

The lost folio of the Memorial of Vazurgmihr

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It is fortunate that, it was found, in the codex TD 26, along with other fragments and texts, the folio that is missing in all manuscripts containing the treatise Āyādgar ī Vazurgmihr.

cē *tuhīgdar? *dast ī penān.¹

cē ranz_{ag}īhādar? *peristišn² ī pādixšāy ī *dušvīr³.⁴

cē tēzdar? ^{15r} menišn ī varanīgān.⁵

cē dušvārdar ? būd ī abāg vattarān.⁶

cē vardāgdar? kāmag ī mardōmān.

cē nāzūgdar? menišn ī x^vadāyān.⁷

cē bīmgendar? āzārišn ī pādixšāy ī anāmurz.⁸

¹ . AV 239-240.

² . ped rāst

³ . dwšwyrwy

⁴ . AV 241-242.

⁵ . AV 243-244.

⁶ . AV 245-246.

⁷ . AV 247-248 ... pādixšāyān.

⁸ . AV 249-250 ... pādixšāyān anāmurzīd.

cē škefttar? dānāg ī jahišn vad.⁹

cē abdtar? dušāgāh ī nēkjahišn.¹⁰

cē grāndar? menišn ī mihrōdruzān.¹¹

cē sūdəmanttar? hamīh ud dōšārm ī abāg vehān.

cē zyānumanttar? hamīh ud dōšārm ī abāg vattarān ud dušāgāhān.¹²

cē nihuftagdar? kunišn ī ahlemōgān ud frēftārān.¹³

cē *āšuftagārdar? gōbišn ī spazgān.

cē anāgdar?^{15v} kunišn ī vattarān.

cē hambasāndar? hān ī ahlemōgān, frēftārān, drōzanān menišn.

cē rīmandar? hān ī anast-gōbišn.

cē tārīktar? gōbišn ī dušāgāhān.

cē avvēnišnīgdar ud *dušsāzagdar? ped abzārumandān halagīh, ud ped šāyendagān menīdārīh, ud ped x^vadāyān ud sālārān x^vardagnigerišnīh, ud ped zanān ašarmīh, ud

⁹ . AV 251-252 ... vadjahišn.

¹⁰ . AV 253-254 ... hujahišn.

¹¹ . AV 255-256.

¹² . AV 257-258 cē astānagumanttar? hamīh abāg vattarān ud dušāgāhān.

¹³ . Cf. AV 40 ud druz ī ahlemōgīh nihuftārdar ud frēftārdar.

ped dastvarān x^vaddōšagīh ud varanīgīh, ud ped
niyāzumandān tarmenišnīh, ud ped harv kas drōzanīh.¹⁴

cē anumēdīhādar? ēraxtagīh ī andar yazdān ud
mihrōdruzīh ī andar x^vadāyān.

cē taxlrdar? avvēnišn ī vehān.

cē šīrēndar? pesann ī vehān.

cē garmdar? ^{16r} gōbišn ī dānāgān.

cē *sarttar? gōbišn ī halagān.

cē carbdar? rādīh ī andar yazdān.¹⁵

cē hān tis ī tan husrav ud ruvān bōxtag dāred? toxšīšn ī
frārōn, ud spāsdārīh ī andar yazdān, ud pesann ī vehān.¹⁶

¹⁴ . Cf. Šāhnāma, M 41.2677-2683

ز گفتارها هم ز کردارها	به پرسید ک: از بترین کارها
که خواند ورا هر کسی بدکنش؟	کدام است بانگ و باسرنش
ستیهدنِ مردم بیگناه.	چنین داد پاسخ که: زفتی ز شاه،
دریغ آیدش پوشش و پرورش.	توانگر که تنگی کند درخورش،
به گفتن نه دارند آواز نرم.	زنانی که ایشان نه دارند شرم،
دگر تنگدستان بلندی کنند.	همان نیکمردان که تندی کنند،
چه بر پایکار (نابکار) و چه بر شهریار.	دروغ آن که بیرنگ و زشت است و خوار

¹⁵ . AV 261-262.

¹⁶ . Cf. Šāhnāma, M 41.2684-268v

هم از آشکار و هم اندر نهفت - به گیتی ز نیکی چه چیز است - گفت -

cē hān ī azabar harv tis? vizīr ī yazdān ud āfrīn ī rādān
ud rāstān.

frazaft ped drūd ud šādīh.

What is (much) emptier? Hand of the stingy.

What is more painful? To serve a powerful person who
is mentally slow.

What is swifter? Mind (/ heart) of the lustful.

What is more uneasy? Being with the wicked.

What is more changeable? Desire of people.

What is more delicate? Mind (/ heart) of kings.

What is more fearful? Vexation of a pitiless ruler.

What is more astonishing? A learned one who has bad
luck.

What is more surprising? The ignorant one who has
good luck.

What is more grievous? Mind (/ heart) of promise-
breakers.

روان را بدان چیز روشن کند؟
به گیتی نیابد مگر آفرین.
بود دانشی مرد نیکیشناس.

کز او مرد داننده جوشن کند
چنین داد پاسخ که: کوشان) به دین
دگر آن که دارد ز یزدان سپاس

What is more profitable? Being in company and friendship with the good.

What is more detrimental (/ unprofitable)? Being in company and friendship with the wicked and the ignorant.

What is more secretive? Activity of heretics and deceivers.

What is more troublemaker? Word of slanderers.

What is more vile? Action of the wicked.

What is more antagonistic? Mind of heretics, deceivers, and liars.

What is nastier? Word of an imposter.

What is darker? Word of the ignorant.

What is more blameworthy and more nefarious? Insanity among experts; arrogance among competent ones; shortsightedness among lords and leaders; shamelessness among women; self-admiration and cupidity among (religious) authorities; misprision among needy ones; and deceitfulness among every and each one (of us).

What is more irretrievable? guilty conduct towards deities, and breach of promise towards kings.

What is more bitter? Reproach of the good.

What is sweeter? Approval of the good.

What is warmer? Word of the wise.

What is colder? Word of the stupid.

What is milder? Generosity towards the deities.

What is that which makes one's body (/ person) acknowledged and one's soul saved? Truthful diligence, gratitude towards the deities, and approval of the good.

What is that which is above all things? Decree of the deities, blessing of the generous and honest ones

Finished with health and happiness.

From the book *The Codex TD 26* (forthcoming)