

GL 295  
UNV



102481  
LBSNAA





**COLLECTION OF COLOPHONS  
OF  
MANUSCRIPTS BEARING ON  
ZOROASTRIANISM  
IN SOME  
LIBRARIES OF EUROPE**

**BY  
JAMSHEDJI MANECKJI UNVALA,  
PH.D. (HEIDELBERG).**

**PUBLISHED BY  
THE TRUSTEES OF THE FUNDS AND PROPERTIES OF THE PARSİ PUNCHAYET,  
BOMBAY.**

Printed by ANTHONY F. DE SOUSA  
at the Fort Printing Press, No. 23, Goa Street,  
Ballard Estate, Bombay 1.

Published by DR. JAL FREEROSE BULSARA for the Trustees of the  
Parsi Panchayet Funds and Properties, Hornby Road,  
Fort, Bombay.

## FOREWORD.

In 1919 when Dr. Jamshedji Maneckji Unvala was for a short time in India, the late Secretary of the Parsi Punchayet Funds and Properties, Dr. Sir Jivanji Jamshedji Modi, suggested to him to take up the work of collecting and collating colophons of Manuscripts in the Avesta, Pahlavi and Persian languages (the last especially such as dealt with the Zoroastrian religion), to be found in the different libraries of Europe. Dr. Unvala agreed to take up the work and on his return to Europe as a Government of India Scholar, he began the work first during his vacation or spare time and later on devoted more time to it. The present work is the result of his labour spread over several years in the chief Libraries of Europe, such as the Bibliothèque Nationale of Paris, the British Museum Library, London, the India Office Library, London, and the University Library at Munich. Besides these, Dr. Unvala also took opportunities during his extensive travels in European countries to visit other Libraries such as those at St. Petersburg, Copenhagen, etc. As stated by Dr. Unvala at the end of his Introduction, the publication of the work has been delayed due to unavoidable circumstances. But that has been well compensated for, as Dr. Unvala has been able to add fresh matter from the Manuscripts in the University Libraries of Cambridge and Florence.

The thanks of the Trustees are due to Dr. Unvala for having ably carried out the work. They also thank the authorities of the Libraries who gave to Dr. Unvala access to their Manuscripts, as well as the scholars who made suggestions to and otherwise helped Dr. Unvala. It is hoped the book will be a valuable addition to the scanty colophon literature and will prove useful to Iranian scholars.

J. F. BULSARA

*15th July, 1940.*

*Secretary*



## INTRODUCTION.

This collection of colophons has been made from manuscripts pertaining to the Zoroastrian religion preserved in the libraries of Europe at the instance of the Trustees of the Parsi Punchayet Funds and Properties, Bombay, mainly for the use of Parsi students in India, but it is hoped that it may be of some use to others also. For this purpose, I have examined all the available manuscripts in eight of the chief libraries of Europe, but included in this book only those, which contain colophons or any other notes of purchase, presentation, etc., as I had before me the work of collecting colophons, and not of preparing a descriptive catalogue of manuscripts. Many of these manuscripts are collective, containing different texts written by one scribe, or sometimes by more than one, bound together by the owner for convenience or better preservation. I have given a consecutive number to the colophon or to the set of colophons pertaining to every manuscript; in case of a set of colophons, every colophon of the set is distinguished by a letter of the alphabet. When a colophon is preceded by several texts, it is often difficult to make out to which it pertains, if the name of the text is not given in the colophon itself. In these cases I have mentioned the number of the folio, on which the colophon occurs and the name of text, which immediately precedes it. The colophons which have already been published with translation have not been included in this collection, but the books where they are published are referred to, and in some cases a short summary of their contents is given.

It is quite evident to any one, who reads Pahlavi colophons, even of the oldest manuscripts written about the thirteenth century, that the scribes have striven mainly to write Persian colophons in Pahlavi, sometimes with their reading in Avesta characters; in the latter case it gives rise to the so-called Pazand colophons. It is, for this reason, that we have in some Pahlavi colophons Arabic words generally used in Persian, e. g. in K 13, colophon No. 130b, whereas in others we find unusual ideograms, especially in Suppl. pers. 417, colophon No. 22, sometimes wrong ones, as in colophon No. 130b, used only to show the pedantry of the scribe. Again, the ideograms for *nipēšandah* in Suppl. pers. 49, colophon No. 17a, and for *dāstan* in colophon No. 130b are written with their *compléments phonétiques*. The colophons Nos. 3b and 3e of Suppl. pers. 29 are not written in Pazand. They are good specimens of the traditional reading of Pahlavi, current

among the Parsi priests of India about hundred and fifty years ago. The scribe must have had an original Pahlavi colophon before him, while he was writing the above colophons. I have transcribed the Pahlavi colophons into Roman characters according to the system laid down by BARTHOLOMAE in *Indogermanische Forschungen*, vols. xxxiii and xxxix. The transcription of the names of persons occurring in colophons causes a great difficulty. These names are not written uniformly as will be seen clearly from the index given in BARTHOLOMAE, *Die Zendhandschriften*, pp. 321 - 330. I have, therefore, followed in order to be consistent, in names occurring in Pahlavi and Persian colophons the transcriptions given by BARTHOLOMAE, whereas those occurring in Pazand, Sanskrit and Gujarati colophons are transcribed just as they are written.

Some Persian colophons, especially those written by Parsi scribes, contain not seldom Persian words used in the sense in which they are current in the Parsi Gujarati dialect. Their English equivalents deviate, therefore, naturally from those given in the Persian-English dictionaries, like those prepared by RICHARDSON and PALMER.

There are words in some colophons, which have frustrated all attempts at deciphering. I have tried to reproduce them as faithfully as possible, so that another scholar may be able to read them by the help of comparison with parallel colophons. To omit them would only mean avoiding and not solving the difficulty.

The manuscripts, from which the colophons have been copied, pertain to the following eight libraries:

- a) The Bibliothèque Nationale of Paris,
- b) The Staatsbibliothek of Munich,
- c) The India Office Library of London,
- d) The Library of the British Museum of London,
- e) The Bodleian Library of Oxford,
- f) The University Library of Copenhagen,
- g) The University Library of Cambridge,
- h) The University Library of Florence.

The mss. of the Bibliothèque Nationale are class-marked *Suppléments persans*, i.e. the additional Persian mss. by E. BLOCHET in his *Catalogue des Manuscrits Mazdéens ... (Zend-Pehlvis Parsis et Persans) de la Bibliothèque Nationale de Paris, Besançon 1900; ibid. second edition, Paris 1905.\** All of them pertain to Zoroastrianism and were

---

\* In BLOCHET's catalogue of 1900, the mss. are numbered with Roman figures, and in that of 1905 with Arabic figures.

originally in the collections of ANQUETIL DUPERRON and EUGÈNE BURNOUF. GELDNER and WESTERGAARD call them, therefore, PA and PB, i.e. mss. formerly belonging to ANQUETIL and BURNOUF now in the above library in Paris.

I have marked the mss. of the Staatsbibliothek of Munich simply by M., the initial letter of Munich, just as BARTHOLOMAE has done in *Die Zendhandschriften*. M. 1 — M. 45d were written in Europe and are copies of different mss. prepared by FRIEDRICH WINDISCHMANN (M. 1), MARCUS JOSEPH MÜLLER (M. 2 — M. 43), and MARTIN HAUG (M. 44 — M. 45d), to whose collections they once appertained. M. 46 — M. 87 were written in Asia (India and Iran). M. 46 — M. 85 were in HAUG's collection, M. 86 in that of MÜLLER, and M. 87 was acquired some time before 1915. I have given the numbers of MÜLLER's and HAUG's collections in the appendix I.

The mss. of the India Office Library have been catalogued by HERMANN ETHÉ and by M. N. DHALLA. ETHÉ's *Catalogue of Persian Manuscripts in the Library of the India Office*, vol. I, Oxford 1903, deals among others only with the Persian mss. pertaining to Zoroastrianism. The Avesta and Pahlavi mss. are treated by DHALLA. Most of these mss. are class-marked Z. & P., i.e. Zend and Pahlavi mss., whereas the others are numbered 280, the number given to mss., as well as to printed books pertaining to Zoroastrianism. The letters of the alphabet denote the shelves and the Arabic figures the numbers they occupy on them. The numbers preceding the No. 280 seem to be the current numbers of the mss. in the general collection of the mss. of the said library.

A catalogue of the Zoroastrian mss. in the British Museum Library has not yet been published. These mss. are divided into two chief groups, Zend and Pahlavi. Both of them have the sub-divisions, Oriental (Or.) and Additional (Add.) mss. The Additional mss. seem to be later acquisitions. There is another sub-division in the Zend group, viz. Reg., i.e. Regal or royal. These mss. must have once appertained to the royal library. They must have been later on presented by the Crown to the British Museum.

The mss. of the Bodleian Library of Oxford pertained once to two collections, the one of OUSELEY and the other of FRAZER, presented afterwards to the library. They have been included by ED. SACHAU in his *Catalogue of the Persian, Turkish, Hindi and Pushtu manuscripts in the Bodleian Library*, which was begun by him and continued, completed and edited by HERMANN ETHÉ, Oxford MDCCCLXXXIX

(1889). The first part contains the Persian mss., whose section D deals with the Zoroastrian literature and is the work exclusively of SACHAU.

The mss. of the University Library of Copenhagen have been catalogued by WESTERGAARD. They appertained once to RASK's collection. They are class-marked Codd. Iran., i.e. Codices Iranici in the catalogue and K., i.e. of Kopenhagen by GELDNER.

The mss. of the University Library of Cambridge have been catalogued by EDWARD G. BROWNE in his Catalogue of Persian Manuscripts in the Library of the University of Cambridge 1896, pp. 91 - 92. This library is very poor in Zoroastrian mss. Among the Libraries of the Colleges of Cambridge, that of the Emmanuel College has a ms. of the *Yasn* (Y. 1. — Y. 50. 1), No. 3 - 2 - 6, written in the eighteenth century. It has no colophon.

A catalogue of the Zoroastrian mss. in the University Library of Florence has not yet been published. I have given their short descriptions in their proper places. Five of these mss. have been presented to the "Indian Museum of Italy" in Florence by three Parsi priests of Bombay, DASTUR KHORSHEDI BEJANJI, DHANJIBHOY FRAMJI PATEL, and DASTUR DR. JAMASPJI MINOCHEHERJI JAMASP ASANA, and one ms. has been acquired for the sum of two hundred and fifty Italian Liras, as we learn from notes on the fly-leaves of the mss.

The colophon of the ms. J 2 of the Bodleian Library of Oxford, which originally belonged to DASTÜR JĀMĀSPĪ MĒNŪCHĪRĪ DASTÜR JĀMĀSP-ĀSĀNĀ, but was presented by him to the above library, has been published in the facsimile of the ms. prepared by L. H. MILLS, Oxford 1893.

I regret that I could not copy the colophons of K 1, K 20 and K 43. The first ms. is in a very precarious condition. Each folio is placed between two ordinary pieces of plate-glass like a lantern-slide. It was impossible to handle the ms. in this state. It has three colophons, which have been published and translated by SANJANA in his *The Pahlavi Version of the Avesta Vendidad etc.*, introduction, pp. xxxvi-xl. The first of these three colophons has been published also by SPIEGEL in his *Traditionelle Literatur der Parsen*, Wien 1860, p. 8. K 20 and K 43 were inaccessible to me while I was in Copenhagen and Göttingen in 1923. The main particulars of these mss. are given by me in their proper places.

The Gujarati colophons, Nos. 2b, 23c, 39d, 120 and 131a are written in *Nāgarī* characters; as regards other Gujarati colophons, I do not remember whether they are written in the ordinary Gujarati script or in the semi-*Nāgarī* one. The colophon No. 53a is in Persian, although transcribed in the *Nāgarī* script.

Most of the manuscripts whose colophons are collected in this book are miserably written, the Persian colophons not always in the so-called *xuṣṣat*, and the Sanskrit colophons not always in good handwriting and in pure classical Sanskrit. Their deciphering, particularly that of the Pahlavi colophons, takes up, therefore, sometimes a lot of time and rests not seldom on *inspiration*. I have often come across problems which are very difficult to solve. Let us take an instance of Sanskrit in Parsi manuscripts. K 30 has a fragment of the Sanskrit version of the *Vidēvdāt* which I have published in Indo-Iranian Studies — in honour of DASTUR DARAB PESHOTAN SANJANA — London 1925, pp. 253 - 276. The photographs of the folios 182a - 195a, lines 1 - 5, of the manuscript, on which this fragment occurs, are now in the First Dastur Meherji Rana Library of Naysari. Some portions of its Sanskrit have baffled the attempts of the well-known Danish and English Sanskritists at deciphering and translation, and I have fared no better.

As regards the *ślokas* occurring in the Sanskrit colophons of the Parsi scribes, two old mss., M. 66 and Ind. Off. 3043. 280. 12 E, have Sanskrit colophons, Nos. 54 c, 54 e, and 97, which are dated *Samvat* 1555, 1549, and 1631 respectively. Besides the necessary particulars about the mss., these colophons have six *ślokas*, containing the wishes of the scribe and his exhortations to the future owner of the ms. to preserve it from all calamities which may befall it. These *ślokas* are very corrupt. I give below their emended reading :

1) तैलाद्रक्षेज्जलाद्रक्षेद्रक्षेच्छिथिलबंधनात् । परहस्तगताद्रक्षेदेवं वदति पुस्तकः ॥  
(colophons Nos. 39c and 54e).

The first two quarters have the following variant : घृताद्रक्षेतैलाद्रक्षेद्रक्षेच्छिथिलबंधनात् । (colophon No. 97), whereas the colophon No. 54e has an entirely different wording for this *śloka*, as follows : जलाद्रक्षेतैलाद्रक्षेद्रक्षेद्मांशिथिलबंधनात् । रक्षेद्मूषकमूर्खेभ्यो यावज्जीवजडो दहेत् ॥

2) उदकानलचौरैभ्यो मूषकेभ्योस्तथैवच । कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत् ॥  
(colophon No. 54e).

This *śloka* occurs with slight variants in colophon No. 97 as follows :  
उदकानलचौरैभ्यो मूर्खेभ्यो मूषकेभ्यस्तत्<sup>1</sup> । कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत्<sup>2</sup> ॥

3) यादृशं पुस्तके दृष्टं । तादृशं लिखितं मया ॥ यदि शुद्धमशुद्धं । ममदोषो न दीयते ॥  
(colophons Nos. 54e and 97).

Colophon No. 54c adds in the second quarter लक्षधानात् after तादृशं and ते after लिखितं, which do not suit the metre.

1. For मोषकस्तत्. — 2. For परपालयेत्.

4) यावत्स्वयंभूरमणं यावद्भुविमंडले मेरुः । यावच्चंद्रादित्यौ तावदियं पुस्तका जयति ॥ (colophon No. 54c).

P. 72, l. 9: The first two quarters should be translated as follows: "As long as Mt. Meru is (standing) in the circuit of the ocean (भुविस्)".

5) भग्नापृष्ठकटिग्रीवा । स्तब्धदृष्टिरधोमुखम् । कष्टेन लिखितं शास्त्रं । यत्नेन परिपालयेत् ॥ (colophons Nos. 54e and 97).

For the last two quarters of the second *śloka*.

6) अक्षरमात्रापदस्वरहीनं । व्यंजनसंधिविवर्जितरेफं ।

साधुभिरेवंममक्षमितव्यं । को (एन?) नहि सुहृति शास्त्रसमुदे ॥

(colophon No. 97).

For this verse s. T. D. ANKLESARIA, *Dānāk-u Mainyô-i Khard*, p. 172, ll. 11 - 12.

It is interesting to note the liberty which some scribes have taken with the verses which are usually appended to Persian colophons. I have come across nine verses in this collection of colophons, of which only two offer slight variants. They are the following:

1) نوشته بماند سیه بر سفید — نویسنده را نیست فردا امید — colophons Nos. 16a, 16b, 19b, 40, 70b, 84b, and 92b.

2) نوشته بماند بخط سیاه — نویسنده کردد بخاک تپاه — colophons Nos. 16a, 40, 70b, 84b, and 106; only colophon No. 15c has در خاک for بخاک.

3) نوشته من ندانم که خواند — اگر میرم به بیشک این بماند — colophon No. 106.

4) بیا بند در وی چو لفر خطا — مرا بد نکوید براه خدا — colophon No. 19.

5) که کرباشد در این سهو و خطائی — صبیح سازد کند برمن عطائی — colophon No. 92b.

6) — نسا زد عیب و او را راست سازند — عدو و حاسد از اکاست سازند — " " "

7) ببوش گر خطای رسی و طمعه مزین — که هیچ نفس بشر خالی از خطا نبود — colophons Nos. 72 and 100.

8) هر که خواند دعاء طمع دارم — زانکه از لطف ایزد امید وارم — colophons Nos. 15e and 17b.

The second hemistich has the following variants: زانکه من بندم — colophon No. 3a; and زانکه از بندهای دیندارم — colophon No. 70b.

9) من نوشتم صرف نردم روزگار — من نمانم این یابند یادگار — colophons Nos. 16a, 46, and 92b. This verse has the following variants: Colophon

No. 16b has **یادگار** for **یادگار**, colophon No. 40 has **تأیر آید** for **تأیر آید**, and colophon No. 84 has **تأیر آید روز بکار** for **تأیر آید روزگار**.

PROF. JUNKER says in his review of ERVAD B. N. DHABHAR's *Descriptive Catalogue* of some manuscripts bearing on Zoroastrianism and pertaining to the different collections in the Mulla Feroze Library, Bombay 1923, in the *Orientalische Litteratur Zeitung* 1924 that much weight should not be laid in a descriptive catalogue of manuscripts on caligraphy but on palaeography. BARTHOLOMAE's *Die Zendhandschriften* is, besides being an exemplary descriptive catalogue, a monumental work on Zoroastrian palaeography. While making this collection, I have also come to the same conclusion as JUNKER's and touched this question in foot-notes when necessary.

I have treated in the appendices questions, which, in my opinion, do not pertain to the main body of the work. The first appendix has six tables of class-marks of the mss. of the different libraries with the corresponding class-marks, by which they are designated by GELDNER, WEST and WESTERGAARD in their works. The second has an alphabetical list of the names of persons occurring in the colophons with references to their numbers in which they occur. I have tried to connect in genealogies given in the third appendix persons mentioned in the colophons with one another, as far as it was possible, and to give historical notes about these and other persons, which could be gathered from "the Athornān Genealogy of the Bhagarsāth Mōbads" by RUSTAMJI JAMASPJI DASTUR MEHERJI RANA. Navsari 1899, "the Athornān Nāmūn" by MOBAD MEHERVANJĠ KHORSHEDJĠ BAHRAM-KAMDIN DASTURNA, Bombay 1923, and "the Pārsī Prakāsh" by KHAN BAHADUR BAHMANJĠ BAHRAMJĠ PATEL, Bombay. I have made in the fourth appendix a list of synchronisms of the Zoroastrian, Hindu, Mohammedan and Christian dates given in some colophons. The fifth appendix gives a list of religious books and treatises mentioned in the colophons. Finally, I have given in the index a list of Arabic words transcribed into Pahlavi and Pazand just as they were found in some colophons, and those of a few names of non-Zoroastrian persons and places occurring therein and of words discussed in the foot-notes.

I had submitted the ms. of this work for publication to the Trustees of the Parsi Punchayet Funds and Properties in the beginning of October 1926. Owing to unforeseen circumstances its publication was delayed upto date. This delay has permitted me to add to my original ms. colophons of the Zoroastrian mss. of the Libraries of the Universities of Cambridge and Florence, to make necessary emendations and to add many explanatory notes,

I have the pleasant duty of expressing my sincere thanks to the Curators of the eight libraries mentioned above for all the facilities they have given me during the course of my work, and for laying at my disposal their precious treasure of manuscripts without reserve. My special thanks are due to the late PROF. CARL ANDREAS, who had kindly made facilities at Göttingen for inspecting those manuscripts of the University Library of Copenhagen which were sent to him for cataloguing. I am indebted to Mr. M. P. KHAREGHAT and to ERVAD B. N. DHABHAR for important suggestions, and to MR. SOHRAB J. BULSARA for going through the first proofs of this work.

JAMSHEDJI MANECKJI UNVALA.

Navsari, 7th June 1940.

---

*A list of the titles of books and the names of  
authors quoted in this work.*

- ANDREAS, FREDERIC CHARLES, *The Book of the Mainyo-i-Khard* ... edited. Kiel 1882.
- ANKLESARIA, BAHRAMGORE TAHMURAS, *The Bûndahishn. Being a facsimile* ... edited. Bombay 1908.
- ANKLESARIA, ERVAD TEHMURAS DINSHAW, *Dânâk-u-Mainyô-i Khard. Pahlavi, Pazand, and Sanskrit texts* edited. Bombay 1918.
- ANTIÂ, ERVAD EDALJI KERSÂSPJI, *Pâzend Texts collected and collated*. Bombay 1909.
- BAHRAM-KAMDIN DASTURNA, MOBAD MEHERVANJI KHUESHEDJI, *Athornân Nâmun*, Bombay 1923 (in Guj.).
- BARTHOLOMAE, CHRISTIAN, *Altiranisches Wörterbuch*. Strassburg 1904.
- Zur Kenntnis der mitteliranischen Mundarten, II. Sitzungsberichte der Heidelberger Akademie der Wissenschaften. Heidelberg 1917.
- Die Zendhandschriften der K. Hof-und Staatsbibliothek in München ... Beschrieben. München 1915.
- BHARUCHA, ERVAD SHERIARJI DADABHAI, *Collected Sanskrit Writings of the Parsis, Parts I and IV*, Bombay 1906 and 1912.
- BLOCHET, E., *Catalogue des Manuscrits Mazdéens ... de la Bibliothèque Nationale*. Besançon 1900. — 2nd edition Paris 1905.
- BullSOSud.: Bulletin of the School of Oriental Studies. London.
- BULSARA, SOHRAB J., *Aêrpatestân and Nîrangastân* ... translated. Bombay 1915.
- CODRINGTON, O., *A Manual of Musulman Numismatics*. London 1904.
- DARMESTETER, JAMES, *Le Zend-Avesta. Traduction*. Paris 1892 seq. (*Annales du Musée Guimet* 21, 22, 24).
- DASTUR MEHERJIRANA, ERVAD RUSTAMJI JAMASPJI, *Athornân Genealogy of the Bhagarsâth Môbads, Navsari* 1899 (in Guj.).
- DHABHAR, ERVAD BOMANJI NUSSERWANJI, *Descriptive Catalogue of Some Manuscripts bearing on Zoroastrianism and pertaining*

to the Different Collections in the Mulla Feroze Library.  
Bombay 1923.

DkM.: *Dēnkart*, MADAN's edition.

DUBAL, Chronology, s. JETHABHAI.

FTP.: s. JUNKER.

GEIGER, WILHELM, *Augemadaêcâ, ein Pârsentraetat in Pâzend, Altbaktrisch und Sanskrit herausgegeben, übersetzt, erklärt u. mit Glossar versehen.* Erlangen 1878.

GELDNER, KARL F., *Avesta, die heiligen Bücher der Parsen ... herausgegeben.* Stuttgart 1895.

*Grundriss der iranischen Philologie ... herausgegeben von WILHELM GEIGER und ERNST KUHN.* Strassburg 1 (a, b). 1895 — 1901; 2. 1896 — 1904.

HAUG, MARTIN, *Zand, Pahlavi, Pâzand, Pârsi and Persian Manuscripts*, erschienen in E. WEST's Verzeichnis der orientalischen Handschriften aus dem Nachlasse des Professors Dr. MARTIN HAUG in München — (pp. 1 - 8).

*The Book of Arda Viraf. The Pahlavi text ... and an Appendix containing the Text ... of the Gosht-i Fryano, and Hadokht Nask ...* Bombây and London 1872.

HODIVALA, SHAPURSHAH HORMASJI, *Studies in Parsi History.* Bombay 1920.

HORN, PAUL, *Grundriss der neupersischen Etymologie.* Strassburg 1893.

HOSHANG JAMASP, *Vendidâd. Avesta Text with Pahlavi Translation ... edited.* Bombay 1907.

HYDE, THOMAS, *Historia Religionis Veterum Persarum.* Oxford 1700.

JETHABHAI, JAGJIVAN GANESH, DUBAL's Chronology ... prepared. Limdi 1912.

JUNKER, HEINRICH F. J., *The Frahang i Pahlavik*, edited ... Heidelberg 1912.

JUSTI, FERDINAND, *Iranisches Namenbuch.* Marburg 1895.

MADAN, DHANJISHAH MEHERJIBHAI, *The complete Text of the Pahlavi Dinkard*, published ... Bombay 1911.

MENANT, M<sup>LE</sup>. D., *Paper on DASTUR PARAB.*

*Observations sur deux manuscrits orientaux de la Bibliothèque Nationale.* Paris 1913.

- MILLS, LAWRENCE H., A facsimile of the MS. J2 of the Bodleian Library of Oxford, published ... Oxford 1893.
- MODI, JIVANJI JAMSHEDJI, Anquetil Duperron and the Parsis, Bombay 1916.
- MOHL, J., Le Livre des Rois. Paris.
- PahlT.: The Pahlavi Texts contained in the Codex MK ... Edited by the late ... JAMASPJI MINOCHHERJI JAMASP-ASANA. With an Introduction by BEHRAMGORE TAHMURAS ANKLESARIA. Bombay 1913.
- PATEL, BOMANJI BEHRAMJI, Pārsī Prakāsh. Bombay... (in Guj.).
- PW.: Sanskrit-Wörterbuch. Herausgegeben von O. BÖHTLINGK und R. ROTH. Petersburg 1855 ff. — Kürzere Fassung. Petersburg 1879 ff.
- RICHARDSON, JOHN, A Dictionary of Persian, Arabic, and English. Oxford MDCCLXXVII.
- SACHAU, ED., Neue Beiträge zur Kenntnis der Zoroastrischen Litteratur in Sitzungsberichte der K. Akademie der Wissenschaften in Wien, März 1871.
- SBE.: The Sacred Books of the East. Oxford.
- SANJANA, DARAB DASTUR PESHOTAN, The Pahlavi Version of the Avesta Vendidad ... edited. Bombay 1895.
- SPIEGEL, FRIEDRICH, Avesta die heiligen Schriften der Parsen ... im Grundtexte ... herausgegeben. Wien 1853, 1858.
- Avesta die heiligen Schriften der Parsen ... übersetzt. Leipzig 1852 ff.
- Einleitung in die traditionellen Schriften der Parsen. Wien 1856, 1860.
- Neriosangh's Sanskrit Übersetzung des Yaçna. Herausgegeben. Leipzig 1861.
- UNVALA, J. M., The translation of an extract from Mafâtih al-'Ulûm of Al-Khwârazmî. Separate print from the Journal of the K. R. Cama Oriental Institute, No. 11, Bombay 1928. — Paris 1929.
- KH.: The Pahlavi text " King Husrav and his Boy " published. Paris 1921.
- UNVALA, ERVAD MANOCKJI RUSTAMJI, Dârâb Hormazyâr's Rivâyat... published with an introduction by JIVANJI JAMSHEDJI MODI, Bombay 1922.

VOLTAIRE, Dictionnaire Philosophique.

WEST, E. W., & HAUG, MARTIN.

ZENKER, JULIUS THEODOR, Türkisch - Arabisch - Persisches Handwörterbuch. Leipzig 1866.

કુતાર, એરવઢ માહીયાર નવરોજ, નવસારીની વડી દરેમેહેરમાં થયલા નાવરની ફેરેસ્ત, મુ'બઈ ૧૬૨૬ (બે વાલમ)

દરેતુર મહેરજીરાણા, દારા સોરાબજી, નોંધ અને વ્રકતેચીની, મુ'બઈ ૧૮૩૬

મસાની, ફીરોઝ શાપુરજી, પાજંઢ ભણુતર શીરીઝ નં' ૨. પાજંઢ સેતાયશ બા માએની. મુ'બઈ ૧૬૨૦.

વીમાદલાલ ચાદગારી ગ્રંથ, પ્રગટ કરનાર મુ'બઈની જશન કમીટી. મુ'બઈ ૧૬૩૭.

શબંજી, ફિરવઢ પેશોતન દયાતુર બેહેરામજી. વજરકરઢ. હીની. મુ'બઈ ૧૮૪૮.

---

## ABBREVIATIONS.

adj.	: adjective.
adv.	: adverb.
Arab.	: Arabic.
Av.	: Avesta.
Bd.	: <i>Bundahišn</i> .
Brit. Mus.	: British Museum.
cf.	: (confer) compare.
comp.	: compare.
fol.	: folio.
Guj.	: Gujarati.
Gujv.	: Gujarati version.
ibid.	: the same.
introd.	: introduction.
l., ll.	: line, lines.
lit.	: literally.
MidP.	: Middle Persian.
MP.	: Modern Persian.
ms., mss.	: manuscript, manuscripts.
op. cit.	: opus citatus.
p., pp.	: page, pages.
Pahl.	: Pahlavi.

PahlT.	: Pahlavi Texts.
Pahlv.	: Pahlavi version.
Paz.	: Pazand.
Pazv.	: Pazand version.
Pers.	: Persian.
Persv.	: Persian version.
plur.	: plural.
plur. tant.	: plurale tantum.
pr. n.	: proper noun.
pres.	: present (tense).
r.	: recto.
s.	: see.
seq.	: and the following.
sing.	: singular.
Skr.	: Sanskrit.
Skrv.	: Sanskrit version.
v.	: verso.
Y.	: <i>Yasn</i> .
ZA.	: <i>Zend-Avesta</i> .
ZHss.	: <i>Zendhandschriften</i> .

---

### Notes.

The correct reading of Pahl. 𐭥𐭥𐭥𐭥 (p. 1, l. 11, p. 14, l. 8, and elsewhere) is *mazdayasnān* (read thus for *mazdistān* on p. 2, l. 6, and on p. 14, l. 10); comp. Pahl. of inscriptions *masdayasn*, Armenian loan-word *mazdesn*. 𐭥𐭥𐭥𐭥 is a defective orthography for 𐭥𐭥𐭥𐭥𐭥. Y. 9. 26 (81) has a *vṛddhi*-form *māzdēsnnān*, better *māzdayasnān*; thus also E. W. West, *Glossary and Index of the Pahlavi Texts of the Book of Arda Viraf* ... Bombay-London 1874, p. 208. The form 𐭥𐭥𐭥𐭥 with a 𐭥 is due to the negligence of scribes. The explanation of 𐭥𐭥𐭥𐭥 given by West, *op. cit.*, pp. 209-210 is, therefore, to be considered as erroneous.

P, 42, l. 18, read *xvājastak*.





## I

**Colophons of Manuscripts in the Bibliothèque Nationale  
of Paris.**

**Suppl. pers. 26, BL. (= BLOCHET) (IV) 171, p. 131, P 2.**

**Ms. of the *Vidēvdāt* with its Pahlavi version.**

Fol. 243 r. and v. has the following Pahl. colophon:

ඳවනු ලබන අය 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 84

॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

دسدهج. هاسد. واسدوینج. دلسدهج. \* ۱ انکلیل دورون داداست  
 بنام جهاندار فیروزگر که همتا ندارد باو کسی دگر  
 خداوند گاه و خداوند جای خداوند روزی ده وره نهای  
 جهانرا بدید آورد از عدم روان کرد بیکدیگر دم بدم

Transcription: Tamā(o)m<sup>2</sup> šūd tamā(o)m šū[t] kurāsk yut-dēv-dāt  
 hač būn(i?) u frašām pērōc bavūt x<sup>a</sup>arrah (i) vēh dēn (i) mazdistān  
 ravāk bāt.

*Frašast pa drūt šātih u rāmīšnī(k) andar rōč farrox<sup>a</sup>anduh ātur  
 u mäh mubāarak mihr yazat pa gās avisruθrem sāl apar 1127 hač šāhān-  
 šāh yazdekart šahryār sāsān tōxmāk ba (= pa) šahristān [i] x<sup>a</sup>ajastak  
 ērmān andar bilād i hindūkān ba (= pa) bandar [i] sūrat nipēštom  
 kurāsk i ēn yūt-dēv-dāt apūk zand hač būn man bandak [i] dēn [i] vēh [i]  
 mazdistān kastar hač magupatān u dēn-dārān u yaštārān magupat  
 dārāb pus i ēhrpat frāmurz (frāmroz!) ēhrpat mēnūčkēthr ēhrpat  
 karsāsp ēhrpat narsang ēhrpat aspār ōštā vahuman ōštū hōšang ēhrpat  
 kāmān ēhrpat rūstam ēhrpat čāndā frētōn nipēštom har dō ōx<sup>a</sup>an i  
 karpak patit šūt pa kāmāk [i] x<sup>a</sup>ēs u ān [i] patvandān [i] x<sup>a</sup>ēs tāk 150  
 sālān (u) xūp murvāk bavāt u ham andar ēn daman tāk kē (= ka  
 zivandakīk hōm dārom tāk ān ōmēt hast ka hač dastowarān u magupatān  
 u dēn-dārān u yaštārān [i] yazatān u dēn-čāšitarān u dēn-ānuuxtārān u  
 دسدهج u kāmāk-varčitārān u ratān x<sup>a</sup>ašgōwāk ēn hast kē andar ēn  
 kurāsk har kē vēnad (u) adāp āmuzat adāp āmuzānad adāp x<sup>a</sup>ānad ō  
 gyāk kē xatā i (u) adāp sahvē pataš rasūt ēstēt ān rūd drust rasānēt u  
 xatāk kē har-či hač man hom vēnēt ān ham hač čašm i nēwakīh i  
 baxšit(an) baxšānad tāk karpak būt katān apartar hač-aš karpak rasāt  
 kum pa zivandakī(k) i x<sup>a</sup>ut ham rōč u šap pa pēš i yazatān u amahr-  
 spandān pēš i ruvān i ahravān dēn [i] mazdistān patitihāh hōm ka pa-m  
 (611) x<sup>a</sup>ānom kē pas hač vitart hač ēn gētīk ba mēnōē karpak ham pa  
 pataš rasānad u hač frārōnī(k) [i] x<sup>a</sup>ēs hač tarsākāsi(k) dūrtar šavum*

1. There is a rosette 𐬔𐬀𐬎 in the ms. This quotation is from Y. 60, 11. It is often used in colophons, sometimes with defective orthography. BARTHOLOMAE corrects 𐬔𐬀𐬎 to 𐬔𐬀𐬎 adv. "according to (one's) will, desire" (s. AirWb. 1393), which is supported by the Pahlv. 𐬔𐬀𐬎 *kāmāk*. The Pahlv. of this Av. quotation occurring in colophons (s. Suppl. pers. 49, colophon No. 10a), is quite different from that given in the Pahlv. of the *Yasn*. The latter runs as follows: 𐬔𐬀𐬎 𐬔𐬀𐬎 𐬔𐬀𐬎 𐬔𐬀𐬎 𐬔𐬀𐬎 𐬔𐬀𐬎 *ciyōn amāk ēm šāt-mēnišn kāmāk-ruvān* "so that we may be glad in mind and may have our souls following their (own) will." (s. SPIEGEL, *Avesta... Wien 1858*, vol. II, p. 218, line 8). — 2. The words in Roman characters in the transcriptions of Pahl. colophons are Arabic.

*yazatān u amahrspandān kāmāk bavāt tan-drustī(k) bavāt xūp  
bavāt ētōn bavāt. hast kē pa hamē hamē ravišn aiyātkārī(k) ba ē gētīk  
hast u man na mānom pa yazatān kāmīh bavāt.*

*Translation* : It is completed. The book of *Vidēvdāt* is completed  
May it be victorious from the beginning to the end! May the glory  
of the good religion of the *Mazda*-worshippers be current!

Completed in welfare, joy and pleasure on the auspicious day *Ātur*  
and the blessed month *Mīhr Yazat* in the *Gāh Avisruvrem*, year 1127  
from the king of kings YAZDKARD ŠAHRİYĀR of the lineage of SĀSĀN  
in the city of the auspicious *Ermān* (Persia)? in the land of the Hindus  
in the port of Surat I have written the book of the *Vidēvdāt* with its  
(Pahlavi) version from (its) beginning, I, the servant of the good reli-  
gion of the *Mazda*-worshippers, insignificant (lit. inferior to) among  
*Mōbads* and observers (lit. keepers) of the religion and worshippers  
MŌBAD DĀRĀB, son of HĒRBUD FRĀMURZ HĒRBUD MĒNŪCIHR HĒRBUD  
KARSĀSP HĒRBUD NARSANG HĒRBUD ASPĀR ŪSTĀ BAHMAN ŪSTĀ HŌSANG  
HĒRBUD KĀMĀN HĒRBUD RUSTAM HĒRBUD ČĀNDĀ FARĒDŪN. I have  
written. The good deed (has been performed) and the repentance  
(for evil deeds) has been recited for both worlds. May it be of good  
omen according to his own (i.e. the writer's) will, and according to  
that of his descendants up to hundred and fifty years! And further I  
keep (the book in my possession) in this house up to (the time) that I  
am living. It is the hope that when from amongst the *Dastūrs* and  
the *Mōbads*, and the keepers of the religion, and the worshippers of  
the *Yazats*, and the learners and teachers of the religion, and —?—  
the workers according to (their own) desires, and the nicely speaking  
chiefs, this is (the hope) that whoever (from amongst those just men-  
tioned) throws his glance into this book (lit. sees), or learns, or teaches  
or reads it, in the place where a mistake or error has crept in, he may  
correct it, or whatever (mistake) he sees from me (who am?), that  
also may he pardon through the standpoint (lit. eye) of goodness  
of pardoning, so that superior good deed may reach (him) to that  
which was his good deed (already), so that I am repentant during my  
own life-time, day also and night, before the *Yazats* and *Amēšaspands*,  
before the souls of pious men of the religion of the *Mazda*-worship-  
pers whenever I read things [in] it; that after (my) passing away from  
this world into the spiritual one the good deed may reach him through  
it also, and I may be far away from disobedience through my own



Fol. 281 r. has the following Skr. *śloka* :

यादृशं पुस्तकं दृष्टं । तादृशं लखितं मया ॥ यदि शुद्धमशुद्धं वा । मम दोषा न दयात ॥  
i.e. "Just as it was seen in the book, so it is written by me ; if it is correct or incorrect, no fault should lie with me."

Then follows the Guj. colophon :

2t

स्वत १७७० वरखे रोज २८ जमीआद ऐजद माह ७ मिहिर ऐजद इणि देन पोथु वंदीदानु  
पूर कौधु छि लखतंग अधेआर दाराब ऐरवद रुस्तम ऐरवद खुरशेद ऐरवद अशपंदीआर ऐरवद  
रुशतम नुसारीनां जे कोऐ दस्तूर अथवा मुबद अथवा हरबद ऐ पोथि पढि अथवा लखि अथवा  
ईंजि ते इनां लखनारनि रुडी रीति ईंआद करि ऐ मधे ऐवी रीति जाणवू ।

The particulars are the same as in the Paz. colophon. The year is given here as *Samvat* 1770. The latter part of the colophon says: "The *Dastūr* or *Mubad* or *Harbad*, who reads this book or copies it, or recites it in ceremonies, should remember the writer well. Thus it should be known from this (colophon)."

Then follows the Pers. colophon :

2

تمام شد نسکی از نسک وندیداد در روز فرخ زامیاد ایزد امشاسپند و در ماه مبارک  
مهر ایزد امشاسفند و در کاه مینت هاون در سال مانوس بر یکمزار هشتاد و سه از  
شاهنشاه یزد جرد شهریار در بندر مبارک سورت تحریر یافته و تمام کرده شده راقم الحروف  
و کاتب الکتاب کترین قدردان طلب داراب هیربد رستم هیربد خورشید هیربد اسفندیار  
هیربد رستم لقب ارویسکاهان از نسل موبد نبروشنک دول ساکن قصبه فرخنده نوساری  
از دستوران و موبدان و یوزدا اثره کران هر کسی که باشد این نسک را پندد  
یا داند یا خواند یا یزد یا آموزد این حقیر قدردان طلب را به نیکی و خوبی یاد آرد و  
اگر درین نسک سهوی یا خطای واقع شده باشد از قلم کرم در اصلاح آن بکوشد و عیب  
را فرو بوشد بر آن کس دعای بسیار و آفرین بیشمار از من باشد.

*Translation* : A book of the (twenty-one) books, the *Vandīdād*, is completed on the auspicious day *Zāmyād Izad Amšāspand*, and the blessed month *Mehr Izad Amšāsfand*, and in the fortunate *Gāh Hāvan*, in the auspicious year 1083 from the king of kings *YAZDAJĀRD ŠAHRIYĀR* in the blessed port of *Surat* ; it has come to an end and has been completed. The tracer of the characters and the writer of the book is the most humble searcher of a just appreciator (i.e. patron) *DĀRĀB HĒRBUD RUSTAM HĒRBUD X'ARŠĒD HĒRBUD ISFANDIYĀR HĒRBUD RUSTAM*, sur-named *ARWISGĀHĀN* from the lineage of *MÓBAD NEBUŠANG D(H)AVAL*, resident of the auspicious town of *Naveārī*. Any one from *Dastūrs* and

*Mōbads* and priests (performing higher ceremonies) whosoever he may be who reads this book, or learns it, or recites it, or performs ceremonies while reciting it, or teaches it, should remember this humble searcher of a just appreciator in goodness and good deeds; and if an omission or a mistake has crept into this book, he should endeavour with his pen of generosity in its correction and should conceal the defect. Many benedictions and countless blessings would come to that person from my part.

Fol. 281 v. has the following Pers. verses:

نوشتم يکي نسک خوب و تمام	تو داني مر او را ونديداد نام
جهاندار دادار پاک و اشوي	سراسر بزردهشت گفته از وی
خداوند دادار و بی یار و جفت	از اول و آخر تمامی بگفت
درو خوب و نا خوب بسیار هست	هم از کن و مکن نشائیست و شست
مکن گفت چیزیکه ناکردنت	کن آن از وی نیازدنست
هرآنکس که خرمی بخواند از وی	بهشتی شد و بیکنه و اشوي
هرآنکس که در دلش شد اعتقاد	رسیده مرو را تمامی مراد
کسي را که شد در ازل دانش است	طلبکاری اش را در آرد بدست
هرآنکس که دارد در این دین خبر	شک و شبهتی نیست در دین اگر
بهر دو جهان بهره او یافته	کجسته از و روی بر تافته
ترا این نصیحت تمام است بس	چو شاکی شدی کار خام است بس
نباید که تو میروی در زهول	اگر میروی میشوی نا قبول
اگر نام کاتب ترا یاد نیست	کر کاتب غریب است و یداد نیست
کم آزار و کم کوی و هم کم زبان	نه چون دیگران در فضولی لسان
قدردان طلب راست داراب نام	توقع تمام است جنت مقام
گرفته زنی دیگران میکنند	گرفته زنی را ازان میکنند
ندارند در علم و خواندن خبر	چه شد کرچه آموختند این هنر
مرا با گرفته زنی کار نیست	مرا این هنرها سزاوار نیست
اگر حرف کبران کنند عیب من	نکیرم من از حرف کبران سخن
بد و نیک حرف کبران چه کار	چو در من فضولی نکیرد قرار
بگفتم سراسر ترا این سخن	خوش آید ترا و نیاید زمن
ترا کر خوشامد خوشامد مکن	بجز راستی هیچ مشنو سخن
اگر بشنوی این نصیحت شوی	وگرنه سراسر فضیحت شوی
بگفتم در این نظم بیست و چهار	کر هوش داری بکوشد در آر



for SEIGNEUR MONSIEUR DU PERRON of good name. It has been written for his own perusal. And the scribe MÖBAD ŠĀPŪR, son of MĀNAK—everybody who reads (this book) should cause welfare and blessings and immortality of the soul to reach the scribe.

3c

Then follows the Guj. colophon on fol. 136 v.:

स्वस्त श्री संवत् १८१७ वर्षे शाके १६८२ प्रवर्त्तमाने पोष शुद्ध ९ वार गुरु तारीख  
७ माहा जमादीअलशानी रोज ३० अनाराम माहा ३ अविर्दाद पार्सी सनः ११३० इयज्जुर्दी  
शने हीजरी ११७४ ए दने केताब ईजने बा माइनी संस्कृत समापूर्ण कांथी ता। ए केताबनो  
लखावनार शीनोर मुशे दोपरांज ए पोतानि वास्ते लखावी छि तथा ए केताबनो लखनार मुबेद  
शापूरजी इ लखी छि जे कोए ऐ केताब पढि अथवा देखि ते ऐ केताबनां लखावनार उपर ता।  
लखनार उपर दोआ व । आफरीन व । अनोशेहे रुआनी दोआ करे ।

*Translation:* May there be welfare ! In the *Śrī Samvat* year 1817, the current year *Sāka* 1682, on the 9th of the bright half of the month *Poša*, day Thursday, the 7th of the month *Jamādī-al-Šānī*, the 30th day *Anārām* of the 3rd month *Avirdāda*, the Parsī year 1130 *Iyadjajurdī*, the *Hijrī* year 1174—on this day (I) finished the book of *Ijāne* with the Samskrit version. And (as to him) who has caused this book to be written—SEIGNEUR MONSIEUR DU PERRON has caused it to be written for his own sake. And (as to) the writer of this book—MUBED ŠĀPŪRĪ has written it. He who reads this book or sees it should pronounce good wishes and blessings and immortality of the soul for the writer and for him who caused it to be written.

Ms. of the *Xurtak Apastāk*.

3d

Fol. 310 r. has the following Pers. colophon :

فرچید یدرود و شادی و رامشی اندر روز انارام بام مبارک اردیبهشت امشاسفند سال اور  
یکهزار صد و سی ۳۰ از شهنشاه ایزد جرد شهریار ساسان تخه نوشتم کتاب نیایش یشت برای  
سنبور موسی دویروون برای خواندن خود نوشانیده است نویسنده این کتاب موبد شاپور ابن  
موبد مانک بن بهرام هر که این کتاب را بخواند دعا و افرین و انوشه روانی بر کاتب رساند

It says that the Ms. of *Nyāyīš* and *Yast* was completed on the 30th day of the 2nd month 1130 A.Y. by MÖBAD ŠĀPŪR BIN MÖBAD MĀNAK BIN BAHRĀM for SEIGNEUR MONSIEUR DU PERRON —(For its translation see colophon, No. 3 a).

3e

Then follows (fol. 310 r.) the Pahl. colophon transcribed into Av. characters :

[illegible]

The contents are the same as those of the above Pers. colophon.  
(For translation see colophon, No. 3 b).

Fol. 310 v. has the following Guj. colophon :

3f

स्वस्त श्री संवत् १८१७ वर्षे शाके १६८२ प्रवर्तमाने पोश शुदी ९ वार भोमे रोज ३० अनारांम माहा २ अर्दगवैस्त पार्सी सनः ११३० तारीप्प ७ माहा जमादीअब्द अवब्द शने ११७४ हीजरी ए दने क्तेताप्प जंद अवस्तानी नेआइस्त ईअशत पतेत आइरीगान ता आइरीन ता दोआ नामसताइश्ने ता. गेहे ता क्टेट्की एङ नीरंग ए शेवाए भीजा पुरइ जंद अवस्ता समापूर क्षीधा ता. ऐ केताबनो दप्पानार शीनोर साहेब श्री मुशे दोपरांछू ए पोताने वास्ते दप्पावी छि ता. ऐ क्तेताप्पनो दप्पानार मुबेद शापूरजी इ दप्पी छि जे कोऐ ऐ केताब पडि अथवा देर्भा ते ऐ केताबनां दप्पनारने ता. लप्पानारने दोआ आइरीन करि.

The contents are the same as those of the Pers. and Pahl. colophons (Nos. 3 d and 3 e). This Guj. colophon gives further a concise table of contents and the Hindu, Parsi and Mohammedan dates. The Hindu month should be *Māgsar* ; compare the dates with those in colophon, No. 3 c written a month later according to the Parsi and Mohammedan dates, which all agree with each other and the week-day.

**Suppl. pers. 34** (BLOCHET XIX, 181, p. 135; P8).

Ms. of the *Xurtak Apastāk*, containing among other prayers  
*Nyāyishns, Yašts, Patits* and *Āšīrvāds*.

It has on fol. 259 v. the following Guj. colophon :

शंवत १७५४ वरुण रोज फरुण पुरदाद माह मबारक अस्पंदारमद गाह हाऊअन ऐ  
पूस्तक न्याइश तथा ईअस्त तथा पतित तथा आशीर्वाद सरवे समाप्तः आगन्याकारी चरण शेवक  
ऐरवद अस्पंदीआर ऐरवद मांणक ऐरवद कावश भ्रमपूत्र ऐ. गोदरेज ऐ. फरेदून ऐ पूस्तक  
जेहेवू आंगि वडाओथी दीदू तेहेवुं लपेऊछि ते करतां जे कांई चूक हुइ ते काढजो चूक हुइ ते  
माफ करजो.

*Translation:* In the year *Saṃvat* 1754, (on) the auspicious day *Khor-dād* (of) the blessed month *Aspandārmad*, (in) the *Gāh Hāuan* this book (of) *Nyāiś* and *Īast* and *Patit* and *Āšīrvād* etc. is completed. The obedient servant ERVAD ASPANDĀR ERVAD MAMNAK ERVAD KĀVĀS, the adopted son of E[ERVAD] GODREJ E[ERVAD] FAREDŪN has written this book, as he had seen it from his own ancestors. Still if there are mistakes, correct them; if there are mistakes, pardon them.

**Suppl. pers. 35** (BLOCHET LIII, 191, p. 156).

Ms. of the metrical version of the *Saddar*.

5

The version was composed by ĪRĀN ŠĀH IBN MALĪK ŠĀH in Kerman, where he had travelled on the advice of DASTŪR ŠAHRIYĀR, son of ARDĀŠĪR IBN BAHRĀM ŠĀH. He gives two dates for the completion of his work, one Parsi towards the end of the introduction on fol. 6 r. and the other Mohammedan towards the end of the ms. on fol. 107 r. The Parsi date is given as follows:

همی از در حصه\* و شصت و چار      سفندارمز ماه ای کامگار  
همی سال درهشت صد و شصت و چار      سفندارمز ماه ای کامگار  
ششم روز آن روز خورداد بود      کزین نظم جان و خرد شاد بود  
نوشته بهاند سیه بر سفید      نویسنده را نیست فردا امید

i.e. "O, fortunate one, it was in the year 864, month *Sifendārmaz*, sixth day *Xurdād*, that the soul and intelligence were delighted by this poem."

The Mohammedan date is given as follows:

ده و چهار بود از محرم که من - شتر کرد تاریخ آن در سخن - تم تمام شد

i.e. "It was on the 14th day of *Muharram* that the date was indicated in cryptogram by the word *šutur*."

The *Hijri* date 14th *Muharram* 900 corresponds to 14th October 1494 A.D., and so does the 6th day of the 12th month 863 A.Y. according to calculation. The dates would not correspond to the next year and hence 864 is a slight mistake. The year 1164 A.H. given by BLOCHET is

800 صد × ح = جم. Thus the Yazdajardi date is given first in the semi-abjad system, and then in words in full.

clearly due to some miscalculation (cf. Cat. p. 156; HYDE, *Historia Religionis Veterum Persarum*, Oxford, 1700, pp. 443 seq., and HODIVALA, *Studies in Parsi History*, Bombay 1920, pp. 300—301).

**Suppl. pers. 36** (BLOCHET LIV, 192, p. 156).

Ms. of the metrical version of the *Saddar*.

Fol. 70 r. has the following verse of SA'DĪ, and the verses of the original ms., giving the full name of the scribe as RUSTAM BAHRĀM DĀRĀB SOHRĀB MĀNAK PĒSŌTAN SANJĀNĀ, and the date as the 1st of the 4th month of 1142 A. Y.

اگر صد سال کبر آتش فروزد      چو یکدم اندران افتد بسوزد

Traduction d'un Distique :

"Qu'un Perse, ait conservé le feu sacré cents ans,

"Le pauvre homme est brûlé quand il tombe dedans."

VOLTAIRE, Dictionnaire Philosophique, Art. *Zoroastre*.

در خاتم کتاب

بنام پاک دادار هاوند	که هست او بر خداوندان خداوند
قدیم و قادر و قدیم یانا	ریومند و خرمند و توانا
غریبات پرور و دارای عالم	ز نامش دور گردد مشکل و غم
هماران شکر گویم آت خدا را	که دین مزدبستان داد مارا
یقین یشک بدل در یگانه	کین دین شد مینو در مکان
اگر گردد ز سر هر موزلم	و لیکن وصفا دین گفتت نتانم
کتاب صددر از گفتار دینی	نوشتن من تمام از پر یقینی
پروژ پاک دادار کرامی	بماه پاک تشر تیر نامی
سه از یزد جرد و پاک پر جود	هزار و صد و دیگر چهل و دو بود
از آت امید سب برد ز پر نور	زدم تا بشنوم آواز از دور
دگر جان و تنم آباد گردد	دل فرخنده کر ناشاد گردد
بماند یادگار از من بدنیا	دعا گوید همه خواننده دانا
اگر تو نام کاتب را ندانی	بآسانی بگوید کز بخوانی
بحوی نام کاتب تو بی یم	هم در حرفهای چارده جیم
ز راه بیناتش کسر شکاری	بیایی نام او کر هوش داری
ندانی نام کات کر اذین راز	کنم روشن به یشت از خوش آواز
بود مشهور موبد زاده رستم	پدر بهرام موبد پاک و یم

هميدون نام جد داراب سهراب      که از مانک پيشون بود شان آب  
لقب مشهور تر اى مرد دانا      بخواني يگانه سنجانه هرجا  
بخواند هر که اين کتب از دل شاد      بکاتب برساند آفرين ياد

6b

It has on fol. 70 r. and v. the following Pers. colophon :

کاتب الحروف منشی موسى یزدی برویس سردار کوهنی فرنگک سیس بندر مبارک سورت  
منشی میرزا قنبر علی کجراتی ولد میرزا جعفر علی کربلای بن صالح محمد خات شبرازی بنارنج  
هفتم محرم الحرام سنه ۱۲۰۵ هجری یک هزار و دو صد و پنج روز جمعه بوقت دوازده ساعت  
صد در را با تمام رسانید

*Translation* : The writer of the ms., the *Munši* of MONSIEUR PIERRE DE BRUEYS, the chief of the factory of the French of the blessed port of Surat *MUNŠI MĪRZĀ QANBAR'ALĪ GUJRĀTĪ*, son of *MĪRZĀ ĴĀ'AFAR'ALĪ KARBALĀ'Ī BIN ŠĀLEḤ MUḤAMMAD KHĀN ŠĪRĀZĪ*, completed the *Saddar* on the 7th day of the holy *Mulhartram* 1205 A.H., on Friday, at 12 o'clock (A.M.) (Cf. Suppl. pers. 199, colophon No. 20).

**Suppl. pers. 37** (BLOCHET XLI, 188, p. 154 ; PA 10).

Ms. of the Pahl. *Mēnūk i Xrat* with its Paz. version.

7

Fol. 226 r. has the date in Guj. as follows :

संवत् १७०६ वर्षे मार्गशीर्ष शुद्ध ४ रोज दीन माह फ़क़अर्दीन एणि दिन पुस्तक  
मइनिउषिर्दनी संक्षा लखीसि ।

i.e. " the version (संक्षा ?) of the book of the (Pahl.) *Mainiuširda* (MX) is written in the year *Samvat* 1703, the 4th of the bright half of *Mār-gakīrša*, on the day *Dīn*, month *Frouārdīn*."

**Suppl. pers. 38** (BLOCHET LI, 196, p. 158).

8

Ms. of the metrical version of *Mēnūk i Xrat* in Pers.

There seems to be no separate colophon. According to BLOCHET (Cat. p. 159) this version was made by a Parsi called DĀRĀB in 1046 A.Y. (1676-77 A.D.). WEST refers to a metrical version made by the well-known *Rivāyat* writer DĀRĀB HORMAZDIYĀR and his father in 1676, a copy of which is to be found in the Bombay University Library (WEST, SBE. 24, pp. XXIII-XXIV).

DĀRĀB SANJĀNĀ is the author of the poetical version, as is evident from the following *Monājāt* :

در مناجات باری تعالی

فروهر اشو و ملايك تمام  
همه مينوات را و كردات سپهر  
بدیشان بفرمای ای ارچند  
چهل و شش فزون سال بر يک‌هزار  
چو داراب سنجانه هوشمند

.....

شد اين نظم مینوخرد را تمام  
تحت الکتاب مینوخرد -

DĀRĀB gives in the following verses the reason for his metrical version in Pers. :

گفتار اندر نوشتن مینو خرد از پهلوی بخط زند و هندوی

گفتون بشنو این قصه ارجمند  
نخستین پیازند بد این کتاب  
نیرو سنگ دھول بد ارجمند  
نیشش بزند و بهمنی تمام  
پس این قصه از دفتر پهلوی  
ولیکن نبود لذت این کتاب  
ز باران چون تاکید دیدم بسی  
که مینو خورد هست نامش بزند  
دروغ پهلوی دفتری انتخاب  
ز پیازند او را نوشته بزند  
بهندی زبان موبد نیکام  
بمانده بزند و خط هندوی  
همه قصه نغز بد چون خراب  
خوش آمد مرا نیز این کوششی

**Suppl. pers. 39** (BLOCHET VI, 179; P5).

Ms. of the *Vidēvdāt* with its Pahl. version.

BLOCHET (p. 134) states that there is on folio 2 a note (in French) in the handwriting of ANQUETIL as follows :—Ms. of Zoroaster with the Pahlavi translation of the Pazand by Dastur Darab<sup>1</sup> with the superfluous commentaries which disfigure the manuscript of Mancherji.

It has the following Pahl. colophon:

—ਉਪਰਾਲੇ ਦੇ 50 ਕੁਮਾਰੀਆਂ । 1955 ਵਿਚ 11 ਅੰਗਰੇਜ਼ । ਅਮਰੀਕੀ 11 ਅੰਗਰੇਜ਼  
1956 ਵਿਚ 11 ਅੰਗਰੇਜ਼ । 1957 ਵਿਚ 11 ਅੰਗਰੇਜ਼ । 1958 ਵਿਚ 11 ਅੰਗਰੇਜ਼ । 1959 ਵਿਚ 11 ਅੰਗਰੇਜ਼ ।

1. This DASTŪR DĀRĀB BIN SOHRĀB was the teacher of ANQUETIL.



[illegible]

Transcription: *Frazaft pa drūt u šātih u rāmišn andar rōč (i) ōhrmazd mäh ātur sāl apar 1091 hač šāhān-šāh yazdēkart šahrayār nipišt u dipir<sup>3</sup> dēn-bandak magupat šāhpūr pus (i) mānak pus (i) vahrām har kas kē bē x<sup>a</sup>ānat drūt u āfrīn hač man bandak bavāt har kas kē bē x<sup>a</sup>ānat drūt (u) salām apar man bē kunat. šātān-ton x<sup>a</sup>ēš varzēt ruvān vēhīh andar.*

*Translation:* Completed in welfare, joy and pleasure on the day *Ōhrmazd*, month *Ātur*, year 1091 from the king of kings *YAZDKART ŠAHRİYĀR*. (The ms. is) written. The copyist (is) the servant of the religion *MŌBAD ŠĀPŪR*, son of *BAHRĀM*. May welfare and blessing be (on) anybody who reads (it) from me, the servant. May anybody who reads (it) pronounce (lit. make) welfare and peace on me! He is glad in body who practises his soul in purity.

Then follows a short Pers. colophon:

این کتاب الچند<sup>۴</sup> پهلوی کاتب الحروف موبد شاپور ابن مانک ابن بهرام موبد سهراب ابن داراب ابن سهراب نوشته است

It gives the names of three other ancestors of the copyist, viz. **MÔBAD SOHRĀB IBN DĀRĀB IBN SOHRĀB.**

Ms. of the *Hōm Yašt* with its Pahl. and Skr. versions. The title of the ms. is as follows :

معنی هاونیم هیربد داراب دستور یالن از پهلوی و سسکرت پیرون آورده نوشته است  
هر که خواند بدعا داد کند

[illegible]

i.e. " the version of *Hāvanīm* which HĒRBUD DĀRĀB DASTŪR PĀLAN has written after having excerpted it from the Pahl. and Skr. (versions). May anybody who reads it remember (him) with blessing ! "

10d It has on fol. 75 v. the following Pers. colophon :

تمت تمام شد  
این معنی زند اوستا در روز اسهان و ماه مبارک تیر سال اور یکهزار و یکصد و سی  
از شهنشاه یزدگرد شهریار نوشته نوسند • کترین هیربد شاپور بن مانک نوشت

It says that the ms. was written by HĒRBUD ŠĀPŪR BIN MĀNAK on the 27th day of the 4th month 1180 A.Y. Thus from the title of the ms. and from this colophon it is clear that the ms. is a copy of HĒRBUD DĀRĀB's original ms. made by the scribe HĒRBUD ŠĀPŪR.

---

**Suppl. pers. 41** (BLOCHET LII, 194).

Ms. of the Pers. version of the *Vičārkart i dēnīk* (*Vajarkart i dīnīk*).

Fol. 1 r. has the following note of ANQUETIL : " Néaesch and other pieces in Zend and Parsi and Indian of the Gujerat, all written in Indian characters, with Modern Persian glosses below Indian words."

11 Fol. 2 r. has the following note :

این کتاب وجرکرد نقلش از کتاب دستور جاماسب گرفته شد •

i.e. the ms. is copied from the original of DASTŪR JĀMĀSP. BLOCHET says (p. 157) that this work was translated from Pahlavi into Persian from a ms. brought by the famous DASTŪR JĀMĀSP from Kirmān (or perhaps simply copied from that ms.).

Fol. 42 v. gives the date :

ختم الکتاب بروز مبارک شهر یور و ماه مبارک ندیم فروردین سنه یزدگرد ۱۱۱۰<sup>۱۴</sup>

i.e. the ms. is completed on the 4th day of the 1st month *Qadīm* 1115 A.Y. Then follows the usual request to the reader :

هر سهوی و خطای بیند بنده را معاف دارد که در طوفان روز ماه دل ترک بود خدا  
معاف دارد دعا سلام

i.e. " (The reader) may pardon the servant every mistake or error which he sees (in the ms.), so that on the day (and) month of the deluge (when his) heart becomes -?-, God may forgive (him). Prayer and salutation ".

**Suppl. pers. 43 (BLOCHET XXIV, 180).**

Ms. of the *Xurtak Apastāk* in Guj. characters with the Guj. and interlinear Pers. versions.

Fol. 198 v. has the following Guj. colophon, with its interlinear Pers. translation :

12

શંવત ૧૭૯૫ નાં વરખે રોજ જમીઆદ માહા શહેરેવર ચત્તર શૂદ ૧૦ વાર  
 વાર દશ્મ શુદ ચિતર શહેરુર મે રૂમિદ રૂઝ રૂઝી યકમઝાર હફત વદ વુદ વનજ સનુત  
 શનઘૃ લખતંગ મા. રશતમલ ગૂ. ઘૂઘાલ નવરોજલ તિહિમૂલ ખુરશેદ  
 ખુરશિદ તુરજી નુરુઝી તુરજી મુબદ નુસન્દે સની  
 નરશંગ મોવદ જશંગ ક પોથી નિઆરશત/તા. ઇશત માર્ગનાં શંધાતે  
 મેની યશ નિયશ કતબ અન યિસનક મુબદ નરસનક  
 ફરિ પોતિ પોતાનાં જન કરજંદ નિવાશતિ લખીછિ ક પોથીમાં કોષ ખીખનુ  
 દકર કે કતબ અન નુશ્તે હસ્ત ફરઝદાન હુદ બરા હુદ  
 ઘાલુ ઘાલ નહી જે કોષ ક પોથી પર ઘાલુ કરિ તે જરથુસ્તની દીનનુ નહી  
 દિન ઝરતશ્ત આન કન્દ દુએ કતબ અન કસ હર ને દલ દાવે

It says that the ms. is (written) and completed on the 28th day of the 6th month, *Samvat* 1795 by A(NDHIĀRŪ RUSTAMĪ), son of the late THŪTHĀJĪ NAVROJĪ TIHMŪL KHURSED NARŠANG MOBED JESĀNG for his descendants, that none else has any right to it, and if any one else claims it, he is not of the religion of Zoroaster.

**Suppl. pers. 44 (BLOCHET LVIII, 195).**

Ms. of the *Jāmāsp Nāma*.

Fol. 102r. has the following Pers. colophon :

1:

نسخه جاماسپی بتاريخ بیست و چهارم ماه رجب سنه ۱۱۷۴ در بندر سورت تمام شد بابت  
 سرکار سنور صاحب فیض رسان سنور انکیل دیویرون سلمه ربه فرانسیس

It says that the ms. was completed on the 24th of the month of *Rajab* 1174 A.H. in Surat for the gracious Frenchman SEIGNEUR ANQUETIL DU PERRON. May God preserve him!

**Suppl. pers. 45** (BLOCHET LVII, 193).

Ms. of the *Artāk Vīrāz Nāmak* in Pers. verse.

The second fly-leaf has: ویراف نامه اینکه میرزا قمبرعلی منشی نوشته . It has his

seal قمبرعلی  
۱۲۰۰

**14** Fol. 54 v. has the following Pers. colophon:

تصنیف دستور زرتشت بهرام بتاربخ یازدهم شهر صفرالمظفر ختم الله بالخیر و الظفر سنه  
۱۲۰۸ هجری یوم چهارشنبه نسخه ارداویراف نامه اتمام رسید کاتب حقیر فقیر میرزا قمبرعلی  
گجراتی ولد میرزا جعفرعلی بن صالح محمدخان شیرازی منشی سردار صاحب دالا (علا) مرتبت موشیر  
بروئیس سردار کوئهی ذات فرنگیان بندر مبارک سورت از شفقت سردار صاحب ابن اخبر را  
نوکر سرکار ذات فرنگیان نموده اند

*Translation*: The composition of DASTŪR ZARTUŠT BAHRĀM — the book of *Ardā Vīrāf Nāma* — was completed on the 11th of the month of victorious *Safr*, — may God end it in abundance and victory — the *Hijri* year 1208, on Wednesday. The writer is humble and poor MĪRZĀ QAMBAR'ĀLĪ GUJRĀTĪ, son of MĪRZĀ JA'AFAR'ĀLĪ BIN ŠĀLEH MUHAMMAD KHĀN ŠĪRĀZĪ, the MUNŠĪ (scribe) of the SARDĀR ŠĀHEB of exalted position (علا مرتبت) MONSIEUR BRUYES, the chief of the factory of the French of the blessed port of Surat. This most humble (person) was appointed servant of the French government through the indulgence of the SARDĀR ŠĀHEB.

**Suppl. pers. 47** (BLOCHET LXVII, 202).

ANQUETIL calls this ms. "the *Old Rivāyet*," No. XV. In 8° of 282 folios (564 pages) comprising the lacunae.

Ms. of the *Artāk Vīrāz Nāmak* in Pers. prose<sup>1</sup>.

**15a** Fol. 54 r. has the date:

تمام الکتاب ویراف نامه از تاریخ نخستین خرداد ماه قدیم رسید  
3rd month *Qadīm*.

1. It seems that this manuscript is a copy made in 954 A.Y. from the copy of the *Ardā Vīrāf Nāma* which accompanied the letter from Persia brought by KAMA ASA in A.Y. 866 (a. below No. 75 b and HODIVALA p. 311). (M. P. KHAREGHAT).

**Fol. 54 v. - 55 r. has the following Paz. colophon :**

15b

[illegible]

1. The expression *pas hač sāl 20 hač bē ō i yazdākart* is found also in M. 49 (164 v., colophon No. 39 b, and in Z. & P. 8 (149 b), colophon No. 75 b. It is used for the era, which begins with the death of King YAZDKART which took place in 651 A.D., i.e. exactly twenty years after his ascending the throne in 631 A.D. according to COLONEL ALLOTTE DE LA FUYE, (682 according to KHALEGHAT). This era, also called the era of the Zoroastrians, was more common in Persia upto about 1700 A.D. than the other one, which began with 681 A.D. The Parsis of India always follow the latter era (s. GELDNER, *Avesta*, ...Stuttgart, 1886 seq. Prolegomena, III, note 1; WEST, *GrIrPh.* II. 121, note 3). Again, the year counted according to this era of the Zoroastrians is also called the "Parsi year" in the following mss. Suppl. pers. 48 (88 v., 71 r.), colophon Nos. 16 a and 16 b; Suppl. pers. 200 (99 r.), colophon No. 21; M. 8 (72 r.), colophon No. 29 c, and M. 51 b, colophon No. 42 (cf. WEST, *ibid.*). This statement is justified by the third colophon of the *Denkart*, published by MADON in "the Complete Text of the Pahlavi Dinkard" (DkM.), Bombay 1911, vol. II, p. 951, seq., which has (p. 951, line 21) both these expressions together as follows:

سāl i 1009 pārsīk pas hač sāl i 20 (i ō) bē yazdākart; i.e. "the Parsi year 1009 after the 20th year of (the reign of) His Majesty YAZDKART." According to HODIVALA (*Studies in Parsi History*, Bombay 1920, pp. 276 seq.) the era actually used in Persia itself by Zoroastrians more than two centuries before 1700 A.D. was really the common *Yazdajardi*, although they gave it the name of, and used the formula for the Parsi era.

[illegible]





Ms. of the *Xšnūman i darūn i Sīrūz* and *Fravardīān*.

15d Fol. 160 r. has the following Pers. colophon:

نوشتم من دین بنده زراشت جاماسب شاپور خشنومن درون سی روز و فروردیان تا  
دستوران و موبدان و هیربدان ملک هندوستان خوانند و کار فرمایند و من نیز هم بهره باشم  
فی یزدان کام باد.

*Translation:* I, the servant of the religion ZARĀTUŠT JĀMĀSB ŠĀPŪR, have written the *Xašnūman i darūn i Sīrūz* and *Farvardiān*, so that the *Dastūrs* and *Mōbads* and *Hērbuds* of the land of India read and make use of it, and I may also be the partaker (of the reward) with (them). May it be according to the will of God!

Ms. of the letters of the *Dastūrs* of Persia addressed to the *Dastūrs* of India.

15e Fol. 206 has the name of the copyist:

تمت تمام شد کاتب الحروف فقیر الخیر بنده دین ماردیستان برزو ابن قوام الدین کیقباد  
ابن هرزیار لقب سنجانان و هر که این خواناد یا آموزاد برین بنده آفرین ها برساناد  
هر که خرائند دعاء طمع دارم زانکه از لطف ایزد امیدوارم

*Translation:* (The ms.) is completed. The writer of the ms. is the poor, humble servant of the religion of the *Mazda*-worshippers BARZŪ IBN QAVĀM-UD-DĪN IBN KAĪQOBĀD IBN HORMAZIYĀR, surnamed SANJĀNĀN. Every one who reads or learns this, should pour blessings on this servant of the religion.

(From) everybody, who reads (this) I am longing for (his) good wishes, because I am hopeful of the generosity of God.

**Suppl. pers. 48** (BLOCHET LXVIII, 199).

ANQUETIL calls this ms. "Collection of Persian works."

Ms. of the *Zartušt Nāma*.

16a Fol. 38 v. has the following Pers. colophon:

<sup>1</sup> فرجید بدرود شادی و رامشنی اندر روز مبارک رام باه هایون آدر پارسی سنه سال  
اور (۱) یک هزار و صد و سه از شاهنشاه یزدجرد شهریار ساسان تغه بشهرستان خجسته هندوستان

1. From فرجید upto الخیر is the wording of the original colophon in colophon No. 21, Suppl. pers. 200 (fol. 99 r.), from which this ms. has been copied. The whole of this ms. Suppl. pers. 48 was copied by NŪR BEG, librarian of the last Subedar of Ahmedabad (s. the final colophon of this ms. No. 16 k and BLOCHET, p. 198).

در شهر صورت نبشتم این کتاب زرتشت یغمبر صاحب کاتب الحروف من دین بنده فقیر حقیر  
پره رستم این مانک این داراب این هوشنگ این نرسنگ این سایر این خورشید این اکوز  
لقبه سنجانه فرستار اشن ورهرام هرکه خواند دعا و آفرین و انوشه روانی رساند نویساننده  
اصل این کتاب بهدین داراب بن جیوا این چاندجی بن مانک قلمی شد اگر خطای جای رفته  
باشد برای خدا<sup>۱</sup> عفو سازند از جانب این بنده بجای يك دعا<sup>۲</sup> برسد تمم بالخیر الخیر.

من نوشتم صرف کردم روزگار      من تمام این بماند یادگار  
نوشته بماند سیاه بر سفید      نویسنده را نیست فردا امید  
نوشته بماند بخط سیاه      نویسنده گردد بخاک تباه  
تمت تمام شد

ایضاً قل این کتاب بموجب فرموده سنور صاحب فیضسان انکین دو پرون برادر  
صاحب کوتهی فراسیس بتاریخ بیست و دووم شهر ربیع الثانی سه ۱۱۷۴ در بندر صورت قل  
برداشته شد.

*Translation*: Completed in welfare and joy and pleasure on the blessed day *Rām*, in the blessed month *Ādar*, *Pārsī* year 1103 from the king of kings YAZDĀRD ŠAHRIYĀR of the lineage of SĀSĀN in the land of blessed India, in the city of Surat. I have written this book of *Zartušt Patīyambar* (prophet) *Šāhib*. The writer of the ms. am I, the servant of the religion, poor, humble and helpless? (پره) RUSTAM IBN MĀNAK IBN DĀRĀB IBN HŌŠANG IBN NARSANG IBN SĀIR IBN X<sup>V</sup>ARŠĒD IBN NĀGŌZ<sup>3</sup> surnamed SANJĀNA, the servant of the *Varharām* (*Bahrām*) Fire. Everybody who reads it, should cause good wishes and blessings and immortality of the soul to reach (me). BEHDĪN DĀRĀB BIN JĪVĀ IBN CĀNDĪJĪ BIN MĀNAK caused the original of this book to be written. It has been written. If a mistake has crept into it, they should pardon it for the sake of God. (May hundred thousand good wishes) reach him instead of one good wish from this servant! Completed in abundance.

*Verses*: I have written and spent my life (on it). I will not remain, but this will remain as (my) memento. What is written remains as black on white, but the writer has no hope for the morrow. What is written will last in black script, but the writer will be reduced to dust. It has been fully completed.

Again, a copy of this book is made according to the order of Seigneur *Šāhib*, generous ANQUETIL DU PERRON, the brother of the

1. In colophon No. 21, Suppl. pers. 200, the word is سهو.—2. The words صد هزار دعا which occur in colophon No. 21 seem to have been omitted in this copy by oversight. — 3. ناکوز is a defective orthography for اکوز.

head of the factory of the French on the 22nd of *Rabi' al Thānī*, year 1174 (A.H.) in the port of Surat.

Ms. of the *Artāk Vīrāz Nāmak*.

16b Fol. 71 r. has the following original Pers. colophon :

فرجید بدرد شادی و رامشنی اندر روز مبارک مینو انبران و بهاء مبارک فرواردین  
 یارسی سنه سال اور یکہزار و صد و چہار از شاہنشاہ یزد کرد شہریار ساسان تخہ نسبتم این  
 کتاب اردای ویراف کاتب الحروف من دین بندہ رستم ابن مانک ابن داراب ابن ہوشنک  
 لقبہ سنجانہ فرستار اتش ورہرام ہر کہ خواند دعا و آفرین و انوشہ روانی رساند بران آفرین مٹا

ختم شد قصہ اردای ویراف ز چشمای زردشت دل صاف  
 نت تمام شد کار من نظام شد کتاب اردای ویراف از تصنیف زردشت بہرام  
 نوشتہ بماند سبہ بر سفید نویسنده را نیست فردا امید  
 نوشتہ بماند بخط سیاہ نویسنده گردد بظاک تباہ  
 من نوشتہ صرف کردم روزگار من نمانم این بماند یا ایڈار

بوجوب فرمودہ سنور صاحب انکتیل دو بیرون بتاریخ پنجم شہر جمادی الآخر سنہ

۱۱۷۴ تمام شد

*Translation*: Completed in welfare, joy and pleasure on the blessed day *Mēnū Anērān* and in the blessed month *Fravardīn*, *Parsī* year 1104 from the king of kings *YAZDGARĀD ŠAHRİYĀR* of the lineage of *SĀSĀN*. I have written this book of *Ardāe Vīrāf*. The writer of the ms. am I, the servant of the religion, *RUSTAM IBN MĀNAK IBN DĀRĀB IBN HŌŠANG*, surnamed *SANJĀNA*, servant of the *Varharām* Fire. Everybody, who reads it, should cause good wishes, blessings and immortality of the soul to reach (him). (They should pronounce) blessings on him.

Ms. of the *Zartušt Nāma*.

16c Fol. 93 r. has the following Pers. colophon :

فرخندہ بروز ( فرجید بدرد sic. for شادی و رامشنی بروز باد بهاء ابان سال  
 اور ہزار ہشت از شاہنشاہ یزد کرد شہریار ساسان تہنم ( تخہ ) ایران ( کاتب ) الحروف  
 من بندہ ہیرید فرامرز بن جشید بن رائناقا قام الدین بتاریخ ۲۴ شہر ربیع الاول سنہ ایضا  
 بوجوب فرمودہ سنور صاحب فیض رسان انکتیل بیرون برادر خورد سردار کونہی بندر سورت  
 فراسیس بتاریخ دوم شہر جمادی الاول سنہ ۱۱۷۴ تحریر یافت<sup>۱</sup>

1. The original colophon seems to end with the word قام الدین. The date 24 *Rabi'ul Awwal* is unconnected, and probably some words have been omitted. It may be the date of the beginning of this copy or perhaps the date of the order.

*Translation* : Completed in welfare, joy and pleasure on the day *Bād* (22nd) in the month *Ābān*, year 1008 from the king of kings YAZD-  
JARD ŠAHRİYĀR of the Iranian lineage of SĀSĀN. (The writer of) the ms.  
am I, the servant HĒRBUD FARĀMURZ BIN ĞAMŠĒD BIN RĀNNĀNĀ QĀM-UD-  
DĪN. (A copy of this ms. was begun) on the 24th of the month of *Rabī'ul-*  
*aval* year... also by the order of SEIGNEUR ŠĀHIB, generous ANQUETIL  
[DU] PERRON, younger brother of the chief of the French factory of  
the port of Surat. It was written on the 2nd of the month of *Ğamādī-*  
*ul-aval*, year 1174.

Fol. 102 r. has the following Pers. colophon :

16

حسب الاشارات سنور انکتیل یرون برادر صاحب کولهی فراسیس در بندر سورت  
بتاریخ دوم شهر جادی الاول سنه ۱۱۷۴ نگارش پذیرفت

*Translation* : It was written in conformity to the hint of SEIGNEUR  
ANQUETIL [DU] PERRON, brother of the master of the factory of the  
French in the port of Surat, on the 2nd of the month of *Ğamādī-ul-*  
*aval*, year 1174.

Ms. of the *Ulamā i Islām*.

Fol. 107 r. has the following Pers. colophon :

16

تمت تمام شد کتاب علمای اسلام موافق فرموده سنور صاحب فیض بخش انکتیل یرون  
برادر خورد سردار کولهی بندر سورت فراسیس بتاریخ روز دو شنبه ششم شهر جادی الاول  
سنه ۱۱۷۴ ترقیم یافت

*Translation* : The book of the *Ulamā i Islām* has been completed.  
It has been written according to the order of SEIGNEUR ŠĀHIB, generous  
ANQUETIL [DU] PERRON, younger brother of the head of the French  
factory of the port of Surat, on Monday the 6th day of *Ğamādī-ul-aval*,  
year 1174.

Ms. of a letter addressed to DASTŪRS KĀVUS and DĀBĀB by the  
DASTŪRS of Kirmān.

Fol. 111 r. has the date of the ms. :

1

تمام شد از موافق فرموده سنور انکتیل یرون بتاریخ یازدهم شهر جادی الاول  
سنه ۱۱۷۴ رقم یافت

*Translation* : It has been completed. It has been written in  
accordance with the order of SEIGNEUR ANQUETIL [DU] PERRON on the  
11th of the month of *Ğamādī-ul-aval*, year 1174.

Ms. of the metrical version of the *Saddar*.

**16g** Fol. 114 r. gives the Parsi date as follows :

بتاریخ فوت ملک یزدجرد      که در دامن خویشتن پاک کرد  
همی از در حبس و شصت و چار      سفندار مد ماه ای کامگار  
ششم روز آن روز خورداد بود      کزین نظم جان و خرد شاد بود<sup>۱</sup>

The Mohammedan date is given as follows :

ده و چهار بود از محرم که من      شتر کرد تاریخ آت در سخن<sup>۲</sup>  
بروز بکشنبه چهاردهم ۱۴ شهر ربیع الاخر سنه ۱۱۷۴ تمام شد

i.e. "Completed on Sunday, the 14th of *Rabi'-al-ākhar* 1174 A.H. "

Ms. of the *Kiṣṣa i Sanjān*.

**16h** Fol. 166 v. gives the date as follows :

بوجوب گفته سنور صاحب فیض رسان انکتیل پرون برادر خورد سردار کوئی بندر  
سورت فراسیس بتاریخ پنجم شهر جمادی الاول سنه ۱۱۷۴ ترقیم یافت

*Translation* : (The ms.) was written according to the verbal order of SEIGNEUR SAHIB, generous ANQUETIL [DU] PERRON, younger brother of the chief of the French factory of the port of Surat, on the 5th of the month of *Jamādī-ul-aval*, year 1174.

Ms. of the *Jāmāsp Nāma*.

**16k** Fol. 233 v. has the following Pers. colophon :

بتاریخ بیست و سیوم روز شنبه بوقت دو بهر سنه ۱۱۷۴ سرکار سنور انکتیل دوپرون  
در بندر سورت باختمام رسیده کاتب الحروف نوریک احمدآبادی تمام کرده شد.

*Translation* : (The ms.) was completed on the 23rd, on Saturday, at noon, year 1174, for SARKAR SEIGNEUR ANQUETIL [DU] PERRON in the port of Surat. The writer of the ms. is NŪR BĒG AHMADĀBĀDĪ. It has been completed.

**Suppl. pers. 49** (BLOCHET XVIII, 186, p. 149).

Ms. of the *Ōhrmazd Yašt*.

1. For the last two verses, s. Suppl. pers. 85, colophon No. 5, and p. 10, note \*. — 2. s. *ibid*.

Fol. 57 v. has the following Pahl. colophon:

**17a**

[illegible]

Transcription: *Frazašt pa drūt u šātih u rāmišn andar rōc i ōhrmazd māh ātur sāl apar 1091 hač šāhān-šāh yazdēkart šahryār nipēšandah<sup>2</sup> mān dēn-bandah magupat dārāb pus i sohrāb har kas kē bē x<sup>a</sup>ānad drūt u āfrīn hač man bē rasad har kas kē. bē x<sup>a</sup>ānad drūt u salām apar man bē kunad. šātān-tan x<sup>a</sup>ēš varzēt ruvān pāk[ih] andar.*

*Translation:* Completed in welfare, and joy, and pleasure on the day *Auhrmazd*, the month *Ātur*, year 1091 from the king of kings *YAZDKARD ŠAHRYĀR*. The writer am I, the servant of the religion, *MŌBAD DĀRĀB*, son of *SOHRĀB*. May welfare and blessings reach everybody, who reads (this)! May everybody, who reads (this), utter welfare and greetings on me! He is glad in body, who practises his soul in purity.

Then follows the following Pers. colophon :

171

این کتاب الجند پهلوی کاتب الحروف دارابی موبد سهراب موبد بهمن موبد بهرام فرامرز دین پذیر و جان تار در دین زراشت سقتمان بیشک و یکمان و راست گفتار و خردی کنش ابوژدا سرتن آن

*Translation* : This book of Zend and Pahlavi. The writer of the ms. is DĀRĀBJĪ MŌBAD SOHRĀB MŌBAD BAHMAN MŌBAD BAHRĀM FARĀMURZ, the acceptor of the religion and sacrificer (lit. scatterer) of (his) life, without doubt and without suspicion in the religion of ZARĀTŪŠT SAFĀNTAMĀN, speaker of truth, doer of wise deeds, (and) having a pure body....<sup>3</sup>

Ms. of the *Visp Rat* with its Pahl. version and *Srōš Yašt*  
*Haḍōxt* with its Paz. and Skr. versions.

Fol. 135 r. has the following Pahl. colophon:

17.

[illegible]

1. Cf. Suppl. pers. 40, colophon No. 10 a, note 2. — 2. Modi splits this word into two گتیه نویسانده *getih navisandeh* "worldly copyist" (cf. Anquetil du Perron and the Parsis, Bombay 1916, p. 72), and says further in the note 2 that "the word *getih* may be taken with the preceding word *shatroydā*," i.e. "YAZDAGARD, the king of the world." This is an unnecessary emendation, as the word is written in the ms. as one. It is written with the complement phonétique *-šandah*. It begins with گتیه (*yaktibūn* =) *nipšš*. — 3. آن "that" remains obscure.





There is a geographical note at the end of the colophon as follows:

بس دو پرکته سرکار سورت - همیودند یارچول طرف مشرک دریا چوراصی طرف  
مغرب حلا ( حالا ) یست [ سال است ] که کنیم ( کمینی ؟ ) همه گرفتند

i.e. "There were two *paragnas* of the Surat district, *Pārčūl* situated to the east of the sea and *Čōrasī* to its west. Now it is twenty years since the Company has seized them"; comp. M. 14, colophon No. 31 c.

**Suppl. pers. 50** (BLOCHET XXIII, 187, p. 152).

Ms. of the *Rivāyat* of KĀMDĪN ŠĀPŪR BHARŪŪĪ.

- 18a** Fol. 51 v. — 52 r. has the following short note giving the name of the ms.:

و در شهر بروج این روایت بابت کامدین ابن شاهپور بروچی نوشته شده

i.e. "And this *Rivāyat* relating to KĀMDĪN IBN ŠĀPŪR BHARŪŪĪ has been written in Broach."

Ms. of the glossary of difficult Pers. words occurring in the *Šāh Nāma*.

- 18b** Fol. 75 v. has the date of the ms. as follows:

تمت تمام شد تحریر فی التاریخ پنجم ماه شهر شعبان المعظم سنه یکهزار و یکصد  
و هفتاد و سه از هجری نبوی صلی الله علیه وسلم و اله و اصحابه و بالوک و تسلیم

*Translation*: The ms. was completed on the 5th of the month of *Sa'bān*, year 1173 from the *Hijra* of the Prophet. May God bless him, and may he be safe, as well as his posterity and his companions and his apostle, and may there be health!

**Suppl. pers. 51** (BLOCHET XXVIII, p. 170).

Ms. of the *Xurtak Apastāk*.

ANQUETIL calls this ms. "the *Small Rivāyat*."

- 19a** Fol. 28 a has the same colophon as colophon No. 15 d in Suppl. pers. 47 (fol. 160 r.). The name جاماسب is written here حاماس (i.e. جاماس)

Ms. of the metrical version of the *Saddar* etc.

- 19b** Fol. 87 b has the following Pers. colophon:

فرجید بد رود شادی و رامشنی اندر روز فرخنده خورشید بهام امرداد سال اور یکهزار  
نود پنج از شاهنشاه یزدگر شهریار از تخته ساسان و این کتاب صد در نظم نبستم اندر هند پلده

کجرات در قصه : اوستا و زند خنومن<sup>۱</sup> است و دیگر مذکور روایت و (سیروز in margin)  
رفتون آفرینگان و آفرین نوشته است اندر هند بلده کجرات قصه (ضربه sic) صورت و هر که  
خواند آفرین و انوشه روانی بر کاتب برساند و نویسنده این کتاب هیربد زاده روستم بن بهرام  
بن هیربد داراب بن اوستا شهراب بن کرتیمان مکانی هیربد ماناک بن هیربد یسوتن لقبه سنجانه  
از نسل موبد نیریوسنگ دهل

یابند در وی چولنز (لخر؟) خطا - مرا بسد نکوید براه خدا  
نوشته بماند سیه بر سفید - نویسنده را نیست فردا امید  
نوشته بماند بخط سیاه - نویسنده کردد بغاک نیا

*Translation*: Completed in welfare, joy and pleasure on the auspicious day *X<sup>o</sup>aršēd*, in the month *Amurdād*, in the year 1095 from the king of kings *YAZDGARD ŠAHRİYĀR* from the lineage of *SĀSĀN*. And I have written this book of *Saddar Naẓm* in India, in the province of Gujarat, in the town...[There is] Avesta and Zand (and) *Xašnūman*, and secondly, the above-mentioned *Rivāyat* and (*Sīrūz*.) *Raftivan*, *Āfrīngān* and *Āfrīn* are written in India, in the province of Gujarat, in the town of Surat. Everybody who reads it should cause blessings and immortality of the soul to reach the writer. And the writer of this book is *HĒRBUD*-born *RUSTAM BIN BAHRĀM BIN HĒRBUD DĀRĀB BIN ŪSTĀ* *SOHRĀB BIN Garotmān*-residing *HĒRBUD MĀNAK BIN HĒRBUD PESŌTAN*, surnamed *SANJĀNA*, from the lineage (better لـ) of *MŌBAD NĒRYŌSANG DAHYAL*.

*Verses*: If they find that an error has crept into this, they should not speak ill of me following the path of (or for the sake of) God. (For the translation of the other two verses, cf. Suppl. pers. 48, colophon No. 16 a).

Ms. of the Guj. Index to the subject-matter of the *Rivāyat* of *KĀMDĪN ŠĀPŪR* of Cambay.

Fol. 93 a gives the date of the ms.:

19c

संवत् १७८२ वर्षे रोज ९ माह ५ ग्राह उज्जीरन ईश्वि हन केताय श्री ईराननी आग्रह  
आ. कामदीन शापूर जंभाईती तेह केतायनी प्रेस्त दर्शासि.

i.e. " (In) the year *Samvat* 1782, the 9th day, the 5th month, *Gāh Ujīran*, on this day the index of the book (called) " matters pertaining to *Śrī Irān* (brought by) *A(NDHIĀRŪ) KĀMDĪN ŠĀPŪR KHAMBHĀITĪ* " is written."

Ms. of the letter of *BAHRĀM DASTŪR MĀHVINDĀD* to the *Dastūrs* of India.



*dastowar anōšak-ruvān turkāpātīk hač bahr i dastowarān i kišvar i hinduyān bilād i hač barūč u surat u nōsārīk kambāitak kē tāk 150 sālān pa ahrādhīh u karpak-mēnišnīh hudēnīh u pākīh [u] pātyāvīh kār framāyēnd u x<sup>a</sup>atāymurzī(k) [ī] ān bandak i xāksār (i) dahand ōmēt ku hanjāman i dastowarān i dayār i hindustān hamīšak (ō) xūp-frajāmīh ō xūp-frajāmīh šātmānīh ō šātmānīh vahuman-mēnišnīh spāsdārīh ō spāsdārīh āpātīh ō āpātīh rātīh ō rātīh ruwāk-framānīh ō tuvānakīh ō tuvānakīh pa kāmāk i ōhrmazd u amahrspandān rasand u bānd.*

*Translation:* Completed in welfare and joy and auspiciousness and pleasure on the day *Bahrām*, month victorious *Mīhr*, year 1052 of *YAZDEKART*, son of *ŠAHRİYĀR*, descendant of his Majesty *XUSRŌ*, the king of kings, son of *HORMAZD*. I, the servant of the religion *BAHRĀM*, (son) of *DASTŪR MĀHVINDĀD DASTŪR RUSTAM DASTŪR NŌŠIRVĀN* of *TURKĀBĀD*, (have written) for the *Dastūrs* of the land of the Hindus, from the cities of Broach, and Surat, and Navasari, and Cambay. And may they make use of it for one hundred and fifty years in purity and in the thought of virtuous deeds, in good religiousness and purity and purification, and may they procure for (lit. give) this humble servant forgiveness from God! (I entertain this) hope, that the assembly of the *Dastūrs* of the country of India may always reach (i.e. advance) from good end to good end (i.e. happiness and prosperity), from joyfulness to joyfulness, from good thinking (to good thinking), from thankfulness to thankfulness, from prosperity to prosperity, from charity to charity, from authority (to authority — lit. being one whose orders are current, i.e. are being obeyed), from power to power, towards the will of the *Yazats* and *Amšāsponds*, and that they may be so.

Ms. of the matters relating to the *Dastūrs* of *Turkābād*.

P. 276 has the following Pers. colophon :

19

تمام شد این نسخه از بابت دستوران ترکابادی بروز فرخ زامیاد ایزد امشاسفند و بهاء مبارک بهمن امشاسفند و سال بر یک هزار پنجاه و پنج از یزد جردیه و راقم الحروف هیربد رستم خورشید اسفندیار رستم ساکن نوساری و در بندر سورت تحریر یافت هر که خواند دعا رساند

*Translation:* This book about the matters pertaining to the *Dastūrs* of *Turkābād* is completed on the auspicious day *Zamyād Yazad Amšāsfand* and in the blessed month *Bahman Amšāsfand* and the year 1055 *Yazdjardī*. And the writer of the ms. is *HĒRBUD RUSTAM X<sup>a</sup>ABŠĒD ISFANDIYĀR RUSTAM*, resident of Navsari. And it was completed in the port of Surat. Everybody, who reads it, should cause good wishes to reach (the writer).



ŠAHRIYĀR. HĒRBUD DĀRĀB, son of FARĀMURZ wrote this book. I hope from everyone who reads this book, that he may cause welfare to reach its writer, and may recite a *Patūt* over me after (my) departure from this world. May he become of joyful body! May it be good! May it be thus! May the good religion of the *Mazda*-worshippers be victorious!

**Suppl. pers. 1079** (BLOCHET III, 175, p. 133).

Ms. of the *Vidēvdūt Sāda* written by DASTŪR DĀRĀB PAHLAN in 1104 A. Y.; presented to the National Library of Paris by TEHMURAS DINSHAWJI ANKLESARIA of Bombay, February 1st, 1887.

The following is a copy of Mr. ANKLESARIA's letter, accompanying the ms.:

Bombay, Fort, Fort Printing Press,  
February 1st, 1887.

To

The Superintendent,  
NATIONAL LIBRARY, PARIS.

Dear Sir,

I have in my Library a MS. of Vendidad Sade written by the hands of Dastur Darab Pahlān whom I believe to have been the teacher of Anquetil Duperron.<sup>1</sup> As everything connected with the history of Anquetil is particularly valuable to French scholars I beg to present the National Library with that MS. which I send to you through Prof. J. Darmesteter.<sup>2</sup>

Believe me, Dear Sir,  
Yours faithfully,

TEHMURAS DINSHAWJI ANKLESARIA.

Fol. 337 r. has the following Pers. colophon :

2:

فرجید [د] رود شادی و رامشنی اندر روز فرخنده کواد و ماه همایون سفندارمدم  
امشاسفند سال اور یکہزار یکصد و چہار از شاہنشاه یزدکر سہریار این کتاب جُددیوداد  
اتامید کاتب الحروف اوستای دین بندہ ہیربد داراب دستور یالن این فریدون در قصبہ  
نوساری نوشتہ شد

1. BLOCHET; but this is a mistake. That teacher was DĀRĀB RIN SOHRĀB, the copyist of Suppl. pers. 49 (fol. 57 v.), colophons Nos. 17 a and 17 b; cf. MLLÉ. D. MENANT's paper on DASTUR DARAB. — 2. cf. M. D. MENANT, *Observations sur deux manuscrits orientaux de la Bibliothèque Nationale*, Paris 1913, p. 13, note 1.



कुभरजी बेन पेसीतनजी डोशाजी चुडींगरे लखावो ॥ दरखुरदार उंमरदराज एरवद शोहोराबजी  
ऐ० केरशास्पजी ऐ० नरसंग ऐ० अस्पल डा० बहर्मननि बखसंद आपेउ । जे कोइ ए पूसतकि  
पढि ईआ पढावि तेमां श्री ओरमजदथी बिहिष्ट पांमि श्री दादार पाक परवरदेगारनां करमथी  
उंमेदवार छउं जे कोऐ ऐ केताब देखी खूशी थइ भाकरीन करि तेहेनि खुदाइताला हमेशे खूशी  
राखि खानभावाद करि श्री दादार पाक ऐ केताब लखावनारनु देल ताज करी बा मोराद राखि  
तनदरुसतीबाद नेक्रीबाद खूबाद ऐदुनबाद जि कोइ ऐ केताब पढि तिहिमां लखावनारनि  
हंम विहिष्ट पुहुवि ॥ <sup>1</sup> ۱۲۰۰۰۰ . ۲۶۰۰۰۰ .

*Translation:* In the year *Samvat* 1791, *Šāka* 1657, the current (year), on the 22nd day *Šrī Gavūd Iajda*, of the blessed month *Šrī Aspindārmud*, the 23rd of the month of *Jamāmdīaval*, on Tuesday the 11th of the dark half of (the month) of *Āso* ; to-day here in the town of *Nāgamandāl*, during the victorious reign of the world-protecting Emperor *Šrī Māmāhmūd Šāh*, the governor of the district (सरकार) of *Surat* being *Khān Šrī Navāb Tekbegkhān*, in the town of *Nusārī* under the judgeship of the *Kājī Šrī Šikh Aibāddīnījī*, at this period this book of the *Jand Vandidād* is completed here at an auspicious time. The writer is the humblest friend of the religion, the devout E(RVAD) *Dārābjī*, (son of) the late (lit. residing in the *Garothmān*) *Dastūr Pāhālanjī E(RVAD) Fardunjī*; and he who caused it to be written is the renowned (and) fortunate friend of the religion, the devout *Behdīn Šrī Pā(rsī) Ratanjī*, (son of) the late *Dārābjī* (son of) the late *Kūarjī Ben Pesītanjī Došājī Cuṇigar*; he has presented it to happy, long lived *Ervad Šohorābjī E(RVAD) Kersāspjī E(RVAD) Narsang E(RVAD) Aspāl (Ustā) Bahman*. He who reads this book, or causes it to be read, may obtain Heaven from *Šrī Ormūd*! I base my hope on the generosity of *Šrī* holy Creator and Preserver that, exalted God will always keep him delighted and of prosperous family, who seeing this book and rejoicing over it offers benedictions. May *Šrī* holy Creator keep the heart of (the man), who has caused this book to be written fresh and of accomplished desires! May there be bodily health! May there be goodness! May it be good! May this so happen! May he who recites this book, share heaven with him who has caused it to be written. "I renounce the demons."

**Suppl. pers. 1186** (BLOCHET XXXI, 190, p. 155).

Ms. of the Pahl. *Škand Vimānik Vičār* (*Šikand Gumānik Vijār*) with the Paz. version.



**Suppl. pers. 1193 (BLOCHET LXVI, 206).**

Ms. of the *Rivāyat* called *Dīn Xerad* in Pers. verse.

The ms. belonged to JAMSHEDJI MERWANJI ANTIA of Bombay. It was presented by him to PROFESSOR J. DARMESTETER. 11/2/87.

Fol. 79 r. has the date and fol. 79 v. the name of the copyist as 25; follows :

که در انجام یاری داد مارا	سیاس شکر بسیایات خدارا
ز من انجام شد این نقر گفتار	بروز بهمن و ماه سیندار
گذشته بُد که نهادم من این کنج	هزار صد سنه با پنجه و پنج
که افتاده سخت بردم بکرسی <sup>1</sup>	سنه غنّه گذشته بدر پرسی
شد این نبوع نور دین سر انجام	بیوم الاربعاء از لطف علام
حسابی بیشک شپه دو هفته	ز شوال المکرم بود رفته
... ..	... ..
بنسداد استیگی محوش نسا زد	نفهیده کسی سهوش نسا زد
بفیروز آفرین از دل رساند	هرات بهدین و موبد کین بخواند
برو از نیکنامات آفرین باد	کند هر کس بنیکی نام من یاد
کتابم را نمودم دین خرد نام	بفضل حق چو شد گفتار انجام

*Translation:* Thanksgiving and thanks to unfathomable God, who gave us help in the end. This excellently speaking (نقر گفتار) book is completed by me on the day *Bahman* and the month *Spandār-mad*; the year 1155 had (nearly) passed away, when I laid down this treasure. [If] thou askest, the year غنّه (1155) had passed over the pearl when the words had fallen (i.e. are written). I carried (them) to the empyrean heaven. On Wednesday, by the generosity of Omniscient (God) "the spring of the light of religion" was completed. Two weeks had passed away from the noble month of *Saval* according to my calculation without doubt (and) suspicion. ....If a person does not understand, he should not make errors (i.e. erroneous emendations) in it; he should not efface it through lack of knowledge. Every *Behdīn* and *Mōbad* who reads it should cause hearty blessings to reach *Firūz*. May praises from famous men be on everybody who remembers my name in

1. Cf. MOHL, *Shānāma*, p.

اول از بالای کرسی بر زمین آمد سخن      او دگر بار از زمینش بر دگر کرسی نشان

i.e. "First the word came down on the earth from the height of the empyrean heaven, then (lit. for the second time) he carried it from the earth and placed it on the empyrean heaven."

goodness! When (this) speech came to an end by the excellence of True (God), I called my book *Dīn Xerad* (i.e. Wisdom of the religion).

Ms. of the *Bun-Xerad*.

**25b** Fol. 83 r. has the following Pers. colophon:

تحریر یافت این کتاب مسمی بن خرد یوم امرداد (۱) مسانند دیماه قدیم سنه ۱۱۰۸  
بدست اجوج القبه نامدار

i.e. the ms. called *Bun-Xerad* was completed on the 7th day of the 10th month *Qadīm* 1108 A.Y. by Aġġġ, surnamed NĀMDĀB.

**Suppl. pers. 1669** (BLOCHET XLII, BURNOUF's Collection No. 6, WEST PB 6).

Ms. of the *Mēnūk ī Xrat* with its Skr. version.

**26a** Fol. 178 v. has the following Pers. colophon:

تمام شد این کتاب میزخرد با معنی سنسکرت کتاب الحروف من دین بنده موبدزاده  
موبد ایدل ولده جشید بن ماناک بن بهرام لقب سنجانه بروز مبارک خورشید ایزد بهام فرخنده  
تشر تیر ایزد سنه ۱۱۹۸ سال اور یک هزار و یکصد و نود و هشت از شاهنشاه یزد کرد شهریار  
و نویسانده این کتاب بهدین مازدیسنی نیکنام نیک نیت نیک خصلت عالی همت راست گفتار دین  
دوست و نر با پرور سخا دل بنور طالع سبت دین شاهجی ولده ایدلجی نویسانده هر که خواند  
دعا آفرین برکاتب و نویسانده رساننده و این نقل از کتاب اصل در خانه دستور کاوس ولد  
دستور بهیکهاجی ساکن بندر مبارک سرت و دران دستخط بدست دستور جشید ولد دستور  
جاماسب ابن هربد آسا بن فریدرن ساکن نصبه نوساری بروز مبارک هورمزد ماه خجسته آبان  
تحریر نمود سال ۱۱۵۰ یک هزار یکصد و پنجاه از شاهنشاه یزد کرد شهریار ساسان تخبه  
دران سال نوشته بود ازان کتاب نقل نمودیم یزدان امشاسفند ان کام باد.

*Translation:* This book of *Mēnū Xrad* with the Sanskrit version is completed. The writer of the ms. am I, the servant of the religion MŌBAD-born MŌBAD ĒDAL, son of ĴAMŠĒD BIN MĀNAK BIN BĀHRĀM, surnamed SANĴĀNĀ. On the blessed day *X'aršēd Izad*, in the auspicious month *Tištār T'ur Izad*, year 1198 from the king of kings YAZDĠARD ŠĀHRIYĀR (the book is completed). And he who has caused this book to be written is the *Mazda*-worshipping BEHDĪN, of good name, of good intention, of good character (and) high resolve, truth-speaking, friend of the religion, patron of the poor, generous-hearted, of bright fortune SETH DĪNŠĀHĴĪ, son of ĒDALĴĪ. Everybody, who reads it, should cause good wishes and blessings to reach the writer and him.

who has caused this to be written. And this copy is from the original book (ms.) (which was) in the house of DASTŪR KĀYUS, son of DASTŪR BHĪKHĀJĪ, resident of the blessed port of Surat. And in that the hand-writing was in the hand of DASTŪR ĴAMŠĒD, son of DASTŪR ĴĀMĀSP IBN HĒRBUD ĀSĀ BIN FARĒDŪN, resident of the town of Navsari. It was completed on the blessed day *Hormazd* of the blessed month *Ābān*, year 1150, one thousand one hundred and fifty from the king of kings YAZDJARD ŠĀHRIYĀR of the lineage of SĀSĀN. It was written in that year. We have copied from that book. May it be according to the will of the *Yazats* and *Amšāsands*!

Fol. 179 r. and v. has the following Guj. colophon :

261

કેતાય મીનોખેરદ શંશકરતની માંડની શાથેની । પરથમ । રોજ ૧ મખારેક દાદાર હોરમજદ । માહે મખારેક આવાં ઇજદ । શને ૧૧૫૦ ઇઅજદજરદી । ક શાલમાં । કશમે નોશારીનાં । દસ્તૂર જમશેદજી વલદે દસ્તૂર જાંમાશપજી કુ. એને આશાજી એન ફરેદુનજી તે હાતની લખેથી । તે કેતાયથી અંદરે મખારેક શરતમાં । દસ્તૂર કાવશજી વલદે દસ્તૂર બીખાજીનાં ધરમાં હતી તે અશલ કેતાયની । નકલ । શંવત ૧૮૮૫ નાં । શકે ૧૭૫૦ નાં । પોશ શુદી ૫ વાર શનેજી તારીખ ૩ માહે રજબ શને ૧૨૪૪ હેજરી । તથા રોજ ૧૧ ખોરશેદ ઇજદ । માહા ૪ તીર ઇજદ । શને ૧૧૯૮ ઇઅજદજરદી । તથા તારીખ ૧૦ જાંનેવારી શને ૧૮૨૯ અંગરેજી । કુ દાડે । કેતાય મીનોખેરદ શંશકરતની માંડની શાથે નકલ તમામ થામ ૧૦ કુ કેતાયનો લખાવનાર બહેદીન માજદીઅશની । નેકનાંમ । નેક નહઅત । નેક ખશલત । આલીહેમત । શખાદેલ । રાસત ગોફતાર । ગોરખા પરાર । દીન દોશત । રોશન તાલે । શેઠજી સાહેબ શ્રી ૫ શેઠ શ્રી દીનશાહજી વલદે કુદલજી એન ધનજીભાઈજી લખાવી ॥ ૦ ॥ । કેતાયનો લખનાર । કમતરીન । દીન । અંદેહ । મોખદ જદહ । મોખેદ કુદલ । એન જમશેદ । એન । માંજુક । એન । બેહેરાંમ । એન । દારાય । લકમે । શંખજી ॥ જે કોષ કેતાય પઢિ । તે । લખનારને । તથા લખાવનારને । દુઆ આફરીન બાદ પોહોચાડે ॥૦॥

Its particulars are the same as those of the above Pers. colophon. It gives also the Hindu, Mohammedan and Christian dates for the present copy, viz. Saturday, *Pos Šud* 5th, *Šamvat* 1885; *Šāka* 1750; 3rd *Rajab*; 1244 A.H.; 10th January 1829.

Fol. 182 v. has the following note in French : " This ms. was given by Parsi Maneckjee Cursetjee in December 1841."

### Suppl. pers. 1976.

The ms. of the *Vidēvdāt-Sāda* written by HĒRBUD ĴAMŠETĪJĪ MĀNAKĪJĪ UNVĀLĀ of Surat and presented by his grandson HĒRBUD MĀNAKĪJĪ RUSTAMĪJĪ UNVĀLĀ to M<sup>lle</sup>. D. MENANT of Paris in 1914, now in the Bibliothèque Nationale of Paris since 1920.







ક. શાપૂરજી ક આદરજી ક. નોશેરવાનજી ગોપ્રજીને બાપશંકર આપેલ તે પોતે તેણે દુઆ પઢીને કપૂલ કીધો તથા ક જંદ વંદીદાદે જે કોષ પઢે અથવા પઢાવે અથવા સીખે અથવા સીખાવે તે મધે સવાબ અજમનો હંમખરો ગરોથમાનમાં લખાવનારને જાવેદાન લગે હાસેલ થાક અને શ્રી રોસન પુલ ગુજારને વખત સરખર મેહર ઇજ્દની દરગાહમાં રહે તા. શ્રી દાદાર હોરમેજ્દનાં ફજલો કરમથી ઉમેદવાર છેલ જે કોષ મોખેદ દીનદાર એ કેતામે પઢે ને ખુશીથી લખાવનારનાં હકમાં દુઆ પઢે તેહેને હમેસે ખુદા ખુશી રાખે ખાંતે આખાદ કરે લખાવનારનું દેલ બા તાજગી બા મોરાદ સાથે રાખે. ॥

*Translation:* 74½! In the year *Samvat* 1892, on the 5th of the bright half of the month of *Bhādarvā*, on Thursday, the day *Śrī Mīno Rām*, the month *Śrī Aspadār mad*, *Yazdgardī* year 1205, *Gāh Hāuan*, on this day I finished the book *Jand Vandidād*. The writer of this book, the most insignificant E(RVAD) JAM'ED E(RVAD) MĀ'NEK E(RVAD) RUSTAM E(RVAD) BEHEMAN E(RVAD) MĀNEK, surnamed ŪNVĀLĀ, from the lineage of NERĪOSANG DHAVAL, wrote it completely. And BĀI ŚRĪ P(ARSI) BĀI NAVAJBĀI of good name, of good end, and of good intention, the wife of the late HORMAJĪ EDALJĪ GOPĪNĀ, caused it to be written, and gave it as a present (and) as a pious gift to E(RVAD) ŠĀPŪRJĪ E(RVAD) ĀDARJĪ E(RVAD) NOŠERVĀNJI GŌĪĀ, the HERBAD of her late husband HORMAJĪ. He (ERVAD ŠĀPŪRJĪ) uttered good wishes (on her) and accepted it. And if anybody reads or causes to read, or learns or teaches with the help of this *Vandidād*, the lady, who caused this to be written, will become a partaker of the greatest merit (accruing therefrom) in the *Garōthmān* for ever and she will stand in the court of *Meher Ijad* with a bright face at the time of crossing the *Śrī* bright (*Cinvat*) bridge. And I hope from excellence and generosity of *Śrī Dādār Hormejd*, that He may always keep joyful and make prosperous any pious *Mobed*, who reads this book and pronounces willingly good wishes on the lady, who had caused it to be written. May He keep the heart of the lady who had caused it to be written fresh and her desires satisfied!

**28** Ms. of the *Vidēvdāt* with its Pahl. version.

This ms. has been copied by MARCUS JOSEPH MÜLLER from Bibl. Nat. Suppl. pers. 25 (BLOCHET V), but on fol. 269 v. he has copied the colophon of Suppl. pers. 39 (BLOCHET VI), colophon No. 9 (cf. BARTHOLOMAE, ZHss. p. \* 3).

Fol. 1 — fol. 54 v.: Mss. of the *Mātikān i Yvišt i Fryān* and *Artāk Virāz Nāmak* copied from Suppl. pers. 33 (BLOCHET XXIX).

[illegible]

*Translation:* Completed and brought to an end this *Mātikān i Yvišt i Fryān* together with the *Artāk Virāz* on the day *Ādar Yazat* and the month *Dēn* (10th), year 1103 of YAZDKARD. I, the servant of the religion HĒRBUḌ-born KĀVUS, son of FARĒDŪN, son of DASTŪR BAHMAN, have written from the ms. of...May it be according to the will of God!

Fol. 54 v. — fol. 55: Ms. of the two Pahl. pieces entitled "The length of shadow at midday" and "The length of shadow in the afternoon".

• ૧૨૫ ૧૨૬ ૧૨૭ ૧૨૮ ૧૨૯ ૧૩૦ ૧૩૧ ૧૩૨ ૧૩૩ ૧૩૪ ૧૩૫ ૧૩૬ ૧૩૭ ૧૩૮ ૧૩૯ ૧૪૦ ૧૪૧ ૧૪૨ ૧૪૩ ૧૪૪ ૧૪૫ ૧૪૬ ૧૪૭ ૧૪૮ ૧૪૯ ૧૫૦

Transcription: *Nipēšt u fražāmēnūt hom man dēn-bandak kāvūs  
pus i frētōn ēhrpat-zāt.*

*Translation:* I have written and completed, I, the servant of the religion, KĀVUS son of FARĀDŪN, born of a HĒRBUD.

Fol. 71 v. — fol. 72 r.: Ms. of the Pahl. text entitled "On the great importance of the next-of-kin marriage."

Fol. 72 r. has the following Pahl. colophon:

29

𐬀𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀  
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀  
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀  
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀  
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀  
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀  
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀

Transcription: *Andar rōč i tištar u mäh dēn sāl 1103 pārsīk pas[i] ō [bē] ō yazdēkart šāhān-šāh ōrhmazdān man dēn-bandak ēhrpat-zāt kāvuš pus i frētōn dastowar vahuman andar hindustān pa šahrēstān andar bandhar mubāarak sūrat nipēst hom yazatān-kāmak bavāt har kē x'anāt u āmōcāt uš kār hačaš kunāt uš pačēn hačaš kunāt man hač čē (sic.) kē nipēštār hom pa nēwakīh nām barāt u pavahišt bahr-arzānīk dārāt uš pa gētīk tan husrav uš pa mēnōk ruvān garōdmānīk bavāt ētōn bavāt ētōntar bavāt. ēvak 1 hast rās i kē ahrādīh.*

Translation: On the day *Tištar* and the month *Dēn* (10th), year 1103 *Pārsīk* after His Majesty king of kings *YAZDKART*, descendant of *HORMAZD*, I, the servant of the religion *HERBUD*-born *KĀVUS*, son of *FARĒDŪN DASTŪR BAHMAN*, I have written in India, in the city, in the blessed port of *Surat*. May it be according to the will of God! Everybody who reads it, and teaches it, and makes use of it, and makes a copy from it, should remember my name in goodness, (mine) who am the writer, and should consider (me) worthy of the share in heaven. And may he (who does so) become of renowned body in this world and of heavenly soul in the invisible world! May it be so! May it be more so! There is (only) one path, that of righteousness.

### M. 12 (MÜLLER 97).

Fol. 14 r. — fol. 28 r.: Ms. of the Paz. *Rivāyat* of *KĀMDĪN ŠĀPŪR BHARŪČĪ*.

Fol. 28 r. has the same Pers. colophon as No. 18, Suppl. pers. 50, 31 fol. 51 v. — fol. 52 r.

Fol. 34 r. — fol. 39 r.: Ms. of the letter of *BAHRĀM DASTŪR MĀHVIN-DĀD* to the *Dastūrs* of India.

1. The words 𐬀𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 can be read *andar ō* or *andar 20 ō*, but their meaning would remain obscure. 𐬵𐬀𐬭𐬀 is perhaps an error for 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 *bātar* (Syriac *bāṭar*) "after" (cf. FrP. 25, 9), an unusual ideogram for the ordinary 𐬵𐬀𐬭𐬀. At any rate, the phrase *pas hač sāl 20 i ō bē yazdēkart* is expected after *pārsīk*, cf. p. 19, note 1. But the copyist has written only *pas[i] ō* (wrong ideogram) [*bē*] *yazdēkart* "after His Majesty *YAZDKART*,"

**30b** Fol. 33 v. has the same Pahl. colophon<sup>1</sup> as No. 19 d, Suppl. pers. 51, fol. 269; s. ZHss. p. \*17, ll. 26 — 28, where BAHRĀM is called son of RōSTAXM through an oversight.

**30c** Fol. 41 r., last line — fol. 41 v. has the same Pers. colophon as No. 19 b, Suppl. pers. 51, fol. 87 b, appertaining to the metrical version of the *Saddar* etc.

---

**M. 14 (MÜLLER 100).**

Fol. 1 — fol. 6 : Ms. of the *Sih Rōčak* with its Pahl. version.

**31a** Fol. 6 v. has the same Pahl. colophon as No. 17 g, Suppl. pers. 49, fol. 207 r.

Fol. 7 — fol. 12 r. : Ms. of the *Hôm Yašt* (Y. 9. 10. 11) with its Pers. version.

**31b** Fol. 12 r. has the same Pers. colophon as No. 17 e, Suppl. pers. 49, fol. 172 v.

Fol. 13 — fol. 18 : Ms. of the *X<sup>a</sup> aršēt Nyāyišn* with its Pers. version.

**31c** Fol. 18 v. has the same Pers. colophon and the geographical note as No. 17 h, Suppl. pers. 49, fol. 217 r.

---

**M. 15 (MÜLLER 101).**

Fol. 1 — fol. 54 v. : Ms. of the Paz. version of the Pahl. *Mēnūk i Xrat*.

**32a** Fol. 1 r. has the same Guj. colophon as No. 7, Suppl. pers. 37, fol. 226 r.

Fol. 56 r. — fol. 120 v. : Ms. of the Skr. version of the *Mēnūk i Xrat*.

**32b** Fol. 121 r. has NERYOSANGH's Skr. colophon of the *पद्ममईअस्ति*<sup>2</sup> copied by MÜLLER from Suppl. pers. 37. It is published by BHARUCHA in *Collected Sanskrit Writings of the Parsis, Part I, Bombay 1906, p. 1, §§ 1-2*; for its English translation cf. WEST, *Sacred Books of the East*,

1. MÜLLER'S copy shows a few changes and corrections in the original colophon, e.g., 6९० for ६९ drūt; ७७ for ७ dō, which is perhaps influenced by the ७ in the next line; ७ for ७ bilād. — 2. Thus for *पद्ममईअस्ति*. The name *Perāmāstī* is applied, according to BHARUCHA who follows NERYOSANGH (op. cit. p. VI), to the whole of the *Xurtak Apastāk*. This view is supported by the definition of the name given in ms. No. 243 of OUSELEY'S collection of the Bodleian Library (No. 114). But DARMESTETER (ZA. 2 684) considers only the two most essential prayers of the Zoroastrians — *Ašem Vohū* and *Yaθū Ahū Vairyō* (Y. 27, 14 and 13) — as forming the *Firāmūn Yast* (پرامون یست, ZHss. p. 299, l. 1).

vol. 24, p. XX; and for BURNOUR's French translation cf. SPIEGEL, Neriosengh's Sanskrit Uebersetzung des Yaçna, Leipzig 1861, p. 2.

### M. 16 (MÜLLER 102).

This ms. is MÜLLER's copy of Suppl. pers. 38, colophon No. 8; s. 3. ZHss. p. \* 26, ll. 1 — 5, p. \* 27, ll. 2 — 7.

### M. 19 (MÜLLER 105).

Fol. 34 — fol. 40: Two pieces from the ms. of the *Vidēvdāt*, Suppl. 3 pers. 26.

Fol. 34 r. — fol. 35 r. has the same Pahl. colophon as No. 1, Suppl. pers. 26, fol. 243 r. and v.

### M. 20 (MÜLLER 106).

Ms. of the extracts from Suppl. pers. 46 (BLOCHET LXV).

Fol. 2 r. — fol. 12 v.: Extracts from different Paz. and Pers. *Rivāyats* with several colophons (also in Pahl. with Pers. interlinear translation), one of which gives the date 1052 A.Y.; s. ZHss. p. \* 39, ll. 14 — 17.

Fol. 7 v. gives part of a letter written to DASTŪR BARZŪ KĀMDĪN : from Persia as follows:

حسب الفرمودة دستور زمان دستور دستوران دستور ماونداد دستور بهرام دستور  
اردشیر نوسیم : کتاب العبد من دین بنده مهربان دستور بهرام دستور مهربان سورکی  
امیدواری چنانست که این مکتوب بمطالع دستور برزو و دستوران ساکن هندوستان برسد.  
هر که مارا کند به نیکی یاد : نام او در جهان به نیکی باد. : ارزومند دیدار این دستور  
بهرام دستور ماونداد دستور دستوران ارزومند دیدار الخ<sup>1</sup>

*Translation*: We write according to the order of the DASTŪR of the time, the DASTŪR of DASTŪRS, DASTŪR MĀVINDĀD DASTŪR BAHRĀM DASTŪR ARDAŠĒR. The writer, is the servant, I, the servant of the religion MIHRBĀN DASTŪR BAHRĀM DASTŪR MIHRBĀN SŪRAKĪ. The hope is such that this letter (مکتوب) may attain the perusal of DASTŪR BARZŪ (and) the DASTŪRS residing in India. May the name of everybody, who remembers us in goodness (i.e. blesses us), be in goodness (i.e. blessed) in this world! I, this DASTŪR BAHRĀM DASTŪR MĀVINDĀD, the

1. The letter is published in full by M. R. UNVALA in his *Rivāyat of Dārāb Hormaziyār*, Bombay 1922, vol. II, pp. 480-446, and the part in question is on p. 445, ll. 12-16. HODIVALA (op. cit. p. 836) thinks that it was written about 1653 A.D.



۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 آدر سال بر يك هزار يك صد و سه پس از سال  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 به اوی بزدر کرد شاهنشاه شهریار نوشته شده  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 اندر کشور هند در بندر مبارک سورت هر کسی که خواناد  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ایا آموزاد ایا قل اذین کناد روان من نوشتار  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 را نه يك نامی و اشو روانی و کرفه و مزد هم بهره  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 کناد او را نه کیتی تن حوسرب و نه مینو روان  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 کروثنانی باد اگر نام من نوشتار را هشتريد  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 ایا افکنید ایا یاد نه کنید او را نه کیتی  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 تن دسرب و نه مینو روان دروند باد او را میال  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 هم نه داور دادار اورمزد نه انجن اسدواشتر  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 زرتشت خواهشی هم که چون این بنده در نوشتن  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 دست گاهی نه داشت ام شکستی این نوشته  
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰  
 را معاف فرمایند نه یزدان و امشاسفندان کامه باد

Transcription: *Pa nām i dātār ōhrmazd fražast pa drūt u šātīh u farroaxīh u rāmīšn pa nēwak-dahišnīh xūp-murvāk apastāk i yazišnīh apāk mānik i zand nipēštom u frāč hištom man dēn-bandak magupat kāvus ibn vahištīk dastowar frētōn dastowar vahuman varharām frā-*

*murz andar rōc i mubārak dē(ō)-pa-ātūr<sup>1</sup> u hač mäh i farroax<sup>2</sup> ātur sāl apar ēvak 1000 u ēvak 100 u sē<sup>3</sup> pas hač sāl i ba ōē<sup>2</sup> yazdākart i šāhān-šāh i šahryārān nīpēstā šūta andar kišvar i hindūān dar<sup>3</sup> bandar i mubārak sūrat har kas kē x<sup>4</sup>ānāt adāp āmōcāt adap pačēn hačaš kunāt ruvān i man nīpēstār rad pa nēwak-nāmī(k) u ahrav-ruvānī u karpak-muzd ham-baharak kunāt uš rad pa gētik tan-husrav u pa mēnōk ruvān garōtmanīk bavāt hakar nām i man nīpēstār rad ōstarēt adāp awganēt adāp ayāt nē kunēt uš rād pa gētik tan-dusrav u pa mēnōk ruvān drvand bavāt uš rād hamēmār hom pa dātowar dātār ōhrmazd pa hanjāman<sup>4</sup> i isatvāstār i zartuštān x<sup>4</sup>ahišnīk hom ku čiyōn ēn banda dar<sup>3</sup> nīpēstān dast-gāhī(k) nē dāšt<sup>5</sup> hom<sup>6</sup> šikastakī(k) i en nīpēstak rād ma'af framāyānd<sup>6</sup> pa yazatān u amahrspandān kāmīh bavāt.*

*Translation:* In the name of the Creator HORMAZD, completed in welfare, and joy, and auspiciousness, and pleasure, in good luck (and) good omen the *Avesta* of the *Yazišnīh* with the *Zand* (i.e. Pahlavi) version. I have written and launched (it), I, the servant of the religion, MŌBAD KĀVUS, son of the late (lit. residing in heaven) DASTŪR FARĒDŪN DASTŪR BAHMAN BAHRĀM FARĀMURZ, on the blessed day *Dē(ō)-pa-ātūr* (8th) (and) from the auspicious month *Ātur*, year 1103 after the year (20th of the reign) of His Majesty king of kings YAZDKART, son of ŠAHRIYĀR. It is written in the land of the Hindus in the blessed port of Surat. Everybody, who reads it, or teaches it, or makes a copy from it, should make my soul, (mine, who am) the writer participant in good fame, and (in) possessing a pious soul, and (in) the reward of good deeds. May he (who does this) be of renowned body in this world and of heavenly soul in the invisible one! (But) if he erases my name, (mine, who am) the writer, or throws it away (in oblivion), or does not remember it, may he be of ill-famed body in this world, and of wicked soul in the invisible one! I shall be (lit. am) his (lit. for him) accuser before the Judge, the Creator HORMAZD and before the assembly of ISATVĪSTAR, son of ZARTUST.<sup>7</sup> I desire that as this servant has not got the skill (lit. strength, power) in writing they will pardon

1. The stroke after 𐬔 *dē* is superfluous; comp. 𐬔𐬀𐬎𐬌 *dē-ō-mihr*, Suppl. pers. 39, colophon No. 9, and p. 14, note 1. — 2. Thus for *pārsīk pas hač sāl i 20 i ōē bē* "the Parsi year (1103) after the 20th year (of the reign) of His Majesty (YAZDKART)," s. Suppl. pers. 47, colophon No. 15 b. We have here 𐬔𐬀𐬎𐬌 for correct 𐬔𐬀𐬎𐬌 *ōē bē* with the transposition of words, and with wrong ideograms, s. p. 19, note 2. — 3. Wrong ideogram for 𐬔𐬀 *andar* Pers. 𐬔𐬀𐬎𐬌; s. FrP. 2. 5 and 25. 7. — 4. s. FrP. 12, 3. 𐬔𐬀𐬎𐬌. — 5. With the unusual complément phonétique *-āšt*, s. FrP. 21, 2. — 6. For the expression comp. M. 50, colophon No. 40 𐬔𐬀𐬎𐬌 𐬔𐬀𐬎𐬌 𐬔𐬀𐬎𐬌. — 7. Cf. Bd. 30, 10.







Then follows a Skr. postscript:

इदं पुस्तकं पारसिज्ञातियं धर्माचारं षोडाश्लोकं वर्तते संपूर्णं कर्तुं ॥ श्री ॥ तैलाद्रक्षेजला-  
द्रक्षे सितलबन्धनात् ॥ परहस्तार्जताद्रक्षेदेवं वंदति पुस्तिका ॥<sup>1</sup>

i.e. "This book — the 16 *śloka*s pertaining to the religious practices of the Parsi community — is completed (lit.) he proceeds to complete, "*Śrī*".

*Śloka*: "One should protect (me) from oil, one should protect (me) from water, one should protect (me) from looseness of binding, one should protect (me) from going into another person's hands, so says the book".

39d

Then follows a short note in Guj. :

लखावनार ऐरवद सोहोराबजी जमशेदजी सुतेत्र पठनार्थ स्वीय आत्माज पठनार्थ लिखितं ॥

i.e. "ERVAD SOHORĀBJI JAMŚEDJĪ has caused (the ms.) to be written; it is written so that it might be read by his son as well as by himself." BARTHOLOMAE calls him the copyist through an oversight, s. ZHss. p. 31, ll. 17-18.

#### M. 50 (HAUG 5, WEST M. 5).

Miscellaneous ms. containing *Fravartīn Yašt* with the *Bāj-dhar-nām*, called اوستای درون فره و هرام یشت in Pers. characters (fol. 1 v. — fol. 38 v., l. 3), *Nāmstāyīšn* in Parsi, etc.

40

Fol. 61 v. — fol. 64 r. has the following Pers. colophon :

فرج ید بدروده و شادی و رامشنی اندر روز فرخ رام ایزد و ماه مبارک فروردین  
موافق رواج ایرانیان و سال یکهزار و نود و سه یزد جرد شهر باران من دین بنده جاماسب  
دستور حکیم دستور اردشیر دستور نوشیروان دستور زراتشت دستور جاماسب دستور سایور دستور  
بخت آفرین ولایت ایرانی ساکن دارالعبادت یزد و چون موبدان و بهدینان ولایت هندوستان بعض  
پرسشات دینی نوشته در ولایت ایران فرستاده بودند و جواب خواسته بودند و هوم نیز طلب  
نوده بودند با ورس قدیم و انجمنان ولایت بنا بر مصالحت این دین بنده را با جواب پرسشات  
و هوم و ورس روانه کشور هندوان کردند و بعد از زحمت بسیار تصدیق بی شمار در روز  
مبارک خورشید ماه مبارک مهر و سال بر یکهزار و نود و یک یزد جردی وارد بندر منبهی  
کردید و چون اوصاف حمیده و بزرگواری موبد رستم جیو ابن بهشتی روان موبد مانک جیو  
در عالم منتشر بود این دین بنده آرزوی ملاقات آن بزرگوار دین مازدیسنی داشت و در ورود  
این بنده استماع شد که آن بهشتی روان در روز سروش یزد و ماه و همن و سال بر یکهزار

<sup>1</sup> The *śloka* is somewhat corrupt. See introduction for the correct form.

هشتاد و نه یزد جردی بر حث ایزدی پیوسته بود هر چند داد حق است اما این دین بنده بسیار مکدر گردید که بدیدار مشرف نشد چرا که بزرگ دین بود و در هر نیکنامی آراسته و بدم از چند یوم که وارد بندر مبارک سورت گردیدم تمامی موبدان و بهدینان آنچه لازم مجت و مهربان (for مهربانی) بود در باره این دین بنده نمودند خصوصاً بزرگ زادگان دین یزدانی موبد فرامرزیو موبد بهمن جیو و موبد نوروز جیو ابنا بهشتی روان موبد رستم جیو و چون قریب مدت یکمزار و یکصد سال بود که تمامی این جماعت موبدان و بهدینان از ولایت ایران به کشور هندوان آمده بودند و کتاب فره و هرام یشت و هوم و ورس قدیم نداشتند این بنده دین یک چلد کتاب فره و هرام یشت بخط زند اوستا نوشته با ورس و هوم بسرکار آن بزرگ زادگان دین سپرد که هرگاه عزیزی آن کتاب را بخوانند و هوم و ورس را کار فرمایند انوشه پروان موبد رستم جیو برسانند و این بنده را نیز یاد کنند و در روز مبارک آبان و ماه فرخ آبان و سال بر یکمزار و نود و دوازده بندر مبارک سورت روانه ولایت گردید و در بندر منبهی تباهی ماند مخدومه زاده ارجمند موبد بهمن جیو ابن فردوس برین آشیان موبد رستم جیو در همان روز داخل بندر مزبور گردید تکلیف نمود که کتاب فره و هرام یشت از خط زند بخط پارسی آورد هر چند بسیار مشکل بود لهذا از حکم آن ارجمند تجاوز نتوانست کرد نوشته شد امید و استعدا داد که اگر غلطی یا سهوی شده درست نمایند و از شکستی خط معاف فرمایند چرا که این دین بنده هرگز کتاب نکرده بودم و دیگر این که تفسیر قریب هم بود و مدت پنج ماه در بندر مزبور ماندیم تمامی موبد و بهدینان بندر مزبور آنچه لازم برداشت و محبت بود نمودند خصوصاً بهدین جی بی موبدی (مودی sic. for موبدی) ابن بهشتی روان جمشید جیو و در روز فرخ اشناد ایزد و ماه مبارک فروردین و سال بر یکمزار نود و سه در جهاز سوار شده روانه ولایت گردید و این دین بنده راسه فرزند بود بخدا سپرده در ولایت برآمد دویسر جمشید نام بسن چهارده سال کیخسرو نام بسن هشت سال و یک دختر نام ماه پری بانو به سن یازده سال مراد این نام نوشتن این بود که اگر وقت از اوقات یکی را نصیب به که بر ملازمت سراسر سعادت بزرگواران دین برسند بر صاحبان مفهوم باشند یا اینکه اگر وقتی از اوقات عریضه بخدمت خدایان بنویسند شناسا باشند و دیگر آنکه از دعا خیر فراموش نباشند باقی یزدان و امشاسفندان کام باد فانی دیگران.

هر آنکس که نام مرا کرد یاد	به گیتی و مینو بیابد مراد
هر آن کس که نام مرا کرد پست	نگیردش گردان گردنده دست
نوشته بماند (نماند ms.) سبه بر سفید	نویسنده را نیست فردا امید
نوشته بماند (نماند ms.) بخط سیاه	نویسنده گردد بخاک تباه
من نوشتم تا بر آید روزگار	من نمانم این بماند یادگار

*Translation:* Completed in welfare, joy and pleasure on the auspicious day *Rām Yazad* and the blessed month *Fravardīn*, according to the custom of the Irānīs, (i.e. the *Kadīmī* calendar) and the year 1093 of *YAZDJARD ŠAHBIYĀR*, I, the servant of the religion, *ĴĀMĀSP DASTŪR ḤAKĪM DASTŪR ARDAŠĒR DASTŪR NŌŠĪRVĀN DASTŪR ZARĀTUŠT DASTŪR ĴĀMĀSP DASTŪR ŠĀPŪR DASTŪR BAXT-ĀFRĪN* of the land of Irān, resident of the holy (lit. abode of divine worship<sup>1</sup>) Yazd (have written this). And since the *Mōbads* and *Behdīns* of the land of Hindūstan wrote down several questions pertaining to the religion and sent them to the land of Irān and desired their answers, and also asked for (some) *Hōm* together with the old *Vars*, the assemblies (*Anjumans*) of the land (of Irān) sent this servant of the religion, in accordance with (their joint) consultation, with answers to the questions and the *Hōm* and *Vars* to the land of the Hindūs. And he arrived after much inconvenience and innumerable troubles in the port of Bombay on the blessed day *X<sup>r</sup>aršēd* of the blessed month *Mīhr* and the year 1091 *Yazdjardī*. And as the laudable virtues and greatness of *MŌBAD RUSTAMĴĪV*, son of the late *MŌBAD MĀNAKĴĪV*, were renowned throughout the world, this servant of the religion had desired to meet that great man of the religion of the *Mazda*-worshippers. But this servant of the religion heard on his arrival, that the late (*RUSTAMĴĪV*) had passed away (lit. become joined to the mercy of God), on the day *Srōš Yazad* and the month *Bahman* and the year 1089 *Yazdjardī*. However it was the decision of the Just One (God). Thereupon (لما) this servant of the religion became very afflicted, that he could not see him (lit. was not honoured by the sight of him), because he was a great man of the religion endowed with every good reputation. And after some days I arrived at the port of *Sūrat*. All *Mōbads* and *Behdīns* bestowed on this servant of religion all proper friendship and favour, especially, the high born ones of the divine religion *MŌBAD FARĀMURZĴĪV*, *MŌBAD BAHMANĴĪV* and *MŌBAD NAVRŌZĴĪV*, sons of the late *MŌBAD RUSTAMĴĪV*. And as it was about 1100 years, since this whole community of *Mōbads* and *Behdīns* had come from the land of Irān to the land of the Hindūs, and they had neither the book of the *Frahoḥarām Yašt*, nor the *Hōm*, nor the *Vars*, this servant of the religion gave to the eldest one (سرکار) of these noble ones of the religion one volume of the book of the *Frahoḥarām Yašt*, having written it in the *Zand Avastā* characters (in India, cf. K. 13, colophon No. 130), with the *Vars* and *Hōm*, so that on every great occasion they may recite it and make use of the *Hōm* and *Vars*, cause (the prayer) *Anōša* to reach the soul of *MŌBAD RUSTAMĴĪV*, and also remember this servant of

1. The city of Yazd is called دارالعبادة on the coins of the Shahs of Persia (Iran), which O. COBRINGTON translates by "the Abode of the Pious", cf. A manual of Musalman numismatics, London, 1904, pp. 197 and 200.

the religion. And I entered upon the return-voyage to the land of Īrān from the port of Sūrat on the blessed day *Ābān* and the auspicious month *Ābān*, and the year 1092; and I was surprised (تألمی ماند) in the port of Bombay by the noble-born and worthy MŌBAD BAHMANŪY, son of the late (lit. residing in the highest paradise) MŌBAD RUSTAMJĪV, who arrived in the above-mentioned port on the same day. He imposed the task, that I should transcribe the *Frahoarām Yašt* from the Zand characters into the Persian characters, although it was very difficult; but as it was not possible to deviate from the order of that worthy man, it was transcribed (lit. written). I hope and request, that if a mistake or omission has occurred (in it), it will be corrected, and the defectiveness of the writing will be pardoned, because this servant of the religion has never transcribed a book, and again it was neighbouring on difficulties. And I remained for a period of five months in the above-mentioned port. All *Mōbads* and *Behdīns* of the above-mentioned port bestowed on me all suitable care and friendship, especially BEHDĪN JĪJĪB(H)AI MŌDĪ, son of the late JĀMŠĒDJĪ. And taking a ship on the auspicious day *Āštād Yazad* and the blessed month *Fravardīn* and the year 1093 I departed for the land (of Īrān). And this servant of the religion has three children, whom he had entrusted to God in the *Vilāyat* (Persia) and had started (for India), two sons, JĀMŠĒD by name, aged 14 years, KAI XUSBO by name, aged 8 years, and a daughter MĀH-PARĪ-BĀNŪ, aged 11 years. The intention of writing these names is this, that if one day good fortune takes one of them to the happy service of these great men of the religion, they will be known to these gentlemen, or if they write one day a petition to these masters, they will be recognised and again they will not be forgotten from prayers for blessings. As to the rest, may it be according to the wish of the *Yazads* and *Amšāsands*! All others are transient.

Everyone who recalls my name will get his desire in this world and in the next. Everyone who contemns me will not receive help from the revolving sphere. (For the 3rd and 4th verses see Suppl. pers. 48 (fol. 38 v.), colophon No. 16 a, 2nd and 3rd verses). I have written, so that my time (life) may be spent (happily); though I may not remain, this may remain as my memento.

May it be "Fully completed in abundance"!

---

M. 51 a<sup>1</sup> (HAUG 6 a, GELDNER M 6 a, WEST MH 6).

Miscellaneous mss.

---

1. According to WEST, *Grundriss der Iranischen Philologie*, 2. 98, M 51 a and M 51 b were acquired by HAUG in Surat 1864.

Fol. 17 v. — fol. 53 v., l. 2: Ms. of the *Visp Rat* with its Pahl.  
version (ZHss., p. 42, No. 6).

**41a** Fol. 17 v., ll. 1 – 5 has the following short preface of the copyist:

ಸಿಬ್ಬಂದಿಯು ಸುಮಾರು ೮೫ ನಿಮಿಷಗಳು ೨ ನಿಮಿಷವು ಹೋದರೂ ಮೊದಲನೆಯ ೫ ಅಂತಸ್ತು  
 ಇನ್ನೂ ಸಿಬ್ಬಂದಿಯವರ ೧೫ ಕ್ಕೆ ೧ ಸಿಬ್ಬಂದಿಯವರು ೧೫ ಕ್ಕೆ ಸುಮಾರು ಮೂರನೆಯ ಅಂತಸ್ತು  
 ೦೦ ಲೇವಿ ಸುಮಾರು ೫೦ ರಿಂದ ೧೦೦

Transcription: *Snāyīšn i vispān dātār ǝhrmazd rāyōmand u*  
*(in ms. i) x'arrēhōmand xūp murvāk nipēšihēt zand visp rat hačāš*  
*barxūrtār bavāt ǝē kē rād nipēšihēt u ǝē kē [rād] x'ānīhēt umān pa*  
*nīkih avāt dahēt.*

*Translation:* Propitiation of the Creator of all, resplendent and glorious Ōhrmazd ! The *Zand Visp Rat* is written (in) good omen. May he for whom it is written be enjoying long life and prosperity (comp. Pers. *برخوردار*), as well as he (for) whom it is recited ! And may it remember us (to them — lit. bring us to (their) memory) in goodness !

**41b** Fol. 49 r. (according to BARTHOLOMAE's pagination) has the following Pahl. colophon:

[illegible]

1. For 𐭪𐭫𐭮𐭭𐭮 *šnāyēnti'n*, *Artāk Virāz*, 13, 6, 7. — 2. 𐭪𐭫𐭮𐭭𐭮 *Pršōtan* is written by a later hand. The name 𐭪𐭫𐭮 *Tixā* which stood in its place is repeatedly struck off. (Zhes. p. 44, ll. 23-26). *Tixā* is perhaps a mistake for *Tūxā*; the latter was the son of *Ardašēr* and grandson of *Pršōtan*, whose familiar or pet name might have been *Tūxā*. — 3. The quotation is from *Y.* 12. 1.

Transcription : *Fraçaft pa drūt u šāt[h] u rāmišn andar rōc i mān-srspand (i. e. mahraspand) mäh i ātur i vahicak sāl i 766 yazdakar̥tik andar būm i hindūkān andar šahr i barūhač ēn kurāsk i visp rat apāk zand pa farroḡ[i]h u pērčžkar̥i[h] andar nikūrūtārān u — ? — kē ēn apastāk apāk zand vas nēwakōk dāt (dāšt?) nipēst hom man dēn-bandak ēhrpat-zāt[ak] ōstāt<sup>1</sup> pešōtan ēhrpat rām ēhrpat kām dīn i ēhrpat šahr yār ēhrpat nēryosang nipēst x<sup>a</sup>ēš[h] i x<sup>a</sup>ēš rād tāk 150 sāl kār framāyāt u pas hač 150 sāl ō frazand i dēn-burtār ahrādīh-stāyūtār hvaršt-varzūtār aucspārānd x<sup>a</sup>āhišn[ik] (i) hom hač x<sup>a</sup>āntārān u — ? — u (in ms. i) āmōxtārān u yaštārān i ēn nipēk ku man rād pa ayātkar̥ti[h] u pa ruvān (i) pa patitī(k) 1 pas hač vitart arzānik dārānd u man rād pa karpak i kunand apāk x<sup>a</sup>ēš tan hamkarpak dārānd. stāyēm ahrādīh nikōhinom dēvān. ēvak (i) hast rās i ahrādīh apārīk harvōstēm ōēšān arās (i).*

*Translation:* Completed in welfare and joy and pleasure on the day *Mansrspanđ*, the intercalated month *Ātur*, year 766 *Yazdkardī*, in the land of the Hindus in the city of Broach. I have written this book of *Visp Rat* with the *Zand* (i.e. the Pahlavi version) in auspiciousness and victoriousness among those who look at and those who recite slowly who have preserved this very good Avesta with the *Zand*, I, the servant of the religion HĒRBUD-born ŪSTĀT (teacher) PEŠŌ-TAN HĒRBUD RĀM HĒRBUD KĀMDĪN HĒRBUD ŠĀHRIVĀR HĒRBUD NĒBYO-SANG. I have written for my own possession. And may he (the writer) use it for 150 years! And after 150 years may they entrust it to the child (who is) the upholder of the religion, the extoller of righteousness, the doer of good deeds! I desire of the readers, and of those who recite slowly, of the teachers and of those who perform ceremonies with the help of this book, that they should (remember) me in the remembering (i.e. the *nāmgrahan*) and should consider (me) worthy of a *Patit* for the soul after my passing away, and should consider me a participant with themselves in good deeds, which they perform. I praise righteousness; I repudiate the *devs*. There is (only) one path, (that) of righteousness, all those other paths are no (true) paths.

Fol. 110 v., l. 1 — fol. 130 r., l. 17: Ms. of the Avesta *Frahang* called *Frahang i ōim* (ZHss. p. 49, No. 11).

Fol. 126 r. has the name of the copyist on the margin as follows: 41c

॥ अथ श्रीगणेशोत्थानम् ॥

1. BARTHOLOMAEW translates it by "teacher", ZHss. p. 44, l. 19.



Transcription : *Frazaft fražāmēnūt ēn mātikān i yvišt i fryān apāk ēn artā(k) vīrāz andar rōč i amurtat mäh i šahrēvar sāl 618 pārsik man dēn-bandak rōstaxm i mihrāpān i marzēpān dahišnayār i ēhrpat hač dast-nipēk i ēhrpat mihrpānāk i srōšayār i nēšāpūr i ēhrpat nipēšt pa yazatān kāmāk bavāt. frazaft fražāmēnūt ēn artā(k) vīrāz apāk ēn mātikān yvišt i fryān andar rōč i fravartēn mäh i vahuman sāl i 766 [i] yazdekart šāhān-šāh ōhrmazdān (°āiyān?) man dēn bandak ēhrpat-zātak ōstāt pešōtan rām kāmdeh šahrayār nēryōsang šāhmard šahrayār i (in ms. u) bahrām i (in ms. u) magupat ōhrmazdayār i (in ms. u) ēhrpat rāmayār u hač dast-nipēk i ēhrpat rōstaxm i mihrāpān (i) nipēšt pa yazatān kāmāk bavāt hač šahrēstān..... ..*

*Translation:* Completed and brought to an end this *Mātikān i Yvišt i Fryān* together with this *Artāk Vīrāz* on the day *Amurtat* (and) the month *Sahrēvar*, *Pārsi* year 618. I, the servant of the religion, RUSTAM MIHRBĀN MARZBĀN DAHIŠNIYĀR HĒRBUD have written from the ms. of HĒRBUD MIHRPĀNĀK SRŌŠIYĀR, a HĒRBUD of *Nēšāpūr*. May it be according to the will of God!

Completed and brought to an end this *Artāk Vīrāz* together with this *Mātikān i Yvišt i Fryān* on the day *Fravartēn*, month *Vahuman*, year 766 of the king of kings YAZDKART, (descendant) of HORMAZD. I, the servant of the religion, HĒRBUD-born ŪSTĀT PEŠŌTAN RĀM KĀMDĪN ŠĀHRIYĀR NĒRYŌSANG ŠĀHMARD ŠĀHRYĀR BAHRĀM MŪBAD HORMAZDIYĀR HĒRBUD RĀMIYĀR (and) have written from the ms. of HĒRBUD RUSTAM MIHRBĀN. May it be according to the will of God! From the town (of Broach)..... ..

**M. 52** (HAUG 7, GELDNER M 7, WEST MH 7).

Miscellaneous ms. :

Fol. 81 v. — fol. 119 v., l. 7 : Ms. of the Paz. *Bundahišn* with its Pers. version (ZHss. p. 77, No. 4).

Fol. 119 v. has the following Pers. colophon :

43

تتمت تمام شد بَندِش با ترجمه فارسی به يوم چهارشنبه هفتم اسفندار مد ماه قدیم سنه

۱۱۷۸ یزدجریه

i.e. "The ms. was completed on Wednesday, the 7th day of the 12th month *Qadīm* 1178 A.Y." (by DABĀŠĀH, son of MIHRVĀNJĪ of Surat; cf. M. 52, colophon No. 43 b.

Fol. 188 v., l. 12 — fol. 213 r., l. 10 : Ms. of Religious Treatises, called *Kitāb Darāb bēn Dād dxt* (ZHss. p. 90, No. 16).

**43b** Fol. 213 r. has the following Pers. colophon:

این مجموع رساله‌جات بروز دوم بهمن و ماه فروردین قدیم سنه ۱۱۷۹ یزدجردی مطابق بیست و هفتم رجب سنه ۱۲۲۴ هجریه کاتب الحروف من بنده دادار واحد لاشریک بی انباز هروسب اگاه دارا شاه ولد مهربانجی خدایش بیاورد نقل برداشته شد مطابق اصل تا داند یوم جمعه بوقت عصر

*Translation*: This collection of (religious) treatises (was completed) on the 2nd day *Bahman* and month *Fravardīn Qadīm* year 1179 of *Yazdjard*, corresponding to the 27th of *Rajab* 1224 A.H. The writer of the ms., (am) I, the servant of the One Creator, who is without a companion and without an associate, (and who is) the Omniscient One. DĀRĀŠAH, son of MIHRBĀNJĪ — may God forgive him! — has made the copy on Friday in the afternoon according to the original, so that it may be known.

The following note is on the fly-leaf at the end of the ms.: "Poona 7th December 1864. MHAUG. (Presented by the Modi of Surat)."

**M. 53 (HAUG 8).**

Miscellaneous ms.:

Fol. 1 v., l. 17 — fol. 143 r., l. 6: Ms. of the *Nirangastān* (ZHss. p. 101, No. 2).

**44a** Fol. 1 v. has the following note in Pers. and Pahl.:

چون نویسنده اصل این عبارت نوشته بود من که بنده دادار شاه پور ام در قل داخل کردم تا سال نسخه و نام نویسنده آن معلوم همه عزیزان کرده (تا) لایق و سزاوارت باشد  
 موبد جاماسب یزدگردی

*Transcription*: *Man dēn-bandak šāhpūr i<sup>2</sup> jāmāsp i šahrayār [i] baxt-āfrīn<sup>3</sup> šahrayar.*

*Translation*: As the writer of the original of this text has been mentioned, I, who am the servant of the Creator, ŠĀHPŪR, have entered it in the copy, so that the year of the (original) book and the name of its writer (may be) made known to all dear ones. "I, ŠĀPŪR JĀMĀSP

1. The name is defectively written; it ought to be موبد جاماسب — 2. In ms. u; cf. M. 51 b, colophon No. 42 b, note 1. — 3. BULSARA reads TAHWORŌIN, cf. *Aērpatastān* (Bombay, 1915), introduction p. xx, No. 2. موبد آفرین is a corruption of موبد آفرین *Baxt-āfrīn*, cf. M. 50, colophon No. 40, (fol. 61 v.). A ms. of *Nirangastān* written by MŌBAD DĀRĀB RUSTAM BAHRĀM SANJĀNĀ of Surat on the 21st day of the 10th month 1183 A.Y. (No. 24 of the late ERVAD MANECKJI RUSTAMJI UNVALA's library) has this colophon on fol. 1, ll. 8-11, with the following variants: بنده دادار موبد جاماسب; کرده for کرده; موبد آفرین. Fol. 2 a has near the bottom an excerpt from a letter of E. W. WEST, dated the 10th of June 1891 in which he has read موبد آفرین BAKHT-ĀFRĪN. MŌBAD JĀMĀSP is the famous DASTŪR JĀMĀSP ĀRĀ (WEST's letter).

ŠAHRIYĀR BAKT-ĀFRĪN ŠAHRIYĀR, have written (the ms.) in the year 840 of YAZDEKART."

Fol. 141 v. has the following Pahl. colophon:

44<sup>\*</sup>[illegible]

Transcription: *Frazašt pa drūt šātīh u rāmišn andar rūč i dēn hač mūh i āpān sāl (i) apar i 1167 pas hač yazdēkart šāhān-šāh nipēšt man frač hišt man dēn-bandak magupat šāpūr pus i frētōn pus i mūnak sākīn [i] sūrat kē hač bahr i w'ēših i hamē pērāzkarān ahrādih-varzēt varzētārān kē tāk 150 sāl kār framāyāt pas hac 150 sālūn ō frazand i frazand-zūtakān awspūrēt va har kē x'anēt adāp (written ēnak) āmōcēt adāp parēn hacaš kunēt u nām i man ahrādih-varzēšnīh kēšān hamē rasēt man-ič hombahar kunand tāk šān xūbīh āfrīn-kartārtar hom.*

*Translation:* Completed in welfare, joy and pleasure on the day *Dēn* of the month *Āpān*, year 1167 after YAZDKART, the king of kings. (This ms.) is written and launched by me, the servant of the religion MŪBĀD ŠĀPŪR, son of FARĒDŪN, son of MĀNAK, resident of *Sūrat*, for the sake of the possession of all victorious ones, the performers practising righteousness, so that they may use it for 150 years, (and) entrust it after 150 years to the children born of (their) children. And (may) every one who reads it or teaches it or makes a copy from it (remember) my name! May they also make me a partaker of (the reward for) the performance of righteousness which reaches them, so that I may be a great extoller of their goodness!

Fol. 143 r. has the following Pers. colophon :

44

تمام شد بروز ۲۴ بهاء ۸ سنه ۱۱۷۷<sup>۳</sup> ایزد جردی کاتب الحروف شاهپور ولد موبد

فریدون بن مانک جی بن ہوچی لقب طنی ساکن سورت

It gives the same particulars as the preceding colophon. The copyist gives also the name of his father's grandfather Hōmji and his surname TATTI.

1. Thus for ⲙⲉ. — 2. Thus for ⲛⲉⲥⲟ. — 3. The year ought to be 1144, as in the Pahl. colophon 7. is placed over ⲙⲟ; cf. for colophons Nca, 44 b and 44 c ZHss. p. 108, ll. 9-17.

**M. 56 (HAUG 11).**

The ms. is written on papers with the years 1863 and 1864 A.D. in the water-mark. It has the following notes in HAUG's handwriting on one side of the cover: "M HAUG. Poona 15th January 1866", and on the other: "The Pehlevi translation of the Vendidad in Persian characters with Persian interlinear version copied from a Ms. at Surat."

45 Fol. 345 v. has the following Pers. colophon:

تمت الخبر يده حقير كثير التقصير نواب حسن عايخان ولد محمد حسين خان مرحوم مغفور  
جاگيردار ملک کریمه مافر (sic.) منصر عدالت شهر پونه.

*Translation:* Completed in abundance by the hand of the humble, (and) of many defects NAVĀE ḤASAN 'ALĪKHĀN, son of the deceased (lit. whom God has taken into His mercy and whose sins are forgiven) MUHAMMAD ḤUSAIN KHĀN, JĀGĪRDĀR of the estate of... of the court of the town of Poona.

**M. 57 (HAUG 12).**

Ms. of the Pahl. *Yašn* in Pers. characters with its Pers. version.

This ms. is written on thin note-papers with the year 1865 in the water-mark.

46 Fol. 703 r. has the following Pers. colophon:

من نوشتم صرف کردم روزگار من نسانم این بیاند یادگار  
کاتب الحروف بنده غافر مغفیر هجمدان ابراهیم خان ولد قاسم خان منشی ساکن محیاباد  
عرف پونه (?) عفی الله عنه تاریخ ۱۴ ماه جانبواری سنه ۱۸۶۶ عیسوی

*Translation:* (For the verse cf. Suppl. pers. 48, colophon No. 16 a). The writer of the ms. is the ignorant servant of the Pardoner of the pardoned ones IBRĀHĪM KHĀN, son of QĀSIM KHĀN MUNŠĪ, resident of *Muhyābād*, alias (Poona). May God pardon him! The 14th of the month of January 1866 A.D.

**M. 58 (HAUG 13).**

Ms. of the *Dēnkart*.

The ms. has on the cover: "MHAUG. A present from K. R. CAMA, on the occasion of my departure from India. February 1866."

P. 1 has the name of its former owner: "K. R. CAMA 1863."

P. 423 — 432 contain five Pahl. colophons, pertaining to the original and its earliest copies.<sup>1</sup> They are published in DkM. p. 946. ll. 8 seq. and translated by E. W. WEST in SBE. 37, XXXIII seq. (cf. ZHss. p. 205, ll. 24 — 27).

P. 432 has the Pers. colophon pertaining to this ms. It runs as follows: 47

تمت الکتاب دینکرد جلد دوم یاری باری خداوند بروز هابون جمیاد یزدیست و هشتم و دی ماه دهم شهشاهی و بهمن ماه قدیمی سال هزار و دویست و سی و یک از شاه یزدگرد شهریار بجنب الخواش ارباب روشن قیاس و خردمند مردم شناس و دین آگاه بریقین و دانشور معنی گرین (کربن؟) بهدین خورشید جی رستم جی کاماجی مد الله عمره و کتاب حقیر کثیرالتقصیر ایرج جی سهرابجی ملقب بدستور مهرجی رانا اظهار میکنند که هرجا سهوی و خطائی بنظر دقیقه یاب در آرند از طبع رحیم بسر انگشت ملاطفت ذیل عاطفت آرا یوشند و بیب جوی نکوشند و حقیر این کتاب را از کتاب دستور بشونن جی بهرام جی ملقب بسنجاه نقل کرده است

*Translation:* The book of the *Dīnkard*, second volume, is finished with the help of the Creator God on the blessed day *Jamyād Yazad*, the 28th, and the month *Daē*, the 10th, *Šahanšāhī* and the month *Bahman Qadīmī*, in the year 1231 from the king of kings YAZDGARD ŠAHRIYĀR, according to the desire of BEHDĪN X<sup>V</sup>ARŠĒDĪ RUSTAMĪ KĀMĀJĪ, endowed with enlightened opinion, and learned, knowing men, learned in the religion, full of faith (in the religion), wise, selecting the true meanings of words (lit. friend of meaning)—may God lengthen his life! And the humble writer, full of faults, ĒRAČĪ SOHRĀBĪ, surnamed DASTŪR MIHRĪ RĀNĀ, makes it known, that wherever they find an error or a mistake with their subtle glance, they should cover it through

1. The first colophon pertained to the original codex. It says that the ms. was completed on the 24th day of the 4th month 869 A. 20 Y. by MĀHVINDĀD NARĪMĀN (written 𐭠𐭣𐭥𐭥𐭥𐭥); BARTHOLOMAE reads it NARMĀHĀN, ZHss. p. 204, l. 10 and WEST NARĪMĀHĀN, *loc. cit.*) BAHRĀM MIHRBĀN. A copy of this ms. was completed by ŠAHRIYĀR ARDAŠĒR (written 𐭠𐭣𐭥𐭥𐭥𐭥𐭥) BRTAŠĒR) ĒRAČ RUSTAM ĒRAČ KOBĀD IRĀNŠĀH on the 1st day of the 12th month 885 A. 20 Y. It was made from an intermediate copy completed by MARZBĀN SPENDADĀD MARZBĀN MIHRBĀN SPENDADĀD MIHRBĀN MARZBĀN DAHŠNIYĀR RŪZVĒH ŠĀHMĀRD. Then the ms. of ŠAHRIYĀR ARDAŠĒR was copied by MĀHVINDĀD BAHRĀM ARDAŠĒR of TURKĀBĀD. This last copy was completed on the 10th day of the 8rd month 1009 A. 20 Y.

The fourth colophon mentions BAHRĀM MĀHVINDĀD RUSTAM NŌŠIRVĀN RUSTAM of TURKĀBĀD who says "I have seen this ms. of the *Dīnkart* and have approved it". This colophon is dated the 13th day of the 2nd month 1088 A. Y. The same statement as above is made by RUSTAM GUŠTĀSP ARDAŠĒR in the undated fifth colophon (ZHss. p. 206, ll. 4-13).



defects, but as an (exact) copy was required, I did not think it proper to make an extravagant change (in it). I have written it at the request of my great and devoted friend of old fame Dr. MARTIN HAUG SAHLE. Completed on the 7th of February 1866 A.D. The handwriting (✶ *sat* = *سات*) is of HÖŠANG JĀMĀSP DASTŪR. (The task is) rolled up (i. e. finished).

This colophon is explained by the following English dedication:

“Kārñāmehi Ardeshir pāpakān” written by the special desire of my best friend and kind benefactor (sic.) Dr. Martin Haug in some places there in original I found some gap. I copied out exact as it was without any change or alteration.

Jāmāsp bāgh	}	H Jamaspji
Poona, 7th January 1866 <sup>1</sup>		Dustoor.

---

**M. 61 (HAUG 16).**

Ms. of the Pahl. texts *Ayātkār i Vazurk Mihr* and *Handarz i Āturpāt Mahrōspandān*.

P. 27 has the following Pers. colophon.

5

تمت بالخیر و الطفر من ید اختر العبادت هوشنگ ابن الہ ستور جاماسپ

i. e. “Finished (parts 1<sup>a</sup> a-b) in abundance and victory by the humblest of Thy servants HÖŠANG, son of DASTŪR JĀMĀSP” for Dr. MARTIN HAUG. Poona 10th January 1866 (on unnumbered p. 1).

---

**M. 62 (HAUG 17).**

Ms. of the Pahl. texts *Handarz i Āturpāt i Mahrōspandān* and *Artāk Virāz Nāmak*.

Fol. 1 has in the handwriting of HAUG: “From DASTUR KHURSETJI at Poona.” The latter had perhaps copied these mss. (ZHSs. p. 222, l. 7).

50

---

**M. 63 (HAUG 18, WEST H. 18).**

Ms. of the Paz. *Artāk Virāz Nāmak*. with its Skr. version.

P. 196 has the following Skr. colophon:

51

---

1. The date in the Pers. colophon is 7th February 1866.

संवत् १४६६ वर्षे चित्र शुदि १३ भागे न दीन अर्धवीरायनामपुस्तकं एर्बेदरायण  
एर्बेदकामदीन सुतान सुंदारण समाधानन लिखितं ॥

*Translation:* In the year *Samvat* 1466, on the 13th of the bright half of the month of *Čaitra*, on Tuesday the book called *Ardāvīrāya* is written by ERVAD RĀM, son of ERVAD KĀMDĪN with good devotion.<sup>1</sup>

**M. 64 (HAUG 19, WEST MH. 19).**

Ms. of miscellaneous contents: Paz. *Škand Vīmānik Vičār* with its Guj. version, Av. *Vidēvdāt*, 8, 73-96 with its Pahl. and Pers. versions, etc.

- 52 The first page has the following note written by HAUG: "Presented by DASTUR KAI KHOSRU.

Surat 27th January: 1864."

**M. 65 (HAUG 20).**

Ms. of miscellaneous contents: Part I. *Patit Irānī, Varharam Yašt*. — Part II. *Sih Rōčak, Nirangs, Āfrins*, and *Āsīrīāds*.

- 53a Fol. 18 v. has a Pers. colophon in Guj. characters, appertaining to part I, as follows:

કાલેય અલહૃદ્ મન બનદહેદીન માજીદીઅસનાં હેરબુદ જદે હેરબુદ કાહિથ દસ્તૂર  
રશતમ બેન દસ્તૂર શેહેરીઆર વદદ દસ્તૂર મનોચેહેર બેન દસ્તૂર અરબેરજી.

It gives the name of the copyist only: HERBŪD KĀŪS DASTŪR RŪSTAM BEN DASTŪR ŠEHERĪĀR, son of DASTŪR MANOCEHER BEN DASTŪR BARJORJĪ.

- 53b Fol. 27 v. gives the date of the part II in the *Āīrvāda* in Parsi as follows:

بروز فلان بهاء فلان سال اور هزار صد و یازده از شاهنشاه یزدگرد شهباز ساسان خمه  
بشهرستان خجسته ایران اندر شهر فلان انجمن جست یست

*Translation:* On such and such a day, in such and such a month, in the year 1111 from the king of kings YAZDAGARD ŠAHRİYĀR of the lineage of SĀSĀN, in the land of the blessed Irān, in such and such a town the assembly is convoked.

1. The colophon is translated by WEST, *Arda Viraf*, Bombay, London 1872, p. X.

**M. 66 (HAUG 21, WEST MH. 21).**

**Ms. of miscellaneous contents.**

Fol. 23 v., l. 1 — fol. 43 v., l. 3 : Ms. of the Paz. *Āśīrvād* with its Skr. and Guj. versions (ZHss. p. 254, No. I d).

Its heading is in corrupt Skr. as follows :

इयं विप्राहस्य पद्मानी संस्कृतभाषाया पहिलवीभाषायां दीनदासवह्मनन अवितारता ॥

*Translation :* This contract of marriage (विवाहस्य) is translated (अवितारिता) from the Sanskrit language into the Pahlavi language (sic. the reverse is the case) by the servant of the religion BAHMAN.

Fol. 24 v. gives the date *Samvat* 1552 as follows:

54a

संवत्सरेषु पंचदशसतेषु ॥ संवत् १५५२ वर्षे अमुकरोजे अमुकमासे अमुकनगरे ॥

and in the Pāz. Āśīrvāda the year 860 A.Y. :

[illegible]

**Fol. 49 r. — fol. 49 v. : Ms. of *astrological matters* in Guj.**

Fol. 49 v., l. 9 seq. has the following Guj. colophon :

54t

सं. १७०१ फा. शु. १-२<sup>३</sup> शनौ इ लख्युंछि ॥० श्री माएनी लखतंग काऊस द. कामदीन्  
संन यज्जगुरदी १०१३ मं।

i.e. "The meaning is written in *Samvat* 1701, the 1st. of the bright half of the month of *Fālgun*, on Saturday, in 1013 A.Y. by KĀṬS DASTŪB KĀMPĪN."

Fol. 52 r., l. 1 — fol. 95 r., l. 4: Ms. of the *Aogamadaēcā* in original Av. and Paz. with its Skr. version (ZHss, p. 260, No. 3).

• It has on fol. 95 v. — fol. 94 r. the following Skr. colophon preceded by the customary *lokas* of the Parsi copyists, for correct forms of which see the introduction: 54c

1. *Antya*, Pazand texts, collected and collated. Bombay 1900 has १५७ (Zhas. p. 255, note 3). — 2. For translation s. M., 65, colophon No. 53. — 3. Thus for वार,

यावत्स्वयंभुरमणं यावद्भुविमंडलेमेरुं यावच्चंद्रादित्यो तावदियं पुस्तिका जयति ॥ यादृशं पुस्तके दृष्टं ॥ तादृशं लक्षधानात् लखितं ते मया ॥ यदि शुद्धं । मशुद्धं वा ॥ मम दोषो नदीअते ॥० उदकानलचौरैभ्यो ॥ मूषकेभ्यो ॥ स्तथैवच ॥ कष्टेन लखितं शास्त्रं ॥ यत्नेन परिपालयेन् ॥ तैलाद्रक्षे द्रुलाद्रक्षे ॥ द्रक्षे शिथि(ल) बंधनात् ॥ परहस्तगताद्रक्षे । देवं । वदति । पुस्तकं ॥

संवत् १५५५ वर्षे मार्गशीर्ष शुक्लपुक्षे (in ms. प्क्षे) चोदश्यां तिथौ सोमदिने सिंदारमदमासे बहिराम रोजे श्रीः श्रीः अंकुलेश्वरै अयेः सुलतान महिमूद विजयराज्ये एर्वदान एर्वद होमां पुत्र एर्वद मोवदपुतेन एर्वद बहमन उगमदहिचानाम पुस्तकं समाजंदपाजंद शुभेन प्रबोधादयं ॥<sup>1</sup>

*Translation* : " As long as there is the pleasure of *Seayambhu*, as long as Mt. Meru is (standing) in the circuit of the earth, as long as the Moon and the Sun (are existing), so long this book conquers (time ?). Just as it was seen in the (original) book, so it is written attentively by me. If it is correct or incorrect, no fault should lie with me. From water, fire (and) thieves, and from rats as well one should guard with care the book which is written with pain. One should protect (me) from oil, one should protect (me) from water, one should protect (me) from loose binding, (and) one should protect (me) from going into another's hand : thus says the book.

In the year *Samvat* 1555, in (the month) *Mārgaśīrṣa*, in the bright half (of the month), on the 14th day (*tithi*), on Monday, in the month *Spindaramada*, on the day *Bahirāma*<sup>2</sup>, in *Śrī Śrī Ankuleśvara*, here to-day during the victorious reign of SULTĀN MAHIMŪD the book called *Ugamadahicā* (was written) with *Janda* and *Pājanda* by ERVAD BAHMAN, the son of ERVAD MOVAD, the son of ERVADĀN ERVAD HOMĀM for teaching with felicity ”.

Fol. 96 — fol. 151 : Miscellaneous ms. : Pahl. *Patit* with its Skr. and Guj. versions, *Nirang i Kūstī-bastan* with its Skr. version, and *Sih Rōcāk*.

54d

Fol. 98 v., l. 1 — fol. 97 r., l. 2 have the following Skr. colophon :

संवत् १५४९ वर्षे माहा चैत्र सुदि षष्ठ्या वारशान्यौ अध्येह श्रीः सूर्यपुरे पादसाह श्रीः माहमूद विजय राज्ये खान<sup>3</sup> श्री मेरखान व्यापारे पंचकुलप्रति पातो श्रीः एर्वद वाछा सुत् एर्वद

1. I have copied this colophon as faithfully as possible from the original ms. Still I cannot understand how there can be so much difference between my copy and that of GEIGER, given on p. 11 of his "Aogemadaecā ein Parsentractat etc." Erlangen 1878. I mention only four main points: GEIGER has (1) *trayodacyātām*, (2) *bahirāmarājye*, (3) *samādhānena lekhitam* at the end of the main portion which I omit, and (4) *bhūmandalamahas*. BARTHOLOMAE makes a remark that GEIGER has based his text mainly on M. 66; he has copied also this colophon (Aog. 11), though not without errors (ZHss. p. 260, ll. 29-30, and p. 261, ll. 8-10). — 2. The date has been calculated to correspond to Monday 26th November 1498 A.D. — 3. The letter ख is written in this ms. like प, but properly speaking it is the Guj. प with the bar over it.

चांदाकेन ॥ श्रीः खभाइत वास्तव्य अध्याह्नं छाडा सुत् अध्याह्नं । साह चांद लिखापितं ॥ पढिनार्थं  
गुणनार्थं उत्तरनार्थं यदि कोपि पठयति यदि कोपि गुणयति यदि कोपि उत्तरयति तस्य पुण्यं  
एवं भूयान् ॥

*Translation* : The year *Samvat* 1549, the 6th of the bright half of the month *Caitra*, on Saturday, to-day here in *Suryapura* (Surat), during the victorious reign of the king ŚRĪ MĀHAMUR, during the tenor of office of the KHĀN ŚRĪ SER KHĀN, (and) while the *Pañcakulas*, performed (— better प्रतिपत्तौ — their functions) (this ms. has been written) by ŚRĪ ERVAD CĀNDĀKA, son of ERVAD VĀCHĀ ; it has been caused to be written by ADHYĀRUM SĀH CĀNDĀ, son of ADHYĀRUM CHĀDĀ, residing in *Śrī Khambhāt* (Cambay), for the sake of reading, for the sake of reciting, and for the sake of copying. If anybody reads (it), if anybody recites it, if anybody copies it, (may) the merit (accruing) thereby (be for the copyist)! May it be so !

Then follows another Skr. colophon giving the Parsi date and usual 54  
Skr. *ślokas* and Persian verses in Devanāgarī characters, for correct forms of which see the introduction :

पारसी संवत् ८६३ वर्षे माहा तीर रोज खुरशेद ॥ यादृशं पुस्तकं दृष्टं । तादृशं लिखितं  
मया । यदि शुद्धमशुद्धं वा । मम दोषो न दीयात् ॥ १ ॥ भग्नप्रष्टि कटि ग्रीवा । स्तब्धदृष्टोर्धोमुखं ।  
कष्टेन लिखितं शास्त्रं । यत्नेन परिपालयेत् ॥ २ ॥ जलाद्रक्ष । तेलाद्रक्षे ॥ द्रक्षमांसथलबंधना ॥ द्रक्षमूषक  
मूर्खेभ्यो । यावत् जीवजडो दहेत् ॥ ३ ॥

नविस्त बमानंद विस्ते सियाह । नविसंदः गर्दद विखाक तबाह ॥ मन् नविस्तं आं  
बमानंद रोजगार । मन् नमानम उआं बमानंद ईआदगार ॥ सरंजाम् बिस्तर जुज अज साक नेस्त  
अजो बिहिर जिहिरस्त तरीआक नेस्त ॥ चनां चूं बिदीदम् अंदरकिताब ॥ चनां चूं नविस्तम्  
दरी खबबाब ॥ अजी कोसस मन् खुदावंद मन् । रसानंद बिनैकी बिजान उबितन ॥ तुआंना  
खुदावंद मानातुआं । शब उ रोज नालम जबिहिरैरूआं ॥

*Translation* : The year Parsi *Samvat* 863<sup>1</sup>, the month *Tīr*, the day *Khur'ed*.

*Ślokas* : 1. (For translation s. colophon No. 54 c). — 2. "One should preserve with care the book written with pain, with the broken back, haunch and neck, with the fixed glance and the face downwards." — 3. "One should protect (me) from water, one should protect (me) from oil, one should protect me from loose binding, one should protect (me) from mice and fools, until sluggishness would consume the vital breath (जीवं जडो).

1. This Parsi date corresponds to the Hindu date in colophon No. 54 d, the day being Saturday, 23rd March 1498 A.D.



**M. 68** (HAUG 23).

Miscellaneous ms.

It has on fol. 37 the name of the owner : આ. ફરામશ શેરીઆરશ. 56  
It is undated.

**M. 69** (HAUG 24).

Ms. of the *Bāj-dharṇām* of *Ardāfravaš*.

Fol. 1 r. has several names in Roman and Guj. characters : RUSTOM- 57  
JEE ESPENDIARJEE, then શ્રી દાદર હોરમજની મદદ છે. પારસી દાદાભાઈ દાદાઉજી  
માણુકશ અરપંતીશરશ હા. પે. રતનશ બીખાશ, which seem to have no connec-  
tion whatsoever with the ms.

Fol. 1 v. gives the title of the text as follows :

درون و واج یشت اردا فروش and ગાજ । ધરવાની ॥ અરદાફરુઅશની.

Fol. 11 v. has the name of the owner of the ms.: Dustoor Cowasjee  
Jumsetjee.

According to BARTHOLOMAE, the ms. is about 100 years old.

**M. 70** (HAUG 25, WEST H. 25).

Ms. of *Yāsts*, *Āfrīns*, *Sih Rōčaks* and *Munājāts*.

It has on fol. 195 r. the following Guj. colophon :

58

શંવત ૧૮૪૮ ના વરખ સાવણ વદી ૩ રવેલે રોજ ૩૦ માહા ૧૦ શને । ઇઅજ  
દગરદી । ૧૧૬૧ હેજરી ... દના એ કિતાબ । ઇઅશત । તા. આફરીન । તા.  
શીરોજ । તા. મુનાજાત । શરવે । લખી તમામ કીવી છે । એ કિતાબના લખનાર ।  
મુબેદ શ્રી પા ।

*Translation* : In the year *Šanvat* 1848, on Sunday, the 3rd of the  
dark half of (the month of) *Sāvan* (*Šrāvan*), on the 30th day (of the)  
10th month, year *Iajdagardī*, 1161 A. H....On (this) day this book (of)  
*Yāsts*, and *Āfrīns*, and *Šīrojā*, and *Munājāts*, all (these texts) have  
been completely written. The writer of this book (ms.) is MUBED Šrī  
PĀ(BS).

The *Munājāts* are composed by DĀRĀB IBN PĀHLĀN in Pers. and 59  
written in Av. characters. His name occurs on fol. 3 v., l. 7 :

سید داریاب بن پهلان



“Copied from a ms. in the library of the late DASTŪR EDALJĠ DARABJĠ RUSTAMJĠ SANJANA in Bombay” by the order of DASTUR PESHOTANJĠ BYRAMJĠ, his successor for DR. MARTIN HAUG in 1240 A.Y. It was presented to HAUG on the 3rd March 1871.

**P. 57, l. 4 seq. has the original Pahl. colophon as follows:**

**60a**

[illegible]

Transcription: *Frazašt pa drūt šātih rāmišnūh anōsak-ruvān bavāt ortalxšir i šāhān-šāh [i] pāpakān šāhpuhr [i] šāhān-šāh [i] ortalxširān ohrmazd [i] šāhān-šāh [i] šāhpuhrān ētōn bavāt ētōntar bavāt anōsak-ruvān bavāt rōstahm mīhrāpān kē pačēn nipešt būt ētōn bavāt pa sāl i 1054 hač šāhān-šāh yazdēkart xūp bavāt ētōn bavāt.*

*Translation*: Completed in welfare, joy and pleasure. May ARTAXŠĪR, the king of kings, son of PĀPAK, ŠĀHPŪR, king of kings, son of ARTAXŠĪR, and HŌRMAZD, king of kings, son of ŠĀHPŪR, be of immortal soul! May it be so! May it be still more so! May RUSTAM MIHRBĀN, who has written this copy, be of immortal soul! May it be so! In the year 1054 from the king of kings YAZDKART. May it be good! May it be so!

Then follows another Pahl. colophon by DAŠTÜR PRŠÖTAN per- 601  
taining to this ms. :

[illegible]

Transcription: *Ēn kurāsk i kārnamak i artaxšahr i pāpakān pačēnūtak hač x'āhišn [i] dānāk frazānak dāktar mārtn haug hač bahr i dōstūh u ēvakānakih pa nēmak i man dēn-bandak pešōtan pus i dastowar varhrān sanjānak bumbāik-mānišn pa rōč i ōhrmazd u māh i amurtat sāl apar 1240 hač šāhān-šāh i yazdēkart šahrayār.*

*Translation:* This book of *Kārnāmak i Artaxšahr i Pāpakān* is copied at the desire of the wise and intelligent DR. MARTIN HAUG for the sake of friendship and unity to my side, (toward me, who am) the



: ၄၆၃ :: ၁၉၈၂ ခုနှစ်၊ ဇူလိုင်လ ၁ ရက်နေ့မှ စတင် အသုံးပြုရမည့်  
 ပုံစံအား အောက်ပါအတိုင်း ဖော်ပြထားသည်။

i.e. "In *Samvat* 1843, in the town of *Śrī Bhṛṅgukaccha* (i.e. Broach)."

**M. 82** (HAUG with 35).

A fragment of the ms. of the *Yasna* (Y. 31. 3a — Y. 32. 9a) with its Pahl. version.

It is one of the oldest copies of K. 5 (1323 A.D.) written in India. For further particulars, cf. ВТНЛ. ЗНсс. p. 307, ll. 11-15.

**M. 84** (HAUG with 35).

Ms. of a fragment of the *Vidēvdāt* 1. 1-14.

Fol. 1 v. has the following Pahl. colophon:

[illegible]

Transcription: *Pa nām i kām-[han]žām? harvisp-ākas u dānāk u tuvānik tuvānaktar āmurzītār baxšāyaškar harvisp-ākās čič-dāt hamāk-nēwakih bun-bar-āparik hamē nām i vēh pa nām i dātār ōhrmazd nūn nipīšēm<sup>1</sup> (u) navazdahom-marik yaḏā-ahū-vairyōk kēš drəgubyo x<sup>a</sup>ānand nām (i) hast yut-dēv-dāt (u) pa xūp mūrēak xūp fražām u tan-drūstih gyān-dēr-živīšnih i har vēhān frārōn-kunišnān nāmčīstik [i] ān kē nipēšand<sup>1</sup> uš kasān pa anōšak-ruvān arzānik dārānd ušān pa gētik nām andar husravīh ušān pa mēnōk ruvān andar ahrādīh dārānd frač kunom andar rōč i x<sup>a</sup>aršēt (written hvaraxšēt) u mūh [i] dē vahičak<sup>2</sup>*

1. Written with the *compléments phonétiques* -šēm 1 pers. sing. and -šand, 3 pers. plur.;  $\text{ⲉⲣⲓ}$  for  $\text{ⲉⲣⲓⲛ}$ , cf. Suppl. pers. 1976, colophon No. 27 a and p. 42, note 4, — 2. In *ms. gr.* *vah[i]čak*, written defectively.

*apar sāl i yazdēkartik noh sat pañcāh u haft andar būm i hindūkān  
andar šahr i bharūč husravik nāmīktom ēhrpat ardasēr mōbad (written  
mōbēd) hāc bahar i ahrādhīh u ruvān-dōšārēm rādh nīpēšēm anōšak-  
ruvān bavāt kē xʷat-hučinak pataš<sup>1</sup> kart ān-am nīpēšt kuš ruvān yāvētān  
garōtmānik bavāt ēton bavāt.*

*Translation:* In the name of (the One) with accomplished desires, omniscient, and wise, and powerful and more powerful, forgiving, liberal in gifts, omniscient, the giver of (good) things (?), full of goodness, supreme in cause and effect, always of good name,—now I write in the name of the Creator Ōhrmazd (the book corresponding to) the nineteenth word (of) the *Yaθā-ahū-vair̥yō*, which they call *dragubyō*,<sup>2</sup> — whose name is *Yut-dēv-dāt* — with good omen, and good end, and bodily health and the longevity of life of all good ones, (who are) the righteous workers, especially of those (persons) who write. May they consider him (them) worthy of the immortal soul, and may they hold his (their) name in good fame in this world and his (their) soul in righteousness in the spiritual world! I launch (this ms.) on the day *Xʷaršēt* and the *vahicak* month *Dē* of the year of *Yazdkart* 957 in the land of the Hindus, in the city of *Bharūč* (Broach) of good fame and the most renowned, — (I), *HĒRBUD ARDAŠĒR MŌBAD*; I write for the sake of righteousness and love of the soul. May he be of immortal soul, who has himself incurred expenditure upon this! That (ms.) is written by me so that his soul may for ever reside in *Garōtmān*. May it be so!

### M. 85 (HAUG with 35).

Ms. of the *Āfrīn i Haft Amšāsfindān* in Pāzand.

66

It has on fol. 8 v. in red ink:

(જી. ૧. ૧) પાતે ૮. શ્રમત ૧૮૬૮ નાં વરખે ફાગન શુદી ૧ વાર ગરેજી રોજ ૧૦  
માહા ૫ તમામ શુદ ૫ ૮ (?).

i.e. "The ms. was completed in *Samvat* 1868, on Thursday, the 1st of the bright half of the month of *Fāgan* (*Fālgun*), on the 10th day of the 5th month (Parsi) — 5 8(?)."

1. In ms. ૧૭૭ પાતિત્તિ કાર્ત, "recited a *Patit*," — 2. According to the *Rivāyat* of BAHMAN PUNJĀ, s. SBE, vol. XXXVII, p. 152, note 2; s. also DĀRĀB HORMAZDĀN'S *Rivāyat*, edited by ERVAD M. R. UNYALA, Bombay 1922, vol. I, p. 4.

**M. 86** (MÜLLER 94).

It contains two mss.: 1. the beginning of *Bundahišn* Vulgata in Pahl. with Pers. translation, (fol. 1 v. — fol. 8 v., l. 15), and 2. *Škand Vīmānīk Vičār* with the Skr. version and Pers. paraphrase (fol. 9 r. — fol. 16 v., l. 31).

The ms. is a part of a bigger ms. which J. ROMER had acquired in Surat eighty years ago. According to WEST *Shikand-Gimānīk Vičār*, Bombay 1887, p. xxvi-xxvii, ROMER had divided his ms. of 72 folios into three parts, of which one he gave to M. J. MÜLLER (i. e. M. 10, according to the old number), another to H. H. WILSON, and the third to E. NORRIS. The two latter parts are now in the India Office Library.

There is no colophon to this ms. It was written in India about 100 years ago (ZHss. p. 311, ll. 7 — 18).

**M. 87** (recent acquisition).

Ms. of the Skr. version of the Pahl. *Yasn* (Y. 1 — Y. 57. 28) with the Guj. version for Y. 43 — 44. 11 c.

Fly-leaf 1 r. has the following note in pencil:

શંકરત. મધે. ઇજાનેના. અવસ્તા. વગરે. અરથો.

i. e. "The meaning of the Avesta of the *Ijane*. etc. in Sanskrit."

Fol. 2 r. (top of the page) has in good hand-writing the name of the owner in Guj., and the date of purchase as follows:

ક્રમતરીન. બેહેદીન પેશતંનજી મલિકજીની છે. — તા. ૨૧ જાનેવારી ૧૮૩૬ અંગરેજીને દીને. લીધી છે.

i. e. "(The ms.) belongs to the humblest Behedin Pestanji Mān-nekji. — Bought on the 21st January 1836 A.D."

The owner was the editor of the "Jām-i-Jamshed."

Then follows the note of presentation:

"The ms. was presented to the Rev. Dr. O. FÜRER with DASTUR JAMASPJI's best compliments 27/4/84."

67

68

**Colophons of Manuscripts in the India Office  
Library of London.**

Ms. of the *Vidērdāt Sāda*.

It has only the date on fol. 246, l. 14:

i.e. "Year 804 A.Y."

i.e. "This is the book (ms.) of *Vundīdād*, *Ijašne*, and *Višparad* (*Videvdāt*, *Yasn* and *Visp Rat*). It is very old, of about 300 to 350 years. This is (said) on authority."

Ms. of the *Vidēdāt Sūda*.

Fol. 346 b. has the following Pahl. colophon:

1. Thus or د "80" which is an error for د "20"; the year is given as 1129 A.Y. in the Pers. and Guj. colophons, pertaining to this ms., Nos. 70 b and 70 c. Or perhaps د stands for و, thus د "20 and". — 2. For the expression, cf. Suppl. pers. 29, colophons Nos. 3 b and 3 c.



disposition, (who is) a friend of the religion, a learner of the religion, a teacher of the religion, a speaker of truth, and (who is) contemplating God, son of RUSTAM, son of MĒNŌCĪHE, son of MĀNAK, son of ĀSĀ, from the lineage of MŌBADĀN MŌBAD HORMAZDIYĀR RĀMIYĀR, resident of the blessed port of Surat. Everybody, who reads it, should cause forgiveness from the Lord, and immortality of the soul, and good blessings to reach the owner of this book (ms.) and on the writer of the ms. "There is (only) one path, that of righteousness, all others are contrary paths (Av. and Pahlv.). "With a glad mind (and) with the soul according to one's desires" (Av.). "Happy is that body upon which its own soul works" (Pahlv.). May the glory of the *Mazda*-worshipping religion be victorious!

70b

Fol. 348 a. has the following Pers. colophon:

فرجید پدرود شادی و رامشی اندر روز مبارک ماه بختار بهاء مبارک اردیبهشت  
امشاسفند سال اور یکهزار صد و بیست و نه از شاهنشاه یزدگرد شهریار نوشم این کتاب  
جو بوداد اندر بندر مبارک سورت هر که خواند دعا و آفرین بر کاتب رساند و کاتب الحروف  
من دین بنده موبد زاده موبد رستم ابن موبد بهرام ابن داراب ابن سهراب ابن مانک  
ابن پیشوتن لقب سنجانه از نسل موبدان موبد نیروسنگک دهل و نویسانده این کتاب موبد  
زاده نیکنام نیک سرانجام نیک خصلت دین پرور تار دین چاشیدار دین آوختار دین دوست  
موبد نوروز ابن رستم ابن مینوچهر ابن مانک ابن آسا ساکن بندر مبارک سورت از نسل  
موبدان موبد هر مزدیار را مبارک دعا و آفرین و انوشه روانی بر کاتب و نویسانده  
این کتاب برساند.

هر که خواند دعا طمع دارم      زانکه از بندهای دیندارم  
نوشته بماند سیه بر سفید      نویسنده را نیست فردا امید  
نوشته بماند بخط سیاه      نویسنده گردد بخاک تپاه

It has the same contents as the above colophon.

*Verses*: 1. From every one who reads this I desire a blessing, as I am one of the faithful servants (of God). For verses 2 and 3 s. Suppl. pers. 48, colophon No. 16 a.

70c

Fol. 348 b. has the following Guj. colophon:

रोज श्री माह बोखतार माह श्री अरदीबेहेस्त अमशासफंद । पार्सी सने ११२९ संवत्  
१८१६ नां वर्षे मार्गशीर्ष शुदी १० गुरी तारीख ८ माहे रबीअलआखर सने ११७३ हेजरी एणि  
दने ए केताब तमाम थाई ॥ ए केताबनु लखनार कश्तरीन दीनबंद: मुबदजाद: एखद रुस्तम  
बेन बेहेरांम बेन दाराब बेन सोहोराब बेन मानक बेन पशोतन । लकब संजाणां । मुबद निरीओसंग

धवलनी नसलनां ॥ तथा ए केतावनु लखावनार मुबदजादः नेकनांम नेकसरंजांम नेकखसलत  
दीनपरवर दीनचासीदार दीनआंमोजगार । मुबद नुरोज बेन रुस्तम बेन मीनोचेहेर बेन मानक बेन  
आसा । मुबद हरमजदीआर रांमीआरनी नसलनां बंदरे सूरतनां रेहेनार । जे कोई ए केताब पठि ते  
लखनारनि तथा लखावनारनि दुआ आफरीन अनोशिहरोआंनी खोदा आमोरजी पोहोचाडी ॥

It has the same contents as the above Pahl. colophon. Besides the Parsi date, it gives the Hindu date: *Samvat* 1816, Thursday, the 10th of the bright half of the month of *Mārgaśīrṣa*, and the Moham-  
medan date: the 8th of *Rabī-al-ākhar*, 1173 A.H.

### Z. & P. 3 (L 3).

Ms. of the *Vidēvdāt Sāda* with the *Yazišn* and *Visp Rat*.

There is no colophon.

Fol. 1 b has in a later hand :

71a

ونديداد سعدی و بايزش و باوسپرد که کوليات (کليات sic. for) زرتشت آورده است  
این خط دستور داراب نوشته و جشید ولایتی از او آموخته است و اول پهلوی از دستور داراب  
پیدا کرده یعنی در هند کسی خط پهلوی را نداشته بود دستور داراب زاهر (ظاهر sic. for)  
کرده است و فران سیس انکوویل شاکرد او بود و در هندوستان دستوران دستور داراب بود.

*Translation*: The *Vandidād Sāda* (written *sa'dē*), and with the *Yazišn*, and with the *Visparad*, which collected works ZARTUŠT has brought. This (hand)writing is of DASTŪR DĀRĀB, and JĀMSĒD VILĀYATĪ has learned from it; and Pahlavi was first made known by DASTŪR DĀRĀB, i. e. (to say) in India none had the Pahlavi script (perhaps ms.) and DASTŪR DĀRĀB has brought it to light; and the Frenchman ANQUETIL was his pupil, and in India the DASTŪRĀN DASTŪB was DASTŪR DĀRĀB.

Then follows in Guj. :

71b

વંનદીદાદ તા. ધજેશ્વને વીસપરદ શાયે છે એ પોથો દશ્વતુર દારાખને હાતનો લખેલો  
છે મનો શહી છે દશ્વતુર દારાખ જે મનો અપ્પરદાર પેહેલવીમાં તા. ફારશીમાં તા. શંસકરમાં  
તા. નજેમમાં હોતો તે દશ્વતુરે પોતાને હાતે લખ્યો છે એ પોથો દાખત(ર)શાખશ વેચાતો  
લીધો એક કાષ મોખેદને હાતથી મલેઓ થુરતમાં.

It says further that DASTŪR DĀRĀB was also well versed in Persian, Sanskrit and astrology and that this ms. which is accurately written was bought by Dr. SYOR (?) from a Mōbad in Surat.



૧૧૬૧ હેજરી (sic.) એણિ દંન એ કેતાય નંદ વંદીદાદ લખી શંમપૂરણ કીધો એ કિતાયનો લખનાર કંમતરીન બંદેહે હેરવદજદેહે હેરવદ રસ્તંમ ખીન મુબેદ દારાખ ખીન મુબેદ ફરાંમરોજી ખીન મીનોએહેરજી ખીન કિરેશાશપજી ખીન નરસંગજી પાવડીનાં ઇ લખી શંમપૂરણ કીધો તા. એ કેતાયનો લખાવનાર નેકનામ નેક શરંનન્મ નેક ખસલત નેક કેરદાર નેક ગોફતાર પાક દેલનાં મુબેદ શ્રી મેહેમનજી નુરોજી ખીન... પોતાનો શવાય હુંશલને વાશતે તા. પોતે પહુવાને વાશતે ફરમાઈશ્ચ કરી લખાવેહ છે. જે કોઈ મુબેદ દીનદાર એ પુસ્તકે પદે અથવા પદાવે અથવા શીખે શીખાવે તે મધે સવાય અજમનો હંમમેહેર રોશંન ગરોથમાંનમાં શ્રી લખાવનારને જ્વેદાંન લગે હંસેલ થાએ અને શ્રી રશંન પૂલ ગૂજરતે વખત મેહેર ઈઅજ્ઞદની દરગાહામાં શરખર રેહે તા. શ્રી દાદાર હેરમજદનાં ફજલો કરંમથી જમેદવાર છેજ જે જે કોઈ મુબેદ દીનદાર એ પુસ્તકે પદે અને ખૂસથી લખાવનારનાં હકમાં દોઆ કરે તેહેને હંમેશે ખુદાઈ ખૂશી રાખે ખાંતે આપાદ કરે શ્રી લખાવનારનૂ દેલ તાજગી બા મોરાદ રાખે એદુન બાદ એદુન તરજ બાદ.

بیش کر بختای رسی و طمانه مزین که هیچ نفس بشر از خالی خطا نبود

It has the same particulars as the above colophon. It gives further the name of the person for whom the ms. was written as MÖBAD ŠRĪ BAHMANJĪ NAVRŪZJĪ BIN...

The translation of the latter part of the colophon is as follows:

"And MÖBAD ŠRĪ BAHMANJĪ NAVRŪZJĪ BIN..... of good name, and of good end, of good character, of good deeds, speaking the truth and of pure heart has ordered to write this ms. for getting the retribution for this pious act and for his own recital. (When) any pious *Möbad* recites or makes (some one) recite, or learns or makes (some one) learn this book, may Šrī the person who ordered this to be written acquire in the shining *Garōthmān* (paradise) for eternity (his) share in the retribution of this great meritorious act, and may he stand with a radiant face in the court of *Meher Yazat* at the time of the crossing of the *Šrī* brilliant bridge! And I hope from the excellence and generosity of *Šrī Dādār Hōrmazd*, that He may always keep any pious *Möbad*, who recites this book and gladly offers benedictions for the person who caused this to be written, joyous and prosperous, and that He may keep the heart of the person, who ordered this to be written, fresh and of attained wishes! May it be so! May it be still more so!

*Verse*: Conceal (it), if thou comest across a mistake, and do not reproach, because after all there is no human being without a mistake.

## Z. &amp; P. 6 (L 6).

Ms. of the *Yasn*.

73 Fol. 197 a - b has the following Pers. colophon :

روز سروش ماه ده کاه اوزیرند (sic. for اوزیرن) تمام شد تحریر فل (sic. for آل)  
تاریخ بیست و دوم ماه ربیع الاول سنه هجری ۱۱۵۲ سنه ایزد جردی ۱۱۱۰ شهنشاه ایزد جرد  
شهریار ساسان توخم بشهرستان خجسته بروج<sup>۱</sup> از ایران انجمن خوبست نیر اور داد<sup>۱</sup> و آن دین  
مازدیسی هیربد رستم بن دستور بهرام بن دستور اردشیر بن نوشیروان بن دهبان

*Translation* : (On) the day *Srōš*, the month *Deh* (10th), the *Gāh Ūziran*, thoroughly completed on the 22nd day of *Rabī'ul-aval* 1152 A.H., (corresponding to) the year 1110 YAZDĀRDĪ, of the king of kings, YAZDĀRD ŠAHRİYĀR, of the lineage of SĀSĀN in the blessed town of Broach. It has sprung up from the assembly of Irān over the law and custom of the religion of the *Mazda*-worshippers (?). HĒRBUD RUSTAM BIN DASTŪR BAHRĀM BIN DASTŪR ARDAŠĪR BIN NŌŠĪRVĀN BIN DAHYĀN (has written).

## Z. &amp; P. 7 (formerly known as Z. &amp; P. XXII).

Ms. of the *Bundahišn* in Paz.

74 Fol. 93 v. has the following Pers. colophon :

تمام شد این کتاب بن دهنن بروز مبارک خورشید بهاء مبارک آذر ایزد سال اور  
یکهزار و یکصد و هفتاد و چهار از یزد جرد شهریار بندر سورت کاتب الحروف من دین بنده  
دستور زاده هیربد داراب بن دستور رستم بن دستور جشید برادر دستور کاوس بن بهرام  
بن فرامروز

*Translation* : This book of the *Bundahišn* is completed on the blessed day *X'aršēd*, in the blessed month *Ādar Izad*, year 1174 from YAZDĀRD ŠAHRİYĀR (in) the port of Surat. The writer of the ms. am I, the servant of the religion DASTŪR-born HĒRBUD DĀRĀB DASTŪR RUSTAM DASTŪR JAMŠĒD, brother of DASTŪR KĀVUS BIN BAHRĀM BIN FARĀMURZ.

1. This remains obscure. The last three words seem to be 'خوبست نیر اورداد' but most probably it is 'داد'.

Z. & P. 8.

Ms. of the *Rivāyat* of KĀMĀ ĀSĀ.

It has on the 1st unnumbered page the following Pahl. Pers. note : 75a

و اورمزد و اماسفندان هبار و ياد او بشت [و بنام]

*Translation*: The word *pātixšāhī* in Pahlavi has the meaning "Dastūr". It is nine hundred years old. The version is written on page 79.

Ms. of the *Rivāyat* of KĀMDĪN ŠĀPŪR of Cambay, Paz. in Av. characters.

Fol. 1 r. has the following invocation :

75b

و اورمزد و اماسفندان هبار و ياد او بشت [و بنام]

i.e. "And *Ō(h)rmazd* and *Amsūsfund*s are helpers, and His remembrance is (like) a protector and asylum."

Then follows a short Guj. note :

એ કેતાય નોશારીથી હાત આવીય મલતી નથી મલવી ગણી મુશકેલ છે કેથે છે નહી તેથી (સ)ખતીથી મેલવીય.

It says that this book (ms.) was obtained in Naysari with great difficulty, and that it is not found elsewhere.

Fol. 133 b has the Pers. colophon pertaining to this copy as follows : 75c

تمت تمام شد روز آبان ماه دی کاه هاون سال اور بن هزار بریست . از شاهنشاه  
بزدکرد شهریار ساسان و در شهرستان خجسته ایران و قصبه نوسادی این کتاب نوشته شد  
نویسنده پیشون بن فریدون بن هوجی رقم کرد هر که خواند افرین کند.

*Translation*: (The ms.) has been fully completed. (On) the day *Ābān*, the month *Daē*, the *Gāh Hāvan*, the year 1020 from the king of kings YAZDGARĀD ŠAHRİYĀR of the lineage of SĀSĀN of the blessed country of Irān, and (in) the town of Naysari this book has been written. The scribe PEŠOTAN BIN FARĒDŪN BIN HŌMĪ has written (it). May everybody who reads it offer blessings (on him)!

Fol. 149 b has the following Paz. colophon pertaining to the original : 75d

و اورمزد و اماسفندان هبار و ياد او بشت [و بنام]  
و اورمزد و اماسفندان هبار و ياد او بشت [و بنام]



Fol. 149 b has the following Pers. colophon belonging to the 75<sup>th</sup> original:

بنام ایزد. بنام دادار اورمزد رابومند خورمند هما یزدان و مینوان و یزدان کتبان  
به نیک دهشی خواهم نوشتن بدو<sup>1</sup> اختر نیک نامه از ایران زمین به کشور هندوستان بدستوران  
و هیربدان و ده یزدان ائورنات ارتشتاران واستربوشان هتخشاش و دینداران و دین چاشبیداران  
و دین برورتاران و دین ربانیداران و دین یوزدانربیداران چون دستوران دین مازدیشنان از  
قصبه نوساری و چون هیربد رانان بن هوشنگ<sup>2</sup> و چون مهباز<sup>3</sup> بن دهیان<sup>4</sup> چون هیربد جندای  
بن یالهن چون هیربد بهرام بن یالهن چون ده یود بهدین مانک بن جنکا بهدین آسای  
بن بهرام بهدین دهیان<sup>4</sup> بن جانکا از قصبه قنایید چون هیربد روان بزشک تن یودائر هویم  
راست گفتار چون هیربد شاپور<sup>5</sup> بن هیرا و هیربد اسا بن نیریوسنگ و هیربد جبوه بن خورشید  
بهدین ناخوا بن آسا بهدین بهمن سیاوخش بهدین کیام الدین آسا بهدین سیاوخش بن جندا  
بهدین لبنای<sup>6</sup> بن کام الدین<sup>7</sup> صد هزاران درود و نیازمندی از این بهدینان ایران زمین  
قبول و مطالع فرمایند و اورمزد امشاسفندان هیاره باد ار(د)بیهشت پناه شا اما هما وهان  
اندر هفت کشور زمین باد ایدون باد چون مان آفرینند.

*Translation:* In the name of God. In the name of resplendent and glorious *Hormazd*, (and of) all spiritual *Yazads* and the *Yazads* of this world and in good fortune (lit. gifts). I will write with the (help) of the two good constellations, a letter from the land of *Īrān* to the land of India (addressed) to the *Dastūrs*, and *Hērbuds*, and chiefs of the land, the priests, warriors, husbandmen and artisans, and the religious ones, and the teachers of the religion, and the protectors of the religion, and the propagators of the religion, and the workers in purity for the religion, like the *Dastūrs* of the *Mazda*-worshipping religion from the town of Navsari (and) like *HĒRBUD RĀNĀ BIN HOŠANG*, and like *MAHIYĀR BIN DAHYĀN*, like *HĒRBUD ĀNDĀI BIN PĀLHAN*, like *HĒRBUD BAHRĀM BIN PĀLHAN*, (like) the chiefs *BEHDĪN MĀNAK BIN ĀNGĀ*, *BEHDĪN ĀSĀI BIN BAHRĀM*, *BEHDĪN DAHYĀN BIN ĀNGĀ*, from the town of Cambay like the *Hērbuds* of healthy soul, of pure body, of good disposition and truth-speaking, like *HĒRBUD ŠĀPŪR BIN HIRĀ*, and *HĒRBUD ĀSĀ BIN NĒRYOSANG* and *HĒRBUD JĪVAH BIN XʷARSĒD*, *BEHDĪN NĀXVĀ BIN ĀSĀ*, *BEHDĪN BAHMAN SYĀVAXŠ*, *BEHDĪN KYĀM-UD-DĪN ĀSĀ*, *BEHDĪN SYĀVAXŠ BIN (ĀNDĀ)*, *BEHDĪN LĪNVĀI BIN KĀM-UD-DĪN*; may they accept for perusal 100,000 salutations and supplications from the

1. Ms. No. 30 of the Meherji Rana Library of Navsari which is the original has 𐬨𐬀𐬎𐬭𐬀, most probably for 𐬨𐬀𐬎𐬭𐬀. — 2. Ms. No. 80 has in a later hand 𐬨𐬀𐬎𐬭𐬀, which is, according to DHABHAR and HODIVALA correct. — 3. Ms. No. 80 𐬨𐬀𐬎𐬭𐬀. — 4. Ms. No. 80 𐬨𐬀𐬎𐬭𐬀. — 5. Ms. No. 80 𐬨𐬀𐬎𐬭𐬀. — 6. Ms. No. 30 𐬨𐬀𐬎𐬭𐬀. — 7. For these names, cf. HODIVALA, op. cit. pp. 804-805.



The writer<sup>2</sup> of this book — BEHEDIN ĀGĀ BEHERĀMM BEN DHANJĪ BEN JIVĀJĪ DALĀL has written it. ... May God forgive (the writer), if an error has crept in while writing! (This is) certain.

Z. & P. 15.

Ms. of miscellaneous contents: *Škand Vimānik Vičār, Mātikān i Yvišt i Fryān, Patūt, and Pursiš-Pasoṣ*<sup>1</sup>.

Fol. 20 b has at the end of the *Patūt* the following Pers. colophon: 78

بروز اسفندارمدم بهاء دی دادارگاه اویسروثریم تمام شد کتاب بنیت نوشتن من دین  
بندہ موبد تہمورس بن فرامرز بن رستم سنجاہ<sup>۱</sup> نوشته است هر که خواند یا آموزاند دعا افزین  
بین ... رساند

*Translation*: The book of the *Patūt* is completed on the day *Isfandārmad*, in the month *Daē Dādār, Gāh Aivisruthrim*. I have written, I, the servant of the religion MĀBAD TAHMŪRAS BIN FARĀMURZ BIN RUSTAM SANJĀNA. This is written. Everybody, who reads it or teaches it, should cause good wishes and blessings to reach me.

Z. & P. 17 (WESTERGAARD L 17).

Ms. of the *Yasn*.

Fol. 1 (unnumbered) has by a later hand:

ઈજાને જંદની છે. કરીઆ સાથે છે. ગની જોની છે આશરે વરસ ૩૦૦  
ઈઆ ૩૫૦ ની છે પછવારે સંવત લખેલો છે.

*Translation*: (This) is the *Ijaṇe* in Jand. It is with the ritual instructions. It is very old, of about 300 to 350 years. The *Sampat* is written at the end.

Then follows a note in Guj. on the sale of the ms. by its owner, 79a  
Parsi BARJORJĪ KĀVĀJĪ A. ŠANJĀMNĀM to MANOERJĪ FARĀMJĪ for a sum  
of three Rupees in *Samvat* 1847, *Āṣo Šud* 7, on the 5th day of the 1st  
month (Parsi):

સંવત ૧૮૪૭ નાં વરખે આશો શુદ્ધ ૭ રોજ ૫ માહ ૧ અં<sup>૨</sup> પરજોરજી કાવજી  
અં સંજનાં જત અમા હમારી કેતાજ વેચાતી આપી છે ૩ ૩ બદલ આપી છે હમે  
કરો દરદાવો નધ.

1. The name is blotted out, but its traces are distinctly visible. DHALA (Catalogue) says:  
"the handwriting of this ms. resembles that of L 26, which was written in 1787 A.D." — 2.  
Abbreviation for અંધીઆર "priest".



*Translation:* In the *Samvat* year 1577, on the 8th of the bright half of (the month) *Kārtaka*, on Friday, here today in the town of *Nāgamandala* (Navsari), *Pārsī Samvat* 890 from the king of kings IJADAJARAD SAHIRIĀR, the day *Rasnām*, the month *Bahman*, the book of *Mainiūsirada* is written by U(STĀ) MAHIRVĀN, son of U(STĀ) MAHĪĀR, grandson of U(STĀ) PADAM; and it was caused to be written by E(RVAD) BIHIRĀM, son of E(RVAD) PĀLHAN. If anybody reads it, if anybody recites it, if anybody copies it, for (lit. in) his purpose may that which has been written by me be (of) good (use)! May it be good! Good thought, good word, good deed.

**Z. & P. 20.**

Ms. of the *Xurtak Apastāk*.

On the first unnumbered fol. we have :

**"Duncan's Sale. Feby. 1818."**

Fol. 118 b and fol. 111 b give the date of the ms. in the Skr. and **81a** Paz. *Āśīrvādas* as follows:

समव सरेषु ॥ ७ । दससतेषु । सवत १७२६ वरपे अमकरोजे । अमकमासे । अमक  
नग्रे ॥

[illegible]

i.e. *Samvat* 1729 and 1042 A.Y.

It seems that the ms. is copied from one written in 999 A.Y. as the words .ཡེ། .ཕྱེད་ཀྱི་ .ཕྱེད་ ཡེ། are struck out in the present ms.

The copyist is the brother of DASTŪR KĀVUS, as seen from fol. 6 v. 811

The table of contents in Guj. is added to the ms. by a later hand, 81, as seen from fol. 111 b, which has the following particulars:

શ્રી દાદા...શવત ૧૮૩૨ નાં...શેઠે રોજ ૧૫ દપમેર દાદાર...૫'દાદ આ.  
 રૂશતમજી ગુા. શાહા...દરેજ એ કીતાબનાં શાંકસીઆં...

i.e. "The table of contents is written in *Samvat* 1832...on Monday, the 15th day of the 12th month (Parsi) by A[NDHYĀRŪ] RUSTAMJI, (son of) the late ŚĀHĀ[PURJī Go]DREZ."

## Z. &amp; P. 21.

Ms. of the *Nyāyīś* and *Yast*s.

82a Fol. 1 has the following note in Guj.:

પુરુષ અવશ્તાની કેતામ. ક્રીતામ ફરૂશી દારામણ દયતુરની હાતની લખેલી છે.  
નર્મશ દયતુરનો શાગરીત કીરમાંથી ચુરત મોકલાવેઆ ક્રીતામ વેદીઓગરદ તા.  
નેરીંગસ્તાનની શાયે.

*Translation*: The book of the *Khurda Avastā*. The book of *Farūašī* is written by DĀRĀBJI DĀSTŪR. He was the pupil of JĀMMĀS DĀSTŪR who was sent from Kirman (with *Yt. 13* and) with the book *Vediogard* and *Neringastān*.

82b Fol. 277 a has the following Pers. colophon:

فرچه يد بد رود شادي و رامشني اندر روز فرح آبان بهاء فرخنده اردی بهشت منه  
يزد جردي يکهزار و نود و سه بکاه اوشهن تمام شد کتاب الحروف من دين بنده هيربد زاده  
هيربد مهرنوش ولد دستور بهرام اين دستور خورشيد لقب سنجانه از نصل دستور نريوسک  
دهول در قصبه نوساری کتاب نيایش و بشت وغيرها قام شد مالک اين کتاب هيربد کاوس ولد  
چشيد رستم ولد هومزی ابن پيشون عرف کوتواله نويشانیده هر که دعوی باطل باشد تمت

*Translation*: Completed in welfare, joy and pleasure on the auspicious day *Ābān*, in the auspicious month *Arđibahišt*, year 1093 of YĀZDĪARD, in the *Gāh Ušahin*. It is completed. The writer of the ms. am I, the servant of the religion, HĒRBUD-born HĒRBUD MIHBNŌŠ, son of DASTŪR BAHRĀM DASTŪR X<sup>V</sup>ARŠĒD, surnamed SANJĀNĀ from the lineage of DASTŪR NĒBYOSANG DAHVAL. The book of *Nyāyīś* and *Yast* etc. was written in the town of Navsāri. The owner of this book HĒRBUD KĀVUS, son of JĀMŠĒD RŪSTAM, son of HŌMZĪ, son of PEŠŌTAN called KŌTVĀLA, has caused (this ms.) to be written. Any claim whatsoever will be false. It is finished.

## Z. &amp; P. 22.

Ms. of the Pahl. *Bundahišn*.

1. It is difficult to identify this book. It is probably *Vičārkart i Dīnik* (*Vajarkard i Dīnik*). The name વેદીઓગરદ is perhaps owing to the wrong spelling in Pahl. 𐭯𐭥𐭩𐭥 (vičārkart) for 𐭯𐭥𐭩𐭥 or 𐭯𐭥𐭩𐭥 (vičārkart or vičārkart), a. 𐭯𐭥𐭩𐭥 પેશોતન દયતુર બેદરામણ કીરમાંથી વગરકરદ, દીની. Bombay 1848, pp. 5-6.

Fol. 110 a has the first two words — *לשון קודש* — of the following Pahl. colophon, interrupted by a table of contents (fol. 110 a - b) beginning with *לשון קודש* *לשון קודש* *לשון קודש* *לשון קודש* *לשון קודש*, then the colophon is continued on fol. 111a, l. 10 :

[illegible]

Transcription: *F'ražast fražāmēnūt ēn martomān pa dēn gōwēt ku..... andar rōč i fravarfīn māh amurtat<sup>1</sup> sāl i 936 yazdēkart sāhān-šāh ōhrmazdān man dēn-bandak ēhrpat-zātuk āštīn kākā(k) t̄anpāl<sup>2</sup> laxmītar i bahrām laxmītar mānpat kāmdeh zurtušt magupat ōhrmazdayār(u) ēhrpat rāmayār u hač dast-nīpēk ōstāt pešōtan rām kāmten šahrayār nīpēšt pa yazatān kāmāk bavāt u hač šahrēstūn i n[ō]kšārik nīpēšt x<sup>o</sup>ēš(h) i x<sup>o</sup>ēš rād tāk 150 sāl kār framāyāt u pas hač 150 sāl ō frazand i dēn-burtār ahrādīh-stāyūlār hvaršt-varzūtār awspārānd x<sup>o</sup>āhīšnīk hēm ku (written kē) man rād pa āyāt-kart (pa) ruvānī pa patītikīh pas hač vitart arzānīk dārand u man rād pa karpak i kunand apāk x<sup>o</sup>ēš-tan hamkarpak dārand ... stāyēm ahrādīh nikōhīnēm dēvān ... ēvak i hast rās i ahrādīh apārik harvistēn dēšān urāšīh.*

*Translation:* Completed and brought to an end. "Men say (sing.) this in the religion, that ..... " On the day *Fravartin*, the month *Amurtat*, year 936 of YAZDKARD, the king of kings, descendant of HORMAZD, I, the servant of the religion, HĒRBUĎ ĀSDĒN KĀKĀ DHANPĀL LAXMĪDHAR BAHRĀM LAXMĪDHAR MŌBAD KAMDĪN ZARTUŠT MŌBAD

1. The ms. No. 126 of the Meherji Rana Library of Navsari is a duplicate or perhaps a modern copy of Z. & P. 22, as the *ṛs* and *māh* are the same. — 2. This name and the following one are borrowed from the Hindus, and have a *dh* sound in it, which is imperfectly represented by the Pahl. character *ḍ*, which is transcribed by *t*. The Pahl. *d* is represented also by *ḍ*, though only in proper names.



*Translation:* In the year *Samvat* 1817, the dark half of the month of *Āso*, the day...the blessed day *Khurdādsāl Khudāi*, the blessed month auspicious *Farūardīn Ijadī*, the year, the *Fārsī* year 1131 (of) IAJDAJARD, this book of "The Consecration of the *Bāj* and the *Patitī* recited for the soul (of the dead)" is written. He who recites or reads this book should always utter good wishes and blessings on the writer.

Then follow the usual Pers. verses of the scribes as in Suppl. pers. 48, colophon No. 16 a:

نوشته بهماند سیه بر سفید      نوشنده را نیست فردا امید  
نوشته بهماند بخط سیاه      نوشنده کردد بخاک تباہ  
من نوشتم تا بر آید روز بکار      هن نمانم این بهماند یادگار

Z. & P. 25 (GELDNER L 25).

Ms. of the *Xurtak Apastāk*.

Fol. 84 v. has the following note in Pers.:

85

بجانب ..... الملک ممتاز الدوله جوناھن دکنین فرض جنگ بہادر دستور کاوس نذر  
گذرانید بتاریخ ... محرم سنہ ۱۲۲۳

*Translation:* DASTŪR KĀVUS presented (the ms.) to His Excellency ..... MUMTĀZ UD-DAULA (i.e. "Chosen one of the realm") JONADDEAN DUNCAN FRAZER JANG BAHĀDUR on the ... of *Moḥarram* 1223 A.H.

Z. & P. XII.

Ms. of *Nyāyīšs*, *Yašt*s and *Sīh-Rōčak* with their Pahl. version.

The first fol. has in Guj. રી૧૪ ઈ ૧ મીઠે મી૧૬૨, which has no significance for the date of the ms.

Fol. 102 a has the following Pers. colophon:

86

تمام شد معنی نیایش و یشت و معنی سیروزه در پہلوی نوشته شده فقیر حقیر دستور  
کاوس..... دستور ..... در سال ایزدجردی یست و چهار مطابق سنہ یکہزار و صد  
و هفتاد ہجری بروز دیہر ماہ فرخ تیر تمام شد

*Translation:* It is completed. The meaning of the *Nyāyīšs* and *Yašt*s and the meaning of *Sīrōza* is written in Pahlavi. The poor and humble DASTŪR KĀVUS<sup>1</sup> ... DASTŪR ... It is completed

1. The name of the copyist is blotted out and therefore it is very difficult to read.

in the year (11)24 A.Y., corresponding to 1170 A.H., on the day *Dēmihr* of the auspicious month *Tir*.

**Z. & P. XXVI** (formerly Z. & P. 7).

Ms. of the *Pursišnī i Kiri'yā i Yazišnī*, i.e. "Questions about the liturgy of the *Yazišnī*."

**87** Fol. 22 b has the following Pers. colophon:

بروز سروش ماه مبارک دی دادار سه ایکهزار یکصد و شش از شهنشاه یزدگرد شهریار  
تت تمام شد این کتاب پرسشی کیریای<sup>۱</sup> ایزشی تمام شد تمام شد کار من نظام شد

It says that the ms. was completed on the 17th day of the 10th month 1106 A.Y. There is at the end of the colophon the usual words of scribes: "It is fully completed, my work is put in order."

**245. 280. 1A** (ЕТНБ 2847).

Ms. of the *Dasātīr*.

Fol. 1 r. has the following note:

"Presented by Lieut. Col. Hon. Kirkpatrick. 30th May 1804

"تاریخ کبران — قصه اش پرستان"

**88** Fol. 102 v. gives the date of the ms. as follows:

این کتاب مستطاب بتاریخ نوزدهم شهر ربیع الآخر سنه ۱۲۱۴ بوقت قبل الظهر  
صورت مسطر پذیرفت

*Translation*: "This excellent book was completed (lit. assumed the shape of writing) on the 19th of *Rabī'-al-ākhar* 1214 A.H. (= 1168 A.Y.) before midday."

**830. 280. 18A.**

Ms. of *Artāk Virāz* and *Saddar*.

**89** Fol. 1 r. has the following note:

"Presented by Lieut. Col. Wm. Kirkpatrick. 30th May 1804."

---

1. Guj. કાર્યા, हिंया, Skr. क्रिया "liturgical ceremony," then "liturgical instructions."

The ms. has no colophon.

**1619. 280. 5A (ETHÉ 2825).**

Ms. of the *Āśirvāda*.

It has the heading :

نکاه بستن بروش موبدان هندوستان i.e. "Tying the marriage (-knot) according to the custom of the *Mōbads* of India."

On the first unnumbered fol. we have : " Duncan's sale Feby. 1818."

Fol. 2 r. has the approximate date in the text itself :

90

بروز فلان و ماه فلان سال اور یکہزار و چند آنکہ باشد از شاهنشاه یزدجرد بن شہریار  
مساکن تغم

viz. one thousand and ... A.Y.

Fol. 6 v.: The copyist calls himself برادر دستور کاوس "the brother of DASTŪR KĀVUS." He gives his name in Ind. Off. Z. & P. 7, colophon No. 74, as HĒRBUḌ DĀRĀB BIN DASTŪR RUSTAM BIN DASTŪR JĀMSĒD (s. p. 88).

**2506. 280. 13A** (ETHE 2821, WEST Lp. 2506).

Ms. of the *Saddar* in Pers. prose.

It has on the cover the following note :

"The Sad-Dar in Persian, Parsi Literature. Presented by Mr. Romer. August 31, 1837."

Fol. 46 v. has the following Paz. colophon :

9

[illegible]

*Translation:* This book of *Satdar* is a book (pertaining to) the good religion of ZARATHUŠTRA, the religion of the *Mazda*-worshippers; it is the book of hundred questions about the *Šāyist Našāyist* extracted from the (books of the) good *Mazda*-worshipping religion by IRĀNŠĀH BIN YAZDIYĀR.

2572. 280. 17D (ETHÉ 2824). Bibliotheca Leydeniana.

Ms. of the *Kisga i Sanjān*.

2a Fol. 20 v. — fol. 21 r. has the following Pers. colophon:

فرچید بدروود شادی و راهشنی اندر روز مبارک زمیاد و بهاء مبارک بهمن سال اور  
یکهزار صد و هفت از شاهنشاه یزدجرد شهریاری این قصه که دستوران و بهدینان چند از ملک  
ایران زمین در خلالت عمر ابن الخطاب در بلاد هند آمده سکونت اختیار کرده بودند بنشتم  
اندر هندوستان در بندر مبارک سورت هر که خواند دعا آفرین بر کاتب رساند این قصه  
خویشتن داری روضه آست از دیدناری که بهر شاخ و برگ اولادها شکفته است که نیم آن  
بلبلان چن میرسد هر انسان قناعتی که دل خود را در ضنائر این روضه پر بار سایر  
کردنید دو گوهر بصوب آتشاخ دلکشایند از قطف و افر او را حاصل و میسر گردد و این  
قصه یرتاب نوشتم از برای دستور پاک ذات خجسته صفات مبینت آیات رفیع الدرجات مرکز  
دایره دانش هر سیرنیس (?) دُر غرر صدف بلاغت کاک السماء عزت و جلال دُر درخشان  
اصالت کمرکوه سمع دو گوهر و هشباری سہی سرو باغستان دولت و بختیاری که اسم شریفش  
واضح است

Fol. 25 v. has in red ink: (sic. for بیت) باین پیتیت

بشهر سورت آن دستور نامی گزیده شد ز علم و شادکامی

کاتب الحروف من دین بنده موبد زاده رستم ابن موبد بهرام ابن گروثمان مکانی  
داراب ابن فردوس آستانی سهراب بهشت مقام مانک ابن نیکنام عرش مقام پیشوتن حرف  
سنبجانه هر که خواند دعا و آفرین و انوشه روانی بر کاتب رساند نیم بالخیر والطف<sup>2</sup>

*Translation:* Completed in welfare, joy and pleasure on the blessed day *Zamyād* and in the blessed month *Bahman*, year 1107 from the king of kings YAZDJARD ŠAHBIYĀR. I have written this tale which (narrates) — how some *Dastūrs* and *Behdīns* from the kingdom of the land of *Irān* having come to the land of India during the Khalifāte of ‘OMAR IBN-AL-KHAṬṬĀB, had taken up their abode there, — in India in the blessed port of Surat. Everybody, who reads it, should cause good wishes (and) blessings to reach the writer. This tale of continence — it is the pleasure itself arising from religiousness which has flourished from every branch and leaf of (their) descendants, so that half of these nightingales — بلبلان — reach the flower-graden (of paradise). Every man of contentment who makes (in ms. made) his own heart wandering in the thoughts of this garden full of fruits throws two jewels in the path of that pleasant branch, gathering (whose) fruits and rejoicings (therefrom) are rendered easily attainable for him. And I have written this illus-

trious tale for the DASTŪR of holy nature, of blessed qualities, of august signs, of exalted positions, the centre of the circle of knowledge of every..., the shining pearl of the shell of eloquence, the pupil of the eye of the heaven of honour and glory, the shining pearl of the solidity (of judgment) of the pass (مهر کو) of hearing of the two jewels and of prudence, the erect cypress of the garden of wealth and prosperity, whose noble name is manifest.

With this verse.

*Verse* : In the city of Surat that famous DASTŪR<sup>1</sup> was chosen for his knowledge and happiness.

The writer of the ms. am I, the servant of the religion, MŌBAD-born RUSTAM IBN MŌBAD BAHRAM IBN late (lit. having heaven — کروتمان — as his residence) DĀRĀB IBN late (lit. having the threshold of heaven — فردوس — as his resting-place) SOHRĀB (son of) the late (lit. residing in heaven — بهشت) MĀNAK, son of the late (lit. residing in the empyrean — عرش) PEŠŌTAN of good name, called SANJĀNA. Everybody, who reads it, should cause good wishes and blessings and immortality of the soul to reach the writer. Finished in abundance and generosity.

Fol. 23 r., l. 9 — fol. 23 v. has an epilogue giving the details as 92 above :

همین قصه ز لطف یاک داور	زینت دین به نوشتم آخر
رسانیدم باتمام از ره داد	بیا بهمت و در روز زمیاد
میان غرق را با نقطه خوانی	سند از یزدجردی گر ندانی
دعا گوید برستم این بهرام	هران بهدین چو خواند این نظام
همین امید دارم از ره دین	ز لطف و مهر دستوران و بهدین
صحیح سازد کند بر من عطائی	که گر باشد درین سهو و خطائی
عدو حاسدانرا کاست سازند	نسازد عیب و او را راست سازند
تمت تمام شد کار من نظام شد	

نوشته بجانم سیه بر سفید	نویسنده را نیست فردا امید
من نوشتم صرف کردم روزگار	من نمانم این جهان یادگار

*Translation* : From the felicity of the good religion and by the favour of the holy Judge I have written this same narrative to the end. I have completed it on the day *Zamyād* in the month *Bahman* in the way

1. The allusion is to DASTŪR KĀYUS MUNAṢṢAM, although he is not mentioned by name. — 2. ETHÉ says that the present copy is apparently a transcript of that in the British Museum as the name of the copyist etc. are just the same. (s. ETHÉ, Catalogue).

of justice. If thou dost not know the year of (from) *Yazdġard*, read (the word) غرق with a diacritical point on the middle letter (i.e. غرق the chronogram for 1107). Every *Behdīn*, who reads this poem should pronounce good wishes on RUSTAM IBN BAHBĀM. I hope from the favour and mercy of *Dastūrs* and *Behdīns* in the way of religion that if there is an error or a mistake in this (ms.), they will correct it and do me (thereby) a favour; (and that) they will not make (it) faulty (through ignorance) but correct it, (thereby) they will diminish (weaken or destroy) enemies and enviers (of the scribe).

It has been fully completed, and my work has been put in order. (For the translation of the last two verses s. Suppl. pers. 48, colophon No. 16 a).

**2718. 280. 12 F** (ETHE 2826). Bibliotheca Leydeniana.

Ms. of the *Dasātīr*.

- 93** "According to a note on fol. 1a this copy had come into the possession of Mullā Kāus, the father of Mullā Fīrūz (who afterwards edited and translated it), in A.H. 1180 (A.D. 1766/1767) and was finally presented to Major John Malcolm (afterwards Sir John Malcolm) by the same Fīrūz." (ETHE, Catalogue).

---

**2769. 280. 8 D** (ETHE 2983).

Ms. of the Pers. version of the *Mēnūk ī Xrat*.

- 94** It has on the cover "Bibliotheca Leydeniana."

---

**2777. 280. D** (ETHE 2822). Bibliotheca Leydeniana.

Ms. of the *Amšāspand Nāma*.

- 95** Fol. 124 r. has the name of the copyist:

این امشاسپند حکمه نبشته شد بخط فقیر الحقیر کیقباد ولد رستم لرهاسب بجهت یادگاری

هرکس خواند دعا طمع دارم

*Translation*: This knowledge — حکمه — (concerning) the *Amšāspands* is written by (lit. in the handwriting of) poor and humble KAIQOBĀD, son of RUSTAM LOHBĀSB, for the sake of (his) remembrance, I am desirous of good wishes from everybody, who reads it.

**2786. 280. 8 E (ETHÉ 2822).** Bibliotheca Leydeniana.

Ms. of the *Tadhakira i Šaikh 'Alī Haranī* (شیخ علی حرانی) and *Am-šōsfand nāma*.

Fol. 72 v. has the following Pers. colophon :

96

تمت بالخیر کاتب الحروف احقرالعباد محمد آنیس بتاريخ بیست و نهم ماه ساون سنه ۱۲۱۳  
مکه ( sic. for مکہ ) مطابق سیزدهم ماه آگست سنه - ۱۸۶۱ ع

It says that the ms. was completed on the 29th of *Sāvan* (*Šrāvan*) 1213 *Anno Maghī*<sup>1</sup> = the 13th August 186- A. D. by the humblest of servants MUHAMMAD ĀNIS.

**3043. 280. 12 E (WEST La).**

Ms. of the Pers. *ṣaddar* in Zend characters with its Guj. version.

It has on the cover the name of the ms. as follows :

کتاب صد در زبان فارسی حرف زند مع ترجمه در زبان کجراتی

Fol. 8 (unnumbered) has the following note :

“*Sad. dar* Persian in Zend character with Gujerati version. Parsi Literature. Presented by Mr. Romer. August 31. 1837.”

Fol. 142 has the following Skr. colophon<sup>2</sup> :

9

संवत् १६३१ वर्षे जेष्ठ सुदि ९ बुधवासरे । उत्रा । नक्षत्रे ॥ संवत् पारसी ९४४ वर्षे रोज  
आस्मान् ॥ २७ माह शहिरेवर ६ गिहि उजीरण ॥ श्री शृगुच्छवास्तव्य ॥ पुस्तक श्रीः सददर ।  
संपूर्ण लिखतं ॥ अध्यारु कन्हक्षपुत्रे ॥ राम इति स्मृत<sup>३</sup> । तस्यपुत्र । एवंपदम हस्ताक्षरे  
लिखतं । पुस्तक श्रीः सददर समाप्तः ॥ बहिदीन् ज्ञातीयेव्यगिहिल्लआसुतेन<sup>४</sup> । बहिदीन

1. The era mentioned in this colophon is the Magha era used in Chittagong. The 29th (i.e. the 14th of the dark half) of *Šrāvan* 1223 (not 1213) *Anno Maghī* corresponds to the 13th of August 1861 A.D.; cf. DUBAL'S Chronology — prepared by JAGJIVAN GANESH JETHABHAI, Limbdi 1912, introduction by M. P. KHAREGHAT, p. 19, § 29. — 2. This colophon is translated by WEST in SBE. 24. p. XL. HODIVALA has commented on it (Studies in Parsi History, Bombay 1920, pp. 255-256). — 3. WEST seems to have read संभृत and translated “brought together (by the priest) RĀM.” But the word would seem to be स्मृत misspelt स्मृत which would ordinarily appear in this context; the absence of the *anusvāras* on स and त and of the instrumental termination for राम and above all the presence of इति render this reading preferable to WEST'S (KHAREGHAT). — 4. For the reading of HODIVALA, (op. cit. p. 256) s. translation.



For the translation of the Persian verses s. Suppl. pers. 48, colophon No. 16 a.

The following is an attempt at a translation of their Guj. version :  
1. I have written this for the sake of passing (lit. spending) the day, according to which day (?); although (एण lit. but) I do not remain, (but) this will remain — my remembrance will remain. — 2. The scribes (lit. writers) of letters (of the alphabet) become (reduced to dust), (when their time (comes); but that which is written remains (वरआसि । जुपरिराखिकोए ?), the poor scribes become fine (गल गल ?) dust.

For the translation of the first three *śloka*s, cf. M. 66, colophon Nos. 54 c and 54 e. — The fourth *śloka* is very corrupt. It is found also at the end of the Skr. colophon to a Guj. version of the Paz. *Mēnūk ī Xrat* — DESAI's No. २३१ \* of the library of the late ERVAD M. R. UNVALA, written on the 18th day of the 3rd month, *Samvat* 1610, in Daman by ERVAD JĀL son of ERVAD KĀMDĪN. Here it is less corrupt as follows:—

अक्षर मात्र पद स्वरहीनं । व्यंजन संधि वि । वर्ज्जातारफं । साधुभिरयम् । म  
क्षमितव्यं । का नव । सुह्यत साश्र । समुद्ध ॥.

i.e. “ Righteous men should put up with (a copy) in which (sometimes) letters, strokes (मात्र), syllables, vowels, consonants, *sandhis* and *r*-letters (रेफ) are missing (हीन, विवर्जित for विवर्ज्जात), who does not become perplexed while caring for the correctness (समुद्धि “prosperity”) of the *śāstras* ? ”<sup>1</sup>

- 
1. This *śloka* reminds us of the following verses of scribes:

که گر باشد درین سهو و خطائی - صحیح سازد کند بر من عطائی  
نسازد عیب و او را راست سازند - عدو حاسد انرا کاست سازند

Ind Off., 2572, 280. 17 D, colophon No. 92 b.

and بیوش گر خطای رسی و طعنه مزنی - که هیچ نفس بشر خالی از خطا نبود

Ind. Off., Z. and P. 5, colophon No. 72 b.

# IV

## Colophons of Manuscripts in the British Museum, London.

### Zend Add. 8995.

Ms. of the miscellaneous Avesta in Pers. characters.

98

Fol. 90 r. has the following Pers. colophon :

نوشتم من دین بنده دسنور رستم جاماسب اندر روز تیر ایزد اج اسرداد ماه قدیم سنه  
۱۱۴۴ یزد جردیه فرجام یافت

It says that the ms. was completed on the 13th day of the 5th month *Qadīm* 1144 A.Y. by DASTŪR RUSTAM DASTŪR JĀMĀSP.

### Zend Add. 8996.

Ms. of the *Xurtak Apastūk*.

99

Fol. 65 r. has the following Pers. colophon :

نوشته از بهر اثایه ورزی دین چاشیدار پنت گفزار ستایش نیایش نیکو خصال پندیده  
(بسنندیده) اقبال جهان فروز خاق خالق تا صد و پنجاه سالان کارفرمایند پس اج  
صد و پنجاه سالان بفرزندان فرزندگان به اوسپارند خط بنده کمتربن خاک پای دانشوران  
یکجهت دین و مازدیسنان کعباد بهشت روان رستم بهرام سهراب بتاریخ روز فروردین ایزد اج  
۱۹ بهمنماه قدیم سنه ۱۲۲۳

*Translation:* Written for the sake of the practice of the recitation (or of holiness — اشایه) of the learner of the religion, the reciter of the *Patit*, the *Satāyis*, (and) the *Nyāiš*, of good qualities, of approved fortune, world-illuminating, of the creator-like disposition...so that they may make use of it up to 150 years, and after 150 years they may entrust it to the children of (their) children. The (hand)writing is of the humblest servant, the dust of the feet of wise men, having (only) one object in view (یکجهت) — the good *Mazda*-worshipping religion, KARQOBĀD, son of the late (lit. heavenly-souled) RUSTAM BAHBĀM SOHBĀB, on the day *Fravardīn Yazad* (19th), the month *Bahman Qadīm*, year 1223 (A. Y).

**Zend Add. 18396** (GELDNER O 1, WESTERGAARD O 384).

Ms. of the *Yazīšn*.

Fol. 198 r. has the following Pers. colophon:

100

فرجبد پدرود و شادی و رامشنی اندر روز شهریور امشاسفند ماه بهمن امشاسفند سال  
اور یکمزار صد و پنج از شاهنشاه یزدگرد شهریار ساسان نمخه شهرستان ایران این کتاب  
اوستا یزشنه تمام شد کتاب حروف من دین بنده موبد بهیکهاچی این دستور رستم جی بن  
دستور بهرام جی لقب سنجانه برستار آتش ورهرام ساکن قصبه نوساری سرکار سورت داخل  
گجرات اندر بلد هند هر که خواند و یا آموزد دعای انوشه روانی برین بنده رساند و اسلام  
(السلام) مالک این کتاب بیت صاحب موبد مانک جی سیت ولد کروئانی اخوانی  
نوروزی سیت ارزنی (ارزانی) باد و اسلام (السلام) بیوش گر بخطای  
رسی و طمعه مزین — که هیچ نفس بشر خالی از خطا نبود

*Translation*: Completed in welfare, and joy, and pleasure. On the day *Šahrēvar Amšāsfind*, the month *Bahman Amšāsfind*, year 1105 from the king of kings YAZDGARD ŠAHRİYĀR, from the lineage of SĀSĀN of the land of Īrān, this book of Avesta *Yazīšna* is finished. The writer of the ms. am I, the servant of the religion MOBAD BHIKHĀJĪ IBN DASTŪR RUSTAMJĪ BIN DASTŪR BAHRĀMJĪ, surnamed SANJĀNA, servant of the *Bahrām* Fire, resident of the town of Navsari (which is dependent on) the *Sarkār* of Surat (and situated) in Gujarat in the land of India. Everybody, who reads it or teaches it, should cause (good) wishes for the immortality of the soul to reach this servant, and peace. The owner of this book is SĒT ŠAHĪB MŌBAD MĀNAKJĪ SĒT, son of the late (lit. having his residence in the *Garōtmān*) NAVRŌJĪ SĒT. May he be worthy of it! And peace!

For the verse, cf. Z. & P. 2, colophon No. 70 b.

### Zend Add. 22377.

Ms. of the Av. *Višp Rat* with the Pahl. version which seems to be incomplete.

The unpaginated fol. 47 v. has the following note in Latin: Hunc 101  
librum Visparad (Vendidad Sade disemptum?) — a sacerdote pauperi  
FERIDUNO emi — Suratī, Jan. 3. 1822 (Teste TAHEMURATHE MOBEDO), i.e.  
“I have bought this book Visparad (extracted from? the Vendidad  
Sade) from a poor priest named FERIDUN in Surat (in the presence of  
the witness MOBED TAHEMURATH). Jan. 3. 1822.”





هیربد زاده هیربد هرمزیار بن فرامرز بن هیربد قیامدن بن هیربد کیقباد لقب سنجانه این .  
 کتاب بروز ایران بهاء اردی بهشت سنه یزدگردی یک هزار و چهل و دو بهواذب (sic.  
 بموجب) فرمایش کُشورچی بن ناهانه بهای مودی نوشته شد هر که خواند دعا کند.

بیت

نوشته من ندانم که خواند اگر میرم به بیشک این بماند  
 نوشته بماند بخط سیاه نویسند گردد بخاک تباه

*Translation*: This book of the Avesta and Zand, and of the Pāzand letters, and of the Avesta and Zand letters is completed. The writer is HĒRBUD-born HĒRBUD HORMAZIYĀR BIN HĒRBUD FARĀMURZ BIN HĒRBUD QAYĀMDĪN BIN HĒRBUD KAIQOBĀD, surnamed SANJĀNA. This book was written on the day *Anērān*, and the month *Ardībahīšt*, year 1042 of YAZDGARD at the request of KUNVARJĪ BIN NĀHĀNABHAI MŌDĪ. Everybody who reads (it), should pronounce good wishes.

*Verses*: I do not know who will read what I have written ; (even) if I die, this will undoubtedly remain.

(For the second verse s. Suppl. pers. 48, colophon No. 16 a).

#### **Pahlavi Or. 1591** (West Add. Oriental 22378?).

Ms. of the Pahl. *Bundahišn*.

107

It has the following note in the handwriting of RAWLINSON :

"Bundehesh. Pehlevi Ms. copied for me at Bombay from an exemplar in the possession of Mobad Rustam, son of the famous Mobad Firoz, and the Ms. connected (corrected?) by that learned priest probably the best Pehlavi scholar now living.

H. Rawlinson.  
 30. Ap. 1846."

#### **Pahlavi Add. 24413.**

This ms. has five parts.

Part III — Ms. of the *Frahang i Šāh-Nāma*.

108a

Fol. 45 v. has the following Pers. colophon :

تت تمام شد این کتاب فرهنگ شاهنامه بهون باری عزیمه بروز مبارک شهرپور بهاء  
 خجسته تشر تبر سال سنه ۱۱۷۹ یکهزار و یکصد و هفتاد و نه هجری (یزدگردی sic. for  
 بخیر (و) تسطیر یافت

*Translation*: It is completely finished. This book of the lexicon of the *Sāh-Nāma* is written (lit. has acquired the form of writing) in abundance with the help of the Creator of determination on the blessed day *Sahrēvar* in the auspicious month *Tištār Tir*, year 1179 *Hijrī* (?).

Part IV — Ms. of the Episode of *Nōšīrvān 'Adel*.

Fol. 57 r. has the following Pers. colophon:

104

تمام شد این رساله نوشیروان بعون ایزد سبحان بتاریخ دوازدهم شهر ذی القعدة سنه ۱۲۲۵ هجری مقدسه مطابق پانزدهم خرداد ماه قدیم سنه ۱۱۸۹ زرد جردی و موافق یستم دیزمبر سنه ۱۸۰۹ بکھزار و اشت صد و نه عیسوی در بندر مبارک منبی بموجب فرمایش آنصاحب مهربان کرمفرمای مسکینان میستر میجر مالکم صاحب معتمد شهنشاه جم جاه کشورستان و اطراف [واسطه امن و] آمان که فرمان او بر ملکها بلکه از کشور روم تا هندوستان جاری و ساریت (ساری) (sic. for ساری) تحریر و تسطیر یافت

*Translation*: It is completed. This treatise on *Nōšīrvān* is written (lit. has acquired the form of writing) with the help of God — (may) praise (be for Him; i.e. may He be praised)! — on the 12th of the month of *Dhi-ul-Qu'adet*, year 1225 of the holy *Hijra*, corresponding to the 15th of the month of *Xurdād Qadīm*, year 1179 of *YAZDJARD*, and corresponding to the 20th of December 1809 A.D., in the blessed port of Bombay at the request of that kind *Ṣāhib*, generous to the poor, MR. MAJOR MALCOLM ṢĀHIB, the confidant of the king of kings, JĀM-JĀH (جم-جاه i.e. equal to king JĀMŠĒD in his dignity, or •ججا• i.e. the place of assembly) of countries and environs, the centre (cause) of peace and security, such that his orders are passing over (many) countries, even from the land of *Rūm* to India.

Part V — Ms. of the Episode of *Nōšīrvān 'Adel* and *Nūbān*.

Fol. 74 v. has the following Pers. colophon:

104

تتمت تمام شد این رساله مجلس نوشیروان عادل باری داور دادگر بتاریخ دوازدهم شهر ذی القعدة سنه ۱۲۲۵ هجریه مقدسه مطابق پانزدهم خرداد ماه قدیم سنه ۱۱۷۹ زرد جردی موافق یستم دیزمبر ماه انگریزی سنه ۱۸۰۹ عیسوی در بندر معمر منبی بموجب فرمایش آنصاحب مهربان منبع الاحسان رفیع الداراج علو مکان کرمفرمای مسکینان که اسم شریف میستر مجر مالکم صاحب معتمد بالا خلاص شاهنشاه جم جاه کشورستان واسطه امن و آمان که در زمانش کرم و میش بیکجاه آب میخوردند و سکونت میکنند و فرمان او از پای تخت انگلستان تا تمام ملک هندوستان جاری و ساری است تحریر و تسطیر یافت

*Translation*: It is completely finished. This treatise on the assembly of *Nōšīrvān* the Just is written (lit. has acquired the form of writing) with the help of the just Judge on the 12th of the month

of *Dhi-ul-Qu'adet*, year 1225 of the holy *Hijra*, corresponding to the 15th of the month of *Xurdād Qadīm*, year 1179 of YAZDJARD, and corresponding to the 20th of the English month of December 1809 A.D. in the thriving port of Bombay at the request of that kind lord, (who is) a fountain of beneficence, of high dignities, of exalted abode, generous towards the poor, whose noble name is MR. MAJOR MALCOLM ŠAHIB, the confidant with complete accord of the king of kings, ŠAMŠĀH of countries, the centre (cause) of peace and security, such that in his time the wolf and the lamb are drinking water in one (and the same) place and are dwelling together, and his orders are passing from the foot of the throne of England to the whole country of India.

---

**Colophons of Manuscripts in the Bodleian Library  
of Oxford.**

**Ouseley 44.**

Miscellaneous ms.

Fol. 64-75 : Ms. of the *Amšāsband Nāma* in Pers. verses (SACHAU, Catalogue, 1955, No. 5).

It has at the end of the text the following three verses giving the name of the author and the date of this poetical composition: 105

چنین نظم کاندر جهان کم بود	ز بور سیاوخش رسم بود
ز هجرت نهصد و بیست و یک	بگفتم من این نظم از دل توشک
بیرون کن بدین بهی یار شو	ز امشاسفندان خیر دار شو

*Translation*: A poem like this was rare in the world. It was by RUSTAM, son of SYĀVAXŠ. In 921 *Hijrī* I composed (lit. said) this poem. Remove doubt from thy heart, be a friend in this goodness, (and) be prosperous (خیردار) through the *Amšāsbands*.

Ms. of the question about the *Barašnūm*.

Fol. 77 b has the following Pers. colophon :

109

کاتب شیخ محمد باقر ولد شیخ کمال محمد ابن حاجی داود متوطن بندر مبارک سورت  
بتاریخ بیست و هفتم به صفر المظفر سنه ۱۱۰۳ هجری در سورت صلح

*Translation*: The writer of the ms. is ŠAĪKH MUḤAMMAD BLQIR, son of ŠAĪKH KAMĀL MUḤAMMAD IBN ḤĀJĪ DĀUD, resident of Surat. (It is written) on the 27th of the month of victorious *Safar* year 1153 *Hijrī* in Surat. Peace !

**Ouseley 110.**

Ms. of the metrical version of the *Saddar*.

Fol. 175 b has the following Pers. colophon :

110

فرجه ید بدرود و شادی و رامشی ( اندر روز ) اندر روز فرخنده دین به مازدیسنان  
بماه فرخ اردیبهشت سال اور هزار نود و یک از شاهنشاه ایزد جرد شهریار از تخته ساسان  
نویشتده این کتاب روایت صد در نظم فقیر خیرد مهرنوش دستور بهرام در تخته  
حصاری قلمی شد تم تمام.

*Translation* : Completed in welfare, and joy, and pleasure on the auspicious day the good *Din* (religion) of the *Mazda*-worshippers, in the auspicious month *Ardībahišt*, year 1091 from the king of kings YAZDJARD ŠAHRİYĀR from the lineage of SĀSĀN. The writer of this book of the *Rivāyat ī Saddar Naẓm* is poor and humble HĒRBUD MIHRNŌŠ DASTŪR BAHRĀM. It was written in the town (نصیب) of Navsari. Completely finished.

Ms. of some portions of the *Xurtak Apastāk*.

Fol. 176 a has the following note :

"WM. OUSELEY — Shirāz — 1811, May 9".

110b Fol. 213 b has the name of the copyist at the end of the *Bahrām Yašt* :

نوشته شد بخط کترین مهربان دستور اردشیر i.e. "In the (hand)writing of the humblest servant MIHRBĀN DASTŪR ARDĀŠĒR."

### Ouseley 116.

Ms. of the *Šāyest Nāšāyest* in Pers.

111 Fol. 76 b has the following Pers. colophon :

نوشته شد بخط کترین اخلق اله (better الله) جوانرد ولد خدا داد جوانرد که هرکس که خواند و کترین را خدا مرزی بدهد خداوند عالم بر هفتاد و یشت ایشان بیامرزد هرکس که این کتاب را به دزدید یا آنکه بستاند بخواند و بوایس ندهد به لعنت خدا و نفرین رسول گرفتار شود. تمام شد این کتاب در روز دبی بدین و ماه سفندارمند ماه قدیم سنه ۱۲۲۰ هجریه

*Translation* : (The ms.) is written in the (hand)writing of the humblest creature of God, JĀVĀNMARD, son of XUDĀDĀD JĀVĀNMARD. On every man who reads and gives (wishes for me) the humblest forgiveness from God, the Lord of the world will have mercy upto his (in ms. their) seventy generations. Every one, who steals this book, or takes it away (and) reads it and does not return it, will be overwhelmed by the curse of God and imprecation of the Prophet. This book is completed on the day *Dē-ba-din* (23rd) and the month *Sfandārmad Qadīm*, year 1225 A.H.

**Ouseley 121.**

Ms. of the Pahl. *Bundahišn* with *Rivāyats* (short rules and sentences) in Pahl.

It has on fol. 59 a the following astrological note found at the beginning of the जन्मपत्रिका in very corrupt Skr.: 112

सं. १८३३ वर्षे शा. १६९८ कार्तिक मासे वदी पक्षे ८ घटी २१ पल १५ उत्तम तेथी भोमवासरे पुर्वाफाल्गुणी घटी २६-३५ जन्मनक्षत्रे वी (शाखा?) शुभ घटी ४-१ सुर्योदयात् गत घटी ३ पल ४५ समो बेहेदीन मेहेरवानजी वखारीआ ग्रहे भार्योयात (?) मेहेरवानजी मांगेकजी अती जन्मनाम प्रतीशहीत शुभं.

Then follow two astrological diagrams and the following Guj. note :

संवत् ७७२ श्रावण शुदी ६ सुके सर राज संमण्य सर वज्रनां वक्तमर्हि आवेआ.

These notes seem to have no connection with the ms.; except that *Samvat* 1833 must be considered as the approximate date of a part or the whole of the ms. This is the date of the birth of MEHERVĀNJI VAKHĀRĪĀ's son. The second date, *Samvat*<sup>1</sup> 772, is the date of the arrival of the Persian Zoroastrians in Sanjan, as given on a blank page in a ms. containing the *Kissa i Sanjān* and other tales in Persian verse, in the library of the late ERVAD M. R. UNVALA, which must be 150 years old; cf. HODIVALA, loc. cit. p. 2. The latter part of this note remains obscure. It is perhaps to be read सर (= श्री ?) राज संमण्य सर (= श्री ?) वज्रनां वक्तमर्हि आवेआ. In that case, the names of the king and his prime minister are not mentioned.

**Ouseley 125.**

Ms. of the glossary<sup>2</sup> of the religious *Rivāyats* (فرهنگ روایت دینی).

Fol. 140 b has a Pers. colophon, which says that the ms. was written in 1023 A.Y. by HĒRBŪD MĒNŪČĪHR BIN DASTŪR BARZŪ BIN QAVĀM-UD-DĪN BIN KAIQOBĀD BIN HORMAZIYĀR SANJĀNA. 11:

1. According to S. K. HODIVALA, it should be *Šaka* 772; cf. *Parsis of Ancient India*, Bombay 1920, pp. 82-83. — 2. It is a glossary of Pas. words. It was edited by ED. SACHAU, *Neue Beiträge zur Kenntnis der Zoroastrischen Litteratur in Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien*, March 1871 p. 85 seq. (SACHAU, *Catalogue*, 1960).

## Ouseley 160.

Ms. of the *Āngranghāča Nāma* (چنگرنگهاچه نامه).

- 114a Fol. 53 a has the following Pers. colophon 'copied from the original :

فرجید بدرود و شادی و رامشنی بروز مینورام بهاء مبارک امرداد سال اور هزار یست  
و سه از شاهنشاه ایزد جرد تمام شد و کاتب الحروف من بنده دین به مازدستان کیسه بن مهرجی  
بن رامن بن چاندا<sup>1</sup> و این نسخه از دین مازدستان نوشته شد هر که خواند دعا آفرین انوشه  
روانی برساند

*Translation* : Completed in welfare, and joy, and pleasure on the day *Mēnū Rām*, in the blessed month *Amurdād*, year 1023 from the king of kings *YAZDĀRD* (the ms.) is completed. The writer of the ms. am I, the servant of the good religion of the *Mazda*-worshippers, *KĪKA BIN MIHRĪJĪ BIN RĀMĀN BIN ĀNDĀ*. And this book of the religion of the *Mazda*-worshippers is written. Everybody who reads it, should cause good wishes, blessings (and) immortality of the soul to reach (the writer).

- 114b The following short Pers. note says that the ms. copy was written for *SIR WILLIAM OUSELEY* :

از برای خاطر خاطر صاحب والا مناقب بحر محیط و معدن ثنوت دریای قدردانی و قلم  
سخندانای سرولیم اوسلی صاحب دام اقبالهم این نسخه را حسب الوسمه و الامکان و عجلت  
نوشته ام الخ

*Translation* : I have written this copy, taking into account convenience, possibility, and haste, for the sake of the benevolent lord, of exalted virtues, the ocean and mine of liberality, the ocean of benevolence and the sea of eloquence, *SIR WILLIAM OUSELEY SĀHIB*. May his good fortune last long! Abundance!

## Ouseley 243.

Ms. of the Pahl. *Pērāmūn Yašt* with its Pers. version (cf. M. 15, colophon No. 32 b and p. 48, note 1).

- 115 It has the following note on the fly-leaf :

---

1. He is perhaps the same person as کیکا بن مهریجو بن رانا, the scribe of Suppl. pers. 49, colophon No. 17 h.

این کتاب پیرامون یشت که آنرا خورده اوستا میگویند حروف پهلوی را ترجمه در فارسی نوشته شد.

i.e. "This book of the *Pērāmūn Yašt*, which is also called *Xurdaḥ Avastā*, is written in Pahlavi characters with (its) Pers. version."

### Ouseley 384.

Ms. of the *Yasn*.

Fol. 200 — fol. 201 have the following Pers. colophon :

116:

تمام شد کار من نظام شد کتاب یزشنه بروز رشنه راست باده اردیبهشت امشاسفند سال اوژ یک هزار صد و پنج از شاهنشاه یزدگرد شهریار ساسان نغده کاتب الحروف من بنده دین به مازدیسنان موبد بهیکها بن دستور رستم بن دستور بهرام بن دستوران دستور خورشید پرستار درگاه معظم آتش ورهرام صاحب ساکن قصبه نوساری سرکار سورت داخل بلاد کجرات اندر ملک هند نوشتم بحسب فرموده شبت صاحب مهربان فیض رسان شبت صاحب موبد ماناک جی شبت نوشته شد

*Translation:* It is completed. My work is put in order. I wrote the book of the *Yazišn* on the day *Rašn Rust*, in the month *Ardībahīšt Amšās-fand*, year 1105 from the king of kings YAZDKARD ŠAHRİYĀR of the lineage of SĀSĀN, I, the writer of the ms., servant of the good religion of the *Mazda*-worshippers, MŌBAD BHĪKHĀ BIN DASTŪR RUSTAM BIN DASTŪR BAHRĀM BIN DASTŪRĀN DASTŪR X<sup>V</sup>ARSĒD, servant of the exalted abode of the Fire *Bahrām Šāhib*, resident of the town of Navsari of the *Sarkār* of Surat (situated) in the province (بلاد) of Gujarat in the land of India. It was written to the order of *Šēt Šāhib*, kind and generous ŠĒT ŠĀHIB MŌBAD MĀNAKĪ ŠĒT.

Fol. 202 has the following Pers. colophon :

116I

کاتب الحروف من بنده دین به مازدیسنان موبد بهیکها بن دستور رستم بن دستور بهرام ولد دستور خورشید بن دستوران دستور هوسنگ آساقب سنجانان پرستار درگاه آتش ورهرام ساکن قصبه نوساری سرکار سورت داخل بلاد کجرات اندر ملک هند نوشتم و خواندادران و آموزاندادران<sup>1</sup> آخ

It gives two more names in the genealogy of the writer of the above colophon, viz. DASTŪR HŌŠANG ĀSĀ surnamed SANJĀNĀN. The last three words "And those who cause to read and those who cause to teach — Abundance!" form part of the usual wishes of scribes.

1. Thus probably for the sake of euphony with خواندادران; better آموزگاران, cf. *amōčkārān* ... *x<sup>v</sup>ānīārān*, Suppl. pers. 1976, colophon No. 27 a; for خواندادران, s. p. 127, note 2.



Transcription: *Vahuman u mäh fravartēn ročl sāl i 692 yazdē-kartik man dēn-bandak ēhrpat-zāt mihrāpān i kaihusrav mihrāpān i spandayār mihrāpān marzpān ēhrpat nipēšt pa yazatān kāmāk bavāt.*

*Vahičak<sup>2</sup> kē<sup>3</sup> man dēn-bandak bē (= pa) būm i hindūkān mat hom andar sāl i 692 yazdēkartik man dēn-bandak ēhrpat-zāt mihrāpān i kaihusrav i mihrāpān i spandadāt i mihrāpān i marzpān ēhrpat nipēšt hač bahr i čāhilak sangan u čāhil i vahuman vahrām kambāyatik nipēšt x'āstār hom hač x'ānītārān [i] ēn nipēk kē<sup>3</sup> apar x'ānihand čāhil rād pa anōšak ruvān arzānik dārēt čāhil hač x'ēš hučīnak patāš kart man nipēštār hom hač bahr i ruvān [i] ān anōšak-ruvān čāhil sangan u hač bahr i ruvān i pitarān (i) x'at kūš vahišt-bahr u anōšak yāvūtān ruvān-garōtmānīk bāt.*

Translation: Day Bahman and month Fravardīn roč year 692 of YAZDKARD, I, the servant of the religion, HĒRBUD-born MIHRBĀN KAIXUSRO, MIHRBĀN ISPANDIYĀR MIHRBĀN MARZPĀN HĒRBUD, have written. May it be according to the will of God!

(It was on the day... of the) *vahičak* (month ..... ) that I, the servant of the religion, have come to the land of the Hindus. In the year 692 of YAZDKARD, I, the servant of the religion HĒRBUD-born MIHRBĀN KAIXUSRO MIHRBĀN ISPENDADĀT MIHRBĀN MARZBĀN HĒRBUD have written (the ms.) for the sake of ČĀHILA SANGAN and ČĀHIL BAHMAN BAHRĀM of Cambay. I desire of those, who recite this ms. that when they recite it they should consider (in ms. sing.) ČĀHIL worthy of the (prayer for his) immortal soul. ČĀHIL defrayed the expenses for it out of his own well-earned (property). I am the writer for the sake of the soul of the immortal-souled ČĀHIL SANGAN and for the sake of the soul of (my) own forefathers, so that they (in ms. sing.) may be participants of heaven and immortal (and) always having their souls in the *Garōtmān*.

1. A facsimile of this ms. was published by MILLS at Oxford in 1898. MILLS has suggested that the word *roč* (*gom*) in the first line has been interpolated in the wrong place and should have been put before *Bahman*; compare K 5, colophon No. 128 a. WEST and GELDNER agree with MILLS. We are also of the same opinion, the correctness of which is proved by *u* after *vahuman*, and secondly by the unusual formula *vahuman mäh fravartēn roč sāl i 692 yazdēkartik*. Still as the latter reading is suggested, the word *roč* in question is placed above the line between *fravartēn* and *sāl* in the transcription and the translation as in the original. — 2. SANJANA translates 𐬔𐬀𐬭𐬀𐬎𐬎𐬀 (Pahl. Vendīdād, p. xxxvii, l. 7) which occurs in a similar context, by "the humble one" (op. cit. p. xxxix, l. 16). Has he read *nāčīsak*, Pers. ناسک? At any rate, this meaning is inadmissible, just as K5, colophon No. 128a, shows clearly. — 3. Wrong ideogram for 𐬔𐬀𐬭𐬀𐬎𐬎𐬀 *ka*, s. FRP. 25. 2.

Fraser 258 (GELDNER O3, WESTERGAARD Ms.).

Ms. of the *Nyāyisns* and *Yāsts*.

120

Fol. 297 r. has the following Guj. colophon :

समत् १७०२ वरखे माहा मिहीर रोज दिपदीन वार भूमे । जेठ वद ७ माहा रजब  
तेरीक २० लखतंग दीनबंदा हे० दाराब सुत । हीरा सूरतीआ पोथी नेआस्त ईअस्त फरमाइश  
करदन । ऐ० । कामदीन ऐ० । बिहराम ऐ० । रामजी अकलेसरा ओरा जंदगानी बीसीआर ॥

*Translation* : In the year *Sam(v)at* 1702, the month *Mihir*, the day *Dipadin*, on Tuesday, the 7th of the dark half of (the month of) *Jeth*, the 20th of the month of *Rajab*. The writer is the servant of the religion *HĪRĀ SŪRATĪĀ*, son of *HĒ(RVAD) DĀRĀB*. *Ē(RVAD) KĀMDĪN* *Ē(RVAD) BĪHARĀMM* *Ē(RVAD) RĀMĪ* *AKLESARĀ* has ordered (this) book of the *Nēasts* (and) the *lasts*. (May) long life (be) for him !

**Colophons of Manuscripts in the University Library of  
Copenhagen.**

**Codd. Iran. 1 (K 1).**

Ms. of the *Vidēvdāt* with its Pahl. version.

Fol. 338 b, l. 2 — fol. 340 a, l. 5 have three successive colophons. 121

They are published by SANJANA in his "the Pahlavi Version of the Avesta Vendidad etc.", Bombay 1895, pp. xxxvi — xxxviii, and translated on pp. xxxviii — xl.<sup>1</sup>

SANJANA gives their summary (pp. xl — xli) as follows :

"The history told in these three colophons is that a manuscript of the Vendidad with Pahlavi, written by Hōmāst Shādān, was copied in 1205 in the province of Sistān, by Ardashīr Bahman, for Māh-yār Māh-mitrō to take with him back to Aūchak near the river Indus. This copy was transcribed by Rustam Mēhrbān shortly after his emigration into India, which must have been after A.D. 1269, in which year he copied the Ardā Virāf Nāmē in Irān, and finally K 1 was copied from this transcript, in Cambay in A.D. 1324, by his great-grand nephew Mēhrbān Kai-Khūsrtū."

**Codd. Iran. 4 (K 4).**

Ms. of the *Vištāsp Yašt* and the *Yazišn*.

It has the following Pahl. colophon :

122

𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥  
𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥  
𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥  
𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥  
𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥  
𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥  
𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥  
𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥 𐭮𐭲𐭩𐭥

1. The first of these three colophons is also published by SPIEGEL in his "Die traditionelle Literatur der Parsen", Wien 1860, vol. I, p. 8. It is translated by him into German. He has also given its Modern Persian version by DASTŪR PEŪTANJĪ BAHRĀMĪ ŠANJĀNA (ibid. pp. 9 — 10).



۱. ۲. ۳. ۴. ۵. ۶. ۷. ۸. ۹. ۱۰. ۱۱. ۱۲. ۱۳. ۱۴. ۱۵. ۱۶. ۱۷. ۱۸. ۱۹. ۲۰. ۲۱. ۲۲. ۲۳. ۲۴. ۲۵. ۲۶. ۲۷. ۲۸. ۲۹. ۳۰. ۳۱. ۳۲. ۳۳. ۳۴. ۳۵. ۳۶. ۳۷. ۳۸. ۳۹. ۴۰. ۴۱. ۴۲. ۴۳. ۴۴. ۴۵. ۴۶. ۴۷. ۴۸. ۴۹. ۵۰. ۵۱. ۵۲. ۵۳. ۵۴. ۵۵. ۵۶. ۵۷. ۵۸. ۵۹. ۶۰. ۶۱. ۶۲. ۶۳. ۶۴. ۶۵. ۶۶. ۶۷. ۶۸. ۶۹. ۷۰. ۷۱. ۷۲. ۷۳. ۷۴. ۷۵. ۷۶. ۷۷. ۷۸. ۷۹. ۸۰. ۸۱. ۸۲. ۸۳. ۸۴. ۸۵. ۸۶. ۸۷. ۸۸. ۸۹. ۹۰. ۹۱. ۹۲. ۹۳. ۹۴. ۹۵. ۹۶. ۹۷. ۹۸. ۹۹. ۱۰۰.

Transcription: *Frazašt pa drūt u šātīh u farrox'ih u rāmišn pa nēwak-dahišnīh xūp murvāk x'āstak i rōčgār apastāk [i] vištāsp yašt u yazišn [apāk nīrang i] rāstīk (sic. for rāstak) nipēšand(ik)ah<sup>1</sup> man dēn-ban-dak dastowar vēhmart frētōn vēhmart frētōn vēhmart gōpašāh rōstaxm būndār šāhmartān dēnayār nipēstom frāč hištom hač pačēn i diptar i vah-rām marzpān frētōn rōstaxm būndār kēš hač bahr i x'ešīh [i] x'eš nipēstak būt u hač pačēn i diptar i husrav-šāh anōšak-ruvān rōstaxm nipēstak būt kēšān hamē ruvān pa ō ān i pahlom ox'ān rōšn(īh) garōtmān rasāt man kē nipēstom hač bahr i x'ešīh [i] hamē pērōčkar i vazurk-zātak i vēh-dēnān kišvar i ērān xānīk ōhrmazdayār ibn i firdaws i barēn āšyān šahr-ayār i qarib u x'āhar-zātak uš jamšēt ibn i ruvān-vahištīk-ayāt (written iyād) (i) kuikōbāt yazatīk kē tāk magupatān u dastowarān u ēhrpatān i kišvar i hindūān dar bandar i mubārak i sūrat pa ahrādīh kār framūyānd u pa rās [i] dēn i vēh i mazdayasnān nāmakānak vakf bavāt u kē har kas yazišn pataš kunāt nēwak-nāmī[h] u ahrav-ruvānī[h] ayāt [i] ōhrmazdayār u jamšēt i framūtār (written framūdār) ras[ān]āt pa karpak muzd u ahrādīh ham-bahar kunāt adak kas i ēn diptar rād bar rās i dēn-dastowarān kē yazišn kunand adāp pačēn hačaš kunand maxfik dārāt pa tan rīman pa ruvān drvand bavāt ētōn bāt<sup>2</sup> u ān nar i ahrav kē ēn diptar x'ānāt adāp āmōcāt adāp yazišn pataš kunāt adāp pačēn hačaš kunāt amāk rād pa nēwak-nāmī u ahrav-ruvānī(k) ayāt kunāt u adakaš gētīk tan-husrav pa mēnōk ruvān-ahrav bavāt adak nām i man nipēštār u ān i vazurk-zātakān framūtār rād ōstarēt adāp ayāt nē kunēt adāp yuttar kunēt uš pa gētīk tan-dusrav pa mēnōk ruvān-drvand bavāt uš hamēmār hom pa dātowar dūtār (i) ōhrmazd pa hanjaman i isatvāstar i zartuštān andar farrox'ih u pērōčīh rōč i mubārak vahuman hač māh i farrox' vahuman sāl bar 1092 i yazdēkart šāhān-šāh i šahrayārān nāfak bē ō i husrav i šāhān-šāh i ōhrmazdān nipēstak šut andar kišvar i ērān ba šahr i kirmān. ēvak hast rās i ahrādīh apārīk ān i yut-rās. <sup>3</sup>šāt ān tan kēš varzēt ruvān i x'eš<sup>3</sup> čand his apar mēnōk [i] dastowar (i) čatrūk-miyān [i] vištāspān bē rasāt u dēn-ruvāk u dēn-burtārān i yazatān hač dēn nēwakīh rasāt <sup>4</sup>har kas pa kāmak i x'eš tuvān bavāt živistan.<sup>4</sup> nē-aš čīč grift kē-š nē ruvān grift tāk nūn-ič nē čīč girēt kē nē ruvān girēt. adak-aš hač dēvān sūt nē bavēt spitāmān zartušt u nē-či hač ān i vatak martom apar hakar-šān pa bun sūt bavāt adak-šān sar zyān bēt ētōn*

1. Cf. K 9, colophon Nō. 126, and p. 188, note 2. — 2. Written *plena*. — 3. S. p. 15, note 1. — 4. Cf. Cambridge, Add. 828. 829, colophon No. 144 b.

*bavāt ētōntār bavāt pa yazatān u amahrspandān kāmāk bavāt u pērōž  
bavāt xʾarrēh [i] apēčak (i) vēh dēn [i] mazdayasnān.*

*Man (i) dēn-bandak jāmāsp hakīm i artēšēr anōšak-ruvān um ēn  
diptar i vištāsp yašt um dūt um pasandūt u um āfrīn kart bar nipēštār  
u framūtār ba framūtak i dastowar i apēčak-hīm vēhmart nipēštār i  
diptar i ān vazurk-zātakān framūtār i diptar (i) ēn fražast nipēšt hom  
ōmēt dārom ku har kē xʾānāt amāk rād pa nēwak-nāmī u ahrav-ruvānī  
ayūt kunāt pa dātār ōhrmazd kāmāk bavāt.*

*Translation:* Completed in welfare, and joy, and auspiciousness, and pleasure, with good fortune, good omen (and) the wealth of the world (lit. daily toil), the Avesta of the *Vištāsp Yašt* and the *Yazišn* and the correct *Nirangs* (i.e. rituals). I, the servant of the religion, DASTŪR VĒHMARD FARĒDŪN VĒHMARD FARĒDŪN VĒHMARD GŌPATŠĀH RUSTAM BŪNDĀR ŠĀHMARTĀN DĒNIYĀR, have written and launched from a copy of the book by BAHRĀM MARZBĀN FARĒDŪN RUSTAM BŪNDĀR, which was written for his own possession and was written from a copy of the book by XUSROŠĀH NŌŠIRVĀN RUSTAM. May their souls reach for ever that best world, the shining *Garōtmān*! I who have written it for the possession of the ever-victorious, of noble descent among the *Behdīns*, residing in the land of *Ērān*, HORMAZDIYĀR, son of (the late) ŠAHRİYĀR, residing in the highest paradise,<sup>1</sup> and his relation<sup>2</sup>, his sister's son ĴAMŠĒD, son of the late (lit. who is remembered as having a soul worthy of heaven), KAİKŌBLĀD YAZDĪ (of *Yazd*), so that the *mōbads* and *dastūrs* and *hērbuds* may use it with righteousness in the land of the *Hindus* in the blessed port of *Surat* and that it may be (to them) a special<sup>3</sup> legacy for the path of the good religion of the *Mazda*-worshippers. And whoever performs the *Yazišn* (ceremony) with it may remember HORMAZDIYĀR and ĴAMŠĒD who have ordered (this book), in (prayers for) good name and for the pious soul, and may make (them) participate in the reward of good deeds and in righteousness. (But) when a person conceals this book from the way of the *dastūrs* of the religion, who perform the *Yazišn* (ceremony) with it, or make a copy from it, may he be impure in body and impious in soul! May this be so! And that pious man, who recites this book, or teaches (it), or performs the *Yazišn* (ceremony) with it, or makes a copy from it, may he remember us in (prayers for) good name and piety

1. For the expression comp. فردوس آستانى "having the threshold of heaven as his residence"; Ind. Off. 2572, colophon No. 92 a. — 2. Pers. قريب "relation, kinsman"; cf. K. 18, colophon No. 180, قریب is also translated by قريب, but there it means "near, about." — 3. Perhaps a synonym of MidP. *nāmcišt*. Or does it mean "written" from *nāmak* "a letter"?

of the soul, and then may he be of renowned body in this world and of pious soul in the spiritual one! (But) if he erases my name, (who am) the writer, and that of those of noble descent, who have ordered (this book), or if he does not remember (them), or if he alters them, may he be of ill-famed body in this world and of wicked soul in the spiritual one! And I shall be (lit. am) his accuser before the judge, the Creator ŌHRMAZD, at the assembly of ISATVĀSTAR, son of ZARTUŠT.<sup>1</sup> It (the ms.) was written in auspiciousness and victoriousness (on) the blessed day *Bahman* of the auspicious month *Bahman*, year 1092 (of) the king of kings YAZDKARD, son of ŠAHRİYAR, descendant of His Majesty XUSRO, king of kings, son of ŌHRMAZD, in the land of *Erān* in the city of *Kirmān*. There is (only) one path of righteousness, others are wrong paths. He is glad in body, who takes care of his soul. May he reach as soon as possible<sup>2</sup> the spiritual world of DASTŪR ŪTRŪKMIYĀN,<sup>3</sup> son of VIŠTĀSP! May the propagators of the religion and the upholders of the religion of God attain to goodness through the religion! May every person be able to live according to his desire! He has not acquired anything, who has not acquired (the possession over his) soul, now therefore he does not acquire anything, who does not acquire (the possession over his) soul.<sup>4</sup> Then there is no benefit from the demons, O, SPITĀMĀN ZARTUŠT and also there is none from him, who is an evil man, (because) if there is benefit (for) them in the beginning, then in the end there is injury (for) them.<sup>5</sup> May it be so! May it be still more so! May it be according to the will of *Yazats* and *Amahrspands*! May the glory of the spotless good religion of the *Mazda*-worshippers be victorious!

I, the servant of the religion, JĀMĀSP HAKĪM, (son) of ARDAŠĒR NŌŠIRVĀN saw this book of the *Vištāsp Yašt*, I liked it, and bestowed praise on the writer of the book, and on those, who ordered this book, by order of the DASTŪR of holy disposition.<sup>6</sup> VĒHMARD is the writer of the book of those of noble descent who have ordered the book. This is completed. I have written it. I hope that every body, who reads it, would remember us in (prayer for) good name and piety of the soul. May it be according to the will of the Creator ŌHRMAZD! May it be so!

1. Comp. M. 46, colophon No. 37, and p. 52, notes 4 and 7. — 2. For reading and meaning, cf. FrP. 25. 9. — 3. This is a title of PRŠŌTAN, son of King VIŠTĀSPA; cf. JUSTI *Namenbuch*, Marburg 1895, p. 195; SBE. 37, p. 285, note 8. — 4. Cf. BARTHOLOMAE *AirWb.* 1795. — 5. These two quotations from some unknown Avesta text are published and translated by DARMESTER in his *Zend Avesta*, vol. III, pp. 150-151 and SBE. 4, p. 370 (2nd edition). The second quotation is translated by him as follows: "There is no benefit for men, O Zaradustra, to be obtained from him (viz. the demon)..." BARTHOLOMAE translates it by "there exists no benefit, because men can take it away" (?), cf. *AirWb.* 1581. They occur also in the colophons of the mss. Jp. 1, Jp. 8, and B 29. — 6. 𐬔𐬀 is probably a mistake for 𐬔𐬀.







partaker of heaven and (may he be) immortal ! May his soul ever reside in *Garōtmān* !

I write down the register of the days (of deaths) of (lit. for the sake of) ČĀHIL of Cambay and his ancestors. Every body who reads or keeps this book should render their memory pious.

Month *Amurtat*, day *Fravartin*, anniversary of SANGAN ČĀHIL.

Month *Dē(ō)*, day *Fravartin*, anniversary of ČĀHIL BAHMAN ĀDAR.

Month *Ātur*, day *Fravartin*, anniversary of BAHMAN BAPRĀM.

Month *Ātur*, day *Fravartin*, anniversary of BAHRĀM ĀDAR ČĀHIL.

Month *Tir*, day *Anirān*, anniversary of DĀRAK ČĀHIL.

Month *Dē(o)*, day *Ātur*, anniversary of MĀLĀN SANGAN.

Fol. 328 a has the following Skr. colophon :

संवत् १३७९ वर्षे मार्ग शुदि ८ बुधे पासी सं. ६९२ वर्षे माह दह । राज आस्मान  
 १आयहं शुभतीर्थे<sup>१</sup> सुलतान श्री गयासदीन राज्य परिपथयती ॥यवं<sup>२</sup> काल एरानजमीदशात्<sup>३</sup>  
 समयात् पारसीज्ञातीय आचार्य कइखुखवसुत<sup>४</sup> आचार्य मिहिरवानस्य बहुतइ<sup>५</sup> मानं कागलं  
 लिसापनंच<sup>६</sup> प्रदाय पारसी थव<sup>७</sup> ॥ सांगण<sup>८</sup>सुत थव चाहिलन पुण्यार्थ एतस्य पाश्चात्<sup>९</sup> (?) इदमं  
 पुस्तकं लिखापितं । ईयस्तिजदनाम ॥यः कोऽपि पुस्तकमिदं रक्षति । पठति । तन यव चाहिलस्य  
 पूर्वजानां मुक्तात्मनां तथा एतस्यानिमित्रं पुण्यं<sup>१०</sup> करणीयं<sup>११</sup> ॥

*Translation:* In the year *Samvat* 1379, on the 8th of the bright half of the month of *Mārga(śirga)*, on Wednesday, the year *Parsi Sam(vat)* 692, the month *Dai*, the day *Āsmān*, to-day here, in the auspicious holy place (i.e. in the fire-temple), when the SULTĀN ŚRĪ GAYĀSADĪN was extending (his) kingdom, at that time this book *Jand Iasnī* was written for (augmenting) the meritorious deed of the trader ČĀHILA, son of SĀNGANA, the Parsi trader, by the priest MIHIRVĀNA, son of KAIKHUSRAVA, the priest pertaining to the *Pārsī* caste, who had come from the country of *Erānjamīn*, having accepted a written (invitation contained in a) letter couched in very respectful terms. Whoever protects this book or reads it should perform a specific good deed for the redeemed souls of the ancestors of ČĀHILA and for the latter.

1. SANJANA, op. cit. pp. xlvii - xlviii अधिस्तंभतीर्थे ? "in the vicinity of the Sacred Atash-Behrām." — 2. SANJANA त्येवं. — 3. SANJANA इरानजमिनदेशात्. — 4. SANJANA कैशु-श्वसुतः. — 5. SANJANA बहुतरं. — 6. SANJANA लिखापनंच. — 7. It is written somewhat like यव (!). It is, according to HODIYALA, व्यव, a short form of Skr. व्यवहारक "trader, merchant" (op. cit. p. 125 seq.). — 8. SANJANA सांजन. — 9. SANJANA पाश्चात्. — 10. SANJANA निमित्तं. — 11. A colophon having nearly the same wording pertaining to a ms. of the *Vīdēvdāt* PB is translated by SANJANA, op. cit. *Intro.* xlviii.

## Codd. Irān. 7 (K 7).

PROF. WESTERGAARD gives the contents of the ms. in Danish as follows :

“(1) Vispered in Zend and Pehlevi, about 400 years old, runs upto the white pages.

(2) Khordah Avesta with Prakrit translation (i.e. Gujarati).

(3) Questions and answers or explanations from the Persian Behdins, as to how the ceremonies with the Parahom (Sanskrit *prag-num*) ought to be performed.”

24 Fol. 256 b has the following Pers. colophon :

کاتب الحروف من بنده دین به مازدیسنان هیربد زاده هیربد برزو بن قوام الدین  
بن کیقباد بن هرمز یار لقب سنجاران پرستار آتش وهرام نبشته شد در فصبه نوساری داخل  
بلاد گجرات بروز استاد ماه مرداد سال اور هزار نه از شاهنشاه یزدگرد شهریار از تغه  
ساسان من کتاب نقل کردم از دفتر دستور نوشیروان دستور شهریار کره انی هر که این کتاب  
خواند با آموزاد بر این بنده آفرین انوشه روانی در جهان رساناد و درود بر آنکس باد که این  
کتاب خواند و ما را به نیکی یاد آرد

غربت رحمت یزدان کسی باد      که کاتب را بالحمده کند یاد  
کریم کرمه خاور که تویی ندوهمتای      روان پیر برزو را بخشی و بخشای

*Translation*: The writer of the ms. (am) I, the servant of the good religion of the Mazda-worshippers HĒRBUD-born HĒRBUD BARZŪ BIN QAVĀM-UD-DĪN BIN KAIQOBĀD BIN HORMAZIYĀR, surnamed SANJĀNĀN, servant of the *Bahrām* Fire. It is written in the town of Navsari, in the province of Gujarat, on the day *Āstād* of the month *Mūrdād* (the 5th), the year 1009 from the king of kings YAZDGARD ŠAHRİYĀR from the lineage of SĀSĀN. I have copied (this) book from the ms. of DASTŪR NŌŠIRVĀN DASTŪR ŠAHRİYĀR KERMĀNĪ. Everybody, who reads this book or teaches it, should cause blessings and immortality of the soul to reach this servant in (this) world. And may welfare be to that person, who reads this book and remembers us in goodness!

*Verses*: May that person be immersed in the mercy of God, who remembers the writer with praise. O merciful One, Doer of good deeds, Supporter, Who art without a peer and equal! Forgive and be merciful to the soul of old BARZŪ.

**Codd. Iran. 8 (K 8).**

Ms. of the *Viśp Rat i Gahanbār*.

Fol. 1 r. has in a corner the name of the ms. and the copyist in **125 Pers.:**

کتاب ویسفرده چهار از دست دستور کاوس ولد فریدون منجم بطریق اهد (sic.)

اهل (for) ايران

i.e. "The book of the *Viṣp Rat Gahanbār* written by DASTŪR KĀVUS, son of FARĒDŪN, the astrologer, according to the manner of the people of Irān."

Fol. 128 v. gives, besides the same particulars, the date of the death of DASTŪR KĀVUS as follows: 125

این کتاب بخط مرحوم دستور کاوس ولد دستور فریدون منجم نوشته شد و تاریخ وفات کاتب بتاريخ ۳ فروردین ماه اردیبهشت سنه ۱۱۴۹ یزدجردی

i.e. "The 3rd day *Ardībahīst* of the month *F'arvardīn*, 1149 A.Y."

**Codd. Iran. 9 (K 9).**

Ms. of the *Vidēvdāt Sāda*.

Fol. 701 seq. has the following Pahl. colophon:

**12€**

[illegible]



of the religion, MŌBAD DĀRĀB, have made a copy from that on the day *Dēpdīn* and the month *Xūrdād* and the year 1115 of YAZDGARD, the king of kings, descendant of His Majesty XUSRO, the king of kings, son of ŌHRMAZD. And everybody, who reads it, or teaches it, or makes a copy from it, or performs the *Yazišn* ceremony with it, should remember us in (the prayer for) goodname and (for) the immortal soul. And then may he be of renowned body in this world and of pious soul in the spiritual one, who does not erase my name from it, (mine) who am the writer! And (may) he who erases my name from it (be) of ill-famed body in this world and of wicked soul in the spiritual one! I shall be (his) accuser before the judge, the Creator ŌHRMAZD, I, the servant of the religion, DĀRĀB, son of late (lit. residing in *Garōtmān*) SOHRĀB. There is (only) one path, that of righteousness, all others are contrary paths. This book of *Vidēvdāt* is completed.

**Codd. Iran. 10 (K 10).**

Ms. of the *Vidēvdāt*.

Fol. 294 has the following Guj. colophon :

17

સંવત ૧૮ નાં વરખે રોજ ૧૫ દયમેહેર દાદાર અહુરમજ માહા ૯ આદર ઈઅજરદી ।  
અને ઈઅજરદી ૧૧ એ દીને એ કેતામ શ્રી વંદીદાદ તમામ થાઈ ૧ । એ કેતામને  
અખનાર મોમેદ કાહિસ એન માયુક એન જમશેદ એન સેહેરીઆર એન અરજોર શહીઆનાં  
લકખે નોસારીનાં.

It says that the ms. was completed on the 15th day of the 9th month 11 . A.Y., corresponding to *Samvat* 18 .. by MŌBAD KĀUS BEN MĀNAK BEN JAMĒD BEN SEHRYĀR BEN BAEJOR ŠAHĪĀNĀM, surnamed NOSĀBĪNĀM.

**Codd. Iran. 11 (K 11).**

Ms. of the *Visp Rat* with the ritual.

Fol. 317 b has only the date :

128

સવત ૧૭૦૩ વરખે માહા. માગસર વદ ૧૪ સમત પારસી ૧૦૧૬ ઈઅજરદી માહા  
અરદેબેહેસ્ત વીસપરત કરડ્યા સમેત સમાપત ॥

i.e. "The *Visp Rat* with the ritual completed in *Samvat* 1703, on the 14th of the dark half of the month of *Māgsar*, corresponding to 1016 A.Y.; month *Ardēbēhēst*."

**Codd, Iran. 12 (K 12).**

Ms. of the twenty-two *Yasts* and other *Xurtak Apastāk*.

It has in the beginning :

این کتاب اوسنا نویستم بروز بهمن ماه شهر یور کاه هاون آغاز کردم

i.e. "I have written this Book of the Avasta. I have begun it on the day *Bahman* of the month *Sahrivar* in the *Gāh Havan*."

**29a** Fol. 371 b has the following Paz. colophon :

[illegible]

*Translation:* Completed in welfare, joy and pleasure on the blessed day *Bēhmēn Amēšāsfi*nt and the blessed month *Saharēvar Amēšāsfi*nt year 1170 from the king of kings YAZDAGARAT ŠIHIRYĀR of the lineage of SĀSĀN of the blessed Iran, in the land of India in the port of Bombay, this book of *Zand Avesta Nyai's* and *Yasts* and *Gehes* and *Āfrangāns*, and *Patit*, and *Āfrins*, and *Āsirevāt*, etc., (and) other *Nirangs*, and *Bājs*, and *Namaskārs*, these *Avastas* are completed. I have written, I, the servant of the religion HERAVAT-born HERAVAT RŪŠTAN

1. Guj. આશીર્વાદ. — 2. Guj. વગેરે, from Pers. Arab. وغیرہ. — 3. Guj. નમસ્કાર "obeisance"; the name of a series of prayers recited when seeing certain objects of the creation, as well as sacred objects. — 4. Pers. مهو. — 5. Pers. لطیف.

BIN HĒRAVAT DĀRĀB BIN HĒRAVAT FRĀMRŌZZĪ BIN MĪNŌŪHIBZĪ PĀVAḌĪ. This is written. Everybody, who reads it or teaches it, should cause good wishes (and) of good-heartedness and joyfulness, and immortality of the soul to reach the servant of the religion, (who is) the writer. Then I desire of those, who teach it, that when they see (sing.) any error in this (ms.), they should correct it at once. It would be doing a favour. God will keep him joyful in the spiritual world. May it be so ! May it be still more so ! There is (only) one path, which is of righteousness, all others are contrary paths. The book of Avasta is completed. I have written it completely, year 1170.

A short note in Pers. on the purchase of the ms. is at the end 125 of the Guj. table of contents as follows :

این کتاب مالق (مالک) (sic. for مالک) موبد شاپور ولد جشید برای خود خرید کردم روز  
سروش ماه مهر سنه ۱۱۸۵ یک هزار یک صد و هفتاد و شش (sic. for شش) خرید کرد هر که خواند  
دعا و آفرین کند بهشت رشد (sic. for بهشت رسد).

It says that the ms. was bought by MŌBAD ŠĀPŪR, son of ĴAMŠĒD on the 17th day of the 7th month 1185 (in figures, but 1176 in words) A.Y.

### Codd. Iran. 13 (K 13).

Ms. of the *Fravardēn Yašt* (Yt. 13).

At the beginning of the ms. there is the following note in Guj. : 13

એ કેતાય શી ફરવખશીની છે તમામ શદ છે હેનો લખનાર નેકનામ નેક શરન્નાણુ  
દીન દેશતો મોબેદ ફલાનો બીન મોબેદ ફલાનો વલદે ફલાણો તોખમે ફલાનો નશલે  
ફલાનો એ કેતાય લખી છે હેમો લખનાર ચૂકો હોએ તો લખનારને માફ કરે એ કેતાએ  
કોઈ બને ઈઆ બનવા લખ બાએ ઈઆ કોઈ ઉતારે ઈઆ કોઈ શીખે ઈઆ કોઈને  
શીખવે તો લખનારને દુવા આફરીન કરે ઈઆને કોઈ ચોરે તો એ કેતાયનાં લખનારનો  
ગૂનેગાર થા શહી. લખનારને મેહેશ હોજો.<sup>2</sup>

*Translation*: This book is of Š(r)ī *Faravakhšī*. It is wholly correct. Its writer is MOBED so and so, son of MOBED so and so, from the origin<sup>1</sup> of so and so, from the lineage of so and so. This book is written. If the writer has made an error in it, they should pardon the writer. If a person recites from this book, or if he takes it away for reciting, or if a person copies it, or if a person learns from it, or if he teaches another from it, he should pronounce good wishes

1. Pers. نهم "seed." It seems that the word is used here in the sense of "forefather."

2. It is nothing else but the form of a regular Guj. colophon.

and blessings on the writer; or if a person steals it, he becomes guilty before the writer of this book. It is certain. May Heaven be (in store) for the writer!

10b Fol. 56 b has the following Pahl. colophon with its interlinear Pers. translation:

فرج قد فہ درودہ و شادہ فرح و رامشن اندر روز  
 دلاکس دلاکس دلاکس دلاکس دلاکس دلاکس دلاکس دلاکس  
 سروش اشو فرزکر اج ماء دي اج قرار موافق رواج  
 وئہ دلاکس دلاکس دلاکس دلاکس دلاکس دلاکس دلاکس دلاکس  
 وہ دینات بندر سورت و سال بر هزار ونود پس اج سال  
 من بہ او یزد جرد شاهانشاہ شہریارات من دین بندہ  
 جاماسب دستور حکیم اردشیر نوشیروان زراشت جاماسب  
 شاور بخت آفرین نوشتم و فراج ہشتم اج بہر مزد  
 و ثواب انوشہ روات کروتانی جای و مکان موبد رستم جیو  
 ابن موبد ماناک جیو بزرک و بزرک زادہ سلسلہ موبدان  
 ایاف آموزاد ایاف نقل ازین کناد روات موبد رستم جیو و  
 روات من نوشتار را فہ اشیہ یاد کشید اورا کیتی  
 تن حسرب فہ مینو روات کروتانی باد اگر نام موبد  
 رستم جیو و مت نوشتار را ہسترد ایاف افکنید ایاف  
 یاد نہ کشید اورا فہ کیتی تن دسرب اورا فہ مینو  
 روات دروند باد ہش ہمیل ہستم فہ داور دادار اورمزد  
 فہ انجمن اسد و استر زرتشتان چون قریب یک ہزار سال

۱۳۱۱ هـ ۱۳۱۲ هـ ۱۳۱۳ هـ ۱۳۱۴ هـ ۱۳۱۵ هـ ۱۳۱۶ هـ ۱۳۱۷ هـ ۱۳۱۸ هـ ۱۳۱۹ هـ ۱۳۲۰ هـ  
 بود که انجمن موبدان و بهداشتان اج ایران شهر به او  
 ۱۳۲۱ هـ ۱۳۲۲ هـ ۱۳۲۳ هـ ۱۳۲۴ هـ ۱۳۲۵ هـ ۱۳۲۶ هـ ۱۳۲۷ هـ ۱۳۲۸ هـ ۱۳۲۹ هـ ۱۳۳۰ هـ  
 گشته هندوان آمده اند کتاب فره وهرام یشت نزد او  
 ۱۳۳۱ هـ ۱۳۳۲ هـ ۱۳۳۳ هـ ۱۳۳۴ هـ ۱۳۳۵ هـ ۱۳۳۶ هـ ۱۳۳۷ هـ ۱۳۳۸ هـ ۱۳۳۹ هـ ۱۳۴۰ هـ  
 شات نه بود و شاخ درخت هوم هم نه داشته  
 ۱۳۴۱ هـ ۱۳۴۲ هـ ۱۳۴۳ هـ ۱۳۴۴ هـ ۱۳۴۵ هـ ۱۳۴۶ هـ ۱۳۴۷ هـ ۱۳۴۸ هـ ۱۳۴۹ هـ ۱۳۵۰ هـ  
 اند يك درختی دیگر به جای هوم در یزشت کار به  
 ۱۳۵۱ هـ ۱۳۵۲ هـ ۱۳۵۳ هـ ۱۳۵۴ هـ ۱۳۵۵ هـ ۱۳۵۶ هـ ۱۳۵۷ هـ ۱۳۵۸ هـ ۱۳۵۹ هـ ۱۳۶۰ هـ  
 کرد اند و کترین چون پاسخ نامه اج نزد دستوران  
 ۱۳۶۱ هـ ۱۳۶۲ هـ ۱۳۶۳ هـ ۱۳۶۴ هـ ۱۳۶۵ هـ ۱۳۶۶ هـ ۱۳۶۷ هـ ۱۳۶۸ هـ ۱۳۶۹ هـ ۱۳۷۰ هـ  
 ایران شهر با قدری شاخ درخت هوم آورده بودم  
 ۱۳۷۱ هـ ۱۳۷۲ هـ ۱۳۷۳ هـ ۱۳۷۴ هـ ۱۳۷۵ هـ ۱۳۷۶ هـ ۱۳۷۷ هـ ۱۳۷۸ هـ ۱۳۷۹ هـ ۱۳۸۰ هـ  
 چون ارچندان فراسز جیو و بهمن جیو و نوروز جیو فرزندان  
 ۱۳۸۱ هـ ۱۳۸۲ هـ ۱۳۸۳ هـ ۱۳۸۴ هـ ۱۳۸۵ هـ ۱۳۸۶ هـ ۱۳۸۷ هـ ۱۳۸۸ هـ ۱۳۸۹ هـ ۱۳۹۰ هـ  
 موبد رستم جیو به بنده مهربانی و لطف کرد اند و بنده  
 ۱۳۹۱ هـ ۱۳۹۲ هـ ۱۳۹۳ هـ ۱۳۹۴ هـ ۱۳۹۵ هـ ۱۳۹۶ هـ ۱۳۹۷ هـ ۱۳۹۸ هـ ۱۳۹۹ هـ ۱۴۰۰ هـ  
 چون عجات داشت و دست رس به چیزی دیگر نه بود که  
 ۱۴۰۱ هـ ۱۴۰۲ هـ ۱۴۰۳ هـ ۱۴۰۴ هـ ۱۴۰۵ هـ ۱۴۰۶ هـ ۱۴۰۷ هـ ۱۴۰۸ هـ ۱۴۰۹ هـ ۱۴۱۰ هـ  
 قابل آن ارچندان بود این کتاب فره وهرام یشت نوشت  
 ۱۴۱۱ هـ ۱۴۱۲ هـ ۱۴۱۳ هـ ۱۴۱۴ هـ ۱۴۱۵ هـ ۱۴۱۶ هـ ۱۴۱۷ هـ ۱۴۱۸ هـ ۱۴۱۹ هـ ۱۴۲۰ هـ  
 با آن قدری شاخ درخت هوم که داشت به عنوان  
 ۱۴۲۱ هـ ۱۴۲۲ هـ ۱۴۲۳ هـ ۱۴۲۴ هـ ۱۴۲۵ هـ ۱۴۲۶ هـ ۱۴۲۷ هـ ۱۴۲۸ هـ ۱۴۲۹ هـ ۱۴۳۰ هـ  
 پیش کش هدیه کردم که در هر وقت به یزشت کار  
 ۱۴۳۱ هـ ۱۴۳۲ هـ ۱۴۳۳ هـ ۱۴۳۴ هـ ۱۴۳۵ هـ ۱۴۳۶ هـ ۱۴۳۷ هـ ۱۴۳۸ هـ ۱۴۳۹ هـ ۱۴۴۰ هـ  
 فرمایند انوشه به روان بر فتوح موبد رستم جیو  
 ۱۴۴۱ هـ ۱۴۴۲ هـ ۱۴۴۳ هـ ۱۴۴۴ هـ ۱۴۴۵ هـ ۱۴۴۶ هـ ۱۴۴۷ هـ ۱۴۴۸ هـ ۱۴۴۹ هـ ۱۴۵۰ هـ  
 برسانند خواهشی ام که چون بنده در نوشتن دستکاهی  
 ۱۴۵۱ هـ ۱۴۵۲ هـ ۱۴۵۳ هـ ۱۴۵۴ هـ ۱۴۵۵ هـ ۱۴۵۶ هـ ۱۴۵۷ هـ ۱۴۵۸ هـ ۱۴۵۹ هـ ۱۴۶۰ هـ  
 نه داشتم شکستگی این نوشته را  
 ۱۴۶۱ هـ ۱۴۶۲ هـ ۱۴۶۳ هـ ۱۴۶۴ هـ ۱۴۶۵ هـ ۱۴۶۶ هـ ۱۴۶۷ هـ ۱۴۶۸ هـ ۱۴۶۹ هـ ۱۴۷۰ هـ  
 معاف فرمایند نه یزدان و امشاسفندان که ما باد  
 ۱۴۷۱ هـ ۱۴۷۲ هـ ۱۴۷۳ هـ ۱۴۷۴ هـ ۱۴۷۵ هـ ۱۴۷۶ هـ ۱۴۷۷ هـ ۱۴۷۸ هـ ۱۴۷۹ هـ ۱۴۸۰ هـ



bē (= pa) bandak mihrbānī(k) u lutf kart hand u bandak čiyōn khijālat dāšt<sup>11</sup> u dast-ras bē (= pa) čū i dīgar<sup>12</sup> nē but kē qābil i ān arjōmandān bavāt ēn kitāb i frēh[oh]arām yašt nipēst bā<sup>1</sup> (= apāk) ān qadrī šāx i draxt i hōm kē dāšt<sup>11</sup> bē (= pa) 'unwān i pēš-kaš hadya kart-om ku<sup>7</sup> andar<sup>13</sup> har gās pa yazišn kār framāyēnd anōšak bē (= pa) ruvān i purr futūh i magupat rōstaxmjiu bē rasand x'āhišnīk hom ku<sup>7</sup> čiyōn bandak andar<sup>13</sup> nipēstan <sup>2</sup>dast-gāhī(k) nē dāšt<sup>11</sup> hom škastakī(k) i ēn nipēstak rād mu'af framāyēnd.<sup>2</sup>

\* For the notes 7, 11, 12, and 13, s. p. 140.

1. Written *plene*, the long ā is graphically represented by two a's, just as in some Paz. colophons the long vowels ī and ū are represented by two i's = ۛ and two u's = ۞ respectively; s. Suppl. pers. 417, colophon No. 23 b, Z. & P. 24, colophon No. 84 a, and Zend Reg. 16 B. V, colophon No. 105. — 2. For the last phrase, cf. M. 46, colophon No. 97, p. 52, note 6, and p. 53, note 1. M. 46 was written in 1108 A.Y. by MŪBĀD KĀVUS DASTŪR FARĒDŪN, who was well-known as DASTŪR KĀVUS MUNĀJĠĀM, and whose praises are written in Ind. Off. 2572. 280. 17 D, colophon No. 98 a. The wording of the colophon of M. 46, especially of several phrases, and the Iranian style of its Persian interlinear translation resembles that of this colophon of DASTŪR JĀMĀSP HAKĪM in such a manner that it seems highly probable that DASTŪR KĀVUS had at least imitated the style of DASTŪR JĀMĀSP, if he did not borrow phrases from the colophon of K 13, which was written in 1090 A.Y.

Just as in M. 50, colophon No. 40, DASTŪR JĀMĀSP says in the colophon of K 13 that he brought the book of the *Fravardīn Yašt* together with the *Hōm* twigs from Iran to India, as the *Mōbads* and *Behdīns* of India did not possess them, although nearly one thousand years had passed away since their immigration into India. The book of the *Fravardīn Yašt* could not have been the ordinary *Fravardīn Yašt* (*Yašt* 13), as its earliest copy was made by ĀFTŪN KĀKĀ of Navsari in 960 A.Y. (Ms. F. 1); cf. DHABHAR, Descriptive catalogue of some manuscripts in the Mulla Feroze Library, Bombay 1923, introduction, p. II. It was the *Fravardīn Yašt* with the *Bājdharnām*, called اوستای درون یشت in M. 50.

Another interesting fact that we learn from this colophon is that a substitute of the *Hōm* plant was in use among the Parsis of India at the beginning of the eighteenth century, as they did not possess, at any rate in sufficient quantities, the twigs of the genuine *Hōm* plant which was used in Iran by the Zoroastrians. Indeed, we have very few records of Zoroastrians bringing the *Hōm* twigs from Iran for their correlative in India.

Now, as regards the answers to several questions pertaining to the religion which the *Mōbads* and *Behdīns* of India had sent to the *Dastūrs* of Iran (M. 50, colophon No. 40, called *pasox-nōmak* in K 13), which DASTŪR JĀMĀSP had brought with him to India, a ms. of mixed contents, in the library of the late DASTŪR KAIKHUSRO J. JĀMĀSP ĀSĀ, contains a letter with twelve questions addressed to the Anjuman of Iran by DASTŪR JĀMĀSP ĀSĀ in the name of the congregation of Navsari, and which is dated the day *Bād* (the 22nd), month *Fravardīn*, 1089 A.Y. Ms. No. 120 of the Mulla Feroze Library contains among other matters the reply to the above letter of DASTŪR JĀMĀSP ĀSĀ, which is dated the day *Anarām*, month *Arđibahēst*, 1090 A.H. The reply treats of the *Penom* (mouth-veil) and some other questions (cf. DHABHAR op. cit., pp. III and 80).

*Translation*: Completed in welfare, and joy, and auspiciousness and pleasure on the day holy and victorious *Srōš* of (lit. from) the month *Dē* established in accordance with the custom of those of the good religion of the port of Surat (i.e. according to the *Šāhānšāhi* calendar), and the year 1090 after the 20th year of His Majesty YAZDKARD, the king of kings, (son) of ŠAHRİYĀR. I, the servant of the religion, JĀMĀSP DASTŪR HAKĪM ARDAŠĒR NŌŠĪRVĀN ZARTUŠT JĀMĀSP ŠĀVĪR BAXT-ĀFRĪN, have written and have launched (it) for the sake of the reward and recompense of (the late) MŌBAD RUSTAMJĪ IBN MŌBAD MĀNAKJĪ, (MŌBAD RUSTAMJĪ) of the immortal soul, having his place and abode in *Garōtmān*, noble and nobly-born of the lineage of *Mōbads* of the good religion of the blessed port of Surat. Every one who reads it, or teaches it, or makes a copy from it, should remember the soul of MŌBAD RUSTAMJĪ and my soul, (mine who am) the writer, in piety. And may he be of renowned body in this world and of *Garōtmān*-residing soul in the spiritual one! (But) if he erases (from it) the name of MŌBAD RUSTAMJĪ and mine, (who am) the writer, or throws it away (in obscurity), or does not remember it, may he be of ill-famed body in this world and of wicked soul in the spiritual one! I shall be his accuser before the Judge, Creator *Ōhrmazd*, in the assembly of ISATVĀSTAR, son of ZARTUŠT. As it was nearly one thousand years, since the congregation (*Anjuman*) of the *Mōbads* and *Behdīns* had come from *Ērān Šahr* to the shore of the *Hindūs*, they did not possess the *Frahoḥarām*<sup>1</sup> *Yašt* and even the twigs of the *Hōm* plant, and they made use of another tree in the *Yazišn* (ceremony) in place of the *Hōm* (plant); and as I, the humblest, had brought from the *Dastūrs* of *Ērān Šahr* the Book of replies together with some twigs of the *Hōm*-plant, and as the distinguished FRĀMURZJĪ and BAHMANJĪ, and NAVRŌZJĪ, the sons of MŌBAD RUSTAMJĪ, have shown friendship and favour to the servant, and as the servant was ashamed and had no power over anything else, which may be adequate for these distinguished ones, I presented this *Frahoḥarām Yašt*, which was copied (lit. written by me), with some twigs of the *Hōm*-plant, which I had, by way of an offering, so that they may use it every time in the *Yazišn* (ceremony), and cause the prayer of *Anōša* to reach the victorious soul of MŌBAD RUSTAMJĪ. I desire that since I, the servant, have not got the skill in writing, they may forgive the defectiveness of this manuscript.

1. It means lit. "the *Yašt* of the *Frahoḥars*, i.e. *Fravašis*." It is written with the Persian pronunciation. The final *-ām* stands for the plural suffix *-ān*, comp. Pers. انام for اناران, the last day of the Zoroastrian month.

## Codd. Iran. 17 (K 17).

Ms. of the *Bāj-dharnām*.

Fol. 205 b has the following Guj. colophon :

131a

शवत १७३८ वर्षे रोज मवारक । मेहेर माह फरोख । फरवरदीन आदहै । श्री । सुरत  
बंदरे ॥ पादसाह । श्री साहा ऊरंगजेब ॥०॥ होदि । हाकम । सूबइ ॥ मीर । महमद अमीखां ॥  
कजाए काजी श्रीः महमद । सईद व्यापारे । पंचकुल । प्रताप्ते । ए केताब । लखतंग । फकीर ।  
हकीर याज्यधाकारी ॥०॥ एर्वद । जमशेद । गूरथमांनी ए । किइकुबाद ॥ ए । जमशेद । कामदीन ।  
हरमजदीयार ॥०॥ सिहिर । कसबिह । नुसारी ॥०॥ ए पुस्तक । बाजधरवातणु । समाहा ॥ जेवू ।  
आगला एर्वदो । लखेऊइतू । तवू जाई अझेष्टि लखीऊ छि ॥०॥ ते करतां चूक पडी हुइ ते  
भांजजो ॥ एमां अह्लारि । कांइ काशि दूषताय नहि धरवी ॥०॥

thereupon in Pers.:

قوم همان اثورنان وهمان رشيشناران وهمان واستريوشان وهمان هتخشان يزدان و  
امشاسفندان کام باد.

*Translation:* In the year Ša[m]vat 1738, on the blessed day *Meher*, the month *Farokh Farvardīn*, to-day here, in the port of *Šrī Surat*, the Emperor *Šrī Sāhā Ūrangjeb*, the governorship<sup>1</sup> and the *sūba*-ship (being of) *Mīr MAHMAD AMĪ(N)KHĀM*, the judgeship of the *Kāzī Šrī MAHMAD SAĪD*, with the cognizance of a body of five persons of good family<sup>2</sup>; the writer of this book is the poor and insignificant priest,<sup>3</sup> *ERVAD JAMŠED*, (son of) the late (lit. residing in the *Garōtmān*) *E[RVAD] KĪKUBĀD E[RVAD] JAMŠED KĀMMDĪN HARMAZDIYĀR* (of) the town<sup>4</sup> of *Nusārī*. We have written this book of *Bājdharnām* ... after seeing what the former *Eravad*s have written. Still if there are mistakes in it, correct them, and do not find fault with us.

The community of all *Athōrnāns*, and all *Rathēštārāns*, and all *Vāstryōšāns* and all *Hutōxšāns*. May it be with the will of *Yazads* and *Amšāsfsands*.

Fol. 205 a has the following Pers. colophon :

131I

روز فرخ مهرماه خجسته فروردین کام رفینوین سال اور یک هزار پنجاه از شهنشاه  
یزدجرد شهریار ساسان نغمه خجسته اندر شهر ایران نویسنده کاتب الحروف من دین بنده  
قبر و حقیر هیربد جشبد کیتباد ولد جشبد بن قواملین ولد هرمز دیار ابن هیربد دستور  
غورشید بهرام از نسل موبد هرمز دیار هیرود را میار است ابن کتاب هیربد کاملین بن بهرام  
ابن فرامرز است

1. For होदि cf. HODIVALA, op. cit. p. 248, note 77. — 2. Cf. HODIVALA, op. cit. p. 198, note 2. — 3. Better याज्याधिकारी. — 4. Pers. شهر and قصبه are used here as synonyms.

*Translation:* On the auspicious day *Mīhr*, the blessed month *Fravardīn*, *Gāh Rafithvīn*, year 1050 from the king of kings YAZDĪJĀRD ŠAHHIYĀR from the lineage of SĀSĀN in the land of Irān. The writer of the ms. am I, the servant of the religion, poor and humble HĒRBUD ĴAMŠĒD KAIQOBĀD, son of ĴAMŠĒD BIN QAVĀMUDDĪN, son of HORMĀZDIYĀR IBN HĒRBUD DASTŪR X<sup>V</sup>ARSĒD BAHRĀM from the lineage of MŌBAD HORMAZDIYĀR HĒRBUD RĀMIYĀR. This book belongs to HĒRBUD KĀMDĪN BIN BAHRĀM IBN FARĀMURZ.

Then follow the usual verses of the scribe.

- 131c The owner of this ms. in *Samvat* 1776, on the 8th day of the 1st month *Yazdajardī*, was KĀMDĪNJĪ BAHRĀMJĪ.

### Codd. Iran. 18 (K 18).

Ms. of *Nyāyīšns*, *Yašts* and *Vājs* with their Pers. versions.

- 132a It has on p. 1 the following Pers. colophon:

این کتاب نیایش و یشت با معنی ( sic. for معنی ) مال مرزبان بن دستور کاوس  
فریدون من نوشتم برای فرزندان خود نوشتم

It gives the name of the copyist as MARZBĀN BIN DASTŪR KĀYUS FARĒDŪN, who is also the owner of the book, and says that the ms. was written for his children.

- 132b P. 177 has, at the end of the *Hādōxt Yašt*, the following Pers. colophon:

تمام شد یشت هادخت بروز دوازدهم ماه ایزد ماه مبارک آبان ایزد سال بر هزار  
یک صد شصت سنه ۱۱۶۰ یزجرد شهریار نوشتم من دین بنده دستور زاده موبد مرزبان ابن  
کاوس منجم ابن بهمن نوشتم هر که خواند دعاء آفرین بر بنده بر نوشتار رساند برای فرزندان  
خود و برادران خود نوشتم از کتاب هربرد نوروژ نقل کردم.

*Translation:* The *Hādōxt Yašt* completed on the 12th day *Māh Yazad*, the blessed month *Ābān Yazad*, year 1160 of YAZDĪJĀRD ŠAHHIYĀR. I have written, I, the servant of the religion, DASTŪR-born MŌBAD MARZBĀN IBN DASTŪR KĀYUS MUNAJJAM (astrologer) IBN BAHMAN. Everybody, who reads it, should cause good wishes and blessings to reach the servant (who is) the writer. I have written it for my children and my brothers. I have copied it from the book of HĒRBUD NAVRŌZ.

- 132c On p. 190, at the end of the *Ardibahišt Yašt*, there is the following





The copyist calls himself at the end of the text DĀRĀB SOHRĀB. <sup>127</sup> But RASK says<sup>1</sup> "MULLA FIROZE's father MULLA KAUS BIN RUSTEM JALĀL BERRUJI "from Broj" had collected and written this vocabulary, as he had studied Pehlavi under DASTŪR DĀRĀB."

**Codd. Iran. 35 (K 35).**

Ms. of the *Dādistān i dēnik*.

There is a letter of DR. WEST attached to this ms. written to <sup>138</sup> PROFESSOR WESTERGAARD with a short note in Danish:

"Pehlevi Codex No. 35 Dadistan i Dini, fragment. The precise contents and importance of the ms. is given in the attached letter from DR. E. W. WEST. It is presented to the University Library,

Copenhagen, 9th Sept. 1878."<sup>2</sup>

The letter is as follows:

"This Manuscript (W.) contains about two-thirds of the complete Dādistān i Dinī, having lost 71 folios at the beginning and about 35 at the end. — There is no folio 73, but this is owing to a mistake in the numbering; folio 140 is cut out, but only contained a repetition of the text on fol. 139; fol. 112 *b* is blank, but no text is omitted, and fol. 232 *a* is also blank, but probably without omission of the text. The Dādistān i Dinī consists of three parts, the second of which (beginning of fol. 99 *a* 11 and ending on fol. 202 *b* 11) is Dd. proper, a modern copy of which exists in H 14 *a* and H 14 *b*<sup>3</sup> of the Haug Collection at München; but no copy of the first and third parts seems to exist in any public library in Europe. — The most complete copy in India is said to be one in the possession of a Mobad in Bombay, which has lost 37 out of 183 fols. but has had the contents of 25 of these restored by a modern hand. The colophon of this Bombay Ms. (which we may call B.) states that it was written by Marzān Frēdūn Vahirām Rūstam in the land of Kirmān in A. Y. 941, but it is possible that this colophon may

1. The following is the original wording in Danish: Mulla Firozes Fader Mulla Kaus bin Rustem Jalāl (Berruji "from Broj") har samlet og skreven denne Ordsamling da han studerede Pehlavi under Dastur Dārāb. — 2. The following is the original wording of the note: "Pehlevi Codex No. 35 Dadistani Dini fragment Dets neermere Indhold og Voerd er angivet i omstaaende Brev fra DR E W WEST. Dette Haandskrift skoenkes herved til Universitetsbibliotheket

Kjöbenhavn d 9 Sept. 1878."

3. Munich M. 59 *a* and M. 59 *b*, colophon No. 48.

have been copied from an older Ms. although B. must be about that age. — Another ms. (J.), in the library of Dastur Jamaspji Minochiharji in Bombay, is less complete; it was copied partly by two of his forefathers in A. Y. 1188 and 1210 and partly by himself. — H 14 a was perhaps copied from J. or from another copy belonging to the descendants of Dastur Jâmâsp Âsâ of Nâwsari; but H 14 b was copied from some ms. in the library of the present high priest of the Bombay Parsis, Dastur Peshotanji Behramji, which has evidently had the text emendated in many obscure passages.

Professor Westergaard's ms. (W.) has been collated with a copy derived in part from all these ms. B., J., H 14 a, H 14 b and collated in part with the same. — Folios 72 - 95, 99 - 110, 115, 195 - 201, 203 - 254 have been collated with a copy or collation of B., and the result of this collation is that B. is not only descended from W., but was in all probability copied direct from W. — This is proved by the following peculiarities, which are coincidences too numerous to admit the idea of mere accident."

Then follows the enumeration of the peculiarities.<sup>1</sup> The letter is

1. The peculiarities are the following :

"1. — Many phrases and words are accidentally omitted in B which are supplied by W, but B contains no extra phrases or words, beyond those existing in W, except the following :

In W. fol. 110 a 12, B inserts 𐬔𐬀 before 𐬀𐬎𐬌 (which is clearly a copyist's guess).

— 114 b 5 - - - 𐬀𐬎𐬌 before 𐬀𐬎𐬌𐬀𐬎𐬌 (also a similar guess).

— 210 a 6, B fills up the blank with the words 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 which are taken from the next line (which is a blunder, B repeating the words ; the correct words are again in pencil from J).

In W. fol. 216 a 10, B inserts 𐬀𐬎𐬌 after the first 𐬀𐬎𐬌 (which is a blunder, due perhaps to 𐬀𐬎𐬌 in line 9).

In W. fol. 204 a 6, after 𐬀𐬎𐬌𐬀𐬎𐬌 B inserts 𐬀𐬎𐬌 𐬀𐬎𐬌 𐬀𐬎𐬌 𐬀𐬎𐬌 (which looks as if it came from some other source than W.).

2. — Although B takes many of the usual copyist's liberties with orthography, and substituting Huzvârîsh for Pâzand, and vice versa, it generally agrees with W. in the minutest details of diacritical points.

3. — B contains several blunders, evidently due either to misreadings of bad writing, or accidents, or corrected blunders in W. — Of these coincidences in accidental matters the following have been noticed :

W. fol. 94 b 8 𐬀𐬎𐬌 is 𐬀𐬎𐬌 in B (owing to damage in W.)

— 95 a 10 𐬀𐬎𐬌 is 𐬀𐬎𐬌 in B (owing to spluttering in W.)

— 109 a 10 𐬀 (dotted out) is 𐬀 in B (a blunder).

— 197 a 17 𐬀 is 𐬀 in B (the stroke for filling up the line in W. being taken as a letter).

— 206 a 18 𐬀 is 𐬀 in B (ditto).



The ms. K 35 has lost its colophon. According to the colophon on the last existing folio of B., the ms. to which it refers to was written on the 27th day of the 5th month 941 A. Y. by MARZ(P)ĀN FRĒTŌN VAHRĀM RUSTĀM BŪNDĀB ŠĀH-MARTĀN DĒNĪYĀR in Kermān. WEST supposed that the colophon was probably copied with the text from K 35 and thus the date and scribe mentioned were probably those of K 35, the colophon of B itself being lost with the subsequent folios. But ANKLESARIA states (*Bundahishn*, p. XVIII, note 1) from a careful comparison of the handwriting of B. (or B k) with that of the manuscripts JM and DH, that there is no doubt that B. was written by MARZBĀN FRĒTŪN himself. Hence the colophon must be that of his own manuscript B and not of K 35.

**Codd. Iran. 38 (K 38).**

Ms. of the *Yt. 13* and *Sīh Rōčak* and some *Vācs* and *Nirangs*.

**139** It has on fol. 114 v. the following Pers. colophon :

نہامت الکتاب بدست قہر حقیر بندہ کترین ابن دستور ہوشنگ دستور مہربان بن  
دستور بہرام دستور نوشیروان ساکن محلہ یرترک بتاریخ آخر بہمنہاہ ہونت یب (?) سنہ ۱۱۲۷  
موافق بروز سروش ایزد و مرداد ماہ قدیم سنہ ۱۱۸۳ ہر کہ خاند دعا طمع دارم - زانکہ  
من بندہ کنہ کارم — ہر کہ خواناد یا آموزاد یا یچیش کندا اگر سہو و غلطی بیند درست  
کنداد و مارا بہ نیک نامی و اشوی یاد کنداد .

*Translation* : The book is completed by the poor (and) humble, the humblest servant IBN DASTŪR HŌŠANG DASTŪR MIHRBĀN BIN DASTŪR BAHRĀM DASTŪR NOŠĒRVĀN, resident of the street (محلہ) یرترک ("full of Turks" ?) on the last day of the month *Bahman*.....year 1127, corresponding to the day *Srōš Yazd* and month *Murdād* (5th) *Qadīm* year 1183 (A.Y.). (From) everybody, who reads this, I desire good wishes,

together at some period either by one being copied from the other, or by subsequent collations to justify the collation hypothesis, the conclusion must be that one was copied from the other. In 86 instances the o is marked over the last words in pages of B, of which 80 instances mark the last word of the first page (a) of a folio and 6 mark the last word of the second page (b) of a folio in B. Thus the O over a word in W. fol. 197 b 18, 203 a 9, 204 b 12, 207 b 15, 212 a 4, 218 b 5, 215 a 2, 216 a 17, 217 b 10, 219 a 8, 220 a 16, 228 a 8, 224 b 8, 227 a 14, 228 b 18, 281 b 18, 284 a 9, 286 b 10, 289 b 8, 242 b 9, 244 a 7, 245 b 4, 248 a 13, 251 a 10, 252 b 12, 254 a 11 marks the last word of the page a of various folios in B, while the O over a word in W. fol. 212 b 12, 214 a 12, 216 b 9, 225 a 10, 281 a 4, 249 a 8 marks the last word of the b page of various folios in B.

On the whole, it is hardly possible to explain all these coincidences except by assuming as certain that B was copied direct from W."

because I am a sinful servant. If anybody, who reads it, or teaches it, or makes a copy from it, sees in it an error, he should correct it, and should remember us in good name and piety.

**Codd. Iran. 39 (K 39).**

Ms. of the *Āstād Yašt* (Yt. 16) and the *Patit Irānī*.

It has on pp. 54 — 55 the following Pers. colophon :

140

تمام شد این کتاب پتت یرانی در زند نوشته است بروز مبارک مهر بهام فروخ شهرپور  
امشاسفند سنه ۱۱۸۸ یجد جردی تحریر یافت کاتب الحروف اضعف العباد نوشیروان ولد دستور  
بهمنجی دستور پور نور جمشید جی دستوران دستور جاماسب جی آساجی ساکن قصبه نوساری

*Translation* : This book of the *Patit Irānī* is completed. It is written in *Zand* (i.e. Avesta characters). It is written on the blessed day *Mihṛ* in the blessed month *Sahrēvar Amšāspand*, year 1188 of YAZDĪJARD. It is completed. The writer is the humblest (weakest) of servants NOŠĪRVĀN, son of DASTŪR BAHMANĪ (son of) the illustrious DASTŪR JĀMŠĒDĪ (son of) DASTŪRĀN DASTŪR JĀMĀSPĪ ĀSĀJĪ, resident of the town of Navsari.

Then follows a short Guj. colophon :

140

સ્વંત ૧૮૭૫નાં રોજ ૧૬ માહ ૬ કેતામ ધર્મીની પતત જંદ હરજે લખી છે એ  
કેતામનો લખાવનાર નેકનામ મોય શ્રી ૫ ફરેદુનજી બીખાજી કેરશાસ્ત્રજી પાવડી એ પોતાનાં  
પહ્લવાને વારતે લખાવી છે શહી.

It gives further the *Samvat* 1875, and says that the ms. was ordered to be written for his own reading by MŌBAD ŚRĪ P(ĀRSI) FARĒDŪNJĪ BHĪKHĀJĪ KĒRŚĀSPJĪ PĀVDĪ.

**Codd. Iran. 41 (K 41).**

Ms. of the *Nirangastān*.

Fol. 104 has the following Pers. colophon :

141

تمام شد این کتاب روز انیران ماه امرداد کام اوزیرن سنه ۱۲۰۰ من دین بند  
موبدان موبد منوچر جی جاماسب جی فریدون جی جمشید جی خورشید جی واچا

It says that the ms. was completed on the 30th day of the 5th month in the *Gāh Uzīran* 1255 A. Y. by MŌBADĀN MŌBAD MĒNŪŪHRĪJĪ JĀMĀSPJĪ FARĒDŪNJĪ JĀMŠĒDĪ X<sup>V</sup>ARŠĒDĪ VĀŌHĀ.

## Codd. Iran. 43 (K 43).

Ms. of miscellaneous Pahl. texts.

It was brought from Persia by PROF. N. L. WESTERGAARD in 1843.

Fol. 2 — fol. 37: Ms. of the *Mēnūk i Xrat*.

- 142a A Pahl. colophon occurs at the end of the *Mēnūk-i-Xrat*. It is translated by WEST in SBE. 24, p. xviii - xix. It says that the ms. was completed on the 4th day of the 8th month 938 A. Y. by MIHRBĀN NŌŠIRVĀN RUSTAM ŠAHRİYĀR. It was copied from the ms. of DASTŪR BAXT-FIRŪZ ISPANDIYĀR BAXT-FIRŪZ, and that from the ms. of DASTŪR ŠAHRİYĀR BİZAN XUSROŠĀH, whose original was the ms. written by MĀHVINDĀD NARĪMĀN.

- 142b Folios 130 - 131 of the same manuscript contain a fragment, presumably the last two folios, of the Great Bundahišn followed by a colophon, which is translated by ANKLESARIA (Bundahišn, introduction, pp. xvi - xvii). It purports to have been written by the same scribe MIHRBĀN NŌŠIRVĀN RUSTAM on the day *Tīr* of the month *Ātur* of the *Parsi* year 936 A. 20 Y. The text of both these colophons is published by ANDREAS in his facsimile edition of the *Mainyo-i-Khard* (Kiel 1882).

Fol. 177 — fol. 261: A portion of the *Dēnkart* — Bk. VI, of which one-eighth is missing, Bk. III, chapters CLX and CCLXXXIII, and a colophon which says that this portion was written in the district of Turkābād by MIHRBĀN NŌŠIRVĀN RUSTAM ŠAHRİYĀR MĀHVINDĀD BAHRĀM DAHIŠNĪYĀR MIHRBĀN, and completed on the 14th day of the 7th month 943 A. 20 Y.

Fol. 262 — fol. 303: Another portion of the *Dēnkart* — last two chapters of Bk. III, the whole of Bk. V, and the first three-tenth of Bk. IX.<sup>1</sup>

---

1. cf. SBE, 37, introduction, p. xxxviii.

## VII

### Colophons of Manuscripts in the University Library of Cambridge.

#### Z I (7).

Ms. of the metrical version of the *Saddar*.<sup>1</sup>

Fol. 78 r. has the following Pers. colophon :

143

ده و چار بود از محرم که من ستر کرده تاریخ این در سخن  
تامت صد در بحسب الفرموده خداداد رستم خداداد از جهت فرزندی اعزى  
(فرزند اعزى sic. for اعزى) بهرام خداداد رستم بخط کترین خلق خدا خسرو بهرام خسرو  
یزدکرد در دارالسلطنه قزوین<sup>2</sup> بتاریخ ۲۲ شهر محرم الحرام سنه ۱۱۰۰ در شب رام یزد  
امشاسند دو شنبه نوشته شد جهت یادگاری کلام و مزد درود آفرین خدا الهاء دار (؟)  
خدا بیامرز جمعی دوستان و عزیزان باد که کاتب را از دعای خیر یاد آوری نمایند انشاه کانی (؟)

*Translation:* (For the verse, s. Suppl. pers. 35, colophon No. 5, and Suppl. pers. 40, colophon No. 16 g). The *Saddar* is completed according to the order of XUDĀDĀD RUSTAM XUDĀDĀD for the sake of (his) excellent child BAHRĀM XUDĀDĀD RUSTAM in the handwriting of the humblest creature of God XUSRO BAHRĀM XUSRO YAZDGARD in the seat of the Sultanat Qazvīn on the 22nd of the month of the holy *Muharram*, year 1100 (A. H.), in the night of *Rām Izad Amšāsand*, on Monday. It is written for the remembrance, and desire, and recompense, welfare, (and) blessings of God, the... May there be pardon from God (خدا بیامرز) for all (جمعی lit. "totality" of) friends, and dear ones who remember the writer in the wishes for abundance! God willing (انشاء الله ؟) ...

#### Add. 328. 329.

Ms. of the conclusion of the *Dēnkart*, containing only the first two colophons, with their transcription in Persian characters and a Pers. literal translation.

P. 1 has a pencil-note in English as follows: "دین کرد. The conclusion of the *Deen Kurd* extracted from an old ms. belonging to 144a

1. The ms. formed part of the collection of the Oriental Manuscripts belonging to the late PROF. E. G. BROWN. — 2. For the title, cf. O. CORBRINGTON, op. cit. pp. 176 and 200.

**Khoorshidjee Naosherwanjee of Surat. The transcript and translation are by him."**

**Then follows the title of the ms.:**

## بیان نویسندہ کتاب دین کرد برانجام کتاب آن

i.e. "The account (given) by the scribe of the *Dën Kard* of the completion of that book."

The ms. has eighteen (?) pages, numbered with Arabic figures, the odd pages have the Pahl. text with its interlinear transcription, and the even ones have the Pers. word for word translation, which is rather a Paz. version in Pers. characters, with occasional explanations in Pers.

These colophons are published in DkM, p. 946, l. 8— p. 949, l. 6, and p. 949, l. 19 —p. 951, l. 14, and translated by West in SBE. 37, pp. xxxiii - xxxvi ; for their summary, s. M. 58, p. 67, ll. 1 - 4, and p. 67, note 1.

**144b** P. 14 (last two words) — p. 15 (DkM. p. 951, ll. 1 - 14) have the colophon of the intermediate copy used by ŚAHRĪYĀR ARDAŠĒR, and the colophon of the present ms. Add. 328. 329, as follows:

[illegible]



descendants) be connected in nobility and goodness with (lit. upto) the victorious Sōšyāns! May Gīv, (son) of SPENDADĀT, (son) of Gīv, (son) of MAHİYĀR, who has helped (me,) this servant of the religion ŠAHRİYĀR, and provided (me) him the means (by the loan of the two above-mentioned copies, viz. that of MARZBĀN SPENDADĀT MARZBĀN and that of DASTŪR BIŽAN YAZDIYĀR BIŽAN), so that I have rendered this book correct, be pious and residing in the *Garōtmān*! May his connection (by his descendants) be connected in nobility and goodness with (lit. upto) the victorious Sōšyāns! May it be, just as we have praised! May the pure glory of the good *Mazda*-worshipping religion be victorious! May (this book) be always completely copied and completely read! May every body be able to live according to his desire!

The Pers. translation is as follows :

### بیان نویسنده کتاب دین کرد بر انجام کتاب آن

تمام شد به بس خوشدلی و از یُر دعا این نیک اندیشیده و از نیک خواہش و بی  
 ہمتای دینکرد نوشت از طرف آخر تا جای کہ من یافت آنرا کندید بہ آسورستان اندر دہ  
 فرخنا باد نفشد او خانہای کہ نہفت کنندگان ابا نورمند ارشوانک یعنی از زر و سیم بہرہ  
 دادہ و با نقلی کہ اندر دین نیک دین بود آن چون نیک فروہران یعنی نیک تنان و نیک دینان  
 پیشوایان از خاندان نیک تن آدر باد ماراسفندان از پنج و یا شش پُست او آن نیکبخت باز  
 از پاکیزہ دین بود او از فرہنگان فرہنگی تمام آراستہ کرد و از داناہا گذارش نمود و از ان  
 نیکدینان پیشوایان بس در یس کہ از یس یکدیگر باز اندر دین ہاری دہندہ اندر خوانشن  
 و ینشن داشتن و آرایشن جا بجای کتابہا بدست نویشان از ان کرد و نوشت استاد و درینوقت  
 من ماونداد ابن آن ورمہان او (p. 4) بہرام مہربان بروز دین و بہاء تیرفرورزکرو سالی سیمہد  
 و شست و نہ کہ بعد از سال من کہ او بہ ایزد کرد ملکان ملکای سہریاران کہ بسرور خانہا از  
 بہر خوشی خوشرا کہ نوشتہ پیش گذاشتند اندر اُستواری بہ خالص وہ دین مزدبستان و بر آشتی  
 اشو فروہری یعنی پاکتن زراتشت اسفنتان و راست بسازشن آدر باد مہرہ سیندان و بر آشتی نیک  
 آفرین گفتاری او ہروسپ جہان وجودمند پاک کامکان کہ نیک منشن منیداران و نیک گوش  
 گفتاران و نیک کنشن کرداران و در کبتیہای بہ یُر مراد ہوچشی کہ پاکی ورزہا او تارساخیز  
 پیوستاری پیوندان شوند و در مینوہا اویژہ روان تن او بلند مہست جای نورمندی و ہمہ  
 او باداش نیکی دہشن اند درانجا خالصنی کہ اندران بیشمار روشنی ہمیشہ سودمندی  
 و یُر آسانی خالصدل (p. 6) و نامچشتی نامہا کہ او شان نیک تنان مہست فرزائہ آن آدر فروبک  
 فرخزادان و آدر باد ی او میدان کہ شان بدین خواہش دینکرد در پهلوی نوشت ہچون  
 فرزائہا و خالص اخوان ینشنہا کہ خالص نور خدایدینہا اندر تن چغماخ زینہا دل  
 یابند و بر بہتر دین ہچون نیک رسیدن او نیک خلقانرا و دین را یُر از دوستی و مہسودی  
 گذاردن کرد از بہر ما پسینکانرا : و ہان او بود کہ از نیک آرزوہا بسدور خانہا این نوشتہ  
 بود آنرا کند و آنجہ کہ خوانید و کار از آن کنند بدان اُستوان و یکمان باشند و آنکہ از

آن قل درست کنند از نیکی بدارند و فرزندان بشازشهای خویش کنند : بر همه کار پیمانها او پیمان رابینداری و او اندازه رابینداری خوب فرجای و او خوب فرجای دعا و سنائی و او دعا و سنائی رامشنی و او رامشنی شادمانی و او شادمانی روان دستی و روان دستی (p. 8) نیک منشنی و او نیک منشنی قوی دلی و او قوی دلی بهرمندی یعنی نیک بختی و او بهرمندی پیراست کشنی و او پیراست کشنی درست روشنی و او درست روشنی تنی کاری افزاری و اوکاری افزاری آتشایی و او آتشایی نیک دهشنی و او نیک دهشنی بین برجای و او بین برجای خنک بوی و او خنک بوی بُر بهری یعنی پر نصیبی و او بُر بهری آذ بی نیازی و او آذ بی نیازی ابیشی یعنی بی رنجی و او ابیشی سپاسداری و او سپاسداری افزونی و او افزونی فرخ وینارشنی یعنی نیک آرایشنی و او فرخ وینارشنی روای پیوندی یعنی فرزندی و او رُبای پیوندی جاویدی و او جاویدی پیوندی مراد نیک چشمی و او مراد نیک چشمی رحم بخشانی و او رحم بخشانی بلند شنی و او بلند شنی آزاد چهری و او آزاد چهری سودمند کنشنی (p. 10) و اوسودمند کنشنی رُبای فرمانی و او رُبای فرمانی توانی و او توانی آبادی و او آبادی رادی یعنی سخاوتی و او رادی وزیدار دهشنی یعنی گزیدار سزاوار نیکان دهشنی و او وزیدار دهشنی بهان دستی و او بهان دستی اشایه ینکی یعنی پاکان پناهر و او اسایه ینکی نیک منشنی و او نیک منشنی راست گوشنی و او راست گوشنی آفرینگانی یعنی ستودگی و او آفرینگانی کرفه ورزیداری و او کرفه ورزیداری روان دوستی و او روان دوستی کم وناهی یعنی گناهی و او کم وناهی نیک ستای و او نیک ستای اشو روانی یعنی پاک روانی و او اشوروانی گروثانی و گروثانی آترا گویند که بهست بس روشن بر آسمان هفتم است و او گروثانی مهست کاهی که بیشمار روشن جای عرش و کرسی خوانند که بر آسمان هشتم و نهم باشد که از هستان بلندتر اند و از خواهشنان مهست تر اند بر ایزدان نیرو و هیاری دادار هورمزد نیک دهاد و بر ساد ناز زرتشت سفتیان پاکتن دوستی اورمزد (p. 12) تمام شد بدرود و شادی و رامشنی اندر روز اورمزد از ماه سفندومد و سال هشتصد و شصت و پنج بعد از سال من او به ایزدجرد ملکان ملکای شهریاران نوشته هم من دین بنده شهریار اردشیر ابن ایرج ابن رستم ابن ایرج ابن قباد ایران شاه نوشته هم پیش گذاشت خویشی خویش را و فرزندان خویش را که تا صد و پنجاه سالان به پاکی کار فرمایند و بعد از صد و پنجاه سالان او فرزندان فرزند نیک روی دین بُردار سیاریم اندر استوانی به خالص وه دین مازدستان و برای آشتی اشو فروهر یعنی پاکتن زرتشت اسفتمان و راست بسازشنی آذرباد ماراسفندان و بر آشتی پاک آفرین کفتاری او هروسپ جهان وجودمند پاک کامکان نیک منشن منبیداران و نیک گوشن گفتاران و نیک کنشن ورزیداران و در گیتی بر بُر مراد هوچشی (p. 14) اشایه ورزیا که پاکی ورزیا او تارستاخیز پیوستاری پیوندان یعنی فرزندان شوند و در مینویا اویره روان و تن او بلند تر مهست جای نورمند و همه او بدله ثواب دادن در آنجا حاصلشنی که اندر بیشمار روشنی همیشه سود و بُر آسانی حاصل اند و نامشقی نامها که اوشان نیک ننان مهست فرزانه آن آدرفروپک فرخزادان و آذربادی امیدان که او شان این نیک خواهشن وینگرد نوشت همچون فرزانه و خالص اخوان ینشنبا که خالص نور خدا دیدنبا اندر تن چهاخ زینادل یا بند و بر بهتر دین همچون نیک رسیدن او نیک خلقتا و دین را بُر دوستی

و مهسودی گذاردن کرد از بهر مایسینیکانرا : و نهان او بود که از نیک آرزوها بسرورخاها  
 این نوشته بود او را کند و آنچه که خوانید و کار از آن کنند بدان اُستوان و یکمان باشند  
 و آنکه از آن نقل درست کنند از نیکی بدارند و فرزندان بسازشهای خویش کنند این  
 دفتر (p. 16) نقل از دفتر مرزبان ابن سفندیهد ابن مرزبان ابن مهریان سفندیهد مهریان ابن  
 مرزبان ابن دهن هیار ابن روز نیا ابن شاه مردان ابن شادان کنشاه کرده ام من این  
 دفتر از دستور نیک ایزدیار نیز کرده ام و از هم یرسیدنی گون سفندیهد گون کرده ام که  
 شان پیوند به یاک و بهر به اوسبوشانش فیروز کر پیوندیهد : اشو کروثمانی باد گون سفندیهد  
 گون ماهیار که او این دین بنده شهریار هیار کرد اُس اوزار داد تا این دفتر درست کرد  
 و من ازان پیوند به یاک و بهر به اوسبوشانش فیروز کر پیوندیهد ایدون باد چون مان  
 آفرین کرد فیروز باد خروه اویجه وه دین مازدیسنان همیشه تمام این نقل پُر خوانشن باد و هر  
 کسی بکامه : (p. 18) خویش توان باد زیستی :

# VIII

## Colophons of Manuscripts in the University Library of Florence.

No. 018.

Ms. of the *Videvdāt Sāda*.\*

Fol. 1 r. has the following *Nāvar* notes in Guj., in pencil<sup>1</sup>:

145a

અવત ૧૮૨૦) નાં રોજ ૧૨ મા. ૭ ફા. શાપૂર અહમનજી<sup>2</sup> કાવશજી કાંગા જે દંન નાવર ગીજીતો<sup>3</sup> અવત ૧૮૪૨) નાં રોજ ૩ મા. ૭ ફા. હોરમજી ખુરશીદજી કાંગા જે દંન નાવર ગીજીતા અહી અવત ૧૮૪૩ નાં રોજ ૧૫ મા. ૯ નવમે ફા. રતંનજી શાપૂરજી અહમનજી કાંગા જે દંન નાવર ગીઆતો અહી અવત ૧૮૬૫ રોજ ૫ મા. ૬ ફા. ફરામજી રતંનજી કાંગા જે દંન નાવર ગીઆ અહી અવત ૧૮૬૫ નો રોજ ૫ મા. ૬ ફા. અમનજી ફા. રતનજી કાંગા જે દંન નાવર ગીઆતા અહી—અવત ૧૮.. રોજ...મા... ફા. શાપૂરજી ફરામજી કાંગા જે દંન નાવર ગીઆતા અહી<sup>4</sup> અવત ૧૮૯૫ નાં રોજ ૧૨ માં ૫૬ ફા. નોશરવાનજી ફરામ કાંગા જે દંન નાવર ગીઆતા અહી<sup>6</sup>.

The beginning of the text is missing, we have at its end the following Pers. colophon: 145b

فرجید بدرود شادی و رامشنی اندر روز مبارک خورشید و ماه مبارک نشر

\* On the fly-leaf we have the note: "Ms. Vendidad Sade. L. 250" from which we know that 250 Italian Liras were paid as price of the ms. (pre-war value, 1 Lira = 11 as)

1. For these *Nāvar* notes, s. એરવદ માહીયાર નવરોજી કુતાર કૃત — નવસારીની વહી દરેમેહેરમાં થયલા નાવરોની ફેહેરેસ્ત-મુઅઈ ૧૯૨૬, p. 118, No. 965; p. 232, No. 1873; p. 294, No. 2349; p. 303, No. 2406; p. 431, Nos. 3227 and 3228; p. 553, No. 4116; and p. 577, No. 4287. We learn from them that this ms. had remained the property of the above KĀNGĀ family for at least four generations, for more than a century. — 2. The *Fehrest* gives the date of his initiation as *Samvat* 1784, the 2nd day of the 5th month, and the names of his ancestors as follows: ERYAD BAHMAN ERYAD KĀVUS ERYAD HŌMĪT ERYAD RUSTAM ERYAD HĪRĀ KĀNGĀ, descended from KĀKĀ DHANPĀL. Further, it supports the statement of the Pers. colophon of this ms. that it was given as a pious gift to ERYAD BAHMAN who was the HĒRPUḌ of BERDĪN SOHRĀB, son of ŠĀPŪRĪT CŪRĪGAR by the latter's son NĀHĀNABHĀI, who had him initiated as NŌZŪD. — 3. The expression *Nāvar javum* means in Pārsi Guj. "to go as a Nā-Nābar (*Nāzbar*) or as candidate for the initiation into the priestly class, as Nā-Zūd to the *Dar-i-Mihr*, where the initiation takes place." — 4. The date is given in the *Fehrest* as *Samvat* 1892, 15th day of the 7th month. Moreover, the *Fehrest* gives for this and the following notes besides the surname the nickname *Khāzthimīthi*, by which this particular branch of the big KĀNGĀ family was known. — 5. The date is *Samvat* 1896, the 12th day of the 5th month, according to *Fehrest*. — 6. It is interesting to note that in these *Nāvar* notes and in the *Fehrest* only the *Samvat* years and not the *Yasdajardi* year, with the Zoroastrian days and months, just as it is even at present the case in Nāyari.

تیرسا ... یکهزار صد و سی و چهار از شاهنشاه یزدجرد شهریاری این کتاب جدید بود ...  
 کروئانی دستور داراب ولد دستور پالن که از فرموده بهدین مازد ... نیکنام اشو خصلت  
 عالی همت سعاد دل دین دست بهدین ناهانه بهای ولد سهر ... و دادا بهای ولد سهرابی  
 و بهراجی ولد سهرابی چوریکر چند مدت شده نوشته بودند و ... بهویان مذکوران این  
 کتاب مبارک را بهیرید بهمن ولد کاوس بن هوجی عرف کا ... که هیرید مذکور را بنام  
 کروئانی بهدین سهرابی ولد شاپورجی چوریکر نوزود کرده بودند اشو ... کرده بودند  
 درینولا جلد این کتاب شکسته شده بوده باز مجلد سر نو کنند ... کرده شد که آن هیرید  
 مذکور همیشه این کتاب را با اشوی و یاداب در یزشن یزدا ... امشاسفندان و اشو وهران  
 کار فرماید و اشوداد کنند گانرا بدعای خیر یاد کند . س . س . س . س . س . س . س . س . س . س .  
 وادد . س .  
 و س .  
 و س .

Transcription: *Sātān-tan kē-š varzēt ruvān i x'at...*

*Translation:* (The ms.) is completed in welfare, joy, and pleasure on the blessed day *X'aršēd* and the blessed month *Tištar Tir*, the year 1130 from the king of kings YAZDAJARD ŠABRIYĀŦ. The late (lit. residing in the *Gārōtmān*) DASTŪR DĀRĀB, son of DASTŪR PĀLAN (who — redundant) had written (in ms. plur.) long time ago this book of *Jūd-dīv(-dāt)* to the order of the *Mazda*-worshipping BEHDĪN, of good name, of holy character, of high resolve, generous-hearted, a friend of the religion, BEHDĪN NĀHĀNABHĀI son of SOHRĀBJĪ, and DĀDABHĀI, son of SOHRĀBJĪ, and BAHRĀMJĪ son of SOHRĀBJĪ ČŪRĪGAR. And the above-mentioned BEHDĪNS (presented) this blessed book to HĒRBUD BAHMAN, son of KĀVUS BIN HŌMJĪ, surnamed KĀ(NGĀ); whom, the above-mentioned HĒRBUD, they had made (i.e. had initiated as) NŌZŪD in the name of the late (lit. residing in *Gārōtmān*) BEHDĪN SOHRĀBJĪ, son of ŠĀPŪRJĪ ČŪRĪGAR, (and whom) they had given it as a pious gift (اشو داد). During all this time, the binding (جلد) of this book was torn, it was rebound in leather (lit. it was rebound by having new leather covering — سر — placed over it), so that that above-mentioned HĒRBUD might make use of this book in holiness and with ritual purity (یاداب) in the *Yazišn* (ceremonies performed for) the *Yazads* and *Amšāsfands* and the holy *Frōhars*, and he might remember those who had given it as a pious gift in the prayer for abundance. (Av.) There is only one path, (that of) righteousness; all those other paths are contrary paths. Glad in mind and the best in the soul. (Pahlv.) He is glad in body who practises his soul (in purity).

**No. 019.**

Ms. of the *Viśv Rat Sāda*.

European paper; seventeen lines to a page of Av. and Pahl. texts, the latter pertaining to ritual injunctions — *nirangs*, written in red ink. Certain ligatures are employed in the Av. text, written in bold angular characters.

The first fly-leaf has the following note of presentation in eight 146 lines :

Avesta Ms. The Vispared Sâde given for the "Indian Museum of Italy" in Florence. by. Dastur Khorshedji Bejanji. High Priest at the Faramji Kavasji. Atash Behram.

The folios are not numbered.

At the beginning of the text, we have the following Pahl. invoca- 146  
tion:

[illegible]

This invocation is followed by its transcription in Pers. characters in red ink :

به نام ایزد دادگر به نام نیروك و اياری دادار هر مزد وه افزونيك ريو مند و خره مند  
امسوسپندان مينوان گيتيان و مهست هومت هومت هورست از مينشن گوشن و كشنن فرازون  
به نيك دهشن خوب موروك نوبسم اوستاك بشت و سيرد به تند انتر خوب فرزام بوات.

Transcription: *Pa nām i yazat dātkar. pa nām u nīrūk u ayārīh i dātūr (i) ōhrmazd vēh-awūnīk rayōmand xʾarrehōmand amahrspan-dān mēnūkān u gētīkān [i] mahist humut u hūxt u hvaršt hač mēnišn gōwišn u kunīšn i frārōn u pa nēwak dahīšn u xūp murv[ā]k nipēšēm apastāk [i] yašt [i] visp rat pā tūndīh(āh)tar xūp fražām bavāt.*

*Translation:* In the name of the just *Yazat*. We write the *Apastūk* of the *Yašt* of the *Visp Rat* in the name and strength and help of the Creator *Ōhrmazd*, well-increasing, resplendent and glorious, (and of) the *Amahrspands* of the spiritual world and of this world, (with) greatest good thought, good word, and good deed (which are) from straight-forward thinking, speaking, and doing, and by the good creation and in good omen. May it be well completed (more) rapidly.

At the end of the ms. we have the names of the six *Gāhambārs* and those of the five *Gāthā* days in Av. characters, as follows :



The second part has besides the Pahl. version, a Guj. free translation in the margin; fol. 201 r. — fol. 240 v. have also an interlinear Guj. version written in fine hand. This part is written in bigger characters by another copyist.

The ms. has no colophon.

### No. 21 b.

Ms. of the *Yasna* (Y. 28 upto the end) with its Pahl. version.

European paper, eleven lines to a page of mixed Av. and Pahl. characters.

The first fly-leaf has on top the name of the former owner in Guj.: 14  
પ્રજ્ઞેશ્વર પદ્મજી ઈશી followed by the same note of presentation in nine lines as in ms. No. 21 a; with the exception of the third line, which has "Part II."

The text begins on fol. 24 r. with the words: 𐬀𐬎𐬎𐬌 𐬎𐬎𐬎𐬌 *gūsān bun* "the beginning of the *gādās*"; it is interrupted on fol. 220 r. with the words: 𐬀𐬎𐬎𐬌 𐬎𐬎𐬎𐬌 𐬀𐬎𐬎𐬌 *ātaš nyāišn bun* "the beginning of the *Ātaš Nyāišn*"; then after twelve blank folios — fol. 221 - fol. 232, — the text is continued on fol. 233 and completed on fol. 276.

The ms. is written in the same good and moderately big characters as the first part of ms. No. 21 a. It has no colophon.

### No. 22.

Ms. of the *Mēnūk i Xart* with its Skr. version.

The ms. has 361 folios, and twelve lines to a page of mixed Paz., Skr., and Guj. texts.

The fly-leaf r. has the following note of presentation in seven 1  
lines: Pazend Sanskrit MS: Mino-Kherad with. Sanskrit translation. given for the "Indian Museum. of Italy" in Florence. by. Dhanjibhoy Framji Patel Esqr.

Part I: Fol. 1 r. — fol. 340 r.: Ms. of the Paz. *Mēnūk i Xrat* with its Skr. and Old Guj. versions.

The first two folios are blank; fol. 3 r., above on left, gives the 1  
name of the former owner of the ms. in Persian, in three lines:

دستوران دستور کاوس ولد دستور رستم | شهریار لقب سنجانه پرستار آتش | و هرام  
i.e. "DASTŪRĀN DASTŪR KĀVUS, son of DASTŪR RUSTAM ŠAHRİYĀR,  
surnamed SANJĀNA, servant of the VAHRĀM Fire."



**No. 2040.**

**Ms. of the *Vidēvdāt Sāda*.**

The first fly-leaf has the following note of presentation :

**150a**

“Given for the Indian Museum of Italy in Florence by DASTUR  
DR. JAMASPJI MINOCHEHERJI JAMASP ASANA.”

P. 325 has the following Paz. colophon:

**150b**

[illegible]

*Translation:* Completed in welfare, joy, and pleasure on the auspicious day *Zamyāt Izat*, and the month *Ānvān Izat*, and the *Gāh Hāvan*, the year 1235 (reckoned) from the king of kings YAZDAGARD ŠAHIBYĀB, from the lineage of SĀSĀN. I have written this book of *Zand-Vandīdāt* in the land of India, in the port of Surat, I, the servant of the religion, HĒRVAT-born, inferior — Pers. کترن — (and) humble HĒRVAT ZĪMĀSP BEN HĒRVAT ĒDAL BEN FRĀNM MONAJIM (i.e. “astrologer”), resident of the town — Pers. نصیبی — of Surat. It is written. Everybody who reads (it), or teaches (it), should cause (good) wishes for a joyful heart, and gladness, and immortality of the soul to reach that servant (who is) the writer. Then I desire from the teachers that any error whatsoever they see (in ms. sing.) in it, they should correct (in ms. sing.) it at once; it would be doing (me) a favour. May God keep him happy in the spiritual world! May it be so! May it be still more so!

The following letter is attached to this ms.:

**150c**

**Kaiserlich Deutsche Botschaft.**

Rome le 25 avril 1891.

Monsieur le Comte,

D'après un rapport du Consulat Allemand à Bombay fait dernière-

ment à mon Gouvernement, Mobed Dhanjibari<sup>1</sup> Framji, domicilié dans la même ville, a fait don à l'“Indian Museum” à Florence du Manuscrit “Vendidad Sadé”, qu'il posséda et qu'il avait prêté, il y a quelque temps, au Professeur Dr. Geldner, jadis à Tubingue et actuellement à Berlin.

Mobed Dhanjibari<sup>1</sup> Framji ayant fait prier mon Gouvernement de faire envoyer, par votre entremise, à l'Indian Museum le manuscrit susindiqué après avoir été restitué de la part du Professeur Geldner, je suis chargé, et j'ai l'honneur de vous transmettre ci-joint pour vous prier de vouloir bien le faire parvenir à sa destination, ainsi que de m'en accuser réception.

Recevez, Monsieur le Comte, l'expression de ma considération distinguée.

L'Ambassadeur d'Allemagne  
Comte Salinz.

Monsieur le Comte Angelo De Gubernatis,  
Professeur de Sanscrit, Président de la  
Société Asiatique  
à Florence.

1160

1. Thus for Dhanjibhai,

## ADDENDA.

### *Translations.*

*P. 2, ll. 2-4.*

*Verses:* In the name of God (lit. possessor of the world), the Victorious who has not got anybody else as equal. The Lord of time and the Lord of space, the Lord giving daily food and showing the (right) path; You (plur. tant.) have made manifest the world from non-existence, (and) produced the souls incessantly one with the other.

*P. 6, ll. 10 - 33:*

*Verses:* I have written a good and complete book, know thou that its name is Vandidād. The Preserver of the world, the pure and holy<sup>1</sup> Creator had spoken to Zardušt about it from the beginning to the end. God, the Creator, (who is) without a friend and without an associate, had revealed (lit. told it) completely from the beginning to the end. There is much (talk about) good and evil, (and) also about "do" and "do not do", not proper and proper (reading شایست). He said "do not do" (for) something which is not to be done, and "do" for that which is not to be injured by him. Everybody who reads from it (with) cheerfulness becomes<sup>2</sup> worthy of paradise, sinless, and holy. Everybody in whose heart there is faith, all (his) desires are attained by him. He who has wisdom (allotted to him) from eternily obtains (lit. produces in his hand) his demands. Everybody who possesses knowledge about this religion, (for him) there is neither doubt nor suspicion as regards religion.<sup>3</sup> (Then) he has obtained the reward in both worlds, (and) the accursed (Ahriman) has turned (his) face away from him. This advice is all and (it is) enough for thee; when thou becomest a complainer, the work is raw (i.e. half-finished), and (it is) enough. It should not be that thou shouldst go into oblivion, but if thou goest, thou becomest unacceptable (نا قبول in the Guj. sense). If thou dost not remember the name of the scribe, (and) if the scribe is a stranger (to thee), and he is not unjust; he is tormenting little, speaking little, and also little endowed with eloquence (کم زبان), he is not speaking much like others (lit. his tongue is not in the excess — فضولی — of speech); (he is) desirous of an appreciator (and) true, (and) DĀRĀB by name, full of expectation, and residing in paradise. They uproot adultery (گرفته زنی) of others, they uproot adultery from that.<sup>4</sup> They do not possess information in science and in

1. اشوی for ایشو is for the sake of rhyme with ازوی; thus also in verse 6. — 2.

شده for شود, also in verse 7. — 3. The spurious اگر is for the sake of rhyme with خبر.

— 4. The meaning of this verse is not clear owing to the obscure word گرفته زنی.

reading, what (چه شد) even if they learned this art. I have nothing to do with adultery (?), these arts are not worthy of me. If critics find fault with me, I do not take counsel (سخن گیرم) from critics. What have I to do with bad and good critics, when excess (فضول) does not find rest in me. I have told thee these words from the beginning to the end, they will please thee and it will not come from me (?). If they please thee, do not flatter, do not listen to any word except to truth. If thou listenest thou shalt be advised, otherwise thou shalt be covered with ignominy from the beginning to the end. I have said (thus) in these twenty-four verses, if thou art intelligent, pour (در آرد, lit. send in) it into thy ear.

P. 10, l. 19:

For translation s. Suppl. pers. 48, colophon No. 16.

P. 11, l. 15 — p. 12, l. 3:

In the conclusion of the book.

*Verses*: In the name of the holy eternal (ماوند) Creator, who is the Lord of lords, ancient and powerful, and the ancient asylum (پناه), resplendent and glorious and powerful, the nourisher of the poor and the upholder of the world; from his name the difficulty (in ms. difficult, adj.) and sorrow run away. I pronounce thousands of thanksgivings for that God who gave us the *Mazda*-worshipping religion. I am certain, doubtless, and with (my) heart in certainty (in ms. doubtless, adj.), as by means of this religion the Invisible entered (lit. became) my abode. If every hair of my head becomes a tongue, even in that case I am not able to utter praises (دستا) of the religion. I have written the book of the *Saddar* completely with full faith according to the religious saying, on the holy day excellent *Dādār* (*Hormazd*), in the holy month illustrious *Tištār Tīr*, the year (reckoned) from *YAZDAJARD*, (and) holy and full of liberality (برجود), was one thousand one hundred and another forty-two. I entertained hope (امید زدم) from That, from the One full of splendour, so that I might hear the voice from afar (?). Again (دگر), my life and body prospers, (even) if the auspicious heart becomes cheerless. (The ms.) will remain a monument from me in the world, all learned readers will offer good wishes (for me). If thou dost not know the name of the scribe, he will tell it (to thee) with ease, if thou wilt read (it). Seek the name of the scribe without fear also in the letters of the fourteen *Jīms*. If thou reckonest by way of its evident demonstrations, thou wilt obtain his name, if thou hast intelligence. (But) if thou dost not know the name of the scribe from this secret, I make it known to thee (به یشت) with a sweet voice. *MōBAD*-born

RUSTAM is famous; his father was BAHRĀM, a pious and cheerful (میدون) MŌBAD. Similarly (میدون), the name of (his) grandfather was DĀRĀB SOHRĀB, whose splendour (اب) was from MĀNAK PEŠŌTAN. Read without doubt everywhere, O, wise man, the (still) more famous surname SANJĀNA. May everybody who reads this writing with a glad heart cause an *Āfrīn bād* ("bravo") to reach the scribe!

P. 13, ll. 3 - 11, and ll. 14 - 21:

As regards the prayers (مناجات) to the exalted Creator.

*Verses*: Order, O Excellent One, the holy *Farōhars* and all angels, as well as (مکان) all seven *Amšās-fands*, all invisible ones, and the revolving sphere, the twice six signs of the zodiac, and the stars from Saturn to the Sun, that they all together help DĀRĀB. (It was) forty-six years added to (lit. more than) one thousand after the king YAZDAGARD ŠAHRİYĀR, when wise DĀRĀB SANJĀNA composed these several verses with pride. ... This metrical version (نظم) of the *Mēnūxerad* was completed through the victory (فیروزی) of the *Varharām* Fire. The book of *Mēnūxerad* is completed.

Introductory words (کلمات) in the matter of writing the *Mēnūxerad* from Pahlavi into Zand and Indian characters.

*Verses*: Now listen to this excellent tale whose name is *Mēnūxerad* in Zand. This book was first (written) in Pāzand, in which there was a selection from a Pahlavi book. It was excellent NĒRYOSANG DHAVAL (who) wrote it from Pāzand into Zand. The MŌBAD of good name wrote it in Zand and its complete translation in the Indian language. Thereupon this tale remained (transcribed) from the Pahlavi book into Zand and Indian characters. Still there was no pleasure (derived from) this book, as this beautiful tale was wholly corrupted. When I was much pressed by my friends, I even liked this attempt of mine.

P. 24, ll. 9 - 15:

*Verse*: The tale of *Ardā ī Vīrāf* is completed through the (virtue of the) eyes of ZARDUŠT of pure heart.

It is fully completed; my work is brought into order. The book of *Ardā ī Vīrāf* from the composition of ZARDUŠT BAHRĀM.

For the translation of the three following verses, s. Suppl. pers. 48, colophon No. 16a.

It was completed according to the order of SEIGNEUR ŠAHIS ANQUETIL DU PERRON on the 5th of the month of *Jamādī-ul-Ākhir*, year 1174.

P. 26, ll. 3 - 5:

*Verse* : (It was) on the date of the death of the king YAZDAĪARD, that (this book) was composed under the protection of his own holy hem (دامان). For the three following verses, s. Suppl. pers. 35, colophon No. 5.

P. 50, ll. 9 - 11:

Its probable meaning is as follows : " Whatever I saw in the *Sakand Gumāmnī*, letter for letter I studied it, thus wrote KHUNKĀRJĪ. We studied it with its version and recited it ... the son of the teacher of KHUNKĀRJĪ."

P. 117, ll. 6-9:

In the year *Sam(vat)* 1833, *Šā(ka)* 1698, in the month of *Kārtēka* (for *Kārttika*), on the 8th of the dark half, 21 *ghaṭis*, 15 *palas*, on the best day (तेथौ for तिथौ), on Tuesday, (the eleventh lunar mansion) *Purvāfālgunī* (for *Purvāfalgunī*), *ghaṭi* 26-35, the natal star (जन्म नक्षत्र) *Vīśākhā*, (for *Vīśākhā*, the sixteenth lunar mansion), the auspicious *ghaṭi* 4 - 1, the *ghaṭi* passed after sunrise 3, *pala* 45, (at this) juncture (of time) in the house (गृहे instead of ग्रहे) of BEHEDĪN MEHERVĀNJĪ VAKHĀRĪĀ (his) wife gave birth (to a son), with (प्रतिसंहितं instead of प्रतीशहीत) the birth - names, MEHERVĀNJĪ, MĀMNEKJĪ and such like (इति for अती). Prosperity.

---

*Notes.*

*P. 2, l. 21:*

... is perhaps for *va frūrōn*; *va frūrōn-kāmak-varcīlāran* "and workers according to their advanced desires."

*P. 5, l. 20, and l. 33:*

"surnamed *Arvēsghān*"; لقب ارويسكاهان; *Arvēsghān* is not, properly speaking, a surname. It is applied to a priest who performs higher ritualistic ceremonies, like the *Yazišn*, the *Vandīdād*, and the *Bājdharnām* in the *Arvēsghāh* (A. BARTHOLOMAE, ZHss. p. 982). This interpretation is supported by the colophon of a ms. of the *Farāmurz Nūma*, pertaining to the library of the late ERVAD MANECKJI RUSTAMJI UNVALA, in which the scribe calls himself هربد خورشید بن اسفندیار بن رستم بن خورشید هوم لقب کننده ارويسكاهان i.e. "HERBUD XVARŠĒD BIN ISFANDIYĀR BIN RUSTAM BIN XVARŠĒD HŌM, surnamed performer of the *Arvēsghān*." This expression کننده ارويسكاهان corresponds exactly to Parsi Guj. કુન્દેરો કરવાર. Again, in a colophon without particulars written on a loose page, preserved in the above library, the scribe calls himself وهربد مانک بن رستم بن جمشید لقب ارويسكاهان and in margin او ناله, which latter is the real surname UNVALA.

In six colophons, Nos. 16a, 16b, 100, 116a, 116b and 124, the scribes whose surname was SANJĀNA call themselves *پرستار آتش وهرام* "servant of the *Bahrām* Fire", *پرستار* "servant of the abode of the *Bahrām* Fire" (No. 116b), and *پرستار* "servant of the exalted abode of the *Bahrām* Fire" (No. 116a). It is well-known that upto 1109 A.Y., when the SANJĀNĀ MŌBADS of Navsari left the town for Bulsā with the *Īrānšūh* Fire, they could serve in Navsari only the *Ātaš Bahrām* — *𐬰𐬀𐬭𐬀𐬎𐬌𐬀* — whereas all other ceremonies, especially those performed in the *Arvīsgāh*, were exclusively performed by the BHAGARĪA MŌBADS of Navsari. Thus we have in these colophons an indirect allusion to this state of affairs.

*P. 7, add after l. 2:*

The Zand text of the *Yasn* is called on fol. 2 *apastāk* and NERYOSANGH's Skr. version *apastāk* *Zand* *hindūkik*, i.e. "the Indian commentary, rather version".

*P. 8, l. 6:*

The word श्री, श्री occurs very often in Skr. and Guj. colophons before the names of God and prominent men, before those of days, months and the *Saṃvat*, and before the names of towns. श्री is the honorific prefix before the name of God, the Creator, corresponding to Pahl. *rayōmand* & *arrehōmand* "resplendent and glorious." When it is used before the names of days, months, the *Saṃvat* and towns, it corresponds to Pahl. *farroxx* or *farroxrandah* and to Pers. فرخنده مبارک "auspicious; blessed". Finally, when it is used before the names of prominent men, it is rather an abbreviation of श्रीमत् or श्रीयुत् "fortunate, prosperous". Once it is used, at the commencement of Z. & P. 5, colophon No. 72b, as an auspicious sign,

***P. 17, l. 3 :***

The expression دل ترك بود means probably "(his) heart fails him."

***P. 20, l. 8:***

GĪV SPENDIYĀR GĪV is mentioned in the *Rivāyat* of 896 A.Y. (HODIVALA, op. cit., p. 808), in Z. & P. 8, colophon No. 75d, and in Cambridge, Add. 328-829, colophon No. 144b, where he is called GĪV SPENDADĀT GĪV MĀHIYĀR.

***P. 26, l. 3:***

According to this verse, the date would be 864 A. 20 Y. This is an obvious error; of,  
pp. 10 and 11.

*P. 32, ll. 25 - 28:*

For אֲשֶׁר וְאֵל ..... אֱלֹהִים comp. DkM. II, p.  
948, ll. 15 - 16: ∴ אֲשֶׁר וְאֵל אֱלֹהִים וְאֵל אֱלֹהִים  
∴ אֲשֶׁר וְאֵל אֱלֹהִים ∴ אֲשֶׁר וְאֵל אֱלֹהִים

Transcription; *U ṣ sūlōmand kunīṣṇ ruwāk-framānīh u ṣ ruwāk-framānīh tuvānīkīh u ṣ tuvānīkīh āpātīh u ṣ āpātīh rātīh u ṣ rātīh viçitār(ih)īṣṇīh.*

*Translation:* And to making profitable authority, and to authority power, and to power prosperity, and to prosperity charity, and to charity discernment.

***P. 44, l. 27:***

The figure ૭૪૧૧ in the beginning of the colophons Nos. 27d and 72b is used as an auspicious figure. It occurs in the commencement of a letter from Surat, also followed by સંવત, “૭૪૧૧ સંવત શ્રી તુસારી અસર્થાનાત...”; of. દારા સોરાયજી દસ્તુર મહેરજીરાણા કૃત નોંધ અને તુકતે ચીની, મુંબઈ ૧૯૩૯, p. 43.

***P. 60, note 2 :***

Tūyā is mentioned in Z. & P. 17, colophon No. 79b, as ١٥.

*P. 60, ll. 18-29 :*

For this colophon comp. the colophon of the ms. No. 8 of the Mulla Feroze Library, containing the Visp Rat Sāda etc., reproduced on p. 88 and translated on p. 112 of Descriptive Catalogue etc. prepared by ERVAD B. N. DHABHAR, Bombay 1923. ĀṢDĪN KĀKĀ of Navsari, the scribe of this ms. No. 8, has copied faithfully in 921 A.Y. the wording of the colophon No. 41b of PEŠŌTAN RĀM KĀMDĪN of Broach, written in 766 A.Y., with the exception of the details of the date, the place and the name of the scribe. ĀṢDĪN KĀKĀ calls the book 𐭥𐭩𐭮𐭫𐭲𐭠𐭣 𐭬𐭡𐭮𐭫𐭲𐭠𐭣 𐭤𐭣𐭮𐭫𐭲𐭠𐭣 𐭥𐭩𐭮𐭫𐭲𐭠𐭣 *en kurāšk i visp rat apāk nīrang* (p. 88, l. 3) and 𐭥𐭩𐭮𐭫𐭲𐭠𐭣 𐭬𐭡𐭮𐭫𐭲𐭠𐭣 𐭥𐭩𐭮𐭫𐭲𐭠𐭣 *en apostūk apāk nīrang* (l. 4), while in PEŠŌTAN's colophon we have 𐭥𐭩𐭮𐭫𐭲𐭠𐭣 *apāk sand* for *apāk nīrang*. ĀṢDĪN KĀKĀ's ms. is described as "Visperad Sāda (with abbreviated Yasna) with ritual indications in Pahlavi." (DHABHAR, op. cit. p. 7).

*P. 61, l. 21:*

ŪSTĀT is a title higher in rank than that of DASTŪR. (B. N. DHABHAR's oral communication). It is taken only by PEŠŌTAN RĀM KĀMDĪN of Broach.

*P. 64, note 2, l. 3:*

DHABHAR, op. cit. p. 98, l. 4 has 𐬔𐬀𐬎𐬌𐬎 BAXTĀFRĪT; BARTHOLOMAE, ZHss. p. 72, l. 6, and p. 88, l. 29, where BAXTĀFRĪT is mentioned as a learned man and author. For this name, cf. JUSTI, Iranisches Namenbuch, p. 61. It means "created by fortune; favoured by fortune". This reading is preferable to BAXTĀFRĪN, although the latter is supported by 𐬔𐬀𐬎𐬌𐬎 𐬀𐬌𐬎 of M. 50, colophon No. 40, and by the note of WEST quoted in the note 2, p. 64.

*P. 74, ll. 27 - 28:*

His full name is given as JAMAŠPŪJ FRAMJĪ BHOWNAGHREE. He was given a special *parvānā* for the purpose of trading by the then THAKORE SAHEB of Bhownagar on 17th October 1765. He belonged to a priestly family, as he is spoken of as 𐬔𐬀𐬎𐬌𐬎 in the *parvānā*; cf. ERVAD T. D. ANKLESARIA, *Dānāk-ū-Maṇyō-i Khord.* Bombay 1913, introduction, p. 21, note 1.

*P. 85, l. 14:*

KĀVUS MUNAŠJĀM of Surat studied under 𐬔𐬀𐬎𐬌𐬎 VILĀYATĪ the question of the *Kabīsa* or intercalation, (𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎, 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎; Pārsī Prakāśh, p. 38).

*P. 95, l. 19:*

Paz. 𐬔𐬀𐬎𐬌𐬎, Pahl. 𐬔𐬀𐬎𐬌𐬎 (FrP. 13. 5) *vaḥmān* "such and such a man, any man" means originally "pious, devoted". It becomes 𐬔𐬀𐬎𐬌𐬎 in Persian, and is used with 𐬔𐬀𐬎𐬌𐬎 to increase the point of uncertainty (ZENKER) as J. M. UNVALA, Translation of an extract from *Mafātih al-'Ulūm* of Al-Khūwārazmī, Paris 1929, p. 24, note 62.

*P. 109, l. 29:*

Perhaps discumptum?

*P. 111, ll. 17 - 18:*

For 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 cf. ERVAD EDALJĪ KERSASPJĪ ANTIA, *Pāzand Texts*, collected and collated, Bombay 1909, p. 116, ll. 12 - 13, where the complete quotation from the 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 or "the marriage-blessings" is as follows:

𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎  
𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 i.e. "May there be good *yazdān*, good sign, knowledge and steadfastness of the good *Mazda*-worshipping religion."

\* Another variant is 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 in 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎, n. 2. 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎 𐬔𐬀𐬎𐬌𐬎: published in Guj. transcription and translation by ERVAD FIROZ SHAPURJĪ MASANI, Bombay 1920, p. 222. It is translated by "good creation", thus taking it as a synonym of *hudahišn*. But 𐬔𐬀𐬎𐬌𐬎, better 𐬔𐬀𐬎𐬌𐬎 means properly "good fortune". If this word were to be written in Pahlavi, it would be 𐬔𐬀𐬎𐬌𐬎, which form permits the readings *hujaḥišn* and *hudahišn*.

*P. 121, l. 4 :*

The day and the month of the arrival of MIHRBĀN KAIXUSRO into India is neither mentioned in this colophon, nor in K 5, colophon No. 128a, p. 128, l. 7.

*P. 122, note 2 :*

The Pahl. infinitives *x'āndan* or *x'ānitan* "to read", and *apar-x'āndan* or *apar-x'ānitan* "to recite" correspond in their meaning exactly to the Skr. roots पठ्, पठति, पठयति (sic.) and गुण्, गुणयति, and to Parsi Guj. પઠવું and ગણવું; similarly, Pahl. *pačēn kardan* "to copy" corresponds to Skr. उत्तृ, causative उत्तारयति, Parsi Guj. ઉતારવું, ઉતારે કરવે; of, M. 66, colophon No. 54d, p. 78, ll. 1 and 2.

*P. 124, l. 5 :*

For نَامَكَا نَاکِ بَاوُتِ *nūmakānak vaki bavūt*, i.e. "May it be (to them) a special legacy", comp. DHABHAR, op. cit., p. 89, l. 19. نَامَكَا نَاکِ بَاوُتِ which he translates on p. 118, ll. 27 - 28, by "for the sake of perpetuating the name (*nikiz-i nūmgānak*) of my son." Our reading VAKF = Arab. وَف, for بَاوُتِ is plausible considering the number of Arabic words used in this colophon, and the form بَاوُتِ instead of بَاوُتِ of DHABHAR.

*P. 131, l. 12 margin :*

The No. of the Skr. colophon is 128a.

*P. 150, l. 17 :*

The era, which is indicated by the obscure words ? بَوْتِ يَب, is difficult to ascertain. It must have been introduced about fifty-six years after accession of YAZDAGARD III to the throne, if we take the year 1188 as appertaining to the era of YAZDAGARD.

---

## CORRIGENDA.

P. 1, l. 7 read *Suppl. pers. 26* (BLOCHET  
IV, 171, p. 182, P. 2).

P. 2, l. 6 „ *pērōž*

P. 4, l. 7 „ *Suppl. pers. 27* (BLOCHET,  
I, 177, p. 183; P1 or  
PVS).

P. 6, l. 25 „ *ر*

P. 7, l. 1 „ *Suppl. pers. 29* (BLOCHET,  
XVII, 163, p. 139; P 3).

P. 7, l. 2 „ *Yasn*

P. 15, l. 12 „ *MōBAD ŠĀPŪR*, son of  
*MĀNAK*, son of *BAHRĀM*.

P. 18, note l. 3 read *HODIVALA*, *Studies*  
in *Parsi History*,  
Bombay, 1920.

P. 24, l. 8 read *بران آفرین خوانند*.

P. 26, l. 10 „ *Qissa*

P. 38, l. 29 „ *MANAK*

P. 42, l. 17 „ *vahičak*

P. 43, l. 8 „ *vahičak*

P. 47, l. 9 „ *dō(ō)*

„ l. 14 „ *pa vahišt*

„ l. 16 „ *kē [i] ahrādih.*

l. 17 „ *Dō(ō)*

P. 47, note l. 2 read *bāder*

P. 48, „ l. 8 „ *پیرامون بنت*

P. 61, l. 4 read *nikirilārān u apar-x'ān-*  
*tārān*

„ l. 9 „ *x āntārān u apar-x'āni-*  
*tārān*

P. 66, l. 16 „ *Yasn*

„ l. 26 „ *Muhyābād*

P. 73, l. 9 „ *CHĀPĀ,*

P. 79, l. 5 „ *Yasn*

P. 91, l. 31 „ *KAYĀM-UD-DĪN*

P. 102, l. 2 „ *Qissa*

P. 105, l. 3 „ *Tadhkira*

P. 106, l. 29 „ *घृताद्*

„ l. 32 „ *सुष्य*

P. 109, l. 2 „ *Yasn.*

P. 111, l. 11 „ *Yasn.*

P. 116, ll. 25-26 read *May there be good*  
*fortune and good*  
*sign (i.e. good omen)!*

P. 123, l. 21 read *Yasn.*

P. 134, l. 34 „ *RUSTAM*

P. 138, l. 29 „ *حسرب*

P. 150, l. 14 „ *Vājs*

P. 154, l. 16 „ *ŠAHBĪYĀN*

# APPENDIX I.

*Tables of different class-marks given to the mss. whose colophons form this collection.*

My collection	Bibl. Nat.	Munich	Geldner and Westergaard	West
No. 1	Suppl. pers. 26		P <sub>2</sub>	
" 2	" " 27		P <sub>1</sub> or PVS(W.)	
" 3	" " 29		P <sub>3</sub> (W.)	
" 4	" " 34		P <sub>8</sub> (W.)	
" 7	" " 37	M <sub>15</sub> , fol. 121 (Müller 101)		PA <sub>10</sub>
" 8	" " 38	M <sub>16</sub> ( " 102)		B <sub>29</sub>
" 9	" " 39		P <sub>2</sub>	
" 17 c	" " 49, fol. 172 v.	M <sub>14</sub> , fol. 12 ( " 100)		
" 17 d	" " 49, fol. 191.		P <sub>4</sub> (W.)	
" 18	" " 50	M <sub>12</sub> , fol. 28 ( " 97)		
" 19 b	" " 51	M <sub>12</sub> , fol. 33, 41 ( " " )		
" 22	" " 417	M <sub>27</sub> ( " 113)		
" 26 a	" " 1669			PB <sub>6</sub>
" 28	" " 25	M <sub>2</sub> ( " 86)	P <sub>10</sub>	
" 29 a	" " 33	M <sub>8</sub> ( " 92)		P <sub>7</sub>
" 35	" " 42	M <sub>21</sub> ( " 107)		PA <sub>18</sub> M <sub>28</sub>

## II

My collection	Munich	Geldner	West
No. 37	M <sub>46</sub> (Haug 1)	M <sub>1</sub>	
" 38	M <sub>47</sub> ( " 2)	M <sub>2</sub>	
" 39	M <sub>49</sub> ( " 4)	M <sub>4</sub>	
" 40	M <sub>50</sub> ( " 5)		M <sub>5</sub>
" 41, 42	M <sub>51</sub> a, 51 b ( " 6 a, 6 b)	M <sub>6</sub> a, M <sub>6</sub> b	MH <sub>6</sub> , M <sub>6</sub> , H <sub>6</sub>
" 43	M <sub>52</sub> ( " 7)	M <sub>7</sub>	MH <sub>7</sub> , H <sub>7</sub>
" 44	M <sub>53</sub> ( " 8)		
" 45	M <sub>56</sub> ( " 11)		
" 48	M <sub>59</sub> a, b ( " 14 a, b)		M <sub>14</sub>
" 49	M <sub>60</sub> ( " 15)		H <sub>15</sub>
" 51	M <sub>68</sub> ( " 18)		H <sub>18</sub>
" 52	M <sub>64</sub> ( " 19)		MH <sub>19</sub>
" 54	M <sub>66</sub> ( " 21)		MH <sub>21</sub>
" 58	M <sub>70</sub> ( " 25)		H <sub>25</sub>
" 60	M <sub>74</sub> ( " 29)		H <sub>29</sub>
" 66	M <sub>85</sub> ( " 35)		H <sub>35</sub>

III

My collection	Ind. Off.	West	Westergaard and Geldner
No. 69	Z. & P. 1		L1
" 70	" 2		L2
" 71	" 3		L3
" 72	" 5		L5
" 73	" 6		L6
" 76	" 9		
" 79	" 17		L17
" 80	" 19	L19	
" 85	" 25		
" 91	" 2506. 280. 13 A	Lp2506	L25
" 97	" 3043. 280. 12 E	La	

IV

My collection	Brit. Mus.	Geldner and Westergaard	West
No. 100	Zend Add. 18396	O1 (O384)	
" 102	" Oriental 1437	Lb2 (?)	
" 103	" " 1588	Lb16	
" 105	" Reg. 16 B V	Lb2, Lb2	
" 106	" " 16 B VI	Lb1	
" 107	Pahl. Oriental 1591		Add. Oriental 22378 (?)

V

My collection	Oxford	Geldner and Westergaard
No. 118	Fraser 258	O8 Ms.

VI

My collection	Copenhagen	Geldner and Westergaard
No. 137	Codd. Iran. 38	K88 Ms. No. 3
" 138	" " 39	K89 " " 4

## APPENDIX II.

### *A list of names of scribes and other persons occurring in the colophons.*

The Arabic figures refer to the numbers given to the colophons of this collection. Certain names occurring in the introductory text to a colophon are given the number of that colophon.

A = Andhārū; B = Behdīn; E = Ervad; H = Hērbud; M = Mōbad; Ū = Ūstāt, Ūstā.

ĀDAR ĀHIL of Cambay ... 123b.

B. ĀDAR JĀĪA of Broach ... 97.

B. ĀGĀ BEHERĀM BEN B. DHANJĪ BIN JĪVĀJĪ DALĀL of Broach ... 77.

AJĪJ NĀMDĀR ... 25b.

ĀKĀDĀRŪ ... 39c.

ANGELO DE GUBERNATIS, MR. LE COMTE ... 150c.

ANKLESARIA ... 130.

ANQUETIL DUPERRON ... 3a-f, 13, 16a-h, 17 f, 71a.

ARDAŠĒR BAHMAN RŪZVĒH of Sīstān ... 121.

H. ARDAŠĒR BIN MŌBAD BIN JĪHVĀ of Broach ... 65, 79b.

B. ĀSĀI BIN BAHRĀM of Navsari ... 75e.

H. ĀSĀ BIN NĒRYOSANG of Cambay ... 75e.

ĀŠDĪN KĀKĀ DHANPĀL of Navsari ... 83;

BAHMAN (VAHMAN) of Anklesvar ... 54a.

BAHMAN BAHRĀM ĀDAR of Cambay ... 123b.

H. BAHMAN KĀVUS HŌMJĪ KĀNGĀ of Navsari ... 145a.

E. BAHMAN E. MOVAD E. HŌMĀM of Anklesvar ... 54c.

M. BAHMANJĪ NAVROJĪ ŠETH of Surat ... 72b.

E. BAHMANJĪ (BAMANJĪ) E. RATANJĪ KĀNGĀ of Navsari ... 145a.

M. BAHMANJĪ M. RUSTAMJĪ of Surat ... 40, 130b.

B. BAHMAN BIN SYĀYAXŠ of Cambay ... 75e.

BAHRĀM ĀDAR ĀHIL of Cambay ... 123b.

BAHRĀM D. MĀHVINDĀD D. RUSTAM of Turkābād, near Yazd ... 19d,  
30a, 34.

BAHRĀM MARZBĀN FARĒDŪN ... 125a.

E. BAHRĀM (BĪHIRĀM) E. PĀHLAN (PĀLUAN) of Navsari ... 75e, 80b.

B. BAHRĀMJĪ B. SOHRĀBJĪ ... 145a.

BAHRĀM XUDĀDĀD RUSTAM of Qazvin ... 143.

E. BARJORJĪ E. BAMANJĪ KĀNGĀ of Navsari ... 148a.

- BARJORJĪ KAVAŚJĪ SANJĀNĀ ... 79a.  
 BARZŪ MĀNAK<sup>1</sup> PEŚŌTAN of Navsari ... 38a.  
 BARZŪ IBN QAVĀM-UD-DĪN IBN KAIQOBĀD of Navsari ... 15c, 15e, 34, 124.  
 D. BAXTFĪRŪZ ISPANDIYĀR BAXTFĪRŪZ ... 142a.  
 M. BHĪKHĀJĪ BIN D. RUSTAMJĪ BIN D. BAHRĀMJĪ SANJĀNĀ of Navsari ...  
 100, 116a.  
 BĪŽAN XUSROŚĀH XUSROFĪRŪZ ... 136.  
 D. BĪŽAN YAZDIYĀR BĪŽAN of Kermān ... 144b.  
 ... BĪŽAN FARROX<sup>v</sup>ZĀD ĀDARGUŚASP MARDĀNŚĀH BĪŽAN ... 136.  
 BRUEYS, MR. ... 6b, 14, 20.  
  
 ČĀHIL BAHMAN BAHRĀM of Cambay ... 119.  
 ČĀHIL<sup>2</sup> SANGAN of Cambay ... 119.  
 CAMA, K. R. ... 47.  
 H. ČĀNDĀI BIN PĀHLAN of Navsari ... 75e.  
 E. ČĀNDĀ E. VĀCHĀ of Surat ... 54d.  
  
 DĀDĀBHĀU DĀDĀUJĪ ... 57.  
 A. DĀDĀBHĀI HORMAJĪ RABĀRĪ ... 38b.  
 B. DĀDĀBHĀI SOHRĀBJĪ ... 145b.  
 B. DAHYĀN BIN ČĀNGĀ of Navsari ... 75e.  
 D. DĀRĀB ... 16f, 137.  
 D. DĀRĀB (teacher of ANQUETIL) of Surat ... 9, 33, 71a, 82a.  
 H. DĀRĀB BIN FARĀMURZ MĒNŪČIHR of Surat ... 1, 22, 39b.  
 H. DĀRĀB BIN HIRĀ BIN ČĀNDĀ SŪRATĪĀ .. 38b, 105.  
 DĀRĀB HORMAZDIYĀR SANJĀNĀ of Navsari .. 8.  
 B. DĀRĀB BIN JĪVĀ BIN ČĀNDJĪ ... 16a.  
 H. (D.) DĀRĀB D. PĀHĀLAN IBN FARĒDŪN of Navsari ... 23a-c, 31,  
 58b, 145b.  
 H. DĀRĀB D. RUSTAM<sup>3</sup> D. JĀMŚĒD of Surat, brother of D. KĀYUS BIN  
 BAHRĀM BIN FARĀMURZ ... 74, 90.  
 M. DĀRĀB BIN D. RUSTAM BIN MĀNAK ... 24b.  
 DĀRĀB H. RUSTAM H. X<sup>v</sup>ARŚĒD of Navsari ... 2a-c.  
 DĀRĀB SOHRĀB ... 137.  
 DĀRĀBJĪ M. SOHRĀB M. BAHMAN of Surat ... 17a-b, 126.  
 DĀRAK ČĀHIL of Cambay ... 123b.  
 DĀRĀŚĀH IBN MIHRBĀNJĪ of Surat ... 43a-b.

1. Surnamed RABĀDĪ. He joined MĒNŪČIHR HOMJĪ's party with his two sons in 1687 A. D. (s. Pārsī Prakāśh, p. 846; Athor. Nām., p. 654). Still the identification remains doubtful. — 2. He is the well-known patron of the Persian scribe MIHRBĀN KAIKUSRO. — 3. He is the adopted son of D. JĀMŚĒD. His father's name was HORMAZDIYĀR. He became the DASTŪR of Surat after the death of his father-in-law D. BHĪKHĀJĪ in 1770 A. D. (s. Athor. Nām., pp. 53 and 751).

DARMESTETER, PROF. JAMES ... 24a, 25a.

M. DHANJIBHAI FRAMJI ... 150c.

DHANJIBHAI FRAMJI PATEL ... 149a.

ŠEṬH DĪNŠĀHJĪ<sup>1</sup> EDALJĪ BIN DHANJIBHĀI MEHTĀNĀ of Surat ... 26a-b.

DUNCAN, JONATHAN ... 81a, 85, 90.

D. EDALJĪ DARABJĪ RUSTAMJĪ SANJANA of Bombay ... 60a.

H. ĒDAL ĴAMŠĒD BIN MĀNAK SANĴĀNĀ of Surat ... 26a-b, 39c.

ĒRAČ BIN D. X<sup>v</sup>ARŠĒD BIN D. HŌŠANG of Navsari ... 59.

ĒRĀČJĪ SORĀBJĪ MIHRJĪ RĀNĀ of Navsari ... 47.

E. FARĀMJĪ RATANJĪ KĀNGĀ of Navsari ... 145a.

FARĀMJĪ ŠERĪĀRJĪ ... 56.

H. FARĀMURZ BIN ĴAMŠĒD BIN RĀNĀNĀ ... 16c.

M. FARĀMURZ M. RUSTAMJĪ of Surat ... 40, 130b.

M. FARĒDŪNJĪ BHĪKHĀJĪ KERSĀSPJĪ PAVDĪ ... 140b.

FERIDUN ... 101.

FĪRŪZ ... 25a.

M. FĪRŪZ, MULLĀ of Bombay ... 93, 107.

FÜHRER, REV. DR. O. ... 68.

GĪV ISPANDIYĀR (SPENDADĀT, SPENDIYĀR) GĪV MĀHIYĀR of Yazd ...  
15b, 75d, 144b.

E. GODREJ E. FARĒDŪN .. 4.

HAUG, DR. MARTIN ... 43b, 45, 48, 49b, 50, 52, 60a.

B. HĪMRĀKA JIHILŪĀ of Broach ... 97.

HĪRĀ DĀRĀB SŪBATĪĀ ... 120.

HŌMĀST ŠĀDĀN ... 121.

E. HORMAJĪ KHURŠĒDJĪ KĀNGĀ of Navsari ... 145a.

A. HORMAJĪ MANĀMGERJĪ RABĀRĪ ... 38b.

M. HORMAZDIYĀR (HORMAZIYĀR) ARDĀŠĒR MŌBAD ... 33, 79b.

H. HORMAZDIYĀR H. FARĀMURZ H. QAYĀMDĪN SANĴĀNĀ of Navsari ...  
106.

B. HORMAZDIYĀR ŠAHRĪYĀR ... 122a.

D. HŌŠANG D. ĴAMĀSP of Poona ... 49b, 50, 62.

... IBN D. HŌŠANG D. MIHRBĀN BIN D. BAHRĀM ... 139.

IBRĀHĪM KHĀN QĀSIM KHĀN, MUNŠĪ of Muhyābād ... 46.

IRĀNŠĀH IBN MALIKŠĀH of Kerman ... 5.

IRĀNŠĀH YAZDIYĀR ... 91.

E. ISFANDIYĀR (ASPANDĪĀR) E. MĀMNAK E. KĀVAS .. 4.

<sup>1</sup> Known merchant and cotton-agent of Surat (s. *Pārsi Prakāśh*, p. 371).

ISPANDIYĀR<sup>1</sup> BIN RATANJĪŠĀH of Bombay ... 39a.

E. JĀL E. KĀMDĪN ... 97, p. 107.

D. JĀMMĀS (JĀMĀSP), pupil of, from Kermīn ... 82a.

D. JĀMĀSP of Kermīn ... 11.

D. JAMASPI ... 68.

D. JĀMĀSP ĀSĀ ... 138.

JAMASJI BHAVNAGARI, Esq., of Surat ... 55.

H. JĀMĀSP (ZĀMĀSP) BEN H. ĒDAL BEN FRĀNM MUNAJJĀM (MONAJIM)  
of Surat ... 150b.

D. JĀMĀSP HAKĪM ARDĀŠĒR of Yazd ... 11, 40, 82a, 122b, 130b.

D. JAMASPI MINOCIHARJI JAMASP ASANA ... 138, 150a.

JĀMŠĒD D. JĀMĀSP (HAKĪM) of Yazd ... 40.

D. JĀMŠĒD D. JĀMĀSP H. ĀSĀ FARĒDŪN of Navsari ... 26a-b.

JĀMŠĒD KAIQOBĀD of Yazd ... 122a.

E. JAMŠĒD KAIQOBĀD (KAIKUBĀD) JAMŠĒD of Navsari ... 131a.

H. JĀMŠĒD B.N. H. MĀNAK II. RUSTAM (UNVALĀ) of Surat ... 27a-d.

JAMSHEDJI MERWANJI ANTIA of Bombay ... 25a.

JAMŠĒD VELĀTĪ ... 71a.

JĀVĀNMARD IBN XUDĀDĀD JĀVĀNMARD ... 111.

JĒŠANGJI KĀVUŠJI (MIHRJI RĀNĪ) of Navsari ... 21a.

B. JĪJIBHĀI JĀMŠĒDJI MŌDĪ of Bombay ... 40.

H. JĪVAH BIN X<sup>V</sup>ARSĒD of Cambay ... 75e.

D. KAI KHOSRU of Surat ... 52.

KAIQOBĀD RUSTAM BAHRĀM SOHRĀB ... 99.

KAIQOBĀD RUSTAM LOHRĀSP ... 95.

KĀMDĪNĪ BIN BAHRĀMĪ IBN FARĀMURZ ... 131b-c.

E. KĀMMDĪN<sup>2</sup> E. BIHARĀM E. RĀMJI of Anklesvar ... 120.

KĀMDĪN ŠĀPŪR of Broach ... 19c, 73b.

KĀŪS ... 54f.

D. KĀVUS ... 16f, 85.

D. KĀVUS, brother of ... 81b, 90.

D. KĀVUS ... D. ... 86.

D. KĀVUS BIN BAHRĀM BIN FARĀMURZ of Surat ... 74.

1. He was the younger son of RATANJĪŠĀH MANJĪŠĀH. He carried on business with China and Bombay. He wrote in 1892 A. D. a refutation of the appeal of MĪRĀ ABDULLĀH ISFAHĀNĪ to the Parsis, who asserted that the Kabīšā was in the Zoroastrian religion. He possessed a great collection of books on Zoroastrianism. He died in 1184 A. Y. (s. Pār i Prākāsh, p. 121). — 2. He is one of the four priests, who were sent to Tešā near Surat to officiate for the GODĀVRĀ PANTHAK in 1659 A. D. (s. Pār i Prākāsh, p. 15).

D. KĀVUS<sup>1</sup> D. BRĪKHĀJĪ of Surat ... 26a-b.

KĀVUSJĪ DĀRĀBJĪ ... 24a.

H. KĀVUS M. FARĒDĒN D. BAHMAN of Surat ... 17e, 29a-c, 37, 125a-b.

H. KĀVUS JĀMSĒD RUSTAM KŌTVĀLA of Navsari ... 82b.

D. KĀVUSJĪ (COWASJEE) JĀMSĒDJĪ (JUMSETJEE) ... 57.

KĀVUS (KĀŪS) D. KĀMDĪN ... 54b.

M. KĀVUS (KĀUS) BIN MĀNAK BIN JAM'ED of Navsari ... 127.

KĀVUS, MULLĀ BIN RUSTAM JĀLĀL of Surat ... 93, 137.

H. (D.) KĀVUS (KĀUS) (MĪRZĀ) D. RUSTAM<sup>2</sup> (RŪSTAM) BIN D. ŠAHRĪYĀR (ŠEHERĪĀR) SANJĀNĀ of Navsari ... 53a, 149b.

B. KAYĀM-UD-DĪN BIN ĀSĀ of Cambay ... 75e.

KHUNKĀRJĪ? ... 35.

D. KHURSETJĪ of Poona ... 50bis.

D. KHORSHEDJĪ BEJANJI ... 146a, 147, 148b.

KĪKĀ BIN MĪHRJĪV<sup>3</sup> BIN RĀMĀN (RĀNĀ) of Mehdhar, near Navsari ... 17h, 31c, 114a.

KIRKPATRICK, LT. COL. HON. ... 88, 89.

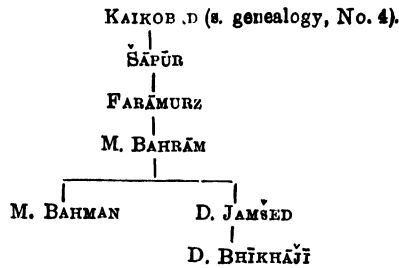
KUNVARJĪ<sup>4</sup> BIN NĀHĀNABHĀĪ MŌDĪ of Surat ... 106.

B. LĪNYĀĪ BIN KĀM-UD-DĪN of Cambay ... 75e.

MĀHIYĀR DAHYĀN of Navsari ... 75e.

MĀHIYĀR MĀHMĪTRŌ of Aūchak in Sind ... 121.

1. He is the eldest son of D. RUSTAM (s. No. 3) and brother of DĀRĀB. He was a famous and learned DASTŪR of Surat. He was officially recognised by JONATHAN DUNCAN, the governor of Bombay, as DASTŪR of the Parsi community of Surat and granted a monthly honorarium of Rs. 50 from the 1st of July 1800 A. D. He is from the lineage of M. BAHRĀM FARĀMURZ as shown below:



D. KĀVUS (adopted by his maternal grand-father D. BRĪKHĀJĪ) (s. Athor. Nām, pp. 53; Pārsi Prakāṣh, pp. 123-124). — 2. He carried the ancient *Ātaš Bahrām* Fire of Sanjān to Udvada with DASTŪR BRĪKHĀJĪ RUSTAMJĪ in 1742 A. D. He died in 1762 A. D. (s. Athor. Nām, pp. 749-751; Pārsi Prakāṣh, p. 44). — 3. He is a signatory to a resolution passed by the Behdīns of Navsari, in 1678 A. D., that they should cause henceforth religious ceremonies to be performed by any *mōbad* they liked and should remunerate him as they liked (s. *Ārsi Prakāṣh*, p. 844). — 4. He was a leading man of the Parsi community of Surat after the death of his elder brother DHANJIBHĀĪ NĀNĀBHĀĪ PUNJĪJĪ (s. *Pārsi Prakāṣh*, p. 44, note 3).

- MĀH-PARĪ-BĀNŪ of Yazd ... 40.  
 D. MĀHVINDĀD ... 19d.  
 MĀHVINDĀD BAHŪM ARDAŠĒR ... p. 67, note 1.  
 MĀHVINDĀD NARĪMĀN BAHRĀM ... p. 67, note 1; 142a.  
 MALCOLM, MAJOR ... 93, 108b-c.  
 MĀLEN SANGAN of Cambay ... 123b.  
 B. MĀNAK ČĀNGĀ of Navsari ... 75e.  
 MĀMNEKJĪ<sup>1</sup> MEHERVĀNJĪ VAKBĀRĪĀ of Surat ... 112.  
 M. MĀNAKJĪ SĒT ... 100, 116a.  
 MANCERJĪ FARĀMJĪ ... 79a.  
 MANEKJEE CURSETJEE ... 26b.  
 MARZBĀN FARĒDŪN BAHRĀM of Kerman ... 138.  
 M. MARZPĀN BIN D. KĀVUS FARĒDŪN of Surat ... 132a.  
 M. MARZBĀN BIN D. KĀVUS MUNAJJĀM BIN BAHMAN of Surat ... 132b.  
 MARZBĀN SPENDADĀD MARZBĀN ... p. 67, note 1; 144b.  
 H. MĒNŪČĪHR BIN D. BARZŪ BIN QAVĀM-UD DĪN SANJĀNĀ of Navsari ... 113.  
 M. MĒNŪČĪHRJĪ JĀMĀSPJĪ FARĒDŪNJĪ JĀMŠEDJĪ<sup>2</sup> X<sup>v</sup>aršēdjĪ Vāčhā of Bombay ... 141.  
 MIHRBĀN D. ARDAŠĒR ... 110b.  
 MIHRBĀN D. BAHRĀM<sup>3</sup> D. MIHRBĀN SŪRAKĪ ... 34.  
 MIHRBĀN KAIXUSRO MIHRBĀN of Dazūk ... 119, 121, 123a.  
 Ū. MIHRBĀN (MAHĪRVĀN) Ū. MĀHIYĀR (MAHĪĀR) PADAM of Navsari ... 80b.  
 MIHRBĀN NŌŠĪRVĀN RUSTAM ŠAHRĪYĀR ... 142a.  
 H. MIHRNŌŠ D. BAHRĀM D. X<sup>v</sup>ARŠĒD SANJĀNĀ of Navsari ... 82b, 110a.  
 MIHRPĀNĀK SRŌŠIYĀR of Nēšāpūr ... 42b.  
 MUHAMMAD ĀNĪS ... 96.  
 MÜLLER, MARCUS JOSEPH ... 28, 67.  
 MUNŠĪ MĪRZĀ QANBAR 'ALĪ VALAD I JA'FAR 'ALĪ of Surat ... 6b, 14, 20.  
 B. NĀHĀNABHĀĪ SOHRĀBJĪ ČŪRĪGAR ... 145b.  
 NAVĀB ḤASAN 'ALĪ KHĀN VALAD I MUHAMMAD ḤUSAIN KHĀN of Poona ... 45.  
 NAVĀJBĀĪ HORMAJĪ EDALJĪ GOPĪNĀ of Surat .. 27d.  
 H. NAVRŌZ ... 132b.

1. He was in service of the East India Company from 1810-22 A. D. (s. Pārsi Prakāśh, p. 221). — 2. He was appointed *Panthakī* or chief priest of the MŌDĪ JAMŠEDJĪ HĪRĪJBHĀĪ VĀČCHĀ's *Darj-mihr* of Mōdtkhānā in Bombay in 1760 A.D. (v. Athor. Nām., p. 170). — 3. He is one of the signatories to the epistle by B. ŠAHRĪYĀR RUSTAM SANDAL to the address of DASTŪR BARZŪ KĀMDĪN KAĪKOBĀD (s. HODIYALA, op. cit., p. 337).

M. NAVRŪZJĪ M. RUSTAMJĪ M. MĀNAKJĪ ŠETH of Surat ... 40, 130b.

M. NAVRŪZ BIN RUSTAM BIN MĒNŪČIHR of Surat ... 70a-b.

B. NĀXVĀ BĪN ĀSĀ of Cambay ... 75e.

NORRIS, E. ... 67.

NŌŠĪRVĀN IBN D. BAHMANJĪ D. JAMŠĒDJĪ of Navsari ... 140a.

F. NŌŠĪRVĀNJĪ FARĀMJĪ KĀNGĀ of Navsari ... 145a.

D. NŌŠĪRVĀN BIN D. JAMŠĒD ... 39a.

D. NŌŠĪRVĀN D. ŠAHRİYĀR KFRMĀNĪ ... 124.

NŪR BĒG AḤMADĀBĀDĪ ... 16k.

OUSELEY, SIR WILLIAM ... 114b.

PADAM RĀM KANHAḶṢA of Broach ... 97.

D. PEŠŌTAN D. BAHRĀM SANJĀNĀ of Bombay ... 47, 60a, 138.

PEŠŌTAN FARĒDŪN HŌMJĪ of Navsari ... 75c.

B. PESTANJĪ MĀNAKJĪ of Bombay ... 68.

U. PEŠŌTAN H. RĀM H. KĀMDĪN of Broach ... 41b, 42b, 83.

E. RĀM E. KĀMDĪN of Broach ... 51.

H. RĀNĀ BIN HŌŠANG of Navsari ... 75c.

B. RATANJĪ DĀRĀBJĪ KUARJĪ of Navsari ... 23c.

E. RATANJĪ ŠAPŪRJĪ BAMANJĪ KĀNGĀ of Navsari ... 145a.

RAWLINSON, H. ... 103, 107.

ROMER, MR. J. ... 67, 91.

MOBAD RUSTAM of Bombay ... 107.

H. RUSTAM D. BAHRĀM D. ARDAŠĒR of Broach ... 73.

H. RUSTAM BIN BAHRĀM BIN H. DARĀB BIN Ū. ŠOHRĀB SANJĀNĀ of Surat ... 6a, 19b, 30c, 70a-c, 92a-b.

H. RUSTAM H. DĀRĀB H. FARĀMURZJĪ of Bombay ... 72a-b, 129a.

M. RUSTAM FIRŪZ ... 107.

RUSTAMJĪ (RUSTOMJEE) ISFANDIYĀRJĪ (ESPENDIARJEE) ... 57.

D. RUSTAM D. JĀMĀSP ... 98.

M. RUSTAMJĪ M. MĀNAKJĪ ŠETH of Surat ... 40, 130b.

1. He and his two elder brothers FARĀMURZJĪ and BAHMANJĪ were brokers of the East India Company. He went to England in 1724 A. D. in order to settle a dispute he had with the English officials in Surat about the estate of his late father RUSTAMJĪ. He was perhaps the first Parsi to undertake a voyage to England. He settled in Bombay on his return to India. The "Navroji Hill" on the Mazagaon Road in Bombay is named after him (s. Athor. Nām., pp. 416-18; Pārsi Prakāśh, pp. 26 and 29). His son MĀNAKJĪ, who became a well-known merchant of Bombay, built a *Dare-Mihr* in the Bazar Gate Street, Fort, Bombay, in 1733 A. D. and the "Mānakjī Seth's Yādi" at Fort for the use of the Parsis. A store or *er-of-silence* was also built by him in Navsari in 1747 A. D. He died in 1743 A. D. (s. Athor. Nām., pp. 655-656; Pārsi Prakāśh, p. 86).

- RUSTAM BIN MĀNAK BIN DĀRĀB SANJĀNĀ of Navsari ... 16b, 21.  
 RUSTAM MIHRBĀN MARZBĀN ... 42b, 60a, 121, 123a, 134.  
 H. RUSTAMJĪ BIN RATANJĪ BIN DĀDĀ of Navsari .. 24b.  
 A. RUSTAMJĪ ŠĀHPŪRJĪ GODREZ .. 81c.  
 RUSTAM SYĀVAXŠ ... 109a.  
 A. RUSTAMJĪ TĦU HĀJĪ NAVROJĪ (AIBĀRĀNA) of Surat ... 12.  
 H. RUSTAM X<sup>V</sup>ARSĒD ISFANDIYĀR of Navsari ... 19e.
- A. SĀHĀ CAMDĀ A. CHĀDĀ of Cambay ... 54d.  
 ŠĀHRIYĀR ... 144b.  
 H. ŠĀHRIYĀR ... 80a.  
 D. ŠĀHRIYĀR ARDAŠĒR BIN BAHRĀMSĀH .. 5.  
 ŠĀHRIYĀR ARDAŠĒR ĒRĀŌ ... p. 67, note 1.  
 D. ŠĀHRIYĀR BIŽAN XUSROŠĀH ... 142a.  
 D. ŠĀHRIYĀR D. RUSTAM ... 75d.  
 ŠĀIKH MUHAMMAD BĀQIB of Surat ... 109b.  
 SALINZ, COMTE ... 150c.  
 SANGAN ČĀHIL of Cambay ... 123b.  
 E. ŠĀPŪRJĪ E. ĀDARJĪ E. NOŠERVĀNJĪ GOIĀ of Navsari ... 27d.  
 E. ŠĀPŪRJĪ BAMANJĪ KĀVĀJĪ KĀNGĀ of Navsari ... 145a.  
 E. ŠĀPŪRJĪ FARĀMJĪ KĀNGĀ of Navsari ... 145a.  
 M. ŠĀPŪR M. FARĒDŪN MĀNAKJĪ of Surat ... 41b.  
 B. ŠĀPŪR B. HIRĀ of Cambay ... 75e.  
 ŠĀPŪR JĀMĀSP ŠĀHRIYĀR of Yazd ... 44a.  
 M. ŠĀPŪR JĀMSĒD ... 129b.  
 B. ŠĀPŪRJĪ BEN MĪNŌCEHERJĪ BEN MĀMNAKJĪ BEN BARJORJĪ TOLĀŕĪ of Broach ... 77.  
 M. ŠĀPŪR IBN MANAK IBN BAHRĀM of Surat ... 3a-e, 10a-b, 10d, 17f-g, 31a.  
 H. ŠĀPŪR BIN MĀNAK BIN KĀVUS .. 31b.  
 ŠĪR YAZDĪ ... 15c.  
 D. SOHRĀB ... 39a.  
 H. SOHRĀB Ū. BAHMAN H. ISFANDIYĀR .. 102.  
 E. SOHRĀBJĪ JĀMSĒDJĪ ... 39d.  
 E. SOHRĀBJĪ E. KERŠĀSPJĪ E. NARSANG of Surat ... 23c.  
 M. SOHRĀB D. RUSTAM MĀNAK of Navsari ... 24b.  
 B. SOHRĀBJĪ ŠĀPŪRJĪ ČŪRĪGAR ... 144b.  
 B. SYĀVAXŠ BIN ČĀNDĀ of Cambay ... 75e.
- M. TAHMURASP (TAHEMURATH) ... 101.  
 TERMURAS DINSHAWJĪ ANKLESARIA ... 23a.  
 M. TAHMURASP BIN FARĀMURZ BIN RUSTAM SANJĀNĀ ... 78.  
 H. TAHMURASP BIN KĀVUS ... 133.

D. VĒHMARD FARĒDŪN VĒHMARD of Kerman ... 122a.

WEST, PROF. E. W. ... 138.

WESTERGAARD, PROF. ... 138.

WILSON, H. H. ... 67.

H. X<sup>V</sup>ARŠĒD BIN ISFANDIYĀR BIN RUSTAM ... 104.

H. X<sup>V</sup>ARŠĒD MĒNŪČHRĪ KĀVUSĪ<sup>1</sup> JĀMĀSPĪ<sup>2</sup> BIN BĀHĪJĪ (BHĀIJĪ)  
SANJĀNĀ ... 84a.

B. X<sup>V</sup>ARŠĒDĪ RUSTAMĪ KĀMĀJĪ ... 47.

XUDĀDĀD RUSTAM XUDĀDĀD of Qazvīn ... 143.

XUSRO BAHRĀM XUSRO YAZDGARD of Qazvīn ... 143.

XUSRO (XUSROŠAH) NŌŠIRVĀN RUSTAM of Turkābād ... 122a, 126.

XÚSRO RUSTAM JĀMŠĒD Giv ... 75d.

E. YAZDIYĀR (EJDĪAR) VĪKAJĪ SANJĀNĀ ... 135d.

D. ZARTUŠT BAHRĀM ... 14.

ZARTUŠT (ZARĀTUŠT) JĀMĀS ŠĀPŪR ... 15d.

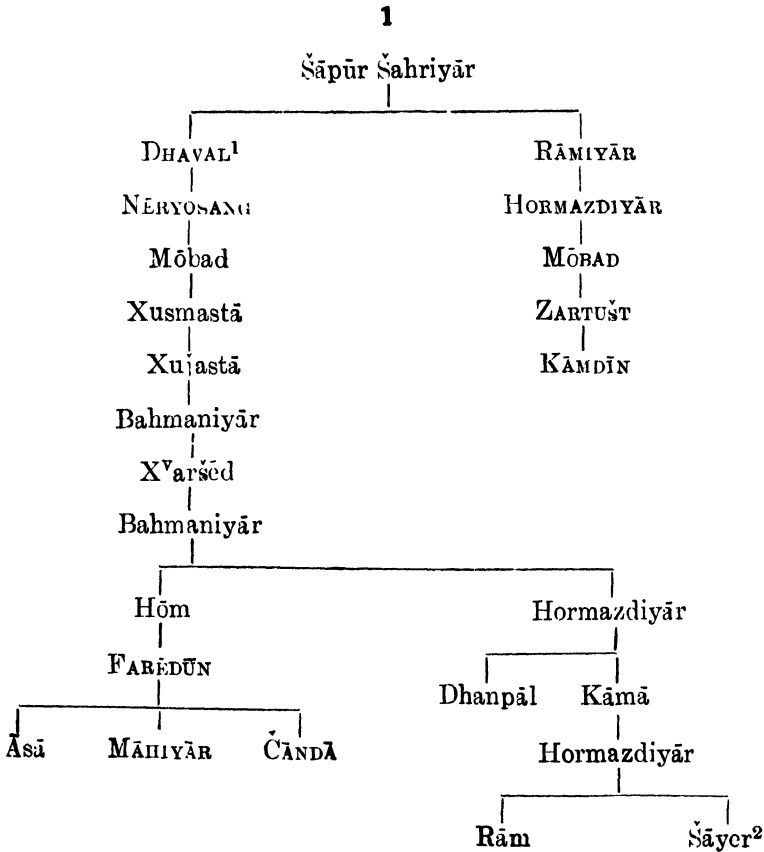
---

1. Surnamed BRANDĀRĪ. He joined MĒNŪČHR HŌMĪY's party with his father and three sons in 1687 A. D. (*s. Pārsi Prakāsh*, p. 846). — 2. He died in 1698 A. D. He separated himself from the BHAGABĪĀ MŌBADS of Navsari in 1040 A. Y. and became the independent *Dastūr* of Balasā (*s. Athor, Nām.*, pp. 209 - 210; *Pārsi Prakāsh*, p. 846).

# APPENDIX III.

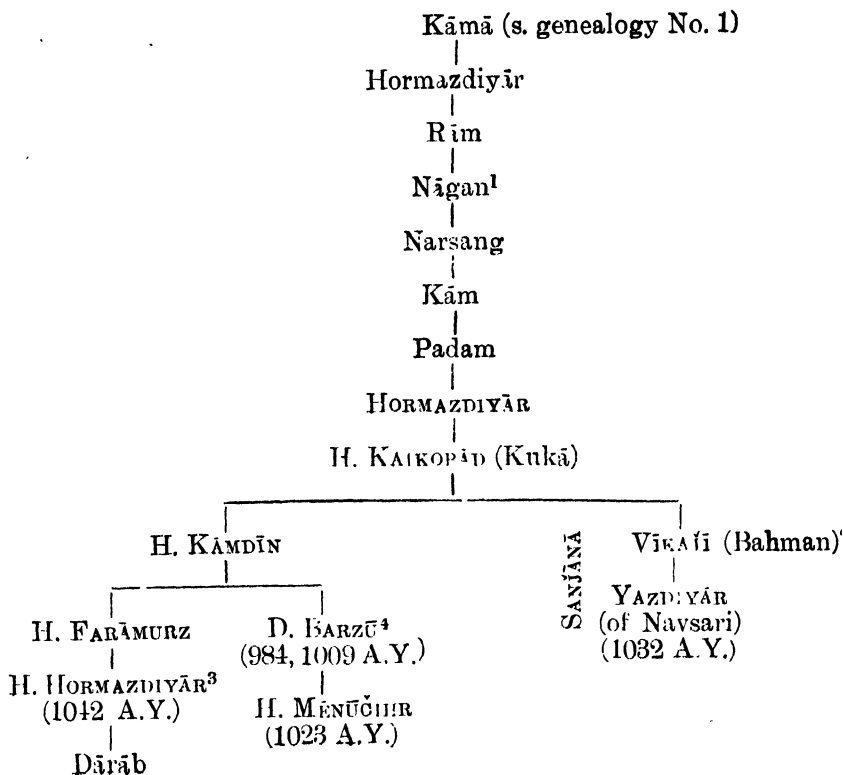
*Genealogies and notes on the names of scribes and other persons mentioned in the colophons.*

## *a. Indian scribes.*

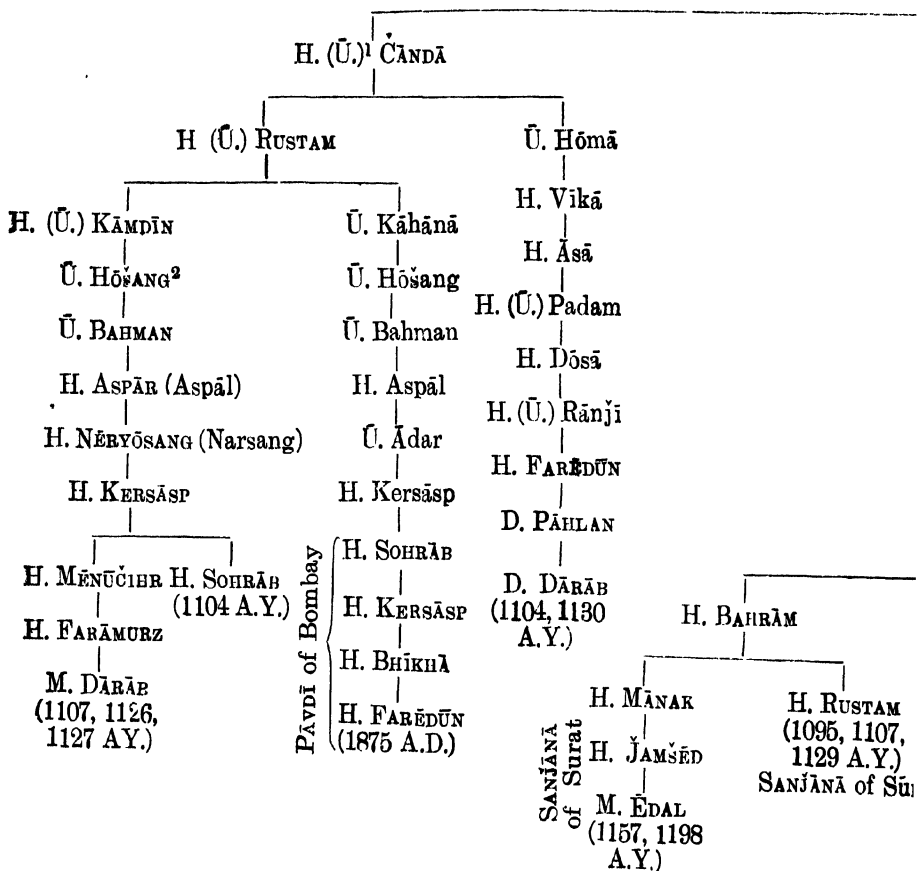


1. The names in Roman capitals are found in the colophons. All others are supplied either by the Athor. Gen. or by the Athor. Nām. — 2. Thus KUTAR, introduction, p. 82; according to the Athor, Nām., p. 789, he is the third son of Hormazdiyār.

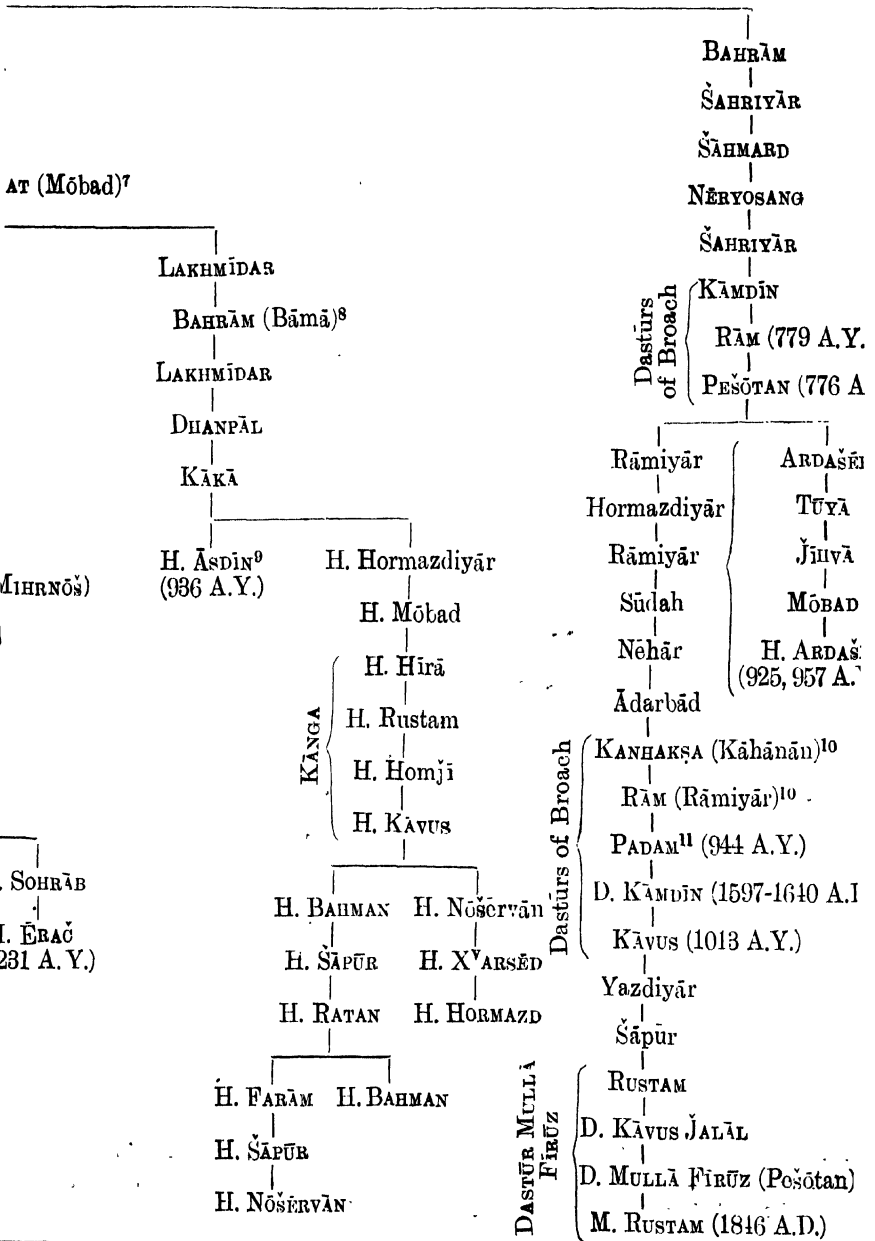
## 2



1. The second of the three MÖBADS, who served the *Irēnšāh*-fire of Sanjān and accompanied it in its wanderings from Sanjān to Mt. Bahrot, and thence to the forests of Baneda and finally to Navsari. — 2. He is mentioned in the two *Rivāyats*, those of 1626 and 1627 A. D. of BAHMAN ISPANDIĀR SURTĪ, as VEKĪĪ KAĪKOBĀD. According to KUTAB, introduction, p. 20, he is BAHMAN KAĪKOBĀD, the author of the *Qissa-i-Sanjān* (s. Athor. Nām, p. 571). HODIVALA makes VEKĪĪ KAĪKOBĀD a brother of BAHMAN, op. cit., p. 92. — 3. He is the third son of KĀMDĪN and adopted son of FARĀMURZ. He made a collection of the *Rivāyats* brought from Persia in 1013 A. Y. Several other *Rivāyats* were added to his collection by his son DĀRĀB. This amplified collection is known as the *Rivāyat* of DĀRĀB HORMAZDIYĀR (s. Athor. Nām, p. 857). A lithographed edition of this *Rivāyat* is published by ERVAD MANAKHI RUSTAMI UNVALA, Bombay 1921. This date, and others given after the names of scribes in the genealogies, are the dates of the completion of the manuscripts written by them, and mentioned in their colophons which form this collection. — 4. He made a collection of several *Rivāyats* in 1637 A. D. in Navsari, known as the *Rivāyat* of BARZŪ KĀMDĪN. He is mentioned in the *Rivāyat* of 1626 A. D. (s. *Pārsī Prakāsh*, pp. 11 - 12; Athor. Nām, pp. 544 - 46).



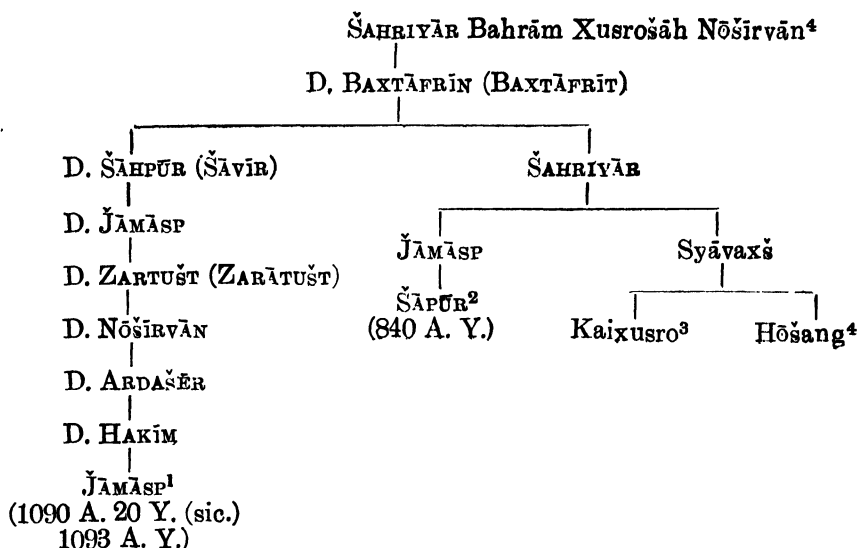
1. According to the Athor. Gen., p. 3. — 2. According to the Athor. Gen., p. 188, Ū. not H. KĀPDĪN who died in 1174 A.Y. He was the nephew of D. RUSTAM BAHRĀM SAŪJĀNĀ of Surat, s. Pārsi Prakāśh, to form definite conclusions in the absence of more reliable materials.



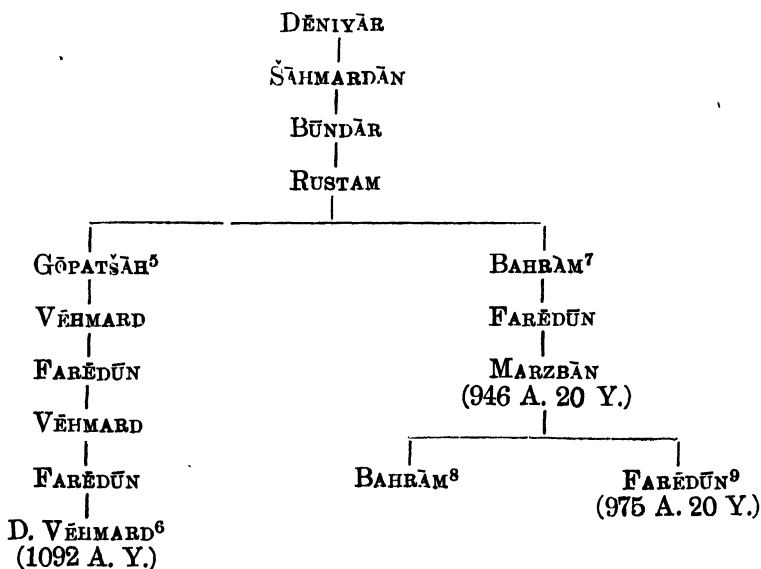
Punchayet of Bombay in 1777 A.D. regarding some abnormal conditions arising from the plague epidemic at *Rivāyat* in A.D. 1527 and again in 1585 A.D. (s. *Pārsī Prakāśh*, pp. 7 and 8). — 3. KUTAP, p. 28. D. RUSTAM and D. KĀMDĪN (p. 46). — 6. It is very difficult to construct this line. Athor. Nām, gives between these two according to Suppl. pers. 43, of which TEMŪL, X<sup>VAR</sup>SĒD and MŌBAD are mentioned in p. 2. BĀMĀ or BĀM seems to be a pet form of BAHRĀM, from which the surname BĀMĪ is derived. — 9. AKHMĪDAR or LAKHMĪDAR, son of BAHRĀM. — 10. According to Athor. Nām, p. 42-43. 11. A fam

*b. Persian scribes.*

1

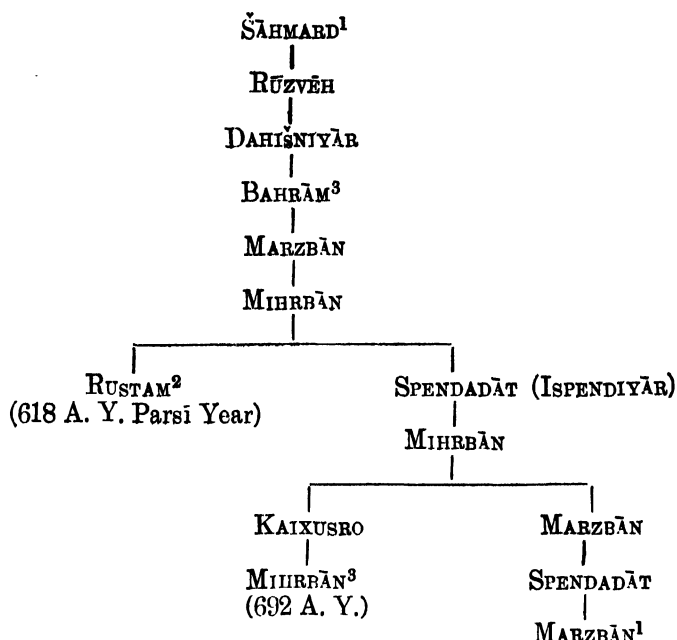


2



1. S. colophons Nos. 40 and 130b. — 2. S. colophon No. 44a. He is the scribe of the *Rivāyat* of NARĪMĀN HŌFANG. He was a native of Šarfābād near Yazd. — 3. Cf. ANKLESARIA, Bd., introd., pp. xiii-xiv. He is one of the copyists of the *Vičirihāh i dēn i vōh i masdayasnūn* and one of the signatories of the epistle of 847 A.Y., cf. HODIVALA, p. 280. — 4. His full name occurs in two places in DARAB HORMAZDIYĀR's *Rivāyat* — UNVALA's edition, vol. II, p. 268, ll. 7-8, and vol. II, p. 371, l. 3, as هوشنگ سیاوخش شهریار and هوشنگ سیاوخش شهریار وهرام خسرو شاه پخت آفرید بهرام خسرو شاه انوشیروان. — 5. Cf. HODIVALA, p. 280. — 6. Cf. HODIVALA, p. 280. — 7. Cf. HODIVALA, p. 280. — 8. Cf. HODIVALA, p. 280. — 9. Cf. HODIVALA, p. 280.

## 3



انوشیروان respectively. Thus the name of ŠAHRIYĀR, the father of BAXTĀFRĪT is omitted in first and those of BAXTĀFRĪT and ŠAHRIYĀR in the second place ; s. HODIVALA, op. cit., p. 281. — 5. Writer of the ms. TD of the Bd. — 900 A.Y.; cf. ANKLESARIA, Bd., pref., p. V. — 6. S. colophon No. 122a. — 7. According to the codices DH. and TD2, s. ANKLESARIA, Bd., introd., p. x; colophon No. 122a omits this name. — 8. S. colophon No. 122a. — 9. He wrote ms. TD2 of the Bd., s. ANKLESARIA, Bd., pref., p. V.

1. He is the scribe of the intermediate copy of the *Dēnkart*, which was used by ŠAHRIYĀR ARDAŠĒR, s. p. 67, note 1. — 2. S. colophon No. 42b. — 3. According to colophon No. 123a, where the pedigree ends at BAHRĀM, the father of MARZBĀN. BAHRĀM is omitted in colophon No. 42b and in the pedigree of MARZBĀN SPENDADĀD given in the intermediate copy of the *Dēnkart*.

4

MIHRBĀN of TURKĀBĀD  
 |  
 YAZDIYĀR (DAHŠNIYĀR)  
 |  
 BAHRĀM  
 |  
 MĀHVINDĀD  
 |  
 ŠAHRİYĀR  
 |  
 RUSTAM  
 |  
 NŌŠIRVĀN  
 |  
 MIHRBĀN<sup>1</sup>  
 (938 A.Y.)  
 |  
 BAHRĀM  
 |  
 MĀHVINDĀD  
 |  
 MIHRBĀN  
 |  
 BAHRĀM  
 |  
 ŠAHRİYĀR  
 |  
 RUSTAM  
 |  
 NŌŠIRVĀN  
 |  
 XUSRO<sup>2</sup> (XUSROŠĀH)

5

BİZAN  
 |  
 MARTĀNŠĀH  
 |  
 ADARGUŠASP  
 |  
 FARROX<sup>3</sup> ZĀD  
 |  
 BİZAN  
 |  
 ...IYĀR  
 |  
 BAXTIYĀR  
 |  
 HAMİŠA-FIRŪZ  
 |  
 XUSRO-ŠĀH  
 |  
 ...IYĀR  
 |  
 XUSRO-FIRŪZ  
 |  
 XUSROŠĀH  
 |  
 BİZAN<sup>3</sup>  
 |  
 ───────────  
 |                    |  
 D. YAZDIYĀR      D. ŠAHRİYĀR<sup>5</sup>  
 |                    |  
 D. BİZAN<sup>4</sup>

1. S. colophon No. 142a. He is the same person as MIHRBĀN NŌŠIRVĀN RUSTAM ŠAHRİYĀR MĀHVINDĀD BAHRĀM DAHŠNIYĀR MIHRBĀN of TURKĀBĀD who wrote in 938 A.Y. a portion of the *Dēnkart* — fol. 177 - fol. 261 of K 43; s. colophon No. 142b. The name of MIHRBĀN occurs as one of the signatories in the *Rivāyat* of KĀVUS KĀMDĪN, dated 927 A.Y., and those of NŌŠIRVĀN, RUSTAM and ŠAHRİYĀR in the *Rivāyats* of 904 A.Y., 880 A.Y. and 855 A.Y. respectively; cf. HODIYALA, op. cit. p. 819. — 2. S. colophons Nos. 126 and 122a. — 3. S. colophon No. 186. Taking HAMİŠA-FIRŪZ and BAXTIYĀR as proper names. — 4. He helped ŠAHRİYĀR, the writer of the *Dēnkart*, in 855 A.Y. He was a native of Kerman and one of the signatories of the *Rivāyat* of 880 A.Y. His father DAETŪR YAZDIYĀR copied the *Mēnūk ī Xrat* from the copy of MĀHVINDĀD NABĪMĀN; s. ANKLESARIA, Bd., introd., p. xvi. — 5. S. colophon No. 142a.



Colophon	Day. Month.	A.Y.	Samvat.	Saka.	Month.	Tit'hi.	Day of the week.	Date.	Month.	A.H.	Date.	Month.	A.D.
128	—	2	1016										
7	24	1	(1018)										
38b	26	4	(1026)										
135a	18	10	1032										
149b			1032										
135b	11	12	1032										
81			1042										
131a	16	1	1050										
143	21												
4	6	12	(1067)										
2a/c	28	7	1083										
131c	8	1	(1089)										
19c	9	5	(1096)										
23a/c	22	12	1104										
			1791	1657	Āṣo	Vad 11	Tuesday	23	Ĵamādi-aval				
			1795		Caitra	Śud 10	Saturday	22	Rabi'-aval	1152			
12	28	6	(1108)										
73	17	10	1110										
86	15	4	1124										
127	15	9	11...										
70a	12	2	1129										
			18...										
			1816										
			1817	1682	Pos <sup>1</sup>	Mārgaśīrṣa Śud 10	Thursday	8	Rabi'-al-ākhir	1173			
3f	30	2	1130										
3c	30	3	1130										
			1817	1682	Pos	Śud 9	Tuesday	7	Ĵamādi-aval	1174			
			1817	1682	Pos	Śud 9	Thursday	7	Ĵamādi-ath-tham	1174			

1. The month must be Mārgaśīrṣa, s. p. 9.

Colophon No.	Day.	Month.	A.Y.	Samvat.	Saka.	Month.	Tithi.	Day of the week.	Date.	Month.	A.H.	Date.	Month.	A.D.
84a	6	1	1131	1817	Āṣo	Vad					1180			1766/1767
145a	12	7	(1133)	1820										
93														
145a	3	7	(1145)	1842				Wednesday	16	Savāl				
25a	2	12	1156											
145a	15	9	(1156)	1843				Saturday	19	Rabī' al- aval		1205		
20			1159											
58a	30	10	1161	1848	Śrāvan	Vad 3	Sunday							
72b	5	10	1161	1848	Āṣād	Vad 7	Wednesday							
88			(1168)						19	Rabī' al- ākhir		1214		
145a	5	6	(1178)	1865										
43b	2	1 Qadim <sup>1</sup>	1179						27	Rajab		1224		
108b	15	3 Qadim	1179						12	Dhū'l- qadat		1225		December 1809
111	23	12	(1179)						(24	Sāban)		1225		
66	10	5	(1181)	1868	Fālguna	Śud 1	Thursday							

1. The terms *qadim* "after the old or Persian reckoning", and *vahicak* "intercalated" are employed with months and *Pārsi* and *Anno 2. Yazdagardi* with years in the following colophons without attaching any particular value to their literal meaning, to which we have referred in proper places. Their importance can only be proved with the help of sufficient materials for the synchronisms of the Zoroastrian, Hindu, Mohammedan, and Christian dates.

Colophon	Day.	Month.	A.Y.	Savvat.	Sak.	Month.	Tithi.	Day of the week.	Date.	Month.	A.H.	Date.	Month.	A.D.
139	17	5	Qadim	1183 <sup>1</sup>										
140a	16	6		1188										
26a/b	11	4		1198	1750	Posh	Sud 5	Saturday						
27a-d	21	12		1205	1885	Biadardva	Sud 5	Thursday	3	Rajab	1244	10	January	1829
145a	(15)	7	(Vahicak)	1892										
145a	12	5	(1208)	1895										
96			(1230)	1223		Sravan	Vad 14		13	August		13	August	1861
				Anno Maghi										
60a														
24a	6	5		1240								3	March	1871
				1256								21	January	1886

*Qadim*: Colophons Nos. 11, 15a, 25b, 39a, 40, 43a, 48b, 47, 98, 99, 108b, and 139. This term is employed only in the colophon No. 47 side by side with *Sakanšahi* or "royal", i.e. "after the Indian reckoning."

*Vahicak*: Colophons Nos. 27a (employed with the year), 65, 119, and 128a.

*Parsi*: Colophons Nos. 16a, 16b, 29c, and 43b, (years 1108, 1104, 1103, and 618 respectively).

A. 20 Y.: Colophons Nos. 5, 15b, 37, 39b, 75d, 130b, 142b, 142c, (years 864, 964, 1103, 1107, 896, 1090, 936, and 943 respectively).

1. Corresponding to *Bahman Mah* 1137 of an unknown era.

## APPENDIX V.

### *List of religious books and treatises mentioned in the colophons.*

The Arabic figures refer to the pages.

- Afrīns* ... 70, 75.  
*Āfrīn i Haft Amšāspand*, Paz. ... 80.  
*Amšāspand Nāma* .. 104, 105.  
*Aogəmadaēčā*, Av. and Paz. ... 74.  
     "       "       "       with Skrv. ... 71.  
*Artāk Vīrāz Nāma*, Pahl. ... 24, 46, 62, 69.  
     "       "       "       , Paz. with Skrv. ... 69.  
     "       "       "       , Pers. prose ... 18, 100, 120.  
     "       "       "       , Pers. verse ... 18, 100.  
*Āšīrvāds* ... 9.  
     "       , Pārsī ... 70.  
     "       , Paz. ... 78, (in Pers. characters) ... 101.  
     "       , Paz. with Skrv. and Gujv. ... 71.  
     "       , Skr. with *Tandarostī* ... 78.  
 Astrological matters in Guj. ... 71.  
 Avesta, fragments in Pers. characters ... 110.  
     "       , miscellaneous in Pers. characters ... 108.  
     "       ,       "       with Pahlv. ... 145.  
*Ayātkār i Vazurk Mihr* ... 69.  
*Bājdharnām* ... 143.  
     "       "       of *Ardāfravaš* ... 75.  
*Barašnūm*, questions about ... 115.  
*Bundahišn*, Great, Pahl. (conclusion) ... 152.  
     "       Vulgata Pahl. (beginning) ... 81.  
     "       , Pahl. ... 96, 112, 117.  
     "       , Paz. ... 88.  
     "       "       with Persv. ... 63.  
*Bun Xerad* ... 40.  
*Čangranhāča Nāma* ... 118.  
*Čīm i Kūstīk bastan* with Gujv. ... 164.  
*Dasāfir* ... 100, 104.  
*Dāstistān i dēnik* ... 68, 147.  
*Dēnkart* , fragments ... 152.  
     "       , two colophons ... 154.  
     "       ... 66.

*Frahang i Ōim* ... 61.

" " *Pahlavik* ... 34, 50, 146 (two).

" " *Rivāyat* ... 117.

" " *Sāh-Nāma* ... 112.

*Handarz i Aturpāt i Māhrəspandān* ... 69 (two).

*Jāmāsp Nāma* ... 17, 26.

*Kārnamak i Artaxšēr i Pāpakān* ... 68, 76.

Letter from Persia to DASTŪR BARZŪ KĀMDĪN ... 49.

" of BAHRĀM DASTŪR MĀHVINDĀD to the DASTŪRS of India ... 31, 47.

" of the DASTŪRS of Persia to the DASTŪRS of India ... 22.

" of the DASTŪRS of Kirmān to DASTŪR KĀVUS and DASTŪR DABĀB ... 25.

*Mātikān i Gaḡastak Abālīš* ... 74.

" " *Yvišt Fryān* ... 46, 62, 93.

Matters relating to the DASTŪRS of TURKĀBĀD ... 33.

*Mēnūk i Xrat, Pahl.* ... 152.

" " " " with Pazv. ... 12, 48.

" " " " Paz. with Skrv. ... 94, 163.

" " " " with Gujv. ... 145.

" " " " with Skrv. ... 40, 48.

" " " " Persv. ... 104.

" " " " in Pers. verse ... 12, 49.

*Munājāts*, Pers. in Av. characters ... 75.

*Nāmstāyišn* in Pārsī ... 56.

*Nīrangs* ... 70, 150.

" *i Kustī bastan* with Skrv. ... 72.

*Nīrangistān* ... 64, 151.

*Nyātēns* ... 9, 96, 122.

" with Pahlv. ... 99.

" with Persv. ... 144.

" *Xʿaršēt* with Persv. ... 29, 48.

Pahlavi texts, two ... 47.

" " miscellaneous ... 145.

*Parahom*, questions and answers about ... 132.

*Patūt* ... 9, 93.

" " Pahl. with Skrv. and Gujv. ... 72.

" *Īrānī* ... 70, 151.

" " in Pārsī ... 20,

- Perāmūn Yašt*, Pahl. with Persv. ... 118.  
*Pursišn i Kirīyā i Yazīšnī* ... 100.  
*Pursiš - Pasow*° ... 93.  
*Qissa i Sanjān* ... 26, 102.  
Religious treatises ... 63.  
*Risāla i Nōšīrvān ‘Ādel* ... 113.  
“ “ *Nōšīrvān ‘Ādel and Nūbān* ... 113.  
*Rivāyat* called *Din Xerad* in Pers. verse ... 39.  
“ of KĀMĀ ĀSĀ ... 89.  
“ of KĀMDĪN ŠĀPŪR ... 30, 47.  
“ “ “ “ , Paz. in Av. characters ... 89.  
“ , Pahlavi ... 117.  
“ , Guj. index to the subject matter of ... 31.  
*Saddar* ... 100, 101.  
“ , in Av. characters with Gujv. ... 103.  
“ , in Pers. verse ... 10, 11, 26, 30, 48, 115, 153.  
*Šāyest Nāšāyest* in Pers. ... 116.  
*Sih Rōčak* ... 70, 72, 75, 150.  
“ “ with Pahlv. ... 29, 48, 54, 99.  
“ “ with Pārsīv. ... 28.  
*Skand Vimānik Vičār*, Pahl. with Pazv. ... 37, 150.  
“ “ “ , Paz. with Gujv. ... 70.  
“ “ “ ... 93.  
“ “ “ , Pahl. (ch. I-V) ... 78.  
“ “ “ with Skrv. and Pers. paraphrase ... 81.  
*Slokas*, sixteen, of ĀKĀDĀRŪ ... 55.  
*Stāyīs*'s of the deities presiding over the days ... 78.  
*Tadhkira i Saikh ‘Alī Ḥaranī* ... 105.  
*Ulamā i Islām* ... 25.  
*Vājs* ... 150.  
“ with Persv. ... 144.  
*Vičārkart i dēnik* in Pers. verse ... 16.  
*Vidēvdāt* ... 120, 135.  
“ 1. 1-14 ... 79.  
“ two fragments ... 49.  
“ *Sāda* ... 4, 35, 41, 53, 82 (two), 86, 110, 133, 159, 165,  
“ “ with the *Yazīšn* and the *Visp Rat* ... 85.  
“ with Pahlv. ... 1, 18, 46, 49, 123.  
“ “ “ in Pers. characters ... 66.  
“ 8. 73-96 with Pahlv. and Persv. ... 70.

*Visp Rat Sāda* ... 161.

„ *i Gahāmbār* ... 133.

„ with the ritual ... 135.

„ with Pahlv. ... 27, 54, 60, 109, 132.

*Xʔētōkdas*, great importance of, Pahl. ... 46.

*Xšnūman i Darūn i Sīrūz* and *Fravardīān* ... 22.

*Xurtak Apastāk* ... 8, 9, 30, 92 (two), 95, 98, 99, 108, 111, 116, 136, 145.

„ „ in Guj. characters with Gujv. and Persv. ... 17.

„ „ with Gujv. ... 132.

*Yasn* ... 88, 93, 109, 111, 119, 123, 128.

„ with Pahlv. ... 50, 120.

„ 1 - 27 with Pahlv. ... 162.

„ 31. 3a - 32. 9a with Pahlv. ... 79.

„ 28 - 72 with Pahlv. ... 163.

„ with Pahlv., Skrv. (1 - 57. 28), and Gujv. (43 - 44. 11c) ... 81.

„ Pahl. in Pers. characters with Persv. ... 66.

„ with Skrv. ... 7.

*Yašts* ... 9, 75, 96, 122, 136.

„ with Pahlv. ... 99.

„ with Pers. 144.

„ *Ōhrmazd* ... 26.

„ „ with Pahlv. ... 14.

„ „ (24 - 32) in Pers. characters with Persv. ... 54.

„ *Ardībehešt* ... 144.

„ *Hadōxt, Srōš* ... 144.

„ „ with Pahlv. ... 54.

„ „ with Pazv. and Skrv. ... 27.

„ *Fravardīn* ... 137.

„ „ with *Bājdharnām* in Pers. characters ... 56

„ *Varharām* ... 70.

„ *Āstāt* ... 151.

„ *Hōm* with Pahlv. and Skrv. ... 15, 28.

„ „ with Persv. ... 48.

„ *Vištāsp* ... 123.

*Zartušt Nāma* ... 22, 24, 34.

„ „ in Pers. verse ... 76.

## INDEX.

The Arabic figures, other than those indicating pages and notes, refer to the numbers given to the colophons.

### Pahlavi.

- 6000 pr. n., 70a.  
 15. 66000 ,, ,, , 180b.  
 65. 660000  
 122a. 660000  
 27a. 66000  
 p. 47, note 1. 66000  
 p. 20, note 2. 66000  
 24b. 66000  
 41c. 66000  
 pr. n., 144b. 66000  
 ,, ,, , 186. 66000  
 126. 66000  
 pr. n., p. 67, note 1. 66000  
 122a. 66000  
 27a. 66000  
 1. 66000  
 pr. n., 144b. 66000  
 1. 66000  
 29c ; p. 47, note 1. 66000  
 44b. 66000  
 180b. 66000  
 9. 66000  
 89b. 66000  
 87. 66000  
 180b. 66000  
 9 ; p. 14, note 1bis. 66000  
 10a. 66000  
 180b. 66000  
 pr. n., 180b. 66000  
 87 ; p. 58, note 1. 66000  
 Doctor 60b. 66000

### Pahlavi.

- 122a. 66000  
 9 ; p. 14, note 1. 66000  
 180b. 66000  
 87. 66000  
 pr. n., p. 67, note 1. 66000  
 70a. 66000  
 180b. 66000  
 7Cb. 66000  
 65. 66000  
 41b, 88. 66000  
 1. 66000  
 180b. 66000  
 pr. n., 186. 66000  
 ,, ,, , 186. 66000  
 ,, ,, , 186. 66000  
 144b. 66000  
 9. 66000  
 27, a ; p. 42, note 2. 66000  
 HAUG 60b. 66000  
 pr. n., 65. 66000  
 87 ; p. 52, note 4. 66000  
 44b. 66000  
 27a. 66000  
 49b. 66000  
 180b. 66000  
 1. 66000  
 1. 66000  
 Sanskrit 17c. 66000  
 17a ; p. 27, note 2. 66000  
 pr. n., 119. 66000  
 144b. 66000

*Pahlavi.*

- 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 41b.  
 𐭠𐭣𐭥𐭥𐭥𐭥 p. 128, note 2.  
 𐭠𐭣𐭥𐭥𐭥𐭥 41b.  
 𐭠𐭣𐭥𐭥𐭥𐭥 Bombay 60b.  
 𐭠𐭣𐭥𐭥𐭥𐭥 29c.  
 𐭠𐭣𐭥𐭥𐭥𐭥 p. 19, note 1.  
 𐭠𐭣𐭥𐭥𐭥𐭥 Broach 65.  
 𐭠𐭣𐭥𐭥𐭥𐭥 pr. n., p. 143, note 1.  
 𐭠𐭣𐭥𐭥𐭥𐭥 ,, ,, , p. 64, note 8.  
 𐭠𐭣𐭥𐭥𐭥𐭥 p. 47, note 1.  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 41a.  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 19d ; p. 47, note 2.  
 𐭠𐭣𐭥𐭥𐭥𐭥 Broach ; p. 62, note 2.  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 p. 82, note 1 ; p. 47,  
 note 2.  
 𐭠𐭣𐭥𐭥𐭥𐭥 ,, 24b.  
 𐭠𐭣𐭥𐭥𐭥𐭥 ,, 1.  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 180b.  
 𐭠𐭣𐭥𐭥𐭥𐭥 pr. n., 49a.  
 𐭠𐭣𐭥𐭥𐭥𐭥 128b.  
 𐭠𐭣𐭥𐭥𐭥𐭥 128b.  
 𐭠𐭣𐭥𐭥𐭥𐭥 126.  
 𐭠𐭣𐭥𐭥𐭥𐭥 p. 20, note 2.  
 𐭠𐭣𐭥𐭥𐭥𐭥 89.  
 𐭠𐭣𐭥𐭥𐭥𐭥 188.  
 𐭠𐭣𐭥𐭥𐭥𐭥 9 ; p. 14, note 1bis.  
 𐭠𐭣𐭥𐭥𐭥𐭥 9 ; p. 14, note 1bis.  
 𐭠𐭣𐭥𐭥𐭥𐭥 27a.  
 𐭠𐭣𐭥𐭥𐭥𐭥 pr. n., 144b.  
 𐭠𐭣𐭥𐭥𐭥𐭥 p. 2, note 1.  
 𐭠𐭣𐭥𐭥𐭥𐭥 24b.  
 𐭠𐭣𐭥𐭥𐭥𐭥 128a.

*Pahlavi.*

- 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 p. 128, note 2.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 180b.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 ,, 24b.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 180b.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 180b.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 122a.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 pr. n., 701.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 p. 128, note 2.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 17c, 87.  
 𐭠𐭣𐭥𐭥𐭥𐭥 ,, 17g.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 123a.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 70a.  
 𐭠𐭣𐭥𐭥𐭥𐭥 MARTIN 60b.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 1, 29c, 70a.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 180b.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 180b.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 122a.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 180b.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 146b.  
 𐭠𐭣𐭥𐭥𐭥𐭥 pr. n., p. 60, no. 2.  
 𐭠𐭣𐭥𐭥𐭥𐭥 ,, ,, , 188.  
 𐭠𐭣𐭥𐭥𐭥𐭥 ,, ,, , 44a.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 122a.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 Pazand 17c.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 180b.  
*Pasand.*  
 𐭠𐭣𐭥𐭥𐭥𐭥 84a.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 Guj. 𐭠𐭣𐭥𐭥𐭥𐭥 129a.  
 𐭠𐭣𐭥𐭥𐭥𐭥 Guj. 𐭠𐭣𐭥𐭥𐭥𐭥 84a.  
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 pr. n., 15c.

## Pazand.

- 28c. نصبه وسند  
 15c. وسند  
 27b, 150b. وسند  
 2a. وسند  
 15e, 28b, 129a, 150b. کتاب وسند  
 75d. قبول ودر  
 2a. کتاب وسند  
 102. وسند  
 105. وسند  
 75d. خبر وسند  
 2a, 117a. تلم وسند  
 105. وسند  
 2a. تحریر وسند  
 105. دعا وسند  
 105. دعاگو وسند  
 DUPEBRON 8b, 8e. وسند  
 68. Skr. नगरे. وسند  
 129a. Skr. नमस्कार. وسند  
 2a. نسل وسند  
 27b. نسل وسند  
 102. وسند  
 15c. وسند  
 15c. بن وسند  
 102. وسند  
 75d. وسند  
 150b. وسند  
 68. وسند  
 75d. مطاله وسند  
 84a. مبارک وسند  
 28b. وسند  
 2a. وسند  
 102. وسند  
 8b, 8e. Monsieur وسند  
 84a. Guj. એકતાલીયા وسند  
 15c. لقب وسند

## Pazand.

- Guj. એકતાલીયા 102. وسند  
 72a, 129a. لطف وسند  
 27b, 150b. وسند  
 1; p. 2, note 1. وسند  
 129a. وغیره. وسند  
 p. 2, note 1. وسند  
 129a. وسند  
 28a. وسند  
 72a. وسند  
 pr. n., p. 19, note 5. وسند  
 Sanskrit 8b. وسند  
 150b. وسند  
 8b, 8e. Seigneur وسند  
 Persian.  
 2c. ارويسکاهاں  
 pr. n., 16a; p. 28, note 8. آکوز  
 116b. آموزانيداران  
 16a-f, 16h, 16k. انکتيل  
 71a. انکوتيل  
 p. 128, note 2. برخواندن  
 6b, 14, 20. برويس  
 Pierre de 6b. پودی  
 115. پیرامون يشت  
 Peter ? ; Pierre de 20. پتردی  
 16a. "helpless" پره  
 140a. بورنور  
 79b. تويا  
 5; p. 10, note \*. حيصه  
 16b. خوانيداران  
 8a. دوپراون  
 17f. دوپراون  
 18, 16a-f, 16h, 16k. دزپرون

*Persian.*

- دو پروون DUPEBON 8d.  
 دي بهر p. 14, note 1.  
 سنسکرت Sanskrit 10c, 17d.  
 سنسکرت ,, 26a.  
 سنور Seigneur 18, 16b - f,  
 16h, 16k.  
 سنور ,, 16a.  
 سنور ,, 8d.  
 سنور ,, 17f.  
 سنسکرت Sanskrit 89.  
 طي کردن p. 68, note 2.  
 ط 16b ; p. 68, note 2.  
 فرانسيس Francais 16a, 16c-e 16h.  
 فرنک سيس ,, 6b, 20.  
 فرنکبان the French, 14.  
 قلم شد 82b.  
 قلبي 16a, 110a.  
 4= که مافر ؟

*Persian.*

- نسل for نسل 70b, 82b.  
 هبار 75b.  
 هبار 75c.  
 یونت بيب ؟ 189.  
*Sanskrit and Gujarati.*  
 अद्यैष्टि 181a.  
 आगन्याकारी 4.  
 चरणशेवक 4.  
 दोपरांजं DUPEBON 8c.  
 दोपरांजि ,, 3f.  
 धमपुत्र 4.  
 पेरामईअस्ति p. 48, note 1.  
 पहामईअस्ति 82b.  
 فرهست 19c.  
 मुशे Monsieur 8c, 8f.  
 याज्याघाकारी 181a.  
 लखतं 185b.  
 205b

*S. National Academy of Administration, Library*

**MUSSOORIE**

102481

पुस्तक निम्नांकित तारीख तक वापिस करनी है ।

book is to be returned on the date last stamped

[illegible]

295

Unv

102481

अवाप्ति सं०

ACC. No. ~~20088~~

वर्ग सं.

पुस्तक सं.

Class No... Book No.....

लेखक

Author...Unvala...J...M.....

शीर्षक

Title...Collection of colophons

of Manuscripts bearing.....

295

Unv

20088

LIBRARY

LAL BAHADUR SHASTRI

National Academy of Administration

MUSSOORIE

Accession No. 102481

1. Books are issued for 15 days only but may have to be recalled earlier if urgently required.
2. An over-due charge of 25 Paise per day per volume will be charged.
3. Books may be renewed on request, at the discretion of the Librarian.
4. Periodicals, Rare and Reference books may not be issued and may be consulted only in the Library.
5. Books lost, defaced or injured in any way shall have to be replaced or its double

GL 295  
UNV



102481  
LBSNAA