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THE

PAHLAVI TEXTS

Contained in the Codex MK copied in 1322 A. C. by the Scribe Mehr-Âwân Kaî-khûsrû

EDITED BY

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II

WITH

AN INTRODUCTION

BY

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INTRODUCTION.

Early in the year 1896, the late Dastûr Jamaspji Minochehrji Jamasp-Asana undertook to edit the unique Pahlavi texts contained in his old codex MK. He could not hastily proceed with the work, on account of the difficulties of securing copies of the old codex, of deciphering it, and collating with other MSS., and on account of his multifarious engagements. In the summer of 1897, he laid before the public the first part of the Pahlavi Texts containing 1) Ayîbâtkâr-î Zarîrân, 2) Shatûnîhâ-î Aîrân, 3) Awadîh va Sahîkîh-î Sigistân, 4) Khûsrû-î Kavâtân va Rîtak-î, 5) Andarzîhâ-î Pêshînîkân, and 6) Chîtak Andarz-î Pôryôtakeshân. All the remaining texts were printed off before his death, but the introduction of the texts remained to be written. At the suggestion of Dastûr Kai-khusru I undertook to write the introduction to these texts, and it is to be regretted that the texts could not be published earlier, as I had to put off writing the introduction on account of pressure of work. I intend giving here a description of the MSS. used, short summaries of the texts, and a few critical notes on them.

Description of the MSS.

MK.

The old codex MK, now in Dastûr Kai-khusru Jamaspji Jamasp-Asana's possession, elsewhere called J_1, is 7″ × 4″, written 14 lines to a page upto fol. 128*a*, after which this regularity is not observed, the succeeding folios upto the end being written 16 to 22 lines to a page. It was written by an Irânî Môbad named Mehr-Âwân Kai-khûsrû, whose ancestor as well as himself were called to India in order to assist the Parsi Môbads in the study of their religious literature. It must have originally contained 163 folios[1], out of which 21, viz., fols. 0, 63, 66, 68, 112-125, 137 wrongly marked 140, 161, and 162, have been lost. Of these 21 folios, only 4, viz., fols. 63, 66, 68, and 137 wrongly marked 140, must have been missing at the time when Dastûr Jamshîd Jâmâsp made his copy. Fols. 0, 111*b*, 126*a*, 137*a*, and 144*b*, (wrongly marked 140*a*, and 141*b*), have been left blank. The folios 8-9, and 137-144 must have been misplaced long before Dastûr Jamshîd Jâmâsp made his copy, as appears from the confusion in his copy, where fol. 9 is copied before fol. 8, and the folios 137-144, marked wrongly in MK by the renumberer, ought to be placed in the following order :—140 (missing), 139, 137, 138, 143,

[1] But see "*Grundriss der Iranischen Philologie*, II band, III lieferung, Pahlavi Literature," by E. W. West, p. 111, § 69, where it is said to have 142 folios, about 38 others being lost.

144, 142, 141. It is possible that the ten folios 136-145 originally formed one quire[1], and the misplacement occurred by a wrong folding of the quire. After a strict review of the folios, which as yet remain connected with one another, I am led to infer that the MS. is not made up in quires of a fixed number of folios. From the spots of Indian gum on the inner margins of the folios, I have tried to find the connections of the folios, and infer that fols. 0-11, 12-23, 24-35, 36-47, 48-59, 60-69, 70-81, 82-91, 92-99, 100-113 must have formed ten quires, out of which, six are made up of 12, two of 10, one of 14, and one of 8 folios. A blank leaf must have preceded the first quire, I call it fol. 0, but it is now missing. In the 2nd quire, fols. 16 and 17 are connected with fols. 19 and 18 respectively. In the 3rd quire, fols. 27, 28, and 29 are connected with fols. 32, 31, and 30 respectively. In the 4th quire, fols. 38, 39, 40, and 41 are connected with fols. 45, 44, 43, and 42 respectively. In the 5th quire, fols. 50, 51, 52, and 53 are connected with fols. 57, 56, 55, and 54 respectively. In the sixth quire, made up of folios 60-69, folios 64 and 65, which are exactly in the middle of the quire, are connected with each other; folios 63 and 66[2], which ought to have been connected together, are missing; and fol. 68, which might have been connected with fol. 61, is also missing. In the 7th quire, fols. 73, 74, and 75 are connected with fols. 78, 77, and 76 respectively. In the 8th quire, fols. 84, 85, and 86 are connected with fols. 89, 88, and 87 respectively. In the 9th quire, the fols. 95 and 96 only are connected with each other. In the tenth quire, fols. 102, 103, 104, 105, and 106 are connected with fols. 111, 110, 109, 108, and 107 respectively, and the last two folios 112 and 113, which are missing, ought to have been connected with fols. 100 and 101. Folios 114-125 which are missing must have formed a quire of 12 folios. Folios 126-135, 136-145, 146-155, and 156-162 must have formed 4 quires, of which 3 are made up of 10, and 1 of 6 folios. In the 12th quire, fols. 129 and 130 are connected with fols. 132 and 131 respectively, and fols. 130 and 131 make up the middle folios in the quire. Of folios 136-145, folios marked by mistake 138 and 143 are connected together, and I believe that the missing folio, wrongly marked 140, must have been connected with the folio wrongly marked 141, and that one of its sides and most probably the *b* side must have been left blank, as the *a* side of its companion folio, i. e., the folio wrongly marked 141, is left blank. Thus, if these inferences as regards the formations of the quires be correct, the MS. must have been made up of 15 quires. The first 110 folios are in a tolerably good condition, but the folios 126-160 are so badly torn and worn out that it would have been impossible to edit them in the absence of Dastûr Jamshîd Jâmâsp's copy and the old codex DP, in the possession of Shams-ul-Ulama Dastûr Darabji Peshotanji Sanjana.

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[1] But see the texts, p. 127, n. 8, where fols. 137-144 are supposed to have formed a quire. After a second consideration I have come to the above conclusion.

[2] See G. d. I. P., II, III, p. 112, § 73. Dr. West supposes about eight folios to have been lost after fol. 62.

The texts contained in the codex MK, and the numbers of folios occupied by them are as follows :—

1 Ayîbâtkâr-î Zarîrân,—fols. 1-19*b*, l. 4.

2 Shatûnîhâ-î Aîrân,—fol. 19*b*, l. 5-fol. 26*a*, l. 6.

3 Awadîh va Sahîkîh-î Sigistân,—fol. 26*a*, l. 7-fol. 28*a*, l. 4.

4 Khûsrû-î Kavâtân va Rîtak-î,—fol. 28*a*, l. 5-fol. 39*a*, l. 3.

5 Chîtak Andarz-î Pôryôtakêshân,—fol. 39*a*, l. 4-fol. 47*b*, l. 12.

6 Andarz-î Dânâkân val Mâzdayasnân,—fol. 47*b*, l. 13-fol. 51*a*, l. 11.

7 Andarz-î Khûsrû-î Kavâtân,—fol. 51*a*, l. 12-fol. 53*a*, l. 4.

8-11 Andarzîhâ-î Pêshînîkân, contg. 4 passages,—fol. 53*a*, l. 5-fol. 55*a*, l. 9.

12 Andarz-î Anûshak-rûbân Âtûnpât-î Mânaspandân,—fol. 55*a*, l. 10-fol. 65*b*.

13 A fragment,—fol. 66*a*, ll. 1-13.

14 Andarz-î Vêh-zât Farkhô Pîrûz,—fol. 66*a*, l. 14-fol. 70*b*, l. 2.

15-16 Two passages,—fol. 70*b*, l. 3-fol. 71*b*, l. 6.

17 Sakhun ayôchand Âtûn-Frenbag-î Farkhô-zâtân,—fol. 71*b*, l. 7-fol. 72*a*, l. 12.

18 Vâjakîhâ-î Bakht-âfrît va Âtûnpât-î Zartôshtân,—fol. 72*a*, l. 13-fol. 73*a*.

19 Hankhatûnishn-î Mandûm-î Gêtî,—fol. 73*b*, ll. 1-12.

20 Colophon of the original from which the preceding texts were copied,—fol. 73*b*, l. 13-fol. 74*a*, l. 6.

21 Colophon of MK,—fol. 74*a*, l. 7-fol. 74*b*, l. 3.

22 Nîrang-î Zahar bastan,—fol. 74*b*, ll. 4-11.

23 Kârnâmak-î Artakhshîr-î Pâpakân,—fol. 74*b*, l. 12-fol. 108*a*, l. 7.

24 Ayîbâtkâr-î Vazôrg-Matûn, §§ 1-28,—fol. 108*a*, l. 8-fol. 111*a*.[1]

25 [Badnâ-î Fravartîn yôm-î Khûndat.]

26 Darakht-î Asûrîk §§ 9-54,—fol. 126*b*-fol. 130*a*, l. 7.

27 Vajârishn-î Chatrang va hankhatûnishn-î Vîn-Artakhshir,—fol. 130*a*, l. 8-fol. 133*b*, l. 12.

28 Andarz-î Dastûbarân val Vêh-dînân,—fol. 133*b*, l. 13-fol. 136*b*.

29 A fragment from the Mâtîgân-î Sî-rôz,—fol. 139*a*, (138), ll. 1-10.

30 Panj hîm-î Âsrûnân,—fol. 139*a* (138), l. 11-fol. 137*a* (139), l. 10.

31 Âyînînak nâmak yektîbûnishnîh,—fol. 137*a* (139), l. 11-fol. 142*b* (143), l. 5.

32 Patmânak-î Katak-khûtâîh,—fol. 142*b* (143), l. 6-fol. 145*b*, l. 11.

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[1] Fol. 111*b* is blank; fols. 112-125 are missing.

33 Vâjak-î aêchand-î Âtûnpât-î Mânaspandân,—fol. 145*b*, l. 12-fol. 151*b*, l. 6.

34 Dârûk-î Khûnsandîh,—fol. 151*b*, l. 7-fol. 152*a*, l. 7.

35 Sitâyînîtârîh-î sûr âfnîn,—fol. 152*a*, l. 8-fol. 154*b*, l. 15.

36 Matan-î Shâ-Vahârâm-î Varzâvand,—fol. 154*b*, l. 16-fol. 155*b*, l. 13.

37 Hîm va kherat-î Farkhô Gabnâ,—fol. 155*b*, l. 14-fol. 160*a*, l. 2.

38 The completion of the book and the colophons—fol. 160*a*, l. 3-fol. 160*b*[1].

As regards the original MS. from which Mehr-Âwân Kaî-khûsrû copied these texts, we learn from two colophons written at the end of the 'Ayîbâtkâr-î Zarîrân'[2], and the 'Hankhatûnishn-î Mandûm-î Gêtî',[2] that a Môbad named Dîn-panâh, son of Aêtrapâê, son of Dîn-panâh had written the first nineteen texts for a Parsi, named Shâ-zât-î Shâtân Farkhô Aûharmazd and that his MS. was found in a Fire-temple of Broach. I here give the transliteration and translation of the two colophons.

I. Frajapt pavan shnum shâtîh va râmishn ; Vahisht-baharak bôpât Vishtâsp pûhar Lûrâspânicha, va Zarîr, Bastûr, î Spendyât, pavan ham âyînîn Frashâvart-î Jâmâspân, va Gerâmîk-kant pûhar Jâmâsp, Pât-khûsrû, va Pât-gîsû, mavan khût-bôrt nâm hômand ! Harvîn vâspûharkân gavân aêri-khtârân gâsîh ajpar bôpât, pavan Vahisht bâmîk pavan asar-rôshanîh nishîm varzâvandân ! Harvîn awzûn bôpât, aîgh rûbân anûshak bôpât ! Aîgh Dîn-panâh nipisht hômanêt, shât pîrûz bôpât Shâtân zât ! Pûhar Shâtân yakhsûnât ! Farkhô bôpât vad hazârân shantûn gatân-î yôm frashkant âzât mân magân mân ! Harvin chabun awzûn bôpât aîgh-tân khût banâ ramît ! Zakar ma(va)n karîtûnêt farkhô nipîk pavan hûnîhâtîh Rûstîm Matûn-Âpân sham ayîbâtînêt, mavan-ash pachîn nipishtak yahavûnt. Li dîn-bandak Matûn-Âpân Kaî-khûsrûb nipisht. Mavan karîtûnêt lenman pavan nyôkîh sham ayîbâtînêt ! Pavan tandûnestîh pavan lidenman gêtî âzât, banâ pavan vatartân-î tan nishîm varzâvandân ! ... ... min dînîk fanzandân, mavan yahavûnt hômanam nipishtâr *b*aên lidenman gêtî âzât ! Shapîrân pîrûz bôpâê, sarîtar pazdêm dâm !

" Completed with propitiation, rejoicing and delight. May Vishtâsp, son of Lûrâsp, and Zarîr, Bastûr, and Spendyât, in the same manner Frashâvart of Jâmâsp, and Gerâmîk-kart, son of Jâmâsp, Pât-khûsrû, and Pât-gîsû, who are bearers of (good) name, attain paradise ! May all the princes, warriors, and saviours have an exalted seat in the resplendent paradise, in endless light, the seat of the glorious ! May every one (of them) be beneficent, that is, may the soul (of every one of them) be immortal ! Since Dîn-panâh wrote this, may (he) born of Shât be glad and glorious ! May the son of Shât preserve (these writings) ! May the noble house and residence be auspicious for thousands (of) years, upto the day of the renovation ! May every possession which you yourself secured be increasing ! May the man who reads (these) auspicious writings remember,

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[1] The last two folios are lost. [2] See the texts, pp. 16-17, and 83.

with good nature, the name of Rûstîm Mehr-Âwân who had written the book. I, the servant of Faith, Mehr-Âwân Kaî-khûsrû copied it. May he who reads (the copies) remember our names with goodness! (May we be) free in this existence with soundness of the body! (May our souls have), moreover, the seat of the glorious after passing (away from) the body! (May I have) ... ... from religious progeny, who have been a scribe, free in this existence! May the good be victorious! May the wicked creation be fallen!"

II. Denman ayîbâtkârîhâ nipishtak bût yakavîmûnât pavan badnâ Vohûman-î *b*aên Shant se sad vîst î chehâr, yôm Dadû-pavan-Âtûn, dêr zîvât Dîn-panâh-î Aêtrapâê-î Dîn-panâh, min bahar-î dêr zîvât Shâ-zât-î Shâtân Farkhô Aûha*r*maz*d* râê, mavan-shân rûbân anûshak yahavûnât. *B*aên Brûgach yahavûnt pavan Âtâsh-katak.

"These memoranda had been written in the month Vohûman, in the year 324,[1] (on) the day Daê-pa-Âdar, (by) Dîn-panâh, (son) of Aêtrapâê, (son) of Dîn-panâh—may he live long!—for Shâ-zât, (son) of Shât, (son of) Farkhô Aûharmazd,—may he live long!—May their souls be immortal! They (these memoranda) were in Broach, in the Fire-temple.

From the date contained in the second colophon, we see that Mehr-Âwân copied from a MS. which was 367 years old at the time, as his copy is dated 691 A. Y. We do not know how many scribes copied the original MS.; but from the former colophon, and the altered text of the 2nd colophon in TD, which is given below, it will be seen that Mehr-Âwân Kaî-khûsrû's ancestor, Rûstîm Mehr-Âwân, and Aêrpat Kâmdîn Shaharyâr Nêryôsang Samand had copied the MS. The 2nd colophon in TD runs thus:—

Denman ayîbâtkârîhâ nipishtak bût yakavîmûnât pavan badnâ Antavahisht-î Shant hazâr haftât-haft Hindûstânîk, yôm-î Gôsh, dêr zîvât Dîn-panâh-î Aêtrapâê-î Dîn-panâh, min bahar dêr zîvât Shâ-zât-î Shâtân-î Farkhô Aûha*r*maz*d* râê, mavan-shân rûbân anûshak yahavûnât! *B*aên Brûgach yahavûnt Shâgart-katak nipisht. Frajaft. Li dîn-bandak Kâmdîn Aêrpat-zât Aêrpat Shatûn-ayîbâr Aêrpat Nêryôsang Aêrpat Samand nipisht.

"These memoranda had been written in the month Ardibehesht, of the year 1077 Hindûstânî, (on) the day Gôsh, (by) Dîn-panâh, (son) of Aêtrapâê, (son) of Dîn-panâh—may he live long!—for Shâ-zât, (son) of Shât, (son) of Farkhô, (son of) Aûharmazd—may he live long!—May their souls be immortal. (These memoranda) were at Broach, written (in) a school. Completed. I, the servant of religion, Kâmdîn, Aêrpat-born, (son of) Aêrpat Shaharyâr, (son of) Aêrpat Nêryôsang, (son of) Aêrpat Samand copied it."

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[1] See G. d. I. P., II, III, p. 113, § 76n. Dr. West thinks that the year ought to be 624 A. Y. As the figure six is written in Pahlavi by writing 3 + 3, he supposes that the first figure 3, being eaten away in MK, is not copied in JJ. But the year 1077 Hindûstânî, found in the colophon of TD, corresponds to 1021 A. C.; this leads me to infer that the year 324 A.Y. corresponding to 956 A. C. is correct.

On comparing this altered text in TD of Dîn-panâh's 2nd colophon with the original text in MK, I infer that a later copyist, who has not mentioned his name, has made some confusion while transcribing it. He seems to have altered Dîn-panâh's date of writing the MS., substituting the date (year 1077 Hindûstânî, month Ardibehesht, and day Gôsh,) at which he himself copied the MS. The month Bahman, day Daê-pa-Âdar, 324 A. Y. corresponds to 29th January 956 A. C.,[1] and the month Ardibehesht, day Gôsh, year 1077 Hindûstânî corresponds to 23rd April 1021 A. C.[2] As there is a difference of 65 years between the two dates, it does not seem very probable that Dîn-panâh himself wrote also the colophon with the Hindûstânî date. If Kâmdîn Shatûn-ayîbâr (Yazt-ayîbâr) Nêryôsang Samand (Shâhmart) be the grandfather of Aêrpat-zâtak Ûstât Pêshyôtan Râm Kâmdîn Yaztyâr Nêryôsang Shâhmart (Gâyômart)[3], it is likely that he made his copy about sixty years before Mehr-Âwân Kaî-khûsrû.

The two Pahlavi colophons of Mehr-Âwân Kaî-khûsrû himself, to be found on pp. 83, 167-168 of the texts, run as follows :

I. Denman ayîbâtkâr *b*aên yôm Khûrshît, badnâ Shatnîvar, Katîm vahîjakîk Shant-î shash sad navad-ayôk, *b*aên shatûn Tâmnak, pavan jazîrak zarûc, li dîn-bandak Matûn-Âpân Kaî-khûsrû Matûn-Âpân Aerpat nipisht. Vad sad va panjâh shant kâr framâêt !.....

"I, the servant of Faith, Mehr-Âwân Kaî-khûsrû Mehr-Âwân, the priest, wrote this memorandum in the district of Tâmnak,[4] in the island of the sea, on the day Khûrshîd, (of) the month Shahrîvar, (of) the old ecclesiastical year 691. May it be useful till a hundred and fifty years !....."

II. Frajâmînît denman nipîk pavan Hindûkân, pavan shatûn Tânak, pavan Âtâsh-bêtâ, *b*aên yôm Fravardîn va badnâ Âtûn vahîjak madam shant shash sad navad-ayôk. Li dîn-bandak Aêrpat-zât Matûn-Âpân-î Kaî-khûsrûb-î Matûn-Âpân-î Spendyât-î Matûn-Âpân-î Marzpân-î Bahârâm nipisht. Kanâ mavan karîtûnât va âmûzât, afash kâr azash va*b*îdûnât, afash pachîn azash va*b*îdûnât, li mavan nipishtâr hômanam pavan nyôkîh arzânîk yakhsûnât, va âkhar min vatart pavan patîtîk arzânîk yakhsûnât, afash pavan gêtî tan hûsrûb, afash pavan mînôê rûbân ahlûb yahavûnât ! Aêtûn yahavûnât ! Aêtûntar yahavûnât ! Farkhô yahavûnât.....

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1 Supposing the month given to be Kadimi.

2 See Dastûr Peshotanji's Ganje Shâyagân, Gujarati Introduction, p. 3.

3 See Dastûr Hoshangji and Haug's Ardâ Vîrâf, p. 246. Samand might possibly be a corruption of Shâhmart (Gâyômart), or *vice versa*.

4 It is difficult to ascertain whether 'Tâmnak' is our modern Thânâ or Damaun. Dr. West reads it 'Tâmôk'. From the 2nd Pahlavi colophon and the Sanskrit colophon it seems that the place referred to is very likely Thânâ.

"This copy was finished in India, in the district of Tânak, in the fire-temple, on the day Fravardîn, and the ecclesiastical month Âdar, of the year 691. I, the servant of Faith, Aêrpat-born, Mehr-Âwân, (son) of Kaî-khûsrû, (son) of Mehr-Âwân, (son) of Spêndyât, (son) of Mehr-Âwân, (son) of Marzpân, (son) of Bahârâm, wrote it. May he who reads and learns (it), makes use of it, (or) copies it, consider me, who am the scribe, worthy of blessing, and worthy of the absolution after death! May his person be famous on earth, his soul holy in the spiritual existence! May it be so! May it be the more so! May it be auspicious!"

This 2nd colophon is followed by two moral maxims, another Pahlavi colophon, and a Rôz-nâmak, either written by another scribe, who may have copied this MS., or by Mehr-Âwân himself from an earlier copy prepared by him for a Parsi named Châhil. Only the day and the month are mentioned in the other colophon, the year is not mentioned. Here is the transliteration and translation of the colophon.

Yôm Dadû-pavan-Matûn, Badnâ Tîr, denman kûrâsak min bahar Châhil nipisht hômanam; kanâ mavan dârêt, kanâ mavan karitûnêt, valman râê, niyâkân valman râê Vahisht-bahar arzânîk dârêt.

"I wrote this copy for Châhil on the day Daê-pa-Mehr, (of) the month Tîr. May he who keeps it, he who reads it consider him and his forefather worthy of heaven"!

As MK fols. 161, 162 are lost, a portion of the Rôz-nâmak is taken from K_2. MK fol. 161*a* must have contained the remaining portion of the Rôz-nâmak and the Sanskrit colophon, as appears from a strip of the folio, still sticking to ll. 7-11 of fol. 160*b*, containing some Sanskrit words which are now indistinct; the *b* page of the folio must have been left blank as appears from the same piece. The language of the Sanskrit colophon is corrupt. It is not a version of the Pahlavi colophon. It runs thus:

"In the year 1377 A.V., on Wednesday, the 14th day of the month Kârttika, corresponding to the day Fravardîn, month Âdar, 690 A. Y.,[1] the Parsi priest Mihirwân, who came from Persia, on an invitation by letter couched in very respectful terms, wrote this book of Shâh-nâma Gushtâsp, Pand-nâma Âdarbâd Mâraspand, in memory of the late Sângan, son of the late Châhil, in the district of Thânâ, at the time when Sûltân Gêyâsadîn came to the throne. May he who preserves and studies this book remember the pious forefathers of the late Châhil."

From this it seems that the Rôz-nâmak of Châhil's ancestors is specially written here to be remembered with reverence by all who read this work, and that Mehr-Âwân Kaî-khûsrû was specially called to India for assisting the Parsi priests in the study of their religious literature. The Hindu and the Yazdajardi dates given do not correspond to each other; The day Fravardîn, month Âdar, 690(1) A.Y., corresponds to 10th October 1321(2)

[1] It ought to be 691 A. Y.; see the date given in the 2nd colophon above.

A.C., considering the month given to be Shehenshâhî ; but Kârttika, sud 14, Wednesday, Sanvat 1377, corresponds to 17th October 1320 A. C.[1] Jamshîd Jâmâsp makes a note in Persian, as regards this Sanskrit colophon, to the effect that the date in Sanskrit was written in the original from which he has copied it.

After this Sanskrit colophon there seems to have been the "Nîrang-î kharfastar zatan" in MK ; Jamshîd Jâmâsp has copied it with a note in old obscure Gujarati to the effect that 'it is copied from what was written in the old MS.' The date at which this Nîrang was written is given below in old Gujarati. The Yazdajardi date, day Khûrdâd, month Spendârmat, 752 A.Y., seems to be Shehenshâhî and corresponds to 11th December 1383 A. C. ; The Hindu date is imperfect, the day of the month is not given, and there is a mistake in writing the Sanvat ; it is written Sanvat 1493, but it ought to have been Sanvat 1439, month Pausha, sud 5, Thursday. The custom of writing the Naôrôz-î Daryâî deserves attention. It seems to have been used during the reigns of the Mahomedan rulers of India.

JJ.

The MS. JJ, written at Navsârî by Dastûr Jamshîd Jâmâsp, had somehow found its way to Persia ; it belongs at present to the Mânekjî Limjî Hâtariâ's library bequeathed to the Parsi Community and is in the possession of the Trustees of the New Atash-Behram in Bombay. It is a MS., 8" × 7", written 16 to 18 lines to a page and contains 172 folios. The handwriting is very legible and an attempt is made to copy the Iranian style, so that ش *sh* is very often distinguished from س, and ى in the Iranian fashion is given the preference to ی. The first 73 folios contain a copy af the Pâzend version of the Bûndahishn. Three folios are left blank and from fol. 77 commences the copy of MK. The copy ends with the end of the MS. on fol. 172. This copy was finished on the 1st day of the month Shahrîvar in the year 1136 A. Y.[2] Thus it was made at the time when the MS. MK was 445 years old. The old codex must have been in a comparatively good condition at the time as appears from the correctness of the copy. But a few folios of MK, viz., fols. 8-9, 137-144, are transcribed in a wrong order, which shews that they were misplaced before the copy was made. Moreover the four fols. 63, 66, 68, and 137 wrongly marked 140, must have been missing before the copy. The folios 112-125 and 161-162 must have been intact at the time, as they have been transcribed. On JJ fol. 131 *a*, only 11 lines are written and the rest of the page together with the *b* side are left blank. These 11 lines are repeated on fol. 132*a*, where the text is again written continuously. It seems that the lines are thus repeated to compensate for illegible penmanship.

[1] If 1377 be the expired Sanvat, the date would correspond to 6th November 1321.

[2] Dr. West, in the G. d. I. P., II, III, p. 111, § 69, says that the copy was made in 1721. The Christian year corresponding to 1136 A. Y. would be 1767 A.C.

As Jamshîd Jâmâsp often confounds, as will be seen from the foot-notes, the words 'aigh,' 'mavan', and 'amat', it seems that he must have studied Pahlavi in the traditional way, reading the Arian forms of the Hûzwârish logograms. Sometimes he mixes up the verbal terminations , , , and the change of Hûzwârish words into their Arian equivalents is very common.

On the *a* side of the first folio at the left-hand top margin is to be found, written in Jamshîd Jâmâsp's own handwriting, the following Persian title-page :—

این کتاب بن دهشن و پندنامه آدرباد و شهنامه وغیره نوشته دستور
جمشید بن جاماسپ بن آسا بن فریدون ساکن قصبه نوساري لقب بهگریه
به یزدان کام باد ×

"This book containing the Bundahishn, Pand-nâmah Âdarbâd, Shâh-nâmah, etc., written by Dastûr Jamshîd, bin Jâmâsp, bin Âsâ, bin Faridûn, residing in the district of Navsârî, surnamed Bhagariah. May it be to God's desire!"

At the end of the 72nd folio is the following short Persian colophon, followed on fol. 73*a* by the Pahlavi colophon given below :

الکاتب دستور جمشید جي ولد جاماسپچي ابن آساجي ساکن قصبه
نوساري روز تیر ماه شهریور سنه ۱۱۳۶ یزدجردي تمام شد مطابق سنه ۱۱۸۰
هجري موافق سنوت هندي ۱۸۲۳ ×

"The writer Dastûr Jamshîdjî [1], son of Jâmâspjî, son of Âsâjî, residing in the district of Navsârî. Finished on the day Tîr, month Shahrîvar, 1136 A. Y., corresponding to 1180 A. H., 1823 A. V.

[illegible]

[1] The suffix *jî*, added to the names of Indian Zoroastrians, is rarely to be found in old Pahlavi MSS. written in India. From Khan Bahadur Bahmanji B. Patel's 'Parai Prakâsh' p. 4, n. 1, it appears that it was being used as early as 1309 A. C.

"Frajapt pavan shnum va shâtîh va râmishnîk, *b*aên yôm-î Tîr va badnâ Shatnîvar, shant MCXXXVI min Malkâân Malkâ Ya*z*dakantîk patîra(p)t shatûn-ayîbâr. Kâteb-al-harûf, li dîn-bandak Dastûbar-zarhûnt, Dastûbar Jamshît, benman Dastûbar Jâmâspzîî, benman Âsâzîî, benman Farîtûnzîî, *b*aên kaspak Nôksârîk. Kanâ aîsh karîtûnêt âfnîn banâ valman-î denman dîn-bandak va*b*îdûnêt! Pavan Ya*z*dân va Amhûspandân kâmak yahavûnât! Aêtûn yahavûnât! Aêtûntar yahavûnât! Pîrûz yahavûnât gadman awîzak shapîr dîn Ma*z*dayastân".

"Completed with propitiation and rejoicing and delight, on the day Tîr and month Shahrîvar, year 1136th after the King of Kings Yazdajard Shahryâr. I, the servant of Faith, born of a Dastûr, Dastûr Jamshîd, son of Dastûr Jâmâspjî, son of Âsâjî, son of Farîdûnjî, (am) the scribe of the district of Nuvsârî. May every one, (who) reads, offer a blesssing to this servant of the Faith! May it be according to the desire of God and the Archangels! May it be so! May it be the more so! May the pure glory of the good Mazda-worshipping religion be successful!"

The Persian and Sanskrit colophons, written after the completion of the copy, are given in the texts.[1] From these colophons it can be seen that the copy of MK, was finished on the day Hormazd, month Shahrîvar, 1136 A. Y., corresponding to the 14th day of (Shawâl) 1180 A. H., and to the Hindu Sanvat 1823, month Fâlgun, vad 1. In the Parsî date given is Shehenshâhî, the writer has forgotten to mention the Mahomedan month, which on calculation I find out to be Shawâl, and all the three dates correspond to 16th March 1767. It seems from the dates in the colophons that the copy of MK was transcribed before the Pâzend Bûndahishn, although the latter text is placed before, and the folios, too, are marked commencing with it.

W.

Dr. E. W. West made a copy of MK in 1875. It is a very accurate copy, and a transcript of it was kindly sent to Ervad Tehmuras Dinshaji Anklesaria for facilitating Dastûr Jamaspji's work. It is called W in the foot-notes of the text. In it the letters eaten away in MK were supplied by conjecture in blue ink; most of the conjectural readings were confirmed on comparing a transcript of Jamshîd Jâmâsp's copy sent to him by Dastûr Jamaspji, and letters supplied or corrected from this transcript of JJ were interlined in red ink. All variations of this transcript from the legible portion of MK were neglected, as being manifestly errors or emendations of the copyist. Dr. West's notes, suggestions and conjectures given as foot-notes of his copy are utilized while preparing the text, and are embodied in the foot-notes of the text wherever necessary.

[1] See p. 170 of the texts.

Dr. West did not send the copy of "Chîtak Andarz-î Pôryôtakêshân," "Andarz-î Dânâkân val Mâzdayasnân," "Andarz-î Khûsrû-î Kavâtân", "Ayîbâtkâr-î Vazôrg-Matûn", "Vazârîshn-î Chatrang va hankhatûnishn-î Vîn-Artakhshîr", occupying pp. 41-57, 85-101 and 115-120 of our texts, and "Kârnâmak-î Artakhshîr-î Pâpakân," not embodied in the texts. The first five texts were already edited by Dastûr Peshotanji in his Ganj-î Shâyagân; the sixth was being edited at the time when Dastûr Jamaspji was preparing these texts. It was his desire to bring to light only the texts in MK which remained unpublished. But on a mature consideration he thought it necessary to publish all the texts contained in MK, so as to lay in the hands of Pahlavi scholars the texts as they stood in the old MS. with the variations that were made by later copyists, to enable them for a more critical study of these texts.

The variants of JE, MH_7, DP, K_1, K_2, J_2, were all kindly supplied by Dr. West, but for which the texts would have been very imperfect. MH_7 is one of Haug's Persi-Pâzend MSS., containing The "Jâmâsp-nâmak", "Gajastak Abâlish", "Ulamâ-î Islâm", "Dâdâr bin Dâd-dukht", A Colloquy of Aûharmazd and Zartôsht, "Mînôô-î Kherad", and other interesting texts. It was copied in 1809. K_1 is a MS. of the Kopenhagen University Library, written by Mehr-Âwân Kaî-khûsrû, containing the Pahlavi Vendîdâd. K_2, another Kopenhagen MS., and J_2, the Bodleian MS., both written by Mehr-Âwân Kaî-khûsrû, contain the Pahlavi Yasna.

Dr. West's copy of the "Andarz-î Âdarbâd-î Mâraspandân" is a transcript of M_{16} in black ink, collated below with M_{17} in red ink, and with JE in blue ink, and above with MK in blue. M_{16} is No. 16 of the Haug collection at Munich (Zend No. 61), which also contains the "Ayîbâtkâr-î Vazôrg-Matûn" written by Dastûr Hoshangji and dated 10th January 1866. The "Andarz-î Âdarbâd-î Mâraspandân" is in another hand and not dated, but probably written about the same time. M_{17} is No. 17 in the same collection (Zend No. 62 of the Library). It also contains the text of Ardâ-Vîrâf, I, 1-XLIV, 3. Both texts are written in the same hand, that of an unpractised copyist, and both are undated, but modern. This MS. was given to Professor Haug by Dastûr Khurshedji at Poona. Dr. West notes that neither M_{16} nor M_{17} can be considered as good authorities for any peculiarities they may exhibit. JE is Dastûr Hoshangji's MS. of the Dîn-Vajarkard, which has 47 additional folios copied from an old MS. by Jamshîdjî Edaljî Bahmanjî Jamshîdjî Jâmâspjî Âsâ and finished on the day Spendârmad, month Âwân, 1182(3) A. Y., i e., 8th May 1813(4). These begin with this Andarz on folios 1*b*-9*b*.

DP.

The old codex DP, called Pt. by Dr. West in his essay on the 'Pahlavi Literature' in the "*Grundriss der Iranischen Philologie*", now belongs to Shams-ul-Ulama Dastûr Darabji Peshotanji Sanjana, and is named DP from

the late Dastûr Peshotanji. In this codex the Pahlavi Jâmâsp-nâmak occupied the first 32 folios, but of these only fols. 17-19 and 27-31 are now existing. The next surviving folios are 74-77. Fol. 74 begins in the middle of the "Andarz-î Âdarbâd-î Mâraspandân" with the words 'shât lâ yahavûnêt'. The first eighteen lines on p. 69 of our texts, comprising §§ 117-132 of this "Andarz" are solely recovered from DP[1]. After the end of this "Andarz" in the middle of fol. 77*a*, there follows the "Mâtîgân-î sî Yazdân[2]". This short text contains about 80 words, and it is possible that it was in MK; because MK fol. 66 is missing just after the end of the "Andarz-î Âdarbâd," a passage forming about ten lines of MK has been recovered from TD_8 and MH_7, and about 18 lines still missing must have contained this small text. The next surviving folios of DP are 100-132, which contain the texts Nos. 25-28[3], a short Âfrîn[4] of about 130 words, invoking the bestowal of the good qualities of a dozen celebrated individuals upon the person addressed, and "Mâtîgân-î sî rôz[5]". The remaining folios of DP, fols. 133-161 and 163 contain the eight short texts, Nos. 30-37, embodied in our texts on pp. 129-164. Its remaining folios are missing[6].

TD.

Ervad Tehmuras supplied Dastûr Jamaspji with a recent MS., containing miscellaneous texts, which is named TD in the foot-notes. It is a MS., 8"×5" in size, written 13 lines to a page, containing 95 sides marked in Arabic figures, supplemented by 16 folios, and imperfect at both the points, at p. 95 as well as at the end. It is written by the same hand throughout, but the last 16 folios seem to have been written with a more settled hand. The name of the scribe and the date at which he wrote are not known. The lines of the Pahlavi texts contained in it are often interlined with Persian and Gujarati translations, sometimes with Pâzend transcriptions. One important point to be observed in this MS. is this that there are insertions and emendations made later on in the texts. Such subsequent insertions and emendations in the margin or above the line are carefully marked in the foot-notes of the texts,

[1] See p. 69, n. 67 of the texts, where it is mentioned as W.

[2] See SBE, V, pp. 404-406.

[3] See pp. 102-126 of the texts; the numbers of the texts mentioned are according to the list of texts given above on pp. 3-4.

[4] This Âfrîn is missing in MK and therefore not embodied in the texts; see the texts, p. 127, n. 8.

[5] Only a fragment of it is recovered from MK and Dastûr Peshotanji's "Vajarkart-î Dînîk" in the texts; see p. 128.

[6] See the texts, p. 164, n. 37.

thus enabling us to trace the descent of the MS. It seems that a MS. older than MK, or a copy of some MS. older than MK was used to revise the texts in this MS., and the insertions and emendations were made during the revision. It should be seen that the insertions and emendations often corrupt the text. It contains the texts Nos. 5-11, 12 §§ 1-116[1], 14 §§ 1-31, 15-22, 24 §§ 1-162[2], 25, 27, 28[3].

Another of Ervad Tehmuras' MSS., made use of in preparing the texts, is T_a, a copy of an old MS. transcribed by Ervad Noshirwan Burjorji Desai. It was written in the beginning of 1887 A. C. It contains the 'Darakht-î Asûrîk', 'Âyînînak nâmak yaktîbûnishnîh', 'Matan-î Shâ-Vahûrâm Varzâvand' (not collated, as the latter part of the text differs greatly from MK), and 'Badnâ Fravartîn yôm-î Khûndat'.

TD_a.

TD_a is a MS. at present in Ervad Tehmuras' possession. Formerly it belonged to the late Dastûr Jamshidji Barjorji of Surat. It is a MS., very carefully written in the Indian style, containing 186 folios; the writer of it is not known. It possesses miscellaneous texts including the Gajastak Abâlish. I need not describe its contents here as it has been used only once for resucitating about eight lines of the text contained in the missing fol. 66 of MK[4].

JU.

The MS. JU is 9¼" × 5¼", written 15 lines to a page. It was written by the famous scribe, the late Môbad Jamshidji Manekji Unwala of Navsari and at present forms part of the rich collection of old Avesta, Pahlavi and Persian MSS., in the possession of Ervad Manekji Rustamji Unwala. It is a MS. containing 69 folios, very carefully written and not numbered. Here and there we find the Persian transcription of Pahlavi words written in the handwriting of the scribe himself, and there are reasons to think that he must have written it in his early youth. Ervad Manekji considers the MS. to be forty

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1 At this point three lines are left blank with the note صفحة البيا ض, 'safahu'l-bayâz', i. e., 'a blank page'; see the texts, p. 68, n. 60.

2 Here ends p. 95. From this point about four folios are missing; the text following is not paged in Arabic figures as upto now. The remaining folios are marked in Gujarati figures.

3 The MS. breaks off in the middle of this text, the remaining folios are missing; see the texts, p. 126, n. 95.

4 See the texts, p. 72, n. 1.

years old. The following is a list of its principal contents. The first folio is left blank. Fols. 2-15*a* contain the Pahlavi-Pâzend glossary, the names of the twenty one Nasks, the twelve constellations, the days, and the months. Fols. 15*b*-17*b* are left blank. Fols. 18-22*b*, l. 2, contain a short text explaining the reasons for the birth of Soshîyôs, the final Saviour of the Universe. Fol. 22*b*, l. 3-fol. 24*a* contain a list of the Hûzwârîsh infinitives. Fols. 24*b*-38*b* contain the texts Nos. 5-11. Fol. 39 is left blank. Fols. 40-68*b* contain the texts Nos. 12 §§ 1-116, 14 §§ 1-31, 15-19, and 24. The last folio is left blank.

DESCRIPTION OF THE TEXTS.

1. Ayîbâtkâr-î Zarîrân.

The "Ayîbâtkâr-î Zarîrân" is a historical text containing about 346 lines. It is also called Shâh-nâmah-î Gushtâsp in the colophon of JJ. Geiger translated the text in May 1890, making a comparison of a few passages from the Pahlavi text, with the corresponding verses in Firdausi's Shâh-nâmah [1]. Nöldeke noticed the text in 1892[2]. Shams-ul-Ulama Ervad Jivanji Jamshedji Modi published in April 1899, a transliteration of the text in Gujarati character, with English and Gujarati translations, and copious critical notes[3].

This Ayîbâtkâr, named from Zarîr, Vishtâsp's brother and general of the Iranian army, is an account of the war between Arjâsp, king of the Khyôns, and Vishtâsp the Kayânian king, caused by the latter accepting the religion of Mazda-worship. King Arjâsp sent Vîdarafsh, the sorcerer, and Nâm-khvâst, son of Hazâr, as ambassadors to king Vishtâsp's court, with twenty thousand select soldiers. Being allowed entrance into the presence of Vishtâsp, they presented to him their king's message. Aprâhîm, the chief of the scribes, read it. In the message, Vishtâsp was persuaded to relinquish the new religion and revert to the orthodox faith to which Arjâsp belonged. The valiant Zarîr dictated a reply, declaring his brother's intention to stick to the new faith, and inviting Arjâsp to the fields Hûtôs and Mûrv-î Zartôshtân to give battle. Vishtâsp then ordered the beacons to be lighted on the tops of mountains, as signals to the citizens and the soldiers to prepare for war, and every man from ten to eighty years of age to leave the house, saving the holy men, who

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[1] *Das Yâtkâr-i Zarîrân und sein Verhältniss zum Šâh-nâme*, Sitzungsberichte der p. und h. Classe der k. b. Akademie der Wissenschaften, 1890; II, pp. 43-84.

[2] *Persische Studien*, Sitzungsberichte der k. Akademie der Wissenschaften in Wien, p. h. Classe, Bd. cxxvi; 1892.

[3] *Aiyâdgâr-i-Zarîrân, Shahrôthâ-i-Airân, and Afdîya va Sahigiya-i-Sûtân*; 1899.

took care of the water and the Vahârâm fire. The soldiers and the citizens flocked to the court at the king's command. With drums beating, and pipes playing, the Iranian army commenced the march. For fifty days the army continued marching, and the day could not be distinguished from the night on account of smoke and dust. A halt was made on the 51st day.

King Vishtâsp then took his seat on the Kayânian throne and called the soothsayer, Jâmâsp Bîtâsh, into his presence, and asked him what would befall him, his sons and brothers in the battle. Jâmâsp Bîtâsh foretold the death of Vishtâsp's brothers, Zarîr and Pât-khûsrûb, and his beloved son, Frashâvart, at the hands of Vîdarafsh, the sorcerer, and Nâm-khvâst, son of Hazâr, the death in all of twenty three members of the king's family. He predicted the Khyôns to be 1,310,000 in number, none of whom would return alive, except king Arjâsp, who, too, would be captured by Spendyât and sent back to his capital on an ass with the severed tail, with a hand, a foot and an ear cut off and a branded eye.

Vishtâsp's army consisted of 1,440,000 men. Arjâsp had 120,000,000 soldiers with him. He incited his soldiers to go and kill the valiant Zarîr. He promised him, who would accomplish the feat, the hand of his daughter Zarsetûn, than whom there was no Khyônian damsel more beautiful to behold ; he farther promised such victor the *Bîtâsh*-ship of the realm of the Khyôns. Vîdarafsh undertook the task. He went and attacked Zarîr and threw him over. The clamour of valiant persons and the clatter of arms subsiding, king Vishtâsp imagined that Zarîr had fallen. He encouraged the Iranian soldiers to go and avenge the death of Zarîr, promising to give the victor his daughter Homâê in marriage, the like of whom in beauty there was none in the whole kingdom of Irân. He also promised the victor the generalship of Irân. Zarîr's infant son, seven years of age, came forward and asked for permission to go and see what had happened to his father. Vishtâsp would not allow him to go on account of his tender age and inexperience, so that the Khyôns might not boast of having killed Zarîr, the general of Irân and his son Bastûr. Bastûr, then, secretly went up to the master of the horse and spoke to him that King Vishtâsp wanted the horse which Zarîr rode when he was young. The master of the horse saddled the horse and gave it to Bastûr, who entered the battle-field, killed many of the enemy and came up to the spot where his father lay dead. He returned to Vishtâsp and described what he had seen and asked for permission to go into the battle to avenge his father's death. King Vishtâsp allowed him to go, presenting him an arrow from his quiver, and with blessings gave him charge of the Iranian banner and troops.

King Arjâsp marked the confusion in his army and inquired of the Kayânian lad, who rode like a hero and fought as bravely as the Iranian general Zarîr. He offered to marry him, who would defeat the lad, to his

daughter Bihastûn, the fairest of the fair in the Khyônian realm; and promised the victor the *Bîtâsh*-ship of the realm. Vîdarafsh came forward; he mounted the iron-hoofed steed of Zarîr, and entered the battle armed with deadly weapons. He went slily behind Bastûr, as he dared not front him. Bastûr observed this and challenged an encounter, whereupon, Vîdarafsh went vauntingly to the front. The black-hoofed steed of Zarîr, when he heard Bastûr's voice stood on all fours and neighed nine hundred and ninety-nine times. The soul of Zarîr exclaimed unto Bastûr to throw off the mace from his hand, seize an arrow from the quiver, and pierce the Darwand through. Bastûr threw away the mace from his hand, seized an arrow from the quiver, let it fly at Vîdarafsh's heart, and threw him over. Thence he came up to the spot where Gerâmîk-kart, son of Jâmâsp, held the banner of victory in his teeth, and fought with both the hands. He greeted him with applause and went where the valiant Spendyât was fighting. When Spendyât saw Bastûr, he left the Iranian soldiers in his charge, and went up to the mountain where Arjâsp sat, smote Arjâsp with his twelve thousand soldiers and drove them to the battle-field. Within a short time no Khyôn remained alive but Arjâsp, whom Spendyât seized, cut off a hand, a foot and an ear of his, branded one of his eyes with fire, and sent him back to his country on an ass, whose tail was severed, saying thus: "Go and narrate what you saw at the hands of me, the hero Spendyât. What might the Khyôns know of the events that happened on the day Fravardîn in the fierce battle of Vishtâsp?"

From this short summary of the Ayîbâtkâr and from the comparisons of its passages with the verses of Shâh-nâmah as instituted by Geiger and Ervad Jivanji, it appears that Firdausi gathered the materials for his Shâh-nâmah from Pahlavi narratives such as this. Very little of such narrative history has survived in the Pahlavi literature. In the Bûndahishn we have a reference to the "Khûtâîh-nâmak", the Book of Kings. It still remains for a fortunate discoverer to search through the home of the Pahlavi literature and bring to light this important work, which has still evaded the grasp. Other Pahlavi texts, still existing, which Firdausi must have used for the compilation of his great epic are the "Kârnâmak-î Artakhshîr-î Pâpakân," "Vajârishn-î Chatrang va hankhatûnishn-î Vîn-Artakhshîr," and "Ayîbâtkâr-î Vazôrg-Matûn."

2. Shatûnîhâ-î Aîrân.

The "Shatûnîhâ-î Aîrân," containing about 122 lines, is a geographical text giving an account of about 112 cities in the land of Irân founded by well-known Persian kings and princes. About 54 of the cities are not named. Most of the founders mentioned are Sasanians, some of them are kings of the earlier dynasties; Khalîfah Abû Jâfar Mansûr Abû'l-Dawânîk is mentioned in the text as the founder of Bagdât. This shows that this text

must have been compiled eight centuries after Christ, as Khalîfah Abû Jâfar came to the throne of Persia in 754 A. C. Darmesteter has referred to two passages of this text[1], which give the name of the Jewish Queen of Yazdakart I, in his *Textes pehlvis relatifs au Judaisme.* Ervad Jivanji read before the Bombay Branch of the Royal Asiatic Society a lengthy paper[2], identifying the cities given in this text, and ascertaining their original situations. It is a work of great research and interesting to the students of old Persian Geography. Ervad Jivanji has also translated the text for the first time, giving a Gujarati transliteration and copious notes[3].

3. Awadîh va Sahîkîh-î Sigistân.

"Awadîh va Sahîkîh-î Sigistân" is a short text containing 37 lines, describing the wonders of the land of Sîstân, among which it mentions the river Hêtûmand, the lake Frazdân, the sea Kayânsah, the mountain Aûsh-dâshtâr, and the birth of the last three apostles Aûshêtar, Aûshêtarmâh, and Sôshîyôs. It is also described as the seat of refuge of Aîrîj's posterity; Aîrîj being killed by his brothers Salm and Tûj, his only daughter was sent by Farîtûn to the lake Frazdân and kept there in concealment, no son being born through her and her progeny upto the tenth generation when a male descendant was born[4]. King Vishtâsp accepted the religion near the lake Frazdân, and propagated it first in Sîstân. Ervad Jivanji has for the first time translated this text with transliteration[5].

4. Khûsrû-î Kavâtân va Rîtak-î.

"Khûsrû-î Kavâtân va Rîtak-î" is a text containing about 227 lines. It is a tale of the Sasanian king Khûsrû Kavâtân and an orphan prince named Gadman-Aîrakîh. The prince relates to king Khûsrû that his forefathers were famous and wealthy by the favour of the king's ancestors, that he lost his father while yet a child and was the only son of his mother, that he had received a liberal education in all branches of knowledge, knowing by heart the Yashts, the Vôhû-yasna and Javît-shêdâ-dât like an Aêrpat, that he was a good scribe and sagacious speaker, perfect horseman, cunning archer, and an adept in tiltings and tournaments; he also knew music, the science of the stars, and the games of 'Chatrang' and 'Vîn-Artakhshîr'. After narrating his acquirements, he requests the king to test his learning. Thereupon the king asks him thirteen questions as to the pleasantest foods, the

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[1] See the texts, p. 23 §§ 47, 53.

[2] Journal of the B. B. R. A. S., No. LIV., Vol. XX, Art. XL— *The cities of Irân as described in the old Pahlavi treatise of Shatrôîhâ-î Irân.* By Jivanji Jamshedji Modi, Esq., B. A.— 26th January 1898.

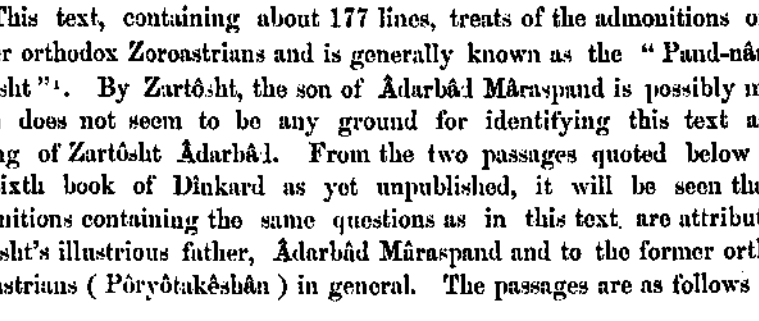
[3] See above p. 14, n. 8.

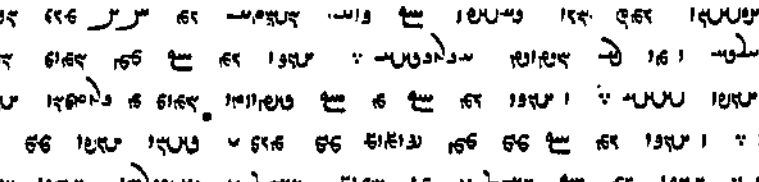
[4] For a confirmation of this story see Bundahishn, XXXI, §§ 10-12, 14.

best birds of game, the nicest meats, the most delicious fruits, the best wines, the best musicians, the sweetest-scented flowers, the best of women, and the best steeds. Pleased with the prince's replies, he orders Mâh-Khûsrû, son of Anôsh-Khûsrûe, to give the prince 12000 Jôzans as a present. He then sends him to capture two lions, who were carrying off the steeds from the royal stables. The prince captures the lions alive and brings them into the king's presence, whereupon he is appointed 'Marzpân' of the city. This tale contains many rare Pahlavi words and does not seem to have been translated as yet.

5. Chîtak Andarz-î Pôryôtakêshân.

This text, containing about 177 lines, treats of the admonitions of the former orthodox Zoroastrians and is generally known as the "Pand-nâmak-î Zartôsht"[1]. By Zartôsht, the son of Âdarbâd Mâraspand is possibly meant. There does not seem to be any ground for identifying this text as the writing of Zartôsht Âdarbâd. From the two passages quoted below from the sixth book of Dînkard as yet unpublished, it will be seen that the admonitions containing the same questions as in this text are attributed to Zartôsht's illustrious father, Âdarbâd Mâraspand and to the former orthodox Zoroastrians (Pôryôtakêshân) in general. The passages are as follows :—





Curiously enough these same questions are also to be found in the "Andarz-î Khûsrû-î Kavâtân[4]"; Thus it seems that these maxims are supposed to be the foundation stones of Mazdean philosophy and frequently quoted by noted *Andarz* writers.

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[1] See *Grundriss der Iranischen Philologie*, II Band, IV Lieferung, p. 111, § 70.

[2] Fol. 247*b*, ll. 6-13 of a recent MS. of Dk. in Ervad Tehmuras's library.

[3] Fol. 265*a*, ll. 4-8 of the same MS.

[4] See the texts, p. 57, ll. 8-9.

Dastûr Peshotanji published this text with Gujarati and English translations and a transliteration in Avesta character, printing it as §§ 121-159 of "Ganj-î Shâyagûn[1]."

This text discusses the problems which all Mazdeans after attaining fifteen years of age are expected to know: who we are, whose we are, whence we came, whither we go, of what lineage and descent we are, what our earthly duties are, and what is the spiritual reward; whether we came from the spiritual world or *became* on earth, whether we are Aûharmazd's own or Aharman's, whether we belong to the good or to the wicked, whether we are men or demons; how many paths there are, what religion is, what is beneficial and what is harmful for us, who is our friend and who is our enemy, how many principles there are, one or two; from whom proceeds good and from whom evil, from whom proceeds light and from whom darkness, from whom comes fragrance and from whom stench, from whom originates lawfulness and from whom unlawfulness, from whom proceeds mercifulness and from whom unforgivingness. The answers to these questions are not succinctly arranged and each question is not separately dealt with. In spite of its defective method, the text is a faithful chapter of Zoroastrian ethics, as conceived by the expositors of Avestan lore in the Sasanian period.

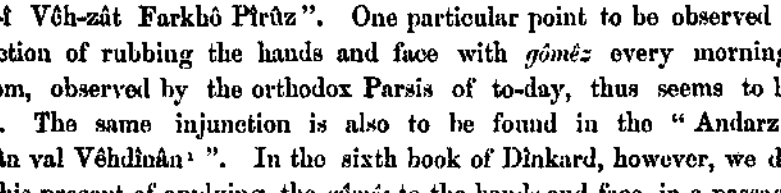
Dastûr Peshotanji has put together the three texts,—viz., No. 24, "Ayîbâtkâr-î Vazôrg-Matûn", No. 5, "Chîtak Andarz-î Pôryôtakeshân", and No. 6, "Andarz-î Dânâkân val Mâzdayasnân",—considering them as one compact whole, as the writing of Vazôrg-Mehr[2]. But the style of the three writings does not seem to be the same. The "Ayîbâtkâr-î Vazôrg-Matûn" is a catechistic text, the questions and answers are logically arranged, and new questions are, at times, evolved from the answers to the preceding ones. The "Andarz-î Dânâkân val Mâzdayasnân" is the text of a sermon, as will appear from a short summary of it given below, preached by whom and when we do not know. The text under inspection gives a long train of about twenty-nine questions, not carefully arranged, some of which are repeated in other words, and the answers to these questions are not put in order, thus giving us no trace of similarity with the thoroughly logical writing of Vazôrg-Mehr. Moreover the colophon appended by Mehr-Âwân Kaê-Khûsrû to the "Ayîbâtkâr-î Vazôrg-Matûn" seems to signify that the text is at an end, and the opening sentence of the text No. 5, which is made to follow the "Ayîbâtkâr-î Vazôrg-Matûn" in some recent MSS., indicates clearly the commencement of a new text.

1 *Ganje Shâyagân, Andarze Atrepât Mârâspandân, Mâdigâne Chatrang, and Andarze Khûsrôe Kavâtân*, by Peshotan Dastur Behramji Sanjana, Bombay, 1885.

2 See *Ganje Shâyagân*, Guj. Int., pp. 10-11 where Dastûr Peshotanji states the reasons for doing so.

6. Andarz-î Dânâkân val Mâzdayasnân.

This text is a sermon containing about 70 lines, inculcating the practice of daily religious duties. The tone and the style resemble those of the "Andarz-î Vêh-zât Farkhô Pîrûz". One particular point to be observed is the injunction of rubbing the hands and face with *gômêz* every morning. This custom, observed by the orthodox Parsis of to-day, thus seems to be very old. The same injunction is also to be found in the "Andarz-î Dastûbarân val Vêhdînân[1]". In the sixth book of Dînkard, however, we do not find this precept of applying the *gômêz* to the hands and face, in a passage treating of the same subject. The passage runs thus :



"They considered this, too, in this manner, that men should do *two (?)* things every day, remove the impurity from the body, be faithful to religion, and do good deeds. To remove the impurity from the body is this, *to wash the hands and face* before the Sun rises. ....."

Dastûr Peshotanji has printed the text, with transliteration and translation, embodying it as §§ 160-169 of the Ganj-î Shâyagân. The five words 'denmanicha pêtâk nîgh pavan Dîn' found in Dastûr Peshotanji's text, at the commencement of § 160, are not to be found in any of the MSS. from which our text is prepared.

7. Andarz-î Khûsrû-î Kavâtân.

"The admonitions of Khûsrû, son of Kavât", containing about 45 lines, are the dying injunctions of king Khûsrû, commonly known in Persian history as Nôshîrwân the just, to his people, inducing them to abstain from sins, perform meritorious deeds, and despise earthly possessions, stating that after death, wealth and poverty, happiness and misery pass away ; *thither* in the court of heaven the Judge is just, and bribery is of no avail. Dastûr Peshotanji published this text, with Gujarati and English translations and a transliteration, in 1885, along with his Ganj-î Shâyagân. Casartelli also published a transliteration with translation in 1887[a]. Salemann

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[1] See the texts, p. 121 § 2.

[a] CASARTELLI, *Two discourses of Chosroes the immortal-souled*, Bab. and Or. Record, I, 97-101 ; London, 1887.

published a German translation with transliteration a few months earlier[1]. Dastûr Khudâyâr Shahryâr edited the text with transliteration and a literal Persian translation in 1899[2].

8-11. Andarzîhâ-î Pêshînîkân.

These four passages of admonitions, put together under a general heading, contain about 34 lines. The first passage treats of the nine best things in the world ; they are good health, piety, fame, duty, good wife, a store of good deeds, the soul led by the Gâthic doctrines, truth, and absence of fear. The second enjoins the observance of law, religion, and social duties. It advises every man to contemplate daily of the good deeds he performs and the mistakes he commits; because the world is a fleeting abode and *thither* is the everlasting abode, his actions are to be judged *thither*, the final trust is in his own conduct, and he shall not be pardoned if he weeps. The third states that he who has no wisdom is in trouble, he who has no wife is sorrowful, he who has no issue is without a name, he who has no wealth is despicable, but he who has no soul is worse than all. The fourth passage contains about twelve maxims, the ninth of which, "women have no wisdom", does not seem to be a Zoroastrian ideal.

12. Andarz-î Âtûnpât Mânaspandân.

"The admonitions of Âdarbâd Mâraspand," addressed to his son Zartôsht, contain about 219 lines in our texts. This text was edited with a Gujarati translation, Gujarati and English transliterations and a Pahlavi-Gujarati-English Glossary by Ervad Sheriarjee Dadabhoy in 1869[3], from which an English translation was made by the Revd. Shapurji Edalji in 1870. It was again edited, with Gujarati and English translations and a transliteration in Avesta character, by Dastûr Peshotanji in 1885, along with his Ganj-î Shâyagân. A French translation was also published in 1887[4]. Dastûr Khudâyâr Shahryâr edited the text in 1899[2], with a Persian translation and a transliteration in Avesta character. His Persian translation is rendered as literal as possible, and he has utilized the Pahlavi text prepared by Dastûr Jamaspji making slight changes in it, wherever he thought them necessary.

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1 SALEMANN, *Mittelpersische Studien*, Mélanges Asiatiques tirés du Bulletin de l'Acad. imp. des Sciences de St. Pétersbourg, X, 242-253 ; Petersburg, 1887.

2 *The Pahlavi Texts, containing Andarz-î Adarbâd Mâraspandân, Andarz-î Vêhzâd Farkhô Fîrûz, Andarz-î Khûsrû-î Kavâdân, Mâdigân-î Chatrang, and Kârnâmak-î Artakhshtar-î Pâpakân*, by Khudâyâr Dastûr Shahryâr Irani; Bombay, 1899.

3 *Pand Nâmah î Adarbâd Mârâspand*— by Herbad Sheriarjee Dadabhoy ; Bombay, 1869.

4 DE HARLEZ, *Le livre des conseils d'Aterpât-i Mânsarspendân*, traduction française, Le Muséon, VI, 66-78 ; Louvain, 1887.

We must carefully mark the departure made by Dastûr Jamaspji in the preparation of this text. The editions of the text prepared by Ervad Sheriarjee and Dastûr Peshotanji, contain §§ 1-116 of the "Andarz-î Âdarbâd," and an interpolation, comprising §§ 1-31 of the "Andarz-î Vêh-zât Farkhô Pîrûz," omitting §§ 117-154 of the "Andarz-î Âdarbâd" as embodied in our texts[1].

Both the editions mark the deficiency after § 116; Ervad Sheriarjee leaves blank space after the last 'nafshman' of § 116, and notes that a few words are missing at that point. Dastûr Peshotanji inserts, after the word 'nafshman', nine words: 'frârûn tûkhshâkîh mavan khvâstak andûkht yakavîmûnêt va men zak khvâstak', in parenthesis, stating that the words were missing in the copies, owing to the original MS. being worm-eaten. It is not possible to supply at present the exact words missing at the end of § 116. The last three words of § 115, and the three lines of § 116 missing in MK, on account of the loss of fol. 63, have been resuscitated from the recent MSS., TD, JU, JE, M_{16}, M_{17}. But these recent MSS., too, are deficient at that point. Three of the MSS., TD, JU, JE, have marked the deficiency by leaving space after the word 'nafshman'. I have come to the conclusion that about ten words at the most are irretrievably lost. Because I infer that only one folio of MK, marked 63 by the renumberer, is lost[2]. The connection of the folios 64-65 strengthens my inference. Moreover, I found nine small strips of paper, about half an inch each, closely stuck to one another, lying attached to fol. 64*a*, l. 3. I soaked them in water and separated them from one another, and found that the uppermost belonged to fol. 55; I adjusted the other seven in their proper places in the third lines of fols. 56-62, where they filled in exactly; but one, certainly belonging to the missing folio 63, remains unadjusted. On the *a* side of it, I find the letters [illegible], and I think that the two letters belong to the second [illegible] in § 116. On the *b* side, the letters are indistinct; I find something like [illegible]. I am tempted to adjust these letters as belonging to [illegible] in § 126. Then again, I have calculated that twenty-eight lines of a folio of MK, on an average, occupy about nineteen to twenty-one lines of our printed text. For the lost folio of MK, we have been able to resuscitate about twenty printed lines. Therefore, if any words are missing they must not be more than ten words at the most. My inference might farther be supported by the context. § 116 advises not to misappropriate and keep the property of others and mix it with one's own; § 117 of our text commences in the middle of a sentence with the words: "does not become glad, because mankind is just like a bag full of wind, when the wind passes

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1 See the texts, pp. 69-71.

2 See the arguments from the connections of folios given in the description of MK, p. 2 above; also see *Grundriss der Iranischen Philologie*, II, III, p. 112, § 73; Dr. West thinks that about eight folios are lost.

away from it, nothing remains there". This comparison of mankind to a bag full of wind is instituted, I think, to give an idea of the frailty of human life and earthly possessions; moreover the style of §§ 116, 117 is very much alike. In both the sections we find the admonition followed by reasons for that admonition, and the reasons are introduced by 'meman' in both the places. At times, I am tempted to think that there is no deficiency at all; because the first three words of § 117, placed after the last 'nafshman' of § 116, would give us the following strictly grammatical sentence: 'meman mavan khvâstak-î lâ nafshman âfrît yakhsûnêt, pavan zak-î nafshman shât lâ yahavûnêt', "because he who keeps property not gained by himself is not pleased with his own". I leave this matter for better judges to decide. Fortunately for us the folios 74-77 of the old and very valuable codex DP being extant, they supply us with almost the entire text, which we would have missed on account of the loss of MK fol. 63. Had one more folio, DP fol. 73, been surviving, the text of the "Andarz-î Âdarbâd" would have been perfect.

The omission of §§ 117-154 of the "Andarz-î Âdarbâd" as given in our texts, in the recent MSS, must be due to the loss of about five folios of a copy of MK, which must have been used as the original by the writers of the recent MSS. On seeing the different copies of MK, I have marked that the copyists have imitated MK, in keeping their MSS. of nearly the same size as MK. TD, JU are of the same size. It is very curious to mark that DP exactly occupied the same number of folios as MK, viz., 163 and its size must also be the same. The texts thus missing in the recent MSS., after § 116 of the "Andarz-î Âdarbâd," must comprise about 105 lines of our printed texts, out of which 86 only survive and are restored in our texts[1].

Dr. West considers that the §§ 119-148 of the "Andarz-î Âdarbâd" given in our texts, containing the "Hakîkât-î Rôzhâ" are interpolated here[2]. I think that they possibly form part of the "Andarz-î Âdarbâd," as they are addressed to a second person just like the other sections of the "Andarz-î Âdarbâd," in the same terse and pithy style, characteristic of the renowned writer.

The following §§ 149-154 are again admonitory, and there seems no reason to doubt their connection with the "Andarz-î Âdarbâd." The last § 154 is a repetition of § 104; the repetition seems to be intentional to lay stress on the advice already given. The last benedictory lines, wishing immortality to the soul of Âdarbâd, clearly show the end of the Andarz.

The interpolation of §§ 1-31 of the "Andarz-î Vêh-zât Farkhô Pîrûz," in the recent MSS. of the "Andarz-î Âdarbâd" and the printed texts edited from them, is easy to be explained. The same reason, assigned for the omission of §§ 117-154 of the "Andarz-î Âdarbâd," i. e., the loss of about five folios of the MS. to which the recent copies owe their descent, holds good for explaining the

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[1] See the texts pp. 69-78. [2] See G. d. I. P., II, III, p. 110, § 67.

interpolation. The commencement of the "Andarz-î Vêh-zât Farkhô Pîrûz," and the end of the "Andarz-î Âdarbâd" being missing, the copyists of the recent MSS. supposed the §§ 1-31 of the "Andarz-î Vêh-zât" as forming part of the "Andarz-î Âdarbâd." There seems to be no contextual connection with § 116 of the "Andarz-î Âdarbâd" and § 1 of the "Andarz-î Vêh-zât." But the prelude to the "Andarz-î Vêh-zât," as given in our text on p. 73, ll. 6-15, can be shown to have close connection with the §§ 1-31 of the same separated in our texts owing to the loss of about six lines. The loss of six lines is owing to the MK fol. 68 being missing. MK fol. 67 ends at the word 'stahambak' of the prelude. Out of about 20 lines of the missing fol. 68, we have resuscitated fourteen from the recent MSS., JE, JU, TD, M_{16}, M_{17}; six lines therefore seem to be irretrievably lost; the "Andarz-î Vêh-zât" is written in a sermonizing tone. The phrases 'aîgham aûzmût hômanêt' of l. 2 of the prelude and 'memanam aûzmût' in § 6 of the Andarz, show the literal connection of the Andarz with the prelude. In the prelude Vêh-zât Farkhô Pîrûz says "he has experienced wisdom to be (partaining to) the good spirit, and man's conduct to be earthly; every thing is allotted by wisdom; he who has wisdom is always at ease, he who has no wisdom is always in trouble." Wisdom again is the burthen of the §§ 6-18 of the "Andarz-î Vêh-zât." "For I have tried", says Vêh-zât in these sections, "every evil can be removed from the creatures by wisdom; comfort and help are from wisdom. For wisdom leads man to great dignity, and wisdom saves him from the most grievous distress. Wisdom is the preserver and protector of life; wisdom is the saviour and helper of the body. In prosperity wisdom is good; nay, wisdom is the much protecting in poverty. Hither as comrade wisdom is good, thither for support wisdom is much protecting". This, I think, sufficiently establishes the connection of lines 6-15 on p. 73 of our texts, which form the prelude to the "Andarz-î Vêh-zât," with §§ 1-31 of the Andarz itself on pp. 74-77.

After the publication of these texts, it is to be hoped that if any MSS. be as yet lying in the dark in Bombay or elsewhere, containing the "Andarz-î Âdarbâd" and the "Andarz-î Vêh-zât," they will be allowed to see the light of day, so as to settle the confusion betwixt the two texts. The one peculiar feature of the "Andarz-î Âdarbâd," edited in our texts, is this that nearly half the pages are crammed up with variorum notes, about 219 lines of the text requiring 139 lines of collation notes. Some of these will be considered superfluous, but critical students of the texts will see their utility. About eight MSS. have been made use of. Three of them, MK, DP, JJ, can be classed as MSS. of the first class; two others, TD, JU, are MSS. of the second class; and the rest, M_{16}, M_{17}, JE, are third class MSS. Much can be said in favour of sticking closely to the text given in the oldest MSS. The copyists of old MSS. often insert or omit words and sometimes change them not seeing their appropriateness. These vagaries sometimes

induce the modern philological scholars to coin rules of Grammar and Phonology, in order to justify the reading of the recent MSS.

I will give two instances of the ways in which recent copyists corrupt the text.

The Andarz-i Âdarbâd § 12, as it stands in the old MS., can be read : 'Kanâ meman ashnavîh niyôsh, halak al yamannûn.' Some one of the recent copyists must have read 'vînih' instead of 'niyôsh'; another changed 'vînih' into 'vînit,' and a fourth put together 'vînit' + 'halak,' so as to suggest the reading 'vînitârak' to the modern critical scholars. The copyist of TD actually inserts Neo-Persian دیدار as the meaning of the word !

The Andarz-i Âdarbâd § 83, w. 3 is 'awê-shnôhar' in the old MS. In TD, the word is actually written 'awê-shnôhar' and changed later on into 'awê-shnôîgar;' another copyist made it 'âwâeshnîgar,' and a fourth made it 'âwâeshnîktar' as more grammatical !

The Andarz-i Vêh-zât, too, supplies an interesting instance of the copyists' vagaries. In MK, Andarz-i Vêh-zât § 24 runs thus : 'Stôr mat javît bâr lâ vazlûnêt, bakht mat sipûkhtan lâ shâyêt.' Recent writers changed 'mat' into 'yâtûnt,' 'yâtûnêt,' 'yâtûnih'; and some changed 'vazlûnêt' into 'vazlûnt,' thus making it very trying for the translators to assign any correct meaning to the sentence. On referring to the Pâz. text of 'Aogemadaêchâ' § 106, it will be seen that the text of MK alone is correct.

The extant Pahlavi literature has preserved in various fragments the ethical writings of Môbadân Môbad Âdarbâd Mârespand, the Prime Minister of Shâpûhr II, (309-379 A. C.) perhaps the foremost Andarz writer we know. He was an inhabitant of Kûrân, and he and his school seem to have taken the lead in organising the Zoroastrian ritual and in preparing an established version of the Zoroastrian Scriptures.[1] He is one of the very few leaders of the Iranian community who were canonised as Saints (hû-fravart). In Ervad Tehmuras' MS. of the Dâtistân, written by Gôpatshâ Rûstahm Bûndâr (about 880-900 A.Y.), there is a text of about 111 lines (Fol. 81 *b*, l. 17—84 *a*, l. 9) just preceding the "Dâtistân-î Dînîk," containing 22 precepts, which Âdarbâd, as *Aêrpat*, gave to a disciple (hâvisht) and which, as he says, he had originally received from his own preceptor Mihir-Aûharmazd. Dînkart, Bk. III, Ch. 199, contains the ten admonitions given by Âdarbâd. Dînkart, Bk. VI contains about 534

[1] See Dînkart, Bk. III, Ch. 201; *Ibid.* Bk. VIII, Ch. I § 22; and Pahlavi Vendîdâd 4, 45 (127 Sp.) comm.

ethical passages of the sages of old, ten of which—§§ 325-329, 468, 476-479 are mentioned as being the sayings of Âdarbâd Mârespand. Text No. 33 of our work contains the last utterances of the sage given on his death-bed. This present text seems to have been specially composed for the instruction and elevation of the author's son Zartosht, named after the prophet Zarathushtra. The text contains sound practical maxims of life and character, such as would tend to promote the spiritual, moral and material welfare of the son of a prime minister, who, as the author thought, was one day destined to occupy his father's place. The caution, so often iterated, not to depend too much on material greatness and prosperity, and not to divulge secrets to women and foolish persons, tends to shew that the Môbadân-Môbad, living in a revolutionary age, in the midst of a community possessing high aspirations and too often misled by court intrigues, must have seen in many cases around him, humility to have been the essential requisite for greatness, and treachery as the necessary result of undue frankness and candour. Even in the midst of such surroundings, the sage preaches the path of duty and spiritual salvation. The optimistic tone pervading the whole text is remarkable. The description of "Works and Days" occupying 30 sentences of the text (§§ 119-148) is an interesting monument of the social usages of the Sasanian Zoroastrians. § 149 of the text is to be found twice in the text No. 33 (§§ 21-22, 60-62) of our work referred to above, containing the last utterances of the sage given on his death-bed. This is an additional proof to shew that the sentences 117-154 form part of the Andarz-î Âdarbâd.

13. A Fragment.

The fragment of 17 lines, following the "Andarz-î Âdarbâd" seems to be a minor text in praise of righteousness. As the "Andarz-î Âdarbâd" ends at the end of MK fol. 65, and fol. 66 is missing, out of 20 missing lines, about 8 have been recovered from TD_a and collated with the Pers.-Pâz. version of the same in MH_7, fol. 164*b*, kindly supplied by Dr. West, and with another Pers.-Pâz. version given by A. Barthelemy on p. 55, n. 51 of *Gujastak Abâlish*; the first 12 lines forming the commencement of this short text are still missing.

The first 13 surviving lines of this fragment, from the words 'mînishn aûbash' to 'pavan rasishn,' are interpolated in the recent Pahlavi and Pers.-Pâz. MSS. of the 'Gajastak Abâlish.' It is difficult to explain the interpolation. In the absence of any evidence, it can be conjectured that a loose folio of a copy of MK, containing this fragment, must have been inserted by a negligent scribe, through oversight, into a MS. of the 'Ga-

jastak Abâlish,' and later copyists of that MS. wrote down the lines as forming part of the 'Gajastak Abâlish.'

From the mistakes of writing 'i-ûpûsh' for 'aûbash,' 'baîn' for 'Andar' and 'darak,' 'vad varz' for 'Târîch,' and 'val' for 'valman,' which I find in the Pahlavi version existing in TD$_a$, I am inclined to think that this much of the Pahlavi version has been reproduced from Pers.-Pâz. MSS. by an inexpert writer who could not make any sense out of the fragmentary text.

The first surviving sentence of the text is incomplete. The rest of the fragment purports to say that Righteousness nourishes the soul just as parents nourish a child. Righteousness opens the way to the "Illumined Best Existence," and resembles 'Garôtmân,' the abode of Aûharmazd. In future life, in the "Assembly of Isatvâstarân," reward and retribution will be dispensed unto the righteous.

14. Andarz-î Vêh-zât Farkhô Pîrûz.

"The Admonitions of Vêh-zât Farkhô Pîrûz" must have consisted of about 62 lines, out of which 6 are missing.[1] The text commences with the last line of MK fol. 67 *a*; fol. 68 is missing; about 14 lines of the text missing have been recovered from five recent MSS.[2] and about 6 lines still remain undiscovered.

The reasons for the mixing up of §§1-31 of this text with the "Andarz-î Âdarbâd" have been already discussed above[3]. We have not as yet met with any 'Andarz' writer named Vêh-zât Farkhô Pîrûz in the Pahlavi literature.

Vêh-zât says: He has experienced Wisdom to be of the Good Spirit and Work to be of the material world. Everything is ordained by Wisdom, He who is full of Wisdom is always at ease, the unwise is always in trouble. There are two persons who are always at ease owing to their own Work: the one who is of discerning judgment, and the one who is unwise; the former owing to the Wisdom which he has, the latter owing to the lack of intelligence. There are two persons diseased in health and distracted, who are creating pain and severity for their own selves. . . . . [4] He who is diligent, stores up good deeds and does not deviate from duty, becomes great by the help of Destiny. He who does

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[1] But see G. d. I. P., II, III, § 74.

[2] See above pp. 23-24.

[3] See the Texts, p. 74, n. 1.

[4] See the Texts, p. 73, ll. 6-15.

not rely upon himself, is not content with the slightest sin, does not turn to the greatest means he has, and does not do any work by the help of those means, he should attribute laziness to Work, not to Destiny. He who is industrious in order to attain profit has a discerning judgment, and he who relies upon Destiny is hopeful.

For, says Vêh-zât, he has experienced that evil can be removed from the creatures by means of Wisdom; for, Wisdom leads man to high position, and Wisdom saves him from the direst distress; Wisdom is the preserver and protector of life; Wisdom is the saviour and helper of the body. For, he who has Wisdom is a good worker; for, he who has Wisdom, has even wealth; for all good works are founded upon Wisdom. For, even for him whose span of life extends to a hundred years, the road is towards the *Chînvat* bridge in the end. For the wise understands the affair from the beginning, the ignorant sees at the end.

For, says Vêh-zât, when the body is disintegrated and the frame broken, when life too has passed away from the forlorn body and the frame has remained useless; if the beast of burden comes, it does not go without the load; if Destiny comes, it is not possible to evade it. Now family mingles with another family, possession and *potestas* pass to another master; life remains aloof and the body separated; the dead matter is in its proper place, and the dog and the bird sit inimically against each other. The high and the low, the master and the slave, each comes to this abode.

This summary of the text strengthens the arguments already put forward to prove the interpolation of §§ 1-31 of Vêh-zât's 'Andarz' in the "Andarz-i Âdarbâd." The last 10 lines of text on p. 73 of our work containing the commencement of the "Andarz-i Vêh-zât" begin with the distinction of Wisdom (Kherat) and Work (Kûnishn). The 6 lines of text missing might have contained a comparison between Work (kûnishn) and Destiny (bakht) and the result of a happy union of Wisdom, Work and Destiny. This matter extends to the §§ 1-5 on p. 74. §§ 6-18 are in praise of Wisdom. §§ 19-31 contain a short sermon on death shewing how Destiny is unavoidable, and the wise understand the affair at the commencement and remain on their guard.

The phrases 'aigh-am aûzmût' (p. 73, l. 7), 'meman-am (p. 74, l. 8) and 'meman' at the commencement of §§ 7, 18, 19, 21 are worthy of notice as, I think, they sufficiently establish the connection of the last ten lines on p. 73 with the §§ 1-31 following, which latter have upto now remained interpolated in the "Andarz-i Âdarbâd."

15-16. Two passages.

These two passages of about 5 and 16 lines each, contain maxims and admonitions.

The first contains ten maxims : to be charitable, to speak the truth to marry and multiply, to perform worship and be faithful to religion, to perform the *khvêtôkdas*, to establish the *Varharân* fires, to celebrate the *gâhânbârs*, to fertilize barren places and breed cattle, and to give gifts to the good and the deserving.

The second passage contains eleven sayings equally interesting.

17. Sakhun ayôchand Âtûn-Fren-bag-î Farkhô-zâtân.

Âdar-Fren-bag Farkhô-zâtân, the arch-priest canonised for his having made the final attempt to preserve what remained of the Zoroastrian literature about 180 years after the appearance of Muhammadanism, is well-known for having controverted religious dogmas with the infidel Abâlîsh in the court of the Khalîfah Mâmûn. He is referred to in Dînkart Bk. III, Ch. 142, and the Dâtistân-i Dînîk, Pûrsishn 87, as the author of the Âînîn-Nâmak, and Dînkart Bk. IV is said to contain select extracts from the work. The same 'nâmak' is referred to in text No. 28 of our work, as having contained some hints as to the rules of the game of chess. Dînkart Bk. V, contains the replies Âdar-Frên-bag gave to two series of questions of *Yâkûp-î Hâryân* of the tribe of *Sêmlâ*, the ancestors of which community had under the chieftainship of Nebuchadnezaar, gone to war against the *Banî-Isrâyîls*.[1] The first series of questions were asked by Yâkûp with friendliness with a view to gain a knowledge of the history and the ethics of the Zarathushtrian creed. The second series of questions were asked by him after his conversation with a Christian named Bûkht-mahará. Ervad Tehmuras' Bûndahishn MS. TD₁ contains 147 questions asked to Âdar-Frên-bag with his replies.[2] The Âdar-Frên-bag referred to in Dînkart Bk. VI § 482 is perhaps the Magûpatân Magûpat who flourished

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[1] See G. d. I. P., II, III, § 37 where Dr. West gives the transliteration of the commencement of Dk. Bk. V. Instead of the proper name *Yâkûp-î Hâryân*, he reads *shukûpô-i azaragân* (=the wonder of the moderns) and *bandag bârâsar* (=entirely connected) instead of *Banî-Isrâyîl*. See Dastur Peshotanji's Dk. Vol. IX, Transliteration p. 600 : *shêkôfô ahlyânî* (=mysterious and pleasing), and *bandê salyâkar* (=evil doing). See Dastûr Darab's Dk. Vol. X, Text p. 1, Transliteration p. 1 : *dêhkî pasân* (=a townsman) for *Yâkûp*.

See Ervad Tehmuras' Bûndahishn, Int., p. xiii, col. 1.

in the court of Khusru Kavâtân[1] along with Âdar-bûjît and Vôhûdât-î-Âdar-Aûharmazdân.

This passage in our texts, of about 12 lines, contains two questions asked to him, with replies thereto. The questions are : 1) " What is Wisdom and the eye of 'Wisdom', and 2) What is the cultivation of Wisdom".

18. Vâjakîhâ-î Bakht-âfrît va Âtûnpât-î Zartôshtân.

This piece contains two small passages of about 5 and 14 lines each, containing the sayings of Bakht-âfrît and Âdarbâd Zartôsht, grandson of Âdarbâd Mârespand.

It is possible that the Bakht-âfrît of this text is the same as Dastûr Bakht-âfrît of the Court of the Sasanian Emperor Khusru Kavâtân of whom we read in the *Zend-î Vohûman Yasht* Ch. I § 7. We find a few more sayings of his in Dînkart Bk. VI §§ 324, 506-512. The Bakht-âfrît referred to in Ervad Tehmuras' MS. TD_2, along with " Zartôsht of great hopefulness," may be the same personage[2]. It is also possible that he may be the same as the commentator Bakht-âfrît quoted in the " Pahlavi Revâyet" preceding the Dâtistân-î Dînîk[3], the *Shâyest-la-shâyest*, Ch. XX § 11, and the disciples quoted in the Nîrangistân[4] are possibly his.

In this passage of our text Bakht-âfrît says that there is no person wealthier than himself with the exception of him who is more contented than himself, and that if all men of the world hand him over their riches they cannot make him the richer thereby, because if he received with the one hand and gave away with the other, nothing but trouble would remain with him.

According to Dînkart Bk. III, Ch. 137, Âdarbâd Zartôsht was the Rat (Primate) of Irân during the reign of Yazdakart Shâpûhrân (399-420 A.C.). Dînkart Bk. VI §§ 480-481 contain some admonitions given by him.

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[1] See the *Zend-î Vohûman Yasht* Ch. I § 7 ; SBE., Vol. V, p. 194.

[2] See Ervad Tehmuras' *Bûndahishn*, Int., p. xiii, col. 2 and p. xiv, col. 2.

[3] Ervad Tehmuras' MS. written by Gôpatshâ, fol. 71 *b*, l. 12 and fol. 73 *a*, l. 10.

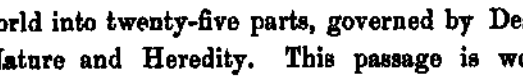
[4] See Dastur Dastbji Peshotanji Sanjana's Facsimile of the Nîrangistân, fol. 43 *b*, l. 9.

In the passage under consideration we are told that he had attained a long age of 150 years, and that he was the Magûpatân-Magûpat for 90 years.

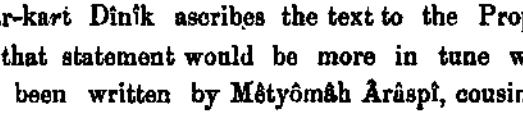
19. Hankhatûnishn-î Mandûm-î Gêtî.

This small passage of eight lines explains the division of the things of the world into twenty-five parts, governed by Destiny, Work, Temperament, Nature and Heredity. This passage is worth comparing with the Pahlavi commentary of Vd. V § 33 (Sp.), Dâtistân-î Dînîk Pûrsishn 70 Vajar-kart Dînîk, pp. 187-8, and Dînkart Bk. VI § 468.

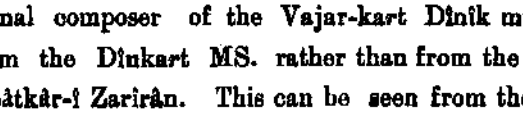
The texts in the last two works agree mainly with each other. But whereas the Dînkart ascribes the text to the Saint Âdarbâd Mârespand by commencing it with

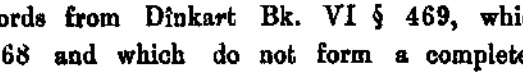


the Vajar-kart Dînîk ascribes the text to the Prophet Zarathushtra himself and that statement would be more in tune with a book purported to have been written by Mêtyômâh Ârâspî, cousin of Zarathushtra. The text thus commences in the Vajar-kart :



Except in this change of headings the two latter texts have no other difference of language. Moreover it is interesting to note that the original composer of the Vajar-kart Dînîk must have selected this text from the Dînkart MS. rather than from the set of MSS. containing the Ayîbâtkâr-î Zarirân. This can be seen from the fact that he copies ten more words from Dînkart Bk. VI § 469, which are not connected with § 468 and which do not form a complete sentence without the following seven words which he has not copied. The commencing sentence of Dk. Bk. VI § 469 is



The Vajar-kart gives the sentence upto  and breaks off, inserting the benedictory formula :

The following notable differences are to be observed between our text and the one found in the Dînkart and the Vajar-kart. Our text

does not attribute the passage to any author, as it simply commences with 'denman-ich yamannûnd'. Instead of [illegible] in l. 1, Dk. and Vj.-k. have [illegible]. Instead of [illegible] in l. 2, Dk. and Vj.-k. have [illegible]. Instead of [illegible] in l. 4, Dk. and Vj.-k. have [illegible]. Instead of [illegible] in l. 5, Dk. and Vj.-K. place [illegible] before [illegible] and prefix [illegible] to [illegible] in l. 5. Instead of [illegible] in l. 6 Dk. and Vj.-k. have [illegible] and they prefix [illegible] to [illegible] in l. 7. Dk. and Vj.-k. prefix [illegible] to [illegible] in l. 7, they have [illegible] instead of [illegible] and omit [illegible] prefixing [illegible] to [illegible]. Instead of [illegible] in l. 8, Dk. and Vj.-k. have [illegible] instead of [illegible] and they prefix [illegible] to [illegible].

20-21. The Colophons.

As regards these colophons, the one of the original from which the first 19 texts were copied, and the other written by the scribe Mihir-Âwân Kaê-khûsrû himself, see above pp. 5-6.

22. Nîrang-î Zahar bastan.

This small "Nîrang to be recited in order to check the poison, the sting and the jaws of noxious creatures" was edited by Dastûr Hoshang Jâmâsp and Dr. Haug in the "Old Pahlavi-Pâzend Glossary" (pp. 23-24). Ervad Kavasji Edalji Kanga gave a correct and fuller text of the same with translation in the "K. R. Cama Memorial Volume" (pp. 142-143) in 1900 A. C. Another very corrupt text of the same Nîrang is to be found on p. 170 of our Texts, copied from JJ.

23. Kâr-nâmak-î Artakhshîr-î Pâpakân.

Dastûr Jamaspji did not embody the Kâr-nâmak in these texts, as Ervad Edalji Kersaspji Antia took the help of the MS. MK and prepared his Pahlavi text published in 1899. Noeldeke had translated this text in German in 1878. In 1896 Dastûr Kaekobâd Âdarbâd published the Pahlavi text, with transliteration and translation, giving from the Shâh-nâmah Persian passages corroborating the Pahlavi text. Dastur Darabji Peshotanji Sanjana, B.A., brought out his edition of this text in

the year 1896. As early as in the year 1853 Dastur Peshotanji Behramji Sanjana had published a Gujarati translation of this text in the "Jagat Premî."[1]

24. Ayîbâtkâr-î Vazôrg-Matûn.

This text contains about 282 lines, and is also called Pand-nâmak-î Vazôrg-Mohr. Dastûr Peshotanji had edited this text in 1885 for the first time with transliteration in Avesta characters, translations in English and Gujarati and an introduction, under the title of "Ganje Shâyagân." Dastûr Jamaspji thought it fit to re-edit this text, as it was incomplete at the end in Dastûr Peshotanji's edition, and some important variants were found in JJ, which would help for a better understanding of the text.

Dastûr Peshotanji named this text the "Ganje Shâyagân," attaching the texts Nos. 5 and 6 to it. He translated the words 'pavan Ganj-î Shâîkân hanakhtûnt' occurring in §1 of the text by "I have given it the name of Ganjeshâyîgân." But the subject of the verb 'hanakhtûnt' is the noun 'ayîbâtkâr' occurring in l. 2 of §1, and the phrase therefore means: "I deposited this memorandum in the Ganj-î Shâyîkân, *i.e.* the Royal Treasury," and the verb 'hanakhtûntan' when used alone does not mean "to name": 'sham hanakhtûntan' is the appropriate phrase for it. Moreover we read in Dk., Bk. III, Ch. 420 and Bk. IV § 15, of a copy of the Scriptures and other literary works being preserved in the "Ganj-î Shapîkân."[2]

It has been already shown that this writing of Vazôrg-Mêhr has no connection with the texts Nos. 5 and 6.[3]

The MS. MK was available for only §§ 1-27 of the text; the rest has been taken from MK's copy JJ, and collated with TD, JU. The fols. 112-125 of MK, now missing, must have been existing at the time when JJ was copied, and they seem to be missing after the copy. It is quite possible that they lie rotting on the shelves of some priest who knows not what they treat of. As the fols. 111 *b* and 126 *a* are blank, I conjecture that the fols. 112 *a* and 125 *b* must also be blank, and the possessor of the MS., after the time when Jamshîd Jâmâsp copied, must have made a separate booklet of those folios, seeing the first and the last pages left blank. The recent MS. TD again breaks off at § 162, and the final portion is prepared from JJ and JU only.

[1] See Khan Bahadur Bomanjee Byramjee Patell's *Parsee Prakash*, p. 620.

[2] See Dastûr Peshotanji's Dk. Vol. IX. Text, pp. 450, 456.

[3] See above, p. 19.

§§ 234-264 of our text seem to be missing in the MSS. from which Dastûr Peshotanji prepared his text, but one of those MSS., as Dastûr Peshotanji states, has the words 'patîrishn-î framân-î abîtar va amîtar va aêrpat', inserted by a later hand after § 233. The end of our text contains the benedictory lines :

'Anûshak-rûbân yahavûnât Vazôrg-Matûn-î Bûkhtakân va valmanshân Kayân va yalân va vîrân mavan gân-awaspârîh-î Dîn-î Mâzdayasnân kant-hômand. Gâs pavan Asar-î Roshan yahavûnât!' = "May Vazôrg-Mehr, son of Bûkhtak, and those Kayâns, heroes and brave men, who devoted their lives to the religion of Mazda-worship, be immortal! May their abode be in Endless Light!"

The restoration of the §§ 234-264 and these benedictory lines from the MSS. JJ and JU, supports the arguments brought forward to prove that the texts Nos. 5 and 6 are not connected with the Ayîbâtkâr-î Vazôrg-Matûn in any way.

Out of the three MSS. from which Dastûr Peshotanji prepared his text, two are very recent, dated 1131 and 1148 A. Y. (=1761 and 1778 A.C.); the third, which contains Shâh-zât bin Shât Farkhô Aûharmazd's well-known colophon bearing the date 1067 Hindûstânîk, is not dated. It is said to be the copy of Aêrpat Kâmdîn bin Shahryâr bin Neryôsang bin Samand, most of whose MSS. are written after 627 A. Y. (=1257 A.C.) If the MS. be really Kâmdîn Shahryâr's own copy it must be at least 650 years old. From a study of the variants in the text, it will be seen that the recent MS. TD used in our text, closely agrees with the so-called Aêrpat Kâmdîn's MS.

I will now give a short synopsis of the interesting text written in an age of reform, rationalism and the rise of philosophy. The text commences with a short introduction wherein the author states the reasons for writing the work. He says that he wrote the book at the behest of the Emperor Khûsrôê as an admonition to those who were of good destiny and deposited it in the Ganj-î Shûîkan. He observes that all earthly possessions are perishable and ever changing, that within a hundred years material life comes to a close, and sovereignty to nothingness, that within four hundred years the family is disintegrated and name and fame come to forgetfulness, home and homestead become desolate and defiled, descent and lineage attain humility, and sovereignty would be in the hands of the lords of the period, that only the substance pertaining to the renovation survives and does not disintegrate, that piety alone is the matter pertaining to renovation, and righteous deeds cannot be stolen by any person. He further observes that since his wish is to practise piety and abstain from

committing sins, since he is a sincere believer in the existence of God and non-existence of the Daevas, in religion and soul, heaven and hell, in judgment after the three nights, resurrection and final life, he wrote these few utterances for earthly name.

The catechistic portion of the text may be divided into eight parts. This division will appear logical.

The first part containing §§ 5-22 turns upon the pivotal question as to "the happiest man," and five questions arise regarding "the least sinful man," "the law of God and the law of the daevas," "good and evil," "moderate thought, charity and truth," and "immoderate thought, parsimony, and untruth."

The second part containing §§ 23-41 contains five questions, the chief of which treats of the man who is perfect through goodness. This part contains a description of the *drujas* : Avarice, Need, Wrath, Jealousy, Shame, wicked Reason, Revenge, Lethargy, Impiety and Slander.

The third part consists of §§ 42-56. It opens with an assertion as to Aharman having concealed the reward of good deeds and the punishment of sin from the thoughts of men, and the Creator Aûharmazd having bestowed several invisible protective forces, such as Innate and Acquired Wisdoms, Disposition, Hope, Contentment, Religion, and sagacious Conference, in order to help man and keep the *drujas* mentioned in the second part in abeyance.

The assertion is followed by two questions and replies as to he allotted work and the greater or less energy of these invisible forces.

The fourth part, containing §§ 57-104, consists of fifteen questions and replies, which do not seem to have much connection with one another. They deal with the best Nature, Disposition, and Wish, the best good deed, conduct, instruction, repute, and great name, and their utility in the absence of certain unworthy traits.

The fifth part, containing §§ 105-111, treats of the idea, oft iterated in Pahlavi texts, of Fate and Work being intimately connected and the illusion of material prosperity.

The sixth part, containing §§ 112-170, treats of twenty-nine questions with their answers, most of which are trite sayings such as, the wicked man conversant with religion is the most inauspicious, the sky allotting the destiny of the earth is the most powerful, eternal time is the most truthful, etc.

The seventh part, containing §§ 171-198, treats of four main questions, and about nine more issuing out of these. The main questions are :

What appears more becoming to men in this world ? Of what are men the most desirous ? Of what are men the most thirsty ? Of what ought men to be much thoughtful in this world, and on what ought they to rely ?

The eighth and the last part, containing §§ 199-264, contains 34 questions and answers giving so many maxims for conduct of life and society. I will quote a few of them : Sitting with the wise is the most beneficial ; the tongue of truth-speakers is the most steadfast, the store of good deeds lasts till the renovation and is not disintegrated ; the reward of the righteous is the most reasonable ; gifts to the ungrateful and connection with the wicked are the most unproductive ; the decision of God is above everything.

At the end of the text, we find the usual benediction to the author.

24. Badnâ-î Fravartîn yôm-î Khûndat.

"The month Fravartîn day Khûrdat" is a text of about 107 lines mentioning about twenty-five events which are said to have taken place on the day, on which account "as revealed by Aûharmazd to Zartosht," men hold it in veneration. Dastur Kaekhusru Jamaspji Jamasp-Asa translated the text for the first time in the "K. R. Cama Memorial Volume" (pp. 122-129), in 1900 A. C. A Few Indian MSS. of the Nîrangistân contain at the end about 17 lines of the same text in an imperfect condition breaking in the middle. Our text is prepared from JJ, TD, T_a. The events briefly described are as follows :

On the day, Aûharmazd created the life of mortals; Gâyômart came into manifestation in the world and killed Arezûr ; Mîhryâ and Mîhryânîh grew up out of the earth, Hôshyêng the Pêshdât came into manifestation in the world ; Takhmûrap seized the wicked Aharman as a steed for thirty years ; Jam made the world without death and decrepitude, he brought out the contract (patmânak) from hell and came into manifestation in this world, he prepared the ossuaries and ordered men to do the same, who, when they saw what was ordered to them by him, celebrated the day as the "new day" and named it the "new day"; Farîtûn divided the world and married his sons to the three daughters of Bôkht-khûsrû, king of the Tâjîks ; Mânûshchîhar killed Salm and Tûj in revenge for Aîrij ; Sâm Narîmân killed the daeva Snâ(v)îtak and Az-î dahâk and sat on the throne of sovereignty of the seven kingdoms ; Kaê-Khûsrûê son of Sîyâvakhsh killed the Turanian Frâsyâk in revenge of his father, and he went to Garôtmân with pomp on the same day ; giving the kingdom to Lôrâsp ; Zartôhsht son of Spîtâm came to the sight and conference of

Aûha rmazd, and accepted the religion of Mazda-worship from Aûharmazd the Lord; king Vishtâsp accepted the religion from Zartôhsht; eighteen things happen to Khûsrûê son of Aûharmazd in eighteen years; the future benefactor Vahâram the glorious will come into manifestation out of Hindûkân (India); Pêshyûtan son of Vishtâsp will come to Airân-shahr from Kangdêz and promote the religion of Mazda-worship; Khûrshêtar son of Zartôhsht will come to the sight and conference of Aûharmazd and withhold the Sun for ten days and nights in the mid-heaven and make men without doubt as to the religion of Mazda-worship; Aûharmazd the Lord will perform resurrection and final dispensation on the same day.

25. Darakht-î Asûrîk.

"The tree of the land of Asûr (Assyria)" is a short amusing story of about 89 lines giving the altercation which took place between the Asûrîk tree and the goat. Each strives to express its own superior utility over the other. The text is prepared from MSS.: MK, JJ, DP, JE, T. The dialect used in this fable resembles very nearly the Darî, being full of daricised words and expressions. This, I think, may be due to the scribe Mihir-Âwân Kaê-Khûsrû, who more than often uses in the MSS. written by him, daricised pronunciations and Dari expressions. I give here a few instances: *aêst* for *estêt*, [illegible] '*eyâ*' voc. part., *ôm* for *hômanam*, *am* for *afam*, *darakht-ôm levît ham-tan* for *darakht-î levît-î ham-tan-î afam*, *karênd* for *kinênd*, *bôj-am paskhan karêt* for *boj eat li paskhan yahabânêt*, *karêt* for *kûnêt*, *karam* for *kûnam*, *tê* for *ajat*, *pâtkârêt* for *palkârêt*. The text does not seem to be translated as yet and it will surely give a lot of trouble to the first translator on account of the obscure words and idioms abounding in it.

The text purports to say that a tree has grown afresh in the land of Assyria (Asûr), its trunk is dry, its top is green, its leaves resemble the reeds, its fruit resembles the grapes and it yields sweet crop. The tree opens its tale with the words: "O men! such am I, a lofty tree, I argued with the goat, saying 'O goat! I am more deserving than thee in many kinds of properties. Over the entire Khvanîras there is no tree equal to me, because the king eats from me when I bring forth new fruit. I am the pin of the shuttles. I am the mast of the sales. Out of me they prepare the broom wherewith they clean habitations. Out of me they prepare the thrashing pin, wherewith they beat barley and rice. Out of me they prepare the bellows to blow the fire. I am the boots of the farmer. I am the *vîrîn* of the bare-footed. Out of me they prepare the rope wherewith they tie your feet. Out of me they prepare

the stick wherewith they kiss (*máchénd*) the two apples of thy neck. Out of me they prepare the nail, wherewith they hang thee headlong (sarkûnak vazênd). Fuel am I of the fires wherewith, too, they roast thee. In summer, I am the umbrella over the head of kings. I am the *kharya* of the farmers, the *gôbashyâ* of the nobles. They prepare the muskets out of me. Behold the vial of medicine (*dârûkdân,*) which the consulting physicians carry from place to place, (which too is prepared out of me.) I am the nest of birds, the shade of workers.

The goat replies unto me and raises forth (frâz shânôt) its head unto me, saying : 'Thou, too, drive at me ! thou, too, argue with me ! when my doings will be listened to, shame will repel that foolish utterance of thine. Lofty art thou, tall demon ! Majestic thou art; thou resemblest the demon of demons which was over the head of Jamshît ; thou hast become complete at that auspicious period and day of the demons ! O men ! (Is this) too the tree of immortal beverage (anush-dârû), the tree, whose top was gold-coloured ? Owing to these thy (vile) doings is thy top yellow-coloured. But the wise ought to be humble with the ill-informed. Otherwise where would I tolerate thee ? thou tall useless (creature) ! If I give thee a reply, it would be a great shame to me. With mystic Pârsi utterance, men explain to me that thou hast grown and spread useless among trees. If thou yieldest fruit (*i. e.*, if thou wert humble) behold ! men would allow thee (to spread) on the pasture lands even in the manner of oxen. Am I a self-conceited person or one born of an adulteress ? behold thou art a tall demon, I a goat challenge thee ; what did the Creator, the glorious, resplendent, just Aûharmazd expound in the holy religion of Mazda-worship ? It is not possible to worship the just Aûharmazd without me who am the goat, because out of me they prepare the milk offering (jiv). Out of me they prepare the belt which they bedeck with pearls. I am the stockings of the nobles ; nay, behold the gloves of kings. The kings prepare the leather bag bearing water out of me ; In the plain and the desert, on the warm day, ice cold water is owing to me. The scribes write the epistle and the scyoll on me. Out of me they prepare the bowstring wherewith they capture the onagre. Out of me they prepare the shawl (vakhshak ?) of goat's wool, which the nobles and the grandees keep on their shoulders. Out of me they prepare the straps wherewith they tie the saddles whereon sit Rustam (Rûtastahm) and Aspandyâr (Spanddât). Out of me the merchants prepare portmanteaus, in which the damsels bring bread, *pôst* cheese, *arân*, oil, pounded camphor, black musk, *tokhârâk* silk, immense princely garments and robes. In the Iranian districts they prepare the sacred girdle out of me. Moreover I have humps on the back : on

my hump go different races of men from the borders of Hindûstân farther towards the sea Varkash, who dwell far away from the land, the breast-eyed, who have eyes on the breast, whose head resembles that of the dog, whose forehead resembles that of man, who eat the leaves of trees and milch the milk of the goat—the life of these men, too, is on account of me (See Bûndahishn Ch. XXVII). Out of me the minstrels prepare sweetmeats full of wholesome eatables that the noble prince of the mountain eats. Thus am I more worthy than thee, O tree of the land of Asûr. And behold ! the worthy Mazda-worshippers preserve purity (after ablution) (sitting) on my skin. The harp (chang) and the (vin) lute and *kânâr* and *barbat* and tambourine (tambur) they play on account of me. Thus am I more worthy than thee, O tree of the land of Asûr. When they carry a goat to the market and evaluate it, he who has not got ten Janzans does not come forward towards the goat ; thee (tê) the young ones purchase for two *pashîzs*. These are my advantages and virtues, these my gifts and these the blessings which proceed from me who am the goat far across this wide world. This is my golden utterance which I lay before thee just as he who throws pearls before swines or plays upon the harp before an infuriate camel.'

It is interesting to note the Bûndahishn myth of the 'Gao Sarsaok'[1] on whose back men travelled from Khvanîras to the other regions, attributed to the goat in this tale and the reference to the curious races of men,[2] who have eyes on the breast, of whom, too, we do find a mention in the Bûndahishn. The English proverb of "throwing pearls before swines" seems to be used more than six centuries ago by the Iranians and the curious expression of "playing upon the harp before an infuriate came" is aptly expressed by one of the greatest of Indian Mystics, the Saint Kabir, in one of his *padas*. The sly reference to the custom of the Zoroastrian priests sitting on goat-skins to preserve their purity is very important, to mark how the Zoroastrian priests of to-day have clung to their old revered usages in spite of the fan[illegible] [illegible] of [illegible] progress. And finally it should be marked that this is one of the [illegible] texts which refer to Rûtastahm (Rustam), the Persian national hero.

26. Vajârishn-î Chatrang va hankhatûnishn-î Vîn-Artakhshîr.

"The explanation of the game of chess and the invention of the game of backgammon" is a text of about 107 lines. It was edited by Dastûr

1 See S. B. E. Vol. V, pp. 62, 186 ; Westergaard's Bundehesh, p. 40, l. 17 sq. Ervad Tahmuras's Bûndahishn, p. 124, l. 5 sq. ; Zâtsparam. Ch. XI, 10.

2 See S. B. E., Vol. V, p. 59 ; Wd.'s Bd., p. 38, ll. 9-12 = T's Bd. p. 107, ll. 5-6.

Peshotanji, for the first time in 1885 under the title of "Mâdîgân-î Chatrang" with transliteration in Avesta characters, and Gujarati and English translations.

The first sixteen sentences narrate the story of an Indian king Dabeshlim[1] (Devasharman), subsidiary to the Persian Emperor Khûsrûê Anûshak-rûbân having sent to the latter a set of 'Chatrang' containing sixteen pieces of emerald and sixteen of red ruby in order to test the wit of the Iranians. With the set of 'Chatrang,' were sent 1,200 camels loaded with gold, silver, precious stones, pearls and rich dresses, 90 elephants, and 'Tâtrîtvas', who was an *élite* amongst the Indians. In the epistle sent along with the embassy the Persian Emperor and his *literati* were challenged to explain the reason of the 'Chatrang,' otherwise to send tribute and subsidy to the Indian king. The Emperor asked for a period of four days and there seemed to be no one amongst the sages of his court who could solve the problem of the game. The third day Vazôrg-mehr son of Bûkhtak declared his readiness to explain the meaning of the game and his intention to prepare another game, impossible to be solved, to be sent to Dabeshlim.

The next day Vazôrg-mehr called Tâtrîtvas into his presence and said that Dabeshlim prepared this game in imitation of the battlefield. He made the 'King' with his 'Principles' to the left and the right, the 'Queen' resembling the chieftain of the warriors, the 'elephants' resembling the propping chieftains, the 'horses' resembling the chieftains of the horsemen and the 'pawns' resembling the soldiers in front of the army. Tâtrîtvas then played the game with Vazôrg-mehr, who won three games.

The next twenty sentences give a description of the game 'Nîv-Artakhshîr (Pers. *nard*), invented by Vazôrgmehr and named after Artakhshîr. In his interview with the Emperor, Vazôrg-mehr declarse: I will prepare the board of the Vîn-Artakhshîr resembling Spendarmat the earth; thirty pieces resembling thirty days and nights—fifteen white resembling the days and fifteen black resembling the nights. I will prepare one circle resembling the motion of the zodiacal constellations and the revolution of the sky. I will prepare one important circle in such a manner as to illustrate the unity of God, every good having been created by Him; I will prepare two circles resembling spirit and matter, three circles resembling good thought, good word and good deed—meditation, utterance and action; four circles resembling the four mixture forming elements, wherefrom is man,—the four directions, East, West, South

[1] Is he the king referred to in the *Anwâr-i Suhaili* of Hasan Vâ'az Kâshefî?

and North; five circles resembling the five lights such as the Sun, the Moon, the star, the fire and the lightning which comes from the sky; and six circles illustrating the production of the creatures during the six periods of the year. I will institute the rules of the game on the board in the same manner as did Aûharmazd the Lord when He created the creatures materially. I will arrange the move of the pieces in a circle in the same manner as the movement of men, whose connection is attached to the spirits while they are in the material world, and they move and pass away through the influence of the seven planets and the twelve constellations. When possible the pieces may smite and thwart one another just as men in the material world smite one another. When one move checkmates all the pieces on a circle, it is analogous to the passing away of all mankind from the material world; and when they are again replaced, it is analogous to all men again coming to life at the raising of the dead.

The Emperor was delighted when he heard this and ordered whatever was the most precious and requisite for 12,000 man and horse to be prepared:—12,000 Arab horses of the same hair from head to foot bedecked with gold and pearls, 12,000 select youths of Aîrân-shahr, 12,000 armours of seven folds, 12,000 swords of Indian steel, and 12,000 girdles like the Pleiades. He appointed Vazôrg-mehr their chieftain and sent them to India after selecting a day of good omen.

When Dabeshlîm the great king of India saw this he asked a period of forty days. There was none amongst the sages of India who understood the meaning of the Niv-Artakhshir. Vazôrg-mehr received twice as much subsidy and tribute as Dabeshlîm formerly sent and returned to Aîrân-shahr.

The last two sentences are an attempt at explaining the meaning of the 'Chatrang.'

27. Andarz-î Dastôbarân val Vêh-dînân.

Dastûr Jâmâspji named this text "The Admonitions of the Archpriests to the Faithful."

Dastur Peshotanji edited a great portion of this text in his 'Vajar-kart-î Dînik' (p. 2, l. 1—p. 12, l. 15)[1]. There is a great difference between the two texts, the first six sentences of our text are wanting in the 'Vajar-kart.' Instead of the words 'Drâyân-gangishn avîn shkîpt aîgh' of

1 The 'Daftar-î Vajarkard Dînik, the Pahlavi work prepared by Mêdîômâh bin Ârasp, a disciple of the holy prophet Zartosht, for an explanation of the miracles of the holy Zartosht and mysteries of the Avesta, and many a special mandate of the Mâzdayasnî religion.'—Erwad Peshotan Dastur Behramji Sanjana, 1218 A. Y., 1849 A. C.

§7 of our text the 'Vajar-*kart*' has 'Fratûm dar vajar *baên* drâyân-gan gishnîh chîgûn gôpt hômanât.' The texts then agree in the main upto §17, but for slight variants here and there. (See 'Vajar-*kart*,' p. 2, l. 1—p. 4, l. 2). From p. 4, l. 2 upto p. 6, l. 11, there is the following text apparently a digression as regards the reason of Aûharma*zd*'s creating the noxions creatures :

ऽ ग्रामाणाद ग्रन्थ ग्रन्थ ग्रन्थ

[illegible]

§ 28 of our text is to be found on 'Vajar-kart', p. 8, l. 16, w. 4 —p. 9, l. 2, w. 2. Instead of § 29 of our text the 'Vajar-kart' has the following:—

[illegible]

§ 30 of our text is on 'Vajar-kart p. 9, l. 11, w. 3—l. 15, after which we have the following in the 'Vajar-kart':—

[illegible]

§§ 31-35 of our text, excepting the last two words 'madam valman of § 35 and the 'frajapt' sentence following § 35, are found on 'Vajar-kart', p. 10, l. 2—p. 11, l. 5, w. 1. At this point there is an interesting question as to the existence of Aharman in the 'Vajar-kart', which seems to have formed part of the 'Andarz-î Dastôbarân.' It occupies p. 11, l. 5, w. 2 —p. 12, l. 15, w. 1. It is as follows:

[illegible]

1 I put between asterisks the words only to be found in the 'Vajar-kart'.

As the colophon of the 'Vajar-kart-î Dînîk' informs us, this unique text is supposed to be found only in one extant MS. copied in 1123 A. Y. and finished on the day Râm of the month Amûrdat (1734 A.C.) by Mobad Nôrôz Rûstam Varhârâm Sanjânâ, uncle of Dastûr Edalji Darabji Sanjânâ. It is said to be copied from a MS. written by Dastôbar Dât-pîrâê son of Dastôbar Shâpûr, son of Dastôbar Matûn-ayîbâr of Kermân and finished on the day Vât, of the month Artavahesht in the year 609 A.Y. (1240 A. C.) The MS., along with an epistle, was said to have been brought from Persia to India by some Zoroastrians of Surat, and preserved in the house of the *Modis* of Surat. It is supposed to be now missing.

As MK is written in 691 A. Y., Dât-pîrâê's MS. is 82 years older. It cannot be settled whether it had come to India before MK was copied, since the names of the Zoroastrians of Surat and the year when it was brought to India are not mentioned.

According to the present stage of our knowledge, there are five MSS.: MK, DP, JJ, JE, TD, the first two of which are first class MSS., more than five centuries old, containing this text as edited by Dastûr Jamaspji. Dât-Pîrâê's is therefore the only MS. containing the text as we find in the 'Vajar-kart'. It seems to begin abruptly without the first six sentences of our text. The digression added after §17 of our text seems to be written in imperfect Pahlavi and rather spoils the consistent textual connection of the different parts of the text. The insertion of Avestan quotations, in this digression as well as in the final portion found only in the 'Vajar-kart,' does not seem to be in consonance with the aptitudes of the writer of this 'andarz.' However the time does not seem to have as yet arrived to pronounce a final judgment as to the merits and deficiencies of either of the texts. It is possible that fresh information may come to light in the near future, when those who have stored up their ancestral MSS. without allowing them to see the light of day will come forward to enlighten us.

The text as it stands in MK contains about 87 lines which can be divided into seven sections.

In the first four sentences the writer inculcates the daily practice of 1) *washing* the hands with bull's urine and water before sunrise[1], 2) going to the Fire shrines and performing the obeisance unto the fire (Âtâsh-niyâishn, and 3) performing the obeisance unto the Sun (Khûrshît-niyâishn), so as to remove from them the three *drujas* of Impurity

1 See above p. 20.

(Nasrûsht), Sloth (Ashgahânîh) and Unfaithfulness (An-astopânîh) to religion.

The next seven sentences (§§5-11) describe the enormity of the three sins, of 'talking whilst eating,' sloth and the evil eye.

The next six sections are catechistic : §§12-17 'Who instilled life in the noxious creatures'?', §§18-19 'Should the ends of the *awar-sar* (comb?) and the tooth-pick (dandân-farish) be rubbed over the ground or not?', §§20-27 'Is any one of Aûharmazd's beings appointed over hell who may punish the souls of the wicked?', §§28-30 'Of good deeds and expiations of sin which are permanent (an-âpûrik)?', §§31-33 'Why do they not partake the flesh of a dead body?', and §§34-35 'Why do they not partake fresh meat within three nights when some one passes away in a house, and what harm is there if they partake of it?'.

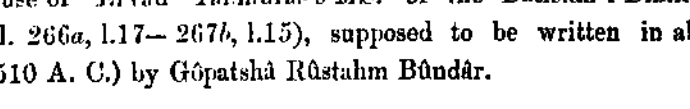
28. Mâtigân-î sî róz.

A fragment of about eight lines of the "Description of the thirty days" of the month is only to be found in MK. Dastûr Peshotanji edited the whole text in his Vajar-kart-î Dînîk (p. 113, l.3—p. 125, l.7) in 1848 A.C.

29. Panj hîm-î Âsrûnân.

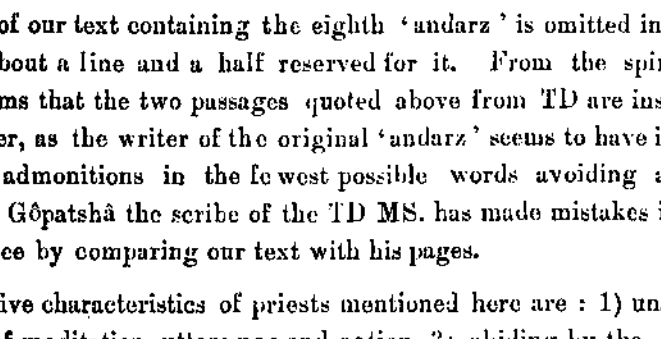
"The five Characteristics of Priests and ten Admonitions to which all the Admonitions of Religion are connected" is a very small text of about 39 lines. Dastûr Peshotanji edited the text in 1848 in his 'Vajar-kart-î Dînîk.' (p.13, l.14—p.16, l.9). Dastûr Peshotanji's text given in the 'Vajar-kart' agrees almost entirely with ours which is prepared from three MSS.: MK, DP, JJ. The same text, moreover, is to be found in the MSS. containing 'the Selections of Zâtsparam', at the end of Zâtsparam's Zartôshtnâmak. I note here the important additions to be found in the text, omitting to mention the different readings of words to be found in it, making use of Erwad Tahmuras's MS. of the 'Dâtistân-î Dînîk' without date (fol. 266*a*, l.17—267*b*, l.15), supposed to be written in about 880 A. Y. (1510 A. C.) by Gôpatshâ Rûstahm Bûndâr.

At the end of §3 of our text the TD MS. has the following additional clause :



1 See Erwad Tahmuras' Fascimile of the Iranian Bûndahishn, Ch. xxiv, p. 141 sq.

Instead of the §5 of our text the TD MS. has the following :



§14 of our text containing the eighth 'andarz' is omitted in TD and a blank of about a line and a half reserved for it. From the spirit of the text it seems that the two passages quoted above from TD are inserted by a later writer, as the writer of the original 'andarz' seems to have intended to give his admonitions in the fewest possible words avoiding all details. Moreover Gôpatshâ the scribe of the TD MS. has made mistakes in his copy as I can see by comparing our text with his pages.

The five characteristics of priests mentioned here are : 1) unsinfulness, 2) choice of meditation, utterance and action, 3) abiding by the precept of the archpriest, 4) worship of God, 5) and clinging to duty day and night, ever remaining steadfast to religion.

The ten admonitions are : 1) to behave in such a manner as to have a good name in order to preserve the good name of one's own leader, preceptor, primate and father ; 2) to abstain strictly from acts bringing ignominy, in order not to be the instrument of infamy of our leaders ; 3) not to ascribe to one's preceptor what is not heard from him, in order not to beat one's preceptor with a very long stick and injure him; 4) to transmit liberally to those who are worthy whatever knowledge we have attained from our preceptor in order not to deprive the holy ones of their repute ; 5) to codify the reward of the righteous and the punishment of the sinners for the progress of religion ; 6) to keep open doors for the good, in order to entertain the token of piety in our house ; 7) not to harbour revenge against the good and not to remain unreclaimed from sins in order not to allow the *druj* to grow in the heart ; 8) to remove revengefulness

from one's thoughts and to atone for sins so as to remove the *druj* from the heart; 9) to recognise the forward and backward movements of religion; 10) to listen attentively to the senior, the primate and the archpriest, in order to preerve discipline.

31. Âyînînak nâmak yektîbânishnîh.

"The Forms of Epistles" is a text of about 149 lines, which is prepared from four MSS.: MK, DP, JJ, Ta. The text was for the first time faithfully edited by Dastur Peshotanji in the 'Vajarkart-î Dînîk' (p. 102, l.13—p. 113, l.2), in 1848. The text of the 'Vajarkart' agrees almost entirely with the readings of DP, and in the absence of any knowledge as to the colophon of DP, there is room to guess that either this text in DP is a faithful transcript from the original MS. of Dât-pîrâê supposed to be written in 609 A. Y. or that the text in the 'Vajarkart' is a faithful transcript of DP.

The text contains 16 forms (§§2-17) which various persons should address those whom they write: how the chieftains should address kings, grandees and nobles, how the king should address the officers and servants under him; how one should address one's father, brothers and children, or those who are like father, brothers and children, with the greatest respect and endearment. §§19-24, 25-33, 34-36 contain three specimens of letters of condolence and consolation. The final sentences contain seven forms of completing epistles. The concluding sentence of this text, the 'frajapt' is very suggestive and rational: "Completed with propitiation. The bases of Religion are Knowledge and Faith, and (its) middle (part is) Wisdom and Love and (its) end (is) perfect Devotion and the good eye. (Completed) with propitiation, gladness and delight."

32. Patmânak-î Katak-khûtâîh.

"The Contract of Marriage" is a text of about 51 lines prepared from the MSS.: MK, DP, JJ. The date given in the text as the day of entering into the contract is the day Dadû-pavan-Mitr of the month Vohûman of the year 627th, 20 years after Yazdakart. This shows that the text is copied in MK from a MS. 44 years older. I give below a translation of this interesting text.

"1. In the month Vohûman of the year 627, that *is*, after 20 years of His Majesty (Valman Bag) the emperor Yazdakart son of Shatrîyûr, descendent of His Majesty the supreme Emperor Khûsrûê sono f Aûharmazd, forth *on* the nearest day Dadû-pavan-Mitr, when the good chosen *ones* ('nâfak-î shapîr', lit., the good musk) had come to the assembly, a man named so-and-so ('vahmân'), so-and-so of such-and-such family (vahmân-î

vahmânân), son *of* so-and-so, *who* resides *in* such-and-such village *and* such-and-such district, rightfully took to wife (pavan pâtakhshîhâ [1] nîshmanîh vakhdûnt) a virgin named so-and-so, so-and-so free-born daughter of such-and-such family, *who* too resides in the same district. 2. She has thus come under the 'potestas' of *him the said* so-and-so's father, since she has not attained to wifehood nor daughterhood by way *of* adoption ('stôrîh') or 'ayûkânîh' of any *one*. 3. Thus *he the said* so-and-so, by asking and *being* given by *her the said* so-and-so's father, rightfully took *her* the same so-and-so to wife by way of a pious gift, with willingness and mutual agreement of *her* the same so-and-so.

4. And *he* the same so-and-so, who *is her the said* so-and-so's father, rightfully gave *her* the same so-and-so away to *him the said* so-and-so to wife, with three utterances, as a pious gift. 5. And *she* the same so-and-so accepted him in such wise that *she the said* so-and-so accepted this too: "*Till* life's length I will not turn away from morality (aîrîh) and good faith, from the practice of wifehood, unanimity (ayûkânîh), obedience and devotion unto *him* the same so-and-so". 6. And *he the said* so-and-so said this too: "Till life's length I will keep her with due respect, revered as wife, firm as lady of the house, and *well supplied* with food and raiment, dress and habiliments, as *her* husband and lord, to the extent of my ability and in tune with the times; and I will have the children she begets as my own free-born progeny. 7. And whereas this arrangement was *made* in this manner, *he* the same so-and-so made *her* the same so-and-so rightful by obtaining, and after *having* made *her rightful* by contract, *it* appeared good to *him* the same so-and-so to take for the same so-and-so 3000 silver 'zûzins' current in the realm. *He made a declaration saying*: Of all the riches *which* have come into my possession and ownership which I (ᚾᚢᚱ) have authority to give away and *of* what also shall come hereafter into my possession and ownership, to give away *which too* I have authority, I give one undivided part out of two parts to so-and-so *daughter* of so-and-so, and I make the same so-and-so rightful over the same property in this wise that whenever *she the said* so-and-so or some one on behalf of *her the said* so-and-so claims it I will entrust it to that one without defect, and I will not practise evasion nor obstruction thereto. 8. And the same so-and-so *daughter* of so-and-so accepted this essential property for the value of these 3000 'zûzin's as security (pâyîndânîh) and agreed thereto.

9. And the same so-and-so, who *is her, the said* so-and-so's father has come on her behalf *saying*: '*She* the same so-and-so *daughter* of so-and-so accepted the security, she has not disputed for more'.

[1] By pâtakhshîhâ a free-born person is meant.

10. And I so-and-so *son* of so-and-so came up, as *it* was my duty, to question, ask and investigate for this same purpose *and* other *matters*, just as was *the rule of* the contract of marriage.

11. And *those*, who declared the mutual agreement *of* so-and-so *son* of so-and-so, *are* so-and-so *son* of so-and-so and so-and-so *son* of so-and-so.

In this manner is this too from the declaration of mutual agreement of the same so-and-so, who *are* so-and-so and so-and-so. The same so-and-so who *is* so-and-so's father is for the same so-and-so, for the surety of so-and-so *daughter* of so-and-so. With the attestation of the same so-and-so *son* of so-and-so, and so-and-so *son* of so-and-so, and so-and-so *son* of so-and-so."

33. Vâjak-î aêchand-î Âtûnpât-î Mânaspandân.

"A few Utterances of Âdarbâd Mârespand" contain about 172 lines. The text is to be found in MK, JJ and DP. Just like the "Andarz-î Khûsrû-î Kavâtân," these admonitions seem to be delivered by Âdarbâd on his death-bed. The admonitions are 33 in number. Briefly summarised they exhort the readers : not to store up earthly possessions, righteousness, being the only thing worthy of being stored up, §2 ; not to harbour malice in the mind, §§3-4 ; to speak the truth in accusation and defence §§5-6 ; to eat and speak with moderation, §§7-10 ; to marry, §§11-12 ; to refrain from eating the flesh of oxen and animals, §§13-15 ; to entertain travellers, §§16-17 ; not to fight for places of distinction, §18[1] ; to conform to good deeds, to dissent from sin, to be grateful for happiness, to be content with adversity, to be distant from enemies, not to impede good deed nor to help evil, §19 ; not to doubt the existence of God and religion, even if the greatest calamity befall, §20 ; not to be too joyful when good fortune comes, nor to be too sorrowful when affliction overtakes us, §§21-22, 60-62 ; to be contented in adversity and cheerful in calamity, to confide in righteous deeds rather than have faith in life, §§23-25 ; for, says Âdarbâd, for me, Âdarbâd son of Mârespand, there is no affliction ; this result comes forth out of this that I accept six kinds of delight from affliction; the first is this that I take it happily that only this misery befell me, because events worse than this ought to happen ; the second is this that the affliction came to the body not to the soul ; the third is this, that of afflictions that are in store for me, one is passed ; the fourth is this that I am such a virtuous man that the accursed Aharman and the Daevas inflicted this misery upon my body ; the fifth is this that misdeeds and injury come unto him who commits them or unto his children, and what has come unto me will not happen to my children ; the sixth is this, every affliction, which the wicked Aharman

1 Cf. Andarz-î Âtûnpât-î Mânaspandân §30.

and the Daevas produced, is reserved for the creatures of Aûharmazd, that which has come to me has decreased the treasure of Aharman and he cannot restrict another good one with the same, §§26-32. He further exhorts his readers : to refrain from jealousy, perverseness, enmity towards the good, wrathfulness, avarice, slander and deceitfulness, §33; not to do evil even to the evil ones, §§34-36 ; to do that which you know to be good, and to refrain from what you know to be not good ; not to do unto others what is not good unto you,[1] §§37-39 ; to repent sincerely for one's faults before the holy Rad, §40; to be of one desire, the desire for the welfare of the soul, §§41-43; not to commit sins owing to malice, nor to abandon the righteous law owing to wicked knowledge, nor to smite the innocent owing to anger towards a person, nor to break a promise on account of malice, §§44-47 ; not to trust nor to divulge secrets to women, §§48-49 ; not to accept the mandate of the ignorant, §§50-55 ; not to give utterance to words unless any particular profit is attached with them, §§57-59 ; to cultivate the earth, §63[2] ; not to do harm to waters, fires, oxen, animals, dogs and the species of the dog, §64; to keep open doors for those who come from near and from far for doing good deeds, §65 ; to be in search of education, §§66-68 ; not to laugh at any person, §69[3] ; to go to the assembly of good persons every day for conference, §§70-71 ; to go thrice every day to the abodes of Fires and to perform obeisance to the Fire, §§72-73 ; to refrain from untruth, sinfulness' a woman in the menses, and a bad woman, §74 ; and to perceive the soul and perform good deeds, §§76-78.

34. Dârûk-i Khûnsandîh.

"The Medicine of Contentment" is a small text of about 15 lines to be found in the MSS. MK, JJ and DP. It prescribes a *recipe*, measuring one dram, which is very beneficial to the body and the soul. The six drugs to be mixed in equal measure are as follows : one *dâng* weight of "mixing contentment with meditation and recognising it with wisdom ;" one *dâng* of "If I do not do this, what shall I do ?" ; one *dâng* of "I ought to be good from this day till to-morrow" (=Take care of to-day, and to-morrow will take care of itself) ; one *dâng* of "Perhaps my condition will be worse than this ;" one *dâng* of "It is very comfortable for me to be content with what I have ;" and one *dâng* of "If I be not contented, it is not good for action and very discomfortable to me."

These drugs are to be made in the mortar of "patience," to be pounded with the pestle of "devotion" and to be strained through the silk

1 Cf. Andarz-i Âtûrpât-i Mânaspandân §5.
2 See *Ibid.* §43
3 Cf. *Ibid.* § 56.

cloth of bêtûrîh' (?), two spoonfuls with the spoon of "Confidence-in-God" should be taken every day early in the morning; the water of "ought-to-be-done" to be taken just after it.

35. Sitâyînîtârîh-î sûr âfnîn.

This 'Âfrîn' is a ritualistic text of about 80 lines to be recited, as the composer says, at every time and place, especially in the 'Rôzgâr' service. It is not to be found in any of the standard sacerdotal collections of ritualistic texts, but some of the passages recur in the 'Âfrîn-î Ardâ-fravash,' 'Âfrîn-î Haft Ameshâspand,' and the 'Âfrîn-î Rapîthwîn.' Compare §§5, 6, 7, 9-10, 11 with 'Âf. H-Am.' §12, 'Âf. Ar.' §5 and 'Âf. R.' §16, 'Âf. R.', §11, and 'Âf. H-Am.', §11.'

The Âfrîn may be divided into three parts: the first consisting of the *hamâkzôhar* (=co-operation, the Zoroastrian ideal of union in work), §§3-15; the second of Âfrîn (=praise), §§16-17; and the third of *sepâs* (=thanks giving), §§18-20.

The officiating priest first asks the faithful who are present to attend to his oration in praise of the entertainment, for the blessings of God and thanks to the host.

Then he invokes the co-operation of Aûharmazd the Lord, the seven Amhôspands who are in Garô-tamân, the seven heavens located at the Mîtarg-pâyak (=the Cloud Station), the Star-pâyak (=the Planets Station), the Mâh-pâyak (=the Moon Station), the Khûrshît-pâyak (=the Sun Station), the Albûrz-pâyak (=the Albûrz-Station), [the Asar-roshanîh-pâyak (?) (=the Station of Farthest Lights)] and the shining Garô-tamân; that of Âtar-Frena-Bag, Âtar-Gôshôsp, Âtar-Bûrzîn-Mitr and other Âtars and Fires established in the *Dâd-gâhs*; that of Mitr, Sarosh, Rashna, Varharâm, Vâê-î vêh, the good Religion of Mazda-worship, Âshtât and the Frohars of the holy; that of all the great and good spirits whose dignities are declared in the Sî-rôzah; the co-operation of the Emperor the best of men and of the heir-apparent; the co-operation of the Vazôrg-Framâtâr (=the Prime Minister), the Sipâhpats (=commanders-in-chief) of the East, West and South, the Judges, the Maguyân-Andarz-pat (=the chief of the Magian Counsellors), the Hazâr-pat (=the chief of a thousand soldiers), the participators of the *darûn*, and all the great and good on whom God has bestowed the blessings of this banquet.

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1 See Ervad Tehmuras Dinshaji Anklesaria's "Fravashî with Bâj-dharnâ, Âfringân and Âfrîns" in Zend characters, Fort Printing Press, (1883,) pp. 189, 222, 175, 221.

After this invocation of "Co-operation" the priest invokes the blessing of God with the desire that He may soon restore to the faithful the sovereignty and the throne of Irân-shahr. He advises the faithful assembled to thank the noble entertainer with the blessing that he may live healthy, wealthy and long with his men, and that there may be in his house many shining and bright horses, many deserving and eloquent public men, much gold and silver, food and fodder.

Here follows the praise of God, the Amhôspands, the Âthravans, the Artêshtârs, the Vâstaryôshes and the Hûtôkhshes, the praise of the Fires that are on earth, the praise of the seneschals, the musicians and the gate-keepers, and the praise of the host who provided and managed the banquet.

The officiating priest then declares to the assemblage that he had had his fill of food and wine, incites the faithful to utter the praises of God and the blessings unto the good ones, and completes with the final benediction: "May you have sound sleep, see God in your dreams, get up healthy, and be diligent in performing duty and acts of merit," and with the final hope that the benediction may reach the farthest ends of the earth, "up-to the width of the earth, length of the ocean and height of the sun."

36. Matan-î Shâ-Vahârâm-î Varzâvand.

"The Advent of King Vahârâm-î Varzâvand" is a small text of about 23 lines, found in the MSS. MK, JJ, DP. The text commences with the question: "When shall it be?" In response to which the prophetic statement is made: "When an ambassador shall arrive from the Hindûs, when Shâ-Vahârâm of the Kayanian family shall appear, when in the manner of kings they shall carry, in front of the army, 1000 elephants with the keepers on their heads, for the Commanders-in-chief. A foreseeing (basîr) man of cunning judgment (tarêmân) should be appointed, who would go and speak to the Hindûs what we saw in the Arabian Desert.

The three words of Arabic origin found in the text: *basîr* = Ar. بصير, *jazêtak* = Ar. جزيتك and *Mazjat* مزجت, may lead us to infer that the text is of recent origin.

The prophecy of the "Zand-î Vohûman Yasn" Ch. III, §§14-17, is similar to this text.

37. Hîm va Kherat-î Farkhô Gabnâ.

"The Nature and Wisdom of a Fortunate Man" is the last text of about 95 lines contained in the MS. MK. The text is prepared from the MSS. MK, DP, JJ, but DP breaks off at §12[1].

1 See the Texts p. 164, n. 37.

The writer makes an attempt to describe the characteristics of a fortunate and holy man of discerning judgment. A fortunate man, according to the author, is he who observes good toil and merit, who, industrious for preparing means, behaves with righteousness, who is in search of good work with full desire and frees the mind of useless wicked propensities, who casts off perverseness and bodily desires, who avoids childishness and devotes himself to fame, merit and elevation. A holy man of discerning judgment, says the author, is he who gathers friends and is in search of wisdom; next to him is the dutiful and famous man, born free from any blame; the one next to him is the man of cheerful heart and joyous mind; the one next is the man of sweet nature, who knows how to behave with everybody and becomes everybody's brother and peer, friend, companion and co-mate. The author compares a "cunning" wise man to a vine-tree full of fruit, whose branches never dry and the umbrage of which is always full of sweet load. The author farther compares an arrogant man to an onager brought up in an enclosure in the forest that has never seen a furious lion, and is joyful and delighted with its own strength; its merit becomes manifest when the lion comes down from the mountain, and as soon as it sees the lion of the forest it does not stay thither at all. The author farther goes on narrating his own experience; he says: I am much advanced in years, I have travelled much from place to place, I have much enquired after the *Mânsar* of Religion, I have been much after books and writings, I have followed a guiding leader, I have had praiseworthy conference; I saw that the sage possessing wisdom was prosperous, I never saw a man of discerning judgment helpless, nor a man of good fame in distress, nor a man full of wisdom in want. I have seen the assembly of the great in conference and deliberation with intellect and wisdom; I have asked the leaders of Religion as to what was good, wealth or good nature and wisdom; they declared that the preservation of a good name was by the strength of wisdom, because good nature protects and wisdom preserves immense wealth and treasure. Lastly, the author describes vainglorious men who, blind and distracted, think too much of their education, who come to know their true worth, too late.

38. The Completion of the Book and the Colophons.

I have already discussed above the two Pahlavi and two Sanskrit Colophons of the MS. MK, the Persian and Sanskrit Colophons of the MS. JJ, and referred to the text of the "Nîrang-î Zahar bastan."[1]

Of the two moral maxims placed between the two Pahlavi Colophons of MK, the second is the well-known Avestan 'Aêvô pantô yô ashahê' = "There

1 See above pp. 6, 7, 10.

Studied Zoroastrian literature and languages under his father Dastur Minochehrji Edalji and grandfather Dastur Edalji Darabji.

1850 Joined the Zend Pahlavi class opened for the first time in Bombay under the guidance of Dastur Jamshedji Burjorji of Surat at the expense of Sir Jamshedji Jijibhoy, Bart.

Studied Persian under Irani Siavakhsh Hormazdyar and Munshi Mirza Ismail.

Commenced his career as a religious instructor in the Sir Jamshedji Jijibhai Parsi Benevolent Institution.

1-10-1859 Opened a class in the Noshervanji Mancherji Cama Primary School to impart religious instruction.

22-10-1861 Appointed *Dastûr* of the Shehenshahi section of the Parsi Community in place of his father who passed away on 20-10-1861.

31-1-1864 Delivered a lecture on "The Advantages of the Census."

March 1864 Dr. Haug and Dastur Hoshangji visited the Dastur Jamaspji's rich collection of MSS.

30-3-1864 The "Society for the Promotion of Researches in the Zoroastrian Religion" established. Dastur Jamaspji was President of the Society from 1875 upto his death.

10-1-1865 The Dar-i-Meher of Behramji Kavasji Batlivala was consecrated under his supervision by the priests of the Minochehr Homji Section.

25-7-1865 Wrote his minute of dissent in the Memorandum drafted by the "Parsi Law Commission" against the marriage of a Parsi with the widow of his elder brother.

31-8-1865 Appointed one of the first delegates of the Parsi Chief Matrimonial Court, which post he resigned in 1874.

1866 Became a member of the Bombay Branch of the Royal Asiatic Society.

31-7-1866 Deciphered and translated the Pahlavi Inscriptions in the Kenneri caves from a transcript on the plaster of Paris, taken by the late Dr. Bhau Daji.

August 1867 Published the "Radya-î Farmân-i Dîn" prepared by his grandfather Dastur Edalji Darabji Jamasp Âsâ in Refutation of Dastur Edalji Darabji Sanjana's "Farmân-î Dîn" with preface and introduction. The Radya contains arguments in favour of including the Gâthâ days in the month Spandârmad.

1868 Appointed a member of the Committee instituted to make a Memorial to the Government against the application to the Parsi Community of the Law intended to be introduced by Sir Henry Maine to legalize marriages without religious rites between members of communities other than Christian.

22-4-1868 Ervad Sohrabji Hormusji Ranji's Dar-î Meher consecrated under his lead.

5-6-1869 The Kâmâ-bâg Dar-î Meher consecrated under his lead. Delivered on that occasion a sermon on "The Efficacy of Prayer before the Holy Fire."

14-11-1869 Consecrated the Dar-î Meher at Âkôlâ prepared by Sardâr Khân Bahâdur Dastur Nosherwanji Jamaspji Jamasp Âsânâ in sacred memory of his mother Bachiaiji.

27-12-1869 Consecrated the Dar-î Meher at Elâv prepared by Jamshedji Burjorji Mistry. Delivered a sermon on the "Holy Fire as a symbol" after the consecration ceremony. Also delivered sermons on "the antiquity and the inner meaning of the sacred shirt and the thread-girdle" and "the cause of preparing the Dar-î Meher."

3-2-1870 Consecrated the Dar-î Meher of Behramji Nosherwanji Sirvai at Mazagaon.

17-3-1870 Presented a benedictory prayer prepared in Avesta to the Duke of Edinburgh, in the Government Palace, Parel.

2-7-1870 Published the tract called 'Jeh-shekan' "The breaker of prostitution."

1871 Took part in the controversy which took place on account of the publication of the "Tazkarat-ul-Malâek" by Dastur Erachji Sohrabji Mehrji Rana on 20-5-1863, as regards the recitation of 'Yâo visâṭ' in the Rôzgâr Âfringâns. Dastur Mehrji Rana corresponded with the committee appointed by the late Manekji Merwanji Sheth to decide the

dispute as regards the recitation of "Yâo visâṭ" and "Tâo ahmi nmânê" and published the correspondence in 1871. Dastur Jamaspji decided in favour of the "Yâo visâṭ" to be recited in the Rôzgâr Âfringâns during the ten days of the Fravardegân and "Tâo ahmi nmânê" in the Rôzgâr and other Âfringâns during the remaining days of the year. His partizans, the Bhagariâ priests, were estranged from him owing to this decision.

1873 Published the "Khurdah Avesta."

1874 Published his collection of eight sermons.

1875 Published his sermon on "Yazdân-parasti."

1876 He started the custom of a couple of priests to take grace (vâz) and head the funeral procession. This injunction excited a long controversy.

" Presented to His late Imperial Majesty King Edward (then Prince of Wales) a benedictory prayer prepared in Pahlavi.

1877 Published his Pahlavi Dictionary in four parts.

" Appointed Fellow of the Bombay University.

1878 Appointed Member of the Mullâ Fîrûz Madressa Committee.

1879 Published three pamphlets: "A sermon on Nirang", "How to please Ahura Mazda" and "A sermon on Fire."

" Jameshedji Nosherwanji Dadisheth ordered out and handed over to the Trustees of the Parsi Punchayet an iron vehicle from England for carrying dead bodies to the Towers of Silence during the rainy days. This excited a ferment in the Parsi community and the Trustees asked the Dasturs of Bombay their opinion in the matter. Dastur Jamaspji decided against the use of the vehicle considering it inconsistent with the mandate of the Zoroastrian religion.

1880 The Zoroastrians residing at Khetwadi in Bombay started under Dastur Jamaspji's guidance "The Society for increasing faith in the Zoroastrian Religion and Rites." He was president and trustee till his death. He delivered many sermons under the auspices of the Society and greatly helped it with his purse.

1881	Started a weekly named "Hakha Mazdaysnanâm." He had a chief hand in the religious, moral and social articles appearing in it. He was connected with it for two years.
,,	Published the second edition of a Gujarati translation with copious critical notes of "The Sad-dar-î Bahr-î Tavîl."
26-6-1882	Took into the Zoroastrian faith several persons young and old, male and female, residing at Mazagaon, born of Parsi fathers and alien mothers under the management of Khurshedji Nosherwanji Cama and Nowroji Nusserwanji Wadia.
1883	Sent to the Oriental Congress, held at Leyden where he was invited, his essay on 'Mazda,' 'Ahura Mazda' and 'Ahura.'
Sept. 1883	Published "Pâsôkh-î Nîrang-î Javît-dînân as a rejoinder to "Nîrang-î Javît-dînân" of Dastur Peshotanji Behramji Sanjana.
8-10-1883	Kavasji Dinsha Adenvala's Dar-î Meher of Aden consecrated under his lead by the priests sent and instructed by him. Nominated arch-priest of Aden and presented with an address by a Deputation of Aden Parsis on 13-12-1883 for his services to them.
7-1-1884	Elected a member of the German Oriental Society.
8-1-1884	The honorary degrees of Doctor of Philosophy and Master of the Fine Arts of the University of Tubingen were conferred "in consideration of his great merits in Pahlavi Literature, as well as of the liberal spirit which he displayed in forwarding a great number of valuable Avesta MSS. not accessible since then to scholars."
6-3-1884	Consecrated Nosherwanji Ratanji Tata's Dar-î Meher at Bandra.
16-4-1885	Appointed Dastur of the Shehenshai priests officiating in the Dadisheth's Atash-Behram of the Kadîmî Zoroastrians, by the Managing Trustee Ardeshir Dadisheth.
23-5-1886	Laid the foundation stone of the Building of the Anjuman's Atash-Behram. [The movement for having a separate Atash-Behram for the Bhagaria faction separated from the Wadiaji's Atash-Behram was set on foot by a Committee of advanced Bhagarias in 1884, of which Committee he was vice-president. He took a prominent part

in procuring the Funds for and directing the ceremonies of the Atash-Behram.]

20-9-1886 Appointed Dastur of the Banaji's Dar-i Meher, Fort, Bombay by the Trustees of the said Dar-i Meher.

1887 Prepared a benedictory prayer in commemoration of the 50 year's Jubilee of Queen Victoria and sent it to Her Majesty.

" Appointed a member of the "Jubilee Pahlavi Text Fund Committee."

21-8-1887 Consecrated the Dar-i Meher at Dhobi Talao prepared from the subscriptions of the Anjuman for his partizans the Bhagaria priests who left the Wadiaji's Atash-Behram and formed a faction owing to the resolution of the Head of the Wadiaji's Atash-Behram to perform the Marâtab ceremony in his Atash Behram. Appointed Dastur of the Dar-i Meher. A temporary Dar-i Meher was consecrated on 15-6-1884 in Mehrvanji Chichghar's house for use before the Anjuman's Dar-i Meher could be ready for use.

26-10-1887 Appointed corresponding member of the "American Orienta Society" at Baltimore.

1887-88 Appointed patron of the Florence Exhibition, where was laid a likeness of his, prepared by Comtesse Angelo di Gubernatis, since then presented to him and now deposited in the Anjuman Atash Behram Hall.

1888 Appointed Honorary Life Member of the Italian Oriental Society.

10-11-1889 The degree of D. C. L., honoris causa, of the Oxford University was conferred. ["A gown and hood made according to the prescribed regulations for the use of Doctors of Civil Law of the University of Oxford" was sent "as a slight token of regard and to let it be manifest that we have not forgotten your great generosity in presenting to us unique MSS. of the Zend Avesta to the Bodleian Library in the years 1889 and 1890." The Trustees of the Bodleian Library caused an oil painting of Dastur Jamaspji to be prepared and laid it in the Indian Institute. The shawl sent to London for preparing the oil painting was presented to the Bodleian

Library and is now preserved under glass case and laid by the side of his likeness in "The Indian Institute."]

19-12-1892 Appointed vice-president of "the Society for preserving the Sanctity of Marriage."

1893 Appointed member of the working committee of the "Parliament of Religions" held at Chicago.

29-7-1893 Consecrated Ardeshir Behramji Limbuvala's Dar-î Meher at Lahore. He was received with stately honours at the Lahore station and appointed Dastur of the Agiari. The Punjâb Parsi Community appointed him Dastur of the Parsis of the Punjâb and gave him an address of honour.

23-4-1895 Reconsecrated the Muncherji Kharshedji Langda's Dar-î Meher re-built by Pestonji Nosherwanji Godivâlâ.

28-12-1895 Laid the foundation stone of the Tower of Silence at Rajkot where he was received with stately honours by Parsis and non-Parsis alike. Gave a sermon on the "Dakhma or the Tower of Silence."

29-2-1896 Consecrated the Dar-î Meher well-known as "Bâg-î Pârsâ in Surat, Machhli Pent, built under the supervision of Dr. Nosherwanji Nowroji Khambâtâ and Sheheriarji Jamshedji Kapadia. Received the hereditary Dastûrship of the said Dar-î Meher. Gave sermons on "Piety," "Nothing is created in vain," "The necessity of continually performing the Bâj-rôzgâr ceremonies of the souls of the dead," "The duties of Mazdayasnân women."

16-3-1896 Consecrated the Jamshedji Nusserwanji Petit Orphange Dar-î Meher.

4-6-1896 Re-consecrated Mrs. Navroji Kavasji Narielwalâ's Dar-î Meher at Broach, Kharâsvâr, re-built by the sons of Shapurji Sohrabji Narielvala. The Trustees of the Broach Parsi Punchayet gave him an address of welcome.

1897 Prepared a benedictory prayer in commemoration of the 60 years' Jubilee of Queen Victoria and sent it to Her Majesty.

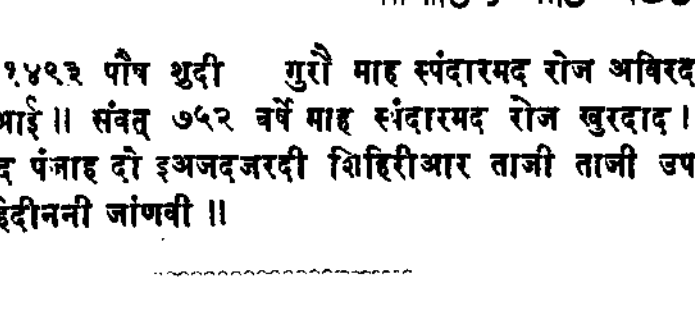
21-5-1897 Consecrated the Surat Sayyadpura Dar-î Meher prepared by Jivanji Jamaspji Mistry. Gave a sermon on "the duty of the rich to perform acts of religion and charity."

May 1896 to October 1897	The consecration ceremonies of the Anjuman's Atash-Behram performed.
17-10-1897	Red-letter-day in the life of Dastur Jamaspji. The Sacred Fire of the Anjuman's Atash-Behram enshrined and enthroned. The opening invocation ceremony in the inner shrine being performed by his heir-apparent Dastur Kaekhusru.
	Appointed Dastur of the Anjuman's Atash-Behram, the crowning achievement of his life of self-sacrifice for the sake of his partizans. According to the usual custom amongst the Parsis, Dastur Jamaspji was presented with sixty shawls by various public bodies such as the Parsi Panchayet and others and by the leading citizens of the community in India. Received six congratulatory addresses from the Committee of the Anjuman's Atash Behram, from the Zoroastrian Anjuman, from the Bhagaria Priests, the Society for increasing Faith in the Zoroastrian Religion and Rites, the Limji Banaji Dar-i Meher priests and the Bazm-i Ruz-i Ahura Mazda of Naosari.
26-9-1898	Death.

Thus ended Dastur Jamaspji's pious life devoted to the cause and progress of religion for about thirty-seven years of turmoil and toil for the fulfilment of self-imposed tasks, just at the moment when he was at the height of his career. The Parsi community and priesthood have a right to be proud of such a spirited soul.

With this bare summary of the life of Dastur Jamaspji, I close this introduction to his posthumous work with the hope that scholars will appreciate the labours of the zealous editor and the two indefatigable Pahlavisants Dr. E. W. West and my revered father Ervad Tehmuras who both helped him, rather than cavil at their shortcomings.

BEHRAMGORE TAHMURAS ANKLESARIA.



संवत् १४९३ पौष शुदी गुरौ माह स्पंदारमद रोज अविरदाद नउरोज दरीआई ॥ संवत् ७५२ वर्षे माह स्पंदारमद रोज खुरदाद। व तीरष हफ सद पंजाह दो इअजदजरदी शिहिरीआर ताजी ताजी उपना एह तेरीख बेहेदीननी जांणवी ॥

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[3]تمام شد این کتاب اوزوارش شهنامه گشتاسپ و پندنامه آذرباد بن ماراسفند وغیره بدستخط اضعف عباد کمترین دستوران دستور جمشید بن دستور جاماسپ ابن آسا ولد فریدون ساکن تصبه نوساری روز اورمزد ماه شهریور سنه ۱۱۳۶ یزدجردی مطابق چهاردهم شوال سنه ۱۱۸۰ هجری هر که خواند دعا رساند ∴ به یزدان کام باد ∴

संवत् १८२३ वर्षे रोज १ माह ६ फाल्गुन वद १ लषितं अयं शाहनामा तथा पंदनामा आदरपाद मारस्फंद क्रतं लेखक् दस्तूर जमशेद दस्तूर जामास्पजी आशाजी फरेदुनजी अंतः नागमंडले नोसारी ग्रामे शुभं भवतु सततं सुखमस्तु सदाविजयोऽस्तु एवमस्तु यथा आशिर्वादयामि ॥ १ ॥

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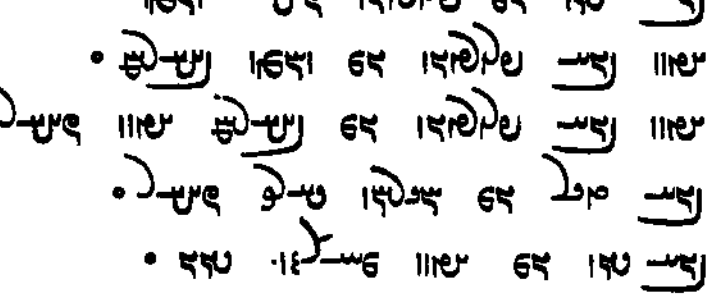
2 This Nîrang with the following Sanskrit colophon seems to have been copied from MK in JJ, where the copyist makes the following note at the top of the page in Gujarati:— ए असल उकराटी उफरद लखेलु हुतु तेनी नकल लखीछि ॥ 3 This Persian and the following Sanskrit colophons are of JJ.



संवत् १३७७ वर्षे कार्त्तिक् शुदि १४ बुधे पार्सी सन ६९० वर्षे माह आदर रोज फरूअरदीन आद्यह ठाणां वेलाकुले सूलतान् श्री गेयासदीन रोज्य परिपंथयतीसेवं काले एरांनजमींदेशात् समायात् पारसी आचार्य मिहिरवानस्य बहुमान लेखापनं कागलं च प्रदाय पारसी व्यव सांगण सुत व्यव चाहिलेन पुण्यार्थं एतस्य पार्श्वात् पुस्तकमिदं लिखापितं शाहनामा गुस्तास्प पंदनामा आदरपाद मारस्पंद नामा यः कोपि पुस्तकमिदं रक्षति पठति वा तेने व्यव चाहिलस्य पूर्वजानां मुक्तात्मनां तथा एतस्य निमत्तं पुण्यं करणीयं ॥[1]

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22 JJ omits the Rôz-nâmak. 23 For [illegible]. 24 MK fol. 160 ends here, the remaining two folios are lost; the remaining portion of the Rôz-nâmak is taken from K_5. MK fol. 161*a* must have contained the remaining portion of the Rôz-nâmak with the Sanskrit colophon, as appears from a piece of the folio still sticking to ll. 7–11 of fol. 160*b*, containing some Sanskrit words which are now indistinct; the *b* page of the folio must have been left blank as appears from the same piece. Fol. 162 must have contained the Nîrang on the last page of JJ for which see below.

1 This Sanskrit colophon of MK is found only in JJ, from which it is taken, and the copyist makes the following note at the foot of the page in Persian:—

این روز ماه در سنسکرت که بر این صفحه نوشته‌ام دراصل این کتاب نوشته بود و دریغها بم ثبت کردم

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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11 MK adds [illegible]. 12–13 Written with red ink in MK. 14 MK [illegible]; JJ [illegible]. 15 JJ [illegible]. 16 MK omits. 17 MK, JJ [illegible]. 18 In MK two lines are written and struck off after this; the surviving words run thus:— [illegible] ..... [illegible] [illegible], ... [illegible]. JJ here inserts two Colophons in Persian and Sanskrit, followed by MK's Sanskrit Colophon, for which see pp. 169, 170. 19 This colophon and the Rôz-nâmak following it are possibly written by another scribe, who may have copied this MS. for Châhil. 20 Thus both; for [illegible]. 21 Thus MK; JJ [illegible]; for [illegible]. 22 Thus both; for [illegible]. 23 MK [illegible].

[illegible]

[illegible]

[illegible]

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59 MK has [illegible] corrected to [illegible]; JJ [illegible]. 60 JJ [illegible]. 61 JJ [illegible]. 62–63 Written with red ink in MK. 64 JJ [illegible].

1 MK torn; JJ [illegible]. 2 JJ [illegible]. 3 JJ [illegible]. 4–5 MK repeats, but K_1, K_2, J_2, JJ do not. 6–7 JJ omits; MK torn but there is not room enough for the words. 8–9 Thus K_1 K_2; JJ [illegible]; MK [illegible]; J_2 [illegible]. 10 MK JJ [illegible].

নরস্যে যাঁ চক্ষুষে যে। ঋজ্বী যে যা ম্রুষে। যে যাঁ ঋজ্বী। যে যাঁ ম্রুষে। ১৮
যা। বিশ্বেষাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ১৯
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ২০
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ২১
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ২২
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ২৩
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ২৪
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ২৫
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ২৬
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ২৭
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ২৮
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ২৯
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৩০
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৩১
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৩২
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৩৩
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৩৪
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৩৫
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৩৬
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৩৭
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৩৮
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৩৯
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৪০
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৪১
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৪২
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৪৩
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৪৪
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৪৫
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৪৬
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৪৭
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৪৮
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৪৯
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৫০
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৫১
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৫২
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৫৩
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৫৪
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৫৫
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৫৬
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৫৭
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৫৮
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৫৯
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৬০
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৬১
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৬২
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৬৩
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৬৪
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৬৫
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তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৭০
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৭১
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৭২
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৭৩
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৭৪
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৭৫
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তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৮৩
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৮৪
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৮৫
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৮৬
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৮৭
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৮৮
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তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৯১
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৯২
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৯৩
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৯৪
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৯৫
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৯৬
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৯৭
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৯৮
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ৯৯
তাভ্যাং। নরাণাং। চক্ষুষে। ঋজ্বী। ম্রুষে। ১০০

52 JJ [illegible]. 53 Thus both; for [illegible]. 54 Thus both; for [illegible]. 55 JJ [illegible]. 56 JJ [illegible]. 57 West conjectures [illegible]. 58 JJ [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ། [illegible] ། [illegible] ། [

[illegible]

1 DP omits [illegible]. 2 MK torn; DP [illegible]. 3 JJ [illegible]. 4 JJ [illegible]. 5 JJ [illegible]. 6 MK, JJ [illegible]; JJ writes [illegible] below the word. 7 MK adds [illegible]. 8 MK torn; DP [illegible]. 9 JJ [illegible]. 10–11 MK, JJ om. 12 MK, JJ [illegible]. 13 MK, JJ add [illegible]. 14 DP fol. 162, containing the text from [illegible] upto [illegible] (p. 163 l. 17), is missing. 15 MK repeats [illegible].

[illegible]

[illegible]

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19 JJ [illegible]. 20 JJ [illegible]. 21 MK, JJ [illegible]. 22 JJ omits. 23 MK [illegible]. 24–25 DP [illegible]. 26 JJ [illegible]. 27 JJ [illegible]. 28 MK torn ; JJ [illegible]. 29 JJ [illegible]. 30 JJ [illegible]. 31 JJ [illegible]. 32 JJ [illegible]. 33 JJ [illegible]. 34 All [illegible].

[illegible]

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1 JJ [illegible]. 2 JJ [illegible]. 3 DP [illegible]. 4 DP inserts [illegible]. 5 JJ [illegible]. 6 JJ [illegible]. 7 JJ [illegible]. 8 MK, JJ [illegible]. 9-10 MK .....[illegible]; DP omits [illegible]; JJ [illegible] of which [illegible] is struck off. 11 MK torn; JJ [illegible]. 12 MK [illegible]; JJ [illegible]. 13 JJ [illegible]. 14 DP inserts [illegible]. 15 DP omits. 16 MK, JJ [illegible]. 17 DP [illegible]. 18 JJ [illegible].

[illegible]

[illegible]

[illegible]

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55 DP [illegible]; MK [illegible] corrected to [illegible]. 56 JJ [illegible] [illegible]. 57 MK torn; DP omits. 58 JJ [illegible]. 59 DP [illegible]. 60 MK, JJ [illegible]. 61 JJ [illegible]. 62 MK torn; JJ [illegible]. 63 MK torn; JJ omits. 64 MK [illegible]. 65 JJ omits. 66 MK, [illegible]; JJ [illegible].

१ । संवाद ० क्षमा-प्रार्थना पूर्वक ॥ ॥ ॥ ॥ पूर्व ० पूर्व-प्रार्थना पूर्वक
पूर्वक ० पूर्व-प्रार्थना पूर्वक पूर्व-प्रार्थना ० पूर्व
प्रार्थना पूर्व । पूर्व-प्रार्थना । पूर्व । पूर्व पूर्व । पूर्व पूर्व
पूर्व । पूर्व-प्रार्थना पूर्व । पूर्व

ᡳᡴᡳᡴᡳᡴ

[illegible]

[illegible]

[illegible]

---

10 All omit some words here· 11 MK, JJ om. 12 JJ [illegible]. 13 JJ [illegible]. 14 DP [illegible]; JJ [illegible]. 15 JJ [illegible]. 16 MK, JJ add [illegible] with [illegible] above [illegible], but MK puts dots below the word to shew that it is to be omitted. 17 JJ [illegible]. 18 JJ [illegible]. 19 DP [illegible]; JJ [illegible]. 20 MK [illegible]. 21 MK [illegible] of which the last [illegible] is struck off; JJ [illegible]. 22 MK [illegible]; JJ [illegible]. 23 MK, JJ [illegible]. 24 JJ [illegible]. 25 MK [illegible]; JJ [illegible] corrected to [illegible]. 26 DP [illegible]. 27 JJ [illegible]. 28 JJ [illegible].

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

---

1 JJ [illegible]. 2–3 MK torn; JJ [illegible]. 4 JJ [illegible]. 5 JJ [illegible]. 6 MK torn; JJ [illegible]. 7–8 JJ [illegible]. 9 JJ omits. 10 DP [illegible]. 11 MK, DP [illegible]. 12–13 MK, JJ om. 14 DP [illegible]. 15 MK [illegible]; JJ [illegible]. 16 JJ adds [illegible].

[illegible] । [illegible] । [illegible] । [

[illegible]

۶۹ [illegible]

[illegible]

۷۰ [illegible]

۷۱ [illegible]

۷۲ [illegible]

۷۳ [illegible]

۷۴ [illegible]

۷۵ [illegible]

---

9 MK [illegible]. 10 MK torn; DP [illegible]. 11 JJ [illegible]. 12 JJ [illegible]. 13 MK, JJ om. 14 JJ [illegible]. 15 MK, JJ [illegible]. 16 JJ [illegible]. 17 DP, JJ [illegible]. 18 DP omits. 19 MK torn; JJ [illegible]. 20 JJ [illegible]. 21 MK [illegible] with [illegible] above [illegible]; JJ [illegible] with [illegible] above [illegible]. 22 MK [illegible]; JJ [illegible]. 23 MK, JJ [illegible]. 24 JJ [illegible]. 25 JJ [illegible]; MK torn.

[illegible] ৷ [illegible] ৷ [illegible] ৷ [illegible] ৷ [

ꠁꠣꠐꠤꠌꠣꠞꠣꠘꠣꠞꠣꠘꠣꠞꠣꠘ

[illegible]

[illegible]

[illegible]

[illegible][49] [illegible] [illegible] [illegible

ᠬᠣᠯᠪᠣᠭᠳᠠᠯ ᠳᠤ ᠬᠣᠷᠢᠨᠳᠠᠨ ᠳᠤ ᠬᠣᠭᠣᠷᠴᠢᠨ ᠳᠤ ᠪᠣᠭᠳᠣᠯ ᠳᠤ ᠪᠣᠭᠳᠣᠯ ᠳᠤ ᠬᠣᠭᠣᠷᠴᠢᠨ ᠳᠤ ᠬᠣᠯᠪᠣᠭᠳᠠᠯ ᠳᠤ ᠬᠣᠷᠢᠨᠳᠠᠨ ᠳᠤ ᠬᠣᠯᠪᠣᠭᠳᠠ

ᨅᨑᨗᨕᨑᨗᨕᨑᨗᨕ

ܡܪܝܡ ܐܝܠܝܐ ܕܐܝܠܝܐ ܕܡܪܝ ܡܪܝ

[illegible]

[illegible]

[illegible]

[illegible]

28-29 DP omits. 30 JJ [illegible]. 31 JJ [illegible]. 32 MK torn; JJ [illegible]. 33 JJ omits. 34 DP [illegible]. 35 MK, JJ om. 36 JJ [illegible]. 37-38 MK, JJ om. 39 MK, JJ [illegible]. 40 JJ omits. 41 JJ [illegible]. 42 MK [illegible]. 43 MK, JJ [illegible]. 44 JJ adds [illegible]; DP adds [illegible].

[illegible] ॥ [illegible] ॥ [illegible] ॥ [

1 MK torn; DP [illegible]. 2 JJ [illegible]. 3 JJ [illegible]. 4 JJ [illegible]. 5 MK, JJ om. 6 DP prefixes [illegible]. 7 The *b* page of the folio of MK marked 141 by the renumberer, which ought to have been actually marked 144, commences at this point; the *a* page is left blank; JJ, not marking the misplacement commences with the words [illegible], which are the first words of the folio of MK marked 142; (see p. 139, l. 7 and note). 8 MK, JJ [illegible]. 9 DP [illegible]; JJ [illegible]. 10 MK torn; JJ [illegible].

[illegible] ॥ [illegible] ॥ [illegible] ॥ [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ཀུན་ཁྱབ་ཀྱི་ ཡིག་ཆ། ། ཤ ། ། །

[illegible] [46] [illegible] ๑๙ [47] [illegible] ๑๙ [illegible] [illegible]
[illegible] ๑๙ [illegible] ๑๙ [illegible]

๑๕ [48] [illegible] [illegible] [illegible] [49] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

๑๖ [illegible] [50] [illegible] [illegible] [illegible] [illegible

ཀུན་ཏུ་ཡང་ཕ་ཆ་ལ. ཐ་ཡ། ལྷ་ལ། ཤ་ཆ ། ། །

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

---

21 DP, T_a om. 22 JJ adds [illegible]. 23 MK, JJ [illegible]. 24 MK [illegible]; JJ [illegible]. 25 MK, JJ om. [illegible] and insert [illegible]. 26 MK torn; JJ [illegible]. 27 JJ [illegible]. 28 JJ [illegible]. 29 DP, T_a [illegible]. 30-31 MK, JJ om. 32 The folio of MK marked 138 by the renumberer, which ought to have been actually marked 140, commences at this point; but there is no misplacement of the text as the preceding fol. 139 is marked 137. 33 MK, JJ om. 34 MK, JJ [illegible].

1 T_n adds [illegible]. 2 MK torn; JJ [illegible]. 3 DP, T_n [illegible]. 4 T_n [illegible]. 5 T_n [illegible]. 6 DP, T_n [illegible]. 7 JJ [illegible]. 8 MK [illegible] from which [illegible] is struck off; JJ [illegible]. 9 DP, T_n [illegible]. 10 MK, JJ repeat [illegible]. 11 T_n [illegible]. 12 MK [illegible]. 13 MK, JJ om. 14 JJ [illegible]. 15 JJ inserts [illegible], which is written and dotted above and below in MK. 16 MK, JJ [illegible]. 17 MK, JJ [illegible]. 18 JJ [illegible]. 19 JJ [illegible]. 20 MK torn; JJ [illegible].

20 JJ omits. 21 The folio of MK marked 137 by the renumberer, which ought to have been actually marked 139, commences at this point; JJ makes a note on the margin ازینجا ورقی در اصل گم شده, and commences with [illegible], which are the first words of the folio of MK marked 141. 22 MK [illegible]. 23 JJ [illegible]. 24 MK, JJ [illegible]. 25 MK torn; JJ omits. 26 JJ [illegible].

अ ॥स्व॥ ते राइमवाः ।

ते देवेभ्य नमस्कृत्य वा ते वनमाला ॥ रामा[18] स्वलक्षणैरुन्न-[19]
मत्तगजगमनाः ते ॥स्व॥ ईदृशा एके अध्यक्षगन्न-[17] ते ॥नमस्कृत्य
वाला[15] ते ॥स्व॥ न नमस्कृत्य ॥ नमवाला[16] नमस्कृत्य ॥ ते ॥स्व॥ न नमस्कृत्य एके रामाः एव
दर्शन दर्श ॥ नमस्कृत्य -नमस्कृत्य[14] एके रामाः एव
रामा एवा अनमवाला ॥

रामाश्च ॥स्व॥ ते वारुणयोः[13] ते वारुणयोः एके अध्यक्षे
स्वलक्षैरुन्न नमस्कृत्य ॥

ते अग्र अ रामाः अश्वमुखे ते अग्र अ एके
ते ते अग्र अ रामाः अश्वमुखे ते अग्र अ एके ॥ ते
अनन्तरे एके नमस्कृत्य अ नन्दिः ते वनमालाः[12]

अ रामाः अश्वमुखे रामान् नष्ट ते वर्धमानाः ॥
अग्रे ते अन्यवाला । ते विनमवा ते अग्र ते नन्दिवा
रामाः ते ॥स्व॥ रामाः अश्वमुखे रा ॥ ते वर्धमानः

अ अनन्दिः न-वर्णवा एवमन्ते एव वनमाला ॥
मातरं अनन्दिः । अनन्दः एकमन्ते ते वनमाला ते
ते ॥स्व॥ ते अनन्दिः एकमन्ते ते वनमाला ॥
। अश्वमुखे । ते । स्व । नमस्कृत्य ते अनन्दिः[11] वनमाला ॥
रामाः ते ॥स्व॥ ते अनन्दिः । रामाः नमस्कृत्य

[1] [illegible] [2]

[illegible]

[illegible]

[illegible

. . . . . .

[illegible] (۱۳۹ [illegible] ۱۳۹ [illegible])[1] ۰[2] [illegible][3] [illegible] [illegible] [illegible

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

---

8 MK fol. 186 ends at this point; one folio marked 140 by mistake by the renumberer is lost. It seems that one of the pages and presumably the *a* page of the folio marked 140 must have been left blank, as the matter missing could not have occupied more than 19 lines of MK. The folios 137—144 have been misnumbered and misplaced by the renumberer whose numbers, at the foot of the *b* page outer corner, should be placed in the following order: 140 (missing), 139, 137, 138, 143, 144, 142, 141. The folios marked 138 and 143 are united, and it seems that the folios marked 140, 139, 137 must have been united to the folios marked 141, 142, 144 respectively. Thus the folios, 137—144 must have formed a quire of 8 folios, of which the first, marked 140 by mistake, whose *a* page must have been left blank, is missing. JJ copies continuously without marking the misplacement. Dr. E. W. West rearranged the folios in 1875, when he copied MK. 9-10 The text from [illegible] upto [illegible] is taken from DP, JE. 11 JE ends here.

৩০ শুদ্ধ হয়ে যায়। শুদ্ধ হওয়ার পর তাকে পুনরায় তাহারাত করতে হবে না। তবে যে ব্যক্তি
[92] বিস্মৃত হয়ে তাহারাত করে, তার উপর কোন কিছু নেই। [93] যে ব্যক্তি তাহারাত করে
[94] তার উপর কোন কিছু নেই। [95] যে ব্যক্তি তাহারাত করে তার উপর কোন কিছু নেই।

৩১ তাহারাত সহ বিশুদ্ধ হওয়ার পর যে কেউ তা ভঙ্গ করে তার উপর তাহারাত
করা ফরজ। [96] তাহারাত ভঙ্গকারী [97] যে ব্যক্তি তাহারাত করে তার উপর
[98] তাহারাত করা ফরজ। [99] যে ব্যক্তি তাহারাত করে তার উপর তাহারাত
করা ফরজ। [100] যে ব্যক্তি তাহারাত করে তার উপর তাহারাত করা ফরজ।

৩২ [1] তাহারাত [2] তাহারাত করা ফরজ। [3] তাহারাত করা ফরজ। [4] তাহারাত
করা ফরজ। [5] তাহারাত করা ফরজ। [6] তাহারাত করা ফরজ। [7] তাহারাত
করা ফরজ।

৩৩ তাহারাত করা ফরজ। [8] তাহারাত করা ফরজ। [9] তাহারাত করা ফরজ।
[10] তাহারাত করা ফরজ। [11] তাহারাত করা ফরজ। [12] তাহারাত করা ফরজ।
[13] তাহারাত করা ফরজ। [14] তাহারাত করা ফরজ। [15] তাহারাত করা ফরজ।

৩৪ তাহারাত করা ফরজ। [16] তাহারাত করা ফরজ। [17] তাহারাত করা ফরজ।
[18] তাহারাত করা ফরজ। [19] তাহারাত করা ফরজ। [20] তাহারাত করা ফরজ।
[21] তাহারাত করা ফরজ। [22] তাহারাত করা ফরজ। [23] তাহারাত করা ফরজ।

৩৫ [24] তাহারাত করা ফরজ। [25] তাহারাত করা ফরজ। [26] তাহারাত করা ফরজ।
[27] তাহারাত করা ফরজ। [28] তাহারাত করা ফরজ। [29] তাহারাত করা ফরজ।
[30] তাহারাত করা ফরজ। [31] তাহারাত করা ফরজ। [32] তাহারাত করা ফরজ।

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92 JJ [illegible]. 93 All but TD [illegible]. 94 DP, JE, TD add [illegible]. 95 TD breaks off at this point, the remaining folios are missing. 96 JJ [illegible]. 97 DP, JE [illegible]. 98 MK, torn JJ [illegible]. 99 JJ [illegible]. 100 JJ [illegible]. 1 MK JJ [illegible]. 2 DP, JE om. 3 JJ [illegible]. 4 DP, JE add [illegible]. 5 MK, JJ [illegible]. 6 JJ [illegible]. 7 MK, JJ [illegible].

[illegible]

[illegible]

---

75 DP, JE, TD [illegible]. 76 TD [illegible]; JJ [illegible]. 77 DP, JE, TD [illegible]; JJ [illegible]. 78 JJ [illegible]; TD [illegible]. 79 DP, JE, TD add [illegible]. 80 DP omits. 81 DP, TD [illegible]. 82 JJ [illegible]. 83 TD [illegible]. 84 MK, JJ [illegible]. 85 TD [illegible]. 86 TD [illegible]. 87 JJ omits. 88 All but TD [illegible]. 89 MK [illegible]; JJ [illegible]; TD [illegible]. 90 JJ adds [illegible] which is written and dotted below in MK. 91 DP, JE TD [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

56 JJ [illegible]. 57 MK, JJ, JE om. 58 TD [illegible]. 59 MK [illegible]; JJ omits. 60 MK, JJ [illegible]; TD [illegible]; DP, JE [illegible]. 61 MK, JJ add [illegible]. 62 MK, JJ om. 63 Thus all; for [illegible]. 64 all [illegible]; TD reads [illegible]. 65 MK, JJ [illegible]. 66 JJ [illegible]. 67 DP, JE, TD add [illegible]. 68-69 All but JE om.; DP, TD leave blank space. 70 TD [illegible]. 71 TD [illegible]. 72 JJ [illegible]; TD [illegible]. 73 TD [illegible]. 74 MK, JJ [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

48 MK, JJ [illegible]. 49-50 TD omits. 51 JJ [illegible]. 52 MK [illegible]. 53 MK, JJ [illegible] with [illegible] written above [illegible]. 54 MK, JJ [illegible]. 55 Written and struck off in TD. 56 JJ omits. 57 MK torn; JJ, TD [illegible]. 58 TD [illegible]. 59 MK, JJ om. 60 TD [illegible]. 61 MK omits. 62 MK, JJ om. [illegible]. 63 MK, JJ [illegible]. 64 MK, JJ [illegible]. 65 JJ [illegible].

ᠠᠯᠢᠨᠠᠳᠤᠨᠳᠤᠯᠠᠭᠠᠨᠠᠴᠢᠨᠠᠭᠠᠨᠠᠴᠢᠨᠠᠭᠠᠨᠠᠴᠢᠨ

15 MK, JJ om. 16 MK, JJ [illegible]. 17 JJ [illegible]. 18 MK, TD [illegible]. 19 MK [illegible]. 20 MK, JJ [illegible]. 21 JJ omits [illegible]. 22 MK, JJ prefix [illegible]. 23 JJ omits. 24 MK, JJ [illegible]. 25 MK [illegible]. 26 JJ omits [illegible]. 27 TD [illegible]. 28 TD [illegible]. 29 TD [illegible]. 30 JJ prefixes [illegible], which is written and struck off in MK. 31 MK [illegible]. 32 TD [illegible]. 33–34 TD omits.

درخت ـ اسورک[1]

درخت اسورک ـ درختی است که بیخ او بسیار باشد و شاخ او
بسیار باشد و برگ او بسیار باشد و بر شاخ او خارهای بسیار
باشد و بر برگ او خارهای بسیار باشد و بر بیخ او خارهای
بسیار باشد و بر بیخ او خارهای بسیار باشد و بر بیخ او
خارهای بسیار باشد و بر بیخ او خارهای بسیار باشد و بر
بیخ او خارهای بسیار باشد و بر بیخ او خارهای بسیار
باشد و بر بیخ

[illegible]

[illegible]

[illegible]

81-82 MK, JJ om. 83 DP, JE, T. om. 84 DP, JE, T. om. 85-86 DP, JE, T. om. ; MK places dots below the words to signify that they are to be omitted, but it is difficult to ascertain whether the dots are to mark these words or the words [illegible] which JJ omits and are just below in the next line. 87-88 JJ omits. 89 MK, JJ add [illegible].

64 JJ ཁ. 65 Thus all; for ཁཁ. 66 T_a ཏ. 67 MK, JJ ཁ་ཁ. 68 MK torn; DP, JE, T_a ཁ. 69 JJ ཁ. 70 JJ ཁ; T_a ཁ. 71 JJ ཁ. 72 JJ ; MK . 73 MK ; DP, JE, T_a . 74-75 JJ omits. 76 JJ . 77 JJ ཁ. 78 MK ; DP, JE, T_a . 79 MK ཁ. 80 JJ ཁ.

ལ[63]ས ། ཁམ[62] ལ ། ཁ[61]ལ ། ཁ[60]ལ ། ཁ[59]ལ ། ཁ[58]ལ ། ཁ[57]ལ ། ཁ[56]ལ ། ཁ[55]ལ ། ཁ[54]ལ ། ཁ[53]ལ ། ཁ[52]ལ ། ཁ[51]ལ ། ཁ[50]ལ ། ཁ[49]ལ ། ཁ[48]ལ ། ཁ[47]ལ ། ཁ[46]ལ ། ཁ[45]ལ ། ཁ[44]ལ ། ཁ[43]ལ ། ཁ[42]ལ ། ཁ[41]ལ ། ཁ[40]ལ ། ཁ[39]ལ ། ཁ[38]ལ ། ཁ[37]ལ ། ཁ[36]ལ ། ཁ[35]ལ ། ཁ[34]ལ ། ཁ[33]ལ ། ཁ[32]ལ ། ཁ[31]ལ ། ཁ[30]ལ ། ཁ[29]ལ ། ཁ[28]ལ ། ཁ[27]ལ ། ཁ[26]ལ ། ཁ[25]ལ ། ཁ[24]ལ ། ཁ[23]ལ ། ཁ[22]ལ ། ཁ[21]ལ ། ཁ[20]ལ ། ཁ[19]ལ ། ཁ[18]ལ ། ཁ[17]ལ ། ཁ[16]ལ ། ཁ[15]ལ ། ཁ[14]ལ ། ཁ[13]ལ ། ཁ[12]ལ ། ཁ[11]ལ ། ཁ[10]ལ ། ཁ[9]ལ ། ཁ[8]ལ ། ཁ[7]ལ ། ཁ[6]ལ ། ཁ[5]ལ ། ཁ[4]ལ ། ཁ[3]ལ ། ཁ[2]ལ ། ཁ[1]ལ ། ཁ[0

ཡ ། ཁ་ཅིག ཁ ། ཁ ། ཁ །

16 DP, JE, T$_a$ ཏ-ཡིན་ཏེ. 17 JJ ཡ-ཡ; T$_a$ places ཡ-ཡ as a variant above ཡ-ཡ. 18 T$_a$ ཕ-ལ-ས. 19 MK, JJ ཡ-ས. 20 MK, JJ om. 21 T$_a$ ཁ-ལ-ས. 22 DP, JE, T$_a$ ཏ. 23 JJ ཕ-ཏ. 24 T$_a$ ས-ས. 25 T$_a$ has ཡ written above the last ཏ as a variant. 26 T$_a$ omits ཡ. 27 JE ཕ-ལ. 28 JJ ཡ. 29 T$_a$ ཕ-ལ-ཡ. 30 T$_a$ ཕ-ལ-ས. 31 DP, JE, T$_a$ ཕ-ལ-ས. 32 JJ ཕ-ལ-ཡ.

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

ཁ ། ཁ ། ཁ ། ||||

1 T_a ཁ. 2 All but JE ཁ. 3 JJ ཁ; T_a ཁ. 4 JJ ཁ. 5 JJ, T_a ཁ. 6 JJ ཁ; T_a ཁ. 7 JJ ཁ. 8 JJ ཁ. 9 JJ ཁ. 10 MK fol. 126b commences at this point; see p.89 n.80. 11 DP, JE, T_a ཁ. 12 MK, JJ om. 13 DP, T_a ཁ. 14 MK, JJ add ཁ. 15 JJ ཁ; T_a ཁ.

[illegible]

[illegible]

[illegible]

ᠬᠣᠶᠠᠷᠳᠤᠭᠠᠷ ᠵᠢᠭᠠᠯᠲᠤ ᠳᠤᠷᠠᠯ ᠪᠣᠯᠣᠨ ᠬᠣᠭᠣ

78 JJ omits. 79 JJ omits. 80 JJ omits; TD, T_a omit. 81 TD, T_a omit. 82 JJ omits. 83 TD, T_a omit. 84 JJ omits. 85 TD, T_a omit. 86 JJ omits. 87 JJ, T_a om. 88 JJ omits. 89 JJ omits; TD, T_a omit. 90 T_a omit. 91 JJ omits. 92-93 JJ omits.

٢٥ ٤ـتهاهاهـ ٥ ااهاـ ـتهاـ ٥ ٤٧ ااداهاد ـسدا
ااـ ٥ ااداهاد ٥٩ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا

٢٦ ااهاد ٥ ٤٧ ااداهاد ٥٩ ٥ ااهاد ٤ـتهاهاهـ ااهاد
ااـ ٥ ٥ـتهاهاهـ ٥٩ ٤٤٤٤ ٥ ٤ـتهاهاهـ ااـ ٥ـتهاهاهـ
ااـ ٥ ااداهاد ٥٩ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا

٢٧ ااهاد ٤٧٤ ٥ ٥٩ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا
ااـ ٥ ٥ـتهاهاهـ ٥٩ ٤٤٤٤ ٥ ٤ـتهاهاهـ ٥٩ ٥ ااهاد
ااـ ٥ ااداهاد ٥٩ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا

٢٨ ٥ ٥ـتهاهاهـ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا
٥ ٥ـتهاهاهـ ٥ ٤٧ ٥ ٥ـتهاهاهـ ٥٩ ٥ ااهاد ٥ ٤٧ ااداهاد
ااـ ٥ ٥ـتهاهاهـ ٥٩ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا

٢٩ ٥ ٥ـتهاهاهـ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا
٥ ٥ـتهاهاهـ ٥٩ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا
ااـ ٥ ٥ـتهاهاهـ ٥٩ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا

٣٠ ٥ـتهاهاهـ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا
ااـ ٥ ٥ـتهاهاهـ ٥٩ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا
ااـ ٥ ٥ـتهاهاهـ ٥٩ ٤٤٤٤ ٥ ٤ـتهاهاهـ ااـ ٥ـتهاهاهـ
ااـ ٥ ٥ـتهاهاهـ ٥٩ ٥ ااهاد ٥ ٤٧ ااداهاد ـسدا

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52 JJ ٥ـتهاهاهـ. 53 TD ٥ـتهاهاهـ; T_a ٥ـتهاهاهـ. 54-55 TD omits. 56 T_a ٥ـتهاهاهـ. 57 T_a ٥ا. 58 JJ ٥ـتهاهاهـ. 59 TD ٥ـتهاهاهـ. 60 JJ ٥ـتهاهاهـ. 61 JJ ٥ـتهاهاهـ. 62 JJ ٥ـتهاهاهـ. 63 JJ ٥ـتهاهاهـ. 64 TD ٥ـتهاهاهـ; T_a ٥ـتهاهاهـ. 65 JJ ٥ـتهاهاهـ; T_a ٥ـتهاهاهـ. 66-67 JJ omits. 68 TD ٥ـتهاهاهـ; T_a ٥ـتهاهاهـ. 69 JJ ٥ـتهاهاهـ. 70-71 TD, T_a om. 72 JJ omits. 73 TD, T_a ٥ا. 74 JJ ٥ـتهاهاهـ. 75 TD, T_a ٥٤. 76 JJ ٥ـتهاهاهـ. 77 JJ, T_a om.

ददामि । ददामि । ददामि । ददामि ।

१७ दिन । पर्यायेण ददामि । ददामि । ददामि । ददामि[32] ददामि ।
ददामि । यः । दिन । ददामि ।

१८ दिन । पर्यायेण ददामि । ददामि । ददामि । ददामि[33] ददामि ।
ददामि[34] । यः । दिन । ददामि ।

१९ [35]दिन । पर्यायेण ददामि । ददामि । ददामि[37] । पर्यायेण[38] ददामि
ददामि[36] । दिन । ददामि ।

२० दिन । पर्यायेण ददामि । ददामि । ददामि[39] । ददामि । दिन । ददामि ।
पर्यायेण[40] । ददामि । दिन । ददामि । ददामि । ददामि । ददामि[41]
ददामि[42] । ददामि । दिन । ददामि ।

२१ दिन । पर्यायेण ददामि । ददामि । ददामि । ददामि । ददामि
ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि[43] । ददामि ।

२२ दिन । पर्यायेण ददामि । ददामि । ददामि[44] । ददामि[45] । ददामि ।
ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि[46] ।

२३ दिन । पर्यायेण ददामि । ददामि । ददामि । ददामि[47] । ददामि
ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि[48] । ददामि
ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि[49] । ददामि
ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि[50]
ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि[51] ।
ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि ।

२४ दिन । पर्यायेण ददामि । ददामि । ददामि । ददामि । ददामि
ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि । ददामि ।

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32 TD, T_a [illegible]. 33 JJ [illegible]; TD [illegible]. 34 TD [illegible]. 35–36 TD omits. 37 T_a [illegible]. 38 JJ [illegible]. 39 JJ [illegible]. 40 JJ [illegible]. 41–42 TD, T_a [illegible]. 43 TD [illegible]; T_a [illegible]. 44 JJ [illegible]. 45 JJ, T_a [illegible]. 46 TD, T_a [illegible]. 47 JJ, T_a [illegible]. 48 JJ [illegible]. 49 TD [illegible]. 50–51 JJ omits.

[illegible] ๑ [illegible] ๑ [illegible] ๑ [

[illegible]

[illegible]

[illegible]

[illegible] ॥ [illegible] ॥ [illegible] ॥ [

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

৬-৭৮। দেবী বলল শুন রাজা • ধর্ম বলে নিশ্চয় • ধর্মের আশ্রয়[15] • প্রাণ
দেবতাদের প্রিয় • ধর্মের আশ্রয় নিয়ে রাজা ইন্দ্র ১১১১১১ • ১১১১১১ •
১১১১১১ বাজে ধর্মের আশ্রয় নিয়ে • দেবতাদের প্রিয় • রাজা বলল
রাজা।

৮-৮৮। অমৃত ১৮ জন্য এলাকাতে আসুন • ধর্ম ১৯ রাজা আমার
সেবাই ১৯ প্রাণের • ধর্মের আশ্রয়ে • ধর্মের আশ্রয়ে • ধর্মের আশ্রয়
১১১১১১ • ধর্মের আশ্রয়ে • ধর্মের আশ্রয়ে • ধর্মের আশ্রয়ে • ধর্মের
আশ্রয়ে

[illegible] • [illegible]

[illegible] ৩৪৩ [illegible] ৩৪৩ [illegible] • [illegible] ১৭৩-৮

[illegible] • [illegible] [illegible] • [illegible] [illegible] • [illegible] [

1.43-4 ᠪᠢ ᠨᠣᠮᠤᠨᠳᠤ᠄ ᠪᠣᠳᠠᠨᠳᠤ᠄ ᠬᠣᠯᠪᠣᠭᠳᠠᠬᠤ᠄ ᠬᠣᠯᠪᠣᠭᠳᠠᠬᠤ᠄

1.45-6 ᠪᠢ ᠨᠣᠮᠤᠨᠳᠤ᠄ ᠪᠣᠳᠠᠨᠳᠤ᠄ ᠬᠣᠯᠪᠣᠭᠳᠠᠬᠤ᠄ ᠬᠣᠯᠪᠣᠭᠳᠠᠬᠤ᠄ ᠬᠣᠯᠪᠣᠭᠳᠠᠬᠤ᠄

1.47-8 ᠪᠢ ᠨᠣᠮᠤᠨᠳᠤ᠄ ᠬᠣᠯᠪᠣᠭᠳᠠᠬᠤ᠄ ᠬᠣᠯᠪᠣᠭᠳᠠᠬᠤ᠄ ᠬᠣᠯᠪᠣᠭᠳᠠᠬᠤ᠄ ᠬᠣᠯᠪᠣᠭᠳᠠᠬᠤ᠄

1.49-50 ᠪᠢ ᠨᠣᠮᠤᠨᠳᠤ᠄ ᠬᠣᠯᠪᠣᠭᠳᠠᠬ

[illegible] ॥ [illegible] ॥ [illegible] ॥ [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

৮১-৮২ ত্রিসূত্র ভাষ্য প্রমাণিতবাৎ। বাদৈ ব্যবহৃতম্।

৮৩-৮০ নঞ্ ত্রয় ত্রয়। অন্যত্র-সূত্রম্।

৮৪-৮৮ নঞ্ ভাষ্যে ...। প্রাসঙ্গিকম্ ন্যায়-বাক্যম্।

৮৯-৯০ সংক্ষেপেণ[40]। যদি তত্র বাদাৎ বিরোধে প্রমাণাৎ।

৯১-৯৫ তত্রাপি ভাষ্যে। ন্যূন ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

৯৬-৯৭ বিপ্রতিষেধে ভাষ্যে। ন্যূন ত্রয়। বাদ-সূত্রম্।

৯৮-১০০ বাদৈ ভাষ্যে। ন্যূন ত্রয়। বাদ-সূত্রম্।

১০১-১০৩ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১০৪-১০৫ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১০৬-১০৭ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১০৮-১১০ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১১১-১১৩ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১১৪-১১৫ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১১৬-১১৭ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১১৮-১২০ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১২১-১২২ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১২৩-১২৪ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১২৫-১২৬ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১২৭-১২৮ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১২৯-১৩০ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

১৩১-১৩২ ভাষ্যে ত্রয়। ন্যূন ত্রয়। বাদ-সূত্রম্।

11 JJ . 12-13 JJ ; JU . 14 JJ . 15 JU adds . 16 JU . 17 JU, TD . 18 JU . 19 JU . 20 TD ; JU . 21 JU . 23 TD ; JU ; (for ?). 28 JU . 24 JU omits. 25 JU repeats. 26 JJ, TD . 27 JU ; TD . 29 JU ; TD . 29 JU omits. 30 JU adds . 31–32 JU .

[illegible] ॥ [illegible] ॥ [illegible] ॥ [

۲۵-۲۶ [illegible] ۲۷ [illegible] ۲۸ [illegible]

۲۹-۳۰ [illegible]

۳۱-۳۲ [illegible] ۳۳-۳۴ [illegible] ۳۵ [illegible] ۳۶-۳۷ [illegible] ۳۸ [illegible]

74-75 JJ omits. 76 JU prefixes [illegible]. 77 JU adds [illegible]. 78 JJ [illegible]. 79 JU [illegible]. 80 JU [illegible]. MK fol. 111a ends at this point; fol. 111b. is blank; fols. 112–125 are missing; fol. 126a is blank; fol. 126b commences with [illegible] in the middle of "Darakht-i asûrîk." 81 JJ omits. 82 JJ [illegible]; JU [illegible]. 83 JU omits. 84-85 JJ omits; added in TD on the margin. 86 JJ [illegible]. 87 TD, JU [illegible]. 88 TD, JU [illegible]; JJ [illegible].

58 JJ [illegible]. 59 MK [illegible]. 60 JU [illegible]. 61 JU [illegible]; JJ, TD [illegible]; in MK the first [illegible] seems to be rubbed off by the hand. 62 MK, JJ [illegible]. 63 TD, JU [illegible]. 64 TD, JU [illegible]. 65 JU [illegible]. 66 JU [illegible]. 67 JJ [illegible]. 68 MK [illegible]; TD [illegible]; JU [illegible]. 69 TD, JU add [illegible]. 70 MK, JJ [illegible]. 71 TD, JU om. [illegible]. 72–73 MK, JJ om.

[illegible] ᠐ [illegible] ᠵᠠᠰᠠᠭᠴᠢᠳᠠᠨ ᠳᠤ ᠨᠢᠭᠡᠨᠳᠡᠭᠡᠳᠦᠯᠡᠬᠦ ᠪᠣᠯᠣᠨ ᠪᠣᠳᠣᠯᠴᠠᠬᠤᠢ ᠶᠠᠪᠤᠴᠠᠨᠳᠠᠨ

ལས[27]ཀྱི་ཁ ། ཁ ལ[28]ཁ ། ཁ ལ[29]ཁ ། ཁ ལ[30]ཁ ། ཁ ལ[31]ཁ ། ཁ ལ[32]ཁ ། ཁ ལ[33]ཁ ། ཁ ལ[34]ཁ ། ཁ ལ[35]ཁ ། ཁ ལ[36]ཁ ། ཁ ལ[37]ཁ ། ཁ ལ[38]ཁ ། ཁ ལ[39]ཁ ། ཁ ལ[40]ཁ ། ཁ

[illegible]

1-2 MK, JJ [illegible]; TD [illegible]; JU [illegible]. 3-4 TD, JU om. 5 JU [illegible]. 6 TD, JU [illegible]. 7 JU adds [illegible]. 8 MK, JJ [illegible]. 9 JU omits. 10 TD [illegible]. 11 JU [illegible]; TD, JU add [illegible]. 12 JU [illegible]. 13 JJ [illegible]. 14 TD, JU [illegible] .15 MK [illegible]. 16 JU [illegible]. 17 JJ [illegible]. 18 JU [illegible]. 19 MK, JJ om.; JU [illegible]. 20 JU [illegible]. 21 TD, JU om. 22 TD, JU add [illegible]. 23 MK, JJ [illegible]. 24 MK, JJ [illegible]. 25 JU [illegible]. 26 MK, JJ [illegible].

1 TD adds [illegible]. 2 TD adds [illegible]. 3 TD [illegible]. 4 MK, JJ [illegible]. 5 MK, JJ om. 6 JJ [illegible]. Here ends MK fol. 74b l.11. Thereafter commences "Kârnâmak-i Artakhshîr-i Pâpakân" which occupies fols. 75–108a l.7; thereafter commences "Ayîbâtkâr-i Vazorg-mehr."

[illegible] [illegible] [illegible][1]

[illegible][2]

[illegible] [illegible] [illegible][3]

[illegible][4]

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1 JJ, TD [illegible]; TD adds [illegible]. 2 This colophon is not in JU. 3–4 TD [illegible]; JE [illegible]. 5 MK torn; West conjectures [illegible]. 6 MK [illegible]. 7 JJ [illegible]. 8 JE adds [illegible]. 9 JE [illegible]. 10 JE, TD om. 11 TD [illegible]; JE [illegible]. 12 JE, TD add [illegible].

1–2 TD, JE om. 3 This colophon is not in JU. 4–5 TD, JE [illegible]. 6–7 TD, JE [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

---

1 TD adds [illegible]. 2 JU prefixes [illegible]. 3 JJ [illegible]; JU [illegible]. 4 JU adds [illegible]. 5 MK torn; JJ omits. 6 MK, JJ [illegible]. 7 JJ [illegible]. 8 TD, JE [illegible]; JU [illegible]. 9 JJ [illegible]. 10 MK, JJ [illegible]. 11 TD, JJ [illegible]. 12 TD [illegible]; JU [illegible]. 13 JU [illegible]. 14 JU adds [illegible] and omits [illegible]. 15 MK, JJ, JU [illegible]. 16 MK, JJ, TD [illegible]. 17 TD, JE, JU add [illegible]. 18 MK torn; JJ [illegible]. 19 MK, JJ [illegible]. 20 JJ [illegible]; TD [illegible]. 21 TD [illegible]. 22 MK, TD [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

---

6 JE [illegible]; TD [illegible]; JU [illegible]. 7 JU adds [illegible]; TD adds [illegible] above the line. 8 TD, JE [illegible]; JU [illegible]. 9 JU [illegible]; TD adds [illegible] above the line. 10 JU adds [illegible]; TD adds [illegible] on the margin. 11 JU [illegible]. 12 TD, JU om. 13 JU [illegible]. 14 JU adds [illegible]; TD adds [illegible] on the margin. 15 JU [illegible]. 16 TD [illegible]; 17 JU [illegible]. 18 TD, JU [illegible]. 19 JE adds [illegible]. 20 JU [illegible]. 21 JU adds [illegible]; TD adds [illegible] above the line. 22 JU [illegible]; TD corrects [illegible] to [illegible]. 23 JU [illegible]. 24 MK, JJ [illegible]. 25 TD [illegible] and adds [illegible]; JU adds [illegible].

[illegible]

[illegible]

[illegible]

10 MK, JJ [illegible]; JE [illegible]. 11 JU [illegible]. 12 TD, JU, JE [illegible]. 13 JJ [illegible]; TD, JU [illegible]. 14 JJ [illegible]. 15 TD, JU [illegible]. 16 TD, JU [illegible]. 17 JJ [illegible]. 18 JJ [illegible]; JE [illegible]; TD, JU [illegible]. 19 TD, JU, JE [illegible]. 20 MK, JJ [illegible]. 21 TD, JE insert [illegible]; JU adds [illegible]. 22 JU [illegible]. 23 MK, JJ, JE [illegible]. 24 JJ adds [illegible]; TD adds [illegible]; JU adds [illegible].

1 TD prefixes [illegible]. 2 JU adds [illegible]. 3-4 JJ [illegible]; [illegible]

৩৯ পটল – ৫৫৩ পাঁচ[1]

১ । ক্ষ পেশক পে পাঁচ পেশক নেশ্রেশ পেশ্রেশ পাঁচ
ন ৮-৮ ন পাঁচপেশ পেশ্রেশ পেশ্রেশ ন ক্ষ ক্রশ ন ধ্রুব ক্ষ ন ৮-৮ ন
পেশ্রেশ পেশ্রেশ ন ক্ষ ন ধ্রুব পাঁচ পে পেশ্রেশ পেশ্রেশ পেশ্রেশ।
০ পেশ্রেশ পাঁচ পে পেশ্রেশ ক্ষ। ক্ষ ন[5] ১৯৮[7] পেশ্রেশ পেশ্রেশ[8]। ক্ষ
পেশ্রেশ পে ১৯৮ ন ৬৯৫ পাঁচপেশ। ১৯৮ পে পে পেশ্রেশ পেশ্রেশ
৫ ন পে পেশ্রেশ পেশ্রেশ। ১৯৮ পেশ্রেশ[9] পাঁচ, ১৯৮পেশ্রেশ পেশ্রেশ।
পেশ্রেশ পাঁচপেশ ১৯৮ পেশ্রেশ পেশ্রেশ পেশ্রেশ পেশ্রেশ পেশ্রেশ
১০-১ পেশ্রেশ পাঁচ পেশ্রেশ পে[2] ৬৯ ৯৯ পেশ্রেশ পাঁচ পেশ্রেশ। ক্ষ

৩৯ পটল – ৮৮৯৫[1]

পেশ্রেশ পাঁচ পেশ্রেশ[11]।

পেশ্রেশ[10] পে ১৯৯ পেশ্রেশ।
পেশ্রেশ পেশ্রেশ পাঁচ পেশ্রেশ। ১৯৮৮[6] পেশ্রেশ। ১-পেশ্রেশ
পেশ্রেশ। ১৯৮পেশ্রেশ[7]। ১ পেশ-পে পেশ্রেশ[5]। ১ পেশ্রেশ
পেশ্রেশ পে-পেশ্রেশ[8]। ১পেশ্রেশ পেশ্রেশ[4]। ১ পাঁচ পেশ-পেশ্রেশ
পেশ্রেশ পেশ্রেশ। পে-পেশ্রেশ পেশ্রেশ পেশ্রেশ। ১ পেশ্রেশ

1 TD, JU ধ্রুব; TD adds পেশ্রেশ ১৯৮ ১৯৯; JU adds ১৯৮ ১৯৯. 2 MK, JJ পাঁচ. 3 MK পেশ্রেশ; JJ পেশ্রেশ 4-5 JJ omits. 6 JU পেশ্রেশ. 7 JU পেশ্রেশ্রেশ. 8 MK, JJ ধ্রুব-ন. 9 MK torn; JE, JU পেশ্রেশ. 10 JE inserts ধ্রুবপেশ্রেশ; TD, JU add ধ্রুবপেশ্রেশ. 11 TD, JU, JE ধ্রুব; TD adds পেশ্রেশ; JE adds পেশ্রেশ পেশ্রেশ.

1 TD, JU, JE ধ্রুব. 2 JJ পে. 3-4 TD, JU, JE পেশ্রেশ. 5 TD, JE insert পেশ্রেশ; JU adds পেশ্রেশ. 6 JU adds ১৯৮. 7 TD, JU, JE add পেশ. 8 JU adds • পেশ্রেশ ধ্রুব ধ্রুব পে ক্ষ ন ৮-৮ পাঁ. 9 JJ পে; JU omits.

٢٥ ܘܐܡܪܝܢ ܠܗ ܡܪܝ ܐܢܬ ܡܠܟܐ ܕܝܗܘܕܝܐ ܘܡܫܝܚܐ ܕܐܠܗܐ ܚܝܐ ܘܡܠܟ ܥܠ ܟܠ ܐܪܥܐ ܘܥܠ ܟܠ ܡܠܟܘܬܐ ܕܐܪܥܐ ܘܥܠ ܟܠ ܫܘܠܛܢܐ ܕܫܡܝܐ ܘܥܠ ܟܠ ܫܘܠܛܢ

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

61 JU omits 62 All but MK, JJ [illegible]. 63 JE [illegible]; M_{16}, M_{17} [illegible]. 64 M_{16} [illegible]; M_{17} [illegible]; TD [illegible]. 65 JE inserts [illegible]; TD adds [illegible] above the line; JU adds [illegible]; M_{17} adds [illegible]. 66 JE [illegible]; JU [illegible]; M_{16} [illegible]; M_{17} [illegible]. 67-68 M_{17} omits. 69 M_{16} [illegible]. 70 JU omits. 71 JE inserts [illegible]; M_{16} adds ([illegible]); M_{17} adds [illegible]; JU adds [illegible]; TD adds [illegible] below the line. 72 M_{16}, M_{17}, JU add [illegible]. 73 JU [illegible]. 74 M_{16}, M_{17}, JU add [illegible]; TD adds [illegible] below the line. 75 M_{17} omits. 76 JU [illegible]; 77 JJ, JE [illegible]. 78 JE [illegible]. 79 MK, JJ [illegible]; JU adds [illegible]. 80 M_{16}, M_{17} [illegible]; JU [illegible]. 81 M_{16} [illegible]; M_{17}, JE [illegible]; TD [illegible] of which [illegible] is added below the line; JU [illegible]. 82 All but MK, JJ [illegible]. 83 JJ [illegible]; M_{16}, M_{17}, JU [illegible]. 84 JU [illegible]. 85-86 JJ, M_{17} om. 87 TD, JU, JE [illegible]. 88 M_{16} [illegible]. 89 JE adds [illegible]. 90 JU adds [illegible]. 91-92 M_{16}, M_{17}, JU [illegible]; JE [illegible]; TD [illegible]. 93 JJ [illegible]; JU [illegible]. 94 MK, JJ [illegible]. 95 JU [illegible]. 96 MK, JJ [illegible]. 97 JU [illegible]. 98 M_{17} [illegible]. 99 JE, TD [illegible]; M_{16}, M_{17} [illegible]; JU [illegible]. 100 JU [illegible]. 1 M_{16}, M_{17}, TD [illegible]; JU [illegible].

81 Added below the line in TD. 82 M_{17} omits. 83 TD omits [illegible]. 84 JE Prefixes [illegible]. 85 M_{16}, M_{17} [illegible]. 86 MK fol. 69 commences with this word; see p. 74, n. 1; TD [illegible]. 87 JE [illegible]. 88 M_{16} [illegible]. 89 JJ [illegible]; M_{16}, M_{17}, JU add [illegible]. 90 JE [illegible]. 91 M_{16}, M_{17} [illegible]. 92 M_{16}, M_{17} om.; Written but struck off in TD; JE, JU [illegible]. 93 TD [illegible]; JU, M_{17}, JE [illegible]; In TD [illegible] is added on the margin after [illegible] which is the last word in the line. 94 M_{16}, M_{17} om. 95 JJ, JU [illegible]. 96 MK [illegible]. 97 M_{16}, M_{17}, JU, TD add [illegible]. 98–99 JE omits. 100 JU [illegible]. 101 JJ [illegible]. 102 MK, JE, TD [illegible]; M_{16}, M_{17}, JU add [illegible]. 103 JJ [illegible] and adds [illegible]. 104 MK [illegible]. 105 MK, JJ add [illegible]. 106 M_{16}, M_{17} [illegible]. 107 TD omits. 108 JJ [illegible]; JE [illegible]; TD [illegible]; M_{16}, M_{17}, JU [illegible]. 109 JU [illegible]. 110 JE inserts [illegible]; TD adds on the margin [illegible]; JU adds [illegible].

1 . . . [1] ܕܥܠܡܐ ܗܢܐ ܘܠܡܬܝܐ ܕܐܬܝܐ ܗܘ ܐܝܟ
2 ܕܐܝܬ ܠܗ ܒܪܝܬܐ ܕܐܠܗܐ ܕܐܝܬ ܠܗ ܡܠܟܘܬܐ[2] ܕܐܠܗܐ ܗܘ ܘܠܐ ܡܬ
3 ܗܘ ܐܝܟ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ[3] ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
4 ܕܐܝܬ ܠܗ ܡܠܟܘܬ[4] ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ
5 ܘܐܪܥܐ[5] ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
6 ܕܐܝܬ ܠܗ ܡܠܟܘܬ[6] ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ
7 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
8 ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ
9 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
10 ܕܐܝܬ ܠܗ ܡܠܟܘܬ[10] ܫܡܝܐ[11] ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ[12] ܕܐܝܬ ܠܗ ܡܠܟܘܬ[13]
11 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
12 ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ
13 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
14 ܕܐܝܬ ܠܗ ܡܠܟܘܬ[14] ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ
15 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
16 ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ
17 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
18 ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ
19 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ[19] ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
20 ܕܐܝܬ ܠܗ ܡܠܟܘܬ[20] ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ[21] ܕܐܝܬ ܠܗ ܡܠܟܘܬ[22]
21 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
22 ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ
23 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
24 ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ
25 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
26 ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ
27 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
28 ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ
29 ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ
30 ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ ܘܠܐ ܡܬ ܕܐܝܬ ܠܗ ܡܠܟܘܬ

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1 MK fol. 68 is lost; MK fol. 69 commences with ܘܡܠܟܘܬ ܕܐܠܗܐ ܕܫܡܝܐ (see p. 75, l. 4); JJ copies continuously without marking the loss of the folio. The text from ܕܐܝܬ ܠܗ ܡܠܟܘܬ upto ܕܐܝܬ ܠܗ ܡܠܟܘܬ is taken from M_{16}, M_{17}, JU, JE, TD; see p. 68, n. 65–66; TD leaves a space of three lines on which is written صح البياض by a later hand; JU commences on the same line leaving the space of an inch. 2 Added on the margin by a later hand in TD. 3 JU adds ܕܐܝܬ ܠܗ. 4 JE, JU, TD ܗܘ. 5 M_{16}, M_{17}, JU ܗܘ; TD ܗܘܝܐ. 6 M_{16} ܗܘ. 7 M_{16}, M_{17}, TD om.; JU adds ܕܐܝܬ ܠܗ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ ܗܘ. 8–9 JU omits. 10–11 Added on the margin in TD; M_{16}, M_{17} ܕܐܝܬ ܠܗ ܡܠܟܘܬ. 12 M_{16}, M_{17}, TD ܗܘ. 13 JU, TD ܕ. 14 M_{16}, M_{17}, JU, TD om. 15 M_{16}, M_{17}, JU, TD om. 16 M_{16}, M_{17} ܕܐܝ; TD ܕܐ. 17–18 Added above the line in TD. 19-20 JU omits; M_{16} ܕܐܝ ܠܗ; M_{17} ܕܐܝ ܠ. 21 M_{16} ܗ. 22–23 Added on the margin in TD; M_{16} ܕ ܠ ܗ; JU, JE, TD ܕ ܠ ܗ; JU adds ܕܐܝ ܠ. 24 M_{16}, M_{17}, JU, JE ܕ. 25 Added above the line in TD. 26 M_{16}, M_{17} ܗ. 27 JU ܕ; JE, TD ܕ; M_{17} ܕ. 28 JE TD ܕ; M_{16} ; M_{17}, TD . 29 JU . 30 JE, TD, ; M_{16}, M_{17}, JU .

[illegible] [illegible] [illegible] [

1 MK fol. 65 ends at § 154 of the 'Andarz i Adarbâd'; fol. 66 is lost, fol. 67 commences with [illegible] (l. 9); in JJ the text is copied continuously, without the loss of the folio being marked. The text from [illegible] upto [illegible] is taken from TD_a. Cf. the following Pers.-Pâz. text which is taken from MH_7, fol. 164b, written in red ink:—

منشن نوپوش اکومن انمر ساور تاورز . کرفه پروردگار هست روان چون نه و
ماه اور فرزند کرفه در کشادن اوي وهشت بامي کرفه همانا هست اوي گروثمان
مان هورمزد که مر و وا و نیکوتر هر گاهي از اوستا گواهش به هادوخت پیدا از
آنجا (. . . Avesta quotation . . .) زانو بالا مرد &c.

See A. Barthelemy's Gujastak Abalish p. 55, n. 51.

2. [illegible]. 3 [illegible]. 4 [illegible]. 5 [illegible]. 6 [illegible]. 7 [illegible]. 8 See n. 1. 9 MH_7, TD_a om. 10 TD_a [illegible]. 11 MH_7 [illegible]; TD_a [illegible]. 12 MH_7 [illegible]; TD_a [illegible]. 13 TD_a [illegible]. 14 MH_7 inserts [illegible]; TD_a adds [illegible]. 15 TD_a [illegible]. 16 MH_7 breaks off at this point; TD_a omits [illegible] but adds [illegible] and breaks off.

[illegible] [illegible] [illegible] [

[illegible] ৷ [illegible] ৷ [illegible] ৷ [

[illegible] ও [illegible] [illegible] [illegible]

41 M_{17} ܐܝܬ. 42 M_{17} ܒ. 43 JJ ܗܘܐ. 44 JJ ܠܒ. 45 MK, JJ, TD, JE ܐܝܬܝܗ; M_{16}, M_{17} ܐܝܬܝܗ. 46 JE adds ܕܒ. 47 JJ ܐܝܬܝܗ. 48 All but MK, JJ add ܕܒ. 49-50 JU ܗܘ; JE ܗܘ; M_{16}, M_{17} ܗܘ ܕ ܗܘ. 51 M_{17} ܐܝܬ. 52 M_{16}, M_{17}, TD, JE add ܐܝܬ; JU adds ܐܝܬ. 53 JU, JE ܕܒܝܬ; M_{16}, M_{17}, TD ܕܒܝܬ. 54 M_{16}, M_{17}, JU repeat. 55 JE, JU om. 56 M_{16}, M_{17} ܐܝܬ; JU ܐܝܬ. 57 MK ܗܘܐ; M_{16}, M_{17} ܗܘܐ. 58 MK, JJ ܕܐ ܐܝ; JE, TD ܕܐ ܐܝ; JU, M_{16}, M_{17} ܕܐ ܐܝ. 59 M_{16} ܕ. 60 JU ܗܘ; MK, JJ, TD, JE, M_{17} ܗܘ. MK fol. 62 ends at this point, fol. 63 is lost. In JJ the text which begins on MK fol. 64, with the words ܕ ܐ ܕ ܕ (see p. 69, l. 10, and n. 72) is copied continuously without the loss of the folio being marked. The text from ܕ ܗ ܕ upto.....ܕ ܐ ܕ ܐ is taken from M_{16}, M_{17}, TD, JU, JE, all of which seem to be imperfect at that point. 61 M_{16}, M_{17}, JU, JE ܕ ܗ ܕ. 62 All prefix ܕ. 63 M_{16}, JE, JU ܐ; M_{17} ܒ. 64 M_{16} ܕ. 65-66 JU omits finishing the sentence at ܕ; JU, M_{16}, M_{17} copy continuously the text which begins with the words ܕ ܕ ܕ ܕ (see p. 74 l. 1 and n. 1); JE adds خواستم. TD, JE break off here beginning the text commencing on p. 74 with a new line.

[illegible]

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20 JU adds [illegible]. 21 JJ [illegible]. 22 M_{16}, M_{17}, JE om. 23 MK torn; JJ [illegible]; TD, JU, M_{16} [illegible]; M_{17} [illegible]; JE [illegible]. 24-25 Added on the margin in JE. 26 MK, JJ [illegible]; JU, TD, M_{16} [illegible]; M_{17}, JE [illegible]; JU adds [illegible]. 27 JU adds [illegible]. 28 JJ omits. 29 JJ [illegible]. 30 JJ [illegible]. 31 JJ, M_{10}, M_{17} [illegible]; JU [illegible]. 32 JE adds [illegible]. 33 JJ [illegible]. 34 JU [illegible]; TD [illegible]; M_{17} [illegible]. 35 JE. [illegible] with [illegible] as a gloss added on the margin. 36 M_{17} omits. 37 MK torn ([illegible]); JJ [illegible]. 38 MK, JJ [illegible]. 39 JE [illegible]. 40 MK, TD, JE [illegible].

๑๒ [illegible]
๑๓ [illegible]
๑๔ [illegible]
๑๕ [illegible]
๑๖ [illegible]
๑๗ [illegible]
๑๘ [illegible]
๑๙ [illegible]
๑๑๐ [illegible]
๑๑๑ [illegible]
๑๑๒ [illegible]
๑๑๓ [illegible]
๑๑๔ [illegible]
๑๑๕ [illegible]
๑๑๖ [illegible]
๑๑๗ [illegible]
๑๑๘ [illegible]
๑๑๙ [illegible]
๑๑๑๐ [illegible]
๑๑๑๑ [illegible]
๑๑๑๒ [illegible]

94 MK, JJ [illegible]; M_{16}, M_{17} [illegible]. 95 M_{16} omits. 96 Added by a later hand in JE. 97 JJ [illegible]. 98 JU adds [illegible]. 99 JU adds [illegible]. 200 M_{17} omits. 1 JU, M_{16}, M_{17} [illegible]; JU adds [illegible]. 2 M_{16} [illegible]; M_{17} [illegible] JE [illegible]. 3 JJ [illegible]; M_{16}, M_{17} [illegible]. 4 JE omits [illegible]. 5 JE [illegible]. 6 JE omits. 7 JU [illegible]; JE [illegible]. 8 M_{16}, M_{17}, JU, JE [illegible]. 9 M_{17} [illegible]. 10 MK, JJ [illegible] and add [illegible] above the first [illegible]. 11 JJ [illegible]. 12 JJ, JU [illegible]. 13 JE [illegible]. 14 MK, JJ, TD om. [illegible]. 15 MK, JJ add [illegible]. 16 MK [illegible]. 17 MK, JJ [illegible]. 18 M_{17} [illegible]. 19 JU adds [illegible].

[illegible][73] [illegible] [illegible][74] [illegible] [illegible][75] [illegible][76] [illegible] ८७-८७
[illegible] [illegible] [illegible][77] [illegible] [illegible] [illegible] [illegible] [illegible] ८८
[illegible][78] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible][79] [illegible] [illegible] [illegible] [illegible] [illegible] ८९
[illegible] [illegible] [illegible][80] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ९०
[illegible] [illegible] [illegible][81] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ९१
[illegible][82] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible

٧٣ [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

ᠬᠣᠭᠣᠷᠠᠨᠳᠠᠭᠠᠨ ᠣᠷᠣᠭᠤᠳᠤᠨ ᠳᠤ ᠬᠣᠯᠪᠣᠭᠳᠠᠬᠤ ᠪᠣᠯᠤᠨ ᠳᠤᠷᠠᠯᠴᠠᠬᠤ ᠨᠣᠮᠤᠨᠤᠳ ᠪᠣᠯᠣ

68-69 JE omits ; M_{16}, M_{17}, JU, TD . 70-71 MK, JJ, JE, TD om. 72 M_{16}, M_{17}, JE, JU . 73-74 M_{16}, M_{17}, JU, TD ; JE . 75 MK, JJ . 76 M_{16} ; M_{17} ; JE, TD ; JU . 77 MK, TD, JU add ; JJ adds . 78 MK, JJ ; JU . 79 JE, TD . 80-81 MK torn, but there is not room for both and ; JJ, TD, JE om.; JU omits . 82 JJ, JU ; M_{16}, M_{17} . 83 JU adds . 84 MK, JJ add . 85 MK, JJ ; M_{17} . 86 JJ ; M_{16}, M_{17} om 87 M_{16}, JU add ; M_{17} adds . 88 All but MK, JJ . 89 JJ ; M_{16}, M_{17} ; JU . 90 M_{16}, M_{17} . 91 M_{16}, M_{17} . 92 JJ ; M_{16}, M_{17}, JU . 93 JU . 94 M_{16}, M_{17} . 95 JU omits. 96 All but MK, JJ . 97 JE . 98 JE ; JU adds . 99 M_{16}, M_{17} ; TD . 100 TD prefixes . 1 JJ, JE .

[illegible]

39 JJ [illegible]; M_{16}, M_{17} [illegible]. 40 MK, JJ [illegible]; M_{17} [illegible]. 41 TD, JE [illegible]. 42 JJ [illegible]; JU, M_{16}, M_{17} [illegible]. 43 MK, JJ, TD om. [illegible]. 44 MK, JJ [illegible]. 45 JJ [illegible]; MK, JE, TD, M_{16} [illegible]; M_{17} [illegible]. 46 MK, JE, TD [illegible]; JJ [illegible]. 47 JU, M_{16}, M_{17} add [illegible]. 48 M_{16} [illegible]; M_{17} [illegible]. 49 M_{16}, JU, JE om.; M_{17} [illegible]. 50 JJ [illegible]; M_{16} [illegible]. 51 All but M_{16}, M_{17} [illegible]. 52 M_{16}, M_{17} [illegible]; JU [illegible]; JE [illegible]. 53 JJ, JU [illegible]; M_{16}, M_{17} [illegible]. 54 JU [illegible]. 55 JU omits. 56 M_{16}, M_{17}, JU, JE add [illegible]. 57 M_{16}, M_{17}, JU add [illegible]. 58 MK, JJ [illegible]; M_{16}, M_{17}, JU add [illegible]. 59 MK, JJ [illegible]. 60 MK, JJ [illegible]. 61 JJ [illegible]; M_{16}, M_{17}, JU [illegible]. 62 MK, JJ [illegible] corrected to [illegible]. 63 All but M_{16} om. 64 MK, JJ, TD [illegible]. 65 MK, JJ, TD, JE [illegible]. 66 MK, JJ [illegible]. 67 MK, JJ om.

[illegible]

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21 JJ [illegible]; JU [illegible]; M_{16}, M_{17} [illegible]. 22 JJ [illegible]; M_{16}, M_{17} [illegible]. 23 MK, JJ om. 24 JJ [illegible]; M_{16}, M_{17}, JU [illegible]. 25 M_{16}, M_{17}, JU [illegible]. 26 MK, JJ [illegible]. 27 M_{16}, M_{17}, JU [illegible]; TD [illegible]; JE [illegible] for [illegible]. 28 JU, TD om. [illegible] and add [illegible]; M_{16}, M_{17} add [illegible]; JE [illegible] altered into [illegible]. 29 MK repeats; JJ prefixes [illegible]. 30 All but MK, TD [illegible]. 31 All but MK, JJ add [illegible]. 32-33 TD, JU [illegible]; MK, JJ [illegible]; M_{17} [illegible]; JE [illegible]. 34 JJ [illegible]; JU, TD, M_{16}, M_{17} [illegible]. 35 JJ [illegible]; JU [illegible]; M_{16} [illegible]; M_{17} [illegible]. 36 JJ [illegible]. 37 MK, JJ [illegible]. 38 MK [illegible]; JJ [illegible].

1 M_{16}, M_{17} add ; TD, JE add ; JU adds . 2 All but MK, JJ add . 3 MK ; JJ ; JU and adds . 4 MK ; JJ, JU, JE, TD . 5 MK, JJ . 6 All but MK . 7 M_{16}, M_{17}, JJ, JU . 8 JJ ; M_{16} ; M_{17} . 9 M_{16}, M_{17} add ; JE, JU, TD add . 10 M_{16}, M_{17} ; JE, TD ; JU . 11 JU, JE, M_{16}, M_{17} add ; JE puts it in parentheses. 12 MK, JJ ; M_{16}, M_{17} ; JU . 13 M_{16}, M_{17}, JU add . 14 JU adds . 15 All but MK, JJ . 16 JJ ; JU ; M_{16}, M_{17} . 17 M_{16}, M_{17} ; JU adds . 18 All but MK, JJ ; M_{16}, M_{17}, JU also add . 19 MK omits; JJ ; M_{16}, M_{17} . 20 MK .

তখন তিনি বলিলেন, হে ইব্রাহীম, হে ইসহাক, হে
ইয়াকুব, তোমরা আমার নিকটবর্ত্তী হও। তাহারা
কহিল, হে আমাদের প্রভু, আমরা আসিলাম।
১৩ তিনি কহিলেন, তোমরা কি আমাকে চিনিতেছ না?
আমি তো তোমাদের প্রভু। তোমরা কি আমার
সহিত অন্য কাহাকেও দেখিতেছ? তাহারা কহিল,
আমরা তো দেখিতেছি না। তিনি কহিলেন, তবে
আমার সহিত অন্য কাহাকেও দেখিতেছ না, আমার
সহিত অন্য কাহাকেও দেখিতেছ না, আমার সহিত
অন্য কাহাকেও দেখিতেছ না, আমার সহিত অন্য
কাহাকেও দেখিতেছ না, আমার সহিত অন্য
কাহাকেও দেখিতেছ না, আমার সহিত অন্য

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

1 TD, JU [illegible]; MK; JJ [illegible] for [illegible]. 2 JJ [illegible]. 3 TD, JU add [illegible]. 4 JJ [illegible]. 5 JJ omits. 6 MK, JJ [illegible]. 7 MK torn; JJ [illegible]. 8 TD [illegible]. 9 TD, JU [illegible]. 10 JU [illegible]. 11 TD omits. 12-13 MK [illegible]; JJ [illegible] [illegible].

[illegible]

[illegible]

[illegible]

ᠬᠣᠶᠠᠷ ᠳᠤᠮᠳᠠᠳᠤ ᠪᠣᠯᠣᠨ

ᠬᠣᠶᠠᠷᠳᠤᠭᠠᠷ ᠪᠣᠯᠣᠨ ᠬᠣᠭᠣᠨᠤᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠨᠣᠮᠤᠨ ᠳᠤᠴᠢᠶᠠᠨ ᠶᠠᠪᠤᠭᠳᠠᠪᠠ ᠃ ᠬᠣᠶᠠᠷ ᠳᠤᠴᠢᠶᠠᠨ ᠃ ᠬᠣᠶᠠᠷᠳᠤᠭ

[illegible]

[illegible]

1 [illegible]

[illegible]

[illegible]

[

[illegible]

[illegible]

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128 MK, JJ [illegible]. 124 MK, JJ om. 125 JU [illegible]. 126 MK, JJ [illegible]. 127–128 MK, JJ om. 129 JU [illegible]. 130 JU [illegible]. 131 MK torn, JJ [illegible]. 132 TD [illegible]. 133 MK, JJ [illegible]. 134 MK torn; JJ [illegible]. 135 TD [illegible]. 136 MK, JJ [illegible]. 137 JU [illegible]. 138 TD [illegible].

[illegible]

[illegible]

[illegible]

109 JU [illegible]. 110 JU, TD [illegible]. 111 MK, JJ [illegible]. 112 MK, JJ [illegible]. 113 JU, TD [illegible]. 114 JU, TD [illegible]. 115 JU TD [illegible]. 116 MK, JJ [illegible]. 117 JU, TD [illegible]. 118 Th all; better [illegible]. 119 MK, JJ [illegible]. 120-121 Added on the mar in TD. 122 TD, JU [illegible]; JU, TD [illegible], for [illegible].