

Programme/ *dastvar*

30th April 2011, 5.30 p.m. to 7.30 p.m.

Inauguration/ *višāyišn*

Welcome Address
veh-ōr-gōbišnīh

Azar Daryani

Sacred Formula
Aṣəm vohū

Athar Torabi & Ashkan Froushani

Introductory Remarks
sar-soxan

Liliane Saadati

Presentation of texts / *pehipursišn ī mādāyān*

Gnomic sentences
handarz

Joseph Kalali

A Medicine for Contentment
dārūg ī hunsandīh

Homa Nategh

The Praise of the Great Ones
āfrīn ī vazurgān

Ardashir Goldouste

The Assyrian Tree and the Goat
draxt asurīg

Athar Torabi & Keykhosrow Meshkinghalam
Ashkan Froushani

From the Memorial of Vazurgmihr
āyādgār ī vazurgmihr

Mehran Poursaid & Mehr S. Sohi
& Ardashir Goldouste

From the Hymn of the Pearl
srōg ī murvārīd

Razmik Yeghnazary

Valedictory/ *hanzāmišn*

Sacred Formulas
Yaθā ahū vairyō; Aṣəm vohū

Athar Torabi & Ashkan Froushani

Vote of Thanks
āzādīh ud ped-rām guftan

Azar Daryani

Film taking/ *pardakkar*: Keykhosrow Meshkinghalam

Master of Ceremony/ *handēmāngar* : Suzanne Behnam

Drawer/ *nigārgar* : Razmik Yeghnazary

www.parsig.org

- The term *Pārsīg* was used, by the Pārsīs (of the Arsacian and Sasanian periods), to denote the Middle Persian language which evolved from the tongue in which the royal Achaemenian cuneiform inscriptions were evolved, a language called *Ariya*, “Aryan”, by king of kings Darius (522-486 B.C.). For this reason the term *Pārsīg* is preferred; it is less ambiguous than *Pahlavi* which has the exact meaning of “Parthian”.
- *Pārsīg* was spoken during the long period between c 300 B.C. and 800 A.D. and occupied, in *Ērānšahr*, that is the kingdom of the Perso-Aryans, the position held by Latin in the medieval church. It continued to exist in Iran and India as the “dead” language of the religious tradition, cultivated by those who remained true to the good religion, *vehdēnān* or Parsis, up to the thirteenth century: *Pārsīg* works were still being written as late as the end of the tenth century. Since that time, *Pārsīg* writers have rarely attempted to compose anything in *Pārsīg* beyond invocational introductions and colophons to the manuscripts they have copied. They have also prepared “*Pāzand*”, Persian versions of *Pārsīg* texts, in which the *Pārsīg* words are transcribed in Avesta or Persian characters. As the priests diminished in number, they found it impossible to provide sufficient copies to keep all their religious manuscripts in existence; far less could they attempt to reproduce manuscripts on other subjects. Under these circumstances much of the *Pārsīg* literature was no doubt, lost between the seventh and thirteenth centuries.
- Although only a small fraction of the literary and scientific products in *Pārsīg* has survived to our days, there are enough Syriac and Arabic translations, Persian recensions and adaptations as well as allusions to lost works in later writing to convey the impression of a rich Sasanian literary and scientific heritage which passed partly to Persia after Yazdegird –apart from religious (Mazdayasnian) literature, the most important genres were poetry, fiction, wisdom literature, history, informative and scientific writings. After a lull, a new literature –that of Persian/ Darī – emerged, which embodied and continued many of the norms and traditions of Sasanian literature and met the literary needs of people.
- In recent times *Pārsīg* has been the object of a language revival movement and is precariously growing in number of learners and speakers. The revival of the *Pārsīg* language is a process of continuing from the place where the vitality of the *Pārsīg* language was ended. The goal of *Pārsīg* revitalization is to return *Pārsīg* to daily use. This in practice advances in two parallel strains: the revival of written-literary *Pārsīg* and the revival of spoken *Pārsīg*.
- The revival project began with the foundation of the *ermān ī uzvān ī pārsīg*, ‘the Society of Friends of the *Pārsīg* language’, in last year (2010)

A.D./ 1379 A.Y.). It not only aims to revive Pārsīg as a literary language, but also to enrich and standardize the language in all walks of life.

- The mission of the *ermān ī uzvān ī pārsīg* is three-pronged: First, it seeks to transform Pārsīg into spoken language in all spheres of life: at home, in schools, in public life, trade, industry, arts, philosophy and sciences.

Second, it is to safeguard the classical quality of the Pārsīg language and to determine the exact pronunciation of its letters.

Finally, it also takes upon itself the duty to provide Pārsīg with the required flexibility to make possible the expression of every aspect of human thought.

- The *ermān ī uzvān ī pārsīg* standardizes the phonemic system for Pārsīg of the third century A.D. (a description of this phonemic system has been given in a separate article), and adds new forms, mainly modern vocabulary, through extensions of meaning for old words, or sometimes calques for sibling languages.
- The corpus of Extant Pārsīg texts consists mainly of inscriptions, the bulk of Aryan (Mazdayasnian) texts, of the collection of non-Aryan (Manichaeian and Christian) texts, and to a lesser extent of official and other documents (papyri, parchments, ostraca, sigla, and bullæ). Our task is to make available to you the “standard” transcription of the whole corpus of Pārsīg texts.
- The *ermān ī uzvān ī pārsīg* aims to give priority to finding and publishing Pārsīg words from Pārsīg texts and to adapt them to modern use. If an ancient Pārsīg word can not be found for a modern concept, the *ermān ī uzvān ī pārsīg* will step in to fill the gap by creating new words. In the act of invention, it will consider mainly Pārsīg roots; words from the Avesta cognate can be considered if no Pārsīg word is applicable, and even then the Avesta word has to be persicized in pronunciation and spelling. Pārsīg can and should borrow from its cognate languages within the same linguistic family: one, the “Middle” Perso-Aryan languages, Parthian, Sogdian, Khvarazmian, Bactrian, Khotanese; the other, the local dialects and vernacular languages, Persian, Kurdish, Luri, Baluchi, Pashto, Ossetic, Tati, Shughni, Wakhi, Parachi, Gilaki, Kumzari, etc. Next are roots and words from other Aryan languages, especially Sanskrit.

A Compendious Pārsīg Dictionary: This glossary is of around 8000 words which might be suitable to be learned during first and second year Pārsīg.

A short Handarz

The terms *handarz* ‘precept, instruction, admonition, advice, counsel, testament’ and also *pand* ‘counsel, advice’ denote a popular branch of Pārsīg literature that has been continued in Persian literature. Its main purpose is instructing, admonishing, and giving advice on proper behaviour in matters concerning religion, everyday life, and the state. Here is a short handarz:



xvāstag tandrustīh veh.

frazend ahlāyīh veh.

brād husravīh veh.

pānag x^vēškārīh veh.

hambāz zan nēk veh.

hambār kirbag veh.

dōst ruvān ī x^vēš veh, ī rāyēnīdār ī jahišnīg.

ped hamāg kār ud dādestān rāstīh ud bavandag-menišnīh veh.

ped do gēhān abēbīmīh veh.

The wealth, health is better.

The child, righteousness is better.

The brother, good reputation (in this world) is better.

The protector, duty is better.

The partner, a good wife is better.

The store, pious deed is better.

The best friend is one's own soul who directs accidental (affairs).
In all affairs and cases, truth (*arta-*) with esteem (Av. *ārmaiti-*) is better.
In both worlds, security is better.

بهترین ثروت تندرستی است، بهترین فرزند صدیق شدن است، بهترین برادر خوشنامی است، بهترین نگهبان وظیفه [شناسی] است، بهترین شریک زن خوب است، بهترین انبار ثواب است. بهترین دوست روان خویش است که امور عرضی را راهنمای است. در هر کار و باری راستی و خلوص نیت بهتر است. در هر دو جهان امنیت بهتر است.

I. A Medicine for Contentment

The *Dārūg ī Hunsandīh* is a symbolic treatise in form of a recipe on how to achieve contentment, by mixing different ingredients such as perseverance, daily improvement, accepting of one's lot etc., and taking two spoonfuls every dawn with one's morning prayer.



*dārūg ī hunsandīh ped tis ī cīhrīg nē baxt ēsted, ud hān-z ī cīhrīg
darmān āsānīh ēn dahed; dārūg-ē baved ē dram sang, menišnīgīhā
āmīxtan, dānišnīgīhā šnāxtan:
hunsandīh dāng-ē sang;*

ud ka ēn nē kunam cē kunam dāng-ē sang;
az imrōz dā fradāg veh šāyed būdan dāng-ē sang;
mā agar az ēn vattar šāyed būdan dāng-ē sang;
ped ēn ī mad ēsted hunsand būdan man āsāndar dāng-ē sang;
ud ka hunsand nē bavam ped kār nē veh man dušxvārdar dāng-ē
sang.
ēn dārūgīhā andar hāvan ī škēbāgīh kirdan, ped hāvan dastag ī
niyāyišnīh kustan, ud ped parnigān ī bidōrīh vixtan, ud harv rōz abēr
bāmdād do kafcag ped kafcag ī “abestām ō yazdān” ō dahan
abgandan, ud āb-iz ī “šāyed kirdan” az pas xvārdan, pas
abēgumānīhā hunsand būdan, cē ped tan ud ruvān sūdemanddar.

The medicine for contentment is not prepared by natural things, and yet the natural remedy and comfort arises from it. It is the medicine of one dram; it should be mixed in the mind (/ heart) and be known intelligently (/ spiritually):

“Contentment”, one dāng weight;

“If I do not do this, what shall I do”, one dāng weight;

“It may be better from today till tomorrow”, one dāng weight;

“Perhaps it will be worse than this”, one dāng weight;

“Being content with this that has come to me, I shall be more at ease”, one dāng weight;

“And if I am not content, the issue indeed would not be better, and I shall be more uneasy”, one dāng weight.

One should put these drugs in the mortar of patience, pound them with the pestle of prayer, sift them with a silken sieve of tolerance, and everyday very early in the morning, put two spoonfuls in the mouth with the spoon of “trust to the sacred beings (Yazata)”, and also drink the water of “it can be done” thereafter, then he becomes content without any doubt, because it is much more beneficial to both the body and the soul.

داروی خرسندی با چیزهای طبیعی (مادی) ساخته نه شده است، با این همه درمان و راحتی طبیعی از آن حاصل می آید. این دارو ها کلاً به وزن یک درهم اند؛ باید آنها را قلباً آمیختن، و عقلاً شناختن: “خرسندی” به وزن یک دانگ؛ “اگر این کار را نه کنم چه کار کنم” به وزن یک دانگ؛ “از امروز تا فردا شاید بهتر به شود” به وزن یک دانگ؛ “شاید از این بدتر هم می شد” به وزن یک دانگ؛ “اگر بدان چه پیش آمده است خرسند باشم راحتتر خواهم بود” به وزن یک دانگ؛ “و اگر خرسند نه باشم کاری که نه می توانم به کنم هیچ، ناراحتتر هم خواهم بود” به وزن یک دانگ؛ این داروها را باید در هاون شکیبائی ریختن، با هاون دسته نیایش کوبیدن، با پرینان حوصله بیختن و صاف کردن؛ و هر

روز صبح زود دو قاشق با قاشقِ "توکل به خدا" به دهان ریختن؛ و سپس آبِ "می شود (کاری) کرد" نوشیدن. آن گاه حتماً (تمامِ روز) خرسند خواهد بود. زیرا (این دارو) هم برای تن سودمندتر است هم برای روان.

II. The Praise of the Great Ones

The *Āfrīn ī Vazurgān*, or the Blessings of the Illustrious Ancestors, is used as a part of the marriage service of the Parsis.

āfrīn cōn pēšgāh ī xvadāy ped hangird bun ped ērān-šahr (vahmān):

kāmaghanzām bed cōn ohrmazd xvadāy ped dāmān ī xvēš !

farrox ud pahlum bed cōn kay-hōsrō !

xūbmīhr bed cōn mīhr yazd!

dušmenzadār bed cōn zerīr !

hudīd bed cōn syāvaš !

bāmīg bed cōn vēzan !

ahlō bed cōn guštāsp šāh !

zōrumand bed cōn sām ī nerīmān !

āznāvar bed cōn rustahm !

nēzagvar bed cōn spendyād !

kundāg bed cōn jāmāsp bidaxš !

cēr ud abarvēz bed cōn ardā-fravard!

rād bed cōn tištar !

carb bed cōn vārān!

vēnāg bed cōn xvaršēd !

vas-kirbag bed cōn zardušt !

dagrzīvišn bed cōn zurvān pādixšāy !

barumand bed cōn spendarmed zamīg !

vas-peyvann bed cōn rōd ī nāydāg !

vas-hambār bed cōn zimestān !

huras bed cōn vahār!

hubōy bed cōn mušk !

abāyišnīg bed cōn zarr !

ravāg bed cōn dram !

kirdār bed cōn ohrmazd xvadāy ped dāmān ī xvēš !

*ēn āfrīn ped ašmāh ēdōn bād cōn māh ud xvaršēd ud āb ud ādur ud
may ud murd ud mušk ud jāsmīn ud gul ud marzangōš !*

*[vahmān (kadag-xvadāy) rāy ud vahmān (kenīg) rāy] hazār sāl
zīndagīh bād abāg bannagān ī xvēš*

*mastīh kuned ped xvarišn ī pāk, may ī xvaš, ud sprahm ī hubōy abāg
zan [šōy] ī xvēš !*

*niyūšāg nar ī ahlō fraزند zāyed kē ērān dārād ud nām xvāhād ud
dušmen ōzanād ud dūdag abrōzād !*

drod

Benediction (text) before the Lord, in the beginning of celebrating (a wedding), in the Aryan Land (Persia), in such an such (a city).

May you be successful like the lord Ahura Mazdā with regard to His creations.

Be ye fortunate and best like Kavi Haosravah.

Be ye true to your covenant like the Yazata Miθra.

Be ye a smiter of enemies like Zairi.vairi.

Be ye handsome like Syāvaršan.

Be ye radiant like Vaijana.

Be ye robust like Sāma of heroic heart.

Be ye noble like Raoδastaxma.

Be ye a lancer like Spəntōdāta.

Be ye a seer like the viceroy Jāmāspa.

Be ye triumphant and victorious like the truthful Fravarti.

Be ye liberal like Tištrya.

Be ye mild like the rains.

Be ye clear-sighted like the sun.

Be ye of many meritorious deeds (in your stock) like Zaraθuštra.

Be ye long-lived like the sovereign Zrvan.

Be ye fertile like the earth Spəntā Ārmaiti.

Be ye much connected like a deep (navigable) river.

Be ye rich in stores like winter.

Be ye merry like spring.

Be ye fragrant like musk.

Be ye desirable like gold.

Be ye current (in the world) like silver (coins).

Be ye active (in ceremonial action) like the Lord Ahura Mazdā unto His own creations.

May these benedictions be unto you as the moon, and the sun, and water, and fire, and wine, and myrtle, and musk, and jasmine, and rose, and marjoram.

Unto A (the bridegroom) and unto B (the bride) may there be a thousand years of life, together with your relatives.

May you be intoxicated through pure food, sweet wine, and sweet-smelling herb, with your wife (husband).

May there be born a truthful man (hero), who may protect (the land of) the Aryans, who may seek fame, who may smite the enemies, and who may illuminate the family (by a descendant).

Peace (be on you).

آفرین، همچون پیشگاه خدای، در آغاز مراسم بیوگانی، به ایرانشهر (بهمان شهرستان، روستا، ده):
موفق باشید چون هرمزد خدای به کار مخلوقات خویش. فرخ و بهترین باشید چون کیخسرو.
خوبمهر (پیماندار) باشید چون مهر ایزد. دشمنشکن باشید چون زریر. زیبا باشید چون سیاوش.
درخشان باشید چون بیژن. صدیق باشید چون گشتاسپ شاه. زورمند باشید چون سام نریمان. نجیب
باشید چون رستم. نیزه ور باشید چون اسفندیار. دانای رازها باشید چون جاماسپ بزرگفرمدار. چیر و
شکست ناپذیر باشید چون اردا فروهر. راد باشید چون تیشتر. چرب و نرم باشید چون باران. بینا باشید
چون خورشید. بس نیکوکار باشید چون زردشت. دیرزی باشید چون زروان پادشاه. برومند باشید
چون اسفندیارمذ زمین. بس پیوند باشید چون رود ژرف کشتیرو. بس انبار باشید چون زمستان. خرم
باشید چون بهار. خوشبو باشید چون مشک. خواستنی باشید چون زر. جاری باشید چون درم. فعال
باشید همچون هرمزد خدای در قبال مخلوقات خویش.
این آفرین به شما ایدون باد چون ماه و خورشید و آب و آذر و می و مورد و مشک و یاسمن و گل و
مرزنگوش. مستی کنید به خوراک پاک، می خوش، و اسپرغم خوشبو با زن [شوی] خویش. فرزند
نیوشا نر صدیق زایید که ایران نگاه به دارد و نام به خواهد و دشمن به زند و دوده بیفروزد.
درود.

III. The Assyrian Tree and the Goat

The *Draxt Asurīg* is a versified animal fable. It narrates between a date-palm and a goat, in which both claim to be superior in rank by enumerating their qualities and boasting of their usefulness with the triumph of the goat in the end. Judging by its mixture of dialects, the Pārsīg text must be a late redaction of a Parthian original.



(1) *1 draxt-ē rust est
 bun-aš hušk est
 varg-aš nay māned
 širēn bār āvared
 hav-am draxt buland
 6 kū: az az tō abardar ham
 (3) u-m ped x^vanirah zamīg
 cē šāh az man x^vared
 (4) makūgān taxt ham
 (6) gyāgrōb az man karend
 (7) 11 javāz-am az man karend
 (8) damēnag az man karend
 (9) mōg ham varzīgarān
 (11) rasan az man karend
 (12) cōb az man karend
 (13) 16 mex az man karend
 (14) ēsm ham ādurān
 (15) tābestān āsāyag ham
 (16) sik ham varzīgarān
 (17) tabangōg az man karend
 21 šahr ō šahr barend
 (18) āšyān ham murvīzagān
 (19) astag bē abganam*

*tar ō šahr asurīg
 sar-aš ast⁺ tarr
 bar-aš māned angūr
 (2) mardōmān⁺ vasnād
 ud buz ō ham nibardīd
 ped vas gōnag xīr
 draxt-am nēst hamtan
 ka nōg āvaram bār
 (5) frasp ham vādbānān
 kē virāzend mēhan ud mān
 kē kōbend jō ud brinz
 ādurān⁺ vasnād
 (10)⁺ bālēn⁺ brahnbāyān
 kē tō pāy bannend
 kē tō⁺ grīv māzend
 kē tō^x sarnigūn <ā>gōzend
 kē tō^x kirb brēzend
 ped sar šahriyārān
 angubēn āzādmardān
 dārūgdān vasnād
 bizešk ō bizešk
 sāyag kārđāgān
 ped nōg^x bun-am rōyed*

ka hirzend mardōmag
 (20) bašn-am ^xbaved zeryōn
 26 hav-iz mardōmag
 az man bār ^xarend
ka-š hān vāxt būd
(21) buz-am pesox kared
 kū: tū-iz ō man rānē
 31 ka ēd az man kirdagān
nang ōy halag
 (22) burz he dēv buland
^xka ped sar šēd jim
^xdruz dēvān bannag
 36 draxt hušk-iz ^xdār
 (24) tū az ēd kirdagān
 bē bār burden sazed
 (25) ^xyad ō kū baram bār
 (26) agar-at pesox-ē karam
 (27) 41 vāzend-am ped afsān
kū: vāš he ud vadxrad
 (28) agar tū bār āvarē
 gušn-at abar hilend
 (29) ^xad gumānīg ham
 (30) 46 ašnav ē dēv buland
 kū dādār bay varzāvand
abēzag dēn mazdesnān
jud az man kē buz ham
cē jīv az man karend
 51 gōšurog yazd
 hav-iz hōm tagīg
 (33) ^xhav-iz bār-jāmag
 jud az man kē buz ham
(34) kamar az man karend
 (35) 56 mōzag ham saxtag
angustbān husrōgān
mašk-um karend ābdān
 ped garm rōz ud rabih
 (37) maškīzag az man karend
 61 stabr sūr vazurg
 maškīzag az man karend
^xka ^xadāyān ud dahyubedān
 ped škōh ud āzarm
 (39) nāmag az man karend
66 daftar ud pādixšēr
(40) zih az man karend
^xvarr ^xaz ^xman karend
kē āzādān ud vazurgān
(41) skuz az man karend

kū-m bē nē vināhend
 yad ō ⁺rōz jāyēd
 kē-š nēst may ud nān
 yad hamburd avištend
draxt asurīg
sar-am frāz šāved
 tū-iz ō man nibardē
^xšnūd ^xbaved
soxan-at pehikārd
⁺bašn-at māned dēv dēv
 ped hō farrox āvām
 būd ^xhend (23) mardōmān
 sar-aš būd zeryōn
 sar-at hēd zeryōn
 dānāg az dušāgāh
 az tō buland abēsūd
 nang-am baved grān
 pārsīg mardōm
abēsūd ^xdraxt-ā
 mardōmān vasnād
 ped ēvēnag-iz gāvān
 kū rūspīg-zādag hē
 yad az pehikāram
 bāmīg ^xābar ohrmezd
cē cāšt (31) ^xvābar ohrmezd
yaštan nē šāyed kēž
(32) andar yazišn yazdān
 harvīn cahārbāyān
 nirōg az man est
 cē ped pušt ^xdārend
 kirdan nē šāyed <kēž>
kē ^xazrāyend ped murvārīd
 āzādān ⁺vasnād
(36) šāh hamhīrzān
ped dašt ud viyābān
 sard āb az man est
 kē sūr abar virāzend
 az man ^xkirb virāzend
 (38) vasnād šahriyārān
 sar ud rēš virāzend
 andar kanār dārend
 fravardag-dibīrān
abar man nibēsēnd
kē bannend ⁺abar ⁺drōn
naxšag buz-pašmēn
abar dōš dārend
kē bannend zēnān

71 +ka rōstahm ud spendyād

*kē ped meh pīl zandpīl
kē ped vas kārezār
hambun<-z> nē +višed
pilaxān ud kaškancīr
76 jud az man kē buz ham
(42) hambān az man karend
kē nān ud pust ud panīr
kāpūr ud mušk syā
vas jāmag šāhvār
81 ped hambān dārend*

kustīg az man karend

hō taškanag šāhvār

*hav-um^x vāšām kenīg^x
ēg-um hamsardag
86 tan avend bōyād
srūg-ē dah videst*

kōf ō kōf^x šavam

*az kust ī hindūgān
judsardag mardōmag
91 videstīg ud varcašm
sar-aš ō sag mān
kē dār varg xārend
hav-iz mardōmag*

(45) pēšpārag az man karend

96 kē x^vāred šahriyār

*x^{ēg}-um bid^x abardar
(46) ud az šīr ud panīr
dōg-am kašk karend
mazdesnān pādyāb*

(48) 101 cang ud vin ud kinnār

hamāg zaned

ēg-um bid abardar ham

*(49) ka buz ō vāzār barend
harv kē dah drahm nē dāred
106 xurmā ped do pešīz
dān astag tō šaved
(50) ēn-am sūd ud nekīh
kē az man buz bē raved*

(51) ēn-am zarrēn soxan

111 cōn kē pēš xūg varāz

*ayāb cang zaned
(42) az bun abāz-x^{rōn}*

kōfān carag šavam

giyāh tarrōg x^varam

(53) 116 tū kust he ēdar

buz (54) ped perōzī_h šud

abar bē nišiyend

*dārend^x sanvar ud^x vazr
andar kār dārend
az bann zēnān
hav-am xīrān ēvēn
kirdan nē šāyed
vāzārgānān vasnād
x^{harvīn} rōvn-x^vardīg
ud xaz tuxārīg
peymōzan kenīgān
(43) frāz ō šahr cē erān*

hav-am spēd pedām

peymōzan vazurgān

*ped var grīv stāyend
az amāh peyvann
cōn gul gētīg (/ guldastag)*

(44) abāz ō pušt dāram

vazurg kišvar būm

*tar ō varkaš zreh
kē mānend tar ō būm
kē^x cašm ped var ast
brūg-aš mān mardōmān
az buz šīr dōšend
zīvišn az man ast*

ō jō hur^x may

kōfiyār ud āzād

az tō draxt asurīg

*bid afrušag ud māst
(47) vasnād šāhīgānān
ped man pōst dārend*

x^{ud} barbit ud tambūr

ped man srāyend

az tō draxt asurīg

*ud ped vahāg dārend
frāz ō buz nē āsed
kōdakān^x xrīnend
frāz ō kand (/ kōy) murdān
ēn-am dahišn ud drod*

tar im cē pahn būm

kē man ō tō vāxt

murvārīd afšāned

*pēš uštar mast
kū ped bun-dahišnīh*

ō hubōy kōfān

az xānīg sard āb

kū jūlahagān mex

xurmāg andar hō stō_b

*

*srōd-um^x kē burd (/ srūd)
darg zīvād ped har_v srōd
kē nihād ud kē nibišt
121 ped gētīg tan-husrō
ēdōn bavād*

*kē nibišt kē x^vēš
sar dušmen murd vēnād
hav-iz ped ham-ēvēn
ud menōg bōxtag-ruvān*

1 A tree has grown	over in the land of Assur (or, Assyria)
Its trunk is dry;	its top is moist.
Its leaves resemble canes;	its fruits resemble grapes.
It bears sweet fruits	for a people.
That lofty tree	and a goat contested together:
6 “I am superior to thee	as many regards.
In X ^v aniraθa land	there is no tree of my stature.
Because the kings eat of me	when I bear first fruits.
I am the plank for boats;	I am the mast for sails.
They make brooms of me	which sweep house and home
11 They make presses of me	which pound barley and rice.
They make fans of me	for the fires.
I am shoes for farmers;	I am cushions for the barefoot.
They make ropes of me	which bind thy legs.
They make clubs of me	which break thy neck.
16 They make pegs of me	which hang thee head downwards.
I am fuel for fires	which they roast thy flesh.
In summer I am shade	over the head of rulers
I am vinegar for farmers,	honey for noblemen.
They make boxes of me	for medicines.
21 They carry (these) realm to realm,	physician to physician.
I am a nest for little birds	shade for travellers.
(If) I cast down a stone,	my trunk will grow up anew.
If people allow,	that is, they don’t damage me,
my height will be green	until the day eternal.
26 Even those persons	who have neither wine nor bread
eat fruit from me	until they become full.”
When that was said	by the Assuric (/ Assyrian) tree,
the goat replied	shaking the head:
“Thou fightest with me,	thou disputest with me.
31 When these deeds of mine	will be heard,
shame [will be to thee who] with stupid	word disputed [with me].
Tall art thou, O lofty demon;	thy height resembles demons.
When at the beginning of Yima Xšaēta	-in that happy period-
the devils and demons were the servants of the people,	
36 even the tree with dry wood	its top was green.
From these deeds	let thy head be green!
But it is right that	the wise bears ignorant.
How long shall I bear	thee, O tall and useless!

If I make thee a reply great shame will be to thee.
 41 They tell about thee in a fable the Persic people:
 Thou art straw and foolish O useless tree!
 If thou bearest fruit for people,
 they (maybe) loose the male on thee in the same way as with cows.
 I indeed suspect that thou art a courtesan's offspring.
 46 Listen, O lofty demon, till I dispute.
 The creator, the dignified Lord, the radiant one, beneficent Ahura Mazdā
 the pure Daēnā Māzdayasni which beneficent Ahura Mazdā taught,
 except through me who am the goat one can not perform the Yasna
 ceremony.
 For they make from me Jīvyām (= consecrated milk) in the Yasna
 ceremony of the Yazata.
 51 Gəuš Urvan, Yazata (/ god) of all quadrupeds,
 and even the valiant Haoma, their strength is from me.
 Even the saddle-bags which they have over the back,
 without me, who am the goat, one can not make.
 They make belts of me which they adorn with pearls.
 56 I am boots of leather for the nobles,
 finger-stalls for the illustrious ones and the companions of the kings.
 They make my skin into water-bags; in the plain and desert,
 on a hot day and at noon, cold water is from me.
 They make table-cloths of me, on which they arrange meal.
 61 The opulent great feast they adorn with my meat.
 They make table-cloths of me for rulers.
 When kings and lords dress head and beard,
 with glory and honour, they keep (me) alongside.
 They make epistles of me, the epistlers.
 66 Registers and documents they write upon me.
 They make strings of me which they bind upon bows.
 They make mantles of me, splendid, of fine wool,
 which nobles and great ones wear over the shoulder.
 They make straps of me which they fasten saddles.
 71 When Rustam and Spēdyād mount up,
 who on huge elephants, furious elephants hold bows and maces,
 who in many battles hold in action.
 Nothing (may) be opened from the strap of the saddles.
 Slings and ballistae and things of that sort
 76 without me, who am the goat, one cannot make.
 They make packs of me for merchants;
 bread and (roasted) floor and cheese, all the sweetmeats,
 camphor and black musk and Tukharian marten furs,
 many princely garments, dresses for maidens,
 81 they keep in packs on to the Aryan Land (= Persia).
 They make (sacred) girdles of me, white (sacred) maks,
 princely shirts, cloths for the great,
 the scarves (which) maidens praise on breast and neck.

Then, let my fellow-creatures, out of our lineage,
 86 their body smell as fragrant as the flower (called) Gētīg.
 A horn of ten spans I bear over my back.
 Montain to mountain I go big continents (and) lands,
 from the region of the Indians over to the Vourukarta sea.
 Humans of different species who dwell beyond (those) lands,
 91 the span-sized, the eye-chested -[i.e.] whose eyes are on their chest-,
 those whose heads resemble a dog's, whose eyebrows resemble men's,
 who eat the leaves of trees, (and) milk the milk from the goat,
 even these humans their livelihood is from me.
 They make trimmings from me -for beer, koumiss and wine-
 96 which kings eat, mountain rulers and nobles.
 Then once more I am superior to thee, the Assuric tree.
 I am milk and cheese, further, pastries and curds.
 They dry my buttermilk for palaces.
 The Mazdayasnians perform ceremonial ablutions on my skin.
 101 Harp and vina and lyre and lute and cither
 every (instrument) they play, they play on me.
 Then once more I am superior to thee, the Assuric tree.
 When they bring a goat to market and offer it for sale,
 whoever does not have (at least) ten drahm does not come near the goat.
 106 Dates, for two coppers, the children buy.
 Thy seeds and stones proceed to the valley of the dead.
 This is my use and goodness, this my gift and welfare,
 which issues from me, the goat, across this wide earth.
 This is my golden word which I have told you
 111 like one who, before a wild boar, scatters pearls,
 or who plays a harp before a must camel.
 Since the beginning -that is, the primeval creation-
 I go pasturing on the mountains, the sweet-smelling mountains;
 I eat fresh grass, and [drink] cool water from springs.
 116 Thou art nailed here like a weaver's peg."
 The goat departed in victory; the date-palm went down in defeat.

*

Whoever sings my songs whoever writes them, whoever keeps them
 for himself,
 may he live long for each song, may he see his enemy's head dead.
 May he who bequeaths it and he who copies it, be, in the same way too,
 renowned of person in the world of life and saved of soul in the world
 of thought.

آن جای به شهرِ آسوری (آسورستان)	درختی رسته است
سرش تر	بیخش خشک است
بارش به انگور	برگش به نی ماند
برای مردمان	بار شیرین آورد

این درخت بلند و بزی با هم نبرد کردند.
 (درخت:) من از تو برترم نسبت به چندین چیز.
 به سرزمین خونیره (جهان آباد) درختی همتای من نیست.
 زیرا شاه از من خورد وقتی که بار نو آورم.
 جواز (هاون) از من کنند که جو و برنج اندر کوبند
 رسن از من کنند که پای تو را بندند
 چوب از من کنند که گردن تو را شکندند.
 میخ از من کنند که سر تو را آویزند.
 تابستان چترم بر سر شهریاران.
 مرغکان را آشیانم رهگذران را سایبان.
 چون آن سخن گفت درخت آسوری
 یز پاسخ دهد در حالی که سرتکان دهد:
 ننگ باد آن هرزه سخنی که گفتی.
 تو علفی و جاهل ای درخت بی سود!
 دین پاکِ مزدیسنی را که هر مزدِ رحمان آموخت
 جز به وسیلهء من که بزم کس نه تواند یشتن.
 زیرا شیر از من کنند اندر مراسم پرستش یزدان.
 کمر بند از من کنند که مروارید بر نشانند.
 انگشتبان خسروانم و همراهان شاه.
 از پوستم آبدان کنند برای دشت و بیابان
 دفتر و عهدنامه بر من نویسند.
 زه از من کنند که بر کمان بندند
 بالا پوش از من کنند زیبا و بزشمی
 که بزرگان و آزادان بر دوش دارند.
 تسمه از من کنند که با آن زین بندند
 تا رستم و اسفندیار بر (اسپ) نشینند.
 کستی از من کنند و آن پنام سفید (که بر دهن بندند).
 قبای شاهوار (از من کنند) و جامهء بزرگان.
 کوه به کوه شوم به سرزمینها و کشورهای بزرگ
 پیشپاره از من کنند برای آبجو و هور و می
 که شهریار نوشد و کوهیار و آزاده.
 پس باز من برترم از تو درخت آسوری.

چنگ و وین و کنار و برت و تنبور
هر چه زنده بر من زنده.
پس باز من برترم از تو درخت آسوری.
این است زرین سخن که من به تو گفتم.
انگار که پیش خوگ و گراز مروارید افشانند.
کوه به کوه به چرا شوم به کوههای خوشبوی
گیاه تر و تازه خورم و آب سرد از چشمه ساران.
تو را این جای کوبیده اند چون میخ جولاهاگان.
بز با پیروزی شد خرما شکست خورده ماند.

IV. From the Memorial of Vazurgmihr

The *Āyādgār ī Vazurgmihr* is the only text of the wise counsellor of Husrō (531-579) that, in spite of some lacunae, has survived in its original Pārsīg language. It is in the form of questions and answers, most of which are “comparative”. It has been translated into Arabic in an almost early period possibly by a Persian scribe (Ibn al-Muqaffa‘?). Strange is the inclusion in the Book of Bilawhar and Būdāsf of much of the Arabic version of the *Āyādgār ī Vazurgmihr* which is put into the mouth of Bilawhar. Another Arabic version is found in the *Jāwēdān Xraδ* of Muškōya (Ibn Miskawayh, d. 1030 A.D.): the Memorial (ما اخترته من آداب بوزرجمهر) is the first of the three collections of advice which belong to Vazurgmihr. Another version is known under the title of حکم بزرجمهر. Firdōsī translated the Memorial into Perian in verse form (پند دادن بوزرجمهر نوشیروان را), and published it as the eighth collection of advice of Vazurgmihr in the *Šāhnāma*.



jadag ī nēk bavād hān ī veh ped tan ruvān ud x'āstag. ēdōn bavād.

(1) *man vazurgmihr ī bōxtagān vēnān ped šabestān ī šahr, ōstīgān-husrō +darīgbed, ēn āyādgār, ped ayyārīh nirōg ī yazdān ud abārīg harv mēnōg veh, hamōg ī az framān dād husrō šāhān šāh frahang veh būdan šāyistan <ī> avēšān kē ped pedīriftārīh ī az abargarān hubrihēnišnīhā ud arzānīgīhā abar brihēnīd +ēsted rāy kird ud ped ganz ī šāhagān nihād.*

(2) *cōn xīr ī gētīg hamāg sazišnīgīh ud višōbišnīgīh ud vardišnīgīh, ōy-iz kē +šāh-nāf +ast u-š jahišn pediš [x'arra] dahed, toxšišn-z ī a-ranzīhā aviš frayāded, stabr xīr handōzed, ud ō mahist kār ud pādixšāyīh rased, abardum +gāh gīred, ud vazurgdum nām xvāhed, ud nāmīgīhādum kār +abrōzišn ī mān ud mēhan kuned, u-š drāz zīndagīh, abzāyišn ī fraزند ud peyvann, vazurg-umēdīh +nēk-jahišnīh ped kār ud dādestān, ud sūd ī mardōmān, pāyišn ī dām +ud kār [ī] pādixšāyīh ud abārīg-iz hamāg farroxīh andar gētīg ēk ō did gugāh ud ham-dādestān (3) ped ōstīgānīh <ī> hān ī and tis andar dūr-menīdārdum; ud ka +dagrdum andar dranā ī ē-sad sāl tan ō frazām ud pādixšāyīh ō nēstīh, ud andar dranā ī cahārsad sāl dūdag ō višōbišn <ud> nām ō framōšīh ud anāyādīh, ud mān ud mēhan ō avīrānīh ud ālūdagīh, ud nāf <ud> peyvann ō frōttarīh ud *abāsīh, ud toxšišn ō abēbarīh, ud ranz ud bār ō tuhīgīh, ud pādixšāyīh ō āvām xvadāyān, xīr ō ōy māned kē zamān farroxīh andar hān ē brihēnīd ēsted. ud*

tis ^xfrašegirdīg ⁺pettāyed ud nē višōbed, ēvāz ahlāyīh dām fraškirdīg, ud kunišn ī frārōn ped ēc kas appurdan nē tuvān.

(4) nūn man cōn-am kāmag toxšišn ī ped ahlāyīh varzīdan ud pahrēz <az> vināh kirdan, ēdōn bē hān <ī> andar jast ēsted az kunišn framāyišn ī āvām xvadāyān ud ^xduš-pādixšāyān pediš acārag ham ⁺enyā az vināh nigerišnīg ped kām cand-am dānišn pahrixt ēsted. ped astīh <ī> yazdān ud nēstīh ī dēvān, ud dēn ud ruvān, ud vahišt ud dušox, ud āmār ī saduš, ud ristāxēz ud tan ī pasēn abēgumān ham. u-m ahlāyīh ^xaz xvārīh <ī> tan ud gyān [ud] ruvān ud harv nekīh ī gētīg ud menōg kāmgar. u-m nām-iz gētīg rāy vāzag ēcand abar ēn āyādgār nibišt kū:

(5) mardōm kadār farroxdar?

(6) hān ī avināhdar.

(7) kē avināhdar?

(8) hān kē ped dād ī yazdān rāsttar ēsted, ud az dād ī dēvān vēš pahrēzed.

(9) kadār dād ī yazdān ud kadār dād ī dēvān?

(10) dād ī yazdān vehīh, ud dād ī dēvān vattarīh.

(11) cē vehīh ud cē vattarīh?

(12) vehīh humat ud hūxt ud huvaršt, ud vattarīh dušmat ud dužūxt ud dužvaršt.

(13) cē humat ud hūxt ud huvaršt, ud cē dušmat ud dužūxt ud dužvaršt?

(14) humat peymān-menišnīh, ud hūxt rādīh, ud huvaršt rāstīh. (15) dušmat freh-būd-menišnīh, ud dužūxt penīh, ud dužvaršt drōzanīh.

(16) cē peymānmenišnīh, cē rādīh, ud cē rāstīh ? cē frehbūdmenišnīh, cē penīh, ud cē drōzanīh ?

(17) peymānmenišnīh ēd kē frasāvandīh ī xīr ī gētīg vēned, kāmag abar hān tis bared kē rāy tan ō puhl ud ruvān ō dušox nē rased. (18) rādīh ēd kē bahr ī tan az tan, bahr ī ruvān az ruvān abāz nē gīred. (19) rāstīh ēd kē ō ruvān ī xvēš rāst afrēftārīhā raved. (20) frehbūdmenišnīh ēd kē gētīg ped mehmānīh ud menōg ped mustegar dāred, ud kāmag abar hān tis bared kē frazām višōbišn ī tan ud pādīfrāh ī ruvān aziš bed. (21) penīh ēd kē-š bahr ī tan az tan, bahr ī ruvān az ruvān abāz dāred. (22) drōzanīh ēd kē tan ped kāmag, ruvān ped frēb dāred.

(23) ped vehīh kē bavandagdar ?

(24) hān ī dānāgdar.

(25) kē dāngdar ?

(26) hān kē frazām ī tan dāned, hamemāl ī ruvān šnāsed, xvēštan az hamemāl ī ruvān pādan ud abēbīm dāštan abērdar dāned.

(27) cē frazām ī tan, kadām hamemāl <ī ruvān> kē dānāgān pediš abērdar tuvān šnāxtan ?

(28) frazām ī tan višōbišn ī kirb, ud hamemāl ī ruvān ēn and druz ī gennāg menōg ped frēftan viyābān kirdan ī mardōmān rāy ped hamēstārīh ī mardōmān frāz dād.

(29) *kadār ud cand hān druz ?*

(30) *āz ud ⁺hēz ud xēšm ud arešk ud nang ud varan ud kēn ud būšāsp ud druz <ī> ahlemōgīh ud spazgīh.*

(31) *az ēn and druz kadām stahmagdar?*

(32) *āz ahunsanddar acāragdar; (33) ⁺hēz bēšēnīdārdar ud bēšumanddar; (34) ud xēšm dušpādixšādar; (35) arešk anākkāmagdar ud vad-umēttar; (36) ud nang kuxšīdārdar; (37) ud varan xvaddōšagdar ud višuftārdar; (38) ud kēn sahmendar ud an-abaxšāyišnīgdar; (39) būšāsp ašgahāndar ud framōšēndar; (40) ud druz ī ahlemōgīh nihuftārdar ud frēftārdar; (41) ud spazgīh anespāstar.*

(42) *ēn-z pēdāg kū: gennāg menōg ped dāmān ī ohrmazd tis-iz ēn grāndar kird ka-š kirbag mizd ud vināh pādīfrāh ped menišn ī mardōmān ped frazām <ī> kār bē nihuft. (43) dādār ohrmazd ped abāz dāštan ī hān and druz ayyārīh ī mardōm rāy cand tis ī nigāhdār ī menōg dād: āsn xrad ud gōšōsrūd xrad ud xēm ud umēd ud hunsandīh ud dēn ud hampursagīh ī dānāg.*

(44) *xvēškārīh ī ēn ēk ēk menōg cē?*

(45) *xvēškārīh ī āsn xrad tan az bīm <ī> ⁺kunišn ī vināh nigerišnīg ud ranz ^xabēbar pādan, ud frasāvandīh ī xīr ī gētīg frazām ī tan ped daxšag dāštan, ud az xīr ī ⁺fraškirdīg ī xvēš nē kāstan, ud ped hān vadgarīh ī xvēš nē abzūdan. (46) xvēškārīh ī gōšōsrūd xrad pand ud ristag ī frārōn bē šnāxtan ud pediš ēstādan, tis ī pēš bē videred bē nigered, ud hān ī pas aziš āgāh būdan, tis ī būdan nē šāyed nē vurravistan, ud kār ī frazāmēnīdan nē šāyed andar nē grīftan. (47) xvēškārīh ī xēm tan az xōg ī vad ud ārzōg ī varan pādan ud pediš kirdan, xēm ud xōg ī nēk virāstan ud ped daxšag dāštan. (48) xvēškārīh ī umēd bahr ī kunišn ō tan peyvastan, tan ō ranz ud kār ī frārōn rāyēnīdan. (49) xvēškārīh ī hunsandīh tan az frehbūd-xvāyišnīh pādan, ud ranz az ahunsandīh, ud bīm az frehbūdīh ped daxšag dāštan, ud hān tis kē rāy abdum abestām aviš baved ped tis-iz tis rāy [bē] nē dādan, tis ī uzīd ēsted rāy vahāg <nē burdan>. (50) xvēškārīh ī dēn tan az vināh puhl ud kirbag mizd āgāhēnīdan, ud pand ud ristag ī yazdān az hān ī dēvān judāg dāštan. (51) xvēškārīh ī hampursagīh ī dānāg tan az varan [ud] xvaddōšagīh pādan, ēdōn rāyēnīdan kū ped anāgīh ī šāyed madan kunišn ī xvēš āhōg nē baved.*

(52) *az ēn and menōg ped tan ī mardōmān kē ōzumanddar?*

(53) *xrad vēnāgdar, ud menišn ⁺āyiftagdar, ud uš dāštārdar, (54) ud xēm huškōhdar, ud xōg virāstārdar, (55) ud hunsandīh avistvārdar, (56) ud umēd bārestāndar, ox abēzagdar, ud bōy āgāhdar, ud fravahr ranzvardar.*

(57) *ped mardōmān hunar ī cē veh?*

(58) *dānāgīh ud xrad.*

(59) *ēd kadār veh?*

(60) *hān kē tan abēbīmīhādar ud avināhdar ud aranzagīhādar dāned rāyēnīdan.*

- (61) *ped mardōmān xrad veh ayāb jahišn?*
 (62) *xrad šnāxtārīh ī kār, ud jahišn pessennišn ī kār.*
 (63) *gōhr kadār veh?*
 (64) *ērmenišnīh ud carbēvāzīh.*
 (65) *xōg ī cē veh?*
 (66) *vyāxanīh ud āštīh-xvāhīh.*
 (67) *dād ī cē veh?*
 (68) *vehīh.*
 (69) *kāmag ī kadār frārōndar?*
 (70) *avināhīh.*
 (71) *kirbag ī kadār veh?*
 (72) *hunsand-xīrīh.*
 (73) *kirdār cē veh?*
 (74) *dēn-ušmārišnīh.*
 (75) *frahang kadār veh?*
 (76) *hān kē āvām pediš rāyēnīdan, ud ruvān pediš bōxtan abērdar dāned.*
 (77) *āzarm kadār [veh]?*
 (78) *veh-dōstīh ud huškōhīh.*
 (79) *nām cē meh?*
 (80) *xvēškārīh.*
 (81) *hamemāl ī kadām stambagdar?*
 (82) *kunišn ī vad.*
 (83) *ped mardōmān frahang veh ayāb gōhr xrad?*
 (84) *abzāyišn ī tan az frahang, ud xēm mehmānīh ped gōhr xrad; <frahang> vinārišn ī tan, ud xēm pānag ī tan ud gyān.*
 (85) *xēm ud xōg ud xrad ud abārīg-iz hamāg hunar andar tan ī mardōmān cōn kam-pedyāragdar ud abēzyāndar?*
 (86) *xrad ka-š menīdārīh nēst; (87) ud hunar ka-š tarmenišnīh nēst; (88) vīrumandīh ka-š ahlemōgīh nēst; (89) vyāxanīh ka-š kēnvarīh nēst; (90) hunsandīh ka-š xvardag-nigerišnīh nēst; (91) vehxēmīh ka-š penīh nēst; (92) nek⁺handāzagīh ka-š višuftārīh nēst; (93) rāstīh ka-š dušbarišnīh nēst; (94) umēd ka-š aźgahānīh nēst; (95) rādīh ka-š vinīgarīh nēst; (96) huškōhīh ka-š ahunsandīh nēst; (97) tan-pānagīh ka-š bēšumandīh nēst; (98) ērmenišnīh ka-š frēftārīh nēst; (99) tarsāgāhīh ka-š vistārīh nēst; (100) vehdōstīh ka-š dēsakkārīh nēst; (101) ēkānagīh ka-š abāzīh nēst; (102) xvēškārīh ka-š sustīh nēst; (103) toxšāgīh ka-š areškenīh nēst; (104) dānāgīh ka-š⁺ peccībāgīh nēst.*
 (105) *tis ī ō mardōmān rased ped baxt baved ayāb ped kunišn?*
 (106) *baxt ud kunišn āgenīn ōn humānāg hend cōn tan ud gyān. (107) cē tan jud az gyān kālbod-ē ast ī agār, ud gyān jud az tan vād-ē ast ī agriftār; ud ka āgenīn gumixt ēsted ōzumand ud vazurg sūdumand.*
 (108) *cē baxt ud cē kunišn?*

- (109) *baxt-iz cim ud kunišn vahānag ī tis ī ō mardōmān rased.*
- (110) *xīr ī gētīg ō cē humānāg?*
- (111) *ō tis ī ped būšāsp vēnend, ka nēk ka-z vad; ud ka az būšāsp bē bavend tis-iz tis ānōh nēst.*
- (112) *andar gētīg kē burzišnīgdar?*
- (113) *dahyubed ī amāvand ud pērōzgar ī kirbakkām.*
- (114) *ud kē mustumanddar?*
- (115) *škōh ī + dušdaft (dušpedīx ?) durvand.*
- (116) *kē dušfarroxdar ?*
- (117) *dēnāgāh ī durvand.*
- (118) *kē abēniyāzdar ?*
- (119) *hān ī hunsanddar.*
- (120) *kē hunsandxīrdar ?*
- (121) *hān ī huškōhdar.*
- (122) *kē huškōhdar ?*
- (123) *hān kē avvēnišn ī mardōmān vattar sahed kū niyāzumandīh.*
- (124) *kē umēdvārdar ?*
- (125) *toxšāg mard ī jahišnayyār.*
- (126) *cē toxšāgīh ud cē jahišnayyārīh ?*
- (127) *toxšāgīh hān kē pēšag ī frārōnīh kuned ud kār-z ī pāyimār baved avināhīhā ud aranzagīhā pediš toxšed. (128) jahišnayyārīh nām ī nēk ud hufrazāmīh ī kār.*
- (129) *kē pādixšādar ?*
- (130) *spīhr ī gēhān baxtār.*
- (131) *kē rāsttar ?*
- (132) *zamān ī brīn.*
- (133) *kē abddar ?*
- (134) *hān kē zamān abērdar mad ēsted.*
- (135) *kē vizīdārdar ?*
- (136) *dānāg ī vas-uzmāyišn.*
- (137) *kē pedrāmišndar ?*
- (138) *hān kē az bīm ud astānag ī grān bōxted.*
- (139) *kē pessannišnīgdar ?*
- (140) *hān kē varan azēr ī nang, ud xēšm azēr ī burdīh, ud arešk azēr +husravīh, ud āz azēr hunsandīh, ud zanišn azēr dādestān abērdar dāred.*
- (141) *kē husrōdar ?*
- (142) *hān kē nēkīh ped mardōmān kirdan ped dāttar dared.*
- (143) *kē nāmīgdar ?*
- (144) *hān ī *šāyendagdar ud abarvēzdar.*
- (145) *kē abarvēzdar ?*
- (146) *hān kē jahišn ped kār ud dādestān nēktar.*
- (147) *kē šnāyēnīdārdar ?*
- (148) *frazend ī šāyendag ud nārīg ī šōy-kāmag (= šōygāmag).*

- (149) *kē bārestāndar ?*
- (150) *niyāzumand ī acārīg ud anāf kē umēd ī vazurg rāy toxšed.*
- (151) *kē ahunsanddar ?*
- (152) *kēnvar ī āzārdag ī tuvānīg.*
- (153) *kē bēšmadārdar ?*
- (154) *šōy sahmgen ī *dušbarišn <ud> frazend +rōzvard.*
- (155) *kē sahmgendar ?*
- (156) *+pādixšāy ī nāzūk ī zadār.*
- (157) *kē bēšumanddar ?*
- (158) *šāyendag ka ō ašāyendagīh rased, ud pādyāvand ka ō abādyāvandīh rased, umēdvār ka-š ō anumēdīh rased, ud xvaddōšag ka ō frazām ī kār mad ēsted.*
- (159) *kē dardumanddar ?*
- (160) *tuvānīg ī nēst frazend, ud dānāg šāyendag kē frazend ī ašāyendag +rōzvard baved.*
- (161) *kē *astānagumanddar ?*
- (162) *šāyendag ka-š ašāyendag pediš abarvēz, dānāg ka-š dušāgāh pediš abar-framādār, veh ka-š vad pediš pādixšāy.*
- (163) *kē abuxšāyīšnīgdar ?*
- (164) *avištāftag ī anumēd ī avināh.*
- (165) *kē pašīmāndar ?*
- (166) *xvaddōšag ka ō frazām ī kār mad, ruvān-šnās ī durvand, varanīg ī pas-xrad, ud anāf kē anespāsān rāy toxšišn ped +sūdumandīh kuned.*
- (167) *kē avvēnišnīgdar ?*
- (168) *hān kē andar ōy kē nēkīh aziš vinded anespās baved.*
- (169) *kē dusrōdar ?*
- (170) *hān kē anāgīh ped mardōmān kirdan ped-dāttar dāred.*
- (171) *mardōmān andar gētīg cē abāyīšnīgdar sahed ?*
- (172) *ōy kē dā tan drust kāmag-hanzāmīh, ud ka tan vēmār baved drustīh ī tan, ud ka tan anumēdīh baved bōxtagīh ī ruvān.*
- (173) *mardōmān ō cē kāmagdar hend ?*
- (174) *ō kāmagxvāhīh ud abēniyāzīh.*
- (175) *cē kāmagxvāhīh ud <cē> abēniyāzīh ?*
- (176) *kāmagxvāhīh harv cē ārzōg abar baved ayāftan, ud abēniyāzīh hān ī andar abāyed.*
- (177) *mardōm ō cē tišnagdar hend ?*
- (178) *ōy kē umēd ī nēk aviš barend.*
- (179) *mardōmān andar gētīg az cē vēš abāyed handēšīdan ?*
- (180) *az āvām ī vad, ud kunišn ī abārōn, ud dōst ī frēftār, ud pādixšāy ī durvand (dušmen) anāmurzīd.*
- (181) *ped cē vistāxdar abāyed būdan ?*
- (182) *ped āvām ī nēk, ud kunišn ī frārōn, ud dōst ī afrēftār ud hamdēn, ud +sālār ī abuxšāyīšngar ud +dādestānīg.*

- (183) *āvām kadār veh ?*
 (184) *hān kē cērīh ud pādixšāyīh ī vattarān kam aviš mad ēsted.*
 (185) *dēn kadār veh ?*
 (186) *hān kē yazdīh ī yazdān <ud> dēvīh ī dēvān, kirbag mizd <ud> vināh puhl aziš pēdāgdar, ud rāh ud ristag ī frārōndar, kirbag ped-dāttar jast ēsted.*
 (187) *xvadāy ud sālār kadām veh ?*
 (188) *hān ī mardōm-dōsttar ud āvām ⁺vizīttar, u-šān nēkīh ped mardōmān kirdan ped-dāttar.*
 (189) *dōst kadām veh ?*
 (190) *hān ī mad-frayāttar <ud> andar škefīh ayyārdar.*
 (191) *dōst kē vēš ?*
 (192) *ōy ī ērmenišnandar ud bārestāndar ud carbāvāzdar.*
 (193) *dušmen kē vēš ?*
 (194) *abarmenišnān ud abardanān ud xvardag-nigerišnān ud društ-āvāzān.*
 (195) *dōst ī fraškirdīg kadār ?*
 (196) *kunišn ī frārōn.*
 (197) *dušmen fraškirdīg kadār ?*
 (198) *kunišn ī vad.*
 (199) ***cē hān ī fraškirdīg pettāyed ud nē višōbed ?***
 (200) ***hambār ī kirbag.***
 (201) *cē nēktar ?*
 (202) *hamīh ī abāg vehān.*
 (203) *cē sūdumanddar ?*
 (204) *nišastan abāg dānāgān.*
 (205) *cē ōstīgāndar ?*
 (206) *uzvān ī rāst-gōbišnān.*
 (207) *cē xvaštār ?*
 (208) *abēbīmīh.*
 (209) *cē abēbīm(īhā)dar ?*
 (210) *āvām ī nēk ud xvēškārīh.*
 (211) *cē farroxīhādar ?*
 (212) *abēvināhīh ud hufrazāmīh.*
 (213) *cē āsānīhādar ?*
 (214) *hunsand-xīrīh.*
 (215) *cē arzumanddar ?*
 (216) *dōšārm abāg dānāgān ud vehān.*
 (217) *cē rōšndar ?*
 (218) *kunišn ī dānāgān.*
 (219) *cē frāxdar ?*
 (220) *dast ī rādān.*
 (221) *cē tangdar ?*

- (222) *dast ī penān.*
 (223) *cē^x vābarīgāndar ?*
 (224) *ēvēn ī^x yazdān.*
 (225) *cē cimīgihādar ?*
 (226) *pādāšn ī kirbakkarān.*
 (227) *cē abēcimihādar ?*
 (228) *pādāšn ī bazakkarān.*
 (229) *cē peymānīgihādar ?*
 (230) *kāmag ī hunsandxīrān.*
 (231) *cē hubōydar ?*
 (232) *husravīh.*
 (233) *cē grāmīgdar ?*
 (234) *pedīrišn ī az xvadāyān ud sālārān ud⁺ nivāzišn ī az hamālān ud dōstān.*
 (235) *cē vattar ?*
 (236) *cašm ī āzvarān.*
 (237) *cē abēbardar ?*
 (238) *dahišn ī ō anespāsān ud peyvannišn ī abāg vattarān.*
 (239) *cē tuhīgdar ?*
 (240) *dast ī penān.*
 (241) *cē ranzagthādar ?*
 (242) *peristišn ī pādixšāyān dušvīr.*
 (243) *cē tēzdar ?*
 (244) *menišn ī varanīgān.*
 (245) *cē dušxvārdar ?*
 (246) *būdan ī abāg vattarān.*
 (247) *cē nāzūktar ?*
 (248) *menišn ī pādixšāyān.*
 (249) *cē bīmgendar ?*
 (250) *āzārišn ī pādixšāyān anāmurzīd.*
 (251) ***cē škefttar ?***
 (252) ***dānāg ī vadjahišn.***
 (253) ***cē abddar ?***
 (254) ***dušāgāh ī hujahišn.***
 (255) *cē grāndar ?*
 (256) *menišn ī mihrdruzān.*
 (257) *cē astānagumanddar ?*
 (258) *hamīh abāg vattarān ud dušāgāhān.*
 ... *tis ī ped mardōmān frārōn.*
 (259) *cē vattar ?*
 (260) *anāstavānīh ud viyābānmenišnīh.*
 (261) *cē carbdar ?*
 (262) *rādīh ī yazdān.*

(263) *cē hān ī azabar harv tis ?*

(264) *vizīr ī yazdān.*

anōšagrūvān bavād vazurgmīhr ī bōxtagān ud avēšān kayān ud yalān ud vīrān kē gyān-abespārīh ī dēn ī mazdesnān kird hend. gāh ped asar rōšn bavād. ēdōn bavād. ēdōndar bavād.

frazaft ped drod.

May it be good fortune!

May (you) be good in body and soul and wealth!

May it be so!

(1) I, Vazurgmīhr son of Bōxtag, the observer (of the ceremonies) of the gynaeceum of the capital, confident of Husrō, chief of Court, made this memorial with the help and strength of the Yazata and all other good spirits (*Av. mainyu- vanhu-*), and at the command of Husrō king of kings, as a textbook for the betterment of the education of him (lit. ‘those’ = Husrō) who, with the welcome of those who work above (*Av. uparō.kairya-*), has been created in a well-destined and worthy manner, and deposited it in the royal treasury.

(2) Since all worldly thing is ephemeral, liable to destruction and changeable, even he who is from the royal family, and Fortune is given to him by chance, and even endeavour of least pain helps him, and he accumulates much wealth, and attains to the most important position and authority, reaches the highest status, seeks very great fame, and performs the most illustrious deeds which illuminate the house and home(-stead), and enjoys longevity and increase of progeny and lineage, is of great hope and of good luck in affairs and cases, and (moreover) profit of men, continuity of the creation (= the world), and work of rule, and all other bliss in the world of life one by one testify and agree, (3) [so that] he relying on these many things displays excessive self-esteem; however, (even) if he is longest(-lived), within a period of a hundred years his body will come to an end, and his rule to naught, and within a period of four-hundred years family will become destroyed, and name will fall into oblivion and non-remembrance, and the house and home into decay and pollution, and descent and lineage will face lowness and lack of protection, and efforts will become useless, labours and toils will remain vain, rule will belong to the lords of the period, and wealth to the one whom Time has destined bliss at that time.

The things pertaining to Frašō.kərəiti (‘Renovation’) last and will not be destroyed; only the creation (/ world) of righteousness pertains to Frašō.kərəiti, and the upright deed of any person can not be stolen.

(4) Now as my will is to work righteousness and abstain from committing sin, so except what has happened by my actions on the orders of the kings and bad rulers of the period and I have been compelled to do it, I at will have abstained from intentional sins to the extent of my knowledge, I am without doubt about the existence of the Yazata and the non-existence of

the Daēva, about the Daēnā ('religion, vision soul') and the (individual) soul (Av. *urvan-*), the Best (Existence) and the bad existence (= hell), the settling of the accounts of the deceased (at the end of "the three nights"), and the Resurrection and the Final Body, I prefer righteousness to the ease of my body and (breathing) soul and (individual) soul and (also to) all goodness of both worlds of thought and life.

For worldly fame also I have written a few words in this memorial, thus:

(5) Which man is more fortunate?

(6) He who is more sinless.

(7) Who is more sinless?

(8) He who is more abiding by the law of the Yazata and more refraining from the law of the Daēva.

(9) Which is the law of the Yazata and which of the Daēva?

(10) The law of the Yazata is good and the law of the Daēva evil.

(11) What is good and what is evil?

(12) Good is Humata (good thought), Hūxta (good word), and Hvaršta (good deed); evil is Dušmata (bad thought), Dužūxta (bad word), and Dužvaršta (bad deed).

(13) What are Humata and Hūxta and Hvaršta, and what are Dušmata and Dužūxta and Dužvaršta?

(14) Humata is (or, means) moderate thinking, Hūxta generosity, Hvaršta truth(fullness). (15) Dušmata is immoderate thinking, Dužūxta meanness, and Dužvaršta lie(fulness).

(16) What is moderate thinking, what is generosity, and what is truth(fullness)? What is immoderate thinking, what is meanness, and what is lie(fulness)?

(17) Moderate thinking is this that one sees the transience of worldly things and desires that thing through which the body might not be punished and the soul might not go to hell. (18) Generosity is this that one does not take back the share of the body from the body, and the share of the soul from the soul. (19) Truth(fulness) is this that one conducts oneself in a truthful and undecitful way. (20) Immoderate thinking is this that one regards the world of life as dwelling (place) and the world of thought to be violent, and desires that thing whose end is decay of the body and punishment of the soul. (21) Meanness is this that one keeps away the share of the body from the body, and the share of the soul from the soul. (22) Lieffulness is this that one takes the body for (attaining his) desire and the soul for deceiving.

(23) Who is more perfect in goodness?

(24) He who is more learned.

(25) Who is more learned?

(26) He who knows the end of the body, recognizes the opponent of the soul, and more knows how to protect oneself from the opponent of the soul and to keep it fearless.

(27) What is the end of the body? Which is the opponent (of the soul) whom the learned can know more?

(28) End of the body is destruction of the (bodily) form. The opponent of the soul consists of these several lies (Av. *druj-*) which were procreated by Angra Mainyu (Evil Spirit) to deceive people and lead them astray and to act against people.

(29) Which and how many are the Lies?

(30) Greed (Av. *āzi-*), and Drought (*haēcah-*), and Wrath (*aēšma-*), and Envy (*araska-*), and Disgrace (**namka-*), and Lust (*varəna-*), and Revenge (*kaēnā-*), and Lethargy (*būšyastā-*), and the Lie of Heresy (*ašəmaoya-* ‘heretic’) and Calumny (*spazga-*).

(31) Of these several Lies which is more impetuous?

(32) Greed is more discontented and more remediless. (33) Drought is more tormenting and more sorrowful. (34) Wrath is more wicked ruler. (35) Envy is more desirous of evil and more malevolent. (36) Disgrace is more fighting. (37) Lust is more self-loving and more disturber. (38) Revenge is more terrible and more cruel. (39) Lethargy is more indolent and more forgetful. (40) The Lie of Heresy is more concealing and more deceiving. (41) Calumny is more ungrateful.

(42) This is revealed too that: Angra Mainyu (Evil Spirit) did something even more grievous against Ahura Mazdā’s creations when he concealed the reward of good deeds and punishment for sins at the end from the mind of people. (43) The creator Ahura Mazdā for keeping away these several Lies and for the help of mankind created a few spiritual keeping things: innate wisdom, acquired wisdom, character (or, disposition), hope, contentment, religion (or, religious vision), and consultation of the wise.

(44) What are the functions of these spiritual (things) one by one?

(45) The function of innate wisdom is to protect the body from the fear of committing intentional sins and from useless pains, to remember the transience of worldly things and the end of the body, not to reduce one’s own things pertaining to Renovation, and thereby not to increase one’s own malfeasance. (46) The function of acquired wisdom is to know the upright path and way and to abide by it, to ponder the thing which has occurred before, to be aware of that which will occur afterward, not to believe anything impossible, and not to undertake the work which could not be brought to an end. (47) The function of character (or, morale) is to protect the body from bad habit and (bad) desire and lust and to do according to it (i.e., morale), to adjust one’s good character and habit and to remember it. (48) The function of hope is to connect the share of action to the body (or, self), to devote oneself to upright effort and work. (49) The function of contentment is to protect the body (or, person) from immoderate desire, to remember the pain from discontentment and the fear of immoderateness, not to give (up) that thing whereby there will be one’s final trust by no means, not to highly admire the thing which has passed away, and not to experience pain and suffering for that which cannot be changed. (50) The function of religion is to inform the person of the punishment of sins and the reward of good deeds, and to separate the path and way of the Yazata from that of the Daēva. (51) The function of consultation of the wise is to protect (one-)self

from lust and self-love (or, egoism), to direct (oneself) in such a way that if he may be afflicted with calamities his actions may not be faulty.

(52) Of these several spiritual (things) which is more powerful?

(53) Wisdom is more seeing, mind more flaming, intelligence more preserving, (54) character more awe-inspiring, habit more arranging, (55) contentment more reliable, (56) hope more patient, spirit purer, consciousness more knowing, *fravarti* more painstaking.

(57) For men which talent (or, virtue) is better?

(58) Knowledge and wisdom.

(59) Which (knowledge) is better?

(60) That which knows how to direct the person more fearless, more sinless, and more painless.

(61) In men is wisdom better or chance?

(62) Wisdom is the acquaintance of an affair, and chance is the approval of an affair.

(63) [For men] which substance is better?

(64) Humility and sweet talk.

(65) Which habit is better?

(66) Heroism and peacefulness.

(67) Which law is better?

(68) Goodness.

(69) Which desire is more virtuous?

(70) Sinlessness.

(71) Which good deed is better?

(72) Satisfaction with one's possessions.

(73) Which ceremonial act is better?

(74) The recitation of religion (or, Avesta).

(75) Which instruction is better?

(76) That whereby one knows better how to organize the time, and thereby redeem the soul.

(77) Which honour is better?

(78) Friendship of the good and majesty.

(79) Which name is greater?

(80) Duty.

(81) Which opponent is more oppressive?

(82) Bad deed.

(83) For men is education better or natural wisdom?

(84) Growth of body is through education, and dwelling of disposition (or, character) is (one's) natural wisdom; education is the establishment of the body, and disposition the shelter of body and (breath) soul.

(85) How do disposition and habit and wisdom and all other virtues in the body of men, become of less adversity and less prejudicial?

(86) Wisdom when there is no arrogance. (87) Talent (or, skill) when there is no insolence. (88) Scholarship when there is no heresy. (89) Heroism when there is no vengeance. (90) Contentment when there is no illiberality. (91) Good character when there is no meanness. (92) Good planning when there is no disturbance. (93) Truth when there is no

misbehaviour. (94) Hope when there is no education. (95) Generosity when there is no wasting. (96) Majesty when there is no discontentment. (97) Protection of body when there is no affliction. (98) Humility when there is no deceit. (99) Reverence when there is no negligence. (100) Friendship of the good when there is no simulation. (101) Loyalty when there is no back-down. (102) Duty when there is no slackness. (103) Diligence when there is no jealousy. (104) Sagacity when there is no hypocrisy.

(105) Do the things that happen to man happen through fate or through action?

(106) Fate and action jointly are like body and (breath) soul. (107) For a body separate from (breath) soul is like a useless carcase, and the (breath) soul separate from the body an impalpable wind, and when they are mixed to each other they are powerful and greatly beneficial.

(108) What is fate and what is action?

(109) Fate is the reason and action the cause of the things that happen to man.

(110) What does the worldly wealth resemble?

(111) To the things which one sees in a sleep, whether good or bad, and when he wakes up from sleep nothing is there.

(112) In the world of life who is more esteemed?

(113) The lord of the land (= king) who is strong, victorious, and pious (lit. 'who desires to do good').

(114) And who is more indigent?

(115) The miserable who is physically weak and (mentally) wicked.

(116) Who is more of evil fortune?

(117) The one versed in the religion who is infidel.

(118) Who is less needy?

(119) He who is contented.

(120) Who is more contented in wealth?

(121) He who is more majestic (or, with more dignity).

(122) Who is more majestic?

(123) He to whom reproaches of men seem worse than neediness.

(124) Who is more hopeful?

(125) A diligent man who is lucky.

(126) What is diligence and what luck?

(127) Diligence is this: to follow virtue, and to be diligent in doing a work which he has undertaken without sin or pain. (128) Luck is a good fame (during one's life) and a good completion of work.

(129) Who is more sovereign?

(130) The (celestial) sphere which makes distribution to this world.

(131) What is more true?

(132) Destined time (or, decisive time).

(133) What is more wonderful?

(134) He to whom Time comes more.

(135) Who is more discriminating?

(136) The wise man who has much experience.

(137) Who is more tranquil?

- (138) He who has been saved from grievous fear and distress.
- (139) Who is more approved?
- (140) He who keeps lust mostly under the control of shame (or, indigence), wrath under the control of patience, envy under the control of good reputation, greed under the control of contentment, and stroke (or, repression) under the control of law.
- (141) Who is of better repute?
- (142) He who considers doing good to men as more lawful.
- (143) Who is more renowned?
- (144) He who is more competent and more triumphant.
- (145) Who is [more competent and] more triumphant?
- (146) He who has better luck in his (religious and secular) acts.
- (147) Who is more propitiating?
- (148) A competent (or, meritorious) child and a wife who desires (or, loves) her husband.
- (149) Who is more forbearing?
- (150) A necessitous man, helpless and without family, who strives for great hope.
- (151) Who is more discontented?
- (152) A revengeful (man) who is powerful and has been irritated.
- (153) Who is more tormenting?
- (154) A terrible and misbehaving husband, and a wandering child.
- (155) Who is more terrible?
- (156) A delicate (or, proud) ruler who is killer.
- (157) Who is more sorrowful?
- (158) A capable man who loses his capacity, a powerful man who loses his power, a hopeful man who loses his hope, and a self-loving man who arrives at the end of his work (= life).
- (159) Who is more painful?
- (160) A powerful man who has no child, a wise and competent man who has an incompetent (or, undeserving) and wandering child.
- (161) Who is more distressful?
- (162) A competent man over whom an incompetent one prevails, a wise one of whom an ignorant one is in command, a good man when he is under the rule of a bad one.
- (163) Who is more forgivable?
- (164) An oppressed man, hopeless and innocent.
- (165) Who is more repenting?
- (166) A self-loving man who has reached the end of his work, one who is learned in the science of soul but is infidel, a lustful man who is wise after the event, one who has no family and strives for the ungrateful (in the hope of) benefiting.
- (167) Who is more blameworthy?
- (168) He who is grateful towards that one from whom he obtains goodness.
- (169) Who is more infamous?
- (170) He who regards causing calamity to men as more lawful.

- (171) In the (material) world what does seem more requisite to man?
- (172) He who so long as the body is healthy (looks for) success, and when the body is ill for good health, and when the body is hopeless for the salvation of the soul.
- (173) Of what do men become more desirous?
- (174) fruition and freedom from want.
- (175) What is fruition and what freedom from want.
- (176) Fruition is this: to obtain every thing for which one expresses a wish. Freedom from want is this: (to obtain) what is required.
- (177) What is (that thing) for which man is more thirsty?
- (178) That thing on which one has a good trust (or, that thing of which one has hope of goodness).
- (179) In the world about what should man be more worried?
- (180) About bad times, unjust deeds, deceitful friend, and infidel pitiless ruler.
- (181) Of what should one be more confident?
- (182) Of good times, upright deeds, an undeceitful friend of the same religion, and a merciful leader who is law-abiding.
- (183) Which time is good (or, better)?
- (184) That in which the victory and dominance of the wicked less occur.
- (185) Which religion is good?
- (186) That whereby the divinity of the Yazata and the devilry of the Daēva, the reward of good deeds and punishment for sins are more manifest, its path and way is more upright, and in it good deeds are more lawful.
- (187) which king and ruler is better?
- (188) He who is more friendly to people, who is the better elect of his time, and who considers doing good to men more lawful.
- (189) Which friend is better?
- (190) He who comes more to another rescue, and renders more help to hardship.
- (191) Who has more friends?
- (192) He who is more humble, and more tolerant, and more sweet-voiced.
- (193) Who has more enemies?
- (194) He who is haughty, arrogant, illiberal, and coarse-voiced.
- (195) Who is one's friend [at the time] of Renovation?
- (196) Upright deed.
- (197) Who is one's enemy [at the time] of Renovation?
- (198) Bad deed.
- (199) What thing pertaining to Renovation lasts and (never) will be destroyed?
- (200) The store of good deeds.
- (201) What is nicer?
- (202) Association with the good.
- (203) What is more beneficial?
- (204) To keep company with the wise.

- (205) What is more reliable?
- (206) The tongue of truthful ones.
- (207) What is sweeter?
- (208) Fearlessness.
- (209) What is more fearless?
- (210) Good time and duty.
- (211) What is more fortunate?
- (212) Sinlessness and good completion.
- (213) What is more comfortable?
- (214) Satisfaction with one's possessions.
- (215) What is worthier?
- (216) Friendship with the wise and the good.
- (217) What is more bright?
- (218) Deed of the wise.
- (219) What is broader (or, more extended)?
- (220) Hand of the generous.
- (221) What is narrower?
- (222) Hand of the stingy.
- (223) What is more trustworthy?
- (224) Law of the Yazata.
- (225) What is more reasonable?
- (226) Recompense of the benefactor.
- (227) What is more unreasonable?
- (228) Reward of the sinner.
- (229) What is more moderate?
- (230) Desire of those contented in wealth.
- (231) What is more fragrant?
- (232) Good reputation.
- (233) What is dearer?
- (234) Acceptance from lords and leaders, and compliment from comrades and friends.
- (235) What is worse?
- (236) Eye of the greedy.
- (237) What is more futile?
- (238) Gift to the ungrateful, and connection with the wicked.
- (239) What is more empty?
- (240) Hand of the stingy.
- (241) What is more painful?
- (242) To serve a sovereign who is slow-witted.
- (243) What is swifter?
- (244) Mind of the lustful.
- (245) What is more disagreeable?
- (246) To be with the wicked.
- (247) What is more delicate?
- (248) Mind (or, heart) of rulers.
- (249) What is more fearful?
- (250) Vexation of pitiless rulers.

- (251) What is harder?
 (252) The learned one who is unlucky.
 (253) What is more surprising?
 (254) The ignorant one who is lucky.
 (255) What is heavier?
 (256) Mind (or, heart) of promise-breakers.
 (257) What is more distressful?
 (258) Association with the wicked and the ignorant.
 () ... ?
 () ... the right things for men.
 (259) What is worse?
 (260) Lack of faith and mental confusion (or, delusion).
 (261) What is milder?
 (262) Generosity of the Yazata.
 (263) What is that which is above all things?
 (264) Decree of the Yazata.

همپرسگی خسرو و بزرگمهر

جهاندار یک روز بنشست شاد	بزرگان داننده را بار داد
سخن گفت خندان و به گشاد چهر	بر تخت بنشست بوزرجمهر
یکی آفرین کرد بر شهریار	خداوند پیروز و پروردگار
چنین گفت کای داور تازه روی	که بر تو نیابد سخن زشتگوی (م. عیبجوی)
خجسته شهنشاه پیروزگر	جهاندار بادانش و باگهر
نشستم سخن چند بر پهلوئی	ابر دفتر و کاغذ خسروی
سپردم به گنجور تا روزگار	برآید بخواند مگر شهریار
(۲-۳) به دیدم که این گنبد دیرساز	نه خواهد همی لب گشادن به راز
اگر مرد برخیزد از تخت بزم	نهد بر کف خویش جان را به رزم
زمین را به پردازد از دشمنان	شود ایمن از رنج اهرمنان
شود پادشا بر جهان سر به سر	بیابد سخنها همه در به در
شود دست در کار کردن فراخ	کند گلشن و باغ و میدان و کاخ
نهد گنج و فرزند گرد آورد	بسی روز بر آرزو به شمرد
فراز آورد لشکر و خواسته	شود کاخ و ایوانش آراسته
گر ایدون که درویش باشد به رنج	فراز آرد از هر سوئی نام و گنج
زر و سیم بسیار گرد آورد	ز سد سال بودنش برنگذرد
شود خاک و بیبر شود رنج اوی	به دشمن به ماند همه گنج اوی
نه فرزند ماند نه تخت و کلاه	نه ایوان شاهی نه گنج و سپاه

ز گیتی نگیرد کسی یاد اوی
 ازو نام نیکو بود یادگار
 دگر هرچ باشد نه ماند به کس
 نه گردد کهن تا جهان است ریک
 نه گردد تبه کار و گفتار پاک
 خنک مرد با شرم و پرهیزگار

گناهی کزو شرم دارد روان
 که اینست فرهنگ و آیین دین
 گمانم که هرگز نه گردد کهن

فراوان سخن کرد ازو خواستار
 چه به گشاد روشن دل شهریار

که دارد دلی شاد بی باد سرد
 نه بردست اهرمن او را ز راه

ز راه جهاندار گیهان خدیو
 که اندر دو گیتی ازو فرهیست
 که مرد پرستنده را دشمن است

که پاکی و شرمست پیراهنش
 همه زندگانش آسان بود
 نکوبد در کژی و کاستی

روانش پس از مرگ روشن بود
 که بهر نیام است یا بهر تیغ

که با جان روشن بود بدکنش
 هم ایدر پر از درد ماند به جای

که از پاک یزدان ندارد سپاس
 شود ز آرزوها به بندد دهن

چو به نشیند آن جستن باد اوی
 برین کار چون به گذرد روزگار
 به گیتی دو چیز است جاوید بس
 سخن گفتن نغز و کردار نیک
 ز خورشید و از باد و از آب و خاک
 بدین سان بود گردش روزگار

(۴) مه کن شهریارا گنه تا توان
 بیآزاری و سودمندی گزین
 ز من یادگار است چندی سخن

(۵-۸) بدو گفت فرخ کدامست مرد
 چنین گفت کان کو بود بیگناه

(۹) به پرسیدش از کژی و راه دیو
 بدو گفت فرمان یزدان بهیست
 در بتری راه اهرمن است

(۱۷-۱۴) خنک در جهان مرد پیمانمش
 چو جانش تنش را نگهبان بود
 به ماند بدو رادی و راستی

(۱۸) هر آن چیز کان بهره تن بود
 ازین هر دو چیزی ندارد دریغ

(۲۰) سخن مه شنو از مرد افزون منش
 چو خستو نیاید به دیگر سرای

(۲۱) ازین بگذری سقله او را شناس
 دریغ آیدش بهره تن ز تن

همان بهر جانش که دانش بود

نه داند نه از دانشی بشنود

(۲۳) به پرسید کسری که از کهتران
چنین گفت کان کس کی داناتر است

کی را باشد اندازهء مهتران
به هر آرزو بر تواناتر است

(۲۵) کدام است دانا بدوشاه گفت
چنین گفت کان کو به فرمان دیو
کسی را نه بر خیره فرمان برد

که دانش بود مرد را درنهفت
نه برّ دل از راه گیهان خدیو
که خصم روان است و آن خرد

(۲۸) ده اهرمنند این به نیروی شیر

که آرند جان و خرد را به زیر

(۲۹) بدو گفت کسری که ده دیو چیست
چنین داد پاسخ که آز و نیاز
دگر خشم و رشک است و ننگ است و کین
دهم آنک از کس نه دارد سپاس

کزیشان خرد را به باید گریست
دو دیوند با زور و گردنفرز
چو نماد و دوروی و ناپاکدین
به نیکی و هم نیست یزدان شناس

(۳۱) بدو گفت از این شوم ده پرگزند
چنین داد پاسخ به کسری که آز
که او را نه بینند خشنود ایچ
نیاز آنک او را ز اندوه و درد
کزین بگذری خسروا دیو رشک
اگر در زمانه کسی بی گزند
دگر ننگ دیوی بود پرستیز
دگر دیو کین است پر جوش و خشم
نه بخشایش آرد به کس بر نه مهر
دگر دیو نماد کو جز دروغ
به ماند سخنچین و دوروی دیو

کدام است اهرمن زورمند
ستمکاره دیوی بود دیرساز
همی در فزونیش باشد بسیج
همی کور بینند و رخساره زرد
یکی دردمندی بود بی رشک
به بیند شود جان او دردمند
همیشه به بد کرده چنگال تیز
ز مردم نه تابد گه خشم چشم
دژ آگاه دیوی پر آژنگ چهر
نه داند نه راند سخن با فروغ
بریده دل از بیم گیهان خدیو

میان دوتن کین و جنگ آورد (م. جنگ و کین افگند) بهکوشد که پیوستگی به شکرد (م. بشکند)

دگر دیو بی دانش ناسپاس
به نزدیک او شرم و رای اند کیست

نه باشد خردمند و نیکشناس
به چشمش بد و نیک هر دو یکیست

(۴۲) ز دانا به پرسید پس شهریار

که چون دیو با دل کند کارزار

به بنده چه دادست گیهان خدیو
 چنین داد پاسخ که دست خرد
 ز شمشیر دیوان خرد جوشن است
 گذشته سخن یاد دارد خرد
 خرد باد جان تو را رهنمون
 (۴۷) و گر خود بود آنک خوانیم خیم
 جهان خوش بود بردل نیکخوی
 (۴۸) سخنهای امید گویم کنون
 همیشه خردمند امیدوار
 نیندیشد از کار بد یک زمان
 (۴۹) دگر هر که[×] خرسند باشد به گنج
 نیندیشد و بر درم ننگرد
 (۵۰) دگر دین یزدان پرست است و بس
 ز فرمان یزدان نگرده سرش
 (۵۱) برین همنشانست پرهیز نیز
 که از کار کوتاه کند دست دیو
 ز کردار اهرمنان بگذرد
 دل و جان دانا بدو روشن است
 به دانش روان را همی پرورد
 که راهی دراز است پیش اندرون
 که با او نه دارد دل از دیو بیم
 نه گردد به گرد در آرزوی
 که دل را به شادی بود رهنمون
 نه بیند بجز شادی از روزگار
 ره تیر گیرد نه راه کمان
 نیازد، نیارد تنش را به رنج
 همه روز او بر خوشی بگذرد
 به رنج و به گنج و به آزر کس
 سرشت بدی نیست در گوهرش
 که نفروشد او راه یزدان به چیز

(۵۲) بدو گفت از بنها (/ زین ده) کدامست شاه
 چنین داد پاسخ که راه خرد
 همان خوی نیکو که مردم بدوی
 وزین گوهران گوهری استوار
 وزیشان امید است آهسته تر
 سوی نیکوئیها نماینده راه
 ز هر دانشی بیگمان بگذرد
 به ماند همه ساله با آب روی
[×] نه دیدم چو خرسندی از روزگار
 بر آسوده از رنج و شایسته تر

وزین گوهران آزدیدم به رنج

(۵۷) بدو گفت شاه از هنرها چه به

(۷۰) چنین داد پاسخ که هر کو ز راه

(۶۹) بیابد به گیتی همی کام و نام

(۶۳) به پرسید از او نامبردار گو
 چنین داد پاسخ که آواز نرم
[×] ز گوهر کدامین بود (/ کنم) پیشرو
 سخنهای دانش (/ سخنها که رانی) به گفتار گرم

خرد بیگمان برهنر بگذرد	(۶۲) فرونی نه جوید برین جز خرد
که فرهنگِ مردم کدامت به	(۷۵) وزان پس ز دانا به پرسید مه
خردمند خود بر مهان برمه است	(۵۸) چنین داد پاسخ که دانش به است
تنِ خویش را دور دارد ز رنج	(۶۰) که دانا نیازد بلندی به گنج
که چون جست خواهد همی دستگاه	(۸۱) ز نیروی دشمنش پرسید شاه
بود دشمن هر دو جان و خرد	چنین داد پاسخ که کردار بد
که فرهنگ بهتر بود یا گهر	(۸۳) ز دانا به پرسید پس دادگر
که فرهنگ باشد ز گوهر فزون	چنین داد پاسخ بدو رهنمون
ز گوهر سخن گفتن آسان بود	چه فرهنگ آرایش جان بود
به فرهنگ باشد روان تندرست	گهر بی هنر زار و خوار است وسست
هنرهای تن را ستودن به چیست	(۸۵) بدو گفت جان را زدودن به چیست
اگر یادگیری همه در به در	بگویم کنون گفتهها سر به سر
ز اندیشه دور است و دور از بدیست	(۸۶) خرد مرد را خلعت ایزدیست
به ماند هنر زو نه باید گرفت	هنرمند کز خویشتن درشکفت
نه باشد به چشم خردمند خوار	همان خوش منش مردم خویشکار
خردمند (/ هنرمند) گرد آورد با نژاد	اگر بخشش ودانش و رسم و داد
همی گیرد از خوی بدکاستی	بزرگی و افزونی و راستی
که ای نامور مرد فرهنگجوی (/ مردم)	(۱۰۵) از آن پس به پرسید کسری ازوی
که یابد جهاندار از او تاج و تخت	بزرگی به کوشش بود یا به بخت
چنان اند چون جفت با یکدیگر	چنین داد پاسخ که بخت و هنر
تنومند پیدا و جان در نهفت	چنان چون تن و جان که یارند و جفت
اگر بخت بیدار در جوشش است	همان کالبد مرد را کوشش است

- (۱۰۹) به کوشش نیاید بزرگی به جای
مگر بخت نیکش بود رهنمای
- (۱۱۰-۱۱۱) و دیگر که گیتی فسانه ست و باد
چو بیدار گردد نه بیند به چشم
چو خوابی که بینده دارد به یاد
اگر نیکویی دید اگر درد و خشم
- (۱۱۲) دگر پرسشی برگشاد از نهفت
چنین داد پاسخ که شاهی که تخت
بیاراید و زور یابد ز بخت
بیابد ز گفتار و کردار کام
- (۱۱۴) بدو گفت اندر جهان مستمند
چنین داد پاسخ که درویش زشت
کدام است بدروز / و / ناسودمند
که نه کام یابد نه خرم بهشت
- (۱۱۶) به پرسید و گفتا که بدبخت کیست
چنین داد پاسخ که داننده مرد
که هموارش از درد باید گریست
که دارد ز کردار بد روی زرد
- (۱۲۰) به پرسید و گفتا که خرسند کیست
چنین داد پاسخ که آن کس که مهر
به بیشی ز چیز آرزومند نیست
نه دارد برین کار گردان سپهر
- (۱۲۲) بدو گفت ما را کی شایسته تر
چنین گفت آن کس کی آهسته تر
- (۱۲۳) به پرسید از او گفت آهسته کیست
چنین داد پاسخ که از آکجوی
به نزدیک او شرم و آهستگیست
- (۱۲۴) به پرسید ازو نامور شهریار
چنین گفت آن کس کی کوشاتر است
که بر تیز مردم بیاید گریست
نگر تا که پیچد سر از گفتگوی
هنرمندی (/ خردمندی) و رای و شایستگیست
- به پرسید ازو شهریار جهان
چنین داد پاسخ که از آگهی
مگر آنک گفتند خاکست جای
- بدو گفت کسری که آباد شهر
کدام است و ما زو چه داریم بهر

- چنین داد پاسخ که آباد جای
ز داد جهاندار باشد به پای
- (۱۳۵) به پرسید کسری گزیدارتر
به گیتی کدام است بامن بگوی
چنین داد پاسخ که دانای پیر
- (۱۳۷) بدو گفت کسری که رامش کراست
چنین داد پاسخ که هر کو ز بیم
- (۱۳۹) بدو گفت ما را ستایش به چیست
چنین داد پاسخ که آن کو نیاز
همان کین و رشکش بماند نهان
- (۱۴۹) ز مرد شکبیا پرسید شاه
چنین گفت آن کس که نومید گشت
دگر آنک روزش به باید شمرد
- (۱۵۷) بدو گفت غم در دل کیست بیش
چنین داد پاسخ که آن کو ز تخت
- (۱۵۹) به پرسید از او شهریار بلند
چنین گفت کان کو خردمند نیست
- (۱۶۱) به پرسید شاه از دلی مستمند
بدو گفت با دانشی پارسا
- به پرسید نومیدتر کس کدام
چنین گفت کان کو ز کار بزرگ
- (۱۶۳) به پرسید از او شاه نوشین روان
که دانی کی بی نام و آرایش است
بدو گفت مرد فراوان گناه
- پسندیده تر مرد هشیارتر
که بفزاید از دانشی آبروی
که با آزمایش بود یادگیر
- که دارد به شادی همی پشت راست
بود ایمن و باشدش زر و سیم
- به نزدیک هر کس پسندیده کیست
پوشد همی رشک با ننگ و آز
پسندیده او باشد اندر جهان
- که از صبر دارد به سر بر کلاه
زیخت و رخانش چو خورشید گشت
به کار بزرگ اندرون دست برد
- کز اندوه سیر آمد از جان خویش
بیفتاد و نومید گردد ز بخت
- که از ما کی دارد دلی دردمند
توانگر کش از بخت فرزند نیست
- نشسته به گرم اندرون بیگزند
که گردد بر او ابلهی پادشا
- که دارد توانایی و نیک نام
بیفتد به ماند نژند و سترگ
- که ای مرد دانا و روشن روان (/ بخت جوان)
که او از در مهر و بخشایش است
گنهکار درویش بی دستگاه (۴)

(۱۶۵) به پرسید و گفتش که برگوی راست
چنین داد پاسخ که آن تیره ترگ
پشیمان شود دل کند پهراس
د و دیگر که کردار دارد پسی

که تا از گذشته پشیمان کراست
که بر سر نهد پادشا روز مرگ
که جانش به یزدان بود ناسپاس
به نزدیک او ناسپاسان بسی

(۱۷۱) به پرسید و گفت ای خرد یافته
چه دانی کزو تن بود بیگزند
چنین داد پاسخ که چون تندرست
چو از درد روزی به سستی بود

هنرها یک اندر دگر بافته
همان بر دل هر کسی ارجمند
بود دل جز از شادمانی نه جست
همه آرزو تندرستی بود

(۱۷۳) به پرسید و گفتش که از آرزوی
بدو گفت چون سرفرازی بود
چو با بینبازی بود تن درست

چه بیش است پیداکن ای نیکخوی
همه آرزو بینبازی بود
نه باید جز از کام دل چیز جست

(۱۷۹) از آن پس چنین گفت با رهنمون
چنین داد پاسخ که این را سه روی
یکی آنک اندیشد از روز بد
به ترسد ز کار فریبنده دوست
سدیگر که بیدادگر پادشا/ شهریار
مرد کار

که بردل چه اندیشه باشد فزون
به سازد خردمند با راهجوی
مگر بی گنه برتنش بد رسد
که با مغز جان خواهد و خون و پوست
که بدکار نه شناسد از پارسا/ که بیگار به ستاند از

(۱۸۲) چو نیکو بود گردش روزگار
جهان روشن و پادشا دادگر

خرد یافته مرد (/ یار) آموزگار
ز گردون نیابی فزون زین هنر

(۱۸۵) به پرسیدش از دین و از راستی
بدو گفت شاها به دینی گرای
همان دوری از کژی و راه دیو
به فرمان یزدان نهاده دو گوش

کز او دور باشد بد و کاستی
کز او نه گسلد یاد کرد (/ نام) خدای
و ترس از جهانبان و گیهان خدیو
وز ایشان نه باشد کسی دینفروش

(۱۸۷) از آن پس به پرسیدش از پادشا
کز ایشان کدام است پیروزبخت

کی فرمانروان است بر پارسا
کی باشد به گیتی سزاوار تخت

چنین گفت کان کو بود دادگر	خرد دارد و شرم و رای و هنر
(۱۸۹) به پرسیدش از دوستان کهن چنین داد پاسخ که از مرد دوست نخواهد به تو بد به آزرَم کس	کی باشند همگوشه و همسخن جوانمردی و داد دادن نکوست به سختی بود یار و فریادرس
(۱۹۱) بدو گفت کسری کرا بیش دوست چنین داد پاسخ که از نیکدل دگر آن کسی کو نوازنده تر	که باشند با او یکی مغز و پوست جدایی نه خواهد مگر دلگسل نکو تر به کردار و سازنده تر
(۱۹۳) پرسید دشمن کرا بیشتر چنین داد پاسخ که بر ترمنش هم آن نیز کاواز دارد درشت	که باشد بدو بر بدانند بیشتر که باشد فروان بدو سرزنش پر آژنگ رخساره و بسته مش
(۱۹۵) بدو گفت تا جاودان دوست کیست چنین داد پاسخ که کردار نیک	ز درد جدایی کی خواهد گریست نه خواهد جدا بودن از یار نیک
(۱۹۹) چه ماند بدو گفت جاوید چیز چنین داد پاسخ که انبارِ مزد	که آن چیز کمی نگیرد به نیز نه کاهد نه سوزد نه ترسد ز دزد
(۲۱۷) بدو گفت کسری چه روشتر است چنین گفت کان کارِ دانا بود	که بر تارکِ هر کسی افسر است که بر آرزوها توانا بود
(۲۱۹) بدو گفت شاه ای خداوند مهر بگفتش یکی [×] رادِ بخشنده دست	چه باشد به پهنا فزون از سپهر دودِ دیگر دلِ مرد یزدان پرست
به پرسید و گفتش چه با زیب و فر	کزان بر فرازد خردمند سر
(۲۲۸) چنین داد پاسخ که ای پادشا چو [×] رادی ابا ناسپاسان کنی	مده گنج هر گز به ناپارسا همی خشت خشک اندر آب افگنی
(۲۴۱) بدو گفت کاندر چه چیز است رنج	کزو کم شود مرد را آزرِ گنج

چنین داد پاسخ که ای شهریار
پرستنده شاه بدخو ز رنج

همیشه دلت باد چون نوبهار
نه خواهد تن و زندگانی و گنج

(۲۵۱) به پرسید و گفتش چه دیدی شکفت
(۲۵۴) چنین گفت با شاه بوزرجمهر
یکی مرد بینی که با دستگاه
که او دست چپ را نه داند ز راست
(۲۵۲) یک از گردش آسمان بلند
فلک رهنمونش به سختی بود

کزان برتر اندازه نه توان گرفت
که یکسر شکفت است کار سپهر
رسیده کلاهش به ابر سیاه
ز بخشش فزونی نه داند ز کاست
ستاره به گوید که چون است و چند
همه بهر او شوربختی بود

(۲۵۵) گرانتر چه دانی بدو گفت شاه

چنین داد پاسخ که سنگ گناه

(۲۵۹) به پرسید کز بترین کارها
کدام است بانگ و باسرنش
چنین داد پاسخ که ز فتی ز شاه
توانگر که تنگی کند درخورش
زنانی که ایشان نه دارند شرم
همان نیکمردان که تندی کنند
دروغ آنک بیرنگ و زشت است و خوار

ز گفتارها هم ز کردارها
که خواند و را هر کسی بدکش
ستیهیدن مردم بیگناه
دریغ آیدش پوشش و پرورش
به گفتن ندارند آواز نرم
و گر تنگدستان بلندی کنند
چه بر نابکار (م. پایکار) و چه بر شهریار

به گیتی ز نیکی چه چیز است گفت
کز او مرد داننده جوشن کند
چنین داد پاسخ که کوشا بدین
دگر آنک دارد ز یزدان سپاس

هم از آشکار و هم اندر نهفت
روان را بدان چیز روشن کند
به گیتی نیابد مگر آفرین
بود دانشی مرد نیکی شناس

بدو گفت کسری که کرده چه به
چه بهتر کزو باز داریم چنگ
چه بهتر ز فرمودن و داشتن
به پاسخ نگه داشتن گفت خشم
دگر آنک بیدار داری روان
فروهشته کین برگرفته امید
به کار بزه چند یابی مزه

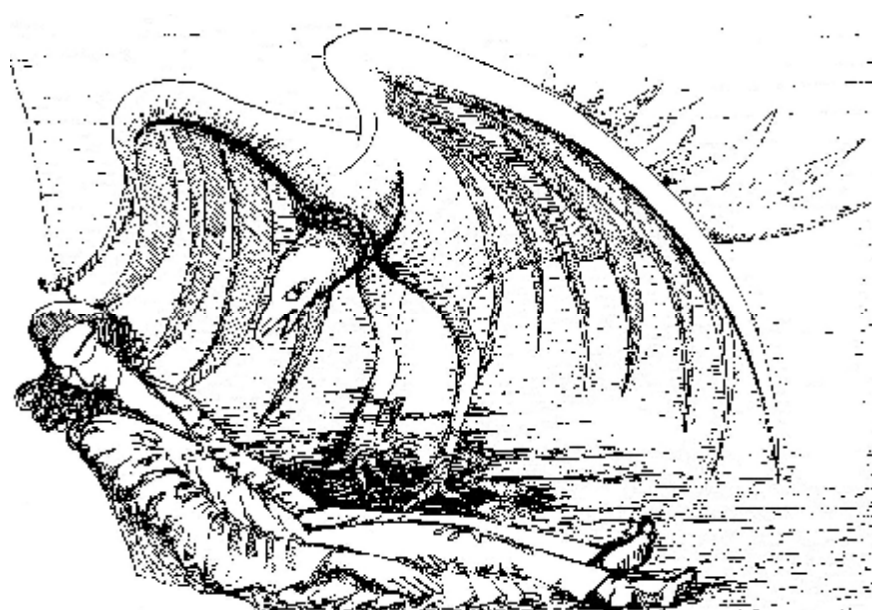
چه ناکرده از شاه و از مرد مه (م. که)
گرفتن چه بهتر ز بهر درنگ
و گر مرد را خوار به گذاشتن
چو دانی که با تو به خواهند چشم
نه کوشی به بد کارها تا توان
به تابد روان زو به کردار شید
بیفگن مزه دور باش از بزه

که رستم ز بوزرجمهر و ز شاه
ز شطرنج باید که رانی (/ رانم) سخن

سپاس از خداوند خورشید و ماه
چو این کار دلگیرت آمد به بن

V. From the Hymn of the Pearl

In the apocryphal *Acts of Judas Thomas the Apostle* is to be found the beautiful *Hymn of the Pearl*. This old Syriac poem not only contains Parthian loan-words, uses symbolism drawn from the circumstances of the Parthian kingdom, but also has demonstrably a Parthian predecessor. The poem is about a boy, "the son of the king of kings", who is sent from his homeland, the Levant, that is Parthia, to Egypt, that is Occident, to retrieve a pearl that lies in the Sea from the loud-breathing Serpent. During the quest, he is seduced by Egyptians and forgets his origin and his family. However, a letter is sent from the king of kings to remind him of his past. When the boy receives the letter, he remembers his mission, retrieves the pearl and returns. Here is the letter (in Pārsīg), 38-48:



xvadāyān ud sālārān ī pahlav
ud hāmōyēn vazurgān ī xvarāsān
abar man bast pašn-ē
kū dā ped mudrāy
hišt nē bavān
u-šān nibišt ō man nāmag-ē
ud hāmōyēn vazurgān nām ī xvēš āvišt:

az pīdar-at šāh ī šāhān
ud mādar-at bāmbišn ī x^varāsān
ud brādar-at dudīg-amān
ō tō pusar ī andar mudrāy-amān, namāz!
vigrās, ud āxēz az x^vamn
u-mān ašnav fravardag sax^van!
āyās kū tū vispuhr hē
ud vēn kū kē bannagīh hamē kunē!
āyās hān ī murvārīd
kē rāy ō mudrāy frēstīd hē!
āyās varr naxšag
u-t taškanag ī šāhvār
dā bē peymōzā ud bavā ārāst!
cē nām ī tō andar gurd-nāmag mad ēsted
ud brādar-at, pasāgrīv-amān,
abāg bavā ped šahr.

Kings and Chieftains of Parthia,
 and all the Grandees of the East.
 And they reached to this counsel on my behalf,
 that I might not be left down in Egypt;
 and they wrote out a letter to me,
 and all the Grandees signed their names to it:

From thy father, King of Kings,
 And thy mother, Queen of the East,
 And from thy brother, our Second,
 To thee our son, who art in Egypt, greeting!
 Up and arise from thy sleep,
 Give ear to the words of Our Letter!
 Remember that thou art a prince;
 See whom thou servest in thy slavedom.
 Remember the pearl,
 For which thou was sent to Egypt!
 Remember thy splendid Robe,
 Thy kingly Mantle remember,
 Which thou shalt put on and (with which) thou shalt be adorned,
 Since thy name hath been read out in the Book of the Heroes,
 And with our viceroy, thy brother,
 Thou mayest be in our kingdom.

شاهان و سالارانِ پهلوی (پارت)، و همهء بزرگانِ خوراسان، بر سرِ من سکالش کردند تا که در مصر سرگردان نه باشم؛ و نامه ای به من نوشتند و همهء بزرگانِ مهر خویش بر آن نهادند:

از پدرت، شاهان شاه، و مادرت، ملکهء خوراسان، و برادرت، نایبِ ما، به تو پسرمان که در مصری، درود! بیدار شو و برخیز از خواب؛ به شنو سخنانِ نامه مان! یاد آر که شاهزاده ای؛ به بین بندگیِ کی می کنی. یاد آر از مروارید، که برایش به مصر شدی. یاد آر از جامهء روشنِ باشکوهت، و از روپوشِ شاهوارت یاد آر، تا که به پوشی و خود را به پیرایی؛ بدان که نامت در گردنامه آمده است، (تا که بیایی) و با برادرت، جانشینِ ما، به شهر ما باشی (کدخدای).

