

THE PERSIAN RIVAYATS
OF
HORMAZYAR FRAMARZ

AND OTHERS.

THEIR VERSION WITH INTRODUCTION AND NOTES

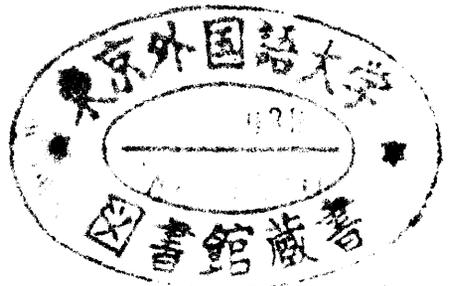
BY

Ervad Bamanji Nusserwanji Dhabhar, M.A.

PUBLISHED BY THE K. R. CAMA ORIENTAL INSTITUTE

BOMBAY

1932



昭和46年
東京大学
文学部
蔵書
氏

CONTENTS

	Page of the Text : MU. I.	Page of the Translation.
Pahlavi and Avesta Alphabet	2-3	1
<i>Yathā-ahū-vairyō</i> prayer in Avesta	3	} 1-9
21 words of <i>Yathā</i> , corresponding to 21 Nasks	3-4	
Contents of the Nasks	4-13	
Division of the Nasks into three groups	13	9
Number of <i>Yathās</i> to be recited on undertaking different works	13-14	9-12
Number of <i>Yathās</i> recited in various Yasna-services	15	13-14
Number of <i>Yathās</i> recited in place of various Avesta prayers	15-16	14-15
Efficacy of <i>Ashem-vohu</i> recited on various occasions	16-19	16-18
Commentary on <i>Ashem-vohu</i>	19-22	18-23
Tying the <i>Kusti</i> on the waist. At what age should a child be invested with the <i>Kusti</i> . The three <i>band</i> and the four knots of the <i>Kusti</i> —their object. The weaving of <i>Kusti</i> —by whom woven and of what material should it be	22-29	23-26
The ceremony of Navzud, <i>i.e.</i> , investiture with Sudra and <i>Kusti</i> , according to the practice of the Indian Parsees	29-30	26-27
Avestic formula for ceremonially cutting a newly woven <i>Kusti</i>	30-32	} 27-32
How far should one keep oneself away, while another is tying on the <i>Kusti</i>	32	
In what direction to turn while tying on the <i>Kusti</i> at night, if there be no lamp	32	
What kind of sacred shirt (Sudra) is to be worn beneath the <i>Kusti</i>	32	
Sudra and <i>Kusti</i> should be flawless : how far the flaws in a Sudra or <i>Kusti</i> are allowable	32-34	
How far does the appearance of a menstruous woman affect the rite of tying on the <i>Kusti</i>	34	
Importance of <i>Patet</i> , <i>i.e.</i> , repentance of one's sins	34-36	
A Dastur prescribing punishment out of proportion to the crime is a sinner	36	32
<i>Patet</i> formula recited by one person for another is allowable in the case of the former's incapacity for its recital	36	} 32-33
An impious Dastur cannot prescribe punishment for sins	37	
One must repent of one's sins chiefly in one's lifetime	37	
The recital of <i>Patet</i> for one after one's death	37	} 32
One should repent of one's sins before a Dastur, chiefly on the day Rām, of the month Meher	38	
Can a Behdin (a layman) punish a Herbad (a priest) for his sins	38	34-35

	Page of the Text : MU. I.	Page of the Translation.
Manure prepared by a <i>darrand</i> for cultivation	38-40	35-37
Speaking the truth	40-41	
On speaking falsehood	41-42	
On <i>Mcher-druj</i> , i.e., breach of faith	42-44	37
On swearing and perjury	44-45	38-39
Saogand-Nāma or the Book of Oaths (2 treatises)	45-54	39-51
On loans and the interest thereon	54-55	51
The law of evidence	55-56	51-53
Cultivation of land in partnership	56-57	53-54
Loans and extortions from <i>juddins</i>	57	54
Lawful and unlawful trading and profiteering	57-58	54
Industry and unlawful acquisition of wealth	58-59	
Behests of parents to be executed by children	59	54-55
Decision about intended gifts	59-60	55
The creation of the world : man, fire and cattle refused to come down to this world	60-61	
Fire and Kershasp	61-65	
Care of fire	65	
Rays of the sun should not fall on fire and other precautions to be taken with respect to fire	65-66	
Water in a pot left boiling over fire should not be allowed to overflow	66-67	
Collecting household fires and carrying them to fires of the higher grade	67	56
Fire lighted at midnight destroys <i>divs</i>	67	
Fire to be kept apart from water	67	57
Household fires to be collected and carried to Atash-gāhs ..	67	
Fire before which Darun and Yasna ceremonies are perform- ed, if allowed to be extinguished, will increase the power of <i>divs</i>	68	57
Food cannot be prepared on fire wherein <i>nasā</i> is burnt ..	68	57-58
Descending order of merit for fires—whereon a corpse or other impurities are burnt—removed to Atash-gāhs.	68-71	
Fire lighted near the Dakhma	71	58-59
Names of six kinds of fire	72	59
Adar Burzin, Adar Khordad and Adar Gushasp fires ..	72	60
Atash Adarans to be established at every place where there are Behdins, and during the Farvardegan days, these fires should be collected and carried to Atash Behrams.	72-73	60-61
How to consecrate an Atash Adaran	73	61-62
Atash Behrams to be established wherever there are Behdins	73	62
Fire of lightning should not be used in the consecration of an Atash Behram	74	62-63
Sixteen fires necessary for the consecration of an Atash Behram—how they are purified	74-76	63-70

	Page of the Text : MU. I.	Page of the Translation.
What kind of <i>gospend</i> to be sacrificed for the <i>zur</i> (i.e., fat- offering) of the fire	76	71
[Miracle of the fire Adar Burzin Meher]		72
[Atash Behram of Navsari]		72
Out of one Atash Behram, two cannot be made	76	72
No one can see the fire of an Atash Behram, except Dasturs, and Herbads who are <i>Navazud</i> , i.e., who have been quali- fied with the greater <i>Khub</i> ceremony	76	72-73
About the establishment of fire-temples and the care of fire. .	76-77	
The fifth question from the Gajasta Abalish about the adora- tion of fire	77-78	73-74
[Gifts for the Atash Behram may be accepted from those of a foreign faith]		74
Fire and water to be kept at a distance from <i>nasā</i>	78	74-75
Punishment for bringing <i>nasā</i> in contact with water and fire.	78	
Do water and fire kill men ?	78-79	
Punishment for throwing <i>nasā</i> frequently in water	79	75
First and second questions from 'Gajasta Abalish' about water and fire	80	75-77
Water to be properly preserved from the impurity of <i>nasā</i> and explanation of rain-water falling on <i>nasā</i> in the Dakhma. .	80-82	77-78
The <i>nasā</i> of the living is the same as <i>nasā</i> of the dead, when taken to fire or water	82	78-79
<i>Hihar-nasā</i> (i.e., the bodily refuse of the living and the dead) coming in contact with a heap of corn in corn-fields	82-83	79-80
How far should the Barsam and other sacred implements be kept away from the <i>nasā</i> of the living	83	80
Difference observed as regards the culpability of the righteous and the wicked, when the bodily refuse of either comes in contact with water or fire	84	80-81
Before cultivating land, care should be taken to free it of <i>nasā</i> , if any	84	81
Proper precautions about <i>nasā</i> to be observed in the cultiva- tion of the fields of a Zoroastrian under the superinten- dence of Zoroastrian or non-Zoroastrian servants	84-85	81-82
Cultivation of a field held by a Zoroastrian in partnership with a <i>juddin</i>	85	82-83
How should a Zoroastrian act when he sees <i>nasā</i> on a piece of land cultivated by a <i>juddin</i>	85-86	83
Precautions about dead matter in flowing and stagnant waters	86-89	83-92
Disposal of the <i>nasā</i> of a non-Zoroastrian lying on the road, by Zoroastrians	89	92
How should <i>nasā</i> lying on the main road be disposed of ..	89-90	93
How should <i>nasā</i> of Behdins or <i>juddins</i> lying in a cultivated field be disposed of	90	93-94

	Page of the Text : MU. I.	Page of the Translation.
Well-water polluted by <i>nasā</i>	90-91	94-95
Water should not be drunk nor spilt unnecessarily at night and other precautions about water	91-92	
How and when should the water of ponds be used	92	95
Different kinds of water spilt on the earth mixes with sub- soil water at different periods and about the water of Aredvi Sura Anahita	92-93	96
Alburz mountain, Farākh-kart sea and <i>Khar-i talātā</i> (<i>i.e.</i> , the three-legged ass)	93	97
The Saokant Mountain	93-94	98
The Hōm-tree and the Kar fish	94	98
The <i>Khar-i talātā</i> and the Hōm-tree, according to the 'Minu- khrat'	94	
The birds Amrush and Chamrush	95	99
[The sea-ox Sarsaok]	99
Walking bare-footed	95-96	100-101
Happy and unhappy lands	96-98	
On making water	98-99	
Foundation-laying of the Dakhma (<i>i.e.</i> , the <i>tānā</i> ceremony) ..	99	102
Construction of a new Dakhma and repairing an old Dakhma	99-100	102-104
Water collecting in the inner well of the Dakhma should be let out by boring a hole into it	100	104
Quotation from Vendidad 3 about the Dakhma	100-101	104
About erecting a new Dakhma, and keeping water away from <i>nasā</i>	101-103	
Controversy raised at Surat about the disposal of the corpse of Nanabhai Punjya in a new Dakhma	103-105	104-106
Plan of the Dakhma	104	
How should land be cultivated in which a Dakhma or an old <i>astōdān</i> (ossuary) stands, or if there is any bodily refuse of the living on it	105-107	106-108
How should <i>nasā</i> be removed by the <i>nasā-sālārs</i> in the inner well of the Dakhma	107	108
Ceremonial disposal of the corpse of a person killed by a wild animal	107	108
<i>Juddins</i> cannot carry the biers of Zoroastrians	107	108-109
Precautions to be taken by the <i>nasā-sālārs</i> and <i>hammāls</i> (<i>i.e.</i> , the principal and assistant corpse-bearers), if blood or any matter exudes from the body, or if the <i>pātavand</i> is let slip, or if they utter anything without finishing the <i>bāj</i> ..	107-108	109-110
The <i>dasturi</i> formula	108-109	110-111
What should the <i>nasā-sālārs</i> do, if any open part of their body or their garments comes in contact with <i>nasā</i> ..	109-110	111-112
How should one purify oneself after coming in contact with a dead dog	110	112

	Page of the Text : MU. I.	Page of the Translation.
Precautions observed by <i>nasā-sālārs</i> when their hands with the gloves on come in contact with any bare part of <i>nasā</i> ..	110	112
<i>Sagdid</i> , <i>i.e.</i> , the dog's gaze and the kinds of dog required for <i>sagdid</i>	110-115	112-118
Various precautions to be observed while carrying the corpse to the Dakhma : who, besides the <i>nasā-sālārs</i> , can carry the corpse, in case of necessity ?	115-118	118-123
Precautions to be observed with regard to the corpses of per- sons dying unnatural death	118-120	123-126
Precautions to be observed if death occurs in a Yasna-gāh ..	121-122	126-128
Death in an Atash Behram	122-123	129-130
<i>Nasā</i> on a high road or in a cultivated piece of land ..	122-123	130
<i>Nasā</i> coming in contact with a wooden couch, or a plastered piece of ground or a piece of land set with stones, or with felt-rugs, &c.	123-124	130-133
Death on the upper floor or a terrace : death by hanging ; death on the ground-floor ; death in a common passage leading to two rooms	124-126	133-136
On a <i>darrvand</i> throwing <i>nasā</i> in the house of a Behdin, out of spite	126	137
<i>Nasā</i> coming in contact with a wooden structure	126	137
About the door or threshold of a house polluted with <i>nasā</i> and about horses or draught-animals coming in contact with <i>nasā</i>	127	137-138
One coming in contact with <i>nasā</i> should undergo Bareshnum purification	127	138
Death of a person seated upright	127	138
Death on a tree	127-128	139-140
How far does pollution go, if one amongst a multitude of men dies	129	140-141
<i>Nasā</i> lying in a heap of wood, or in corn, or in corn-fields, or in stalks or straw	129-130	142-144
Bricks, earth, mortar, dung-fuel and ashes, &c., coming in contact with <i>nasā</i>	130-131	144-145
<i>Nasā</i> in a jar of wine or of oil	131	145
Death occurring on the sea	131	146
How <i>sagdid</i> should be performed over a corpse buried under- neath a debris of brick-bats or earth	131	146-147
Precautions to be observed by Behdins when <i>juddins</i> carry a corpse	131-132	147
Bones of men or animals found in the folds of garments ..	132-133	147-148
Spines of a hedgehog found in the dung of animals	133-134	148-149
Bareshnum purification to be undergone by one polluted with <i>nasā</i>	134-135	150
Difference between the <i>nasā</i> of a Behdin and of a <i>darrvand</i> ..	136	151

	Page of the Text : MU. I.	Page of the Translation.
About coming in contact with <i>nasā</i> in mown grass	136	152
About dead matter crushed with a stick	136	152
Keeping a lamp or light near a dead body at night, and the space of ground polluted by <i>nasā</i>	136-37	152-53
About food cooked in a house where death occurs	137	153-54
After how long does the ground of a covered place become pure after death	138-39	154-55
Temporary <i>nasā-khāna</i> or, <i>Zād-mary</i> should be erected for the dead	139-40	155-56
When is pollution of <i>nasā</i> worse	140	156
The shroud (<i>Kafan</i>) for the dead	140	157
The legs of the dead should be bent, before taking them to the Dakhma	141	158
Precautions to be observed by the <i>nasā-sālārs</i> from the time when the dead body lies in the house up to the time when it is finally disposed of in the Dakhma	141-42	159-60
The <i>gāh-sārnā</i> (<i>Yasht-i gāhān</i>)	142-43	161-62
<i>Juddīns</i> cannot carry the biers of Zoroastrians to the Dakh- ma : precautions to be observed by the corpse-bearers	144-45	162-64
Consumption of a corpse by vultures	145	165
A person going in a funeral procession as well as those who have seen the corpse must take a bath	145	165
Fresh meat should neither be cooked nor eaten for three days in a house where death occurs	146	165
Mourning for the dead prohibited	146-47	
The form which the soul assumes for the first three days after death and the places frequented by it during that period ..	147	166
<i>Tars-i Stūdān</i> ceremony in honour of Sarosh	147-48	
How do the souls of the righteous and the wicked feel when the corpses are eaten away by vultures	148-49	
What becomes of the five spiritual faculties of a man after death	149	
The journey, to the Chinvad bridge, of the souls of the righte- ous and the wicked	149-51	
On the Sarosh ceremony of the dead and the consecration of pure white garments with Daran	151	
The dignity of Sarosh Yazad	151-52	166-67
Ceremonies of the dead for the whole year	152-56	167-70
White garments (<i>jāma-i ashōdād</i>) consecrated in honour of the dead	156-57	171
Principal ceremonies of the dead for the first year	157-59	171-72
<i>Sūdāb</i> (ruc) to be prepared with garlic on the third day's ceremony of the dead	159	172
Dahman Afringan to be recited on the dawn of the fourth day after death	159	172

	Page of the Text : MU. I.	Page of the Translation
If the three days' ceremonies after the death of a person have not been performed owing to unavoidable circumstances, they should be performed thereafter	160	172-73
The souls of the pious come down here on their <i>rojgār</i> ceremonies	160	173
Ceremonies of one dying during five Gatha days	160	173-74
Invocation, in ceremonies, of a dead person whose name is unknown	160	174
Ceremonies on the death of a child aged one day up to seven years	160-61	174-75
Children dying aged one day up to 8 years will look like those aged 15 years, in the next world	161	
<i>Zinda-ravān</i> ceremony can be performed for a boy or a girl 11 years and 3 months old, and not of one under that age ..	161	175
Dastur Noshervan Marzban's last testament : advice to his son as to what he should do after his father's death	161-63	175-76
Ceremonies to be performed for one year on the death of a person aged 15 years and upwards	163-70	176-78
On the bringing up of children	170-71	
On the duty of educating children	171	
Submission to the authority of parents and teachers and ab- staining from harassing them	171-72	
Which parent is created superior to the other—the father or the mother	172	178
Children should not neglect the duties towards their parents ..	172-73	
Disobedient children to be deprived of patrimony	173	179
Ritual prescribed for one who dies aged 12 years and under ..	173	179
On adoption—its varieties	173-77	179-91
Proper age of betrothal and marriage	177-78	192-93
On the merit of contracting marriage	178	
On negotiating marriage-contract	179-80	193-94
Five kinds of marriage	180-82	195-96
The marriage ceremony, the dowry and the announcement of the <i>mahr</i> , or, the marriage gift	182-83	196-97
The status of the five kinds of wives under different circum- stances and the remarriage of widows	183-87	197-202
Patrimony to be divided among survivors	187-88	202-203
On divorce	189	204
Consorting with one's wife	190-91	204-206
Nocturnal pollution	191-95	206-207
On suckling a child	195-96	208
On adultery	196-202	208-10
On the <i>hamemāl</i> sin, or, sin affecting the accusers	202-204	210-11
Obedience of wives to their husbands and of children to their parents	204-205	

	Page of the Text : MU. I.	Page of the Translation.
About menstruous women and the <i>davūzda-hūmāst</i> ceremony performed for the expiation of sins committed by them ..	205-22	211-24
Treatment of women after child-birth and still-birth and about a woman who dies during her periods or pregnancy ..	223-36	224-38
About purifying the clothes of the carriers of the dead and those which have become <i>riman</i> (i.e., defiled) otherwise ..	237-39	238-43
On the purification of metals, stones, etc. which have become defiled	239-40	243-45
On cooking and drinking vessels	240-41	245-46
Pollution of wood	241-43	246-48
Trimming the hair and ceremonial disposal thereof	243-46	248-50
Nail-paring	245-48	250-51
On swallowing a tooth unawares : on a sore mouth : on the soreness of any part of the body	248-51	251-53
Blood-letting	251	253-54
About a child biting another child	251-52	254
About burns and brands	252-53	254-55
About a child falling in water	253	255
On suckling a child (see p. 196)	254	
About a child defiled by coming in contact with the dead ..	254	255
Kinds of animals regarded as <i>nasā</i> when dead	254-55	256-57
About Jam and Jame and different species of men and animals	255-56	257-58
The dog <i>zarrin-gōsh</i>	256-58	259-60
About protecting a hedgehog and killing a tortoise	258-59	
Story of Jam and Jame	259-60	
Animals, birds and fish which are fit to be eaten	260-61	260-61
On the lawful slaughter of cattle and fowl	261-63	261-63
Eating unconsecrated flesh of cattle is unlawful	263-64	263-64
Offering the fat of a <i>gospand</i> , lawfully slaughtered, to the fire of the Atash Behram on the fourth day after death	264	264
Domestic animals to be properly taken care of	264-65	
On the domestic animals and the cock : the head of a domestic animal lawfully slaughtered can be consecrated ..	265-68	
On wearing silken clothes and on the use of honey and opium ..	268-70	265-66
On drinking wine	270-71	266
On the consumption of <i>ghee</i> or clarified butter prepared by <i>davvands</i>	271	267
Fruits and vegetables sold by <i>juddins</i>	271-72	267
Hot water does not remove <i>druj-i nasush</i>	272	268
Hides tanned by <i>juddins</i>	272	268
On killing noxious creatures and on the eating of the flesh of a <i>kharfatar</i>	272-76	268-70
Food gnawed by noxious creatures	276-77	270
About the cattle which have eaten dead matter	277	271

	Page of the Text : MU. I.	Page of the Translation.
Dead matter taken as medicine	277-79	272
How should Bareshnum purification be administered to one of a foreign faith, who wished to be cleansed of the pollution by <i>nasā</i>	279-80	273-75
On peaceful and forcible conversion	281-82	275
On the treatment of <i>juddins</i> : their conversion	282-83	276
Diseases and their remedies	283	276-77
Amshaspands and Yazads to be propitiated, to avoid calamities and to ward off diseases	283-86	277-79
The blind and the maimed to be contented with their lot ..	286	280
On being grateful to God : Adarbad Marespand on gratefulness—his miracles	286-90	280-81
How man brings on himself calamities : prevention is better than cure	290-91	281-83
Behdins on attaining to majority should do various good deeds, chiefly six ; penalties prescribed for not doing them ; enumeration of greater and less sins and <i>margarjan</i> crimes.	291-99	284-86
Degrees of crimes and <i>margarjan</i> sins : sins which make one <i>riman</i> or <i>margarjan</i>	299-307	286-92
The merit of <i>Khetyodath</i>	307-309	292-94
On sodomy	310	
On <i>pādyāb</i> (ablution) with <i>gomez</i> and water : story of Iblis (Satan) and Tehmuras, illustrating the efficacy of bulls' urine	310-15	294-98
Nirang to be recited on applying <i>gomez</i>	315	
Different prayers to be recited during the five <i>gāhs</i> : the duration of each <i>gāh</i>	315-16	299-300
The Rapithwin <i>gāh</i> : its celebration	316-17	300-302
The Afringan of Rapithwin when recited : the Afringan given in Avesta	317-22	302-303
Afrin-i Rapithwin	322-25	303
Recital of Nyaishes	325	304-305
Number of <i>Yathā</i> to be recited in place of different Avestas ..	326	
Khorshed Nyaish with translation	327-39	
On the performance of a Nyaish in general	339	
On the Mah Nyaish	339	
The waxing and waning of the moon	340	305-306
On seeing the new moon in different constellations every month	340-41	
On the recitation of Ormazd Yasht	341	
On the recitation of Surosh Yasht	341	
Ormazd Yasht with translation from the beginning up to the 20 names of God	341-46	
Nothing to be given to the wicked	346	306-307
Gifts to be given to the worthy and the good	346-48	

	Page of the Text: MU. I.	Page of the Translation.
[On charity]		307-308
[Delay is dangerous]		308-310
[Proper maintenance of Atash Behrams]		310
<i>Bāj</i> to be recited before* and after taking meals, and on eating meals with <i>bāj</i> , <i>i.e.</i> , by observing silence: the manner of cleansing the mouth after eating: meals not to be eaten by two persons together from the same plate: meals supplied by <i>darwands</i> , not to be taken: cleansing the mouth with hot water after meals and spirting it out on the ground is a sin—the way in which the mouth and the teeth should be cleansed	348-51	310-13
On fasting	351	
On the recital of Afringans	351-53	313-16
<i>Dibāche</i> , or, Introduction of the Afringans	354-57	316-17
The last portion of the Dhup-nirang (or, nirang būi dādan)..	357-58	
Afringan of Ardafravash, as recited in Iran (to be recited with the <i>karda</i> of <i>Tāo ahmi nmānē</i>)	358-59	
Afringan with the Khshnuman of Meher	359-60	
Afringan of Behram Yazad	360	
Afringan of Minō Rām (to be recited on occasions of joy, entertainments and marriage)	360-61	
Myazd ceremony to be performed five days in a month ..	361-62	317
Khshnuman of the Afringan of Rashnu Yazad	362	
“ “ “ of Astād Yazad	362-63	
“ “ “ of Anirān Yazad	363-64	
“ “ “ of day Ormazd, month Farvardin	364	
“ “ “ of Vanant Yazad	364-65	317
“ “ “ of day Khordad, month Farvardin	365-66	
“ “ “ of day Tir, month Tir	366-67	
“ “ “ of day Meher, month Meher	367-68	
“ “ “ of day Aban, month Aban	368	
“ “ “ of day Adar, month Adar	368-70	
“ “ “ of day Farvardin, month Adar and of day Khorshed, month Dae	370-71	317
“ “ “ of day Bahman, month Bahman	371	
“ “ “ of day Asfandarmad, month Asfandarmad and of Haft Amshaspand	371-73	
“ “ “ of day Khordad, month Asfandarmad	373-74	
“ “ “ of Nonābar (for the first day)	374-75	
“ “ “ of Nonābar (for the second day)	375-76	
“ “ “ of Nonābar (for the third and fourth days)	376	

	Page of the Text: MU. I.	Page of the Translation.
Khshnuman of the Afringan recited on the erection of a new building	376-77	
Khshnuman of the Afringan recited on a new well being dug.	377	
Afringan Dahman, with <i>Afrināmi</i>(with the Persian translation of <i>Afrināmi</i>)	378-81	
Afringan of Gahambar	381-84	
Afringan of Gāthābyō	384-86	
Afringan of Sarosh	386-88	318
Afringan of Sarosh recited for the first three days in the Aiwis-ruthrem gāh in a house where death occurs and also on the second day of Nonābar	388-90	
Afringan of Siruze (abbreviated)	390	
Afrin-i Shash Gahambar (in Persian characters)	390-94	
Afrin-i Gahambar Chashni (in Persian characters)	394-95	
Afrin-i Myazd (in Avesta characters)	396-98	
Afrin-i Zartosht (in Avesta with Persian translation) ..	399-401	
Afrin-i Ardafravash (in Persian characters)	402-403	
Afrin-i Buzorgān (“ “)	403	
Afrin-i Dahman (“ “)	403-405	
Doā-i Behram Varjavand, <i>i.e.</i> , Chithrem buyād, (Pazend in Avesta character)	405-408	318-19
Doā-i Hoshedar and Behram Varjavand, to be recited after prayers, especially the Nyaish—recited in Iran (in Persian characters)	408	
Doā Nām-Setāyashna (Pazand in Av. characters)	409-10	
Nemāz-i Ormazd (Pazand in Av. characters)	411-13	320-21
Doā Nām-Setāyashna (Pazend with Persian translation) ..	413-18	
Marriage ceremony as performed in Iran (Paz. in Av. characters)	418-23	
Doā-i Nēkāh, <i>i.e.</i> , Tandarosti, as recited in Iran after the marriage ceremony (in Persian)	423	
Paimān-i Pahlavi, or, Marriage Ceremony, as performed in India (in Persian characters)	423-25	
Doā-i Nēkāh, <i>i.e.</i> , Tandarosti	425-26	
About Gahambars and the use of <i>Sudāb</i> (rue), and Noshirvan Marzban's account of the Gahambars	426-36	322-24
Story of the Gahambar of Noshirvan, the just and Marzban Karsani	436-39	325
The Zend or Commentary on Afringan Gahambar (Paz. with Persian rendering)	439-47	325
The Yasna service as recited in the Gahambars, with the Khshnuman	447-52	
The Yasna service of the five Farvardegan days and the five Gatha days	453-64	325
Number of Barsam rods to be used in different Yasnas and the Khshnuman of Vendidad	464-67	326

	Page of the Text : MU. II.	Page of the Translation
Saddar Bundelesh	399-415	497-578
Yathā-ahu-vairyō, the foundation of Religion and 101 names of God, with longer commentaries	131-48	
Letter brought by Behdin Bahman Suratya (Punjya) from Kerman	149-57	590-92
Another letter from Turkabad	158-62	592-94
Another letter from Kerman	162-63	595
Vasf-i Amshaspandan	164-92	579
Mār-nāma and Burj-nāma	193-94	579
Story of Sultan Mahmud of Ghazni	194-99	579
Story of an ignoble person who backbited the Behdins of Yazd	200-202	579-80
Some verses about Dastur Noshirwan Kermani	202-203	
A year of famine and the dreams of a chaste woman with re- gard to it	203-206	580
Appearance of Meher Yazd in a dream dreamt by Dastur Noshirwan	206-207	
About the kindling of a lamp and its miracles	207-208	
Story of Jam and Jame — death of Jamshed	208-10	580-81
A tale of Afrasiab son of Pashang	210-13	581
Miracles of Zartosht with regard to the planting of the cypress tree	213	
Some statements about religion	213-14	
Story of Mazdak and Noshirwan	214-30	582-85
Noshirwan's enthronement; the <i>marginan</i> (i.e., <i>dakhma</i>) of Noshirwan and the pilgrimage thereto of Abu Ja'far, the Khalif	230-43	585-86
The Prince of Iran and Omar Khuttab	244-59	586-89
Minō-Kherad (in Persian prose)	259-66	589
Iran-gaviz and its climate	266	
Var Jamkart	266-67	
Meaning of (1) <i>Nemō-aonghām</i> , (2) <i>atha-imā-vachō</i> , (3) <i>Airyamā-</i> <i>ishyō</i> , (4) <i>az-hamā-gunāh</i>(5) <i>Mazdayasnō-ahmi</i> , (6) <i>ahmāi raeshcha</i>	267-70	
Meaning of (1) <i>Khshnaothra</i> — <i>Ashem</i> — <i>Fravarānē</i> — <i>panj-gāh</i> <i>i fravarānē</i> — <i>bāj</i> of <i>Ormazd</i> — <i>Yathā</i> — <i>Yenghē-hātām</i> and <i>Yēsnecha</i>	271-72	
Some <i>nirangs</i> or incantations	272-82	589
Jamaspi (in verse)	282-90	589
Zartosht's prophetship — his miracles and the establishment of Atash Behram	290-304	590
Some tales in verse, pointing a moral	305-31	590
Ardā Virāf Nāma	331-42	590
Kissa-i Sanjan	343-54	590
Nariman Hoshang's Rivayat, with some questions and answers and Chitak-i Avesta Gasān	354-82	595-602

	Page of the Text : MU. II.	Page of the Translation
Nariman Hoshang's Rivayat	383-88	602-606
The Rivayat of A. Y. 880 (extracts whereof are quoted in the classified compilation of Darab Hormazyar as belong- ing to Nariman Hoshang's Rivayat)	389-96	606-10
Rivayat brought by Faridun Marzban (see pp. 462-63)	397-98	610-11
Saddar Bundelesh (a part only)	399-415	497-578
Jamshed's palace at Pars	416	
Youth and old age	417	
Sage's conversation with Zartosht in the court of Gushtasp ..	417-22	
On the worth of writers and the care of books	422	
The four Persian dynasties	423-28	
The third and the fourth <i>fasl</i> (in verse)—about the destruc- tion of the Persian empire	428-30	
Dastur Barzu's Rivayat	430-46	610-11
Asfandyar Sohrab's Rivayat	446-51	612-14
Kaus Mahyar's Rivayat	451-55	614-15
Dastur Noshirwan's letter to Kamdin Padam	455-58	615-17
Letter brought by Kamdin Shapur	458-61	617-20
Shapur Bharuchi's Rivayat (see below)	461-62	
Faridun Marzban's letter—(see pp. 397-98)	462-63	620-22
Shapur Bharuchi's Rivayat	463-70	
Letter to Dastur Rustam Peshotam and others about the new <i>dakhma</i> at Surat	470-74	622-24
Letter to the Adhyārus of Surat	475-80	624-25
[Introductory Epistle to Kama Bohra's Rivayat]		625-27
[Maktub-i Maneck Changa]		628-30
[Some technical words, used in the Rivayats, explained]		630-36