EDX 399

#### THE

## PAHLAVI TEXTS

Contained in the Codex MK copied in 1323 A. C. by the Scribe

Mehr-Âwân Kuî-khûsrû

#### EDITED BY

THE LATE DASIUR JAMASPJI MINOCHEHERJI JAMASP-ASANA, M. A., Ph. D., D. C. L.

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 Pêshînî-kîn, 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Dastûr Kai-khusru I undertook to write the introduction to these texts, and it is to be regretted that the texts could not be published earlier, as I had to put off writing the introduction on account of pressure of work.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,, is 7" × 4", written 14 lines to a page upto fol. 128a, after which this regularity is not observed, the succeeding folios upto the end being written 16 to 22 lines to a page. was written by an Irani Mobad named Mehr-Awan 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 folios1, 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 Dastur Jamshid Jamasp made his copy. Fols. 0, 111b, 126a, 137a, and 144b, (wrongly marked 140a, and 1416), have been left blank. The folios 8-9, and 137-144 must have been misplaced long before Dastûr Jamshid Jâmasp 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,

<sup>&</sup>lt;sup>1</sup> But see "Grandries 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', 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 664, 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 Jamshid Jâmâsp's copy and the old codex DP, in the possession of Shams-ul-Ulama Dastûr Darabji Peshotanji Sanjana.

<sup>&</sup>lt;sup>2</sup> 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.

See G. d. I. P., II, III, p. 112, § 78. 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 Ayíbátkár-i Zarirán,—fols. 1-19b,l.4.
- 2 Shatûnîhâ-î Aîrân,—fol. 19b, l. 5-fol. 26a, l. 6.
- 3 Awadth va Sahîkîh-î Sigistân,-fol. 26a, l. 7-fol. 28a, l. 4.
- 4 Khûsrû-î Kavâtân ya Rîtak-î,—fol. 28a, l. 5-fol. 39a, l. 3.
- 5 Chîtak Andarz-î Pôryôtakêshân,—fol. 39a, l. 4-fol. 47b, l. 12.
- 6 Andarz-1 Dânâkân val Mâzdayasnân,—fol. 47b, l. 13-fol. 51a, l. 11.
- 7 Andarz-î Khûsrû-î Kavâtân,—fol. 51a, l. 12-fol. 53a, l. 4.
- 8-11 Andarzîhâ-î Pêshînîkûn, contg. 4 passages,—fol. 53a, l. 5-fol. 55a, l. 9.
  - 12 Andarz-î Anûshak-rûbân Âtûnpât-î Mânaspandân,—fol. 55a, l. 10-fol. 65b.
  - 13 A fragment,-fol. 66a, ll. 1-13.
  - 14 Andarz-i Vêh-zât Farkhô Pîrûz,-fol. 66a, l. 14-fol. 70b, l. 2.
- 15-16 Two passages,—fol. 70b, l. 3-fol. 71b, l. 6.
  - 17 Sakhun ayôchand Âtûn-Frenbag-î Farkhô-zâtân,—fol. 71b, l. 7-fol. 72a, l. 12.
  - 18 Vâjakîhâ-î Bakht-âfrît va Âtûnpât-î Zartôshtân,—fol. 72a, l. 13fol. 73a.
  - 19 Hankhatanishn-i Mandam-i Geti,-fol. 73b, ll. 1-12.
  - 20 Colophon of the original from which the preceding texts were copied,—fol. 73b, l. 13-fol. 74a, l. 6.
  - 21 Colophon of MK,-fol. 74a, 1. 7-fol. 74b, 1. 3.
  - 22 Nîrang-î Zahar bastan,---fol. 74b, ll. 4-11.
  - 23 Kârnâmak-î Artaklıshîr-î Pâpakân,—fol. 74b, l. 12-fol. 108a, l. 7.
  - 24 Ayîbâtkâr-î Vazôrg-Matûn, §§ 1-28,—fol. 108a, l. 8-fol. 111a.1
  - 25 [ Badnå-î Fravartîn yôm-î Khûndat. ]
  - 26 Darakht-i Asûrîk §§ 9-54,—fol. 126b-fol. 130a, 1. 7.
  - 27 Vajárishn-f Chatrang va hankhatúnishn-f Vîn-Artakhshir,—foi. 130a, l. 8-fol. 133b, l. 12.
  - 28 Andarz-î Dastûbarân val Vêh-dînân,—fol. 133b, l. 13-fol. 136b.
  - 29 A fragment from the Måtigån-i Si-röz,—fol. 139a, (138), ll. 1-10.
  - 30 Panj hîm-î Âsrûnân,--fol. 139a (138), l. 11-fol. 137a (139), l. 10.
  - 31 Âyînînak nâmak yektibûnishnîh,—fol. 137a (139), l. 11-fol. 142b (143), l. 5.
  - 32 Patmânak-î Katak-khûtâih,—fol. 1426 (143), l. 6-fol. 1456, l. 11.

<sup>1</sup> Fol. 111b is blank; fols. 112-125 are missing.

- 33 Vájak-i aéchand-i Atúnpát-i Mánaspandán,—fol. 145b, l. 12-fol. 151b, l. 6.
- 34 Dârûk-î Khûnsandîh,-fol. 151b, l. 7-fol. 152a, l. 7.
- 35 Sitâyînîtârîh-î sûr âfnîn,--fol. 152a, l. 8-fol. 154b, l. 15.
- 36 Matan-i Sha-Vaharam-i Varzavand,—fol. 1546, l. 16-fol. 1556, l. 13.
- 37 Hîm ya kherat-î Farkhô Gubnâ,-fol. 155b, l. 14-fol. 160a, l. 2.
- 38 The completion of the book and the colophons—fol. 160a, l. 3-fol. 160b.

As regards the original MS. from which Mehr-Awan Kai-khûsrû copied these texts, we learn from two colophous written at the end of the 'Ayîbâtkâr-î Zarîrân', and the 'Hankhatûnishn-î Mandûm-î Gêtî', 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 colophous.

L Frajapt pavan shuum shâtîh va râmishn; Vahisht-baharak bôpât Vishtêsp pûhar Lûrêspânicha; va Zarîr, Bastûr, î Spendyât, pavan ham âyînîn Frashâvart-î Jâmêspân, va Gerêmîk-kant pûhar Jâmêsp, Pât-khûsrû, va Pât-gîsû, mavan khût-bôrt nâm hômand! Harvîn vêspûharkên gavân aêri-khtêrên gêsîh ajpar bôpât, pavan Vahisht bêmîk pavan asar-rôshanîh nishîm varzêvandân! Harvîn awzûn bôpât, aîgh rûbên anûshak bôpât! Aîgh Dîn-panâh nipisht hômanêt, shât pîrûz bôpât Shâtên zât! Pûhar Shâtên yakhsûnât! Farkhô bôpât vad hazêrên shantên gatân-î yôm frashkant êzêt mân magên mân! Harvin chabun awzûn bôpêt aîgh-tên khût banâ ramît! Zakar ma(va)n karîtûnêt farkhô nipîk pavan hûnîhâtîh Rûstîm Matûn-Âpên sham ayîbâtînêt, mavan-ash pachîn nipishtak yahavûnt. Li dîn-bandak Matûn-Âpên Kaî-khûsrûb nipisht. Mavan karîtûnêt lenman pavan nyôkîh sham ayîbâtînêt! Pavan tan-dûnestîh pavan lidenman gêtî êzêt, banê pavan vatartân-î tan nishîm var-zêvandân! ... ... min dînîk fanzandân, mavan yahavûnt hômanam nipishtêr baên lidenman gêtî êzêt! Shapîrên pîrûz bôpêc, sarîtar pazdêm dâm!

"Completed with propitiation, rejoicing and delight. May Vishtasp, 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,

<sup>?</sup> The last two folios are lost,

<sup>,</sup> s 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 baduâ Vohûman-î baên Shant se sad vîst î chehâr, yêm Dadû-pavan-Âtûn, dêr zîvât Dîn-panâh-î Aêtrapâê-î Dîn-panâh, min bahar-î dêr zîvât Shâ-zât-î Shâtân Farkhê Aûharmasd rûê, mavan-shân rûbân anûshak yahavûnât. Baên Brûgach yahavûnt pavan Âtâsh-katak.

"These memoranda had been written in the month Vohûman, in the year 324, (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 Dînpanâh-î Aêtrapâê-î Dîn-panâh, min bahar dêr zîvât Shâ-zât-î Shâtân-î Farkhô Aûharmazd râê, mavan-shân rûbân anûshak yahavûnât ! Baên 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."

<sup>1</sup> 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 Hindústáni, 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 Gûsh,) at which he himself copied the MS. The month Bahman, day Daê-pa-Âdar, 324 A. Y. corresponds to 29th January 956 A. C., and the month Ardibehesht, day Gûsh, year 1077 Hindûstânî corresponds to 23rd April 1021 A. C. 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 Kûmdîn Shatûn-ayîbâr (Yazt-ayîbâr) Nêryûsang Samand (Shâhmart) be the grandfather of Aêrpat-zâtak Ûstât Pêshyûtan Râm Kâmdîn Yaztyâr Nêryûsang Shâhmart (Gâyûmart), it is likely that he made his copy about sixty years before Mehr-Âwân Kaî-khûsrû.

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

- I. Denman ayîbâtkâr baên yôm Khûrshît, badnâ Shatnîvar, Katîm vahîjakîk Shant-î shash sad navad-ayôk, baên shatûn Tâmnak, pavan jazîrak zarûc, li dîn-bandak Matûn-Âpân Kaî-khûsrû Matûn-Âpân Aerpat nipisht. Vad sad va panjîh shant kâr framûêt!......
- "I, the servant of Faith, Mehr-Awân Kaî-khûsrû Mehr-Awân, the priest, wrote this memorandum in the district of Tâmnak, 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. Frajamînît denman nipîk pavan Hindûkûr, pavan shatûn Tânak, pavan Âtâsh-bêtâ, baên yêm Fravardîn va badna Âtûn vahîjak madam shant shash sad navad-ayêk. Li dîn-bandak Aêrpat-zât Matûn-Âpân-î Kaî-khûsrûb-î Matûn-Âpân-î Spendyât-î Matûn-Âpân-î Marzpûn-î Bahârâm nipisht. Kanâ mavan karîtûnât va âmûzât, afash kâr azash vabîdûnât, afash pachîn azash vabîdûnât, li mavan nipishtâr hêmanam pavan nyêkîh arzânîk yakhsûnât, va âkhar min vatart pavan patîtîk arzânîk yakhsûnât, afash pavan gêtî tan hûsrûb, afash pavan mînêê rûbân ahlûb yahavûnât! Aêtûn yahavûnât! Aêtûn yahavûnât!

s Supposing the month given to be Kadimi.

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

See Dastür Hoshangji and Haug's Arda Vitaf, p. 246. Samand might possibly be a corruption of Shahmart (Gâyômart), or vice versa.

List difficult to ascertain whether 'Tamnak' is our modern Thana or Damaun. Dr. West reads it 'Tamak'. From the 2nd Pahlavi colophon and the Sanskrit colophon it seems that the place referred to is very likely Thana.

"This copy was finished in India, in the district of Tanak, in the fire-temple, on the day Fravardin, and the ecclesiastical month Adar, of the year 691. I, the servant of Faith, Aêrpat-born, Mehr-Awân, (son) of Kai-khûsrû, (son) of Mehr-Awân, (son) of Spêndyât, (son) of Mehr-Awân, (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-Awân 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 karîtûnêt, valman râê, niyâkân valman râê Vahisht-bahar arzânîk dârêt.

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

As MK fols. 161, 162 are lost, a portion of the Rôz-nâmak is taken from  $K_{\bullet}$ . MK fol. 161a 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. 160b, 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 Adar, 690 A. Y., 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 Adarbâd 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-namak of Chahil's ancestors is specially written here to be remembered with reverence by all who read this work, and that Mehr-Awan Kai-khusru 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 Fravardin, month Adar, 690(1) A.Y., corresponds to 10th October 1321(2)

<sup>1</sup> It ought to be 691 A. Y.; see the date given in the 2nd colophon above.

A.C., considering the month given to be Shehenshahi; but Karttika, sud 14, Wednesday, Sanvat 1377, corresponds to 17th October 1320 A.C. Jamshid Jamasp 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 "Nirang-i kharfastar zatan" in MK; Jamshid Jāmāsp 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 Nirang was written is given below in old Gujarati. The Yazdajardi date, day Khūrdād, month Spendārmat, 752 A.Y., seems to be Shehenshāhi 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 Pansha, sud 5, Thursday. The custom of writing the Naôrôz-i Daryāf deserves attention. It seems to have been used during the reigns of the Mahomedan rulers of India.

JJ.

The MS. JJ, written at Naysari by Dastar Jamshid Jamasp, had somehow found its way to Persia: it belongs at present to the Manckil Limit Hataria'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 we she is very often distinguished from -e. and I in the Iranian fashion is given the preference to 3. The first 73 folios contain a copy of the Pazend version of the Bûn-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 Shahrivar in the year 1136 A. Y. 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 shows 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. 132a, where the text is again written continuously. seems that the lines are thus repeated to compensate for illegible penmanship.

<sup>&</sup>lt;sup>1</sup> If 1877 be the expired Sanvat, the date would correspond to 6th November 1821.

<sup>•</sup> 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 1186 A.Y. would be 1767 A.C.

As Jamshid Jāmāsp often confounds, as will be seen from the foot-notes, the words to 'aigh,' is 'mavan', and res 'amat', it seems that he must have studied Pahlavi in the traditional way, reading the Arian forms of the Hūzwārish logograms. Sometimes he mixes up the verbal terminations 3, \*, \*, \*, \* and the change of Hūzwārish 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 Jamshid Jâmâsp's own handwriting, the following Persian title-page:—

این کتاب بن دهشن و پذهنامه آدرباد و شهنامه وغیوی نوشتم دستور. جهشینه بن جاماسی بن آسا بن فریدون ساکن قصبه نوساری لقب بهگویم یه یژدان کام یاد ×

"This book containing the Bundahishu, Pand-namah Adarbad, Shah-namah, etc., written by Dastür Jamshid, bin Jamasp, bin Asa, bin Faridun, residing in the district of Navsari, 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. 73a by the Pahlavi colophon given below:

الكاتب دستور جيشيدجي ولد جاماسپچي ابن آساجي ساكن قصيم ۱۱۸۰ نوساري روز تير ماه شهريور سند يژهجردي ثمام شد عطابق سندم ۱۸۲۳ هجري موافق سنوت هندي ×

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

الماسة بن ساهادام والداعة بن المرافي والمادعة والله المناه والمادعة بن المناه عنه هاداعة بن المناه والمناه والمناه بن المناه المناه والمناه بن المناه المناه والمناه بن المناه المناه والمناه المناه المناه والمناه المناه والمناه وا

<sup>&</sup>lt;sup>1</sup> The suffix ji, 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 Prakāsh' p. 4, n. 1, it appears that it was being used as early as 1309 A. C.

"Frajapt pavan shnum va shâtîh va râmishnîk, baên yêm-î Tîr va badnâ Shatnîvar, shant MCXXXVI min Malkâûn Malkâ Yazdakantîk patîra(p)t shatûn-ayîbâr. Kâteb-al-harûf, li dîn-bandak Dastûbar-zarhûnt, Dastûbar Jamâspzîî, benman Âsâzîî, benman Farîtûnzîî, baên kaspak Nôksârîk. Kanâ aîsh karîtûnêt âfnîn banâ valman-î denman dîn-bandak vabidûnêt! Pavan Yazdân va Amhûspandûn kâmak yahavûnât! Aêtûn yahavûnât! Aêtûntar yahavûnât! Pîrûz yahavûnât gadman awîzak shapîr dîn Mazdayastân".

"Completed with propitiation and rejoicing and delight, on the day Tîr and month Shahrivar, year 1136th after the King of Kings Yazdajard Shahryar. I, the servant of Faith, born of a Dastûr, Dastûr Jamshîd, son of Dastûr Jâmāspji, son of Asāji, son of Faridûnji, (am) the scribe of the district of Navsârî. 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. From these colophons it can be seen that the copy of MK, was finished on the day Hormazd, month Shahrivar, 1136 A. Y., corresponding to the 14th day of (Shawâl) 1180 A. H., and to the Hindu Sanvat 1823, month Fâlgun, vad 1. In this the Parsi 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 Jamshid 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.

<sup>2</sup> See p. 170 of the texts.

Dr. West did not send the copy of "Chitak Andarz-i Pôryôtakêshân," "Andarz-i Dânâkân val Mâzdayasnân," "Andarz-i Khûsrû-i Kavâtân", "Ayîbâtkâr-i Vazôrg-Matûn", "Vazârîshn-î Chatrang va hankhatûnishn-î Vîn-Artakhshîr", occupying pp. 41-57, 85-101 and 115-120 of our texts, and "Kûrnâmak-i Artakhshîr-i 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, DP, K, K, J, were all kindly supplied by Dr. West, but for which the texts would have been very imperfect. MH, 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, is a MS. of the Kopenhagen University Library, written by Mehr-Âwân Kaî-khûsrû, containing the Pahlavi Vendîdâd. K, another Kopenhagen MS., and J, the Bodleian MS., both written by Mehr-Âwân Kaî-khûsrû, contain the Pahlavi Yasna.

Dr. West's copy of the "Andarz-î Adarbâd-î Mâraspandân" is a transcript of M1. in black ink, collated below with M1, in red ink, and with JE in blue ink, and above with MK in blue. M ... is No. 16 of the Haug collection at Munich (Zend No. 61), which also contains the "Ayîbâtkêr-î Vazörg-Matûn" written by Dastûr Hoshangji and dated 10th January 1866. The "Andarz-î Adarbâd-î Mâraspandân" is in another hand and not dated, but probably written about the same time. M,, is No. 17 in the same collection (Zend No. 62 of the Library). It also contains the text of Arda-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 Dastur Khurshedji at Poons. Dr. West notes that neither M., nor M., can be considered as good authorities for any peculiarities they may exhibit. JE is Dastûr Hoshangji's MS. of the Din-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 1b-9b.

#### DP.

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

the late Dastûr Peshotanji. In this codex the Pahlavi Jâmasp-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-1 Adarbad-1 Maraspandan" with the words 'shat la yahavunet'. The first eighteen lines on p. 69 of our texts, comprising §§ 117-132 of this "Andarz" are solely recovered from DP1. After the end of this "Andarz" in the middle of fol. 77a, there follows the "Matigan-i si Yazdana". 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 Adarbêd," a passage forming about ten lines of MK has been recovered from TD, and MH., 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°, a short Afrine of about 130 words, invoking the bestowal of the good qualities of a dozen celebrated individuals upon the person addressed, and "Måtigån-i si rôz". 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.

#### 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,

- 2 See p. 69, n. 67 of the texts, where it is mentioned as W.
- See SBE, V, pp. 404-406.
- a See pp. 102-126 of the texts; the numbers of the texts mentioned are according to the list of texts given above on pp. 8-4.
- This Afrin is missing in MK and therefore not embodied in the texts; see the texts, p. 127, n. 8.
- Only a fragment of it is recovered from MK and Dastür Peshotanji's "Vajarkart-! Dinik" in the texts; see p. 128.
  - 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, 14 §§ 1-31, 15-22, 24 §§ 1-162, 25, 27, 28.

Another of Ervad Tehmuras' MSS., made use of in preparing the texts, is T<sub>a</sub>, 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-1' Asûrîk', 'Âyînînak nâmak yaktîbûnishnîh', 'Matan-1' Shâ-Vahûrâm Varzâvand' (not collated, as the latter part of the text differs greatly from MK), and 'Badnâ Fravartîn yôm-1 Khûndat'.

#### TD.

TD<sub>a</sub> is a MS. at present in Ervad Tehmuras' possession. Formerly it belonged to the late Dastar 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 Abalish. 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.

## JŲ.

The MS. JU is 9\frac{1}{2}" \times 5\frac{1}{2}", 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

At this point three lines are left blank with the note رابيا في , 'safahu'l-bayas', i. e., 'a blank page'; see the texts, p. 68, n. 60.

<sup>•</sup> 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.

<sup>\*</sup> The MS breaks off in the middle of this text, the remaining folios are missing; see the texts, p. 126, n. 95.

<sup>.</sup> See the texts, p. 72, p. J.

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

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

Das Y alkar-i Zarīrān und sein Verhäliniss zum Šah-nāme, Sitzungsberichte der p. und h. Classe der k. b. Akademie der Wissenschaften, 1890; II, pp. 48-84.

<sup>•</sup> Persische Studien, Sitzungsberichte der k. Akademie der Wissenschaften in Wien, p. h. Classe, Bd. cxxvi; 1892.

Aiyûdgår-i-Zarîrân, Shakrûthû-i-Airân, and Afdiya va Sakigiya-i-Sutân; 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 Vishtåsp then took his seat on the Kayanian throne and called the soothsayer, Jamasp Bîtâsh, into his presence, and asked him what would befall him, his sons and brothers in the battle. Jamasp Bîtâsh foretold the death of Vishtâsp's brothers, Zarîr and Pât-khûsrûb, and his beloved son, Frashavart, 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.

Vishtåsp's army consisted of 1,440,000 men. Arjåsp had 120,000,000 soldiers with him. He incited his soldiers to go and kill the valiant Zarir. 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. Vidarafsh undertook the task. He went and attacked Zarir and threw him over. The clamour of valiant persons and the clatter of arms subsiding, king Vishtasp imagined that Zarîr had fallen. He encouraged the Iranian soldiers to go and avenge the death of Zarir, promising to give the victor his daughter Homâc in marriage, the like of whom in beauty there was none in the whole kingdom of Iran. He also promised the victor the generalship of Iran. Zarir's infant son, seven years of age, came forward and asked for permission to go and see what had happened to his father. Vishtasp 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 Vishtasp wanted the horse which Zurir 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 Vishtasp and described what he had seen and asked for permission to go into the battle to avenge his father's death. King Vishtasp allowed him to go, presenting him an arrow from his quiver, and with blessings gave him charge of the Iranian banner and troops.

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

daughter Bihaston, the fairest of the fair in the Khyonian realm; and promised the victor the Bitash-ship of the realm. Vidarafsh came forward; he mounted the iron-hoofed steed of Zarlr, and entered the battle armed with deadly weapons. He went slily behind Bastur, as he dared not front him. Bastur observed this and challenged an encounter, whereupon, Vidarafsh went vauntingly to the front. The black-hoofed steed of Zarir, when he heard Bastar's voice stood on all fours and neighed nine hundred and ninety-nine times. The soul of Zarir exclaimed unto Bustur 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 Vidarafsh'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 Arjasp sat, smote Arjasp with his twelve thousand soldiers and drove them to the battle-field. Within a short time no Khyôn remained alive but Arjasp, whom Spendyat 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 Spendyat. What might the Khyons know of the events that happened on the day Fravardin in the fierce battle of Vishtasp?"

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 "Khûtâih-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."

#### Sbatûnîhâ-î Aîrân.

The "Shatûnîhâ-l 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; Khalifah 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 Khalifah Abū Jāfar came to the throne of Persia in 754 A. C. Darmesteter has referred to two passages of this text, which give the name of the Jewish Queen of Yazdakart I, in his Textes pehlvis relatifs an Judaisme. Ervad Jivanji read before the Bombay Branch of the Royal Asiatic Society a lengthy paper, 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. 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. 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.

#### 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 adopt in tiltings and tournaments; he also knew music, the science of the stars, and the 'games of 'Chatrang' and 'Vin-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

<sup>2</sup> See the texts, p. 23 §§ 47, 58.

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 Shatrôihâ-i Irân. By Jivanji Jamshedji Modi, Esq., B. A.—26th January 1898.

Sec above p. 14, n. 8.

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 Mah-Khūsrū, son of Anosh-Khūsrūe, to give the prince 12000 Jūzans 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 'Marzpan' 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 Zurtôsht". By Zartôsht, the son of Adarbâd Mâraspand is possibly meant. There does not seem to be any ground for identifying this text as the writing of Zartôsht Adarbâd. 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, Adarbâd Mâraspand and to the former orthodox Zoroastrians (Pôryôtakêshân) in general. The passages are as follows:—

عماراسانهم ، وابعة المولا المولاء الم

Curiously enough these same questions are also to be found in the "Andarz-1 Khûsrû-1 Kavâtân "; Thus it seems that these maxims are supposed to be the foundation stones of Mazdean philosophy and frequently quoted by noted Andarz writers.

<sup>&</sup>lt;sup>1</sup> See Grundriss der Franischen Philologie, II Baud, IV Lieferung, p. 111, § 70.

<sup>•</sup> Fol. 247b, Il. 6-13 of a recent MS. of Dk. in Ervad Tehmuras's library.

Fol. 265α, Il. 4-8 of the same MS.

See the texts, p. 57, 1l. 8-9.

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

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 Auharmazd'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, "Ayîbûtkâr-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. 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 The "Andarz-i Dânâkûn val Mâzdayasnûn" 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 Vazorg-Mehr. Moreover the colophon appended by Mehr-Awan 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.

<sup>1</sup> Gunje Shâyagân, Andarze Atrepât Mûrûspandûn, Mûdigûne Chatrang, and Andarze Khûsrêe Kavûtûn, by Peshotan Dastur Behramji Sanjana, Bombay, 1885.

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

## 6. Andarz-i 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 Dastâbarân val Vêhdînân.". 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:

واهدا بحب بحرابه به مرابه واردو واعدد بعد سلوبها بر همه والد به والهد سروب الهراب بهراب المراب بحرابها والمدا والمدا به واردو والمدا به والمدا به مدا السالم المرابها والمدا به مدا المرابع بمرابها بهرابها والمدا به مرابها والمدا به والم

"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-i Shâyagân. Casartelli also published a transliteration with translation in 1887. Salemann

<sup>2</sup> See the texts, p. 121 § 2.

<sup>•</sup> CASARTELLI, Two discourses of Chosroes the immortal-souled, Bab. and Or. Becord, I, 97-101; London, 1687.

published a German translation with transliteration a few months earlier. Dastür Khudâyâr Shahryâr edited the text with transliteration and a literal Persian translation in 1899:.

#### 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 Atûnpât Mânaspandân.

"The admonitions of Adarbâd Mâraspand," addressed to his son Zartôsht, contain about 219 lines in our texts. This text was edited with a Gujarati translation, Gujarati and English translations and a Pahlavi-Gujarati-English Glossary by Ervad Sheriarjee Dadabhoy in 1869, 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. Dastûr Khudâyâr Shahryâr edited the text in 1899, 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.

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

<sup>•</sup> The Pahlavi Texts, containing Andarz-î Adarbûd Mûraspandûn, Andarz-î Vêhzûd Farkhî Fîrûz, Andarz-î Khûsrû-î Kavûdûn, Mûdigûn-î Chatrang, and Kûrnêmak-î Artukhthar-î Pûpabûn, by Khudûyûr Dastûr Shahryûr Iranî; Bombay, 1899.

<sup>•</sup> Pand Namah i Adarbad Maraspand— by Herbad Sheriarjee Dadabhoy; Bombay, 1869.

<sup>4</sup> DE HARLEZ, Le liere des conseils d'Aterpôt-i Mûnearspendân, 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 Adarbâd," and an interpolation, comprising §§ 1-31 of the "Andarz-î Vêh-zât Farkhô Pîrûz," omitting §§ 117-154 of the "Andarz-î Adarbâd" as embodied in our texts.

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. Dastur Peshotanji inserts, after the word 'nafshman', nine words: 'frârûn tûkhshâkîh mavan khvâstak andûkht yakayîmûnêt 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, M10, M17. 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. 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. 64a, I. 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 w, and I think that the two letters belong to the second gow in § 116. On the b side, the letters are indistinct; I find something like .... I am tempted to adjust these letters as belonging to 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 Therefore, if any words are missing they must not be printed lines. 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

<sup>1</sup> See the texts, pp. 69-71.

<sup>•</sup> See the arguments from the connections of folios given in the description of MK, p. 2 above; also see Grundries der Iranischen Philologie, II, III, p. 112, § 78; 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 mayan khyastak-i la nafshman afrit yakhsunct, payan zak-î nafshman shât lâ yahavûnêt', "because he who keeps property not guined 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 Adarbad" would have been perfect.

The omission of §§ 117-154 of the "Andarz-î Âdarbad" 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.

Dr. West considers that the §§ 119-148 of the "Andarz-î Âdarbâd" given in our texts, containing the "Hakîkât-î Rôzhâ" are interpolated here. 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 Adarbâd, clearly show the end of the Andarz.

The interpolation of §§ 1-31 of the "Andarz-1 Vêh-zât Farkhû Pîrûz," in the recent MSS. of the "Andarz-1 Adarbâd" 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-1 Adarbâd," i. e., the loss of about five folios of the MS. to which the recent copies owe their descent, holds good for explaining the

<sup>2</sup> See the texts pp. 69-78.

See G. d. I. P., II, III, p. 110, § 67.

interpolation. The commencement of the "Andarz-I Veh-zat Farkho Pirûz," and the end of the "Andarz-i Adarbad" being missing, the copyists of the recent MSS. supposed the §§ 1-31 of the "Audarz-i Veh-zat" as forming part of the "Andarz-î Adarbâd." There seems to be no contextual connection with § 116 of the "Andarz-! Adarbad" and § 1 of the "Andarz-! Vch-zat." 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 'staliambak' of the prelude. Out of about 20 lines of the missing fol. 68, we have resuscitated fourteen from the recent MSS., JE, JU, TD, M10, M17; six lines therefore seem to be irretrievably lost; the "Andarz-î Vêh-zât" is written in a sermonizing tone. The phrases 'afgham aûzmût hômanêt' of l. 2 of the prolude 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 în 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. 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-1 Véh-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 Adarbâd" 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 Adarbâd," 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<sub>15</sub>, M<sub>17</sub>, 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 Adarbad § 12, as it stands in the old MS., can be read: 'Kana meman ashnavih niyôsh, halak al yamannûn.' Some one of the recent copyists must have read 'vînîh' instead of 'niyôsh'; another changed 'vînîh' into 'vînît,' and a fourth put together 'vînît' + 'halak,' so as to suggest the reading 'vînîtârak' to the modern critical scholars. The copyist of TD actually inserts Neo-Persian (2) as the meaning of the word!

The Andarz-i Adarbad § 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-shnôigar;' another copyist made it 'awûeshnîgar,' and a fourth made it 'awûeshnîktar' as more grammatical!

The Andarz-1 Vêh-zât, too, supplies an interesting instance of the copyists' vagaries. In MK, Andarz-1 Vêh-zât § 24 runs thus: 'Stêr mat javît bâr lâ vazlûnêt, bakht mat sipûkhtan lâ shâyêt.' Recent writers changed 'mat' into 'yâtûnt,' 'yâtûnêt,' 'yâtûnîh'; 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 Shāpūhr II, (309-379 A. C.) perhaps the foremost Andarz writer we know. He was an inhabitant of Kūrān, 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. He is one of the very few leaders of the Iranian community who were canonised as Saints (hū-fravart). In Ervad Tehmurae' MS. of the Dātistān, written by Gôpatshā Rūstahm Būndār (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 "Dātistānî Dīnāk," containing 22 precepts, which Ādarbād, as Aêrpat, gave to a disciple (hāyisht) and which, as he says, he had originally received from his own preceptor Mihir-Aūharmazd. Dīnkart, Bk. III, Ch. 199, contains the ten admonitions given by Ādarbād. Dīnkart, Bk. VI contains about 534

<sup>&</sup>lt;sup>1</sup> See Dinkart, Bk. III, Ch. 201; Ibid. Bk. VIII, Ch. I § 22; and Pahlavi Vandidad 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 Adarbad Marespand. Text No. 33 of our work contains the last utterances of the sage given on his 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-? Adarbad.

## 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<sub>a</sub> and collated with the Pers.-Pâz. version of the same in MH<sub>7</sub>, fol. 164b, 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 'minishn anbash' to 'pavan rasishn,' are interpolated in the recent Pahlavi and Pers.-Paz. MSS. of the 'Gajastak Abalish.' 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<sub>a</sub>, 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 neurishes the soul just as parents neurish 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-zật Farkhô Pîrûz.

"The Admonitions of Vch-zet Farkhô Pirûz" must have consisted of about 62 lines, out of which 6 are missing. The text commences with the last line of MK fel. 67 a; fol. 68 is missing; about 14 lines of the text missing have been recovered from five recent MSS. and about 6 lines still remain undiscovered.

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

But see G. d. I. P., II, III, § 74.

<sup>•</sup> See the Texts, p. 74, n. 1.

See above pp. 28-24.

See the Texts, p. 78, il. 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 Veh-zat, 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 direct 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 Chinvat 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-zêt's 'Andarz' in the "Andarz-î Âdarbâd." The last 10 lines of text on p. 73 of our work contaîning the commencement of the "Andarz-î Vêh-zêt" begin with the distinction of Wisdom (Kherat) and Work (Künishi). The 6 lines of text missing might have contained a comparison between Work (kûnishin) 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 autmut' (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 Adarbid."

## 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 khvétékdas, to establish the Varharán fires, to celebrate the gahánbars, to fertifizé 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.

Adar-Fren-bag Farkhô-zâtàn, 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 Abalish in the court of the Khalifah Mamun. He is referred to in Dinkart Bk. III, Ch. 142, and the Datistan-i Dinik, Pürsishn 87, as the author of the Ainin-Namak, and Dinkart Bk. IV is said to contain select extracts from the work. The same 'namak' 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 Adar-Frên-bag gave to two series of questions of Yakup-1 Haryan of the tribe of Semla, the ancestors of which community had under the chieftainship of Nebuchalnezaar, gone to wat against the Bant-Israulis. The first series of questions were asked by Yakûp 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 Bükht-Ervad Tehmuras' Bûndahishn MS. TD, contains 147 questions mahara. asked to Adar-Frên-bag with his replies.2 The Adar-Frên-bag referred to in Dînkart Bk. VI § 482 is perhaps the Magûpatân Magûpat who flourished

<sup>&</sup>lt;sup>1</sup> 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 Yakup-i Haryan, he reads shukupo-i axaragan (—the wonder of the moderns) and banday sardsar [=entirely connected) instead of Bani-Iordyil. See Dastur Peshotanji's Dk. Vol. IX, Transliteration p. 600: shikoje aklydni (=mysterious and pleasing), and banda salydkar (=evil doing). See Dastur Daraba Dk. Vol. X, Text p. 1, Transliteration p. 1: dashik pushin (=a tewnsman) for Yakup.

See Eryad Tehmuras' Bûndahishn, Int., p. ziji, col. 1.

in the court of Khusru Kavatan along with Adar-bûjît and Vôhûdât-î-Adar-Aûharmazdan.

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. Vajakiha-i Bakht-afrit va Atunpat-i Zartoshtan.

This piece contains two small passages of about 5 and 14 lines each, containing the sayings of Bakht-afrit and Adarbad Zartôsht, grandson of Adarbad Marespand.

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., along with "Zartôsht of great hopefulness," may be the same personage\*. 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\*, the Shdyest-la-shdyest, Ch. XX § 11, and the disciples quoted in the Nîrangistân\* are possibly his.

In this passage of our text Bakht-Afrit 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, Adarbâd 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.

<sup>1</sup> See the Zend-? Vohaman Yasht Ch. I § 7; SBE., Vol. V, p. 194.

<sup>•</sup> See Ervad Tehmuras' Bûnduhishn, Int., p. xiii, col. 2 and p. xiv, col. 2.

s Ecvad Tehmuras' MS. written by Gôpatcha, fol. 71 b, l. 12 and fol. 73 a, l. 10.

See Daatur Dazebji Peshotanji Sanjana's Facelmile of the Nirangistan, fol. 43
 1, 2,

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 Dinkart ascribes the text to the Saint Adarbad Marespand 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 Dinik must have selected this text from the Dinkart MS. rather than from the set of MSS. containing the Ayibàtkâr-i Zarirân. This can be seen from the fact that he copies ten more words from Dinkart 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 were and breaks off, inserting the benedictory formula:

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

deep not attribute the passage to any author, as it simply commences with denman-ich yamannind. Instead of eve in 1. 1, Dk. and Vj.-k. have to less in 1. 2, Dk. and Vj.-k. have to less in 1. 4, Dk. and Vj.-k. have to less in 1. 4, Dk. and Vj.-k. have to less in 1. 5, Dk. and Vj.-k. place to less in 1. 6 Dk. and Vj.-k. have to less in 1. 6 Dk. and Vj.-k. have to less to less in 1. 7. Dk. and Vj.-k. have prefix to less in 1. 7, they have to less instead of eve and omit to receive prefixing less to less in 1. 7, they have to less in 1. 8, Dk. and Vj.-k. have prefixing less to less instead of less in 1. 8, Dk. and Vj.-k. have prefixing less to less instead of less in 1. 8, Dk. and Vj.-k. have prefixing less instead of less and they prefix less to less use.

## 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-Awan Kaê-khûsrû himself, see above pp. 5-6.

# 22. Nîrang-î Zahar bastan.

This small "Nirang to be recited in order to check the poison, the sting and the jaws of noxious creatures" was edited by Dastûr Hoshang Jamsep 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 Nirang is to be found on p. 170 of our Texts, copied from JJ.

# 23. Kâr-nâmak-î Artakhshîr-î Pâpakân.

Dastür Jamaspji did not embody the Kar-namak 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 Dastür Kackobad Adarbad published the Pahlavi text, with transliteration and translation, giving from the Shah-namah 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."

## 24. Ayibatkar-i Vazorg-Maton.

This text contains about 282 lines, and is also called Pand-namak-1 Vazôrg-Mohr. Dastar 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 Shâyagan." Dastar Jamaspji thought it fit to re-edit this text, as it was incomplete at the end in Dastar 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 Shâyagan," attaching the texts Nos. 5 and 6 to it. He translated the words 'pavan Ganj-î Shâîkan 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."

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

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 Jamshid Jamasp 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.

<sup>1</sup> See Khan Bahadur Bomanjee Byramjee Patell's Parace Prakash, p. 620.

<sup>•</sup> See Dastar Peshotanji's Dk. Vol. IX. Text, pp. 450, 456.

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 'patirishn-i framûn-i 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-Matîn 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 Shah-zat bin Shat Farkhô Aûharmazd's well-known colophon bearing the date 1067 Hindûstânîk, is not dated. It is said to be the copy of Aêrpat Kamdîn bin Shahryar bin Neryôsang bin Samand, most of whose MSS. are written after 627 A. Y. (=1257 A.C.) If the MS. be really Kâmdîn Shahryar'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 Shûtkan. 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 drajas mentioned in the second part in abeyance.

The assertion is followed by two questions and repties us 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, oternal 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. Badná-î Fravartîn yôm-î Khûndat.

"The month Fravartin 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, Ta. 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 Arezur; Mihrya and Mihryanîh grew up out of the earth, Hôshyêng the Pêshdat came into manifestation in the world; Takhmurap seized the wicked Aharman as a steed for thirty years; Jam made the world without death and decrepitude, he brought out the contract (patmanak) 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 Bokht-khusrn, king of the Tajīks; Manushchthar killed Salm and Taj in revenge for Aîrij; Sam Nariman killed the daeva Sna(v) itak and Az-i dahak and sat on the throne of sovereignty of the seven kingdoms; Kaê-Khûsrûê son of Siyavakhsh killed the Turanian Frasyak in revenge of his father, and he went to Garôtman with pomp on the same day; giving the kingdom to Lôrssp; Zartôhsht son of Spitâm 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 Khûsrûé 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 Aîrân-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 Asúr (Assyria)" is a short amusing story of about 89 lines giving the altercation which took place between the Asúrik 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, Ta. The dialect used in this fable resembles very nearly the Dari, being full of daricised words and expressions. This, I think, may be due to the scribe Mihir-Awan Kaê-Khûsrû, who more than often uses in the MSS. written by him, daricised pronunciations and Dari expressions. I give here a few instances: aint for islit. \*\*\*\* isjd? voc. part., im for himauam, am for ajam, darakht-im levit ham-tan for darakht-it levit-i ham-tan-i afam, karind for kinénd, bij-am paskhan karit for boj val li paskhan yahahinit, karit for künét, karam for kinam, ti for ajat, pûtkûrêt for palkûrêt. 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 Khvaniras 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 wirin of the bare-footed. Out of me they prepare

the stick wherewith they kiss (machina) the two apples of thy neck. Out of me they prepare the nail, wherewith they hang thee headlong (sarkunak 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 gôbashya of the nobles. They prepare the muskets out of me. Behold the vial of medicine (dárakdan,) 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 (fraz shanet) 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 Jamshit; thou hast become complete at that auspicious period and day of the demons ! O men! (Is this) too the tree of immortal beverage (anush-dard), the tree, whose top was goldcoloured? 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 Parsi 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 Atharmazd expound in the holy religion of Mazda-worship? possible to worship the just Aûharmazıl 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, aran, oil, pounded camphor, black musk, tokharik silk, immense princely garments and robes. In the Iranian districts they prepars 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. 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 kandr and barbat and tambourine (tambur) they play on account of me. Thus am I more worthy than thee, O tree of the land of Asur. 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 pashizs. 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' on whose back men travelled from Khvantras to the other regions, attributed to the goat in this tale and the reference to the curious races of men, 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 wave clung to their old revered usages in spite of the fancian arch of the custom texts which refer to Rûtastahm (Rustam), the Persian national is to.

26. Vajarishn-i Chatrang va hankhatûnishn-i Vîn-Artakhshir.

"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

<sup>1</sup> See S. R. E. Vol. V, pp. 62, 186; Westergaard's Bundehesh, p. 40, l. 17 eq. Ervad Tahmuras's Bûndahishu, p. 124, l. 5 eq.; Zutsparum, Ch. XI, 10.

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

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

The first sixteen sentences narrate the story of an Indian king Dabeshlim' (Devasharman), subsidiary to the Persian Emperor Khûsrûê Anûshak-rûbûn 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 dite 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 'Niv-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

Is he the king referred to in the Anotr-t Savaili of Hasan Vanz Kazheft?

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 a circle in the same manner as the movement of men. pieces in 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 Afran-shahr, 12,000 armours of seven folds, 12,000 swords of Indian steel, and 12,000 girdles like the Pleiades. He appointed Vazorg-mehr their chieftain and sent them to India after selecting a day of good omen.

When Dabeshlim 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. Vazorg-mehr received twice as much subsidy and tribute as Dabeshlim formerly sent and returned to Airanshahr.

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-i Dinik' (p. 2, l. 1—p. 12, l. 15)'. 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

<sup>1</sup> The \*Daftar-1 Vajarkard Dinik, the Pahlavi work prepared by Mådiomah bin Arasp, 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 Måzdayaant religion. —Erwad Peshotan Dastur Behramji Sanjana, 1218 A. V., 1848 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 Aûharmazd's creating the noxions creatures:

ا ماسر المناع من المناه المنا

وع سرفاته عدم به المالية المال

After this digression §§ 18-27 of our text agree with p. 6, 1. 11, w. 3—p. 8, l. 15, w. 1 of the 'Vajar-kart', after which the 'Vajar-kart' has the following sentence:

ः भागतह ना ना निराक्त । वंग स्ट ० क का शत्र भा भा मान ने ना

§ 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:—

\*دورهاد د هاراغدها به مهدم شهرها م که مهدم د ههدم ا ههدم الهدمان الهدم هم الهدم اله

§ 30 of our text is on 'Vajar-kart p. 9, l. 11, w. 3-1. 15, after which we have the following in the 'Vajar-kart':-

§§ 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, I. 2—p. 11, I. 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, I. 5, w. 2—p. 12, I. 15, w. 1. It is as follows:

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<sup>1</sup> I put between asteriaks the words only to be found in the 'Vajar-kart'.

As the colophon of the 'Vajar-kart-i 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 Amurdat (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-pîrâc son of Dastôbar Shâpûr, son of Dastôbar Matûnayîbâr 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., Dat-pirac'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 Daster Jamaspji. Dat-Pirae'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 'andare.' However the time does not seem to have as yet arrived to promounce 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<sup>1</sup>, 2) going to the Fire shrines and performing the obeisance unto the fire (Atash-niyaishn, and 3) performing the obeisance unto the Sun (Khūrshit-niyaishn), so as to remove from them the three drujas of Impurity

(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-farîsh) 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-âpûrîk)?', §§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. Måtigån-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 Peshounji 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. Dastar Peshotanji edited the text in 1848 in his 'Vajar-kart-1 Dînîk.' (p.13, l.14—p.16, l.9). Dastar 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 Ervad Tahmuras's MS. of the 'Dâtistân-1 Dînîk' without date (fol. 266a, l.17—267b, 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:

מינות ביואו של התלאה ש הקומה שיות התפשורה ש אמומה הרושה שי הרומה ביואו שי הרומה ביואו שי הרומה ביואו שייות ביואו שייות ביואו ביואו

<sup>1</sup> See Erwad Tahmuras' Fascimile of the Iranian Bundshishn, Ch. xxiv, p. 141 sq.

Instead of the \$5 of our text the TI) MS. has the following:

בשושים שונים שונים שונים שונים ושונים שונים ש

§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 fe west 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 archeriest, 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 preceive discipline.

## 31. Aylulnak namak yektibûnishnih.

"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, 1.13—p. 113, 1.2), 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. Patmának-i Katak-khūtāih.

"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 Vohaman of the year 627, that is, after 20 years of His Majesty (Valman Bag) the emperor Yazdakart son of Shatrîyâr, 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

- 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-andso accepted him in such wise that she the sixt so-and-so accepted this too: "Till life's length I will not turn away from morality (airih) 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 soand-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 'zazins' current in the realm. He made a declaration saying: Of all the riches which have come into my possession and ownership which I () ==64) 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 30Q0 'zūzin'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'.

By pátakhahás 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, and so-and-so son of so-and-so."

# 33. Vâjak-î aschand-î Atûnpât-î Mânaspandân.

"A few Utterances of Adarbad Marespand" contain about 172 lines. The text is to be found in MK, JJ and DP. Just like the "Andarz-1 Khûsrû-î Kavâtân," these admonitions seem to be delivered by Adarbâd 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, §182; 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 Adarbad, for me. Adarbad son of Marespand, 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

<sup>1</sup> Cf. Andara-i Atdopat-i Manaspandan \$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 sannot 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,' §§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°; 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°; 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. Darûk-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 dang weight of "mixing contentment with meditation and recognising it with wisdom;" one dang of "If I do not do this, what shall I do?"; one dang 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 dang of "Perhaps my condition will be worse than this;" one dang of "It is very comfortable for me to be content with what I have;" and one dang 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

I Of. Anders-t Attingat-i Manaspandan 55.

<sup>2</sup> See Ibid. \$43

<sup>2</sup> Ct. Ibid. 4 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. Sitayinitarih-i sûr Afnin.

This 'Afrin' 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 'Afrin-i Ardâ-fravash,' 'Afrin-i Haft Ameshâspand,' and the 'Afrin-i Rapithwin.' Compare § 5, 6, 7, 9-10, 11 with 'Af. H-Am.' § 12, 'Af. Ar.' § 5 and 'Af. R.' § 16, 'Af. R.', § 11, and 'Af. H-Am.', § 11.'

The Afrin may be divided into three parts: the first consisting of the hamaksohar (= co-operation, the Zoroastrian ideal of union in work), §§3-15; the second of Afrin (= praise), §§16-17; and the third of sepās (—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 Auharmazd the Lord, the seven Amhôspands who are in Garô-tamân, the seven heavens located at the Mitarg-payak (=the Cloud Station), the Star-payak (=the Planets Station) the Mah-payak (-the Moon Station), the Khûrshit-payak (-the Sun . Station), the Albûrz-pâyak (=the Albûrz-Station), [the Asar-roshanîh-pâ yak (?) (-the Station of Farthest Lights)] and the shining Garô-taman; that of Atar-Frens-Bag, Atar-Goshosp, Atar-Bûrzîn-Mitr and other Atars and Fires established in the Ddd-gdhs; that of Mitr, Sarosh, Rashna, Varharåm, Vå6-i våh, the good Religion of Mazda-worship, Åshtåt 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-Framâtêr (-the Prime Minister), the Sipahpats (-commanders-in-chief) of the East, West and South, the Judges, the Maguyan-Andarz-pat (-the chief of the Magian Counsellors), the Hazar-pat (-the chief of a thousand soldiers), the participators of the dartin, and all the great and good on whom God has bestowed the blessings of this banquet.

<sup>1</sup> See Ervad Tehmuras Dinshaji Anklesaria's "Fravecht with Baj-dharna, Airingans and Afrina" 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 Athravans, the Arteshtars, the Vastaryoshes 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, "upto the width of the earth, length of the ocean and height of the sun."

### 36. Matan-î Shâ-Vaharam-î Varzavand.

"The Advent of King Vaharam-i Varzavand" 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 Hindas, when Sha-Vaharam 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 (basir) man of cunning judgment (tarêmân) should be appointed, who would go and speak to the Hindas what we saw in the Arabian Desert.

The three words of Arabic origin found in the text: bastr = Ar. معرف , jazétak = Ar. معرف and Mazjat معرف , may lead us to infer that the text is of recent origin.

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

### 37. Hîm va Kherat-î Farkhê Gabra.

"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:.

<sup>]</sup> Bee 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 righteonsness, 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 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 Mansar 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 "Nirang-1 Zahar bastan.":

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

<sup>. 1</sup> See above pp. 6, 7, 19.

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 Siavakhah 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 conseorated under his supervision by the priests of the Mino chehr 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.
  - 21-7-1866 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
  - 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-i Meher consecrated under his lead.
  - 5-6-1869 The Kāmā-bāg 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."
  - 8-2-1870 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 'Joh shekan' "The breaker of prostitution."
      - Took part in the controversy which took place on account of the publication of the "Tazkarat-ul-Malâck" by Dastur Erachji Sohrabji Mehrji Rana on 20-5-1863, as regards the recitation of 'Yão visât' in the Rôzgâr Afringāns. Dastur Mehrji Rana corresponded with the committee appointed by the late Manekji Merwanji Sheth to decide the

dispute as regards the recitation of "Yao visat" and "Tao ahmi nmane" and published the correspondence in 1871. Dastur Jamaspji decided in favour of the "Yao visat" to be recited in the Rôzgar Afringans during the ten days of the Fravardegan and "Tao ahmi nmane" in the Rôzgar and other Afringans during the remaining days of the year. His partizans, the Bhagaria 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 "Yazdān-parasti."
- 1876 He started the custom of a couple of priests to take grace (vaz) 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 Mulla Fîrûz Madressa Committee.
- 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 Mazdaysnanam." 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-1 Bahr-1 Tavil."
- 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.

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- 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 Javit-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 ()riental 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-t 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 coremonies 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-î Meher. A temporary Dar-î Meher was consecrated on 15-6-1884 in Mehrvanji Chichghar's house for use before the Anjuman's Dar-î Meher could be ready for use.
- 26-10-1887 Appointed corresponding member of the "American Orienta Society" at Baltimore.
  - 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.
- 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 Jamaspii 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 ('onsecrated Ardeshir Behramji Limbuvala's Dar-? Meher at Lahore. He was received with stately honours at the Lahore station and appointed Dastur of the Agiari.

  The Punja'b Parsi Community appointed him Dastur of the Parsis of the Punjab and gave him an address of honour.
- 23-4-1895 Reconsecrated the Muncherji Kharshedji Langda's Dar-1
  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."
- Consecrated the Dar-î Meher well-known as "Bâg-! Pârsâ in Surat, Machhli Pent, huilt 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 Mazdayasnān women."
- 16-3-1896 Consecrated the Jamshedji Nusserwanji Petit Urphange Dar-i Meher.
  - 4-6-1896 Re-consecrated Mrs. Navroji Kavasji Narielwala's Dar-i Meher at Broach, Kharasvar, 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-1 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 The consecration ceremonies of the Anjuman's Atash-October 1897 Behram performed.

17-10-1897

Red-letter-day in the life of Dastur Jamaspji. The Sacred Fire of the Anjaman'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 Punchayet 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.

مراهمار مازا فروكاامانا و مستمانه استمامها مازامها و مازاها و مازاها و مازاها مها المراهم راسة مازا مازامها راسة المراهم راسة المراهم من من المراهم المراهم المراهم من من المراهم المراهم المراهم من من المراهم المراهم المراهم من المراهم ال

संवत् १४९३ पौष श्रुदी गुरौ माह स्पंदारमद रोज अविरदाद नजरोज दरीआई ।। संवत् ७५२ वर्षे माह संदारमद रोज खुरदाद ! ब तीरष इफ सद पंजाह दो इअजदजरदी शिहिरीआर ताजी ताजी जपना एह तेरीस बेहेदीननी जांणवी !!

हित्तां कि स्वाहनामा तथा पंदनामा आदरपाद मारस्फंद कर्त छेसक् दस्तूर जमभेद स्तूर जामास्पजी आशाजी फरेदुनजी अंतः नागमंड के ति स्ताह स्त

<sup>2</sup> This Nirang 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 उक्तारी उपत्र ভাইন ইন্ নৈনা নকল লকাছি ॥ 8 This Persian and the following Sanskrit colophons are of JJ.

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संवत् १३७७ वर्षे कार्त्तिक् शृदि १४ बुधे पार्सी सन ६९० वर्षे माइ आदर रोज फरूअरदीन आद्यह ठाणां वेलाकुळे सूलतान् श्री गेयासदीन रोज्य परिपंययतीक्षेवं काले एरांनजमींदेशात् समायाद् पारसी आचार्य मिहिरवानस्य बहुमान लेखापनं कागलं च मदाय पारसी व्यव सांगण सुत व्यव चाहिलेन पुण्यार्थे एतस्य पार्श्वात् पुस्तकमिदं लिखापितं शाहनामा गुस्तास्य पंदनामा आदरपाद मारस्पंद नामा यः कोपि पुस्तकमिदं रक्षति पठति वा तेने व्यव चाहिलस्य पूर्वजानां मुक्तात्मनां तथा एतस्य निम्तं पुण्यं करणीयं।।

<sup>22</sup> JJ omits the Rôz-nâmak. 23 For sures. 24 MK fol. 160 ends here, the remaining two folios are lost; the remaining portion of the Rôz-nâmak is taken from K<sub>5</sub>. MK fol.161a 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 il.7-11 of fol. 160b, 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.

<sup>1</sup> 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 صفیعه نوشته ام در اسل این کتاب نوشتم بدو درینها بم ثبت کردم

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<sup>59</sup> MK has see corrected to 16; JJ see. 60 JJ q. 61 JJ -9/212. 62-68 Written with red ink in MK. 64 JJ 19.72.

<sup>1</sup> MK torn; JJ weep. 2 JJ whole. 3 JJ w. 4-5 MK repeats, but K<sub>1</sub>, K<sub>8</sub>, J<sub>2</sub>, JJ do not. 6-7 JJ omits; MK torn but there is not room enough for the words. 8-9 Thus K<sub>1</sub> K<sub>2</sub>; JJ weeks where; MK weeks. JJ weeks. 10 MK JJ sour.

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ington The All ing the Land Jie a perioe اماس وا ما واس واس عرب الله المركبة دوماله الله الما المدا همامو واس عد وو اس مرمعي ا مرو عسوان انا کی کراس علاو چاف کا محاور کا الا کی ا دواها و دول اود الادراغي ا دوله و الدول عليه و الدولي י ביפא ייבניי שטעפ י פול שטעשש אב אם פאווב י هم دان وها م العمل المحوار اجرابي علام المحمد אומ ווא והמה בשבל ה והבל ו הוש שלו הווים הוופוחוו اجرام کا مورو م ودم-ه اودرکان دوه سرک کا مامه हरत हरत केरोजा ।एक। यह क्रा मह आ। - अन्य अन्य سومانام ، دور هم معالم م عمد م مام دور سومانا و عاد च का६ ७६६ अका-त <u>कि</u>ग जा<sub>,</sub>कर जस्ट ॥ से ا ماناها مهر المانان الماناني الماناني الماناني اعلى ما العلى مدراني راها موجسلوب العديد سيحمل عاد فلاسر والم الهما والم المدهد اور الما المعود

<sup>52</sup> JJ serve. 58 Thus both; for her-wy. 54 Thus both; for even. 55 JJ miss. 56 JJ mg. 57 West conjectures source. 58 JJ mg.

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عالم المركب واطال عام مهم الم يور السي يوهاا و المركب وهاا مهم الم يور السي يوهاا و المركب واطال عام مهم الم يور المركب مهماه سكات الماهة والمركب على المحاصة المحاصة

<sup>29</sup> JJ وسور . 30 DP عرد . 31 MK, JJ prefix a Paz. version of the following 5 lines and a half which runs thus: اجكرة و در كررة ك وينيه آن شير ايويشم اكتهم بنبين اونوي انهد دست وجارش آن ايا خرد بنن عرد بعا المعجيد روا بيد و كيان اوسار دشين المخرد تندج اوسبارينيه چم سالارش پدش المستر كس اجش كار پدست و بشت كش بانم اجش كيني بم كاما مينوج پيدا كميرسيد. 38 DP وسال . 34 Thus all; for هرد ؟ 35 MK torn; JJ دست و بشت كش بانم اجش كيني بم كاما مينوج يدا كميرسيد. 37 DP fol. 168 ends at this point; the remaining folios are missing. 88-89 MK torn; JJ repeats. 40 MK prefixes عين مينون بين من و بين مدين و بين من و بين و ب

عمد رامان المحامد عا مها مها المواية الكاء مامه ما المواية الكاء المان مامه المان عا مان المان المان عا مان المان عالم المان عالم المان عالم المان عالم المان عالمان المان عالم المان عالم المان عالم المان عالم المان عالم المان المان عالم المان المان عالم المان عالم المان عالم المان المان عالم المان عالمان عالم المان عالمان عالم المان عالمان عالم المان عالم الم

مراا والم معادم على عملا هااله مولم المودة مهاده ما المودة والما على عملا ها الهذامة المادة والمادة و

<sup>16</sup> Thus both; for Ya? 17 JJ 1965. 18 Thus JJ; MK torn; West conjectures 110. 19 JJ 1965. 20 MK .-10.-15. 21 JJ 1965. 25 JJ omits \_\_\_\_. 28 MK d. 24 JJ 1965. 25 JJ omits \_\_\_. 26 JJ 1965. 26 JJ 1965. 27 MK torn; JJ 1965. 28 MK torn; JJ 29 J. 28 MK torn; JJ 29 J. 25.

#### ארים י פט זוט

- ها ۱۹۵ هادی اولا اول ا ا كار أودرها معير وأماً إلى ماسها الا أوراها سواو الملاها الها سوسره عا ମଣ ବରାବ *କ୍ଷୋବର*କ الم إلى المالك المالك المالك المالك المالك ما المالك ما المالك المالك المالك المالك المالك المالك المالك المالك ه واماد معمر الس ملم رهوم مهم ا محل ا الحل الحل المال محل المال المحلق المال المحلق المح क्रि प्ट का प्ट मा जालिस ना। का नक عا راه اهدمه عها هوراه-د هجسر عها المادد ها-سون الله و الماد على الماد ال אויי פוו פא פיני שישיבעם פאייבעם "ליי פאוופא י יויי שוו אול ששר לף וטרטר פון אול ופבלאב שוו אפא ا عمدوسوا الورد اسوا مكر واله المدهد ادمه علمها عا سویکی در اوس او می ایک درانکه و

न् कु। क्षाकि प्रमानिक कु। क्षाकि। १९ किर्द्रम् । किर्द्रम् । किर्द्रम् । किर्द्रम् । किर्द्रम् । किर्द्रम् ।

<sup>1</sup> DP omits \_\_. 2 MK torn; DP - יייטי. 8 JJ יייטי. 4 JJ בייטי. 5 JJ ייטין. 6 MK, JJ ייטייא; JJ writes ייט או below the word. 7 MK adds . 8 MK torn; DP יייטייא. 9 JJ פייטייא. 10-11 MK, JJ om. 12 MK, JJ ייטייא. 18 MK, JJ add ייטייא עוניי. 14 DP fol. 162, containing the text from יייטייא עונייא עונייא (p. 168 l. 17), is missing. 15 MK repeats

। ११। क्रिक्टा क्रिक्टा । ।।। हिल्

عا عاعا دماع و العالم الا العرابي و وراع الماهلاء ، الماع عاد دماع عاد العالم على الماء وراع الماء

## • -1000 et 110 11000

<sup>19</sup> JJ າຊ. 20 JJ ລຳເລຣີ. 21 MK, JJ າຈຣ. 22 JJ omits. 28 MK ຄົ້າ ບາຊບບາ. 24-25 DP ຊາຍນາຄາຈ. 26 JJ າແລຊ. 27 JJ ຄາງຊາຍາວ. 28 MK torn; JJ ອີລ. 29 JJ ຄົ້າ ເພື່ອ 30 JJ ພາຍລາມ ເຂົ້າ. 81 JJ ຄາງລາມ. 82 JJ ຊາງ. 38 JJ ຊາງໄລ້າ. 84 All ເຊັກຄານ.

#### 

הפ גיאב באבר יפ נהוויהה "אה יהב נהוובה הפר که به مرید ریش اور به اور سوار می اور سوار که اور سوار که اور استان اور این این این این این این این این این ای عه موريم. مور سها اعرامه عم سرسوماة، مراهاه مروع ما ملك م كمعرفه محمد رمه و مواي، ماا مهمه معمد ملي ماس المعدر مهدها واطالا حدوا طرهم יפים ובל יהם אושי שווש שווש ביין וישוף ביין השוף ביין ج وراها ، مده هی هی هی ایم ایما ایمار فاها ا الس تعمالام عود موس من رعا ا عا سر الحالم שלו החחחר ומו ה-מלוב שמו פרוד החחחר ומו שיונה שלוב ביים ומו ה-מחור ומו מרים ושוים ומו הרוש שונה ביים ומו الم معراج معرام المعرب على المعرب الم פוו אול פי פוו שפוטי נויי פוו שטאטייי ו פערכשי ور المحمد ، المحمد العرب المحمد العرب المحمد المحم سرف المي يعي هو عود المي يعيد هور والمير سورو المفاهم عاج وهد ، وهر

<sup>1</sup> JJ ლ. 2 JJ હ. 8 DP લ્વ. 4 DP inserts હદ ા. 5 JJ જી. 6 JJ ભાગ્ય. 7 JJ જી. જી. 8 MK, JJ હદ. 9-10 MK ..... જેમ્ફેફ ; DP omits અકેફ ; JJ અકેફ પ જ્રારેફ of which અકેફ is struck off. 11 MK torn ; JJ જ્રારાય 12 MK ઉત્તરા ; JJ જ્યાન ગા. 18 JJ ઉત્તરા 14 DP inserts અલ્લ ઉત્તરા ઉત્તર ભાગ્યન આ ભાગ્યન 15 DP omits. 16 MK, JJ જ્લાન 17 DP જ્રારા 18 JJ ઉત્તરા ...

واقع عمر الا المائة ال

مراااهل المالية عاد المالية على المالية المالية المالية المالية المالية على المالية ا

פיים שישישי ו שישישי פיים ווט שיים ועריין פוים שישיעקיים פיים שישיעקיים פיים שישיעקיים פיים שישיעקיים פיים שישי

<sup>55</sup> DP 16; MK 156 corrected to 16. 56 JJ 16 121. 57 MK torn; DP omits. 58 JJ 121. 59 DP revurbe. 60 MK, JJ 21. 61 JJ 1211. 62 MK torn; JJ 1612. 63 MK torn; JJ omits. 64 MK romer. 65 JJ omits. 66 MK, 1930; JJ 2134.

جرب مرحمه واع مرحمه المهما واع المرحم واع المرحم واع المرحم واع المرحم واع المرحم واع المرحم والم المرحم والم مرحم واع مرحم المواد المرم والم المرحم والمرحم والمرحم والمرحم والمرحم المرحم والمرحم و

ا هدو مهد ووس م عوده الله وهد م عدد ١٠٠ عامر العليم المحموم معرف معرف العلام معلم المحراف ್ಕೃಲ್ಯವಿಸ್ತೆಗಾಗಾಗಿ ಭಿರ್ಗಾಟಿಗ

همه مهر رأس محمهم ۱۱۹ اله المسمة رأس ۱۱ 33-06 | 540-0 61161 33-00-00-466 31-0-00-466 4161 ا يحوط ه

عمد ماسر شرومه هه همه همه عمر شراوله ۱۱ פורה שה ביה ביה ואלם לה ההההה

عدد عامر ۱۱۹۹۵ م عدد عامل ماهاد عامر عدد المام عدد عود المام عدد ماس ماسو عدد وراا وه .

عمو کہا عوب ال الحال الله الله عوج و ا سوكو واعل صرااح كم وال كمس سدوكة الهاا י ב י שייים ווט ואטפ שיוואט אים ווט ביישייו 1040-0 -00-0 स्तुध प्रवास स्वास अट्ट - 10-0 שטבי שבי שבי אוט ואוט ו שולים של שער אטט הפולט שי יישועטיו הכל ולוט ישועטין של ישועטין הכל ולוט ישועטין ישועטין הכל ולוט ישועטין אישועטין הכל ולוט ישועטין ווט שיששין ודירבים ו ישוב ווף ביטון י בייףדים स्ट फ्ट ° अभाका के काला है । यह का वास ।।। यह ।। الحد الما الداق على المال المال المال المالي المالي المالية ال

<sup>29</sup> DP 611, 80 MK 616903-100. 81 DP -10-10-100. 82 DP 36 DP MOUSE, 37 JJ SUMM. 38 JJ SEMP.

عال ماللور عالم عدم وهم محدد الها الهوسي المحالي الهوسي المحالي الهوسي المحالي الهوا محمد الها الهوسي المحالي الهوسي المحالي الهوسي المحالي الهوسي المحالي المحدد المحدد المحالي المحدد المحدد

ا هراله-ر م به-راله و مناه من المراه م همها المراه و مناها من المناه مناها و المن مناها و المن المناه و المن و المناه و

त्रिक कन्ति क्रम अपट अपट नाक्ष अपट नाक अ। ता ह

### 400 - 40 110

- יו אשר פון משרפייר מון וששחפן, מא קשפיירניה וופרירניה וופרירניה אפרייר מרושר הרירים וופרירניה אפרייר מרים וופרירניה יי
- ا مراس من مع جوروب المالي واعلى عدر المالي المالي
- مرااط ممامد مدهم راهاس ماماه المالك المالك
- י שופן י שופן פלופן ווח א שופן ווחר שואבו שפל אפרן ביוחר ו שומים ווח הפלב שים שפל בייף שופן בין שופן בין שופן א
- اها علم-هم-ه سراس ها شرمه هما ها ها هار الواد المواسد المواسد المواسد على العار عمل العار هما العار الواد المواسد على المواسد على المواد المو

<sup>1</sup> MK torn; DP vs. 2 MK torn; JJ mouse. 8 MK torn; JJ mag. 4 JJ mouse. 5 JJ mag. 6 DP volume. 7 JJ mouse; MK mouse. 8 DP mouse. 9 JJ omits; MK is torn, but there is space enough for two or three words.

#### 400 - 40 110

المانا وسر رك محور ركامه وارد مهد المانا رسمهم والمد مهد المانا رسمهم والمد المانا رسمهم والمد المانا رسمهم والمد المانا والميا المانا والميا مهد المانا والميا مهد المانا والميا مهد المانا والميا المانا والمانا والم

ا رائم شعر معمها المحل معلى مالكر معمها المالا والمالم معلى المحل المحل

• 18 PEDE

الله سحر ماه المعادة ماهما ماه المعادة الماهما وهم الماهم والماهم وهم الماهم والماهم والماه

مام ها مام المام من المام الم

وح حواط مهم معهده مهمالم همالم مالم هي هي المحمد على المحمد المحمد من المحمد ا

• TOPOUT EXO HE PEDE

<sup>26</sup> JJ -2. 27 MK, JJ add -. 28 MK, JJ om. 29 JJ engo.

اما العداد المراق و المراق الم

ور مانحن والمرابي ماده ماده ماده والمادة الماده والمادة المادة المادة المادة المادة المادة المادة والمادة المادة والمادة والم

مراحة المحمود المحمود

ماا عاد مرص م الله علي رس مهمالماروم ملك على و مهمالماروم ما الله على المحالية ومالية ومالية المحالة والمحالية ومالية المحالة والمحالة المحالة والمحالة المحالة والمحالة والم

عد محدد شاه مع شرد رس مهاامه در الما يرد الما يرد الما يرد الما يرد الما سر مداولة معملي مهامة الما ولا المارد ال

<sup>9</sup> MK & 10 MK torn; DP 1150. 11 JJ 409. 12 JJ 4150. 13 MK, JJ om. 14 JJ 51. 15 MK, JJ 412-41-41. 16 JJ 415-4. 17 DP, JJ 429. 18 DP omits. 19 MK torn; JJ 416 4. 20 JJ 416-40. 21 MK 25-40 with 5 above \$\pi\$; JJ 416-40. 22 MK 25-40; JJ 4291. 23 MK, JJ 4485-46. 24 JJ 265. 25 JJ 49140; MK torn.

। द्यान त्रमात । वाम । यहारा । हित्त । हित्त भारा । विकार ।

ا ولماعك مهم السر ستوراه على الحاج على الما والوو وعماله السر المماموة هرماه على الحاج على الما والوو وعماله السر المماموة هرماه على الحاج على الما والوو وعماله السر المماموة هرماه على على على الحود الما والو

معاهدا ادم المحمد و مروا م ورق مكم هجامه المحمد المحاهد المحمد المحاهد و المحاهد المحمد المحاهد المحمد المحاهد المحمد ال

<sup>94-95</sup> JJ omits; MK is torn, but there is not enough space for the omission. 96 JJ prefixes sets; MK torn. 97 MK torn; JJ waves. 98 JJ 55. 99 DP adds b. 100 MK 10-1-1.

1 JJ bar. 2 MK, JJ 100000. 8 DP omits; JJ100000. 4 MK, JJ 20. 5 MK, JJ 100000. 6 MK -0-000; in JJ 6 is added below to 7 JJ s-0-0000. 8 MK, JJ 10000000.

।स्वाधकाद्रक न ।स्तिनास्ति न चुलिन्तं न ।वसा १० .

ه و الكورف عامد رهم المالية والمالية والمالية المالية المالية

ا ما المام علم ا عما اعما عادة المعادة المعادة المام المام المعادة المام المام

स्वाधकार्यः । स्वाधारा । उतिना । विद्या וב" בוייע פשפי פס לי טאוב" מוו ו לוצי בוייע

שוו אוו פופשר טערט שישוו ו לונא

٠٠٠٠ بالم وعوم.

الا والد والد والد والد الله المال الد الد الد الد الد פעל" ולי פושפ פוסוו שוששישים לאו שי שפן י الله سرح الداوازي سوله عراسوس الله الله भर गाविक के तिव किया निकार के प्रतिकारक प्रतिकारक कि देता निकारक किया है। سحر المكافية سك الما والمه م المحال محلومال ास्थास्य न्ये

ו מרחשבת לה השמוומו . מו ובן ונרשב בי הבל הבלוומב י בי בי הרומבב בי בי הרומבב בי היים سعومه رای هدارد و مهاله

المالد هيا مس کادار عود کاد برق مراوم الم וו שנש לב פשחווטי שש של שאם איריטיטים לב וי عه ادم ها دس هم همه دسور المار المهااماا ו אם פווטאטר . שם אול שוטר שפו לר למש, זי مرابع الما الما ماله ماله الما مالها الما ماله وهما واماع راها ما المعاور سها الاسرواد .

<sup>65</sup> MK, JJ om. 66 JJ engs. 67 JJ - 68 JJ omits. 69 MK, JJ 200-m. 70 MK, JJ 101. 71 DP 41m6. 72 MK torn; JJ 7,50013. 78 MK, DP 4,7003. 74 JJ -0760030. 75 MK, JJ 501. 76 JJ 501. 77 MK torn; JJ 270. 78 DP prefixes : 79-60 MK, JJ om.

שיי ו שי אחפרה ו המאהיהה ו הראשה. החחש מה ו ברוסה. החחש מה ו הראשה. החחש מה ו הראשה. החחש מה ו הראשה. החחש מה ה

ें किस ते कातम्मक क्षाति । कातम्मक क्षाति । कातम् विकास क्षाति । कातम् विकास क्षाति । कातम् विकास क्षात्र विकास वितास विकास व

وطع بالما المحمد الما المحمد المحمد المحمد الما المحمد الم

ا عمد جدمدفسدمد واطاله هال ممسر مدهاها .

ا ال المكاف المجادة المحادة ال

ا عاملة ا والمله م هم المالية المالية والمله م المالية والمالية م من المالية والمالية مع علمالية والمالية والم

ריז ויטווטי שיים שיים שיים אינטים י ויטווטי הפ בי אים פופה י אים יהם יפל פויםם י הוף אפ אם שם שם עב פינשל טטיישו וישווי שועל אם הא ה سے بعدی کسوریہ رہے احر رالی الب احر، طاا عما عهر بها طال محور محمدها المدوراا سع الا راله و هادر عا، سوع عا مدهد ، ر روسي مداها . - नामा स्टूट हो-एए • हो-ए। अप स्वास्ताओ م واهد عدا الحد الماس ك المد الماس المو الماس ا ששור ישים בלוב ושישיש אשו איינטי ושיטי י ساع کس احد واواق ۱۱ماء ک ۱۱ما ساح שו הרחה ואהה ותאומא וכ החחש האה וכ ر رف مهمانه م ۱۹۵۰ مع سے الح فراد ۱۹۰۰ م שישי שיפשר יי אפט ווט יייומייי שישי בייש אטטטט שישו עוש שבי וב "ב" בשי שוו אם י של הי"

<sup>139</sup> MK برس ; JJ برس. 40 MK, JJ add ه. 41 MK, JJ . 42 JJ ه. 48 MK, JJ om. 44 MK omits. 45 MK torn; DP ك. 46 JJ مرابع. 47 MK torn; JJ emits ع. 48 JJ شارع. 49 MK, JJ om. 50 JJ adds ع. 51 JJ omits.

الم المحمد المدالمة على حدم مالمدو المدالمة الما المحمد المدالمة الما المحمد المدالمة المحمد المدالمة المحمد المدالمة المحمد ال

• ।स्थापि धर्मा अद्रह ।स्थान्थ

والعو رسد المالة مراسد في المالة المراسد ممالك المالة المحمد المحمد المالة المحمد الم

י אין הרוופט פאב פאטוופט פוו הרי הפונט ארב האוופט פאב האוופט פאנט ארב אפב אפב

באוואם פר הההא באוואם באוואם

الما ما مالك و المالك المالك المالك ما المالك ما المالك ا

<sup>29</sup> JJ omits. 20 MK torn; JJ mentes. 31 MK, JJ prefix 1.

<sup>32</sup> MK torn; JJ 2. 38 MK, DP Smart. 84 DP superson.

<sup>35</sup> JJ adds www. 36 MK torn; JJ emits. 37 DP mag.

العواب سعاف و ماالها و عالم المالها و عالم العالما و عالمالها و

مار القا مرياط الماراط المارط الما

<sup>15</sup> JJ - 16 DP prefixes 1. 17 MK 2. 18 MK, JJ 26 2. 19 JJ 16. 20 DP 1. 21 MK torn; JJ 2. 22 DP adds 2 23 DP 2. 24 MK torn; JJ omits 1 and adds 223. 25 JJ adds - 131. 26 MK, JJ om. 42. 27 MK, JJ 16. 28 DP - 24.

## **たいっ へもい 110**

ماه الماس محموا المحمد المحمد

אל ההתה השוום המחשתה החוון ההשיחה שווא

<sup>1-2</sup> These 8 lines forming the last 10 lines of MK fol. 145 b are repeated on fol. 146 a; JJ also repeats them; the variants and omissions in the repetition are marked MK, JJ, 8-4 MK, JJ om. 5 MK, JJ wellings. 6-7 MK, JJ, om. 8 JJ section. 9 MK, JJ wellings. 10 JJ light; JJ, -00. 11 JJ, -00. 12 MK torn; JJ section. 13 MK, DP with. 14 MK torn; JJ omits.

"אינפטי י אפטי פו פפר ופט" אפטי י אפטין או ופין ود و محمد الود المحمد ا שאיי וושף עאם ייבשי פן" וושף טפופ ליי אייפון יים פוחה הוספו יישר החובה החוב החופתולה באומה عسراق م عاد سرك عد السرهميم عودراك المالك שישי נישומי ו בי הפהו ה בפהו בו י הוונה שהב ווט שבוואשה שמישה בפרו שב הפוצוש פישר לה המשה הושה ו ביי המשה הושה הוש שם יו ास्त न्यस्था प्रस्तुवा प्रमुख्या ।स्य <u>न्या</u>स् • واوید مو هو ا نصافر ا نصافرها اه ماناه ماناها ها هاها ه אפטין י אפטין הפל" אפטין י אפטין "שייאטים ויפּ ו י אין או שטר ה "פי הב ואא "אפטי י אפטיו ו "ह — रहिण ह प्रदेश। प्रदेश प्रदेश ह प्रतेशह ווט של שלששי של י אפטו י אפטו י אפטו י אפטו י עפטו "ו עפטו י עפטו "ו עפטו י עפטו פ י"שטיישע •44666

الس عدراما سهااا سه المهد عود المهد المهد שותב" ברוש" שו ונטשטי" ו ישמשטי ו בפושלי וישמשטי ו ا عارم-دسم- او هاسره ولا عد العلم عد سورهد ا الله שו שואי פופר שפטיו ו הפים שון שיואי न्मित हत्या १५० ।।। कान्तीय न्मिक नार ששווישיני וופון ארשיבו שפיבו ביושו ועריא וופון יישיאווישיבי ।। । । । । भूष्या । ""-UO-UU-मराध ।।।। स्थाद्येड न्यरा "डीदांश । हाक्य-ए हिरा ריוולט אלב וול הל הפו - פואה ה יים שלוווח ----------------------- ווט של שפטו ל בפטו ל פטר ב בפט של בי פו פוס"י פו נישף ש פיטים ש י שוא אר הפאו ארואל האוואה ה וגפה ה אל ש ישוויפפפ אוו ה בחשוו ה ולפחה ה לל של --المرابع المرابع المرابع المحالة المحمد المحالة י פאן וויי שוו וויי שוו וויי שוויי שוויי ושאייטיים שוויי ו פאיי שון דע נשר<sup>ל איי</sup> נש פופי איי נש פופי איי נש פון איי נש איי נש

ما المحل ما المحل الم الحلم م الحل مي مهدام عوديم אחפלה - שו בן לתאפ שי שה פון ה הו בן ההו בן החוויםה الم اجمه م محمد المو المو المحمد محمد المال אפרו ופון אלפרו י אפרו פרו אפרו ז בין הואדו פט עפטין שיר שפון פווף פופי אפטין שיים עפטין שיים אפטיף שיים עפטין ל יטיל ייטייטיייוטיט עעפטין יי עפטין פים לווא י ישיים ווא שו בושוש פו ווואשי ישי י ווואשיי י שיים שיים וופי ישיאשיר בסיפרים ביוהב ואופ ווה وبهوبيوسون سدود والمالية والمالية والمالية שיש שלוו ווישוניון ווט י עפטיו ווישוניון ווט י עפטיו ישטים שטוף שיווט שפטו ל שפטו ל ישיישט ווט שפטו ל שפטו ל ישיישט ווט ווט "שיים שופון שיים אפרון שיים אפרון שייי שווא אפרו או הוואה אפרו או שווא אהא איי יישוא איי איי יישור איישור איישור איישור איישור איישור איישור איי

<sup>1</sup> MK torn; DP 796. 2 JJ 47. 8 JJ 1000000.
4 JJ 2101. 5 MK, JJ om. 6 DP prefixes 1. 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 270000 seep, which are the first words of the folio of MK marked 142; (see p. 189, l. 7 and note). 8 MK, JJ 1911. 9 DP 1915; JJ 1911. 10 MK torn; JJ 1911.

ו און יהה וגיה ווהח ו הבה החלה ו ביר באחלה. מאויב ת ו כש ו אהת-התם. מוו אורהוח ו ביר באחלת. אל ווו מוו ווה ווה ווה ווה ווה ווה חוו. והחות

• अनुसाकान्त नेबीन्ता निका काल मान्या विकास कालाम्य के काला कालाम्य कालाम्य

אין פא וווד ושה הרפה ברפה ופארו ווואיף הרפה-

שנים ו אים ישנים ואים ביים וושם הפספר וופ הפספר וופר ביים וואר ביים וופר בי

הראואב. היים הו אות אות הות שו הו אות הות אות אות אות אות אות אות אות הות אות הו שו פים בים היים אות אות אות הוא האות היים אות ה

المان عدمه المان المان

ו הרלטפר ו רוחה הפשה הראואה. האשבה החה פוש ברד הארה ו אורה ו התאפחה ו החשה בייי שר הברלטפר וופחאר אל ההת-נושחה והשא ה ייי

שאר האלה האלה שרהה הלאם י וחפרו הראשה ו הראשה האלה "" האלה האלה הראשה הראשה הראש הראשה הראשה ו הראשה היים הראשה היים הראשה היים הראשה היים הראשה היים הראשה היים הר

مركاري اور الماريون الم

<sup>11</sup> DP, T<sub>2</sub> -w. 12 JJ, T<sub>3</sub> -w. 18 JJ wy. 14 MK, JJ www. 15 MK, JJ www. 16 The folio of MK marked 142 by the renumberer, which ought to have been actually marked 148, commences at this point; JJ, not marking the misplacement commences with the words frace -w. which are the first words of the folio of MK marked 148; (see p. 185, l. 10 and note) 17 MK, JJ prefix 1. 18 MK, JJ www. 19 JJ omits. 20 JJ www.

השתשה ו אוו אושיחה ה פוש אשי ושב הפיפור פושו . "פונהחשה ה פושו היים ובא של אים ושב הפיפור פושו ב

الله المحمدة المالية المالية

שווי אושיקאי ישל שאואט שבי ושני אוט אישופיי שווי אישופיי ווישוי אישופיי שווישו

الما والع المرابعة عسد المحمدة المالا المالية عملة المالية المالية عسد المالة علي المالة الم

<sup>76</sup> MK torn; JJ hav. 77 JJ ago. 78 JJ recomplet. 79 JJ inserts no. 80 MK torn; JJ omits. 81 MK, JJ have. 82 MK, JJ have. 83 The folio of MK marked 144 by the renumberer, which ought to have been actually marked 142, commences at this point; but there is no misplacement of the text as the preceding fol. 141 is marked 148. 84 MK, JJ have. 85 DP, T. manner. 86 T. marked 148. 84 MK, JJ have. 85 DP, T. manner. 89 DP. T. manner. 87 T. manner. 88 MK, JJ have. 92 JJ age. 98 JJ ages.

الاست المالية ما المالية الم

معاام المحمومة المحري ا درماعي الممام الماري المارية المارية المارية المارية المارية المارية المارية المارية ا

مهم المحموم المهام الم

ה הפתו הרוס שו הפתו יפ הושה ההפתו הבפתו היה הפתו הרוס היה יפרה החום הבפתו היה הפתו הבפתו היה הפתו הבפתו היה הפתו

العاد مستعلمه المسرسوم العالم والمستعمل المحسر

क्रमाहे तिल्ला । तिल्लाहे क्रमाल । तिल्लाहे । अता। १।

وه و م مهروب اعلى والم المروب اعلى المروب المروب

امامه برام المراب به المراب المراب المراب المراب المرب المر

م المراوع المراوع المادو الما

ر سرا الحل على الحال المال ال

<sup>46</sup> MK, JJ — 19 MK torn; JJ omits. 48 MK, JJ 2 49 DP, Ta 50 DP, Ta prefix 2 51 JJ 2 52 DP, Ta — 19 58 MK, JJ 20 54 The folio of MK marked 148 by the renumberer, which ought to have been actually marked 141, commences at this point; JJ, not marking the misplacement, commences with the words 2 50 , which are the first words of the folio of MK marked 189; (see p. 128, n. 1). 55 MK, JJ 2200. 56 DP, Ta — 5. 57 Thus all; better insert 250. 58 Ta 26. 59-60 DP, Ta om. 61 Ta 200 for 1900.

- م معرب عانه المهلم الم
- ۱ محمد المهام ، محمد محمد المعمد ، محمد المعمد ، محمد المعمد المعمد ، محمد المعمد ، محمد المعمد ، محمد المعمد ،
- ज्याक्रान्त क्षत्र बहुव भूद्रम्य माव क्ष्मिन । वाद्रम्य । राज्या न प्रतिक न्याद्रम्य माव क्ष्मिन वान्यस्य ।
- י בלבהו האהרה לה שונה ווה פונה או בהרו הלבהו הלבהו הלבהו הלבה לה של הלבהו האהרה ווח פונה בור הלבהו הלבהו הלבהו
- ולה, פוד התפתא המארו ה מאחר הרחרה ו המאר פול מארחרה ו המארך בראפר מא מארחרה או או הפרל מאר הרחרה ו המאר ווה אית 'ובתהמאם או או של או מארחריר.
- ו פור הלאסה ולפתב המהם ולהסוו הלאסה ווה והלסה ובפה המהם ולבתה המהם ולהסה של הלאסה של בלבוש ווה הלאסה של הלבוש וינו
- 44640 1 कि ,कार न00 मकि ,कर । गढ कका न00 है। -00 कि कि । न00 है। न00 है। न00 है। न00 है। न00 है। न00 है। न00 है।

פנים אווה לה ההובה היהוה האווה הסה ההווה הסה ההוהם הפהם ההחובה ההוובה ההוובה ההוובה ההווה הסה ההווה המה ההווה ה

رانه الاق سوا وهوه عن الدوم المرامة ، الموام والما الدوم المرامة المر

ا اعارد واعاسوب ، معاورك سمه المعامدوس المراس والمعارفوس المراس والمعارف والماس والمعارفوس المراس والمعارفوس وا

عد وراع و المعلم ، المعلم ، المعلم ، المعلم الم عادر المعلم المع

ا دولامه سماسه مهاسر ا دمه مهد مهدها وهاسر المهاسر المهاسر المهاسر المهاس المهاس المهاس المهاس المهاسر المهاس

<sup>21</sup> DP, T. om. 22 JJ adds - cerc. 28 MK, JJ ws. 24 MK vs.; JJ vs. 25 MK, JJ om. 30 and insert 3. 26 MK torn; JJ vs. 27 JJ - vs. 25 JJ - vs. 29 DP, T. so. 31 MK, JJ om. 32 The folio of MK marked 188 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. 189 is marked 187. 83 MK, JJ om. 84 MK, JJ resert.

# 

<sup>1</sup> Ta adds - opens in sti see. 2 MK torn; JJ ween. 3 DP, Ta meter. 4 Ta reserve. 5 Ta - openserve. 6 DP, Ta wee. 7 JJ peg. 8 MK was from which is struck off; JJ weer. 9 DP, Ta mee. 10 MK, JJ repeat when. 11 Ta - open. 12 MK speaks. 13 MK, JJ om. 14 JJ when. 15 JJ inserts ge, which is written and dotted above and below in MK. 16 MK, JJ inc. 17 MK, JJ - openserve. 18 JJ when. 19 JJ - openserve. 20 MK torn; JJ - openserve.

عدادة المالاء المالة المالة

האו התחפיוו היה הלוחבה באו הבחפיוו ו פרך ולאו לוחבה ה האו הואפיוו ו הרב לוחבה בא הפתח-פ ובי ו לאו לוחבה ה האו האופיוו ו פרך ולאו האופיוו האופיה ה האופיוו האופיה האומיה האופיה האופיה האופיה האופיה האופיה האומיה האו

<sup>20</sup> 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 ازينجا ورقی در اصل گم شده , and commences with الا من من براهای براها

- ا هاکاهر ا وا اسل المسحمة الله المحالمة، والها الما الما الما المحالمة الم
- ש את אווהר ה- ההמט החתר ה ההווטוו פר האווטוו פר האווטוו פר האווטוו פר האווטוו פר האווטוו פר האווטוו פר האווטוו
- عادم المالي عادم المالية الما
- سوکھ کے مال کے الحاج کے مالے رہے ملک الحال اللہ اللہ کے الحال کی الحال کے الحال کی الحال کی
- ना ताका क्राजनात क्र
- אפרפ גפ יפרווי איז פארה אים הרה איז איז ווהרושי הרה הרה איז הרה הרה איז איז ווהרושי הרה הרה איז איז ווהרושי הר
- भारकाति क्षेत्र क्

<sup>10</sup> JJ موجود. 11 MK, JJ موال موجود. 12 JJ ماه الموجود. 13 MK torn; JJ مود موجود الم . 14-15 MK, JJ om. 16 MK موجود. 17 DP موجود ماه موجود. 18 JJ ماه موجود الم المرابع المرابع

# - הפגל הישה ה פר ווח,

י איייטייטיי פואפט איירטייטיי פא se איירטייטייטי

والحر اعد واطاسوم م علمه ا عالمي ا والمديد م

های میار میا سدسی مه ها میان ارسهامه ا در میار دهااره میا به میان میسوس م ا

אר בו ברופאוו פרה הרופאוו פרה הרופאוו פרום פרוב ברופאוו פרום אין ברופאווי פרום אין ברופאווי פרום אין פרום אין

۲

<sup>1</sup> The fragment of the "Mâtîgân-î sî rôz" occupies ten lines of MK fol. 189a; and the "Panj hêm-î Asrûnân" commences abruptly on the 11th line; therefore it seems that the remaining portion of the Mâtîgân was missing in the original from which MK copied. 2 JJ voc. 3 MK, JJ om. 4 JJ voc. 5 JJ voc. 6 DP voc. 7 DP news. 8 DP omits. 9 MK, JJ voc.

הארה בית האר בית הארה ופחוו הוו בה הארה באנה בין ואה בין הארה בין ואה בין ואה בין ואה בין ואה בין ואה בין ואה בין ובעווטוו ובן ארשאה באנה בין ובעווטוו ובן ווה ה החתרבי ובעווטוו, ובע פבר בי בין ההארה בין היי הוחווי בין ווה בין בעווטווי, בין הארה בין היי ווה בין בעווטווי, בין הארה בין הייי ווה בין בעווטווי, בין הארה ב

क्रा । तक्रा क्रम् क क्रम्प्तमा । तक्षावह ), क्रम्प्तमा । तक्षावह । क्रम्प्तमा । क्रम्पतमा । क्रम्प्तमा । क्रम्प्तमा । क्रम्प्तमा । क्रम्प्तमा । क्रम्पतमा । क्र

<sup>1</sup> The words in parentheses are inserted from "Vajarkart-î Dînîk." 2 The folio of MK marked 139 by the re-numberer, which ought to be have been actually marked 138, commences at this point. The preface to the "Mâtigân-î sî rôz" and the description of the day Aûhrmazd, which must have occupied about 15 lines of MK, are missing; JJ, not marking the misplacement of folios, copies the text beginning with serve are upto the words free merson, after the words erre were are which are the last words of the folio of MK marked 188 by the re-numberer, which ought to have been actually marked 140. The text missing in MK, JJ stands thus in "Vajarkart-î Dînîk" on p. 118:—

हाम न शह प्रमुख्या । मुक्ति हम् न क्षिमें हम्मा । स्मुक्ति । मुक्ति । स्मुक्ति । स्मुक्

<sup>8</sup> DP adds J. 4 DP adds τ, 5 DP omits JJ μυς. 6 JJ monder. 7 DP -υτιμενών. 8 MK torn; JJ μυσ. 9 DP monserum. 10-11 MK, JJ om. 12 MK torn; JJ prefixes 1. 18 MK torn; JJ omits. 14 MK, JJ -υτισμεν.

\*10+11|140 E) 1 -01000 1 640 110 11000

<sup>8</sup> 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 unissing), 189, 137, 188, 148, 144, 142, 141. The folios marked 138 and 148 are united, and it seems that the folios marked 140, 189. 187 must have been united to the folios marked 141, 142, 144 respectively. Thus the folios, 187-144 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 in Li secre upto rugo i secret is taken from DP, JE. 11 JE ends here.

- والم المراز ما المراز ما
- الماعارد . الماعارد المركب عاواس عال رسامها رسامها رسامها رسامها المركب عادات الماعات المركب عادات الماعات الماعات الماعات
- ا عمالية وراك ا السفوس مقااله من المحاصلة المحاصلة المالية وراك المحاصلة المالية وراك المالية وراك المالية ال
- رم هاري عو بوا الحم المال المال عو الو الو الوا المال المال عو الوا المال الم

م المهمة والم المن المن المن المناف कर कारा एका क्ष्मा कार्या कार्या कार्या कार्या कार्या कार्या कार्या של ה ישור ווט ושי ובווים שי שווט שיים שיים של שב --- लास्त ाया - ।।ता क्र-मिक्का केन्स्रक् ।।हा مر مردون جامات ردونا المان المان المراس المراس المان الم ובל וית פוו פאל אים אם בון באום אים אים אום אים פור احر واع عوم الحوب ، لحوم احر واع اعام الح عودلمام ששוא י שש שווא שן בי שווא שיים בי שווא שיים בי שווא שיים कि सी १९ -तद संपंदि किम् । श्वापा नादिनि • שי איים שי ואיף שי איים ביים און ייילאיי פואטיים

שופ או אים הוא האו הוא האווה היים ווה היים האווה عراورو ومه .

אים ארופה ו שוופולוספו שופודר שיפובה והחבר החווה ו 

<sup>75</sup> DP, JE, TD 40103. 76 TD 3102; JJ 190102. 77 DP, JE, TD 34; JJ 101100-46. 78 JJ 6-61-61-6; TD 6-61-61. 79 DP, JE, TD add 1, 80 DP omits. 81 DP, TD 31901. 82 JJ ال المان عندي 17 84 MK, JJ عندي 85 TD المنان . 84 MK, JJ عندي . 85 TD المنان . 86 TD my. 87 JJ omits. 88 All but TD mer. 89 MK men....; JJ memes; TD memes. 90 JJ adds == which is written and dotted below in MK. 91 DP, JE TD == 5.

مهااانها سما ماله الما الما المان مااله المان مااله المان المانه مااله المانه المان المانه ماله المانه الم

האה הפובה ההופה בחול ווה לה ההופוה ההופה הרה ושהפל ההופוה הרה ההופה הרוחל ווה לה ההופוה הרוחל ווה לה הרוחל הרוחל

معادم رائم ، ورادم كم مماه اسة عرامه الله الماهمة المراهم الله الماهمة المراهم الله الماهمة المراهم الماهمة المراهم الماهمة المراهمة المرا

<sup>56</sup> JJ 35-08. 57 MK, JJ, JE om. 58 TD 3119. 59 MK

3; JJ omits. 60 MK, JJ 42040; TD 421640; DP, JE 4204011.

61 MK, JJ add 66. 62 MK, JJ om. 68 Thus all; for 150-00.

64 all 4049; TD reads 65 MK, JJ 4214. 66 JJ 4264.

67 DP, JE, TD add 112. 68-69 All but JE om.; DP, TD leave blank space. 70 TD 30164. 71 TD 261. 72 JJ 36019;

TD 316011. 78 TD 4064. 74 MK, JJ 43041.

ר פו אשויי שיאשר יישי שיים "שיי שיים פיחו שש الم مروبون المروبون المروبون وسر سر المالة الح سوي عوب عدامي مداروا يه ده س الحالي سودد ווששייטי "שייאי -טפּ -יַפּליל ו • פוּוּפָישי שי ושטפו - مح واد هم "المحمد المحمد "يالمحمد عن المعمد المحمد المح من المسود المال م عواء ا المرس اله المال الهالم عد عال الله عالة المالية على عد سرهها السف م جو شمامه المان ال اله الم اجرانها على ميشم عد ميشمار فالم בי וושו ביים ושוו שם ביים ושוו שם וושו פים וושובי וושוב ביים וושובי שוף שווים ומרקייםו הייוו שיי והחה ווהחצ יפג • אים שיפי שיפי בו פוטף בו פוטף שיש שיש פייט פייטר פוטף • הוומא של הפרו אחל הרה. מכ וב שר مهسمها عمرهااا ملك وسيه

<sup>40</sup> TD omits §§ 12-17. 41 The words — we are added in MK on the margin, from which we is cut off by a recent binder; JJ inserts — we before — ext. 42 DP regular. 48 DP, JE add no. 44 JJ — before — ext. 45 DP, JE — 46 JJ — eng.; DP 31008. 47 MK, JJ — ext. 48 MK, JJ add ext. 49 MK, JJ engs. 50 MK, JJ om. 51 MK, torn; JJ — er. 52 JJ repeats — ext. 53 MK torn; DP, JE winder. 54 MK, JJ — ext. 55 MK, JJ — .

ورسوع المال المال

ورا معد مداامانا و معد مداامانا اسمممه وروعيد مدانمانا المحمد مدانمانا المحمد مدانمانا المحمد والعالمي معدد الم

سدسه عصد مهااهه مهرد مهرد اعلى اعدام سكرسك اعدام على اعدام المرابي وع اعدا اعدام على اعدام المراب ا

<sup>1</sup> TD adds -- 100 11 100 1. 2 TD 1 2 2 ... 8 All but TD 1 100 2. 4 JJ 200 ... 5 MK, JJ -- 200 ... 6 DP, JE, TD om. 7 JJ 16. 8 TD 11100. 9 MK 3600; JJ 36000; TD 3600. 10 MK 600 ... 11 JJ, TD -- 100 MK 200 ... 12 JJ 21. 18 JJ 101001. 14 JJ -- 2000000... 15 JJ 101100-6. 16 MK adds to above the line. 17 MK torn; JJ omits. 18 TD 20500. 19 DP, JE, TD -- 20 MK, JJ om.

المركمة م المحالفة ا عمالية م المحاسفة م المحاسفة

افارجي مورد ولا من محمله الهالي مافالما و محمله الها المعيد من المعلام على المعالما ما المعيد من المعلما من المعلم على الها يع على الها يع محمله المعالم ال

المعاالمعالى مى المادة العالمة المادة الماد

المجربة الاهكاء كماد على مادو المادة المادة

#### • - HOPO 1 CAN 110 LODGE

<sup>87-88</sup> MK, JJ om. 89 JJ would. 90 JJ hound on. 91 TD 3m. 92 TD 191. 98 TD 1. 94 MK, JJ om. 95 JJ omits e. 96 TD 1920 97 TD omits. 98 TD 195 99 TD 1960. 100 TD 1960 1 TD 200. 2-8 TD 31 1919 940 1916. 4 JJ 191819. 5 TD adds 19190.

عاد الان المعادة عدم المادة المعادة المادة المادة

الماني المح هددمة مماة سماسوك افر لمعدم ممانامي، الماني معدمين ومنة سماسوك افرام المافير والم المانة على المامه المان والم المانة الماني والماني والم

<sup>66</sup> TD פּטָרָיה. 67 MK פּירָפּי. 68 TD פּ, 69 JJ פּטּרָיהּפּער. 70 MK פֿי. 71 MK בּירָפּי. 72 JJ omits. 78 JJ פּפּרָפּי. 74 TD פּטּריה. 75 JJ פּבּרָפּי. TD בּירָפּי. 76 MK פּיוּפּי: TD בּירָפּי. 75 JJ פּבּרָפּי. 79 MK, JJ om. 80 TD בּירַפּיי. 82 TD פּפּייפי. 83 MK פּרָרָי. 84 TD פּפּייפי. 85 MK, JJ יייר פּירָפּייפי. 84 TD פּפּייפים. 85 MK, JJ יייר פּירָפּייני. 84 TD פּבּרָפּייני. 85 MK, JJ יייר פּירָפּייני.

### ושייריתווח שפתוב האתווחלו ה ואייפויחים

יישי ופל אי איטיניטי ופ ליי ויטער זוים פוליי 1.3 سيواس المدور مهاوال المسواري المسومار مهااما المسواس المدوره یس برای رواز روی سرواس بور به برای اور اور برای بورد بهر المسروس احر مدود عاد ياموداه احر محاسد المراه و الر אייפ וכן פ אם ו מהם אביבה ותאום כית תה הההו ا عمديه و على والما عمدول عمده م دريه ا יישו וופש שבר שפקה שי ייפוער ועד المحدد ال Y. 16 איב ו עשיל פועני שייקפע ועל שיים פועני שייבי ועל שיים פועני שייבי ועל שייבי ועל שייבי ועל שייבי ועל שייבי ועל שייבי שיי • ולייוושו לייולו ליילפו ופייייולון ופילו שיים וליפל "שי ולטפ פועטו שילפל ולל बर्गेना स्रोनेस । स्टान्येस "मुख्य अस्ट म्य न्या न्या ו שטשול • יית אור "אור" אינאשר פוקטון שעניין וועט אור פוקטון יישראלי אינאשר פוקטון אינאשר פוקטון אינאשר פון אי واحدة على اعله اهاسوه عاسه ا اوق ع ואטפ פואטו "שעקבע ובע ששי יפווופט "עפט" والمال د والم المرس والمن و والمنافر و المنافرو و

अन्त कामेत् अन • ११० अन्यति त्रिक्ता प्रकातः त्रिक्ताः न्ति क्र ११० अन्यति सम्बर्धाः व्याप्तिकाः न्ति क्रिक्ताः न्ति क्रिक्ताः न्ति क्रिक्ताः न्ति क्रिक्ताः न्ति क्रिक्ताः निक्ताः । व्याप्तिकाः न्ति क्रिक्ताः निक्ताः । व्याप्तिकाः । व्यापतिकाः । व्य

ाद करका है तालेगाड़े, तुर्ध कुछ नत्स कर डोड़ कुछ मात होतुर्द्धता। ४। सन्तर्का क तिन वह डोड़िया। वह प्रवेश ४। डेह्म डेहन क्षित् मेड डोड़िया। वह तुर्धा ४।

<sup>85</sup> MK, JJ om. 86 TD v. 87 TD omits. 88 TD 1900. 89 MK — 40 MK — 60 Mc. 41 JJ — 42 MK, JJ 67. 48 MK, JJ 100. 44 MK, TD 20 — 31 JJ 20 — 32 — 45 TD 40 J, 46 JJ — 40 TD 40 J, 47 MK, JJ 690.

المسريمة م محاود المحالمة م المسروسمور

المارعماا المارعماا ماه رهااله ملك المارعماا المارعماا المارعماا المارعماا المارعماا المارعماا المارعما المارع

مفهري شعيدة يواور اح الماهانعلم ملهم شعيده المراشات ا دملة شعيدة المراشات المراشات

<sup>15</sup> MK, JJ om. 16 MK, JJ (17 JJ 20-21. 18 MK, TB (18 MK, 19 MK, 19

#### KAR -- A CO NO.

اله المال الماله المال

عولم. عود سير عع علم المكاهم اسم سحم معرود المحاسم ملك و على عمراج المحسوم مكاري المحسوم مكاري المحسوم مكاري المحسوم مكاري المحسوم مكاري المحسوم و يعهد عود عود محسوب والمحسوب عدد المحسوم محسوب المحسوب عدد المحسوب المحسوب المحسوب المحسوب المحسوب المحسوب عدد المحسوب المح

ومراد المدوراء المدوية مدورة ١١٩١١ عا عن م

محراح والعالم مراح دول على على و والعالم مراح والعالم على و والعالم مراح والعالم على و والعالم مراح والعالم م

همل ما المحراراً اعداد الماه والم سجاا هدامه الماه ال

<sup>81-82</sup> MK, JJ om. 83 DP, JE, Tat. 84 DP, JE, Tatom. 85-86 DP, JE, Tatom.; 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 remove us to which JJ omits and are just below in the next line, 87-88 JJ omits. 89 MK, JJ add v.

وراس م على الروام على عوالعله عا مدر اردد ے ر سوبھے، بعدی اسرو عار ورکاح کالمدہ کر عام אוואר ב הפתא-ב ו הפוש האוואר ב פוסתא-ב ו הפוש האוואר. عموار علا و ورسم سمعرد و ۱ عمل شهر ا ۱ مادر ا ۱۵ موراسه اعسود ا ماسان المال المال المال وسو الماسة ווו ו פווי שישי שיבאוב יי אוו ו פווי ביי אווי ו פווי ביי אווי ביישועש ۴Λ الله قا الحقر ، كارام الماري ع) الو ولولا ) الماريد الماريد س كر ر اله الله مديمة والله عال كا الله פישו אוופ או וופ שי יישו אר פוו ע פיישו שר פווע פיישו واطوع کارک دو سعاد کو ساحت نابع کارک کارک وله ، ماج ا المحمد عام مدمة ا ورام عا عا लहर • हो "स्प्रिक प्ट्र "एक । यह "स्वामिक न्मी का בייןינא י נטאו או ל או לפו ויטשו אטאו או שבשי ייבילים י של התיים ופשוופו מאם אר ר אפו ال من الله من

مع موالود وهم يا المام ع ر وركو عا العري عر ارد وركو اله هـ و الله الله الله े स दान क. जुस्तन्त नाद दिए , देता हि। । देस्तिक । से ६१ חום וים בישרו שלו שולה שו שם הפ ווה וים בישרות שהווה וים ווה וים בישרווה שלווקה اود الموسوم من الله المالي الله المالي المالي المالي المالي المالي المالية الم 16 ") क राप । १९४० प्याद ६४३ वि. अ-१० अ। १९४७ के १९५५ المحاف واطال في محاف ها في المحاف الم ا ربيد ا الماهم الماور سراا راوا بمواو دي ومهار ا محاليد ، دوريد ، ساء ، مااملهدرد واو مهو וא היה יייפואה הוב ווה אשוו וולפגה היאחר न्तित क्रिका थानर नुकी े हि जामका क्ष्रिक प्रमा हि नाव ।क्ष्ण्य शक्र क्ष्ण्यो ॥दिल्ला नेन्द्र्य अव-एन ।द اها الله حركا ما ما ما الله عدوه الله الله الما الها ماا کار ، أاماما كرك الم مال توراد المحمد ماا لیس اح امامه مهراه واجه احر وال اجراده سـ ود ١٤٥ الله الم المعدد معدد المواد र्यक प्रका त्रिक अलाग्न भा क्यां है जिस प्राप्त विमा प्राप्त

<sup>46</sup> MK, JJ 1002. 47 DP, JE, Ta add 1135 66.
48 MK, JJ 1025. 49 MK, JJ 001. 50 JJ 1019. 51 MK
torn; JJ 10 125; Ta 126. 52 DP, Ta add 129. 58 DP,
JE, Ta 1010. 54 DP, JE, Ta add 129. 55 MK, JJ 1019.
56 DP, JE, Ta 100. 57 DP, JE, Ta 1007. 58 DP, JE, Ta 1019. 10
59 JJ adds 112600. 60 MK, JJ 161 DP, JE, Ta 1019. 10
62 DP, JE, Ta 001. 63 JJ 25.

۱۱ سيس مي ماه سامولا عاعبي د المردون ۱۱و وغوهم و لارك عاس المهرو المحلم ورهاله و المر هدهالم ۱۷ موعدية الق المالي الحالية المالية ماالكه و الهامك معمد سدمك سه والمدهد مدمد و سمهاسه مهماس و اوردها سجد همادس ساهم پیدهی عادا هوه سوده من عادا پیواندهدا פפל פון ויפ של הפלך שישר איי שוו של ייישטיים הפ مراها ال مراسم وه المعلم على المرابع والمرابع والمعلم المعلم المع י ייפי פוע עטשט שיים ועף אין איטטע עטט איים ייפין ייפים אין איטטע איטט طور ادراه على رسودها و ادراه الله ادراه ادراه שוטש טייטא איט אין פאן ווים אים פואוו ליי مصها و و و و و و و المحسمة • स्वानुस्य प्रसास्यस्य स्वान्ति । अन्ति अस्ट שלפיי שיים שיים בושים בושים ווחום בחשו ווחום الا تو مع الروب وفي على على المدين والمدين ر وروي الله معر على ارهاي هاهر المارم راس کا ر هم ارهکۍ [عمده کا ر ورکې ا ماسی טפווישילא או איסייטא ו טעאפיא פל ולבטי ולשאב ושפאב 

<sup>16</sup> DP, JE, T. Jonney. 17 JJ - 19; T. places - 19 as a variant above - 18 T. 19 ms. 19 MK, JJ 182.

20 MK, JJ om. 21 T. 192. 22 DP, JE, T. 19.

28 JJ 22. 24 T. 21. 25 T. has to written above the last 3 as a variant. 26 T. omits to. 27 JE 1993. 28 JJ 16.

29 T. 1993. 80 T. 1907. 81 DP, JE, T. 1993. 82 JJ 1992.

#### せい ・ 生り 110

<sup>1</sup> T<sub>a</sub> -w<sub>1</sub> . 2 All but JE -w<sub>1</sub> . 3 JJ -w<sub>1</sub> . 7 JJ 4 JJ 3<sub>1</sub> . 5 JJ, T<sub>a</sub> -w<sub>1</sub> . 6 JJ w<sub>2</sub> . 7 JJ 4 w<sub>5</sub> . 8 JJ 3<sub>1</sub> . 9 JJ 2<sub>1</sub> . 10 MK fol. 126 b commences at this point; see p.89 n.80. 11 DP, JE, T<sub>a</sub> +w<sub>2</sub> -w<sub>3</sub> . 12 MK, JJ om, 13 DP, T<sub>a</sub> +w<sub>2</sub> . 14 MK, JJ add 16. 15 JJ 2-w<sub>2</sub> . T<sub>a</sub> 2-w<sub>3</sub> .

المالا م ولا الماقالي م سلا اللم محمد موجاد ا الممه الله مال محمد مهد न्ति त क्षाकि । त्ताक कित नि क्षाक न् وعالم ال عدد ا عدد المحد المحد المحد والمحدد

שפפש פוו שבו ושששי ושלי שעשו ושר יום ا و و محل ا و و محل المعلم الم וה ו "מיוושי זה ו הטטו וה ו שטטו וה מיווישי وسر موسي ، سيسها مهاام و سهاام مهاسي ،

سيوم بها و الم

<sup>16</sup> JJ @15 L3, 17-18 JJ omits. 19 TD 2009; Ta wine). 20-21 TD omits. 22 JJ omits.

-- 400 "El - 30 "E --) ake suit "30 16 >-0" --) "100 م عد اال الحجل • عالم سي إساس سوم عاد هو يريم ا ع مهراد هم مع عاصل معهد دعران، الرسط، الس י שישוו ארחל ביוו היים האפוים ווה ארחל ו שיווח ארחל בי ہے، عاد رہر احر مهر اعرابه ا درامه عاد رہد العارضة الما المال ا عدد معد والماء المستمامة والماء عدد المعرفة. السر مانان على المحر عاج كل المحراب المحال المحال उत्तरम सह केंद्र , नि नि ।।। कि। हास केंद्र नि י שט ווט שובוש פובושטו שט אפר אפרו و سر بر بهجود و سر بهجود بهدود کودند میرون که هد دله موسود که اور الله مهدود کودند میروند که این الله میروند ک اس اعراباط من الله الله المرابط المرا בוש שון השון פוש משושא הנים בשון פוש ו פוש ا ما ماد راها المحد مدااها و ها هاد مدااها و ها ماد الله رسة على مدور اوراع رب واما المع اوراع رب عا سوق بهد رس وام الها عبر كه ادب الوقة الالهد בלאוטדטי ליי טאונא י יויין ובטא ינאפ ליאא אוב "וופ ו •"ופון שי"פאר של שלערולט ב בארום ארר און "באר אררים" ב

<sup>94</sup> JJ 16. 95-96 JJ & b-v 6. 97 TD, T om. 98 JJ b. 99-100 TD, Ta 1750. 1 TD -000-100; Ta -0-00-100 . 2 JJ, T. יישו שול ז . שר ש JJ omits ליטואני , T' , שיטאנים . 4 JJ omits . בילונב 6 JJ adds 1. 7 TD, T, when . 8 JJ -v. 9 JJ ray; TD, T. سدوسة 13 JJ مساوية 10 JJ عنوباد 11 JJ omits , 12 TD, T, om. 18 JJ 14 TD 3mo, 15 TD omits.

المصروب عراب الهالي الله الحدد عوالمالها المالية י יפוויי לבטא שיוופי

. क. क्रमम्कुन . क्रांत काम . हर ।राकुन्त न्नरो פטר פיד ווה שהוא ווההשל הוו הפטו הפחבר سمسه اس هارانه هاد ومهدود الله دواس والا ا من المحاسب احر ومهدد راد" مودوسلوما و واو יין יין טישט פטדיבלב יים פבטד שמיים טאוופא ו טדעטאט-"י שיי פיטואי "מואי שיי שיי פיטואי "ליטואי "איים אל שיי הפולפ י הפולפ س وسلومامهای الهاد وصود او الهداد المرومس المد الم " - הוא הגב בים הלרחלה ו ולה - הואה "בחר הה הוארו ه المرسامة الما ما الماله المالية المودوسوم ،

المس هراواله عه م المحال معالم محاسر روها-اله ا مال هدم المالك دممة عرد المعهد المادمي ו השמחת פ ווה מאוומי התישו למש החחחה ו ברי-عاالم سال محمد مدها و ها المرك प्राप्ता "ना कद न्य द्वानुः । दारारात नारात क ו הפלחה תת הוו הם החחה כיה מהת לוח ותאומא . אאשרי ה شمس المركا رس الد يه العال المال المالة .

<sup>78</sup> JJ بودريم . 79 JJ omits. 80 JJ جوكي، TD, T, جوجيك، 81 TD, T, جوجيك، 82 JJ بوجيك . 83 TD, T, كريانية . 84 JJ -0000 . 85 TD, T. 10076 1710076. 86 JJ 16. 87 JJ, T. om. See. 88 JJ - Dues - Ments. 89 JJ - Weeks Ters; TD, T. - weeks Treets. 90 T. 7. 91 JJ Guey. 92-98 JJ omits.

१०० . १९७५ - ६५ म्हिनेश - न्या

10 सक्षित्रक न कितानाकिट क्वास न दर संकुर्ति नन्दी ما م عسحودمالي عل شعاعه م شعاس الس فودرام ه

17 140 3-400 कास - हर 1418 मेर ه حواله اله عددرام و

وسرسريهم "احر" بعدرد بههاسون مهماسه" ٠

rn म्ह न्भारिक न भूकिनिया मिलास न हर संक्रीत नन्दी י שאיינטי שאיינטי אונאי פישווטיו

्रद्रधम्मकता न ॥६५००७ ।८१५ - ६८ ।८१७) न मह ه وادّه اخ سري مهاا مهااها الهام الحريب المارة الم والم الماهاي،

. ब्रामितामानु काम काम कर मानुका नाम سام ساس بااق باسمد سوهد نوس هرهميء سو - स्पर्त ॥ क्रिक्स । क्रिक्स । क्रिक्स ना क्रिक्स ना क्रिक्स । معرب معرب المالام المربع المعرب ولا عن ولها الموالا الموالية المو ماس الله م عرب الماس المعلقة الماس الم

<sup>52</sup> JJ 4705-46. 58 TD emment; Ta emment. 54-55 TD omits. 5 G T. مسلم . 57 T. ك. 58 JJ مسلم. 59 TD المنافعة . 60 JJ وقال . 61 JJ وقال . 60 JJ وقال . 61 JJ وقال . 63 JJ وقال . 64 TD ما منافعة . 4 TD منافعة . 65 JJ وقال . 65 J 66-67 JJ omits. 68 TD -- usungs; T. -- unngs. 69 JJ + 13-4-6. 70-71 TD, T. om. 72 JJ omits. 78 TD, T. . 74 JJ . . 75 TD, T. 66. 76 JJ . . . 77 JJ, T. om.

- יו נאד פון אם י אוא נטש י ועל איי נאיים פין וויי אפיווטן .
- י פטרה פר וה שלפוא הפר הפשה הרשאה הר הפשאה הר הרשאה הר הר
- אושר ואר בא באווא הפל בא אוא הראבי י אוא הראבי האואר וא אואר הר בא באווא הראבי אואר איי אואר הראבי אואר הראביי
- اله جمامية اجرامة وماميد وحر دومامة المال وماميد المال المال المال ومامية المال الم
- ا ا المرابع عاد عا المرابع مار مور عدم المراب ، المراب ، المراب المراب
- פרשי וב בלאשף ובלוש פטאיבלב בטיאיייטראיי וב לליוש אבר האשר הפרש וופרשף ופון ופרשף ובליוש פיטאיבלב בטיאיייטראיי
- जिलाकित क्रिनाकिट क्राप्त कर्माति । स्तरा ना

ויווי וושוע י פר נעושים י בייון

الها السوا المكام و مكام م المكام ما المكام المكام و مكام و المكام و مكام و مكام و مكام و مكام و مكام و مكام و

المحركي. واط و مورك مع م شاها ي دورك واط و المركب المركب

י שר האואם ב החרה ב והאואם הרו האואם בי אחחא י ו ההואום בי אחחא י ו היה ההואום בי הרואום בי הרואום בי הרואום בי

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مهد اهمه وسرر السر يحماام المائد الم

سدور الراب عما الدفي الماله وس الالها المالي من سدور المالي المالي من المالي المالي من المالي المالي المالي الم

<sup>17</sup> TD, T. באביי. 18 JJ אארי. 19 JJ omits. 20 JJ ביאלי. 19 T. יויים ואילי. 22 JJ ביאוי. 23 TD ביאיים. 24 TD, T. אאריים ביאים ב

## ישפעע אייסף, י פט ווח

• פיפל ופוס ל שלחס - החיי ופול - פל ולוסוקה - הבל ופחייווקה לפופה היים הפלל הפוואה לחים - הפלל

المالمة مالها مع م الماله سورة المالها م

י ששייפטי של האוא האוא האנט פא בחווא יביני שופט האנטים פא בחווא יביני

שביוופון . ארבי האיד העפוג אפי אופי החינים החינים יירביל וויד

مع دوران کے سمام ، ور دور ہوران کی میں کا دروہ میں اور دوران کی الحدادہ الحدادہ الحدادہ الحدادہ الحدادہ الحداد

#### Illettylei in judienham

وعا مراها الله الم علية الماعا الدراها الم ١١٥٠٠ على الماء الماء

- No--

• ואבייטט "משמושלה ווט י פעופ · · · ·

• במלר ב ההרו ו החלה האה י של הה של של הי

عی مرومر و رسوس و ۱۰۱۲ م

وها مح د المهام والما عالمه و المحل ما المحل ما المحل المالية

سجانا مهانام مدهانام مهانام مهانام و المهانام و المهانام و الحرب الحرب المهانام و المها

<sup>37</sup> JU 70119. 38 JJ -1016. 89 JU - 51006. 40 JJ adds 6. 41 JJ 7061. 42 JJ 772. 43 JU -2720 222-. 44-45 JJ omits.

### المالكالوس م كالمالك

ा छन्। त्याना विकास व

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וווא פש אוואר י אמקונה- י

ماسيد ا عام دوها ومادر م المادرية ، عا شمه مله ا ماهدرية

• सकार । "से०-मिं ६ । ७ - स्टब्स ।

• क्रीक न कार्ड काक्रिन किन्न प्रकार

۱ کون میلی ، ایماند ک میری ، ایماند ک در میری ، ایماند ک میری ، در میری ، ایماند ک در ۱۰۰۰ در میری ، ایماند ک د

٠٠٠٠٠ عهم مام-ومره ده د الماء.

4-4-4

tot-r

• الماء المراسة المراسة و المراسة و

י ששו מומטר • שאחה י ולוהה •

יהם אבת אחרתת הוהה ה להדיה האל בן אפפי בבו אפרים וה של האל בו אונים יים האל בן אונים בי אונים יים אל האל האל הא

وا بروهم مريد و ميسو ، وروس ميدريه و

TIV-A

. के केशन किए तिए तिए । سهرستور ه ستوكينهمار السيهيهمار « - E ישא וה ישא ا کارونیس ورکو ۱ <u> ४५०५६७ • न्यंत्र १६ स्</u>पर स्तान्त्रकः । י בנויטון ו בנוטון ושישי יי בנוטון الميمون وامال وماس و المالية م المالية م المالية 110-7 والمان ورسوامال ومارد والمان ودورها والمان ودروب 19V-A • 100401 -0 1 10-100 mole-0-0 0 00 100 199 المارس والعو . ۲ . . عه المومار عدد مرماها مداودره . r • t - t • समस्य प्रमाण ।। त्यापात • नेतिस्तर्मा प्रमाण ۲.۳<del>.</del>۴ • मत्ति कान्ते न महम • ने व्यापन किन F-6-1 פא ונישיול • ישיושים ישים \*\*V-A ו שם של האל האל יאל יאל ו אל ו אל היה היה היים ו r - 9-10 שי הלאה האה י אהרה הרה. • न्धहिंगा 711-P יים אינוע יישוארטי יישוארטי אוטאב יישוארטיי אוטאב יישוארטייי אוטאב יישוארטייי אוטאבייי אוטאבייי אוטאביייי אוטאב عهر سرویههار و محصو رامه مهدد ا مدهدویه .

שם לטאמל • פווטאי טאינא •

יים שיים של ישטיים ו ווספטיים של פר אופיים פר אופיים וווספטיים ווויספטיים פר אופיים פ

ואפ ארתי הראוק . פשו ארריגפטר אפין אפונה פונים ואי אותי הראוק .

۱۱۰۱ کم کیاہے۔ محراب مجاورہ ، اوالہ م جوالہ المحال المحال

ا عمد عمد ا المسمدمة م ماسمدمة و المسمدي م المسمدي م المام المام و المام م المام ال

مدسا۱۱ مروماری وی ساری او ایجانیا . موری ایسرویاسی ، اسرویاسی ایسرویا و مادر ایسرویاسی ،

ו פרים ו ברושופה ופרים שו החחחה הושם בה שו החשום ברושום ב

• מושר הופה במושה הואה הואה הואה של בי ישורה של היואה היואה של היואה היואה של היואה היואה

אור-ה ה להפגלה ה אוספולפטל • בייוג ו

عم رائم مسم مراق المملك ومراي الماهلي. عما رائم مسم مراق اراق مركور المرك عال عا هما عمل ملكم و هم الحر هوي م وسر ١٠٥٠ ا

אין אין שיים פין פאן פאן פאן פאר ישער איינו פאן אוי ואפטר ישער פאר ישער פארן איינופאי פאר פארטייטיי פאונפאי ישער איינופאי

פוטוו פון פוטוט<sup>ר</sup> פרטווטן פון אינטר פון איטאטיטא יי-ידיו פוטוו פוטוטל פרטווטן פ

שישישישישי וכל פושה פישורים אייוער פישר אייוער פישר אייוער פישר אייוער פישר אייוער פישר אייוער פישר אייוער פישר

<sup>94</sup> JJ -u.s. 95 TD, JU om. 96 A few folios of TD are missing from this point. 97 JJ herdy. 98-99 JU omits. 100 JJ -u-u-were. 1 JU 120-u.s. 2 JJ 1-u-u-were. 8 JU -u-u-sere. 4 JJ 131-15-6 JJ 21. 7 JJ omits.

الما فعاد المراهمار على عاد المحملة الما وسر المعمد عدما عدما المحادمار على المحادمار المواهمار المحادمار المواهمار و

۱۳۷۰ عاد میسدههاسرهان مایای میمان اله ۱۳۸۰ استورد د ۱۳۷۰ دهده ا

واسد و مازسون اله مازسون اله مازسون الم مازسون الم مازسون اله مازسون اله مازسون الم مازسون المازسون المازسون

ماه اوروس الماهام ور معد دهافه م عدماري العدد الماده الماده الماده ورساله و الماده و الماده

म्बर्साम् स्थान । तस्ति । स्थान न्यान । स्थान । स्थान

ا چراه مهار مالا این مهاهای اور این مهاها و مهاد مهاد مهاها و مهاهای مهارد مالا این مهادهای اور مهادهای اور مهادهای اور مهادهای این مهادهای این مهادهای در مهادهای مهادهای در

<sup>86</sup> JJ นายนายน. 87 JJ ชนายพร; JU เชนานาพ from which r is struck off and corrected to s. 88 JU านรัสเคน; TD านรัสเคน. 89 JJ หมายน. 90 JJ วิเดีย: 91 TD, JU โคเลมิ; JJ ผู้เลมิ. 92 TD, JU โคเลมิ. 98 JJ เส.

שומו ישל" ויטטאפולעה" או פאראו ערפול הייזו איטיפורטו בייל אייזו איטייפורטול איי פאראון אייניין אייזון אייניין איי

مانسي فا محمله سماس فه مه مه المع فالمسيدة وسر ١١٧٠ مامه مه مه المعالمة مهم ومامه مهم المعالمة المسروب ومامه مهماله والمسروب ومامه ومامه والمسروب والمسرو

عاد المحال والي علم مولو العالمة والي المحالة والي علم المحلوب ال

יוה אין האילאיר • אין פין פין פין אין אילראט ווה ויפי ייראיווי.

شار الوائم المراب المر

פואון שוו הפואו ה- האואו . פואון חוו הפואו ה- האואו .

<sup>77</sup> JJ 44. 78 JJ 344001. 79 JJ -0-00-11. 80 TD 44100-11. 81 JJ 20. 82 JJ -080000. 88 TD, JU -0104. 84 JJ 2001. 85 JU -0104.

. LOIREID HOREK IKIDA HERI JUROFUN - HON
JEAN HERI HOREK HAII JUROFUN - HON
JEAN HERI HORE HORE - HAII HILL HORE JER 1. A

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MARCH LEK HA

• الماله على الماله والمال والماله و الماله و ا

י ומה הפה פבופ "הפגופ "והוותה הוותה הההתחו ש "ארב ו ההיה הלאפת וזבו "ורב הווותה ההתחוו ווה בגיפ א האלפת יפפ או היות הוול ווייו

ا محراعة م المحالة ما المحالة ما المحركة ما المحركة ما المحركة المحركة

מון את של את הפוני הא ההרהיי ברוקה ברוקה ברוקה ברוקה ברוקה בי ברוקה בי הרוקה בי ברוקה בי ברו

י אושישים - אב י אושישים י

יייזו אואה אוואר ייי יישר ייי אחרווים בייי אחרווים ייי

<sup>61</sup> TD, JU -0-... 62 TD, JU vo. 68 JU, TD SHELL. 64 JU, TD SHELL. 65 JJ is . 66 JJ is 68 JU especial. 67 JJ v. 68 JU especial. 69 JU, TD Singu. 70 JU assa; TD ess. 71 JJ volumentary vo. 72 JJ approx. 78 JJ -03-00. 74 JJ is 3000 75-76 JJ omits.

۱۱۱ عال مراسة من مادا المدر من المدر المد

ا بد ا سرق ا محمد عدد مار مع الله عواله عدم وع المحمل المحمل مروا عمام عادماسوس. راها و المار عمام ماعدم راها و الورك-שבטר שאשר" ישובוי לוטו • וטטאוטרי" שאשר פארטר" ייים ישר שור בתיים שונים ביים ופר הבתיאטה ליפו י ושר החופה ייים ומור ויים ומור ויים ומור ויים וויים ויים ויים ו שאור שושר הישונים בישונים בישור והוה המוה אורבי שאשר שששר ששר "שישר" לושי שששר שאשר שושר ירה ההחליחה נופוי החותה באות וווד כבה נופוי ייייין שאשר שאפט ווא פאט פייים לעשו שאשר איריר אוו שאפטר שאשר אירירי לופן . מלבטייניים ישאטיי וופאייניים לופן . וטעיפאטיי אירה התוחה המואפה המאלפותה בינים שווים שהוחה המואפה فروج و بدورود المعالات ولوقع و المسال والم و المسال والم יישוחי ייחודה בייום בי "האיהה האורה האורה הואה הייום בייום ב

1V-1A

ا الق سوسهار ا عرابه راماوار . دوده ا بمادهور محمد المحمد المحمد

۱۹۰۰ عوالع شار م ۱۹۹ به اور و مهدوم اسوا و

יורפ היין אפרחפיל אפווופין פירחפין ו איין פרחפילן ו אפין פין פוון הארבים איי פילית היים איין פין פוון הארבים איי פילית היים איים פילית היים פי

الداد ما عواله مراه المراه ومر المراه ما المراه المراع المراه المراع المراه المراع المراه المراه المراه المراه المراه المراه المراه المراه المراع المراه ال

י אר-אג בילת פון ההפרך יירפלאראלים ו שור אר אריבור הייר בילראלים ו

י שישי שיי שישיל י וטייטי יישים יישיטיי

٠٠-١٠ وظو ، وعاسل مالسرامال ، ساسه فده.

۱۰-۱۷ والعو ل وطرسل بول ، سالها الواسد"،

٠٠٠٠٠ العامل الحام الحو الحو المام ١٨٥٠٠٠

۱۸-۵۸ نورونیکو وماسل اید که کا کیا ال

. कामिन । ति काम । तिमा। करका प्राप्ता । कामिन

י איר-הי הפא להיידי ו את-הרוויה פי אר-הי

• ארת-הרה יהר שפן פח יארת-הרהרה. אורעי

۱۸-۱۸ چهر ومه ومهاوم و دااله مولوم

<sup>88</sup> JU how-me. 84 For new? 85 JU no- (for new?) 86-87 TD was no- 88 JJ was new 20 JJ no 20 No. 88 JJ was new 20 JJ no 20 No. 86 JJ was new 20 JJ no 20 No. 86 JJ was new 20 JJ no 20 No. 86 JJ was new 20 JJ no 20 No. 86 JJ was new 20 No. 86 JJ

של היים היים מש פיי האושווויי ארה היים אומולים سمامور اعبرانامالها الم عاقب المارام علم الاعبرانالم عمر פיסוון שבי שבי ושבו ובשיוו ו שוו שישב שישווו פון שישבי שישווים שבשיבישים וום שווש שבשי נישל י בוועף ובי חוו שמושיוו ما احر راه ا وسر م الكرسرا رسماه الله المحصد وسوف م שונאנשים מון שו פו פישוח שיבטישי וחלווחוו ו לם פו שלוחלינה ו וב ש ה ההואת הוו הריה הרחפיון, ו ש שביה ווט ישוקט שוך "קישטי "פעטי "י פרופ — लासा "लदर प्रदान ।।ल — "— हरान ريد ودرامانا ، بيوندوسلون ، ويها"د طاني كا السوم الاسلام ا فراه و حول دوسود دوسود دوسود دوسود موسود مهمة مانا كار بالمام المام שלי אייני י טטייש אוויי פווט ביייע אייני אייני אייני אייני איינייע איינייע איינייע איינייע איינייע איינייע אייני G- 041101 -

<sup>11</sup> JJ may 1. 12-18 JJ may; JU me at av. 14 JJ miles.
15 JU adds at. 16 JU move. 17 JU, TD m. 18 JU may. 19 JU may. 20 TD may 3; JU may. 21 JU may.
22 TD may; JU may; (for my ?). 28 JU may. 24 JU omits.
25 JU repeats. 26 JJ, TD may. 27 JU may; TD m. 29 JU may TD may. 29 JU may. 37 JU may. 38 JU may.

# methode a grandalin

ا به المعماس وارد ا مرمعاس واره ا مراع ما ملكوان . ا دراع ما ملكوان . ا دراع ما ملكوان المعارة المراع ما ملكوان

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المادوم السا افورهاا، الله ممهم رساعاها ا فهر المادوم السا افورها الله ممهم رقب المادوم السا المحمولا المادوم المولا المادوم المادوم

<sup>89</sup> TD (20-10-11]. 90 TD Angunarum. 91 JJ Angunarum. 92 TD Angunarum; JU, JJ Angunarum. 98-94 TD omits. 95 JJ - 10-10-10-10.
96 JU rende. 97 JU adds era. 98 JJ ear. 99 JJ adds - 100-1 JU and era. 1J are and 2 JJ - 2 - 2 JU - 2 JU adds at JJ - 2 JU adds at STD, JU and STD

ו החום הרחוו ההרפור האפו. רוא "הארה ההחווו שי בשרך ברוא ומווחווו בשרך בריבו

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<sup>74-75</sup> JJ omits. 76 JU prefixes s. 77 JU adds now.
78 JJ worde. 79 JU -w. 80 JU 3m. MK fol. 111a ends at this point; fol. 111b. is blank; fols. 112-125 are missing; fol. 126a is blank; fol. 126b commences with see in which in the middle of "Darakht-i asûrîk." 81 JJ omits. 82 JJ musen; JU reven. 88 JU omits. 84-85 JJ omits; added in TD on the margin. 86 JJ hours were. 87 TD, JU house.
88 TD, JU hours were; JJ have nower.

פום אורחאן המאחה ארבומ פרפומ שאחנה ו אחרואר ו אחרואר ו ארבומר פרפומר ו ארווארים ו ארבומר ו ארבומר ו אירווארים

ישושים ופפו הששים ופפ "השיעיב אבוים ופפ פש שלשוח שאידטי פש שטי פש בלשוטי . נישוטי عظه "انعانس بنع م الاحد" معلان و الح "سيد "مولادة אטטץ ליי פשייוואי לייטיבי אשיי שוו נשיל אוו שו ما المهر والع ف واله وغير وس المالها و و ا رسومام کس کا احر رائع مرابع وسهار سورهام שין שין אים שונים פיניתום שיר" שוו שין שין ३€३। क्षिकान्त ्रज्ञकां€ ॥६ अद्रश <sub>स</sub>न्तद्रद्गत् ॥६ שווי הייילה בסה בסה אוים פצופ על פפי "-שור - שוש <u>יוטן שושר איי אושר"</u> الله و ما الله و الله و الله والم والم · 161140-40

مهم هماس المراهد عاوج على سماها المراهد وهوم الماهم المراهد المراهد على المراهد على المراهد على المراهد على المراهد ا

عرواه وطر المركمون و ماساهارن

הרוציופט ו שי הפט ה החחחה והה החה החה ההה פות י- א שו בוריימטיר שי שיו חוו חום החה החה ההמטר י- א

ו ארח ו הפל הפארה ו אחראנו ואחרולו ו אחרולו ו אחרולו ו הפארה או או אוריוו ויהריוו ויהריוו

च्या अध्याद्या सार्व स्ट च्या विशेष के सार्थित का का حراس عارون المحسوب عادة المحالات راس י ששוי ואף שיין שיי ושוו ביים וושוו שיי ושאיי שאיי ישאפיבי פשונטין יישייים שי פיד פואיים ביי פין ומארה هسو المركب « هم همار سهو احر ماد عوس ب ا هماسه « سووماع و ورس ، دو مهم ما الر ، موه ا ماهاد ما جا ماهاد ا ها جراس سرك مهم عمو स्प्रहा सह। "-प्राथम्प । न्यन्यत्वेष ना स्प्रा १५०१९। ना اط معدلہ ا سرموں۔ اس مماات اط مورودہ ا بهدید " ا مالدهای اج شهرشد " ا را و ا الر اج <u>।। विकार क्रिक स्थाप क्रिक क</u> ול ולה" פשלווטו שו שא שישי מקטט מש איר ולטעטון בי אר וליטעטון करा किर्मा न्त्रा । किर्माकि न्य्रावन्त्रीत हरे । कांसाका سهدوس والعدون والمال من المال سديد" ويهم المال له طاله

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# الا روم م الم

ישוישון פאווישו שב י שישיב פוו מוו לושיב פאפי יישוו מאוו מאווישו פב י שישיב פאוו מאווישו פר יישוו מאווישו פר יישווישו

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<sup>1-2</sup> MK, JJ sti v sext; TD in sti sext; JU sti sext. 8-4 TD, JU om. 5 JU next. 6 TD, JU next. 7 JU adds value of the MK, JJ next. 9 JU omits. 10 TD was wast. 11 JU next. TD, JU add was 12 JU next. 18 JJ next. 11 JU TD, JU next. 15 MK result. 16 JU next. 17 JJ next. 18 JU next. 19 MK, JJ om; JU next. 20 JU next. 21 TD, JU om. 82 TD, JU add 60. 28 MK, JJ grandwish. 24 MK, JJ next. 25 JU has. 26 MK, JJ news.

#### איי שי איי שען

سهادا المعادمة و المع

<sup>1</sup> TD adds nee. 2 TD adds reme. 3 TD eng. 4 MK, JJ ber. 5 MK, JJ om. 6 JJ \_\_\_\_\_. Here ends MK fol. 74b i.11. Thereafter commences "Kârnâmak-i Artakhshîr-i Pâpakân" which occupies fols. 75-108a l.7; thereafter commences "Ayîbâtkâr-i Vazorg-mehr."

#### االهام م الم

לוא אוחים האווחו הא והו האווחו האווחים האווחו האוו

#### לטש י בט ווט'

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<sup>28</sup> JJ omits. 24 MK, JJ ŝano. 25 JJ nero; JU, JE menjro; TD rajro. 26 TD adds rajro; JE, JU add menjro. 27-28 JJ omits. 29 JU omits; JE so. 80 MK, JJ romes; TD roj remes; JU ŝagroj remes; JE so roj. 81 JU d. 82 TD, JE add d. 83 MK torn; JJ omits. 84 JU omits; TD remes.

<sup>1-2</sup> MK, JE om.; TD, JU alan Ligou v et ing. 8 JU tont. 4 JJ omits. 5 MK, JJ, JE roses; JU ares. 6 MK, JJ, JE roses. 7 MK roses ; TD roses and. 8 TD rolls. 9 MK, JJ om. 10 TD adds rooms; the ing; JU adds no roma rooms for.

## ילטש י בש אים

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رهم المحافرة المحافر

<sup>1</sup> TD adds on see 1. 2 JU prefixes que. 8 JJ subset JU 19118. 4 JU adds -0-0-0. 5 MK torn; JJ omits. 6 MK, JJ 196 etc. 7 JJ sum-qu. 8 TD, JE 2-0-0-12. 12 TD 3-0-1 21; IU 3-0 2. 18 JU see 10-0-0. 14 JU adds see and omits -0-0-0-0-0-0-0-0-0-0-1. 15 MK, JJ, JU 2-0-0-0. 16 MK, JJ, TD 1911. 17 TD, JE, JU add 2010. 18 MK torn; JJ 1913. 19 MK, JJ 1914. 20 JJ 1911999; TD 1911999. 21 TD 1911999.

# שושע שו שווש בופשי ומש

المحالات ال

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<sup>6</sup> JE maen; TD men; JU memen. 7 JU adds 2-4; TD adds 2-4 above the line. 8 TD, JE maen; JU memen. 9 JU memen; TD adds men on the margin. 11 JU memen. 12 TD, JU om. 13 JU memen. 14 JU adds and 1; TD adds and on the margin. 15 JU memen. 16 TD : 100-3; 17 JU memen. 18 TD, JU member. 19 JE adds -0. 20 JU mael. 21 JU adds 36; smanner; TD adds memerator above the line. 22 JU men; TD corrects me to me. 23 JU 1. 24 MK, JJ member. 25 TD men and adds memory and adds memory adds memory adds memory adds memory and adds memory add

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#### स्थ न्स्य ग्रंथ

• फर्म सफरकीर - गोनगाक 3 विद्या दिया

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سوکادی، رسے کیے صااصاً ، اعمال ا اعمال ا اعمال میں استحاد ا محمد المحال ا المحاد المحال ا محمد المحال المح

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#### الا مال المال المال

ا ا تح رشمة رك الله الشمة المستما المستمال المستم

<sup>1</sup> TD, JU, JE 1900. 2 JJ - 3. 8-4 TD, JU, JE - 10 30. 5 TD, JE insert 1900-10; JU adds 1900-10. 6 JU adds 1976. 7 TD, JU, JE add 190. 8 JU adds 1901-10 19 190-5 - 3 as a 3-10 19. 9 JJ - 10; JU omits.

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<sup>2-3</sup> MK, JJ b) sm. 4 M<sub>16</sub>, M<sub>17</sub> add s -9-13; JU adds -9-13; TD adds -9-13 above the line. 5 JJ &1. 6-7 M<sub>16</sub>, M<sub>17</sub>, TO 119. 8 M<sub>16</sub>, M<sub>17</sub>, TD, JE, JU om. 9 JE inserts 3m. 10 MK, JJ, TD, JE mmen. 11 JE adds -0. 12 JJ &0. 18 MK b. 14 JE mmen; M<sub>16</sub>, M<sub>17</sub> mmen.; JE adds explanate to 15 M<sub>16</sub>, M<sub>17</sub>, JU 1. 16 MK, JJ 3mmen; JU, JE 3mmen; TD 3mmen changed laterly to 3mmen. 17 JE adds 16 b; TD adds 1919 on the margin. 18 JE adds -9-14. 19 JE omits. 20 JJ, JE 1; JU omits. 21 JU adds 1917. 22 M<sub>16</sub>, M<sub>17</sub> mmen. 28 M<sub>16</sub>, M<sub>17</sub>, JU minstead of 12. 24 M<sub>16</sub>, M<sub>17</sub>, 3mmen. 28 M<sub>16</sub>, M<sub>17</sub>, JU minstead of 13. 24 M<sub>16</sub>, M<sub>17</sub>, 3mmen. 26 JE, JU add 14 men. 27-28 M<sub>16</sub>, M<sub>17</sub>, om. 29 JE, JU, TD 60. 30 JE, JU, TD add 15 mmen.

وسم- المالية راومه سجود المالية المال

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<sup>61</sup> JU omits 62 All but MK, JJ 2. 68 JE 6; M16, M17 2. 64 M<sub>16</sub> 3-; M<sub>17</sub> 3- 1701197; TD 29-2. 65 JE inserts b. . 1211812 • torteo 2 - - - - - - TD adds torteo 2 - - - - - E to toxix above the line: JU adds والمان على الله على ا 70 JU omits. 71 JE inserts ・ やいやり ラシーローラ お; M<sub>18</sub> adds (やいやり シーローラマ エ); M<sub>17</sub> adds かいいゃり シーコーラマ エ; JU adds コルル; TD adds and below the line. 72 Mas, Mar, JU add -up. 78 JU Singer. 74 M10, M17, JU add -up; TD adds -up below the line. 75 M<sub>17</sub> omits. 76 JU 31169---; 77 JJ, JE 16. 78 JE 110971. 79 MK, JJ - wie ; JU adds Sours. 80 M10, M17 + 101251; JU 31251. 81 M16 2 2019; M17, JE 2 2019; TD 2 2019 of which he is added below the line; JU he sole. 82 All but MK, JJ , ...... 88 JJ 31 ... , M16, M17, JU , ... 84 JU , ... ... ... 84 JU , ... 85-86 JJ, M<sub>17</sub> om. 87 TD, JU, JE 16. 88 M<sub>16</sub> (91) St. 89 JE adds 45. 90 JU adds 1910. 91-92 M16, M17, JU கமு க; JE குர பா சக; TD தூ க. 98 JJ குமா; JU போமா. 94 MK, JJ 10-4. 95 JU 1011100. 96 MK, JJ 101100. 97 JU 98 M<sub>11</sub> tomes. 99 JE, TD - ones; M<sub>14</sub>, M<sub>17</sub> -ones; JU 100 JU τιλές, 1 M<sub>10</sub>, M<sub>17</sub>, TD - τησος JU τυ ησου.

<sup>81</sup> Added below the line in TD. 82 M<sub>17</sub> omits. 33 TD omits -9-2019. 84 JE Prefixes 119. 85 M<sub>10</sub>, M<sub>17</sub> . 36 MK fol. • 69 commences with this word; see p. 74, n. 1; TD Marrey. 37 JE Ter. 88 Mag s. 39 JJ January ; Mag Man JU add my. 40 JE s. 41 M18, M17 con e -00. 42 M18, M17 om.; Written but struck off in TD; JE, JU Low. 43 TD Low- ; JU, Mr., JE Les - 11 TD Low is added on the margin after Lever which is the last word in the line. 44 Mis. M., om. 45 JJ, JU ways way. 46 MK Arrest. 47 M10, M17, JU, TD add - 48-49 JE Mis. My, JU add -. 58 JJ 40 and adds 40- 10- 16 -10 15 66 100 0)7 54 MK 166 sey-y. 55 MK, JJ add 16. 56 M14. M13 con 19-00. 57 TD omits. 58 JJ coneu; JE meneu; TD minges; Mas. Mar. JU meneous. 59 JU 2-2. 60 JE inserts a was sand me u; TD adds on the margin tones a water w; JU adds where & words and I ve w.

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MK fol. 68 is lost; MK fol. 69 commences with שבליט-פ (see p. 75, l. 4); JJ copies continuously without marking the loss of the folio. The text from when sol upto 2 is taken from Mis, Mir, JU, JE, TD; see p. 68, n. 65-66; TD leaves a space of three lines on which is written 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 Sour . 4 JE, JU, TD her. 5 M<sub>16</sub>, M<sub>17</sub>, JU (101); TD (1010). 6 M<sub>16</sub> (1016). 7 M<sub>16</sub>, M<sub>17</sub>, TD om.; JU adds • 116 1-11 erg 2110 v - 113-11 esc. 8-9 JU omits. 10-11 Added on the margin in TD; M10, M17 - مود المارة على المارة المار 12 M<sub>10</sub>, M<sub>17</sub>, TD every. 18 JU, TD - 14 M<sub>16</sub>, M<sub>17</sub>, JU, TD om. 15 M<sub>16</sub>, M<sub>17</sub>, JU, TD om. 16 M<sub>16</sub>, M<sub>17</sub> 959-; TĎ 95991. 17-18 Added above the line in TD. 19-20 JU omits; M16 3065 6,66; M17 3065 156. 21 M16 608. 22-23 Added on the margin in TD; M1. 2- 6 mil; JU, JE, TD 2- 6 mil; JU adds بوكر 6.56. 24 M<sub>16</sub>, M<sub>17</sub>, JU, JE يوكرين. 25 Added above the line in TD. 26 M16, M17 (20) Ss. 27 JU & vary; JE, TD wy; M17 w. 28 JE TD 3-040; M15 -05000; M17, TD -0540. 29 JU -0-11. 80 JE, TD, 3-3,000 e: M16, M17, JU -4,000 e.

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שפשי שוו שים טעשישי ו לפיטףו" •

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<sup>17</sup> Two words אין איניין seem to be omitted here. 18 Both איניין ביינין. 19 Both איניין 20 JJ פּיניין. 21 Thus both; for אַניין 22 JJ פּיניין. 28 MK repeats. 24 Both בּיניין. 25 Both add ייניין. 26 JJ פּיפיין. 27 MK fol. 67 ends at this point, fol. 68 is lost.

ا المعامل واحد مده من المعاملة المعاملة على المعاملة الم

3mtg. mamelg. 3m3eng. mermeg. melmerg. (mgdm3. o.,

<sup>2.</sup> سروان . 8 بن . 4 بن . 5 بن . 6 بن . 7 بن سوب . 8 See n. 1 بن . 7 بن سوب . 8 See n. 1 بن . 7 بن سوب . 8 See n. 1 بن . 7 بن . 7 بن . 7 بن . 7 بن . 12 MH, من . 10 TD من . 13 TD من . 14 MH, inserts بن . 15 TD من . 15 TD من . 16 MH, breaks off at this point; TD من من من الله من

الما الما الحرب الما المرا على روط مراعط والمال ما المالي علا المال على ال

ואים הפשי שיים הפורה היווה ביו הפורה ביווה ביווחה ביווה ביווחה ביו שיין שיינטרי שא עד י שייער ו איינטרי שא ובי ואפטרי ו ייש اله الها المحدود على المحمد المحدود ال اه، امل مور الطاقال الحس سال بدر الما المام مام الا ١٠١٠ احر معر المهرا م اعارضه سحر اجرا سهما همازا رس ייו אוי פפן של ביוום ווו פוים של אש הרפולה ויין פער איין פער איין שביוקטישים שקיש שבוקטיו וווי ביטוו הפוף "-פיישייטיץ ودلاول سهو عدواهار ، دورو سے عاد اداعہ ، ו איר של שוון ופ שישיל פווש פי לאולהו המיפרח ווה האים ۱۰۴ ع ۱ ۱۱۱۹ الحمالاء المالية לה פון ביים הרה בתחים הוים היים פון פון ביים היים פון פון ביים היים פון פון ביים היים פון פון ביים היים פון פון ولاه م و ولاه

שירם פוט שפי אש הפוומי האוומי שווה שוותי שורה שיורי ששר הפוומי באורים באר החוורי באר החוורי באר החוורי באר החוו

المائة المحافد المائة المحافة المحافة الهوا الهر سجر المحافة المحافة الهرا الحرامة الهرا المحافة المح

ا الماه ا الماه الماها مواها الماهاه الماها الماه

<sup>76</sup> JJ คบ. 77 JJ \_\_\_\_\_\_\_\_ 78 MK, JJ om. 79 MK, JJ วิเพ. 80 W มณ. 81 W bi. 62 JJ สิวย. 88 MK, JJ คบอาวุ. 84 JJ มน. 85 W ย. 88 MK เคยบาว. 87 W adds มะบา. 88 W ชาย. 89 MK, JJ ชาย คบาร.

ماعها الما والم المادة المادة

المار، ولا المارة والمارة على على المارة ولمارة على المارة ولمارة المارة ولمارة المارة ولمارة المارة ولمارة المارة المارة ولمارة ولمار

اخر ال هاه و المال ما المال المالة ا

عا رجم رکس احر درکمید عوالا او مدور الما معالا، معاد درکم مدر الله او الدار الما الدوس المعار الما

عالى الماكم الماكم الموالا ما الماكم الموالا الماكم المالا الماكم الموالا الماكم الموالا الماكم الموالا الماكم الموالا الماكم الموالا الماكم الماكم

<sup>41</sup> M,, 1991. 42 M,, 6. 43 JJ -06. 44 JJ 16. 45 MK, JJ, TD, JE whee; M16, M17 mes. 46 JE adds es. 47 JJ where. 48 All but MK, JJ add 1-6. 49-50 JU 3; JE 1; M16, M17 1 3 3. 51 M<sub>17</sub> بوئ. 52 M<sub>16</sub>, M<sub>17</sub>, TD, JE add بدك; JU adds هدك. 53 JU, JE\_ 4 | 51 cm; M10, M17, TD 4 | 50 cm. 54 M10, M17, JU repeat. 55 JE, JU om. 56 M16, M17 (211/2); JU 31/20. 57 MK --11(2)5; M16, M17 -011805. 58 MK, JJ 3203 186; JE, TD 32021186; JU, M16, M17 educines. 59 M16 4. 60 JU 40-0; MK, JJ, TD, JE, M17 40-0. MK fol. 62 ends at this point, fol. 63 is lost. In JJ the text which begins on MK fol. 64, with the words 350 32 65 (see p. 69, l. 10, and n. 72) is copied continuously without the loss of the folio being marked. The text from to the upto ..... guer as no i is taken from M10, M17, TD, JU, JE, all of which seem to be imperfect at that point. 61 M<sub>10</sub>, M<sub>17</sub>, JU, JE 1999-69. prefix والعام . 68 M<sub>16</sub>, JE, JU اله ; M<sub>17</sub> 6. 64 M<sub>16</sub> بالعام . 65-66 JU omits finishing the sentence at www-u; JU, M16, M1, copy continuously the text which begins with the words. وي (see p. 74 l. 1 and p. 1 ); JE adds خواسة. TD, JE break off here beginning the text commencing on p. 74 with a new line.

ااا الله على المراجة والله المراجة والمراجة والمراجة

الما المالات سوس عرب الله ماد سو عرب سع مهال ساسو المرو عسدوم الديد سلمدريد بيدراد ع)س ا عاله لاو .का निकार त्रकेका क्रांन का निका का । क. سوس " بورها ال س بالمام عوس سط بهاب المام الم اله كالمر وم مهامه وما واماع سحب عهامه ו ארח בי האוופן, הבי ווב י הפראה ווב י הראה ווב י הראה ווא י ווחרשי וב אחחא היב הההחתים שותה ה ה האאה היב .. 9 4 سط بهراا على وي العول دُهها الله الله مدولة الله مدولة האווחר של לחגם שרם מאווחרי ו הרחה החהם מאווחר שה פית ייניה האווה. ארב ה להא ה נאון ה הה וונה היה וואו הראואה און אייני ארבי ארבי אווים היאואה האואה און אייני ארבי ع الا ١١٥٠ عدود الله الله م ١٩٥٩ \_\_\_\_\_\_\_\_\_ । १८० अम्हम । १५५ \_\_\_\_\_ । १७५ । १७५ । १५० שא" פוע שוב פון שלי פון שלים ישוויש שו ונשי

ובלושוי פפוום שניי שווי אטששיליים שימוי שאי יפווי אפשור וציי الموال المراجة و المحالية م المحالية ال بهان سوس نامهادو الله ونهااله و الله المام المار والله ١١٥٠ م الم الله الماط المهود الالم يابعه مااط ا والعاسم אשה בלנים וב אם" בלנים פאנוופו ו פוו בים בלנים ל-امراها والم الم م الماهم الموسوم ا المسهماس . الملا عالم ها آل عال الحو ممالم بي الما الم سويد عادي المحل المحاد والمرو على سواله المحاد المح א ארום שבפב ובב ופין בו ווה ופ יפון ו השקם ווהו הפגיפ "הה קולהג הו הה הפגיפ, "ופ יהא اط كدنو ا ويهد الس والس والله عدنو ا ويهد الله الما न्धाला हुं मुल्यू के अभाभा ...

<sup>51</sup> MK torn; JJ st. 52 MK, JJ om. 58 All but MK, JJ om. 54 M<sub>16</sub>, M<sub>17</sub>, JU 3652—; JE 20—; in TD 367 is subsequently added to 100— (for 1102—). 55 TD, JE 120—121; MK 120—131, but West conjectures 120—156 MK, JJ 120—11; JU 120—11. 57 110 prefixed in JE by a later hand. 58 MK, JE, M<sub>17</sub> 120—11. 57 110 prefixed in JE by a later hand. 58 MK, JE, M<sub>17</sub> 120—11. 57 110 prefixed in JE by a later hand. 58 MK, JE, M<sub>17</sub> 120—11. 57 110 prefixed in JE 2014—11. 57 110 prefixed in JE 2014—11. 61 MK, JJ om.; JU 260. 62 JJ 260. 63 JU 120—11. 64 JJ 120—11. 65 MK, JJ 2014—11. 65 JJ, JU 120. 66 All but M<sub>16</sub>, M<sub>17</sub> om. 67 MK, JJ 2014—11. 65 JJ, JU 120. 66 All but M<sub>16</sub>, M<sub>17</sub> om. 67 MK, JJ 2014—11. 65 JJ, JU 120. 66 All but M<sub>16</sub>, M<sub>17</sub> om. 67 MK, JJ 2014—11. 68 MK, JJ 12014—12. 68 MK, JJ 12014—12. 68 MK, JJ 12014—12. 69 JU 6; in JE altered into 120 mu by a later hand. 70 JJ 12014—12. 110 omits. 72 MK, JJ 12014—12.

פיןו שפי שום שו בשלטב שער שו פי ששי מון יי פין יים שויים שום יים וויים ונפליטף שלווי שם שטיי יישו אוסטוו" שינובר ויישו וסילווסווי" יי ואבווים שישול שו אב י אומיווים בי אבוים ביים אומיווים בי אומיווים בי אומיווים בי אומיווים בי אומיווים בי אומיווים בי الم الماعد"، عاد الساء سط مسلم عاد الماء الماعد الماء الماعد الم אלפת יהיפת יוונה בומול הוא השומו "שוויהות ماه م بهر ها الله الله عالم الله عالم الله عالم الله عالم الله عالم الله عالم ال שאש של של שרשו ופטשן אווי שבי שאיי וב שליילו פר-אר אים אים "מפועד "וערררתהה ו המתה בא יהוואה ברווא האווה ברווא האווה ברווא האווה ברווא האווה ברווא האווה ברווא הא ישוטר • שו טישו י בטר" ושרפער "יעושר" שאו טווטר • שו אר-ער مراح ا الله بعد ا عدامه بعد مولا المال المولا عا الع -م-م المعا مر العا مراح من العا مراح من العا المعالم المراح من المراح من المراح المراح المراح المراح ا اورل المكاكد ، و الا المحدد الله مديد الله المكاسل • "שוויש שבי שוושי"•

אויאר החואה האואה החואה החואה בפחלה.

<sup>29</sup> M<sub>17</sub> omits. 30 MK, JJ, TD, JU wer. 81 MK, JJ, TD, JE with 82 M<sub>16</sub>, M<sub>17</sub>, JJ, JU wer. 83 M<sub>16</sub>, M<sub>17</sub> add wer; JU adds wer wo. 84 M<sub>16</sub>, M<sub>17</sub> -056. 35 M<sub>16</sub>, M<sub>17</sub>, JU were and add new bur; in TD were bur is added subsequently on the margin. 86 M<sub>16</sub>, M<sub>17</sub>, JU wer. 87 JJ where; M<sub>16</sub>, M<sub>17</sub>, JU wer. 86 JE adds wo. 89 MK, JJ were strained; JE were were; TD were were; M<sub>16</sub> were the work of M<sub>17</sub> were 41 JU adds work; M<sub>18</sub>, M<sub>17</sub> were 42 JU adds work; JU wer; M<sub>16</sub>, M<sub>17</sub> where 44 JU adds work; JU wer; M<sub>16</sub>, M<sub>17</sub> where 48 JU adds we were; in TD were; JU wer; JU wer; M<sub>16</sub>, M<sub>17</sub> where 48 JU adds we were; in TD were; M<sub>17</sub> where 50 §§ 71, 72 are transposed in JE.

الماعد عمر وي مور وولمعاد و مااله ، محدياهم שווים בעשוני שטר בטר ניים ו שאטר שטר פפרנוי ביווי אפון ובשפיי יישבון שיי בטי שבנים בישב ו מומטטיק וב ا ال الحرف الا الحرف الا عوال الحرف العرب المام عمدود المد سالم عمده ا عام عود الله سمالم ्राचिन्य अलामा कामिन के साम मह जदा न जस אוני דוב שוושי ששישישי ששישישים שוושי ישוושי ישוושי ישוו "אלה היווה היה שווי הדק שווי הוא הלה הוא אויי הוא אויי הוא איי הוא אויי הוא אויי הוא איי איי איי איי स्थर । एकेट ना कर्ना निका निका निका निका निका निका 6 F י אשאל ו פריל • ולמון יים שרים ווא המש המוולם ייווט פישירה הויפה הופיה פול וה ביהוא הייפיה اال ۱۹۱۱ حس بران بو المسلم مال المال حادم وا عدوروار" براس\_ بودوه سيز الهايحد عور وع" وولا "אטקט ווט "קפט "ביין שפּאָפּא י-טווער "אויני" שפּאָפּא י-טווער "אויני" פּאַ سرية الملكو المهروة المارية بممهم المهمر المارة ·"| לין בי שעים און פים

سع هاا رسها اسع هاا داس مادار سع المهاه . . . الماهاه . . . الماهاه . . . الماهاه اسع هااله . . . الماهاه الماه الماهاه الماهاة الماهاه الماهاة الماه

عام رهم المان ، ها على سو سوم ووهمسوس سخ ماها الماع المان ، ها المان ، ماها المان ، ها المان ال

<sup>68-69</sup> JE omits — M<sub>16</sub>, M<sub>17</sub>, JU, TD — M<sub>17</sub>, M<sub>16</sub>, M<sub>17</sub>, JE, JU me. 73-74 M<sub>16</sub>, M<sub>17</sub>, JU, JU, TD om. 72 M<sub>16</sub>, M<sub>17</sub>, JE, JU me. 73-74 M<sub>16</sub>, M<sub>17</sub>, JU, TD — M<sub>17</sub> secon; JE — M<sub>18</sub> secon. 75 MK, JJ & . 76 M<sub>16</sub> m<sub>17</sub>; M<sub>17</sub> secon; JE, TD secon; JU max. 77 MK, TD, JU add — Cor; JJ adds — Co. 78 MK, JJ — M<sub>19</sub>; JU — Coro. 79 JE, TD & . 80-81 MK torn, but there is not room for both — Cor and second; JJ, TD, JE om.; JU omits — Cor. 82 JJ, JU max; M<sub>16</sub>, M<sub>17</sub> max. 88 JU adds — M<sub>17</sub>. 84 MK, JJ add — Cor. 85 MK, JJ — Co. 85 MK, JJ — Co. 86 JJ — M<sub>16</sub>, M<sub>17</sub> max. 88 JU adds — Cor. 88 All but MK, JJ design. 89 JJ secon; M<sub>16</sub>, M<sub>17</sub> max; JU max. 90 M<sub>16</sub>, M<sub>17</sub> — Cor. 91 M<sub>16</sub>, M<sub>17</sub> m<sub>17</sub>, 92 JJ secon; M<sub>16</sub>, M<sub>17</sub>, JU max. 93 JU — Cor. 94 M<sub>16</sub>, M<sub>17</sub> m<sub>17</sub>, 95 JU omits. 96 All but MK, JJ — Cor. 97 JE max. 98 JE max. JU adds — Cor. 99 M<sub>16</sub>, M<sub>17</sub> max; TD max. 100 TD prefixes max. 1 JJ, JE — Pop. Og.

ייב מאוומה יים אמשונה חוד באתחא היה מאוומה.»• " The top with " the poly with the ו ייב טיינוו בה וייש בלא ישישו ניתוואוו ו פויי שיטי טוו ווח לפ והוצוח שהה ההוב והוצוח היה לפ התלא وع کری ، در مورد مهااها ، مراس الا ساس الا سال سج المكاه الس سركوكا، بالس كمدهكاة سط اعسه والم "שבשי ה י"והפר שב ביים ווט ביער שב ישהו" א פו מצבי न क्रिक मान कर्य १८५० । हिन्दी हिन्स निकार कर्य निकार कर्य الماه المالة المالة بحج مهاالم المالة المالة الماله المالة المالة المالة المالة المالة المالة المالة المالة الم سے الکا اے۔ کا سامیا سے عدماا ، ماہ۔ الکا ا واسرات والماع العلم محمدة وسوسة الحدود المحمدة े हाराता ।।। • नामक म्हार । "न्हाराता कुना नि قري عه وي رسه معالها، معر مره و عاره ماس ، האירחרים אך האווהי למשי הנגאו איר בביר

<sup>39</sup> JJ -9-1170; M<sub>16</sub>, M<sub>17</sub> -11170. 40 MK, JJ 1016; M<sub>17</sub> 1170 of. 41 TD, JE 1570. 42 JJ 101703; JU, M<sub>16</sub>, M<sub>17</sub> 117031. 49 MK, JJ, TD om. 1. 44 MK, JJ 19-11. 45 JJ 1011-1019-1019; MK, JE, TD, M<sub>16</sub> 10-11019; M<sub>17</sub> 110-1101. 46 MK, JE, TD 11017; JU, M<sub>16</sub>, M<sub>17</sub> 1101. 48 M<sub>16</sub> 110; M<sub>17</sub> 1101. 48 M<sub>16</sub> 110; M<sub>17</sub> 1101. 51 M<sub>16</sub>, M<sub>17</sub> 1101; M<sub>16</sub>, M<sub>17</sub> 1101; M<sub>16</sub>, M<sub>17</sub> 1101; M<sub>16</sub>, M<sub>17</sub> 1101; JU 1101; M<sub>16</sub>, M<sub>17</sub> 1101. 54 JU -11019. 55 JU omits. 56 M<sub>16</sub>, M<sub>17</sub>, JU, JE add 1 -117. 57 M<sub>16</sub>, M<sub>17</sub>, JU add -117. 58 MK, JJ 115; M<sub>16</sub>, M<sub>17</sub>, JU add -117. 59 MK, JJ -117. 60 MK, JJ -118. 61 JJ 1017; M<sub>16</sub>, M<sub>17</sub>, JU 1101. 62 MK, JJ -118. 61 JJ 1017; M<sub>16</sub>, M<sub>17</sub>, JU 1101. 62 MK, JJ -118. 65 MK, JJ, TD, JE 1 -1180. 66 MK, JJ 116. 67 MK, JJ om.

#### לעט של ווט

# • ,स्युशंक्रसंद काशाकि नी नेनास 190 स स्द

I Mis, Mir add set see; TD, JE add word in set see; JU adds worker in set see; JU good ing and adds rex. 4 MK ref ex; JJ, JU, JE, TD get. 5 MK, JJ good 6 All but MK ref ex; JJ, JU, JE, TD get. 5 MK, JJ good 6 All but MK recomber. 7 Mis, Mir, JJ, JU remove. 8 JJ worker; Mis worker; Mir may. 9 Mis, Mir add ref ex; JE, JU, TD add reft s. 10 Mis, Mir seeze; JE, TD reger; JU seeger. 11 JU, JE, Mis, Mir add with JE puts it in parentheses. 12 MK, JJ worker; Mis, Mir worker; JU repr. 18 Mis, Mir, JU add see. 14 JU adds rec. 15 All but MK, JJ worker; JU adds red. 15 All but MK, JJ worker; JU adds red. 18 All but MK, JJ worker; JU adds red. 18 All but MK, JJ worker; JU adds red. 18 All but MK, JJ worker; JU adds red. 18 All but MK, JJ worker; Mis, Mir, worker; JU adds red. 18 All but MK, JJ worker; Mis, Mir, JU also add worker 19 MK omits; JJ rec; Mis, Mir, worker, Mir, wo

ا بمدهد المراما المحال المحال

אושיב לוש טאוויטן אפר י שפאי שפיר פויטואי שוויר" אושים פומ ישור שפון ישו שפון ישו שפיר פומאי שווירי או

•3-49600 etc 116 begon

<sup>28</sup> TD -000-. 29 JJ, TD om. 80 TD, JU 40-36. 31 TD, JU am. -0. 32 TB, JV add v eg 40g3 1.

השומה אים ווה שה ז פות החוו בית החווה בית החווה בים החווה בים אישששי שוו פיבשואי שישואי שוו פיבשי ווש פיע שישואי ا الله وسل المله رها الماسي المالية ال عدو عامد ران عدو العديد الم الم الم الم الم الم وسر ווח-כ הוא ביאול הוחו האיואר ווח בי ווחרכי ווחרכי ופוטש אטטקטם י מישי שוו פון פאט בעקטטץ פנוסן וערדי ا المام مس المام ا كورس بالع المالي المرابع المرابع المرابع ו אחת בן ו אחתה ו בנאת הה נות ומבנימו . פושם או-ורה אור מששי ת-ה- אך ו שאייר יי היהפט ו החוון وسعاد والهو الله هي وسر سريدهمان ورام الهدو وسر ف المالية ا عاد ا طراع وس ف عود المالية وا قد وا قد المالية المالة المالية وا قد المالية الم والود وام الداها الله الله الد كالماء الماس الما وس ماله معه مهاآل م رسمه دماه عماد

שיי האוה היהואו היהואו

'אנן "איט עטט י פט ווט"

[ שבלו בי שבלוו בי פושואו]

ישווו שלוצי שי אושים לון שעלוי פושוא מאי אטיייני ווטן טוו אבל וב" בטעאבא אטמן ישי סעא ווט וון אינלי וב שו שי מווי ב אטינ ומי אבן אים מיטווי ה אם הא مدهانها ا ۱۱۵ سعومار موراها ۱۱۵۱ سعومار راب سروالها ו האו הק י החלוה או האומא בה במומה של אורחרי פוושן בייטייווי בושל פושו פושל שייטיים שוייים פוושן ו שון שי ווף של הבי וופון שאי אם פיוו יינון ו حر الله عن ما الم عن عرباه ما هر من اجوادمر וים שוו פודי טיטי ושף ישישישישים ואן י שייע וויי المرام م المالي المالي من المالي من المالي المالي المالي المالية שישוושו וישושי ווון בשישו וישון פוקטן ווען יישושיון יישו שוו פשי י טעץ וב שוושבטי י וטשי לי עינו י לישווב ושיים المال م المالية وي الم المدال والمالية ولا ושיל י לבשי ליי ייבעי "מש שם ליי" אישומו י

<sup>1</sup> TD, JU were were were were in; MK; JJ see for see. 2 JJ mis. 3 TD, JU add s. 4 JJ ss. 5 JJ emits. 6 MK; JJ see. 7 MK torn; JJ em. 8 TD ss. 9 TD, JU least. 10 JU ss. 11 TD omits. 12-18 MK -0 se; JJ so -0 se.

معاسده المرابع و مال عامله عن الله عالم الله المعالف المرابع الله المعالف المرابع المعالف المرابع المعالف الم

"אשרשש י ששר ה אשיו ה "ו וששר "בטים וה לפום ואר וה אחתה מא החומה הו שהרוחום, والمان والمام والمالية والمالية والمالية والمالية ورد ساج و دي دي الله على الله الله الله الله الله שינופוי שפוב ליי פושינ ו שאופש ו טטפוטי י שוו" אפווט אוניאין פים המאו פים ואווען פים הפיון שני אשופי של שט שט של יה שופי יה שופי יה שופי יה של اده على الس دمهالما عاد علا ممال سم راعا. שבי שושב מו החושה מחושה החושה הפיבה שבים אשיב الرامه دور راب دورهاام عاف سدوعه . وس عا المام טיינאוטן שאין שוו מוויין פוווי ווויין וויין ווויין וויין פוער ווויין פוער ווויין פויין פויין פויין פויין פויין هر وعلى الماسي الماسية الجرااه الله الماسية المولد الماسية الماسية الماسية الماسية الماسية الماسية الماسية الم ישטוו בע שיש ושלא ושילון ושכלאפר ופשפאאשי

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<sup>48</sup> MK, JJ 30-100. 44 MK torn, JJ-9. 45 MK, JJ 36413-100. 46 TD omits; JU 4187-9. 47 TD, JU -1. 48 TD, JU 418-100. 49 JJ 418-101; JU 1018-101. 50 MK, JJ 418-101. 51 JJ omits. 52 MK, JJ, TD 418. 58 Ali 447. 54 TD omits. 55 JJ 40. 56 MK, JJ 447. 57 MK, JJ om. 58 MK, JJ 449-10. 59 TD, JU 4189-10. 60-61 MK, JJ om. 62 TD, JU 1218-100.

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<sup>14</sup> MK, JJ www. 15 TD war. 16 MK, JJ om. 17 MK, JJ wilder. 18 Thus all for operation. 19 JJ will; TD will. 20 MK, JJ wilder. 21 MK war. 22 TD, JU square. 23 TD, JU wh. 24 JJ wilder. 25 TD, JU war. 26 MK, JJ wilder.

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#### [ HOD - Amen 14 3- 3- 3-194]

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من ا مانا ا دسراهاما م كمهماسك هذه احر منه ويد ويد اعتجاء منه المسر المناهلة ال منهماسك منه المن منه ويد الحر الربي الربي الحر المنهلة وسراهاما المنها المنهامات منها المنها المنهامات المنها المنها

<sup>1</sup> TD, JU add - open in the state. 2 TD, JU - coequi-ne. 8 M needing; JU anadong. 4 JU graph-new. 5 JJ omits. 6 MK, J quadong. 7 JU graph. 8 JJ - project. 9 MK, JJ om. 10 TD, J and 11 JU, TD when. 12 JJ no. 12 Thus all; better 2 or and and analysis.

ושווים ויילפארה אחו האלילות וחוו מרומון וושון שיפילע -שישו "פטי ווט מישטאטט ושפע יישע יונירייבטי לייטי בי ליוף בליופאי ובלייביף יושם בו ועובה אים שני שני שני יושושושישו י איטישישי שני בי איטישישי الله الم المالة المالة المالة وفي المالة سنها له معاد ما الهديد الله والله الله مد الله المدح المجاليك ، الله المجال مرفية المردمة المحال ما الم שיון נשנ שם שב פונים שוחץ חוו ובי" טואל ו און א של שישולים בי שייווא בי א שיאים ביוף ו שושר ו שפוטדי שיים שישושרי ו אפוטקופיי ו אפוטקופיי "وجرب و الناتون ع ماسال المرابع في المحربة " שיבים א אייבעד, אייבעד א אייב אישי א שאים א שאב ישוים בייל שו ישו מאווים וונשי שיטי שווים ונשי שיטים שיטים ישוים וונשי שיטים שיטים ישוים וונשי שישווים מו וופטשילים בי לייבים ו שישוים שי שוויפשילים בי שוויפשילים בי שישוים בי שישוים בי שישוים בי שישוים בי ادرك الله المال ال · "MARACAD-A) "MARAL A

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<sup>128</sup> MK, JJ - 124 MK, JJ om. 125 JU sc. 126 MK, JJ vt. 127-128 MK, JJ om. 129 JU vjt. 180 JU - 181 MK torn, JJ neva. 132 TD - 128 MK, JJ ne quare. 134 MK orn, JJ her. 135 TD varyeds. 186 MK, JJ neva. 187 JU ver. 188 TD varyeds.

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<sup>109</sup> JU - 110 JU, TD 2019. 111 MK, JJ 104. 112 MK, JJ - 112 MK, JJ - 113 JU, TD - 114 JU, TD 2019. 115 JU TD 1201 - 2019. 116 MK, JJ 1909. 117 JU, TD 100- 118 The all; better 1010. 119 MK, JJ 1909. 120-121 Added on the mar in TD, 122 TD, JU - 2019. - 2019. 107 107. 107 107.