mēš kē
11. sruv vazurg asp humānāk ʒ kōf dārēt api-š av bārak kunēnd
12. čēgōn gōβét ku manuščihr i amāk nyāk kurišk-ē pat bārak
13. dāšt ʒ-om uštr 2 sarδak kōfīk ut čarak- aržānīk čē
14. ēvak pat kōf šāyēt dāšt ut ēvak pat dašt i hast
15. ēvak kōf ut 2 kōf čahārom gāv 15 sarδak spēt xšēn ut suxr

1. hd. ਪਰਾਰ (੨ = ੪). hd čarāk

2 ਚਾਰ ਸਾਵਦਾ ਤੱ hd. ਚਾਰ ਸਾਵਦਾ ਚ
ਸਾਰੇ hd ਸਾਰੇ
zārak DH ਗਾਰਕ

DH ਸਾਰਾਕਸਾਰ ant aśvānak

3. ਪੈਸਾ ones. Pāz zahar
ਸਾਰ DH. hd. ਚਾਰ
ਸਾਸਾਹ om hd. DH ਸਾ ਸਾਰ ਸਾ ੧/੧੨੧.੧੨; ੧੮.੪

4 ਚਾਰਾਰ. hd DH ਪਾਰਾਰ
ਸਾਰਾਰਾਰ hd. ਸਾਰ ਚਾਰਾਰ

5. ਸਾਰ hd. ਚਾਰਾਰਾ ਸਾ
hd. ਚਾਰਾਰਾਰਾਰ. hinc hd. Pāzandice multum.

6. ਸਾਰਾਸ hd. ਸਾਰਾਰ (? avēnāk)
ਪਾਰਾਸਾ DH ਪਾਸਾਰਾਰਾ hd ਪਾਸਾ

7. ਸਾਰਾਸਾ a. hd. hd. multum post namadu.
ਸਾਰਾਰਾਸਾ DH ਸਾਸਾਰਾਸਾ hd. namadu.

8. DH ਸਾਸਾ. a TDz hd.
haxt hd. bichēnit zyēt
60 ਸਾ hd. Raśēt DH ਚ

9. ਸਾਸ .hd. gōsfand
hd ਸਾਸਾ post gōsfand
ਚਾ DH hd ਚਾ.

10 an i adumb hd. ān i kē dumb nē dārēd

ddd hd. ddd

ddd dH ddd hd. ddd

12. i amāk nyāk on hd.

ddd dH ddd

13. hd. 3-om post daišt

14 ddd dH ddd hd. ddd

Pāz šāiš

daišt et hd. dH ddd

xšēn dH ddd Tdz ddd

hd ddd

apet dH ddd Td2 ddd

hd. ddd

kind is that of those with doubly-cleft foot which are pasture animals, of whom the camel is largest and the ..... smallest when newly born.

The second kind is the wide-footed , of whom the ..... horse is largest and the young of the ass smallest .

The third kind is that with five 'angurāk' , claws , of whom the dog is largest and the musk-cat smallest.

The fourth kind are the birds of whom the sen ('eagle') with three claws is largest and the ..... is smallest.

The fifth kind are those of the waters , of whom the Kar fish is largest and the ..... smallest .

And Mēδōk has divided these five kinds into 262 (Ind.282) species .

First the goat : 5 species ass-goat, cattle, wild goat, lamb, goat

Second the sheep : 5 species , tailed, tailless, dog-sheep .... -sheep , kuriš-sheep which has a large horn, like a horse,and it has three humps. They use it as a steed. As it is stated : Manuščihr our ancestor had a kuriš-sheep as a steed.

Third the camel : 2 species of mountain and a pasture animal, since one can dwell in the mountain,and one in the plain. They are one-humped and two-humped

Fourth the ox : 15 species ,
white, dark, red,

1 --- dō-kāft Ind. dō-kānak Zāts. dōkānak-sumb

2 --- +hambōh -pā[illegible] Zāts. girt-sumb

Zāts. proves that some such word as hambōh must be read (N. Pers anbūh 'wide, large ; multitude', Arm. ambox 'multitude').

4 --- angurāk Av. apura-'member, toe' (AIW col. 1883). in vyapura , zairimyapura. Oss. ängulgä 'finger'. Vid.13.6 [illegible] A learned word hence the gloss 'panǰak'. Cf. Herzfeld AMI.1.142.note 3.

5 --- [illegible] and 96.7 the meaning 'cat' is probably confirmed by Frah-Pahl. [illegible] (see Bthl. Zendhds.+53). Ind. farox is mechanical transcription , as for [illegible] ardā 97.4.

6 --- smallest bird - uncertain, since [illegible] may represent [illegible] (cf.1.3) possibly it should be read by comparison with N.Pers. kaftar, kaftar 'pigeon'. Nest suggested N Pers. tar 'chaffinch'.

7 --- kar, Av. kara- , below Cap 24.

--- [illegible] a fish name.

--- +mēdôk very doubtful. Possibly the name of a commentator.

9--- pāčan, NPers. pāzan 'mountain-goat'. SBal. pāčinē 'goat', NBal. p'āšanē. Below 155.11.

96.

1. ut zart siyā +pēsak gavazn ut gāv-mēš ut ŭstr gāv palang-gāv
2. māhīk ut hūk +nišān gāv freš ut ..... apārīk gāv sarδak
3. pančom esp 8 sarδak tāčīk pārsīk ut astar ut xar
4. ut gōr ut asp 1 āpīk apārīk esp sarδak 6-om sak 10 sarδak
5. hast i pašuš-haurv hast i šupān viš-haurv hast i mānpān ut vohunazg
6. hast i ramīk ut tarūk ut baβrak i āpīk kē sak i āpīk xvānēnd ut rōpās
7. raspūk kē rasūk xvānēnd ut zūzak ut udrak muškān gurbak kē hač avē
8. -šān 2 sarδak sūrak āmōxtīšn čēgōn rōpēh ut raspūk ut vēšak
9. āmōxtišn čēgōn udrak ut zūzak kē xār pat pušt dārēt
10. haftom sahūk hast xargōš 5 sarδak 2 sarδak +viyāpānīk
11. sarδak ēvak unak - māništ ēvak vēšak-māništ hašto-
12. m +rasūk 8 sarδak samōr ut siyā samōr ut sinǰēv ut ..... ut xaz ut kākom ut
13. kākom i spēt apārīk +rasūk sarδak nahom mušk 8 sarδak
14. ēvak ān i pat muškīh āšnāk ēvak ān i mušk i nāfak ān-ič i pat +gand
15. zanišn bēš mušk kē bēš xvarēt +mušk i siyā čēgōn hamēstār i

1. [illegible] hd. [illegible]
hd. [illegible] [illegible] Paz.

2. [illegible] hd. [illegible]
[illegible] hd. [illegible] Paz. [illegible]
[illegible] DH [illegible] hd. [illegible]

3. [illegible] DH hd, [illegible] Paz [illegible] DH [illegible]
[illegible]. DH [illegible]
[illegible] Pāzak add. hd. spēd. syāh. zard. buz. kumeit

5. [illegible] dillōgīh. DH [illegible], bis

6. [illegible] cf DkM 614.17 [illegible]. hd. [illegible]
[illegible] frimum DH [illegible] hd. [illegible]

7. nāspūk kē rasūk xwānēnd hd. [illegible]
DH [illegible]
zūzak hd. [illegible] DH [illegible] Paz [illegible]
post zūzak add. hd. kē xān-pust xwānēnd
[illegible] hd. [illegible]

8. anrak hd. [illegible]
raspūk hd. [illegible]

9. [illegible] on. Paz hd.
hd. post dārēt add. [illegible]
Paz post dārēt [illegible]

10 ... DH ... hd. ...

hast on hd. ...

... DH ... hd. ...

11 ... hd. ...

12. ... hd ... of N fol 178.5 ...

Zāṛ. 9.21 samīn

Sinjān ut ... ut xaz . hd. ...

kākon DH . hd. ...

13. ... DH ... hd. ...

14 ... on DH. ... on hd.

... DH ... hd. kēšā. ... xvaš. and

15. xvarēt DH ... xvant hd. xvarəd

mušk i DH. ... hd ...

... hd. ...

yellow black mottled , the deer , buffalo , giraffe , the ox marked with fish and pig the frěš ox , the ..... ox, and the other ox species.

Fifth the horse : 8 species , the Arab , the Pārs, mule, ass , wild ass , weter horse , and the other horse species.

Sixth the dog 10 species , which are the 'cattle-guard' , that is , the shepherd's, the 'House-guard' that the house guardian , the vohunazg , that is of the flock , the small dog , the water beaver which they call the water dog , the fox, the weasel , the hedgehog , the otter , the musk-cat of whom there are two species , one accustomed to burrows, such as fox and weasel, and one accustomed to forest, such as otter and hedgehog, which has thorns on its back.

Seventh the hare, that is, the '~~long~~ ass-eared' (hare) : 5 species , two species of the desert, one species dwelling in burrows , one dwelling in forests.

Eighth the weasel : 8 species , the sable, the black sable , the squirrel , the ..... , the beaver , the ermine, the white ermine , and the other weasel species

Ninth the musk : 8 species ,

One famed for its having musk, one the navel-musk, that which destroys stench, the bēš-musk which eats the plant bes , the black musk which is enemy of

1 --- uštr-gāv N Pers. šuturgāv 'giraffe.'

palang-gāv cf. N Pers. palang 'leopard, giraffe'

N Pers. šutur-gāv-palang 'giraffe.'

2 --- on fraš, see BSOS VI 596.

3 --- pārsīk , DH Varient har rēšak (?)

5 --- pasuš-haurv viš-haurv vohunazg , Av. names. here with glosses (see Vid.13).

6 --- tarūk reading not certain. Av. tauruna- , cf. my note BSOS VII.69. DkM 614.17 tarūk ıpp 'young child'.

7 --- raspūk North. dial. beside rasūk South-dial.

10--- sahūk, see my note JRAS 1931, 424.

--- viyāpānīk Ind. vīāvānī . The word is here in old cursive spelling. Similarly Ind B. 77.10 reads giyīvūn for GrB viyāpānīk.

12--- samōr Arm. samoyr Skt. śṃara- (see HAG.236).

--- +rasūk probably wrong here. Zāts. 9.21 seems to have a lacune ender . . . . samōr ut kākom i spēt ut siyā semōr

--- om Ind.

Could gāv i DKM 761.4 be compared?

--- xaz N Pers. xaz 'fine hair of beaver' Ind. takes for buz (Frah. Pahl.)

14--- gand-zanišn , of which Ind kēšn bōd xvaš ender is possibly a gloss.

15--- bēš 'a poisonous plant', cf. Laufer Sino-Iranica 582. Arm. bēšk mškoy (HAG 196). N Pers. bēš 'aconitum'. Associated with balātur, see below 115.7.

97.

1. garzakipat dreyà kustak vēš bavēt apārīk mušk sarδak
2. 10-om murvān 110 sarδak hačiš 1½ sarδak čēgōn sēn murv
3. karšift ālūh karkās kē dālman xvānēnd varāɣ
4. xrōs kē parō(k)-darš xvānēt kuling ut 11-om šaβāk kē hačavēšān 2
5. hēnd kē šīr dārēnd pat pistān vučak parvārēnd sēn murv ut
6. šaβāk čēgōn gōβēt ku šaβāk pat ½ sarδak dāt ēstēt
7. sak ut murv ut mūšk aδivēnak čēm vazēt čēgōn murv api-š
   har 2 dendān
8. čēgōn sak sūrāk -māništ čēgōn mūšk api-š ēn 110 sarδak
9. murvān pat 8 +gōnak bē dāt api-š ētōn bē parkand čēgōn
10. mart-ē ka tōxm parkanēt ān i tōxm andar angust ov zamīk hilēt
11. mas ut miyānak ut kas 12-om māhīk dāt 10 sarδak nazdist māhīk
12. 'rz ut 'rzvk' ut mrzvk' ut apārīk nām i apastāk ut pas andar
    har sarδak-ē
13. sarδak +dāt hēnd tāk bavandakīh i 262 sarδak sak rāδ
14. gōβēt ku hač star pāδak ku hač ān kustak star i haftō(k)ring
15. ǰān hač martōmān pat yōǰist frāč dāt pānakīh i gōspandān

1. Ind. ... Ind. ...
... Ind. ...

3. ... DH ... Ind. ... cf III. 11.
TD2 DH gōßēt xvānēnd. Ind om. gōßēt
dāhman Ind. ...
... DH ... om. Ind.

4. ... (= xnōs) Ind ...
ke ... xvānēt om Ind.
... DH ...
11-om Ind. dahom
... Ind. šabā.

DH ... TD2 ... Ind. ...

5. ... Ind ...
6. ... TD2 ...
7. ... Ind. ... l 8. Ind ...
Ind. add dānēt post dandān
... (dandān) Ind. ... cf. 147.9

8. ... (ēōgōn)
sūnak DH ... Ind ...
Ind. māništ ...
9. gōnak Ind. aδvēnak
Ind. ...

10 [illegible] Ind. [illegible]
[illegible] DH, -ē Ind [illegible]

11. [illegible] Ind. [illegible]

12. Ind. aiz. arzuna arzuka manzuka
[illegible] DH, [illegible] Tdz, [illegible] Ind
-ē Ind.

13. [illegible] Ind dāt kand
DH [illegible]
[illegible] Ind. [illegible] Pkr. dinn hastāō

14. DH [illegible] (ghāṭak)
DH [illegible] (haṭ)
Kusl Ind. DH.

15 [illegible] DH [illegible]
Ind. [illegible] Pkr. aoji. naiṇā
dāt DH. Ind. -yt Tdz
Ind. [illegible]

the snake which abounds on the seashore, and the other musk species .

Tenth the birds : 110 species, of whom there are 13 species such as the sēn bird, karšift bird, eagle,vulture,which they call dalman (eagle), crow owl , the cock which is called parōdars, crane ,

Eleventh the bat : of whom there are two which have milk , and nourish their young at their breast, the sen bird and the bat.

As it is stated : the bat was created in three species, like dog, bird, and rat , since it flies like a bird , and both have teeth, like a dog , and dwells in a burrow like a rat

These 110 species he created in 8 kinds and so distributed them as when a man scatters seed , the seed in his hand he lets fall upon the ground , the largest , the middle-sized and the smallest.

Twelfth the fish were created : 10 species , first the fishes ariz , arzuka , marzuka and the other names of the Avesta , and then within every species species were created to the total number of 262 (Ind.282).

Concerning the dog it is stated : From the station of the stars, on that side where the star Haftōring is , its breath-soul was created distant from man by a yōjist for the protection of cattle.

2 --- sēn Av. saēne- learned word

3 --- karšift Av. karšiptar learned word

--- [illegible] possibly puš 'owl'. N Pers. puš 'owl'

4 --- xrōs written [illegible] (Ind. ardā) It is wrongly explained by Junker Frah.Pahl.119. GrB.112.7 xrōs [illegible] kē murv i parōdarš ut pēš-dašak -ič gōβēt. parō(k)darš from nom.sg. Av. parō.darš (mərəγō yō parō.darš Vid.18.15) Pahl.Comm. to Vid.18.15 : murv i parōdarš nām ēt parōdaršīh[ā] pēš - daxšakīh api-š pēš - daxšakīh ēt ku fratom bālak ku parr škāpēt pas vāng kunend. So in 112.7. It is the bird of Sraoša.

xrōs also in 115.1; 156.15; 157.3. Cf. Tavadia on Šnš 10.9.

4 --- šaβāk 'bat'

Zāts.9.23 andar murvān 2 yut-čihrak bē dāt.

9 --- parkand 'set around, distribute', pari-kan-

Above 33.6. Old Pers. kan- 'put'.

The simile here is given also by Zāts.9.15

čēgōn mart kē yurtāy ham-ē +kārēt ut fratom staβr

'dāng frāč parkanēt [illegible] ut pas ān i miyānuk pas ān i kūč.

(wrongly translated by Bthl.ZAIW 179 and following him by myself in BSOS VI 599 [illegible] is miswritten for [illegible]

= dāng (dānak) = tōxm (Frah.Pahl).)

12 --- Avestan fish names of uncertain reading. Others are given below 113.15f. cf. also above 95.7.

97 (Contd).

15 --- yōǰist. The passage is based on Av. Vid.13.17 :

kva asti apā pasuš hanvō dāityō.gātuš

āat mraot ahurō mazdå

yō yuǰyaatim haća gaēθâbyō parāiti sraēšamnō tāyuš

vəhrkəmća.

Pahl. Comm. yūǰist. haċ gēhān bē āyēt

1. rāδ čēgōn gumèčak hač gōspandān mertōmān ēt rāδ sak xvānīhēt
2. čē-š ʒ ēvak-ē hač mertōmān api-š dāt arvand xvēš-mōk xvēš-
3. vasparg axvāβ tuxšāk ut vigrēt 14 dandān tež dandān ut remak sardār
4. čē remak i gōspandūn ān i +dilērtar pattāyēt kē sak apāk bavēt
5. pat ān i mas bīm ka šaʌr ut pat ūn i kas ka tōrak rasēt
6. pānakīh kunēt gurt-eš Onrmezd ku-š murv varāše(k) dāt
7. hast murv i škarak ku-m dāt hēh tō murv i varāše(k) ku-m hač
8. tō bēšiān vēš bavēt ku šnāyēniān čē kām i Anrāk Mēnūk
9. vēš kunēh ku ān i man čēgōn mertōm i druvand kē hač xvāstak
10. saʌr nē bavēt tō-ič hać murv [i hač] +ožatan saʌr nē bavēh
11. bē hakar-om nē dāt bēy tō murv varāše(k) aš dāt hēy
12. Anrāk Mēnūk gurg i parr-var pat hēlak karp api-š dām zīvastan nē hišt
13. hēy gōspand pat ē hamāk sarδak ēt rāδ dāt ku ka
14. Anrāk Mēnūk ēvak bē apasihēnēt ēvak bē mānēt apasihēnītan
15. nē šāyistan rāδ kōxšišn pat apasihēnīītan kam kunēt ēn-ič

1. Ind
2. apa-š Ind
   mōk TD2 DH Ind.
3. axvāβ Ind.
   Ind.
   Ind. (secundum) DH Ind.
4. Ind DH Ind.
   pattāyēt Ind.
   TD2. būt Ind. DH
5. Ind. hast post būm
   ka šaya ... kumēt on Ind.
6. Ind. Paz vāriš
7. Ind. Paz. skāra
   Ind.
8. būt DH
9. Ind. Kumēnd
   Ind
10 bavēt Ind
   Ind.
   (DH om.) Ind
   Ind. end

11. ايلسوا hnA موسلاعبع

12. ولاد hnA. .لسحسم

ولسلو ااو hnA. .مكسم cf 112.10

13. سع ع hnA .وبع

14. ااوسوسع DH ااوسوسع hnA. .سوسع

ااوسوسع DH ااوسوسع

mānēt hnA. .ااسلب

At mānēt usque ad 100.13 deest Indices.

Now it is a combination of cattle and man . For this reason it is call sak ('dog') because it is one third from man . And he created him swift , with his own shoes , and clothing , sleepless, active, watchful , with fourteen teeth, sharp-toothed, lord of the herd , since the herd of cattle endures as the braver , with which the dog lives . He gives protection in the time of greatest fear when the lion approaches or of the lesser fear when a jackal approaches

---

Ohrmazd said , when he created the bird Varəšа(k), that is the bird of prey : I have created thee thou bird Varəšа(k) although thou wilt do more mischief to me than bring satisfaction , since thou wilt perform the will of Ahriman rather than mine . Like a false man who is not satiated with possessions , thou also will not be satiated with the killing of birds . But if I had not created thee , thou bird Varəšа , then he would have created thee , Ahriman , as a winged wolk in the form of a hawk , and he would not have allowed the creatures to live .

He created the cattle in all these species for this reason that if Ahriman should annihilate one , one would remain . By reason of his being unable to annihilate them he struggles less to annihilate them .

This also

1. gōßēt ku-š gōspand nazdist pat ān i hamēn māh hast⁺māh i
2. fravartīn rōč i Ohrmazd bun i hamén frāč brēhēnīt sāl i
   ditīkar
3. fravartīn māh āpus būt hēnd hač avēšān ān ī-š
4. nazdist būm - xvaδišnīh mēnīt uštr ut asp kē apaδom
5. mēnīt hūk ⁺būt pat 9 sāl avēšān gōspand
6. bē mat hēnd pat naft kišvar i zamīk pat 3 pat 6 kiš ̆var ut pat
7. 3 sāl pat xvenirəs čēgōn gōßēt ku nazdist kar-māhīk
8. ariz pat āp i arvand frōt av savah šut ut gōspandān
9. bē raft hēnd av voruberšn ut vorujaršn sēn murv av
10. zrēh i asp-nērōkōmand av fradaδafš ut vidaδafš api-š
11. 6 māh avēšān ōδ šut hēnd pēš hač vāyēndakān ut pat
12. sāl drahnāδ ān i gairišak bē mat yut hač sēn murv ut pat 2
13. sāl ān i āpīk ut urūk bē mat yut hač kar-māhīk pat 3 sāl
14. ān i čarak-aržānīk bē mat yut hač asp būt andar gāvān
15. ān i čēgōn gāv arisōk kē hadaya xvānēnd andar xarān

is stated : he fashioned cattle first in that month of summer which is the month of Fravartīn on the day Ohrmazd (the first day) the ~~dece~~ beginning of summer . The next year in the month of Fravartīn they became pregnant . Those by whom ~~first~~ desire of land was first thought of were the camel and horse ; by whom it was last thought of was the pig . In nine years those cattle came into the seven continents of the earth, in three years into the six continents and in three years into Xvaniras.

As it is stated : first the Kar fish and Ariz went down by the waters of the Arvand (Arang) to Savah , and the cattle went to Vorubarš̌n and Voruǰarš̌n . The Sēn bird to the sea which possesses horses' strength to Fradaδafš̌ and Vidaδafš̌. They went there six months before the birds . In a year's period the mountain-dwellers came except the sēn bird , and in two years those of the waters and burrows came except the Kar fish , and in three years those of the pastures came except the horse.

There was among the oxen that one which they call the ox Srisōk which is Haδayáns̆. Among the asses was

1 --- sak Learned etymology to sēh ēvak -se-yak 'one-third'.

6 --- السسوا Transcription of Av. (y = ə) Ind. vārəšaṣ

Not in extant Avesta.

10 --- sayr N Pers. sēr . Pahl.Psalt. sgl.

12 --- hēlak 'hawk' . cf. N Pers. hailā.

15 --- srisōk Probably transcription of an Avestan word + θri-sruve- 'three-horned' or + θri-saoka- 'giving three advantages'. Zāts.11.10 srvv for srsvk. Pāzand (Ind B.45.19) sarsaok. Cf. Christensen Le premier homme p.146-147.

--- haδaya

GrB 153.9 haδayaš. +kē +srisōk-iǒ xvānēnd

= Ind B 45.19 haδayaoš ki sarsaok xvānēnd

GrB 166.3 [illegible] haδayanš haδayaš

Dd36.86 haδayaš vičārīhēt dēr-zīvišnīh

Dd 36.100 [illegible]

GrB 226.4 [illegible], which see.

Here too an Avestan word is no doubt preserved and possibly interpreted in the right direction. +haδayant- could be a pres.part. to hăd- cf. Av. hāiδišta-. Or if -vš should be read, then +haδa- yauš to yav- 'duration'.

100.

1. xar i ʒ pēδ ut endar murvēn-ič čemrōš ut ender māhīkān vās i
2. †pančāsaδvarān api-šān kartārīh pat dar i xvēš gōʒom

the three-footed ass, and among the birds too was the Čamrōš ,
among the fish the Vāš i panč ṣ varān.

I will describe their activity in their own chapter.

1 --- xar i ʒ pāδ , below 151.8

čamrōš , see 153.14.

transcription not certain but Pāzand has čanmarōš, čamrōš Mx62.11,40

vāa see Cap.24 . Mentioned also 113.15.

Cap XIV.

3. apar čègōnīh i martōmān

pat dēn gōβēt ku -m

4. martōmān frāč brēhēnīt 10 sarδak nazdist ān i rōšn i

5. spēt-dōisr i hast gayō(k)mart tāk 10 sarδak čēgōn ēvak

6. gayō(k)mart tāk 9-om hać gayō(k)mart apāč būt 10-om kapīk

7. martōmān nitom gōβēt ku ka gayō(k)mart vīmārīh aparmat

8. pat hōy dast ōpast hač sar sruβ hač xōn arčīč ut hač mazg

9. sēm hač pāδ āhēn hač ast rōδ ut hač pīh āpākēnak ut hač

10. bāzāy pōlāβδ ut hač ǰān bē-šavišnīh zarr av paiδākīhāmat

11. kē nūn aržōmandīh rāδ martōmān apāk ǰān bē dahēnd hač ān i

12. andak angust margīh pat tan i gayō(k)mart andar sut harvisp

dāmān tāk

13. fraškart margīh pat tan i gayō(k)mart andar vitīrišnīh tōxm

14. bē dāt ān tōxm pat rōšnīh i xvaršēt bē pālūt hēnd

15. utapi-š 2 bahr +nēryōsang nikās dāšt ut bahr-ē spandārmat

patgrift

3. -n .... ka l 13. on. hd.

5. ... DH ...

8. DH ... TD2 ...

9. ... DH ...

... DH ...

DH ast TD2 ...

13. DH ...

14. ... DH ... hd. pälät

hd. ...

15. ...

DH ...

Cap 14.

On the nature of men.

It is stated in the Den : I created man in ten species . First that bright, white-eyed one who is Gayōmart , up to the total of ten species . One is Gayōmart, the nine arose again from Gayōmart, the tenth is the ape , lowest of men.

It is stated that when the illness came upon Gayōmart he fell to his left hand, from his head appeared lead, from his blood ~~lead~~ Tin, and from his marrow silver , from his feet iron , from his bones copper and from his fat crystal , and from his arms steel and from the going forth of his breath-soul gold , which now because of its value men give with their breath-soul.

By the little toe, death entered into the body of Gāyomart. Death came upon all creatures until the Fraškart.

When Gayōmart was dying he gave out seed. They have purified that seed in the light of the sun. Two parts of it are kept by Nēryōsang and one part was received by Spāndārmat.

3 --- The subject of this chapter forms the basis of Christensen's Le premier homme.

6 --- either tāk 9-om or 9 alone suits.

8 --- The origin of metals, 69.15 f: haĉ ān čēgōn tan i gayō(k)-mart haĉ ayō(k)ŭst kart ēstēt haĉ tan i gayō(k)mart +8 sδivēnak ayō(k)ŭst av paiδākīh mat.

sruβ	N Pers. surb
arĉīĉ	arzīz
sēm	sīm
āhēn	āhan
rōδ	rōy
āpakēnak	ābgīna
pōlāβδ	pōlād
zarr	zar

see Schaeder's discussion, Studien 228 note.

--- arĉīĉ Arm. arĉiĉ Bah. Yašt 2.48 arĉīĉ,2.20 +arĉīĉēn

12 ---angust . cf. 73.13 pat ān i kas angust , probably angust was forgotten after andak beginning with the same group of signs.

15 ---Nēryōsang similarly receives the tōxm of Zartušt : nēryōsang yazd rōšnīh ut zōr i ēn tōxm patgrift ut pat nikās-dārišnīh av Anāhīt yazd apaspārt 236.7f.

~~lxi.~~

1. 40 sēl andar zamīk būt pat bavandakīh 40 sāl rēpēs karp i
2. ēvak-stūn 15-varg mahrē mahrēnē hač zamīk apar rust hēnd
3. ōgōn humānāk ku-šān dast pat gōš apāč ēstēt ēvak av
4. dit patvastak hambeŝn +hamdēsak būt hēnd api-šān miyān i
5. har 2 xvarr apar āmat +ōgōn hambeŝn būt hēnd ku nē paiδāk
6. būt ku katām nar ut katām mātak katām ān xvarr i ohrmazd-dāt
7. i apāk avēšān hast i xvarr i martōmān aβiš dāt čegōn gōβ-
8. ēt ku katār pēš dāt xvarr aivāp tan api-š guft ohrmazd
9. ku xvarr pēš dāt ut tan pas av ān i dāt ēstēt
10. andar tan dat ku xvēškārīh bē brēhēnīt tan bē av xvēškārīh
    dāt api-š vičāriśn ēn
11. ku ruvān pēš dāt tan pas ruvān andar tan xvēškārīh
12. rāδēnēt pas har 2 hač urvar-karpīh bē av martōm-karpīh
13. vašt hēnd ut ān xvarr mēnōkīhā andar av avēšān šut hast i
14. ruvān nūn-ič pat ān hangōšītak/i drext ul rust ēstēt
15. kē-š bar 10 aδivēnek martōm guft-aš ohrmazd av mahrē

1. andar ... sāl m. Ind.
   س. سال

2. ماه DH ماهی . ک Ind

3 ایستاد, DH Ind -āt

4. ... DH ... Ind. ...
   Ind. pātvast . kambyān

5. ... DH ... (ōgōn)
   ... Ind

6. ... (vas) DH ... (mālāk)
   kalām (Persian) DH Ind .
   Ind. ahunazd apāē nāst ōgōn

7. DH mardōm
8. Ad. Mardām
10. bē bōlēnīd ... xvēš. DH. Ind.
    tan Ind.
11. ... ... pas. Ind ...
12. ... DH ...
13. ... Ind
15. ... DH ...

It was forty years in the earth. At the completion of forty years as a rhubarb plant in form with one stalk, with fifteen leaves, Mahrē and Mahryānē grew up from the earth, so formed that their hands were back upon the ears. They were joined one to the other of the same stature, and of the same build. And their splendour rose up between them both. They had the same stature in such a way that it was not evident which was male and which was female, which was the splendour, created by Ohrmazd which was with them. That is the splendour which he gave to man.

As it is stated : which was created first, the splendour or the body? And Ohrmazd said : the splendour was created first and the body afterwards to that which was created. He made it within the body, that is he created its sphere of activity, and he made the body for its sphere of activity. The interpretation is that the soul (ruvān) was first created, then the body. The soul (ruvān) cares for its sphere of activity within the body.

Afterwards both were changed from plant form to human form, and that splendour invisibly entered them, that is the soul (ruvān).

Now too in the likeness of tree he grew up, whose fruit were the 10 kinds of men.

Ohrmazd said to Mahrē and

I.——— rēpūs , Ind rēvūs. NPers. rēvās , rēvāj , rīvanj

rīvīx rīvīj , rīvīz , rēbūs , rībāj 'sorrel'.

2.——— stūn, stūnak 'stalk,trunk' , cf. vazaγ i stūnuk-dēsak

41.3. A stūnuk of Hōm is mentioned MKH 604.19.

3.——— mahrē, mahryūnē : = *martya-, *martyānī-.

Mānī used gyhmrvrd and mvrdy'ng in the adaptation of his ideas for the Persians.

7.——— xvarr. An interesting identification of xvarr with the ruvūn in view of the fivefold theory of human origin above. The Rivāyat of Barzū kavūm al-dīn speaks of panj ōīz i mīnū :

yakī rū jān xvānand
yakī rā ruvūn
va yakī axu
va yakī bū'ī (ētaš)
va yakī rā farūhar nām

Antia, Dena Memorial Volume p. 154.

1. ahryánē ku martōm hēt pitar i gēhān hēt api-m bavandak-
   menišnīh pahlom dāt hēt kār ut
2. dātastān bavandak-mēnišnīhā kunēh humat mēnēt hūxt gōβēt
3. huvarēt verzēt dēvān ma yazēt evēšān har 2 mazdat
4. ēn mēnīt ku-šān ēvak avē dit riδ mēnīt ku martōm
5. hast api-šān mazdist kunišn ēn kart ku bē raft hēnd
6. api-šān bē mist api-šān nazdist gōβišn ēn guft ku ohrmazd
7. dāt āp ut zamīk ut urvar ut gōspand ster ut māh ut xvaršēt ut
8. harvisp āpātīh kē hač ahrāyīh paiδākīh gōβēt bun ut bar
9. api-šān pas pitiyārak pat mēnišn aper duvārast api-š
10. mēnišn bē āhōkēnīt hēnd api-šān drāyast ku anrāk mēnūk
11. dāt āp ut zamīk ut urvar ut apārīk čiš čēgōn guft ēn i nazdist
12. drōγ gōβišnīh ī-šān viyāpīhēt pat apāyast i dēvān guft
13. anrāk mēnūk nazdist urvāhmanīh hač evēšān ēn xvēšēnīt
14. pat ān i droγ gōβišnīh har 2 druvand būt hēnd api-šān
15. ruvān tāk tan i pasēn pat dōšaxv api-šān 30 rōč xvarišn

1. ...
2. ...
3. ...
4. ...
5. ...
6. ...
7. ...
8. ...
11. ...
12. ...

Mahryānē : You are men, you are the father of living beings, and I have created you possessed of complete thought, supreme. Perform work and judgment with complete thought, think good thoughts, speak good words, perform good deeds. Worship no dēvs.

They both first thought this when they thought the one upon the other : He is man.

They first did this deed that they moved away, and they made water.

And this word they spoke first : Ohrmazd has created water and earth and plants and cattle, stars and moon and sun and all fertility, which is called in accordance with the revelation of truth, trunk and fruit.

Afterwards the assailant rushed into their thoughts and he defiled their thinking and said to them : Ahriman created water and earth and plants and the other things.

As it is stated : that first false speaking by which he corrupted them he spoke ~~of~~ with compulsion of the dēvs. Ahriman first robbed them of this happiness by those false words. They both became false (druvand) and their soul (ruvān) till the body of the final times is in dōšaxv (the evil existence).

For thirty days food was a thing for them to purify

1.——— bavandak mānišnīh is a rendering of Av. spəntā mainiiū

2.——— hunet...hūxt ... huvaršt occur passim.

6.——— mist . Ind mīzīt . Av. maēz-, NPers. mīzīden, mīxten

Zēts. 𐭩𐭫𐭲𐭩𐭭 GrB 109.10 𐭩𐭫𐭲𐭩𐭭. Cf. 152. 14, 156. Sv 3.

MKM 698.17 𐭩𐭫𐭲𐭩𐭭, cf. GIP I. 301. NBal. mižay, mēzay, mišťá.

——— ohrmazd. Cf. Yasna haptahāti

iθā āţ yazamaidē ahurəm mazdąm yə̄ gąmča asəmča

dūţ apasča dūţ urvarōšča vərəθrajhīš raocōšča dūţ

būmīmča vīspāča vōhū.

12.——— viyāpīhšt to viyāpān 'deluded'.

——— apāyast 'impulsion' as below 138.13 pat apāyast

i yazdān

BSOS VI 82 apāyast 'needs, wishes'.

15.——— On the first food of Mahrē and Mahryānē, cf. 221.1 f.

gōβēt pat dēn ku hač an čēgōn mahrē ut mahryānē kē hač

zamīk apar rust hand nazdist ēp pas urvar pas sīr pas

gōšt xvart hand .....

1. vēčiěn būt vesterg i giyā nihuft pes heč 30 rōč pet
2. viškar ſrēč ev buz -ē i spēt mōδ met hēnd epi-ǎēn pet dehēn
3. pēm i pietēn mēčīt ke -ǎēn pēm xvert būt
4. Mehrē ev Mehryūnē guft ku ēštīh/i/an heč ēn ke-m nē xvert
5. ān i šusr pēm epi-m ēštīh +saxt-teh heč ān i +hest nūn ke
6. xvert hom em pet ten vet ēn-ič i ditīkar drōγ gōβiěnīh
7. dēvēn ōž eper met epi-šēn miček i xveriěn bē eppurt
8. ōgōn ku heč 100 behr ē behr mānd pes pet 30 rōč
9. šupēn ditīkar ev gōspend-ē met hēnd daβr i spēt ērvārek
10. epi-šēn bē kušt epi-šēn heč dār i kunār ut šimšēr pet
11. nimītārīh i mēnōkēn ātexš eβkend čē avēšēn her 2 dār
12. ātexš-dūtārtar bevēnd epi-šēn pet-ič dehēn ātexš eβrōxt
13. epi-šēn nezdist ēzm kūhek ut +zelt-ič dār i kunār pēš i muγ
14. sōčēnīt epi-šēn ēn gōspend +vertanēk kert epi-šēn 3 must
15. mēš gōšt ander ātexš bē hišt guft ku ēn behr i ātexš

1. [illegible] hd. [illegible]
[illegible]

2. [illegible]

3. DH [illegible]
mēcit. hd. dēxt hd. left hand

4. mahit an hd. [illegible]
[illegible] DH [illegible]
hd. [illegible] cf 1.5.
[illegible] DH [illegible]
hd. xvart liit

5. [illegible] hd šīn
[illegible] hd. saxt-lān

7. [illegible] cf hd. DH [illegible]

8. hd. Ewak

9. [illegible] DH
[illegible] hd [illegible]
[illegible] hd. [illegible] Pāz gfn
hd. Ērān

10. [illegible] DH [illegible] hd. [illegible]
[illegible] DH [illegible] hd. [illegible]

12. hd. hand. -čē on hd.

13. ایسوع . ὅΗ ind ἐγώσωσ

کیوں ὅΗ کیوں ind. ایسا

ایسا ind. ایسا

ایسا ind. ایسا ὅΗ ایسا

14. کہ ὅΗ ind.

الہ سوسا ind. یہ سوسا of NPers. کرنا

گرد ناج

15 کہ ind.

They wore a garment of grass. After the thirty days in the wilderness they came upon a white-haired goat and they sucked the milk of its breast with their mouth. When they had drunk the milk Mahrē said to Mahryānē : My peace is of that time when I had not drunk this milk of the seed, and my *peace is harder than that which is now that I have drunk , I am ill in body.

This was the second false speaking. The power of the dēvs came upon them, and they took away the taste of the food so that of one hundred parts one part remained.

Then in thirty days and nights they came a second time to a sheep black with a white jaw and killed it. And of wood of the lote tree and the box (or mastich) by guidance of the invisible ones they built up a fire, since both of these trees are most productive of fire, And they kindled a fire with their mouth. And first they gave it to burn straw, and olive, and lote-wood and palm branches. And of that sheep they made a roast. And they cast three handfulls of the sheep's flesh into the fire and said : This is the fire's share.

I.----vēčišn 'to be separated, purified' is an essential part of woship (cf. the text in Dast. Hoshang Mem. Vol. I93). Pahl. Comm. N IOO has

pat yazišnīh yazēt ku bē vēčēt

Cf. now Barr Pahl. Psal. p. 52.

---- giyā , MPT (S) gy'v (Henning I).

2.---- viškar 'a lonely place' . TD2 has in IO4. 4 wrongly pointed for = k.

Cf. murv i škarak 'bird of prey' 98.7.

Tavadia Šnš 2.7.

DkM 634.9 ān i amānišn viškar dašt-ē ku kas nē mānēt.

3.---- mēčīt 'sucked' . NPers mazīdan makīdan ' suck ' SBal. mičag 'to suck' , CF. Av. maēkant-.

4.---- Translation unsatisfactory. Ind may conceal some other word.

9.---- For the translation 'black', see below I40.7. In I2o. 8, IndB mēš i syāk i daβr, where probably syāk is a gloss to daβr. Bthl. AIW s.v. dawrā- , translated 'fat', as Justin and West had done.

IO.---- kunār. NPers. kunār, kunnār 'lote-fruit'. Cf. the Old Pers. Comm. on the Qur'ān (JRAS I894, p. 505) where it is said of the sidr tree : andar mēva-hāy i sidr bāšand va sdr rā pārsī kunār gōyand va ba- xurāsān az ān na-bāšad. The sidr is translated 'lote-tree'. Aram. knārā , Gr. Κόναρος, see Löw Aram. Pflanz. 283.

10.---(Cont.)

kunār is mentioned for its fruits below II6.I2.

I2.----- pat dahān, hence they blew upon the fire, whereas the priest wore a paitidāna- before it, see AIW s.v. Cf. the condemnation DkM 795. I7 f. : api-š vāt i dahēn apar apar damītan, the act of the aγdēn. Cf 49.5.

I3. ---- kāhak, cf. NPers. kāh 'straw'.

* zait. Cf. zait II8.2. Pahl.Psal. zyty 'olive-tree'. Frah.Pahl. p.III and Husr. 2I.

Arm. jēt' ԶԷՏ, Syr. zaitā . NPers. zaitūn, cf. HAG 309.

------ pēš i muγ, see my note BSOS VI 599.

104.

1. ut hač an i dit pārak-ē av asmēn vist api-š guft ku ēn bahr i
2. yazdēn hač pēš murv ī karkāb aper reft haδ avēδēn bē burt
   čēgōn nazdist
3. gōšt sak xvart api-šān nazdist vasterg ī pōstēn
4. nihuft pas pat viškar sšān sarmak bētat ān i tstak yāmak
5. kart nihuft hēnd api-šān pat zamīk +kahrē bē kand api-šān
6. āsēn bē vitēxt api-šān pat seng āsēn sat api-šān
7. tēγ-ē hačiš kart dār patiš brīt ēn i dārēn patēxverr ārāst
8. haδ ān i an aspāsīh Ī-šān kart dēvān patiš stahmbak
9. būt hēnd api-šān xvat pat xvat ān i spārōn arišk
10. aper burt ēvak pat dit frāδ reft hēnd zat
11. ut drīt vars rūt pas dēvēn hač tam vāng kart ku martōm
12. hēt dēv yazēt tāk -tān arišk bē niēīnēt ut +mahryē
13. frāδ jnēt šīr i gāv dōxt av spāxtar rōn aper rēxt pat
14. ān dēv-yazakīh dēvān ōžōmand būt hēnd api-šēn avē-
15. šān har 2 ētōn hušk-kūn bē kart ku-šān pat 50 sāl

1. dit Ind
   ...ēstā DH ...ēstī Ind. ...ēstād
2. hač pēš Ind.
   DH ...ēstād
   Ind. ...ēstād
3. DH ...ēstād
4. DH Ind ...ēstād TD2 ...ēstād
   ...ēstād ... tat Ind. ...pēš-ān-...ēstād
   sarmak DH ...ēstād on Ind.
   cf. NPers. sarma, sarmaj, sarmak Arab. sarmaq.
   ...pād Ind. ...pād
5. ...ēstād Ind. ...ēstād
   ...ēstād DH ...ēstād Ind ...ēstād
6. vitāxt Ind. ...ēstād
   ...ēstād Ind. DH ...ēstād on.Ind.
7. ...ēstād ..... Ind. ...ēstād hē ...ēy hačiš hē zat
   ...ēstād Ind. ...ēstād
8. Ind ...ēstād
11. ...ēstād Ind. ...ēstād
    ...ēstād Ind.
12. ...ēstād. DH ...ēstād et Ind
    Ind. DH. -...ēstān
    ...ēstād DH ...ēstād Ind. -...ēstān
13. ...ēstād Ind. ...ēstād

104

13 [illegible]

14. [illegible]

15. de kant hd het hand

hd. [illegible]

16. zal hd. zimistān

And of the other they threw one piece to the sky and said : That is the Yazds' share . The vulture bird came before them and carried it off from them. Now meat was first eaten by the dog .

At first they wore leather garments , afterwards in the wilderness they wove of the sarmak (ivy ; orage) tree , and made of the woof garments which they wore .

And they dug a hole in the ground and melted the iron and beat the iron with a stone . From it they made a sharp-edged tool and cut the wood with it and prepared the wooden dish .

By reason of that ingratitude which they showed the devs became more violent . And upon them severally they brought evil envy . The one ran against other , they struck and tore and pulled out hair . Then the dēvs cried aloud out of the darkness saying : You are men . Worship the devs that your envy may subside and Mahrē went forth and milked milk of the cow and poured it out to the northern quarter . By that worship of the dēvs the dēvs became more powerful . And they both were made dry so that for fifty years

I.---- vist 'threw', cf. I28.5 vēšet 'throws'. Above 30. 9.

5.------ The word clearly means 'hole', but the reading is uncertain. GrB appears to have 𐬯𐬀𐬎𐬀 = sak owing to sak of line 3. Possibly *kahr from *kanθra- (cf. MPT mahr from manθra-), beside NPers. kāhrēz 'underground channel', formed like dahlīz to OPers. duvarθim.

Here belongs also Syr. ܫܗܪܝܓ shryg Arab. ṣahrīj 'cistern'.

7.----- patēxvarr 'dish'.

DkM 757I5 tašt i patxvarr 𐬠𐬀𐬯𐬀𐬙𐬀𐬭𐬭

Av. tašta āṃuharəna Vid. 7.73 is translated by tašt i 𐬠𐬀𐬯𐬀𐬙𐬀𐬭𐬭 (variants 𐬠𐬀𐬯𐬀𐬙𐬀𐬭𐬭 𐬠𐬀𐬯𐬀𐬙𐬀𐬭𐬭). I

DkM 76I.I6 apar patxvarr 𐬠𐬀𐬯𐬀𐬙𐬀𐬭𐬭 kē dēv-yasnān patiš xvart xvārīt.

patišxvār translates Av. patiš.xvarəna. Yasna IO.I7 patišxvār 'dish' equivalent to tašt (cf. Unvala, Hōm Yašt p. 76).

āxvarr 'stall', NPerss āxur, Arm. axoṙ . Cf. DkM 759.7 dārišnīh i aspān pat āxvarr.

āp-xvarr translates Av. avō.xvarəna.

9.----- xvat pat xvat, cf. below I89 I86.9.

Dd 36.79,94 : xvat av xvat. Cf. Saka hva hva , see BSOS VI 82.

------ arišk, cf. Av. of Yama's dominion :

nōiṯ mərəθyuš nōiṯ araskō daēvō.dātō

II.——— vərs rāt 'pulled out the hairs'.

GrB I47.IO mōš hoδiδ bē rōmδt.

Cf. Bthl. MM 3.8 note.

In Iranian there is :

Jud.-Pers. rōδan , rōmδ 'pull out'.

SBal. runag 'reap' = NBal. runaɣ.

ruta = ruθa

Wexī wa-rūnom

MPers. rōδan 'pull'.

Pahl. vars-rōmišnīh MhD I4.I6.

I3.——— apāxtar mān rōn. Cf. Artāy Vīrāz I7. II

avē ruvān ōgōn sahast dēgōn ka hač apāxtar mānak hač

mānak i δēvān bē āmat i gondekton vāt.

105.

1. kāmak i pat ham-gumēčišnīh nē būt ka-č šān ham-gumēčišnīh
2. kart hat aδak-šān frazand nē būt hat pat bavandakīh i 50
3. sāl ašān pus-xvaδišnīh frāč mēnīt nazdist mahrē
4. pas mahryānē čē-š guft mahrē av mahryānē ku ka
5. ē i tō kīr vēnōm aδak ān i man mas ul āxēzēt pas
6. mahryānē(k) guft ku brāt mahrē ka ān i kīr i tō mas
7. vēnōm ān i man kīr +drafšēt pas avēšān kāmāk av ham burt
8. ku-šān kāmak vičārišnīh ī-šān kart ētōn apar mēnīt ku
9. mān-ič 50 sāl kār ēn apēyast būt hač avēšān zāt pat 9
10. māh yuxt ē žan ut mart hač šīrēnīh i frazand ēvak mātar
11. yūt ēvak pitar ut pas ohrmazd šīrēnīh i frazandān hač mēnišn i dāyēnītārān
12. bē kart and čand parvariśn i frazandān rāδ patiš bē hišt
13. hēnd api-šān 6 yuxtak hačiš būt hēnd nar ut
14. mātak ham-ē brāt xvah žan kart hamāk apāk mahrē
15. mahryānē fratom 6 yuxt būt hēnd api-šān har ēvak pat

1. ind. kāmakēk

2. kuvi ind DH

3. ind. ; ;

4. ind.

5. kīn DH ind.

6 ind DH ind.

7. DH

8. ku-šān ind. ind. kuvi i-šān

9. ind

ind. =9.

10. šam i mart ind. mart

11. ind ind. ind.

DH ind.

ind. ind.

12. and čand ... hišt ind.

hē mānēt

12. ʾaḫam ʾaḫ ʾam (= and)

13. 6 ḥd mʿm . ḥd mʿm

14. ʾaḫ ʾaḥaz + mātak
ṯlṯm ḥd. ʿm

ḥd. nʿm ʿam
Kart ... yuxt ʿm ḥd.
ḥaṭṭm ʿmTD2

15. ḥd. ʿlm
DN kṯr TD2 ilib c/ 104. 13.

they had no desire for intercourse. Had they had intercourse, there would have been no children.

At the completion of fifty years then they thought of desire for children, first Mahrē and then Mahryānē, since Mahrē said to Mahryānē

....

Then they accomplished their desire that is they performed the work of their desires. Thus they thought : we ought to have acted so for these fifty years.

From them were born in nine months a pair, woman and man. By reason of the sweetness of the children the mother ate one and the father ate one. Then Ohrmazd removed the sweetness of the children from the mind of nurses. So much he left as is enough for the rearing of children.

And from them six pairs came into being, male and female. Continually brother took sister towife. All the six pairs were at first with Mahrē and Mahryānē.

From each one in fifty years

1.——— ham-gumēzišnīh is hanbandišnīh of 90.5.

5.— — — kīr, NPers. kīr. Aram. mask , here w mechanically transcribed by IndB.

7.——— drafšet . GrB has g wrongly for ǧ (the converse is common when ǧ = g). NPers. dirafšīdan 'tremble' (Artāy V. I7.23 is rather garzišnīk, which alone will explain the form). NBal. drafšant 'they Tremble', = Lanzant Dames, Sketch of the Northern Balochi Language, p 147.
Another possibility , though less probable, is to read

.....Thēt, comparing DkM 603.4 :

pat bōlīšō ut frāxvtar pat pahnāšō

II.———šīrēnīh

Pahl.Riv.p. I62

mahrē ut mahrynīnē *dōšārm rūš nazdist frazend i xvēš bē xvart ēn ku gēhān dītastān čēgōn druvand hand aivāp rōšn nē paiδāk mihr ēvak hast apiš tan ēvak ander hamāk jānvar hast bē hast kēš vēš hast kēš kam ētōn čēgōn mart-ē kēš vēhīh vēš ut ēvak kē vēhīh kam.

I2.——— bē kart 'removed' : bē = 'away', cf. bērōn, bētom, bēkānak.

I4.——— brāt xveh žan kart is xvēttī(k)dēs.

1. 50 sāl frazend haǰiš bē būt xvat pat 100 sāl bē
2. murt hēnd haǰ ān 6 yuxt ēvak siyāmak nām mart ut
3. žan ..... api-šān yuxt-ē haǰiš zāt kē mart fravāk ut žan fravāk-
4. ē nām būt haǰ avēšān 15 yuxtak haǰiš zāt kē har
5. yuxt-ē sarδak-ē būt api-šān pur-raβišnīh i gēhān
6. haǰiš būt haǰ ān 15 sarδak Ī-šān 9 sarδak
7. pat pušt i gāv i srisōk pat ān i frāxvkart zrēh av ān 6
8. kišvar i ditīkar vitart ut ōδ nišāstak kart 6 sarδak
9. pat xvaniras mānd hand ut haǰ ān 6 sarδak yuxt-ē mart tāǰ
10. žan tāǰak nām būt hand api-šān pat dašt i tāǰīkān
11. būt ut dašt i taǰīkān nām haǰiš avē rāδ ētōn xvānēnd
12. yuxt-ē mart hōšang žan +guzak nām haǰiš ērānakān haǰiš
13. būt hand yuxt-ē māzandarān haǰiš vōzai būt
14. hand pat ā mar ān i pat ērān dēhān ān i pat anērān dēh ān i pat tūr dēh
15. ān i pat salm dēh hast i hrōm ān i pat sēn dēh hast i

1. Ind. שקר . Tsa sälak DH ind säl
   le lüt ind zät hand ut
   näl ind sälak
2. 6 ind שבע
   ind. שבעים
3. שמונה ind
   עה DH
   ind. שמונים
   שמונים ind. שמונים
4. ind. lüt hand . zät hand
   DH עם
5. sontak bis TDa . ind lüt hand
   ind hetband gähän
6. 5 ind. חמש
7. DH ind. עשר minum
   ind . gbuch עשר
   DH שבע = עשר
   nästak af 109.1, ind lüt hand
   kant DH שבע
   ind. sontak mantom
9. ind תשע
   Täč om DH
10. Žan om DH
    TDa gup DH ind gup

11 [illegible] hd. šut hand

[illegible] pl ante xväänd

hd. šut hand post täčkän

näm .... xväänd on hd.

12. [illegible] hd. [illegible] Päz. guzak

[illegible] hd. [illegible]

13. [illegible]

[illegible] hd.

14. [illegible] hd. [illegible] Päz. [illegible]

ān pat anēān dēk anTDz

hd. ān i pat ēnā dēkān ān i pat anēn dēk

hd. ēn dēkān

Rest i (accusativum) hd. ān i pat

children were produced. They themselves died in one hundred years.

From those six pairs were one man by name Siyāmak and one woman by name . A pair was born from them of whom the man was by name Fravāk and the woman Fravākē. From them fifteen pairs were born of whom each pair was one species. From them the multitude of living beings arose.

From those ~~their~~ fifteen species nine species passed on the back of the ox Srisōk across the Frāxvkart sea to the other six continents and there made a settlement. Six species remained in Xvaniras.

And of those six species a pair were produced a man Tāč and a woman Tāčak, and they were in the plain of the Tāčīks (Arabs). From them the plain of the Tāčīks was so named.

One pair was the man Hōšang and the woman *Guzak. Thence are the Iranians. One pair was the Māzandarān. Thence are the *Vōzai.

In the number are those of the Iranian lands, those in the Non-Iranian lands those in the Tūr lands, those in the Salm lands, that is Hrōm, those in the Sēn lands, that is,

3.---- The missing word in GrB is from the context the name of the wife of Siyāmak. IndB ꠇꠤꠛꠀ allows several readings, all uncertain.

7.------ srisōk, see on I24.6.

8.------ nišāstak 'settlement' , as above 89.II.

9.------ tāč eponym of tāčīk, Arabs . Known to Syrians as Ṭaiyāyē (e.g. Joshua Stylite cap.22) from the tribe tribe Ṭai' who had migrated from Southern Arabia (Enc. Islām s,v. Ṭai'). -čīk is then the Iranian suffix. This seems better than Markwart's view that tāčīk is from tāč- 'raiding' (Die Ents. d. arm. Bist. 204. note 2).

I3.------ māzandarān. The Sūtkar nask epitomised in DkM 8I2. I9 f. speaks of their height : māzandarān dēhān ..... api-š bulandīh rāδ zrēh i frāxvkart hast ku tak miyān rān hast ku tāk nāfak ut ān i zufrtar givāk tāk av dahān mat. Cf. I07.7.

--------- vōzai unidentified.

I4.----- anērān, cf. my note BSOS VI 68. The royal title of Sasanian kings : šāhān-šāh i ērān uδ anērān.

--------- tūr, salm,sēn ,dāh , from Avestan: (Yašt 13.144)

airyanąm daȟyunąm naraṃ ašaonąm fravašayō yazamaide

tūiryanąm

sairimanąm

sāinunąm

dāhīnąm

Attempt were then made in the Pahl. books to identify these

106.——

I4.——(cont.)

places.

On čōnəstən, see my note BSOS VI 948.

On dīh , ibid. p. 80.

——— salm , identified with Hrōm (as above 87.6). Cf. Bahmon Yəšt 3.3 səlmən dəhən .... ət Hūhən-dīt guft ku hrōməyīk bavənd.

——— sind , cf. 86.¶ I4.

1. čēmastān ān i pat dēh dēh ān i pat sind dēh ān-ič i pat ān i
2. 6 kišvar i ditīkar hamāk hač patvand i fravāk i siyāmak i mahrē
3. hand čēgōn 10 sarδak martōm i hač bun guft 15 sarδak i hač
4. fravāk būt 25 sarδak hamāk hač tōxm i gayō(k)mart būt
5. hend čēgōn zamēnīk ut āpīk ut var-gōš var-čašm āvak-pāδ ut ān-ič kē parr
6. dārēt čēgōn šaβāk ut vēšakīk dumbōmand kēmōδpat tan dārēt
7. čēgōn gōspandān kē ēra gōβēt ut kapīk +māzanderān kē bālāδ
8. 6 and miyānak-bašnān ut vitastīk kē bālāδ 6 āvak i miyānak-
9. bašnān hrōmāyīkān ut tūrakān sēnīkān dāyīkūn ut tāčīkān

   +sindīkān
10. hindūkān ērānakān avēšān-ič gōβēt kupat ān i 6 kišvar i
11. +dit hač ēn har sarδak-ē navaktar vas sarδak būt hend dit pat
12. vihān i pitiyār gumēčišnīh būt čēgōn zangīk hač āpīk ut
13. +zamēnīk būt sērāpīk kē āp ut zamik har 2 zīvēt ut apārīk hač ēn [ut hač]
14. [ēn] aδivēnak.

1. dāh ... DH ... hd. ...
ām i hat sind dēh om. hd.
... DH ...
2. hd. ... i dittkan om. hd.
... om. hd
hd. ... hd. ...
3. i hač bum gupt om. hd.
4. hd. 20 ut panč hd. Toxmak
5. DH zamēnik TD2 zamik cf. l. 13
ut āpik. hd ...
6. hd. dārēnd
... DH ... hd. ...
vēšakik hd. ...
hd. ...
6. hd. dārēnd.
Pactenus hd.
7. ... DH ...
8. ... vikaštik
9. ... DH ...
dāyikan ... DH ...
... DH ...
11. ... DH ... lege ...
12. ... DH ...
čōgān bis TD2

12 zangik DH ژنگ TDz ژنگ 107

13 ژیلەوە DH ژیلەوە

ڕەشکۆ ← DH.

ڕەش DH ڕەش

Čēnastān , those in the Dāh lands , those in the Sind lands , those too in the other six continents . All are of the lineage of Fravāk son of Siyāmēk son of Mahre .

Now the ten species of men which were mentioned at the beginning and fifteen which were from Fravāk were all from the seed of Gayōmart . Such are those of the land , of the waters , breast-eared , breast-eyed , one-footed and those which have wings like the bat , forest-dwelling , tailed who have hair on their bodies such as the animals which are called the bear and ape , the Māzandarān whose height is six times as great as those of middle statue , and the thumb-sized , whose height is one-sixth of those of middle statue , Byzantines , Turks , the Sēn, the Dēy , and the Tāčīk , the Sind , the Hindūs , Iramians , those also who are in the other six continents .

From all these species again many species have been produced .

Again by reason of the assailant , contamination has taken place , such as the negro and water-dweller and land-dweller , the aquatic which live both in water and on earth and the others of this kind.

5.——— the tales of fabulous men are treated fully by Markwart Cauc. 6. I. 36 f., and Osteur. u. ostas. Streifzüge p. 356.

Ten kinds are given in a Pārsī-Pers. MS (Bthl. Zendhds M 52, p. 80.) :

nām-hāy i deh sarde i mardumān

var-čašmān ay - čašmān var-gōšān

fīl-gōšān yak-pāyān duvāl-pāyān

pelang-sarān šēr-sarān sutur-sarān sag-sarān

(Markwart Cauc. 6.I. 52 note 4 proposed ay = yak for ay. West had read ē 'three'.)

In the poem Drext asōrīk 44 the following list occurs:

<u>av</u> vazurk kišvar būm

hač kust i hindūkān

tar av varkaš zrēh

yut-sarōak martōmak

kē mānēnd tar av būm

vitastīk ut var-čašm

če čašm pat ....

sar-eš av sak-ēmān

brūk-eš mān mortōmān

kē dār vargē xvarōnd

5.--(cont.)

ut hač buz šīr

ān-ič martōm zīvišn

hač man ..... pessu

.....

7.------ *māzandarān, cf. I06.I3.

.....

8.------ vitastīk ' of the size of a vitast '.

vitast Av. vitasti- 'span' as a measure,

Frah. Ōīm 27a :: vitasti čegōn I2 angust.

Cf.GrB I62.I mart-ē *patmānak 6 vitast (IndB hašt[

[zamān.]

Cf. the 'thumb-sized' Valākhilya , Charpentier MO 25.2I

and Die Suparnādhyaya. Syriac ʾlṯ/ʾbl (Markw loc.

cit.), 'cubit and span long'.

.....

---------- 6and ' six times as much', cf. Pahl. Riv.58

dō/and.

DkM 820._6 : IOO and ān i fratom

DkM 8I9.2I : IO hāvand ān i fratom

NPers. uses barābar.

.....

9.------- tūrakān ' Turks', an adaption of Avestan Tūrya-

glossed by Pahl. Tūr, cf. my note BSOS VI 946.

.....

II.------ navaktar 'again', see I3.9 above.

.....

I2.------- vihān, vihānak 'cause'. Cf. Nyberg s.v. βihān

• ien.

I2.——(cont.)

(where ___) is rather a scribal error for /). Cf. also vilhanēitan.

I3.——— zangīk, NPers. zangī.

——— Markwart sīrāpīk . NPers . sūrābī, 'aquatic'.

Cap XIV e.

14. spar čēgònlh i žanān

guft-aš

15. ohrmazd ka-š žan brēhēnīt ku dāt -iš - am hēy tō kē-t

14. bnd. on 107.14 – 108.8

CAP. 14 A.

On the nature of women.

Ohrmazd said when he fashioned woman : thou hast been created by me, thou to whom

1. ǰēhān sarδak pitiyār api-m nazdist kūn ut dahān ē dāt
2. hēy kē-t māyiš̄n ētòn sahēt čēgōn pat dahān mičak i xvariš̄nān
3. šīrèntom +kē-m tō aδiyārīh čē-t mart hačiś zāyēt man-ič
   āzārēy
4. kē ohrmazd hom bē hakar -om vindūt hat yāmak kē mart hačiš
5. kunom am nē dāt hat hakarč kē-t ān i ǰēh sarδak pitiyārak
6. bē-m xvāst andar āp ut zamīk ut urvar ut gōspand bālist garān
   ān-ič i
7. zufr rōtastāk nē vindāt yāmak kē mart i ahrav hačiš buvēt
8. yut žan kē ǰēh pitiyārak ēn-ič gōβēt ku yam ka-š xvarr hačiš
9. bē šut bīm i hač dēvān rāδ dēv-ē pat žanīh grift yamak i
10. xvah pat žanīh av dēv-é dāt api-šān [pat] kapīk ut ars
11. ut vēšakīk ut dumbōmand apārīk vināsiš̄nīk sarδak hačiš būt
12. api-š patvand nē raft zangīk rāδ gōβēt ku až i dahāk andar
13. xvatāyīh yuvān žan dēv apar hišt yuvān mart apar
14. parīk hišt api-šān yuvān -dītārīh i avē marziš̄n kart
15. hač ān i navak aδivēnak kuniš̄n zangīk būt ka frētōn mat
    avēšān

10. [illegible] [illegible] [illegible]

10 IIU om Ind. DH.

11 Ind. vināsiśnyh
but hand Ind.

12. api-š ... nāδ Ind. ꡀꡓꡓ

14. ꡓꡀꡓ DH. Ind. ꡓꡀꡓ

ꡉꡓꡉꡒ DH ꡉꡓꡉꡀ and Ind.

ꡅꡅꡓꡉꡓꡀꡓ Ind. ꡓꡉꡓꡅꡅ

ꡀꡉ Ind. ꡓꡉ

15. DH ꡅꡓꡉꡓ Ind TD2 ꡅꡓꡉ

ꡉꡓꡀꡉ Ind. ꡓꡅꡓꡅꡓ

zangik Ind. ꡓꡉꡒ

Ind. ꡓꡁꡀꡒ post hačiš but

ꡅꡁ DH Ind. TD2 ꡅꡁ

the species of harlots are assailants. First I created thee buttocks and one mouth, thou to whom copulation seems as the taste of the sweetest foods, thou who art an aid to me, since from thee man is born. Thou harmest me too who am Ohrmazd. But if I had found a vessel from which I could make man then would I never have created thee to whom the species of harlot are assailants. But I sought in water and earth and plants and cattle in the highest mountains and the low river-beds and found no vessel whence the truthful man should be produced save woman to whom the harlot is the assailant.

This also is stated that Yam when the splendour departed from him, for fear of the dēvs he took a dēv to wife, and gave Yamak his sister to wife to a dēv. And from them were produced monkey and bear, the forest-dwellers, the tailed and the other destructive species, and their lineage did not prevail.

Of the Zangī (negro) it is stated that during the reign of Až i dahāk he gave a young woman to dēv, and a young man to a parīk. And they at the sight of the youths desired intercourse. From this new type of intercourse the negro was produced.

When Frētōn came, they

2. ——— mūyišn , below GrB. 226.10, to Av. mayah-, which is translated mūyišn DkM 633.14.

Afrinaken 3.4 : *mūyišn (mayX Av. mayū) with Skt. strī-maithunāni.

Cf. Scheftelowitz ZII 2.276 s.v. Skt. mens.

MPT (S) nr v m'yg.

DkM 826.20 has mūyēnītan.

1. haĉ ērēn šahr duvērast hand pat kenārak i zrēh niśūstak
2. kart nūn pat duvārastan i tačīkēn apāč ev ērānšahr
3. gumēxt hand

departed from Ērān-šahr , and made a settlement beyond the sea.

Now by the incursion of the Tāčīks (Arabs) they have mingled again in Ērān-šahr .

Cap. IV.

3. apar čēgònīh i zēyIsnān i hač har sarδák
4. gōβēt pat dēn ku žan kē hač daštān bē šōδēt
5. tāk av 10 rōč šap ka-š av nazdīkīh šavēnd pēš āpustan
6. bavēt ētōn-īč asp ut xar ut gōr pat 8 šap ask ut hūk
7. pat panč šap ut mēš ut buz pat ēvak šap ut [ētōn-īč har] ētōn-
8. -īč avēšān unīk āpīk pat ēvak šap ut daštūn žan ut dašt-
9. ān gōspandān vartakīh čē gōspandān ka vartak bavēnd xōn
10. mēzēnd žan ham-ē tāk daštān apāč bavēt āpustan ōh
11. bavēt bē andar 10 šap pēš bavēt ka-š hač daštān
12. šust āstēt ka āpustanīh zamān mat āstēt ham-ē ka-
13. -š tōxm i mart nērōkōmandtar pus ka ān i žan nērōkōmandtar
14. duxt +hambūsēt ka har 2 tōxm rāst 2-kānak 3-kānak hačiš
15. bavēt hakar tōxm i narān pēš āyēt pīh bavēt av

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3. Ind apan čēgōnṯh i zāyišnṯh

4. Ind. āyēt

5. TD2. [illegible] Ind. šī

bp Ind

[illegible] l.10 [illegible]

6. [illegible]

[illegible] om. Ind.

[illegible]

7. [illegible]

[illegible]

8. [illegible]

ut daštān on DH

9. DH. [illegible] on TD2

10. [illegible]

11. TD2 [illegible]

DH [illegible] Ind. [illegible]

12. Ind. āpuštan

12. [illegible] DH. Ind. [illegible] bis

14. [illegible] DH, TD2 [illegible] om. Ind.

Form rāšt. Ind rāšt Form

15. pē TD2 Ind. on DH

pēš hamēt on Ind.

TD2 būt

CAP. 15

On the births of all species.

It is stated in the Dēn that when a woman washes herself from menstruation for ten days inclusively when they approach her she becomes pregnant. So also horse and ass and wild ass in eight nights, dog and pig in five nights, sheep and goat in one night, and likewise also the burrowing and water animals in one night. For menstruating women and menstruating animals confinement is prescribed since animals when they are confined emit blood. The woman continually till menstruation returns becomes pregnant, but within the ten nights inclusive she becomes so, when she has been washed from menstruation. When the time of pregnancy has come, whenever the male seed is stronger a son is conceived, whenever the female seed is stronger a daughter, when both seeds are equal twins and triplets are produced. If the male seed comes first, it becomes fat

4.------ daštān translates Av. daxšta- , daxštavant-.

8.------- unīk above 94.I5.

9.-------- vartakīh ' seclusion , shutting up'. Av. varəta-

NPers. barda, bardaǰ.

Av. varəta-fšu, varətō.vīra-

Vid. 8.4 : ayąn vā varətafšō varətō.vīre ǰasantə

Pahl. Comm. andar ān rōč ka vartak (var.) (=+fšūkīh) ut vartak-vīrīh mat ēstēt

seems to refer to confinement owing to bad weather : hač vartakīh bīm. Here the confinement evidently refers to the defilement of blood on the ground.

I4. --------- hambūsēt 'conceives', cf. II2.I

GrB I44.8 DH

~~40~~ 40.

1. mātak aβzāyēt hačiš frapīh bavēt hakar tōxm i mātāk
2. pēš āyēt xōn bavēt mātāk hačiš nizārīhēt tōxm i
3. mātakēn sart ut xvēt ut tačiǩn haǰ pahlūk gōnak suxr ut zart
4. tōxm i narān garm ut huǩk tačiǩn haǰ mazg i sar gōnak apēt
5. xčēn tōxm i mātakān pēš bē āyēt andar katak-gās frāǰ gar-
6. tēt tōxm i narān apar bē ēstēt ān i katak-gās purr bē
7. kunēt har čē hačiš parrēčēt apāǰ av xōn bavēt pat
8. raγān i mātakān andar čavēt pat hangōm i zāyišn šīr apāč
   av pis-
9. tān āyēt kē zāyišn patiš frazand parvārēt čēgōn hamāk
10. šīr haǰ tōxm i narān bavēt pas ān tōxm i nar//ān xōn i mātakān
11. šīr frōšak humānāk pēlak bandēh ut ān katak-gās dehān
12. āmēčēt ān i xarān 40 rōǰ ān i martōmān asp sarδakān
13. gāvān apārīk haǰ ēn aδivēnak 30 rōǰ ān i gōspandān 16 rōǰ
14. ān i sakān 10 rōǰ ān i rōpāh 7 rōǰ ān i raspūk 5 rōǰ
15. ān i mūškān 6 rōǰ pet čvarǩh ēstēt pas 3 rōǰ

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1. hd. [illegible]

3. mākakān hd. [illegible] DH [illegible]
[illegible] DH [illegible]
hd. gōnak spēt
DH [illegible] auch

4. [illegible] el hd. . DH [illegible]

5. [illegible] DH [illegible] hd. [illegible]
katak-gās DH [illegible] el 6. hd [illegible]
gantēt hd. [illegible]

6 [illegible] DH [illegible] hd. [illegible]

7. [illegible]

8. [illegible] DH [illegible] hd. [illegible]
i zāylīn ... frazand hd kē hē zāyēt īt hast aphi-s

10 fras ām Tōxm i narān am hd.
xōn am DH. hd xōn ām i

11. šō ... (12.14) xwarēt am hd.
[illegible]
TD2 [illegible] DH [illegible]

13. [illegible] am TD2

14. [illegible] DH [illegible]

it gives increase to the female, fat is produced therefrom. If the female seed comes first, it becomes blood. The female is thereby weakened. The female seed is cold and moist, and it flows from the side, its colour is red and yellow. The male seed is hot and dry, and it flows from the marrow of the head, its colour is white and dark. The female seed comes to the front, it turns in the womb. The male seed is above it and fills the womb. Whatever is left over of it becomes blood again, and passes into the veins of the females. At the time of birth it becomes blood, and comes to the breast by which is the birth. It nourishes the offspring. Now all the milk arises from the male seed. Afterwards the male seed and the female blood like a mess binds the milk in form of a mass and mingles *at the mouth of the womb.

Those of asses are in a state of seed 40 days, of men and horse species, sows and others of this kind 30 days, those of small cattle 16 days, those of dogs 10 days, those of the fox 7 days, those of the weasel 5 days, those of rats 6 days.

Next it is three days

6.——— katak-gās. The context gives the meaning 'womb' for which pus-dān is used. Cf. also Sogd. z'kδnh (D. Sogd.) NPers. zahdān. Hence in katak a word meaning 'small thing' is probably involved. So in katak i raz ' the young(fruit) off the vine' 93.13 (𐬐𐬀𐬐 and 𐬐𐬁𐬎). To this probably refers the gloss to 𐬎𐬀𐬐 Frah. Pahl. : ki ya'nī kūčak (see Frah.Pahl. p. 1113), to be found in the later Pers. dictionaries as katas 'small'.

7.——— parrēst 'remains over', reading according to an etymology pari-raik-. Cf 𐬐𐬌 3.12 : xvarišn ī-š dušt parrēst. B.Sogd. p'r'yš- 'laisser' with a different prefix (Gr. sogd. II.p.60). Skt. rinakti , Av. irinarti 'leave'. Saka rrīya- 'left behind', 3 sg. mid rrījite. NPers. -rōg, -rō , in murdarōg , - rō 'property left by a dead man', rēxtan ' pour out'.

11.———frōšak, NPers. farōšak 'dish of bruised wheat', farōša 'any species of pastry made with almonds', furōša ' bruised wheat ' , also afrōša.

Arm. hrušak, xrušak 'a pastry of meal, butter and honey or sugar', see HAG 185, who had no Mid. Iran. form to compare.

——— pēlak, cf. 146.1 pēlak i mūr i kūk hanbūšēt. NPers. pēla 'silkworm's cocoon; purse; knot; pus,; small wares '.

111.

1. pat gumēčakīh ēstēt šusr xōn pas bavēt čēgōn ka
2. dašt-ē andar vaxšēt čašm ut gōš vēnīk ut dahān haćlš rōδēt
   ut daet ut
3. pāδ ut apārīk hangām ast ut mōδ hač pitarān xōn gōšt
4. hač mātarān pas ān i uštrān pat 6 māh ān i martōmān
5. ut asp sarδakān gāvān pat 5 māh ān i raspūk pat ēvak
6. māh ān i mūškān pat 15 rōč av mātar paiδāk bavēnd
7. har xvariš̌n ka mūtar xverēt avēšān-ič apzāyiš̌n
8. haćiš bavēt pas pat 12 māh uštr pat 10 māh martōm ut
9. asp sarδakān ut gāvān ut pat 5 māh gōspandān pat 5
10. māh sak ut pat 5 māh rūpāh ut hūk pat 2 māh raspūk pat
11. ēvak māh mūškān zāyēnd murvān rāδ gōβēt čēgōn ālūh
12. dālman ut sēn murv ut apārīk i mas kē + hast ku 40 rōč pat šusr
13. 30 rōč pat gumēčakīh 15 rōč pat xāyak 10 rōč tāk parrak bē
    rōδišnīh
14. apārīkān 7 šap andar šusr 7 pat gumēčakīh ut 7
15. andar xāyak tāk bē vačak viškōpišnīh 7 tāk parrak bē rōδišnīh

1. DH gumēčakich ɣ. l 13, l.u TD2 gumēčišnik
2. [illegible] DH [illegible]
3. Randām DH [illegible]
   ast TD2 astak
5. TD2 [illegible]
6. DH [illegible]
7. [illegible] m DH
8. TD2 but. DH [illegible] TD2 [illegible]
10. TD2 [illegible] DH [illegible]
11. [illegible] DH [illegible] ɣ 97.3 [illegible]
12. [illegible]
13. [illegible] DH [illegible]
15. [illegible] DH [illegible]

TD2 <viskuɣ>flakich

in a state of admixture. The seed afterwards becomes blood. Now when a foetus grows therein eye and ear nose and mouth grow out of it, and hand and foot and the other limbs. Bone and hair are from the blood of the sires, flesh from the mothers.

Then that of camels becomes manifest to the mother in 6 months, of men, horse species, cows in 5 months, of weasel in one month, of rats in 15 days. Whenever the mother eats food, they also receive increase from it.

Then ~~in~~ they bring forth: the camel in 12 months, men, horse species, cows in 10 months, small cattle in 5 months, dog in five months, fox and pig in three months, weasel in two months, rats in one month.

Of birds it is stated of such as eagles (ālūh, dālman) and sēn bird and the other larger ones that it is in seed 40 days, in admixture 30, in the egg 15 days, and 10 days until wings grow. For the others 7 nights in the seed, 7 in admixture and 7 in the egg until the young burst out, 7 till the wings grow.

III.

I.———— gumčakiḫ. The whole theory of birth is used as a simile above I6.3 f.

2.———— dašt. I6.4 : daštak 'foetus'.

II.———— šlṯḫ as in 97.3. MPers. šlṯh , šluh 'eagle'.

I2.———— dilman is the common word for the learned word sēn.

I5.———— viškōpišnīḫ, cf. II4.8 viškōpēt and I6.5 [illegible] *viškuftakiḫ, MPers. bišktfa 'flower; vomit', bišku fa 'blossom', šiktfa 'blossom; vomit ', šuktftan 'open, blossom', Mt šuktf 'cleft, fissure', Mt šuktfīdan 'to blossom' open, break,' šikuftan ' to open' šikufa ' blossoms of a fruit tree ', šikuft ' an opening'.

1. ut ēn-ič hangōšītak šīr humānāk vačak hač zartak hanbavīhēt
2. epi-š +spētak čēgōn gōspandān čē xāyak hač zartak gōšt spētak
3. parvārišn tāk andar spētak hast patiš ham-ē zīvēt hangōšītak
4. epurnāyak ka zāyēnd pat šīr zīvend ka-š ān spētak xvart
5. čēgōn ka šīr vačak bavēt pas av bērōn āyēt hast; i
6. xvat-ič yavak čīt čēgōn xrōs hast i nēst rāδ mātar čīnak
7. bavēt xrōs kē murv i parōdarš ut pēš-daxšak-ič gōβēt
8. pat ēvak rōč xāyak kunēt hast i ka nihānīk hast i ka
9. āškārak miyān i martōmān rīyēt andar murvān +ēvāč pat ēn
10. aδivēnak xrōs hast i sār i gar kē hərāidī.
11. kūčak -ič xvānēnd
11. andar hamēn pat garm-sēr ut andar zimastān pat sart-sēr raβēt
12. andar sāl-ē 3 yāvar vačak kunēt ē yāvar i fratom aš
13. vačak andar zimastān bavēt ē yāvar andar sart ka garm bē zīvēt
14. ē yāvar andar hamēn epi-š vačak kirm bē xvarēt ēn-ič 4 čiš
15. nar 4 mātak gōβēt asmān ayō(k)šust vāt ātaxš

1. DH ꠇꠞꠔ
   TD2 kumānākyh
2. ꠀꠛꠛ + ꠎꠇꠋꠞ of 95.15
   TD2 zrtyh
3. DH ꠎꠇꠋ
5. DH ꠎꠇꠋ
6. ꠎꠇꠛꠛ DH ꠎꠇꠛꠛ
   ꠉꠞꠀ on TD2
   ꠎꠇꠛꠛ DH ꠎꠇꠛꠛ
   ꠉꠞꠀꠉꠞꠀ DH ꠇꠞꠔ
7. ꠉꠎꠇꠛꠛ
8. DH ꠇꠞ TD2 ꠇꠞ
9. ꠎꠇꠛꠛ DH ꠉꠎꠇꠛꠛ of 114.8
   ꠀꠉꠞꠀ ꠎ. ꠇꠞꠔ ꠇ. = ꠇꠞꠔ čtnk
10. ꠎꠇꠛꠛ DH ꠎꠇꠛꠛ
    ꠇꠞꠔ ꠎꠇꠛꠛ DH ꠇꠞꠔꠇꠞꠔ ꠎꠇꠛꠛ
12. yāran (/rein) TD2 hān
    ꠎꠇꠛ
13 DH ꠇꠛꠛ
14. TD2 xvart DH -yt
    DH 4 TD2 3
15. TD2 narān hd. nar mālāk
    (4 on hd.)

And in this way, as by milk, the young are conceived from the yolk and for them is the white of the egg, as in the case of animals, since from the yolk of the egg is flesh, and from the white nourishment. So long as there is the white of the egg within, they live by that, like young animals, who when they are born live by milk. When that white has been eaten, as when the milk becomes a young one, it then comes out.

Sometimes there is corn gathered up for itself as in the case of the domestic fowl, sometimes there is not. The mother becomes the gatherer for the young birds.

The domestic fowl which is called the bird parōdarš ('foresee') and also pēš-daxšak makes an egg in one day, sometimes secretly, sometimes openly deposits it in the midst of men. Alone in this manner of acting is the domestic fowl. The buzzard of the mountains which is called also the small hawk, in summer moves about in the garm-sēr (the places frequented in hot weather) and in winter in the sard-sēr (places frequented in the cold weather). In the one year he has offspring three times, once the first time he has offspring in winter once during the cold when he lives in the warm parts, once in summer. His young ones eat worms.

These four things are said to be male and four female: sky, metal, wind, fire

I.———— zǣrtæk 'yellow of egg', NPers. zarda i tuxm, ~~zarda~~ zarda i xǣya.

2.———— spǣtæk, NPers. sapǣda 'white of an egg', safǣda i tuxm i murγ, safǣda 'white of an egg'

6.———— yavæk 'corn', yav 'barley', see my note BSOS VI 589, and the text on p. 583.

———— xrǣs, above 97.4, where pǣs-daxšæk, half translation of Av. parə̄.darš, is illustrated (xš represents rš here, as in ə̄taxš, Av. ə̄tarš, cf. in dǣnak-kaxš, NPers. dǣna-kaš; kǣxsten, NPers. kǣndan, Oss. Kosun 'work', and in Zartuxšt).

9.———— Reading obscure, but context proves the meaning to be 'chicken, young birds'. NPers. farāš 'bird whose wings are well fledged' is hardly of use.

———— riyǣt, as below II4.8. On the word, see BSOS VI 82 (where however the explanation of riyahrih now seems to me probably wrong). For the spelling, cf. I45.I5 and ריחרת rəǣt beside ריחר.

Here belongs 115.1-2.

10.———— harfidī kučak. Tavodia proposed to compare MPers. xarδd (SnS p. 32).

sār i gar 'buzzard' occurs in SnS 2.5, beside the varγ 'crow' and karkās 'vulture'.

But probably *hēlγ has been misread, cf. NPers. hai-ls 'sparrow-hawk', and hēlak above 98.12.

11.———— garm-sēr, sard-sēr. NPers. id. So now one can meet the nomads moving in summer to the higher ground with their flocks and herds. I met some Qašqā'ī's moving in this way, on the Shīrāz road in June 1932.

1. ner ut hakarč yuttər nē bavēt ēp ut zemīk ut urvar ut mānīk
   mātak
2. hakarč yuttər nē bavēt apārīk daniśn nar ut mātak ōh bavēt
3. čēgōn māhīk +rāδ gōβét ku pat hangām i pus-xvāδišnīh
4. pat ān i tačāk āp pat āp frōt śut ē hāər drenāδ
5. hast 4 ēvak fraseng-ē [4] pat āp frōt śevēnd ut ē hāər
6. ham aδivēnak patīrak i āp apāč āyēnd ut andar ān āmat šut
7. āknēn karp frāč sāyēnd api-šān xvēδ aδivēnak miyān bē ōpatēt
8. tāk har 2 āpus bavēnd pat zrēh i frāxvkart ut zrēh i kamrūtīk
9. ut apārīk āp i zrēh ka-š purr ut ōγār ut raβišn i āp
10. patiš nēst ka hast andar ōpatēt ut āp bē rāδēnēt ut pat ān i
11. raβišnīh i āp ham aδivēnak kunēnd api-šān ētōn sahēt čēgōn
12. ān i tačāk āp avēšān māhīkān pat tanuk āp pus-
13. xvāδišnīh kunēnd ut pat zufr āp zāyēnd vās i pančasaδvarām
14. rāδ gōβét ku 500 vačak rasēt kar-māhīk 200 1000 rōč
15. ān bē parvārēnd [illegible] 9000 [illegible] 8000 ..... -1/

1. Ind. ān āf
2. ōk 12 Ind
TD2
3. Ind. ēgōn ān i nan
Ind
xvādīnīh
4. ē Ind.
drandāδ Ind.
5. Ind
fōt.Ind.
šawēnd Ind.
ē hān ... āf on Ind
6. ok on TD2
TD2 āyēt šarīšn DH ānatan Ind. šutan
7. ākanēn Ind
DH Ind.
xvēδ Ind.
nigān Ind.
8. ī DH I on Ind
hawēnd hačēnn Ind.
9
10. on TD2
12.
13.

are male, and are never changed ; water, earth, plants and fish are female and never change. The other creations become male and female.

Now concerning fish it is stated that at the time of the desire for young they descend with the water in the flowing waters. They descend to the distance of one hāsr that is one fourth of one parasang down with the water, and in the same way they return one hāsr. During that coming and going they rub their bodies together and there falls between them in the form of sweat until both become pregnant in the Frāxvkart sea and in the Kamrūtīk sea, and the other waters of seas when there is no flow and ebb and movement of water. When there is, it falls in, and stirs the water and at that movement of the water they act in like manner. And it so seems good to them that in that flowing water those fishes have desire for young in the shallow water and bring forth in deep water.

Concerning the Vās i pančasaδvarām it is stated that it attains to 500 young ones ; the kar fish 200 ; one thousand days they nourish them. The ..... fish attains to 9000, the ..... fish 8000 , the ..... fish

113.

4.——— The theory of the pregnancy of fish, cf. Herodotos II.93

6.——— patīrak i ap. Cf. Vid. 6.40

Origūm nyāpəm nava.gūm paityāpəm xšvaš.gūm anyaiδīm

Pahl.Comm. 3 gūm nikōn i āp av pēš 9 gūm patīrak i āp ēt paiδāk ānd av pas 6 gūm haē kust.

12.——— tanuk 'thin', here in contrast to zufr 'shallow'. NPers. tanuk 'thin, slender, shallow' (no longer understood in colloquial Persian.)

13.——— vīs , see 100.11, and Cap. 24.

15.——— Avestan fish names. Unreadable without the original Avestan text. Above 95.7 and 97.12.

1. [illegible] 7000 [illegible] 6000 [illegible] 5000

2. [illegible] ēvak ēvak 4000 [illegible] 5000 andar sāl vačak

3. rasèt ēn nām i māhīkān pat apastāk čēgōn māhīk-

4. ān-ič xāyak dārēnd har ēvak yuxt-ē [illegible] andar ān aδivēnak yuxt-ē

5. xāyakīhā bē pāzāmēt čēgōn gōspandān pat girtīh har ēvak

6. pat patmānak i xvēš ka ētōn bē parvārt pat ān sūlāk i pat kīr

7. kē dar i xāyak aβiš patvast ēstēt ān xāyakīhā bē

8. rīt ān xāyak andar āp parvārēt viškōpēt māhīk xvartak hačiš

9. āyēt and and vazurkōh bavēt pat čiš i xvēš

10. patmānak māhīk ka andar av ān i zufr āp gartēt xāyak

11. rīyēt ān xāyak ōh xvarēt ān i nē ayāpēt api-š bē parganēt

12. ān parvārēt ētōn-ič āp ut zamīk urvar hač ham bar pazāmēnd ku-

13. -šān gušn-ē nēst pat māh i šahrēvar hast māh i tīr i vīhēzakīk

14. ku mai δyō(k)šam māhīkān āpus bavēnd pat māh i fravartīn hast

15. māh i spandārmat i vīhēzakīk hast ku hamaspaδmayam bē zāyēnd

7000, the ..... fish 6000, the .... fish 5000, the ..... fish each 4000, the ..... fish 5000 young ones in one year. These names of fish are in the Avesta.

Like birds, they have eggs. Each one *has one pair. In that manner one pair of eggs is ripened, as in the case of animals. When in roundness each one according to its own measure, they have been nourished so, those eggs are deposited through the hole in the anus with which is connected the door for the eggs.

The eggs is nourished in water, it bursts, and the small fish comes out, and gradually becomes large according to its own measure.

When the fish enters the deep water the egg is deposited. He eats the egg. That which he does not secure, and is scattered by him, that isnourished. In just such a way water and earth together ripen the fruit of the plants, where they have no male.

They become pregnant in the month of Šahrēvar which is the month of Tīr of the ~~movable~~ 'displaced' calendar, that is Maiδyōšam. In the month of Fravartīn that is the month of Spandārmat of the ~~movable~~ 'displaced' calendar that is Hamaspaδmayam they bring forth.

5.---------- pazāmēt ..... pat girtīh 'increase in roundness', pazā_m- 'to ripen', below 1.I2. Cf. Nyberg Glossar, s.v. pažāmišn . Pāz. pazāmašn with Skt. paripāka-.

I5.---------- vīhēzakīk, see below I58.I.

The synchronisms here are of interest in regard to the date of the author, see Introdiction IV 2. (c).

115.

1. ut haŏ murvān ner ān xāyak aßkanēt ēvāč xrōe čē haat-ič ka pat
2. vēnlăn i martōmān bē aßkanēt.

And of birds the male throws the egg aside , except the domestic fowl since it is precisely that bird which throws it into the sight of men.

Cap. XVI.

2. apar čēgōnīh i urvarān

3. gōßēt pat dēn ku pēš hač matan i ān i aßigat urvar xār ut

4. pōst patiš nē būt čē pas andar aßigatīh pōstōmand

5. ut xārōmand būt čē pitiyārak av har čiš gumēxt bē av

6. urvar viš gumēxttar hač ān čim urvar -ič hast i viš gumēxt-
tar

7. čēgōn bēš ut balātur ku zahrōmand ut martōm ut gōspand kē
hačiš

8. xvarēt mīrēt čē hamgōnak apāk 55 sarδak yurtāk 12 sarδak

9. urvar i bēšaz i hač gāv i ēvak-dāt būt ēstēt 10000 sarδak urvar

10. hačiš urvar i mātakvar 120000 sarδak andar surδak i urvar

11. andar zamīk rust ēstēt kē-š ēn vaxšīt ēstēt hačēn hamāk

12. tōxm van i vas-tōxm andar zrēn i frāxvkart rust ēstēt kē-š
ēn hamāk urvar tōxmak

13. patiš [rust ēstēt kē-š ēn hamāk urvar tōxmak patiš]

14. apāk ān i gāv i ēvak-dāt būt ēstēt har sāl sēn

15. murv ān van +ussānēt ān tōxmīhā andar āp gumēčēt tištr

3 ... om Ind

4 ... om DH. Ind. 1. andum ... Ind. a Bigat mat

5. Ind. bē ar har
gumēxt bē DH gumēxt-tār. bē ... gumēxt om Ind

6. ... Ind DH TD2 ...

7. balātun Ind. ... DH. ...
at martum ... mārēt Ind har martum ka
xvarēnd mārēnd gōspand

8. ... Ind.
Ind. ...

9. sardak Ind. sardak andar sardak

10. sardak : om Ind

11. andar ... ēn om Ind

DH waxšit TD2 ... . Eslēt, Ind. ...

12. ram i yut-bēš Ind.
rust ... ēn om TD2. ... Ind ...

13. rust ... parēš om DH. Ind.

14. ... Ind. ...
bīst DH ...
... Ind. ...

15 ... DH ... Ind ...

... DH ... Ind. ...
Ind. ...
andar ... ristāk om. Ind.

Cap 16.

On the nature of Plants.

It is stated in the Den that before the coming of the adversary plants had neither thorn nor rind , since afterwards during the period of assault they came to have rind and thorn , since the assailant contaminated everything but contaminated plants more with poison . For that reason some plants are more full of poison , such as the bēš plant (aconite) and the balētur plant (anacardium) , that is , they are poisonous , and men and cattle who eat of them die . Now in the same way together with the fifty-five species of corn twelve medicinal species of plants were produced from the only-created ox . From those 10000 species of plants of the principal plants , ~~===~~ 120000 species within species grew in the earth, which have all grown from the seeds of the tree of many seeds which has grown in the sea of Frāxvkart , since the seeds of all these plants are therein , together with those of the only-created ox .Every year the sēn bird breaks that tree , mixes those seeds in the waters , and Tištr

2. ——————— urvarān.

The plants play a large part in the Avesta and later literature. As roses were sacred to the Muses in Greece (cf. Sappho 24 ῥόδων τῶν ἐκ Πιερίας), so here each mānāk presiding over the days of the month claimed a flower, indeed two are ascribed to Ohrmazd.

Above 20.3 f. three classes are mentioned : the Gō-kart is unique, others are zamīk-tōxmak, except those that have no seed (yut-tōxmak, translating *očihr).

The origin of plants from the body of the only-created ox has been given, above 93.9 f., but one kind of corn (yurtīk ī sarδak) was created at the primal creation (94.I).

urvarān are frequently mentioned in the Avesta. Vid.5.I9 (preserved in the Pahl. Comm.) has the question :

čaiti hyṇti urvaranąm sarδa

but the answer is lost.

Divisions were already known :

(I) Vid.8.75 :

urvaranąm yat ātrə.čiθranąm

urvarān i ātaxš-tōxmak

(2) Vid.20.4 :

urvarå baēšazyå .

aδa azəm yō ahurō mazdå

urvarå baēšazyå uzbarəm

paoŋrviš pouru.satå

paourviš poŋru.hazaərå

paourviš poŋru.baēvanō

ōim gaokərənəm pairi

Pahl.Comm. aδak man kē ohrmazd hom

am urvar bēšazēnītār ul burt

pur pur-sat pur pur-hazār pur pur-bēvar

api-š ēvak gōkirn hōm i spēt

Cf. urvarō.baēšaza- Vid.7.44.

(3) Vid. 3.4 :

yavanąmča vāstranąmča urvaranąm xvarəθō.bairyanąm

yurtāk vāstr urvar-ič xvarišn-bar.

(4) Vid.8.2 :

hubaoiδitəmanąm urvaranąm

Here is given a list of [illegible] scent-giving plants :

upa aētəm nmānəm baoδayąn

urvāsnayā[illegible] vā

vohu.gaonahe vā

vohu.kərətōiš vā

2.----(cont).------

haδānaēpatayå vā

kąmčiţ vā hubaoiδitəmanąm urvaranąm

Pahl. Comm. rāsn vahugōn vahukirt haδānēpāδ ān i hubōδtom

hač urvarān

On rāsn, see above 93.I4.

Scented plants are remembered in the of Yama, Vid.2.28 :

haθra vīspanąm urvaranąm taoxma upa bara

yōi hənti aβhā zəmō barəzištača hubaoiδitəmača

Pahl.Commm.

api-š pat āknēn hač harvistīn urvarān tōxm

apar barēh kē hand pat ēn zamīk bālist

čē gōn sarv ut činār

hubōδtom čēgōn gul Ut yāsman

haθra vīspanąm xvarθanąm

taoxma upa bara

yōi hənti aβhå zəmō xvarəzištača hubaoiδitəmača

kēhand pat ēn zamīk xvārist

čēgōn xurmā

ut hubōδtom

čēgōn bēh ut vātrang

2.---------(cont.)----

Around the Gōkirn tree are numberless plants

Vid. 5.I9 :

(āpō tačinti) avi zrayō vouru.kašəm

avi vanąm yąm hvāpąm

aθra mē urvarā raoδənti

vīspā vīspō.sarəδō

satavaitinąm hazaŋrvaitinąm baēvarəbaēvaranąm

δō ān i man urvar rōδend harvisp pat marak

harvisp sarδak-ič andar sarδak.

Vahišt is accordingly conceived of as a garden :

ut urvar ān and sarδak i mātakān apāč bavēt api-šān

kāhišn nē bavēt bē har gās xvāhr humānāk čegōn

*bōδastān-ē kē-š hamāk urvarīhā ut spramīhā andar

Pahl.Riv. 48. I07.

In Persia of to-day it is always a delight to leave the hot glare of the ~~glwvv~~ sun and enter the garden where the pool of water and the trees seem like the xvāhr of vahišt.

In the Manichean texts we have the creation of plants :

urvar isprahm uδ marv uδ ačihr uδ gōnaγ gōnaγ ārōy

kišt uδ rust (Henning I p.9).

2.---(cont.)--

In the tale of Husraw there is a fanciful comparison of the scents of twenty-three to various classes of men, (Husr 69 f.)

The rat of medicinal plants is the dramnak (wormwood) and of non-medicinal plants with large grain it is the wheat, of those with small grain the millet (below I2I.I2 f.). The hōm is the rat over all plants (II6.6 ; I2I.I2.)

Classification of urvarān.

Pahl.	NPers.	English
(I) dār		
sarv	sarv	cypress
činār	činār	plane
spēt-dār	safēdār	white poplar
šimšār	šimšār	box
گز var. گز		
gaz	gaz	tamarisk
(2) mēvak		
xurmāk	xurmā	date
kunār	kunār	lote
angūr	angūr	~~fig~~ grape
bēh	bih	quince
sēp	sīb	apple
vātrang	bādrang	citron

2.——(cont.)——

anār	anār , nār	pomegranate
šaftālū	šaftālū	peach
armūt	armūd, amrūd	pear
anjīr	anjīr	fig
yōz	gōz	walnut
vādām	bādām	almond

(3) draxt

(4) yurtūk

gandom	gandum	wheat
yav	jau	barley
brinj	birinj	rice
.....	.....	.....
mušong	mušang	pea
vēnūk	bunū	vetch
alom	alum	vetch
.....	.....	.....
murvat	murud	lentil

(5) spralm hax čō-š varg bōčk

ut pot dast-varz kišt

(6) gul

gul	gul	rose
nargis	nargis	narcissus
yāsman	yāsman	jasmine
nastaran	nastaran	dog-rose

2.——————(cont).

	alālak	lāla	anemone
	kavastīk	kavastī, -a	colocynth
	kētak	Skt. kētakī	
	čambak	Skt. campaka	
	hērak	xērī	.....
	kurkom	karkam	saffron
	zartak	zardak	safflower
	vanafšak	banafša	violet
	kārtak	.....	.....
(7)	nihāl	nihāl	wild flower
(8)	giyāk	giyāh	grasses
(9)	aβzār	auzār , afzār, abzār	spices
(10)	tarrak		
	spanāč	ispanāj, ispanāx, isfināj, ispanānj	spinach
	karafs	karafs	celery
	kašnīč	kišnīj, kišnīz, gišnīz	coriander
	kākōčak	kakiž	rocket
	gandanāk	gandanā	leek
(11)	yāmak		
	پنبک	Ind. پنبہ	.....
	panbak	panba	cotton
(12)	rōγn		
	kunčit	kunjad	sesame
	بهدانک	.....	.....
	šāhdānak	šāhdāna, šāhdānaj	hemp

2.——(cont).

	zait	zaittm	olive
(I3)	rang		
	kuṙkom	karkom	saffron
	dār-parniyān	dār-parniyān	brazil-wood
	zart-čōpak	zard-čōb, zarda-čūv	turmeric
	.....	.....	.....
	*rōčēn	rūdan, rōyan	madder

2.-----(cont.)

(I4)	bōδ-dār		
	kundurg	kundur, kundurak	frankincense
	*rāsn	rāsan	(elecampane, juniper)
	kust	qust	costus
	.....	.....	.....
	čandal	čandan, čandal	sandal
	palangmušk	palang mišk	ocimum
	kākurak	qāqula	cardamom
	kāptūr	kāfūr	camphor
	vātrang-bōδ	bādrang-bōya	melissa
(I5)	zatak	žad	gum
(I6)	ēsm	hēzum	fuel
(I7)	dārūk	dārū	
(I8)	bičakān	.....	medicinal

.....

A second classification of fruits according to edibility :

(I) edible inside and outside

anǰīr sēp bēh vātrang angūr tūt urmōt

(2) edible outside not inside

xurmāk šaftālūk zartālūk sinǰat kunār *ālung

(3) edible inside, not outside

yōz vātām anār anārgēl fundukšāhbalōt pistak

(4) poisonous

*ālung vātāǰm

2.——(cont.)

An identical threefold division is found in a medieval Hebrew text, but unhappily the corruptions seem to offer no hope of settling the meanings of the three unknown names hvrm hero. See Löw , Aram. Pflanz. p.3.

§ 145.

2.——(cont.)

The flowers claimed by each of the Amahraspands :

I.	mūrt, yāsman	ohrmezd	mūrd , yāsman
2.	soman i spēt	vehman	soman i sarēd
3.	murzangōš	ərtavehišt	marzangōš
4.	šāhsprelm	šahrēvar	šahspram
5.	palangmušk	spandārmat	palangmišk
6..	sūsan	haurōāt	sūsan
7.	čambak	amurōāt	.....
8.	vātrang	daēv	bādrang
9.	āturgōnak	ātur	šōergūn
I0.	nīlōpal	apām	nīlūfar
II.	narv i spēt	xvar	.....
I2.	nargis	māh	nargis
I3.	vanafšak	tīr	banafša
I4.		gōš	.....
I5.	kūrtak	daēv	.....
I6.	homāk vīšhuftak	mihr	....
I7.	hōrāk i surx	srōš	xōrt i surx
I8.	nasteran	rašn	nasteran
I9.	bōšastān-aβrōš	frevartīn	bustān-afrōz
20.	sīsinbar	varhrān	sīsinbar
2I.	hōrāk i zart	rām	xōrt i zard

2.———(cont.)

			II5.
22.	vētrəng i lnbōō	vāt	bādrəng-bō
23.	šəmbəlītək	dəōv	šənbəlīda
24.	gul i sət vərg	dēn	sədbərg
25.	həmūk nihūl	ərt	.....
26.	əlūlək	əštət	ləla
27.	hōm i spōt	əsmūn	....
28.	nəmūk-spralm	zəndət	nəmūriya
			Arm. əmamur
29.	kurkom	mahrəspənd	karkəm
30.	mərv i ərtəxšēhrūn	əmayrūn	mərv i ərdə-
			šīrūn
31.	hōm	hōm yəzd	.....

3.---------- xār ut pōst , so above 20.8 f.

urvar..... čand bālāδ apē-azg apē-pōst apē-xār ut tarr ut šīrēn

7.---------- bēš ut balātur ~~kacnnikium~~ 'aconitum and anacardium'.

bēš. Cf. above 96.I5, with ē according to the Arm. bēšk. NPers. bīš, Arab. albīš, traced by Laufer Sino-Iranica 582 to Skt. viṣā , Hindī bīš, identical in meaning with NPers. halāhil , Skt. hālāhala- 'poison'.

ŠGV I5.84 : zahar i aβazanā i andar bēš u aβarē urvar sardagā.

Both plants are coupled also in the Comm. to Yasna IO. I2 (not noticed hitherto) :

ān i tō (=hōm) bēšazišnīh yumāy pat ān i vahman patmān and čand apāyēt nē ētōn čēgōn bēš balātur čē ān bavēt i ka vēš bēšazišnīh rāδ martōm bē δžanēt.

~~)))~~---- balātur, NPers. balāδur, balādūr ' marking-nut'.

Traced by Laufer to Skt. bhallātaka- ' semecarpus anacardium ' (Sino-Iranica 482).

IndB. has here a Pāzand form * balādil.

I5.---------- *ussān- , reading based on Pāzand xvas-, xus-, where initial us-,uz-, is usually xva-, xu-.

I5.——(cont.)——

Hence possibly to sav- 'to rub', with sān- from *savān- as rān- from *ravān-.

Mx 62.37 :

sēn murv āšyūn pat van i yut-bēš i vas-tōxmak ut han-ē ka apar ūxēzēt IOOO tāk hač ān draxt bē x rust ut ka nišīnēt IOOO tāk bē škanēt api-š tōm hačiš *ussānēt

Skt. has here *pātati (read pātayati).

DkM 8I6.2 zarmān hačiš *ussānīhast in the palace of Kai Us.

ZSts. 8.4 api-š sēn murv āsāyišn patiš ka-š andar frāč franāpēt eδak-aš tōxm i lušk av āp *ussānēt pat vīrān apāč av zemīk vīrānīhēt.

1. apāk āp i vārānīk stanēt av kišvarīhā vārēt nazdīk
2. av ān van hōm i spēt i bēšaz i avinast rust ēstēt andar
3. čašmak i ardvī-sūr har kē xvarēt ahōš bavēt api-š
4. gōkirn draxt xvānēnd čēgōn gōβēt
5. ku hōm i dūraōš api-š pat fraškart anōšakīh haćiš virāδēnd
6. urvarān rat hast urvar ēn and aδivēnak ōh bavēt dār ut draxt
7. mēvak yurtāy gul ut spraγm tērak aβzār giyāk nihāl dārūk zatūk
8. ēsm bōδ rōγn ut rang ut yāmak api-š dōkān gōβom har čē-š bar pat
9. xvārβār i martōmān nē mēhmēn sālvār hast čēgōn sarv.
10. ut činār spēt-dār ut šimšār ut ..... ut gaz apārīk hač ēn aδivēnak
11. dār xvānēnd har čē-š bar pat xvārβār martōmān mēhmēn
12. ut sālvār hast čēgōn xurmāk kunār angūr bēh sēp vātrang
13. ut anār ut šaftālūk ut urmōt anjīr ut yōz ut vātām apārīk
14. hač ēn aδivēnak mēvak xvānēnd har čē-š bar pat xvārβār i martōmān
15. šāyēt ān i nē šāyēt sālvār hast draxt xvānēnd

1. aw kišvarīkā sic et K20. hd ān āχ vānūnīkā
2. aūmast hd. ...
3. hd. āχ i andūstān
   ... hd. ...
4. TD2. ...
5. hd. ...
6. DH ...
7. ... DH ... hd. ...
   sfuaχm hd. sfuan
   ... DH ... hd ...
   afzār DH afzārak hd ...
   ginjāk ... hd ...
   hd. ... TD2 ...
   ... hd
8. ēm bōδ DH ... TD2 ...
   hd. kamāk ...
   dōkān hd. ... K20 ...
   ... = ... hd ...
9. xvānβān TD2 -yh
   ... hd ...
   ... DH ... hd ...

10 spēt-dār ZH [illegible]

[illegible] ZH [illegible] om. Ind.

ut gaz om Ind.

Ind. [illegible]

čāš Ind. [illegible]

[illegible] Ind [illegible] K20 [illegible]

12. Ind. [illegible] vide BSOS VI 599 et seq.

Ind. [illegible]

angūn Ind. [illegible] (= 502)

[illegible] hēh Ind. [illegible]

sēh [illegible] Ind. [illegible]

13. šaptāšik ZH; [illegible] TD2 K20.

[illegible] Ind

wnšt ZH [illegible] om. Ind.

anjūn, TD2 [illegible]

14 [illegible] Ind.

[illegible] om. Ind.

xvārβān i martōmān [illegible]

15. ān i nē šāyēt om. Ind.

takes them with the rain water and rains them down upon the continents .

Near to that tree the white Hōm , medicinal , undefiled , has grown up in the fountain of Ardvī Sūr , whereof whose drinks becomes deathless . They call it the Gōkirn tree .

As it is stated : The Hōm dūraōš whence at the Fraŝkart they prepare the deathless drink .

It is the rat (judge) of plants .

Of plants this number of species exist : woods trees , fruits corn , flower , blossom , green stuffs , spices , grasses , wild plants , medicinal plants , gums , fuels , scented woods , fatty plants , dye-stuffs , cloth-stuffs .

I will give a detailed list of them .

(1) Whatever has fruit not suitable for men's food , and is perennial, such as cypress , plane , poplar , box tamarisk and others of this species are called tree (dār).

(2) Whatever has fruit suitable for men's food, and is perennial , such as date , lote , grape , quince , apple , citron , pomegranate, peach, pear, fig, walnut, almond and others of this species are called fruit.

(3) Whatever has fruit suitable or not suitable for men's food and is perennial is called tree (draxt) .

2.———— hōm i spōt i bēšaz i avinast, cf. Yašt I0.88

haomō.... frāšmiš baēšazyō .... anāhitō.

frāšmiš is probably 'bright', and will then correspond to spāt 'white', see my note BSOS VI 596.

avinast (and anāhitā) translate Av. anāhita-.

5.———— dūraōš . Av. dūraoša-. The latest discussions are by Charpentier WZKM 27. 235 f. and Andreas- Wackernagel NGGW I93I. p. 327 f. Neither are satisfactory. Probably *dura-uša- is the form from which to start. I hope to discuss the word later. The meaning 'keeping away death' seems fairly certain. Skt. durósa- must at the same time be explained.

6.———— urvarān rat , see I2I.I2.

7.———— sparγm ,spraδm , sparəm, MPers. isparam, Arm. šaha] sparam.

sprag- (I) of plants shooting out
(2) of light flashing

B. Sogd. 'sprγk- ' brillant' (of intelligence)
'sprγm'k 'flower'

MPT. visprixt ' sprung up '
isprahm 'flower',

7.————(cont.)

tārak, tarrak, targ. NPers. tara, tarra 'garden herbs'.

———— aβzār, NPers. abzār , afzār , abzār, indicate that Arab. abzār is from Persian, later adapted to a triliteral base in Arabic.

———— nihāl . from *ni-varδa- , vard- ' to grow'.

———— zatak, zatak 'gum', NPers. žad, Gast že, Skt. jatu, Old Engl. cwidu.

13.———— anār, also Sn§ 2.H2D,I2I .

yōz , Sn§ 2. I20, I2I : ﻳﻮﺯ . Cf. HAG 393, Oss. ‟angōzā‟ , Arm. ənguyz , with other dialectal forms. yūz 'walnut' (NPers. girdū) is still the word in S§'.

1. hər čē pət pēhn i rōčkūrək šāyēt kə bər stənēt bun bē
2. hōšēt ētōn čēgōn gəndom ut yəv brinǰ ut .... ut
   mušəng vēnūk
3. ut əlom .... nuxvət apārīk həč ēn +šēn yurtāk xvānēnd
   hər čē -š varg bōδāk ut pət dəst-varz i mərtōmān kišt ēstēt
   +həmvār həst sprəhm xvānēnd hər čē
4. škuftək hubōδ əndər varz i mərtōmān həngəm həngām bəvēt əivāp
5. [kišt ēstēt həmvār həst sprəhm xvānēnd hər čē
6. škuftək hubōδ əndər varz i mərtōmān həngām həngām +bəvēt
7. əivāp] bun həmvār həst pət həngām viškōpēt viškōpək i hubōδ
8. čēgōn gul nərgis ut yāsmən ut nəstərən əlālək ut kəvastīk
   kētək
9. čəmbək hērək kurkom zərtək +vənəfšək kārtək əpārīk həč +ēn
   +šān gul
10. xvānēnd hərčē-š bər hubōδ əivāp škuftək hubōδ nē
11. dəst-varz i mərtōmān pət həngām bəvēt nihāl xvānēnd hər
12. čē pət xvārβār i stōrān gōspəndān mēhmān giyāk xvānēnd
13. hər čē pət pēš-pārəkīhā əndər šəvēt əβzārīhā xvānēnd
14. hər čē pət nəγn xvərtīk xvərtən mēhmān-ič čēgōn
15. +spənāč karafs ut kašnīč kākēčək gəndənāk apārīk həč ēn
    əδivēnək tərrək xvānēnd hər čē čēgōn

1 [illegible] Ind [illegible] Ind. [illegible]

[illegible] on. Ind.

[illegible] Ind. [illegible]

[illegible] DH [illegible] Ind. [illegible]

2. [illegible] Ind [illegible]

TD2 [illegible] [illegible]

brinj [illegible] (Ind. varinj) Ind. [illegible]

cf NPan. biriŋj : guriŋj, Samn. variŋj.

[illegible] Ind. [illegible]

[illegible] [illegible] Ind [illegible]

[illegible] [illegible] Ind. [illegible]

3. ut ulon [illegible] on Ind. cf NPan. all alum.

[illegible] on Ind

[illegible] on TD2

[illegible] (+ [illegible]) Ind. [illegible]

-s ... [illegible] on TD2

4. [illegible] TD2 [illegible]

~~5-6 on DH Ind~~

kangām kangām, TD2 kangām

5-6 on DH. Ind

7. [illegible] TD2 [illegible] on DH Ind

viškopet DH viškōk Ind [illegible]

viškōpak Ind škōpak

8. [illegible] DH [illegible] nangis Ind. [illegible]

kanastik Ind. [illegible]

[illegible] Ind. [illegible]

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9 ... hd. ... DH ...

hērak hd. ...

kurkom hd. ...

zārtak hd. ...

+vanaṣak ... DH ...

hd. ...

... hd. advēnak ... on TD2

10. ... hd. ...

hubōō DH deest usque ad 143.14

škuptak hd. ...

11. ... hd. ...

12. hd. gōspandan stōrān

... hd. ...

13 ... hd.

14. ... on hd.

... on hd.

15 ... hd ...

... hd. ...

... hd ...

kākēčak hd. ...

... hd ... . čē ... hd ...

gandanāk .... advēnak hd. ... (K20)

(4) Whatever is suitable for daily sustenance, which when the fruit is plucked, the stalk is dry , such as wheat, barley, rice , ..., pea , vetch (vēnūk), vetch (alom), ... , lentil and others of this species are called corn .

(5) Whatever has a scented leaf and is sown by the work of men's hands at various seasons or which has a perennial stalk, and in due time blooms with a sweet-scented blossom, such as rose, narcissus, jasmine, dog-rose, anemone, colocynth, kētak, champak, hōrīk flower, saffron, safflower, violet, kārtak flower, and others of this species are called flower (gul).

(6) Whatever has scented fruit or scented blossom, not sown by work of men's hand, but comes in its due time is called wild flower (ɲihāl).

(7) Whatever is suitable for fodder of large and small cattle is called grass (giyāk)

(8) Whatever enters into the making of pastries is called spice.

(9) Whatever is suitable for eating with bread, such as spinach, celery, coriander, cress, leek and others of this species are called green stuffs .

(10) Whatever is like

II7.

I.———————— pōhm , Pāz. pehmn , reading ē with Pāz.

Cf. Bthl. SR I.34. It translates Av. piθwa-. Below

GrB 22I.6 : mortōm pat ēvak pōhm-xvarišnīh 3 šap ut

rōč pat sayrīh ēstēnd.

———————— bun 'stalk', equivalent to stūn , stūnak , cf.

20.I2.

3———————— *šēm 'kind', cf. šēn 'manner' from *šavana-

(BSOS Vi 947, note). *šavana- is possible, but the var-

iants leave it doubtful whether šēn should be read in each

case. Cf. jān below, 142.5.

— alom, NPers. alum. Baxtiāri halum 'millet'. Morgenstierne NTS V 53. Below, 121.13.

7.———————— višk̄pak , above III.I5.

8.———————— nargis , Arm. nargēs , nargēs , nergis.

Gr. νάρκισσος.

9.———————— hērak , probably to be read hērīk as in II9.II,

and IndB here. NPers. xērī , hērī , Arm. hirik.

- - - - - - Čambak. Arm. čanbak 'λοιάλθος'. Skt campaka-.

———————— kārtak , unknown flower.

I3.———————— pēš-pārak , NPers. pēš-pēra ' kind of

cake'.

I5.———————— ابوسرو , cf. MPers. kekīž , kekīš ,

'the herb rocket', beside kaikīz , kaikīš , kīkīš.

1. ..... pembak epārīk haĕ ēn šān yāmak xvānēnd har čē-š
2. mazg ut čarpīh hand čēgōn kunčit ..... ut šāhdānak ut zait
3. epārīk haĕ ēn šān rōγn xvānēnd har čē yāmak patiš
4. šāyēt rištan čēgōn kurkom ut dār parniyān zart-čōpak ..... +rōδēn
5. ut nībrang epārīk haĕ ēn eδivēnak rang xvānēnd har čē-š rēšak eivāp tōp eivāp dār boδak
6. čēgōn kundurg +rāsn kust ..... ut čendal pelangmušk kākurak
7. kāpūr +vātrang-bōδ epārīk haĕ ēn +sān bōδ-dār xvānēnd har čē-š
8. haĕiš dōsēn i haĕ urvar bē šyēt zatak xvānēnd ēn hamāk dārt
9. evēšān urvarān ka brīt eivāp hušk eivāp targ ēam
10. xvānēnd ēn hamāk urvarīhā pat ēvek tak +dārūk xvānēnd urvar
11. hamāk 2 eδivēnak ōgōn +biĕakān gōβend mēvak mātakvar 50 eδivēnak
12. haĕiš 10 eδivēnak andarōn ut bērōn šāyēt xvarten čēgōn anjīr ut sēp
13. ut bēh ut vātrang angūr ut tūt-bun urmōt ..... epārīk haĕ ēn eδivēnak 10 bērōn šāyēt
14. xvartan andarōn nē šāyēt xvartan čēgōn xurmāk ut šaftālūk
15. zartālūk +sinjet ..... kunār ut +ālung ut ..... epārīk haĕ ēn eδivēnak 10 ēn i andarōn šāyēt

1 [illegible] Ind. [illegible]
[illegible] Ind. [illegible]
šān [illegible] Ind. aδvēnak
2. Ind. [illegible]
Ind. [illegible]
[illegible] Ind. [illegible]
[illegible] Ind [illegible] K2O [illegible]
Paz [illegible]
zait [illegible] Ind [illegible] K2O [illegible] Paz. [illegible]
3. + šān [illegible] Ind. aδvēnak
[illegible] Ind. [illegible]
4. Ind. ristan
[illegible] Ind.
[illegible] Ind [illegible] K2O [illegible]
zart-čōpak Ind. [illegible]
[illegible] Ind. [illegible]
[illegible] om Ind
5. nibrang om Ind
apāsūk ... rang Ind
-š om Ind.
[illegible] Ind [illegible] TD2 [illegible] Paz [illegible].
bōδak Ind. bōδ
6. [illegible] Ind [illegible]
nās [illegible] Ind [illegible]
kust Ind [illegible]
[illegible] Ind. [illegible]

6 ابله

وسواس ind. وسوسه

7. kāpur ind دلاور

ادبار ind. برعکس

+šān ان ind. advēnak

اس on ind

ـش on ind

8 ماهر ind. ماهران

ind. uwarān

ماهر on ind.

9. bē āyēt ind. past uwarān

ind ماضی

brēt on ind.

بد ind بد

10. گاه ماه ان ind. گاوگاه ان

ind. گاه ماه TD2 ماه

uwar ... gōbēnd on ind.

11. گاه ind. mēwak

انگور

12. گلاب ind گاه

سرکه ind. سرکه

دیگ دیو ind. سرپوش

13. ان on ind.

wanōt K20 { سکه / مکه

ماهیان on ind . apārīk .. advēnak ind

14. بد . ind سکه . گلبدین ind. گلبدین

15. ind. zardālū

ان گلاب on ind.

گاه ind. گلاب

kunār ... 10 +ālung ind. apārīk hač an advēnak

گیلاس

. . . . and cotton and others of this species, is called cloth-stuffs .

(11) Whatever has marrow and fat , such as sesame, ..., hemp, olive and others of this species is called fatty plants .

(12) Whatever cloth can be dyed with, such as saffron and brazil-wood, turmeric, ..., madder, indigo, and others of this species is called colour-stuffs.

(13) Whatever has scented root, bark, or wood, such as frankincense, rasn, costus, ... sandal-wood, palang-musk, cardamom, camphor, bādrang-bōy, and others of this species, are called scented woods.

(14) Whatever has sticky substance from plants exuding from it is called gum .

(15) All these woods of the plants which are cut whether dry or green are called fuels .

(16) All these plants in one class are called medicinal (dārūk) Of all plants there are two kinds, such as they call medicinal

---

There are thirty principal fruits.

10 kinds are edible inside and outside, such as fig, apple, quince, citron, grape, mulberry, pear, ... and others of this species.

10 are edible outside, but not inside, such as date, peach, apricot, sinjad (jujube), ..., lote, plum, ... , and others of this species .

10 are edible inside

4 ———— kurkom , B.Sogd. kwrkwnph (cf. JRAS 1933 p. 53).
Skt. kunkuma-.

———— * rōšn , NPers. rōyan , rōdan , rōdang , beside rōnds , 'madder', NBal. rōšin.

5.——— nīl , Skt. nīla-.

——— tōp 'fold, sheath' , NPers. tōb 'fold', Phz. SGV 5.67 : tōβ translated by Skt. puta- 'sheath'. Cf. tōp Dd 39. 2,3.

6.———— kundurak , NPers. kundur , kundurī , kundurak. Arm. kndrouk 'incense' , Skt. kunduru- , kunduruka-, see HAG I72.

——— rōsn , see above 93.I4.

——— kust , Lat. costus, Gr. κόστος , Skt. kuṣṭha-.

———— čandal , Skt. candana- , NPers. čandan , čandal , Arab. ṣandal .

7.———— kōpūr , B.Sogd. kp'wr (cf. JRAS I933.p. 53).

8.———— dōšn , NPers. dōšīdan 'to glue, stick', dōšand 'adhesion' , dōšgīn 'adhesive'.

I0.——— tak , pat ōvak tak 'in one class'. Cf. NPers. tak 'a single one ', tak-furūšī 'retail sale'. ōv-tak below I36.I0.

IH6.

II.———— *biδakδn , I2I.I2 (بیشک) with Pδz. (IndB)

beδagδn.

δ and š ش and ژ interchange in certain words. The problem needs discussion. I have not yet collected sufficient evidence to solve it completely and it cannot be treated here.

Av. biš 'healing'

bišez- , beššeza- , biwiš-.

Skt. bhiṣaj- , bhiṣakti , bhesajya-.

B. Sogd. byč 'physician',

byδykyn 'medicinal'

MPT (H) bzyšk , (S) ʒ bδyhk , byš'ʒ , byč.

Arm. bžišk

MPers. bizišk , bijišk.

Pahl. بیژشک بژشز (? بژ'شز)

بیژشک FI6 bižišk , DKI 646.4 بیژشک

The reading *biδakδn is therefore provisional, probably *biždakδn or *bižakδn would be better.

I5.———— zardδlδk , MPers. zardδlδ 'apricot' , zardδlδy is attested in MHebr., see Löw Aram. Pflanz.

———— *sinjat , MPers. sinjid 'jujube'. An intrusive r-stroke is fairly common , cf. 32.6 DH; IndB 22.I8, I9 ; 23.6).

1. xvartan bērōn nē šāyēt xvartan čēgōn +yōz vātūm ut anār anārgēl
2. funduk šāh-balūt van i gurgānīk kē pistak-ič xvānēnd +kē-č vēš
3. hač +ēn +dar vas mātakvar ēn and hast ān +kē 2 škanjak 2 dār
4. višāvand čēgōn ..... ut +ālung +vātām ut apārīk hač ēn šān patvas-
5. tak xvānēnd ēn-ič gōβēnd ku har gul-ē amahraspand-ē xvēš
6. hačiš hast i gōβēt mūrt yēsman ohrmazd xvēš saman i
7. spēt vahman murzangōš artavahišt šāhsprahm šahr-
8. ēvar palangmušk spandārmat sūsan laurδāt čambak amurδāt vātrang
9. daδv āturgōnak ātur nīlō(k)pul āpān marv i spēt xvar nargis mēh
10. vanafšak tīr .... gōč kārtak daδv hamāk +viškuftak mihr
11. ut mērīk i suxr srōš nastaran ruām bōδastān- aβrōč fravartīn
12. +sīsimbar varhēn ut +hērīk i zart rām vātrang i hubōδ vāt šambalītak
13. daδv gul i 100 varg dēn hamāk nihāl art alālak aštāt hōm i spēt asmān
14. +nānūksprahm zāmdūt kurkom mahraspand marv i artaxšēhrān
15. anagrān hōm yazd +hōm i 4 aδivēnak xvēš kunēnd urvarān

! ... hd ... Kzo ... 49

hd ...

2. ... hd. ... Kzo ...

... hd. ...

hd. ...

ke pindak-ik xvānend ... hd.

... hd ...

... hd ...

3 *dar hd ... TD2 ...

vās hd ... on TD2

...-mōrak hd. mōrak hand

ān ... xvānēnd on hd

... *kē

...

4. ...

*alung

*vātām

6. hd. ... ant ...

7. ... hd ...

hd. antawhist xvāš

hd. ...

8. jahtīwan xvāš

atīwan hd. ...

aiwnšāt hinc nom. prop. et nomen floris

Transposuit hd.

hd. ... cf l. 12.

9 ... hd ...

hd ...

hd. ...

9 hd. [illegible] Hg

xvar hd. [illegible]

[illegible] hd [illegible]

10 [illegible] *vanafšak hd. [illegible]

[illegible] hd. [illegible]

hd. [illegible]

[illegible] hd. [illegible]

[illegible] hd. [illegible]

11. hēzak i šunx hd. [illegible]

hd [illegible]

hd. [illegible]

12. [illegible] hd. [illegible]

[illegible] hd [illegible]

hd. šambalīt

13 [illegible] °hd. [illegible]

100 hd [illegible]

alēzak hd. hamāk hōm spēt

aštīt hd. [illegible]

14 [illegible] hd. [illegible] amān

hd. [illegible] zamdāt

marw i artaxšēhrān [illegible] hd. [illegible]

hd. marwaspand

15 hōm yazd +hōm [illegible] hd. [illegible]

[illegible] hd [illegible] (+ān)

xvēš kunēnd hd [illegible]

but not outside, such as, walnut, almond, pomegranate, cocoanut, filbert-nut, chestnut, the Gurgān tree which is called also pistachio .

What exist more in this section are many . Principally there are these : Those which have two folds , and two woods , poisonous such as .... and plum, and almond and others of this species , are called 'combined'.

This also is stated that every flower is claimed by an Amahrespend . Of them the following are named : Ohrmazd claims myrtle, and jasmine Vahman the white trefoil, Artavahišt the mouse-ear, Šahrēvar the basil, Spandārmat the palang-mušk, Hurδāt the lily, Amurδāt the champak, Daδv the orange, Ātur the marigold, Āpān the lotus, the Sun the white marv, the Moon the narcissus, Tīr the violet, Gōš the .... , Daδv the kārtak flower, Mihr all blossoms, Srōš the red hērīk, Rašn the dog-rose, Fravartīn the amaranth, Varhrān the fenugreek, Daδv the centfoil, Art all wild flowers, Aštāt the anemone, Asmān the white Hōm, Zāmdāt the anise, Mahraspand the saffron, Anagrān the marv of Ardašīr, Hōm Yazd the four kinds of hōm .

Concerning the plants.

II9.

I.———————anārgēl , NPers. nārgīl , nārǰīl . Skt. nārikela-.

2.——————— funduk , NPers. funduq , funduqa , ultimately Gr. Ποντικόν 'Pontic nut'.

——————— pistak , NPers. pista, fustaq , still largely grown in the Northern provinces along the Caspian , much eaten.

3.——————— 19?19-ש probably škanǰak , NPers. šikanǰ.

4.——————— *ālung , Cf. ālūk , ālūčak . NPers. ālū 'plum' , ālū-bālū 'cherry', ālūča 'cherry' , ālunǰ 'wild plum'. For the spelling , cf. لنگ beside rang ,

ابرلنگ beside vātrang,

پهلوی Pahl. Psal. sky , MPT. sygyn beside sang.

ارنگ beside arang.

8.——————— palang-mušk (above II8.6), NPers. palang-mišk, falanǰ-mušk , faranǰ-mušk 'ocimum'.

Arm. p'alangmoušk , see HAG 254.

Syr. prngmvšk

Pāz. paranǰmušk.

. . . . . .

9.——————— nīlō(k)pal , Pāz. nilōpar , NPers. nīlūfar , nīl-

9.-------(cont.)

ūpal. Saka. nīlūpala-.

B.Sogd. 'wpδ'y (VN.I50) 'lotus flower' , 'wpδ'yn'y adj. (Dhyāna 285).

Husr. اپلد

Skt. utpala- , nīlotpala-.

---------- marv , MPT (S) mrv 'herbs'. NPers. marv 'name of a fragrant herb'.

I4.---------- * nānūk-sprahm

Arm. ananux ' mint' .

NPers. nānūxiyah , nānxvāh ' anise ' ,

Gr. νανοῦχα , see HAG 96.

I5.---------- artaxšēhrān (with tr ⟩ρ = hr).

NPers. ardašīrān ' name of a bitter herb'.

marv i ardašīrān.

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~~120~~.

1. raδ gòβēt ku har aδvan-ē āp ē ariĕk pat +tēɣ dārēnd ut ātexĕ

2. A angust baĕ pēš ut baĕ hamāk ..... kunār pēš-
   +aδvan-tar gulāvan-

3. dtar gòβēt.

it is stated that every stalk has a drop of water at its tip , and has fire four fingers' length in front of it .

Of all species the lote-tree is said to bring forth more stalks and more blossoms.

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statement

———On this of Dēn , see the full note above 20.I2.

——— 𐬞𐬀𐬙𐬌 Ind. , probably for 𐬞𐬀𐬙𐬌 aδvēnak.

——— aδvan 'stalk'.

——— pēš-aδvan-tar 'with forth-sprouting ~~kmmmmm~~ stalks'.

——— gulāvand , with suffix -āvand , cf. xvēšāvand.

See also Nyberg Glossar s.v. gulān-.

Cap XVII.

3. aper ratīh i martōmān ut gōspandān ut
4. har čiš-ē
pat dēn gōβēt ku-m fratom mart gaγō(k)m-
5. art brēhenīt rōšn i spēt-dōisr avē mas bē nē avē rat
6. čē zartuxšt rat hamāk ratīh hač zartuxšt būt xarbuz i
7. spēt +kē [zartuxšt] asr frōt dārēt buzān rat
8. fratom avē kē avēšān asrδak frāč dāt mēš i +daβr i
9. spēt-ērvārak mēšān rat fratom hač avēšān asrδak
10. avē +ōh dāt uštr i spēt -mōδ i hušnūk i 2-kōfēn uštrān
11. rat fratom gāv i aiyā-mōδ it zart i hušnūk dāt ān
12. hast gūvān rat fratom asp i arūs i zart-gōš i šēt
13. +vars i spēt-čašm frāč brēhēnīt ān hast aspān rat xar i
14. spēt i gurbak -paδ xarūn rat fratom hač askān sak i
15. arūs i zart-mōδ brēhēnīt avē hast askān rat fratom

4. Ind. mantōm
5. Ind [illegible] Ind. [illegible]
nē...rat Ind dit ane etan zartuxšt rat [illegible]
6. Ind. hamāk [illegible]
xarbuz Ind. [illegible]
7. [illegible] Ind [illegible] . zartuxšt on Ind.
8 Ind. [illegible] . [illegible] on Ind.
Ind. mēš ayak
[illegible] Ind [illegible] cf. 103.9
9 Ind [illegible]
10 [illegible]
12. Ind. [illegible] Paz. arōš
13. [illegible] Ind [illegible]
Ind. čašm pōst
aspān Ind.
14. [illegible] et Ind.
sakān Ind sak
15 [illegible] Pāz alōš

Cap 17.

On the Judgeship of Men, Animals and Every Thing.

It is stated in the Dēn : I created first the man Gayōmart , shining ,with white eyes . He is the chiefest , but he is not the Judge , since Zartuśt is the Judge . All Judgeship had its origin in Zartušt .

The ass-goat which holds its head down is the judge of goats. He is the first created of that species .

The ram, black and white-jawed, is the Judge of sheep. He was the first created of that species .

The camel, white-haired, fine-kneed, two-humped, is the Judge of camels

First the ox, black-haired, yellow, fine-kneed, was created. He is the Judge of oxen.

First the horse, white, yellow-eared, with bright hair, white-eyed was created. He is the Judge of horses.

The ass, white and cat-footed is the Judge of asses.

First of dogs was fashioned the dog, white and yellow-haired . He is the Judge of dogs.

The theory of the ratu 'judge' is Avestan.

Vid. 2.43 kō aŋ̌ąm asti a huča ratuščа

ząt mraot urvatąt.narō Zaraθuštra

tūnča yō zaraθuštrō

Yašt 8.44 Tištrīm... yim ratūm .... stōrąm fradaθąt

Visp-rat I.I. nivaēδayemi honkārayemi

ratavō mairyavanąm ratavō gaēθyanąm

ratavō upāpanąm ratavō upasmanąm

ratavō fraptərəjātąm ratavō ravasčarātąm

ratavō ąmraδāčąm

aŋ̌aonąm aŋ̌ahe raθwąm.

To this the Pahl. Comm. adds :

rat i mēnōkān ohrmazd

ut rat i gētiyān zartuxšt

ut rat i āpīkān kar-pēšīk

ut rat i gōspandān kākom

ut rat i vīyōndakān karšiftr

ut rat i frārv-raftārān .....

ut rat i čarak-arzānīkān xarbuz

i ahrav ahrīyīh rat hend.

Zātspram agrees with this (cf. SBE 47. I60) :

I20.

ditīkar vahmanīk būtan rād apāk zartušt hač 5 aδvēnak gōspand kē gētēh daxšak hand i vahman 5 av hampursakīh mat hand pat hukar i usind hač matan ī-šān bē av hampursakīh uzvān bē višāyīhast martōm-saxvanīhā guft

hač *apīkān māhīk ē sarδak ē ē نام

hač unīkān kākom i spēt ut samōr i spēt

hač vāyandakān karšift murv-ič sēn murv apārīk sarδak ē

hač frāxv-raftārvm[yh] xargōš kē datān rās-nimūtār av āp ut hač čarak-aržānīk xarbuz i spēt.

In the Bd. :

martōm	zartrxšt
buzān	xarbuzān i spēt
mēšān	mēš i daβr i spēt-ērvārak
uštrān	uštr i spēt-mōδ i hušnūk i 2-kōfān
gāvān	gāv i siyā-mōδ i zart# i hušnūk
aspān	asp i arūs i zart-gōš i šēt-vars i spēt-čašm
xarān	xar i spēt i gurbak-pāδ
sakān	sak i arūs i zart-mōδ
frāxv-raftārān	xargōš i bōr
murvān	karšift

varsēnakān — kākom i spēt

āpīkān — kar-māhīk ariz

tačakān āpān — dāitē

rōt-bārān — dārāja

razurān — arīs razur

bālistąn — hukar i buland

urvarān — hōm i s hut

bičakān urvarān — dramnak i daštīk

abičakān urvarān

(I) staβr dāng yurtākān — gandom

(2) kōtak dāng yurtākān — alom

vastargān — kustīk

zrēhān — bāzāy-pānak

2 mart — dānaktar rāst-gōβišntar

)——— ——— ———

Mx 6I.6 :

mart i dānak i dēn-āstavān i huspās i rāst-gōβišn

apar hamahlān rat

žan i yuvān i druvist-gōhr i ōstaβār i husrav i huhēm

i katak-aβrōč .... apar žan i xvēš

hamahlān rat

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gūv i xvarrōmand i burz-gōš i romakōmand	apar gūvān	rat
čihrāv	murvān	rat
asp i arvand	aspān	rat
xargōš	datān	rat
gandom	yurtākān	rat

5.——— Av. narš kəhrpahe .... xšaētahe spiti.dōiθrahe

Yašt 8.I3.

IO.———————— hušmūk , Av huxšnaoθra- , cf. Znu-.

I2.——————— asp ....

Av. Yašt I4.9 :

ahmāi θrityō ājasaṯ vazəmnō

vərəθraγnō ahuraδātō

aspahe kəhrpa aurušahe

srīrahe zairi.gaošahe.

So Yašt IO.I02 : miθrəm xᵛarənəm aurušāspąm.

——————— šēt , Av. xšaēta- ' bright' , Fem.

xšōiθnī- , translated by Pahl. rōšn

Cf. xvaršēt , MPT xvršyd, ḫvršyd , NPers. xuršīd.

Cf. Aog.94 : ǰim ..... kē šēdī rōšnī būδ.

Av. axšaēna- 'dark'.

I4.——————— gurbak-pūδ ' cat-footed '. Uncertain.

let.

1. xargŏk i bŏr frăš brŭhēnĭt avē hast frĕxv-raftârăn rat avē-
2. šăn [pat] datăn i dast -ămŏk hand čē gairišak hand [hač]
3. fratom hač murvăn *săn i *3 angurăk *dăt nē ăn ētar čē
   kerščft
4. rat ĭn i murv ĭ-š dēn av var i yam-kart burt fratom hač var-
5. sēnakăn kĕkom i spēt brĕhēnĭt avē hast *varsēnakăn rat čēgōn
6. gōpēt ku kĕkom i spēt av hanžaman i amahraspandăn
7. mat kurmăhĭk *ariz dămăn i špĭkăn rat dăitē rōt
8. tačĭkăn špăn rat dărĕla rōt rōt bărăn rat čē-š măn i
9. pitar i zartuxšt pat bār zartuxšt ōō zăt
10. arŭs razur razurăn rat hukar i buland kē ăp i ardvĭ-sūr patiš
11. jahēt bălistān rat ōō *kē star i satvēs gartišn haðapar
12. *urvarăn rat hōm i hut biðakăn urvarăn rat *draonak i daštĭk
13. abiðakăn urvarăn rat gandom staēr *dăng yurtăkăn rat alom i
14. hămăndk kš *gāvare-iš xvānēnd kūtak *dăng yurtăkăn rat kust-
15. Ik vastargăn rat bāzāy - pānak arēhăn rat 2 mart ka

2. ۱۱ʊ om Ind

ۆیەوە Ind دەیبۆ

3. Ind. ئەتاوی

۳۱۱۴۵۵ Ind. ۳۵۵

Ind. ر To2 ر cf 122.14

۳۵۳۵ Ind. ۶۳۲۵

Ind. dāt To2 kāt

ئەگ Ind

مەیلەو Ind. مەیلەو kē کو (daxy) xwāsend

4. ān i mewr ت.ز Ind. ۱۱ئ

۱۳۵۳۷۱ +xwāsendkān Ind. ۱۳۵۲۱۵۵۷

5. ۱۳۵۳۷ Ind. ۱۳۵۲۱۵۵۷

6 ئا Ind. ۳۳۱۱۴۱ ۱۱ئ

7. ئاب Ind. ئاب

۵۳۴۵۵۱۱۳۵۵ Ind. ۵۳۴۵۵

8. tapān om Ind.

Ind. ۵۳۴۵۵

xāt Ind.

9. ۱۵۵ bā. Ind. ۵۵۵

10. Ind. ۱۱۲ ۱۵۵۱۵۵۱

Ind. Ta'ēt jakēt

11. Ind ۱۴ئ۴ gu. ۱۴ئ۳

12. ۱۳۵۱۵۳ Ind. ۱۵۱۵۵۱

ب۴۳ kān i

۳۳ Ind. ۵۳

biiakān Ind. ۱۳۵۳۵۳۵

Ind. ۱۵۵۵۱۵۱

۵۵۵۵ Ind. ۱۳۱۶۵

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13 abičakan hd. ᠠᠪᠢᠴᠠᠭᠠᠨ

ᠠᠯᠤ hd. ᠠᠯᠤ

alon ᠠᠯᠤᠨ hd. ᠠᠯᠠᠳᠠᠭ

14. hāmēnik hd. ᠬᠠᠮᠡᠨᠢᠭ

ᠰᠠᠯᠠᠭ hd. ᠲᠠᠭ of tulles: ᠲᠠᠭᠤᠯᠠᠰ

dāng ᠳᠠᠩᠰᠠ hd. ᠳᠠᠩ

15. hd. ᠵᠢᠷᠠᠭᠠᠨ

hd. zrāhiha

First was fashioned the brown hare. He is the Judge of the wide-roamers. Those are the wild animals which can be tamed by hand, since they are mountain-dwellers. First of birds was created the three-clawed sēn bird. It is not That bird ~~is not~~ here, since the karśift is the Judge. That is the bird which conveyed the Dēn to the Var built by Yam.

First of the furry kinds was fashioned the white ermine

He is the Judge of the furry kinds.

As it is stated: the white ermine came to the assembly of the Amahraspands.

The Kār fish , the Ariz, is the Judge of the creatures in waters.

The Dāitē river is the Judge of flowing waters.

The Dārāǰa river is the Judge of river banks.

since on its bank was the mansion of Zartušt's father.

There Zartušt was born.

The white forest is the Judge of forests.

Hukar the lofty, whence the waters of Ardvī Sūr leap down is the Judge of peaks.

It is there above which the turning of the star Satvēs occurs

The Judge of plants is the Pressed Hōm.

The Judge of medicinal plants is the wild wormwood.

Of non-medicinal plants the wheat is the Judge of the large-grained corns, and the summer vetch which they call also

121. (Contd)

millet is Judge of the small-grained corns.

The kustik (girdle) is the Judge of garments.

The arm-protector is the Judge of armour.

Of two men when

4. ———— var i yam-kart , below. Cf Vid. 2.

———— karšift. Vid 2.42 : kō avaθa daēnąm nāzdayasnīm vī.barat ..... viš karšipta.

I2. ———— *urvarān . The spelling suggests an old cursive form with for , later corrupted.

———— *dramnak. Mx 62.22 with Pāz. dramna. Here , Ind dramna. NPers diramna. The plant was pointed out to me in the dašt east of Yazd. The word, as I was informed by Miss Aidyn of Yazd, was the usual word there for 'fuel'. She did not know it as a particular plant , nor indeed did a villager from Gaz near Isfahān.

According to Mx 62.22, dramnak grows most prolificly in the dašt of Pišīn-say. There lies the body of Sām. See below I98.3, and I98.I2 ff. :

dašt i pišīn-say ut ōō *dramnak (DH , Ind) pat bālāō bulandtar rōšt.

Cognate words are found in Skt., and the New Indo-Aryan languages.

———— hōm i hut . Av. haoma huta, Skt. soma suta.

I3. ———— *dāng (cf.Arm. dank), also Zāts. 9.I5, where the staβr *dāng are mentioned. Below

I3.———(cont.)

پرسو *dāng I35.I4.

staβr * dāng , kŏtak dāng are Avesten :

Yašt 8.29 aš.dāmunaṃča yavanəm kasu.dāmunaṃča vāstranəm

I4.———— gāvars. Prah.Pahl. 4.I جو gāvars, arzan.

NPers. gāvars , gāvarsa 'millet'. The reading here is assured by the IndB جو = arzan.

1. pat ākhēn frāč būt ān i dānāktar rāst-gōβlīntar rat
2. ut •ēn-iš gōβēt pat dēn ku-m nē harvisp axv i astōmand
3. •hamvār dāt kē hamāk ēvak čē rāδ xvarr i xvēškārīh
4. pat •gēhān vas hēr ut har kē pat ān i vēh varzītan
5. kunēt aš arž vēš čē āp •nē •hamvār dāt čē ardvī-sūr
6. āp i avinast harvisp āp andar asmān zamīk aržēt yut hač
7. arvand (arang) rōt i ohrmazd-dāt hač urvarān xumāy i muy kē urvar i
8. apar-kirrēnītak gōβēt harvisp urvarān anderg asmān zamīk
9. aržēt yut hač gōkirn draxt ī-š rist patiš āxēzēnd
10. hač kōfān kōf i aparsēn i bun pat sagastān sar pat
11. xāšistān hast kōfān i hamāk pārs gōβēt harvisp kōfān
12. aržēt anderg i asmān zamīk aržēt yut hač harburz ut hač murvān
13. čamrōš murv hast harvisp murvān anderg i asmān zamīk aržet
14. yut hač sēn i 3 angurāk hangartīk ēn ku kē kār i mas
15. kunet sōak-aš aržišn mas .

1. [illegible] hd. [illegible]

2. [illegible] hd. [illegible]
[illegible] hd. [illegible]

3. [illegible] on hd. Pāz. [illegible]
hd. ēvak hand

4. [illegible] hd. gēhān
[illegible] hd. [illegible]
[illegible] hd [illegible]
[illegible] hd [illegible] (= kar-iš)
[illegible] hd. [illegible]

5. [illegible] hd [illegible]
hd. anž āp nē
[illegible] hd [illegible] Pāz. [illegible]

6. avinast harvisp hd. kē mahist
hd. xvaniras asmān zamīk

7. [illegible] hd [illegible] Pāz. [illegible]
hd. vēh rōt pat arang rōt
[illegible] hd. [illegible] supra 103.13

8. [illegible] hd. [illegible]
hd. uvar
andarg hd. xvaniras

9. [illegible] hd [illegible]
[illegible] hd. [illegible]
[illegible] hd [illegible]

10 kōfān lnd kōfikā

ıɹɔɯɐɹ lnd. ɹɔɯɐ

lnd. bun dānēt

11. lnd. hast i kamāk kōf i

12. anžēt lnd ɹɔ

andang .. zamik on lnd.

13. ɯnɯ lnd. ɹɔ

hast lnd. 31 ıɹ6

munān andang lnd. ɯnɯ i ʃat xvanings

14. ɡuɹɹ lnd. ɡɹɹ

lnd. ıɹ6 "19 ɡuɹ(br

hangartik lnd hangart

15. ıɹɐıɹɐɯ dillog. ante adak-aš

anžižn lnd. ɔ"9

mas lnd. ɯ'ı

they have met together the Judge is he who is wiser and speaks more truly.

This also is stated in the Dēn : I have not created all the corporeal world equal, that all should be one. Wherefore the splendour of duty in the visible world is a great treasure, and whosoever works the better works, his worth is the more. Since water was not created equal, for Ardvī Sūr's undefiled water is equal to all the water in heaven and earth save only the Arang river which Ohrmazd created.

Of plants the date of the palm-tree, which is called the ..... plant, is worth all the plants between the sky and earth save only the Gōkirn tree, whereby they raise the dead.

Of mountains the Aparsèn Mt. whose base is in Sagastān (Sīstān) and its head in Aūžistān - they are mountains which are said to be all Pārs - worth all the mountains between heaven and earth save only Harburz.

And of birds the Čamrōš bird is worth all the birds between heaven and earth save only the three-clawed sēn bird.

In short it is that he who works a greater work, his worth is the greater.

122.

CAP. XVIII

15. apar čēgōnĭh i ātaxš

123

1. gōβēt pat dēn ku 5 aδvēnak ātaxš brēhēnĭt ēstēt
2. čēgōn ātaxš i berezasavang ātaxš i *vahufriyān
3. ut ātaxš i urvāzišt ātaxš i vāzišt ātaxš i spēništ
4. ātaxš i *vahufriyān i vičārēt vēh franāftar ān i andar
   tan i
5. martōmān gōspandān ātaxš i urvāzišt andar urvarān
6. ātaxš i vāzišt ān i andar aβr patĭrak i spinjaruš pat kōx-
7. šišn ēstēt ātaxš i spēništ i vičārēt aβzōnĭk ān i
8. andar gēhān pat kār dāšt ēstēt ut ātaxš - ič i varhrān hač
9. avēšān *5 ātaxš ēvak xvarišn har 2 xvarēt čēgōn
10. ān i andar tan i martōmān i pat *aβtāpak dāt ēstēt api-š
11. xvarišn āp gukārtan *xvēškārĭh ēvak xvarēt ēvak
12. xvarišn *nē xvarēt čēgōn ān i andar urvarān kē-š pat āp
13. zĭvēt vaxšēt ut ēvak xvarišn xvarēt āp nē xvar-
14. ēt čēgōn ān i andar gētēh pat kār dārēnd, ātaxš -ič i
15. varhrān ēvak nē āp xvarēt nē xvarišn čēgōn ātaxš i

1 lnd

2. lnd. [illegible] q124.1 [illegible]
post harəzz. add. lnd ātaxš i pēš i ohmazd ut xvatāy
vaxšēt sed vide Yasna 17. infra
ātaxš i vahu. .... spēništ fz. om lnd.

3. [illegible]

4. [illegible] lnd. [illegible]
vičārēt vēh framāptār om. lnd.
lnd. ātaxš ān i

5 [illegible] lnd. [illegible]

6. vāzišt lnd. [illegible]
[illegible] lnd. [illegible]

7. spēništ lnd [illegible]
vičārēt afzōnīk om lnd.

8 [illegible] lnd [illegible]
lnd. dārēnd
lnd. [illegible]

9 lnd. [illegible] TD2 [illegible]
lnd. [illegible]

10 i .... xvēškārīh om. lnd. . martōmān i [illegible]
aftāpak [illegible] (FrahPahl [illegible])

11. lnd. āp xvarēt

12. [illegible] lnd [illegible]
lnd [illegible]

15. lnd. [illegible]

Cep 18.

On the nature of the Fires.

It is stated in the Dēn that five kinds of fires were created, which are the Birz-savang fire, Vahufriyān fire, Urvāzišt fire, Vāzišt fire, Spēništ fire.

The Vahufriyān fire which is interpreted 'the good worshipper' is that which is in the body of men and animals.

The Urvāzišt fire is in plants.

The Vāzišt fire is in the clouds and enters into conflict with Spinjaruš.

The Spēništ fire, which is interpreted 'increase-giving' is that which is active in the visible world.

The Varhrān fire is produced by those five fires.

One consumes food of both kinds, that in the body of men, which has been created as a cauldron. Its duty is to digest food and water.

One consumes one kind of food and not the other, that in plants lives and grows in water.

One consumes food but not water, that which is active in the visible world.

The Varhrān fire too is one which consumes neither water nor food, like the Vāzišt fire.

CAP. I8.

To those outside the Dēn Mazdēzn, fire appeared as the principal object of the Mazdēzn worship (see Labourt, Christianisme p.4I). Its importance in the cult is well- recognised

In the Avesta, fire, as the son of Ahura Mazdāh is an object of yasna, and supplies something to the mythopoeia.

Yasna I7.II mentions the various fires:

Ϭwam ātrəm ~~ahurahe~~ ahuraho mazdå puϬrəm yazamaide

ātrəm bərəzisavaŋhəm yazamaide

ātrəm vohu.friyānəm "

ātrəm urvāzištəm "

ātrəm vāzištəm "

ātrəm spāništəm "

Pahl. Comm.

tō ātaxš i ohrmazd pus ahrav ahrāyīh rat andar yazišn yazom

ātaxš i buland-sūt yazom

ātaxš i vēh frenaftār yazom

ātaxš i frāxv zīvišn yazom

ātaxš i vāzišt yazom

ātaxš i aβzōnīk yazom

vərhrān pat ēv-kartārīh

ān ī i andar tan i martōmān

ān i andar urvar

ān i dēvān spinjaruš žanēt

ān i andar garōδmān pēš i ohrmazd pat mēnōkīh ēstēt

The five kinds of fire are here:

ātaxš i vahufriyān i vič ārēt vēh frenāftār

ān i andar tan i martōmān gōspandān

ātaxš i urvāzišt

andar urvarān

ātaxš i vāzišt

ān i andar aβr patīrak i spinjaruš

ϑtaxš i spāništ i viδarēt aβzōnīk

ān i andar gēhān pat kār dašt ēstēt

ϑtaxš i birz-suvang

ān i andar zarīk ut kōf apārīk čiš

For the twofold sphere of the spāništ fire cf. DkM 797.

9 f.

ϑtexš i aβzōn .... api-š ētōn pat gōβiθan guft (scil. ohrmazd) ku ētōn tō kē man ϑtaxš hēy rōšn i xvēš pat harvist mār ku rasēy ut harvist vis harvist zand harvist dēh ētōn tō burzēnd..... martōm ka ev tō ēsm frāš barēh .....ētōn guft ku ēϑātur gušnasp.

These fires are connected with the three original social classes:

asravan	farn-bay, ātur xvarr (I25.I), cf.I69.2.
arteštār	gušnasp
vāstryōš	burzēn mihr

They were assigned to special positions:

farn-bay	on the Xvarrōmand Mt in Chorasmia
	later on the Rōšn Mt in Kanūrangakān dēh
	later at Kūriyūn in Pārs
gušnasp	on the Asnavand Mt.
burzēn mihr	on the Mt Rēvand, called Pušt i Vištāspān

I22.

Hoffmann (Auszüge p. 284 f.)discussed the fires for Sasanian times, concluding that the three holiest fire temples were in

(I) Ganzak as ecclesiastical metropolis of the Apāxtar

(2) Kāriyān " " " " Nēmrōz

(3) Nēšābūr " " " " Xvarāsān

8. ----- apar-kirrēnītār. Translation of an Avestan word of uncertain meaning:

Yasna 7I.8 aipi.kərəntənti 'they cut in two pieces' is rendered by the Pahl. Comm. : kē hand apar-kirrēnītārtom.

5. ——— Of ðir fire in trees, cf. Kalbī : gōyad hēč diraxt-ē nīst ki dar-ō ātaš nīst magar sinǰed i ǰīlān ki dar-ō ātaš nīst (Old Pers. Qur'ān Comm. JRAS 1894 p. 471.)

10.——— aβtāpak. Similarly below :

189.14 *aβtāpak i xvartīk-gukār čēgōn apr ut ātaš i vīz-īšt

192.11 har čē vēš gumēxtak hač *aβtāpak av rō-tīk šavēt

13.——— vaxšēt '(1) grows' Av. vaxš-

(2) 'shines' Av. varš-

Cf. Nyberg ,Gloss. s.v. and BSOS VI 596.

15.——— ātaxš - varhrān , the fire of the ātaš-gāh of the province in contrast to domestic fires. Below 126.4 a thousand fires enter into one Varhrān fire.

1. vāzišt ān i birzsavang ān i andar zamīk ut kōf apārīk ōiš
2. ēn 3 ātaxš hast ātur farn-bay ut gušnasp ut burzēn mihr
   hač bun
3. dahišn i ohrmazd čēgōn 3 xvarr i avēšān pat •pāspānīh i
4. gēhān frāč brēhēnīt pat ān tan i xvarrōmandīh andar gēhān
   ham-ē
5. hand ut andar xvatāyīh i •taxmōrup ka martōm pat pušt i
6. gāv srisōk hač xvahiras av apārīk kišvar ham-ē vitārt
7. šap-ī miyān i zrēh pat vāt stārīt ut pas [zrēh] āturgās
8. kē-š ātaxš andar būt čēgōn pat pušt i gāv pat 2 givāk
9. kart ēstēt apāk ātaxš bē av drayā ōpast avē-
10. šān har 3 ātaxš čēgōn 3 xvarr pat givākgās i ātūr
11. gās i pat pušt i gāv vaxšīt hand ut ham-rōšn bē būt
12. ān martōmān pat zrēh apāč vitart hand ut yam andar xvatāy-
13. īh hamāk kār pat aōiyārīh i avēšān har 3 ātaxš
14. apērtar ham-ē kart api-š āturgās av dātgās pat xvarr-
15. ōmand kōf pat xvāramm nišāst ka-šān yam bē kirrēnīt

1. Ind. [illegible]
[illegible] Ind. [illegible]
2. [illegible] ... mih om Ind.
3. [illegible] Ind. hat tāspāmāh u pamākāh
Ind. dat an anēšām
4. fāč .... kand Ind. kam-ē kam-ē vaxšēt
5. [illegible] Ind. [illegible]
[illegible] Ind. [illegible] Ind [illegible]
6. [illegible] Ind. [illegible]
[illegible] (anē xvaniaṇ) om Ind
+ vīšāt [illegible] Ind. vīšāt kand
7. Ind. šap-ē niyānak
Ind. ātungās vāt staft ātungās ki-š
[illegible] Ind. [illegible]
8. [illegible] Ind
9. Ind. kaī vāt apāk
[illegible] Ind [illegible]
10 Ind. [illegible]
[illegible] Ind [illegible].
11. gās om. Ind.
Ind kam-ē vaxšīt kand
kamnōšn Ind. [illegible]
12. Ind. vīšīnd
13. kam-ē om. Ind.
[illegible] Ind. [illegible] (= kam-kas)
15. nisāšt Ind. [illegible]
[illegible] Ind. [illegible]

and the Birz-savang fire which is in the earth, the mountains and the other things.

These three fires , the fire Farn-bay , the Gušnasp and Burzēn Mihr have existed since the primal creation of Ohrmazd , and their three splendours were created to guard the visible world. They ever exist in the visible world in that body of splendour.

During the reign of Taxmōrup when men used to pass on the back of the ox Srisōk from Xvaniras to the other continents, one night the middle of the sea was afflicted by a wind and then the fireplace, wherein the fires were , - now they were set in three places on the back of the ox,- fell with the fires into the sea . All the three fires, whose three splendours were in their places in the fireplace on the back of the ox blazed out and became wholly light. The men passed again through the sea.

During the reign of Yam, he wrought all his deed more successfully by the help of those three fires . And he established their fireplace in its appointed place [cult place, shrine] on the Xvarrōmand Mt. in Avārazm (Chorasmia). When they cut up Yam ,

I24.

6.——— srisōk. Ind sarsaok, Pāzi Pārsī-Pers. sarūsūg,
(Bthl Zendhds. p. 76) gāv i sarūsūg az kū būd va xvīš-kūr
yš az ǒi būd va gāv i sarūsūg az gāv i ǒōdūd va xvīš- kūr-
yš mardum az kišvar burden rā.
Above I06.7. Below I53.9.

Zāts. (K35 Pol.244 verso 7) : 𐬯𐬀𐬭𐬎𐬱𐬀𐬐 *srisōk.

7.———stūft. Ind staft. To stanb-:
(I) Av. stawra- 'strong, firm).
Pahl. staβr 'large', MPers sitabr.
staβrak 'shot silk', MPers istabrak, Georg.
stavra.
(2) Ar . stanbak 'strong, tyrannical', apstanb 'rebellious'
MPers sitanba 'strong, bold, contumacious'.
(3) Pahl staft 𐭮𐭯𐭲𐭮 (translates Av. staxta F.I2.)
Zāts. 5.I staft. Pāz (Mx52.I9) stapt, staft , Pahl
staft 𐭮𐭯𐭲𐭮
Oss. stavd 'strong'
Pahl stūft, here GrB I24.7
NPT "stft (I) 'strong'
(2) 'afflicted'
Wald.-Lenta p. II2 'ausgebrannt', wrongly
paδ tišendīft aβē-tp uδ paδ taft vāδ istaft
(4) Pahl ōštūft (Husr.8) ; ōštūftak (AVII I64).
ōštāp 'haste, excitement' (translates Av. srv-
ant), Ep. Man. II 9.i2. MPers šitāb 'haste'
Arm štap 'haste, urgency, oppression, anguish.'
I5.——— yam bē kirrēnīt. Cf. Av spityuraēδa yimō.kərəntəm
Yašt I9. 46.

1. xvarr i yam hač dast i dahāk ātur xvarr bōžēnīt andar
   xvatāyīh i vištāsp
2. šāh pat paiδākīh hač dēn hač xvārazm av rōšn kōf i kanārang-
3. akān dēh nišāst hand čēgōn nūn-ič δō mānēt
4. ātur gušnasp tāk xvatāyīh i kay husrav pat ān aδvēnak kart ka
5. kay husrav uzdēsčār ham -ē kand apar av buš i *asp
6. nišast ut tār ut tom bē zat ut rōšn bē kart tāk uzdēsčār
7. kand pat ham δō pat *asanvand frāč ātaxš -gāsīhā nišāšt
8. pat ān čim gušnasp xvānēnd čē apar buš i asp *nišast ātur
9. burzēn mihr tāk xvatāyīh i vištāsp šāh ham -aδvēnak andar
   gēhān
10. ham -ē vazīt βanakīh ham -ē kart ka anōšak ruvān zartuxšt
11. dēn *āβurt pat raβākēnītan i dēn i apēgumān kart tāk vištāsp
12. frazandān pat dēn i yazdān ēstēnd vas čiš vēnāβōākīhā
    nimūt kart
13. vištāsp pat kōf i rēvand ku pušt i vištāspān gōβēt
14. av dātgās nišāst avēšān har *3 āturān ātaxš i
15. varhrān hamāk tan i ham ātaxš i gētēyīk api-šān ān xvarr
    patiš

1 ātur xvarr Ind. ātur i farm-kay
Ind. bōžit

2. [illegible] Ind. pal kāvulastān kārul

3. [illegible] Ind. [illegible]

4. Ind. [illegible]
pal ān kart Ind. pal ān ādvēnak panāhīt i gēhān
kam-ē kart

5. [illegible] Ind. [illegible] i vas i ēdēast
[illegible] pl. [illegible] Ind. [illegible]
[illegible] Ind. [illegible]

6. [illegible] Ind. [illegible]

7. [illegible] Ind. [illegible]
Ind. asmand kōf gumasp ke an dātgās
[illegible] gāstkā
nisāst Ind [illegible]

8. pat ... nisast [illegible] an Ind.

10. Ind. [illegible]

11. [illegible] Ind. [illegible]
Ind. nabākīt
Ind. apēgumānīt

12. Ind. ēdēt kand
[illegible] ... kart an. Ind.

13. vistāspān, Ind. vistāsp

14. [illegible] Ind [illegible]
[illegible] Ind. [illegible]

15. [illegible]
[illegible] Ind. [illegible]

the splendour of Yam was saved by the fire Avarr from the hand of Dahāk .

During the reign of Viśtāsp the King, he transferred it by a revelation by the Dēn from Xvārazm to the Kōšn Mt. of the territory of the Kanarangs,where it ever now remains.

The fire Gušnasp acted in this way till the reign of Kay Husrav. When Kay Husrav was destroying the idol temples, it sat upon the mane of the horse and smote the deep darkness and made it light until the idol temples were destroyed. At the same time there on Asanvand he established places for the fires.

For this reason they call it Gušnasp ('male horse') because it sat upon the mane of the horse.

Burzēn Mihr moved about in the visible world in the same way until the reign of Viśtāsp the King. It ever gave protection. When the deathless-souled (ruvān) Zartušt brought the Dēn, it wrought to disseminate the Dēn without doubts, till Viśtāsp and his sons joined the Dēn of the Yazdān. It showed many signs visibly. Viśtāsp established it on Mt. Rēvand which is called 'the Ridge of Viśtāsp' in its appointed place (dātgās cult place).

Those three fires are the whole body of the Varhrān fire, which is the same fire of the visible world. And in them his splendour is resident.

I.----- ātur ᵛ xvarr, that is, farn-baγ, cf. NPers āδar xurrād, āδar xurdād, āδar xurrīn. Syr. āδar xurrā. Possibly Arm hourbak, name of a fire- temple in Armenia, see HAG I8I. xvarr,xurrah, farn, farr, are dialect forms of the one word. Av. xvarnah-,OP farnah-, Man.Sogdian frn, Bud.Sogd. prn, Oss. farn.

2.----- kanārangakā n , 'belonging to the Kanārang ', ruler of the district of Tōs, see Herzf. AMI I. I83, Gr. χαναράγγης Arabic kanārakk. IndB has a wrong interpretation: Kāvul-astān.

5.-----husrav, Av. haosravah-. Syr. kesrōn, Arab. Kisrà, Georg. K'asre (cf. Cauc. 7. I20). Syr. has qy kvsrv (kai xusrō), see Sachau Syr. Rechtsb.264.

NPers xusrō, Arm kav xosrov (with North. dial. kav).

---- uzdēsčār, cf. Av. uzdaēza-. MPT dēs- 'to build', Sogd δys-, Parāčī dušt 'wall',Saka ayišta- 'witout walls'. This is Husrav's particular exploit, based upon Yašt 5. 49f. It is in the neighbourhood of the Čēčast lake.

8.-----'learned' etymology: guš-and buš compared, probably because it had been noticed that bu- existed beside gu- (cf. Pāz buzurg --- guzurg). Cf. cēgōn buš i aspān mōδ humā-nāk, Dast. Nosh. Mem. Vol.202.

I2.-----vēnāpδāk, see my note BSOS VII 8I.

I5.---The Varhrān fire is the ruvān in the tan of visible fires. Cf.I38.6, ātaxš-ič i vāzišt tan i ham ātaxš i spēnāk mēnūk.

Dd 5o.5 aivāp ka ātaxš vēnēnd kē-š varhrān andar.

1. mêhmân hangôbîtak i tan i martômân ka ander abkanb i mêtab
2. frîd bavêt ruvân -ê haô mênôk apar nibînêt kê ân tan tâk
   xîvandak
3. ôh rôôênêt ka ân tan frôt mîrêt tan av xamîk gunêôêt
4. ruvân apâô av mênôk šavêt hast-îô ka 1000 štaxb i gêtêh
5. av ân êvak kunênd ut pat ân mîrang paiôâk ut xôhr dahênd
   av dît
6. gâs nibûnênd hast-îô mênôk-ê haô xvarr i štaxbân apar nibînêt
7. čâgôn ûvêbân •kê [ka] pat štaxb i gêtâyîk mêhmân bût
8. hand apârîk -îô štaxb i vahrâm api-bân tan štaxb i gêtâyîk
9. ruvân ân xvarr i hač aparkarân ayêt patiš nibast nûn-îô
10. ham-abvênak druž- zatârîh ut pânakîh i martômân ham -ê kunênd
11. ka bê apsârênd ân xvarr apâô av mêndkân rasêt štaxb
12. pat varhrân êt rêb xvânênd êê hamâk štaxb pat gêtêh
13. drûpuštîh haê varhrân pânakîh haê orôb api-bân âknên
14. hamkârîh pat ân hamkârîh apâk varhrân âtur farn-bey kê hast
15. âtur-•gâs i asravam âtur gubnasp aratêštâr ut âtûr burzên
    mîhr

1. Ind.
2. Ind.
3. Ind.
4. Hacteum Ind.
5.
6.
7.
8.
9.
10.
11.
12.

Just as in the body of men when it is produced in the womb of the mother, a soul (ruvān) from the invisible world dwells upon it, which cares for the body while it lives, when the body dies, it is mingled with the earth, but the soul (ruvān) returns to the invisible world.

Sometimes too a thousand fires of the visible world make up that one , and by that rite it is manifested and they offer zōhr (libation) and establish it in its cult place.

Sometimes too an invisible one from the splendour of the fires dwells upon it, which are those that have become resident in the fires of the visible world, the others also are the fire of Vahrām. And their body is the fire of the visible world, but the soul (ruvān) is that splendour which comes from the Higher beings, and is established therein.

Now also in like manner they smite down the družes and protect men.

When they are quenched, that splendour returns to the invisible ones.

They call the fire Varhrān for this reason that all the fires of the visible world have their fortress from Varhrān, their protection from Srōš, and they act in company.

In that concerted action with Varhrān are the fires Farn-bay which is called the fireplace of the priest, the Gušnasp fire of the warrior, the Burzēn Mihr fire of the peasant.

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3.—— rūδānēt, denom. to rūd- 'caring for', Av. rūdā-; OP rūdiy loc.sg., MPI. l'dy, Pahl. rūδ, NPers. rū .

5. ——zōhr, Av. zaoθrā-, Skt. hotrā. On the consecration of zaoθrā- see Haug, Essays p. 397.

1. vāstryōš gōþōt tāk fraškart pānakÍh-kartārÍh i gēhān
2. hand ðēgōn vēnāþōlk vēnÍhēt ka •āpēnd Í dēv ut
3. druš žanānd ka martōmān gōþānd ku ātaxš- ē ut avē - ē dēvān
4. ahōkānÍt ðēgōn āp ut urvar ut gōspand ut ranur kōf •vēš
   ātar-iš
5. ðē-iš ahōkānÍt āstōt •kē-š -aš gōhr andar gunāxt āst-
6. āt ān i āt i pat asp - karp bē vitart ātaxš i varhrān
7. vas hast har āvak dahyupat -ē nišāst āstōt dōkān
8. vas ðēgōn ātur-iš ..... pat bahrān andar •pēšak dēh
9. Írētōn nišāst āstōt hast i •kavātakān kē uzav i
10. tahmāspān andar dēh nišāst pat ān pātdāšn ka-š
11. •xvānÍhēt ātur •karkōy ðēgōn ā ātaxš pat segastān
12. frāyāv nišāst ka-š pātaxšāhÍh i ērān šahr
13. kart apārÍk ān had vištāsp xvatāyÍh i ka dēn nat tāk
14. •sāsakān sar •nišāpÍān hand vas nām ut vas marak ut vas
15. nām žōn had hamāk ātaxš i varhrān ōhmārēt vas

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They are occupied in protecting the visible world till the Fraškart.

Now they are seen visibly when they meet the dēvs, and strike down the družes, when men say : "A fire."

This too was marred by the dēvs, just as water, the plants, animals, the forest, mountain and +plain and everything here was marred, since they contaminated its substance.

This is that one who is changed into the form of a horse.

There are many Varhrān fires. Every provincial chief established them. The detailed list is long, such as the fire which Frētōn established in various divisions in the districts of the +classes.

There is the Kavātakān fire which Uzav son of Tahmāsp established in the district, as a recompense when he was named by him.

There is the fire Karkōy, which is three fires in Sagastān. Frāsyāv established them, when he held the overlordship in the land of Ērān.

The others are those whose establishment is from the reign of Vištāsp when the Dēn came, till the end of the +Sasanians. Their names are many, their number is large and the fashion of their names is recorded from all the fires of Varhrān.

Many

I27.

2.—— *apənd. Uncertain.

DkM 760.I7 :apar 2 i aratəštər i əlmən pət rəs *apənd

Cf.Av. ap-.

3.—— avə-ð dəvən ahəkənit, the same phrase I28.I3.

4.—— *vəs, I28. I4 . The context (cf. dašt ut kəf ut viyəpən ZYA 248) suggests the meaning 'plain' or 'valley' in contrast to 'mountain'. Hence a connection with MPT vəhm 'broad,wide' is possible. I know vəhm in two texts:

(I) vəhm əstiy apadən uš talvər Wald.-Lentz p. I26, 'wide firm palace and hall'.

(apadən 'pən is OP apadāna-, Arm. apaṙn' 'magnificent house', Hebr.'appeden, Syr. 'afadnā 'palace', Arab. fadan 'castle', see HAG I04.)

(2) vəhmTh (Henning I).

vəhm , compared with isprahm 'blossom'which belongs to sparg- (Av. fraspaṛəγa-, etc.),suggests a basis *vaig-. Then Av. vaējah- is 'a wide place' (Andreas' connection of vaējah- with Skt. vyacas- was from the first unsatisfactory on account of the -š-).

For Pahl. *vəs two explanations seem possible :

(I) *vaig-s- ——*vaixs- ——*vəs,

Pahl. has dəs 'milk' Imptv 2 sg. DkM 607.2I. dəsIt 'milked' DkM 608.2, and probably aβsəs belongs to sauk- (Nyberg's *apasraušra- Glossar p. I5 is unconvincing).

MPT has xs from xš : hnvxsynd.

Sogd.γs :swγs- and other words.

No example occurs for this inchoative -s- after gutturl

4. cont.

in Av., but cf. xaŋtə-.

(2) *vēs from ~~*vēz~~ *vēz

For final s —s, cf. uzēn, Av. uzdəzə-.

asprēs, asprīs (cf. Junker Frah Bahl. p. 96) Arm. asparēz asparēs, ϕ 'στιδιον, ἱππόδρομος', MPers .asprēz, asprēs, asprus, aspran. Gyr. asprēsī (HAG s.v.). Junker's etymology seems to be not certain. *wasaŋ-.

But since we must start with *vēž, the form ~~*vēs would be~~ *vēz would be a South. dial. form, from which then *vēs. While it is not impossible, it seems more complicated.

vēž is attested in Pahl. Comm. Vid I.I., where

asō rāmō.dāitīm nōiṭ aojō.rāmištəm

is glossed

kār 2 āvak, kār 2 rāmišn i givāk. hast kē ān vēž rāmišn hač xvēdkārīh gōpēt

Here vēž corresponds to Av. asō 'place'.

5.——— čē-ič, cf. čān-ič (Bthl. VII 4.II, ZAIW 109.)

6.———asp-kar'ϕ

Av. Yašt I4. 9 ahmāi θrityō ājasaṭ vazəmnō

v ɣ z θraγnō ahurāδātō

aspahe k ɣirpa aurušahe

7.———vitart 'changed', cf. Av. raēθwayeiti, fra-ita-.

8.——— pat bahrām, cf. Gāθa. 9.Ij api-š pas bē av bahrām ~~bē~~ baxt.

I27.

8.——

pēšak, clearly written . Possibly a place - name.

9.——kavātakān , see my note BSOS VII 74 f.

Add Paz. kapādah 'young animal', Antia Pāz. Texts p. 95 l. II

Wanī lutt 'young ass' ,quoted by Junker Afrīn. Gāh. p. 22

II.—— kurkōy. Herkw. Sahr. Ertn. has the most recent treatment of this name. Sahr. Ertn.38 :ūtoxš i . Latin geogr. Carcoe, Arab. Pāzand kurkō .ZRA p. 45. 20 : *vuurgīh ut rōšnīh apuzōn bevāt mānāk kurkō ؛ entvund. This present passage escaped his notice. Karkōy was in Segastān. On the ending cf. Arm. Vndoy , MPers. Bindōy. The hypocoristic ending was written -oys by Greeks,-owai by Syrians, } -awaihi by Arabs. Hence either -ōō or -ōy in Pahl.

I4.——*sāsakān, possibly a by-form to sāsānakān. Cf. Arm. sasanakan, sasanean, Gr. σασανικάν , MPers. sāsān-niyān. But probably miswritten for *sāsānakān.

——nišādišn (cf. also Pahl. Pasl. nišīmy *nišīrišn) 'footstool'). Av nišādayat. Beside the normal nišān- MPers. nišān- 'establish,' with as in the pres. nišīn-.

I5.——šān, 'kind, sort', cf. BSOS VI 947, note. But equally *šīn could be read. Against the pronoun *šīn is the position. Uncertain.

1. andar xvatäyfh i tädfkän •aßsärt vas nün-iđ hast švak švak
2. pat •niššstan i anhyupat <u>pat</u> •paiðžkfh štaxš i frankar •rää
3. paiðäk ku axvariðn hun-ê vaxšät pat rää dät pat šup
4. štaxš paiðäk ka čiš <u>i</u> päk aßiš aßkanänd patgfrät
5. ka än i rämen apäč väðät had •garmäk av nazdfk šutan
6. nš šfyšt ut äč yätük <u>i</u> vinäskär aßiš šutan nš aðlyäränd
7. gößänd ku pat kust i män i väßakän gößšt ku štaxš -ê i
8. hun - aðvênak pat käniš hast štaxš i axvariðnfk xvänänd pat štur-
9. astar nihuftan nš šfyšt ka-š äzm aparmihänd sääšt
10. ut ka nš nihänd hun-aðvênak vaxšät hast kš štur gößänd
11. •kš štaxš i frangar än hast .

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were quenched under the rule of the Arabs (Tāčīks). Even now many exist, each one by establishment of a provincial chief through revelation.

Of the fire Fram-kar it is revealed that it blazes continuously without consuming anything. By day the smoke, by night the fire is visible. When they cast into it any pure thing, it accepts it, but it throws out again anything befouled. By reason of its heat it cannot be approached, and no-evil-working sorcerer can go up to it. They say it is in the region of the House of the Vèßakān.

It is said that a fire of like kind exists in Kōmiš (Comisene). They call it the fire which consumes nothing. It cannot be hid in ashes. When they place fuel upon it, it burns, when they put none upon it, it blazes in the same way. Some call it the fire, which is that fire Fram-kar.

~~I26~~ I28.

2.——— pat paiδāk·Ih, as I25.? pat paiδāk·Ih hað dēn.

———frankur, meaning not quite certain. Cf. MPers. framānāk, farangīn 'grieved'.

Markw. Sehr. Ertn . p. 56 frankar 'causing grief'.

MPers. faran to fras as Yasan to Pahl. Yran-, Av. gran-, cf. Pahl. brān-, Mazanderānī barn, Av. bran-, Saka brromandaa- 'wailing'.

7.——— mān i vē ʃakān. vēpakān beside gēpakān ꭓ𐬀𐬐𐬀𐬵 see Markw. Sahr. Ertn. p. 61, Tabarī byfy'n. Here however ϕ is probably for v, as in MPers. gēvagīn (Sāhnāma).

cf. Horsf. ANI 4.59 note, who connects bēžan ,Syr. wēzan, Pahl. ꭓa vēv, see my note BSOS VII 84.

9.——— āturastar 𐬀𐬎𐬎𐬌𐬙𐬀𐬭𐬎𐬀𐬭 , cf. 𐬀𐬎𐬎𐬌𐬙𐬀𐬭𐬎𐬀𐬭 above II.II.

Markw. Sahr. Ertn. p.61 has translated wrongly , reading vāstr 'grass'.

CAP. XIX

11. apar čēgōnſh i xvāþ

12. þat dēn gōþēt ku fratom •ēt xvāþ þat dahlēn dēt

13. þat mart karp i 15 - ēflak i spēt - dōler avē-ē dēvān

14. ſhōkēnſt čēgōn āp ut urvar ut gōspand ut rasur kōſ ut •vēs

15. ēstar -lē ōē-lē hast ham - ē ſhōkēnſt ēstēt kē-ē - aþ

11. ٢٢٣

12. ٣٣٣ ٢٣

14. ١٥٥١

15. ٩٣٩

٩١١٦

Cap 19.

On the nature of Sleep.

It is stated in the Dēn that first this sleep was created in form of a man of fifteen years, white-eyed. He also was marred by the dēvs, as the waters, the plants, the animals, forest, mountain and +plain and everything here were marred, since they

I2.-----Creation of sleep, above 44.2:

pēš hač matan i avē av gayδ(k)mart ohrmazd xvāβ apar gayδ(k)mart frāč burt and čand dranāδ vačast-ē bē gōβēt čē-š brēhēnīt ohrmazd ān xvāβ pat mart tan i I5 sālak i rōšn i buland.

----- pat dahišn dāt. This type of construction translates an Av. participle with finite verb (cf. Tedesco ZII 2. 44f.).

OP avam hubrtam abaram.

So in commentaries :

huframəraətąm framarəmnąm pat xvap frāč xvānišnīh frāč ōšmurom

But it also translates a finite verb alone:

andər yazišn yazom Av. yazamaide Yasna I7.II.

It is frequent :

pat tačišn frāč tačēt GrB I30.I3

pat duvārišn duvārēt GrB 200.II

pat xvāδišn xvāhēt DkM 8I2.6.

pat mēnišn mēnīt DkM 8I2.I3

pat ašnavišn ašnūt DkM 667.I7

pat mānišn mānēt DkM 669. Io

pat gōβišn gōβēt DkM 797.II

pat brēhēnišnīh frāč brēhēnīt DkM 667. I3

Cf. also vēnāβδāk vēnīhēt GrB I27.2.

I5.------kē-č-aš, for the position of -č-, cf. dāt-ič-am GrB I07.I5;, ka-ič-aš DkM 4I5.I.

~~129~~.

1. gÖhr ander gumÐxt Ðetßt ßn xvÃþ pat ßn *mart karp i yuvßn i
2. 15 aivÃp 5 sßlak haÐ pas i avÐ Ðavßt avÐ - Ð haÐ
3. pas i martÖmßn ragßt haÐ bßliet i sar tßk huÐnßk and Ðand
4. dranßÐ pattÆyßt ku 3 aivÃp 4 yatÆ ahß vairyÖ(k) haÐ patisär
5. bÐ gÖþßt nß apßk tan dßt ÖÐ pat yutßkÍh haÐ gÃv
6. pat Ðv bär dßt ÖÐ ka tan dßt bßt xvÃþ haÐ pas
7. bßt ka martÖm vÖß xufsßnd ku 4 vaÐast dranßÐ sdßt-
8. Íhß xvÃþ pat hanßk martom bÐ raßt kÐ ÐvaÐ xufsßt
9. pat ßn i ditÍkar *Ðstet ka hanßk martÖman *nÐ xvaft ßni
10. *tuxÐßkÍh kunßnd ßn Ðstßt apar kaa pat xvÐß
11. gßtßh ÖßgÖn xvÃþ hast ßn-iÐ gÖþßt ku zanÍk ut ßp ut urvar
12. nÐ tuxÐßkÍh rßÐ bar därßnd ut nÐ xuftakÍh ut .....
13. rßÐ ka bar nÐ daháßnd ÐÐ tuxÐßkÍh xuftakÍh
14. ut ..... pat martÖm ut gÖspand sarÐakßn bßt

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1. ചെയ്തു (cf 124.5) 128.2 സന്ധി - കാണ്മാൻ

2. നിന്നു

3. ഓടി

contaminated his substance.

That sleep in man's form , young and of fifteen years or five years went behind him. He too comes behind men. From top of head to the knee he takes so much time as a man recites three or four Yaθā Ahū Vairyō from the beginning.

It was not created with the body since in distinction from the ox it was created at one time. Now when the body was created sleep was behind.

When the men sleep more than the length of four verses unlawfully, sleep comes upon all men. When one man falls asleep, it enters the next. When all men, not sleeping, work actively. It passes upon persons in its own world, which is sleep.

This also is stated that earth and the waters and the plants bear fruits, not because of activity, and they bear no fruit, not because of sleepiness and . . . . . since activity and sleepiness and . . . . . appertains to the human and animal kinds.

4.—— luč ~~patiš~~ patišt, 'from the beginning', above 85.3.

7.—— vačast, simplified from -častašt, 'Gāthic verse', Av. vačastašti-.

9.—— pat .... ēstēt, cf. I25.I2.

I2.—— [illegible] l.I4 [illegible]. Meaning still ~~[illegible]~~. (Jan.29. I933)unknown. The variant assures the reading ē-bayīh. [illegible] =bg,by, occurs also with the meaning bay 'god', beside the usual bē.

ham-bayīh [illegible] Pahl.Riv. 209 l.I-2:

tūk pit ham vitūrt dātastīh i pit ham-bayīh.

Dd. 36. I3 (p.79 ult.)

api-š apuzūr nē a ām i andar hilišnīh i *bayīh

([illegible] var. [illegible]) ām i frazān pērōzīh

ardašt.

CAP. XX

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14. Sn-lð

15. gōþēt ku ..... vēng ðn būt ku garzibnfk

130.

1. ahrav rīð kār framāyðnd ēt garzibnfk ēstēt apar mart i
2. ahrav ku anākfh i hað anrāk mēnfk apar mat •ēstātan rīð
3. garzibn apāyēt kartan ku-m vahmān ðið apāyēt aivāp -om
4. vahmān anākfh hast ðn anākfh bē •nibðstan rīð har ðib i
5. andar gētðh kār apāyēt framūtan ut .... vēng ðn hast [ðn] kē ahravān
6. srāyðnd apastāk apar gōþēnd barðūt tanbūr ðang har rētfhā
7. srāyðnd vin xvānēnd sang vēng ðn hast kē ahravān rīð yurtāk
8. ē patið arēnd ðēgðn ðayā ēt rīð ahravān rīð gōþēt
9. ðē hamāk nēvakfh ahravān rīð dāt ēstēt druvandān haðið
10. ham - aðvēnak ðahrakvarfh pas har ðið ahravān rīð kār framāyðnd
11. ut ranj dārēnd ut patān haðið ðyēt •frārēnfhā vēng
12. xvānfhēt ka druvandān rīð adētfhā nē pat vēng
13. dāriðn ut āp vēng ðn būt ka pat taðiðn frūð taðēt
14. aivāp hað aþr frēt jahēt aivāp patfrak apar jahēt aivāp -ab
15. nartōm ut gōspand patið vitfrēnd urvar vēng ðn hast ka

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I29

I5.———  . The form of this is suspicious with

čs'r. It is therefore probable that here there is the intru-

sive r- stroke, as so often. Then it is clearly the same as

Dd 36. IOI pas hed fraškart nē bavēt čē nē bīm

Dd. 23.2 bīm ut i hoč puhl i činvaŋt

Dd.24.2 mēnišn garān īm i hoč tār

Ep.Man. II 9.I2 atān handčyīkthā drōt ut har fərruxvīh

mēhmānthā putiš pattčyišnīk vīnārišnīk *bavīt pat

garān dert dušxvārak handōh bēš zarīk tīmār ut  .

The context indicates the meaning 'grief'.

——— garzišnīk ... ktr 'act of lamentation'.

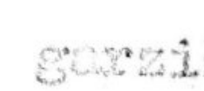
I30.

I.———čstōt apar mart , cf. I29. IO čstōt apar kus.

~~4~~

4.———nišāstan, 'to make settle', hence 'to alloy'.

5.——— A word seems to be lost before vāng : note the style

vāng, sang vāng, āp vāng , and the rest.

6.——— srāy-, Av. srāvay-, especially of the Gāthās.

——— barbut, Av. see my note BSOS VII 80. Arm. barbout, Pers

-Arab. barbat, MPers. barbuk 'harp, lute '.

———tanbūr, Husr. 62 tanbūr-srāy 'playing the lute'.

MPers. tanbūr 'lute, lyre, guitar'.

———čang, Husr.62 čong-srāy 'playing the harp'

MPT ~~čnng~~ čnng (Wald.-Lentz p. II2) from Chinese čeng

 according to Laufer, Sino-Iranica p. 565

'harpsichord with twelve strings'

6. cont.

-----rōt, NPers. rōd 'song', cf. surūd ,MPT srōδ.

7.-----srāy- 'play an instrument'.

8.-----vin 'lute', Husr. I3 vin; 62 vin-srāy. Arm. vin.

Possibly Skt. vīṇā. NPers. van 'cymbal', vann 'castanets', vanaj ~~XIMXinstrumNAMt~~ 'stringed instrument, a lute ', Arab. wann, wanaj . Cf. Saka bīña- 'lute', and bīnāña- 'playing a lute '.

------xvān- 'sing', cf. NPers. āvāz xvāndan. On singing ,see Husr. 63.

8.------ arēnd (Frah.Pahl. ~~THNVN~~ ʾRNAN). The root ar- 'grind' survives in NPers. ārd 'flour'. The verb is still in regular use in Gaz : arūe 'he grinds', bežārt 'he ground' , and in SōI and GebrI. Av. aša- translated by Pahl. artak.

------āsyā beside āsyāv (Frah.Pahl. 2.5.)

I0.-----bahrak-var 'taking a share'.

II.-----*frārōnīhā, cf. Pahl. Riv. p. II2 : ōn vāng i bē kunēh api-š ēvak passaxv apāč āyēt ē čē . ka vāng frārōn kunēh aš vāng frārōn passaxv āyēt yazdān nērōk dēvān nērōk bavēt (that is, the echo.)

I3.----- āp vāng

Cf. Av.apō vā paitiš.xvāne raoδaŋhō vā (N.26)

Pahl. Comm. : apar hač pat āpān ~~XXXX~~ *vāng ~~XXX~~ ku kār ē hač āp āyēt aivāp *hač rōtakān ku andar rōt-katak ōpatēt vāng hač ~~XXXX~~ rōt-katak āyēt.

This also is stated that the sound of grief is that when they lament for a truthful man, when by reason of the coming of evil upon him from Ahriman it is necessary to lament, saying "I need such and such a thing or such and such an evil has come upon me." To allay that evil all things in the visible world must labour.

The ..... sound is that when the truthful chant, and recite the Avesta, play on the lute, the lyre, the harp all the melodies, and sing to the guitar.

The sound of stone is that when corn is ground therewith for the truthful', as the mill. For this reason it is said 'for the truthful, because all good things were created for the truthful, but the deceitful have likewise a share of them. Then all things labour and endure trouble for the truthful, and +lords arise from among them.

The sound of 'righteously' is called that when because of the deceitful, ...

The sound of water is that when in flowing it flows or leaps down out of the clouds, or leaps up against them, or men and animals pass through it.

The sound of plants is that when

1. •bun-mat •ðh ðpatēt zamĭk vāng ān hast ka-š
2. čiš-ē apar frōt patköpēt aivāp-aš xānak-ič patiš bē
3. hanbāōēnd aivāp sang hač kōf bē kanēnd ēn-ič gōßēt ku
4. urvar ka bē zanēnd urvar bē av urvar i pat nazdĭk i ān
5. urvar bavēt gumēxt pat pušt rōδ i zamĭk rāδ gōßēt
6. ku-š ēn rōδ kē-š urvar patiš vaxšēt api-š ān hast
7. pušt ku-š av pasĭh ku hačaδar hač gumēč nē vaxšēt

the trunk +which has been attained falls.

The sound of earth is that when a thing strikes down upon it, or they build a house upon it , or they dig out stone from the mountain.

This also is stated that when they strike plants the plant comes into contact with the plant which is near to that plant at the back. Concerning the face of earth it is stated that this is its face on which plants grow and that is its back, that is, at the hinder part, that is, below away from the contact it does not grow.

I.——— *bun-mat 'the trunk which has been attained'. Doubtful. Cf. nīr-mat 'profit', possibly *nihr- from * nixrə-, nirx NPers. 'price', to Skt. krīy-: krī- 'buy', NPers. xarīdan. For -īr, cf. Pahl. surx, sūr 'red', NPers. hujīr Pahl. hučihr.

3.——— hənbāδənd 'build' hom-pad-.

Dthl. MI I 15 hənbūδišn. MM 4. 15 he reed hənbāyēnənd for this passage, but ə̄ the long v,w,ʌ suffices for the transitive sense.

7.——— pasīh 'back', DkM 636.9 : nēvakōr hač pēš nēmak ut *duš-zēšt hač pasīh.

——— gumēč 'contact', form as ūmēč beside ūmōk, NPers. afrōy beside Pahl. pātrōk. puirōk. rōč.

Pahl. virōk , NPers. gurōy (Fird. Yūs. u Zul. 2488), gurōz.

8. apar čēgönĭh i vät aβr ut värän göβät pat

dēn ku

9. ān i frärön vät hað ön zumĭk frāð brēhēnĭt pat mart kurp i

0. 15 -sālak i röšn i spēt -dōisr kē-š yāmak xvap vasterg

1. ut möč *dārēn pat saxtĭh bavandak garmök ögön ku martömān ka-

2. šān apar mat aðak-šān ētön xvaš sahist hat

3. čēgön tan apāk jān hač zemĭk apar ăyēt čēgön asmān ku

4. aβr vāyĭt nām daδn ĭlak i xvarŝēt apāð vašt nām māh

5. tēγ vašt pat bun xān i arang röt vitarg pat bulandĭh paiδāk

Cap 21.

On the nature of Wind, Clouds and Rain.

It is stated in the Dēn that the beneficial wind was created on this earth in man's form of fifteen years with white eyes, whose garments were good, and his shoes of wood, in fierceness perfect heat such that men when he came upon them he would have seemed as delightful as the body is with the breath-soul. It rises up over the earth.

Now when it blew clouds in the sky one half turned back to the right side of the sun, one half turned to the tip of the moon. At the primal source of the Arang River a passage in the higher places became visible

II.

CAP. 2I.

The Avesta is often concerned with meteorological phenomena. We read there of

vāta- 'wind', called taxma-, duršī-, dərəzi. takaora-, dunmō.frut-, nəzdəδāta-.

Vərəθrəγna- appears in the form of the personified Vāta- (Yašt I4. 2.)

By the power of the Fravartis : vātō vāṇti dunmō.frutō (Yašt I3. I4.)

Four winds are named : vātəm ... aδarəm ... uparəm .... fratarəm... pasčaiθīm (Srōšak 2.22).

Speculations as to the origin of all the meteorological phenomena are indicated (Yašt 5.I20) :

yehe čaθwārō əršāna

hąm.tašąt churō.nazdā

vātəmča vīrəmča naēγəmča fyanhuṇča

nīšti zī nē hīm spitama zaraθuštra

vīnntaēča snaēžintaēča srasčītaēča fyanhuntaēča.

Zaraθuštra asks in the Gāthās (Yasna 44.4):

kəvātā kā vātāi dvąnaibyaēča yaogąt tsā.

vār- 'rain'. The conflict of Tišrya and Apaoša is told in Yašt 8.

naēγa-

dunman- ,dvąnman-.

awra- (cf. yaθa awrəm vātō.šutəm).

vayu- 'air', is celebrated in Yašt I5.

The great rain at the primal creation is mentioned by Zātspram 7.8. : vārān i vazurk i pat bun dām.

Below I42.8 : vārān i vazurk.

The abode of the clouds is given in Mx 44.I6 : aβr māništ ut nišast pat harburz.

9.----frārōn , in non-moral sense, as bazak ('injurious', and vinās 'injury ', have equally two senses.

I0.-----Zāts.6.6 pas mēnōk i vāt pat mart ~~aē~~ Ms aδvēnak pat zamīk paiδāk būt rōšn buland aδvēnak i mōk-ē i dārēn pat pāδ dāšt.

I3.----- tan apāk jān. Below I35 I tan būt apāk jān. Explained by Zāts.6.6 čēgōn jān ka tan bē yumbēnēt tan pat hom-zōhr-Ih frāč raftār bavēt (zōhr, beside zōr 'stronght, cf. early NPers. in Syriac alphabet zvhr :pāδiyāvand-ast zōhr-aš 'mighty is his power ,' Festschrift Sachau, 2 recto l.I). Above 62.I5.

------- hač zamīk apar ayēt, cf. Zāts. 6.6. : an mēnōk i vāt andar čihrīk vāt i andarvāyīk frāč yumbēnēt hamāk zamīk ēv-kartakīh vāt frāδ [illegible] (hast (?), ayēt (?)). [Pois. th. vāyu]

(čihrīk 'visible', Av. čiθra-).

1. būt api-š pat bīm hač dēvān har čiš yut yut bē nīkīrīt
2. pātiyāvandīhā ⸢pat nērōkōmandīh frāš vazīt api-š ān viš hač
3. ham drīt i anrāk mēnūk andar zamīk ut urvar gumēxt ōēgōn-aš
   pat nērōk
4. āp mušt i zrēhīhā hačiš kart pas dēvān hač pas i
5. vāt pat kōxšišn apar bē raft hand api-š vāt -ič
6. āhōkēnīt start bē kart pas vāt xvēš dīt
7. pat ān ⸢gandakīh pat hamāk kišvar nē ⸢āmat kartak kartak
8. bē būt čēgōn gōβēt ku drāyast anrāk mēnūk av dēvān
9. ku vay vāt mrōčēnēt čēr i takīk i ōhrmazd-dāt čē ka-
0. tān vāt mrōčēnīt atān harvisp dām mrōčēnīt bavēt
1. ut pa⸢k ān kōxšišn pat vay i dērang-xvatāy rāō ku-š pat gās
2. av aδiyārīh nē mat vāt start būt nūn hač vēn āβarišn
3. barišn āmatan šutan martōmān gōspandan vāyēt vāt
4. nazdist hač ēn kišvar i xvaniras pat takīkīh vartēt av
   fradaδafš
5. vidaδafš ut hač ōō pat takīkīh vartēt av arzah ut savah ut
   hač ōō pat takīkīh vartēt av kišvar i xvaniras

2. [illegible]

[illegible]

3. [illegible]

6. [illegible]

7. [illegible]

15. ar arzah ... ar margine.

And in fear of the dēvs he regarded everything separately. Powerfully and mightily he blew, and he tore apart the poison which Ahriman had mixed in earth and plants, when by his power he swept away the waters whence the seas were made.

Then the dēvs attacked the wind behind in conflict, and they defiled the wind also and confounded it. Afterwards the wind saw it in himself. He did not come with that stench to all the continents, but it was portion by portion.

As it is stated that Ahriman said to the dēvs, Ha, destroy the wind, the overcoming, swift wind created by Ohrmazd since if you destroy the wind, you will have destroyed the whole creation.

And in that conflict on account of the air of long dominion not coming to his assistance in time the wind was confounded.

Now he blows by the inhaling and expelling of breath and its coming and going in men and animals.

The wind first turns in speed from this continent of Xvaniras to Fradaδafš and Vidaδafš , and thence in speed he turns to Arzah and Savah , and thence turns in speed to the continent of Xvaniras.

2.——— pātiyāvand 'mighty'. Early NPers. in Syriac alphabet has pāδiyāvand , quoted on I3I.I3. NPers. bādiyāvand.

6.——— pat xvēš 'in himself', cf. čēgōn xvēš nipišt I35.6.

9.——— vāy, exclamation.

———čēr i takīk i ohrmazd-dāt based on Avestan.

Vid.I9. I3 vātō tanmō mazdaδātō : vāt i takīk i ohrmazd dāt.

Vid 3.42 darəzi.takaərō : Skaftak tak.

1. čēgōn pat har kišvar ăyēt hač har kust vazēt pat har
2. aƀvēnak vazēt sart garm ut xvēt hušk hmăk ăvak hast čē
3. ka pat gand vitĭrēt gandakĭh ka pat bŏŏ vitĭrēt hubŏŏĭh ka pat
4. sart sartĭh ut ka pat garm garmĭh ut ka pat har čiš-ē vitĭrēt
5. ăn ăvăr ăƀarēt vāt dārēt ēn zamĭk aƀar-dārišn apar-
6. dārišn [martŏmăn] gaƀr- darišn zrēh darišn , jăn dārišn
7. martŏmăn ut gŏspandăn har čiš-ē , ŏƀăm vīnārišn *hač vāt
8. startĭh rāŏ pat frēh- būtĭh ut apē-būtĭh vazēt čēgōn ka frēh-būt-
9. Ih vazēt vāt i *šnðŏūk xvānēnd ka kartak - kartakĭh ↓ rāŏ
   hač kust
10. kust tačēt pat gām gām xvānēnd ka sūtăvandĭhă
11. vazĭt ăn i frārōn vāt gŏƀēt ka ziyānŏmandĭhă vazēt
    ut
12. vāt *šnŏhūk čē ăhŏkēnĭt ↑start kart ēstēt aƀr rāŏ
13. gŏƀēt ku aƀzār-ē i *mēnŏkĭk kē pat čašm i gētĕyĭk dĭtan
14. griftan nē šăyēt ke tištr pat nērŏk i vāt ăp av
15. andarvăy barēt harvisp ăp sriški ăn i aƀr *mēnŏkĭkĭhă
    har givăk-ē

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As he comes by each continent he blows in every direction, and blows in every way cold and hot, and wet and dry. All are the one wind, since when he passes by stench he brings stench, when he passes by perfume he brings perfume, when by cold he brings cold, when by heat he brings heat, and when by anything he brings that plunder.

The wind supports this earth, its lowness, its heights, its depths, its seas, the breath-soul of men and animals, everything, the order of the seasons. By reason of wind's confusion it blows in excess and deficiency. When it blows in excess it is called tempestuous wind, when by reason of its forming several parts it blows from every direction, they call it 'step by step'. When it blows advantageously they call it the 'beneficial' wind, when it blows damagingly it is the stormy wind, since it has been defiled and confounded.

Concerning the clouds it is stated that there is an invisible instrument which cannot be seen or apprehended by the eye of the visible world. When Tištr carries up the waters by strength of the wind into the atmosphere, all the drops of water of these clouds invisibly attain to every place.

5.—— čvăr . NPers. čvăr 'injustice, oppression; ruined'. Arm. ever 'plunder ', see HAG II2. NBal. āvār 'plunder'.

—— dŭrišn, cf. above 74.I I3 f. : hačaŏar-dŭrišn hačapar-dŭrišn , below 228.5 ul-dŭrišn frōt-dŭrišn.

9.—— *šnōδŭk, below 1.I2 *šnōhŭk, I4I.I *šnōδak

GrB I9.9 snōδŭn.

DkM 633.I5 pat ŭn *snōhiδn gərzēt translates

Av. taē tā snaoθəntīš gərəzəmnā .

DkM 66I.2 zimastŭn-ič i dēvŭn-dŭt i snōhišnōmand

Vid 2.22 avi ahŭm astvantəm

aγəm zəmō jasəntu

yahmaṯ hača.paurvō

snaoδō vafra snaδžaṯ

barəzištaēibyō gairibyō

Pahl. Comm. apar av arv i astōmand ŭn vatter zimastŭn HM rasčt markūstn gōβōnd kē hač ŭn bē vas pur *snōδiš

ut vafr *snōžišn (var.) pat bŭlist apaṛ gerŭn pat

čend *čṛhn ŭn givŭk ku kēm nišīnēt ē vitast 2 angušt bē nišīnēt

Two words (I) snaud- SBal. nōd, 'clouds.
(2) snaud- 'lament', cf. NPers. nōya and possibly Afg. nūl.

I3.—— On the divisions of things according to perceptibility and tangibility, cf. ZKA I68 vēnŭk griftŭr, avēnŭk agriftŭr, vēnŭk agriftŭr. Below Cap. 28 (I94.7 f.).

1. bē rasēt ān srišk srišk pat ān aβzār vārēt ka
2. nē ētōn hat ān āp pat andarvāy ēstēt kust kust
3. rāδēnītan nē tuvān hat nē srišk [v š] srišk bē ēvak pārak
4. vašt hat *ēn pat andarvāy paiδāk ka martōmān aβr gōβēnd
5. kaf i āp hast handāčak i kaf i apar sar hač dēγ aw girt šyēt
6. hamāk vas av ham mat pat srišk frōt rēčēt ka-š aβr gōβēnd
7. šāyēt čē har āp pat andarvāy šavēt ān aβr mēnōkīhē
8. apāk ēstēt gīrēt čēgōn gōβēt ku aβr ān mēnōk -ē
9. kē barēh ān gētēyīk āp hast kē aβr gōβēt hast
10. āp-rēč pat bundahišn hač kust i xvarβarān paiδāk būt
11. čē vāt āp av ōδ tāxt ōδ bun kartak i aβr gōβēt
12. nūn-ič ham-aδvēnak vāt ān āp av xvarβarān ham-ē spōžēthač
13. xvarβarān aβr ārāδēt kust kust āβarēt vārēt ān i
14. frārōn čē rāδ gōβēt ku-m hač āp frāč brēhēnit banandak
15. garmak martōmān ka-šān apar vašt hat ētōn xvaš

4. ٤

5. ٥١٩

٦ ثبود

٨ ٨. عاشر

١٥. دلكو

It rains drop by drop through that instrument. If it were not so, the waters would stay in the atmosphere, and would not be able to take care for the various regions. It would not have returned drop by drop but in one mass.

This is revealed in the atmosphere when men say a cloud. It is the foam of water; like the foam on the top of a pot it gathers together, the whole gathering plentifully it pours down. When then they call it cloud, it is fitting, since all the waters go through the atmosphere and that cloud in invisible guise stays with it, and seizes it.

As it is stated: the cloud is that invisible one which bears away that water of the visible world. Some call it cloud, some call it 'the water-pourer'.

At the primal creation it was revealed from the western quarter, since the wind had driven it to that part. It is called the 'division of the cloud'.

Now also, in the same way, the wind drives away that water to the West. In the West he prepares the cloud, and brings it to the various regions and rains it down. That they call the 'beneficial'. Wherefore it is stated: I created from the waters the perfect heat of mankind. If it had returned upon them, it had seemed as delightful

5.-----dēɣ 'pot', Cf. NPers. dēg, NBal. dēδ 'earthen pot,' dēz 'pot'.

IO.-----āp-rēč. Cf,NPers ābrēz 'water-vessel',water-pipe'.

II.----- tāxt, beside tāčēnītan ,causative to tačēt.

1. sahast hat čēgōn tan būt apāk jān pat bundahišn hač dašn
2. ālak xvaršēt ul āmat čēgōn *ādēmak humānāk ka
3. apar āmat 30 šapān rōč ān vārān kart kē viš i xrafs-
4. trān akārēnīt zrēh i frāxvkart hačiš būt pas hač
5. ān vārān bē nišānišnīh hač kōxšišn i dēvān an-ič i vārān
6. āhōkēnīt ku pat kartak kartak bē būt čēgōn ān i xvēš
7. nipišt ke apaōš dēv apāk tištr ut [a]spinjaruš
8. apāk ātaxš i vāzišt pat vārān kartārīh kōxšēt
9. *γarrānāk ut rōčāk paiōākīhast ān vārān kart kē zrēhīhā
10. sōr hačiš būt nūn-ič har sāl 3 yāvar *ka tištr āp
11. *stanēt ut vārēt ān kārēčār *bavēt dēvān
12. ōō pat kōxšišn rasēnd ān 3 vārān handāčēnd ēvak
13. ān ī-š patiš kārēnd ēvak ān ī-š patiš av hušk
14. rasēt ēvak ān ī-š patiš dāng pažāmēt bē
15. hast ka hač āhōkēnišnīh dēvān frēhbūtīhā ut apēbūtīhā

1. <u>ahāk</u> c/ 131.11

2. اسلوب

3. سعا

5. سرسمسا

7. سعاعسب

9. سلم سو c/ 138.5.

10 لمسا

12

11. سعاسسعسم

bit

13 سعسعسم

15 سوعسم

as the body has been with breath-soul.

At the primal creation the sun rose on the right side in likeness of the moon. When it rose, thirty days and nights that rain was caused which rendered powerless the poison of the noxious creatures. From it the Frāxvkart sea was produced. After the appearance of that rain by reason of the conflict with the dēvs. That rain also they marred so that it was produced in various portions, as I have myself written that Apaŏš the dêv contended with Tištr , and Spinjaruš with the Vāzišt fire in the making of rain. Thundering and flashing were manifested. That rain was caused whence the salt seas were produced.

Now also, every year three times when Tištr takes the water and rains that battle occurs. The dēvs there are advancing to the conflict.

They reckon those three rains : one when they sow, one when it attains to dryness, one when the fruits ripen. But sometimes by reason of the devs' marring it rains down rain in excess and in deficiency.

I35.

2.-----ādēsmak (moon', with ד for ר as often.

dēs- 'to appear', MPT dys 'likeness'.

Frah.Pahl. I.3.

where ādēsm is to be read.

Pahl.Psal. אדשמ (or אדסמ ?). NPers. āyišm.

Cf. âshmi 'Mond', Hadank Zāzā p. I49.

Below cf. I52.9

7.----nipišt, see 63.6 f.

9.----- Yarrānāk, above 44.9.

I2.-----handāčēnd, cf. DkM 403 403.I9 : apāk hangāmān i sāl i čahār handāxtak 'with the seasons of the year which are reckoned as four.'

I4.-----dāng 'fruits', cf. Frah. Pahl. 4.I

1. vizand ut ziyān āhōkēnišn kartak kartak vārān vārēt tištr
2. āp hač zrēh stanēt bē haδ zrēh i frāxvkart vēš
3. stanēt čēgōn gōßēt ku xar i 3 pāδ i andar zrēh i
4. frāxvkart frāč yumbēnēt hamāk ~~xxxxk~~ āp i zrēh bē *šaspān
5. *čanēt āp bē av kustān i zrēh aßkanēt tištr
6. pat aδiyārih i fravahr i ahravān han-ič mēnōkān yazdān frōt
7. āyēt vazurk yāmak i vārān pat dast dārēt kē aparnihumb i
8. pat patmān xvānēnd nazdist apar āp nihēt ditīkar
9. vartēnēt sitīkar purr bē kunēt bē yumbēnēt apar gīrēt
10. ul av andarvāy šavēt pas ān āp ēv tak pat vāt
11. frāč raßēt ōgōn čēgōn vāt girtak ka xāk gard av
12. andarvāy ahrāpēt vāt-ič pat ān aδvēnak pat hamkārīh apāk
13. tištr āp av andarvāy āhanjēt ut āstēnēt
14. kišvar kišvar rāδēnēt *mēnōkīk aßr patīrak ēstēt vārēt čēgōn
15. čašm dīt paiδāk ku vāt girtak andar zrēh āp av

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with harm and damage, marring and in various portions.

Tištr takes waters from the seas but takes it mostly from the Frāxvkart seas.

As it is stated the three-footed ass which is in the Frāxvkart sea makes moves and agitates and tosses all the water of the sea. He drives the waters away to the shores of the sea. Tištr comes down with the assistance of the fravahrs of the truthful and of the other invisible Yazds. He holds the great cup for the rain in his hand, which is called the 'covering in form of a bowl'. First he places it upon the water, next he makes it turn, thirdly he fills it and shakes it, and takes it up, and mounts into the atmosphere.

Afterwards that water all together goes forth by the wind, just so as the whirlwind when it whirls up earth and dust to the atmosphere in co-operation with Tištr and establishes it, and takes care for the various continents. The invisible cloud meets it and rains it down.

Now the eye seaø and it is manifest that the whirlwind in the seas bears the water to the atmosphere.

3.----- xar i 3 pāδ. Below I52.IO : hamāk āp i zrēh i frāxv-kart pat čandišn čandēt ~~kšāspēt~~ bē šaspēt. Probably this justifies the reading adopted in the text.

7.-----yāmak, see above ~~XI8XX0X~~ 63.I4.

IO.-----ēv tak, above II8.IO.

II.-----vūt girtak , NPers. bādgird 'whirlwind'.

1. andarvāy barēt martōmān gōβēnd ku tištr āp stanēt
2. čē pat ān aβzār ka vāt āp stanēh hast i tištr
3. ka *hač zrēh i sōr stanēt ān sōrīh ut gandakīh pat zrēh
4. *hilēt ān i xvaš apar barēt ham-ē , ... ēvak
5. andarvāy barēt āstēnēt tāk bavandak staβr pat andarvāy
6. kunēt srišk srišk vārēt ka-šān dēvān av pit -
7. iyārakīh hušk kunēnd ku rasēnd sartīh patiš *hilēh
8. ān āp aβsārēnd āp ōgōn hušk kunand ku tāk nē vārēt
9. hast-ič srišk aβsarēnd ut takarg vārēt hast ka vārān
10. hač givāk ku hast šahr spōzēnd pat givāk i apēsūt vārēt
11. čēgōn vēnīhēt ku hast šahr spožēnd ut pat ān ku
12. hast ka av sōrak zamīk hast ka av ham zrēh hast i ka av
13. varz pat *būm pat frēhbūtīh vārēt av givāk ku apāyēt hast šahr
14. nē vārēt kē pat ān aδvēnak bavēt ātaxš i vāzišt [ka
15. pat ān aδvēnak bavēt ātaxš i vāzišt] čēgōn andar

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3. ৬

4. [illegible]

[illegible]

5. [illegible]

7. [illegible]

13. -ই of 132.1.

14. ka ... (15) vāzišt dittogr.

Men say : Tištr is taking the water.

Now when with that instrument the wind takes the water, sometimes Tištr, when he takes from the salt sea leaves behind the saltness and stench in the sea. He bears away the sweet bears to the atmosphere and establishes it till he makes it completely solid in the atmosphere, and rains it down drop by drop. When the dēvs in their assaults make it dry, so that they put coldness into it, they freeze the water. They make it so dry that it does not rain. Sometimes the drops freeze and it rains down hail.

Sometimes they drive away the rain from the place were there is a city and it rains in profitless place. When it is seen that it is a city, they drive it away and it results that sometimes it rains on salt land, sometimes in the very sea, sometimes on the cultivated tracts ~~through fear~~ on the land it rains in excess. But on the place where it is needed, that is the city, it does not rain.

When that happens so, the Vāzišt fire, since it has been created

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1. aβr bē dīt ēstēt pat hamēstārīh i [a]spinjaruš dēv
2. ān āp tāčēnēt ut gaδ av sar i [a]spinjaruš dēv patkōpēt
3. ān gaδ dažišn i ātaxš tāpišn [tāpišn] i ātaxš āp rāδ
4. rōšnīh andar aβr bavēt kē rōčāk xvānēnd ut [a]spinjaruš
5. ka ān gaδ apar patkōpēt vāng sahmkan kunēt kē *γarrānāk
6. xvānēnd ātaxš-ič i vāzišt tan i ham ātaxš i apēnāk mēnūk
7. apāk āp andar aβr api-š fravahr i ān xvarr i haē asar rōšnīh
8. aβiš mat ēstēt tištr-ič ut apārīk mēnōkān yazdān kē-š
9. hamkār hand apāk apaδš dēv hamkārān ham-aδvēnak kōxšēnd
10. ka-šān aβrōčēnd ān vārān kartak kartak pat ziyān[ē]mandīh [ū]
11. dāmān vārēnd aivāp haδ sūtīh i dāmān apōžēnd ka yazdīkān
12. aβrōčēnd sūtōmandīhā ut pat patmān vārēnd čēgōn gōβēt ku
13. pat apāyast i yazdān vārēt ē rōč nēm ut ē rōč nēm vārēt *yātūkān
14. (ān) -ič kayakān-ič dēvān had ān čēgōn aβzār i vārān-kartārīh i vāt
15. xvat-ič vārān-kartārīh i yazdān andar gumēčakīh hand pat ham

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in the clouds, drives that water in an attack on Spinǰaruš the dēv and strikes the club down upon the head of the dēv Spinǰaruš. That club is the burning of fire. The blazing of fire is produced as light in the clouds on behalf of the water, which they called 'shining' (ʿlightningʾ) Spinǰaruš when that club strikes him, utters a terrible cry which they call 'thundering' ('thunder').

The Vāzišt fire is the body of that same fire of the Spēnāk Mēnūk. It is with the waters in the cloud and to him the frevahr of that splendour which is from the endless light comes.

Tištr too and the other invisible Yazds who assist him likewise join in the conflict with Apaōš dēv. When they set them alight, the rain falls in various portions to the damage of creatures or they drive them away from the profit of the creatures. When the Yazds are kindled, they rain beneficially and in measure.

As it is stated : it rains by the impulsion of the Yazds. One day a half and one day a half it rains.

The sorcerers and the Kais of the dēvs, because the wind's instrument for making rain, and the very rain-making of the Yazds are involved in the contamination together

2.——— gaδ, ZAts 6.I3 vazr. Av. gaδā-, Skt. gadā-.

3.——— dažišn, to Av. dag- 'burn', translated by Pahl. dažēt, MPers. dāY (cf. dād u dāY). MBal, diδaY, darta 'to brand'. Saka dau 'fire', pedīta- 'burnt', pedajsāñi 'to be burnt' (see BSOS VI. 70). MPT (N) K 'vdžn 'burning ' (see Hyberg MO 23 in roviewy of Wald.-Lentz). Arm. dažan 'bitter'.

6.——— ātaxš .... tan ,cf. I25.I5.

I3.——— apāyast i yazdān, above I02. I2.

——————— *yātukān-ič kayakān-ič. Av. yātu- and kavi-. kayak translates the kavi as associated with karapan-, in contrast to kai, kayān of the 'Kings'.

1. ān aβzār pat nērōk i vāt āp av aβr *ahrāmēnd vārān vārēnd
2. čēgōn gōβēt ku yātūkān hišt kayakān hilēh pat bōš i
3. martōmān hilēh ham avēšān andar āp ul barēh ham andar
4. zamīk frōt barēnd ku gōβēt ku nēmrōč vārēt ān-ič āp āpāč
5. av ham bun xān i āpān šavēt ī-šān [ī-š] ul stanēt
6. ēn-ič gōβēt ku pat bundahišn ka anrāk mēnūk andar duvāraat pat
7. ham ēn vārān av harvisp zamīk frēstāt av harvisp zamīk vāyīt
8. xvarēšēt av harvisp zamīk tāpīt ēn-ič gōβēt ku ka tiš-
9. tr pat nērōk i vāt āp av andarvāy barēt [čēgōn] har čē andar
10. āp kartak apāk āp šavēt av andarvāy čēgōn sang ut māhīk
11. ut vazaγ apārīk čiš i jān hačiš paiδākīh hač ān ka ān ham čiš
12. apāk vārān apāč vārēt čēgōn čašm dīt paiδāk ku hast ka
13. māhīk aivāp vazaγ aivāp sang vārēt kē martōmān aβr xvānēnd
14. ān sang hand kē pat tāpišn i ātaxš i andarvāy pat ān aδvēnak
15. garm būt ēstēt apāk āp apāδ vārēt ēn ātaxš i

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They raise up that instrument by the strength of the wind to the clouds, and rain down rain.

As it is stated : the sorcerers let it loose, the Kais let it loose, they let it loose to the harm of men. They it is who bore it up in the water, they too bring down on the earth so that it is said : 'it is raining in the south'. That water too returns to the primal source of the waters, that which it takes up.

This also is stated : at the primal creation when Ahriman entered, together he sent this rain to the whole earth, he blew to the whole earth. The sun shone over the whole earth.

This too is stated that when Tištr bears up the water to the atmosphere with the strength of the wind, everything in the portion of water goes with the water to the atmosphere ; such as stone and fish and frog and other things which are seen to have a breath-soul. When those same things rain down again with the rain, as the eye has seen, it is evident that sometimes it rains a fish or a frog or a stone which men call 'cloud'. Those stones are those which have been heated in the blazing of the fire of the atmosphere in such a way. With the water it rains down again.

This fire which

I39.

I.——— ahrăm- 'raise', beside aβrăpăt I36. I2, and han-
gĕzăt I40. I3. Cf. Bthl. ZAIW 64 note, and my article for the Pavry Memorial Volume (in proofs herewith, still unpublished). See also BSOS ~~VII~~ VI 97.

1. ðpatēt kē hæm martōmān vīr xvānēnd ..... hand hæm
2. xrēh apāk ðp ul av andarvāy bavēt ka pat dast i dēvān
3. pat hamēstārīh tištr ðpatēt pat yātūkīh gīrēnd tāpēnd
4. vināsand pat frēhbūt garmīh ut huškīh aivāp sartīh ut huškīh
5. āhðkōmand pat ziyānīh martōmān apāč av gēhān vēðēnd
6. ēn stūnak pat asmān paiðāk bavēt *kē martōmān sanvar
7. xvānēnd har čē daβr zart saβr ut suxr .... vaxš hand
8. dēv kē pat hamēstārīh *stežēnd tištr suxr vārēt
9. nē būtan rāð av aβr *kōxšēnd hast kē-šān dēvān-ič i
10. sahmkān xvānēnd ut har čē spēt vaxš hast i yazd kē
11. aðiyārīh i tištr rāð apāk ān dēvān *kōxšēnd ētōn-ič
12. vāt girtak hæm dēvān i čaŋmakān hand čēgōn tištr ka
13. pat nērōk i vāt āp av andarvāy hangēžēt avēšān āp rāð
14. gart hangēžēnd av pitiyārak i aβr barēh pat ān ēvak apāk
15. aβr *kōxšēnd *zandak rāð paiðāk ku dēvān i čiŋmakān

falls is that which men call 'thunderbolt'. They are also

The very sea mounts with the water to the atmosphere when Tištr falls in the conflict by the hands of the dēvs, they seize him by sorcery, they burn and injure him. They throw down again to the visible world in excess heat and dryness or cold and dryness, marring and harming for men.

This pillar becomes visible in the sky, which men call ~~the~~ a 'bow'. Whatever are black, yellow, green, red and spirits are the dēvs which are contending in the conflict.

That Tištr may not be able to rain down redly they struggle against the clouds. Some call them 'the terrible dēvs'.

Whatever are white spirits are Yazds who to assist Tištr struggle with the dēvs.

Likewise the whirlwinds are the same dēvs, the Čišmaks. When Tištr by the strength of the wind drives the water up to the atmosphere, they drive the dust up because of the water and bring it to assail the clouds. With that alone they struggle with the clouds.

Concerning the 'destructive' wind it is manifest that the

Čišmak dēvs

I40.--

I.---- vīr 'thunderbolt'. NPers. bīr 'lightning, thunder, thunderbolt'.

Pahl.Riv. p. IIO. : ēn vīrg i haδ aβr ōpatēt čē. ohrmazd guft ku ēn sag ( ) hast ka aβr āp stanēh ut pat nērōk i vāt yumbišn i ān ham-vay 3 šap i andar miyān i zrēh ēstēt ut andarvāy bē šavēt ut društ tāpēt garm kunēt ka ōpatēt av martōmān ut gōspandān bē ōžanēt ahraman stahmaktar bavēt.

----- , a possible but uncertain reading would be ham dālman. Frah. Pahl. is dālman.

For ham-ič beside see DkM 608. I3- I4.

6.------ stūnak 'column'. Cf. the Manichean use of Bāmēstūn (Wald.-Lentz p. 57) for the στῦλος τῆς δόξης.

Pahl. Riv. p.III f. : ut ēn stūn i hast i spēt hast i zart hast i daβr čē. har čē spēt haδ dahišn i ohrmazd ut ān i ditīkar haδ dahišn i ahraman. ān spēt pat aδiyārīh i vārān ut ān i ditīkar pat hamēstārān ivārān.

------sanvar , transcription of Av. θanvar, glossed kamān Vid. I4.9. NPers. has darūna, 'rainbow'.

7.----The colours.

daβr has not hitherto been recognised as a colour. So Bthl. (AIW s.v. dawrāmaēšī-, and harəta-) ,Justi and West have 'fat' for the Bd. passage , see above I03.9 and I20.8.
GrB I20.8 mēš i daβr is in IndB. mēš i syāk i daβr which, taken with the present list of colours,

7.--- (cont.)

defines daβr as dark , or black. Probably the IndB syāk is a gloss to daβr. (Cf. SGV I6. I7 pa nāxun fradim where the Pahl. probably had pat naxv to which fraton was added as a gloss).

DkM 8I5.II f. :

haċ mēšān mēš i *frašōštr i daβr i spēt-ērvārak i star-pēsīt apar-nēmak.

GrB 229.6 Daβr-gāv is the name of a descendant of Āθwya-. Av. dawrāmaēšī- contains dawra- in the same association in a proper name.

Vid. 22.4 daθāni tē aētahe paiti hakəṯ hazaŋrəm anyaŋcyanam harəṯō.vīspō.gaonanąm.

Pahl. Comm.

dahom av tō pat ān pātdāšn pat āknēn IOOO anunay daβr hamāk [illegible] mōδ ku haċ ēvāk mōδ.

Av. harəta- can therefore be compared with Lith. sartas 'red, [illegible] (of horses)', Lett. sârts 'red in face', cf. Skt. sāranga 'variegated' (see Walde- Pokorny for other cognate words). Bthl in AIW gave 'well-nourished ' on the assumption that daβr meant 'fat'.

7.——— (cont.)

In the present context daβr is clearly 'dark,black'. The connection outside Iranian would lie rather with Gr. τέφρος 'ash-coloured', τέφρα 'ashes'. In Pahl. (see above GrB II.II) āturastar 'ashes' are called siyā 'black'.

'Black' certainly fits for the sheep , since inherent qualities are probably intended.

——————— saβz , so Pahl. Riv. p. 202,203,204.

Dd.36.74 : *saβz-gōnīh . So read also the word transcribed sapdak (= saβzak) by West SBE5.339.

ZKA 3I (Māh Nigāyišn) . NPers. sabz, Bal. savz 'green'

——————— Probably *āl-. Cf. above 3I.I4 where Nyberg proposed *āgōnakān. This second passage makes ā almost certain.

———= vaxš, see 48.I4.

8.——— *stēžēt,, cf. NPers. sitēz, sitēzīdan.

I2.——— čašmakān, čH čišmakān 'storm- demons'. In the Dēnkart the dēv Čišmak undertakes to destroy the house of K Porušāsp :

davist-aš čišmak i dušdāmīk ku man ān patgīrom mrōč-ēnītan ān dušdāmīk bē duvārēt apēk *ēt 50 dēvān i čišmak čišmak karpān DkM 608.II f.

The actions of Čišmak then produce a storm.

I5.——— *zandak . Cf. above GrB 65.I3 zandīt, 65. I4 zandišn. Zāts. 7.I zandēnīt.

DkM 286. I5 zandīhēt (cf. DkM 286.22, 287.I8) .:

zandak below GrB I53.II corresponds to Av. mairya-, see

I40
I5.----(cont.)

the passage . vāt i zandak 'destructive wind'.
A form in the North. dial. is necessary to determine the etymology, but it is probably connected with Arm. žand 'hurtful'. Cf. OP. ǰantar- 'striker'. NPers. zanda, Pahl. vizand 'harm', NPers. gazand, bažandīh.

vāt i zandak is the vāt i bazak of I4I.9, cf. also Pahl. zandak-pīl, NPers. zanda pīl,,that is, pīl i mast.

1. ân vät i·ênÖak dästär ögön raßiênIh pat süräkIhä i köfan
2. pat yätük-dënIh vitarg be kunänd ku-š raßiên patiš nä
3. bavät ·and and zamIk kö däriên haö ân vät av šandiên špšt
4. ·škäpät vät vitarg av xväš bun bavät hast ku köf
5. hunbaxbät pat zamIk ut zrÖh gartšt ·spandärmat aöar haöapar kunšt
6. giväk ku köf näst vizandak av paiÖškIh nä rasät nä
7. šyät šä ân vitarg [bavät] andar zamIk kartan nä šäyät
8. ka ·gar hast zät škäpät vät vitarg bavät vizandak av paiÖškIh
9. [nä] rasät šä vät i bazak andar gëhän ögön šögön andar tan i
10. martömän ka-šän vät i bazak rayän bä šatšt vät
11. givšk i šnatan šutan nä tuvšn šn i tan girt škärft
12. ut jän viÖr xvšhät ka stahmak bavät vät givšk
13. ·spöžät tan mIrät šund vät-šnëëiênIh vëš vät i bazak
14. stahmaktar ögön-iš paiÖšk ku ša martöm i vinšstärtar
15. hand ân vät i bazak andar zamIk kë čiknišän xvänänd stahmak-

are supporters of that tempestuous wind, since for its going into holes of the mountains they make a passage by the Dēn of sorcerers, so that going there through is possible. Gradually the earth whose support depends on that wind begins to shake, and it bursts. The wind has a passage to its own base. Sometimes the mountain divides and turns into earth and sea , Spandārmat is turned upside down.

There where there is no mountain no harm appears, nor does it come, since it is not possible to make that passage into the earth. When there is a mountain, it speedily bursts. The wind has a passage , and the harm appears, since the destructive wind is in the visible world as in the body of man. When the destructive wind stays in the veins, the wind is unable to find a place to come and go. It is accounted the sky of the body, and seeks the dissolution of the breath-soul. When it becomes violent, the wind forces a place, and the body dies. The more there is admixture of winds, the more violent is the destructive wind.

On earth those which they call the Čišmak are more violent

3.---- *and and , cf. above, and DkM 760.I3 f. : and and.

5.---- hanbaxšēt, cf. baxšišn 'division'.

---- spandārmat, cf. Žāmāsp Nāmak (BSOS VI 582. 74-75) ut pas spandārmat av ohrmazd vāng kunēt ku man ēn vat ut anākīh nē vitāčom, hačaδar hačapar bē bavom ut ēn martom hačapar hačaδar bē kunom.

8.---- *gar, doubtful. For the spelling, cf. ملسم garān beside ملسم *garān (see 89.I3). It suits the context.

9.----On the comparison of man and the universe, cf. Cap.28.

II.---- girt, 'the round sky'. Cf. II.4 karp i rōšnīh spēt girt. MPT (S) gyrd 'Himmelsrund' (Henning I).

I5.---- čišmakān .... stahmaktar, see the passage quoted on I40.I.

1. tar ut vizand vēð kunēmd api-ðān band-iđ av hem apðxtarān nērōk hað
2. avēðān vēð

and work more harm.

Their connection too is joined to those same planets. From them their strength is increased.

2. apar čēgōnīh i xrafstrān

3. gōβēt pat dēn ku anrāk mēnūk [ku] ka andar durārast viš i

4. xrafstrān vaxš i bazak čēgōn mār ut gazdumb karbūk mōr ut makas ut

5. malak apārīk hač ēn ŕjān vas marak apāk āp ut zamīk ut urvar

6. andar gumēxt pat ān gās ī-šān vaxš *būt hač ēn 4

7. zahakān bē *hanbavast hand ut hušnūk bālāδ gēhān xrafstrān

8. bē ŕēstāt pas hač ān vārān i vazurk čēgōn guft bē ŕapa-

9. sist hand ān āp vaxšgrēmand andar zrēh ı ān i andar gēhān

10. bē mānd būm apāδ uzīt navak navak pat ān gās kurp hač ēn

11. 4 zahakān hast āp ut zamīk vāt ātaxš ham-ē [ham] hanbavast

12. hand pat čāyišn-ič ēvak hač avē dit *hamgōnak ham-ē hanbavast

13. apı-šān dīt rōšnīh i čašm vāt i ŕšnōδakān humānāk hač ān čēgōn ander

14. gēhān haδīš vaxš ı bunakīh ut vat-kāmakīh i ān i ahrēman ōn-iδ

15. mas-sūtīh ke tār ka-šān dīt δānēnd ēvāp haδīš

Cap 22.

On the nature of Noxious Creatures.

It is stated in the Dén that when Ahriman rushed in , he mixed the poison of noxious creatures the injurious invisible forms such as snake and scorpion, lizard ant and fly and locust and the others of this kind, many multitudes, with the waters, the earth and the plants.

At that time when their invisible form was produced, they were conceived from these four elements. The visible world was knee-deep in noxious creatures. After that great rain which has been mentioned they were destroyed. Those waters remained full of the invisible forms in the sea which is in this visible world. The land rose again. Newly at that time their forms were produced out of these four elements, that is, water, earth, wind, fire. In their birth also they were produced one from the other in like manner. And the brightness of their eye was seen like the tempestuous wind, because from it in the visible world arises the brood of injuriousness and evil desire which is Ahriman's.

This also is the overcoming advantage that as long as they see them, they kill them or take precautions against them.

CAP. 22.

The xraftra- figure prominently in the Avesta, and in later literature.

The xrafstra which shrink away are mentioned in the Gāthās (Yasna 34.9) : aēibyō maš aša yavaṯ ahmaṯ auruna xrafstrą.

Vid.I6.I6 they are called Ahrimanian :

aŋrō.mainyavanąm xrafstranąm

Vid.I7.3 zəmō xrafstra han.bavaiti yim mašyāka spiš nąma aojaite.

Vid. 7.2 yaθa zōiždištāiš xrafstrāiš . Cf. Yašt 2I.I.

In Vid.I4.5 the killing of noxious animals and insects is set as a penance. The list has :

aži udarō.θrąsa	až i [illegible]
aži spakana kahrpuna	až i sak karpūk
kasyapa	kasavak
vaŋaya dūšmainya	vazaγ ut ānič i damīk
vazaya upāpa	vazaγ i āpīk
maoiri dānō.karša	mōr i dānak-kaš
maoiri aruška kutaka dužaini	mōr i [illegible]
pazdu guθō.varəta	pazdγ i gūh-vart
maxši ərəγaiti	maxš i

The word xrafstra- remains obscure, cf. Charpentier, Brahman I932, p. 6I note. In the modern dialects only Munjānī škrafla 'scorpion' seems comparable.

A chapter is devoted to the xrafstrān in Pahl. Riv. 2I, which has the following list :

I42.

mār pat parr	
vak	
mōrg mōr(k)	
mār	
gazdumb	
pāzūk i gūh-gartān	
	garzak
	karbāy
	vak
	kasavak
	makas i kirm
	gurpak i nasāy-burr
	*sūs
	kaik

There remain a number of uncertain words.

Besides the names in the above Av. list , we have in the Avesta the following:

Avestan		
spiš	MPers. sipiš, supuš,	Bartiārī šiš, Waxī šiš
	MPers. tiš	
kašta-	(unknown)	
vyanura-	Pahl.	
antiriti-	Pahl.	with var.
stipti-	Pahl.	

Below I56.6 the M dēvūk or dēvak (MPers. dēvak, dēvuk 'weevil, moth, white ant, leech,') is mentioned.

The Greeks had heard that the Magoi destroyed noxious animals :

Herodotos I. 140: οἱ δὲ δὴ μάγοι, αὐτοχειρίῃ πάντα πλὴν κυνὸς καὶ ἀνθρώπων κτείνουσι κατὰ

I42.

ἀγώνισμα μέγα τοῦτο ποιεῦντι κτείνοντες ὁμοίως
μύρμηκάς τε καὶ ὄφις καὶ τἆλλα ἑρπετὰ
καὶ πετεινά.

Plutarch, de Iside et Osiride 46. Cf. Moulton, Early Zoroastrianism p. 398,400.

3.---Crection of xrafstăm, above 43.2 f.

4.---- vaxš 'invisible form', cf vaxšīk I48.I2, and 90.II.

---- karbūk, Av. kahrpuna-, Cf. karbăh.

---- makas. MPers. maggas, NbBal. mahišk, SBal. makask.
According to Morgenstierne EVP s.v. maš, Pahl. makas by MAK metathesis from *masak. Cf. Afg. măšai 'mosquito' from *măsyaka-, Skt. maśaka- 'mosquito'.

Av. maxšī-, Pahl. maxš 'fly', Afg. maš 'fly', maštaī 'bee', Kurd. miš, (Cf. Skt. maksikā 'bee',) is a different word. Orm. (Kanigurem) has mākšī 'fly'.

5.---- malak, Av. maδaxa- 'locust', translated by Pahl. maδax maiY Vid.7.26., by variant (magas, var. maδaY) Vid.I.I4. MPers. malax, maig 'locust', NBal. maδaY, Afg. malax, Orm. milxui beside măx.

---- *jăn. The form beside makes ǰăn or šăn doudtful here. Probably jăn from *vi-yăna- (cf. jăn 'breath-soul' from *vi-ăna- Av. vyăna-), that is, 'distribution', cf. Av. vyăne 'to distribute'. Cf. 117.3.

7.---- 4 zahakăn 'four elements', in l. II (and I49.7):

7.-----(cont.)

hast up zamik vāt ataxš.

I43.7 4 gōhr ut zahakān.

ŠGV 4.88. čihār zahagī. MPers. zah 'child-birth, offspring' zahr-dān 'womb', zahmāk 'possessed of offspring', zahiš 'emanation', zihtan 'to bring forth'. MPT (S) zhg' ' foetus, offspring' (Henning I), avēšān dōmān zahagān 'the two human beings'.

The elements in Avestan Vid.II.I ātrəm .... āpəm.... zam ...gam ... urvarəm.

Herodotos I.I3I θύουσι δὲ ἡλίῳ τε καὶ σελήνῃ καὶ γῇ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι.

Firdausī (Vullers I. p.3 l. 38 f.)

u z'ō māya i gōhar āmad čahār
bar āvurda bē ranj u bē rōzgār
yakē ātaš-ē bar šuda tābnāk
miyān būd u āb-ē az bar i tīra xāk.

Manichean elements :

artāv fravarti	Arab.	nasīm
vāt		rīh
artaxvišt		nūr
āp		mā'
ātar		nār

called panžnān rōšnān.

------- hušmūk bālā6, cf. Av. *žnu.barəzō.

IO.----- uzīt 'rose', cf. uzēnak 'ladder', NPers. zīna, Bthl.

I0.——(cont.)

MM. I.45 f. (HPers. ×Ina ZDMG 44. p. 639, 123-24) : uzI-tan (I) 'go out' Aram. mask YNPQVN

(2) ' go up '.

I3.—— vāt i *sn̆θakān, above I33.9. Simile is not quite clear.

i5.—— mas-sūtīh, cf. I46.I3 f.

143.

1. pahrāčēnd haδ-ič ān paiδāk ku *haδ rēδēniēn i ohrmazd hand δē-
2. δēn *hugrēmīk-tan nēvak av gōspandān datēn nē humānāk
3. api-δēn duvārišnīh paiδāk[īh] i vizand-kunišnīk pat δap
4. hamkārīh apāk tārīkīh rēδ pat uz māyiēn i *bīm ut vizand ut
5. zaniēn *haδ vizand-kārīh dēmān nē ēstēnd api-ǰān karp pat
   dārūk-
6. āmēčišnīh *darmānīhā* andar šavēt mūt i dēmān hačiš čē-š
7. baviēn haδ ān 4 gōhr ut nukakān i ohrmazdīk hamāk xrafstrān
8. 3 aδvēnak hand āpīk zamīk ut parrakīk ān i āpīk xrafstr ut ān i
9. zamīk xrafstr ut ān i parrakīk *xrafstr gōšēnd haδ āpīkān
   vazay ut haδ
10. zamīkān až i vas-temīl ut haδ parrakīkān mār i pat parrak
    vattar mār
11. ut až ut až -dahāk 2 -kamāl (7 -kamāl) i *kurδāk ut bīrān[ak] kaf
12. haδ pēš āβarēt ut čēgān karbūk i dumbak-siyā ut kūk garzak
13. *vihapīk vēšakīk zamīkīk mārān ..... ut ān-ič i mārān ....
    gōβēnd
14. čēgān apar sar i mār āp nišīnēt bārīk ut spēt
15. angust drahnāδ ut apārīk vas aδvēnak hamāk mar sarδak gazdumb

1 ١٣٥

2. ١٣٦١

٣٥٥٥٥

4. ٤٥٥

5. ١١٥

9. ٩٥٥٥٤

11. ١١٥٥٥

13. ١٣٥٥٥١

٣٥٥٥٥٣

٣٥٥٥٥٣

15. incipit DH

aδrēnak DH ʔrg mw (? āhōkēnd).

From this too it is manifest that they are subject to the control of Ohrmazd, since they are not like cattle and the wild animals possessed of handsome body and beautiful. Their moving about is visible, which is destructive at night. Because of their co-operation with darkness the creatures do not experience fear and injury and attacks from their injurious activity.

Their bodies are mixed with medicines to serve as remedies. Thence the creatures profit, since their coming into being is from the four substances and elements of Ohrmazd.

All noxious creatures consist in three kinds, those of the water, of the land and the winged. They call them the noxious creatures of water, of land, and with wings.

Of the watery creatures the frog is worst and of the land creatures the many-headed snake, and of the winged creatures the winged snake.

The snake, the serpent (až) , the dahāk serpent, two-headed and seven-headed, who from his foot ~~he~~ brings sweet stuff and sweet foam , and such as the lizard with black and short tail, the snake (garzak) which spits poison, that of the trees and the ground , the . . . . . of snakes, and that which they call the . . . . of snakes, since upon the head of snakes water sits fine and white of a finger's length, and the many other kinds are all the snake species.

The scorpion

I43.

I.---- rādēniš̆n 'control', Av. rādə- 'one who takes care of '. Paz. rāineš̆n (Mx. ,Skt. pracarya-, pravrtti-.)

2.---- hugrāmīk ,Cf. on I.I2. MPers. garāmī.

GrB I49.4 : hugrāmīk sak.

4.---- uzmāyiš̆n. MPers. āzmāy-. Cf. uzmān as parmān to pet-māy-, framān to framāy-, OP. framāna-.

II.---- až- dahāk, here as in MPT azdahāy, MPers. ažđahā.

------ kurāčak (cf. Tavadia, Šn̆ 2.I22). It glosses gundak , which translates Av. gunda-.

I2.---- karbūk .... kūk, see my note BSOS VI 598.

I3.---- *višapūk , (possibly viš(š)ipūk) ,but cf. AV. aži višāpa-. Arm. višap, Georg. vešapi.

Av. vīšō.vaēpa- is rendered by MMI Pahl. viš bē xšift, (? xšixt.) (? šift).

1. ut •kašavak •tišt i xvānēnd apārik
hač ēn •jān hamāk
2. gazdumb sarôak karbūk ut varrak mār ut mārān-iđ
dаštik ut apārīk
3. hač ēn •jān hamāk karbūk sarôak pāzūk i gūh-gartak ān i
4. en i pātsahr ut jān-kartār ut varrak-mēč
[hač] hamāk hač ēn
5. •jān pazūk sarôak kirm i aprēčom ān -iđ andar štakš čēgōn pat
6. kust i xvarčsān bavēt kē rang suxr hačīš rēčēnd ut ān-iđ i andar
7. vafr bavēt kē har ēvak čand dast -ē hast apārīk +hač ān •jān hač
8. ēn čīš hanbavast hamāk ēvak sarôar hand mōr i dānak-kaxš
9. ut ān-iđ i gazāk ut ān-iđ i čapīk ut +adiyārīh
xvānēnd ut apārīk
10. hač ān •jān mōr sarôak hand makas i škaikān makas i
11. angupēn hač 3 aôvēnak ut vaŋz hač čand aôvēnak ān-iđ xānak
āšyakān
12. kunēt •gilān hamāk hač ēn •jān makas sarôak han malāk
13. [hā]sarôakīhā ān i martōn ōšanēh ut pexčuk sarôakīhā
14. ut kaik -iđ sarôakīhā ut parrakīk sarôakīhā ut vazaŋ
sarôakīhā kē dōkān
15. dērang ēn xrafstrīhā čēgōn zanīkīk hast apārīk-iđ ētōn

144.

the ..... , the tortoise, the ..... which they call .....
and others of this kind are all the scorpion species.

The lizard, the ..... snake, and also the snakes .....,
of the plain, and others of this kind are all the lizard species.

The weevil which lives in excrement, that which is .....,
that which is an antidote and restorer of breath-soul, and the
lamb-sucker, ... all of this kind are the weevil species.

The silkworm, that also which is in fire, which is produced in the region of Xvarāsān, whence they extract red colour, that also which is in snow, of which each one is as large as a hand, all the others of this kind are produced from this thing, are one species.

The grain-bearing ant and that too which bites, and that also of the night and the ..... which they call ..... the ..... and the others of this kind are the ant species.

The fly which the flea, the ....., the honey fly of three kinds, and the wasp of several kinds, that too which makes nests of mud, all of this kind are the fly species.

The others are the locust species, that which kills men, and the gnat species, and the flea species and the winged species, and the frog species of which the detailed list is long.

Of these noxious creatures which live on the land, and of the others too, it is stated as follows:

I.—— [illegible] reading unknown.

—— [illegible] of the scorpion species.

Cf. Pahl. Riv. Cap.2I.8(with gazdumb) [illegible] where [illegible] corresponds to [illegible] here, the explanation of [illegible].

MPers. has tasāča, tasūča 'crocodile'

tastīqa 'tortoise'

tasī , tasī 'porcupine '

tiš does not suit the contert, (see above on I42.)

2.—— varrak mīr uncertain, below I47.I.

3.——pāzūk i gūh-gartak. Pahl. Riv. loc.cit. Pāzūk i gūh-gartūn (gūh written [illegible] and [illegible]. Cf. IndB [illegible] for GrB [illegible] hut ,Av. huta-.) Translates Av. pərəθana gaoyarətanam.

4.—— [illegible] Pahl. Riv. loc.cit. [illegible]

4.—— varrak-mēš uncertain. For mēš cf. I03.3. *vahu-mēš I48. I .

5.—— On aprēšom 'silk', see my note JRAS I93I, p. 425.

8.——mōr i dūnak-kaš . Av.maoirinam dūnō.kərəšanam.

MPers. (Firdausī) mōr i dūna - kuš.

9.—— gazūk, cf. 43.4 xrafstr i gazūk.

—— [illegible] cf. perhaps Pahl. Riv. loc.cit. [illegible].

I0.—— kaikēn, so below. Cf. MPers. kaik 'flea'.

II.—— vaβz, Av.vaŋžaka-, Lat.vespa. See my note JRAS I93I p. 426 for other cognates, and Norgenstierne NTS V 45.

I2.——gil, Aram. mask ṬYLA 'clay'.

I3.——pašūk, MPers. paša, used of sand ŠḤ flies and mosquitos.

145.

1. gōþ̈t ku xrafstr humēk yātūk ut mēr yātūktar bē
2. hæðiš ōžatan •rāð gōþ̈t mēr ānd̄ hast kē zahr pat ōaðm
3. dārē̈t pat nikīriēn martōm bē ōžanē̈t šēgōn ka gazīt
4. ēstē̈t ān-iḉ i hast kē̲ hæð dēr givēk gēv ut gōspand ut asp ut
5. mart apēð av xvēš žhanjē̈t ōpārē̈t ut aš -dahāk ān-iḉ havē̈t
6. I-š and čand duðdānākīh patiš kē hangōšītak i vināsakārān
7. anākīh kunē̈t kastar •xrafstr ..... yatuk-dānīh rāð xvariānīk
8. čiš i pat dārīh hač avē nihēnd bē šavē̈t ēvar ku nē
9. pat band i̲ dandān bē pat yātūkīh aþiš ayāpē̈t nōr sarōakān-iḉ
10. dānak i xvārbār stanēh ut pat yātuk-dānīh tāpēnd hum-gōhr i
11. xvēš aivāp gazdum hačiš kunēnd vaþz abvēnak kē •ažyakān i •gil-
12. ēn kunēh kirm andar ēn ažyakān nīhē̈t gar kunē̈t
13. pat hangām sar kunē̈t hast i av makas i kalkān hast i av
14. ham ān vaþz •bīt ōatē̈t makas i̲ kalkān rāð gōþ̈t
15. ku ka av gōšt rīyē̈t kirm ut ka av amāk kalk ut ka av andarvāy

all noxious creatures are sorcerers, and the snake are to the greatest extent sorcerers, and of the slaying by them it is stated that the snake also exists which has poison in its eye and slays men by a glance, as when he is bitten.

That one also exist which from a distant place draws oxen and small cattle, horse and man back to himself and swallows them.

Až̌ i dahāk is that in which the accused knowledge is so great that he causes evil like the doers of wrong.

The lesser noxious creatures ..... by the Dēn of sorcery edible things which are placed at a distance from it moves. It is certain that he reaches it not by a connection with the teeth but by sorcery.

The ant species too take grain for their food and heat it by the Dēn of sorcery. From it they make the same substance as themselves or scorpions.

The wasp species which makes mud nests, deposits a worm in the nests, makes a head, in time he breaks the head, and sometimes the flea fly, sometimes that same wasp is produced.

Of the flea fly it is stated that when it defecates into flesh a worm is produced and when into earth a flea, and when into the atmosphere

I2.—— sar kunēt or girēt can be read. sar is written سرم . Translation uncertain.

I5.—— riyēt , used of fowl laying eggs (above II2.I9) and of fish spawning (above II4.8).

1. paxbek ka av nišēm i kapōt riyōt pēlak i mēr i kūk haĉiš
2. hanbevast ut ka av šp xarāy mōr rāb palōfk ku ka-b
3. 300 sēl šāyakēn nō višōpand apšē av mār i pat parrak
4. bavēt ēn vāĉak haĉ dautaparēn ānōt mīrak pat parrak ka
5. *sayēkik dēsak apar martōmān kaa-ē afkanōt mīrēt
6. ut ahtēr bēn i spēt pat bō šatan tan i ēn ahr dāt
7. ēstēt ku čēgōn ān mār 1 perōmand bavēt av haĉuber i
8. tapih 1 xvarēšt bavēt tāk *sayēk apar martōmān 1 jīvōmand
9. ōpatīt tāk mīrōnd bēn i upēt av kīrētār i ān ahr
10. šavōt api-š afzanōt bavēt ka pōrōtih bēn bavēt
11. mār ōxanēt ut bavēt ka mār-iš ōšrihēt bēn ōxanēt
12. bavēt ka har 2 čvak-aōr barēnd har čvak apāk dit pāčtbānd murtak
13. av zamik ōpatēnd vaŋ kaa dit ēn xrafstrēn ahraxš
14. pat harvisp-ākāsih vas apāč av ōšt i ahmān vartāšēt čēgōn
15. makan kē angupōn kunēt kirm kē aprēšn vaš-iš i haĉiš *vētak

a gnat when into a pigeon's nest the cocoon of a small snake, and when into water a leech.

Of the ant it is revealed that when its nests are not destroyed for 300 years, it becomes again a winged snake.

This statement has been heard from priestly teachers (dastūrs): the winged snake when it casts a shadow image upon any man he dies. The creator created the white hawk to destroy the body of that snake so that when that winged snake is produced and goes beneath the heat of the sun that the shadow should fall upon men possessing breath-souls that they die, the white hawk begins a battle with that snake and kills it. Sometimes victory falls to the hawk and he kills the snake, sometimes the snake too is triumphant and kills the hawk, sometimes both are of equal strength. They are entwined one with the other, and they fall dead to earth. It has been seen by many.

These noxious creatures Ohrmazd by his awareness of all things turns again to the profit of his creatures, as the fly which makes honey. The worm which makes silk. The frog too whence is the vomit

I.---- nišēm to Av. šay- 'dwell'. MPers. nišēm 'bird's nest, resting -place' nišēman 'seat, stool, bird's nest'.

4.---- kapōt, beside kapōtar.

-----pēlak , cf. above IIO.II.

2.---- zarūY ر.زُ 'leech'. NPers. zalū, zālū, zalūg, zalūk, zarū, zarūk 'leech'. NBal. zarūY 'leech', Afg. ẍawara EVP IO6 'leech'. CF. Skt. jalūkā, jalūkā, jalikā, jalukā, 'leech'.

Sad dar naθr : va agar dar āb mīzad *zarū ژرو ẍvad.

5.---- *sayākīk, l.8 *sayāk.

CF. Av. asaya- 'shadowless'.

For the form, cf. Sogd. sy''kh 'shadow' with short first vowel.

Av. asaya- is rendered by Pahl. [illegible] of uncertain reading.

Below [illegible] I86.I4.

------- dēsak, cf. above stūnak-dēsak 4I.3, ham-dēsak.

In the sense of image, cf. Bah. Yašt 3.56 , quoted above.

I5.---- Pahl. vamītan 'to mount', Av. vam-,Oss. vomun.

Pahl. vātak translated Av. spāma-, 'slime'.

1. kē gazdumb varrak mār kē mār ðžanēt apārīk hağ ēn aðvēnak
2. hanğōšītak i tīr i dušmanān bē ƙyēt akār nē bavēt
3. apāš av hum dušmanān vēðēnd ān i ohrmazd pat ham aðvēnak
4. jast ðēgōn māhīk kē māhīk murv kē murv dat kē dat ðžan-
5. ēt xvarēt ēn -iš hast daxšak i ƙrtīk ut gumēðīšn kē ēš
6. apēčakīh andar nō ƙyēt.

730

1. kē mār om DH

2. DH ṭēḷu nīru TD2 ṭēḷi

3. sīlpēḍavu

4. kē DH ru TD2 ḍu (ta)

5. ēṇu-1 DH ēṇu-2

which kills the scorpion , the . . . . . snake which kills snakes and others of these kinds. Like an arrow of the enemy which comes, and remains not useless but they shoot back upon the same enemies. Those of Ohrmazd have issued in the same way. As the fish which slays and eats fish, the bird which slays and eats bird, the wild beast which slays and eats the wild beast.

This too is the visible characteristic of conflict and contamination wherein no freedom from contamination can enter.

CAP. XXIII

6. apar čõgõnĩh i gurg sarõakẽn

7. gõβẽt pat dẽn ku anrõk nẽnũk ãn yavaz gurg dãt kũk

8. ut tam-aržãnĩk tom-zahak tom-tũmak tom-karp siyã i

9. gaziβm-kartẽr nõst-mõõ ut huβk -dãt kẽ pat ãn karp •viβũt

10. pat õn ku ke gõspand drĩnõt fratom mõõ heđiβ bẽ rũnõt

11. api-š pat 15 sarõak frãõ kirrẽnĩt nasdist gurg i siyã ut

12. kũk ut sturg sarõak ku pat čiš [andar] aõiyãrẽt andar •duvãrast

13. pas apãrĩk gurg sarõakẽn õẽgõn baβr-iẽ ut šoγr ut palang kẽ kõf-

14. taõ xvãnẽnd yavaz •kaftãr ut tõrak kẽ ãn šaγãl-iđ xvãnẽnd ut dãr-

15. ....karpak ut gurbak ut ãn i parr-var čẽgõn . . . . . ãn i ãpĩk čẽgõn •ãp-xar

Cap 23.

On the nature of the Wolf Species.

It is stated in the Den that Ahriman created the panther small, befitting the darkness, offspring of darkness, from the seed of darkness, with a body of darkness, black, biting, hairless and dry-toothed, which was misbegotton in that form, with this intention that when he tears the small cattle, first he pulls out the hair.

He created them in fifteen species. First the species of the black wolf, small and ravenous, such as the tiger, lion and leopard which are called 'mountain-ranging', the panther, hyena, jackal (tōrak) which they also call šaγāl (jackal), and the tree- . . . . , cat (karpak. gurbak) and the winged animals such as the . (. . , and the water animals such as the +water-

ass

7.——— yavaz, Arm. yovaz, Georg. avazi, MPers. yōz, yōza, 'small panther'. Cf. yō-pelang, yōz-šēr.

———kūk, see BSOS VI 598.

8.——— tan, cf. Vid.5.62 tanuhaēm tanušiθrem tanudim Pahl.Comm. tan-arzānīkīn ... tan-tōxmakīn ... tan .. Rošn-guft ēdārīkīh pat dast šāyēt griftan.

———zahak, cf. DkM 727.3 zahak, MPT (S) zhg, see above I42.7. SBal. zahag 'son'.

9.———nēst in compounds, N above 54.5.

Dd.36,I3 (p.79) : nēst- pitiyārakīh. NBal. nēstkār 'destitute'.

———hušk-dāt. dāt 'tooth', cf.Av. dāta-. tiži.dāta- translated by Pahl. tēz-dandān. Cf. Skt .(RV.) dant-, datvant-. Corresponding to dandān 97.7 ,IndB has [illegible]

——— vistūt, cf. vistūtakīn, Av. hav- 'to bring forth'. MPT (S) ghvdg'n.

I0.———rōnēt 'tears out', above I04.II.

I2.——— surg , translates Av. staxra-. Cf. Yasnap Yasnak 44 (BSOS VI 59 and note p. 82) : surg ut ruzd ut stahmak mart.

I3.——— baβr [illegible] -βr from -γr. Arm. vagr 'tiger' Skt. vyāghra- (for -y-, cf. Av. saēna-, Skt. śyena-; MPT (S) šrγ, Sogd. šrγ, Saka sarau 'lion'). Similarly Markwart Sahr. Erān p.45.

Bthl Zendhds. *53 [illegible]

~~146.~~

1. ut *valu-mĕĕ xrafetr kŝ gurg i ăpĭk xvănĕnd ut .....
   apărĭk ăpĭk
2. sarèakĭn sarèak ander [hać] sarèak èègŏn apărĭk dat danlĕn
3. gurg i *èahrahak kĕ ka-š kŏtak pat *ram raßĕt api-š drăyast
4. anrăk mĕnŭk ka-š karpak dăt ku dăt-om hĕy to kĕ
5. karpak hĕy slzdehom i gurgĕn ku-m hać to ăn-iè nĕvekĭh hast
6. ku dandăn andar zanĕy bĕ sumbĕy ut rĕmun bĕ kunĕnd ut har
   kĕ ăn
7. bĕ xvarĕt ..... dart haćiš , nĕ koxbĕt ka martŏm bĕ
8. gazĕt karpak av tan bĕ hanbanĭhĕt +hać avĕšăn gurg sarĕ-
9. akăn karpak vattar èègŏn gŏßĕt ku *kĕ A gurg i ~~xvrd~~ šayr
10. bĕ ăžanĕt karpak and bavĕt èand ĕvak karpak i kŭk-dumb
11. bĕ ăžanĕt dastegărăn hać dĕn ăn-iè gŏßĕud ku anrăk mĕnŭk
12. ăn gurg sarèakăn vuxăĭk kirrĕnĭt$_{\wedge}^{an}$ kămast handăèak i
13. tap dart apărĭk družĭh tăk ka av martŏm rasĕnd nĕ
14. vĕnĕnd ohrmazd mas-sütĭh rĕŏ kălpaè i avĕšăn vĭrĕst
15. pat ăn gĕs av anrăk mĕnŭk nimŭt api-š drăyast anrăk mĕnŭk

1. ꦲꦏ꧀ꦱꦶ
ꦱꦒꦫ

2. DH sarɔakān, TD_2 sarɔak
ꦱꦫꦮꦏ꧀ ꦢꦃ ꦱꦫꦮꦏ꧀

3. ꦱꦸꦫꦸꦥ
ꦥꦸꦭꦸ ꦢꦃ ꦥꦸꦭꦸ

4. ꦒꦸꦤꦸꦁ ꦢꦃ ꦒꦸꦤꦸꦁ
dāt-an ꦢꦸꦠ꧀ꦲꦤ꧀

6. ꦠꦼꦩꦥ ꦢꦃ ꦠꦼꦩꦥꦸꦏ꧀
ꦏ ꦢꦃ ꦏꦸ

7. ꦠꦸꦭꦸꦁ
ꦢꦃ

8. ꦲꦱꦶꦁꦲꦱꦶꦁ

9. ꦏꦺ *kē

10 ꦏꦥꦏ kapak
ꦏꦥꦏ kapak

11. ꦆꦭꦆꦲꦸꦠ ꦢꦃ ꦆꦭꦆꦲꦸꦠ
ꦢꦃ ꦲꦤ-ꦆꦕ꧀ ꦲꦭꦶꦤ

12. ꦏꦩꦱꦠ꧀ ꦢꦃ ꦏꦩꦱꦠ꧀
kāmast ꦆꦲꦸꦠ

13. ꦮꦭꦺꦴꦃ ꦢꦃ ꦮꦭꦺꦴꦃ

and the noxious creatures +which suck blood which are called the water wolves and the . . . . . , and the other species in the water.

Their creation, like that of the other wild animals, is by species within species.

There is the +pasture-roaming wolf which when it has young goes in herds.

And Ahriman said when he created the cat: I have created thee who art a cat the thirteenth of the wolves, so that I have this good fortune from thee that thou strikest the teeth in and borest a hole and they cause pollution and whosoever eats that, +intolerable pain is produced by it which he cannot endure. When he bites a man, the cat attacks his body.

As it is stated : whoso kills four lions, his merit is as great as when he kills a short-tailed cat.

The priestly teachers stated this too from the Dēn that Ahriman wished to fashion the wolf species with invisible form that when they should come upon men, they should not see them. But Ohrmazd, with a view to over-veiling profit, prepared for them a form, and then showed it to Ahriman. And Ahriman said

I.——— *valhu-mēč, possibly 'blood-sucking', as an Avestan name explained by the gurg i ĀpTk. Cf. Av. vohu- 'blood' in vohu-gaona- 'black-coloured' (of K pasu-) and vohuni- 'blood', vohunavant-.

mēč to Av. maēkant, SDÁl. mičag 'to suck', NPers. makI-den, mazIden 'to suck'. Pahl. mēčIt I03.3. Possibly like varrak-mēč I44.4.

3.——— . Uncertain, possibly transcription of Av. čaŋrahak-, which is rendered by Pahl. čarak-arīmIk.

4.——— dāt-om hēy, rare collocation.

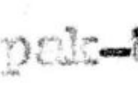
7.———  reading unknown, perhaps *arazdkIh.

8.———hanbasIhēt, probably *pas- from *pats- to put-.

Here belongs hanbasān ,Pāz. anbasē 'opponent'. Cf. Arm. anbaston 'accuser'. (Bthl awIkān, followed by Tyberg, Glossar s.v. , is unacceptable.)

9.———The merit of killing one cut is equal to that for killing four lions.

Similarly Pahl. Riv. Cap. 2I.I6:

kē gorpak-ē  i nasāy-burr bē ōžanēt ud karpak ētōn bavēt čēgōn ka-š gurg 4 ~ i šayr hēh ut gurg i yavar ut gurg i š šayr ka bē ōžanēt aš and čand tan sočēt.

I48.——

I2.—— vaxšīk, contrasted with tanū-kartīk, above 90.III3, I3. 'having invisible form' to vaxš 'invisible form, spirit'.

I4.—— kərəpaδ (see my note BSOS VII 78.) Gr. κράδη or δίφρος.

The giving of visible form to the evil creatures was based on Avestan passages which describe Zaraθuštra's conflict with them :

Yašt I9. 8I

Ūat tē aŋvō aŋuhō.vairyō yim aŋhavanąm zaraθuštrąm

frasrāvayat ..... ząmarəgūza avasat vīspo dēva

= DkM 633 (summary) :

pat avēšān ahunavar i ahrav zartušt frād srūt andar ū zamīk nikān vāzīt hand harvist dēv ku-šān kərəpaδ bē škast ut paiδīk ku-šān pas hē škaoθa i-šān kərəpaδ pat dēv-karpīh ander gēhān paiδīk būt vinārišn kartan nē šāyast hand nihān- hēmīh av martōmān paiδīk būt hand martōmān ānūxt ku nē yazdān bē dēv hand.

Similarly in the gloss to Yasna 9.I5.

1. pae- •dñnišnÎh rÑõ ku ñn nen virravast ku-t ohmazd
2. xvat kart api-š ñn druŠÎh av ñn kÑlpaõ bast ast-
3. ñmand kart dñmñn haêiš apêrtar šÑyêt pahrêxtan ut haê-iš
4. ên palôêk ku-šñn vÎrÑõiñn ⊥ kÑlpaõ hugrÑmÎk
5. sak aγdÑk datñn humñnÑk nê xrafstr aôvênak haet-iš i haê
6. bÎm pahrêêêt ut hast i pat xvÑõiñn rÑmñhênd ôêgôn pÎl
7. ut šayr api-šñn aetômandÎh haš 4 zahakñn šp ut zamÎk
8. ut vÑt ut ïtaxš

1479.

by reason of his unforeseeing knowledge : I have believed that thou thyself hast made them.

He bound those creatures of the Druž to those forms and make them corporeal. The creatures could more securely be protected from them.

From this too it is manifest that the preparation of bodies for them like the noble dog and the unproductive wild animals, not like the noxious creatures.

Sometimes too he keeps him off by fear, and sometimes they are rejoiced according to their desires such as the elephant and the lion.

Their corporeal form is produced from the four elements water, earth, wind and fire.

I49.

I.——— dānišn and bavišn differ by one unconnected stroke (𐬛𐬀𐬙𐬀𐬱𐬀𐬙𐬀 and 𐬛𐬀𐬙𐬀𐬱𐬀𐬙𐬀) and cannot therefore be distinguished with certainty apart from the context. For pas-dānišnīh, cf. 3.2.

4.——— vīrāišn, cf. I48. I4 vīrāst.

5.——— aγδāk (aγdāk) the antonym of hudāk, cf. Av. hudāh- and duzdāh-. hudāh- is epithet of the gav-. Av. gave ✠ hudā̊ŋhe.

——— The dog and the wild animals are similarly contrasted with the xrafstrān, I43.2.

6.——— pīl, OP (Charte 43)xqk- pīruš 'ivory', in the Akkadian version pīru (Cf. Herzf. AMI 3.37.), MPers. pīl, fīl. It is used once in the Qur'ān (I05.I.). Arm. p'il 𐬐𐬀𐬎𐬀𐬎 , Syr. pyl' ,Skt. pīlu-.

Pahl. Yavišt i Vīryān I.2. : pīl xvast written 𐬐𐬎 .

7.——— The four elements, above I42.7.

8.——— jān 'kind, sort', see I42.5.

I0.——— hōm i spēt ,probably renders Av. haomō frāšmiš (on frāšmiš see my note DSOS VI 595 f.)

Mx 62.28 ut hōm i rist -vigrāstār pat xrūh i varkuš andar ān i zufāyter gīvāk rust āstēt ut 9 ut 90 ut 900 ut 9000 ut ✠ 9 bēvar fravahr i ahravān pat pānak-īh gumārt āstēt api-š kar-māh/ik pērān/ōn han-ō gartēt [illegible] api-š vak ut apārīk xrafstr hačiš apāč han-ō dārēt.

II.———zufr āp . Mx Mx (loc.cit. on l. I0[r]) zufāytar gīvāk translates Av. būne jafrənąm vairyənąm Vid.I9.42.

8. apar ƀiƀ ƀiƀ ku þat ƀē jǣn dǣt
9. ƀatƀt api-ƀǣn hanƀstǣrþ ƀē mat
10. gūƀt þat dēn ku hōm i spēt kē gokirn drext xvānƀt
11. ander zrēh i frǣxvkart þat ǣn i zufr ūp runt ƀatƀt
12. þat fraƀkart-kartǣrþ ander apǣyāt ƀē -ƀ anōšakrþ hačiš
13. virāðōnd anrēk mānnk þat ǣn i avē hanƀatǣrþ ander ān zufr ūp
14. vazay -ē kirrōnit ƀatƀt ku ān hōm bē vinǣnt ayē - dārikn -
15. þh i ǣn vazay-ē rōð ohrmand 2 mǣrk[ān] i kar ōð dǣt

8-10 xvānēt

hd. apar čōgōnīh i gōkirt draxt xvānēnd

10. 𐭥𐭫𐭲𐭩 DH 𐭥𐭫𐭲 hd. 𐭥𐭫𐭲𐭩

12. 𐭥𐭫𐭲𐭥𐭩 DH 𐭥𐭫𐭲𐭥 hd. 𐭥𐭫𐭲𐭥𐭩

13. 𐭥𐭫𐭲𐭥𐭫 DH 𐭥𐭫𐭲𐭥𐭫 hd. vināδend

hd. 𐭥𐭫𐭲𐭥𐭫𐭩 (𐭥 = 𐭮 ?)

TD2 𐭥𐭫𐭲𐭫 DH 𐭥𐭫𐭲 hd. 𐭥𐭫

14. hd. ar kunāšār 𐭥 add. ante kinārēnit

hd. vināsand ut

15. -ē on DH hd

mālīk DH. hd

kar 𐭪𐭫 DH 𐭪𐭫𐭩 hd. 𐭪𐭫

Av. kara-

2 𐭪 hd. 𐭪𐭫

Cap 24.

On various things in what kind they were created and what opponents came against them.

It is stated in the Dēn that the white Hōm which is called the Gōkirn tree grew up in the Frāxvkart sea in its deep water. It is necessary for the making of Fraŝkart, since from it they prepare the deathless drink. Ahriman in opposition to it fashioned a frog in that deep water, that it should injure the Hōm. To hold back that frog Ohrmazd created two Kar fish there

I49.

~~8.——— ǰan 'kind, sort' , see I42.5.~~

~~I0.———~~

I2.———anōšakIh , anōš from an-ōš 'deathless'. Av. anaošah- used of Mithra's steeds. NPers. nōš, 'deathlessness', nōša 'deathless'. So the King is addressed by nōša ba-zī. Arm. anoyš 'sweet'.

I5.———kar, kal. Av. kara-.

Vid.I9.42

nizbayemi karō masyō
upāpō būne ǰafranąm vairyanąm

Yašt I4.29

karō masyō upāpō
yō raŋhayå dūraēpārayå
ǰafrayå hazaŋrō.vīrayå
vərəsō.stavaŋhəm
āpō urvaēsəm mārayeite.

From those passages the Bd has its details of the Kar fish.

The Pahl. Comm. to Visp-rat I.I. quoted above, has

rat i āpīkān karmāhīk

see on GrB I20.

1. ëstët kë përBuën i hëm hanvër han-ë gartënd han-ë ëvak-ë
2. haë ën mähíkän sar av ën vazay ham avëëën mähíkën mënök-
3. xvariën hand ku-ëën xvariën në apäyët täk fraëkart pat köxë-
4. ïën ëstët hast givëk i ën mähík •ariz i ëpík nipišt ëstët
5. ëëgën göpët ku mahist i ën i haë ohrmazd dämën ën mähík
6. mahist ën i haë anrëk mënük dämën ën i vazay pat tan zör
   kē miyën i
7. avëëën kë tük haë har 2 •-nën dämën pat 2 bë vïsïnënd
   yut ën i
8. ëvak mähík kë hast vïs i pandasnóvarëm ën-ië göpët ku
9. ën mähík ëgën märëk ku andar ën i xuír äp sütsn
10. märïën kë-š patiš bë aëzäyët aivëp bë kähët dänët
11. vïs i pančasnóvarën rëš paiëëk ku andar srëh i fpäxvkart •röpët
12. api-š dranëš and šam hast tük ka pat tak i ţëš bändät bë räpët
13. täk ka röš frët šavët and šand ku-š dranëš •në raft ëstët
14. haë ën mas tan i harvist ën-ië göpët ku naë ën sardärïh
15. dämën i äpïkän frahist-ië zïvënd
    ven i vas töxmak miyën i

1. [illegible] DH [illegible]

[illegible] DH [illegible]

[illegible] DH [illegible] Ind. [illegible]

[illegible] DH [illegible] Ind. gartend

Ram-ē Ind. Tāk Ram-ē

2. Ind. māhūk

Ham avēšān Ind. ān ut ham vazay avēšān

3. [illegible] . DH Ind [illegible]

4. [illegible] DH [illegible] can ₹ J superscript

Ind [illegible]

āpūk Ind āp

5. [illegible] on Ind

6. dāmān on Ind.

[illegible] Ind [illegible]

kē [illegible] Ind [illegible]

7. [illegible] DH [illegible] Ind. [illegible]

[illegible] Ind [illegible]

[illegible] DH [illegible]

8. [illegible] Ind [illegible]

Ind. pēnčasadvarān

9. [illegible] Ind [illegible]

āp ēv Ind [illegible]

sūtān [illegible] Ind. [illegible]

10. [illegible] Ind. [illegible]
kahēt Ind [illegible] (= kāhend)
aβzāyēt Ind. aβzāyēnd

11. [illegible] Ind. [illegible] Pāz. [illegible]

12. [illegible] Ind. kē ēk mart-ē
hāmdāt Ind. pat naβēt

13. [illegible] Ind xvanīēt
xvēš adv. Ind. pat drahmāδ
[illegible] Ind [illegible]
*nē naft āβēt Ind nē naβēt

14. [illegible] Ind. kart
kartišt Ind. kartišn

15. [illegible] Ind [illegible]
Ind. zīvand
van [illegible] Ind. [illegible]

which turn ever around the Hōm. One of the fishes has its head always towards the frog. Those same fishes have food of the invisible world, that is they need no food. Till Fraškart there is conflict. In a passage it has been written about that fish as ariz of the waters.

As it is stated : the greatest of the creatures of Ohrmazd is that fish, the greatest of the creatures of Ahriman is that frog in strength of body. Whoever of all the two creations comes between them, they break in two except the one fish which is the vās i pančasaδ varām.

This too is stated, that fish is so observant that in that deep water he knows to observe the friction whereby it increases or decreases.

Of the vās i pančasaδ varān it is made known that it moves in the Frāsxvkart sea. Its length is so great that if one goes with a fast gallop from dawn until the sun sets, one has not gone as great a distance as its length by reason of that greatest of all bodies.

This also is stated that under his guardianship the water creatures live for the most part.

The tree of manifold seeds grew up in the

9.-----(cont.)

DKM 415.20 mārišnōmandīhā

DkM 415.7 mārišnān

---------- sūtan , NPers. sūdan 'rub' , above 113.7 sāyēnd.

11. ------- vās , Av. vāsī-.

Yasna 42.4 vāsīmča yam pančа.saδvaram yazamaide

Pahl.Comm. vās-ič yazom.

---------- *rōβēt.

The existence of a verb rōp- or rōβ- with the meaning of 'motion' has not hitherto been recognised. Here the IndB has which the Pāzand rendered by rōvəδ. Bartholomae , Zur Etym. p.40 , read here raβēt to raftan , ignoring the lectio difficilior , since elsewhere the Aram. mask is used for raβēt in the GrB. For a verb rōβ- there is the following support :

(1) zrōvəδ Pāz. Mx.2.182 : andar zrōvəδ rendered by Skt, antarniveśayati.

(a)zrōpēt GrB 35.13.

DkM 407.1 zruftak 'vanished'

DkM 435.12 zruftakīh

(2) MPT 'vyšrvftn *avišruftan

(3) Bal. rōp- , Pret. rupta , 'to turn' (GIP I.b.242.)

(4) Pāzand arōvīnā rendering the Hebrew švtp (SGV 14.12, see BSOS VI 281).

To this word the word for 'sweep' belongs as transitive :

Pahl. rōpēt 'sweeps' , givāk-rōp 'broom'

NPers. ruftan .

15.------ van i vas-tōxmak , see 115.12.

151.

1. zröh i frăxvkart rust ĕetŏt api-š toxm i harvispĭn
2. urvar patiš hast hŏ frärön biŝiŝk hast i kŏ tuxšăk biŝiŝk
3. hast kŏ humăk biŝiŝk gŏpĕt andar •abvan i •avš 9 gar brŧhĕnit
4. ĕstŏt šn gar i sŭlăkfmand 9000 ut 900 ut 90 ut
5. 9 bŏvar yŏv andar šn gar •pănak i •ŭpăn dăt ĕstŏt ku šp
6. i hað ðš pat šn yŏv viterg frăĕ raþĕt av haft kišvar
7. zmăk ĕĕgŏn humăk šp i zröh i haft kišvar zmăk ĕaŝmak hað ðš
8. xar i 3 pšš

   räš göþĕt ku miyăn i zröh i frăxvkart
9. ĕstŏt api-š pšš 3 ut ĕaŝm ð ut dand 9 gšš
10. 2 ut sruv ĕvak sar xŭĕn tan spĕt măn§k xvariăn
11. ahrav api-š šn ð ĕaŝm 2 pat ĕaŝmgăs ut 2 pat bălĕat
12. i sar 2 pat kŏf-•gĕa pat šn ð ĕaŝm •abžŏxmaŧh i
13. vattar tarvŏnĕt ut šn 9 dand 3 pat sax 3 pat kŏr 3
14. pat antarŏn •nŏmak i pahifŭk ut har dand ĕand katak masĕŏ
15. api-ĕ and ĕand kŏf i xunuad ut šn 3 pšš har ĕvak

1. hd. Ramish
2. hd. murdan
   [illegible] hd. tuxšāk
3. [illegible] hd. [illegible]
   [illegible] hd. [illegible]
   9 hd. [illegible]
4. sūlākōmand hd. [illegible]
5. [illegible] hd. Ran bēvar 1000 hazēt
   [illegible] hd. [illegible]
6. yōm hd [illegible]
7. hd. pat hapt [illegible] Paz jōi
8. 3 hd [illegible]
   hd. gōßēnd
9. 6 hd [illegible]
   [illegible] hd [illegible] fol. [illegible] hd. [illegible]
   Paz [illegible] fol. Paz dihgn
10. xšēn on hd
    hd xvanišn hast
11. [illegible] hd [illegible]
12. [illegible] hd. [illegible]
    [illegible] hd [illegible]
13. vattan on hd
    hd. Tanūmēt zanēt
    [illegible] hd. [illegible]
    kōt hd. kōšan

Fráxvkart sea. In it are contained the seeds of all plants. Some name it 'beneficial healing' , some 'effective healing' , some 'all-healing'. Within its trunk nine mountains were created. Those mountains which are full of crevices contain 9999 myriads of streams. The +storehouse of waters was created within those mountains so that thence it goes forth by the passage of those streams to the earth of the seven continents. Now the fountain of all the waters of the seas of the earth of the seven continents arises thence.

Of the three-footed ass it is stated that it stands in the middle of the Fráxvkart sea. It has three feet, six eyes, nine teeth, two ears, one horn. Its head is dark in colour, its body white. Its food is of the invisible world of the holders of Arts. Of its four eyes two are in the eye-sockets and two on the top of its head, and two in the place of humps. By those six eyes he overcomes the worst destructiveness. Of those nine teeth three are in the head, three on the humps, three on the inner part of the side. Every tooth is as large as a house. It is as great as the Xvanvand Mountain Of those three feet every one

2.——— frādrōn bižišk , Av. hubiš.

tuxšāk bižišk, Av. ɔrɔθwō.biš.

hamāk bižišk , Av. vīspō.biš.

3.——— |ᚢᚱ| aōvan 'stalks' , see on 20.I2.

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4.——— gar, Av. gari-, Sogd. Yar-, Saka ggari-.

5.——— yōv, Op. yauviya- 'channel', cf. colloquial Pers. (Isfahānī) jūb. Pahl. has yōy :ꬰꬱꬲ Frah.Pahl.3.2. ﻧﻮ NPers. jōy. For the differences of dialect -v- and -y-, cf. gōβ ﮔﻮ 'utterance', NPers. gōy.

6.——— haft kišvar zamīk translates Av. avi haptō.karšvair-īm zaŋm.

8.——— Aveuten (Yasna 42.4)

xar·nča yim aš·vanəm

yō hištaite noiδim zraya·nō vourū.kašahe.

9.———dend. The readings vary with ﮈ (g-) or ﮉ (d-). Pāz. has dahān 'mouth'. The form with g- may be read gund, cf. ﮔﻨﺪ in list of animal parts, apud Bthl. Zendhds. p.51. For dand, cf. Saka daṇḍa- 'tooth', beside daṇḍān , as pit beside pitar, and māt beside mātar. dand from Nom.Sg. *dantā. Sogd. ɣnt'k, Oss. dändæg. Cf. husk-dāt I47.9.

I5.——— *xvanvand. Av. xvaŋuuantəm, xvaranaŋuuantəm. The legend is discussed by Herzfeld AMI 2.83 (where however the third Av. form is wrongly quoted, and Alvand is mistakenly said to be the IndD reading :he was misled by Justi and West.)

1. ka nihät östöt and xamÎk dÃrät ðand 1000 mäb ka
2. pat hum nildÎnlðnÎh gÎrt frÖt nlšÎnšt xvartak i päð and ðand
3. 1000 mart apÃk asp_i 1000 vartÃn patiš andar vitÎršt ut ðn
   2 göð
4. nÃxanderÎn dÃhÎn bÃ vartÃnšt ðn Övak aruv zairÃn
5. humÃnÎk sÎlÎkÖmand epi-ð 1000 aruv apÃrÎk hÃdiþ •rust östöt
6. hast uštr ziyÃ i hest esp ziyÃ ut haÎt gÃv ziyÃ
7. ut haut xar ziyÃ mes-iþ ut kas-iþ pat ðn aruv harvist ðn i
8. kÖxbiÎnÖmand vettar sÖð bÃ zanšt bÃ ÎkanšÎt ka
9. ðn [ka] xar andar zrÖh garðan bÃ ðyšt gÖð bÃ •ÎnÃmšt
10. hamÃk ap i zrÖh i frÃxvkart pat ðandiðn ðanðÎt bÃ
11. Šaspšt kust ut ðp •ka vÃng aunšt hanÃk dÃn i
12. ÃpÎk _i_ mÃtak i ohrmazdÎk •Ãpus bavÖt ut hanÃk xrafstr _i_
13. ÃpÎk i ðpus ka ðn vÃng aÎnuvÖnd rÖtak bÃ •apkanÃÎn
14. ka andar zrÖh mÃzÖt hanÃk ðp i zrÖh yÖšdiðr
15. bÃ bavÖt •kÃ pat 7 xlÎvar zanÎk pat •_iþ_ ðn ðin nanÃk

1 and zamik dāret hnd 152

2. nēnišnīk hnd nišnēnd

hnd

nišnēt hnd. āyēt

hnd. hāδ-ē

3. vanten hnd.

hn. vitūnd

1 hnd

4.

hnd.

5. apārik on. hnd.

hnd.

must hnd

hnd.

6. hnd.

7. hnd

hnd. hamisp

8. kōxšišnōmand hnd kōxšišnīk xnafsh

pēš hnd.

9. on hnd

hnd

āyēt hnd. dāret

hnd.

10 čandišn
čandēt
11. šaslēt hd.

hd. hd.

hd hd

b. hd ohmazd dāmān
(l13.) hd āfrastan
hanēt. hd. hanēnd
hd
hd.
hd.
hamāk xan ka hd. ka xan hamāk

when it has been set down occupies so much earth as a thousand sheep when they sit down in a circle together. A small part of the foot is as large as a thousand men with a thousand chariot horses pass over. Its two ears surround the Māzandarān lands. The one horn is like gold and has holes, and a thousand other horns have grown from it. Its size is the size of camel and size of horse and size of ox and size of ass, the great and the small. With that horn he strikes down all the contending evil destruction and breaks it up. When of that ass the neck enters the sea, and the ears are visible, the whole water of the Frāxvkart sea moves and tosses in agitation, the shores and the waters. When he brays, all the female water creatures of Ohrmazd become pregnant, and all the noxious water creatures which are pregnant, when they hear the braying, cast out their foetus . When he urinates into the sea, all the water of the sea becomes pure, which is in the earth of seven continents. It is precisely for this reason that all

2.——pat hæm niδInišnTh ..... niδInšt , cf. on the construction ~~see~~ above I28.I2. Below 1.IO pat šandišn šandšt (hence correct the reading in my note BSOS VI 823.)

3.——vartēn 'car', used beside ray (Av. raOa-) and ~~vāx~~ vāδ (transcription of Av. vāδa-, with δ from hr).
Sogd. wrtn 'car', cf. MPers. gardūn 'chariot'.

4.—— vartēnēt 'surrounds', cf MPers. gardīden 'be surrounded, be embraced', gardēnīdan ' to surround'.

6.—— ustr ziyā, see the Av. passage quoted on 89.8.

9.—— *ādēsnēt, cf.* ādēsnak 'moon' I35.2 , to dēs- 'show'. MPT 'bdys-, Pahl. dēspān 'messenger'. Av. daēs-.

II.——šaspēt, MPers. šasp , gušasp 'leaping'.

I3.—— On rētak, see my note BSOS VII 70.

I4.—— yōšdīsr, transcription of Av. yaoždīθra-.
Hr. 62.26f. xar i ǯ pāδ miyān i zrēh i vurkaš nišīnēt ut hamōkēn ēp i av nasāy ut dāštān ut apārīk hixr vārēt ka av xar i ǯ pāδ rasēt hamōkēn pat vēnišn pēš ut yōšdīsr kunēt.

1. xar ka ăp vënënd andar mëzënd ðëgðn gôþët ku hakar
2. xar i 3 þlö yöðdærÍh av ăp në dät hat
3. harviap ðpän bë aßsiot hat ðhökënißnÍh i anrăk
4. mënük apar av ăp bűrt ßetßt pat margÍh i dën i
5. ohrmand ut tiðtr ăp haß nrëh pat aðlyÞrÍh i xar i 3 þlö
6. rüö apërtar utanßt ut anber -iß palßak ku margënak i xar i
7. 3 þlö ëa hakar vas -iö mënük xvariðn hast pas-iö än nam i
8. parvăr i ăp pat sülärÍhß ar tan karßt pat gönðn «margðn
9. apäß apkanßt

gër hußuvaš

«kß «erlsök-id xvünënd

10. rüö gôþët ku pat bun-dahiðn marüöa petiß haß kiëvar ar biëvar
11. vitärt put fraškart anößakÍh hudiä virßdënd gôþät
12. pat dën ku zandak «pat «dast i än ayrüy mart pat arißvatak i
13. än zamÍk api-ß drüpuštÍh përämön kart östßt täk
14. fraßkart ka andar apäyët

ßanröß murv

rüö gôþät ku

15. pat sar i köf i harburz har 3 sël vas haë anërän

1. āp vēnēnd ind pat āp nasēnd
   ander āp ind.
2. yōš dāsrik ind. [illegible]
   [illegible] ind. [illegible]
3. āpān bē ind. āp i pat zrāk
   apsist [illegible], ind. [illegible]
   kat ind [illegible]
   ākōkēnīšn ind [illegible]
   = hač ēvak +gurōnīk t.š zak i
4 ind. marg
6. ambar-īč [illegible] ind [illegible]
   sargēnak [illegible] ind [illegible] NP سرگین
7. ind. [illegible]
8. ind. hamārīnk
   i āp ind. āpīk
   kat sālākīkā ind [illegible]
   +angēn [illegible] ind [illegible] cf 6.
9. [illegible] ind. [illegible]
   [illegible] ind. [illegible]
   [illegible] ind. [illegible]
10 [illegible] on ind.

10 Ind vīčārt kand

anōšakīh Ind ꭰꭹꭱꭺ (*anōš)

vīnāδānd, Ind. ānāδand

12. ꭰꭹ ꭰꭹ Sm.Ind.

zandak ꭰꭹꭱꭺ Ind ꭰꭹꭱꭺ

+pat +dast ꭰꭹꭱꭺ Ind. ꭰꭹꭱꭺ

ayāy ꭰꭹꭱꭺ Ind ꭰꭹꭱꭺ

ꭰꭹꭱꭺ Ind. ꭰꭹꭱꭺ

13. ꭰꭹꭱꭺ

14. Ind. ꭰꭹꭱꭺ

ꭰꭹꭱꭺ Ind ꭰꭹꭱꭺ

15 ꭰꭹ Sm Ind.

ꭰꭹꭱꭺ Ind. ꭰꭹꭱꭺ

asses when they see water urinate into it.

As it is stated : if the three-footed ass had not given purity to the waters, all the waters would have perished, the impurity of Ahriman would have overcome the waters by the death of the creatures of Ohrmazd.

Tištr takes up more abundantly from the sea by the help of the three-footed ass.

It is made known that amber is the dung of the three-footed ass, since if the food from the invisible world is plentiful, afterwards the nourishing moisture of the water goes through the holes to the body and he casts it out in urine and dung.

Of the ox Haδayanš, which is called also Srišōk, it is stated that at the primal creation men passed by means of it from continent to continent. From it they prepare the deathless drink at the Fraškart.

It is stated in the Dēn that the villain was bound by the hand of that preeminent man in the third part of this earth. Around it a fortress has been set till Fraškart when it will be needed.

Of the Čamrōš bird it is stated that it is on the top of Mt. Harburz. Every three years it comes from the un-Iranian

I53.

3.——— aβsist 'destroyed', to aβsihēn- (apasih-). Cf. I42.

§: [illegible] . IndB aβsinnīt. said- Av. saēd-, Bal. sindag, Skt. chid-. DkM 406.I8 visistakīh, MMMM MPers. gusist. Gazī feses.

6.——— ambar. MPers. 'anbar in Arabicised form. Pāzand (Blochet RHR 32.230) u pāk aspārm anbarī vāzūnēδ xvušvīnahyā.

———sargēnak. MPers. sargīn 'dry dung '. CF. Av. saire. hya- rendered by Pahl. [illegible] *sar-āsēp. Av. sairya-, Pahl. [illegible] Syr. [illegible] Arab. سرقين.

9.—— haδayaŋ 99.I5, and srisδk, see I24.6.

I2.——— zandak, see I40.I5. This passage of Dēn has not before been explained (Hyberg MO 23.345 could give on explanation).

It is based on Yasna II.7 :

mā θwā hcomō bandayāt
yaθa mairīm bandayęt
yim tūirīm fra.xrafyānam
meδanē θriδve aiδī zanō
pairi.rvarta aya hahe

Pahl.Comm.

ku mā tō hōm bandāt
čēgōn-aš nar bast
tūr *frāsyāk
pat miyān srišvetak i ān zanīk
kē pērāmōn ān xvēn ahrōn(k) i *asmān.

I2.---(cont.)

In GrB zundak translates the learned word mar. The verb bast is omitted ,probably by error, although it may alternatively be considered as an incomplete quotation.

For mart used of Hauna, cf. Yasna 9.I : kō nerə ehī.

I4.------čanrōš, above I00. i.

Hx 62. 40 f. ut *čanrōš 𐬙𐬀𐬥𐬀𐬌 𐬌𐬎𐬀 murv pat han ān nəuδi-kīh nišīnēt api-š kār ōn ku ān tōm i ārmēst hač van i vas-tōxmak i yut-bōš *ussūnēt avō čīnēt ut ōš ku tišt ēp apāk ān harvistīn tōm stūnēt apāk ān vārān pat gēhān *vārēt.

1. dēhān av girt ǎyēt pat šutan av ērān dēhān ziyān-
2. ǎβarišn vināsišn i gēhān kart aδak burz yazd haδ ān i zufr
3. var i arvand (arang) *apar ǎyēt ān ǒamrōš murv ul ǒatēnēt pat
4. bālist i hamāk ..... buland kōf *vazēt an hamāk anērān dēhān
5. ētōn čīnēt ǒēgōn murv dānak-ē

karšift

rāδ gōβēt ku saxvan

6. dānēt guft ut dēn pat var i yam-kart avē burt raβākēnīt ut pat
7. δδ apastāk pat uzvān i murv gōβēnd ut

gāv māhīk rāδ

8. gōβēt ku andar hamāk zrēh bavēt ut ka vāng kunēt hamāk
9. māhīkān ǎpus bavēnd ut hamāk xrafstrān i ǎpīk i ǎpus rētak bē
10. *aβkanēt

sēn -murv ut šaβāk

pat han dar dōkān kart bavēt ut murv i

11. aδδ(k)zušt kē murv i [illegible] ut vahman murv i →šuyd -ič

xvānēnd

12. rāδ gōβēt ku-š apastāk bay andar uzvān dāt ēstēt
13. ka gōβēt dēvān haδiš virēčēnd ut δδ bunak *rāy dārēnd
14. ē rāδ bunak pat viyāpān kunēt i andar an ērānastān bavēt tāk
15. dēvān δδ bunak nē kunēnd nāxun ka nē aβsūt ēstēt

1. [illegible] hnd. [illegible] 154

hnd āyēnd

2. [illegible] hnd. [illegible]

hnd. [illegible] vināsīšnīh

[illegible] hnd [illegible]

zufr hnd. [illegible]

3. hnd. nēsīāk vas

[illegible] hnd [illegible]

[illegible] hnd [illegible] cf 157.6

čamrōš hnd [illegible]

ōstēnēt hnd [illegible]

4. [illegible] hnd. [illegible]

[illegible] hnd. [illegible]

5. [illegible] ēdēn č.... čigōn

hnd. [illegible] čimēt čigōn

hnd dānak

6. hd. dānast

dēn [illegible] hnd [illegible]

[illegible] hnd 3i

[illegible] hnd [illegible]

pē. on hnd.

[illegible] on hnd

7. hnd. murvān

9. āpuṣ. hnd. āpuṣtan

i āpuk hnd.

10 [illegible] Ind. [illegible]

[illegible] Ind.

kart bavēt Ind kart ēstēt

11 aš̄ō(k)zušt Ind. [illegible]

[illegible] Ind. Pāzandice

[illegible] Ind. [illegible]

[illegible] Ind. [illegible]

12. [illegible] Ind. [illegible]

bay [illegible] on. Ind.

[illegible] Ind. [illegible]

13. [illegible] Ind [illegible]

[illegible] + nāy

ut ōδ ... dēvān on. Ind.

[illegible] of l. 14 [illegible] l. 15. [illegible] Ind [illegible]

14. anērānanōtān [illegible]

15 [illegible] Ind [illegible]

kunēnd Ind. [illegible] gīrēnd

lands to the sky. In going to the Iranian lands it causes damage and destruction to the visible world. Then Burz Yazd ascends from the deep lake of the Arang, and stirs up the Čamrōš bird. It flies to the highest of all ..... of the high mountains. All those un-Iranian lands it gathers up as a bird a single grain.

Of the Karšift it is stated that it knows how to speak words, and it carried the Dēn to the Enclosure built by Yam, and made it current, and there they speak the Apastāk with the tongue of birds.

Of the ox-fish it is stated that it is in all the seas and when it utters its voice all fish become pregnant and all noxious creatures of the waters which are pregnant cast out their young.

The Sēn bird and the bat have been described in detail in another chapter.

Of the Aŝōzušt bird which they call the ..... bird and the bird of Vahman which is also the +owl , it is stated that the sections of the Apastāk have been given to its tongue. When it speaks, the dēvs flee away. It has its home there in the plain. For this reason it has its home in the desert which is in the unIranian lands, so that the dēvs shall not make a home there.

When nails have not been charmed

§ 154.

2.——— vinąsišn , Cf. books on bavišn vinąsišn trans-
lated from books of Hrōm and Hindūkān, DkM 412. 19
Cf. the γένεσις καὶ φθορά of Greek of Philosiphy.

——— ān i zufr var i arang. Av. ranhayā ... jafrayā
Yašt 14.29.

3.——— ul ōstānēt 'raises up'. ul ōstūt 'she rose' DkM
607.22. ul ōstišnīh DkM 807.16. Cf. Bal. ōštāta, Pres.
ōšt- 'stand up', NBal. ōštaγ, uštaγ 'stand ', ōštalai-
naγ 'set up'.

5.——— ōīnēt, 112.16.

———karšift , above 121.3

Av. Vid. 2.42 kō avaδa daēnąm mūzdayasnīm vībarąt
aētaŋhva vaŋhvā yō ityōi yimō
kərənaot ōat aoxta ahurō.mazdā viš
karšipta.

karsšift is identified with the čarγ (see above on 121. 3).
Vid.2.42 , Mx. 61.9 Pāz.
čahrāβ , Sns 10. 9 čihrāβ 'hawk'. (Vid. 2.42 -beside
-).

———The tradition that animals and birds spoke with human
speech is given also by Zātspram (quoted on 120) : uzvān
bē višāyīhast martōm saxvanīhā guft.

11.——— aš̄ō(k)zušt . On the double names in the Avesta of animals and birds, see Benveniste, Ehrengabe fur W. Geiger (1931) p. 220 f. aš̄ō(k)zušt is glossed in later Pārsī- Pers. texts by čuγd (see AIW s.v., Tavadia Sns 10.9). It is the bird of Vahman. Cf. xrōs as the bird of Srōš.
Vid 17.9 paiti tō mərəγa aš̄ō.zušta inā sruvā vaēδayemi.

II.----(cont).

~~prokXkiyXconcals~~ čuγd, Sogd. čγwty 'owl'.

ϥϩϥϢ probably conceals

I2.---- baγ رسد (for the mater lectionis, cf. اسد nas, vay). It translates Av. baγa- 'portion of text', rendered in the Pahl. Comm. baxtarih.

I3.---- rāγ, cf. Chr. Sogd. rāγ 'πεδίον', Npers. rāγ 'verdant meadow '.

------bunak, NPers. buna, Arm. bnak 'dwelling '.

Šahnāma (Vullers I 261 l. 304)

k'az ān sū bud ērāniyān rā buna.

I4.------ anērānastan , an ~~unusual form~~ unusual form.

I5.------ nīxun corresponds to sruvā of Vid. I7.9.

------ apsūt 'over which magical formulae have been said'

Cf. Šāhnāma (Vullers I 20, l. 43) :

ba-afsūn u andēša ī bē šumār

of Hōšang.

GrB nīrang ut apsōn (I77.6)

See above ❀ 4I.8

Apsōn is good magic in contrast to yātūkīh.

155.

1. dëvăn ÷yătŭkăn stanën tĭr humănăk av ăn murv vëtënd ut ŏzanënd
2. ë răn ăn murv năxum ka në aþsŭt ëstët stanët xvarët tăk dëvăn
3. kăr në framăyënd ka aþslit ëstët në xvarŭt dëvăn
4. vinăs patiš kartan në tuvăn apărĭk -lĕ datăn murvăn hemăk pat
5. hemëstărĭh dëvăn kraf'strŭn dăt estët

1. [illegible] ind. yātūkān

ind. stamānd

Ind. [illegible]

ind. vēdēt, ōžamēt

2. [illegible] ind [illegible]

[illegible] ind.

xvarēt ind.

3. ind. ka nē afsūt

4. dantān tuvān

[illegible] ind [illegible]

5. dēvān on ind.

dāt Estēt on. ind.

the dēvs and sorcerers take them, in the likeness of arrows they shoot them at that bird and slay it. Therefore that bird takes them when they have not been charmed and eats them, that the dēvs may not use them. When they have been charmed he does not eat them. The dēvs cannot do harm with them.

The other wild animals and birds have all been created in opposition to the dēvs and noxious creatures.

5. čëgön göβ$t

6. ku kë murvën datën pat hamëstërth i xrefstrën yïtkën ön-i

7. göβ$t ku murv hamëk sirak varëy sïraktar huvët hïn i up$t

8. rëb göβ$t ku nër pat partek ößanët kïnkën murv nolnk

9. •öh ößanët pat ën hamëstërth dët ßett karkën i zarmën

10. mënïën hast i dälnon naëy -xvarïnth rëb dët ßtën -ï

11. varëy ut nër i gar ut gëv i kërtk pïßen •ïhük gör apërth dat

12. hamëk murdër xvarënd ßtën-ï apërth xrafstr aehën pat

13. hamëstërth i gurg narßarën pïnakth i gößpandën kurïan rëb dët ßetët

14. röpïh pat hamëstërth i xapak dëvën dët ßetët ut rasük

15. pat hazëstërth i garzak apërth xrafstr i ëllakïk dët ßetët

6. [illegible] Ind [illegible]
[illegible] Ind [illegible]

7. [illegible] Ind. [illegible]

8. pat parak Ind. i pat par

[illegible] Ind kāskēnak

[illegible] Ind. [illegible]

9. [illegible] Ind. [illegible]

10. [illegible] Ind. [illegible]
tālman Ind. [illegible]
xvariamtk Ind xvartan
dāt ēšēt Ind
[illegible] Ind [illegible]
dat Ind. dastān

12. [illegible] Ind [illegible]
[illegible] Ind [illegible]

12. Ind. dāt ēšēt gmy
1 kartan nāt Ind

14 [illegible] Ind. [illegible]
dēvān Ind dēv

15 nasūk Ind [illegible]
xnaṣṭhām Ind.
sūtākūk Ind. [illegible]
[illegible]

As it is stated : the birds and wild animals are in opposition to the noxious creatures and sorcerers.

This also is stated that all birds are quick, the crow is quickest.

Of the white hawk it is stated that it kills the winged snake.

The magpie bird kills locusts. It was created in opposition to them.

The Karkās bird whose thought is old age, that is the eagle which was created to devour polluted matter.

So also were created the crow, mountain buzzard, mountain ox, the mountain-goat, gazelle, wild ass and the other wild animals; all, devour carrion. So too the other noxious creatures.

The dogs were created in opposition to the wolf species and for the protection of cattle,

The fox was created in opposition to the demons of throttling.

The weasel was created in opposition to the snake and the other burrowing noxious creatures.

I55.

7.——— ±ΓrεΛk 'quick, clever'. IIPers. ±ΓrΛk, ΓεΓr, ΓΛΓr. Av. γΓrə-, Skt. γΓra- 'quick', Afg.Ƴir 'quick' is uncertain. Arm. Ƴir 'active, quick'.

——— bΓεh spot, see I46.6.

8.———ltΛkΘn. IIPers. ltΛktΓn 'swallow, bee-eater, green magpie'. SnS IO.9 ltΛkΘnck.

9.——— karkΘs i zurmΘn ᵓmΘriΘn translates /v. kahrkΘsō zarᵓmuneinΘ. The feathers of the kΘhrkΘsa- were used for arrows.

I2.——— murdΘr, NPers. murdΘr 'carcase, carrion'.

I4.———xapak. Cf. xapak Vid.7.3

azə.jata- Pahl. Comm. tangih-Θat put xapak (with secondery gloss IIpers. dΓr)

SnS 2.23 ka pat xapuk-ə ut rasan ondar gurΘk bə mΓrət.

IIPers. xaba,xapa, xafa 'throttling'

xafagΓ 'suffocation'

also xabak, xapuk, xufak.

I5.——— xrafstr i aΘlokΘk, as above uΘk , the more learned word.

1. ëtön-iĕ muŝk i vazurk pat hamßetärÎh i garzak dät ßstët
2. zûzak pat hemöetärÎh i mör i dänak -kuŝ dät ßstët bëgön
3. gößët ku zûzak har bär ku ander mör ăßyänak -ë mëzët
4. 1000 mör bë öžanët zamÎk ka *dänak-kaŝ apar rußët apar
   sûlak haðiŝ
5. bë gÎrët ka-ŝ zûzak apar rußet apar [apāč] sûlak haĉiŝ
6. bë ßavët baßrak i ăpÎk pat hamëstärÎh i dövÎk i andar ûp bavët
7. dät ëstët öb ku väng i kaf bë ßavët xäyak i
8. kaf bë rußët hangartik ën ku hanäk datën murvän ut mÎhÎkän
9. har övak pat hamëstärÎh i xrafeträn dät ßatët dälman
10. rëŝ gößët ku haĉ än i *burztar -iĕ parvän an must maðò göët
11. pat zamÎk hast vënët api-ŝ böo i muŝk haĉaĉar i parrak dät
12. ëstët ku hakar pat nasÎy xvarÎan gunu i nasäy öšmarët
13. sar haĉaĉar i parrak apäò barët apûĉ *äsäyët asp i
14. tăčÎk rëò gößët ku hakar pat ßap i tärÎk möò ë tăk -ë pat
15. zamÎk nyastët vënët xröš pat hamëstärÎh i dövän yätûkän

1. Ind. ꠀꠣꠇꠤ
ꠀꠣꠇꠤ Ind ꠀꠣꠇꠤ
Ind ꠀꠣꠇꠤꠀꠣꠇꠤ = + kōtak dānak ꠀꠣꠇꠤ
kanōtaik

3. ꠀꠣꠇꠤ Ind. ꠀꠣꠇꠤ (+ yānak)
āiyānak Ind. xānak

4 ꠀꠣꠇꠤ Ind.
ꠀꠣꠇꠤ Ind ꠀꠣꠇꠤ
ōlak Ind. ōlāk
ꠀꠣꠇꠤ kaōn an.Ind.

5. apan apāč an.Ind.
ōlak Ind ōlāk
kaōiē .... ōanēt Ind. ap-i kō
ōŽanēt at nāst apāk kanēt

6. ꠀꠣꠇꠤ dānak Ind ꠀꠣꠇꠤ (dān)
7. ōō .... naßēt an.Ind.
ꠀꠣꠇꠤ

8. Ind. kangant
9. Ind. naßōk-ē
dāhan Ind. kankās

10. ꠀꠣꠇꠤ Ind. ꠀꠣꠇꠤ
ꠀꠣꠇꠤ kanāz
11. kast an.Ind.
ꠀꠣꠇꠤ Ind ꠀꠣꠇꠤ
Ind ꠀꠣꠇꠤ pan

12. Ind. gandakīd
ōšmarēt Ind. kačiš āyēt

13. Ind. pan
barēt Ind. kunōt

[illegible] Ind. [illegible]

14. [illegible] Ind. [illegible]

15. [illegible] Ind. [illegible]
[illegible] Ind. [illegible]

Thus also the great musk deer was created in opposition to the snake.

The hedgehog was created in opposition to the grain-carrying ant.

As it is stated : the hedgehog every time that he urinates into the nest of ants he destroys a thousand ants. When it goes bearing grain upon the earth, it seizes it from it over the hole ,. When the hedeghog comes upon it, over its whole, it goes from it.

The water beaver was crested in opposition to the leech which is in the water. There where the sound of +foam goes, the +egg of the +foam moves.

In brief, all the wild animals and birds and fishes, every one was created in opposition to the noxious creatures.

Of the eagle it is stated : from its highest flight, when there is a piece of flesh the size·of the fist on the ground, it sees it. Under its wing has been crested the smell of musk so that if in eating polluted matter it notices the stench of the polluted matter, it puts its head under its wing, and is again at rest.

Of the Arab horse it is stated that if during a dark night a single line of hair lies on the ground, it sees it.

The cock was created in opposition to dēvs and sorcerers.

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6.—— dēvīk , Ind. has the Aram. 𐡃𐡅𐡉𐡀 DYDA for dēv. NPers. dēvak, dēvuk 'leech', (also 'white ant , weevil, moth'.)

10.—— burz 'high' North. dial., cf. NBal. burz , burz̄, burzīy 'high, lofty', burzīt'ir 'very lofty, higher'. Av. bərəz-, Saka balysga- 'high', Oss. bärzond 'high!

11.—— parvāz,, Av. pāiri.vāza- epithet of the varāza. NPers. parvāz 'flight'. Skt. parivāha-.

14.—— asp i tāčīk , above 96.3. Zāts. 6.8. asp-ē i tāčīk. Firdausī tāzī asp. For the keen sight of the Arab horse, cf. the epithet bārīk-bīn , Sāhnāma (Vullers I 58 l.454) :

ba-farmūd tā bar nihādand zīn
bar ān rāh-pōyān i būrīk-bīn.

15.—— xrōs, the bird of Srōš :

Vid. 18.14 f. kō asti sraošahe ašyehe taxmahe tanu.maθ-rahe darši.draoš āhūiryehe sraošāvarəzō ŋaṯ mraoṯ ahurō.mazdā mərəγō yō parō.daršəm.

1. dāt ðstēt apīk suk hanuār hanu ðēgūn gōþēt pat sēn ku huð
2. gētūh dānān ūn pet druþ-zutārīh apīk urūþ aðiyārīh hand
3. suk ut xrūa ut ūr-iþ gōþēt ku nē vinārt hat mān *ku-u
4. nū dāt hut suk i ūpān ut mānpān suk pat pāþakān i
5. gētēn martōn ōgōu dart-zatārīn ðēgūn hūk put *pāsakān i gētāy
6. martōn ut ətūrān pat čaān hanāk +nusruāt bē zanēt hūk
7. ka *vāng kunēt dart bē zunēt api-ā gōāt ut pīn pat
8. *sēž ut dart haþ martōnān bē *zatan bēšaa pas oirmand ūn-iþ
9. apē-sūt nū āfrīt čē har čih-ē pat sūt dāt ēstēt
10. ku-ā +ðim nū+dānēt haþ daataparān apāyēt pursitan ðē
11. [put-iþ] hūk pat-iþ ūn aδvēnak āfrīt ēstēt ku druž hum-ā zanēt

1. hand Ind.

2. aSiyanth Ind hamkān

3. [illegible] Ind [illegible]

Ind. X^ōs ut sak

hat Ind [illegible]

mān on Ind.

[illegible] *ka-m Ind. [illegible]

4. hat Ind. [illegible]

ànpān Ind. [illegible]

Mānpān Ind. sak i mānpān ān i višhamm

sak pat .... zutānk Ind. čē gōßet put dānk

sak pat ān ustīk i mantōm ul ān i gōspand

ēlōn duž - zutān

5. [illegible]

[illegible] .. zanēt Ind. čē gōßet kn pat

[illegible] kē ōžanēt hamāk + [illegible]

[illegible]

[illegible] Ind. [illegible] (Mānpān Ind [illegible])

6. [illegible] Ind. [illegible]

[illegible] Ind. [illegible]

7. + vāng [illegible] Ind. [illegible]

8. [illegible] Ind. [illegible]

[illegible] Ind. [illegible]

They co-operate with dogs.

As it is stated in the Dēn that of the creatures of the visible world those are assistants of Srōš in slaying the druž̌es, the dog and the cock.

And this too is stated that the house would not have been organised, had I not created the dog of the shepherd and the house-watching dog. In the abodes of the men of the visible world they destroy so much mischief as the pig in the abodes of the men of the visible world and cattle. By its eye it strikes away all pollution.

When the pig utters its voice, it strikes away mischief. Its flesh and fat are healing in the destroying of distress and pain from before men.

Then this too Ohrmazd did not fashion useless, since he has created every thing for profit. If you do not know the reason for it, you should ask the priestly teachers, since the pig was created in just this way that he should ever destroy the druž̌es.

2.——— aδiyθr, cf. Zhts. (K35 fol.244 l.2) apθk: aršδahryθy aδiyθr but.

3.——— sok. Vid. I3 is devoted to the dog, and indicates his importance. An epitome of the Pasuθhuurvastθn is contained in MHM 725 ff. (a preliminary attempt at translating it in West SBE 37).

The dog's glance (cf. sak-dithθh Vid.8.34) drove off the nasuš (cf. Tavadia Šnš p. I6 f.).

4.——— pθδakθn i gθtθh , cf. pahant ut *gθs i pasuθhuurv sak MHM 725.2I f. To gθtθh ,cf. Afg. γalə 'flocks'. Bal. γθδiya is 'people'.

5.——— hθk. In Av. Vəraθraγna- appears in the form of a boar : Ajasat vəraθraγnš hθ kəhrpa varəzahe Yašt I4. I5. Varθa was in use as a proper noun, indicating appreciation of the pig. MPers. xθk. The flesh of the domestic pig, hθk i katakθh , is classed among delectable meats in Hnsr. 30, see BSOS VII 69.

6.——— *nasrušt, pollution of the nasuš 'dead matter', cf. 48. I3, above: *nasrušθh is set in opposition to yθsδasrθh. Below I7I.IO, I73.I2, I86.6. Pāz. nasrišt.

9.——— afrit 'created'. In BSOS VI 567, I suggested the explanation *ā-brθtan ('to cut out'), cf. brθhθnθtan probably from *brθyeθa-. Av. brāy- 'to cut', Pahl. brθtan. MPers. burrīdan. Sogd. (Chr.) sβrγny *us-βrayan- 'creator'. On āfrītan, brītan, cf.also Bthl. ZII 4.I73 f.

I0.——— dastaβar as source of knowledge, quoted also above I46.4.

12. apar sål i dēnīk

gōsēt pat dēn ku-m dēn i

13. gētēh pat •365 rōō dāt bast i 6 gān i

14. gāsūnbār i pat sål -ē hangārēt ham -ō nandīst rōō ōē

15. ḫavēt pas ḫap av ān rōō gīrēt ut andar ḫyēt ut hād

12. deest DH
sāl hnd. Dug

13. +360 [illegible] hnd [illegible] (365)
nōč . hnd nōč xvaršet

14. hungānēt hnd hungānt āstēt (DHV
post nazdist nōč add. hnd. ayāyēt ēšmān-
ēnūtān [illegible] [illegible] pas šaf čē-
nazdist nōč

15. [illegible] 3 1 om hnd. gēt. hnd. hē āyēt

1 om hnd

[illegible] hnd [illegible]

Cap 25.

On the religious year.

It is stated in the Den : I created the visible creation in 365 days that is the six periods of the Gāsānbār which are counted in one year.

Always the day passes first then the night holds to that day and enters in.

From

§ 157.

CAP. 25.

The importance of the calendar was recognised and it has its place, accordingly, in the Avesta. One nask dealt largely with the festivals, which involved astronomy, MK DkM 682. I f. (a first translation by West SBE 37. 15 f.). The connection of the calendar with religion is explicitly mentioned MKm DkM 404.10 : dēnīk cārōn. The festivals depended upon it, by which men were refreshed, cf. DkM 403. If., of Navakrōd. DkM 403.10 : pat cōmōt i ramaṯh andar tu yaṯaṯhā andar kār ut rmaj nivart (less satisfactorily DHOS VII 78, *vinīt) mardōm patiš ṯaṯhīhēnd ut rōnīhēnd.

The control of the calendar was a state affair , DkM 403. 20 : tu pat dahyupat framān hamkārān. Al-Bīrūnī describes the solemn intercalation (Chron. text p.54) at the 'id al-kabīsah. The king summoned al-ḥussāb wal-ashāb al-kitāb wa nāqil al-axbār wal-ruwāh wa mujma' al-harābiḏah wal-quḍāh. The ḥussāb are the Pahl. tmarakān.

Two years were recognised :

(I) šāhrīk, used for all civil business. The quarter day each year was ignored. There was therefore no intercalation and the year retroceded.

(2) vīhēzakīk 'displaced', was the intercalated year. The method was to count a thirteen month in the year every 120 years. The five epagomenal days (pančak, اندرجاه اه, گاه, فنجه) were removed to the end of the succeeding month. See Al-Bīrūnī Chron. loc. cit., West SBE 47 introd., Gray ERE 'Calendar', where literature is given, Herlwert in Modi Jem. Vol.

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The principal Pahl. source is DkM 402 f., of ~~no~~ which no satisfactory translation has yet been published.

Two divisions of the ~~year~~ year are mentioned below :

(I) the Avestan division into winter and summer

(2) the four seasons.

The four seasons are defined in reference to the Zodiac in DkM 403.20 f.

I2.——On the creation periods, cf. above GrB 23.

From	maiδyδi.zarəmaya-	45	days	to	maiδyδi.šam-	: sky
"	maiδyδi.šəm-	60	"	"	paitišhahya-	: water
"	paitišhahya-	75	"	"	ayaŋδrima-	: earth
"	ayaŋδrimo-	30	"	"	maiδyāirya-	: plants
"	maiδyāirya-	80	"	"	hamaspaθmaēdaya-	: animals
"	hamaspaθmaēdaya-	75	"	"	maiδyδi.zarəmaya-	: man
		365	days			

The ~~g~~numbers are the Pancak ' period of days ' at the end of each period.

1. maiδyōǰam gās i hast māh i tīr i ✓Thēzak rōč i xvar tāk maiδyārē
2. gās hast i māh i duδv i vīhēzak rōč i varhrān rōč kāhēt ut šap
3. aβzāyēt ut hač maiδyārē gās tāk maδyōšam gās šap kāhēt
4. rōč aβzāyēt rōč i hāmēnīk mahist čand 2 i zimastānīk i +kasist
5. šap i zimastānīk mahist čand 2 i hāmēnīk i kasist rōč i hāmēnīk
6. 12 hāsr ut šap -ē 6 hāsr šap i zimastānīk 12 hāsr ut
7. rōč 6 hāsr ut hāsr -ē zamān -ē ut hāsr-ič pat zamīk hamaδvēnak pat
8. hamaspaδmayam gās hast pančak i pat māh i spandārmat
9. sar rōč šap rāst apāč bavēt čēgōn hač māh i fravartīn
10. rōč i ohrmazd vihēzakīk tāk māh i mihr rōč i anayrān [tāk] vīhēzakīk
11. hast i bavēt 7 māh hamēn hač māh i āpān rōč ī ohrmazd
12. vīhēzakīk tāk māh i spandārmat vīhēzakīk pančak av sar bavēt
13. *5 māhīkān zimastān ērpatān vičīr ut sāy ut apārīk
14. čiš hāmēn ut zimastān hač ēn ōšmārak kunēnd tāk pat ān 7
15. māh hāmēn gās i rōčān šapān 5 čē rapisīn +ōh yazēnd

1 [illegible]
[illegible] lnd [illegible]
[illegible] lnd [illegible]
2 lnd [illegible]
varāran lnd [illegible]
kāhēt nt lnd kas
3. [illegible] lnd [illegible]
[illegible]
lnd lē kāhēt
4. mahist on. lnd.
lnd 2 šāč
[illegible] lnd.
5. mahist on. lnd.
lnd. 2 šap i
kasist lnd kahist
7. lnd zamān i pat zamik
8. [illegible] lnd. [illegible]
10. lnd [illegible] bis
[illegible] on lnd
lnd [illegible]
13.
11. hast i on lnd
12. lnd. [illegible]
[illegible] lnd
lnd. [illegible]

13 ṣīḳ TD2 6

māhīkān ‏ماهيكان‏ ind. ‏ـدر‏

ērḳalān ind. ērḳat

‏سوزلر‏ sic pl ind.

14. ind. ḳat ḥamēn

ōšmāḳ ind. ‏اوچمق‏

ind. ḳuvēt

ǰī om. ind.

7 ind. 5

15. ind. gās i zamān

ind ṣīḳ

3. ōḳ

ind. yazēt

the Marδyōšam period which is the month Tīr intercalated and the day Avar till the Maiδyārē period which is the month Daδv intercalated, the day Varhran, the day decreases and the night increases, and from the Maiδyārē period till the Maiδyōšam period the night decreases and the day increases. The longest summer day is as much as two shortest winter days and the longest winter night is as much as two shortest summer nights. The summer day has twelve 'hours' and a night six 'hours' . The winter night has twelve 'hours' and the day six 'hours'. One hāsr ('hour') is one zamīn ('hour'). A hāsr on the ground is the same.

In the Hamaspaδmayam period that is the five days at the end of the month Spandārmat the day and night are again equal.

Now from the month Fravartīn day Ohrmazd (that is, the first day) intercalated till the month Ābān day Anagrān (that is the last day) intercalated amounting to seven months is summer. From the month Ābān, day Ohrmazd intercalated till the month Spandārmat intercalated the five days at the end amounting to five months is winter.

Decision of the high priests, matters of tribute and the like for summer and winter are made by this computation.

During those seven summer months the periods of day and nights are five, since they worship Rapisīn in that way.

I.——— vīhēzak, vīhēzakīk. For the form cf. gumēdakīk DkM 286.I0. See above 28.9 : vīhēz 'departure, removal, displacement.' For the meaning as a calendrical term the important passage is DkM 403.II f. :

1949II i sūlān ut mūhūn ut rōdūn i apar zīk i [illegible] artarūn sūyišn i martōm sūl-nar i zvatūyūn čand urīt sūlān ki had bundahišn andar dast i ēmarakīn zamān i miyān ī martōmān apar pašn stat ut dīt dūtastūmīhā pat ōšnurīk sūl patvast had gēs nō višuftan ut apar pūtrum martōm nō ašuftan. ut ka sūl i ōšnurīk ī miyān ī martōmān had gēs vīhēzīhēt vas rōšniš i had sūlān vas hambavēt ōš apar kīr i had rōč apīk hangōmān i sūl čahār handāxtak.

i gēhān vīhēzīhēt ut sāl i zaman ī vīhēzakīk.

'ed'

The intercalated year is therefore the year which is 'displaced' by the addition of a month in I20 years.

Similarly Zāts. : artavahišt māh xvar rōč pat 8 māh ī vīhēzak av dadv māh ut xvarr rōč barīhast.

6.——— hāsr in the sense of zamān 'hour'. I8 hāsr make one day and one night. Cf. F 27b. aētəm nitəmam hāθrəm 'this least measure of time', Pahl. Comm. Niton had gāmān. F 27b. dvadasanhāθrəm auti ayrim ayarə : I2 hāsr hast ān i ayrō rōč.

8.——— pančak 'pented of days', Al-Bērūnī خنجه , see s. above pančak i vēh, 24.8.

II.——— 7m māh hāmēn ... *5 [illegible] zimastān.

So in the Avesta, hepta hənti hąmąnō panča zayena aŋkarə quoted on Vid. I.3.

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I3.——— viðr 'decision, decree'. Arm. včir, cf. Av. vîčira- 'giving decisions'. Cf. viðir, Pāz. vezar, gezar 'decree'. B Sogd wčnt 'decision'

GrB I72.8 ðt rñð dātaþar pat gōtōn tak nōmrūð viðr kunēt.

——— sōy 'tribute', so Kn I8.22 sōy ut bōē. DkM 640.I7 sōk sōy ut bōē. Arm. sok. NPers. sōē, sōv.

For the religious decrees, and announcement of taxation, cf. the passage quoted on l. I.

DkM 402.I2 : hōē ān ðō andar ōsmār i ēnarōkīh dūšt ōstōt ōsmurīh xvānīhēt indicates the importance of the 'calculators'. They are the ḥussāb mentioned by Al-Bīrūnī, see above introd. to this chapter.

I5.——— gāh. On the periods of the day, see above GrB 38, and I27.b <u>ayarə</u> : rōð kē hačiš nēm-ē <u>frayar</u> ut nēm-ē uzayar nēm frayar hač uzayar nēm-ē rapiθīn nām ut xw nēm-ē uzayarin ut pat zimastān bahr i rapiθīn apāð ay hā-van gunērtēt.

The night divisions are also given.

1. čēgōn bāmdāt gās i hāvan nēmrōđ gāg i rapisfīn aōipārak gās i
2. uzyarin ka stārak av paiōākīh mat tāk nēm šap gās i
3. aiβisru(k)srim had nēm šap tāk stārak apaiōāk bavēt gās i uāahin
4. pat zimastān •4 gās čē bāmdāt tāk gās i uzyarin hamāk gās i
5. hāvan apārīk-iđ čēgōn -om guft api-š ōim ōn ku zimastān
6. •āšārišn pet kust i apāxtar ku kišvar varubaršn varujarān
7. •hamēn -iđ bun katak pat nēmrōđ ku kišver i fradaōafš ut vidaōafš
8. pat māh i āpān vīhēzakīk rōđ ohrmazd zimastān zōr girēt
9. pat gēhān andar ēyēt mēnōk i rapisfīn had haēapar i xamīk av haēaōar i
10. xamīk šavēt ku xān i āpān garmīh ut xvētīh pat āp andar
11. ēyēt tāk rōšak i draxtān pat sartīh ut hušķīh nā hēšt
12. māh i daōv i vīhēzakīk rōđ i ātur ān zimastān pat vēš sartīh
13. av sar rasēt [pat] av ārānvēž rasēt pat māh spandārmat
14. vīhēzakīk av sar pat hamāk gēhān bē rasēt ēt rāh māh i
15. daōv rōđ i ātur hamāk gīvāk ātaxš ōbrōčēnd ut mīšān kunend

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1. [illegible] hd. [illegible]
2. hd. [illegible]
3. [illegible] hd [illegible]
   hawet hd.
4. [illegible] hd [illegible]
   [illegible]. hd [illegible]
   gās i (secundum) hd. on.
5. [illegible] . hd [illegible]
6. [illegible] hd. [illegible]
   hd. ku apāxtān
   [illegible]
   [illegible]
7. [illegible] hd [illegible]
8. vihēzakīk hd. [illegible]
10. [illegible] hd [illegible] (xān)
11. āyēt hd. hilet
    [illegible] . hd [illegible]
    huskih . hd husk
    [illegible] hd. [illegible]
13. ar ... hat on hd.
14. [illegible] hd. Tāk sar zimistān
15. [illegible] hd [illegible] (nīsān)
    hd. kunot

Now dawn is the period Havan ('pressing of haoma') , midday is the period Rapisθin, evening is the period Uzyarin, when the stars appear till midnight is the period Aviśrusrin, from midnight till the stars disappear is the period Uśahin.

In winter there are four periods since dawn up to the period Uzyarin is wholly the period Hāvan, and the others as I have stated. The reason of this is that the abode of winter is in the region of the north where are the continents Varubarěn and Varujarěn. The original home of summer is in the south where are the continents Fradaθafš and Vidaθafš.

In the month Āpān intercalated, and day Chrmazd, winter gains strength. It enters the world. The invisible being of RapisθIn departs from upon the earth beneath the earth, where are the streams of waters. Warmth and moisture enters into the waters, so that the roots of trees do not dry up with cold and drought.

In the month Daθv intercalated, the day Ātur (that is the ninth day) the winter with its extremest cold attains to its height, and reaches Frānvěž.

In the month Spandārmat intercalated it comes to its height in the whole visible world. For this reason in the month Daθv , the day Ātur (day nine) they kindle fires everywhere and symbolise

6.——— *aŠkriśn. Śkr- as in Pahl. Psal. niškriśn 'footstool'. MPers. niškrīden is 'to scatter gifts'. For the prefix cf. ā-say- in Av. asayana- 'abode'. The meaning is given by the context.

13.———Erənvəź asa a cold land : Vid.I(2) : zyąnda daēvōdātəm Pahl. zimastān-iē i dēvān-dāt stahmelter bevēt

(3) dasa avaēra mąθō zqyana dva hąmina Pahl. IO māh ēē zimastān ut 2 māh hāmēn.

15.———ātaxš aŋrōčend. On fire-festivals, see Christensen Le premier homme, Excursus on Sada. Al-Bērūnī mentions several Nōur-Jašn.

The Jašn i sada was in the month Bahman, day Ābān (10th), that is, about the winter solstice.

1. ku zimastān mat pat ān 5 mān ēp i xānīk hamāk garm bē rapisfīn
2. ōō garmīh ut xvētīh dārēt gōs i rapisfīn nē yazēnd bēgōn
3. mān i fravartīn rōō i ohrmazd bavēt zimastān nērōk ut pātaxšāhīk
4. kāhēt hāmōn hal xvēh *bun katak ōyēt nērōk ut *pātaxšāhīh
5. patgirēt rapisfīn had hadōbar i zanīk av hačapar i zanīkōyēt ut bar i draxtān
6. pažāmēt ēt rōō pat hāmōn ēp i xānīk sart ōō rapisfīn
7. ōō nēst 7 mān rapisfīn ōh yazēnd *hamōn pat humāk
8. zanīk bē rasēt pat-iš kust i hindukān ōō av bun katak i hāmōn
9. nazdīktar hamvār nē sart garm ōō pat ān hangām ku pātaxšāhīh i
10. hāmōn hamvār vārān ut garmīh vēš bē šonēt ut paiōāk nē
11. bavēt pat zimastān vārān nē vārēt sartīh vēš paiōāk nē
12. bavēt pat kust i apāxtar ku *ahriāvang zimastān *hamvār
13. sart ōē pat hāmōn vēš stahmbakīh i zimastān ōō rāō
14. sartīh ētōn nē tuvān žatan ku garm bē kunēh ut pat niyāmak
15. givāk surmāk i zimastān ut garmāk i hāmōn *zōrōmandīhā bē

1. hd ϱlo
   hd. xānūk 'katās
2. hd. yazēt
3. hātaxšāhik on hd.
4. hd
   hd.
   xvēš on hd.
5. hd hapisḫān xvēš andar.
   ar hačaḫar i zamīk hd. aparīg.
6. hd
7. hd. am 6
   hd hd
   hd.
8. hd
   hd. mēdīm
   hd on hd.
9. hd. hd
   hd hd
   hd. nē gam hamēn
   hd. hd
10. hd hd
    žanēt hd. ōžanēt
12. hd hd
    hd. hd

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13. Ind. Śaṅkhabaktar) پڑھیے

14. Kumēh Ind. Kumēt

15. Ind. Zōrāmandikā

that winter has come.

During those five months the waters of streams is always hot since Rapisfîn maintains heat and moisture there. They do not worship at the period of Rapisfîn.

When it is the month Fravartîn and the day Ohrmazd, winter's power and overlordship decreases. Summer comes from its original abode., and takes strength and overlordship. Rapisfîn comes from under the earth upon the earth, and the fruitsof the trees ripen. For this reason in summer the water of streams is cold, because Rapisfîn is not there. For seven months they worship Rapisfîn. Summer reaches the whole earth. Precisely in the region of India there it is nearer to the original home of summer it is never cold, but hot, since at that time when summer has the overlordship there is always rain, and the heat strikes intensely and does not appear. In winter rain does not fall, the cold is intense and it does not appear.

In the region of the north where is +Ahriŝvang winter is always cold, since because of the greater violence of winter there during summer, it cannot strike down the cold so that it may make it warm, and in the intermediate space the cold of winter and the heat of summer come with strength

~~161.~~

I. dit sūl pat bē-vartišn apūk sūl i šēmurtīk nē rūst ēt

2. rūð ðe mīh yūvar-ē pat 29 apūð bavēt yūvar-ē pat 30 api-š

3. ūn švak 4 zamūn vas ðēgēn gēþēt ku harvisp drēžēnd kēpat

4. mīh gēþēnd bē kē gēþēt ku pat *rēð 2 būr kē sūl hað vartišn/i

5. mīh hengdrēt hāmēn pat zimastūn ut zimastūn pat hāmēn ūn-

6. ēðišn ūn ku mīh i fravartīn *vīhēzekīk mīh ut mīh i arta-
vahišt

7. ut mīh i heurðāt vahēr mīh i tīr mīh i amurēūt mīh i šahr-
ēvar hāmēn

8. mīh i mihr mīh i ūpūn mīhi ētur pūtēž ut mīh i daðv mīh i

9. velman ut mīh i spendārmat zimastūn xvarēšt hað ūn xvartak-t
i varrak pat

10. *bun i mīh raþēt pat 365 rēð ut 6 zamūn ut xvartak

11. hast i sūl-ē apūð av ūn givāk raoēt čēgēn har 3 mīh pat 3
artar

12. vēš ut kam mīh raoēt mīh pat *360 rēč apūð av ūn givāk

13. ēyēt kē hað *bun bē raþēt
hīsr-ē pat zamīk frasang-ē ~~vīvvvvv~~ *10000

14. gām ut 2 pūð frasang-ē *patmānak and čand ku mart-ē i dūr-
vēnišn

15. frāč nikīrēt stēr-ē bē vēnēt ku siyāīh andar spētīh šnūs-
ēt

1. Ind. sāl-ē

Ind. hat varlišnyk māh

3. س Ind ﻟﺴﻨﻪ

ﺍﻣﺎﻧﻪ Ind. ﻣﻴﺎﻥ

ﺍﻥ Ind. ﺳﻪ

4 ﺍﻥ Ind ﻣﻪ

Ind. gōBēnd

ﻓﺮ Ind ﻓﺮ ﻭ (60 rōč)

kē sāl hač Ind. hač sāl kē

5. hangārēt Ind. ﻫﻨﮕﺎﺭﻩ (dārēt)

5-6 ﺍﻣﻮ/ﻩ Ind ﻣﻪﻩ

6 ﻓﻘﻪﻩ Ind. ﺩﻓﻪ/

māh ut om. Ind.

7. ﺍﻓﻪﻭ Ind. ﺍﻓﻪﻭ

9. Ind ﺍﻭ ﺩ/

10. ﻭﺍﺯ ﺩﺍ Ind. ﺩﺍ ﻭﺍﺯ

Ind. ﻓﺎﻭ

ut 6 Ind.

11. 3 māh Ind.

12 ﻭﺍﺳﻪ Ind. ﻣﻪﻣﻪﺳﻪ ﺳﺪ

13. āyēt Ind. ﻧﺎﺳﻪﺕ

ﺍﻥ Ind

ﻭﺍﺳ ﺯﻳﺮ et Ind

Ind. raft

10000 ﻗﻪﻫﻪ Ind ﻫﻪ (1000)

14. ﻫﻮﻭ Ind. ﺭﻭ

ﻫﺴﻪ om Ind.

15. ﻫﺎ Ind

ﻫﺴﻪ Ind.

Ind. syāk aivāh shet

Again the year through its motion is not equal with the 'calculated' year. For this reason that a month is at times twenty-nine days , and at times thrity days and it has those four hours additional.

As it is stated : all deceive who speak by the moon, save he who says that it is by day twice. Whoso calculates the year by the motion of the moon, summer must be mixed with winter and winter with summer.

This is stated that the month Fravartīn intercalated and the month Artavahišt and the month Haurōāt are spring. The month Tīr, the month Amurōāt. the month Šahrēvaŗ are summer. The month Mihr, the month Āpān, the month Ātur are autumn. The month Daδv, the month Vahman, the month Spandārmat are winter.

The sun departs from the division of the Ram at the beginning of the month. In 365 days and six hours and a small part, that is one year, it reaches that place again.

Now the moon every three months reaches more or less three constellations. The moon returns in 360 days to that place whence it started.

A hāsr on the ground is one frasang, it is 1000 paces and two feet.

161
(contd)

The measure of one frasang is so much that a keen-sighted man can look at a beast and see it so that he distinguishes the black colour in the white.

161.———

I.——— šāmurtīk. DkH 402.II : xōš i vīhēzakīk i andar sāl haš an ōš ander šāmār i āmarakān ēvē dušt šatēt šāmurtīk xvānīhēt.

3.——— this Dēn passage is too uncertain to be translated with certainty.

8.——— pātēš , MPers. pāyz , with -t- become -y- as mātak 'substance', MPers. māya. Arm. -payit, Pahl. patit.

10.——— 6 zamān ut xvartak, cf. PkH zaman i vīhēzakīk i haš (=outside of) sālān xōš ān i haš 6 zaman ut xvartak i zaman i apar šaš i 365 xōš hamīh har sāl društakīhā pat 4 sāl ēvakān xōš ut pat 40 sāl [100 xōš sāl-š] 10 xōš pat 120 sāl ēvak māh ut pat 600 sāl 5 māh ut pat 1440 sāl ēk sāl-š bavēt. api-š zaman i vīhēzakīk i haš sālān xōš ēn ōš haš 6 zaman ut xvartak i zaman i apar xōšān i sāl šaš haš sālān vas hamīh bavēt xōš i vīhēzakīk xvat hast.

15.——— siyāīh, above II.II.

162.

I.——— mart-ō *patmānak *6 vitast [zamōn]

1. Ind. *ṣatmān* TD2. *ṣatmānyk*

ساتمان Ind. ستمان

6 Ind. ستة

zamān Ind. زمن

The measure of a man is six (Ind B 'eight') spans

Cap. XXVI.

1. apar vazurg-kartārīh i

2. mēnōkān yazdān.

2. [yazdān] ohrmazd dām i xvēš pānakīh kunēt

3. pat āmurzītārīh ut rāδēnīttārīh ut xvarrōmandīh api-š āmurzītārīh

4. parvarišn i dāmān rāδēnīttārīh *rattīh apar dāmān ut xvarrōmandīh

5. ēt ku xvarr i ohrmazd-dāt čēgōn gōβēt ku xvarri sūt i

6. ohrmazd-dāt kayān xvarr i ohrmazd-dāt ut ērān xvarr i ohrmazd-dāt

7. ān-ič i agrift xvarr i ohrmazd-dāt kayān xvarr ān i apāk hōšaug

8. ut yan ut kāyōs ut apārīk xvatayān dāt ēstēt ut patvand-iš i kayān

9. hačiš raft ērān xvarr ān i ērānakān agrift xvarr ān i

10. asravanān čē *hamvār dānakīh apāk avēšān ohrmazd xvat

11. asravan ēt rāδ agrift xvarr xvānēt čē ohrmazd andar mēnōkān

12. mēnōk i tuvān bavēt ku agrift xvarr ērāδ ētōn tuvān

13. bavēt ku-š mēnōkān nē vēnēnd api-š ān 6 gās i

14. gāsānbār kē-š dām i gētēh patiš dāt *raoϑō(k) brzat

15. nām nihāt ku-š vičārišn ēn ku ohrmazd xvatāy

4. 𒀀𒈾𒀀𒀀 cf. # 163.6 𒀀𒈾𒀀𒀀

9. 𒀀𒈾𒀀𒀀𒀀, forasse 𒀀𒈾𒀀𒀀𒀀 (āmat)

10. 𒀀𒈾𒀀

14. 𒀀𒈾𒀀
𒀀𒈾𒀀

CAP. 26

On the High deeds of the Invisible Yazds.

Ohrmazd keeps watch over his own creation with mercy, care and splendour. His mercy is the nourishing of creatures, his care bounty over the creatures and his splendour is this : the Ohrmazd-created splendour.

As it is stated : the splendour of profit created by Ohrmazd the Kayān splendour created by Ohrmazd, and the Ērān splendour created by Ohrmazd, and that which is the intangible splendour created by Ohrmazd. The Kayān splendour is that which was created with Hōšang and Yam and Kāy-ōs and the other sovereigns and from it the family of the Kayan proceeded. The Ērān splendour is that of Iranians . The intangible splendour is that of the priests since knowledge is always with them. Ohrmazd himself is a priest. For this reason it is called intangible , because Ohrmazd among the invisible beings is a powerful invisible being so that the unseized splendour on this account is likewise powerful, so that the invisible ones do not see it.

He named those six periods of the gāsānbars, wherein he created the invisible world, Raθfō(k) brzat, of which the interpretation is this that the lord Ohrmazd

I62.———

I.———f. kərtūrīh i anahraspandūn ~~cf 161 8~~, Dd 35.3. vazunk kuniš nān.

3.——— ūnurzītūrīh , cf. ZKA I50 f.

6.——— xvarr , Av. xvarənō manaŋhō

kavaēm xvarənō

axvrəṯəm xvarənō

airyanąm xvarənō

The greater part of Yašt I9 is dedicated to th e xvar nō.

Yasna I.I4 xvarənaŋhō savaŋhō mazdaδātaho.

7.———, see below Cap. 28 , on avēnīk, agrift.

I0.——— asravanūn .... dēnīkīh , above 3I.9.

I4.——— raoϑō(k) brzait, cf. Nyberg ?, Glossar p. I94.

Above GrB I4.I2.

1. hangōšītak i ān *ʒ daδv andar māhīkān pat nāmn i xvēš nihāt xvat

2. nišīnēt pat ān i asar rōšnīh ut pāyēt mēnōk ut gētēh

3. dāmān av-ič gētēh ōgōn *nazdīk čēgōn pat mēnōk api-š valman artavahišt

4. ut šahrēvar hač dašn spandārmat haurδāt amurδāt hač hōy srōš pēš

5. pat ān ēstēnd pat ān i ohrmazd amurzītārīh dāmān zīvēnd pat ān i ohrmazd

6. rāstīh av ān i pahlom axv rasēnd ut pat ān i ohrmazd xvarrōmandīh

7. harvisp-ākās hač aβigat bōxtēnd av xvēšīh i ohrmazd rasēnd

8. api-š gētēh daxšak mart i ahrav kē-š mart i ahrav rāmēnīt

9. aivāp bēšīt aδak-aš ohrmazd rāmēnīt aivāp bēšīt bavēt

10. valman xvēškārīh handēmāngarīh čēgōn gōβēt ku valman vēh

11. amāvand āstīh dūtār api-š vēhīh handēmāngarīh ku

12. ahravān av ān i pahlom axvān valman barēt handēmānīh i

13. ohrmazd valman kunēt api-š amāvandīh ēt ku gund i yazdān

14. ān-ič i ērān ka āštīh kunēnd bē aβzāyēnd pat rāδ i valman

15. ka-šān anāštīh andar miyān šavēt gund i dēvān ān-ič i

1. سر

2. ۱۳۶۳۵

3. ۲۸۱

4. ۱۲۴۵

is established in the likeness of those three Daδv in the months with his own name. He himself dwells in the endless light and watches over the invisible and visible creations. He is as near to the visible world as in the invisible world. By him stand on the right Vahman Artavahišt and Šahrēvar on the left Spandārmat, Haurδāt, and Amurδāt, and Srδš in front.

By the mercy of Ohrmazd the creatures live. By the bounty of Ohrmazd they attain to the supreme life, and by the splendour of Ohrmazd which is omniscient they are delivered from the assailant, and they attain to the ownership of Ohrmazd.

In the visible world his symbol is the truth-holding man. Whoso has rejoiced or vexed the truth-holding man, he has rejoiced or vexed Ohrmazd.

Vahman's duty is to act as usher.

As it is stated: Vahman the good the mighty, giver of peace.

His good is his acting as usher so that Vahman bears the truth-holders to the supreme life, and introduces them into the presence of Ohrmazd.

His might is this that the host of Yazds and that also of Ērān when they make peace are increased by the care of Vahman . When disturbance enters into their midst, the host of dēvs and that also of

I.------ 3 daδv, above 3I.3.

8.------ theory of visible daxšak, as above.

------ mart i ahrav. Cf. Aog.30 bē ež harvestīn meh mard ašō kē ež men pidīraft rast ašahi stāišn andar veh dīn.

IO.------ handēmāngarīh 'leading into the presence'. Illustated by Vid. I9.3I : usəhištaṯ vohu manō hača gātvō zaranyō.kərətō to greet the ruvān of the artāvan ᴍᴍ man. Similarly Artāy Vīrāz V. II.If. ut pas ul ēstāt vahman amahraspand hač gās i zarrēn-kart api-š ān i man dast frāč grift pat humat ut hūxt ut huvaršt av miyān burt.

I4.------ rāδ in its original meaning 'care', OPers. -rādi loc.sing. ~~sit~~. MPI l'dy. Cf. Av.rādə- 'one who cares for' and the verb rādaiti.

I. anērān ka-šān anāštīh kunēnd bē apaxšēnd vahman rāδ ka-šān

2. av dēhān miyān nē ǰavēt api-š āštīh ēt ku av hamāk

3. dām i ohrmazd āštīh dahēt kē pat ān i avē [hač]

4. ahrēman apāk dēvān apaxšēnēt ut ristāxēz tan i pa ēn

5. kartan ut amargīh vīnārtan apērtar šāyēt kartan ām xrat ut gōšē(k)

6. srut xrat nazdist apar vahman pāiδāk bavēt kē-š ēn 2 hast

7. av ān i pahlom axvān rasēt ka-š ēn 2 nēst av

8. ān i vattar rasēt ka āsn xrat nēst gōšē(k)-srut

9. nē āmōxtēt kē-š ām xrat hast gōšē(k)-srut nēst āsn

I0. xrat av kār nē *dānēt burtan hač hamāk yazdān vahman av

II. dātār *nazdīktar api-š gētōh daxšak gōspand ut vastarg i spēt xvēš

I2. kē-š avēšān rāmēnīt aivāp bēšīt aδak-ak vahman rāmēnīt aivāp bēšīt bavēt api-š hamkār māh

I3. ut *gōšurvan ut rām māh pat xvarr-baxtāīh i gēhān I5 aβzāyēt

I4. I5 nrfsēt api-š pat aβzār-ē gušnān humānāk ka apar

I5. sačēt tōxm av *mātekān dahēt ōgōn māh-ič pat ān hangōšītak

9. ...

10. ...

11. ...

12. DST. réjouit ou afflige Vahûman.

13. ...

14. ... cf 165.1.

15 ...

...

Anērān, when they cause disturbance, perish by Vahman's care. When it does not enter into the midst of the lands.

His peace is this that he gives peace to all the creation of Ohrmazd, by which peace of his he destroys Ahrēman with the dēvs and is more able to cause the raising of the dead and the body of the final times and to prepare deathlessness. The inborn faculty of mind and the ear-learning faculty of mind are visible over Vahman. He who has these both attains to the supreme life. When he has neither of these, he goes to the worst life. When the inborn faculty is lacking, the ear-learning faculty cannot learn. Whoso has the inborn faculty and lacks the ear-learning , cannot bring the inborn faculty to effective working.

Of all the Yazds Vahman is nearest to the Creator. His symbol in the visible world is the animals. White garments are claimed by him. Whoso has rejoiced or vexed them, he has rejoiced or vexed Vahman. His assistants are Māh (the Moon), Gōšurvan and Rām.

Māh in distributing splendour in the visible world increases fifteen and wanes fifteen days. By an instrument like the males when they mount ~~ever~~, he gives seed to females, so also Māh in that way

I64.

I.——— apaxš- 'perish', causative aparšəm- 1.4, and I69.2. Cf. apaxšišn 'destruction'. Probably to xši- with xš preserved, as in apuxšay- 'forgive'. Gr. φθίνω Skt. kṣi-nṓti , kṣinoti . Bthl. apaxšīn- can hardly be supported.

5.——— šəm xrat , Av. šəmō xratuš.

gōšō(k)-srūt xrat , Av. gaošō.srūtəm xratum.

II.———spēt xvēš . cf. Zats. (SBE 47. I56) vahman amahraspand pat mart aōvēmak i hučihr i rōšn i brāzadk kē-š vars *vičēmak dāšt čegōn *vičēmak nišām i dōšh patmōč-ē i aprēšām humānīk būt patmānak dāšt kē-š būt ēš bōr-gōn dara patiš čē xvat būt rōšnīh.

I3.——— gōš-urvan , Av. gəušəa urva dāmi-dātō , Yašt I4.54.

———xēm ,Av. xšmain- : rāmanō xvāstrahe 'peace giving goōd fields'.

I4.——— nrfsōt, Av. narp-, Pres. nərafsaiti 'wanes', translated by Pahl. nrfsītan. DkM 872.8 : nrfsēnītār.

——— aβzār 'vessel', cf. 63.I5.

I5.——— sačōt , cf. Av. sak- 'pass by', OPers. θak-, cognate Lith. šóku 'I spring'.

I. I5 aβzāyę̄t nēvakīh av gētiyān baxšēt I5 nrfsēt ku

2. kār ut karpak i hač gētiyān patgīrēt pat ganj i yazdān aβspārēt

3. ut čēgōn gōβēt ku andarmāh purrmāh ut višaptas čē hač

4. ēvak tāk *IO aβzāyēt andarmāh xvānēnd hač IO tāk I5 aβzāyēt

5. purrmāh xvānīhēt hač 20 tāk 25 kāhēt višaptas

6. xvānīhēt pat ān 3 pančak xvarr baxšēt pat ān 3 pančak

7. karpak patgīrēt hač ān čēgōn bē patvastan i āp av māh

8. pat ān 3 pančak hamāk āp ul aβzāyēnd čēgōn čašm dīt

9. paiδāk draxtān-ič pat ān hangām vēh apar vaxšand ut bar vēš

IO. pazāmēnd čēgōn gōβēt ku māh yazd xvarr-baxtār[yh]

II. aβrōmand ku aβr pat rāδ i avē vēš āyēt tapišnōmand

I2. ku andar gēhān pat rāδ i *avē draxtān garmtar *vaxštōmand

I3. ku ramak i gōspandān bē aβzāyēt stūtōmand .... saβzōmand ku

I čiš tarr

I4. dārēt vēh-āpātīhōmand ku hamāk āpātīh i vēh

I5. ōh dāt dāt-ayāft ku ayāft dātīhā xvāhēnd

1. الى ووصم

4. ڤسريے

12. اط

ŝ ٨٥٣ ٢٥٧٧١

13. Lacuna, v. comm.

Paßzāmand v. comm.

increases fifteen days and bestows good things on the beings of the visible world, and fifteen wanes so that the acts and good deeds of the visible beings he receives and deposits them in the treasury of the Yazds.

As it is stated : the andarmāh , the full moon and the višaptas.

Since from one to ten it increases, they call andarmāh, from ten to fifteen it increases, it is called full moon, from twenty to twenty-five it decreases, it is called višaptas. In those three pentads it distributes splendour. In those three pentads it receives the good deeds.

Because the waters are connected with the moon all the waters increase in those pentads, as is seen by the eye and manifest. The trees also at that time grow better and ripen more fruit.

As it is stated : Māh Yazd distributer of splendour, cloudy that is clouds come abundatly through his care, hot, that is in the visible world through his care trees are hotter, ... , that is, the herds of cattle increase, profitable ..... possessed of greenness, that is, it keeps things fresh, possessing good cultivation, that is, he has created all good cultivation, having the due reward, that is, they request the reward duly, and

I.——— nēvakīh .... baxšēt , above GrB 32. 7 :nēvak-baxtārīh.

3.——— andarmāh , Av. antarəmąnhəm ... ratūm 'judge of the day of the new moon'.

——— purr-māh , Av. pərənō.mąnhəm ... ratūm Yasna 2.8. Saka purrā- 'moon'.

——— višaptas , Av. vīšaptaθəm ... ratūm Yašt 7.4, 'the seventh day after new or full moon ', Pahl. gloss panč ek i sitīkar.

IO.——— māh yazd.., ff. is based on Yašt 7.5 :

yazūi mąnhəm gaočiθrəm	ǯ yezom māh i gōspand-tōxmak
baγəm raēventəm xvaranaŋhantəm	baγ i rāyōmand i xvarrōmand
afnaŋhantəm	aβrōmand ku ka aβr apar āyēt pat rās i avō
tafnaŋhantəm	tāpišnōmand ku garm
varəčaŋhantəm	varčōmand ku dānāk
xšūāventəm	ašīhōmand
išūavantəm	išūmand ku bar av gōspand dahēt
yaoxšūaventəm	ničōšišnōmand ku kār i dātastān
saokaventəm	sūtōmand ku bar ut ōp av urvar dahēt
~~saŋhyōmand~~	~~km~~
zairimyāvantəm	seβzōmand ku seβz*kunēt zamīk ku zamīk tarr dārēt

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IO.——(cont.)

vohvɪventəm vɛ̃h ɒpɪtɪh dʊtɪr

beɣəm beʃʃɪnzəm beɣ i bɛ̃ʃanzɪtʊr homɪk ɒpɪtɪh

i vɛ̃h ɔh dohɛ̃t.

I. pat zamān bēdahēt gōš gōšurvan mēnōk ruvān i gāv i ēvak-

2. dāt kē-š gōspandān i 5 aδvēnak hačiš dāt ētōn-ič gāv i

3. haδayanš haδayaš. kē pat fraškart anōš hačiš

4. vīrāδēnd api-š parvartārīh i dā mān kartan xvēškārīh rām i

5. vay i vēh i dērang-xvatāy gōβēt xvat hast vay i dērang

6. xvatāy kē andar mēnōkān aratēštāmān sardārīh xvēškārīh

7. dārēt ut ruvān i ahravān ka pat *čīn-vitarg vitīrēt vay i

8. vēh dast apar gīrēt av ān i xvēšgās barēt ē

9. rāδ rām gōβēt čē rāmišn dātār av hamāk dahišn ka-č

10. vay i vattar ǰān hač tan bē zanēt avē vay i vēh bē

11. [pat] patgīrēt xvarsandīh bē dahēt hač ān zamān brīn spihr

12. zurvān čēgōn gōβēt ku spihr i xvatāy i zurvān i akanārak i

13. zurvān i dērang-xvatāy spihr ān i kē nēvakīh baxšēt

14. api-š xvatāyīh pātaxšāhīh čēgōn vāstryōšān gēhān varzēnd

15. avē-č baxtārīh kunēh mēnō-ē i apāk mihr hamkār[yh] sōk

xvānēnd

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he gives it in due time.

Gōš, and Gōšurvan, is the invisible intelligent soul of the only-created ox, from whom the animals of five kinds were created, likewise also the ox Haδayanš, whence they prepare the deathless drink at the Fraškart. His duty is the nourishment of the creatures.

Rām whom they call the good Vay of long dominion He himself is the Vay of long dominion, who among the invisible beings has the duty of lordship over warriors. When the intelligent souls of the truth-holders pass the Činvat bridge, he conducts them to their own place. Therefore he is called Rām because he is giver of joy to the whole creation. When too the evil Vay strikes the breath soul from the body, that good Vay receives it and gives it satisfaction. From him is the appointed time, the destiny, zurvān.

As it is said : the destiny of the lord zurvān unlimited, zurvān of long dominion. Destiny is that which distributes good things, and his lordship is overlordship. When the peasantry cultivate the visible world, he precisely makes the distribution.

The spirit who is Mihr's assistant they call Sōk

6.—— sardaxθa 'guardianship'. Pahl. sardār translates Av. hāra-. Cf. below 169.6.

7.—— čin-vitarg translation of Av. činvatō paraθuš.

169.3 čin-vār puhl.

12.—— zurvān , Av. Nigāyišn I.8 :

ərəzuxδəm hvaδātəm yazamaide

zruvānəm ukərəmaəm yazamaide

zruvānəm darəγō.hvaδātəm yazamaide.

15.—— sōk , Av. saoka-.

I. hamïk nëvakïh kë haŏ apərkarïn av gëtëh brëhënït nəzdist av
sëk

2. ayët sëk av mïh aβspərët mïh av ərdvïstr ərdvïstr av spihr

3. aβspərët spihr pat gëhïn bərŏët kë vëš dahët nëvakïh

4. ut kë kəm dahët vat spihr xvänënd ən-iŏ i bərŏiŝn pat

5. zəmïn rasët kë vay i dërəng-xvatəy həsr i zurvän i ₪ hast i

6. ohrməzd ët ku zïr patiš vënët ən-iŏ i hast kuniŝnï i

7. zəmïn kë bït akənërak av dïm-dahiŝnïh ut kəmërakïmənd brëhë-
ënït

8. tïk av frəžïm ku akërïh i anrïk mënïk ut pas gumëčët av ham

9. akërïh tïk av ham-ham-ë rəβiŝnïh artavahiŝt xvëškërïh

I0. ë ku ruvän i druvandïn andar dëŝaxv vëš haŏ vinüs

II. ï-ŝïn hast pëtafrës në hilët kartan api-ŝïn haŏiš

I2. apäŏ dïrët čëgën gëβët ku *aŏavahiŝt ahrïyïh

I3. pahlom amarg aβzënïk čë har kas pat ahrïyïh-varziŝnïh

I4. av garë6mïn *ŝavët pat nëvakïh arïänïk bavënd pat-iŏ

I5. bun-dahiŝn ka ohrmazd ën 6 amahraspand frəŏ brëhënït

All the good things which are created for the visible world by the upper beings , go first to Sōk , Sōk delivers them to Māh, Māh to Ardvīsūr, Ardvisur to the firmament, and the firmament distributes them to the visible world. Who gives more abundantly, they call good fortune, who gives less they call bad fortune. This distribution too is attained in time which is the Vay of long dominion that is Zurvān , that is Ohrmazd.

This too that thereby he overcomes wrong. That is too the work of time who was limitless for the creation and was created limited until the end when is the powerlessness of Ahriman, and then he is attached by the same powerlessness for ever.

Artavahišt's duty is this that he does not allow more punishment to the souls of the deceivers in the evil life than is their sin , but he holds it back from them.

As it is stated : Ašavahišt is supreme Arta, deathless increase-giving, since every person by work of Arta goes to Garðōmān . They are worthy of the good things.

When too at the primal creation Ohrmazd fashioned the six Amahraspands

2.——— spihr (I) 'sky'

(2) 'destiny' dependent on the sky. NPers.

sipihr. OPers. *spiθra-data- in σπιθραδάτης

6.——— zūr , OPers. (Median loan-word) zūrah-, zūrakara-,

Av. zūrah-, Skt. hvaras-. Cf. my note BSOS VI 71.

12.——— ahrdyih pahlav translation of Av. aša-vahišta-.

13.——— amarg aβzōnīk translates Av. amə̄ša- spənta-,

On spənta- I hope to publish a full discussion shortly.

Probably the meaning is 'having good magical power'.

Neither 'increas-giving', nor 'bountiful', 'holy',

nor 'wise' is the meaning in the Avesta.

14.——— garōδmān , Av. garōnmāna-, Gāthic dəmāṇ garō.

Cf. also raoxšnəm garō.nmānəm. Sogd. rγwšn' ≅ γrō-

mnwh, and ōm'nth, Padm. I. For the phrase , cf. drəγō

dəmānāi Yasna 46. 11.

1. xvat apāk avē šūn ān i pahlom 7-om dūt aδak--aš

2. pursīt haδ avēšūn ku amāk kē brēhēnīt hōm api-šūn ēvak-iδ

3. passaxv-iδ nē kart yāvar i ditīkar ut sitīkar ham-aδvēnak pursīt

4. pas artavahišt guft ku amāk tē brēhēnīt hōm avēšūn-iδ

5. pat hamdahišnīh ham-aδvēnak guft pas artavahišt-iδ apāk

6. avēšūn apāδ guft nazdist xvatāyīh av ohrmazd artavahišt

7. dūt pas ohrmazd aδam-vahū(k) bē guft api-š artavahišt

8. tōγ hax kē mānōkān frāδ kart čēgōn haδ vahman mas artavahišt

9. tōγ čē ham-ē yazišn pat sar aδam-vahū(k) kē hast ahrāyīh

10. pahlom [pat] frēh haδ hamāk čiš ohrmazd pat ān *nōm ētōn

11. pursīt čē ka-šān xvatāyīh av ohrmazd *dūt

12. dēvān haδiš zanišn bēšišn būt artavahišt

13. pat gētēh ētaxš xvēš kē-š ētaxš rāmēnīt aivāp

14. bēšīt aδak-aš artavahišt rāmēnīt aivān bēšīt bavēt api-š

15. hamkār[yh] ētur srōš ut vahrām ētur

16. ander gētēh mētakvar ēn 3 mānōk farn--bey gušnāsp burzēn

17. mihr

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he set himself with them as the supreme, the seventh, then he asked of them : who fashioned us. And not one of them could even answer. A second and a third time he asked. Then Artavahišt said : Thou didst fashion us. Those too in agreement said likewise. Then Artavahišt again said with those.

First Artavahišt gave lordship to Ohrmazd. Then Ohrmazd recited the Ašam-vahu. Then Artavahišt formed the highest point of all who were invisible beings. Since he was greater than Vahman, Artavišt was the highest point, since always at the head of the worship is the Ašam-vahu, which is the supreme Arta greatest than all things. Ohrmazd so asked in that place. Since when they gave lordship to Ohrmazd, the smiting and vexing of the dēvs was thereby produced.

In the visible world Artavahišt claims fire. Whoso has rejoiced or vexed fire, he has rejoiced or vexed Artavahišt.

His assistants are Ātur, Srōš, and Vahrām. Ātur in the visible world is especially these three invisible ones Farn-bag, Gušnāsp and Burzēn Mihr ,

7.——— aŝəm-vahŭk , the Av prayer aŝəm vohŭ.

8.——— tŭy tŭy. MPers. tŭy (1) point

(2) light.

Cf. Skt. tejas-. Av. taŭya- 'sharp, sharpness'.

11.——— xvatŭyŦh av ohrmazd dŭt , cf. above 8.3 !

ohrmazd pŭŝ haŭ dŭm-dahiŝnŦh *nē ud *būt xvatŭy

ut pas haŭ dŭm-dahiŝnŦh xvatŭy.

I. þas apārīk ātarǣān i þat dūt-gās niǯīnānd kā þat zatan

2. apaxǯānand druǯ ut þānakīh i dūmān dūt āstāt ātur fam-baγ

3.rūs gōþāt ku þat ōīn-vār puhl ka ruvān i ahravān

4. vitīrāt āō bā rasāt tam bā zamāt rōīn bālumāt

5. srōǯ þānakīh-kartārīh haǯ ohrmazd dārāt ōtōn ǰōgōn ohrmazd

6. þat mānāk sardār srōǯ þat gātāh sardār ǰāgōn gōþāt

7. ohrmazd þat mānāk ruvān-pānak srōǯ þat gātāh tan-pānak

8.haǯ ān ǰāgāh ku-āān dām dūt þānakīh i dūmān kartan rāō

9. xvaǯ nā xvaft āstāt har ǯap av har martōm ǯ yāvar

IO. þat hūn ǯap haǯāt apāk nāzamīkān dōvān ku haǯ bīm i

II. dōvān stav nāpevāt haǯ avā hamāk dōv *akānakīhā

I2. þat stav av tam *duvāxānd ruvān i vitartokān þat þānakīh i

I3. srōǯ av ōīn-vitarg ranānd þat ān 7 kiǯvar 7 aōl

I4. aōak-āān yazisn drōn ūfrīvanakān hamāk ān i srōǯ kart ān

I5.xīmak rōō āō *vānāþōīkīǰā þat sardārīh niǯīnāt ōāgōn

then the other fires which are established in their due places. By smiting they destroy the drużes, and protection has been given.

Concerning the fire Farn-bay it is said that on the Činvār bridge when the intelligent soul of the truth-holders passes away and reaches there, he smites the darkness, and makes it light.

Srōš holds from Ohrmazd the work of protection. As Ohrmazd is lord in the invisible world, so is Srōš lord in the visible world.

As it is stated : Ohrmazd in the invisible world protector of the intelligent soul. Srōš in the visible world protector of the body. Because when they created the creatures, for the purpose of guarding the creatures he did not sleep pleasantly, but every night goes to each man three times in the same night, with the Māzan dēvs that it do not become confounded by fear of the dēvs. From him the dēvs against their desires confounded rush to the darkness. The intelligent souls of the dead attain to the Činvat passage under the protection of Srōš.

Then in those seven continents for seven years he did sacrifice with drōn and ~~xfrwanxkan~~ āfrīvanakān wholly that of Srōš, and on behalf of that house he dwells visibly in lordship.

As it is stated :

I 169.

9.——— mō xuft ōstōt. Similarly Av. arvafna-, Vid. I9.20 parəsaŋ ..... ahura mazda arvafnō ahi abərəhō tūn yō ahurō.mazdā.

It is used also of Miθra- : Yašt I0.7

miθrəm .... yazamaide ....

sūrəm axvafnəm ǰaγδurvāδəm.

Yasna 57.I7 : yō nōiŋ pasčāšta huxrvafa yaŋ mainyū dūraŋ daiδītəm.

I0.——— hvāt 'attains'. Cf. Arm haçon 'I please', haçoy 'pleasing', patšaç 'suitable'.

~~hv~~ Av. hak-, Pahl. hāštan.

I4.——— drūn, Av. draonah-. Skt. dravinas- .

——— ufrīvanakān, Av. ufrīvana-. MPers. ufrān.

I5.——— vanuþōk, see BSOS VII 3I. Above I25.I2.

I. gōβēt ku srōš-ahrāy takīk i tan pat framāni i škuft zēn i

2. xvatāy šnāyēnēm api-š takīkīh ēt ku gaδ pat xvarāsān

3. bōzanēt ..... nēnišīnēt ka-š pat *xvarβarān apāč zat

4. api-š tan pat framān ēt ku tan pat framān i yazdān dārēt

api-š

5. škuft-zēn ēt ku dēvān hač *zanišn i avē nē bōxtēnd api-š

6. xvatāyīh ēt ku pat arzah ut savah frāmtār *varhrān

7. [ل] yazd drafš-dār i mēnōkān yazdān kas hač avē pērōžgartar

8. nēst kē hamvār drafš pat pērōžgarīh i yazdān dārēt

9. šahrēvar xvēškārīh pēš i ohrmazd yātakgōβīh i drigōšān

I0. kartan hamāksardārīh i būm šahrēvar hast kē šahrvar gōβēt

kē

II. vičārt šahrēdarīh pat kāmak ēt rāδ čē-š gētēh hast

I2. ayōšust xvēš hamāk kāmak-xvatāyīh ōžōmandīh ut kāmak-

I3. raβākīh ut passaxv-guftārīh pat zēn aβzār šāyēt kartan

zēn-

I4. aβzārīh hamāk ayō(k)šustān mēnōkān zēn dēvān patiš

I5. vānēnd hamāk ayō(k)šust čēgōn gōβēt ku yazōm vazr i

*hunivēhm

Srōšahrāy, the swift, with body under command, with violent weapon, the lord, we seek to please.

His being swift is this that he strikes with his club in the east, ... does not . . . . . , when he has struck in the west.

His body being under command is this that he holds his body at the command of the Yazds.

His violent weapon is this that the dēvs cannot escape from his smiting.

His being lord is this that he is commander in Arzah and Savah.

Varhrān Yazd is standard-bearer of the invisible Yazds. There is none more victorious than he, who always bears the standard in the victories of the Yazds.

Šahrēvar's duty is advocacy for the poor before Ohrmazd. All lordship of the earth is Šahrēvar. Some say Šahrvar which being interpreted is 'lordship at will'. For this reason that in the visible world he claims metals, he can make unrestricted sovereignity, power, validity of desires, ability to answer with the gear of his weapons.

The gear of the weapons are the invisible weapons of all the metals. Therewith they destroy the dēvs.

All the metals as it is stated : I worship the club, which strikes well,

I.——— Yasna 4.23 : ϑaṯ dīš ϑvaŋhayamahi sraošahe aŋyehe tanuhe tanu.maθrahe darši.draoš ϑuθiryehe xšnaoθra.

The words correspond :

sraoš-ahrīy	sraoša- aŋya-
talīk	tanu-
tanu.maθra-	tan pat framan
šnuθ-zēn	darši.dru-
xvatīy	ϑuθiri-

2.——— šnūθiθa translates Av. xšnav-. Pahl. šnōhr, Arm. šnorh, Av. xšnaoθra-.

3.——— ꣡꣡꣡꣡, possibly *snēh 'weapon'.

5.——— bōxtēnd 'they escape', cf. bōzēnd below I75.3.

9.——— yātak-gōβ 'speaking on behalf of '. Pāz. jūdan-gō. yātak Av yāta-. Arm. jetagov (IIAC).

I0.——— šahrēvar, Av. xšaθra- vairya-.

I2.——— kāmak-xvatīyīh. kāmak-xvatīy translates Av. vasō-xšaθra-. pat kāmak xvatīyīh , Av. vasa .xšaθra).

I3.——— passaxv-guftār. passaxv-guftārtom translates Av. paiti.vaēište- :

Vid. I8.7 paiti vxma maŋm ərəzvō pərəsaŋhe yim daēvāŋham spāništəmča vaēišṯəmča paiti.vaēištəmča pərštən.

cf. DkM 640.5. passaxv-gōpišnīh i spitamān ahrav zartušt

DkM 8I0.I3 passaxv guftan.

——— zēn afzār 'the instruments which form the weapons'.

I5.——— Yašt 6.5 yazāi vazrəm hunivixtəm kamərəθe paiti daēvanąm miθraho. ZKA 2I. api-š yašt vazr i hunivēhm ꣡꣡꣡꣡ pat kamāl apar dēvān i mihr.

1. apar pat kamāl i dēvān mihr i frāxv-gōyūt xvarrēt-iš pat

zatan i

2. ān druž pat rōčīhā zēn aβzār ayō(k)šust dārēnd šahrēvar

3. pat gētēh ayō(k)šust xvēš kē-š ayō(k)šust rāmēnīt aivāp bēšīt

4. aδak-aš šahrēvar rāmēnīt aivāp bēšīt bavēt api-š hamkār yh

5. xvar ut mihr ut asmān anaγrān xvar xvarrēt i amarg i rāyōmand

6. arvandasp api-š amargīh ēn ku tan i pasēn pat āmatan šutan

7. xvarrēt bavēt api-š arvandaspīh ēn ku-š asp i

8. nēvak apar druvāsp handām čē druvāspān xvar bārak

dārēt ut api-š

9. rāyōmandīh ē ku aβzār vas ut ēn-iš gōβēt har šap buš i

10. asp humānāk nasrušt pat zamīk ut āp dām-iš i ahravān

11. bē duvārēt ka xvarrēt ul āyēt hamāk zamīk dēvān

12. bē zanēt yōšdāsr bēkunēt ēn-iš gōβēt ku ka xva-

13. rrēt ēvak zamān pas apar āyēt dēvān i hamāk dām

14. bē mrōčēnd bē zanēt xvarrēt tam ut tārīkīh ut tam-tōmakān

15. dēvān *sēz nihān-raβišn ut duzān ut kayakān stahmakān mihr

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upon the heads of dēvs. Mihr, of the wide pastures, and the sun also for striking down those drużes by day have metals for armour gear. In the visible world Šahrēvar claims the metals. Whoso has rejoiced or vexed the metals, he has rejoiced or vexed Šahrēvar.

His assistants are the Sun and Mihr and the Sky, and Anaγrān.

Xvar is the sun, deathless, splendid, with swift horses.

His deathlessness is this that the body of the final times is produced by the coming and going of the sun.

His having swift horses is this that he has fine horses superior to the limbs of Druvāsp's, since he has the splendour of Druvāsp as steeds.

His splendour is this that he has many instruments.

This too is stated : Every night like the mane of a horse pollution comes upon earth and the waters, and also the creation of the truth-holders. When the sun rises over the whole earth he strikes down the dēvs, and makes it pure.

This also is stated : when the sun rises one hour after, he annihilates the dēvs of the whole creation. The sun strikes down darkness and the offspring of darkness, the dēvs, ruin, secret goings, thieves, and the kays, and the violent.

Mihr's

I.---- frāxv-gōyūt. Av. vouru.gaoyaoiti-. Skt. gavyūti-.

5.----- xvarəšet .... arvandasp. Yašt 6.0 hvarə.xvaētahe raēvahe aurvat.aspahe.

6.----- the sun's activity at the Fraškart , as above 92.15. Herzfeld AMI 2.57, is unsatisfactory.

8.----- druvāsp, Av. druvāspā.

10.----- buš i asp , cf. 125.8.

------ nasrušt, see 173. 12.

15.----- nihān-raβišn , Cf. Bah.Yašt I.4 :

av yirēk ut mw nihān-raβišnīh ēstēt (similarly Kn I).

DkM 661.3 sēz i nihān-raβišn.

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I. xvēškūrīh vičīrīh i gēhīn pat rāstīh kartan čēgōn gōβēt

2. ku mihr i frāxv-gōytūt ⁂ IOOO gōš bēvar čašm api-š frāxv-
gōytūt

3. ēt ku [ka]pat dast apēbīmīh bēštyēt ēmətən šuδān

4. pat rāδ i mihr api-š hazār-gōšīh ēt ku-š 500 mēnōk

5. kārīh i gōšīh hamāk kunēt api-š bēvar-čašmīh ēt ku-š

6. 500 mēnōk kārīh i čašmīh kumēnd ku mihr ēn sūtīh

7. ān-ič sūtīh ēn-iδīt ān-iδīt har rōč tāk

8. nēmrōč apāk xvaršēt pat ēn kār ēt rāδ dūtaβar pat gētēh

9. tāk nēmrōč vičīr kunēt mihr rāδ ēn-ič gōβēt ku pat hamāk

IO. dēhān dhyupat ku har čiš bē resēt har kas

II. bērasēt dūtastān bēbavēt kē dūt ohrmazd

I2. xvarrōmandtom hač mēnōkān yazdān mēnōk-ē hast i apāk mihr

I3. yazd hamkār i mihr bavēt api-š ⁂ *gās andarg i māh
ut xvar-

I4. šēt asmān mēnōk i asmān kē gurtīh humānāk pat tan

I5. *dārēt ēn asmān dārēt ku anrāk mēnūk apāč duvārastān

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13. ۱۱۴۳

14. ۱۱۴۳

15. dārēnd

duty is the giving of decisions in the visible world according to right.

As it is stated : Mihr of wide pastures has 1000 ears, 10,000 eyes.

His having wide pastures is this that it is possible to go and come fearlessly in the desert by the care of Mihr.

His having 1000 ears is this that 500 invisible beings all act as his ears.

His having 10000 eyes is this that 500 invisible beings act as his eyes, so that Mihr has seen this profit and that profit, this too and that he has seen. Every day till mid-day he is occupied in this work together with the Sun. For this reason in the visible world the judge gives judgment until midday.

Of Mihr it is also said that he is the governor of lands in all lands so that all things reach him, everyone comes to him, and judgment is given. Him Ohrmazd created most splendid of invisible Yazds. There is an invisible being with Mihr Yazd who is the assistant of Mihr. His place is between the Moon and Sun.

Asmān is the invisible one of the sky, which he wears on his body like armour. He holds this sky so that Ahriman is not permitted to run back.

I.——— viθirīh , see above I58.I3.

2.——— mihr .... čašm , Av. miθrəm vouru.gaoyaoitīm yazamaide arš.vačaŋhəm vyāxanəm hazaŋra.gaošəm hutaštəm baēvarə. čašmanəm Yašt I0.7.

3.——— cf. ZKA 2I I.5# f. : ē api-š frēy-gōyūtīh ē ku ka ēv-tūk pat dašt šāyēt āmatan ut šutan pat *rās i mihr.

4.——— cf. ZKA 2I.7 f. : api-š hazār-gōšīh ēt ku I000 yazd apāk gumārt ēstēnd kē av mihr gōβēnd ku ēn-ič ašnav ut ān-ič ašnav.

5.——— cf. ZKA 2I .9 f. : api-š bēvar- čašmīh ēt ku-š bēvar yazd apāk gumārt ēstēnd kē av mihr gōβēnd ku ēn-ič vēn ut ān-ič vēn.

8.——— dātaβar 'judge', NPers. dāvar, Arm. datavor. Aram. dtbr. In Greek letters ~ -δαδουαρ ; see HAG I36.

I0.——— dēhān dahyupat , Av. daiŋ́hᵕuš daiŋ́hu.paitiš (Vid.7.4I)

I4.——— asmān as a warrior, above I8.I5 f. : čēgōn gurt i aratēštār.

——— gurtīh 'piece of (defensive) armour ', probably ~~[illegible]~~ 'shield'.

Mx 43.7 zēn ut zrēh ut gurtīh pat tan patmōčēnd.

Pāz. gurdī , Skt. sarvasannāha-. Cf. Av. varəθa- : snaiθišča varəθasča Yašt I3.7I.

vārəθman- 'breast-plate' translated by جوشن NPers. jaušan.

vəraθra- 'shield'.

Oss. vart 'shield'. Arm. vahan 'shield', varti-k' 'hose'.

I5.——— aprāk mēnūk apāč duvārastan , as above I8.I5.

I. nē hišt apiš ahravs-ākāsīh pat hen aδiyārīh apāk

2. vīnārt *āste"t anaγrān mēnōk i anaγr rōš i mān i gōhr-pēsīt

3. *suft-*yāskand i mēnōkān tāšīt spandārmat xvēškārīh

4. parvartārīh i dāmān har hēr i pat dāmān bavandak bēkarton xpr
a

5. gētāh zamīk xvēš āδgōn gōpāt ku spandārmat vēh i

6. bavandak-mēnišn ut kāmak-dōisr i ohrmazd-dāt i ahrav i

7. ā ku .... āpār ēnī ku anāgīh av spandārmat

8. zamīk rasēt hamāk bē gukāmāt apiš bavandak-mēnišnīh ēn

9. ku hamāk anāgīh īš patiš kumēnd xvarsandīhā patgirēt

I0. apiš rātīh ēt ku hamāk dāmān haδavē zīyand ahravān

II. mēnōk pākīh i zamīk rāδ dāt āstāt ku kaš dēvān

I2. pat šap nasrušt apar barēnd avē yāšdāsr bē kumāt

I3. apiš-šēn-iš xvāškārīh ku har aδipārak-ā had har dahišn-ā

I4. xvarr-ā apāš pāš v i ohrmazd šavēt pat ušahin gās ān

I5. xvarr av stār pāδak āyēt *āšbām bā patgirēt ut pat

2. estend

3. ۱۳۵۲

ʔāiguṣ DST mâigand MS 2 mâkand

ṣ = ṣ v. l. 15 ʔāsṣm DST oshtâm.

7. ʔāsṣm ʔāsṣm

13. ʔāsṣm

15. ʔāsṣm (cf 174.5 ʔāsṣm)

DST oshtâm.

For him the Ahrav-ākāsīh ('awareness of the truth-holders') has been set in position to assist in the same work.

Anaγrān is the invisible one of the Endless Light, which is a mansion, adorned with jewels, with *pierced diamond, created by the invisible beings.

Spandārmat's duty is the nourishment of the creations to make perfect all treasures among the creations.

In the visible creation he claims the earth.

As it is said : Spandārmat the good, of perfect thought, with free-ranging eyes , created by Ohrmazd, the truth-holder, whence goodness is.

This too that he is swallower of . . . . . .

This too that evil reaches Spandārmat the earth. He destroys all.

His possessing perfect thought is this that all the evil that is done to him, he accepts in contentment.

His bounty is this that all creatures live by him.

The invisible one of the truth-holders was created for the purity of the earth, so that when by night the dēvs bring pollution upon it, he makes it pure. His duty is this too that every evening from every creation a splendour goes into the presence of Ohrmazd. At the Ušahin period that splendour, comes to the station of the stars . Ošbām (dawn) receives it, and at the

I73.

I.----- ahrav-ākāsīh , above 6I.5 ahravān-ākāsīh, Zāts. 6.I. aŝavak-ākāsīh.

2.------ gōhr-pēsīt , cf. vahišt-ič mān aδvēnak i gōhr-pēsīt Kē below I76.I4 f. pēsīt translates Av. paēsah- (stəhr-paēsah-, star-pēsīt). Arm. gohar 'jewel'. NPers. gōhar 'jewel', ǰauhar 'essence, jewel'.

3.------ suft, cf. 42.7 'pierced'.

yākand. The reading is here almost certain. Hence in GrB 36. 5 for يكند yākand is equally intended, and the word in GrB I8.5 كعلد (see references there) is corrupted, as also in a different form Pahl. Riv. ١٢٩. SnS 2.II6 yākand. Kn I5. I8 yākūt ياقوم. NPers. yākand, yāqūt. Georg. iagundi. Syr. yqnt' , yqunt' , yqnd' , yqund' . All from Greek ὑάκινθος ' a dark-coloured flower', in later Greek 'a blue stone'.

For NPers., cf. Šāhnāma (Vullers 3I. I2I) :

digar rōz čūn gunbaδ i lāǰvard
bar āvurd u bi-nimūδ yāqūt i zard.

5.------spandārmat vēh , Av. spəntąm ārmaitīm vaŋuhīm (Yasna I2 2.)

6.------ bavandak mēnišn renders ārmaitiš.

------kāmak-dōisr translates vouru.dōθra- (used of saoka- and aši-), but also vərəzi.dōiθra- (used of the amǝša-spənta-).

7.---- Uncertain. ايرمان occurs DkM 92I.7 :

ēt-ič/rāδ čē ايرمان frażām aδmēt bavēt.

------ ōpār .... gukānēt. Cf. Žāmāsp Nāmak 74 (BSOS VI 582)

7.——(cont.)

ut spandȳrnat av ohrmazd vīng kunīt ku nam ēn vat ut anūkīh ~~gētīhēm~~ nē vitādom.

8.—— gukīnīt. MPers. vi-kan- 'destroy'. MPT vyg'nyšn 'seventh aeon of darkness'. M733.7 gvg'nyšn. Pahl.Texts I55. I9 gukīnīt, ibid. I36.22 škast ut gukīn. Cf. Nyberg Gl Glossar gukīn-, Nx 57.28 gukīnam.

I. bandat gas be⁴ av var i urvass tyst ahrav mönök

2. patgirst ut pat rah i vartön tyst ut har ⁺mmm yävar-ö
xvarr i ⁺xvöš

3. öš apspärst kö-š zamik römönit aivap bössit aöak-aš

4. spandärmat römönit aivap bössit bavöt api-š hankär yh

5. apan dou mahrspand öšbön an i töy i xvaršat apar

6. työt ka xvaršöt röšnih paiöak api-š tan n⁺paiöak

7. ka xvaršö⁻t paiöak bavöt [ka]bön i öš^v api-š xvöš-

8. kurih i öš dröttrih i nertömön haš-iš öt paiöak ku -

9. šan pat an hangan i öš ⁺aytpaktar šiš i vöh raset

10. vöh ⁺mšxtöt patiš aytpaktar bavöt an-iš kö haš öš

11. bö šavö⁻t ka-š nö ⁺uj ahrišvang narg pat an hangan apaš

12. av öš työt api-š hanšk-apih ardvisär ö snihrt

13. nättar i apan töxn i ⁺narän ka haš an pältt östöt nätak-

14. an-iš ka nöyönd ut dittkar apus bavönd xvöškarih i ardvisär

15. sär ut burz yazd nöhmän i öš ku ardvisär ap i avinast

Bāmdāt period it comes to the Lake Urvaēs. The invisible one of the truth-holders receives it, and it comes by the chariot and at every occasion Dawn delivers to it his own splendour. Whoso has rejoiced or vexed the earth, he has rejoiced or vexed Spandārmat.

His assistants are Āpān, Dēn, Art, Mahraspand.

Ōšbām rises as that ray of the sun when the sun's light appears, but his body is not visible. When the sun is visible it is the light of Ōš (dawn).

His duty is to preserve the dawn for men. From this precisely it is manifest that for them at that time of dawn good things come more accessibly.

He too who departs from dawn, when for him *destiny is not death , at that time he returns to dawn.

The possession of all waters is hers, Ardvīsūr who is Anāhīt the mother of waters, and of the seed of males. When she has been purified therefrom, and the females too bring forth, and again become pregnant, that is the duty of Ardvīsūr. Burz Yazd is resident there where is Ardvīsūr the undefiled water.

I.——, 92.IX urvəδs , 92.I urvəs. Av. form , but not found in the extant text.

2.—— rəh 'chariot', Av. raθa- (cf. BSOS VII 7I).

vartən 'chariot, car', Sogd. wrtn.

3.—— δš. Above I73.I5 δšbam. Pəz. hδšbam (Hx). Av. uš-, ušah- 'dawn', Skt. uṣas-. For δ cf. MPers. hδš 'intelligence', Av. uš- , Arm. ouš. Av. ušastara- 'eastern', Pahl. δšastar, Pəz. hδšastar (Hx 62.I3). Cf. Lith. aušrà 'dawn', Let. aurəra, from *aus-.

DkM 6I6.7 pat δš.

Aog 8 bąm alone.

5.—— art , Av. aši- from ar- 'to gain', Gr. ἄρνυμαι, Arm. arnoum.

9.—— aytpak 'attainable', cf. huaytpak I0.I0.

II.—— abrišvang , Av. aši vanuhi. Cf. 1. 5.

I. xvēškūrīh ēvēš ku ūp i pat zrē h av hamūk kišvar

2. baxšēt apī-šūn ēn-iš [ēn] ku dūmūn pat vitūrtan i andar zrēh

3. haš *ahr i buland bōžōnd mātar i hamūk xvarr nikūs dārēt

4. ār čēgōn [ku]

4. gōβēt ku burz xvatūy mūtakūn y ūpān nūp i arvandasp ut hōm kart

5. yazd andar gō(k)kirn ho m i bēšaz i kē-š fraš-kartūrīh

6. patiš bavēt dahmān ūfrīvan ān mēnōk ka martōmān ūfrīvan

7. kunōnd ān xvarr bērasēt ēē čē čēgōn ūp pat ān patmānak

8. ī-m guft ku apāš av xūn rasēt ūfrīvan-iš i dahmān kunōnd

9. pavmān pat ān patmān apāš av mart rasēt xvāstak pat tux-

I0. *šakīh kunōnd pānak dahmān ūfrīvan har rōš ut šap 4 hangām

II. av ton i hamāk ūštānō mandān ut rōšak i hamūk urvarān * bālist

I2. * kōfān

I2. bē rasēt ka nēvakīh kunōnd zamīk pahnās ut rōt drahnās

I3. xvarēšt bālās ān nēvakīh bērasēt dēn-*yazišn i

I4. ohrmazd ut *frāšīh i spandārmat kē-š harvasp hastān būtān

I5. ut bavētūn hačiš paiδāk nazdist apar vahman paiδāk

His duty is mainly this that he distributes the waters in the seas to all the continents. And for them this too that the creatures in crossing the sea escape from the deep ..... The mother of all splendour keeps guard.

As it is stated : Burz the lord of females, the offspring of waters, with swift horses.

Hōm Yazd is in the Gōkirn, the healing Hōm, whereby the Fraškart is produced.

Dahmān Āfrīvan is that invisible one when men utter with propitiatory words. That splendour reaches him, since as those waters in the measure I have mentioned reaches the source, they utter the āfrīvan of the dahmān. In that ~~mease~~ measure they come back to the ~~mart~~ man. They execute the desired thing with energy. The protector Dahmān Āfrīvan comes every day and night four times to the bodies of all beings possessing physical life and to the roots of trees and the summits of mountains. When they do good, that good attains to the width of the earth, to the depth of the rivers, to the height of the sky. The worship of Ohrmazd in the Dēn, and the advancement by Spandārmat, from whom all who are, were, and will be were made manifest, first

after Vahman

I. but ku dēn/ i vēh i mazdēsnīn i yut-dēv i ohrmazd-

2. dātestān aβkand-āyōžiīn bē-nihīt-*snōh I-š

3. vičārišn ī ēn ku-š dēv haδ yazdīh yutāk paiδākēnīt

4. ēstēt kē hast *dušmanīh ut snēh ut anākīh andar nēst pat dēn

5. patgīrišn dēvān kālpaδ bēškast ut pat dēn-yazišnīh

6. anrāk mēnūk apāk hamist de¯vān apasīhīt pat dēn-yazišnīh

ōž i

7. hamist mēnōkān yazdān apzāyēt kām-kārīh i tištr ut ....

8. sālān dātastān-višparišnīh i xvatāyān ut apārīk harvisp

9. nēvakīh bavēt pat-iš dēn-yazišnīh ristāxēz i tan ī i pasēn

I0. kunēnd ut dāmān amorg xvārīh rasēt art mēnōk ort ut hadiš

II. vahištīkīh hast i ka ahrišyang i vēh hast kēšišvang

I2. avē pat aβzōn apāč [av] gōβēt xvarr-aβzāyišnīh i mān čē

I3. har čē bē¯ av aržānīkān dahēnd [bē] ān mān rasēt

I4. pānak i ganj i vēhān kunēh čē¯ vahišt-iš mān aōvēnak i

I5. gōhr-pē¯sīt čēgōn gōβēt ku mēhm i māhišnīh vēh čēgōn

2. 𐎢𐎼𐎹

4. 𐎢𐎺𐎰𐎢 DST sien de Khishen

𐎢𐎼

5. DH maipit

6. 𐎢𐎼𐎢𐎹 DH 𐎢𐎼𐎢𐎹

DH 𐎢𐎼𐎹

7. 𐎢𐎽𐎼 DST hunâmîk

10. DH 𐎢𐎽𐎹

𐎢𐎹𐎢𐎼

11. DH 𐎢𐎹𐎢

12. anē ... ar DH post dahānd l. 13.

DH abzāyišn

13. 𐎢𐎼 on DH

14 DH 𐎢𐎼𐎹 TD2 𐎢𐎼𐎹

15. 𐎢𐎼 DH 𐎢𐎼

was manifested, that is, the Dēn, the good, the Mazdayazn, separated from the dēvs, having the law of Ohrmazd, casting down the girdles, laying aside weapons, whereof the interpretation is this that by it the dēvs were revealed distinct from the Yazds, wherein there is no enmity, no weapons, nor evil. By acceptance of the Dēn the dēvs' forms were broken, and by worship according to the Dēn Ahriman with all the Dēvs are struck down. By worship according to the Dēn the power of all the invisible Yazds is increased, the success of Tištr and the expansion of the decisions concerning the years, by kings, and all the other good things are produced. By the same worship according to the Dēn they cause the raising of the dead and the body of the final times, and the creatures attain to deathless bliss.

Art is the invisible being of Art, and Hadiš is the possession of Vahišt. Some say it is Ahrišvang the good, sometimes Ašišvang. It is also spoken of as 'increase', the increase in the splendour of a house, since whatever they give to the worthy, reaches that house. They make them guardian of the treasury of good things, since Vahišt is precisely in the form of a house adorned with jewels.

As it is stated : the dwelling and the house are good, since

I77.

I. harvisp axv i astōmand *rāδ pat ēn dēn i ohrmazd hand

2. airyaman anahraspand ān mēnōk kē bēšazēnišnīh hač hamāk dart i

3. avdmān dāt čēgōn gōβēt ku har dārīk dart bē

4. zatan rāδ dēmān xvarēnd ut ka man ohrmazd airyaman pat

5. bēšazēnišnīh nē frēštēy ān dart vēh nē šyēy ēstōn-ič

6. nīrang ut aβsōn i dātīk gāsān k ahravān mēnōk yazišn ut

xvarr

7. *nikās dārēnd mahraspand gōβišn i ohrmazd i hast i apastāk

8. kē-š vičāriš apēčak stāyišn yazd nēryō(k)sang patgāk i

9. yazdān ku pat hamāk paiδām avē frēstēt apāk avē-šān

IO. kayān vīrān pat aδiyārīh dātārīh i andar gētōh vīnārt ēstēt

II. tōxmak i kayān rāδ gōβēt ku ān bē aβzāyēnēt čēgōn gōβēt

I2. ku avē i tōxmak i kayān hač patvand i kaθa barān xvānēt

nēryō(k)sang

I3. frēh-dātārīh i avē gēhān kū pat aδiyārīh i avē i ān kayān

I4. vīrān frēh-dātārīh rāδēnītārīh i avē gēhān kart

I5. haurōšt rat i sālān mānān ut rōšān hač ēn ku *harvat rat

i sālān

2. [illegible] el ʔ.4.

5. [illegible] DH [illegible] bis

6. [illegible]

7. [illegible] DH نگاه fontaine nikēš

DST kask 'les sillons'

8. yazd DH [illegible]

[illegible] DH [illegible]

9. [illegible] DH [illegible]

11. abzāyēt DH abzayēmēt

12. [illegible] DH ǯi

DH [illegible]

13. [illegible] am. TD 2

15 [illegible] am. TD 2

[illegible]

i sālān am DH. kabel DST.

for the whole corporeal world they are in the Dēn of Ohrmazd.

Airyaman the Amahraspand is that invisible being who has given healing from all pain for the creatures.

As it is stated : the creatures consume all medicines to destroy pain, and if I Ohrmazd had not sent Airyaman for healing, the pains would not have become better. So too they keep the magic formulae and incantations according to the legal Gāthās, the worship of the invisible holders of truth.

Mahraspand is the utterance of Ohrmazd, that is, the Apastāk (Avesta) of which the explanation is 'uncontaminated' praise'.

The Yazd Nēryōsang is messenger of the Yazds, so that he is sent with all messages. He is appointed to assist those kayān heroes in the visible world.

Concerning the kayān family it is stated that it gives increase.

As it is stated that The kayān family is named from the relationship of the Bays.

Nēryōsang's is the advancement of the creations of that visible world so that he has wrought advancement and care of that visible world in assisting those kayān heroes.

Haurōāt is judge of years and months and days, because of this that 'Harvat is judge of the years'.

15.——*harvat rat, Av. haurvatāt̄ō raθwō (Sīrōz̄ak I.6).

I. apiᴚ gᴇtᴇh ᴀp xvᴇᴚ ᴆᴇgᴆn gᴆβᴇt bavišn *zᴀyišn

2. parvarišn i hamᴇlk astᴆmandᴀn i gᴆhᴀn hᴀᴆ ᴀp *hamᴇlk-iᴆ

3. ᴀpᴀttᴀmᴀh hᴀᴆ avᴇ ka andar mᴀl vᴇh ᴈayᴇt zᴀvastan

4. pat rᴀᴆ i haurᴆᴀt ᴆᴇgᴆn ku hamᴇlk nᴇvakᴀh ka hᴀᴆ aparkarᴀn

ᴀx av gᴇtᴇh ᴈayᴇt

5. haurᴆᴀt ᴀn rᴆᴆ i navak-rᴆᴆ ᴈayᴇt ut hast i gᴆβᴇt ku hamᴇlk rᴆᴆ

ᴈayᴇt

6. bᴇ ᴀn rᴆᴆ vᴇh ᴈayᴇt paiᴆᴀlk ku [ka] ᴀn rᴆᴆ tan ut yᴀnak

7. pᴀlk dᴀrᴇnd bᴆᴆ i xvaᴚ *bᴆᴆᴇnand ut murvᴀlk i nᴇvak kunᴇh *bᴇ

8. niᴚinᴇnd hᴀᴆ givᴀlk i rᴇman ut hᴀᴆ martᴆm i vattar dᴀr bavᴇnd ut

ut ᴀpᴀn

9. behr kunᴇnd yaziᴚn gᴀs ut rᴆᴆ i eyaranqnᴆa .....

I0. ham kunᴇnd ᴀn sᴀl nᴇvakᴀh aβiᴚ vᴇᴚ rasᴇt ut anᴀkᴀh

II. vᴇᴚ haᴆiᴚ kᴆ-ᴚ ᴀp rᴀmᴇnᴀt aivᴀp bᴇᴚᴀt aᴆak-aᴚ

I2. haurᴆᴀt rᴀmᴇnᴀt aivᴀp bᴇᴚᴀt bavᴇt apiᴚ hankᴀr [yh] tᴀr ut

I3. vᴀt ut fravartᴀn tᴀr x tiᴚtr kᴆ varᴀn-kartᴀrᴀh ut dᴀn-

I4. parvᴀtᴀrᴀh kunᴇnd vᴀt mᴇnᴆk i vᴀt ᴇn kᴆ zamᴀk aᴆar ut apar

I5. dᴀrᴇt ᴀp tiᴚtr stanᴇt *ᴇh aβspᴀrᴇt ut fravartᴀn

1.
2. DH
3.
4. DST
5. DST
6. TD2
7. DH
9. DH
12. DH
14. DH TD2
15. DH

31

In the visible world he claims water.

As it is stated : becoming, birth, nourishing of all corporeal beings of the visible world is from water, and all cultivation from it when in the year it is possible to live better by the care of Haurôāt.

As it is stated : all good things when they come from the upper beings to the visible world.

Haurôāt comes on that day which is the New Day (Naurōz). It is sometimes said that he comes all days, but he comes better that day. It is manifest that ~~when~~ that day they keep the body and garments pure, they perfume with sweet perfumes, and take good augury, and sit down, and are remote from impurity and from evil men, and they make a division of waters. They put together the period of worship and the day Ayaranąmča, ... That year ~~comes~~ to them good things come more abundantly, and evil is more fully removed from them. Whoso has rejoiced or vexed water, he has rejoiced or vexed Haurôāt.

His assistants are Tīr and Vāt and Fravartīn.

Tīr, Tištr it is who causes rain and the nourishing of the creatures.

Vāt is the invisible one of the wind, this who holds the earth below and above.

Tištr takes the water and delivers it up.

Fravartīn,

I. fravahr i artāy fravart ām pēš i ohrmazd [i ohrmazd] xvatāy

2. ut zātān azātān kē pat tanēkartīk *vaxšīkīh apāk druž

3. ham-ē// kōxšēnd čēgōn gōβēt ku anrāk mēnūk ham-ē *dušmanīh

4. būt tūk ka-š mart i ahrav dīt čē ān anrāk mēnūk

5. apāk dēvān hanist višūtakān aktar kunēh ēvāš mart i

6. ahrav frēh-hunet frēh-hūxt frēh-huvaršt tištr-iš

7. ēp pat aδiyārīh i avēšan apartar stanēt ristāxēz i

8. tan i pasēn mart i ahrav kunēh hast sō(k)šyans pērōžgar

9. hamkārān anurōūt āmarakān i urvarān ēstar-aš gā tēh urvar

IO. xvēš urvarān vaxšēnēt ramak i gōspandān aβzāyēt čē hamā k

II. dēn hač avēšān xvarēnd ut zīvand pat-iš fraškart anōš hač

~~I2.~~ anurōūt

I2. vīrāδēnd kē-š urvar rāmēnīt aivēp bēšīt aδak-aš anurōūt

I3. rāmēnīt aivēp bēšīt bavēt api-š hamkār rašn

I4. ut aštūt zāndūt rašn mēnōk i rūstīh kēēn ān-iš i

I5. ahuftakīh vīnārt ēstēt čē mēnōk i rūstīh rāδ

E

1. i ohrmazd ơn ƍH.

3. TD2 kōxšand

8. ƍH ƍHƍ

9. hamkārān TD2 hamkārānyk

10. TD2

ƍH aβzāyēnēt

11. TD2

TD2

13. TD2 hamkāreyh

14. TD2 ƍH

15.

fravahr, who is Artāy Fravart is he who is in the presence of Ohrmazd the lord, and those of the born and unborn who in bodily form or invisible form struggle with the drużes.

As it is stated : Ahriman was ever an enemy till he saw the truth-holding man, since he makes Ahriman with all the dēvs, the misbegotten, powerless, the truth-holding man alone, by his increase-giving good thought, good word and good deed.

Tištr also takes the water more successfully by their help.

They cause the resurrection and the body of the final times for the truth-holding man, that is, the assistants of Sōšyans the victorious.

Amurδāt is the numberer of the plants. Here too in the visible world he claims plants. He makes plants grow, and increases the herds of cattle, since all the creatures eat from them and live.

At the Fraškart also they prepare the deathless drink from Amurδāt.

Whoso has rejoiced or vexed the plants, he has rejoiced or vexed Amurδāt.

His assistants are Rašn, Aštāt, and Zāmdāt.

Rašn is the invisible one of right who is the one also who has set in order revelation, since it is because of the invisible one of right

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I. ka dēvān vināskārān gētēh dūn *nē mrēčēnd ruvān-iĕ

2. martōmān pat vinā˜s ut karpak raŏn ānārē˜nēt čēgōn gōβēt

3. ku dūtaβar viĕir drōγ kunēt raŏn ōδ mēvēnēv nē vōnēt

4. srēš-ahrēy garzēt ku-n gētēh tang ku rāstīh ōδ

5. nē nēhmān ut aŏtāt i rās mindtār i mēnōkān gētiyān

6. zā˜mdāt mēnēk zamīk čēgōn gōβēt ku ān i ʒ xvarr pat čīmīār

7. puhl ul ēstēt ku raŏn ruvān ānārēt aŏtāt ut

8. zāndāt ruvān av tarīzīk vitārēnd pur xvarr pārand ....

9. vaxtu stārak kē apāk ahriŏvang amahraspand ut ātt dāt čēgōn

10. gōβēt ku pārand i raβāk-rah hamāk mēnōkān *šnāyiŏn hamāk

11. dēvān bēŏiŏn ut hač avē˜ān mēnēk i gāsān ut yaziŏn čēgōn

12. hač dēn paiδāk ēn martōmān vas nām-čiŏtīktar aβiŏ

13. patēmār čēgōn pat dēn gōβēt *ku dōkān kartan dērang

14. hangartīk ēn and nipiŏt ohrmazd ut ān 6 amahraspandān i bun

15. ham-ē amahraspand gōβēt ku amarg aβzōnīk hand ān i nē mēnand

892-
180

if the dēvs do not, as evil-doers, destroy the creatures.

Of the intelligent soul of man also Rašn takes account for evil and good deeds.

As it is stated : where the judge gives a false decision Rašn does not see that place. Srōšahrāy laments, saying, The visible world is ~~starit~~ strait for me, that is, right is not resided there.

Aštāt is the guide of the invisible and visible beings.

Zāmdāt is the invisible one of the earth.

As it is stated : those three splendours stand at the Činvār Bridge where Rašn takes account of the intelligent souls. Aštāt and Zāmdāt guide the souls to the scales.

Pārand full of splendour is the star which was created with Ahrišvang the Amahraspand and the profit.

As it is stated : Pārand, with swift chariot, satisfaction of all the invisible beings and vexation of all the dēvs.

Besides those are the invisible ones of the Gāthās and the worship.

As is manifested from the Dēn : Of these invisible ones many and better known by name, ther is an enumeration attached them.

As it is stated in the Dēn : to make a detailed list is a long task.

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(contd)

So many have been written in brief.

Ohrmazd and those six original Amahraspands are always called Amahraspand, that is, they are deathless and giving increase.

That ~~who~~ which they do not think,

I. ut nē gōβēnd ut nē kunēnd avē dit gōβēt ku nē apāyēt nēnītan

2. aivēp nē apāyēt guftan aivēp nē apāyēt kartan ohrmazd

3. dāt vēh dēn aδarmēnišnīh ut zēn rāstīh kunišnīh ūzārelīh i

4. kāmak ēn ku-m pursīt aδarmēnišnīh ut zēn rāstīh *vazēt

5. *vičēēnēt āmōxtēt šnāsēt čē ka čtōn kunēt hač pas i

6. man vēš āyēt ut gōhr i ohrmazdīk garm ut xvēt rōšn ut hubōδ

7. *saβzak andar frāč paiδāk [ohrmazdīk garm ut xvēt rōšn ut hu
hubōδ *saβzak]

3. [illegible]

[illegible]

TD2 āškāṙih

DH kunišn

4. [illegible]

[illegible]

5. [illegible]

6. DH [illegible]

7. [illegible] hiṣ

and do not speak and do not do, the other says so that it is not necessary to think or to speak or to act.

Ohrmazd created the good Dēn, obedience, and *watchfulness, right-acting, and *revelation of desires.

This that: I learnt, obedience and *watchfulness and right he executes, teaches, and recognises, since when he so acts, he come upon me more abundantly.

The substance of Ohrmazd is warm and moist, bright and sweet-smelling and verdure is conspicuous therein.

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8. apar duškuniśnīh i ohrmān ut dēvān

9. pat dēn gōβēt ku anūdīh i anrūk mēnūk av dahiśn i ohrmazd

10. kirrēnīt ēstēt pat ō zinastān bōβayēt guftan api-š

11. ēn karp i vazaγ *dēs *hakarē nēvelīh i dušmēnīt i ohrmazd nē nēnēt nē

12. gōβēt mūkunūk nē kunēt api-š kār anūnarzīttārīh ut zatārīh ēn

13. ku dām i ohrmazd bē aβzāyēt avē bē zanēt čašm nēžišn

14. hač vizand dāmān kartan nē ēstēt čēgōn gōβēt ku hač ēn

15. ka mēn dēt nē nan ēstīnīhā ī nišast hom

CAP. 27

On the Accursed Activities of Ahriman and the Dēvs .

It is stated in the Dēn that the evil of Ahriman was created against the creation of Ohrmazd. It is possible to say in one winter. And his place is that body of the frog. He never thinks nor speaks nor does the good things of Ohrmazd. His work is pitilessness and striking down. It is this that when the creatures of Ohrmazd increase he strikes them down. Even for the twinkling of an eye he does not cease from harming the creations.

As it is stated : from the time when we created them,

I have not sat at rest,

16.——— pat ŭ zimastŭn , also below 238.4.

11.——— cf. 41.3.

13.——— mĕžišn 'twinkling'. With original, as in Saka nəməźdi 'it twinkles', nəməjsīndə 'they twinkle ' anəməjsa 'the not twinkling'. So Lith. užmingù 'einschlafen' , mĕ́gmi 'schlafen', beside the form with -s-, Skt. mis-, ni-mis-.

NPers. muž
mužagān
mižagān
} 'eyelashes'

NBal. mišāš
mižagān LW.

Pahl. miž Zāts. 1. 21. (quoted on 30.9).

I. kē ohrmazd hom *pānakīh i dāmān i xvēš kartan rāδ ut [nē]

2. nē-č i avē i anrāk mēnūk anāgīh av dām kirrēnītan rāδ pat

yātūk-

3. dēnīh martōm av dōstīh i xvēš ut adōstīh i ohrmazd *ōh

4. āhāčēt ku dēn i ohrmazd hilēnd ut ān i ahrēman varzēnd ōn

5. av mēnišn i martōm aβkanēt ku ōn dēn i ohrmazd nēst

6. patiš āstavān nē apāyēt būtan kē av ān martōm kē-š

7. ōn gōβišn pat dāt nihāt ēstēt čiš dahēt aδak-aš

8. anrāk mēnūk šnāyēnīt ku-š pat-rāmišn kart bavēt akōman

9. kār ōn ku vattar-mēnišnīh ut anāstīh av dāmān dāt

I0. indar dēv kār ōn ku mēnišn i dāmān hač frārōnīh kartan

II. ōgōn āmāyān *aβsārēt čēgōn sardār i xvap *aβsārēt ōn av

mēnišn i

I2. martōmān frārōnīh ōgōn aβsārēt ōn av mēnišn i martōmān

I3. aβkanēt ku šapīk kustīk nē apāyēt dāštan sāvul

I4. dēv ku sardār i dēvān kār ōn ku dušpātaxšāhīh

I5. ut stahm adātastānīh ut mustkārīh kunēt nānhaiθ

who am Ohrmazd for the sake of protecting his own creation and to prevent the creation of the evil of Ahriman against the creatures. By the Dēn of sorcerers he seduces men to friendship with himself and hostility to Ohrmazd, so that they shall abandon the Dēn of Ohrmazd and carry out that of Ahriman. He casts this into the thoughts of men that : This is not the Dēn of Ohrmazd. One must not confess to it. Whoso makes a gift to that man who has laid this saying down as a law, by him Ahriman is propitiated, that is, he has been rejoiced by him.

The work of Akōman is this that he ~~forces~~ attacks the thoughts of the creatures from uprightness , as a good guardian ~~constrains~~ attacks and in that way associates uprightness with the thoughts of men. He casts this into the thought of men that : The shirt and girdle should not be worn.

Of Sāvul dēv, that is, the chief of the dēvs, the work is this that he works evil sovereignty, and violent lawlessness, and the causing of sorrow.

Of Nāhaiθ

182.

II.———— əβsuxt . Possibly to sar- ' to be united!

Av. sar-. Then *abi-sar-. The opposite is expressed by *vi-sar- in MPers. gusar- 'to remove'. For the preverbs , cf. əβyəxt 'joined' , and vīyəzet 'disjoin, undo'.

183.

I. dȫv kȧr ȫn ku arvarsandiȝh av dȫmȧn [naozaix] dahȫt

2. ðȫgȫn gȫβȫt ku kȫ ðiš av ȧn martȫnam dahȫt kȫ dȧt ȫn

3. ku šapȧk kustȧk nȫ apȧyȫt dȧšten aðak-aš inder ut sȫvul

4. šnȧyȫnit bavȫt *t^iriš doȝy ȧn kȫ zahr av urvartȧn dȧmȧn gunȫð-

5. ȫt ðȫgȫn gȫβȫt ku *taairiš tarvȫnitaȝ *zairiš zahr kartȧr

avȫšȧn

6. har 6 komȧrȧkȧn dȫvȧn gȫβȫt apȧrȧk hankȧr ut ham-aðiyȧr i

7. avȫ hand ȫn-iš gȫβȫt ku kȫ ðiš av avȫ mart dahȫt kȫ gȫβȫt ku

8. mȫk ȫvak apȧyȫt dȧštan api-š ȫ-mȫk duvȫrišnȧh pat dȧt

9. nihaȝt ešȫt aðak-aš *tairiš druž šnȧyȫnit bavȫt

IO. tarȫ(k)mat dȫv ȧn kȫ tarmȫnišnȧh dahȫt mitȫxt dȫv

II. druž i gunȧnȧkȧh arašk dȫv druž i kȫnvarih ut dušȫaȝnȧh

I2. avȫšȧn ham aβsar i ešn dȫv hand ðȫgȫn gȫβȫt ku ⩽ 7

I3. zȫr i ešn bavȫt ku dȧmȧn patiš bȫ apaxšȫnȫt mȧtak-

I4. ȧn vȧrȧn andar zanȧnak i xvaš hað ȧn 7 zȫr 6 bȫ ðžanȫt

I5. ȫvak bȫ mȧnd ȫš ku mitȫxt rasȫt arišk mȫhnȧn

dēv the work is this that he gives discontent to the creatures.

As it is stated that whoso gives anything to those men whose law is this that the shirt and girdle should not be worn, he has propitiated Indar and Sāvul.

Tairič dēv is he who mixes poison in the plants and the creations.

As it is stated : Tairič the overcomer, Zairič the maker of poison.

Those all six are called the Dēvs with large heads. The others are their assistants and helpers.

This also is stated that whoso gives anything to that man who says that one should wear one shoe, and he has laid down as a law the moving about with one shoe, he has propitiated Tairič the druž .

Tarōmat dēv is he who gives perverse thoughts.

Mitōxt dēv ~~is druž~~ is the druž of doubting.

Arašk dēv is the druž of malice and the evil gaze.

These are the instruments of Ēšm dēv.

As it is stated : There are seven powers of Ēšm whereby he may destroy the creatures. Females and males in their own time are struck by six of those seven powers. One has remained away. There where Mitōxt comes, Arašk has a dwelling,

I. bavēt ut ōō ku arišk mēhmān ēšm bunak frōt kunēt

II. ōō ku ēšm bunak dārēt vas dām apaxšēnēt vas av-

3. ērānīh kunēt hamāk anākīh av dāmān i ohrmazd ēšm

4. vēš kirrēnēt avešān mētakān ut vīrān duškunišnīh i ēšm rāō

5. apēraar avinnīh būt hand čēgōn gōβēt ku ēšm *xruvidrōš

6. čē hamāk drōš avē kunēt nizarš dēv ān kē ruvān i martōmān i

7. viturtakān ān 3 šap ka pat gētēh apāk kōxšēt tarsīh

8. ut zanišn apar barēt pat dar i dōšaxv nišīnēt *utak dēv

9. ān kē ka martōm pat xvēš gās nišīnēnd aivāp ka xvarišn xvarēnd

IO. mānōkīhā *atvand i *pušt zanēt ku bē drāy ut bē niyār ku

II. bē drāyān

II. xvarēt drāyān rīyēt drāyān mēzēt ku tāk axv i ān i pahlom

I2. axvān nērasēt akataš. dēv druž i nikīrāyīh kē

I3. dāmān had čiš i frārōn nikīrāy kunēt čēgōn gōβēt ku kē

I4. čiš av ān tan dahēt kōmartōm had čiš i frārōn nikīrāy

I5. dārēt aōak-aš akataš dēv ānāyēnīt bavēt kē čiš

and there where Araśk dwells, Ēšm pitches his camp. There where Ēšm has his camp, many creatures are destroyed. He causes much desolation. All evil against the creations of Ohrmazd are more increased by Ēšm. The females and the males through the evil activities of Ēšm are far less productive.

As it is stated : Ēšm with the bloodstained spear, since he causes all desolation.

Nizarš dēv is he who brings fear and striking upon the intelligent soul of the dead those three nights when he struggles therewith in the visible world. He sits at the gate of the Evil Existence.

*Utak dēv is he who when men sit in their private place or when they eat food, invisibly strikes upon the *joining of the back, saying 'speak and cry out', so that speaking he may eat, speaking he may defecate, speaking he may urinate, that he should not attain to the life of that highest of worlds.

Akataš dēvis the druž of repudiation who makes the creatures repudiate the things which are upright.

As it is stated: whoso gives anything to that person who holds men averse to things which are upright, he has propitiated Akataš dēv. Whoso gives anything

6.——drōš , see my note BSOS VI 588, adding Pāz. durust avəndarōš (Pāz. Zamāsp Nāmak ed. Modi p.73 l.12).

10.—— niγār 'cry out (?)' Possibly -γār asin MPers. pai-γāra 'slander, abuse'. Av. gar- 'praise'.

12.—— nikārīy 'repudiating', beside nikārē 'to regard' to kar- 'think'. Reading with the Pāzand nigārēe (mx 36.13), contra Bthl. SR 2.38 viγārīy. It is the opposite of āstavān 'acknowledging', Av. ā-stav-.

ni- implying contempt.

I. av ūn tan dahēt kē dāt ēn ku dastoβar nē apūyēt dūštan

2. eδak-aš ēšn dēv šnūyēnīt bavēt kē čiš av ūn tan dahēt

3. kē dāt ēn kē gēβēt ku mār-gan nē apūyēt dūštan eδak-aš

4. ahrēman apēk harvisp dēvān šnūyēnīt bavēt ēn avērδ

5. gēβēt ku ka xrafstr vēnēt nē ēžanēt mār-gan

6. dār-ē ut čarm-ē pat sar vīrīst ēstēt peiδk ku har vēhδēn-ē

7. ēvak-ē ēh apūyēt dūštan ku xrafstrān i vindskārān patiš

8. aβkanēnd ēžanēnd karpakānandtar zarmān ān dēv kē dušdaft

ar kunēt

9. kē pīrīh xvānēnd čišmak ān kē zandak kunēt ut vāt-girtak-iδ

10. kunēh ev patiyārakīh i aβr šavēt varan dēv ūn kē apārēn-

11. marzišnīh kunēt čēgōn gēβēt kum ku varan i ālūy [ariškīh]

12. būšasp dēv ūn kē aškahānīh kunēt ut sōž ūn druž kē

13. apaxšēnišn kunēh ut niyāz dēv ūn kē tangīh kunēt az dēv

14. ūn kē čiš-ē ēpārēt ka niyāzīh rāδ čiš nēmat ēstēt

15. haš tan xvarēt ūn drujīh hast i ka-š hamāk xvāstak i

to that person whose law is this that one should not have a dastavar (religious instructor), he has propitiated Ēšm dēv. Whoso gives anything to that person whose law is this that he says that one should not have a snake-killer, he has propitiated Ahriman with all the dēvs .

This is stated for this reason that when he sees noxious creatures he does not kill them. A snake-killer a pirce of wood and a piece of leather has been prepared against his head.

It is manifested that every man of the good faith must have one of them that they may thereby throw aside and kill the injurious noxious creatures, to greater merit.

Zarmān dēvis he who makes short of breath, whom they call old age.

Čišmak is he who causes harm and also creates the whirlwind. He advances against the clouds.

Varan dēv is he who causes unrighteous copulation.

As it is stated : Varan the polluting .

Būšāsp dev is he who causes sloth.

Sēž is that druž which causes destruction.

Niyāz dēv is he who causes famine.

Āz dēv is he who swallows a thing. When through want nothing comes, he eats from the body. That is the druž who though all the wealth of the

1. gētem bē dūt nō hanbāēt saγr nō bαvēt ðēgðn gōþēt ku
2. čaẽm i ẽzvarẽn vīmand hast i hečiẽ sahmẽn nēst panīh ẽn dēv
3. kē hanbār kunēh nēzvarēt av kas nō dahōt ēn-iẽ
4. gōþēt ku ūz dēv zōr hač ẽn tan kē pat žan i xvēš
5. nē xvarsand ẽn-iẽ i kosẽn bē apparēt nan dēv ẽn kē rēmanīh
6. ut nasruštīh kunēt kē nasty xvānēnd frēftār dēvān
7. kē viyāpānēnēt spazg dēv ān kē saxvan ōþarēt barēt
8. čiẽ-ē nēst pat humānīkīh ōgōn gōþēt niuẽyēt ku martōm xvat
9. pat xvat zanēt ut apexēē nēt axēst dēv ān kē ztr gōþēt
10. <u>αγaẽ</u> dēv ẽn druẽ i str-čaẽmīh kē martōm pat čaẽm zanēt
11. but dēv ān kē-ẽ pat hindūkān paristēnd api-ẽ vaxẽ pat ẽn
12. butīhā nēhmēn ðēgōn bōēasf paristēt ut ast-viōūt
13. vay i vattar kē jān stanēt ðēgōn gōþēt ku ka dast apar
14. martōm mēlēt būẽēsp ka *sēyak aþkanēt kaff tafī ka-ẽ
15. pat čaẽm *vanēt jān bē zanēt api-ẽ marg xvānēnd str-

of the visible world has been given to him, does not store it up and is not satisfied.

As it is stated : The eye of the avaricious is a tract which has no boundaries.

Miserliness is that dēv who makes a store, but does not eat it, and gives to no one.

This also is stated that Āz dēv has his power from that person who is not satisfied with his own wife, and who carries off that of others.

Nas dēv is he who causes impurity and pollution, which they call nasāy (bodily refuse).

Frēftār dēv is he who deludes.

Spazg dēv is he who brings and bears away words. There is nothing. He so speaks from similarity. He shows how men strike and destroy each other.

Arāst dēv is he who speaks falsehood.

Aγaš dēv is that druž of red-eyedness who strikes men with his eye.

But dēv is he whom they worship in India, and his spirit dwells in those images which is worshipped as Bōōasf.

Ast-viδāt is Vay the worst who takes the breath soul.

As it is stated that when he rubs a hand on a man it is sloth, when he casts his shadow it is fever, when he sees him in his eye, he strikes away the breath soul, and they call it death.

II.——— but 'Buddha' , see my discussion BSOS VI 279.

187.

I. čaðmīh dēv ān kē ka martōm čiš-ē vēnēnd pat nām i yazdān

2. nē gōβēnd bē vināsēt avēšān har čvak vas dēv ut druž apāk

3. hamkār bavēnd kē paiδākēnīton dēkān dērang dēvān-iš

anōmakān pat

4. vas-marakīh gōβēt i sēž dart zū(h)rān bēš zarīk

5. dētārīh ut xvēš zīnttarīh ut tom-tōxmakān gandakīh

6. pūtakīh ut vatakīh āpurtārān kē vas ut vas marak ut van

nām-čišt

7. api-šān hamāk andar tan i martōmān bahr gumēxt ēstēt pat

8. martōmān daxvak rōšn apaoš dēv ut spinjaruš ān i kē

9. apāk vārān-kartārān pat kōxšišn āstōnd anurūk mēnūk dāt

IO. vatterīh ut dēn i yūttīkīh ut *zīnan drōžan kunišnīh

yazdān-ahanīh

II. api-š kāmak ān ku-n mā pursēt api-m mā šnāsēt čē hakar-om

I2. pursēt šnāsēt hač pas i man nē āyēt ān-iš gōβēt

I3. ku anrūk mēnūk vāng av Yarrānāk av-iš vāng i kuling i 6-

I4. sālak av-iš vāng i xar av-iš vāng i mart i ahrav ka akā-

mak-

I5. ōmandīhā zanēt vāng kunēt *mānēt kundak dēv ān i

Sūr-čašmīh dēv is he who when men see a thing, but do not say "in the name of Yazdān", harms them.

Everyone of those having many dēvs and družes as assistants, to make known whom a detailed list is long.

There are also stated to be dēvs without names in multitudes. Those are the dēvs the causers of ruin, pain, *distress, harm, sorrow, the bringers of fraud against kindred, the stench rottenness and badness of the offspring of darkness, who are in very great number and of many names.

All of them have mingled a portion in the body of men. Their visible sign is manifest in men.

Apaoš dēv and Spinjaruš are those who struggle with the makers of rain.

Ahriman created badness and the Dēn of sorcerers and *fraud, deception, and aversion from the Yazdān.

His desire was this : Do not ask of me, do not know me since if you ask of me, and know me, you will not follow me.

This also is stated : the voice of Ahriman resembles the voice of thundering, and the voice of a six-years' old crane, and the voice of an ass, and the voice of the truth-holding man when he is struck against his wishes and he cries aloud.

Kundak dēv is he who is

5.——— zInIttArTh

NdM 8I9.2 zInênIttAr ut morgênIttAr

Dd.36.II [illegible] (p.77) zIn i drôxtArTh

Dd.36.94 [illegible] kôxSônd ut zInênd ut drInênd

zIjnIttan , Av. zinaṯ , OPers. adInA, dIttam, Skt. jinAti, 'take by force.'

IO.——— zInan from zIn-, cf. for the form drôzan, varen, MPT vaẓan (Wald.-Lentz 35.).

I. bārak i yātūkān navak-navak dēv ān i navak navak kē vinās i dēmān kumēnd

2. *ēšīhēnd avēšān-iš i apūxterān i andar spihr duvārēnd vas

3. vas marak pat kēxšīān ēstēnd api-šān kemārakān avēšān

4. 7-ān ut gē(k)čihr sar ut dumb ut mūsparīk i dumbōmand bavēt

5. api-šān ēn IO dahiān i gētēhīk hast asmān ēp ut zamīk urvar ut gēs-

6. pand ut ayē(k)ust ut vāt rōšnīh ut ātaxš ut martōm pat ēn kā hamāk

7. vattarīh āhōkēnīt-t ēstēnd ut hač avēšān av ēp ut urvar ut apārīk

8. dahiān kē hast gētēh hadān IO rōšnīh av jānvarān rasēt

9. čegōn ēn IO druzīh vizand bēšīk ut nasīk ut marg ut apārīk kēy anūkīh ut āhōkēnīšn

IO. ham-ē rasēt avēšān I-n ōšmurt apāk adiyārīh i apazār-

II. ōmand gōhr i ahrēmanīk sart xušk givāk tārīk ut gandak andar a-frād

I2. paiōīk dōšaxv rās gōpēt ku tār pat dast šāyēt griftan

I3. gandakīh pat kārt šāyēt brītan hakar IOOO mart andar vitast-ē

I4. pātafrās kunēnd pat ē *dārēnd ku ēv-tāk hand api-š

I5. pātafrās-ē ēvtākīh vattar api-š band av haftān apāxtarān

steed of sorcerers.

Navak-navak dēvs are those which again and again do harm to the creations and they are killed.

Those also of the planets who move in the sky, and contend in vast numbers. Their chieftains are those seven and the head and tail of Gōčihr and Mūšparīk the tailed.

And those ten creations of the visible world, that is, sky, waters, earth, plants, cattle, metals, wind, light, fire, and men, have been marred by them through all this badness.

From them it reaches to waters and plants and the other creations of the visible world, and from those ten, light reaches to the animals, just as those ten drużes of harm, trouble and pollution and death and the other evils and marrings reach them.

With those which I have mentioned they are powerful assistants.

The substance of Ahriman is cold and dry. The place is dark, stinking and unilluminated.

Of the evil existence it is stated that the darkness can be grasped in the hand, the stench can be cut with a knife. If a thousand men are punished in the space of one span, they think that they are alone. And the punishment of solitude is worst.

Its connection is with the seven planets

II.----- afrāč-paiδāk.

frāč-paiδāk translates Av. frādərəsra- Yasna ₣ 57. 27. Hence here afrāč-paiδāk corresponds to Av. *afra-dərəsvantəm Aog. 28, and proves that d is to be read against the MSS, which all have k.

~~189.~~

1. hast i pat vēs sartīh čōgōn kēvīn hast i pat vēs garmīh čōgōn

2. vahrūn api-šīn xvarišn gandak ut mūhriš ut *šn apārīk

anāhīh *patōxv.

Some possess excessive cold, such as Kēvān, some excessive heat, such as Varhrān.

Their food is stench and urine and their sustenance those other evil things.

2. ..... muhrim מדרש. translates Av. mdOra-

Vid. 6.7.29 (where variants are given).

3. apar tan i martõm handǎčak i gẽtẽh

pat dẽn gõpẽt ku

4. tan i martõmẽn handǎčak i gẽtẽh čẽ gẽtẽh hač ẽp ẽ sriǩk

5. kmrt ẽstẽt čẽgõn gõpẽt ku ẽn ẽ dẽm fratom dẽm hamẽk ẽp ẽ

6. sriǩk bũt martõmẽn-iẽ hoč ẽp ẽ sriǩk ham-ẽ bũt

7. õgõn čẽgõn gẽtẽh pahmẽõ apẽk dramẽõ rẽst martõm-iẽ hom

8. gõnak har kas dramẽõ ut pahmẽõ xvẽõ hast põst

9. čẽgõn asmẽn gõšt čẽgõn zamẽk ut astak čẽgõn kẽf ut ravãn

10. čẽgõn rẽtĩhẽ ut xõn i andar tan čẽgõn ẽp i andar xrẽh aǩk-

amb čẽgõn

11. dreyãh ut mõõ čẽgõn urvar õõ ku mõõ vẽ rust ẽstẽt čẽgõn

12. vẽǩak gõhr i tan čẽgõn ayõ(k)ǩust ẽn xrat čẽgõn martõm

13. ut gõõõ(k)-srut xrat čẽgõn gõspand ut garmĩh čẽgõn ẽtarõ

dast

14. ut põõ aβaẽr čẽgõn 7-ãn 12-ẽn ẽβtẽpak xvartĩk-gukãr čẽgõn

15. aβr ut ẽtarõ i vãziǩt vẽn ẽβariǩn bariǩn čẽgõn vãt yakar

Cap. 28.

Concerning the body of man as similitude of the visible world.

It is stated in the Dēn that the body of man is a similitude of the visible world, since the visible world was made from one drop of water.

As it is stated : This creation, at the first creation, was wholly one drop of water. Men too were produced from one drop of water.

As the visible world is equal in breadth and length, man also in the same way every person has his own length and breadth.

The skin is like the sky,

Flesh like the earth,

Bones like the mountains,

Veins like the rivers,

Blood in the body like water in the sea,

Belly like the sea,

Hair like the plants,

There where hairs grow most like the forests,

Substance of the body like metals,

Inborn mind like men,

Ear-learnt mind like cattle,

Heat like fire ,

Limbs of hand and foot like the seven and the twelve

Stomach which digests food like clouds and the Vāzišt fire

Fetching and expelling of breath like wind,

Liver

I. čēgōn zrōh i frūxv-kart *bun kotuk i hūmēn spihl čēgōn kust i

2.epūxtar ku ūšširiūn i zimastūn dil i girt čēgōn ūp i ardvīstūr i

3.avinast čē- dil vīmā-rth aþiš nē ronēt bē hokar

4. ke-š marg būlist i sar ut mazg čēgōn asar rōšnūh ut sar

5.čēgōn garōšmūn 2 šašm čēgōn nūh ut xvaršēt damūn čēgōn

6..stārek 2 gōš čēgōn 2 rōšan garōšmūn rōš paiōūk ku-š

7. patiš kū hamvār švāč i put nivūk i xvaš patiš ham-š rasēt

8. kē ruvūn hunivākūh rūmišn hačiš 2 vēnūk čēgōn 2 domūk garō-

šmūn rōš

9. gōþēt ku-š patiš hamvār bōš i xvaš i gōnak gōnak patiš andar

IO. damēt kē ruvūn hubōšūh ut urvāhmonūh hačiš dohūn čēgōn

ūn dar i pet

II. garōšmūn kē hamvār ničak i gōnak gōnak patiš andar rasēt kē

I2.ruvūn čarpūh ut patēruvūh hačiš kūn čēgōn dōšaxv andar zamūk

I3. kūn hačaðar nišēm i tan ruvūn čēgōn ohrmazd uš ut vīr ut

I4. mūrišn ut handēšišn dūniš ut uzvāriš čēgōn ūn 6 amahraspand

I5. i pēš i ohrmazd ēstēnd ɲa epārūk vazaŋ i andar tan čēgōn

epārūk mēnōkūn

like the Frāxvkart sea, the primal home of summer,
Spleen like the northern region, where is the abode of winter,
The round heart like the water of Ardvī-sūr the undefiled, since
illness does not reach the heart unless death reaches it,

The top of the head and the marrow like the Endless Light,
The head like Garōδmān ,
Two eyes like moon and sun,
Teeth like stars,
Two ears like the two windows, - of Garōδmān it is made known
that therein comes at all times the pleasant voice of song,
which gives music and pleasure to the intelligent soul,-
Two nostrils like the two breathing places, - of Garōδmān it
is stated that therein breathes at all times various and
pleasant perfumes, which give sweet smells and joy to the
intelligent soul, -
Mouth is like that door in Garōδmān through which comes at all
times the various foods, which give fatness and nourishment
to the intelligent soul,
Anus is like the evil existence in the earth, the anus is the
lowest seat of the body,
Intelligent soul is like Ohrmazd,
Intelligence, memory, remarking, thought, knowledge, distinction,
are like those six Amahraspand which stand before Ohrmazd,
The other spirits in the body are like the other invisible

I.——— spihl, cf. usbul 'spleen' in the dialect of Māsarm in Fārs.

MPers. uspurz. Av. spəraza translated by Pahl. sparz. NBal. isp'ulk.

Below I95.I4. ~~spl~~ sparz.

1. yazdān ōgōn čēgōn ohrmazd gās pat asar rōšnīh ut matārīh av
2. garōθmān api-š nērōk hamāk givāk rasīt ōstūt ruvān-ič
3. gās pat mazg i sar katak pat dil nērōk pat hamāk
4. tan rast ōstūt ōgōn čēgōn vāt hač kust kast
5. ēyēt martōm-ič hač nēmrōč tāk nēmšap vāt vēn pat vēnīk-ē ē-
   tāk
6. ēyēt hač nēmšap tāk nēmrōč pat kust ditīkar ēyēt
7. ōgōn čēgōn xvarēt hač māh rōšnīhar martōm-ič pat čašm-ē
8. rās vēh vēnēnd ōgōn čēgōn ēp pat zrēh i frāxv-kart ka
9. apar lukar i buland šavēt yōšdāsr bavēt behr-ič apāč
10. av zrēh rēčēt behr pat pāšīnčak pat hamāk gēhān bē
11. rasēt martōm-ič xōn i andar tan čēgōn katak pat yakar ut ha
12. bāmdāt hač yakar apar av mazg i sar ēyēt andar mazg apāč
13. gartōt behr apāč av yakar rēčēt behr apāč pat rayān bē
14. hilēh kē hamāk tan nērōk hačiš bavēt ān i kaf i pat
15. sar xvētīh i čašm ut gōš ut vēnīk ut dahān hačiš bavēt

1. ōgōn čēgōn gētēh var av nēmrēč [ut xvarīsūn ūyēnd api-š
2. frūč hač xvarβarūn ūyēt i bun katak i aβr hast martōm-iď
3. yakar čēgōn bun katak i xōn pat] xvarβarūn pat dast i dašn
4. hamāk rōšnān
4. hač xvarīsūn ūyēnd *bō aβr hač xvarβarūn ūyēt bun katak i
5. aβr hast martōm-iď yakar čēgōn bun katak i xōn pat dast i
5. dašn
6. ōgōn čēgōn andar gētēh martōm vinās ut karpak kunēnd ut ka
   mīrēt
7. vinās ut karpak ūmārēnd har čē apēčak av garōdmān šavēt
8. ut har čē druvand av dōšaxv aβkanēnd hamgōnak martōm-iď xv
   xvarišn xvarēnd
9. har čē apēčak av mazg i sar šavēt xōn i pāk bavēt
10. av yakar rasēt hamāk tan nērōk hačiš bavēt har čē
11. vēš gumēxtak hač aβtūpak av rōtīk šavēt pat nišēm
    bērōn
12. aβkanēt handāčak i dōšaxv ōgōn čēgōn andar vārān-kartārīh
12. ka druž
13. stahmak bavēt sartīh i vēš pat ūp andar hilēt ut bē
14. aβsārēt nē vārēt aivūp srišk aβsārēt takarg vārēt
15. ziyān vizand pat dāmān bavēt martōm-iď ka xvarišn vēš

As of the visible world the breast is to south [comes from the east, and it comes to it from the west which is the primal home of the clouds, so also in men the liver is like the primal home of the blood] and the west, on the right hand. All lights come from the east but the clouds come from the west, which is the primal home of the blood on the right hand.

As in the visible world men do evil deeds or good deeds, and when they die, their evil and good deeds are reckoned up, whatever is uncontaminated goes to Garōōmān, and whatever is falsehood-loving they cast down to the Evil Existence, in the same way men too eat food, whatever is uncontaminated goes to the marrow of the head and becomes pure blood, it comes to the liver, and the whole body has strength from it, whatever is more contaminated goes from the stomach to the intestines, it is cast out by the anus, in the similitude of the evil existence.

As in the making of rain, when the druž becomes violent, and puts excessive cold in the water and freezes it, it does not rain or it freezes as drops, it rains hail, and damage and harm befalls the creatures, men too when they eat food in excess,

I. xvarðnd ku ðn i gukðrðt *agukðrt bðtan rð6 sriðk *hanbaviðn

2. kunðt ut agukðrtakth bðrðn ðyðt ziyðn vizand u tan haðið bavðt

3. ðgðn ðegðn olrmazd bðlist ehrðman *zufðyek epi-ð ðknðn

nðrðk andar

4. gðtðh ðvak av dit kðxðiðnðk martðm-ið 2 vðt andar tan ðvak

vðt i ðnðk i hast ruvðn kð-ð gðs pat mazg i

5. sar ut gðhr garm ut xvðt ut *raßiðn av nððek ðvak vðt i kmmx

bazak kð gðhr sart

6. ut kuðk ut gðs pat kðn kð raßiðn [raßðn] i av zahr ðgðn ðegðn

dðvðn i

7. andar gðtðh ka vitargðhð i vðt kunðnd vizand bavðt martðm ka

8. ðn vðt i bazak andar ravðn bð kmmðk ðstðt stahmak bð bavðt

vitarg i

9. vðt i ðnðk nð bavðt ðn givðk dart-ið kunðt ut tan *larzðnðt

vizandðt

10. apðrðk vaxð i bazak i andar tan-ið ðegðn apðrðk *dðvðk

vaxð andar gðtðh

II. ðgðn ðegðn andar gðtðh xvarr i dðn i mðzdðsnðn kustðk kumðnm

humðnðk i

I2. star-pðsitak mðnðkðn tðð it ðn spihr *dðð t ðstðt

I3. 3-tðk andar 4 grðh ka tðrðkth ut rðmanth ut apðrðk gunððakth

I4. av apargar nð gunððt martðm-ið pat hangoðð itak kustðk pat

15. miyun dhrend 3-tik ut andar 4 grsh dsgsn ka humat hfbt

more than that which is digested, because of its being undigested drops are accumulated and the undigested stuff comes out, whence damage and harm befalls the body.

As Ohrmazd is in the heights and Ahriman is in the depths, and their power is together in the visible world, each contending with the other, of men too there are two winds in the body, one is the wind of the breath-soul, which is the intelligent soul whose place is in the marrow of the head, its substance is warm and moist, its movement is to the navel, and one destructive wind whose substance is cold and dry, and its place in the anus, whose movement is to the bile.

As the dēvs who are in the world when they make passage - ways of the wind and harm is caused, men when that destructive wind is in their veins, and it becomes violent, there is no passage for the wind of the breath-soul, then it causes pain in that place and the body trembles and is harmed.

The other destructive invisible things in the body are like the other dēv invisible beings in the visible world.

As in the visible world the splendour of the Māzdēzn Dēn is held by the sky like a girdle adorned with stars, fashioned in the invisible world, in three parts and with knots that darkness and pollution and other contamination may not mix with the upper regions, man too in like manner has a girdle round his waist of three parts and in four knots as when good thought, good words,

~~I94.~~

I. huvarit andar 4 čihr i mertömth peiðk i best epčalth andar gumčalth čdgön

2. čegön andar götöh mertön vinfs ut harpek hunönd ka mfrönd ruvin

3. ömfrönd *vuhištik av valuišt ut dočarvik av dočarv dehönd mertön-ič

4. andar götöh xverišn xvarönd ut hnr če kun gumčišntar av xön i

5. pik bnvet pet rayön i tan šnvet har čn vön gumčišnik bar

6. pat rötik epčšeh pet *niñön böxön eplunšt hungönak čiñ i

7. götöh ut mönč"k pet ↓ bulx 7 nihšt čntšt čngön

8. göpšt ku 7 avēnāk agriftšr i hast ohrnand ut šn

9. 6 amshraepand bun ut 7 vönik agriftšr hast i čgo"n xvaršet

IO. ut mšh ut ottšralčn ut epx ut vūt ut štand i vū"zišt šturān kč

II. vitarg *vitārēnd ut druk zanēnd 7 avēnāk ut griftšr hast

I2. čegön asar röänth gfa i amahraepundān gerččnāu ut vahi"t xpx spihr i

I3. agumčišn spihr i gumčišnik asmān 7 vönik ut griftšr

I4. hast čegön zanik ut šp ut urvar ut göspand ut eyč(k)hust ut handčišn

I5. ut uzvāriśn *7 avēnā"k ut agriftšr *hast i 2 göč ut 2 čašm ut 2 vönik ut dehān

good deeds are manifested in the four *natures of mankind, which is non-contamination.

As in the visible world men do evil and good deeds, and when they die the intelligent soul is brought to an account, those suited to Vahišt they give to Vahišt, those suited to the Evil Existence they give to the Evil Existence, men too in the visible world eat food, and whatever is less contaminated becomes pure blood, and passes into the veins of the body, whatever is more contaminated is thrust away to the intestines and is cast out by the anus.

Similarly things of the visible and invisible worlds are divided into seven in four divisions.

As it is stated that there are seven invisible and inapprehensible which are Ohrmazd and the six fundamental Amahraspand.

And seven are visible and inapprehensible, which are sun and moon and stars and cloud and wind and the Vazišt fire, the fires which lead across the passage way and strike down the druž.

Seven are invisible and apprehensible, which are the Endless Light the place of the Amahraspand, Garōδmān, and Vahišt, the sky which is uncontaminated, the sky which is contaminated, the heavens.

Seven are visible and apprehensible which are earth and the waters, the plants, cattle, metals, and thought, distinction.

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(contd)

In man also :

Seven are invisible and inapprehensible which are the two ears, the two eyes, the two nostrils and the mouth.

8.---- avēnāk 'invisible'

avēnak 'visible'

griftār 'intangible'

agriftār 'intangible'

Cf. ZKA I68 vēnāk griftār

avēnāk agriftār

vēnāk agriftār

GrB I62.9. xvarr i agrift translates Av. axvarəta-.

I. *7 vēnăk griftăr hast yakar utn sušik ut zahrak ut dil i
girt rōtik

2. spihl ut gurtak ayēnăk griftăr hast ..... gōtōh ăn rŭs viyă- pān
3. vēš ku apăttăn ku tŭk tărikih ut sarnăk apărik dēvik
4. apzărăn ka-šăn hač mănōkăn yazdăn zanišn rasēt pat
5. stavīh av viyăpă nīhă duvărēnd hač dămăn vizand vartēnd čē
6. ka hamăk gōhăn apăttănīh bŭt hat hakar-šăn va -ič
7. zat ut stav kart hand hat hač dămăm vizandīh bĕrōn nē *šut
8. hand hat čē-šăn nē tuvănast hat šuton handăčak i
9. hămēn zinastăn tărikih ut rōšnīh čē ōš ku rōšnīh tărikih
10. virēčēt av givăkihă i rōšnīh ōš nēst ka hač nēmrōč rōn
hamēn
11. andar ăyēt zinastăn apăč av apăxtar rōn duvărēt ka zinastăn
12. andar ăyēt hămēn apăč av nēmrōč šavēt bun katak i xvēš ka
13. hămēn pat-zōrtar zinastăn pat-zōrtar ka zinastăn pat-zōrtar
hămēn pat-zōrtar ut martōm-ič
14. hangōnak ka yakar pat-zōrtar sparz pat-zōrtar ka sparz pat-
15. zōrtar yakar pat-zōrtar dēvăn *avăyi'n av hamīh ōš ku
voruberšn

Seven are visible and apprehensible which are liver and lungs and bile and the round heart, the intestines, the spleen and the kidneys.

Seven are invisible and apprehensible .....

. . . . . .

The visible world on that account has more desert than cultivated that darkness and cold and the other dēv instruments when they are stricken by the invisible Yazds, flee in defeat into the deserts, and turn harm from the creatures. Since if the whole world had been cultivation, and if they had been stricken and defeated in multitudes, the harm would not have passed away from the creatures, since they could not have departed. Just as in the case of summer and winter, darkness and light, since where light is, darkness flees to places where light is not, and when from the southern region summer enters, winter flees back to the northern region. When winter enters, summer goes again to the south, its own primal home.

When summer is stronger, winter is stronger, when winter is stronger, summer is stronger, in men also in the same way when the liver is stronger, the spleen is stronger, when the spleen is stronger the liver is stronger.

For the dēvs the place of fleeing together is there where are the continents Vorubaršn and

1. voruǰarśn kiśvar haǯ ȣȣ andar *ayȩnd bȣ duvȧrȩnd ȩn-iǯ paiȣśk

2. ku har pȣśak i nertȫmȧn mȣ nȫk-ȣ xvȩś ǰȧn har rȣśnih apȩk

3. ǰȧn uś ut bȣȣ ut apȧrik haǯ ȩn nar ohrmazd xvȩś gȣśt vahman

4. ray ut pȋh artavahišt astak ǯahrȩvar nazg spȧndȧrmat xȫn

5. hauruȣȧt xvȩś mȣȣ amuruȣȧt xvȩś hand

Thence they enter and flee away.

This also is manifested that every limb of men is claimed by an invisible being.

The breath-soul, all light, with the breath soul, intelligent and the rest of this enumeration are claimed by Ohrmazd, flesh by Vahman, veins and fat by Artavahišt, bones by Šahrēvar, the marrow by Spandārmat, the blood by Haurōāt, the hair by Amurōāt.

5.-6. apar ratīh i 6 kiš̄varūn

6. pat dēn gōþōt ku ūn 6 [ratīh] kiš̄varūn

7. har ēvak rat-ē hast čōgōn arzah rat *aš̄avanghōš̄

8. ku *bēvandūn savah rat *ʃarōdah .... ēt

9. *pareš̄turō fradaδafš̄ rat *spitōiš̄ i uspansnūn

10. vidaδafš̄ rat erezrāsp ī i uspansnūn varubarš̄n rat hvasp

11. voruʃarš̄n rat *čaδvarasp zartuš̄t ēn-ič̄ kiš̄var i

12. xvaniras harvisp-ič̄ ahravūn gētēh rat hamāk-ič̄ ratīh had̄ zartuš̄t

13. ku-šān hamāk dēn had̄ zartuš̄t patgrift andar kiš̄var i xvaniras

14. vas givāk hast kē-š̄ ander ēn vat-zamānakīh ut stahmak kōxš̄išnīh i

15. pitiyārak pat mēnōkīk nērōk vitarg had̄iš̄ bast ēstēt *ʒbahenīhā i

CAP. 29. 196.

Concerning the Judgeship of the six continents.

It is stated in the Dēn that those six continents have each a Judge. The Judge of Arzah is Aŝavanghŏŝ that is Bēvandān. The Judge of Savah is Jarŏdah ..... , that is, Pareŝturŏ. The Judge of Fradaŏafŝ is Spitŏiŝ i Uspansnān. The Judge of Vidaŏafŝ is Erezrāsp i Uspansnān. The Judge of Vorubarŝn is Hvasp. The Judge of Vorujarŝn is Čaŏvarasp. Zartušt is judge of this continent of Xvaniras and of all the Truth-holders of the visible world. All Judgeship is from Zartušt, that is, they have received the Dēn from Zartušt.

In the continent of Xvaniras there are many places to which during this time of misfortune and violent contention of the adversary the passage has been closed by invisible power. They are called the 'fortresses' of

The rats of the Kišvars.

kišvar	GrB	Avesta	
xšr arzah	*ašavanghōš	*bēvandən	ašavaŋhəuš hivand- əŋhahe
savah	*jarōdah....	*pereštarō	jarō.danhāuš pair- išταraho
fradaδafš	spitōiš i uspanauδn		spitōiš uspąsnaoš
vidaδafš	erezrōsp i uspanauδn		r zrōspahe uspąsnaoš
movuŋvšu	*ōwvarasp		ōwvaŋvhyuhs
voruberšn	hvasp		hvaspa
vorujaršn	*ōaōvarasp		ōaōwarəspahe
xvaniras	zartuxšt		zaraōuštra.

The latest discussion of the inaccessible abodes is given in Herzfeld AMI 2. On cupōastūn, see my treatment BSOS VI 945, with the correction as in the text here I97.5 :

pus i instead of būn

which I had previously preferred.

Hence modify my statements in BSOS. Gōpat-šāh is accordingly not a title of Ayrērat, but only of his son.

I. xvanirəs xvəmĭhət i ən kišvarĭhə i ditĭkar čəgən kang-diz

2. rət i *nəvtək ərən-vəz var i yam-kart kəšmĭr i andarən api-š har

3. ǝvak-ǝ rat-ǝ *anǝš andar pətaxšəhĭh kunət čəgən gəβət ku

4. pišyǝǝn i vištəspən kə-š čiǝrǝ(k)mən xvəmənd pat kang-diz i

5. bəmĭk ~~yuvj~~ pus ĭ aγrərat i pašangən pat zamĭk i

suβδastən api-š gəpat

6. šah xvəmənd fraδaxšt i xumbĭkən pat dašt i *pišin-say

7. ət rəδ xumbĭkən kə-šən bĭm i əšm rəδ ander xumb paryərt

8. ašəm-yahməi-ušt pat givək-ǝ kə rət i nəvtək

9. xvəmənd van i yat-bəš pat ərən-vəz urvatat.nar i

I0. zartuxšt pat yam-kart var avəšən rəδ gəβət ku *anǝš

II. hənd čəgən narsəy i vivəngənən təs i nətərən ut vəv i

gətarzən

I2. bairazd i kəxšišn-kartər ~~xxxxxxx~~ ašavazd i pus i pouru-

I3. δaxštən avəšən hamĭk pat fraškart-kartərĭh

I4 av aδiyərĭh i sə(k)yans bə rasət sən rəδ gəβət

I5. ku *anǝš bavət pat ən ka-š tarmənĭt dən i məzdəsnən

Hvaniras, like those other continents, such as Hang-diz, the River Nāvtāk, Ērān-vēz, the Var made by Yam, the Inner Kašmīr. Of every one there is an immortal Judge who rules within.

As it is stated : Pitγōn son of Vištāsp whom they call Ciθrō-mān is in the shining Hang-diz.

The son of Aγrērat son of Pašang is in the land of Sogdiana, and him they call Gōpat the King.

Fradaxšt i Xumbīkān is in the plain of Pišī-šay. For this reason they are Xumbīkān because for fear of Ēšm they were brought up in a jar.

Ašam-yahmāi-ušt is in the place which they call the River Nāvtāk.

The tree which is free of harm is in Ērān-vēz.

Urvatatnar son of Zārtuxšt is in the Var made by Yam.

Of those it is stated that they are immortal, as are Narsēh son of Vivanghān , Tōs son of Nōtar , Vēv son of Gōtarz, Bairazd the contender , Ašavazd the son of Pourušaxšt.

Those all come to the aid of Sōšyans at the making of the Fraškart.

Concerning Šēm it is stated that he is immortal. At the time when he scorned the Mazdēsn Dēn

~~198~~.

I. tūrak-ō pus i xyōn xvānd ka xvaft ōstōt pat tīr bē

2. vist ōō pat daŝt i *piŝīn-say api-ŝ ān i apārōn būŝūsp

3. apar burt ōstōt miyān i *drammak nyastōt api-ŝ vafr hūčapar

4. niŝart ōstōt pat ān kūr ku ka až i dahāk harzak bavēt

5. avē ūxēzōt api-ŝ bē zanōt api-ŝ bēvar fravahr i ahravān pānak

6. hand dahāk kē bēvaresp-iē xvānēnd rāō gōβēt pat dēn ku frētōn

7. ka-ŝ avē bē grift pat kuŝtan nē šāyasŧ api-ŝ pas pat

8. kōf i dumbāvand bē bast ka harzak bavēt ān

9. ūxēzōt api-ŝ gaō zanōt ōžanōt kang-diz ~~xxx~~ pat kustak i

I0. xvarāsān hačapar i zrēh i frāxv-kart av ān kustak pat vas frasang

II. daŝt i *piŝīn-say pat kāvulastān čēgōn gōβēt ku

I2. bālist i paiδāktom pat kāvulastān ku daŝt i *piŝīn-say

I3. ōō *drammak pat bālūō bulandtar rōōēt ōrān-vēž pat kustak i

I4. āturpātakān zamīk i suβδastān pat rōs i turka tān

I5. av čēnastān pat kustak dūr av apāxtar rōn var i yam-kart

miyān

A Turk called a son of Xyōn, while he slept, shot an arrow upon him there in the plain Pišīn -say, and brought the evil sloth upon him. He lives in the midst of the wormwood and snow has settled over him, with that purpose that when Až i dahāk is set free, he shall arise and shall strike him down. Ten thousand fravahrs of the truth-holders guard him.

Of Dahāk whom they call also Bēvarasp it is stated in the Dēn that Frētōn, when he captured him, could not slay him, and he bound him in the mountain of Damāvand. When he becomes loose, Sām will arise, and will strike him with club and kill him.

Of Kang-diz it is stated it is in the region of the East, beyond the Frāxvkart sea in that region by many parasangs.

The plain of Pišīn -say is in Kāvulastān.

As it is stated : The most visible peak (Paiδāktom) is in Kāvulastān, where is the plain Pišīn-say. There the wormwood grows highest in height.

Ērān-vēž is in the region of Āturpātakān.

The land of Sogdiana is on the way to Turkestan to China in the region far to the northern quarter.

The Var made by Yam is in the midst

199.

1. þǣrs þat *sraþlk ētōn gōþǫnd ku var i yen-kort hačaðar
   i kǫf i ðinkān kašmīr
2. *andar gar i hindīkān

of Pārs at *Sravāk.

They say thus that the Var made by Yam is beneath the mountain of Čimkān.

Kašmīr is in the mountains of India.

I00 I99.

I.——— Čimkān : Herzfeld AMI 2.64. It is the modern
Ṣimkān صمکان SW of Fīrūzābād.

CAP. XXX

2. apar ðin-vēr pul ut ruvēn i vitertakēn

3. gōpēt pat dēn ku ðakāt-ē i IOO mart bālēð miyēn i gēhēn kē

4. ðakāt i dāitē xvānēnd yuY i terāzūk i rašn yazd tōY-ē

5. pat bun i

5. kōf i harburz pat kust i apāxtar ut tōY-ē i pat sar i kōf i

6. harburz pat kust i nēmrōð miyēn apar ēn ðakāt i dāitē ēstēt

7. pat ēn miyānak givāk tōY-ē i tēž šampēr humānāk ēstēt

8. kē-š 9 nēzok bālāð drenāð ut palmāð ut ēēāxtāk ōð ēstēt
mēnōkēn

9. yazdēn kē mēnōkīkīhā ruvēn i ahravēn yōšdāsrēnd ut sak-ē
mēnōkīk

IO. pat sar i ēn puhl ut dōšaxv haðaðat i ēn puhl ka martōm

II. bē vitīrēnd 3 šap ruvēn pat nazdīk i tan ōð ku-š sar

I2. būt nišīnēt ēn šap hað vizarš dēv utb hamkārēn vas

I3. *ē'tāpišn vēnēt ut ham-ē pušt apāð av ētaxš kunēt i

I4. ōð aβrōxt ēstēt ēt rāð ēn 3 šap tāk rōð ōð ku-š

I5. sar būt ētaxš pat aβrōčišn dārēnd ut ka ēn ētaxš nēst

Cap. 30.

Concerning the Činvār Bridge and the Intelligent Souls of the Dead. It is stated in the Dēn that there is a ridge of the height of a hundred men in the middle of the visible world which is called the Ridge of the Law.

The yoke of the scales of Rašn Yazd has one point on the base of the Mountain of Harburz in the northern region and one point on the head of the Mountain of Harburz in the southern region. The middle rests upon the Ridge of the Law. At that central place it is like the edge of a sharp sword, which is nine spears in height, in length and in width. There are stationed the invisible Yazds who invisibly purify the intelligent souls of the truth-holders, and a dog of the invisible world at the head of that bridge. The Evil Existence is beneath that bridge.

When men die, for three nights the intelligent soul sits near the body there where the head has been. That night from Vizarš dēv and his assistants he experiences much distress and he ~~even~~ sets his back to the fire which has been kindled there. For this reason for those three nights until day there where his head has been they keep a fire burning. When that fire is not there

1999

4.—— yuY i tarūrtk 'yoke of balance'.

On yuY, see 59.7. Below 202.II, 203.5.

I. puš apăč av ătaxš i varhrăn aivăp ătaxšăn i hem-aβrökömand

2. kunĕt andar ăn 3 šap ka kirrĕ͡niš̆n ut višöpiš̆n av tan rasĕ͡t

3. xăn asak-aš̆ ătön duš̆xvăr sahĕt čĕgön mart-ĕ ka-š̆ [mönök]

măn

4. kanĕnd ăn 3 röč̆ ruvăn pat bălĕn i tan [tăčet văt av tan]pat

5. ăn i aömĕt niš̆năt ku bavĕt ka ĕ xĕn tăčet

6. ut văt av tan šavĕt av apăč-šutan i ahrevăn tuvăn bavăt

7. ut pas šap i 3-om andar băm-ĕ hakar ăn ruvăn ahrevăn ăn găp

gĕβĕt

8. ku nĕvak avĕ kĕhač ăn i avĕ nĕvakĭh katăr͡i-ič̆-ĕ ku man

nĕvak hač̆ nĕvakĭh i

9. man har kas nĕvak api-m ohrmazd pat kămak-pătax̆ăhĭh *dahĕt

10. ut hakar ăn ruvăn druvand gĕβĕt ku ĕn ăn tan jăn karp kĕ-š̆

apăk

11. pat duvărišn duvărast hom pas hač̆ ĕtar av ku duvărĕn

12. ut hakar ahrav tĕš̆ pat ăn gĕβišn văt-ĕ patĭrak ăyĕt i vĕh

13. ut nĕvaktar ut hubĕĕtar ut pĕröš̆-kmrăk-gartar hač̆

hamăk vătăn i pat gĕtĕh

14. kĕ ruvăn bĕ urvăhmĕnĕt ut hakar druvand văt-ĕ patĭrak

ăyĕt

15. gandaktar ut pătaktar ut apĕröš̆-gartar kmăn hač̆ hamăk

vătăn i pat gărtăn gĕtĕh

he sets his back to the Varhrān fire or the fires which have the same light.

During those three nights when the cutting and the destruction come to the body, it seems so distressful as when a man digs down a house.

Those three days the intelligent soul sits at the top of the body in the hope that perhaps the blood may flow and the wind enter the body and it may be possible to return to the truth-holders.

Afterwards, on the third night at dawn if it is the soul of the truth-holders, he says this : He is fortunate who is from that goodness of his of any kind, that is, I am fortunate from my good fortune , everyone is fortunate , and to me Ohrmazd will give free sovereignty.

And if that soul is of the holders of the lie, he says: this is that body and breath soul and form with which I have moved about. Then from here where shall I go?

And if it is a truth-holder swiftly at that utterance a wind comes to meet him which is good and most excellent and most sweet-scented and triumphant beyond all winds in the visible world which gives joy to the soul.

But if it is a holder of lies, a wind comes to meet him most stinking and most rotten and most untriumphant beyond all winds which are in the visible world

201.

I. kē ruvān *dušnærgīh pīm rasēt bərēnd ym [hakar] ān ruvān[av]

2. hamāk kē ahrav kē-č druvand hakar ahrav ander rūs aδak-aǰ

gāv karp

3. av patīrak rasēt frapīh pur-pēm kē kē ruvān hǎčiš patēxvīh

4. ut čarpīh rasēt dit kamīk karp patīrak rasēt hukarp i

5. spēt vāstarg i I5 sālak kē hač hamāk kustak nēvakōk kē

6. ruvān patiš šayēt *gāt dit *bōdastān karp rasēt

7. pur-bar pur-āp pur-nēvak pur-patēxv kē ruvān urvāhmanīh

8. ut patēxvānēnišnīh rasēt hast *būm i vahištīk ēn pēš

9. hač ānār daxšak pat gēhān vēnēt hast kēn ruvān

I0. ēvak ēvak pursēt ka-š patīrak bavēt pursēt ku

II. tō kē hēh kē ētōn avēšān ēvak ēvak parsarv gōpēnd ku

I3. man hom ahrav dēn i tō ān *kuniš ī-t varzīt ka tō nēvakīh

I4. kart tō rūs ētar būt hom hakar ān ruvān druvand

I5. aδak-aš gēv karp av patīrak rasēt *hu'k i nizīr i

by which the pangs of evil death come to his soul.

Then they bear away those souls all of them whether truth-holding or lie-holding.

If he is truth-holding, then on the way the form of a cow meets him, fat, abounding in milk whençe fatness and nourishment come to the soul. Next the form of a maiden meets him, of comely form, in white garments, fifteen years old who is in every way lovely which whom his soul can *lie. Next the form of a garden meets him abounding fruit and water and fruit and nourishment whence joy and contentedness comes to his soul, that is, the land of Vahišt.

This is a visible symbol which he sees in the visible world before the reckoning.

There are some of whomthat soul asks one by one when he meets them. He asks, saying, Who art thou, who seemest to me so that in thee is all bliss and peace? Thus they answer one by one saying. O truth-holder I am thy Dēn. Those deeds which thou wroughtest, when thou didst do good, I have been here on thy account.

If that soul is lie-holding, then the form of a cow meets him, dry and lean and

20r.

I.——— pīm 'pangs', or 'grief'.

Pehl. Texts p. 135 ℘ 20 : gerīn pīm i hoē marg eyāft.

Artāy vīrāz I.20 hoē īn mar i ivarāyōmand pur-pīm bāt hand.

Probably to Skt. pīyati 'abuse, mock', Gothic fijands 'enemy', Engl. fiend 'fiend,' as Pahl. bēš 'distress' to Av. dvaēš- ,Skt. dveṣ- 'be inimical'

1. sahmkēn kē ruvān [huśk] huśkīh nizār-ðarpīh heðiv rasēt

2. dit kanīk karp rasēt sahmkēn i duśkarp kē-š tarmēniv n nihuft

3. ēstēt heč hamāk kustak sahmkēnikī kē ruvān hečiš bīm tarsišn

4. rasēt dit bōgastān karp rasēt apē-āp apē-draxt

5. apē-xvārīh kē ruvān dušmēniśmīh rasēt hast *bīm ixxmāk i dēšaxvīk

6. ēn pēš heč ūmīr daxšak vēnēt hast kē avēšān ēvak ēvak pursēt

7. ku tō kē hēy heč tō amāktar pat gētēh nē dīt

8. passaxv av avē gōβēnd ku ē druvand man dēn i tō kē-t xvēš kunišn

9. hom ka tō ān i vattar varzīt ētar tō rās būt hom

10. [a]peiðāk ku har kas kunivnīh i xvēš patīrak bavēt pas

11. ān ruvān rāðēnēnd tāk bun i kōf i harburz ku tēγ-iš i yuγ apar

12. ayēt tāk bālist i čakāt ku ān tēγ i tēž ēstēt pas

13. hakar ahrav ahīm ān tēγ i tēž pat pahnāð bē ēstēt ātur farn-baγ

14. pērēž-gar tārīkīh bē zanēt pat ātarš karp ān ruvān pat ān

15. tēγ vitārēt api-š ān mēnōkān yazdān yōždārēnd mēnōkīhā

frightful whence drought and leanness come# to the soul. Next the form of a maiden meets him, frightful and ugly who has hidden scorn, in every way frightful whence fear and terror come to the soul. Next the form of a garden meets him waterless, tree-less, without joy, whence evil meditations come to the soul, that is the land of the Evil Existence. This visible symbol he sees before the reckoning. There are some who ask of them one by one, saying, Who art thou, than thee I have not seen any in the visible world more evil. They answer him, O holder of lies, I am thy Dēn, who am thy own deeds. When thou didst evil, I have been here on thy account. It is manifested that everyone is met by his own deeds.

Then they conduct those souls to the base of the mountain of Harburz where one point of the yoke ascends to the highest part of the Ridge where is that sharp edge.

Then if he is a holder of truth, that sharp edge is broad. The fire Farn-bay, the victorious, strikes down the darkness. In the form of fire he leads that soul across the edge. The invisible Yazds purify him. In invisible form

I. þat nēvakĪh ditĪkar vitūrēt tāk av bālist i harburz api-ǰ

vay i

2. vēh dast apar gĪrēt av givāk i xvēš barēt čēgōn ān ka

3. ruvān patgĪrēt ōs aβspārēt tan-ič ka þat gētēh yōš-

4. dāsrēnd þat ān hangōšĪtak i mēnōkĪk hakar ān ruvān druvand kar

5. þat yuγ apar av čakāt āyēt ān tēγ i tēž þat ham tēγ i bē

6. ēstēt vitarg nē dahēt api-š akāmakĪhā apar ham tēγ raftan

7. apāyēt patbȝ gām frād nihēt hast i dūmat dušuxt

8 dušhuvaršt ī-š varzĪt ēstēt frōt *brĪnēt had sar i

9. puhl sar-nikōn av dōšaxv ōpatēt vēnēt har anākĪh

io. ēn-ič gōβēt ku kē þat rātĪh ahrav būt ēstēt

II. ka-š ān vāt av patĪrak rasēt andar ān vāt kanĪk karp vēnēt

I2. ān pursišn kunēt api-š ān kanĪk þat rūs-nimāyĪh av srat-ē

I3. barēt ɣ kē-š ȝ pāsak patiš ut þat ān srat av garōδmān šavēt

I4. þat ȝ gām hast i humat hūxt huveršt nazdist gām tāk av star

I5. pāδak ditĪkar tāk av māh pāδak sitĪkar tāk av xvarēt pāδak

he leads him across with good fortune up to the highest part of Harburz. Vay the Good takes his hand, and leads him to his own place. As when he receives the soul, so he delivers it up. The body too when they purify it in the visible world, so it is in the invisible world.

If that soul is a holder of lies, when by the yoke he ascends to the Ridge that sharp edge with that same edge. which it has it refuses a passage. He must against his will walk upon that edge. He sets down his step in three places which are the evil thought, evil speech, evil deeds which he has done. He is cut downwards, and falls from the head of the bridge headlong to the Evil Existence, and he experiences all the evil.

This too is stated that whoso has been a truth-holder with liberality, when that wind meets him he sees in that wind the form of a maiden. He asks the questions. Then the maiden, guiding him, leads him to a street wherein there are three stations and through that street he goes to Garōōmān by three steps which are good thought, good speech, good deeds, the first step to the station of the stars, the second to the station of the moon, the third to the station of the sun,

I2.------srat , also 1. I3, 'street'. Latin strāta passed to Greek στράτα, thence to Aram. אִסְטְרָטָא (Dalman Aram. u. Nhebr. Wb.), pl. אִסְטְרָטִין . Pahl. received it ,as the form attests, from Aramaic. Syr. has ܐܣܛܪܛܐ (Brockelmann Lex.Syr.) with both t's. Arab. has Sirāṭ.

1. ku garððmän i rðšn hakar pat *panïh druvand bût ðstðt ka-ð

2. ðn vät patïrak bût andar ðn vät kanïk karp rasðt ut ðn

   pursiðn

3. kunðt hast kuniðn tðy i tðž hundïllk vartðt kð hanïk tðy i

4. tðž av ðn ruvän göþðt ku druvand ka-t kðnak ka-t nð kðnak apar

   apar

5. ðn pat gän raftan apäyðt aðak ruvän gö þðt ku hakar-om

6. pat *kärt vas brïnðy vðh sahðt ku gän apar

7. ðn raþom dittkar han-aðvðnak göþðt ut ruvän pussaxv göþðt

8. ku hakar-om pat tiyr bð zanðh vðh sahðh ku apar ðn

9. pat gän raþom sittkar han-aðvðnak göþðt avð pussaxv göþðt

10. ku hakar-om jän hað tan bð zanðh [illegible] vðh sahðh ku apar

11. ðn pat gän raþom *aðak ðn kuniðn dat-ð i sahnúðn i nð da t-

12. ðnðk hunïnäk bavðt pðs i ruvän bð ðstðt ut ðn ruvän ögön

13. tarðt kunä ku apar ðn pat gän raþst pat 3 gän frðt

14. * brïnðt av dðšaxv ðpatðt kð-š vinäs ut kerpak har ¶ 2 räst

15. aðak-aš av hanðstakän dahðnd hanðstakän rtä gö-þðt ku

    givälk-ð

where is the bright Garōδmān .

If he has been a holder of lies with miserliness, when that wind meets him, in that wind comes the form of a maiden and he asks the questions, that is his deeds change to the likeness of a sharp edge which is altogether a sharp edge. He says to that soul : O holder of lies, whether thou desirest or dost not desire it, thou must walk upon this with thy steps. Then the soul says : If thou cut me greatly with a knife it seems better than that I should step upon this. A second he speaks in the same way, and the soul replies : If thou shootest me with an arrow it would seem better than that I should step upon this. A third time he says in like manner, and he answers : If thou strike the breath soul from my body, it would seem better than that I should walk upon this. Then those deeds become a wild beast frightful, and untamed, and it stands before the soul and that soul fears so that he steps upon that with three steps he is cut downwards and falls into the Evil Existence.

He whose evil deeds and good deeds are both equal, him then they give to the Hamēstakān.

Of the Hamēstakān it is stated that it is a place

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I. Þegðu gætðy humðndk har kns pet ðn pðoak [illegible] t-ðun

kerpak givðk dahðnd niðtnðdd.

like the visible world. Every one dwells there in the station where their good deeds give them place.

CAP. XXXI.

~~205.~~

23. apar ƀahrīhī i nīhīk hað ðrīn ƀahr

[ut mīn i kayīn]

1. þat dēn gōþōt ku hakar man nē dīt hat mēnōk i
2. būn ut dēh harvisp marþōm bēþv ðrīn-vēz ƀut hand
3. hat rvaƀih i ōð rūð ðe fratom hað givīkīn rēstalkīn
4. þānlom ðrēn-vēz brēhēnīt api-ƀ patiyārak i anrāk mēnīk ēn
5. vēz apar mat zimastān i dēvān-dīt ut mār i þat parrak ut

ƀn-iđ

6. i nē þat parrak IO mīh ōð zimastān 2 mīh hūmē n đēgōn
7. gōþōt ku hīmēn zimastān hanīk givīk ƀvtom bē ōð
8. garīntar bavēt andar miyānak i daðv mīh i vīhēzakīk dikīra

ik. ditīkar

9. þahlom dīt daƀt i stīlīk-mānihīn ku-ƀ stīlīk patiš
10. mānānd hart bayārt i bayān-dīt api-š patiyārak malak
11. vattar ƀast hamvīr malak giyāh bē xvarēt gōs-
12. pandān gāvān margīh rasēt sitīkar þahlom dīt
13. marv i kartār ku-š kār i dātastān vas *hangārēnd api-ƀ

CAP. 31.

On the celebrated lands of Ērān-Šahr (and the Mansions of the Kayān Kings.)

It is stated in the Dēn that : If I had not created the invisible one of land and province, all men would have come to Ērān-vēž, on account of the pleasantness of that place, since first of places and districts I created best Ērān-vēž. And from the assault of Ahriman this came upon it in excess, winter, created by the dēvs, and the winged serpent, and that without wings also. Ten months are winter there, and two months summer.

As it is stated : Summer and winter are in all places one, but there it is more severe in the middle of the month Daδv intercalated.

The second best place created was the Abode of the Sūlīk (Sogdians), that is, the Sūlīk dwell therein. It is Baγdāt created by the Baγs. And the assault upon it was that locusts has come most evilly. At all times locusts eat up the grasses, and death comes to large and small cattle.

The third best place created was Marv the effective, that is they *heed the work of judgment greatly. And the assault upon it was

	Avesta	GrB	Pahl. Comm.
I.	airyanəm vaējō	ērānz vēz	ērān vēz ku vēh dāitē
2.	gāum yim suyōō. ŝayanəm	daēthā stūīk mānišn	gōvē. i stūīk mānišn
3.	mōurum sūrəm	marv i kartār	marv i aβzār
4.	bāxδīm srīrəm ərəδwō.draŕšəm	baxl nēvak pat dītan	baxl nēvak pat dītan ut aβrāst draŕš
5.	nisāiŋ yim antarə mōurunčā bāxδīnčā	nisāy andar marv ut baxl	nisāy i andarg marv ut baxl
6.	hīrōyūm yim vīš.haxəzanəm	harēy i viš-hil	harēy i vis-hil
7.	vāŋkərətəm yim duŕakō.saŋhayanəm	kōvul i duš-sāyak	kūpul i duš-sāyak
8.	urvąm pouru. vāstrəm	mēšān ... pur-vāstr	ure pur-vāstr mēšān
9.	xnəntəm yim vəhrkānō.šayanəm	xnan gurgānīk--mānišn	xnan rōt gurgān
10.	haraxvaitīm ərīrəm		
II.	haētumantəm raēvantəm	hētūmand rāyōmand ..... angastān	hētōmand rāyōmand
12.	raγąm Ərizantum	raγ i ȝ tāxmak ātur-pātakān	raγ i ȝ tōxmak āturpātakān
13.	varənəm yim ðaθru.gaoš>m	varr i 4--gōšīh hast i dubāvand	varn i 4--gōš patišxvār-gar gēl dāilsmān

Avesta	GrB	Pahl. Comm.
I5. hapta həndu	7 hindūkān	haft hindūkān
I6. upa ɔoδaēšu	arang ... odā	pat odā i arvastān
rəhnayå		i hrōm

6.——— šrīm-vēž. Pāz. šrīm-vēž, šrīm-gēž. Pahl. vēž translates Av. aδō , Vid. I.I. Hence vēž 'open space', to Av. vōiγnō- 'overspreading '. MPT vēhm 'wide' from *vāiγ-ma-.

9.——— ēvtom, cf. Tavadia on Sn§ 2.7I.

II.——— sūlīk, see my discussion BSOS VI 945 ff.

I5.——— hangārēnd , supposing a reading

1. patiyərək *sɛ̃ɣ i ahrəvɛ̃n vɛ̃š nat čɛ̃ hanvər asapərɛ̃n ɔ̃ vɛ̃š

2. kunɛ̃nd dɛ̃šək narz ut duzɛ̃n stalmaikɛ̃n ut ahrɛ̃mənɛ̃n

~~xxxx

the ruin of the truth-holders has come more abundantly, since at all times troopers have there worked greatly with evil copulation, as thieves, violent men, and violators of Arta, speaking falsely, injury to the holders of truth.

The fourth best place created was Baxl, beautiful to behold. There the men are active in holding the banners. And the assault upon it was that holes came in abundance. By reason of the holes they do not build houses nor erect them.

The fifth place created was Nisāy between Marv and Baxl. And the assault upon it was an excess of doubt in the things of the Yazdān.

The sixth best place created was Harēy, and the assault upon it was this in excess, lamenting with the causing of so much supplication. One speaks and the others take, as much and how they like.

As it is stated : Harēy where houses are abandoned, since they leave the house when a person dies within it and they go away. As we protect it for the space of nine nights, a month, they abandon the house and depart for the space of nine nights and a month.

I. sūn han-ō kart evēšūn-iď han-ō kunēnd ut hast kō viššat-
duvārišnīh

2. gōβēt haštom mēštūn pahlom dūt pur-vāstr ku-š yurtāk

3. ves bevēt api-š patiyāyak vatter-uīh vēš mat ōē-š

4. mē-štūn *adūkūn apar mūnēnd martōm pat ēv-kartekīh haď
avēšūn

5. vatter nēst 9-om xᵊnᵊn pahlom dūt gurgānīk

6. mūniš ku-š evēšūn patiš mūnēnd xnon rōt *hanvār ut

7. apārīk daštˇ *hanvār api-š patiyārak vatter-kuniš̄nīh an-

8. apuhlakūn nat ku nart *viftakīh ūn givāk vēš kunēnd

9 hast i kūn-marz gōβēt dehom *harahvand pahlom dūt api-š

IO. patiyārak nasāy-nikūnīh/vēš nat ku ōš kunēnd

II. yāzdahom hē tōmand rāyōmand i xvarrōmand hast sagastān
pahlom

I2. dūt api-š patiyārak yātūkīh vēš nat api-š daxšak haď

I3. ēt paiōāk ku har martōm haď ūn givāk bē āyēnd

I4. ōh kunēnd haď avēšūn yāttūkūn kayān snēhr takarg ut tan i

I5. malak ōpatēt I2-om ray i ž tōxmak pahlom dēt hast

Sām was wont to perform. They too are accustomed to perform it , it is what is called going about unclad.

The eighth best place was Mēšūn, abounding in pastures, that is the grains are abundant. And the assault upon it was that inferior intelligence came in excess, since *fools dwell in Mēšūn. Men worse than those do not exist in one group.

The ninth best place created was Xnen , the Gurgān dwelling-place, that is those dwell therein. The river Xnan is at all times and the rest is plain at all times. And the assault upon it was that evil actions came which are beyond expiation, that is, unnatural copulation. They do them in excess , it is what is called kūn-marz.

The tenth best place created is Harahvand. And the assault upon it was that the burying of polluted matter is done in excess, that is, they do it there in excess.

The eleventh best place created was Hētōmand, the brilliant, the splend~~eur~~id, that is, Sagastān. And the assault upon it was that sorcery came in excess. Its visible sign is manifested by this that all men who come from that place, practise ..... From those sorcerers and Kais snow, hail and the bodies of locusts fall.

The twelfth best place created was Raγ of the three families, that is

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I. aturpātakān ēt rūð 3 tōxnak gōþēt ðē aravan aratēšt̄r

2. ut vāstryōš ān givāk vēh bavēt api-š patiyāt̄rak ān i

3. vattar gumēnt̄kīh i pat ðiš i yazdān xvat gumēnt̄k hand

4. ut kastān-iš gumēnt̄k kunēnd I3-om *čarx i sūt-xvēstār pahlom

5. dāt kē hast mazdān api-š patiyāt̄rak nasāy-pačišn nasāy-

6. yōyišnīh vēš mat hanvār rōpīh ut rasīk pačēnd ut yōyēnd I4-om

7. varr i 4-gōšīh pahlom dāt hast i *dubāvand api-š 4-gōšīh

8. ēt rūs ku 4-stīk hast kē gōþēt ku 4 sar i [dēh] ēp

9. andar av šahr āyēt api-š patiyāt̄rak ān epārōn dašt̄n vēš

I0. bavēt ku ōš gart̄ytar ut vattar bavēt api-š anērān dēhān

II. patiš mānēnd I5-om 7 hindūkān pahlom dāt hast hindūkān

I2. ēvak bē-š sar xvatāy 7 andar hand api-š patiyāt̄rak

I3. apārōn garmīh ut gart̄y dašt̄n vēš mat I6-om *ōšāy i arang

I4. pahlom dāt hunūk i tāzīkān hačiš [odī] api-š patiyāt̄rak ēn

I5. vēš mat ku-š sardār pat sardār nē dārēnd ut zima tān-iš ōš

Āturpātakān. For this reason it is called 'of three families', because the priests, the warriors and the peasants are better in that place. And the assault upon it was that worst doubting in things of the Yazdān. They doubt themselves, and make others also doubtful.

The thirteenth best place created was Čaxr, that seeks to benefit, which is Mazūn. And the assault upon it was that the cooking of polluted matter, the eating of polluted matter came in excess. At all times they cooked foxes and weasels and eat them.

The fourteenth best place created was Varr of the four angles, that is, Damāvand. Its having four angles is on this account that it is 'four-sided'. Some say that four heads of water enter the district. And the assault upon it was that foul 'marks' are there in excess, That is it is more grievous and worse there. Therein dwell people of the un-Iranian provinces.

The fifteenth best place created was the Seven Indies, that is India. It is one but there are seven princes. And the assault upon it was that unfavourable heat and grievous 'marks' came in excess.

The sixteenth best place created was the Ōδay of Arang, whence the brood of the Tāčīks came. And the assault upon it was this that came in excess that they do not regard a lord as a lord. There too winter is

209.

1. gurty bavet api-s tačrk apar mānēnd ūn i nēvak pet dītan ut *zufr

2. pet kūr ut dā tastūn apāyišnīk api-s kūr ut dūtastā n vas

3. andar purēnd ander hend kē pūrs gōpēt ūn šahrīha i

4. andar ērūn šahr nām-čiš tīktar hend.

severe. Therein the Tāčīks dwell. That is fair to see and profound in work and judgment excellent, and they study the work and judgment greatly. Therein are some who are called 'wise'.

These lands in Ērān- šahr are the most celebrated.

3.——— pārs . Uncertain , possibly IPers. pārsā 'devoted, wise', *pārsāvan-.

CAP. XXXII.

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4. apar mānīhā i kayān kart

5. pat xvarr *hać aβdīhā ut *škuftīhā gōβēnd ēvak ān i

6. yam-kart pat harburz ut ēvak ān i frētōn kart pat patišxvār

-gar pat

7. varr i 4 - gōš i dubāvand ēvak ān i kāyōs

8. kart pat harburz ut ēvak ān i dahāk kart pat bāβēl *kē

kuling dušit xvānēnd ēvak ān i

9. siyāvuš i kāyōsān kart kē kang-diz xvānēnd ēvak frāsyāv

10 i tūr yāttāk kart haćaćar i zamīk pat yāttākīh ēvak ān i

yam-kart

11. pat pārs kē yam-kart gōβēt ēvak ān i dahāk kart pat samb-

arān

12. ut ēvak pat hindūkān ēn ēh i pat aβd-kartīh kart ēstēt

13. tāk apārīk vas šahr ut šahrastānīhā at gēs ut mānīhā

kart hand

14. kē dōkān dērang yam-kart rāo gōβēt ku haćaćar i zamīk ut

pat nihuftakīh

15. mān sāxt hast aβd i rōšn kē hānēn ut gimēstān nē tarvēnēt

Concerning the Mansions built by the Kayān kings through the splendour of wonderful things and of marvellous things they describe,

one is that which was made by Yam on Harburz,

one is that made by Frēton in Patišxvārgar, in Varr of the four angles which is Damāvand,

one is that made by Kāyōs on Harburz,

one is that made by Dahāk in Bāβēl (Babylon) which they call Kuling dušit,

one is that which Siyāvuš son of Kāyōs made, which they call Kang-diz ,

one is that made by Frāsyāv the Tūr. the sorcerer, under the earth through sorcery,

one is that which Yām made in Pārs which is called Yam-kart,

one is that made by Dahāk in Sambarān, and

one in India.

These are those which were built by wonderful work and all the others of many districts and cities and places and mansions were built, of which the detailed list is long.

Of the Yam-kart it is stated that he built under the earth and in a secret place a mansion. It is a brilliant wonder, which neither summer nor winter prevail against.

§ 209.——

5.—— aβd, Av. abda-, MPT aβdēn, NPers. afid, 'wonderful'.

Below 1. I2 and I5.

Aβd sahast (possim) 'seemed wonderful', beside

Skuft sahast.

8.——— bāβēl, bāβēr 2II.3.

OPers. bābairu-. PahI bāvēru.

——— kuling. Av. kuirinta. See Herzfeld AMI 2.67.

I. apiᵹ hað harvist hörðn i þet gëtðh andar mðnn i kðyðn

2. göþet ku ðvak zarrðn bðt iᵹ apar niðast 2 ðpagðnakrn

3. bðt iᵹ aspestðn ut 2 pðlðöðn bðt iᵹ ranak andar apiᵹ har

4. miðak ut xðnrk anöᵹak ðp *ðp haðiö taðöt kö zarnðn tarvðnðt ku

5. ka zarnðn mart pat ðn dar andar ðavët apurnðy i I I5 sðlak

6. pat ðn dar bërðn ðyët ut morgðh-ið bë zat kang-diz rää göþët

7. ku dastömand i pööömand ut vënrk ut raþrk i homëðak vëhr pat

8. kamðl i dëvðn bðt kai hasxav bë av zanrk niðat ut apiᵹ

9. 7 parisp hart zarrðn ut asömðn pölööðn brinjðn ðaðnðn

I0. ðpagëᵹnakðn kösakðn(ðn) apiᵹ 700 fraeang rðstakðn miyðn

II. apiᵹ I5 dar patiö kö hað dar av dar pat asp i roh

I2. röö i vahörrk pat I5 röö ðayët ðutan mðn i frtsyðv

I3. rää göþët ku haðaðar i zanrk patᵹ yðttðkðh kart ðstëᵹt pat ᵹ röðnth

I4. i mðn ðap öögön röö röðn bðt apiᵹ 4 röt andar taðrt ðvak

I5. ðp ut ðvak maö ut ðvak ðir ut ðvak mäst zatak xvarðët gäs

And therein there is of all treasures of the visible world.

Of the Mansions of Kāyōs it is stated that one was golden in which he dwelt, two were crystal which were his stables and two were steel wherein were his herds. And from all the foods and from the streams waters of deathlessness flow which overcome old age, so that when an old man enters by this gate, he comes out by that gate a youth of fifteen years, and he has also defeated death.

Of Kang-diz it is stated : "having hands, having feet, seeing and moving, ever striking upon the heads of the dēvs. Kai Husrav dwelt in that land. It has seven walls which are of gold, silver, steel, brass, iron, crystal, lapis lazuli. Within it are roads in length seven hundred parasangs. In it are gates, so that from gate to gate one can pass with a chariot horse, during the days of spring, in fifteen days.

Of the mansion of Frāsyāv it is stated that it was built under the earth by sorcery. By the light of the mansion night is as bright as day. There in four streams flow one with water, one with wine, one with milk and one with the liquid of curds.

A place for sun and

I.——— Palace of Kuyōs, described also in DkM 815.19 f.

karton I-3 7 mēn pat miyānak i harburz ēvak zarrēn ut dō semēn ut sēh pōlaβōn ut 2 ēpagēnakēn.

4.——— mīčak , see 190.11.

6.——— kang-diz. Herzfeld AMI 2.56 f.

Pahl. Riv. cap. 49 has a similar description.

The 'seven walls' are :

GrB	Pahl. Riv.
1. zarrēn	1. kūsakēn
2. asēmēn	2. pōlaβōn
3. pōlaβōn	3. ēpagēnakēn
4. brinjēn	4. asēmēn
5. ēsēnēn	5. zarrēn
6. ēpagēnakēn	6. korkahanēn
7. kūsakēn[ēn]	7. yōlanden.

7.——— vēhr, cf. hunivēhm translating Av. hunivixte-.

21I.

I. ut mēh gās pat raβišn andar ārāst čstēt IOOO mart i

2. miyānak bālās ₊i mēn būt ut mēn i yam pat harburz *gōhrān

būt mēn i dahāk pat

3. bāβēr kuling humānāk būt

a place for the moon has been prepared in it for their movements. The height of the mansion is a thousand men of middle stature.

The mansion of Yam was upon the bases of Harburz.

The mansion of Dahāk in Bāβēr (Babylon) was in the likeness of crane.

CAP. XXXIII. ~~2II.~~

3. apar vizand hazðrak hazðrak ay ðrðn

4. ðahr mat

pat ðönugðat ðön gðþðt ku ka anrðk mðnðk ander duvðrost

5. pat bun nazdiat hazðrak i ander gunðčiðnðk gðv ut gayð(k)-

mart bðt hand

6. ka *malurð ut *malurygnð ðn anaþðeðh kart 50 sðl aðak-

7. ðan gðyiðn nð bðt ander han hazðruk pat 70 sðl hððang

8. ut taxnðrup har 2 dðvðn bð ðžat ander hazðruk gar dðvðn

9. yan bð kirrðniit diðikar hazðruk bun bðt ka až i dahðk duðirva

tðyih

10. apar [gðrðt] grift *api-ð 1000 sðl bð kart ðegðn hazðrak xx

sar

11. frðtðn grift baat aitðikar hazðrak bun bðt ka frðtðn

12. kiðvar bart salm ut tðð aðak-ðan ðriž ðžat frazandðn

13. hanbðtakðn apaxðenit ander han hazðrak nanuðihr zðt kðn i

14. ðriž rvðst pas [a]frðsyav ðnat nanuðihr apðk

15. ðrðnakðn av patiðxvðrgar spðxt pat ð sðž ut niyðz ut vas

morðh

On the calamities which millennium by millennium have come upon Ērān-šahr.

It is stated in the Dēn that when Ahriman entered at the beginning in the millennium after the contamination the Ox and Gayōmart existed.

When Mahrē and Mahryānē acted disobediently, those fifty years they had no offspring.

In the same millennium for seventy years Hōšang and Taxmōrup both slew the dēvs. At the end of the millennium the dēvs cut Yām up.

It was at the beginning of the second millennium that Až i dahāk seized the sovereignty and exercised it one thousand years.

When the end of the millennium came Frētōn seized and bound him.

It was the beginning of the third millennium when Frētōn divided the continent. Salm and Tūr then slew Ērič and destroyed the children who were of his kin.

In the same millennium Manuščihr was born. He sought vengeance for Ērič.

Then Frāsyāv came. He drove back Manuščihr with the Iranians into Patišxvārgar. With ruin and want and much slaughter

I3. hanbāttaktn @ ' of the same kin'.

So reading with Pāz. anbāδaa SGV I4.7 :haft anbāδaa 'seven generations' (cf. patvand 'kin, generation').

Below 229.I5.

Dd 36.29,69 hanbāttaktn with frazand

Dd I.8. zahak ut hanbāttak

Not -baxt-, as Markwart Sahr.Ērān p. I00 has , and apparently DST ZA II 388-402 : 'bienhereux'.

It is probably to pat-, cf. Skt. sam-pat- 'come together' unite'.

Possibly here hambāstak DkM 8I0.I2 (cf. Bthl. SR 5.50).

~~hanbrinchr.vanuspitiom,vanuhrafn-r~~

kēn is an Avestan conception, see kaēnā-.

272.

1. apaxšönft *friš ut nötar i manuščihr pus öžat tük pet han
2. patvand örön šahr hač frönyäv stat ka manuščihr
3. öžat bůt dit frönyäv šnat [hač] örön šahr apäč
4. düšt tük uzav i *tunöspön mat frönyäv spöxt vörön
5. kart i-šön nevak-vörönih xvönönd ut pan hač uzov dit frönyäv
6. gerön anönkih pet örön šahr kart tük kavät av xvatöyih nišast
7. andar xvatöyih i köyös ander hazörak dövön stahnak bůt
8. hand ut šönnn öšnar av öžanišn mat ut mönišn viyäpönönft
   tük av körödär i
9. asnön šut sar-nikön *äpast xvarr hačiš apär bůt pas
10. pat asp ut mart gönön xväštan kart api-šön pat bům i šam-
    barön
11. pat perisp apük paiöükön i *kayön bart hand övak-ö i zönigäv
12. *xvönönd kö-š zahr pat šašn düšt hač tüčika n av xvatöyih i
13. örön šahr ö nut har kö-š pat dušöašnih patiš nikörit
14. bö öžat örönalön frönyäv pat xväšišn xväst tük šahr
15. ut avš zönigäv öžat xvatöyih i örön šahr kart vas mortöm hač

he destroyed them. He slew *Friš and Nōtar sons of Manuščihr, including all his other kin. He took Ērān-šahr from Frāsyāv. When Manuščihr was slain, Frāsyāv came again. He again held Ērān-šahr till Uzav son of Tumāsp came. He drove Frāsyāv back and caused the rain which they call their new rain and after Usav Frāsyāv again caused grievous evil in Ērān-šahr till Kavāt sat in the kingdom. During the reign of Kāyōs, during the millennium, the dēvs became violent. He came to the killing of Ōšnar and they deluded his thoughts so that he went to fight against the sky, and fell headlong. The splendour departed from him. Then with horse and men he sought to secure the war and he was bound in the land of Šambarān within the ramparts with the illustrious of the Kayān. One whom they call Zēnigāv who had poison in his eye came from the Tāčīks to the sovereignty of Ērān-šahr. Whomso he regarded with his evil eye he slew. The Iranian begged Frāsyāv to come to the Empire. He slew Zēnigāv and exercised sovereignty in Ērān-šahr. Many men

IO.——— Šambarān, sambarān 2I3.2.

Markwart Komanen p. IO5, Šahr.Erān. IOIf. Herzfeld AMI 2.65. It is Himyar. Possibly an early misreading in Pahl. Arab writers give šămarān.

Firdausī hāmāverān.

Al-Tha'ālibī hemāverān.

II.——— zēnigāv , and l. I5. Av. zainigāuš, Yašt I9.93, slain by Frāsyāv.

217.

I. ðrðn šahr burt pat turka-tðn *nišast ut ðrðn šahr avðrðn

2. kart višuft tðk rõtastahmak hað sagartðn ðrðst ut sambarðn šah

3. grift kðyõs ut apðrfk ðrðmakðn hað band xxx višðt apðk

4. frðsyðv pat ulð rõt-bðr kð spahðn xvãnðnd tðk kðrðčðr

5. kart hað õõ stavðh dðt ut var kðrðčðr i ditfkar apðk kart

6. tðk spõxt av turka tðn aβkand ðrðn šahr hað navak ðpðtðn-

7. ðnft dit frðsyðv kexðttak i gõhðn võš av kðrðčðr

8. ðmat pat ðhõk i *sttðpak i žan i kðyõs

9. bðt siyðvaxš apðč av ðrðn šahr nõ šut pay õ i

10. frðsyðv čõgõn-aš pat-aš zînhðr patgrift õstðt av

11. kðyõs nõ ðmat bõ xvat av turkastðn šut duxt-õ i

12. frðsyðv pat žanîh gîrõh kai husrav hačiš xðk zðt

13. siyðvaxš õõ õžat hand ander hðm hazðrak kai husrav

14. frðsyðv õžat xvat šavõt av kang-diz xvatðyîh

15. av luhrðsp dðt ut ka vištðsp šah 30 sðl xvatðyîh

he carried off from Ērān-šahr and settled them in Turkastān, and laid Ērān-šahr waste and ruined it until Rōtastahmak was prepared from Sagastān and he seized the King of Sambarān and freed Kāyōs and the other Iranians from their bonds. With Frāsyāv he came into conflict on the river Ulē which they call Spahān. From there he put him to rout and fought many other battles till he drove him off and cast him back into Turkastan. He civilised Ērān-šahr again. Again Frāsyāv with a greater *array of men came tc battle. By the crime of Sūtāpak who was wife of Kāyōs Siyāvaxš did not return to Ērān-šahr. During the time of Frāsyāv when he had received a guarantee of security from him he came not again to Kāyōs. He himself went to Turkastān He took a daughter of Frāsyāv to wife. From her Kai Husrav was born. They slew Siyāvaxš there.

During the same millennium Kai Husrav slew Frāsyāv. He himself went to Kang-diz and gave the sovereignty to Luhrāsp.

When Vištāsp the King had exercised sovereignty thirty years,

I. kart būt hazārak sar būt pas hazārak i čahārom

2. bun būt ander ān hazārak zartuxšt dēn hač ohrmazd patgrift

3. *ąpurt vištāsp patgrift raąāk kart ut apāk aržāsp

4. kārčār i ākuft kart ērān anērān vasīhā *ąpsist hand

5. ander hom hazārak ka xvatāyīh ēv xwēšwēn vehman i spand-
dātān mat garān

6. būt ērānakān xvat pat xvat *ąpsist hand ut hač tōxmak i

7. xvatāyīh kas nē mānd kē xvatāyīh kart hat api-šān

8. humāy i vehmen duxt pat xvatāyīh *nišast pas ander xvatāyīh

9. *dārāy i dārāyān *aleksander kēsar hač hrōm duvārast ēv
ērān šahr

IO. ān mat [illegible] dārāy šāh ōžat hamāk dūtak i xvatāyān
ut nayīk

II. martān ut paiōāgān i ērān šahr apaxšēnīt vas marak ētaxš

I2. ąpsārt dēn i mazdēsnān ut zand stat ēv hrōm *frēstīt

I3. apastāk sōxt ut ērān šahr pat 90 *katak xvatāy baxt

I4. pas andar hom hazārak artaxšahr i pāpakān ēv paiōāgīh ān mat

I5. ān *katak xvatāyān ōžat xvatāyīh vīnārt dēn i mazdēsnān

it was the end of the millennium.

Then was the beginning of the fourth millennium. In that millennium Zartušt received the Dēn from Ohrmazd and brought it. Vištāsp accepted it and made it current and fought a severe battle with Aržāsp. Ērān and Anērān perished in multitudes.

During the same millennium when the sovereignty came to Vahman son of Spanddāt it became grievous. Iranian perished of themselves. Of the seed of the kingdom no person remained who should exercise sovereignty. They established Humāy daughter of Vahman in the kingdom.

Then during the reign of Dārāy son of Dārāy, Alexander the Caesar departed from Hrōm (the Roman Empire) and came into Ērān-šahr. He slew Dārāy the King. He destroyed all the families of the lords and the Magians and the illustrious of Ērān-šahr. He quenched many fires. He took the Māzdēzn Dēn and the Zand (= interpretation) and send it to Hrōm. He burned the Apastāk and divided Ērān-šahr among ninety provincial lords.

Then during the same millennium, Artašahr son of Pāpak was manifested. He slew the provincial lords and organised the Kingdom. He made the Māzdēzn Dēn current.

I. raþ[illegible]nīt aðvēn vas vīrūst ut þat tōxnak i avō raft andar

xvatūyīh i-

2. [illegible]hpuhr i ohrmazdān t[illegible]kān ānat hand api-[illegible]n ulō

3. rōt-būr grift ut vas sūl þat [a]dūr-tačiān dānt šahpuhr

4. av xvatūyīh nat avēšān tačikān spōxt ut šahr hačiā stat

5. vas šāh tačikān apaxšēnīt vas nargihā *šān nihāt andar

6. xvatūyīh *pērōz i yazdkirtān 6 sūl vārān nē būt

7. ut nartōm anūkīh ut saxtīh garān rasēt dit xešnavāz

hēftārān

8. xvatūy ānat pērōz ōžat kevāt ut xvah ētaxš-ō þat

9. graþīn av hēftārān burt andar xvatūyīh i kevāt *nazdak i

bām-

IO. dātān av paiðūkīh nat dēt i nazdakīh nihāt kevāt

II. frēft viyāpān kart ēon frazand ut xvēnīnak þat hamīh ut ham-

I2. bāyīh apāyēt dāštan framūt ut dēn i māzdēsnān hač kār dānt

I3. tūk anōšak-ruvān husrav i kevātān av purnūyīh nat *nazdak

I4. ōžat dēn i māzdēsnān vīnārt ut avēšān ut hamān kē-

I5. šān aspatūk av ērān šahr ham-ē kart spōxt viterg

He laid down many laws.

In his family it passed on. During the reign of Šāhpuhr son of Ohrmazd the Tāčīks came and they seized the banks of the Ulē river and held it many years by forays.

Šāhpuhr came to the kingdom. He drove off those Tāčīks and took the district from them. He destroyed many kings of the Tāčīks and caused them much slaughter.

During the reign of Pērōz son of Yazdkirt there was no rain for six years and evil and distress came grievously upon men. Again Xašnavāz, king of the Hēftāl came. He slew Pērōz . Kavāt and his sister bore a fire as a pledge to the Hēftāl.

During the reign of Kavāt, Mazdak son of Bāmdāt appeared. He established the law of Mazdakism. He deceived Kavāt and deluded him. He proclaimed that wives, children and property must be held together and jointly. He caused the Māzdēzn Dēn to cease until the deathless soul Husrav came to full age. He slew Mazdak and organised the Māzdēzn Dēn. Those and others too who were invading Ērān-šahr he drove off and closed the passage.

3.——— *dŭrtačišn 'foray'.

Cf. DkM 8I7.7 ən i tŭrən pŭtaxšty dŭr-tačišn kunan.

Markwart Šahr.Ērān 73 : ərvŭr-tačišn is disposed by the Dk passage and equally requires an alteration of the text.

For initial [a], cf. 202.I0 [a]paiδk, 2II.I4 [a]frŭsyŭv, also [a]spinjarušk, [a]sŭyak.

7.——— xošnavaz hŭtərŭn xvatty. Marq. Ērānšahr p. 60.

Ṭabarī اخشنواز , Firdousī خُشنُواز , Dīnavarī أخشُوان

On hŭtər, see my note BSOS VI 946.

9.——— graβŭn 'pledge', graβ, graβelŭn.

Arm. grav, gravelum, MPers. girau, girauγŭn.

I5.——— aδpetŭk, arm. aspetak.

I. bast ērūn šahr apē-bīm kart ka xvatāyīh av yazdkirt mat

2. 20 sāl xvatāyīh kart ₐəðak tāčīkān pat vas marakīh av

3. ērūn duvārast hand yazdkirt pat kārēčar apāk avē'ān nē

4. *škuft av xvarāsān ut turkastān šut asp ut mart aδiyārīh

5. xvāst api-šān ō6 ōžat pus i yazdkirt av hindūkān

6. šut spāh ut gund nīt pēš hač āmatan av xvarāsān

7. ōžat ān spāh ut gund višuft ut ērān šahr pat tāšīkān

8. mānd api-šān ān i xvēš dāt i ayδēn raβākēnīt band i

9. aδvēn i pēšēnīkān višōpēnd ut dēn i māzdēsnān nizārēnīt

nasāy

IO. šōδišnīh ut nasāy-nikānīh ut na āy-xvarišnīh pat kart nihāt

II. ut hač bun gāsān tūk im rōč anāmīh hač ēn garāntar nē mat čē

I2. duškunišnīh i avēšān rāδ niyāz ut avērānīh ut must-kunišnīh

ut

I3. vat-dātīh ut vat-dēnīh rāδ sēž ut niyāz ut apārīk anākīh

mēhmān

I4. kart ēstēt pat dēn gōβēt ku dušpātaxšā-hīh i avē-

I5. šān kāmēt būtan drand-ē tyēnd ār sardār nišān

He freed Ērān-šahr from fear.

4. When the sovereignty came to Yazdkirt he reigned 20 years. Then the Tāčīks entered Ērān in great multitudes. Yazdkirt did not contend with them in battle. He went to Xvarāsān and Turkastān. He asked for the assistance of horses and men. They slew him there.

The son of Yazdkirt went to India. He brought an army and troops. He was slain before coming to Xvarāsān. The army and troops were destroyed. Ērān-šahr remained with the Tāčīks. They spread abroad their own laws of evil faith, and dissolved the bonds of the institutes of the men of old and weakened the Māzdēzn Dēn. They brought into use the washing and burying and eating of polluted matter.

From the primal times till this day no evil more grievous than this has come, since by reason of their evil deeds, ~~by~~ there ~~reason~~ have been brought as guests distress and desolation and lamentation ; by reason of their bad laws and bad faith ruin and distress and the other evils.

It is stated in the Dēn that there shall come an end of their accursed sovereignty. After a period of time there shall come the signs of generals

4.------Škuft, 'come into conflict'. Cf. patkōpišn 'conflict' (e.g. BSOS VI 583 §77).

1. sardĕr drafš ut pĕrs ut rötastŭkĭhă i ĕrăn šahr tăk av

2. băβĕr gĭrĕnd avĕšăn tăčĭkăn nizăr kunĕnd pas ĕvak-ĕ

3. hač kustĭk i xvarăšăn ăyĕt vat mart avĕšăn patišxvărgarĭ-

kăn

4. spözĕt săl-ĕ čand dušpătaxšăhĭh kunšt pat *sar i

5. avĕ andar pĕrs martŏm bĕ apaxšĕnd bĕ uzărak i pat kăzarŏn

6. drayăh *băr tăk bĕnĕ mănšt hač ăn pas xyŏn türak pat vas

7. marak ut vas drafš andar ĕrăn šahr duvărĕnd ĕn ĕrăn šahr i

8. ăpătăn i hubŏš avĕrăn kunĕnd ut vas dütak i ăzătăn

višŏpĕnd

9. vas anăkĭh ut must pat martŏmăn i ĕrăn šahr kunĕnd vas măn-

10. hă kanĕnd višŏpĕnd gĭrĕnd tăk šăn apaxšišn kunĕnd ut

ka *hrŏmĭk

11. rasĕnd ĕvak săl pătaxšăhĭh rădĕnand ăn hangăm hač kustak i

12. kăvulastăn ĕvak-ĕ ăyĕt kĕ=š xvarr patiš hač dütak i barăn

i

13. kay vahrăn xvanĕnd ka martŏm apăk avĕ apă-ĕ bavĕnd

14. pat-iš hindŭkăn hrŏm ut turkastăn hamăk kustak pătaxšăhĭh

15. kunšt hamăk apărŏn virravišn ul dărĕt dĕn i zartušt

and the banners of generals. They shall seize Pārs and the regions of Ērān-šahr as far as Babylon. They will weaken those Tāčīks. Then shall come one from the eastern quarter an evil man. He will drive back those of Patiśxvārgar. He will exercise accursed sovereignty for several years. At the end of that in Pārs men will perish save a small number by the shore of the sea of Kāzarōn so that there will not remain any. Thereafter the Xyōn Turks will enter Ērān-šahr in vast number with many banners. This Ērān-šahr, prosperous and of good perfume, they will lay waste and destroy many families of the nobles. They will cause much evil and sorrow among the men of Ērān-šahr. They will dig down many mansions, and destroy and seize till they ruin them.

And when the Hrōmīk come, they will exercise sovereignty one year.

Then from the region of Kāvulastān one will come in whom is the splendour, of the family of the gods whom they call Kay Vahrām. When men gather again to him, he will exercise sovereignty in India also, in Hrōm and in Turkestan, over all the regions.

He will check all perverse belief and will organise the Dēn of Zartušt

2I8.

I. vinðrēt kas þat ēk *virraviśn av þeiðāmkīh nē tuvān ūmatan

2. ut ondar ham nisang piśyōθn i viśtāspān hað kang-diz ayēt apēk

3. I50 mart i ahravān ān *uzdēcār i rāz gās i avēšān būt

4. bē kanēt ātaxš i varhrān þat gōhrīk niśānēt dēn hamāk dōšēt

5. gōβēt vinðrēt pas pandōm hazārak i ōšōtarān bum bavēt

6. ut ōšō-tar i zartuxštān pat dēn nimūtār ut rāst paiðāmbar hað

7. ohrmazd ayēt čegōn zartušt āβurt avē čegōn āβarēt

8. raβākānēt tangīh ut luāmkīh kāhēt rūtīh āstīh ut akānīh

9. hamāk gēhān vaxšēt 3 sāl av urvarān zargōnīh dahēt rōt i

I0. yātēni asp ziyā bē tačēt ðaðmīhā i zrēh i kayān-say

II. apāð tačēt I0 rōðut āap xvaršēt pat bālist i asmān bē

I2. šātēt ut gurg sarōakān hamāk bē apaxšēnd pas ka hazārak

I3. ōšētar sar bavēt markūs i sē2-čihr i hað tōxmak i tūr i

I4. brātrō(k)rēš i ōš i zartušt būt av paiðāmkīh rasēt

I5. ut pat yātūk-dēnīh ut parīk-kāmakīh salmkēn vārān i mar-

kūsān

A person with no belief will not be able to appear. And within a short time Pišyōθn son of Vištāsp will come from Kang-diz with 150 men who are truth-holders. He will dig down those temples of the secret place which were theirs. He will establish the Varhrān fire in its own place.

He will love the Dēn wholly, will speak it and organise it.

Then will be the beginning of the millennium of Ōšētār.

And Ōšētar son of Zartušt will come as guide to the Dēn and true messenger from Ohrmazd. As Zartušt brought it, so he will bring it and make it current. Famine and drought will decrease. Liberality, peace and freedom from vengeance will increase in the whole visible world. Three years he will give greenness to the plants. The river Vātaēni will flow to the measure of a horse. The springs of the sea of Kayān-say will flow again. Ten days and nights the sun will stand still in the highest part of the sky, and all the wolf species will perish.

Then when the millennium of Ōšētar reaches its end, Markūs, the offspring of ruin, of the family of Tūr i Brātrōrēš who was the bane of Zartušt will appear. And by the Dēn of sorcerers and love of Parīks he will cause that terrible

I3.——— merkūs. Av.mahrkūša-. mahrikusa-.

This apocalyptic figure is often mentioned.

DkM 437.II merkūs classed with vizand karšn.

Dd36.80 pat vīrūn i merkūsān

Vid. 2.49, ūn vetter zimastūn rasōt i merkūsān gōpēnd

Pāz. malakōsa , malkōs.

Skt. mirūkoś-rūksasīya-.

Pārsī-Pers. ملکوس .

I4.——— ōš i zartušt. Cf. DkM 637.10

apar ōš i zartušt vīrūst.

DkM 637.11 sūrēnūn i vištāsp av ōš i avē.

The death of Zartušt is discussed by Herzfeld AMI 2. 45f.

I. xvānənd kunənd ʒ sāl pat zimastān ən i sart ut pat hāmēn

ən i

2. garm apāk amar vafr ut takarg dahiānīh apaxənītar ōgōn

hamūk martōm bē

3. uzārak ātaxš bē apaxšēna ut pas apāč ārāšiānīh i martom

4. ut gōspand hač var i yam-kart bavēt ən kār rāš pat *nilmuft-

ak kart

5. āstēt ēn-ič ku pat ān hangām bēšaziānīh andar IOOO sarδak

6. urvar i pat hanōstārīh i IOOO sarδak vīmārīh dīt āstēt

7. bē av 2 sarδak urvar āvak sarδak zanīk racēt kas pat

8. vīmārīh nē mīre-t bē pat *zarmānīh aivāp āžanənd pas

9. 6-om hazārak i āšētar-māh bē bavēt xvānīhēt hazārak i

xar. āšētar-māh ut pat ān hazārak āšētar-māh i

IO. zartuxšt pat paiōāmbarīh hač ohrmazd āyēt ōōgōn zart-

II. uxšt dēn āpurt avē-č aparēt ut andar gēhān raβīkēnēt

I2. 20 rōč ut šap xvarēt pat bālist i asmān āstēt 6

I3. sāl av urvarān zargōnīh dahēt ān i hač tōxmak i druž

apaxšēnēt

I4. ku mār apāk xrafstrān bē apaxšēnēt pas *nazdīk av hazārak

I5. sar āšētar-mār dahāk hač band hxrzak bavēt bēvarasp

rain which they call that of Markus. Three years the cold in winter and the heat in summer with measureless creation of snow and hail will be so destructive that all men save a small number and fires perish. Thereafter there will be a re-organisation of men and animals from the Var made by Yam. For this purpose it was built in secret.

This too that at that time will be created healing in 1000 species of plants to oppose the 1000 kinds of disease, but to two kinds of plants one kind reaches the earth. Persons will not die of disease but by old age or they will be killed. Then the sixth millennium of Ōšētar-mah will occur. It is called the millennium of Ōšētar-māh. In that millennium of Ōšētar-māh son of Zartušt will come with the bringing of a message from Ohrmazd. As Zartušt brought the Dēn, so will he too bring it, and will make it current in the world. Twenty days and nights the sun will stand still in the highest point of the sky. Six years he will give greenness to plants. Those of the family of the Druž he will destroy, that is he will destroy the snakes with the noxious animals.

Then near the end of the millennium of Ōšētar-māh, Dahāk will escape from his bonds. Bēvarasp

8.—— nē mīrēt bēpat *zaxmānīh aivāp ōžanōnd.

DkM 673.8 f.

ēn-iǰ gōβēt ku ǰē nē pat ān i apadom hazangrō(k)zim hanē haǰ ūn bē vitīrēt kē pat dār snēh ǰanēnd kē-ǰ haǰ zaxmānīh bē vitīxēnd

Balman Yašt 3.53 :

andar ēn hazārak i [] tarmāhān martōn pat bīžiškīh ētōn karōk bavēnd dārūk ut darmān ētōn pat kār āβarēnd ut barēnd ka bē av markīh i dātastānīh *ōnyā nē mīrēnd ka pat ǰamǰōr ut kūrt zanēnd ōžanēnd.

Cf. B.Geiger, Krit. Bemerkungen , p. II6 f., who has not quoted this passage.

I. vas dɛ̃n ut dahiš̃n pat dɔ̃v-kɛ̃nakɛ̃h vinš̃ɛ̃t andar ɛ̃n hangɛ̃n xɛ̃
sɔ̃šyans

2. i zartuxš̃tɛ̃n av paiɔ̃kɛ̃h rasɛ̃t 30 rɔ̃š ut šap xvarš̃ɛ̃t pat

3. bɛ̃list bɛ̃ ɔ̃stɔ̃t ut nazdist haš̃ gɛ̃tiyɛ̃n *rist sɛ̃(h)mɛ̃n

4. krsɛ̃sp ul hangɛ̃ɛ̃nd bɔ̃varasp pat gaš̃ zanɛ̃t [ɔ̃stɔ̃t]

5. haš̃ dɛ̃mɛ̃n apɛ̃š̃ dɛ̃rɛ̃t hazɛ̃rak i sɔ̃šyans bɛ̃ bavɛ̃t

6. ɛ̃ɛgɔ̃u hazɛ̃rak i avɛ̃ i tan-kartɛ̃r 50 ut 7 sɛ̃l ɛn 3 pus i

7. zartuxš̃t ɛ̃ɛgɔ̃n ɔ̃šɛ̃tar ut ɔ̃šɛ̃tar-mɛ̃h ut sɔ̃šyans rɛ̃š

8. gɔ̃βɛ̃t ku pɛ̃š ku zartuxš̃t bɛ̃ guft aδak-šɛ̃n xvarr i

9. .zartuxš̃t andar zrɔ̃h i kayɛ̃n-say pat nikɛ̃sdɛ̃rɛ̃h av ɛ̃pɛ̃n x
xvarr i

IO. hast anɛ̃hɛ̃t yazd *aβapɛ̃rt nɛ̃n-iš̃ gɔ̃βɔ̃nd ku ɛ̃irɛ̃γ i andar
bun i

II. zrɔ̃h vaxš̃ɛ̃t pat šap ham-ɔ̃ vɛ̃nɔ̃nd ut ɛ̃vak ɔ̃vak ka-šɛ̃n

I2. zamɛ̃nak xvat rasɛ̃t ɔ̃tɔ̃n bavɔ̃t ka kanɛ̃k-ɔ̃ sar

I3. šustan rɛ̃š av ɛ̃n ɛ̃p i kayɛ̃n-say šavɔ̃t api-š̃ xvarr andar ay

I4. tan guš̃ɛ̃ɛt ɛ̃pusten bavɔ̃t avɔ̃šɛ̃n ɔ̃vak ɔ̃vak pat zamɛ̃nak i

I5. xvɔ̃š̃ ɔ̃tɔ̃n zɛ̃yɔ̃nd

will destroy the creations through love of the dēvs.

At that time Sōšyans the son of Zartuštwill appear. Thirty days and nights the sun will stay still in the highest point of the sky.

First of the dead of the visible world they will rouse up Sāmān Krsāsp. He will strike down Bēvarasp with his club and will hold him back from the creatures.

The millennium of Sōšyans will have come, which is the millennium of him who the maker of bodies for fifty years.

Of these three sons of Zartušt, namely, Ōšētar, Ōšētar-māh and Sōšyans it is stated that before Zartušt spoke, for them the splendour of Zartušt in the sea of Kayān-say was entrusted for safe-keeping to the splendour of the waters that is AnāhIt Yazd.

Now too they say that three lamps shine at the bottom of the sea. They see them at night.

One by one when their time itself comes, so it happens that a maiden to wash her head goes to that water of the Kayān-say. And the splendour mingles in her body and she becomes pregnant. One by one they are thus born in their own time.

I.----- Full descriptions of the resurrection are given also in Pahl. Riv. cap. 48., and Dd 36, both of which urgently need to be ~~xxxxxxxxx~~ made available in an up-to-date translation.

I2.-------- The difficulty of creation as compared with the resurrection is similarly set out in Pahl. Riv. p. I63, :

ohrmazd I2 čiš dušxvārtar būt kartan ku fraškart

ut ~~xxx~~ tan i pasēn .....

220.

I5. apar ristāxēz i tan i pasēn

221.

I. gōβēt pat dēn ku haď ān čēgēn *mahrē ut *mahryānē kē haď zamīk apar

2. rust hand nazdist āp ut pas urvar pas šīr ut pas gōšt

3. xvart hand martōm-iď ka-šān zamān i murtan mat nazdist gōšt ut

4. šīr ut pas haď nān xvartan bē āstēnd ut āvāď tāk bē murtan

5. āp xvarēnd ētōn-iď pat hazārak i ōšētar-māh nērōk i āz ētōn

6. bē kāhēt ku martōm pat āvak pēlm-xvarišnīh 3 šap ut rōď

7. pat sarīh āstēnd ut pas haď ān haď gōšt-*xvarišnīh bē ēstēnd ut

8. urvar ut pēm i gōspandān xvarēnd ut pas haď ān pēm-xvarišnīh-iď

9. āstēnd ut pas urvar-xvarišnīh-iď āstēnd ut āp xvarišn bavēnd

I0. ut pēš pat I0 sāl ka sō(k)yans ayēt av axvarišnīh

II. āstēnd ut nē mirēnd ut pas sō(k)yans rist ul hangēčēnēt

I2. čēgōn gōβēt ku zartuxšt haď ohrmazd pursīt tan i vāt

I3. ānīt āp vāzīt haď ku apēš kunēnd ut ristāxēz čēgōn

I4. bavēt api-š passaxv kart ku ka-m asmān apē-stūn

I5. pat mānōk-āstišnīh dūr-kamārak rōšn haď gōhr i xvan-āsēn dāt

CAP. 34.

On the Raising of the Dead in the Body of the final times.

It is stated in the Dēn that because Mahrē and Mahryānē, who grew up out of the earth, ate first water and then plants, then milk, then flesh, men too when the time of death has come first desist from meat, and milk and then from bread, and until they die drink only water.

So too in the millennium of Ōšētar-māh the power of desire will be so lessened that men will be satiated by one consumption of food in three nights and days. Then they will desist from the eating of meat and will consume plants and the milk of animals. Then they will desist from the drinking of milk and will drink water. And ten years before Sōšyans comes they will cease to eat, yet will not die.

Then Sōšyans will rouse up the dead.

As it is stated : Zartušt asked Ohrmazd, whence will they fetch back the body carried away by the wind, borne away by waters ? How will the raising of the day be ?

He answered : When I created the sky without pillars in the invisible station, with far boundaries bright from the metal of shining metal,

I. ut ka-č-am zamīk dāt kē hamāk axv i astömand barēh api-š apar

2. dāšturīh-ē i götēh nēst ka-m xvarsēt māh ut stārak

3. andar andarvāy rōšn-karpīhā vāzīt hand ut ka-m yurtāk dāt

4. ku andar zamīk bē parkanē-nd ut apāč rōšēnd pat aβzōn apāčᵛ bavēt

5. ut ka-č-am andar urvar rang dāt gōnak gōnak ka-čam andar urvarān apārīk

6. čiš ētaxš dāt pat ascčišnīh ka-m andar burtār i māt

7. pas dāt srāyēnītan yut yut mōδ ut pōst nāxun xōn ut pīh

8. čašm ut gōš ut apārīk pēšak bē dāt ka-č-am av ap pāδ

9. dāt ku bē tačēt ut ka-č-am aβr dāt mēnōkīk kē ān i gētēh

IO. ap barēt δδ ku-š kāmak vārēt ut ka-č-am vay dāt kē xax ča-

II šm-dīt pat vāt nērōk aδar ut [ka-č-am] apar čēgōn kāmak vazēt pat

I2. dast frāč nē šāyēt griftan ēvak ēvak hač avēšān ka-m dāt

I3. patiš duškartar būt ku ristāxēzišnīh čē-m andar ristāxēz

I4. aδiyārīh i čēgōn avēšān hast i ka-m avēšān kart bavēt nē

I5. būt apar nikīr ku ka ān i nē būt aδak-am bē kart ut ān i

I6. būt čim apāč nē šāyēt kartan čē pat ān hangām hač mēnōk i

and when too I created the earth which bears all the corporeal life, but there is no holding up of the visible world, when I made sun and moon and stars moving with bright forms in the atmosphere, when I created grains which they scatter in the earth and it grows again and returns with increase, and when too I created colours in plants of various kinds, when too I created fire in the plants and other things without it burning, when too I created the child in the mother's womb and to cherish it I created severally the hair and skin nails and blood and fat, eye and ear and the other limbs. When too I created feet for water that it should run, and when too I created the clouds of invisible form which carries the water of the visible world, and there where it wishes it rains, and when too I created the air which visible to the eye blows by the power of the wind below and above as it will, yet the hand cannot grasp it, when one by one I created them, it was so much the more difficult than the raising of the dead, in that in raising the dead I have the help of such as those which, when I created them, were not. Consider that if I made it when it was not, then how can I not make that again which has been, since at that time from the invisible one of the

9.--------- aβr dāt mēnōkīk

Pahl. Riv. p. I63 aβr kē-š tan mēnōk ān i gētēh āp barēh

I. zamĭk ast hað ăp xŏn hað urvar mŏð,ut hað vŭt jŭn ðĕgŏn-ŭăn

2. pat bun dahišn patgrift xvăhom nazdist ast ŭn it i gayŏ(k)-
mart

3. ul hangĕčĕt ut pas ăn i *mahrŏ ut *mahryănŏ ut pas ăn i
apărĭk kasăn

4. ul hangĕčĕnĕt 57 săl sŏ(k)yans rist hangĕčĕnĕt

5. ut harvisp martŏm ul hangĕčĕnd kŏ ahrav kŏ druvand martŏm
har

6. kas hað ŏš apăð ŏstĕnd ku-šăn jŭn bŏ šut aivŭp

7. nazdist av zamĭkn ŏpast hand ut pas ka yazdăn harvisp axv i

8. astŏmand tan tan apăša vĭrăšĕt aðak-šăn aðvŏnak bŏ dahĕnd

9. ut ăn rŏšnĭh i apăk xvaršĕt nĕm-ŏ bŏ av gayŏ(k)mart nĕm-ŏ
pat apărĭk

IO. martŏm bŏ dahĕnd pas martŏm martŏn bŏ šnăsand ku ruvăn

II. ruvăn tan tan bŏ šnăsĕt ku ŏn man hast pit ŏn man hast brăt

I2. ŏn man hast nĭrĭk ut ŏn man hast katăr-iš-ŏ nazdĭk patvand-
tar pas

I3. bavĕt hanjaman i isatvăstrĭh ku [ku] martŏm pat ŏn zamĭk

I4. bŏ ŏstĕnd andar ăn hanjaman har kas nĕvak-kunišnĭh ut
vat-kunišnĭh i

I5. xvĕš vĕnĕnd ahrav andar druvand ŏgŏn paiðăk ðĕgŏn gŏspand

I6. spĕt andar ăn i siyŏ bavĕt andar ăn hanjaman ahrav kŏ-š pat

earth I shall ask the bones, from water the blood, from the plants the hair, and from the wind the breath soul , as they had received them at the primal creation.

First he will rouse up the bones of Gayômart, and then those of Mahrē and Mahryānē, and afterwards those of the remaining persons.

Sōšyans will rouse up the dead in fifty years. He will rouse up all men whether truth-holders or holder of lies. All men will stand up from there where their breath soul departed or first fell to the earth, and when the Yazds have prepared their several bodies for the whole corporeal life, then they will give them their individuality. They will give half of that brightness which is with the sun to Gayômart and one half to rest of mankind.

Then the men will recognise one another so that they will know the various intelligent souls and the various bodies, saying, this is my father, this is my brother, this is my wife, and this is someone of my nearest kindred.

Then will take place the assembly of Isatvāstr, wherein men will stand on this earth and in that assembly everyone will behold his own good acts or evil acts. The truth-holder will be as visible among the holder of lies as white sheep among the black.

In that assembly to the truth-holder, who had

I. gëtëh druvand dōst bŭt ăn druvand garzēt haš ăn ahrav ku ăm
ăim

2. andar gëtëh haš kuniʼnfh i nōvak i-t xvat varzĭt man ălkăs nš
kart

3. hom hakar hamgōnak ăn ahrav avē *nš ălkăsenĭt aδak-aš pat ăn
hanjaman

4. ăarm apăyēt vitărtan pas ahrav haš druvand yutăk kunēnd ahrav

5. av garδăman barēnd druvand apăš av dōšaxv aβkanēnd 3 rōš ut
ăap

6. dōšaxvĭk tanōmand jānōmand andar dōšaxv pătfrăs vitărēnd pas

7. ahrav andar garδăman tanōmand ăn 3 rōš ut ăap urvēlmanĭh

8. vēnēt čēgōn ku pat ăn rōš ka druvand hač ahrav

9. ahrav haš druvand yutăk bavēnd har kas ars tăk zang patiš
frōt

IO. ăyēt ka pus hač hambăz i pit ut brăt haš avē brăt dōst [haš]

II. haš avē i dōst yutăk kunēnd har kas ăn i xvēš kuni'n vitărēnd

I2. griδēt ahrav apar druvand ut druvand griδēt apar xvēš hast
ka pit

I3. ahrav pus druvand ut hast ka [kē]brăt-ē ahrav ōvak druvand
avēšān

I4. kē-šān xvet *ăsaviĭnĭh rāδ kart ōstēt čēgōn dahēk ut frăsyăv

I5. vānan apārīk i hæð ōn aðvēnek-ið morg-arfānum pātfrās

[*vānan

I6. yatūk] vitārēnd ut ēð mertōm nē vitārēt pātfrās i

tið-

in the visible world a friend who was holder of lies, The holder of lies will lament because of that truth-holder, saying, Why in the visible world did you not make me aware of the good deeds which you did? If the truth-holders had in that way not shown him, then in that assembly he must endure shame.

Then they will separate the truth-holder from the holder of lies. They convey the truth-holder to Garōδman, but cast the holder of lies back to the Evil Existence. Three days and nights as inhabitant of the Evil Existence, with body and breath soul they endure punishment in the Evil Existence.

Then the truth-holder for those three days and nights in Garōδman with body will experience joy.

As it is stated : On that day when the holder of lies shall be separated from the truth-holder, and the truth-holder from the holder of lies, from everyone tears will fall reaching to the leg. When they separate son from the company of his father and brother from brother, and friend from friend, each one will endure his own deeds. The truth-holder will weep over the holder of lies and the holder of lies will weep for himself.

Sometimes the father was a truth-holder, but the son a holder of lies, and sometimes one brother is a truth-holder, one is a holder of lies.

Those who have acted for their own *profit, such as Dahāk and Frāsyāv, and Vāman and the others too of this kind who are worthy of death endure punishment and no other of men undergo the punishment which they call the "Three

I4.——— *ɑsɑvismih 'profiting' to sav-.

I5.——— vɑman. Below 233.9.

Tabari وامن

I6.——— tišrąm xšafnąm

Vid. 7.52

epi-š pat tɑn i pasēn hač dōšaxv bē ɑparēnd api-š hax narg-arzūn rūδ ɔ bār sar bē brīnēnd api-š bār i epeδom apāč ev dōšaxv ɑpkanēnd ut ~~hamāh~~ api-š pāδfrīδ i tišrąm xšeyamąm patiš bē kunēh ahrmv pat ēvak narg-arzūn nē bevēt.

I. ŋgm. xšafnaŋm xvānōnd andar ān fraškart-kartārīh

2. avēšān i ahravān i nipišt ku zīvandak hand I5 mart

3. ut I5 kanīk av aδiyārīh i sō(k)šyans bē rasēnd ut gōčihr

4. mār čēgōn andarəb [zanīk] spihr hač tēγ i mīh av zanīk ōpatēt

zanīk

5. ōgōn humānāk dart bavēt čēgōm nēš ka-š gurg pašm rōnēt

6. pas ātaxš i ₊arməšt dāt ayō(k)šust andar kōfan garān tāč-

ēnēt

7. ut pat zanīk rōt humānāk ēstēt ut pas harvisp mrkt

martōm andar ān ayō(k)šust i

8. vitāxtak bē vitārēnd ut pāk bē kunēnd ut kē ahrav aδak-aš

9. ōgōn sahēt čēgōn ka šīr i garm ham-ē raβēt ka

Io. druvand aδak-aš ham-aδvēnak sahēt ku andar ayō(k) šust i

vitāxtak

II. ham-ē raβēt pas pat ān i mahist dōšarm harvist mart-

I2. ōm av ham rasēnd pit pus ut brāt hamāk dōst mart hač mart

I3. pursēnd ku ān and sāl ku būt hēy api-t pat ruvān

I4. dātastān čē būt ahrav būt hēy aivāpdruvand nazdist ruvān

I5. tan vēnēt api-š pursēt pat ān i guft passaxv martōm

I6. āknēn ham vāng bavēnd ut buland stāyišnīh ay ohrmazd ut

Nights".

At that making of Fraŝkart those truth-holding men of whom it is written they are alive, fifteen men and fifteen maidens, come to assist Sōŝyanso.

When Gōčihr the serpent in the sky falls from the peak of the moon to the earth, the earth feels such pain as a sheep when a wolf tears out its wool.

When the* inactive fire is made, and it melts the metals in the mountains and hills, and it rises on earth like a river. Then all men pass through that molten metal and are made pure.

Whoso is a truth-holder, to him it seems as if he walks through hot milk. When he is a holder of lies, then to him it seems as if he walks in molten metal.

Then with the greatest affection all mankind comes together. Father asks son, and brother, and all friends ask their friends, saying, those so many years where have you been, and what was the condition of your intelligent soul? Were you a truth-holder or a holder of lies?

First the intelligent soul sees the body and he asks him. With the reply to those words, mankind raise their voice together and bring loud praise to Ohrmazd and

6. ——— *armēšt 'not moving'. The word is not rare outside the Bd. ,but seems to have been corrupted here. (I find that Modi in Zhalsp Nāmak p. 123-125 , had thought of the same word.

Av. airime

ərmōšti̯ōe

ərmōi̯ždō

ərmōštąm (of waters)

airime.anhāŋhō

Sogd. (VJ. 1084) 'rmyh

Pahl. ərmēštom Mx 14.6 is rendered by Skt.

ajangama-

DkM 760.12 f. ka sōr taδūk ut ka sōr armēšt, ka

šīrēn taδūk ut ka šīrēn armēšt.

DkM 766.16 ka pat kār ut ka pat armēšt

DkM 767.9 armēštīhēt

DkM 434.21 ōš ut apārīk armēštīh

It is however possible that another reading : airman yazd is to be preferred. airman is Av. airyaman. But the connection of airyaman- with fire would be obscure. B. Geiger so reads : Erman , Krit. Bemerk. p. 113.

I. amahraspandān barēnd ohrmazd pat ān gās *hangartēnīt dām

bavēt

2. ku-š kār-ē apar nē apāyēt kartan andar ān ka-šān rist vigrāst

3. yazišn i pat rist-vigrāδīh sō(k)šyens kunēnd apāk aδiyūrān

kunēh

4. ut gāv i haδayanš pat ān yazišn kušēnd hač pīh i ān gāv hōm i

5. spēt anōš vīrāδēnd av harvisp martōm dahēnd ut harvisp martōm

6. anōš *bavēnd tāk ham-ē raβišnīh ēn-ič gōβēt ku kē mart patmān

7. būt hend aδak-šān pat dāt i 40 sālak apāč vigrāδēnd

8. ut ān i kē xvartak nē rasīt būt hand aδak-šān pat dāt i

9. I5 ētlak apāč dahēnd har kas žan ut frazand dahēnd apāk

I0. žan māyišn ōgōn kunēnd čēgōn ku nūn andar gētēh bē frazand-

II. zāyišnīh nē bavēt pas sō(k)yans hač dētīr framān hamāk

I2. martōn mizd ut pātdāšn dahēt pat kunišn *passaδakīhā ān-ič

*hast i

I3. ētōn ahrav ku gōβēt ku nayōh av garōmān i ohrmazd čēgōn

I4. xvēš apāyēt karp ul stanēt tāk ham-ē ham-ē raβišnīh pat

I5. ān apākīh raβēt ēn-ič gōβēt ku kē yašt nē kart

the Amahraspands.

For Ohrmazd at that time the creation is completed. It results that he has no work to perform.

At the time when they have awakened the dead, the Sōšyans performs the sacrifice of awakening the dead. He performs it with the assistants. They slaughter the Haδayanš ox at that sacrifice. From the fat of that ox they prepare the white Hōm the drink of deathlessness. They give it to all men and all men become deathless for ever.

This too is stated that whoso were of the measure of a man then they awaken them at the age of forty years, and those who were small, not adult, those they give back at the age of fiteen years. They give wife and children to everyone. They so wed the wives as now in the visible world but there is no bearing of children.

Then the Sōšyans, by the Creator's command, will give all men reward and recompense accordantly with their deeds.

That one too there is so truth-holding that he says ; lead him to the Garōδman of Ohrmazd.

As he has need, he takes a form. For ever and ever he walks in that company.

This too is stated that whoso has not performed a yašt

I.----- *hangartēnīt dām bavēt.

Cf. Pahlavī Riv. 48. IOO :

pas ahrmazd hangartēnīt dām bavēt api-š pas had
ān kār-ē apar nē apāyēt kartan.

hangartīk 'summary'.

hangartēnīt is then a compound of the type

aburt-framān, see my note BSOS VII 73.

I. gētō(k)xrīt nē framūt ēstēt ut yāmak pat ahrav dāt av arzān-

2. īkān nē dāt ēstēt ōō brahmak api-š ohrmazd yašt

3. bē kunēt api-š mēnōk i gāsān kār i vasterg ēh kunēt

4. pas ohrmazd ut anrāk mēntūk vahman akōman artavahišt indar ut

5. šahrēvar *sāvul spandārmat tarō(k)mat hast i naṗhaiθ haurδāt

6. amurδāt tairiδ ut zairiδ ut rāst-gōβišnīh av drōγ-gōβišnīh

7. srōš-ahrāy ēšm i *xruvidrōš grīvend ut pas 2 druž frūδ

8. mānēnd ahrōman ut āz ohrmazd av gētēh āyēt xvat

9. zōt srōš-ahrāy rasfīk ut aiβyāhan pat dast dārēt

IO. ut anrāk mēntūk ut āz pat ān i gāsānīk nīrang zat aβzārīhā

akār

II. tar[k]ān vitarg i asmān i patiš andar duvārast apāδ av tam

I2. ut tār gōδihr mār pat ān ayō(k)šust i vitāxtak sōδīhēt

I3. ut ayō(k)šust andar av dōšaxv taδēt ut ān gandakīh rēmanīh

endar

I4. zamīk ku dōšaxv būt pat ān ayō(k)šust sōδīhēt pāk

I5. bavēt ān *dōšaxv i anrāk mēntūk pa patiš andar duvārast

pat ān

and has not commanded a gētōxrīt, nor has he given garments to the worthy as a gift to truth-holders, there he is naked. Ohrmazd performs his yašt, and the invisible one of the Gāthās performs the office of the garments.

Thereafter Ohrmazd seizes Ahriman, Vahman seizes Akōman, Artavahišt seizes Indar, Šahrēvar seizes Sāvul, Spandārmat seizes Tarōmat who is Nānhaiθ, Haurōāt and Amurōāt seize Tairič and Zairič , Truthful Speech seizes False Speech, Srōš θahray Ēšm with bloodstained spear.

Then two druže̊s remain Ahriman and Àz. Ohrmazd comes to the visible world. He himself is the zōt priest and Srōš-ahrāy is the rāspīk priest. He holds the girdle in his hands.

Ahriman and Ãz by that Gãthic magic are struck down. Their tools are ineffective. They flee across that passage-way of the sky whereby they entered back to the darkness and gloom.

Gōčihr the serpent is burnt up in that molten metal.

The metal flows into the Evil Existences, and that stench and impurity within the earth where the Evil Existence was is burnt up by that metal. It becomes pure. That *Evil Existence into which Ahriman fled , by that

I.——— gĕtŏ(k)xrĭt 'a certain ceremony', see West's description SBE V I27, note I.

Cf. Tavadia on SnS 5. 2.

I5.——— dŏšaxv . Reading uncertain.

I. ayɔ(k)ɔust axvɛn hast ɛn zemɪk i dɔšaxv apɛš av frɛxvɪh i

2. ɣgɛlɛn ɛβarɛnd ut bavɛt fraškart ender axvɛn pet kɛmak i

3. *yezdɛn emarg tɛk nem-ɛ hem-ɛ reβišnɪh ɛn-iš gɔβɛt ku

ɛn zemɪk

4. an-ãeɔar ut emišɔp ut hɛmɔn bɔ bavɛt kɔf ut čakɛt ut gaβr u

ut

5. ul dɛrišn frɔt dɛrišn nɔ bavišn.

metal becomes part of the worlds. That earth of evil existence is brought back to the expanse of the visible world.

Fraškart is produced in the worlds by will of the Yazds deathless for ever and ever.

This too is stated that this earth becomes without acclivities and without declivities , and level . Mountain and ridge and hollow place , elevation and depression shall not be.

IN I.——— axvðn , implying the þahlom axvðn in contrast to the zamlk i dðsaxv.

Cf. Dd 36. I04

ðð gðhðn hamðk rðsn ut attr ut visþn-ið dðmðn rðsn.

5. apar tŏxmak i patvand i kayān

6. hŏšang i fravāk i siyāmak i *mahrē i

7. gayŏ(k)mart taxmŏrup i vivanghān i iyaṇht i hŏšang i

8. yam taxmŏrup ut spitur ut narsēy rašn i *cēnīk xvānēnd

hamāk

9. brāt būt hand haδ yam ut yamak ī-š xvah zāt

I0. yuxtak-ē mart žan āknēn žan ut stō ut mērak āsfīkān

II ziyānak brwdS nām būt hand patvand bē raft

I2. spitut ān būt kē apāk dahāk yam kirrēnīt narsēy

I3. aδak-iδ zīvast i narsēy i viyāpānīk xvānēnd gōβēt ku-š

I4. xvarr apar dat ēstēt ku har rōδ andar vāčārīhā bē

I5. vitīrēt hamāk xvarišn yōšdāsr ut pāk bē kunēt dahāk i

On the lineage of the family of the Kayān .

Hōšang son of Fravāk son of Siyāmak son of Mahrē son of Gayōmart.

Taxmōrup son of Vivanghān son of *Iyahat son of Hōšang son of Yam.

Taxmōrup and Spitur and Narsēh and Rašn called the Čēnīk were all brothers.

From Yam and his sister Yamak were born a pair , man and woman, together wife and husband. The husband was called Āsfīkān and the wife Zrdšvm .

Their family continued.

Spitur was he who was with Dahāk cut Yam in pieces. Narsēh also lived then whom they call Narsēh of the Desert, that is, over him a splendour was created so that every day he passes through the markets and makes all food pure and clean.

Dahāk son of

1042

I. xrūtšsp i zēnigāv i *virafšanig i tšš i fravšk i siyāmak

2. hač mātarān dahšk i utak i bayak i tam bayakōßō

3. i xipairiur i vourvaßam i gadßiøß i *driviya-

4. skān i anrāk mēntik frētōn i āsfīkān i pur-gāv āsfīkān i

xx sōk-

5. gāv āsfīkān i bōr-gāv āsfīkān i siyā-gāv āsfīkān i

6. spēt-gāv āsfīkān i daßr-gāv āsfīkān i ramak-gāv ās-

7. fīkān i van-fravišn āsfīkān i yam i vivanghān čēgōn avēšān

yut

8. hač āsfīkān i pur-gāv IO patvand būt hand har ēvak

IOO sāl bē

9. zīst hand i bavēt IOOO sāl ān IOOO sāl dahšk duš-

IO. pātaxšāyīh būt hač āsfīkān pur-gāv frētōn zāt

II. *kē kēn i yam xvāst han-ič frazand barmāyōn ut katāyōn

frētōn

I2. hač avēšān pur-xvarrtar būt hač frētōn zāt 3 pus

I3. salm ut tūš ut ērič ut hač ērič 2 pus ut duxt-ē zāt

pus indōkānak

I4. vānītār ut anastav nām būt hand duxt *guzak nām būt salm

I5. ut tūš-ič ērič ut frazandān i hanbātakān hamāk ōžat ān

duxt

Xrūtāsp son of Zēnigāv son of *Virafšanig son of Tač son of Fravāk son of Siyāmak .

On the side of his maternal ancestors, Dahāk son of Utak daughter of *Bayak daughter of Tam-bayakōßō daughter of *Xipairiur daughter of *Vourvaēsm daughter of *Gadßiθß daughter of *Drivi#-yaskān daughter of Ahriman.

Frētōn son of Āsfīkān son of Purgāv Āsfīkān son of Sōk-gāv Āsfīkān son of Bōr-gāv āsfīkān son of Siyā-gāv Āsfīkān son of Spēt-gāv Āsfīkān son of Daßr-gāv Āsfīkān son of Ramak-gāv Āsfīkān son of Van-fravišn Āsfīkān son of Yam son of Vivanghān .

Now apart from Āsfīkān Pur-gāv they amounted to ten generations. Each ~~Every~~one lived one hundred years which makes one thousand years. During those thousand years Dahāk had his accursed sovereignty.

From Āsfīkān Pur-gāv was born Frētōn who sought vengeance for Yam. His other children were Barmāyōn and Katāyōn. Frētōn was possessed of more abundant splendour than those.

From Frētōn were born three sons Salm and Tūč and Ērič .

From Ērič were born two sons and one daughter. The twin sons were Vānftār and Anastav by name. The daughter was called *Guzak.

Salm and Tūč slew alike Ērič and all the offspring of his kin.

The daughter

I. frētōnpat nihānīh dāšt hač ān duxt duxt-ē zāt avēšān ākāsīh

2. būt api-šān mātar ut ān duxt ōžat ham-ē frētōn pat

3.nihān bē kartntāk IO patvand ka manuš i xvarēšēt pat vēnīk

4. hač māt zāt * čē čēgōn bē zāt rōšnīh i xvarēšēt pat vēnīk

5. ōpast hač xvēthar manušxvarrar hač manušxvarrar

6 xvēthar manušōihr zāt kē-š salm ut tūč ōžat

7. kēn i ērič xvāst hač manušōihr zāt *friš nōtar ut

8. dārēsrav čēgōn manušōihr i *manušōihrvar i *manušxvarnāk

kē māt

9. *guzak būt i ōritak i bitak i frazušak i zušak

i *fraguzak i guzak i

IO. ērič i frētōn frāsyāv i pašang i zaēšīm i tūrak i sp-

II. aēnyasp i *druždap i tūč i frēteōn čēgōn karsvāsp kē

I2. *kētān xvēnēnd ayrērat har 3 brāt būt hand ut pašang ut

I3. vēsak har 2 brāt būt hand ut hač vēsak pīrān

I4.apārīk brātarān zāt hand hač frāsyāv friyāsp i ōōl

I5. ut *yazdān-dāt ut apārīk frazandān zāt hād vispān-frīh

was kept by Frētōn in concealment.

From that daughter a daughter was born. They had knowledge of it and they sought to slay the mother and the daughter, but Frētōn kept them ever concealed till ten generations when Manuš "with the sun on his nose" was born from his mother, since when he was born the light of the sun fell on his nose. From the sister of Manuš was born Manušxvarvar, from the sister of Manuš-xvarvar was born Manuščihr, who slew Salm and Tūš. He sought vengeance from Ērič. From Manuščihr were born *Friš and Nōtar and Dūrēsrav.

Now Manuščihr was son of Manuščihrvar daughter of Manušxvarnāk whose mother was *Guzak daughter of Ōritak daughter of Bitak daughter of Frazušak daughter of Zušak daughter of *Fraguzak daughter of *Guzak daughter of Ērič son of Frētōn .

Frāsyāv son of Pašang son of *Zaēšim son of Tūrak son of *Spaēnyasp son of *Drušāsp son of Tūš son of Frētōn, as Karsvāsp whom they call *Kētān and Aγrērat were all three brothers.

Pašang and Vēsak were both brothers.

Fram Vēsak were born Pīrān and ..... and ..... and their other brothers.

From Frāsyāv were born Friyāsp the Čōl and *Yazdān-dāt and other children.

From Vispānfrīh

I2.——— *kšθn,

Tabarī کندر کیدان کیدر کندر خاقان

Stuckelberg (WZKM I2.) compared

a title of officials of the Khazars.

Possibly Khotan the title of the kings of Marv

i xšθ is related, (cf. for the -t- and -l- Man.

Sogd. ɣxšδ'l γ 'prince', probably Av. xšaēta-).

See Christensen, L'Empire p.22.

Kn.I6.2 𐨐𐨪𐨯𐨁 classed ~~th~~ with ~~thre kun~~ The

dšnθkn ut frxšnθkn.

MM 645.2 𐨐𐨪𐨯𐨁 is still obscure.

I4.——— friyasp. Reading uncertain, but possibly

*friyo-aspa- 'φίλιππος'.

231.

I. kai husrav haδiš zāt duxt i frāsyāv būt apāk friyāsp i

2. čōl ham-mātak būt had friyāsp i čōl *sūlīk asōrīk apārīk

3. frazandān had avēšān *arīst-čraxt ut yazdān-čraxt ut ~~yazd-~~

~~ān-čraxt~~ ut yazdān-č-

4. raxt frašvart lēvahāk ut apārīk zāt hand kē dōkān dārang

5. ut had ayrōbat gō(k)patšāh zāt ka frāsyāv ī manušōihr

6. apāk ērānakān andar gar i patišxvārgar kōf tār kart sēz ut

7. *niyāz apar hišt ayrōbat had yazdān šyaft xvāst

8. api-š ān nēvakīh vindāt ku-š ān spāh ut gund ī ērānakān

9. had ān saxtīh bōxt frāsyāv pat ān āhōk ayrōbat

10. ōžat ayrōbat pat ān pātdāšn frazand čōgōn gō(k)pat

11. šāh zāt uzav i *tumāspān i kanak i birizišt i

12. tarazpaš hvāsp vaštang i ray i nōdaēl i

13. mašvāk i nōtar i manušōihr had uzav zāt 3 pus

14. duxt-ō kavāt apurnāy andar kōβīt-ō būt api-šān pat rōt

15. bē hišt pat kavātakān bē *aβspart uzav bē drīt

was born Kai Husrav. She was a daughter of Frāsyāv. She had the same mother as Friyāsp the Čōl.

From Friyāsp the Čōl were born Sūlīk and Asōrīk and other children.

From them were born *Arāst-ēraxt and Yazdān-ēraxt and Yazdān-āraxt , Frašāvart, Lāvahāk and others, of whom the detailed list is long.

From Aγrērat was born Gōpatšāh.

When Frāsyāv drove Manuščihr with the Iranians into the mountains of Patišxvārgar and brought ruin and distress upon them, Aγrērat begged the boon from the Yazds and he found this good fortune that he delivered the troops and army of the Iranians from their trouble. Frāsyāv for that crime slew Aγrērat. To Aγrērat in recompense therefore a son was born whom they call Gōpat the King.

Uzav son of Tumāsp son of *Kanak son of *Birizišt son of *Tarazš son of Hvāsp son of *Vaetang son of Raγ son of *Nōdaēa son of *Mašvāk son of Mōtar son of Manuščihr.

From Uzav were born three sons and one daughter.

Kavōt as a child was in a chest and they intended to put on the river. He was delivered to the Keeper of the youths.

Uzav saw him.

I4.——This legend I have discussed fully BSOS VII 69 f.
Add Pahl.Psal. kypvty 'box'.

I5.—— hi$t , with imperfect sense : 'intended to put',
cf. GrB 230. 2 $Zet, and GrB 233.5 $ut.

I. statþ bē *parvārt frazand nivastak ẍinīt nām nihāt ut hač

2. kavāt kai apivēh zāt ut hač kai apivēh kai arš kai biyarš

kai pisīn

3. ut kai kāyōs zāt hač kai kāyōs siyāvaxš zāt ut hač

4. siyāẍraxš kai husrav zāt *krstāsp ut urvaxš har 2 brāt

5. būt hand iθrit i sā(h)m i tūrak i spaēnyasp i *drušāsp i

6. tūč i frētōn luhrāsp i *uzēn i manuš i kai pisīn i kai

apivēh

7. i kai kavāt ut hač kai luhrāsp vištāsp zarēr ut apārīk

brātarān zāt

8. hand hač vištāsp spand-dāt ut pišyōθn zāt hand

9. ut hač spand-dāt vahman ut āfur-tryš ut mihr-tryš ut apārīk

zāt

IO. hand artaxšahr i pāpakān kē-š māt duxt i sāsān i vēh-āfrīt i

II. zarēr i sāsān i artaxšahr kē vahman i spand-dāt guft mātar i

I2. kai apivēh franāk i *vaδargā i fraštā i urvat.ē-

I3. āi i frašt i rāy i dārēsrav i manušcihr ēn-ič gōβēt

I4. ku xvarr i frētōn andar zrēh i *frāxvkart pat naδ-ē bun

nišast [*man]

I5. vaδrgāv pat yātūkīh gāv-ē av varzītan kart av ōδ nīt

He took him and had him reared, and brought up as a son of his own family and gave him the name.

From Kavāt was born Kai Apivēh , and from Kai Apivēh were born Kai Arš and Kai Biyarš and Kai Pisīn and Kai Kāyōs.

From Kai Kāyōs was born Siyāvaxš.

From Siyāvaxš was born Kai Husrav

Krsāsp and Urvaxš were both brothers.

Iθrit son of Sām son of Tūrak son of *Spaēnyāsp son of Ðrušāsp son of Tūč son of Frētōn.

Luhrāsp sonnof Uz son of Manuš son of Kai Pisīn son of Kai Apivēh son of Kavāt.

From Luhrāsp were born Vištāsp and Zarēr and other brothers.

From Vištāsp were born Spanddāt and Pišyōθn.

From Spanddāt were born Vahman and Ātur-tryš and Mihr-tryš and others.

Artaxšahr son of Pāpak whose mother was daughter of Sāsān son of Vēh-āfrīt, of Zarēr son of Artaxšahr who was called Vahman son of Spanddāt.

The mother of Kai Apivēh was Frānak daughter of *Vaðarsā , of *Fraštā, of *Urvat-gāi, of Frašt, of Rāγ, of Dūrēsrav son of Manuščihr.

This also is stated that the splendour of Frētōn was established in the Frāxvkart sea in the stalk of a reed. +√vaδrgā ~~+√vētarā~~ by sorcery made a cow for tilling. He drove it there.

I. ē sāl ōδ naδ drūt av gāv dāt tāk xvarr bē av

2. gāv δut gāv δβurt δīr dōxt av 3 pus I-δ būt

3. dāt/ čegōn *vāman ||'U čangraβhā. xvarr av pusarān nē

4. bē av franāk δut *vaδrgā franāk δžatan kāmast

5. frānak pat xvarr hač tēγ i pitar δut patistāk kart ku

6. nazdist frazand av δδ-bām dahom pas δδ-bām avē haδ pitar

7. bōxt nazdist frazand kai apivēh zāt av δδ-bām dāt navak

8. apāk δδ-bām hamkār δδ-bām andar gumēčakīh raft mātar i

9. uzav duxt i vāman i yaštāk ka [illegible] apāk [illegible] api-šān

Io māt -iδ hač sām zāt 6 frazand pat yuxtak nar ut mātak ēvak

II. [illegible] ut ēvak husrav ēvak [illegible] nām būt hand ut mart ut

žan

I2. ākmēn nām ēvak būt api-šān ēvak *dastān nām būt hač

I3. avēšān avē frādtar dāšt api-š sagān-say ut kust i aβiš

I4. dāt api-š apar-šahr katak-xvatāyīh i avē aparnak dāt apar-

šahr

I5. ēt gōβēt ku aparnak šahr srōš [δut patistāk kart

One year he cut down the reeds and gave them to the cow till the splendour passed into the cow. He brought back the cow and milked her milk and gave to his three sons who were Vāman and ..... and Čangraṗhā. The splendour passed not to the son but went into Frānak. + Vaδrgā ~~+Nōtargā~~ wished to slay Frānak. Frānak sought to escape with the splendour from her father's sword. She made a vow, saying, My first child I will give to Ōš-bām. Then Ōš-bām saved her from her father. The first child she bore was Kai Apivēh. She gave him to Ōš-bām. Newly he is assistant to Ōš-bām. Ōš-bām during the period of contamination has departed.

The mother of Uzav was the daughter of Vāman the sorcerer .....

And their mother also bore from Sām six children in pairs male and female, one was ..... , and one Husrav, one ..... , by name. The man and woman together had one name.

And of them one was called Dastān. He advanced beyond them. He was given Sagān-say and the regions adjoining it. He gave the governorship of Apar-šahr to Aparnak. Apar-šahr is so called for this reason that it is the district of Aparnak.

Srōš

I.——— drût , cf. vâstr drûnišn translating Av. vâstrô.dâtainya-.

DkM 797.20 drûtâr ..... i 8sm

DkM 606. 17 adak ân harvisp apar drûnêh

.....

5.——— patistûk 'vow'.

Pahl.Psal. 'pd ptst[y y]blvnt 'l ysdty 'they vowed to God'.

I. ku nazdiat frazend av ðš-bām dahom pas ðš-bām *avð hað pitar

2. bōxt nazdist frazand kai apivēh zāt av ðš-bām dāt navak apāk

3. ðš-bām hamkār ðš-bām andar gumēzišnīh raft mātar i uzav

4. duxt i vāman i yātūk ka [illegible] apāk [illegible] api-šān māt-iš hač šām zāt]

5. *pāyīt apāk *artavahišt āfrīvan pat patvand i avēšān šahrēvar kart

6. ēt rāð asēzōmandīh zēnōmandīh ut staβr-dēnvarīh pāk-yazakīh

7. ut paiðākīh ut rāmišn *humiyākīh ut frāč-nāmīh pat avēšān vēs

8. [illegible] asōrastān katak-xvatāyīh aβiš dāt xvatāyīh ut dāt i

9. xvatāyīh ārāstārī ut drayāh-varzīh ut arg saxtīh barēh i pat avēšān

Io. bāt ap sparnak *sparēhak katak-xvatāyīh aβiš dāt husrav

II. ray katak-xvatāyīh aβiš dāt [illegible] pat patišxvārgar-šāhī

I2. ut *vēšak-*mānišnīh ut gar-mānišnīh aβiš dāt paðak raftan

I3. *šupān kartan huzahišnīh xvār-zahišnīh hamēšak pērōzīh pat

I4, dušmanān hač dastān rōtastahm ut uzvārak zāt hand

porušasp

I5. i *pitīrāsp i haētatasp i ðixšnuš i paitīrasp i arjatarāšn

i

watched over them. With Artavahišt Šahrēvar brought blessings on their family. For this reason freedom from ruin, watchfulness, steadfast faith, pure-worship, illustrious fame, joyousness and music, and far renown abound among them.

He gave the governorship of AsōrastĀn to . . . He organised the sovereignty and the laws of the sovereignty and removed the tillage of the sea and the severity of labour which was upon them.

He gave the governorship of *SparāhaK to Sparnak.

He gave the governorship of Ray to Husrav.

He gave the lordship of PatišxvārgaR to ..... and the mountain-dwellings and hill-dwellings with walking on foot, herding cattle, excellent offspring and easy birth, eternal victory over enemies.

From DastĀn were born RōtastaHm and Uzvārak.

Porušāsp son of PitīrāsP son of HaēčataSp son of CixšnuŠ son of PaitīraSp son of ArjataršN son of

1057

I. *haraitār i spitamān i *vaedišt i ayazam i *rajan i
dūrōsrav i

2. manuščihr čegōn *pitirāsp 2 pus būt ēvak porušāsp

3. ēvak ārāstē had porušāsp zartuxšt vatrigāh

4. andainaš zāt hand had ārāstē maiδyōmāh zāt

5. zartuxšt ka-š dēn āpurt nazdist andar ērān-vēž frāδ

6. yašt paršitvt maiδyō(k)māh dēn haδiš patgrift mayupatān i

7. pārs hamāk apāδ av ēn tōxmak i manuščihr šavēnd dōkān

8. kunom had zartuxšt zāt 3 pus 3 duxt ēvak isatvāstr

9. ut ēvak urvatatnar ut ēvak yuruδihr čegōn isatvāstr

I0. asravan *mayupatān mayupat būt *pat IOO sālak i dēn bē vitī-
rēt

II. urvatatnar vāstryōš kx rat i var yam-kartīkān i haδaδar
i zamīk

I2. *voruδihr aratēštār spāh-sālār i pišyōθn i vištā-mx

I3. spān pat kang-diz *mānēt 3 duxt ēvak fren ut ēvak srit

I4. ut ēvak þōuruδist nām būt hand urvatatnar ut *voruδihr

I5. had žan i čakar būt hand apārīk had žan i *pātaxšāh
būt hand

*Haraitār son of Spitamān son of *Vaēdišt son of *Ayazam son of *Rajan son of Dūrēsrav son of Manuščihr.

Pitīrāsp had two sons, one Poruš̄asp and one Ārāstē.

From Poruš̄āsp were born Zartušt, *Vatrigāh and *Andainiš.

From Ārāstē was born Maiδyōmāh.

When Zartušt brought the Dēn he sacrificed first in Ērān-vēž.

..... Maiδyōmāh received the Dēn from him.

The high priests of Pārs all trace their descent back to that family of Manuščihr.

I will give the detailed list.

From Zartušt were born three sons and three daughters. One was Isatvāstr and one Urvatatnar and one *Vurušihr. Now Isatvāstr was a priest, the high priest of the high priests. He died in the hundredth year of the religion.

Urvatatnar was a peasant, judge of the people of the Var made by Yam under the earth.

Vorušihr was a warrior, the general of Pišyōθn son of Vištāsp He lives in Kang-diz.

Three daughters, one was Fren, and one Srit and one Pouručist by name.

Urvatatnar and Vorušihr were born of the subordinate wife, the others were from the chief wife.

I5.———Sakar 'subordinate wife', see West SBE V I42. note IO., Bthl. SR. 5.8, Tavadia SnS IO.2I.

I. haδ isatvāstr zāt pus-ō *ururviǰak nām būt api-'ān *aranǰ i
2. *birātōn xvānōnd ut ān rūδ kō haδ ǯan i čakar būt aδak-šān
3. pat stūrīh i isatvāstr bō gumārt aδak 3 pus i zartuxšt
4. čōgōn šīētar ut šīētar-māh ut sō(k)yans haδ hvōvi
5. būt čōgōn gōβēt ku zartuxšt 3 yāvar av nazdīkīh i
6. *hauvī ǯan ham-ē šut har yāvar ān tōxm av zamīk šut
7. nēryōsang yazd rōšnīh ut zōr i ān tōxm patgrift ut pat nikās-
8. dārišnīh av anāhīt yazd aβspārt pat hangām i xvēš av
9. } *mātar gumēčōnd 9999 9999 bēvar fravahr i ahravān pat
10. }
11. pānakīh gunārt āstōnd mātar i
12. zartuxšt dnyam duγδav nām būt pitar i mātar i zartuxšt
13. farahumruvānē nām būt

---

dūtak i *maγupatān

*bāhak i

I3. *vay-bōxtān i ātur-bandak i *māhdāt i maiδyō(k)māh i *frāxv-
aš-

I4. vindāt i maiδyō(k)māh i *kāt i maiδyō(k)māh i ārāstō i
I5. *pitīrāsp čōgōn andar *šāhpuhr i ohrmazdān *maγupatān

From Isatvāstr a son was born by name *Ururvijak and they call him *Aranj i *Birātān.

For the reason that they were from the subordinate wife they were appointed to the wardship of Isatvāstr.

Then there are three sons of Zartušt, Ōšētar, Ōšētar-māh and Sōšyans who are from *Hvōvi.

As it is stated : Zartušt went three times to the presence of Hauvī his wife. Every time the seed dropped to the ground. Nēryōsang Yazd received the brightness and strength of that seed and entrusted to Anāhīt Yazd for safe-keeping. In its own time they mingle it in the mother. 9999 myriad fravahr of the truth-holders are appointed to guard it.

The mother of Zartušt was Duγδav by name. The father of the mother of Zartušt was *Fərahumruvānā by name.

The family of the High Priests.

*Bāhak son of *Vay-bōxtān son of Āturbandak son of *Māhdāt son of Maiδyōmāh son of *Frāxv-aš-vindāt son of Maiδyōmāh son of *Kāt son of Maiδyōmāh son of Ārāstē son of Pitīrāsp. He was highpriest of the high priests in the time of Šāhpuhr son of Ohrmazd.

I2.----- The name of the maternal grandfather of Zartuŝt cannot be read with certainty :

DkM 601.II frāhīm.rvāna.zōiš

DkM 601.I5 

1. *maγupat būt ut *kāt andar dārēy vazurg framātār būt
2. āturpāt ī mahraspandān ī yazd-artēy i yazd-šraxt i hudēn i
3. āturdāt i manušcihr i vahmancihr i *friyān i *bāmak i
4. frētōn i frašōštr ī *frašasp i *nēvāsp i nivarinaš i
5. vahiδrōy i *fraštiyāk i *vaxš i *friš i *rajan i *dūrēsrav
   ī manuščihr ī manuš-
6. čihr mihr-varāz i narsēy i *aβzūt-jān i *šaγrgušasp i parš-
7. tuva i urvatgāh i texm i zarēr i *dūrēsrav i manuš i
8. dūr-nāmīk i zāγ i mašvāk i *nōtar i *manušcihr mihr
   سوسم i
9. martān-vēh i *farnbaγ-vindāt i vindāt-paiδāk ī vay-bōxt i
   *bāmak i
10. vay-bōxt mātar kē-š* man haδiš zāt hom duxt i frēhmāh i
11. čahār-bōxt ī māh-aδiyār i māh-bandak i māh-bōxt ī *pusān-
    dāt i
12. martān-vēh ī *farnbaγ-vindāt i vindāt-paiδāk ī vay-bōxt ī
    *bāmak i vay-bōxt
13. apārīk har *maγupatān ī-šān pat xvatāyīh nāmak had ham dūtak
14. gōβēt *ōē-š tōxmak i manušcihr hand avēšān-ič *maγupatān ī
15. mūn hand hamāk had ham dūtak hand [xvānēnd] *nar-farnbaγ
    i xvānēnd

*Kāt was the Great Minister in the time of Dārāy.

Āturpāt son of Mahrspand son of Yazd-artāy son of Yazd-ēraxt son of Hudēn son of Āturdāt son of Manuščihr son of Vahmančihr son of *Friyān son of *Bāhak son of Frētōn son of Frašōštr son of *Frašāsp son of *Nēvāsp son of *Nivarinaš son of *Vahiôrōv son of Fraštiyāk son of *Vaxš son of Friš son of *Rajan son of Dūrēsrav son of Manuščihr.

Mihr-varāz son of Narsēh son of *Aβzūtišn son of *Šaγrgušasp son of *Parštuva son of *Urvatgāh son of Taxm son of Zarēr son of Dūrēsrav son of Manuš son of Dūrnāmīk son of Zāγ son of Mašvāk son of Manuščihr.

Mihr ..... son of Martān-vēh son of Farnbaγ-vindat son of Vindāt-paiδāk son of Vay-bōxt son of *Bāhak.

The mother from whom I was born was daughter of Frēhmāh son of Čahār-bōxt son of Māh-aδiyār son of Māh-bandak son of Māhbōxt son of Pusāndāt son of Martān-vēh son of Farnbaγ-vindāt son of Vindāt-paiδāk son of Vay-bōxt son of *Bāhak son of Vay-bōxt.

All the other highpriests who are mentioned in the "Book of Sovereignty" are of the same family, since they are of the lineage of Manuščihr.

Those highpriests also who now are living are from the same family: Nar-farnbaγ whom they call

IO.~~~~~~~~ man. This is the only reference to the family of the author of the Bundahišn. He is grandson of Frēhmāh of the family of high priests.

I3.----- xvatāyīh-nāmak known to the Arabs as xudāīnāma. First recognised in this passage by Modi. See Christensen, Les Kayanides , passim.

I5.----- nūn gives the author's date as of the ~~XXXXXXXX~~ IX century, contemporary with Zātspram.

1. *dātōēh i aẍavahiṡt i yuvān-yam i vahrām-ṡāt i zartuṡt i
2. zartuxṡt i āturpāt i mahraspandān zāt-sprahm i yavān-yam
3. āturpāt ī i aōmōtān i aẍavahiṡt i frēh-arōṡ ut apārīk
4. maγupatān haẍ ham dātak bīt hand
   ēn-iō gōβēt ku pat ō
5. zimastān 50 xōō dēn i mēzdēsnān pat 6 kiṡvar i ditīkar bē
6. mat

*Dātōēh son of Aŝavahišt son of Yuvān-Yam son of Vahrām-šāt son of Zartušt son of Zartušt son of Āturpāt son of Mahrspand.

Zātsprahm son of Yuvān-Yam.

Āturpat son of Aōmēt son of Aŝavahišt son of Frēh-srōš.

And the other high priests are from the same family.

This too is stated that in one winter in fifty days the Māzdēzn Dēn came to the other six continents.

5. apar sāl-mar i tāčīkān I2000 sāl

7. gēβet pat dēn ku 3000 sāl mēnōk āstiān bāt ku

8. dām amēnītār ut araβāk agriftār bīt hazārak i xvatāyīh

varrak ut

9. gāv ut dō-patkar būt 3000 sāl gayōmart apāk gāv pat gētēh

IO. āstiān būt hand apitiyāčakīhā ut hazārak i xvatāyīh

karčang

II. šayr ut xōšak būt hand čēgōn bavēt 6000 sāl ka

I2. hazārak i xvatāyīh av tarāzūk mat patiyčrak andar duvārast

gayō(k)-

I3. mart andar aβigatīh 30 sāl zīvast pas 40 sāl *mahrē ut

I4. *mahryānē apar rust hand ut 50 sāl ān bavēt ka-šān

I5. žamīh ut šuδīh nē 90 ut 3 sāl ut 6 māh ākmēn

Cap. 36

On the chronology of the Tačiks, 12000 years.

It is stated in the Dēn that 3000 years were the invisible condition, that is, the creation was without thought and motionless and intangible.

~~It was a~~ They were the millennia of the sovereignty of Aries and Taurus and Gemini.

3000 Gayōmart was with the ox in the visible condition without assailant.

~~It was~~ They were the millennia of the sovereignty of Cancer, Leo and Virgo.

That amounts to 6000 years.

When the millennium of sovereignty came to Libra the assailant entered.

Gayōmart lived during the period of the assailant 30 years.

Then for 40 years Mahrē and Mahryānē grew up and there were 50 years that they were not wife or husband. For 93 years and 6 months they were together

Two different starting-points for the computation of the millennial system are used in the Bd.

(I) GrB 213.15 f.

ka vištŭsp šŧh 30 sŧl xvatŧyih kart bŭt haztŭrak smr bŭt pas haztŭrak i čahŭrom bun bŭt.

Similarly the allusion in GrB 219.9

6-on haztŭrak i ušŭtarmah.

This sets the mission of Zartušt at the beginning of the fourth millennium. It would seem that the first 5000 years are not included in this reckoning.

(2) GrB 238 f.

1.	3000 sŧl	mənŏk astiš	
2.	3000 sŧl	gayŏ(k)mart aptk gtv	
3.	7th millennium		
	gayŏ(k)mart	30 + 40	years
	mahrŏ	50 + 93½	
	hŏšang	40	
	taxmŏrup	30	
	yam	600½ + 106	= 716½
4.	8th millennium		
	dahŧk	1000	
5.	9th millennium		
	frŏtŏn	500	
	manuščihr	120	
	uzav	#3	
	kai kavŧt	15	
	kai kayŏs	150	

kai husrav 60

kai luhrāsp I20

kai vištāsp 30

6. IOth millennium

Zartušt comes to Vištāsp

Vid. 2.I9

3000 sāl mēnōk āstišn

3000 sāl gētēy āstišn apatiyārak

3000 sāl hač patiyārak dām matan tāk dēn āmatan

3000 sāl hač dēn matan tāk tan i pasēn

Recent discussions of these problems are to be found in

Benveniste, The Ancient Persian Religion p. I06 f.,

Lommel, Die religion Zarathustras,

Herzfeld AMI 2.4I f.,

Nyberg, Journal asiatique (I93I) 2.I93 f.

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I. žan ut šūš būt hand tāk ān ka hōšang av purnāyīh mat

2. hōšang 40 sāl *taxmōrup 30 sāl yam tāk xvarr haδiš bē šut

3. 600 tāk 6 sāl 6 mān ut pas haδ ān I00 sāl andar virēk būt

700

4. tāk 6 sāl 6 mān bavēt ut pas hazārak i xvatāyīh av gazdum

5. mat dahāk I000 sāl xvatāyīh kart pas hazārak i xvatāyīh

6. av nōm-asp mat frētōn xvatāyīh *kart 500 sāl andar ham 500

7. sāl i frētōn ērič I2 sāl manušīhr I00 ut 20 sāl andar

8. ham xvatāyīh i manušīhr kēpat patiδxvārgar būt

9. frāsyāv I2 sāl uzav i *tumāspān 3 sāl kai kavāt

I0. I5 sāl xvatāyīh sā(h)m andar ān i uzav ut kavāt ut

manušīhr

II. būt kai kāyōs tāk šutan av asmān 75 sāl

I2. ut pas haδ ān 75 sāl ākmān I00 ut 50 sāl kai husrav

I3. *60 sāl kai luhrāsp I00 ut 20 sāl kai vištāsp tāk matan i

dēn

I4. 30 sāl mar I00 sāl pas hazārak i xvatāyīh av vahīk mat

I5. zartuxšt i spitamān pat paiδāmbarīh i haδ dēnīr ohrmazd

wife and husband till the time that Hōšang came to maturity.

Hōšang 40 years.

Taxmōrup 30 years.

Yam till the splendour left him 600 years

and 6 years and six months

After that, he was 100 years in flight, which

amounts to 700 years and 6 years and 6 months.

Then the millennium of sovereignty came to Scorpio.

Dahāk exercised sovereignty 1000 years.

Then the millennium of sovereignty came to Sagittarius

Frētōn exercised sovereignty 500 years.

During the same 500 years of Frētōn,

Ērič 12 years

Manuščihr 120 years.

During the same sovereignty of Manuščihr when he was

in Patišxvärgar,

Frāsyāv 12 years

Uzav son of Tumāsp 3 years

Kai Kavāt 15 years' sovereignty.

Sām lived under that of Uzav and Kavāt and Manuščihr.

Kar Kāyōs till his going to the sky 75 years

and after that, 75 years

altogether 150 years

Kai Husrav *60 years

Kai Luhrāsp 120 years

Kar Vištāsp till the coming of the Dēn 30 years

in all 100 years

Then the millennium of sovereignty came to Capricornus.

Zartušt ~~son of~~ The Spitam came with message from the Creator Ohrmazd

I. av vištāsp šāh āmat vištāsp šāh pas hać patgriftan i

2. dēn 90 sāl vahman i spand-dātān 100 ut 12 sāl humāy i

vahman duxt

3. 30 sāl dārāy i čihrāzātān i hast vahman duxt 12 sāl dārāy i

4. dārāyān 14 sāl alaksandar i *hrōmīk 14 sāl ašakānān

5. pat *arabāk xvatāyīh nām barēh 200 ut and sāl api-š artaxš-

ahr i

6. pāpakān sāsānān *āmar 400 ut 60 sāl tāk givāk ayāft

7. hunušk i tāčīkān tāk sāl 440 ut 7 i *pārsīkān nūn [4]

8. 5 27 sāl i pārsīk.

to Vištāsp the King.

Vištāsp the King after accepting the Dēn	90 years
Vahman son of Spanddāt	112 years
Humāy daughter of Vahman	30 years
Dārāy son of Čihrāzāt who is daughter of Vahman	12 years
Dārāy son of Dārāy	14 years
Alaksandar the Hrōmīk	14 years
The Ašakānān who were designated as of restricted sovereignty	200 and odd years
Artaxšahr i Pāpakān and the total of the Sasanians	460 years

Till the brood of the Tāčīks began to secure a place including 447 years of the Pārsīks.

Now it is the year *627 of the Pārsīks.

8.——— Although the word for 'hundred' is omitted the number intended can hardly be other than 527, which added to 631 gives 1158 A.D.

The whole of this chapter, taken, as it seems, from Arab books, is probably an addition to the book of the grandson of Frēhmāh, the contemporary of Zātspram. Then the continuator here gives his own in the middle of the twelfth century A. D.

)))) ((((

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8. fraʒaft þat drȝt

9. ʒatIh ut rȝmiʒn andar rȝð i aʒttat ut mȝh i tIr sȝl *apar

10. 970 ut 5 þas haʒ *man *beȝ yazdkirt ʒȝhʒn-ʒȝh man i dȝn

11. bandak frȝtȝn marzpȝn i frȝtȝn *vahrȝm i *rustam bundȝr

ʒȝh-

12. martȝn dȝn-aδiyȝr nipiʒtom ut frȝδ hiʒt hom haʒ bahr i

13. xvȝʒIh i hamȝk pȝrȝzgarIh rustahm farruxv-zȝt yazdȝ aδiyȝr

14. ~~i xvȝʒm xxx i xvȝʒtx~~ i *vȝzan .

. . . . . .

Colophon

Finished in health, gladness and joy , the day Aštāt (26th) of the month Tīr (4th month) of the year 975 after his Majesty Yazdkirt King of Kings , by me the slave of the Dēn Frētōn Marzpān son of Frētōn Vahrām son of Rustam Bundār Šāh-martān Dēn-aδiyār .

I have written and I have finished for the possession of all victoriousness for Rustahm Farruxv-zāt Yazd- aδiyār i Vēžan .

Addenda et Corrigenda.

Introduction p.8 . The one MS with added collation which was in the possession of Darmesteter is now in the Bibliotheque Nationale , Supplement persan 2045 (letter of M.Blochet). It was deposited in the Bibliotheque in 1951. It is hoped that it will be available on loan in London towards the end of this year.

Introduction p. 16: Read suggests for suggest

CItakIhE for CitakIhE

p. 15: Read DkM 681.11 for DkM 681.H

p 17. Read *apučārēnīlān

P.2: Notes 1.14 Omit brackets.

P.3.: Note 1.2 Read Skt for Skb.

P.4 : The notes are displaced.

P. 5.: 1.10 NkM Note. Read dšm-iš for dšm iš

P.9. : Note 1.5. Read the for The.

P.10 : Note 1.3. Read hamahIh , hamahIk for hamahih , hamahik.

P.10 : Note 1.8. Read in (5) niš Inšt

in (3) seems.

in (8) buništ.

P.19 : Note 1.10 ;

Read the ending Gen, sing. -ayā

P.20 : Note 1. 4. Read Zkts.

Note 1. 12. Read places.

P.21 .8 Notes Read patmān.

P. 22.5 Notes Read maiδyōi.šam-

P. 27.3 Notes Al-Bērūnī has al-afāhter الافاهتر

P.30.8 Text Read pēš

P. 31.9 Add a colon (:) after necessary.

P.33.5 (1) Read nikand (put in ' for nikand ' dig in'.

P.34.6 Notes Read MPT(N) for MPT (n)

P. 35.13.Notes Read 'vyšvrvptn

Add See 150.11.

P.37.14 Notes Read MPI for MP I

P. 38.1 Notes Read ušahina

P.39.2 Adnotatio crit. Read Ind.

P.40.6 Text Read api-š

P.41.8 Text Read *sačēt

P.43.6 Notes Read ″ Güntert

P.44.3 Notes Read Schaeder.
44.3. Note Read (in ZDMG 837) + bagīk for bēš
P.44.6 Notes Read Schaeder's reading (dIδ) is an oversight.

for Schaeder 's emendation is therefore needless.

P.47.7 Notes Read andar-ič for andar-ic

P.48.4 Notes Read pan for pan

P.59.7 Notes Omit bracket) after ū.
P 66. 14 Adnotatio crit. Add: om. Ind.
P.71.1 Adnotatio crit. Omit anrūk mēnūk om. DH.
71.10 " " Read xvēš

P.76. Translation Read druẑes for druzes.

P.83.4 Text It is probable that the text should read kāmēt šutan

P.83.10 Text Read stārak for starak

P.84.7 Notes Read 161.13.

P.89.9 Notes Read 19.67 for 1967.

P.89.12 Notes Pahl.Comm. (?) Read xaδūk

P.90.1 Text Read xaδūk

Notes Read xaδūk MPers. xaδū , xayṭ.

P.94. 13 Adnotatio crit. Read Ind. čarak.

P.97.8 Adnotatio crit. Read DH 𐭪𐭠𐭲𐭪𐭲𐭭 (čāgōn) primum.

P. 99.Translation Read the Ariz for and Ariz

P.103.1 Notes Read worship

P.129.12 Notes . Probably ē-baγTh is 'having only one portion'.

This would mean 'povɛrty ' , just as ē-mōk 'having one shoe' implies 'without shoes'.

The quotqtion from Dd.36 does not belong here : Read there hilišnTh bē-š where bē-š is 'but by him'.

Add : See 44.3 Notes, where baγTh occurs in DkM 837. Also cf. Vid. 2.22.

P.131.13 Notes Read strength.

P.138.3 Notes Read MO 23.372

P.145.7 Text Read yātūk

P.145.10 Text Read xvārβar

P.150.11 Notes Read Skt. antarnivesayati

Read 'vyšvrvptn

P.154.11 Notes Read für

P.157.12 Notes Read GrB 22.5

P.161.3 Text Read kēpuk kē pat for kēpat

P.184.6 Notes Read p.75 for p.73.

P.184.10 Notes . The text is clearly to be compared with the Pahl. Comm. to N fol.53, line 12 f. , which has [illegible]

The translation remains however difficult. The text offered is certainly wrong, and accordingly the proposed translation is to be struck out.

P.184.12 Notes Read Mx for mx

P.207.13 Text Read kundāxīh . Mpers. kundāh 'sooth-sayer'. Read accordingly in the translation.

P.212.3 Text Read āmat .....vārān had ērān šahr apāδ dāšt , and translate 'He kept back the rain from Erān šahr!

P.218.10 Text Read vātaδni

P.219.3 Text Read apaxšēnd

P.232. Translation Read *Vaδrgā for *Vaδarsā

5.

P.236.1 Text Read *kə̄ for haď , and translate ' She who bore Isatvāstr, the one son, was by name ,Ururvičak and they called her *Aranj i *Birātān!

ibid. Read *ururvičak

P.237.13 Text Read api-ǰān, ||ururv

ibid. Translation Omit are.

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CORRIGENDA.------

P.24 Notes 1.4.

When the early pages of this thesis were written, I was still under the influence of my recent studies in Persia (naturally of a شعوبی character), and accordingly adopted a transcription of Arabic under the influence of the pronunciation of an (ex-)mollā of Tehrān, with whom I was reading. Unfortunately owing to an over-hasty concession to criticism, this was modified, so that now ilaihā appears wrongly for علیها, which had been transcribed alaiha (without a mark for the 'ain, which was not noticeable). The ـها of the fem. sing. was naturally ـها -ha (not -hā) to indicate the short (or at most half-long) vowel. The pronunciation was therefore approximately [æl'ɛihɑ]. An Arab of Egypt pronounces, for example, [il'aihæ] (اليها) for the literary, and [il'ɛihæ] for the colloquial language. In view of these considerations, the only satisfactory course is to abandon transliteration. The passage should therefore read (ed. Sachau P.43):

فأخذوا الخمسةَ الأيّامِ الزائدةِ عليها وسمّوها فنجى
وانذرُكاه ثم عُرِّبَ اسمُها فقيل انْدَرجاه وسُمِّيَت
ايضا المَسْروقةَ والمُسْتَرَقةَ اذ لم تُعَدَّ
من الشهور فی شیٔ

ABSTRACT.

The thesis here presented consists of a critical ~~transkription~~ transliteration and interpretation of the 240 pages of I5 (or, occasionally, I6) lines to the page , contained in the Greater Bundahišn , available in the facsimile of Anklesaria , published in Bombay I908.

The text is admittedly one of the most important Zoroastrian books , baing based , as it is , upon the Dēn , that is , doctrines derived from the Avesta ,which have otherwise perished. It ranks with the Dēnkart in its importance. But whereas the Dēnkart contains matter in form summarised to a degree , the Bundahišn sets out the teachings at length in so far as they affect the primal creations and their corollary the final times. The author has kept close to his texts, often , indeed he offers little more then an interpretation of older statements.

Of the text of the Bundahišn two recension are known, a shorter and a longer. The present work is confined to the study of the Greater Bundahišn, although the shorter has been used and evaluated throughtout. The problem has been to settle the text of the longer recension with a view to later comparative study of the two texts . That both texts have suffered in the transmission is at once evident, but the shorter text has suffered

not only by the loss of whole passages but also by a tendency to the writing of obscure words in the Avestan alphabet. These transcriptions are at times wrong, and must at all times be used with caution.

The work is here divided into three main parts :

(I) The transcription represents the principal part of the work. This is due to the fact that the Pahlavi script by its ambiguity, though less than the ambiguity of the modern Persian Sikasta script , has made interpretation of every word a matter of difficulty since the period when Middle Iranian ceased to be spoken. The vocabulary and grammar have therefore only slowly been won back by philological comparison with other Middle Iranian texts. Once a text has been accurately transcribed the understanding of it causes little difficulty.

(2) The translation supplements the notes in many ways, since the limits of space have caused a reduction of the notes, particularly towards the end. It is naturally of little importance to anyone who can use the transcribed text.

(3) The notes are condensed as far as possible , and mainly offer justification of readings adopted in the trans-

scription. Occasionally reference is made to the views of ~~mk~~ other scholars who have dealt with portions of the text, but usually the reader will naturally be familiar with all the cognate literature, and will therefore understand the reason for the divergent readings here adopted without the need for further words. Much could also have been added on the interpretative side, as for example, on the xvarr, the ~~xx~~ astrology, and eschatology, but it was decided that the notes should rather be linguistical with a view to settling the text, and so ~~xf~~to enlarge the known Pahlavi vocabulary, to which indeed many words are added by this text.

The emphasis has throughout been laid upon the linguistic ~~xx~~ aspect. The whole study consists therefore in matter of detail which does not lend itself to the making of an abstract.

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