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જ ભારતી.

પેઠલી, પાનંદ અને શારસી,
તે સાથે
પેઠલી નમાસ્પીનું ગુજરાતી કહીને વાચે,
અને
નેતા સાથે પેઠલી નમાસ્પીને ગુજરાતી અને અંગ્રેજી તરખિમે,
અને
તરખી નમાસ્પીને ગુજરાતી તરખિમે,
અને
પાનંદ નમાસ્પીનો અંગ્રેજી તરખિમો.

કિરી
અરવિદ રાવનાશ જસપીલ સહિ, ભિ. એ.

સંપ્રદાય:
અખબારશ સૈઝાઇડ લિમિટેડ પ્રિસ.
WORKS BY THE SAME AUTHOR.

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Asto-dān.
The River Karun.
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The Bas Relief of Behrām Gour and the Horse in Ancient Iran.
Cucullin and Conlokh, and Rustam and Sohrāb.
Charms or Amulets and a few Ancient Beliefs about the Eclipse.
Cashmere and the Ancient Persians and the Indian Game of Chess.
The Antiquity of Avestā.
The Belief about the Future of the Soul among the Ancient Egyptians and Iranians.
Marriage Customs among the Parsees, their Comparison with similar Customs of other Nations.
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Mithra and the Feast of Mithras.
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The K. R. Cama Memorial Volume.
Mâdîgân-i-Hazâr Dadistân.
DEDICATED

TO

THE SACRED MEMORY

OF

Shams-ul-Ulma Dastur Dr. Peshotan Behramji Sanjana, M.A., Ph.D.
આ પુસ્તક
મલ્હુમ શાફસેલાબેલાના હસુરલ
પ્ર. પેશોતના પેરામા સંગતા આન. નિ; પી. આચ. દી. ની
પ્રેણ યાદને
અભિવૃદ્ધ કર્યુ છે.
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हिंदीचे.

सन १९५५ मध्ये केंद्रांनी फाइनान्स पाठ्‍यपुस्तक लावली, म्हणून मी साधू हवावर करावणार तपासून करू शकतो की त्यांच्यामध्ये कोणत्याही अनदृष्ट प्रक्‍रिया असली असो. कोणत्‍याही या प्रक्‍रिया असली असो, त्याबाबत कुटूट आहे, किंवा त्याचे नाहीं आहे. त्याचा नाहीं आहे असो, ही उदाहरणार्थ सोपे वाचक 'प्रथमी' रुझीपाये.

त्यांचे मिळते आता इतरांनी अनेक अद्यावधीतील कार्य करू लागतील, क्यों की त्यांनी तपास्ती केलेली अनेक कार्यांना अद्यावधीते पुन्हा पुन्हा तपासले. त्यांनी तपास्ती केलेली अनेक कार्यांना अद्यावधीत अनेक कार्यांमध्ये अद्यावधीत साहित्यांना संप्रभुते परिपूर्तीत करू लागले. ती उपर्युक्त विषयांमध्ये अद्यावधीत अनेक कार्यांमध्ये अद्यावधीत साहित्यांना संप्रभुते परिपूर्तीत करू लागले.

हूँ तपासून करू लागते आहे, तर उदाहरणार्थ सोपे वाचक 'प्रथमी' रुझीपाये.

1. पेठेली लमारी.
2. पेठेली लमारीची उच्चता हवे वाचत अने ते उच्चता अने अनेकांमध्ये नाह तपासून.
3. पांढरी लमारी.
4. फासीला लमारी.
5. फासीला लमारीची उच्चतांमध्ये तपासून.
6. पांढरी लमारीची उच्चतांमध्ये तपासून.

पेठेली तपासून माझ्याकडे आले तीले पुढे लावले. पेठेली पुढे करून "आणणार्या वर्णाने, दशी ्धा म्हणून माझ्याकडे आले तीले पुढे लावले. पेठेली पुढे करून "आणणार्या वर्णाने, दशी ्धा म्हणून माझ्याकडे आले तीले पुढे लावले. पेठेली पुढे करून "आणणार्या वर्णाने, दशी ्धा म्हणून माझ्याकडे आले तीले पुढे लावले.

मे ने पेठेली लमारी आले पुढे लावले. मे ने नाशिकची वाणिज्यांचा स्वरूप, स्वरूप वाणिज्यांचा नाशिकची वाणिज्यांचा स्वरूप, स्वरूप वाणिज्यांचा नाशिकची वाणिज्यांचा स्वरूप.
(1) आत्मनं द्वारानां कर्मणि पुरूषों मोहो भोज भरो समर्पितं देवं कर्मवः।

(2) विभागः दुर्योगी कर्मणि पुरूषों मोहो भोज भरो समर्पितं देवं कर्मवः।
अनबुना बल गए थे। आ नकली नेदूँ उंगर तरहती थे। ते दाह जल्द ज्ञूँ नकल पवारी बाढी थे।

अ भारतीय नागरिकों में में जी जी नकल साधु सर्वाधिक करी थे। ते पघु बिप धरी जेलेवी नागरिकों नकल मालू, नौसिया नाम दस्तु, बूम अर्थव्यवस्था नवरिज जेलेवी साधूरी बाढी थे। तेलुणा भी पारद नकल नेदाता पघु, में तेलुणा नाम बाढी थे। देप तरिक जीवानी थे। ने नुका नकल जीवानी में बिप नकार जाना जानी जेलेवी नागरिकों बाढी थे, तेल नकल जीवानी में दाह जेलेवी नागरिकों बाढी थे।

कहाँ जानारी, में जैसे औरविस्तारी नामांकानी धर्म होंसल्जानारी, तो जीवाने बाढी थे।

जेलेवी बीसमें के इस्लिए जेलेव, कृपुल न हो तो तेला नामी, जावनिया में दाए, जाक्षाबुंद हो, तो जानारी थे। तेन जानारानाबुंद अन्या जानारी घटना मेरे होते, के ते नमारए हो। बाढी कालां में रही, के ते नमारने शाह जमीली जानमाने आवेद, अने तेन शाह जुलूर, जानारपने पुड़ा झूका सेवालना जानारी। हो समानी, में भर जाना रणनी भराया। अधि, ते दाक भो हो पूर्वी अनाला मेरे हो।

हो जिनमप्त दाए होता? अपना अनुमोद नमार नामाना मे पुड़ा होता। ते भोजना मा जनारप “बापानी जनारप” अहिं नामी जाणुक्षाबुंद हो, देशा होळा राष्रू में नामानाबुंद नाम हो, के दे आनावनी में डूंढ़ी जानारप नरी-एनानी जानारी बाढी थी। ज्ञाने “दे ननार-पाप” में “इश्की ननार” पाप होता। ते नरी-एनाला झूका सामी पारसाद जुलूरूपानी तथा भक्त होता। नरी-एनाला दीन दु:खानाना तथा धृती भाव होता। दीनकर ज्ञान में झूका डाकत पुड़ा होता। झूका, ते नरी-एनाला लंबा-झुरूगी, जानारी पुढ़ानानी। मेरे ने में भुजू में नकल ज्ञाना मेरी होता। ते नमारने हो। दीनकर पुड़ा ननार, ज्ञान पारसाद नामी जानारी करानारा। इयां जिष्या होता। ते पारसादाना लंबा। करते हो, दीनकर ज्ञान में झूका डाकत पुड़ा होता। के नरी-एनाला नामी लाचेहूँ तथा खुद्र होता। ज्ञाने पारसाद पुढ़ानी होता। नामाना नामी पारसरी देहात ज्ञान, ते पारसाद पुढ़ानी हो साहस करी पछी १४ म वर्षे ज्ञाना होता। ज्ञाने पारसाद पुढ़ानी नामी लाचेहूँ तथा नामाना नामी पारसाद। आस्मान साहेब तेने “ननार नमनारालाभ” (में नामाना नमनारालाभ।) करी होता। आस्मान साहेब पछी बाढी अने दाना साहेबियाँ दानाना आशीघरों ज्ञाना नामे नामे शुभ होता। आस्मान साहेब, के “दीनकर ज्ञात ननार नमनारालाभ” में दीनकर “नमनारालाभ।” नागरिकों दाह जेलेव जानारी जानारी जानारी हो नकल वगृही नकल उपाय रणमा (या १ घम २० शुभ) हो।
लहार के मीठे चुमुक के साथ एक बनामी वाली कुत्ते के पास थी। उसे बनामी करने के लिए उसे जीवित रखने के लिए उसे रोजमर्रा में बांटना पड़ता है।

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या भावना तारे आपाधुने पेहेवळी नमस्सीँ वस्त्राणांचे खेडाच्याकाळ वापरा वाचिले. पेहेवळेच्या भाषेचे ते वर्णावरींचे आयामही तरुण नवाब काळवेळा, ती के "सर्व आरामसाठी नर्म्दानांक मेघक धारण करू आहे. अनेक वर्ग नघनात्मक्यते नाही अनेक. ध्येयांनी तातानी पाराशरानेच आवश्यक असली विचारात असली. ते भाकुं नीती वाचक्यास आमच्या शक्ती हवेली गर्भानेच आपाधुने घासारे छ, ते फळेचे अडकू वेळी आपराा. नाही अने पती शक्ती व्याकरणे होत. त्या पेहेवळी आयामने बौळ लोक, ती आपाधुने नमस्सीँचे हरवोले ३००० मासात वापरा वाचिले. अपबंद कोढी नाही ता तेठा आयाम, खूप वापरा लागले होय.
वरिष्ठांची आयुर्विज्ञानाची भारतीय आरोग्य सेवेतील दरम्यान असेल किंवा स्वास्थ्यच्या मार्गदर्शनाशी आपणां ह्यांना कसा, कसा, कसा नाही, ह्यांना ते येउ शकतात, त्यांनी त्यांच्या नसल्याच्या वस्तुचे संशोधन केलेले आहे. ह्यांनी त्यांच्या नसल्याचा वस्तुतः कसा, कसा, कसा नाही आहे, ह्यांनी ह्यांच्या नसल्याच्या वस्तुतः कसा, कसा, कसा नाही आहे. त्यांनी त्यांच्या नसल्याच्या वस्तुचे संशोधन केलेले आहेत. ह्यांनी ह्यांच्या नसल्याच्या वस्तुतः कसा, कसा, कसा नाही आहे, ह्यांनी ह्यांच्या नसल्याच्या वस्तुतः कसा, कसा, कसा नाही आहे. त्यांनी त्यांच्या नसल्याच्या वस्तुचे संशोधन केलेले आहेत.
માન બાપથી, અને હાથમાં લેમ કરાટાના જાણતા હોય તે બાપથી અંશકલણ કરી, ધબુલીક તાવારીના-સંભળી આગાહીમાં કરી શકેલી, તેમ અને તથી વચ્ચે આ હાલના સૌંદર્ય પોતાની પાણી હેઠળ આંખ-ધર્શની મદદ અને ભયશ્રેય કરી હોય. અં સાધુએ રાત્રી હોય. પહું ધૂરાકુદ પાંછું અને તને તના નામ સાધી તેના નિવારણ તરીકે હેઠરાના આવવું છે. પેહેલા પછી પાંચકા, અમે પાંચકા પછી સારી જનાજી, હે આ પુસ્તકમાં પ્રગટ કરી છે, તેના આમયાસ અને ચૂકરાવી જનાજીની નામે વોધાવી ક્રિયાશાળી સાથે તેમજાણી સર્જામાં, આ ભાષાના મીટ પ્રશ્ની શાળામાં શક્ત શકારી.

આ પુસ્તક પ્રગટ કરવા માટે મને લે નિવારણ બારર્વા. અને ભાવાંશીલ મધ્ય શ્રેષ્ઠી છે, તેમજાણા હું માટા આપાર માનવતા રન વસ્તું. સૌંદર્ય માનરી હેઠળ ગીતવાનાં, તેને પાસરા આ- પેહેલા પેહેલા જાગ્રતિમાં માટે બીપાર મારું. હરરું મેદાર વડ્ડા મેહરાર સાહુના તેથું પેહેલા પેહેલા પાંચકા જનાજી માટે બીપાર મારું. અંશક તેમજાણી રીતમાં આંખપોતીમાં તેથું પેઠરી સારી જનાજી માટે બીપાર મારું. નેસારીની દરરું મેહરારાં લાગભગની કદરીના તેની રાખા લેખણવરી પાંચકા જનાજી માટે અને ગોળી સુખરસીની રાનેરાની અં સુખરસીની લાગ્રાજ- મીલી ઘણા હેંશદાયારની રીતાત, લેમા સર્ય જનાજી છે, તે માટે બીપાર મારું.

લેખની જનાજી ઘાડક વચ્ચે અભાવના આ પાતાં પાલિત સાથે સરકુમ હેરતરા રામસ વીજ સ્વામી વધ પેલાંની રીતમાં સંસ્કૃત સાહુને નામ લેવાં, અને તેનીઓ પ્રતિ વચ્ચે આ પુસ્તક અંદું કરતાં મને ઘણી ખુશી બદલી છે. કાલું ભારત પેહેલા પેલાંની પણ કરી-ઈ મને સરકુમ બદલી હેરતરા અભાવના સીધી હતા.

આ પુસ્તક સર્જણા કરવાને મને શાંતિતા કરવા માટે તેમજાણી આપાર માની મારી કામ છેલું.
In my paper entitled "Translation of a passage in the Jâmâspi or Jâmâsp-nâmeh relating to plague and famine," published in the Cama Memorial Volume, 1 I said, "During the last three years, when plague and famine are prevalent in India, I have heard at times the statement that 'Jâmâspi had predicted all that.' A friend once told me, that he had heard ladies saying, that the Jâmâspi predicted, that when India would have eight Âtash-Behrâms (Great Fire-Temples), it would be cursed with plague and famine, and that the eighth Âtash-Behrâm being recently built in Bombay, the prophecy had turned out to be true. Curiosity about its statements about plague and famine, made me turn to the study of that book in the original Pahlavi. The particular so-called prophecy is not to be found there. I propose shortly publishing the text of the whole of Jâmâsp-nâmeh with its Pazend rendering and translations into English and Gujarati, but I give here as my humble contribution to this Memorial Volume my English translation of that passage of the Jâmâsp-nâmeh which treats of famine and plague."

In the abovementioned volume, I have also given a paper entitled "The years of the reigns of the later Irânian kings according to Jâmâspi." 2

This book is an humble result of my further studies in the direction indicated above. I have given here (1) the text of the Pahlavi Jâmâspi, (2) its transliteration in Gujarâti characters and translation into Gujarâti and English with notes, (3) the text of the Pâzend Jâmâspi, (4) the text of the Persian Jâmâspi, (5) translation into Gujarâti of the Persian Jâmâspi, and (6) translation into English of the Pâzend Jâmâspi.

I beg to offer my best thanks to the undermentioned gentlemen and

(2) Ibid pp. 284-286.
institutions for kindly allowing me the use of their manuscripts for the purpose of this book:—

Mr. Mānockji Rustomji Unwālā for the use of his Pahlavi manuscripts.

Dastur Edalji Nowroji Meherji Rānā of Naosari for the use of his Pahlavi and Pāzend Jāmāspi.

Mr. Tehmurās Dinshaw Anklesariā for the use of his Persian Jāmāspi.

The Committee of the Dastur Meherji Rānā Library for the use of Rānā Jeshang’s Pāzend Jāmāspi.

The Registrar of the University of Bombay for the use of the old manuscript of Dārāb Hormuzdyār’s Revāyat, which contains Persian Jāmāspi.

It gives me great pleasure to connect this humble result of my Pahlavi studies with the name of my late lamented learned teacher, Shams-ul-ulama Dastur Dr. Peshotan Behrāmji Sanjānā, M.A., Ph.D., from whom I had the pleasure of taking my first Pahlavi lessons.

Colaba, 14th June 1903.
INTRODUCTION.

The manuscript of the Pahlavi Jâmâspi or Jâmâspnâmeh, which I have taken as the text for my translation, is the one written by the well-known Dastur Dârâb Pâhâlan of Naôsâri. It belongs to Ervad Mânockji Rustomji Unwâlâ of Bombay. I have called this manuscript M.U. This Dastur lived in Naôsâri from A.D. 1668 to 1735 (1036 to 1104 Yazdazardi). He does not give the date when he wrote this manuscript.

I have collated the above text with several other manuscripts. The most important of these is the one belonging to Naib Dastur Edalji Nowroji Meherji Rana of Naôsâri. I have called it D.E. (Dastur Edalji). It is copied by the Dastur himself from an old manuscript of the late learned Dastur Dr. Peshotan Behramji Sanjana, M.A., Ph.D. In reply to my inquiry about his manuscript, Dastur Edulji, in his letter, dated roz 21, mah 4, year 1271 Yazdazardi says, that he had copied it in about 1861 or 1862 A.D. from the manuscript of the late Dastur Peshotan. Unfortunately, I could not secure Dastur Peshotan's ms. itself for collation. The source of this ms. D.E seems to be a more correct manuscript. I have been able to correct many an error of Dastur Darab Pâhâlan's ms. (M.U) by the help of this ms. (D.E).

All the other manuscripts which I have used for collation, belong to Ervad Manockji Rustomji Unwâlâ. The first of these, I have named M.U. It is written by the owner himself from an older manuscript. I think it is written from a copy similar to that of Dastur Darab Pâhâlan's manuscript (M.U). It bears no date, and is incomplete. It ends with the following sentence in the last chapter on Resurrection (Chapter III, 11; p. 14, l. 5 of our book).

The next manuscript, I have called M.U. This ms. also is incomplete. Its first portion is lost. It begins with (Chap. I 21, page 8, l. 5 of our book). It is complete at the end. It has the following lines as its colophon.

(1) Khan Bahadur Bomanji B. Patel's Parsee Prakash I., p. 31.
We learn from this, that its writer was Mobad Rustam Behrām, and that it was written on the 5th day of the 7th month of 1143 Yazdazdari (1774 A.D.). I am told that this writer belonged to the Sunjānā family, and was the great great grandfather of the late Dastur Dr. Peshtan.

The next manuscript consists of loose and unbound pages. I will call it MU₄. The pages of this manuscript are not intended to be turned from left to right, as is generally the case with most of the Pahlavi manuscripts, but they are intended to be turned from below upwards, as in the case of many Indian account books. The pages may have been intended to be bound in the form of a book, but they seem never to have been so bound up. The folios are not marked. The manuscript is incomplete. The first folios are lost. Four folios of this manuscript treat of subjects that belong to the Jâmâspi.

The first existing folio, which is torn away in several parts, begins with (Chap. I. 18, p. 6, l. 12 of our book) and ends with (p. 7, l. 12).

The second folio begins with (p. 7, l. 12).

The subject ends with the words as in our book. So these two folios are consecutive. The next subject treated after this in our MS₄, is that of the unusual meteorological phenomena of clouds and snow, and of the unusual calamities of nature, like plague and famine. But in this fragmentary manuscript (MU₄), instead of the above subject, we find on the 2nd folio, a new subject, which we do not find in our manuscript. This subject continues on the 3rd folio. I have given this additional new portion as Fragment No. 1. It gives the different signs, that shall prognosticate the coming of one of the future apostles, Hōshidar. This new chapter is not complete. As far as the recovered folios are concerned, 15 prognostications are given one after another. A portion of the folio, giving the 8th, 9th, 10th and 11th prognostications, is destroyed. As far as the manuscript's preserved folios go, only 15 prognostications are given, but as the subject does not seem to end on the folio, it appears that there may be some more prognostications in the missing portion of the chapter. The subject of this fragment corresponds to the 9th chapter of the Pazend Jâmâspi, wherein 16 prognostications are noted. It corresponds to the 6th chapter of the Persian Jâmâspi, wherein 14 prognostications are regularly numbered and noted.
INTRODUCTION.

The fourth folio of this loose manuscript also contains new matter, which we do not find in our manuscript. The first page of this folio continues the subject of a preceding lost folio, and then begins a new subject of kings and rulers. I have given these two portions as Fragments 2 and 3 of MU. These four folios about the Jâmâsp-nâmeh form part of a manuscript, which contains several other subjects, e.g., that of the Andarz-i-Âdarbâd Mârespand.

The manuscript of the Pazend Jâmâsp, from which I have given the text in this volume, is that written by Rânâ Jeshang, the father of Dastur Meherji Rânâ, the celebrated high priest of Naôsâri, who visited the Court of the Mogul Emperor Akbar. The manuscript belongs to the Meherji Rânâ Library of Naôsâri. As said in its colophon, it is copied from an older manuscript, the Pazend spelling of which is very queer. The words again are not properly separated. The other manuscript DE., with which I have collated the text of the Pazend manuscript, is the one belonging to Nâib-Dastur Edalji Nowroji Meherji Rânâ of Naôsâri. It accompanies the copy of his Pahlavi Jâmâsp, referred to above, and is copied from the same source.

For the Persian Jâmâsp given in this volume, I have followed the text given in an old copy of Dârâb Hormazdyâr's Revâyet in the Library of the Bombay University (BU 29). According to Dr. West, this copy appears to be the very original manuscript of the compilation by Dârâb Hormazdyâr written in 1679 A.D. The Persian Jâmâsp is found in the second volume of this manuscript (BU 29, folio 503a to 507b).

I have collated the text of this Persian manuscript, with a manuscript (TD) belonging to Mr. Tehmurâs Dinshaw Anklesaria of Bombay. This manuscript of Mr. Tehmurâs, is a very recent copy of 1887 A.D. Its original is a manuscript, which at

(*) As the beginning of this fragment is lost, and as it is much mutilated, it is not possible to give its correct translation. However, I give below, the translation of that part, which is intelligible.

Fragment No. II, MU.

... In what way do the men of this (present) time take their birth and die, that is, what is their creation? ... From whom (comes) their descent? And what are the signs, and under the help of what stars (they are born)? What wives and children, and wealth and property, and sovereignty and rule have they? And how and in what manner (are they possessed)? And as to what little (cham†) I know about Resurrection and Future state, I, Jâmâsp, for the sake of that time, when the soul reaches paradise (i.e., because I will be held responsible for what I say, on my judgment day), will never tell an untruth to the people, (either) for their acceptance (châskidan) or rejection (ramituntan).


one time belonged to the late Dastur Nosherwanji Kaikhosru of Surat, but which, I think, is now in the possession of the National Library of Paris. In January 1887, I had the pleasure of accompanying the late Professor Darmesteter in his visit to the Parsee libraries—both public and private—of Naèsâri and Surat. This manuscript was then presented by the late Dastur Nosherwanji to Prof. Darmesteter, as a souvenir of his visit to Surat. On our return to Bombay, Mr. Tehmaras took a copy of that manuscript with the permission of Prof. Darmesteter. I think, the original manuscript of Dastur Nosherwanji has been now presented, with other manuscripts and books of Prof. Darmesteter, to the National Library of Paris. The manuscript contains various subjects, and the Jâmâsp is written in the very beginning (pp. 1 to 20 of TD.). The original manuscript seems to have had no colophon.

**JÂMÂSP.**

Now what is this book of Jâmâsp? And who is its author? We will examine the latter question first.

Jâmâsp or Jâmâsp-nâmeh has derived its name from Jâmâsp, its supposed or real author. Now who was this Jâmâsp?

From the Avesta, we find that there were two persons of the name of Jâmâsp. One is Jâmâsp of Hvôva (Gatha Yasht 163) and the other is Jâmâsp aparazâta (Gatha Yasht 127) i.e., Jâmâsp the younger (lit. born later). It is the former, who is believed to be the author of Jâmâsp or Jâmâsp-nâmeh. The book takes its name from its author.

In the Gathas also, he is called Jâmâsp of Hvôva (Yaça Ha XLVI, 17; LI, 18), because he belonged to the Hvôva family. There, he is also called Dê-Jâmâspa, i.e., the wise (lit. knowing) Jâmâsp. He is also called Dê-Jâmâspa in Spentomad Gâthâ (Yaça Ha XLIX 9). He was one of the first disciples of Zoroaster. So, a Zoroastrian initiate, in his articles of faith (Yaça XII, 7) declares his faith, to follow the religion taught by Zoroaster, and accepted by Jâmâsp as one of his first disciples, together with king Gushtâsp and Frashaôstra. In the Ában Yasht (Yt. V, 68) he prays to God, standing before Ardviçura Anâhita, for victory against the army of the Daêva-yaçâns (i.e., demon worshippers). This is an allusion to the army of the Turâniân king Arjâsp, who invaded the country of Irân to punish king Gushtâsp for adopting the religion of Zoroaster. As he had fought bravely in this war against the enemies of the new religion, in the Áfrin-i-Spitâmân Zarathusht (i.e., the benedictions of Zoroaster Yt. XXIII, 2 Westergaard), one of the benedictions is “amava (bavâhi) Yatha Jâmâspô,” i.e., “Be as courageous as Jâmâsp.” Similarly, in the same Áfrin, we have another benediction, which says, “aêva té bavâhi Yathâ Jâmâspô,” i.e., “May one of your sons be like Jâmâsp.” This benediction is repeated in the Vishtâsp Yasht (Yt.
INTRODUCTION.

XXIV, 3) as "aêva tê puthrô Jâmâspô," i.e., "May one of your sons be like Jâmâsp!" That Jâmâsp was one of the disciples of Zoroaster himself, appears from Vishtâsp Yasht (Yt. XXIV, 11), where it is said Aojita zi Zarathushtra Frashâôstraêibya Jâmâspêibya," i.e., "Zoroaster explained the religion to Frashâôstra and Jâmâsp."

Coming to Pahlavi books, we learn from the fifth book of the Dinkard, that Jâmâsp, together with his brother Frashaôstra, Zarir and Spenda-dâd (Aspandyar), was one of the first disciples of Zoroaster. It says, "when Zarir, Aspandiâr, Frashostar, Jâmâsp and several rulers of the provinces saw the sublimity, the gloriousness, and the mysteries of the religion, they all became thorough embellishers of their good deeds—men after the heart of Ahûrmazd and the Ameshaspends. And they promulgated religious mandates to be observed by the people of the world."

According to this book, not only were they the first disciples, but they took an active part in promulgating the religion. The Shikand Gumani Vajâr, though it does not mention Jâmâsp by name, supports both these statements of the Dinkard. It says, "And Kai Spenddâd and Zargar (Zarir) and other royal sons, instigating the many conflicts and shedding blood of those of the realm, accepted the religion as a yoke, while they even wandered to Arûm and the Hindus, outside the realm, in propagating the religion." The ninth book of the Dinkard also (Chap. XXIV, 17) calls Jâmâsp, one of the disciples of Zoroaster.

It appears from the Dinkard, that Jâmâsp had written some religious books. We learn from it that some of the very first books on Zoroastrianism were written by Jâmâsp and his brother Frashaôstra, as "his mouth-pieces." The message of Ahûrmazd through Zoroaster was announced through the words of Frashaôstra and Jâmâsp (Frasadôstra Dastur).

From the fifth book of the Dinkard we learn, that not only did Jâmâsp put down in writing the teachings of Zoroaster, but that he learnt the science of prophesying from Zoroaster. It says:

"Jâmâsp had been instructed by Zarathosht in the understanding of all things connected with the future, and in the indications of the changes to be wrought by Time, and he was thus able to foretell future events. And the details of every such event were registered. The Avestâ and its commentary were written on (smooth) cow-skins with golden ink, and thus preserved in the Royal Treasury. And the kings and the Dasturs had many copies of them made; for they had been warned beforehand of (the

religion) receiving harm from the maleficent, and of its being misrepresented and misinterpreted."

That Jâmâsp must have written some book, or that some book was supposed to have come down from Jâmâsp, appears also from the Dadistan-i-Dini. Therein, there is a question,\(^1\) whether, if in the absence of a high priest or an officiating priest, another person, who is skilful and versed in religious matters, advises and manages religious affairs, &c., he is to be paid the regular stipend or not. In reply to that question, Jâmâsp of Hvóva, who is there called a Dastur \(^3\) is quoted as an authority.

We learn from the first Chapter of the Persian Jâmâsp\(^1\), that he was the head priest as well as the Vazir of the Court of King Gushtâsp \(^4\) (موزدان موجود در دنسور). This is supported by several Pahlavi writings, where his name is associated with that of King Gushtâsp. One of these writings, is the Pahlavi legend relating to Keresâsp.\(^5\) Therein, there is a beautiful allegorical story, according to which, Keresâsp is on his trial after death before God. He is accused by the Spirit of Fire of having once ill-treated Fire. The Spirit of Fire demands, that he may be cast into hell. Gêush-ûrvâna, \(i.e.,\) the Spirit of Nature, defends Keresâsp, saying that his services to Nature generally were manifold, and so they ought to be counted against his one fault of having ill-treated Fire. Zoroaster also is represented to be there in the Heavenly Judicial Council, and he also pleads for Keresâsp, and in order to propitiate, as it were, the Spirit of Fire, and in order to induce it, to withdraw its opposition, and to let Keresâsp be sent to the paradise, offers to direct Gushtâsp and Jâmâsp, that they may construct places in honour of Fire, \(i.e.,\) they may consecrate fire temples. Here, the name of Jâmâsp is mentioned together with that of Gushtâsp, because he was the temporal as well as the spiritual adviser of the King.

From an allusion in the Dinkard (Bk. VIII, Chap. XXXVIII, 63) it appears, that Jâmâsp and his brother Fra-shaôstra were so well known and exemplary in their conduct, that a section of the Sakadûm Nask\(^6\) had a part of it devoted to their mode of residence and to their habits.\(^7\) The 19th Fargard of the second Nask, the Varstmânsar, is said to have treated of, among other subjects, the high priestship of Jâmâsp\(^8\).

It appears from the Shâyast lâ Shâyast, that in later times, the name of Jâmâsp was held in great veneration. In the ceremonial offerings, just as different Yazatas or

\(^1\) Dastur Peshotan’s Dinkard, Vol. IX, p. 618-19, Bk. V, subject II, 3. For the Pahlavi Text, vide Ibid p (430) l. 16. Vide S. B. E., XLVII, p. 127, West, Dinkard Book V, Ch. III, 4. \(^2\) Question 43rd S. B. E., XVIII, p. 149, West. Ch. XLIV, 16. \(^3\) Ervad Tehmurad Dinshaw Anklesaria’s MS., p. 120, l. 2. \(^4\) Vide above Persian Text, p. 80, l. 6. Translation, p. 92. \(^5\) S. B E., XVIII West, p. 330. \(^6\) The 28th, or according to some Revâyets, the 19th Nask out of twenty-one. \(^7\) West, S. B. E., Vol. XXXVII, p. 130. \(^8\) Ibid, p. 290.
angels had the separate parts of a slaughtered animal allotted to them, Jamasp also had one. In the long list of angels mentioned there, Zoroaster, Gushtasp and Jamasp are the only men, in the ceremony of whose Farôhars or guardian spirits, particular parts of the slaughtered animals seem to be specially particularized. It says:—

“Gôspand amat kûsht ja javitâk ash gúûsh-dâk\(^2\) aêtûn bakhshshéné . . . . hakht\(^5\)-i-dashina Vishtasp va zak-i-hôê\(^4\) farvash-i-Jamasp.

\(^{\text{i.e.}}\) When a goat is killed and divided, its meat is to be offered thus . . . . the right abdomen is for Vishtasp and the left one for the Farôhar of Jamasp.

From Zâd-sparam we learn, that Jamasp died in the 64th year after the revelation of the religion by Zoroaster, and his son Hangaurûsh in the 73rd year.\(^5\) We further earn from the same book, that he succeeded Zoroaster as the arch-priest of Persia. He was the first of the successors, who were latterly known as Zarathushtra-temô.

From the Pahlavi Aiyâdgûr-i-Zarirân\(^6\) we learn the following facts about Jamasp.

When Arjâsp, the king of the Khyaônas, having heard the startling news, that King Vishtasp had, with his sons, brothers, and family chiefs and equals, accepted from Oharmazd, the holy religion of the Mazdayaçuâns, sent forward to the country of Iran, two messengers named Vidarafsh and Shamkhvâst, to dissuade the King from the new religion, Jamasp introduced the messengers to the king. The king having heard the message, ordered his brother Zarir to draft a letter in reply, saying that he would not relinquish the new religion. He then ordered Zarir to prepare an army to oppose the threatened invasion of Iran by Arjâsp, and having called before him, Jamasp, the leader of the leading men (pîshingûn sardâr) said: "I know that you, Jamasp, are wise and foreseeing (and versed in) knowing (the stars). Thou knowest this also that when it rains for ten days, how many drops fall over the earth and how many drops fall over drops. Thou knowest also which trees will bloom; which will bloom during the time of the day and which during that of the night, and which at moonlight. Thou also knowest which breeze contains moisture and which does not contain it. Thou also knowest this, that in the constellation of the dragon, the month (or the moon) will be in such a way. (Then tell me, that) in the battle of Vishtasp ' which of my—King Kaê Vishtasp's—sons and brothers will live and which will die?""

Jamasp wished to be excused from replying to this question of the King, and added

\(^{(1)}\) Ervad Edalji Kersâpji Antia's MS., folio 46a, l. 1-6, S. B. E. V. West, p. 336, Ch. XI, 4. \(^{(2)}\) Av. گوشدک \(^{(3)}\) Av. گوشدک (Vend. VIII, 58, 59, IX, 21). \(^{(4)}\) Av. گوشدک (Vend. VIII, 45-46). \(^{(5)}\) S. B. E., XLVII West, p. 165, Ch. XXIII, 10. \(^{(6)}\) Das Yàtkâr-i-Zarirân by Gieger. Vide my Aiyâdgûr-i-Zarirân, &c., (1899), p. 5 et seq.
that if the King pressed for an answer, he must take an oath to the effect that he would not annoy him (i.e., Jāmāsp), for telling the truth, according to his science of prognostications. Thereupon, King Vishtâsp took an oath, and Jāmāsp, having asked for a private interview, with the object of avoiding the courtiers and the army being disheartened, said: "In a month's time, when brave men will fight with brave men, and heroes with heroes, many sons with mothers will be without fathers, and many fathers will be without sons, and many brothers will be without brothers, and many wives with husbands will be without husbands. . . . The magician Eidaraûsh . . . kills the brave commander Zarir who is your brother . . . Nâmkhvâst of Hazâr kills that Pâtkhosrob, who is a righteous man among the Mazdayaçnâns (and) who is your brother, and . . . . Farshhavard, who is your son . . . ; out of your sons and brothers twenty-three will be killed." On hearing these unlucky prognostications, Vishtâsp was much enraged and thought of killing Jâmâsp, but was, with difficulty, appeased by his brothers and son.

From all the above references to Jâmâsp in the Avesta and in the Pahlavi books, we gather the following facts about him:

He belonged to the well-known Hvôva family to which Zoroaster's wife belonged. He, together with his brother Frashaôstra, was one of the first disciples of Zoroaster. He was brave, and took an active part in the religious war against Ajâsp. He was wise and foreseeing, and his name was held in great veneration long after his death. He had written some books, among some of which were embodied the teachings of Zoroaster. He was the head priest as well as the prime minister of Gushtâsp. He had learnt from Zoroaster, the art of foretelling events. He died 64 years after the time when Zoroaster announced his revealed religion.

Now, as he was believed to be well versed in the science of foretelling events, he is called Jâmâsp Bâêtâsh-Zich. In the Paevand-nâmeh or the Ashirwâd (i.e., the benediction recited at the marriage ceremony) which is also recited as in Afrin in other ceremonies, one of the benedictions to the marrying couple is\(^2\) May you be the helper of religion like Jâmâsp, the astrologer. The word \(\text{بیت} \) 'bâêtâsh-zich' in the above sentence requires to be explained. The word \(\text{بیت} \) baêt is Arabic بیت \(i.e.,\) house. The latter part \(\text{سیسا} \) (of the word \(\text{سیسا} \)) should be properly pronounced \(\text{هايا} \) (generally pronounced khâya in Pahlavi, traditionally pronounced adâ). It is the same as Arabic حدات or حیدبات \(\text{i.e.,}\) soul or life. Its Pâzand synonym is \(\text{جان} \) Jân \(i.e.,\) soul or life.\(^3\) So the compound word \(\text{بیت-سیسا} \) (ordinarily pronounced baêtâsh, but really baêt-haya) means "the soul of the house," \(i.e.,\) "the master of the

\(^1\) Vide my Aiyâdgar-i-Zarirân, pp. 15-23. \(^2\) Vide my paper on "The Marriage Customs of the Parsees, &c.," p. 37. \(^3\) The glossary of Virâf by Dr. West and Haug, p. 27.
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house.” It corresponds to the Persian Kad-khoda, i.e., master of the house. Then the second word Дед is Persian ژز or ژز i.e., astronomical tables. Thus the words ژژژژ ژژژژ (correctly baet-haya) would mean “master of astronomical tables,” i.e., an astrologer or one who predicts. It would correspond to Persian ستاره ناس.

In our text and in the Aiyâdghâr-i-Zarîrân, we come across the word in a contracted form, i.e., simply as ژژژژ (correctly baetash) instead of ژژژژ. The last word ژژژ is dropped in this case. That the word ژژژ here means “master of the house” is borne out by the fact that in the Aiyâdghâr-i-Zarîrân, in one place the word is used in that sense. That the words ژژژ ژژژ are used in the sense of an astrologer or a man versed in predicting from stars, appears from the fact, that in some copies of the Afrîn above referred to, instead of the words ژژژ or ژژژ, we find the words ژژژ ژژژ, i.e., (versed) in the knowledge of astronomical tables.

Now in the Pâzend Jamâsp we find ‘Jamâsp baetash’ written as ‘Jamâsp pedâish’ ژژژژ. This seems to be a further corruption of the word ژژژژ. The corruption may be due to the fact, that the change came, in, through the word being written first in Persian, where the Pahlavi letter “b” was at first written ب, “b” and then with additional nuktas ب “p.” Then the “t” generally changes into “d” in Persian. But I think it more probable that the rendering ژژژژ in the Pâzend text comes from the words ژژژ ژژژ padânish, used in some manuscripts of the Pâzend Afrîn as said above.

Coming to some of the Persian books, we find the following lines in Firdousi about Jamâsp:—

\[
\begin{align*}
\text{چگا رهمون بود} & \text{شگشدر} \\
\text{سر موحدان بود و شاگ ردان} & \\
\text{چنان چک تی بود و باکره چان} & \\
\text{بفرنگ و دانش ورای بود} & \\
\text{کرا گرامادیر چماماسیرا} & \\
\text{سر مرودان بود و شاگ ردان} & \\
\text{چنان چک تی بود و باکره چان} & \\
\text{بفرنگ و دانش ورای بود} & \\
\end{align*}
\]

i.e., “He called the illustrious Jamâsp, who was the guide of Gushtâsp, who was the chief of the Mobads and the leader (lit. king) of the leaders, the lamp of the wise men and of the commanders of armies. He was so pious and holy, that secrets were known to him. He was an illustrious reader of stars, well versed in science and knowledge.”

Firdousi calls him the Dastur or the Chief Minister of the King. He says:—

\[
\text{چگا چگا بود و دستور شاه} \quad چورن دیدند مر یک دیگر در برا}
\]

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We further learn from Firdousi that he had a son named Gerâmi, who was killed in the war of King Gushtâsp with Jâmâsp. This Gerâmi is the Gerâmik-kard (perhaps Gerâmik Görd, i.e., Gerâmik the hero) of the Aiyâdgâr-i-Zarîrân.1

In the Persian Zarhôosht-naméh2 of Zarhôosht-Behrâm, it is said that Jâmâsp acquired the power of foretelling, by smelling a flower which Zoroaster had consecrated in the ceremony of Darôn. The Zarhôosht-naméh says:—

بچاماسب داده ازان پشت بر وی : هم عالمها گشت روش بدوی
بدانست چیزیک باهید شدن : ونا رفتن آنپر خواید بدان

Translation:—"He gave to Jâmâsp some of the consecrated perfume, and all sciences became intelligible to him. He knew all things that were to happen and all that was to happen, up to the day of Resurrection.

According to the Desâtir, AhuraMazda sends a message to King Gushtâsp through Zoroaster, and therein says, that he had conferred four benefits upon the King, one of which was the fact of his having a minister like Jâmâsp. In the Persian Jâmâspâ,1 we find, as it were, an indirect reference to this matter. Therein, the King is represented as thanking God for having given him a Prime Minister like Jâmâsp. He says "Thanks and praise be to God that he put me in such a proper position of goodness and success, and that he sent into the world in my time such a message of truth (i.e., a message through Zoroaster) and such a religion of truth, and such a Prime Minister."3

The Dabistân has followed, to a great extent, the Zarhôosht-naméh of Zarhôosht-Behrâm in its references to Jâmâsp. On the subject of his power of foretelling events, it says, "He (Zoroaster) next gave Jâmâsp some of the hallowed perfume, through the efficiency of which universal science shed its lustre on his heart; so that, from that very day of his existence, whatever was to come to pass until the day of judgment was clearly comprehended by him in all its details".4

The Dabistân also represents Jâmâsp as explaining some of the parables of Zoroaster.5

According to the Persian Changragâch-naméh, Jâmâsp was a pupil of an Indian sage, named Changragâch. In a letter supposed to be written by that Indian sage to

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1 Vide my Translation, p. 47. 2 Dastur Peshotan's Translation, p. 150. 3 The four gifts are: (1) A prophet like Zoroaster; (2) a son like Aspandiyâr; (3) a minister like Jâmâsp; and (4) a country like Iran. Desâtir's words in Persian about Jâmâsp are:

دگرچون جاماسب دستوری که راز سهیران عیت میدانند

i.e. A minister like Jemisad (Jâmâsp), who knoweth the secrets of all the spheres (The Desâtir, by Mullâ Feroz. Medhora's edition, p. 89). 4 Vide the text of our Persian Jâmâspî, p. 81, l. 2. 5 Vide (Translation of Persian Jâmâspî) p. 93. 6 Shea and Troyer's Translation, 1., p. 259. 7 Ibid., pp. 359-61.
King Gushtasp, protesting against his acceptance of the religion of Zoroaster, he (Changragâch) expresses his surprise that even Jâmâsp, his pupil, should fall in the error of accepting this new religion.  

The Dabistân also refers to the fact, on the authority of Zarathushtr Behram, who was the author of the Changragâch-nâmeh. It says, "Zarathushtr Bährâm, the son of Pâzhdû, relates that, at the time of the promulgation of the pure faith in Irân there lived in India a sage of profound learning, named Jangranghâchah, whose pupil Jâmâsp had been during many years, a circumstance which procured him great distinction."

We have seen above that Jâmâsp was one of the first disciples of Zoroaster and also his successor. It appears from Maçoudi also, that he was believed to be the first successor of Zoroaster and the chief priest of Irân. He was the first, who succeeded Zoroaster, as the chief priest, or what the later books called Zarathushtra-temâ. Maçoudi says, "Il (Zeraudecht) fut remplacé par Khânas (?) le Savant, originaire de l' Azerbaidjân, et le premier Mobed qui reçut l' investiture des mains de Youstasf."  

I think that the Khânâs (خاناس) of Maçoudi is none but Jâmâsp. Barbier De Meynard, in his translation of Maçoudi, puts a mark of interrogation near the word, to show that he is doubtful about the name, and says in his "variants and notes" at the end,  that two other manuscripts that he had consulted, give Khânas خاناس. Thus the name Khânas خاناس (خاناس) comes closer to Jâmâsp جاماسب. The nûlta in the letter خ seems to have been placed by some copyist by mistake over the letter instead of under it. So, if placed in its proper place, the word Khânas خاناس would be جاماسب جاماسب. Now the last letter پ in the word Jâmâsp جاماسب is dropped, as it usually happens, e. g., we have often the name Tehmuras تهمورس instead of Tehmurâsp تهمورس which is the original form.

Again Maçoudi's statement, that he was "le premier mobad," i. e., the first mobad, confirms my inference, that the Khânâs, or Khânas referred to by Maçoudi is Jâmâsp, because we have seen above, that Jâmâsp was known as a leading mobad. Firdousi calls him "sar-i-mobadân," i.e., "the chief of the mobads." The Yâdgâr-i-Zarirân calls him "pishinigân-sardâr," i.e., "the leader of leading men."

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1) Evard Maneckji Rustomji Unwâlá's Gujrâti MS. of the story of Changragâch, folio 218 a (Vide my paper on "The Parsees at the Court of Akbar and Dastur Meherji Rânh," p. 42, for the description of this manuscript). M. Joachim Münant's Zoroaster, p. 56, Changragâch, says, "Djamâsp lui-même qui avait suiv mes leçons est tombé dans le piège."


The text says:—

لیاپهک زرادرشت وی مکان خاناس العالم وکان س اول اذهرباچان و هزا اول هوید

(1) Ibid, p. 448.
We saw above, on the authority of several Pahlavi and Persian books, that Jâmásp was believed to be versed in the science of prophecy. As Hyde says, he was an Iranian Daniel. Just as Daniel had his book of Daniel, so Jamasp had his Jamasp or Jâmásp nâmeh, i. e., the book of Jâmásp.

Now let us see, what this book is. We have to judge of it from what it is at present, and not from what it was at one time. It appears certain, that at one time, the Pahlavi Jâmásp—not to speak of the Avesta Jâmásp, if it ever existed—was much larger than the few folios of it, which we have at present. The fragments, which I have produced from other manuscripts, present sufficient internal evidence to assert that much of the original book is lost. Of the oldest copy of the Pahlavi Jâmásp, which forms a part of a five hundred years old codex belonging to the late Dastur Pesbotan, and of which D. E. used by me in my collations is, as said above, a copy, Dr. West says that, "In this codex (Pt.) the Dshâmásp-namak occupied the first 32 folios, but of these only folios 17-19 and 27-31 are now existing." (Grundriss der Iranischen Philologie. Die Pahlavi Litteratur, p. 110.) So the Pahlavi Jâmásp, extant is only one-fifth of what it once was, about more than six hundred years ago. It is possible that at one time it may be still larger.

Now the question is, whether the Jâmásp has originated in Pahlavi itself, or whether at one time, it was at first written in the Avesta language. We saw above, that Jâmásp had written some books. He had written some books containing the dictates of Zoroaster. The original copies of the teachings of Zoroaster, written on ox-hides in golden characters, and deposited in the two national royal libraries—the Daz-i-napisht and the Shapigan or the Shaspigan—seems to have been written by Jâmásp. Not only that, but on the authority of the Dadistan-i-Dini, we saw above, that Jâmásp had written some original books. We have no evidence—other than that of the Pâzend Jâmásp—to show that any prophecies of Jâmásp were put down in writing in the time of Jâmásp. The twenty-one Nasks do not seem to have contained the prophecies of Jâmásp. The Dinkard and other later books, which give the contents of the Nasks, do not refer to any book of Jâmásp as containing his prophecies. We have some direct references to Jâmásp in the contents of the Nasks as given in the Dinkard. For example, one section of the Sakâdâm Nask is said to have contained some particulars about "the mode of residence and habits of Jâmásp," and the nineteenth fargard of the Varstmânsar Nask, some praise about "the energy and high-priestship of Jâmásp." But there are no references in them to any book on the

(1) West, S. B. E. XXXVII., p. 130, Dinkard Bk. VIII., Chap. XXXVIII., 68. (2) Ibid., p. 299, Bk. IX., Chap. XLII., 9.
prophecies of Jâmâsp. Even the Pahlavi Jâmâsp, as at present extant, says nothing to the effect, that the prophecies of Jâmâsp were put down in writing at the time. But the later Pâzend Jâmâsp, which is not an exact rendering of the Pahlavi Jâmâsp, says that the prophecies were put down in writing. It says, "I ašbadhīgar-i-Jâmâspī ḥādnöm ka pa ān i gēh nivista ka Vâshâsp Shâh daryânpat bût," i. e., "I write (lit. read) this memoir of Jâmâsp, which was written at that time when king Vâshâsp was the ruler of the country."

The examination of all these materials, leads us to say, that Jâmâsp, who is declared to have learnt the science of prophecying from Zoroaster, may have made some prophecies, which, it is possible, may have been put down in writing at the time, though the Nasks do not refer to that fact. But the greater probability is, that his prophecies may have come down to later times by oral tradition, and that the first attempt to put them down in writing, was in the later Pahlavi times, when they were embodied in a book known as Jâmâspī or Jâmâspī-namesh.

Then the next question is, whether the prophecies, as we see them in the Pahlavi Jâmâspī extant, are the same, as those attributed to him in times nearer to him, than the time, in which they were put down in writing. It appears that this is not the case.

A comparison of the Pahlavi Jâmâspī, with the Pâzend and Persian versions, and a comparison of these three with the Gujarâti Jâmâspī as at present known, shows that in later versions, the translators—or rather the authors, because the word translator is rather a misnomer in this case—and the copyists have taken all possible liberty with the preceding versions and manuscripts, and have allowed a free hand to their imagination. It seems likely, that what has happened in the case of later Pâzend, Persian and Gujarâti versions, had happened in the case of the Pahlavi Jâmâspī. The book, as originally written or put down in writing, must have been quite different from that, which has come down to us as Pahlavi Jâmâspī. What Dr. West says of Jâmâspī, in the case of a reference to him in the Dadistan-i-Dînī, seems to be generally true that "probably the opinion of some much later Jâmâspī is here erroneously attributed to him, much in the same way as the comparatively modern Book of Enoch is attributed to Enoch, "the seventh from Adam," in Jude 14."(2) Take for example the whole of the third chapter on Resurrection in the Pahlavi Jâmâspī. It is the same as the thirtieth chapter on the same subject in the Bundehesh.

Again, the later writer, whoever he be, who put down in writing some miscellaneous matters in the name of Jâmâspī, the first disciple and successor of Zoroaster, seems to be a man ignorant of even the ordinarily accepted traditional date of Zoroaster. The date, which Pahlavi books and tradition attribute to the age of king

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(1) Cf. Pahlavi aibadgār. (2) S. B. E., XVIII., p. 149, n. 2.
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Vishtasp and Zoroaster, is about B. C. 650. Again, it is well known, that the Arab conquest took place in the first half of the seventh century after Christ (A. C. 631). So it was nearly 1200 to 1300 years after the promulgation of the religion by Zoroaster, that Zoroastrianism was overthrown as a national religion by the Arabs. But the writer of the Jâmâsp, as at present extant, seems to be ignorant, even of this simple fact based on the Pahlavi traditional literature, because, in the very commencement of the reply to king Vishtasp’s question, he represents Jâmâsp as saying: “This religion will continue for 1000 years. Afterwards, the men, who shall flourish in that age, will all resort to breach of promise. One will behave towards another with vindictiveness, jealousy and untruthfulness, and owing to that course, they will let the country of Irân go to the Arabs.” ¹

The above passage brings us to the question of the date, when the Pahlavi Jâmâsp, as now extant, was written. It is clear from the above passage—however faulty it is in point of date—and from other references, that it was written after the Arab conquest.

There is one other allusion, or prophecy, if we may so call it, which seems to put us in the track of a date. The first chapter, after referring to the conquest of Irân by the Arabs, and after referring to the misery and distress brought about by that conquest, says: “In the end there will arise in the country of Khorasan, an insignificant and unknown man, who will bring by his valour, several persons and horses, (and) sharp-edged lances and the country under his own rule. He himself will be invisible and will disappear from the midst of his rule, and the sovereignty will pass away from the Irâniâns and will go to the non-Irâniâns. . . . . . . I say this also, that among other things, that triumphant monarch will seize many cities and regions in the land of Arum, and will introduce by means of his cavalry, much untruthfulness from the country of Arum. Then the victorious monarch will die, and continuously after him his children will sit on (the throne of) sovereignty, and will guard the country with force.”²

Now then, who is “this insignificant and unknown man who will bring by his valour . . . . the country under his rule”? I think this is an allusion to Yacoob-ben-Leis, who was the son of a pewterer. At first, he had become a robber and then a commander and king. At first he had conquered Khorâsân and then a large part of Persia. We find the following narration of his exploits in Malcolm’s History of Persia.³

“The sceptre of the once proud kingdom of Persia, thus fallen from the nerveless grasp of the despicable successors of Omar and Aly, seemed to present itself to any bold leader who had the courage to seize it. So dazzling a prize must have tempted

many to their ruin. It was at last obtained by a man who, born in the lowest ranks of life, was ennobled by his valour, generosity, and wisdom. Yacoob-ben-Leis was the son of a pewterer named Leis, in Seistan. He worked, when very young, at his father's trade; but all his gains, and all he could obtain from his indulgent parent, were squandered among a number of boys of the same age, with whom his boldness and prodigality made him a favourite. As he grew up, his means became unequal to his increased wants, and those of his young friends, whom he was in the habit of supplying. Tempted by the distracted state of the country, he became a robber; and was followed by those whom his liberality from childhood had attached to his person and fortunes. The number and character of his followers, and the success of his enterprises, soon gave him fame and wealth; and his generous and humane usage of those whom he plundered, added to his renown and popularity. In such a state of society, the transition from the condition of a successful robber to that of a chief of reputation, was easy and natural. A man who possessed activity and courage, and who was able to command a number of adherents, could not fail of early attaining rank and consequence. . . . He was intrusted by Dirhem-ebn-Naser, the successor of his brother Saleh, with the command of his army. The first use he made of his power was to seize the chief that had bestowed it on him. . . . Yacoob lost no time in adding to his strength; his first efforts were directed against the Governor of Khorassan, from whom he took the important fortress of Herat; he next turned his arms against the province of Kerman, which he reduced; thence he marched and made himself master of Shiraz. . . . He marched in the direction of Bulkh, of which, and the city of Cabul he soon made himself master; and then turned his arms against Khorassan. . . . advanced against Fars, which he compelled to submit to his authority. . . . He died . . . leaving almost the whole kingdom of Persia to his brother, Amer."

This Yacoob-ben-Leis reigned from about A. D. 877 to 900. So, if the above-mentioned allusion to an insignificant and unknown man bringing the country under his own rule, refer to Yacoob ben-Leis,—as I think it does—then, the date, at which it is written, comes down to A. D. 900.

At the end of the first chapter there is a prophecy about a coming hero, who, it is said, will come from the direction of Nimroz (i.e., Seistan). This is a reference to the coming apostle Shoshyós, of whom both the Avesta and the Pahlavi books speak at some length. Here, he is represented, more as a hero than as an apostle. The allusion to him is more material than spiritual. He is represented, as one serving Irân, more by the physical strength of his arms than by the spiritual force of his mind. Herein, then, its description of Shoshyós differs from that of the Avesta and from that

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of authentic Pahlavi books. It has clearly more of later material grossness than older spiritual clearness.

Coming to the Pázend Já̦mâ̦spi, we find that though larger in size, it contains very little that is common to the Pahlavi Já̦mâ̦spi. Of course, the vague prognostications, that the future times will be bad and wicked are common. Besides that, the contents of the ninth and the last chapter are similar to those of Fragment No. 1 of the Pahlavi Já̦mâ̦spi. The rest is more or less new. The style is very recent. Compared to other religious Pázend writings, it is very incorrect. The first chapter is introductory. The second and third chapters contain religions and philosophical speculations about the creation. The next two chapters give the names of the Irânian rulers, preceding and succeeding King Gushtâsp, and the number of years of their reigns. These are not always correct. The sixth chapter treats of the age of the coming apostle Husheedar. The seventh chapter speaks of the countries of India, China and Barbaristân and of their climate. The seventh chapter cannot be strictly called to be a part of the Já̦mâ̦spi. It is not worded in the form of a question and answer. It treats of the five moral qualifications referred to in the Yağna. The ninth chapter treats of the prognostications for the coming age of Husheedar.

The Persian Já̦mâ̦spi treats of six principle subjects. The first chapter is merely introductory, and corresponds to the first chapter of the Pázend Já̦mâ̦spi. The second chapter treats of the kings succeeding King Gushtâsp and corresponds with the fifth chapter of the Pázend Já̦mâ̦spi. The third chapter dwells on several vague forebodings about future wicked times. The fourth chapter treats of famine and plague, and corresponds to the second chapter of the Pahlavi Já̦mâ̦spi. The fifth chapter speaks of the kings preceding Gushtâsp. It corresponds with the fourth chapter of the Pázend Já̦mâ̦spi. The sixth chapter treats of the different prognostications, that will usher in the age of a coming apostle (Beherâm) Varjavand. It corresponds to the Fragment No. 1 of the Pahlavi Já̦mâ̦spi and to the ninth chapter of the Pázend Já̦mâ̦spi. The Persian Já̦mâ̦spi has clear references to the rule of the Turks in the beginning of the tenth century.

Of all the Pahlavi books known at present, no book has been so well-known by name, among the Parsees, as the Já̦mâ̦spi. As I have said in the Cama Memorial Volume: "Up to a few years, the Já̦mâ̦spi was held in great estimation by the orthodox Parsees, and especially by the female members of the community. It was now and then consulted for foretelling some events. Even the abovesaid old Gujarati renderings of the book were guarded as rich articles of possession in treasury boxes." Just as Virgil's book is used in Italy, even now, by some, for a kind of divination, known as

(1) Prof. Spiegel gives this 5th chapter in his "Grammatik der Parsisprache (Leipzig, 1851), pp. 192-153. He quotes a part of the 6th chapter (p. 88, l. 28 et seq) in his Die Heiligen Schriften der Parsei, I, p. 33. (2) The K. R. Cama Memorial Volume, p. 283.
Sortes Virgilianeæ, the Jamâspi was used, and is even now used, by some as a book of divination.

It is the Gujarâti Jamâspi, that has familiarized the name of the book, among the Parsees, especially among the women. In Gujarâti, the Jamâspi has grown immensely large. The compilations of the Revâyet by Đârâb Hormazdyâr and Burzâ Kâmdin, have outgrown their original spheres as Revayets, and contain, besides the Revâyet properly so called, all kinds of miscellaneous Iranian subjects, such as the small treatises, that go by the name of nâmeh or book, e.g., the Mar-nâmeh, or book of serpents,¹ the Sogand-nâmeh or the book of oaths, and Jamâsp-nâmeh,² the very book which forms the subject-matter of this work. In the same manner, the Gujarati Jamâspi has outgrown its original limit by the addition of some kinds of prognostications or forebodings, rightly or wrongly connected with the name of Jamâsp. I have come across several Gujarati manuscripts known as Jamâspi, and have found, on comparison, that no two books are alike in matter of style and subject. Each subsequent writer or copyist adds what best suits his fancy. It is in the records of the Parsee Punchayet that about 60 years ago, a Parsee author published for the first time, a Gujarati Jamâspi. It contained an amount of errant nonsense, which, the then Trustees of the Parsee Punchayet thought would disgrace the name of the community as producing, under the name of a quasi-religious book, absurd and foolish ideas. The author was paid a small sum, and his book was altogether suppressed.

I have before me a manuscript of the Gujarâti Jamâspi, written on 21st January 1840 by Ervad Burjor bin Mobed Noroiji bin Mobed Bhikhâji bin Mobed Jamaspji, surnamed Tata, for Noroiji³ bin Dorabji bin Jamshedji bin Beheramji Chichgar. It has 311 folios in all. From the list of the contents given at the end, I gather that it treats of about 200 different subjects, small or great, on all possible questions, theological, semi-philosophical, meteorological, geographical, phrenological and medical, mostly in a crude and unsystematical way. One can form an idea of the learning and historical knowledge of these writers from the fact, that in the list of events, given on folios 299a, as events predicted, we find the Hindi year Samvat 1498 (A. D. 1442), as the year of the revelation of Mohomed's religion. At the end of the list, the use of future tense as the one justly appropriate for predicting events, is dropped, and some recent events are added, as having already happened. Among these we find the following there:

In Samvat 1758 (A.D. 1756), Modi Jijibhoy Jamshedji appointed Modi.

¹) Vide my paper on the Mar-nâmeh before the Anthropological Society of Bombay Journal, Vol. III No. 1. ²) Vide Catalogue of Persian manuscripts in the Bodleian Library, by Prof. Sachau and Prof. Ethe (1889) column 1115. ³) This gentleman was my grandfather-in-law and died in 1871 A. D. His family has been latterly known as that of the Saklâtwlâs.
Roz 5, Mah 6, Samvat 1750 (A.D. 1694), Shajan Gher Shinoor (शैजन ग़ेर शिनूर) came from London (लॉन्डन).

Samvat 1779 (A.D. 1723), Mr. Nowroji Rustomji Manockji came to Bombay from Surat to go to London.

Again from folios 192 to 212 it contains a number of prescriptions of Indian drugs for different ordinary complaints. There are several subjects which it is not decent to mention.

What most popularized the Gujarati Jâmâspi at one time among the Parsees, was its Chakar af Ramal, i.e., the Wheel of Fortune. It is a group of circles, one enclosed in another, with a number of lines passing from the common centre to the circumference of the largest outside circle. The divisions so formed by the lines, are marked with different numbers. On the pages preceding or succeeding that of the circles, are written the numbers marked in the divisions of the abovenamed circles, and opposite each number is written a vague statement, whether one's particular thought or wish would be satisfied and his desire fulfilled or not. The person desirous to consult this book, shuts his eye and moves his hand in the circle several times and stops at random doing so. He notices the number of the division where his hand stops, and referring to the page where this particular number has a statement attached to it, infer whether his wish will be fulfilled or not.
Fragment No. III. MU.

...لى نا نا..._WARNING...

(1) Last 2 or 3 letters missing. (2) Missing. (3) One or two letters missing.
Fragment No. II. MU.5.

(1) By conjecture. The portion legible is
(2) The corner of the page being torn off, a word is missing.
(3) About 2 words missing.
(4) One or two letters missing.
(5) The top line of the page is illegible. The page does not begin a new subject.
(6) The last two or three letters are missing.
(7) Missing.
Chapter IV.

Fragment No. I. MU.

(1) Added from DH. Bund.
(10) Justi's Bund. omits the preceding and gives . DH. Bund. gives ।

This reading suggests that the word  is P.  
(2) Corrected according to DE. MU and MU₃ have ।.  
(3) All MSS. have a  before these words. It is not wanted. Bund. omits it.  
(4) MU and MU₃ have a  before it which is not wanted. Bund. omits it.  
(5) MU and MU₃ have a  before it. Bund. omits it.  
(6) Corrected according to MU₃ and Bund. MU has .  
(7) Corrected according to DH. Bund. MU and MU₃ have .  
(8) Corrected according to Bund. MU and MU₃ have .
So in all the MSS. of Jamaspi and in some MSS. of the Bundehesh. In the Bundehesh Dr. West reads Ātash va khirman shatvar (5) ayokhost, i.e., "the fire and halo (melt) the metal of Shatvairö," but the text does not allow the word to be read as Shatvairö. MU, and MU, write under the words یک یک the words یک یک in Persian. That is simply a guess. The words do not allow that reading. Dr. West takes the reading of one of the texts to mean "the fire and angel Airman." But I think that the text as given by the MS. of Justi's Bundehesh is correct. It is سپس شیر. I think it is the same as the word applied to Fire in Ātash Nyāish (Yaça LXII, 8).

(2) MU, MU, and DE. add یک یک before this. MU, and the Bund. MSS. and even DH. omit these words. In MU also there seems to be an attempt to strike off the word. If we keep the words, they may be read ayök gām, i.e., in one step. (3) Bund. has یک یک. (4) Corrected according to D. E. All the other MSS. have یک یک which is evidently a mistake. (5) All the MSS. add one یک before this, but it is not necessary. The Bundehesh has not it. (6) So in all MSS. miswritten for یک یک of Bundehesh.
(1) Corrected according to the Bund. All Jamaspi MSS. have əŋə. (2) All copies of Jamaspi have tanan-homandih but it is miswritten for tan-homandih which is the reading of the Bundehesh manuscripts. (3) Corrected according to DE. all MU manuscripts have əŋə. Bund. writes the words in Pazend characters. (4) Corrected according to DH. Bund,
(1) Corrected according to DE, MU₃, and MU₂. MU has ॐ.
(2) D. E. has ॐ.
(3) MU₃ and Bund. have ॐ. DH Bund. has ॐ.
(4) Corrected according to D. E. and Bund. MU₁, MU₃, and MU₂ have ॐ.
(5) Added from D. E. so Bund.
(6) Corrected according to DE and Bund. all MU MSS. have ॐ.
(7) Corrected according to Bund. MU MSS. have ॐ.
(8) Misswritten for ॐ. DH. Bund. gives ॐ.
(9) M. U.₁ adds ॐ before this and omits ॐ after this.
(10) The words ॐ are added according to DE. Bundehesh also adds this.
(11) Corrected according to Bund. MU MSS. and DE give ॐ.
(12) Written for ॐ.
Chapter III.

(1) DE has 34a with Persian گونه under it. MU, MU₂ and MU₃ have 34a. According to the order of the calamities as stated in the original question this sentence in the reply seems to be superfluous, because there is no question about any calamity (if we take vachand for gazand "calamity" as suggested, for which we have no authority). Having spoken of the famines in general in the preceding sentence, it seems that the reply now speaks of great famines in particular. (2) Corrected according to DE. other MSS. have ۸۸. (3) Added according to DE. other MSS. omit it. (4) Added from MU, MU and MU₂ omit it. DE omits this and the preceding words also (۸۸) and also the word ۸۸ in the same line after the words ۸۸ ۸۸. These omissions of DE are evidently a mistake of the copyist. DE gives under the word ۶۶ Asfandyar اشکنداپار in Persian. This misreading arises from the above omissions because Asfandyar cannot be called Yatůk magician. (5) D. E. M U₂ and M U₃ add حقيقه before this. (6) DE has ۶۶ MU, MU₂ and MU₃ have ۶۶ corrected according to the Bundeshesh. (7) Justi Bund, has ۶۶.
Chapter II.

(1) D. E. has 3\.  (2) This 1 is added according to D. E.  (3) Corrected according to D. E., MU and MU₂ have 3\. The same word further up is 3 in all MSS. Both the words are one and the same.  (4) DE has 3\.  (5) In all the manuscripts this word with the preceding 1 va is written thus 4\. But as this gives no meaning I have arranged the words as above, vide p. 5, note 1.  (6) D. E. omits this word.  (7) MU₃ and D. E. have this in Pahlavi 3\. In MU₂ instead of this chapter, we find here two other chapters which I have given at the end as fragments.  (8) Corrected according to D. E. and MU₄, MU and MU₂ have 3\.  (9) MU₂ has 3\. D. E. has 3\.
(1) Added according to D. E. because the sense is incomplete without it.  
(2) D. E. has ملک.  
(3) Corrected according to D. E. MU and MU₂ have ملک.  
(4) D. E. omits this.  
(5) D. E. adds an ا before and a i after this word.  
(6) Corrected according to D. E. and MU, MU and MU₂ have ملک.  
(7) Given as in the original, but the words must be separated as below ملک و ملک.  
(8) D. E. has simply ملک.  
(9) MU₄ adds an ا before and another i after this. Then we may translate "glory of the Kyāns."  
(10) Looks like ملک; all other MSS. have ملک.  
(11) Corrected according to D. E. and MU₄. MU and MU₂ have ملک.  
(12) D. E. adds ملک which gives no meaning. Perhaps from ملک Arab. ملک the great name.  
(13) Added from D. E. and MU₄.
(1) All MSS. give a before this word, but I think it is not wanted.  
(2) D. E. has ̣.  
(3) D. E. has ̣. This shows that this word in the preceding line also is the same and that the ̣ in the beginning is a mistake.  
(4) D. E. has ̣ with Persian š under it.  
(5) Corrected according to D. E. MU and MU₂ have ̣.  
(6) MU and MU₂ give an additional ̣ before this. It is not wanted, D. E. does not give it. So corrected according to D. E.  
(7) D. E. has ̣.  
(8) D. E. has ̣ before it.  
(9) D. E. has ̣.  
(10) Corrected according to D. E. MU and MU₂ have ̣.  
(11) D. E. has ̣.  
(12) D. E. has ̣.  
(13) Corrected according to D. E. MU and MU₂ have ̣.  
(14) MU omits this ̣.  
(15) D. E. has ̣.
(1) So written by MU and MU₂, but I think the letters must be arranged as 
(2) D. E. has ١٣٠٥.
(3) For ١٢٣٥, D. E. gives ١٢٣٥ as its equivalent.
(4) Corrected according to D. E. MU and MU₂ have ١٢٣٥ for ١٢٣٥.
(5) D. E. has ١٢٤٥ which is correct.
(6) For this and the following word D. E. has ١٢٤٥٢٤٥.
(7) The letters are separated according to D. E. MU and MU₂ have ١٢٤٥.
(8) Corrected according to D. E. MU has ١٢٤٥.
(9) Corrected according to D. E. MU has ١٢٤٥.
PAHLAVI JAMASPI, CHAP. I.

(1) D. E. adds after this. (2) MU and MU₂ have one i. before this which is a mistake. D. E. has before this. This seems to be a mistake of the copyist who while writing may have by mistake repeated.

(3) D. E. adds i. before this. (4) D. E. adds after it. (5) D. E. has. (6) Added according to D. E. which has. (7) D. E. has. (8) All MSS. add before this, but it is not wanted. It gives no sense. In the next line the words (Jamik-i-Arum) occur again and there the i is omitted.

(9) D. E. has. (10) MU₂ writes this as. (11) D. E. gives. (12) MU and MU₂ have. Corrected according to D. E. which has. (13) D. E. writes. (14) D. E. has.
(1) D. E. adds 1 before this.  
(2) D. E. and MU₂ have ṣe.  
(3) D. E. has ṣe.  
(4) D. E. has ṣe.  
(5) Instead of ṣe  ṣe D. E. has ṣe  ṣe.  
(6) D. E. has ṣe.  
(7) Corrected according to MU which has ṣe  ṣe where the first word seems to have been repeated and miswritten.  
(8) Corrected according to D. E.  
MU has ṣe.  
(9) Corrected according to D. E.  MU has ṣe.  
(10) D. E. has ṣe.  
(11) D. E. has the following after this word: ṣe  ṣe  ṣe.  
(12) D. E. adds ṣe before this.  
(13) Corrected according to D. E.  
MU and MU₂ have ṣe.
(1) Corrected according to D. E. MU and MU₂ have ٕٔٔٔٔٔٔ. (2) MU₂ has ٔٔٔٔٔٔ.
(3) Corrected according to D. E. and MU₂. MU has by mistake ٔٔٔٔٔٔٔ. (4) D. E. has ٔٔٔٔٔٔٔٔٔ.
(5) Corrected according to D. E. because MU and MU₂ have by mistake given ٔٔٔٔٔٔٔٔٔٔٔ and thus placed ٔٔٔٔٔٔٔٔٔٔٔ at the end of the word instead of before it.
(6) D. E. has ٔٔٔٔٔٔٔٔٔ.
(7) I have separated the words. MU has one word ٔٔٔٔٔٔٔٔٔٔٔ. D. E. has ٔٔٔٔٔٔٔٔٔ. (8) MU has ٔٔٔٔٔٔٔ. so corrected according to D. E.
(9) MU has ٔٔٔٔٔٔ. so corrected according to D. E. which has ٔٔٔٔٔ. Its Persian equivalent ٔٔٔٔٔٔ also suggests this.
Chapter I.

(1) D. E. adds ىى before this. Ḥalāṭa ḥaw.  (2) D. E. has ٧٧.  (3) The original has a word before this, but it is torn off. D. E. has no such word.  (4) Corrected according to D. E. our text MU gives ٢٢٠٠٠ which gives no sense.  (5) D. E. has ٧١ ٧١ avidādiya ٧١٢١٢ which is better.  (6) D. E. and MU₂ have ٧١٢١٢ and ٧١٢١٢. The words in the text of MU are not quite clear, but they look more like those given above.  (7) In MU and MU₂ written ٧١٢١٢ but in D. E. written ٧١٢١٢.  (8) D. E. has ٧١٢١٢ and gives under it ٧١٢١٢.
1. For this word haštāsh vīda my Aiyādgār-i-Zarīrān, Shatroīhā-i-Airān, &c., p. 14 n. 9.

(2) The text has देव I think the writer meant to write देव as in the first line of the question, but omitted the word by mistake; hence this superfluous देव.

(3) या या These words are redundant. Better to take them as miswritten for या या min jehān, i.e., "whatever they say or do in the world"; or perhaps miswritten for या या mūn-shān.

(4) ṛyaśnaḥ, p. रोसन to grow.

(5) avi-yaśt. DE gives आविदायिया avidādiya अविदायिया Injustice.

(6) hamār p. रम, quantity, measure, number; or it can be read amār p. अमात calculation, minute search; or it can be taken for an adverb meaning 'constantly, always.' In that case also it is the same as p. रम, hamār which, as Steingass says, is used for hamār. In that case we may translate "They always collect gold and silver and also a share of treasure and wealth, but all that disappear and become invisible."

(7) Bakudach. DE gives बकुदच as its Pers. equivalent. A little below, the word is written बकुद बकुद. Perhaps Avesta बकुद P. बकुद; perhaps miswritten for बकुद kabad, i.e., much.
Chapter 1.

1. King Vishtasp asked, "How many years shall this holy religion continue? And after that what (sort of) time and age shall arrive?"

2. Jamasp, the astrologer, said, "This religion will continue for 1,000 years. Afterwards, the men, who shall flourish in that age, will all resort to breach of promise. One will behave towards another with vindictiveness, jealousy and untruthfulness, and owing to that cause, they will let the country of Iran go to the Arabs. And the Arabs will be stronger every day, and will take hold of cities after cities. Men will turn towards falsehood and untruth. And from everything, that they will say and do, their body will be more benefited, (but) their proper (spiritual) growth will be injured. On account of the want of faith in this country of Iran, heavy burdens (i.e., anxieties) will fall on the kings, and they will amass quantities of gold and silver and also shares of treasure and wealth. And (at last) all will be out of sight and will disappear. And also, the share of the treasure and wealth of the Dehkans (i.e., the village landlords) will pass into the hands and power of the enemies, and many untimely deaths will occur.

(8) anbina. It can also be read "hobin" (vide Pahlavi Pazand Glossary, pp. 19 and 127), meaning "as before, again." The sense in that case would be: Men will amass wealth, but all will vanish again. D E. gives ده‌بیتی as its equivalent.
3. In MU the portion of the page bearing this word being a little torn off, I took this word to be I 'va.' But after the text was printed, on more carefully looking to the portion torn off, I find that the word looks like dar. DE and MU, also give 'va.' So the word va in the text must be substituted by dar.

4. The mixture and the change, referred to here, do not seem to be confined to persons alone, but they apply to all things.

5. P. بِين matrimony. (4) P. بِين price, 価値.

6. فِرْضِ فِسْطِ to sell. Arabic. فِرْضِ فِسْطِ selling fruit on the tree.

7. The sense seems to be: that the son will expel the parents from their house. The Persian Jâmâspî takes quite the contrary sense. It says: و بَیْذَر بَیْذَر دَبِر زَوْدِیاَکی یُضَتْ بَسِیَمْ خَارِج پُرْون کُند, i.e., The father will expel the son from the house in his lifetime.

8. It is better to omit the I 'va.' The Persian Jâmâspî suggests this omission. The meaning then would be "The younger brother strikes the elder brother."

9. a-râst falsehood. This meaning suits well, if we take the preceding word گس also for 'falsehood' (Arab. زَؤِر ). But we can read this word "a-râst" (i.e., irreverence) also. In that case, we must take the preceding word گس in the sense of p. زَؤِر force. The translation then would be, "He speaks violently and irreverently." This corresponds with the Persian Jâmâspî, which says دِشَائِم دَر خَورَة or خَورَة خُورَة. It is generally written دَر خَورَه.
3. And the whole of the country of Iran will pass into the hands of the enemies, and non-Iranians will mix themselves among the Iranians in such a way, that an Iranian cannot be distinguished from a non-Iranian. That which is Iranian will become again non-Iranian.

4. And in those bad times, he who is rich, will consider him, who is poor, to be happy. The poor man himself will not be happy. And noble and great men will come to (the state of passing) life without any pleasure. To them, death will appear as pleasant, as the sight of children to parents, and of the daughter in matrimony to her mother. She will sell for money, the daughter that will be born to her. And the son will strike his parents and will drive them away from their house in their lifetime. And the younger brother and the elder brother will strike (each other). And for the sake of wealth he will speak falsehood and untruth. And women will give their lives up to mortal sins. And insignificant and unknown persons will come to public notice. And false evidence and untruthfulness and falsehood will spread abundantly.

At night, they will eat food and drink wine with each other and behave in a friendly way, but the next day, they will seek means for taking each other’s life and wish evil.

(11) egas a witness. P گواپلی
(12) P فراخ abundantly.
The reading is not certain. Aoz and dahik, ravage, havoc p. annoyance. Av. अोझ दहिक (Glossary of Viraf., p. 191-192).

2. p. 465 ने तीय (1)

(1) Perhaps miswritten for वजेहगर, sinful; or perhaps p. lying.

The meaning is doubtful.

8. It seems to be miswritten for रुज़ू p. a maid, virgin. (9) D.E. has जन्म kardé, which is better. (10) P. फ़ैक a footman; cf. Pers. Jamasp.


12. If we take जरू as giving an intensive signification and read रुजू as shān, the meaning would be “Freedom or nobility will not be a guest in their boly,” i.e., they will not be free for a long time. Cf. Persian Jamasp.
5. And in those bad times, he, who has no children, will be considered happy. He, who has children, will be looked at with contempt. And many persons will reach the state of harm,¹ want of sympathy² and injury³. And boisterous weather, cold winds and hot winds will blow. And less fruits will grow on trees, and the land will be full of leaves.⁶ And children will be somewhat sinful⁷ and cause great devastation. And it will rain out of season, and when it will rain, it will be to no advantage, and it will do harm. The clouds will move (about) in the sky (without raining). All the misery will be worse than what can be described. And everybody will turn away from his words, his written words, and his promises. And all those who will have any virtue, will have their lives more unpleasant and more miserable. And a virgin⁸ will be (a housewife) without having taken⁹ a house (i.e., without marrying). A trooper shall be in the place of a footman¹⁰ and a footman in the place of a trooper.

6. Slaves will walk over the paths of great men. Freedom (or nobility) will not be the guest of (one's) body, except in the case of God. And those men will be great, who will turn towards non-repentance and dishonest actions, and will cherish the pleasure of untruthfulness. Their friendship and love (will be full) of sting. Young men shall be old very early.

(14)  ¬ not, paçgariha ' repentance ' from paç ' back '.

و مریم از بد کردار خود پیشمان نشوره
7. व दाला आदिशी भिन सद्वीया तुरसीया ये नेकुभान पावण अवभीण ज्ञपुवन. व रशी रोचे सता मता न रूपेरा रश्ता। अगे व उभान कुद क्रमण अवभीण तृणं विवरण, वर्यां व दर्शा आपला पावण शेख ज्ञपुवन. व दर्शा व शरीर दी महान पावण शेख ज्ञपुवन. व आदिशी आदिशी पावण आवास्की तेंदुम्बन पावण कामे ला याखानु.

8. व गल्याच्या पावण जहा सद्वीया अनुभार ज्ञपुवन सत्यी व दर्शा समस्त संबंधेच्या नेकुवल. वरा दुव्या जुन व गुरृत ज्ञपुवन, अदिशी भिन संग संबंधारे ज्ञपुवन. व अदिशी व रीराशीया भिन ज्ञपुवन. व दाला आदिशी वल भीरानाथी व आदिशी तृणं अपार कर्षण याबुतुन. व शीघ्र श्रेय नवाल वरण कं काय अनुभार वापुरन. तीज व रूट लेख शाहीन अनुभार चिन अने तिकडे ला याखाव.

8. व आदिशीया आदिशी शचऽत वस कहाणेन अपुरुण वापुरत, व दर्शा व व्यासे तत्कालित अव-दीर्घाण हरिव भागुत्ते. व दुस्ता आदिशी बसा ज्ञपुवन. व व्यासे क्षण जेने नावद, अपने भर ला नयःसुत. व हूँसमें वल यथाने छायर्ण अनुभार ज्ञपुवन. व दाला आदिशी कहा नुसरने वह्म अरु ला चाषणे. व शाहीनार व शाहीनार उदिशी भीरान महान वापुरत अनुभार ज्ञपुरे व नामही नामतीरे व नामही पातकीयार अहाले.

(2) Cf. Persian Jamaspi.
(3) P. जन मूर्देश्रय र रोडन्रय द द य द ग्रा ग्रु द ज्ञान न जान कन्नी
(4) P. सामान्य निम्नमान विशाल औरकृ ति और विशाल कृ ति
(5) P. जोक स्ट्रॉक, भूया।
(7) सम स्क्रिप्टिकुर र दालन दी योडल दार्ना
(8) P. र आ र पे दालन जोक स्ट्रॉक, भूया।
(9) P. जोक स्ट्रॉक, भूया।
(10) P. र आ र पे दालन जोक स्ट्रॉक, भूया।
(11) P. जोक स्ट्रॉक, भूया।
(12) P. र आ र पे दालन जोक स्ट्रॉक, भूया।
(13) P. र आ र पे दालन जोक स्ट्रॉक, भूया।
(14) P. र आ र पे दालन जोक स्ट्रॉक, भूया।
(15) P. र आ र पे दालन जोक स्ट्रॉक, भूया।
(16) P. र आ र पे दालन जोक स्ट्रॉक, भूया।

Read अमिऊस 'adinash' as given by D E. (10) P. विंस慧 ridicule.
(11) Ridicule p. वीस ठी कर्ष यांना वापुरत. लिटरली "making the beard a butt of remarks." P. री वॉक स्ट्रॉक, भूया.
(12) Association, lit., the pleasure of the palace. (15) P. वीस ठी कर्ष यांना वापुरत.
(14) P. री वॉक स्ट्रॉक, भूया.
7. And everybody shall be pleased with his own evil actions, and will consider them to be superior. And cities and cities, towns and towns, and villages and villages, will fight and quarrel among themselves, and will snatch things from others by force, and will take forcibly from (other) persons, their clothes, livelihood and ornaments. And they will take wise men and people of good religion, for demons. And nobody whatever shall acquire his wants and desires.

8. And those persons, who will be born in those bad times, will be harder than iron and hard metal. Although they will be made up of blood and flesh, they will be harder than stone. And old age will be ridiculed and laughed at. And everybody will fall into the strange company and association of the wicked Ahriman. And they will commit the sin of Mithra Daruj (i.e., breach of promise) in those times. They will stretch forward their hands (of sin), as quickly and rapidly, as the flowing water (that runs) to the sea.

9. And the fires of the country of Iran will come to the state of diminution and extinction; and the wealth and property (of Iranians) will go to the hands of non-Iranian wicked persons. And all will be of bad religion. And they will collect a good deal of wealth but will not enjoy its fruit. And all will go to the hands of chiefs without any advantage. And whatever actions one may do, will not be approved of by others. And the hardship and annoyance, which will come to them from these, will make (lit. keep) life unpleasant and death protective.
10. The text has It must be read Gabráí-i.

11. It cannot be read here. This word has also an opposite meaning, viz., glorious. In that case it can be compared to al--hashem. The opposite meaning will also do here.


13. P. سوار cavalry. Or we may take Ayóbár as given by D E; "once upon a time."

14. Read م before this word in the text, where it is omitted by mistake. P. م آئیس

15. P. Abyssinian negroes.

16. Pahl. Paz. glossary “as before, again, in the same way.”

17. P. مورشی.
10. In the end, there will arise in the country of Khorasan, an insignificant and unknown man, who will bring by his valour, several persons and horses, (and), sharp edged lances and the country under his own rule. He himself will be invisible and will disappear from the midst of his rule. And the sovereignty will all pass away from the Irâniâns and will go to the non-Irâniâns, and there will be (prevalent) various customs, rules and usages. And the strength of the body of one, others will count for (that of) a mountain, and men with physical strength will be contemptible. (1)

11. I say this also, that among other things, that triumphant monarch will seize many cities and regions in the land of Arum, and will introduce by means of his cavalry, much untruthfulness from the country of Arum.

12. Then the victorious monarch will die, and continuously after him, his children will sit on (the throne of) sovereignty, and will guard the country with force, and will exercise oppression and injustice on the people of the country of Iran, and in the same way much wealth will pass into their hands.

13. And in the end, in the same way, all existing things will go to the negroes. And in those bad times, there will be no faith and justice. Among them the great, cannot be distinguished from the low, and the low from the great. There will be no mutual help among them.
14. The term 'Mehman' is used in a different context in Arabic, where it refers to a guest or a visitor. MD gives "guest." If we take this word, the meaning would be "will not see these various distresses, fully up to the brim (lit. head)."


15. The word 'Mehman' is used to refer to a guest or a visitor. It can also mean a person who is being entertained. MD gives "guest." If we take this word, the meaning would be "will not see these various distresses, fully up to the brim (lit. head)."


16. The term 'Mehman' is used in the context of a guest or a visitor. MD gives "guest." If we take this word, the meaning would be "will not see these various distresses, fully up to the brim (lit. head)."


17. The term 'Mehman' is used in the context of a guest or a visitor. MD gives "guest." If we take this word, the meaning would be "will not see these various distresses, fully up to the brim (lit. head)."

14. Tell me this also, that person will be fortunate, who will not be born of his mother; or who, if born, will die soon, and may not see this distress and poverty at the end of the millennium of Zoroaster. He may not see that great war, which must ensue and that shedding of blood which must take place at that time. It may not continue on the breasts of men.

15. The Arabs will mix with the Arumians and the Turks, and destroy the country, and in the end Spendârmad will complain before Oharmazd "I cannot tolerate this evil and distress. Whether I am below or above, I catch these men above or below (doing unlawful acts)." They ill-treat the wind, the fire, and men, by means of the great oppression and injustice, which they exercise upon it (i.e., upon Spendârmad or the earth).

16. And then peace will overcome (lit. beat) wrath, and during that (time), quarrel and falsehood, which the evil-minded exercised, were shut up in the sovereignty of Jamshed. In the sovereignty of Bivarasp, it, (i.e., falsehood) was released from restraint. Bivarasp held consultation with that demon. And the work of that demon was this, that it diminished the crop of grain. If you will not be for (i.e., in alliance with) that Druj, for every
3o चेतल्या नमराशि, आणि 1.

हुमनीया, छाला सूचास खोली भरा वरीलंत हुमनीया, चेतलार सत गडू भरे नजरे वषुदुल्ला हुमनीया. शीत से देख नवनी हरे मीन कक वडल्ल भरा जण्डीतूति, न आंगिर छाला सूच खोली भरीतूति, चेतलार सत लहन अन्याय वारुने. न लहन कक वरमान यपदेतन पुरुषान कन्नर वारुने कक्क गोड़िये व अपोशेत हि गोदामी वारुने.

17. आंगिर आंगिरेन मीन छाले नीमी खुश माध्रां, मृत्यु अंगमानयास बरीतूति व सेपां व गोव आरात जण्डीतूति, न श्रीकट्टा पून शीरीण करुदुल्ला, न एक शृं शीकरमी गाडुल्ला, बलो दर पून कामे ओ नेदीशन भरा गोडुल्ला. न आंगिर आंगिरण मिन छाले हुभरान बरीतूति व वटुनालं, न जक दासत अरुदुल्ला व निन तेंठन सेपां आरात व वण्णर कक्क. न भिन कक दासत मृत्यु संहात बिन व वण्णर नाशक गोदामी गेनां वारुने. न भिन व जस उरू प्यांतारीण गामुने त नानाश्रय रत्निर्माण.

18. न आंगिर भिन कक पद्मयाळाशर मिन नगडीसंगिय ओ दृश्य भरा गामा. मिन जातन भरा बीनत. न भिन जातन कक्क राभ राभ नेलान वस कक गामा हीमुदुल्ला. पून नमाग नव पद्मयाळाशर सलका जातुन आकिं तेंसन शुल्क दर न दर वेजी दसारं न दफ जुलक्ष्म अभेदुन बाण गेनां अग्रीतदान व नेघेणे लक न लकुने है, दसारं न गाम अभेदुन अग्रीतदान व देंभेणे लक न लकुने है, दसारं न गाम अग्रीतदान व नेघेणे लक नेघेणे लक रहुत.

(1) Arab. .notifications to sow.

(2) girdû, a nut, a walnut. The reading is not certain.

(3) P. ज्योंबंक ज्योंबंक Jewels.

(4) Av. चवान (5) to fly, run away.

(6) P. डॉरिबार a sea port.

(7) P. पिंगम Av. चवान and ्ण to go. It is generally written चवान. We find चवान also.

(8) Arab. ्र to communicating a secret.

(9) फौर Walking on tip-toe, so as not to be heard.

(10) Doubtful, the meaning of the whole sentence is not clear. Perhaps आंगिर is miswritten उल्लाते.
 femsami, भाग 1. CHAP. I.

अने ते द्रवण्तु कान आळ, इ अनाथाना पाहि ज्ञायि करि; अने इ तु ते द्रवणे साहिता नाही शास, ता द्रवण अपरेव, शास्ति शाशिं, ताहि ४०० अपरेणि हृद तू बेशि। उत्तर वर्णारावः भेंहर ते द्रवणे मार्शी, अने पेढी ले किः अपरेषात जिथी ते ४०० अपरेणि पाकां हासी करके। अने ते वन्याना स्पष्टनक्त मेंहुँक पाहि ज्ञायि, (अने) व्वास अनेरेस अने वातु नहीरीनां आर्की।

17. पेढी नीमतं तससि जाकु कर्मण धृथि बोना धाधि, भो हृदेरक भवंभरें, अने सेपाह अने लक्ष तेयार करी वली जसी, अने शेंडरे गेजी चेकी तेशि। अने धृथि सुनारेश दरेशी, कल्ले तेशि वरानी जरणी मुष्कर आने धाधि। अने पेढी शवके दुश्मनोबाणां धाम-मांथि अतिवरक्तं तससि नासी नभी, अने ते तससि जसी, अने तांशी तससि तेयार करी अने पेढी वली। अने ते पेढी आधु कर्षणां मुद्णां बोझा भैली नाकबनींतने सेपाहेण्यि। अने मेलां अने नानां, हवानि मोहरां ईवानें भेंडूवाणी अने पेढानां अननि सळावानी आशि।

18. अने पेढी ते पदाध्वंवागर्गी धीरयां धीरयां धीरयां नवतीयां नवतीयां नवतीयां ते शरण भेंडरक्षणने आशि। अने भेंहर गद्ध धृथि जुपा धृथि रीति ते शरणने कहेशि। (अने) ते पदाध्वंवागर्गर्गां पाशाशां आम्बा भेिने साध धाधि (अने कहेशि) के, "आ पाशाशां जुपा जसी भाल अने जुपा ज्ञाना लेखन धान। अने इ तु जुपा पाशाशां आम्बा रीति करि, के नेम तारा अने में। बोझांचा वज्रायु अने नेमागानेचे धृथि हुळी।" (ते पाशाशां) ते शरणने कहेशि के, "हुं आ पाशाशां जुपा रीति करींडेकुएँ के नेम नाशीर्यांते ते शवके अने सेपाह अने अर्जना अने वाल्सरां सर्धवरी ताफळ, दे जवे भारा नक्याला अने नेमागानेचे पासें हुळा?"

wallnut that you will sow, you will gather 400 wallnuts. In 396 years, Mithra will kill that demon, and then for every wallnut, that one will sow, he will gather 400. And in that time, Spendomad (i.e., the earth) will open its mouth again and will bring into publicity many jewels and (precious) metals.

17. Then there will arise from the direction of Nimroz (i.e., Seisťa), a person, who will desire power and will hold ready soldiers and troop, and will seize cities with force, and will shed much blood, so that all the affairs may result according to his desire. And then, in the end he will run away from the hands of his enemies to Zavulastan, and will go in that direction, and will raise an army, and will return from there. And from that time forward, great disappointment will come to the people of the country of Iran. And the great and the small shall have resort to means for their wants and will look for the protection of their own lives.

18. Then, from that Pâdashkhvâr, from the vicinity of the sea-town, that man will see the angel Mithra. And the angel Mithra will tell to that man many secrets in private. He then will go to the King of Pâdashkhvâr with a message that “this King holds the meaning of secret communications and secret movements, and you also carry on your rule, in such a way, as thy forefathers and your ancestors did.” (The King) will say to the person, “How can I carry on this rule, when I have not the troops, the army, the treasure, and the officers of the army, as my forefathers and ancestors had.”
18. \( 3^* \) \( \text{कर्पशम्पर इम्ल्लुन्नत आइंग भरा वेेंमेेंन वहत गण व एेंले ओ आमीतरन व नेमागाम व दक आमामा अस्ट्सङ्ग. \) अवद गणे रणा ओ इस्मी- आम आमामा नोमारे. शिशुन गण वस थृलन याट्नुत, सेपाक व गेहों वृक्ष आरायेक वस हुररनजन वाट्नुत; व अमाम हुररनजन आमामी याट्नुत, तुई व तालाक व आदीक वस हस याट्न, आइंग वष्टुनजन पक्ष्यभारार गाड व इन्स्युलन ज क हरण \\( 3^* \)े निं वाडमन गाह।

20. \( 2^* \) व आफिर वस्त्म गाहा अमाम ज क आस्ट्सङ्ग वर्समूहत, वेंतुमन भार सेपाक व गेहों वृक्ष वस मीयामे आमरी शर याट्नुत, व वेंतुमन वर्समूहत 99 99 नामान वस हर हर ई वक विन्सलय वेंतुमन स्पर्ने अप्पना पवन अप्ना स्वरुप निं ऑन इम्ल्लुन्नत गाड आमामा व कारीबार श्रृंखला वाहुल; व पवन नीचे आमामा आमरी उद्धर व गहें नीं भाकरेलन व गहें शक्त्यभारार व भीत व सदेश व सरने व आमाम आमरी व आस्ट्सङ्ग अवद शेखुरक जारीबार वाहुल।

21. \( 2^* \) व निं वर्समूहत शपीर याट्नुत, निं वर्समूहत ज क आफिर \( 3^* \)े निं वाडमन जने पवन जट्टुन्नत वन मवी वा तामाना गीर्हे कथ अफिर तथ नीचे साँग रस्ताते वेंकुन बेन्नत मिन ह्मीने हार आरामेंड निं एगीके डेखाय भरा अंगीक्षेत्र। व पवन याट्नुत परिश्यात ई लस्त कुं बु सेतुसतन यक यह पवन वही पुरुष अन्नामा पत्तुमन इस्पिक ई सील यहेंते व पवन एर्कुस वक वह पारर। वह तेहेन आइंग आयामी आस्ट्सङ्ग आमाम आपसमूहत इस्पिक नें तेहेन वस बाहुलु। अमाम वस रह ओट बहु वक बह रेई-

(1) नहें सो to bring, to come. (2) Arab. रब great.

(3) Later on this demon is spoken of as Spita Akwân Jâdû (i.e., magician) and is also named Arjâsp.


(5) P. और or इरान palace.
Afterwards, the messenger will say "Come on, so that I may entrust to you, the treasure and the wealth of your forefathers and ancestors." He will then show to him the great treasure of Frasiav. When he will get into his hands the treasure, he will prepare the army and troops of Záboul and will go against the enemy; and when news will reach the enemy, the Turks, the Arabs and the Arumians, will assemble together, (each thinking) that "I will capture the place of Pádashkhvárgar, and will snatch from that person, that treasure and wealth."

21. And he will come victorious from them, and he will kill those of the enemy, whom the king will not be able to capture. And then Sarósh and Neryôsang, by the order of God, will excite Peshyôtan, your son, (to come) out of the country of Kangdêz. Peshyôtan, who is your son, will forthwith proceed up to Pârs, with 150 followers, whose dress (shall be) either white or black, and with myself having a banner in my hand. There, in the
(1) Átash zór is a kind of ceremony (zaothra) like áb zor.
(2) Páz. avasinêdhan, "to put down, to cut down," used of a tree. Pahlavi Pazand glossary, p. 84. (3) P. انتاردند to disperse, scatter. (4) P. درووشکیه to disperse, scatter.
(8) z. سرخ p. سرخ red
(9) The Persian Jamaspi gives three. It omits the reign of the Ashkânians.
place where the (sacred) fire sits in its palace (i.e., the fire-temple), he will perform the Yasht. When the worship will be over, they will pour the (zor) into the water, and will give (zor) to the fire, and will destroy the sinners (darvands) and the demons and the irreligious, in the same way, as that, in which the leaves of trees are scattered in the cold winter, and as sheep (are destroyed), when they enter (into a place) at the time when the wolf goes out (of it.) And Hushidar of Zartuhasht will come before the public, to teach (lit. show) the religion; and distress and poverty will come to an end, (and) pleasure and joy and happiness will prevail.


dir.

1. King Vishtasp asked, "How many times will there occur great plagues? How many times famines? How many times black snow? How many times red hail-stones? And how many times will there be great wars?"

2. Jamasp, the astrologer, replied to him "great plagues will occur three times. One in the wicked reign of Dahák, and one in that of Frásiáv of Tur, and one will occur in the millennium of Zoroaster.

3. Famines will occur four times. One in the wicked reign of Frásiáv of Tur; and one in the reign of the Askkánians; and one in the reign of Pírouj of Yazdagird, and one will occur in the last millennium of Zoroaster.

† This is an allusion to the yagna ceremony, at the end of which, some of the consecrated water is poured back into the well, from which it was first brought.
4. According to the Pers. Jâmaspi these phenomena will occur four times, viz., in the reigns of (1) Minâchéhêr, (2) Dârâb, (3) Yazdagîrd Beh-Afrîd and (4) in the millennium of Hushidar-Bâmî.

(1) This seems to be the corruption of Khyaôna, the name of Arjâsp's family. Vide Aiyâdâgâr-i-Zarîrân.

(2) ְפּ descargar is the Pahlavi equivalent of the Zend ְסָנָה which appears to mean a part of the day. See Zend Pahlavi Glossary p. 38. ְסָנָה in Zend means food.

(3) ְפּ pashun is the Pahlavi equivalent of the Zend ְסָנָה which appears to mean a part of the day. See Zend Pahlavi Glossary p. 38. ְסָנָה in Zend means food.
CHAPTER III.

ON RESURRECTION.

1. On resurrection and the future existence of the body, it is said in religion, that as Mashi and Mashyâni, who rose up from the earth, ate at first, water and then vegetable, and then milk, and then meat; so men also, at the time of their death, keep away at first, from eating meat, and then from milk, and then from bread, till the time of their death, when they always live upon (lit. drink) water. In the same way, in the millennium of Hoshedar Mâh;
2. What is meant is that the body is decomposed by the action of air and water.

(1) L. Vehere Fr. en-voyer. Eng. convey. Pers. What is meant is that the body is decomposed by the action of air and water.

(2) In the text. M U 2 M U 3 have P. This shows that the word is as in the similar chapter of the Bundehesh (Ch. XXX). D E has which is miswritten for D H Bundehesh has dūr.

(3) Cf. Minokherad (Ch. IX 7) and Yast XIII 2. 

(4) All have but Bundehesh (Justi and D H) mss. have


(6) All copies of Jāmāspi and Bundehesh have but Bund. DH. has

(7) This is a reference to manifestations of heat, such as animal heat, vegetable heat.

(8) All have but D H and D H has

(9) Av. Av. Av. (10) D H has ṣv

(11) Cf. Yt. XIII 11. All copies of Jāmāspi and Bundehesh have but Bund. DH. has

(12) This is a reference to manifestations of heat, such as animal heat, vegetable heat.

(13) All copies of Jāmāspi and Bundehesh have but Bund. DH. has

(14) Cf. Yt. XIII 11, 22, 28. All copies of Jāmāspi and Bundehesh have but Bund. DH. has

(15) P to mix, to create, (13) Bund. D H adds (i.e., hair) before this.

(16) Dr. West reads pishk structure. Justi compares with P and translates Beschäftigung (occupation). Windischmann gives Verrichtungen, i.e.
the power of the desire (of food) will decrease to such an extent, that with the food of one meal, man will rest with satiety for three days and nights. Then, they will keep away from eating meat, and eat vegetables and milk. Then, they will keep away from eating milk and will keep away from eating vegetables, and live (only) upon the drink of water. Ten years before (the time) when Soshyos comes, they will remain without any food and will not die.

2. In the end Soshyos will make the dead rise, because it is said that Zoroaster asked Oharmazd "How can you reproduce the body, which the wind dispersed (lit. carried), and which the water carried away"? How can Resurrection occur?"

3. Oharmazd replied: "when I (have created) the sky, without a pillar, with spiritual supports, with distant limits, brilliant with rubies; when I have created the earth, which has assumed a corporeal form and which has no supporter in this world; when the sun, moon and stars keep their brilliant bodies moving in the air through me; when I have created corn, which grows up again when sown, and grows up again with increase; when I have created different colours in the trees; when I have created in the trees, the fire that does not burn (i.e., the different manifestations of heat); when I have created children in the wombs of mothers, and created in different ways, the skin, nails, feet, two eyes, ears and (such) other things and have (thus) formed occupation. It is perhaps another word for श्रेयस (the sexual organ), the last word of the above passage of the Farvardin Yasht. It seems to have been formed in the same way as चिश्चिपः urine, from पिच्छ, MU (Bund.) and Paz. Bund. have श्रेयस
(1) D H gives द्रश्यात्

(2) D H adds मूँड़मिन्यिक. The addition of this word supports Anquetil's translation, which suggests that this is an allusion to the creation of water both on the earth and in the sky. With this additional word, the translation would be "He created clouds in the spiritual world" (i.e. in the other world or in the sky).

(3) In the Bundehesh, Anquetil translates the word here as 'l'homme.' He seems to take the word to be जीवन 'airih' mankind (Av जीवन an Aryan). Some copies of Jâmâspi give the Pers. word जीवन under it. So they seem to take the word जीवन to be Avesta जीवन Lat. avis. bird. But this is evidently a mistake, as the next sentence speaks of the thing, as not being capable of being held in the hand."

(4) lit. In the sight of an eye. (5) D H Bund. gives वासुदेव (6) P. जीवन में। D H gives द्रश्यात्

(7) D H. द्रश्यात्

(8) lit. look to this (9) D H द्रश्यात्

(10) D H gives जीवन जीवन & i.e. Life is from air.

(11) D H has जीवन जीवन which must be जीवन & i.e. originate or create. Vide for this passage my papers on "Astodân" and on "The Belief about the future of the soul among the ancient Egyptians and Iranians."
...the shape (of the child); when I have given motion (lit. feet) to water, so that it may flow, and have created the clouds, which may carry away the water of the earth and pour it there, where (lit. when) it is required; when I have created the atmosphere, which, in a glance of the eye, carries strength above from below, as desired, by means of the wind, and is not capable of being held in the hand; when I have created these (things) one by one, it was a work more difficult than the bringing about of the Resurrection, because in the work of Resurrection, I would have assistance, because (the materials of) these things exist. When I created them they did not (exist). Something can be made to exist from what existed. Bear in mind, that, when what did not exist, has been created, why can that, which already existed, be not created again, because at the time (of the resurrection) bones will be desired from the spirit of the earth, blood from (that of) water, hair from (that of) trees, life from (that of) fire, as they were accepted by them in the beginning of the creation?
4. That he may raise the bodies of angels; and he will raise the bodies of mortals. If he raise the bodies of mortals, the waters will flow like rivers, and the earth will be covered with snow. If he raise the bodies of angels, the birds will fly like bees, and the earth will be covered with flowers. If he raise the bodies of both, the earth will be covered with snow, and the birds will fly like bees.

(1) D H Bund. has instead of this word, i.e., He will raise the bodies of others. (2) D H. Bund. (3) D H Bund. For the reference to 57 years Cf. Patét. Karde 12. (4) D H adds , " and then they were lying on earth. (5) D H , i.e., at length men will know each other. (6) It is better to take this word as given in Bund. MU gives (10) D H omits .

(11) Justi and others give , Dastur Edalji has " " i.e., All men will see the assembly of Vástryôs, i.e., the agriculturists. Justi, West and Windichmann take it as a proper noun. But it is not so. Anquetil also takes it as a common noun. " "Perhaps corrupted from  " (the world
4. At first will arise, the body (lit. bones) of Gayomard, then that of Mashhi Mashyani, and then those of others. In the 57 years of Soshyos, they will resuscitate (lit. adorn) all the dead, and all men, whether holy or unholy, will rise up. Every person will arise from that place, where his life had departed. Afterwards, when the whole corporeal world will revert to its body and form, then it will be given a particular system (of life). Of the light, which accompanies the sun, half will make us recognise Gayomard and half the rest of the mankind, i.e., (a particular) soul will recognise (its particular) body that “this is my father, this is my mother, this is my brother, this is my wife, (and) this is my some near relation.”

5. Then the assembly of the living ones of this world will appear, when all men will arise on this earth. In that assembly, every body will see his good actions and his bad actions. At last, in that assembly, the sinfull will be known in the same way, as a white sheep is (known) among the black sheep. In that assembly, if there be a righteous man, who had been a friend to a sinner, the sinner will shout to that righteous man “when (we were together) in the world, why did you not keep me informed of the good actions, which you yourself did? (i.e., why did you not advise me to do good deeds?) Then the righteous man, if he had not kept him informed, shall have to pass by, in the assembly, with shame.

of the earthly creatures). Bund. adds after this. It makes the sense clear. (12)

Dr. West takes ‘Zaman.’ (13) Instead of of D. H. has . The words in the bracket are by mistake omitted in the text, but they are necessary to make up the sense. We find them in the next line.

(14) This passage means to say that one must not only practise virtue, but teach others also to practise it.
8. आपिए आद्योपायन सिन देवता नवीनता वाहन. आपिए आद्योपायन वस गद्यस्तमन न देवतास वर्षान धनुष रसीदन. तत्त्वा यस वेदीमायान तन्त्रयुंग्रीकालम्.

(1) द्यन हमन गद्यस्तमन तन्त्रयुंग्रीकालम् जस से यमन हनीयपान को नीता।

(2) चिंगुन देसीके आदिन पचन जस यमन अंतर्गत आद्योपायन सिन देवता नवीनता वाहन. आदिन अपिए सिन हनीयपान अस्थ व धराट सिन वस धराट, तुर्क सिन वस तुर्क, नवीनता वाहन. देवतास आदिन को नेक्षस्तमन उनसे विळारीती ग्रीवासाद; आद्योपायन हमन वर्षान, व हरान नर्मन नेक्षस्तमन; सिनन आदिन अस्थ आद्योपायन ग्रेश्मन हरान; आदिन अपिए शुद्ध आत्मा आद्योपायन आयोजन वर्षान। वहुद्दुस्तमन सुनाला अह्यकरण दुनसे राज्य को हड़कड़ हेतु कर्मीयतेत चिंगुन दहलाव व कुरालीमाय अवारीक मिन हेंस्मन आदिनाय चिंगुन नर्मेश्वान वाहन. आदिन अपिए भववेदीत वाहन देवता विलारीत।

(3) हमन को मोक्ष गद्यस्तमन वस देवस्तमन अवश्य से आद्योपायन इ नेपेत आदिन न्वन्हों हुनकें। वार्योक गद्यस्तमन पार्वतेन करीक वस अंगभारण अत वार्योक अवश्य अवश्य वर्षान उर सेवरू देश चिंगुन हमन रोगोहरे मिन तही बीमारा वस नर्मेश्वान राज्य। आदिन हमन नुकसान दोपरे हेतु नेक्षस्तमक चिंगुन मोक्ष अथ कमथ गोरे नक्षस्तमक। आपिए आदिन अन्वेषन अवारीत वाहन देवता गोरे ताकेन, नर्मम वर्षान दोपरेन दिठीयुंग्रीकालम्।

(4) र. द्यन को वहुद्दुस्तमन वस देवस्तमन अवश्य अवश्य उर नेक्षस्तमक से आदिन न्वन्हों को नेपेन।

(5) ज. इन बुंद, जस्ती व वेस्त वहुदुस्तमक इ नेपेत आदिन हमन को पचन। इन बुंद हमन न्वन्हों को नेपेत आदिन न्वन्हों हुनकें। वार्योक गद्यस्तमन।

(6) ए. इन बुंद, जस्ती व वेस्त वहुदुस्तमक इ नेपेत आदिन हमन को पचन। इन बुंद हमन न्वन्हों को नेपेत आदिन न्वन्हों हुनकें।

(7) ए. इन बुंद, जस्ती व वेस्त वहुदुस्तमक इ नेपेत आदिन हमन को पचन। इन बुंद हमन न्वन्हों को नेपेत आदिन न्वन्हों हुनकें।

(8) ए. इन बुंद, जस्ती व वेस्त वहुदुस्तमक इ नेपेत आदिन हमन को पचन। इन बुंद हमन न्वन्हों को नेपेत आदिन न्वन्हों हुनकें।

(9) ए. इन बुंद, जस्ती व वेस्त वहुदुस्तमक इ नेपेत आदिन हमन को पचन। इन बुंद हमन न्वन्हों को नेपेत आदिन न्वन्हों हुनकें।

(10) ए. इन बुंद, जस्ती व वेस्त वहुदुस्तमक इ नेपेत आदिन हमन को पचन। इन बुंद हमन न्वन्हों को नेपेत आदिन न्वन्हों हुनकें।

(11) ए. इन बुंद, जस्ती व वेस्त वहुदुस्तमक इ नेपेत आदिन हमन को पचन। इन बुंद हमन न्वन्हों को नेपेत आदिन न्वन्हों हुनकें।

(12) ए. इन बुंद, जस्ती व वेस्त वहुदुस्तमक इ नेपेत आदिन हमन को पचन। इन बुंद हमन न्वन्हों को नेपेत आदिन न्वन्हों हुनकें।
6. Then they will separate the righteous from the sinful. In the end they will throw the righteous into the paradise and the sinful back into the hell. For three days and nights, they practise corporeal punishment in the hell. The righteous then see in the paradise for three days corporeal happiness, because it is said, that, when on the day the righteous are separated from the sinful, every body's tears flow down to their feet. Afterwards, when they separate the father from his wife (lit. partner), the brother from his brother, the friend from his friend, then everybody enjoys (the consequences of) his actions and weeps; the righteous (weeps) for the sinful, and the sinful for himself, because it may happen, that the father may be righteous and the son sinful, or that one brother may be righteous and another sinful. Those who may have performed their deeds, like Zohak, (and) Afrasiab, and others of their character, will pass through the punishment due for the Margarzan sin. No body will pass through the punishment called "the three nights (punishment)."

7. In that work of Frashokard, the righteous,—of whom it is written, that they are living,—15 youths and 15 maidens, will come to the assistance of Soshyos. (At that time) Gurchêhêr (i.e. meteors) will fall over the earth, from a beam of the moon in the heavens. The earth will (thereby) be as much distressed as the sheep, when a wolf comes in among them. At last, the
8. "He will also do, D.H. \[\text{Av. 37, 89}\] will ask another." How can a lifeless body see the soul? D.H. has the same meaning.

(1) D. H. အရေး 'သံနှင့်' That also will do.

(2) D. H. နေပြည်. Justi ဟွေ 'သံမြင့်'.

(3) All have ရှိ but that is perhaps a mistake for ကား ၏လေး, i.e. "the first soul will ask another." How can a lifeless body see the soul?


(6) P. ကြည် fat. D. H. စိုက် 'သံမြင့်' which has the same meaning.

(7) Z ညို-ညို the mind, the soul. D. H. ညို သံ; a drink, producing immortality.
quiet fire shall heat the metal in the hills and (the melted metal) shall run (lit. remain) on the earth like a river. Then all persons shall pass through the melted metal and be holy. He who is righteous, feels, as if he was passing through hot milk. If he is a sinner, then he feels, as if he was passing through melted metal on the earth.

8. Then all persons shall meet together with great pleasure. The father and the son, and the brother and the friend, will ask one another "Where were you for so many years? What was the justice (given) to your soul? Had you been righteous or sinful?" The first soul, which the body will see, shall be asked the (above) questions. All persons shall be of one voice. They will shout their loud praises to Oharmazd and the Ameshtspends.

9. Oharmazd will at that time finish (the work of resurrection), the creation will come into existence, because he had not a very great work to do. To re-create from amongst the dead is not a very great work (compared with that of the original creation). Sovshyos, in order to resuscitate the dead, will perform the Yazashnê together with his help-mates. He will slaughter the Hadhayash cow for the Yazashnê. He will prepare the Hosh (i.e., the drink of immortality) from the fat of that cow and from the white Hom, and will give it to all men, (and) all the men shall be immortal for all and all revolutions (of time).
10. The sūtra states, "Ayāgam, one cannot realize the world unless he redeems it. He who prays thereby performs acts of redemption, and helps the deserving poor with gifts of clothes, and in this way acts, according to the spirit of the dictates of the Gāthās, provide, as it were, spiritual nourishment and protection for their soul, in the next world.

11. The sūtra states, "Ayāgam, the teacher of the world, has made a mistake. Here, instead of pavan, Bund. has 'va' instead of pavan.

12. The sūtra states, "Ayāgam has made a mistake. Here, instead of pavan, Bund. has 'va' instead of pavan.

Notes:
(1) P. 115 life, age, year. (2) The MU ms. has अमि. Here अमि is a mistake.
(3) MU has अमि, which is miswritten for अमि.
(4) DH Bund. also has अमि, 'आयागिनय'. Z. अमि help. Justi has अमि.
(5) Gəti-kharid, i.e., lit. purchase of the world. A Zoroastrian ceremony is also known by that name. Cf. English redeem, redemption (re and emere, to buy).
(6) DH adds अमि बल अर्थात्. (7) Justi and others have अमि. D H has अमि गामात for अमि. Cf. Yaṣna LV. 2. It is known by that name. Its Pahlavi rendering is १५वा. Its rendering is १५वा. It says that those, who

p. 604, the Bodlein MS. The description here is allegorical. It says that those, who
10. Those who were of the stature of adults, shall be made to rise again as (persons) of 40 years of age. Those who may have been young, and have not reached (the age of adults), shall be made to rise again, as (persons) of 15 years of age; and every man shall be given his wife, and he will be shown his wife with his children, in the same way, as when in the world, except this, that there shall be no birth of children.

11. Then Shôshyôs, by the command of Oharmazd the creator, shall give to all men, according to their deserts, recompense and reward. Again, it is said about those, who are righteous, that they shall go to paradise. The paradise of Oharmazd, will draw up their bodies, according to what is fit for them. (The righteous) shall always advance further through this help.

12. Again it is said, that if one has not said the praise (of God), and has not ordered the work of redemption, and has not given clothes as gift to the righteous, (he shall be) naked there. If he will praise Oharmazd, the spirit of the Gathas shall serve the purpose of clothes.

(1) i.e., in the end virtue will prevail over vice.
(2) P. 31
(3) Av. मणिश्रीमित्र. The leaf of the date-tree used in the Yazashne ceremony.
(4) Refers to Ahriman. Goehehar is a natural phenomenon like that of a comet. It is supposed that a phenomenon like that will occur at the time of Resurrection, and that will be a sign of the utter destruction of Ahriman. The world will then be perfectly renovated.
(5) D H has वस्मुक्त सुवर्णमित्र. D H adds वस्मुक्त सुवर्ण ॥ या आचार "अहिंसाकर्म रजन वर दुराये ठिनेन"

(6) D H adds या आचार "रजन अहिंसा आचार"

(7) Variously written in Bundehesh. Mu (Bund) has अर्थे with रूसिंद्र under the line. Pazend Bund. has अर्थे. Anquetil's text Ahariman. D H अर्थे. Justi अर्थे hell (Hebrew.). Windischmann verfluchte i. e., cursed, West translates 'vault.' I read with D H हरे more bitter.

(8) If read anakhashar (इ. नरः loss) imperishable. The last part of the word may be हरे or नरे or नरे ice. (9) P. नशिव declivity, descent.
(10) Read according to D H. अर्थे हरे, a desert, a plain.
13. Then Ḫorramazd will seize Ganak Minó: Vahúman (will seize) Akóman; Ashvaháisht, Ander; Shatvin; Sáora; Spendómad. Tarómat (who) is Naónghas; Khordát (and) Amerdá: Tarich (and) Zarih: truthful words, untruthful words; Sarósh, (will seize) Áesham. Then the two drújs Ḫorramazd and Áz (i.e., ambition) will remain apart. Ḫorramazd will go to the earth. He (will be) Zaotá and (with) Sróash (as) Ráspi will hold the aíwyáonghan in his hand, Ganak Minó and Áz shall work ineffectively, and they shall run back into the dark abyss, by the same route, by which they had run up to the sky. Gócháhar will burn the serpent by means of the melted metal. The filthiness and pollution which may be in the hell, shall be burnt by the (melted) metal and shall be cleaned. The cursed Ganak Minó shall run into that (hell.) He (Gócháhar) shall seize him by means of the metal. He shall bring back the space of the hell into the state of the happiness of the world. And there shall be fresh creation in the world, as desired. The world shall be immortal forever and ever.

14. Again it is said, that this earth shall be without the filth and (full) of plains without any declivities. Even the mountain of Chakát, which holds aloft the Chinyad (bridge), shall be levelled down. It will not exist (as a mountain).
The questions and answers in this chapter are first in the Avesta language. They are then translated into Pahlavi.

This is a quotation from Hosbām [Yaena LX 11].

ωω seems to be miswritten for ωω pas, ‘the last.’ p. 335. Pazend Jāmāspī also gives 335. Compare Pazend and Persian Jāmāspī for omissions in this chapter.
1. Zoroaster asked of the Creator "What is the real recognition of the souls of the departed ones, who are of holy Farohars? i.e., whence is the recognition of the souls of the dead who are of holy Farohars? i.e., how do they pay them the recompense (of their good actions)?"

2. Oharmazd replied to him "O Zarthosht! their recognition is from Spenta Mainyu, from the best mind." (i.e.) Oharmazd replied to him "O Zarthosht! their recognition is from beneficent thought, from very excellent thought. When they understand that, they practise it. (When) they do not understand that, they are asked again (to account for that).

(Collophon.)

These dictates of Jamasp, which were in Pahlavi, are written by Ervad Dārāb, son of Dastur Fahlīlan, son of Faridun, descended from Mobed Neryōsang Dhavall. Those who read this, may say blessings. "Joyous mind, best soul," i.e., Happy that person, who saves his soul.

**Fragment No. 1 M U.**

1. Šurtasp asked Jamasp "What will be the signs and prognostications of the coming of the last time (i.e. the last millennium) after me?"

2. Jamasp, the astrologer, said to him "When the time of Hōshidar shall appear, these several signs shall appear in the world."
3. Add these words to the text, where they are omitted by mistake.

2. P. در [do] more rare. هی for هی good thoughts; rarity of good thoughts, i.e. wanting in good thoughts. Paz. Jamaspi gives هی. So perhaps P. در ill-favoured, i.e. they are not well disposed towards one another.


6. P. شکست [shakast] A letter seems to me missing at the end, the corner of the page being torn off. I think the words are شاید v. من.

7. Cf. Patet Kardeh VIII "Har aín farud mānd."
3. The first (sign is) that the nights will be brighter. The second, this, that the (star) Haförāng will leave its place and turn to the direction of Khorassān. The third, this, that men will be more wanting in good thoughts towards one another. The fourth, this, that there will be breach of promise in that age and it will approach (i.e., happen) quicker and more. The fifth, this, that mean persons shall be more powerful and active. The sixth, this, that the wicked will flourish. The seventh, this, that the demon of ambition will be more oppressive. The eighth, this, that the magic-charmers who (may be) in that age . . . will be more popular (lit. friendly). The eleventh, this, that . . . will be non-progressive, and will speak falsehood and great untruth. The twelfth, this, that the summer and winter (winds) cannot blow. The thirteenth, this, that the affection of many persons shall turn into injury. The fourteenth, this, that those, who will be born in those times and age will be more wicked and oppressive and . . . will reach much. The fifteenth, this, that respectable people will exhibit much want of respect and untruth and wrong justice and false evidence. And death . . .

Fragment No. III M U,

King Vishtāsp asked "How many years must there be for us, rulers and kings and these . . .? and which of our works of righteousness are fit to be good and efficient?"
[1] Seems to be miswritten for य्य यजश्नेन.


[3] The word so far as legible is एणः. One or two letters are lost, but the same word as it occurs later on, suggests एणः.
Jamasp, the astrologer, said: “Be diligent in good and righteous works. Be penitent about the sins committed, which thou mayest have done. And stick well to that form of worship, which thou hast accepted from Oharmazd and Zoroaster. And keep away from all sins and sins once committed. You keep an eye over all persons, who are in your sovereignty and ... keep them without fear. Do not order troubles and useless works for them, because all persons come naked into this world and go out (i.e. die) naked (i.e. without having anything with them), and carry nothing with them except virtuous deeds. And you ...
D. E. ends here with the following words:

(1) D. E. ends here with the following words:

(2) The portion enclosed thus [ ] is omitted in D. E.

(3) For
فیزیونم، پس می‌گویم. دو قسمت دارم. در اولین قسمت، نور در سمت چپ می‌رود. در دومین قسمت، نور در سمت راست می‌رود. در سومین قسمت، نور در سمت میان می‌رود. در نهایت، نور در تمامی سمت‌ها می‌رود.

(1) نور در سمت چپ
(2) نور در سمت راست
(3) نور در سمت میان
(4) نور در تمامی سمت‌ها
CHAPTER VIII.

(1) The portion enclosed thus [ ] is omitted in D. E. It does not seem to form a part of the Jâmâspî, because it is not written in the form of a question and answer, as in the case of other Chapters. (2)
CHAPTER VII.

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) D. E. omits from to  

(12) (13) (14)
(1) D. E. adds before this.  
(2) Seems to be since written for प्रेम D. E. gives प्रेम.  
(3) प्रेम.  
(4) प्रेम.  
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(6) प्रेम.  
(7) प्रेम.  
(8) प्रेम.  
(9) D. E. repeats this word.  
(10) प्रेम.  
(11) प्रेम.  
(12) D. E. omits.  
(13) प्रेम.  
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CHAPTER VI.

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(13) This word is repeated in our text with a line over.
(14) This word is repeated in our text with a line over.
(15) This word is repeated in our text with a line over.
(16) This word is repeated in our text with a line over.
(17) This word is repeated in our text with a line over.
(18) This word is repeated in our text with a line over.
(19) This word is repeated in our text with a line over.
(20) This word is repeated in our text with a line over.
(21) This word is repeated in our text with a line over.
(22) This word is repeated in our text with a line over.
(23) This word is repeated in our text with a line over.
(24) This word is repeated in our text with a line over.
(25) This word is repeated in our text with a line over.
(26) This word is repeated in our text with a line over.
(27) This word is repeated in our text with a line over.
(28) This word is repeated in our text with a line over.
(29) This word is repeated in our text with a line over.
(30) This word is repeated in our text with a line over.
(31) This word is repeated in our text with a line over.
(32) This word is repeated in our text with a line over.
(33) This word is repeated in our text with a line over.
(34) This word is repeated in our text with a line over.
(35) This word is repeated in our text with a line over.
(36) This word is repeated in our text with a line over.
(37) This word is repeated in our text with a line over.
(38) This word is repeated in our text with a line over.
(39) This word is repeated in our text with a line over.
(40) This word is repeated in our text with a line over.
(41) This word is repeated in our text with a line over.
This word is repeated in our text.

Our text has the word ꞌ阿拉伯 over this word.

D. E. omits ꞌ阿拉伯.

Our text gives both these words ꞌ阿拉伯 and ꞌ阿拉伯.

D. E. adds ꞌ阿拉伯 before this.

D. E. adds ꞌ阿拉伯 before this.
Pāzend Jāmāspī.

(1) هر. (2) هرها. (3) هرها. (4) This word is not clear. It may be read

(5) D. E. omits this. (6) هرها. (7) هرها. (8) هرها. (9) هرها.


(34) هرها. (35) هرها. (36) هرها. (37) هرها. (38) هرها. (39) هرها.
(1) 
(2) 
(3) 
(4) 
(5) 
(6) 
(7) 
(8) 
(9) 
(10) 
(11) 
(12) 
(13) 
(14) 
(15) D. E. gives ıp instead of giving the number in figures. 
(16) 
(17) 
(18) 
(19) 
(20) 
(21) 
(22) 
(23) 
(24) 
(25) 
(26) 
(27) 
(28) D. E. omits this. 
(29) 
(30) 
(31) 
(32) 
(33) 
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(36) 
(37) 
(38)
CHAPTER IV.

...
(1) دژکری. (2) بی‌گمانه. (3) ناامکنکار. (4) متأسفانه. (5) بی‌خواره. (6) ناامکنکار.
(7) امکان پذیر. (8) ناامکنکار. (9) ناامکنکار. (10) متأسفانه. (11) بی‌خواره. (12) متأسفانه. (13) ناامکنکار.
(31) دژکری. (32) بی‌گمانه. (33) ناامکنکار. (34) متأسفانه. (35) دژکری. (36) دژکری.
(37) دژکری. (38) بی‌گمانه. (39) ناامکنکار. (40) متأسفانه. (41) دژکری. (42) دژکری.
(1) 
(2) 
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(20) 
(21) 
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(23) 
(24) D. E. adds ñ after it. 
(25) 
(26) 
(27) 
(28) 
(29) 
(30) 
(31) 
(32) 
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(34) 
(35) 
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(39) 
(40) 
(41) 
(42) 
(43) D. E. adds ñ after it. 
(44) 
(45) 
(46)
CHAPTER III.

The preceding word in Pahlavi is always written in this R. J. MS. in an inverted position, to show contempt towards his name. The Avesta word also is so written at times, though not always, e.g., in the second line after this. (8) This word is inverted. D. E. omits. (12) This word is also written inverted in R. J. (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31)
CHAPTER II.

(1) D. E.  
(2) D. E.  
(3) D. E.  
(4) D. E.  
(5) D. E.  
(6) D. E.  
(7) D. E.  
(8) D. E.  
(9) D. E.  
(10) The only book collated is D. E., so the letters D. E. are henceforward not repeated.
(11)  
(12)  
(13)  
(14)  
(15)  
(16)  
(17)  
(18)  
(19)  
(20)  
(21) D. E. omits this word and the preceding.  
(22)  
CHAPTER I.—Introduction.)

كتاب جاماسبي بمحروض زند

کن وظیفه بر قبول کن و بینگمان باش صراردی سر بر نوید پس فحشاک بد اصل گویید بیابن یار شوید و جناب ابگیم سام گویید آگر دین می باشد ورگنپری نگی وگر نمین باین رودیر. فرم کن فحشاک از ترس او دین بر قبول کن و به فعال و خراصیت و خانائست ونی راستی. از جناب (2) خسرو و پیر و مرگی نمود و میرم جناب عادت گورشنت خوردن را کنند و کاو و خسروند را نکشند و نانی خوردن جناب شوند کم میرد یکتای نای کم خوروند ده وروس خورند و نشیر یک کاوی ده ورس نجام شوند کم خوروند وسر شرود بعد ازان شیر خوروند را به باقی کنند و عمود خوروند بعد ازان سیم خوروند را باقی کنند و آب خوروند بعد ازان آب خوروند را باقی کنند و عمود خورش شوند بهبی خسروند بهچن اشکنان بعد ازان وسماختی بن پسین باشد وخرید تعیی نتنامایش کن دی و رستاخیز کن و میرم باک در ورگی ونی حمیدی و زنگی باشد و خیان دافند شوند کم آهنگ کم چهارخوشی در روی یکتگر ذتوان دیدن و بزون دختر خونشکا جامیر دب کم از آتش نمودند و از آب نمودند بهن و باین جدار خواست و دختران ارزد سخن‌گو تعیی باشند کم چنان خواست گر و چنان دخیر خوابند کن ولعلم العیوب عددالله تعالی

(1) corrected from T. D. B. U. has (2) T. D. بی‌خود (3) corrected from T. D.
بر یاری ایران شهر و بدلی و گغرامی از جهان پرخیزید و دین راستی روا شرد و در
مخته کن و بیش‌یکسال اوشیدر باییه وایی را نبند و مردم جهان جون
نوبودر او محسن بیشتر حق را کرد نبند و بردی بیگمان شودن حسین کوئیدن کر
جمع‌اته از محقق خوابنده و او رودا کند و آنتای ده روز درمانی آسمان بایستند سر
نیک را کت جیر مردم جهان آن محقق جوز بیهند و بردی حق به‌گمان شوند
پس خورشید بود و طرقت علیم آید آنتیا کر آنتای اینست کر و پرکس کر دانش
با خدا تعلای راست ناشد زیورابتر قدر cameo میرد و جهن از کتار کاران عاشی
شودن اوشیدر باییه سد و بنیاهم سال بماند و زیارد و پاشاد سال به چندن
و بد فعالی از جهان نیست لشنود و دیگر باره پرایا اوشیدر خاخر برد بست
ملکوس باشد سال سبستان باشد و زیان سرمای عنیت‌باد دم و بارانیا
پهلوست کر آید جهان ویران شود و مردی و جوانان بیشمر باشدند و کرک سرده در
ایام او پرایا اوشیدر نیست شود و دردیان و واداراران نابیدار شوند و بینیکی زدیات
شور و بد فعالی ازبیا اوشیدر باهرا مز رخ جهان ملکوس مرمی جهان پاییز و هنر و دادر
و درخت تاربخابی نیست شود و از ورگمکرد دیگر باهرا مردم بیرون آید
و جهان پایان و تخلص به درختان بیرون آورند و جهن آبادان باز کشید و پس پرایا
اووسیدرد ماه اندر آیدز و نگزه و دین نگزه و آنتیر بادین مانند و بدغیل و منفقات
ازین جهان نابایدیا نشد و درد و خیانت و معیونی از جهان برخیزید و غم و اندها
ازد مرم دووشود و نشاد و خرمی و عیش جای گیر جیون (ع عام) از پیادنی
اووسیدرد فلک بر وناموش منوری فرمان خداون تعالی در کیتی بیدی و دین
ارتشت و اوشیددر واوشیددر ماه را تازه به کرند و روا کنند و زور و قوف دیوان از
جهان پشود و بیحقلی باک و آویزی کرد و عفانی کرده و چنین کویدن کر در روکار
از جهان پشود بیحقلی باک و آویزی کرده و عفانی کرده و چنین کویدن کر در روکار
اوشیدر ماه (ط) روز در روکار صوسوس (ل) روز خورشید دومن آسمان بایستند
و هن دنها خورشید بی جایا خونیش شود و بعد ازان سال میصد و شوست
و بینچرخ راست شود و آنتاب از سد حمل تا سرحمل رشدند دیگر کردنکر
یک شبان روز دایوس می افند آن زمان نباشد کبیر نکند و ایدون کویدن کر
نمتحک از بند رست شون و بایزک و ندم بسیار بدی و ویرانی در جهان پکن
نیکی از جهان خداون دیوان جهان از خدا نه فرشید و از صیاوشوش دین قبول
کند و در بش دجال آیدیی عقا بل اندرو و گوید بیتا یار شوم و از بدلیب نور

برکردار رود نرات یونته جمله پیوند جنگل گنجنده و در آن زمان انسان پدیده ساکن و دنیا، درست خداوند و می‌توانست خداوند و نتایج یافته‌ها در این زمان گزارش گفتند بعد از آن لیک در آن زمان انسان خود ضربه باشد نگه داشت در زمینه اشکالات کر مختل گفتند دیگر علائم‌های چیز از دیدن یک علت سخن باشد از آنست کر خون مردم باشد نگه داشت در یک علت مختل گفت دیگر علائم‌های بسیار پس از آنست کر خون مردم دوباره با وجود علت خروج رومیان کر مختل گفت دیگر علائم‌های چیز از دیدن پدیده کر یکی یافت (1) اول آنکر شب روش تراش (ب) دیگر نیاینده‌ها یافت ساخت کنی‌ها پدیده یافت آید و جایگاه خودشون را کند و مسرود خواستن این کن (چ) دیگر نیک مردان و دستوران بلخی و بی‌بلخی رفند و خواستن بر سمت ایشان کنند کمک رود (د) آن کر میدان بر یکان انفس گند و خواستن این کننده (د) آنکر مردام با یکدیگر کنید و عیدز و حسد برند (و) آنکر کرمان و دلان دوستان کنند و آنکر نشان‌های انسان دیدار آید یعنی ستارگان که گاهی از زمین شدند و عالمت دیگر (ز) آنکر مرد جوانان یکبار و نکنند و آقایی جنگ‌ها (افزوده است ازد عزیز ازمتر بی‌شمار یکه) آنکر به کوره‌ن جابکر و کامکار تر باشند (ط) آنکر یکدیگر کنند با نیکان چه نیکی نکنند و بمیدان نشرمانند تا آنکر مال و خواسته آنجمع است و آنکر در زمینه نیاینده باشد پیدا شود بدست بدان و چه‌گاهیان رشدند (خ) آنکر گونگان در زیاده، زنبور و زبان، زیره و نیاز منبنا تراشند (ع) آنکر مردم کر خواسته گندن و فرمانی نه پسندند و داد کم اشترمی روا کنند (ب) و تابسان و زبان‌ن کم دیدا باشد (الف) در آن زمان گمانه باشد که منچ نیکی و راست کنند چنان دسته تردادهند کر بوده و حیات دیگر کنید و بر نابی بدان ناتخور ازون و مردم نیکی گردار و نیکوی نبست برخلاف دین روند و بدکرد و از شور و شالیمارگی کنند یعنی مرد مرد و زن بر زن بسیار کنند بر آنکر و یاد و مرگی و غیره در این زمینه یافته شود (س) آنکر بچره کرد. این آنها است از جنگه و ایندیشه و رونده بر بدنگانی نیشه روند و مرگی را به‌حال خواندن و آم و آتش و هوا اسفندار می‌بیش می‌بیند کنند و بچره از زمین برود با ناباکی و شهیدی آستکن‌در شور تا بعد ازمن خدان تعالیم رحمن کنند و فرمان داد تا به‌سوی از خدان پیاید

روزگار او شهرت سال مرگ نبود و گویه تا استودانها ساختند و از جم پادشاهان
بسته شکر و رضایت پر آرزوی پادشاهان راند به ایثار و سهم پس خانه عزجول
برحمت و نور خوشی آفریدن بی آبیان پدیدار آورد تا آورا بگری که بمارند کوه
بر بست و بانست سال پادشاهان راند و آآفریدن بسیار نرمان و از بانست نرمان
افرادی به ترک پنجه سال پادشاهی کر ببرند و ظالم: پس مفرح نه دو بیست
سال پادشاهان راند پس کیتیار مدل سال پادشاهی کرد؛ پس کیاکوس صدور به
سال پادشاهان کرد. و پس کیاکوس صدور شفت و پنج سال پادشاهان کرد.
پس کی ایرانسا ملد و بیست سال پادشاهی کر و در پادشاهی اویماری نبود و دارو
ور بریمان با کتاب نابیست داشت و هر آمید خرید و خرید جهان می کنرانتند و از
ایشان این تاج و نتخت و دیپم گیان بشما رسید که چارید بمانند پادشاهی شما
بر پخت کشور زمینی

(CHAPETER VI.)

1 پس کشتاری از جاماسب پسرد که این جهان و پرچر انگرد پست
که مردمان را فاقد مردم و حیوانات در کام وقت و بیچه بنگاه از آبگرفت
روزگار به‌نگاه و روش‌گاه یکی‌آید و نشان آنگر جهان آملاست کنند و فرزندان جه
باشد اوتشیدر و اوتشیدر ماه و بوشیش یک‌خراک کر رشد و رستاخیز یعنی قیامت
جهن کنند و مردم چون یاک و آورده بود و بی مرکی و بی‌بی‌بی و بی‌بی‌بی‌بی
و بین پریش شوند کر نان ندود

2 جواب داد حکم جاماسب که شاه انشور ایشان باش جاوید زی که چون پرست
پیار ایزن عزجول و راستی دین بگویم تو شاه و فرزندان آیه شوند ایشان
باپدیدنی کر که زمانی سیمکین چراز روترف آن بود که گرفت جهانگیر ترکستان
در ایران شهر دوبار دانست یعنی بر بی‌درآیند و دین غایت منفیه نازدیک رسد
آنچه آزرم و منفی از نیک مردی پیشر در نداند که فیکش حیوان
خواست و مردم و پرچر در جهانست تنگ می‌کرد که زندگانی بی موه
باید شاه ترکیا جنگ و جنگ ماه و یک‌خیال روز برادر به‌حوزه و ظلم کاری و جهان
پس پادشاهان با کودکان انگرد پس روزگار ندانند و در روزگار ایشان بدی بدیدار آید
یاده‌د ماه پادشاهی کنند حوزه و ظلم و مسکاری و بعد از جنگ ترک و نازی و رومی

(1) T. D. adds before this. (2) corrected according to T. D. B. U. has
(3) B. U. has instead of ب. (4) T. D. adds before this. (5) added from T. D. (6) corrected from T. D. B. U. has
(7) corrected from T. D. B. U. has instead of ب. (8) corrected from T. D. B. U. has
(CHAPTER IV.)

1. پرزید گستاسب از حکم جاماسپ که وی‌ها گران جنده بار باشد و قطع
و نیاز گران جنده بار باشد و آب سیاه جنده بار باشد و طولانی جنده بار باشد و کارزار
عظیم جنده بار باشد و بر فر سیاه جنده بار باشد و تکرر سیاه جنده بار باشد

2. جواب دان حکم جاماسپ که ان‌وسیر باشد و دريزي اکر وی‌ها گران
چهار بار باشد یک در پادشاهی نجات و دیگر در پادشاهی شاپور نرسی و کسوم
در پادشاهی بهرام، همانند یافته زاده بهدر و چهار نزدیک اوشیدر آخر کر
قامت سنة بود و قطع و نیاز کران سر بار یک در پادشاهی افراسیاب
ترک و یک در پادشاهی فیروز بن اردشير و یک در پزارة اوشیدر و آب باران
سیاه سر بار یک در پادشاهی ازدواج یافته و یک در پادشاهی کاوس کر
با استعمال شد کر مردان سر به راه بردن و یک بار در قیامت یافته رستاخذ
و کارزار بزرگ سر بار و یک در پادشاهی کاوس و یک در پادشاهی اوشیدر
بامی و یک در پادشاهی داراب شاه و یک در پادشاهی موجب شاه و یک در
پادشاهی رستخزو بر آفرید و یک در پزارة اوشیدر. و آنچنان بود که لشکر ترک
وتازی و رومی برکنار فرات و سر لشکر گرد شوند و جنگ کند و پادشاهی دیین

(CHAPTEr V.)

1. پرزید گستاسب از جاماسپ که پیش از ما جنده پادشاه بوده اند و بر
یکی پادشاهی جنده کرده اند

2. پاسخ دان حکم جاماسپ حکم که یک در پادشاهی بکیومرت رسید یافته آدم بود
اوره سال پادشاهی راند و در پادشاهی او مردم نیمرند و بعد از کیومرث
پادشاهی بی‌بشرگه رسید قبل سال پادشاهی راند و در روکار او مردم نیمرند و
مرگ یم نوید پیر و مباری نبود و چنان بود و مردم بپا و ونادان بودند و از
پوششگاه بی‌پیر شدید سال پادشاهی راند و ابدرس را چنان در ذرمین خود
داشت کر اسدی عاجز بچه بد فعال از هو تواناد کر و مردم بسیر بکام خود
و کامگاری
بودند و از طبیعت مر جمیسان پستا سال پادشاهی راند بورج و بند و خرده و در

و باشند که در روز یا در هر یک در دویند در سلام در سلام در سلام در سلام در سلام در سلام در...

(۱) add آید after this. T. D. gives آید before this.  
(۲) T. D. کفر.  
(۳) T. D. adds در روز ۹۹۹ این دو می‌باشد  
(۴) T. D. adds زود before this.  
(۵) added from T. D.  
(۶) T. D. omits.  
(۷) corrected from T. D. B. U. has جیره  
(۸) corrected from T. D. B. U. has بیماری  
(۹) corrected from T. D. B. U. has بیماری  
(۱۰) T. D. و  
(۱۱) corrected from T. D. and M. U. B. U. has مرنده  
(۱۲) corrected from T. D. B. U. has کم  
(۱۳) corrected from T. D.  
(۱۴) corrected from M. U. B. U. has نابورساییان
کر اورا فرزندخ است بر چشم خوار دارند و آنکه را کر فرزندخ لبست سنایش
کنند و بسیاری ابربا بر آید بر آستانه بکدر و از آولدگی زمان‌ر ۴ و بدعامل و ناراستی
۵ حیرت گشتن شیطان بر مردم و باران و ابر نشور و زمینها بر ندید و گردت آن‌های
پوای باران آورد و افوسونها کر دران زمان‌ر کنند کار بنگند ۱ و زمین و آب نبات
بکار بنگند

۵ دران بد ایام قد و جاه بد ریز و افوس گیرند و پاشاپان با استحقاق
مال نیکشند و مردم خصیص و بی ابل و بی یگد را کار فرمان‌ر و سخت
ایشان بر گیرند و بپرت کار دارند و مردم املی را قبول نیاورند و اعتقاد بر قول
ایشان نکند بنگکانی ناله رسن و بیش بنازد خواپند و نمودی و نیاز
ستخی گران رسن و پیچ کار بردار ایشان نرد و از هر دو جهان بی بره باشند
و درگر خویشتان تاج و در مانده باشند و خان و مان آزادگان و برگان
ویران و خرائت کنند بی اسیال خانه‌بانی مهتران به‌دست فرو گیرند و زن و فرزند
ایشان بزند خوابند از حکم ضرورت و بی‌نارگی بزرگ آزادگان با بی اسیال پیوند
کنند و اسم بر مهتران خویشتان کنند و دشام دند و بدادرع بزرگ کر مهتران
کرده باشند خرائت نکنند و بازخوابند کر تام ایشان رفساند و عیب کنند
۳
و آبی ایشان تا ببکنند و پسند نکنند و رسم و آمیز به نیتند و بدادرع‌دان
و بربرص کس بند اندیشند و بدگونه و بد کنند و آزار بدهند و جنده به‌کنار
بی راه و آبی آزار رودند و لیکننصر کس دانند کر با امل کیست و بی یکی
و ایشان با بیتا نیبرد و سواه بیاپه گردید و بیاد سواه گردید و چنان سرد و دم
سرد باشند یمام زیر و زبر مانشان جنگ‌نگ و سیر ۴ بر چردم بل نطف بیشتر
باشد و لیکن زمر باز ۵ افتاد و مردم ازگردآرد پد خویش پیش‌بان نمی‌شوند و دیگر
بار ۶ بر سر کن‌گار شویدن پیش‌بان و خبرات قمرنگند و در فرمان‌ند و بی قول
و بی‌ناری در جهان بسیار شود و حکم نخوریم و طلب پاز نخوانند و ۷ پرم دیگر
اندک چینیز دخایند و مردم چنان زمر نیر شوند و جوانان را خرمی نیبرد
و نشاط و طبر از دل بر نیاید و آن‌چه کنند بزی دخایند و بی چنایی
گران باشد و مردم شرها و دراریا و دیبا باپیدیگر جنگ کنند و کازر و خصوصت
و خلاف کنند و مردم بی‌خست و نیاز‌مقد افتاد و زن‌گانی نیک ۸ مردم دشوار شوند و مردم
نیک و دیارا ویت ابردازند و مردم شوید و بی‌یاری و درب‌زن را نیکی‌رکار و نیک مرد دانند
و ستایش او کنند و نا باکی در آبان در آتش افکند و بی‌نیازم و خوردن چون سک و کربر
آن‌چه بدر دادن مانند و بی قول و بی‌ناری در جهان بسیار شود اما میر درد ژون در رسد

(1) T. D. gives دران زمان کار بنگند.
(2) افوسونها دران زمان کار بنگند.
(3) to 3) T. D. omits this sentence.
(4) T. D. adds پس before it.
(5) T. D. adds پس before it.
(6) added from MU.
(7) T. D. before this.
فساد و دزدی و دروغ بهشتر بود و شرم و راستی از جهان برداشت شد و نیک خوی بدان گرند و خریشتی شيطان در راه ادیبان و راه خداوند و اندیشه راستی بر مردم بستر شود و پرکر اندیشه دین کند برخی و مستحق و دیوانی و نومیده رصد و دین و راستی جهان ضعیف گردید که جمعرت می‌نوشت و می‌دینی و بید در جهان آید کر نک مید خوی گر در کودن و حکم از داوری شرح جناب بیرون آورند کر ایشان را راست دور آید و بپبره این جهان جوئید و بپبره و انديشه آن جهان کمتر گنند و آنکرند کنند برود [5 انفسوس] کنند و مردم 6 بگناهند کننده غلبه در هم و از دین حکم جهان کنند کر دل ایشان خواهد و دو روی و منفی و دروغ فن و انفسوس کرن بسیار شود و بعجیم گرند و شرم نفس ازین جهان برکرند و جهان شور کر از مردم جهان از 8 راز و نتساد و 9 نود نیک باشد باید بر باشند و انديشه آن کمتر کنند و سختی جهان گردید "ایکار ایشان رام کرتو نیکی از بی‌پدای نبود و 19 جهان خواستار دین ناباشد و حق و حمایت از میان 13 مردم برخیزید و شب با یکدیگر دوستی کنند و دیگر روز بخونید یکدیگر دیبن و جمل آن ایران زمین کرم چیمی آبادانست بر دست بدان پر یستی و بی چانی رسد و مردم در جهان از منافقین و دروغ فنی 14 و مال و خواستار بسیار گر کنند کرد در جهان ازاین بر نتخارند و در زیر زمین بی‌مانند و در برخودیان بی‌پدای شون و در جهان در دوزیع پاد فرآ یکدیگر خویرند و دیگر باره دریگ جهان نتوانند آمدند کر کرامار نیکو کنند و انداران زمان مردم دروشی تنوره را سیاپند و مدع گنند و مردم تونگ مردم درویش مسفر و 16 تارکن مرکز و دیگر است و مردم درویش معید قوانن بود و آزادگان و بزرگان بزرگانی بی 17 مهرز رست و عربم حاجت کواعند و مادر دختر خویشتن باگیش دید و پدر پسر در زندگانی از خانه بیروی کنند و کنیک م بدادر کرکند و برادر میرت را زند و دشمان دید و بد و حسد برد و گوایی بد روح دیدن و مردمان جهان بی‌شحر حسون شوند از آر به نیاز به راه گرندن و گوایی بدروخ دیدن و از راه دخادی براده ایستند

(CHAPTER III.)

پرسید گسته‌سازی از خصمت جاماسپ و باصخ دوان

cحتم جاماسپ، بشای خنشاسب

پرسید گسته‌سازی از جاماسپ کر دین جهانی عملیات روا بامد بعد

از آن دشواری بیدار آید

[انقبا داد حکم جاماسپ] از ترکان لشکری آینده و عرب قوت‌گیرن و

باشم تخته بیدار آید و فیروزی و پادشاهی ایشان را باشد بعد از آن سم و ظلم

پیدا کنند و چرخ زمتر بر آید و جهان به بود و مردم را زندگانی دشوارتر و شر و

CHAPTER II.

1. پس مریاد و جاماسب را گفت پیشتر می‌خواهم کر بگویی کر بعد از من بی‌پیچ کس بماند و مدرک و مبنای رشد و بگویی... یرام کر پر یک کر جبر نام باشد و حین سال و ماه و در و نسیان ایشان و استفاده ایشان جون باشد.

2. جاماسپ جواب داد کر دیر زیاد شابنیا این تاج و تخت آن شما... لشکریان بارشیر انگلیف رد کر بیمین نیز خوانند 30 سال پادشاهی کند.

PERSIAN JAMASPI.

CHAPTER I.

1. حکیم جاماسپ در ایام شاه و شناسپ بوده است و موبدان موبود و دستور اوبون و دران روزکار بدانائی ارک کا نئید، در زناشپ شاه از حکیم جاماسپ حکیم پرورد که سرا می‌پایان کر یک فردان دیا جیوگن بتو رسته است و از کر آموخته و پریتی بست آوردی یا بالبام یزدی یاقت یا مارا از دانائی تو نئیمی باید و نه ره توئانی داد یا نم.

2. حکیم جاماسب جواب داد که انورش یاد بزار بال یبر پرفی کشور زمین پادشاه باش این دانائی از اقبال و ورچ تو خه و معاذت شما شهرهاری بخش رسته است و از دریای دانش اقوش روان زرتست کر چندین سال شاگردی وی کرده ام و دید حق بره باندارم جیو شابنشد کر جاودی زیاد بنده را بزرگ فرمان دید آنتیر طلعت باشد از خدام در واحیم واجیم نامش بنده را توافیک دید و ایوایه و راستی جواب آن گومبر و خوبیشی را از نیک بختیان شناسم کر یادگاری از م دار بهان بنماد کر فائدی آن پناصر و عالم رصد و از راستی حق آماده شوندن در بر روزکار آنتیر گوم روش بر بینند و خدای را مبان و دنگاری و خم بنده را درود دید و نمز و فائده ازان حلم رد شاد را بود آن جهان و این جهان.

શર્રી નમાસ્પી.

જાણશેલાના કરતાર, જાણશેલા આપતાર, મેદએરણાન, દાદ્ગર, ભાડાના કરતાર પોહાડાના નામથી.

આ દેખાણનું નામ નમાસ્પી કહેવે.

જોશી શબ્દ અને નિવાશીલી, કે જે નમાસ્પ હૂલીબી દુર્ભાગી છે, તે બધા.
નમાસ્પ હૂલીબીના હુક્કોને, કે જે લખિ માનદયનાં દીનભાઈ (યાદ) ગીતા છે, તે પૈદાવતી નગરનગયી તાકત ગીતા છે.

�લેખ ૨.

1. હૂલીબી નમાસ્પ શાખ યુસ્તાસના વિભાગમાં થઈ ગયો છે. તે તેના માંગેદાન માને આને હુલીબી હતો, અને તે નમાસ્પનાં દાનાઈમાં તેના લખું ડાઈ (સર્વ) ન હતું. જો હુલીબી શાખ યુસ્તાસને નમાસ્પ હૂલીબીએ પુક્કણ ક તૂંડી માને કહેવું બેઠી ક જેટલી બેઠી ક જેટલી?
અને તૂં ટે ડાલ્ચર રીતે આવી?
અને તૂં ટે (દાનાઈ) મદેનત કરી હૃદયભાષા બાયો છ યા તે ટે ડાલ્ચર સુખાઓ બેઠી છે?
માને તારિ દાનાઈ-
માણી હેલા લખ બેઠી છે. તે થોડા બાજ ત્યા આપી શકશો ત્યા?

2. નમાસ્પ હૂલીબી નમાસ્પ આપી કે “તૂં કબર સાથ અમે (અને કબરો) રહેયે અને ક્રિષ્ટિયન વિશેષના પાદશાહ થશે. આજે દાનાઈ તમે પાદશાહના જેલ-
પાલ અને તમા અને પુલિલ અને પુલિલ તસીબ (ની મહત) થાય પહોળી છે, અને
તે આધારચાળા બશેશાસના દશપાન જ્રામભાડાની (પહોળી) છે. ક પુલિ શકેલા એટ-
લાક સાથ શીખા છે, અને પુલી લખિ દીનભાઈ માં હસ્તસ બેઠી છે. અમારા શાહનાઓ ક જ અમશે કબરો રહેયે, તે કબર કબર હૂલીબી દુર્ભાગ આપી લાગે, ભેદાયી ને અંદાજ કબરી હેઠળ તે ક ભાગીશ, અને હહેર ભાગીશ, ક તેમની ટ સહેજ કબર દાજી શકે અને રાખી સુરજ તેના (અષ્ટે પાદશાહના સવાલનો) બાબત આધાર અને પૈદાતને
3. શાહનાશીલ જે સમયથી પુષ્પ યાણે અને તેની હપર આધીન શ્રીમતી અને શ્રીતિ-બંત પોલાલાનિ તેમાં શ્રીમતી. અને શ્રી મેં એ શ્રીમત તેની તેની ક્રિયાઓ અને મેં પસંગણ અને શ્રીમત અને ભજણ અને શ્રીમતી અને શ્રીમત અને શ્રીમત અને શ્રીમત અને શ્રીમત અને શ્રીમત અને શ્રીમતી નીચે ગયાં. (ફક્ત શાહી) પોલાલાની સરખા અને તેની ભૂષણ અને વસ્તુ મેં પોલાલાની વસ્તુ સમય રીતે વસ્તુ સમય રીતે વસ્તુ સમય રીતે વસ્તુ સમય રીતે વસ્તુ સમય રીતે વસ્તુ સમય રીતે વસ્તુ સમય રીતે 

4. શાહનાશીલ જે વિશેષ બાપુ કે "શાહનાશીલ બાપુ વસ્તુ યાણે અને વસ્તુ યાણે અને વસ્તુ યાણે અને વસ્તુ યાણે અને વસ્તુ યાણે અને વસ્તુ યાણે અને વસ્તુ યાણે અને વસ્તુ યાણે અને વસ્તુ યાણે અને વસ્તુ યાણે 

5. શાહનાશીલ જે વિશેષ બાપુ કે "શાહનાશીલ બાપુ વસ્તુ યાણે અને 

(1) ધીર્ણના હરામ ગુજરાતના પ્રધાનના ફેમે.
हारसी जमास्पी, भाग २.

२. अने ते भापत पाणी अढ़क गोळी वालनां आहारी के पायाउयाची रिचनी अने ग्रीननीजाना ताज्यांवडी नसी करून अने नेक तोडाच्या बूढाची पडूळपाल्याच्या अने सद्याचाराच्या दिन तयार करू असेल. अने कवळी भूरी रसभो अने लीतीज्ञ जेडनांच्या वजहराम आहारी. हुं चं झं? केही वाजाची मुक्तन केसी मुक्तन लाई देणारी अने केसी लाई वाजात.


\((1)\) \(\text{祁 \text{단} \text{お \text{た \text{た}}} \text{を \text{た \text{た}}} \text{を \text{た \text{た}}} \text{を \text{た \text{た}}} \text{を \text{た \text{た}}} \text{を \text{た \text{た}}} \text{を \text{た \text{た}}} \text{を \text{た \text{た}}} \text{を \text{た \text{た}}} \)
શાર્સી જમાસ્થી, ભાગ એ.

આભાષી જહાની બેરે અને નામ પહશે કોલીની ઘરમાં. આપું સમયમાં ૧૮૮૦ ખૃષ્ણુસાધીને (ખ્રિ.) સ૆ રહેશે અને માધની સદગ્રહ પૂર્ણ થશે. આપને પર્વત (હેલધાન) તે વિચાર કરી દોડાવી કરશે; અને સાધન અને ગોલી ફાળવી પણ ભૂમિકા કરશે. અને હુદીનામા કોટા વિનાને આદાનના નથી થશે. અને સચ્ચાદી અને હરાવત માલ્સોપની વગેરી હકી થશે; અને રહેતા અદી મારી મોટી કરશે; અને પો દિવસે નીચે ભીલનું બાદી રેખા મારે વાકી આપી અમને કુલામાં આપી ઈરાન કમિન કં ક જની આખી છ તે ભૂષણના દ્વારા હવી હાલતના અને ચેરાની આપી પહેલાં સૃ, અને હુદીનામા આપું સમાપી કાળી અને હાલ કારાવાયે માટ અને નિલાકત પણી આકરી કરશે. અને પેઠ કહેનામા તેથી ખૂબ નથી મેળવરો. અને (સૈ ભક્ષણવાયત ) નદીમાંની નીચી છળા શરીરે અને પેઠ કહેનામા આપું સમાપી તેના હાથના વિનાના રહેશે અને તે કહેનામા હાજર્માં શિક્ષા પરશો અને પલવાં કરશે. અને બીજી વાતે આખી હુદીનામા આપી શકરી નથી, ક બધા કામા કરશે; અને તે વાતે હરવી માલ્સોના તારફોની સ્કુલી કરશે, અને વસાહતુ કરશે. અને તારફો મદ્રશે. હરપી મદ્રશેના આપાદ અને (જોતા મદ્ર કલ્લ પડવાર) કદાક તરફે ગાંધી કે તે ફરણગ અને રીત છ અને હરપી ભર ભાગણલાં ખૂબ સ્કોપ અને આખીવાના અમને સુસાદીઓ વગર શબ્દચંદ્રનાં વિયાસ, અને મહાદેવ સ્વશી. અને સાંજી પોતાની આર્થિકમાં વગતના નથી આપી.¹ અને શાહ પોતાના ઘટાને શાહણામા પછકર કાઢશે. અને તાહી વાતના વગત કરશે, અને શોભા લડાઈ ભારી અને ગાંધ રહેશે, અને તેના પોતાની ભારી કરશે. અને (બેડા) પોતા શાhani આપી. અને હુદીનામા બેડા વાંચ વાહના કરશે. હિલ અને તારફોની ઘર હરપી પોતા રસ્તા રખી અને પોતા ગાંધી આપી. અને પોતાના રાહ કાપરી દેખીના રસ્તા નીતરી બાબાને રહેશે.

4. અને તે ઘરાં વાતના યુની પદા. અને ગરમ પદા ગાંધ કરશે અને ખર્ચ કાઢશે અને રસ તાકસાનાર પર સાગ આપી અને શિમાગી વાહના કરતા અને હાલાં વાહના ગરમ થશે. અને શિમાગી વાહનની મહિલ ન થશે (જોખમે આખીવાના નથી). અને તે માસસું કે ભીલગં ખનગી હાલન તેના તેમજ હવી નજરી દેખી, અને તે ખૂબ કે ગેને સાય.

¹ TD સાદ્ધારણ વાક્યાનું ક્રમ. Ñ, પ્રશંસા 'ને લખ છે. પ્રશંસા 'ને ક્રમ. તેમ દુઃખસાધારણ વાકી ક્રમાંશીને ધાત અચે શીતે છે. અમલ ક્રમાંશી દરી કરી. ૧૧ ખુશી ક.

(2) મા. ઘ. પ્રશંસા 'ની ભૂપે 'ના ભા્થિ ભાંજી માને વાભે વાસ્તે.
છીંદને નામાજી, આબાદ ૩.

હું તે નથી હતે, તેની તેજ તારીખ કરી, અને વાલા કાળમાં જૉપમ થયે અને આસ-
માત્ર પદાર્થ બાદલ્યે, પછુ નભાનાં નાદુભગ અને ગંભીરી અને તારાકટિયી અને તેના સાથે માલભર ઉપર ક્ષીપાથી બીજે બજરા અને વાળા બજરા નથી. અને ગંભીરી પદ આપણી નથી. અને આગામે આપણે તા હુંનાની આખત પ્રત્યપ્ત તો પાણે (અંગે હોડતા અને પાણે) તુકસાણીમાં લાગાવે. અને તે નભાનામા તે અંદુ કરવામાં આવશે તે કારણ લાગાવે અને ગંભીર અને પણ્ણી તદારારીના કામીય આપણે નથી.

પ. અને તે પરામ વજવામાં દરશે અને માત્રયે કુલ અને આખરોસાથે પકડશે અને પાણશાહી હક પ્રમાણે ભાલ વજહશે નથી. અને ખુશક અને અંગે કાલ્પક કરારના અને પરા તળપાળના અને પૂર્વ (કુલ્પિત) મરાંયા કામ સાધારણ અને તેજોના સફળ કુલ રાશી (પરાહાર) અને તેની એક હાથે કરાવી ગયું હું. અને સુખનીએ નભાની પ્રવહણે ખુલ કરશે નથી, અને તેમાં સજલા વિશેષ રાશી નથી. અને તે (સુખનીએ આખરીઓ) કટલી (અંગથે હું ફી) હંમેશા પહોંચી, અને મોટ તે હાનણ તરફ કોટા અને નાને ફેલ અને કાલી અને કાલી સંત્રા પહોંચી, અને કાળી પસુ કામી પેલાની સુરખી પહોંચી નથી, અને ગેદ કેલામાં શ્રાપત કરારના થયે. અને પેલાના કામા આખર અને લાખ થયે અને આખર બેડી અને સુખનીએ કુલ્પણ વેરાન અને પભાજ કરશે, પૂરી પુણી આખર કરારના. મેખલાના કુલ્પણ પેલાના હાથ ની હાથી વેરી અને તેનાં સ્વરી અને તુલના સ્વરી અને ધૂરુગણ ભયાની તરફ કામ થયે. અને વેલા પેલાના પાણશાહી બજર ઘર અને યુષ્મ કરશે અને ગાં હેરે અને ભાદર ભયાની તરફ કામ થયે. અને બહાદૂર ભદરભ ભ કે મેખલાના સ્વરી (બાંધ્યા) હું તે પભાજ કરશે, અને તુલનાના નામે મેખલાના રહે નથી, અને તેનાં સામ અને રીતની જય આખરખે કે તેછી તે-
મારે (અને તે રસ્તોને) હજી તેમાં આવે અને ફાંડ કરવાઓ નથી આવે અને બૂઝી રસમ અને રીતનો પાટી નાનાં અને પુણી સામ અને રીતને પાટી નાનાં અને પુણી સામ અને અમિરી માલોશીઓ ખુબમાં તરફર કામ અને સુખનીએ આખર કરશે અને સુખનીએ આખર કરશે અને અમિરી માલોશીઓ ખુબમાં તરફર કામ અને સુખનીએ આખર કરશે અને સુખનીએ આખર કરશે અને સુખનીએ આખર કરશે?
શરી નમાર્પી, ભાગ ૪.

(૧) મરમ ક્ષીરાત વાહી અધ્યાત્મક કણો છે. BU પ્રમાણે “દુનિયા બુકી અને તેના સમજે થયા દ્વારા.”

(૨) ઎ન વાહી અધ્યાત્મક કણો છે.
पाळी न्यायरत ने निशाजळे नेनामी आप्सर, त्याचे वरसानाची दृष्टिप्राप्ती नाही नाही नाही नाही.

पाळी न्यायरत ने निशाजळे नेनामी आप्सर, त्याचे वरसानाची दृष्टिप्राप्ती नाही नाही नाही नाही.

(१) भाषांतीतीरत वर्णनां रीतीत राजांनी राजांनी राजांनी राजांनी राजांनी
उत्तर ४.

1. उत्तरापि हिंदीम नामास्ने पृथ्वी के "भागी नहीं छट्री वम्भत थे? अने गोता हुः का जगत थे? अने काहा पाली छट्री वम्भत थे? अने तोकान छट्री वार थे? अने भागी बाळकाधारीय छट्री वार थे? अने प्रथा छेड़ छट्री वार थे? अने वाल दरंग छट्री वम्भत थे?

2. हिंदीम नामास्ने वम्भत आपि के "हूं अभी रहित अने बाल्य वम्भत खंता रहित। भागी नहीं चार वम्भत थे। ओ भेड़क ताज़नी पाठशालामा। अने बीज शापुर नरसिनी पाठशालामां, अने बीज भेड़क क्यामनली पाठशालामां, अटकँ दे बाहिरहना हक्करमां अने बाकी बाहिरहना आर्य (नरसिनी) नी नयाःकमां के नाथत्री सृजनात्मक थे।

अने हुः का अने भागी भावनारी नाव वम्भत थे। ओ तुर्की अहसासी-आभारी पाठशालामां अने ओ श्रीरंग भीत अहिरनी पाठशालामां अने ओ बाहिरहना बाहिररामां।

अने वरसाँतु भाली नाव वम्भत अलू थे। ओ शाँक अहिरनी पाठशालामां। ओ दैसनी पाठशालामां, ओ आर्यानामां गर्ना हुः का, ओ शाब्यु खरूररा तेने (परे) भागीरी (पड़ार) बाल गर्ना हुः। अने ओ दैसनी अते रौसेती (ना वम्भत) मां।

अने भागी लक्षिता नाव वम्भत थे। ओ दैसनी पाठशालामां अने ओ वम्भत बाहिरर भागनी पाठशालामां अने ओ वम्भत बँका (पाठशाला) तेमा। अने पाठशालामां बाली (तेमा)। अने अलू बाल अने वाल कर्ता चार वम्भत थे। ओ शांक धारणारी
1. ગુજરાતી નબાજાને પુછ્યું "સાથી આગમન ઊતકા પાદશાહી થઇ ગયા છે? અને તે ઊતક અથવા (અથવા ઊતકા કરી) પાદશાહી શીર્ષ છે?"

2. નબાજા દુખદી વાણી આપી ગુજરાતી પ્રસંગકારી અટકી કે યોજના હતા (અટકી કે યોજન કરતા દસાતી ગોય મદદી પાદશાહી શીર્ષ થઈ ગયા છે) અને તે પેલી અને આક્રમણ હતા. તેથી 30 વર્ષ પાદશાહી વલાલી અને તેની પાદશાહીમાં સાલું મારંજ નથી પામાં.

અયાખિને પાદશાહી હેલ્ટને પહોંચી. તેથી 40 વર્ષ પાદશાહી વલાલી અને તેના માનનાં સાલું મારંજ નથી પામાં, ભ્રંભ કર્તવ્ય નથી, અને કદરદી અને વિભાગી હતી નથી, અને મૂર્થ હતું અને સાલું પાછ અને ધાનાને હતાં અને હારાંગારી (પાદશાહી) તેખાનું પહોંચી. તેથી 30 વર્ષ પાદશાહી વલાલી અને આદવેનપ અને મૂર્થ પોતાના દ્રષ્ટિમાં શાખી છે તે આલું થયા બેલડ (કદરદી બેલડ). તેથી ડુધાવી કરી શક્યે નથી. અને સાલું સાલું પોતાના મારંજ પાછું અને ભ્રંભ માનને શાખી. અને તેમજ માનનાં (પાદશાહી પહોંચી). તેથી 300 વર્ષ પાદશાહી અયાખ અને તેની શ્ર્યતા સાથે વલાલી. અને તેના માનનાં 400 વર્ષ મૂર્થ હતું અને તેથી દુરશાઃસ્ત્રી તેથી અર્થનાણ અનાનવામાં આવયા. અને ભાષણો(દિશા) પાદશાહી આરંભ કરાકરો પહોંચી. તેથી 1000 વર્ષ પાદશાહી અને અને મૂર્થ સાથે વલાલી. પાણી સૂચણ કરવાની પોતાના તેમજ અને દૂરથી આયુધીના મુખ્ય કૅલમ કરાવી અટકી રહે શક્યના શાખી. તેથી તેને પફેલી હેમા- વનદ પહેલામાં પણ શીર્ષ, અને 500 વર્ષ પાદશાહી વલાલી અને આદવેનપ સાથે નરીમાણને (પાદશાહી પહોંચી). અને સામ નરીમાણથી તેથી માણસીયાથી 50 વર્ષ પાદશાહી પહોંચી અને મૂર્થ સાથે શીર્ષ. પાણી મીનાનિર્દેશી 120 વર્ષ પાદશાહી વલાલી-
આધ ૫.

1. પછી શાલ સૃષ્ટાયે જમાસપણે પુષ્યુ “ડે આખી હુઓયા અને ભીલનું ક કાઈ તેની અંદર છે, તેની માસુસેનું શુ શુભ્રરી? ભીલનું અને હેલાના ક ચાલવા અને ભજા હીંગાને કુમાનાની આલીગીથી ફૂં યોજ�� અને રોજાની ભદર છે? અને તેમજ. દિલ્લિનયા આઠાળ તરતે તેમજાની અને રોજાના નિશાણી શુ હોય? આલીગી અને આલીગીરભા અને તરફથી શાયદા પ્રાયે આવી પહેલોયે અને સ્તવ્યભા ગેટે ક દ્રામાને આવરે છરી? અને માસુસે પ્રાયે પાલ અને પાલ ટહી યોજ? અને પ્રાયે વગર મેળાનું અને વગર ખાલીનું અને વગર ભિંભાનું યોજ દે તેવી તેજા વન?

2. જમાસપ હુલની સ્વાધી આખી ક “પાદાશાહ અમારી થોં અને હામારે કિસલ. 

ને કાઈ પુજાપ છ તે ખૂબ હરચાના ભીલ તાકવાની ભારીયી અને હીનની શાત્રીયી કુડીશે ક તેની પાદાશાહ અને (તેના) કૃષણવી આશક વાય. આ પાદાશાહ. તારે નાલું અંદર ક કુમાનાના વધારે બદલા જમાના તે થો ક કાચા દુર્સ્થતાતંત્ર પડવી સૌર- 

દાન (પુજાપ) ક્રમ હાસ્યાં હાસ્યા હાસ્યા અને જટી સાથે દાન યોજ, અને હીન ખ્યાળી નાશ્ચાન અને શીખ હાસ્યયા અંદર ક કાઈ કૃષણ અને અણે સે તેને જ હીનની ખ્યાળી નાશ્ચાના ભજા અને ભિંભઆ યાં અને હીન જાણા અને મેળાનો મારભા ક તેમજાની નબળભા પીષકારીમાં સાથે અને માસુસે. 

અને હુઓયા ક કાઈ છ તેને પીષકારી વશી નથી કારણ ક નલભગી વાગ માગણી લાગો. તુંકલા પાદાશાહ સાથે ડેટલાકું ક ડેટલાક મહતા અને ડેટલા 

લિસાન જાતામાં થયો. પછી કાયમાં યાં માસુસે નથી. 

અને તેમજાની જમાનાના જ જાં તેમજાની જાં વધી ભદર તયો. અમાર મહતા પાદાશાહ ને અને વૃદ્ધા અને આ હાસ્યયા સાથે પસાર કયો.
अने ते पत्री तुके अने आर्थ अने मी उसी द्रात (युक्तसिद्ध) नरिने उनारे वरी. अने साधना शेषदेवी लाही करी. अने ते वनानो दीनो आ पाहूणा आयी पहाड़ीसह, उ गोले उसनव (आदरे डूंडलगों) वर्लना २३३. अने शुरु दरनाना भेठाना बासी तेनी दान बंधन वरी. त्याराती पत्री, आर्थ अने मी लाही अंडे बील ब्याप पडणे (याने हुनवी करी).

हे वगरणी अने सुभार वगरणी अने द्वारा सगरी कल अने वापाड़ी करी, ते अंडरी बिरी जे बोकाना जय सुधी मास्टोनो तोड़ी वरी. तो ने काले के दे दाहरना बनारणो वाल करी पडणे, ते या हपरी के, उ मास्टोनो तोडे द्रात (युक्तसिद्ध नरी) मा वरी, अने कुलातुं पाही लाही वरी, अने नागणे पालने ब्याप ब्यापी वरी, अने हुनियांना ब्याप कराेण पराढ व्यापारी. अने ते आस्तानाना ते ने पुरुषुं के डूंडलगों पराढ तना दरक्षेणी निशाण अने औरीनी अने शूनार झुंझ हुळी, (तेवा झुलुं के) अंडे निशाणी देवीभावी आणे े के ने े हुकमा करी े. वीना निशाणी नं नीबां नोरे के तेने े पत्री याद करी े. े पदुं के ते रात वरी रेशन वरी. े जीणुं वेशन अने नयेसं अंडरे दे हटकोरण (सेताश्री) आस्तानानी वरी आपणे. अने पदारी नब्या ेरी हवी, अने पदारुं सर पेषारण बनी करी. े नीवुं नेक मरी अने हटुं ने उत्तरी अने नागणी नं जायी पडणे, अने तेमाना हायमा पेषा अकर वरी. े आका (बूरांधों) तेड़ा अंडे अबुलास चरी अने पेषा अने बढती नये आपणे. े वधान े चंक वीरी साय दीना कपट अने अणुपाक करी. े वधान दीरी भवतानाना अने झुंझ पाणी अने ज्ञानी भवतानाना बचारे झुणाक करी अने के आस्तानानी निशाणी ते झोरेना आपणे. अंडरे दे चुनावार (अंडरे लोकत) सेतारां झंझांनी खुट्रो. े अने वीना निशाणी नं ते जनान महत्ती विभागी आणे झुंझ. अने आयो. े बाढी जूनवना. पेषाराणाने पेना करी े ते बूरांधों तम्माने बढ़ी पहोचव. े वधान धन्यसताना बोडी वरी हुड्रीभाव अने उदय पाहणे वरी. े वधान बूरांधों नेसीं नीवी कपट पशु नेरी नये करी. अने वगी अंडुं झुंझ कुर्मानाना नये के नेकी इराणी नं भाव अने देवता हूआ अने के वमीणमा टिपकी हूआ ते बोडी यात्र. तेमी ते बूरांधों अने चुनावाराणाना हायमा पहोचव. े ने धन्यसताना ते वनानाना वनाने तेन सिंब रक्ताना अने वगी मरणुं शराण यात्र तेना वनाने. े आका दे मास्टोनो ने पेषा करी अने कुर्मानाने ते वोडा पसंद करी.
भाग 6.

बहरी नामांक, १०४

नाहीं, अने आक्रेमनात ईनसाह अने मर्य उना रामरेष. १२ अने द्वानास अने शिष्यांचा आहे नवहे वि. १३ केलनाना माझेल्या युगराक बनारे क्षेत्री एक भाग पत्र ने अने राजहे नाही कररे, अने अा सुग्रज अने व्यायाते आणि माझेल्या क्षेत्री अने ते याचे आते आवी. अने नेक व्यायाते अने नेक रानाना माझेल्या कोल्हा चारोरे अने पूरी करणारेते यो. अने युगराक आंत्रे कररे, अने नर्म भररे अने आप. आतरे आतरे. अक बील सारे ध्वस भरणे के उनाह अने राजरे अने युगराक केलाना कवारे यो. १४ अाक एक ने काही प्राप्ताश कुठता वरता या वरता माझेल्या आप.वरते पेप्प यंदू ज्ञात करी कर.अरे अने पाल्या अने आतरे अने अस्फाल्यातील गर्वाणे ध्वस रीत गररे. अने ने काही वरिवाचणातील कार्ये ते नापारी अने वना सारे भेजरे. ते पल्ल भेजायाता रेहत कररे अने कर्मचार आप.रे के पेप्पुन कुठेल तरकी षारण शहरीन सहररे भारे आवरे अने हिनायामार्थी बदर अने युगराक नीवण गररे, अने समर्पणानी दीन याद थेरे. अने आरो के न्यु अक अतानी सुझावं अतेसर्नारे आवरे, अने दीन याद कररे. अने हिनायाता माझेल्या आपारे ते नुख अने पेप्प अस्थ ताई ताई स्थाय अषारण कररे बधारे मंग्वे अने दीन कर प्रील थेरे. अने हिराये के उत्ताजा वेळी भेंचन (केना) नी आहेत कररे. अने ते हुआ कररे अने आकारण आस-मानाना १० दक्षात सुधी होते रहेते अने वर वडी कररे. आपरे हिनायाता आहेची ही भेंचने अने, ताई साधारण दीन वर वाट शाकर थेरे. पल्ल परिवेशक वरी अने क्षण सुरर छोटे तरं भेंचन गणकर थेरे अने गेंदा वेळ भेजायाता उपर राना नहर दहरे तेना तिर्मण त्रुटी कररे. (अने ते) दरी गररे अने हिनाया युनेक्टारी आधु थेरे. हासेहर बांध १५० वर्ष रहेते, अने तेना हजला ५०० वर्ष रहेते. बूढी ताप-मानाना अने वहली मयारा हिनायामार्थी नायक थेरे. अने दुराची हासेहरे हजरे बळास थेरे. भगुशेहरे शिष्यांना आवरे, अने न्यु वर्षेने शिष्यांना रहेते अने ते समत बसी अने समत बत्र अने अशु सरयाक ने आवरे तेथी हिनाया वेषार थेरे. अने माझेल्या अने विनवरे ध्वस भररु पाररे. अने व्यरी जत तेना वयानां, (अटवे) हासेहरे हजरामाना नायक थेरे. अने चारोरे अने रस्ते भट्टारा नायक थेरे. अने तेसींना व्यावास थेरे अने बली तुकसान पाररे अने ते भागुरुनं शिष्यांची माझेल्या अने चागांना अने पद्धती अने अदा अने हर्षता अने वीले नायक थेरे
અને ગંજભાઇ બનાનેલા યુદ્ધમાંથી શીખ્ય વગતે માતૃભાઇ પડાર આવશે, અને તેમણે ઓળખાણ જનનાઓ અને આકાશપતનો શીખ્ય વગતે પડાર આવશે. અને ગંજભાઇ ગંભીર હનાં હમણારના શીખ્ય વગતે માતૃભાઇ આપાયાં. સાથ અને વર્ષી અને તેમને બળતા (દિંગ હેનાર ગણતા) યાં અને પૂર્ણ ડાઢ અને કાળા યાં ગંભીર નાસું શીખ્ય વગતે. અને જુદું અને હેના અને યુદ્ધ ની શિક્ષા (જુદું) હુદાનાખી નીકળી કરી અને માતૃભાઇ દીખાવા કરી અને કૂવ હૃદ શીખ્ય વગતે. અને સૂત્ર પાક અને પાક કરી અને આમ કરી અને અમહા નું રહેલી અને સખાં પાક અને પાક કરી અને આમ કહેયે કે દેહલી વાંબાંખી છૂટી શીખ્ય અને હેના દવસ હુદાનાખી કણું એલલી અને ફરાંખ. પાઠી પુનઃભક્ત દેખાવા જોહાં નોકરાડાના હુદાનાખી કામ કરી અને તેમને ધરી પાક કરી અને આમ કહેયે કે "આનં આવાં પિતા હુદાનાખી અને હિંદીની તાફા કર અને બધી હી કર અને પીઠી વાટ અને હેણા કોમાં કર અને હેણાની આપણી જીવન શીખ્ય વગતે અને હેણાની દીવાલી કર અને હેણા નર્મ કર અને પીઠી વાટ."

ત્રિજ્ઞાન વસત (અમી) કહેયે કે "આનં આવાં પિતા હુદાનાખી. અને હેણાની દીવાલી કર અને હેણા નર્મ કર અને પીઠી વાટ."

અમે તેમને ઈફાદી શીખાય અને તેમને શીખાય અને પીઠી વાટ અને હેણાની આપણી જીવન શીખા અને પીઠી વાટ. અમે હેણા નર્મ કર અને પીઠી વાટ. 

અમે તેમને ઈફાદી શીખાય અને તેમને શીખાય અને પીઠી વાટ અને હેણાની આપણી જીવન શીખા અને પીઠી વાટ. 

અમે તેમને ઈફાદી શીખાય અને તેમને શીખાય અને પીઠી વાટ અને હેણાની આપણી જીવન શીખા અને પીઠી વાટ. 

અમે તેમને ઈફાદી શીખાય અને તેમને શીખાય અને પીઠી વાટ અને હેણાની આપણી જીવન શીખા અને પીઠી વાટ.
જાનકી નમભાર્પી, ભાષ ર.

જીલાના થર જેમને કૂટરીશતાળી મારુ માઈ પાશે નથી. તે પછી દરખશે અને લાખપાલન થશે અને પોલાતાલા પણ કરશે અને રસપણલે કરશે અને સાહુસા પાક અને ખુદા નિનાંની અને બાળકી નિનાંના અને મેલનિનાં થરે. અને એ પુષ્પ પાલે થરે કે ભલુ આપો, ક રમા ચોલાની શિખરો. એક ભીસ માંદા મેઝીસમાં રખી શક્ય અને પુષ્પ રાખો ક એ આલ્સાદી નથી પણ અને પાશીથી મારુ નથી થાય. અને હાલાકા રાખશે ખુનરી ફરીની પોલાતાલી પણ એ પુષ્પ પણ થરે, ક જેમ તેમ મશ્ત થઈ તેમ શ્રીધૃષ્ટ. અને જેમ તેમ મશ્ત થરે તેમ કરતે અને પોલાતાલા આગળ (અ-શ) બાકીનું અને છુપા ( સરસુત ).

તમામ યાર અને નારી કામ સરળજાય પહેલાં હું.
TRANSLATION—PÂZEND JÂMÂSPI.

CHAPTER I.—INTRODUCTION.

In the name of Dâdâr Ahura Mazda.

( The Book of Jâmâsp in Zend Character, )

In the name of God and in the name of all-beneficent Dâdâr Hormazd, the bountiful, the brilliant, the glorious (and in the name of), the Ameshâspands (who are) holy, good, powerful, bountiful, nourishing, and (in the name of) all the Yazads of the spiritual and the Yazads of the corporeal (worlds), (who) are (the givers of) prosperity and goodness from the holy Dâdâr Hormazd. I recite this memoir1 of Jamâsp, which was written at that time, when King Vishtâsp was the monarch. Through him (Jâmâsp), he (Vishtâsp) promulgated the religion soon. Through him, he carried on the sovereignty perfectly. Through him, reached a companion2 in that great war. And withal, Jâmâsp was a worshipper of Âdharbâdigion3 (Azarbaizân), which was a town4 of evil-minded persons. After Zarathushtra Spitâmân, Jâmâsp was the Mobed of Mobeds (i.e., the arch-priest.)5 He was called Jâmâsp Pedâîsh6 (i.e., Baetâsh) by them, for this reason, that Zoroaster, in his life-time said7 thus before king Vishtâsp: "By the command of God, I have made Jâmâsp wise (i.e., foreseeing).8 He knows everything." Then Jâmâsp went before king Vishtâsp and said thus: I know (i.e., I have learnt) everything from the immortal Zoroaster of Spitama, and what a knowledge it is!9 that when it rains in one winter (i.e., a year), how many drops fall on the mountains, how many on the land, how many on the plain (and) how many in the

1) aibâdghâr, aivâdghâr. 2) P. šâ, a companion. The meaning is that "In Jâmâsp the king found a companion for the great war he waged with Arjâsp." Or if we take the word to be "dakhsha," i.e., a sign, the meaning would be "Through Jâmâsp he got a prognostication or prediction about the result of the great war." 3) cf. Maçoudi, par Barbier de Meynard, and Pavet de Courteille II., p. 127. "Il (Zaradusht) fut remplacé par Khânás (?Jâmâsp) le Savant originaire de l' Azerbaidjân, et le premier mobed qui reçut l'investiture des mains de Youstasf (Vishtâsp)." Vide Introduction. 4) P. yâsir, a village, a town. Before the time of Zoroaster, Azerbaidjân was believed to be the place of some wicked persons and sorceresses. 5) cf. above n. 3, where Maçoudi says that Zoroaster was succeeded by Jâmâsp. 6) Vide Introduction for this word. 7) In the text, p. 59 šôvâd is misprinted for šôdâ. 8) This is an allusion, which is made in other books also, to the belief, that Zoroaster, after having performed the Jashan ceremony, gave to Jâmâsp, the fragrant flower used in the ceremony, and it was the smell of that flower, which endowed Jâmâsp, with the faculty of foresight. Vide Introduction. 9) i.e., the knowledge I have acquired on the following points is very wonderful.
sea. Who knows this, that in the rains, how many blossoms\(^1\) bloom, how many arbours and trees there are in the world? What a knowledge is this! that how many stars (there are in) the sky, what is (the time of) the falling of each star and what is the good\(^2\) of that! What a knowledge is this! that on a flock of sheep and cattle, how many hairs are black (and) how many, white! I know the calculation of all.\(^3\) O king of kings! having asked Hormazd, I give the replies.\(^4\)

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**CHAPTER II.**

King Vishtasp asked: Say, what is that, which will exist for ever, which existed and exists for ever, and which has past and is infinite?

Jāmāsp, the astrologer, said to him: "Know, O king! that, which was for ever, was the voice of Hormazd out of Light. And Light from Hormazd is that which Hormazd calls (into existence). From that, existed (i.e., resulted) the continuance of Religion. From that time, Hormazd always continued to exist, since he is a spiritual administrator.

(Another) Reply. The Amesha-spends and other Yazads (existed for ever), because all creation and good creatures have been created by Hormazd. He tried. He created with purity. He saw, that it was (mixed) with light and darkness. Ahriman, like a worm, is so much associated with darkness and old age, that he (Ahriman) perishes in the end. And if Ahriman\(^2\) had been beaten (annihilated), then those numberless creatures and created beings would not have existed, because the world is to continue mixed for (9000) nine thousand years, because the creatures are not of one nature, because they (partake) of light and darkness (tarikih). From light (proceed) fragrance and goodness (and) every virtue and joy. From darkness (proceed) every harm\(^6\) because on account of the opposition of their natures, they are rivals and opponents with one another, as cold with heat; bad smell with fragrance, and darkness with light, and every other kind of evil with goodness. From all this, this must be known, that all power\(^7\) is not of one nature, since all natures are opposed to their own natures,

\(^1\) འབྲོན་པ་ རྟ་ is P. མོན་པ་ རྟོ་ བྱེད་ གཏོང་

\(^2\) P. འབྲོན་པ་ རྟ་ གཏོང་ མོན་པ་ རྟ་ གཏོང་

\(^3\) P. འབྲོན་པ་ རྟ་ གཏོང་ མོན་པ་ རྟ་ གཏོང་

\(^4\) P. འབྲོན་པ་ རྟ་ གཏོང་ མོན་པ་ རྟ་ གཏོང་

\(^5\) P. འབྲོན་པ་ རྟ་ གཏོང་ མོན་པ་ རྟ་ གཏོང་

\(^6\) P. འབྲོན་པ་ རྟ་ གཏོང་ མོན་པ་ རྟ་ གཏོང་

\(^7\) P. འབྲོན་པ་ རྟ་ གཏོང་ མོན་པ་ རྟ་ གཏོང་

The meaning is "O King! I shall give my replies to your questions after being inspired by God."

This opening chapter is another instance of the following statement of Dr. West (the Book of the Mainyo-i-Kherad, p. 126 note 1) "As is usually the case in oriental works, this opening passage is the most obscure in the whole book, and probably no two translators would extract the same sense from it." 

\(^2\) ལྟ་པོ་ བཤ་ བྱེད་ གཏོང་ is misprinted for ལྟ་པོ་ བཤ་ བྱེད་ གཏོང་

\(^6\) འབྲོན་པ་ རྟ་ གཏོང་ མོན་པ་ རྟ་ གཏོང་

\(^7\) འབྲོན་པ་ རྟ་ གཏོང་ མོན་པ་ རྟ་ གཏོང་

\(^8\) Separate the word thus "na ham niröi."
and (are) not increasers of power, because God has ordered (lit. controlled) that when water\(^1\) reaches water, wind reaches wind, and fire reaches fire, all their\(^2\) natures have boundless\(^3\) increase for one another. When they are of opposite natures light comes to and reaches\(^4\) darkness, fragrance to bad smell, heat to cold, dryness to moisture.

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**CHAPTER III.**

He (Vishtâsp) asked again: “What creation did Hormazd create? What earthly creation did he first create?”

Jâmâsp, the astrologer, said to him, “Hormazd at first created the creation of Ameshâspands, because, when the accursed Ahriman was in darkness, Hormazd, through good thoughts (and) good gifts,\(^5\) thought (over the matter) and created Vahman (Bahman) out of that good thought. His name was boundless good mind (Vahman), because it was (created) out of the good thought of Hormazd. (Then) Vahman praises\(^7\) righteousness (asha). From that righteousness (asha), which Vahman praises, Arta-vahishta came forth. Then Arta-vahishta praises righteousness. From that praise, (came forth) Shahrivar, because he is a spirit (i.e., a spiritual being) of Hormazd. From Shahrivar, Spendârmad. From Spendârmad, Averdâd. From Averdâd, Amerdâd. (Thus) one was created from the other. One is and was from the other. When a lamp takes (light) from another lamp, nothing diminishes from that other lamp; on the other hand, they increase it. In the same way, the Ameshâspands are created one from the other. They are created holy, wise, far-seeing, increasing, intelligent. In each other’s company (lit. sitting) they have intelligence.

He said, we must give the origin (i.e., explanation) of God and Dastur, (and settle) that who should be our God and Dastur. Then the Ameshâspands and especially Arta-vahishta said: “The one who existed for ever and will exist for ever, our Lord and Dastur, it is you (tô hâi) O Dâdâr Hormazd! You are our guide. You have given and created everything from your own thoughts. May all thoughts opposed to that, be confounded.”

Hormazd by his self-creation thinks well, and the explanation about Hormazd is this, that God is all-knowing in that He, i.e., God created himself. From him are the creations of the world.

\(^{1}\) The word \(\varphi \ \alpha \varphi \) seems to have been read at first \(\alpha \varphi \) and then the latter word is written \(\alpha \rho \). \(^{2}\) Read the words separately as \(\\alpha \rho \ \varphi \ \omega \) \(\varepsilon \ \lambda \ \alpha \). \(^{3}\) \(\lambda \ \alpha \) is the compositor’s misprint for \(\alpha \). \(^{4}\) For \(\eta \ \lambda \ \varepsilon \ \omega \) \(\rho \ \omega \) \(\lambda \ \varepsilon \ \rho \). \(^{5}\) The last two words, kunem, kunêt (lit. I do, he does) give no proper sense. Perhaps they are \(\kappa \ \mu \ \kappa \ \eta \) i.e., “do and do not do.” Then the meaning would be, that their result is not definite. \(^{6}\) \(\beta \ \sigma \ \alpha \ \chi \ \alpha \ \gamma \) gift, recompense. 

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TRANSLATION—PĀZEND JĀMĀSP, CHAP. IV.

He created at first the sky; secondly, water; thirdly, the earth; fourthly, trees; fifthly, the cattle; sixthly, man. He then performed the myazda (ceremony) with glory and joy with the Ameshaspands, who had just come forth. He gave it (i.e., to the ceremony of myazda) the name of Gahambār. After that, He first created the cow and then Gayômard. Then from the body of that cow, he created 282 species of animals and cattle. When affliction came among the created beings, it first (came) to the cow. From the cow are (i.e., proceeded) those, which are mankind, i.e., he, who is Gayômard in place of mankind. From the seed of Gayômard, men came forth from the earth in the body of the plant rovās4.

This was so for fifty years, when people were born5 and died6. For (98) ninety-eight years and eight months, births and deaths went on. Seven pairs of children were born from the wombs7 (of mothers), one of which was female and another male. One was given to the other for wifeship or husbandship8 (i.e., they were married with one another). By corporeal progress (tanemat robashnîk) the animals of the world are (i.e., proceed) from these two. These are the creatures and the creation. And affliction and acquirements, and the mixture of the creation will continue till resurrection and the future existence of the body. This quality9 of nature will not be purified10 till then. Zorosaster, who is holy and opposed to the Daēwōs said, "this process (āin) will continue. The noxious creatures11 will continue until (the time), when there will be that victory and that salvation and that help (which is expected at the resurrection).

CHAPTER IV.

King Vishtâsp asked Jâmâsp, the astrologer: Who were the first ruling monarchs and kings? What was the faith12 of each of those kings? What kind of religion and justice and leadership (sardârîk) and kingship they had? What did they do in paying homage13 to the name of Dādār Hormazd?

[King Vishtâsp asked Jâmāsp, the astrologer: Who were the first ruling

11 [King Vishtâsp asked Jâmāsp, the astrologer: Who were the first ruling

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1. with ṣQiṭ, P. ṣQiṭ, shooting forth. 2. P. ṢQiṭ bodiliness.
3. is at first opposition from the Ahariman; then affliction. 4. Vide below p. 112
5. ns. 7 and 8. 6. to be impregnated. 7. to die. 8. husband.
9. quality. 10. to be purified. 11. For Kharfarstārān.
15. adds the words däm. This seems to be a mistaken repetition of šemī, Or we may take
the words as šemīk, i.e., renown, fame. 16. The portion thus enclosed is a repetition.
The first part is in Pahlavi and this second part in Pāzend.
monarchs? What was the progress of each of those kings? What kind of religion and justice and leadership and kingship they had? How did they do?

Jâmásp, the astrologer, replied to him, that the first monarch was Gayómard Gilshah. For three thousand years he was without opposition (i.e., any affliction from the evil spirit). For thirty years he lived under opposition and grief. His work and justice were such as those revealed in the religion. His knowledge was good. In the same way he met with opposition in bringing forth mankind. At the time of his passing off (i.e., death) he said thus: "It is good for me, that for the sake of piety and goodness, opposition, came to me. From him the seed passed to the tree. The tree accepted it, and it passed off to the earth. The earth accepted it. It remained in the earth for thirty years. Then in the form (kéréf) of the plant rovás, it grew up from the earth. From them were first born a noble woman and a man. And by (means of) the valuable association of the woman with man, was born Hoshang (as a pair of) a man and a woman. He (Hoshang) ruled for forty years over the seven lands. Hoshang was called Pëshdâd, because it was who first promulgated the justice of God. He struck seven heshai'm (i.e., demons). He overthrew one Drûj. From Hoshang were born a woman and a man (by name) Vivangân. That (female) Vivangân was like a fairy. He (i.e., the male Vivangân) took her into the snare of his jurisdiction, and Takhmurapa was born. A male, Spédivar was born from Takhmurapa.

He ruled over the seven countries (of the world) for (30) thirty years. He kept the body of Áhriman like baggage under his thighs (i.e., rode over him).

(1) Same as rubishn. The Pahlavi portion has varâbân. Perhaps an additional 'i' va. in the latter is a mistake. (2) The last question in the Pázend is a short one, and is of a type different from that in the Pahlavi. This may lead one to say, that the last part in the Pahlavi question "pâvan shemî," etc., is the usual remembrance of the name of God, and it belongs to the following para of the answer. (3) They say that Gayómard was called Gilshâh, i.e., the king of clay or dust, because in those primitive times he made his throne of clay. A raised platform of clay served him as a throne. The Desatir also calls him Gilshâh. (4) P. dâdād grief. (5) Zâ'aim bringing forth. (6) i.e., opposition increased my piety and goodness.

(7) Of Bundehesh Ch. XV., 1-3, where it is said, that a part of the seed, which separated from Gayomard, at the time of his death, passed to Spédivard, the angel presiding over earth, and then to a plant named Rayâs, from which appeared Mashî and Mâshyâna, the progenitors of mankind. Vide my Bundehesh, p. 59. (8) Rivâs Karpas of Bundehesh. (9) Spédivar rubâs, a plant of the species Rumex. (10) Z. xâdâr? (11) Haft rumî, i.e., haft keshwar. (12) i.e., he was called Pëshdâd because he promulgated at first (pësh) the justice (dâd) of God. Cf. Pahl. Vendidad Ch. XX (Spiegel, p. 221, l. 8) Dâd-i-Khâdâs fardâm valman rôbâk kard. (13) Aêshma. (14) P. dâvâr (15) P. dâvârī pêrafân-i to assume jurisdiction. (16) While male. (17) He is of the Avesta. It is said in the Bundehesh that he slew his brother Jamshed. (18) Miswritten for goj jism, a body. z is miswritten for q. (19) Z. xâmâh P. xan. (20) This is explained by the following lines in the Shâh-nâmeh:

The word bâr (baggage) may be perhaps a contraction of "bârîg" used here.
For thirty years he (i.e., Áhriman) could not commit any sin (i.e., harm). He (Takhmara-pa or Tehmuraz) killed many (dēvs) demons, and fairies and devils, and he separated the demons from all (az hama) connection and company of men.

From Vivangân were born a man and woman—were born Jampa and Jamai. And Jamshed (Jama) was (possessed) of a good retinue, full of glory, of laborious habits and successful. He took the seven countries (of the world) under his sovereignty. (He ruled) over men and demons (700) seven hundred and (17) seventeen years and (7) seven months and (5) five days. Clouds, wind, (and) rain were under his command. He gave the demons, the devils and the Drujs in the complete service of man (i.e., he subdued them for the good of mankind). The demons prepared food for men. Men were living in a state of easiness, fulfilling their desires. In the rulership of that Jamshed, there was neither cold nor heat, neither old age, nor plague (or untimely death), nor envy given by the demons. He (Jamshed) kept them away from work (i.e., counteracted their influence). He deprived of sight, seven fairies, who, like a star which moves in its revolution, wandered from stars to stars. He imprisoned them and made them blind with one eye. Again he took a promise from them. He arranged cold and heat, (and) everything according to a measure (i.e., moderately). He made the world more prosperous. For complete 717 years and 7 months he was thankful to God. For 100 years he went away with

(1) The word is  šāh, i. e., king in both the manuscripts, but DE gives  rād under it and the other ms R J  over it. Again the word dēv is also written before it as another word. So it appears that the word must be at first  shaedá which can also be pronounced shāhā. So the originals, of which these MSS. were copies, had misread the word as shāh.

(2)  thread, rope.  (3)  was the Pahlavi epithet of king Jamshed, corresponding to the  of the Avesta (Vendidad II, 21).  (4) Z. Av.  (5)  Liberality.  (6) Cf. Jamshed yasht (XIX, 31).

(7) Cf. Yasht XIX, 32.  eating,  food. The meaning is “He placed the demons under the service of men.” Here the word “demons” must be taken in the broad sense of all those who had extraordinary unusual powers. Thus we learn from the Shāhnāme, that it was from them, that the early Persian kings learnt different arts and languages.

(8) Cf. Yasht XIX, 33.  (9)  (10) Dīnān seems to be miswritten for didan, lit., took away their eyes from seeing.
the woman Jamai secretly to the sea in despair. Then, after being both grateful and well-asked for, when he became a speaker of untruth, when his splendour and glory were displeased with him, misfortune overtook him. The accursed Az-Dahāk, whom they call Baċvar-aspa, with the prince Spoliver and with many demons caught him, slew him, and took up 1,000 rays from it (*i.e., Jamshed’s Glory*).

The sovereignty of Azdahāka, who had three tongues, six eyes, one thousand artifices, (continued) for 1,000 years over the seven lands, the seven countries, (and) over demons (and) men. He spread sins and evils and mischiefs among men. He caught every day two young persons and killed them, and satiated with the brains of these persons the two serpents which he had on his neck. Then he himself ate bread. He spread among men, mischief, much injustice, (and) unworthy deeds. At the end of 1,000 years, less one day and a half, (i.e., a day and a half before the end of the thousandth year) came Faredun Ὄθαwyān, a relation of Jam. In revenge for Jam he made Baċver-aspa prisoner, and in the most surprising way bound him in fetters in Mount Damavend.

The good and glorious Faredun took the sovereignty in the country of Khanaras over demons and men for (500) five hundred years. He accepted the religion from God. He learned from God, charms and mystic formulas and remedies. He introduced in the creation of God, much of friendliness and health. He ordered men that all men may live well and go and toil after their own work. (He said to them) “You have no business with demons. (Have) neither work, nor food, nor company, nor friendship (with them). Live and behave among yourselves, one with another, in peace, unanimity and good bearing. Adopt regular justice. Turn from improper (ways), because you have no business whatever with demons.”

At times a freebooter and plunderer keeps the sea at his foot and comes to

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the country of Khanarans. From these people (i.e., the people of the country) the plunderers took away cooked food and victuals. Then people came to Faredun complaining against the people of Mazendaran. They said “Azadahaka was a very bad king (sunk) in every kind of pleasure. He kept back the enemy of Muruv. He cannot keep you away.” Then Faredun went in the vicinity of Mazendaran. He said to them: (i.e., to the freebooters of the place) “Do not take away men from this country, go to the path of the pure (i.e., keep away from injuring the people).” They said: “We will not go away from here, we will not leave (this place) when (i.e., as long as) you are alive here.” Faredun, when he heard (words) in this way, by the splendour and glory of the angel (Izad) Eshinja (?) stood supreme. Wind (lit. air) began to blow. From that (i.e., as a result of that) wind began to blow. From that, a promontory of stones (arose) from every direction. Each (promontory, i.e., heap) was more than a thousand maunds. They threw each hill (i.e., the heap of stones) one over another, and that Mazendaran disappeared from that country (i.e., the freebooters were expelled from the country).

From Faridun were born three sons. Selim, Tuj and Arej were their names. Then he called all the three before him, and said to each of them: “I am going to divide the whole world among you. Everyone of you may ask what appears best to you, so that I may give it to you.” Selim (asked for) much pomp. Tuj for comfort. From Arej, over whom there was so much of Kayan Khamhe, the desire was that of religious justice. Faredun said: “Whatever is your wish shall be given to you.” He gave to Selam the land of Huram up to the edge of the sea. He gave Turkestan till the edge of the sea to Tuj. To Arej came the country of Iran with India up to the edge of...

1. Irotakan
2. Meshsh (i.e., to leave.
3. The word seems to have been miswritten for Sarosh or it is a corrupted form of 'ashya (i.e., the holy) an epithet of sarosh. We read in the Shahnâmeh that Faredun was visited by this angel.
4. Pahl. Doctrine (i.e., to leave.
5. Doubtful. D. E. gives the word badd beheid I have followed that interpretation.
6. The meaning of these sentences is not quite clear, but here it seems to be an allusion to the magical powers, which we learn from other books, Faredun was believed to possess. The sentences mean to say that Faredun went to the country of Mazendaran, where the people were evil-minded. A complaint was made to him against them. He persuaded the people to turn to honest good life, but they refused. So Faredun, in order to punish them (by his magical powers), raised a storm of wind, which, with its force, carried heaps of heavy stones and buried the city.
7. Pshard (i.e., tawakkul) meaning, lit. will reach you.
10. Cf Firdousi.
11. The words pa vihaaz which follow the name of Turkestan are not clear. Perhaps vihaaz is miswritten for vihâda, i.e., valley. Then the meaning would be “He gave Turkestan from the valley up to the edge of the sea to Tuj.”
the sea. Faredun at once there and then (ناز and نش) took off (the Glory) from his own head and placed it on the head of Eraj. He said: "My glory has sat on the head of Eraj till the morning of the day when resurrection will be performed. May you (Eraj) live always with your children, and may the kingship and sovereignty continue over the children of Selim and Tuj." When Selim and Tuj saw (the state of) affairs in this way, they said: "What is this that our father Faredun has done! He has given the chiefship, neither to the eldest son, nor to the middle son, but has given it to the youngest son." From that time they sought for a remedy. They killed Eraj, their own brother, and his good young children by his wife, named Vizak, so that no child may remain alive. Then Faredun brought up the woman (i.e., Eraj's wife) secretly. The woman remained concealed from (her) relations in a mountain for 330 years. Three thousand men went under the chieftainship of Manashviar and at the command of (the angel) Neryosang, they came to the country of Iran. They asked for revenge for Eraj. They killed Salem and Tuj. Manashviar of Erach sat on the throne of the country of Iran. They called him Manashviarun because (hand ke ra) his face resembled (Manaet) that of Eraj. They said that his face resembled well the face of Eraj.

He ruled for 120 years. Under his sovereignty the world was prosperous, virtuous and without fear (from any one). In the midst of the sovereignty of Manashviar, the demon, Frasiav Tur, took away the sovereignty for twelve years. Manashviar-i-Eraj lived in the mountain of Padashkhār. Then Spendārmād went to the earth complaining. They (used) many remedies and contrivances of good abstinence, and other good means, and the land was taken back from Frasiav.

After Manashviar, Huzaba Tukhmāspān ruled (lit. did) for five years. Kaikobād Kayān for one hundred years. Kaikāus one hundred and fifty years. Kaikhusrab Siāvakhsān sixty years. Kai Lohrāsp one hundred and twenty years. From Kai Lohrāsp the sovereignty came to you.

CHAPTER V.

King Vishtasp asked—"After all these rulers (and) kings, which king will keep this great throne? Tell me quickly, that the sons of which dynasty shall be (rulers)? For how many years will they keep each country? At what time after me, bad time will come to the good Kian (kings)? How long and for how many years will this Mazdayaḵūn religion continue?"

(1) یاده beginning; hence young, of good beginning. (2) It is of some copies of the Bundehesh (Ch. 21). (3) According to the Bundehesh, Minocheher was born as the tenth in decent from the daughter of Eraj. (4) باحر blood of a pure red. (5) منیا. (6) Cf. Ayādgār-i-Zariān. (My Translation, p. 93.) (7) Cf. Ayādgār-i-Zariān. (8) vide my edition, p. 92. (9) زود گوزش a cry against injustice. (10) The word ḥ is written in Pahlavi.
TRANSLATION—PÂZEND JÂMÂSPI, CHAP. V.

Jâmâsp, the astrologer, said: "Let me tell you, that after you, this great throne will go to Bahman of Aspandyr. He will keep the country under his rule for one hundred and twelve years. Awadhâma, whom they call Chehrazâd, shall hold sovereignty for thirty years. Dára-i-Dárâyân, shall hold sovereignty for thirteen years. After him, Arsakinder (Alexander) Rumi thirteen years. After him, the sovereignty goes to his descendents. Then the kingship comes to Ardwán. They, i.e., (the whole line), keep it for two hundred and eighty-two years. Under these sovereigns, evil will come to an end: little by little, virtue shall be complete and the country shall be in prosperity and out of fear from any one. Men shall be kept in a state whereby they will live according to their desire (i.e., they will be happy).

Then the sovereignty goes to Bahman, Babegan. He keeps the country under his sovereignty for thirteen years. Shahpur Bahman (rules) for twenty years. Shahpur Shahpuran for one year. Another Avara Mazda for one year ten months. Bahirâm Bahirâmán, whom they call Sagânsâh for four years. Narsha, the brother of Bahiram, for nine years. Shavâr Avarmaezdân (Shahpur Hormazd) seventy-two years. Askâhpuran seventy-five years. Vahiriâm Vahirêmán, whom they call Kirmârsâh, for eleven years. Shkuta Shâlvirân for twenty-one years five months. Vahirâm Shakutân (Beherâm of Yazdagird), whom they call Vahirâmgôr, for twenty-three years ten months. Shakut (Yazdagird) Vahirâmân for eighteen years and four months. Piruz Shakutân for twenty-two years. Lish Piruzân for four years. Kavâd Piruzân for two years. Jâmâsp Humost forty-seven years, seven months and seven days. Avaramazdân Khusrubân for twelve years. Khusruba Avarmaezdân, the triumphant monarch, for thirty-five years. Kavât Khusrub, whom they call Seroz, for nine years. Bahirâm Kavâdhân for one year five months. Shakut (Yazdagird) Shaheryâr for ten years. Those before him fall (and) they disperse themselves. Afterwards there come up Arabs who bring up their seeds from the branch of Hâschem. They take the country of Iran with violence and force for ten hundred and eighty-two years, nine months, seven days, and four hours.

(1) For Homâî. The word may perhaps be "awa Hanâm," i.e., with Homâî. It seems to be a corrupted form of Awâdân, which is another form of Azâdân, a name which we see in her second name "Cheher Azâd." (2) Pahl. 1111. (3) Another name of Ardestir Babegan. (4) Narsi. (5) Yazdagird Shapurân. (6) The word may also mean after (him), but as there were no kings after Yazdagird the allusion seems to be to the few weak kings before him. (7) Pahl. 111111. (8) Pahl. 111111. (9) Av. 1111111. (10) Av. 1111111. (11) Hashim was one of the tribes of the Arabs. The tribe was known as Hashimates. DE. gives the name as Heshem. (12) Av. 11111111. (13) DE. gives 111111111. RJ. gives 111111111. These words may then be separated as 1111111. 111111 (for 111111111). The writer gives 1082 years for the rule of the Arabs. Thus, according to him, the rule of the Arabs ought to have lasted up to (1082 + 641 the date of the defeat of Yazdagird = ) 1723 A.D.
CHAPTER VI.

King Vishtâsp asked "After the coming of the spiritual" King Vishtâsp asked "what time and period will pass after the time, when spiritual Dasturs will come to the country of Irân and destroy (lit. strike Zanend) idolatry, and turn the world from uncleanness to holiness and devotion? What time and period will pass (after this)? How many kings and rulers will there be in one millennium? And how will they administer the world? What kind of justice and opinions will prevail in the world. What customs will prevail in the millenniums of Hushedar, Hushedar Mah and Soshyôs.

(Reply) Jâmâsp, the astrologer, replied to him "In the time of Hushedar there will be eighteen kings. At that time there will be less of affliction. The race of the violent Drûjs will be extirpated. The works (and) opinions, (which) they do not form according to the justice of God, will grow less every year, month, and day.

When the millennium of Hushedar will end at the close of 500 years, the sun will strike the creation. Hushedar Mâh of Zoroaster will come into the creation, will promulgate religion, (and) will annihilate all sorts of ambition and want. Then the demon Malkos will come and will bring about the winter of Malkos, (and) all creations and animals will be annihilated in that winter. Then they will exterminate the Var built by Jam (shed). Men, cattle and animals will come out of that Var. They will adorn the world again. Then there will be deceit. Baèvarasp will come out of captivity, will conquer the world, and will then eat up men, (and) will eat up many animals.

Then Hormazd will send Srôsh (and) Neryôsang, that they may awake Sâm Nariman. They will go and awake Sâm. They will give back to him his strength. Sâm will get up and go to the Var of Aja Dahâka. Aja Dahâka, when he will see Sâm Nariman, will say to Sâm Nariman: "Let us have friendship with one another." Sâm Nariman (will say) "Accept (religious), so that we may keep together the chieftainship

(1) The question is begun at first in Pahlavi, but left unfinished. It is then put in in Pâzend.
(2) Cf. Ozdikht in Patet 10. (3) Av. wâlîûi opposed to pâlîûi, which occurs in the next sentence.
of this world." He (Azi Dahâka) will not hear these words. So he (Sâm) will strike a mace (Gûrz) on the head of that irreligious person (dašvand). The irreligious man will say to Sâm: "Do not strike me. You yourself and I may be leaders, and we may keep this world." Then Sâm will not hear the words of that irreligious man, and shall strike the mace one after another over the head of that irreligious man, and he will die.

Then will follow the millennium of Sioshyâs. Sioshyâs will ask questions to Hormazd, will accept the religion, (and) will promulgate it into the world. Then Naryosang (and) Sarosh will go away. Kaâkhusrub of Siâvaksh, Tus of Naândar, Giv of Godarya and others will rise with one thousand chiefs and treasurers. Áhriman will keep him-self away from the creation. The men of the world will be all of (good) thoughts, of (good) words, (and) of (good) actions. The miscreated Áhriman will not be influential (i.e., shall have no influence) over the creation of Hormazd. Then the demon Áz will say to Áhriman "You are not able to do anything in the creation of Hormazd." Then Áhriman will go to Takmurapa (and will say): "I must have food. We, I and you, great men, must have food. What is kept is not easy to be given, because all that, which Áhriman keeps, goes for the food of all Daévas and Drújs (and) Kharashtar. And my creation goes away from the Devs (i.e., is destroyed) by Glory. What shall I say to you, that with all the creation and creatures which Áhriman eats up, he is not satisfied!"

Then the demon Áj, Áhriman and (the demon) Zâr shall be powerful. Then Sioshián will perform three Izeshni (ceremonies), at first for the living, who are mortal (by their good deeds), and then for the dead, who are unchangeable. When he will perform the Izeshni in the Hâvan-Gâh, (the dead) men will rise up. When he will perform the Izeshni in the Rapithwan-Gâh, men will come into existence. When he will perform the Izeshni in the Uzyarna Gâh, men will be righteous and without raud. When he will perform the Izeshni in the Awgruthrem-Gâh, all men will be again (as young as) fifteen years old. When he will perform the Izeshni in the Ushabena-Gâh, then (the arch-angel) Shaherevar will melt the metal in all the mountains of the world. In the whole world, all men will rise up and will pass on with the

\(^{(*)}\) Kharastar, noxious creatures. \(^{(*)}\) It is read َسَوُسُونَ by D. E. It is another form of Avesta kharenang. If read َسَوُسُونَ, it is perhaps a cock. It perhaps refers to the idea that with cock-crow the influence of the ghosts or evil spirits disappears. Tehmurâs is reputed to have been the first person who taught the cock to crow. Vide my essay on "Cock as a sacred bird." In this para Áhriman speaks of himself in the third person. His talk with Tehmurâs is significant, as the latter is reputed, according to Firdousi, to have curbed the power of Áhriman. 

\(^{(*)}\) Zâirich. 

\(^{(*)}\) Sioshyâs. 

\(^{(*0)}\) In the modern Parsee phraseology Zindeh-raván. 

\(^{(*1)}\) Avi and Av. draôsha fraud.
melted metal, so that they will be pure and bright and clear in the same way, as the sun with his light (or as the sun purifies by his light). They will strike (i.e., drive) Ahriman out of Heaven and cut off his head. Then the creation will be pure, men will be for ever without death, immortal and without old age, and will be (as young as) of the age of 15 years. With them, everything will be such, as they will desire.

Finished with pleasure, delight and joy.

CHAPTER VII.

King Vishtâp asked: “In the case of the people of different customs, of India and China and Arabia and Turkistan and Barbaristan, that are known, what kind of life and virtue shall be had from them? When they die, where will the souls of those who are non-victorious (i.e., the sinners) go?”

Reply.—Jâmâsp, the astrologer, said to him: “The country of India is a great one. It is cold and hot, wet and dry. It has wood and trees because there is a great desert. They are without ambition, because their living is upon rice, upon milk and cattle, which feed upon seeds. Their manners and customs are much enlightened. They are of the nature of Hormezd. Of the nature of Ahriman the devil, they declare that he will die. There are some, who bury (lit. cover) (their dead) under earth. There are some, who throw (their dead) in fire. There are some, who burn (their dead) in fire. Those, who are not of good religion, go to hell.

The country of Chinastán is great. It has much of wealth, much of musk, much of jewellery. Its people are under affliction, because among them there is no far-sight as among us. They worship idols. When they die, they are irreligious persons (i.e., go to hell like irreligious persons).

The countries of Arabia and Barbaristan are hot and dry. They are not without ambition. Their food is fruit, water, worms and tigers, noxious creatures, mice, and snake and cat, fox and hyena and other such (animals). They worship idols. Living on camels (or cattle) and four-footed animals is not an easy thing with them.

(1) This phrase usually ends the book. It shows, therefore, that at first the Pâzend Jâmâsp ended here and the subsequent chapters have been added later on. The Persian Jâmâsp also ends with a similar chapter. (2) جم (3) نهان کندن (4) بند (5) دوست پرسندن (6) بی آز (7) If we take 'u' for 'i' then milk of cattle. This is a better rendering. (8) رئش (9) میں (10) دود (11) کفار (12) کفار (13) Uzdesht parasand.
CHAPTER VIII.

By the name of Dādār Ohrmazd. I am for five (beliefs). I am not for five. I am for five desires. I am not for five desires. I am in the midst of five wishes. I am not (in the midst of) five wishes. I am for good thoughts. I am not for bad thoughts. I belong to that which is of good thoughts. I do not belong to that which is of bad thoughts. I am for good words. I am not for bad words. I belong to that which is of good words. I do not belong to that which is of bad words. I am for good actions. I am not for bad actions. I do not belong to that which is of bad actions. I am for obedience. I am not for disobedience. I belong to that (class) which is for obedience, i.e., one who keeps a Dastur. I do not belong to that (class) which is for disobedience, i.e., one who does not keep a Dastur. I am righteous. I am not a darvand (i.e., unrighteous). I belong to that (class) which is righteous. I do not belong to that which is unrighteous. (I will continue to be so) up to the time when the struggle between the two mainyus (i.e., spirits, the Spenta Mainyu and the Angra Mainyu) will end (apem anghal). Be it known that this thing will be such (i.e., will continue) from this up to that end, till which the mainyus (i.e., the spirits) are in distinction.

CHAPTER IX.

King Vishtâsp asked Jâmâsp "What prognostications and signs do there appear for the coming time, for the coming of those my children.

Jâmâsp, the astrologer, said to him, that when the time of Hushedar would appear, these several signs shall necessarily appear. The first is this, that the nights will be

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(1) lit. of. This is a quotation from Yaçna X, 16. The five things to which he acknowledges adherence are (1) good thoughts, (2) good words, (3) good actions, (4) obedience and (5) piety. The five things which he disapproves are quite the contrary of these. (2) Av. 𐐢𐐢𐐡 (3) Av. 𐐢𐐢 or 𐐢𐐢 (4) This is a Pāzend rendering of the preceding Avesta quotation. (5) The corresponding portion in the affirmative seems to have been omitted by mistake. (6) The idea is that every Zoroastrian should have a Dastur or priest as his spiritual guide and he must be under his advice and orders. Such a priest was known as his Sraošhâ-varêza. (7) This also, like many of the preceding sentences, is a quotation from Yaçna X-16. Two words herein are miswritten, the correct text is. 𐐱𐐢𐐠𐐢𐐠𐐢𐐢𐐢𐐢𐐢 𐐢𐐢 and 𐐢𐐢 (8) Pahl. 𐐢𐐢. From here begins the Pāzend rendering of the above Avesta quotation. (9) Pahl. 𐐢𐐢 for Av. 𐐢𐐢 (10) Pahl. 𐐢𐐢 i, e., are distinct from, and opposed to each other. (11) Av. 𐐢𐐢 (12) P. 𐐢𐐢 (13) D. E. omits 𐐢 after 𐐢. (14) Cf. Persian Jâmâspi.

So the question is about the last generation of the coming apostles Oshédar, &c.
brighter. The second is this, that (the star) Haftahoreng (constellation of the Bear) will leave its place and will turn in the direction of Khorásán. The third is this, that the intercourse of persons one with another, will be great. The fourth is this, that the breach of faith, which they will make at that time, will have quicker and greater results. The fifth is this, that mean persons will be more powerful. The sixth is this, that wicked persons will be virtuous. The seventh is this, that the drūjs (i.e., evil powers) will be more oppressive. The eighth is this, that the magic and tricks which they will perform in those times, will be very bad. The ninth is this, that the noxious creatures, like the tigers, the wolves, and four clawed animals will do great harm. The tenth is this, that misinformed persons will commit great oppression upon the Dasturs of religion. The eleventh is this, that the injury to the Dasturs of religion will be unlawful; they will take their property by force and will speak evil of the m The twelfth is this, that the blowing of the summer and winter winds shall not be useful. The thirteenth is this, that affection for pleasure will be prevalent. The fourteenth is this, that those, who are born at that time, will reach death more (i.e., die more) in a miserable way and in an untimely way (i.e., they will die an untimely miserable death). The fifteenth is this, that respectable persons in spite of their respectful position, will practise too much of untruthfulness, injustice and false evidence. Death, old age, unchecked pride and strength will overtake (lit. reach) all countries. Then there will come the Dastur of the world (i.e., Hoshedar). The apostle will cleanse the whole country. The sixteenth is this, that the two caves which are in Sistán will be destroyed and the seas of the cities will carry away the water and the whole of Sistán will be full of water.

CHAPTER X.

By the Name of God.

What is it, that is said, that the things of the world are divided (lit. placed) into twenty-five parts.

(Reply.) Five, rest on luck, five on actions, five on disposition, five on nature, five on physical power. Life, and wife and children and sovereignty and wealth rest on luck. Priestship, warriorship, husbandmanship, and righteousness (and)
manner, on actions. To be effeminate, to leave off work, and to eat, and to wander (lit. go about), and to sleep, on disposition. Mercy, respect, and generosity (and) truth, and good thoughts, on nature. Body and beauty and understanding and light and strength, on physical power. Finished.

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( Colophon. )

Completed. I am the writer of Jâmâspi, I a servant of the religion from the humblest of the dust-faced, Rânû, son of Herbad Jessân, son of Herbad Dâdâ, son of Herbad Jessân, son of Herbad Mobad, son of Herbad Kayâmdûn, son of Herbad Mobad, son of Herbad Khâmûn, son of Herbad Zartusht, son of Mobad Harmazdût, son of Herbad Râmiyâr. I have written it from a copy of Herbad Karvâ (may he live long), son of Bikajiv of Broach, for the knowledge of new precepto rs and for the increase of righteousness of the Behdins (i.e., the Zoroastrians). May there be health of body, long life, i.e., in this physical world, may they be righteous, (and) in the spiritual world may their souls attain paradise. Roz Meher, mah Ardibehesht year eight hundred and seventy-three. In Indian year Samvat 1560 Roz Meher, mah Ardibehesht, Parsee era 873.

APPENDIX.


In the Bundehesh, in the chapter on Resurrection (Chap. XXX.), it is said of the producers of the renovation that 17 Among his producers of the renovation (of the universe), those righteous men of whom it is written that they are living, fifteen men and fifteen damsels, will come to the assistance of Sôshyan. 18 As Gochihar falls in

1) نَز manners, customs; or perhaps نَز sin. 2) or جَل; to commit adultery.
3) Read pa khûl. 4) غُل or if you take opposites as in the previous sentence (kertê and bazê) it may be tar-manashni, i.e., bad thought. 5) بِرَاج beauty, elegance, goodness
6) نَز shining. 7) أور fist. 8) top, summit? 9) Khâk-rûbûn. It may be Khâk-rûbûn. A term of humility, an equivalent of خُوُسُک

(*) This short paper was read before the Jarthoshti Din ni khol Karnâri Mandli on 28th September 1901. As it refers to the interpretation of words common both to the Bundehesh and to the Jâmâspi, it is given here in full.
the (celestial) sphere from a moonbeam on to the earth, the distress of the earth becomes such like as (that of) a sheep when a wolf falls (upon it)."  Then we read the following:

We have quoted this from Justi's text. In DH, instead of the words we have \( \text{\textit{Dastur}} \) translates the \( \text{\textit{Bundehesh}} \) fire. Then by Justi, as we What a \( \text{\textit{Mr. Yi$})5} \) Vahlram sphere the fire follows. Eusuite Thus

\[ \text{\textit{Armotshtin}} \] is also correct this: \( \text{\textit{Dastur}} \) reads in Persian under the above Pahlavi words. \( \text{\textit{MU}} \) also has the same words with the same interpretation.

Now the question is: What is the correct reading of the words. Which are the correct words, as given by Justi's text, or as given by DH, and the different texts of the Jāmāspī? The meaning of the whole sentence seems to be this: that on the occasion of the Resurrection, fire or heat will melt even the metals in the depth of great mountains. \( \text{\textit{MU}} \) by its Persian interpretation seems to read the words \( \text{\textit{Vahīram Yazatō}} \) (Beherām Yazad). But the words do not admit of this reading, because for Vahărām or Beherāän, we generally find the form as \( \text{\textit{Vahrām}} \) and not \( \text{\textit{Vahrām}} \).

Now let us see how the different translators translate the sentence and the words. Dr. West translates: "Afterwards, the fire and halo melt the metal of Shatvairō in the hills (and) mountains." He reads the above words \( \ldots \ldots \text{\textit{Shatvairō}} \) as \( \text{\textit{khīrman Shatvairō}} \). He seems to take \( \text{\textit{Shatvairō}} \) as Persian \( \text{\textit{Khwās}} \). It is not clear how he reads the second word \( \text{\textit{Shatvairō}} \). Following the text of \( \text{\textit{MU}} \) (Bundehesh) he translates the words as "the fire and angel Airman."

Justi's text gives the word as \( \text{\textit{Armoshtin}} \) and he reads it as \( \text{\textit{Armotshtin}} \). He explains the word as follows: "Name des Feurs, in welchem die Menschen nach der Auferstehung gereinigt werden sollen," i. e., "The name of a fire in which men shall be cleaned at the time of Resurrection." Thus he takes 'armōshītin' to be the name of a fire.

Anquetil\(^7\) translates the sentence as follows: "Ensuite la chaleur du feu fera couler

\(^1\) * S. B. E. V. West, Ch. XXX. 17, 18.  \(^2\) Justi., p. 74, l. 10. Vide my Bundehesh, p. 159. West, XXX, 19.  \(^3\) Dastur Edalji Nowroji Meherji Rana's Text,  \(^4\) A copy of Jāmāspī by Dastur Dārāb Pāhlān in the possession of Mr. Manockji Rustomji Unwālā.  \(^5\) A copy belonging to Mr. Manockji R. Unwālā written in 1143 Yazda-zardi.  \(^6\) Dastur Hoshangji and Dr. Haug's Virāf nāmeh V., 3.  \(^7\) Le Zend Avesta Tome II., p. 414.
les grands et les petites montagnes (qui renferment) les métaux," i. e., "Then the heat of the fire shall scald the large and the small mountains (which contain) the metals." It appears from this translation that Anquetil takes the word रूपसुधा or some similar word in the sense of 'heat.'

Windischmann translates the passage thus: "Dann werden im Feuer Armuştin die metalle der Berge und Höhen schmalzen, i. e., "Then shall the metal of the mountain and hill be melted in the fire Armuştin." Here we see, that Windischmann also takes the word Armuştin to be the name of a fire.

Thus we see, that the form of the word after the word निर्यात (fire), differs in different manuscripts, and that the translations of the different authors also vary.

I think that the word रूपसुधा as given by Justi's manuscript is correct. The different copyists not having properly understood the word have taken liberty with it, and have written it according to their fancy. I think that the word रूपसुधा is the same as the Avesta word ब्रह्मसुधा applied to fire in the Ātash Nyāish (Yaça Na LXII. 8).

There we read ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा ब्रह्मसुधा

Translation:— "Fire looks to the hands of all comers (to see) what the moving friend brings for the sitting (i. e., motionless) friend." It means "that the fire, as a friend of the worshipper, expects an offering of fragrant wood, &c., from the worshipper, who approaches the sacred fire."

Now the meaning of the above sentence of the Bundehesh and of the Jāmāspī taking the word to be रूपसुधा, and taking it in the above sense of 'resting' or 'motionless' is this: At the time of the resurrection, even fire, which is generally at rest or motionless, will be active and bring about commotions and melt the metals in the interiors of mountains (as in the case of the burst of volcanoes).

The word रूपसुधा in the above Avesta passage comes from गौः quite and गौः to sit. The above Pahlavi word रूपसुधा has the same sense, and is the same as the Avesta ब्रह्मसुधा which comes from गौः and गौः to stand. However, both the Avesta words have the same meaning.

In the Minokherad (Ch. XV. 6) we find the word गौः in a similar sense. Nerjōsang there translates the word by जनमय which carries a similar meaning.

INDEX TO MY TWO VOLUMES OF ENGLISH TRANSLATION OF PAHLAVI TEXTS.

The references in small Roman numerals preceded by III are to this volume. Those preceded by I are to the first volume, published in 1899 and entitled “Aiyürgi-i-Zarirán, Shatroiha-i-Iran and Afdiya va Sahiyya-i-Sistán.” The references to the second volume—the transliteration and translation with notes of the Bundehesh—are not given here, as it was translated into Gujarati alone.
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