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Dieter Weber

Living Together in Changing Iran. Pahlavi Documents on Arabs and Christians  
in Early Islamic Times

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## Living Together in Changing Iran

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### Pahlavi Documents on Arabs and Christians in Early Islamic Times\*\*

♦ **ABSTRACT**

In this contribution original Pahlavi documents of clearly Zoroastrian provenance from the 7th and early 8th centuries are presented showing direct or indirect connections with increasing Arabic dominance in Iran. There are two groups of documents: 1. documents of the so-called “Pahlavi Archive”, coming from the region west and south of Qom; 2. the documents from Tabarestān in Northern Iran, i.e. the region of modern Rūdbār on the river Sefid, dealing mostly with juridical matters.

The so-called “Pahlavi Archive” comprises economic documents as well as letters mostly from the second half of the 7th century and are housed in Berlin and Berkeley (about 300 items); there are also some scattered documents in Los Angeles and in private hands, probably in Iran. Though most of the documents in question are of economic content (they refer to daily life) they sometimes give hints at religious facts, taxes and measurements (Iranian and Arabic). Religion is explicitly referred to in a letter on wine growing where we learn of a regular payment for “prosperity” ~ “protection” of the religion (i.e. the Zoroastrian religion).

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\*\* The following *sigla* will be used:

Berk. Pahlavi documents, Berkeley.

Berlin Pahlavi documents, Berlin, ed. Weber, 2008.

LA Pahlavi documents from Los Angeles, ed. Gignoux, 1996.

P.Pehl. Pahlavi papyri and parchments of the *Papyrussammlung der Österreichischen Nationalbibliothek*, Vienna (with original inventory number, mostly unpublished).

The documents from Tabarestān, again clearly Zoroastrian, show no connections to Arabic matters but mention a Nestorian community.

**Keywords:** Arabic dominance, economic documents, Nestorian, “Pahlavi Archive”, Pahlavi documents, prosperity, protection, Qom, religion, Tabarestān, viticulture, Zoroastrian

#### ♦ RÉSUMÉ

**Vivre ensemble dans un Iran en mutation.**

**Documents en pahlavi sur les Arabes et les chrétiens dans les débuts de l’Islam**

Dans cette contribution, des documents originaux en Pahlavi d’origine clairement zoroastrienne du VII<sup>e</sup> et du début du VIII<sup>e</sup> siècle sont présentés, montrant des liens directs ou indirects avec l’affirmation de la domination arabe en Iran. Il existe deux groupes de documents : 1. les documents de l’« Archive Pahlavi », provenant de la région à l’ouest et au sud de Qom, et 2. les documents de Tabarestān dans le nord de l’Iran, c’est-à-dire la région de l’actuelle Rūdbār sur le fleuve Sefīd, traitant principalement de questions juridiques. L’« archive Pahlavi » comprend des documents économiques ainsi que des lettres datant pour la plupart de la seconde moitié du VII<sup>e</sup> siècle qui sont conservées à Berlin et Berkeley (environ 300 pièces) ; il existe également quelques documents épars à Los Angeles et chez des collectionneurs privés, probablement en Iran. Bien que la plupart des documents en question aient un contenu économique (ils se réfèrent à la vie quotidienne), ils donnent parfois des indications sur des faits religieux, des impôts et des mesures (iraniens et arabes). La religion est explicitement mentionnée dans une lettre sur la viticulture où l’on apprend l’existence d’un paiement régulier pour la « prospérité » ~ la « protection » de la religion (c’est-à-dire la religion zoroastrienne). Les documents de Tabarestān, là encore clairement zoroastriens, ne montrent aucun lien avec les questions arabes mais mentionnent une communauté nestorienne.

**Mots-clés:** domination arabe, documents économiques, Nestorien, « Archive Pahlavi », documents Pahlavi, prospérité, protection, Qom, religion, Tabarestān, viticulture, zoroastrien

#### ♦ ملخص

العيش معاً في إيران متغيرة، وثائق بهلوية حول العرب والمسيحيين في العصر الإسلامي المبكر في هذا الإسهام تُقدم مجموعة من الوثائق البهلوية الأصلية ذات المنشأ الزرادشتي الواضح التي تعود إلى القرن السابع وبدايات القرن الثامن الميلاديين والتي تُظهر علاقات مباشرة أو غير مباشرة مع تنامي السيطرة العربية على إيران. وتوجد مجموعتان من الوثائق: ١. وثائق ما يعرف بـ «المحفوظات البهلوية»، القادمة من المنطقة الواقعة غربي قم وجنوبها، و٢. الوثائق القادمة من طبرستان شمالي إيران، أي منطقة رودبار الحديثة الواقعة على نهر سفيد، وتتعلق في معظمها بمسائل قانونية. ويحتوي ما يعرف بـ «الأرشيف البهلوي» على وثائق اقتصادية فضلاً عن رسائل

يعود أغلبها إلى النصف الثاني من القرن السابع الميلادي، وهي محفوظة في برلين وبركلي (نحو ٣٠٠ وثيقة)؛ كذلك ثمة مجموعة من الوثائق المتفرقة في لوس أنجلوس وفي مقتنيات خاصة، من المحتمل أن تكون في إيران. ورغم أن معظم الوثائق المعنية ذات مضمون اقتصادي (يتعلق بالحياة اليومية) إلا أنها تتضمن أحياناً تلميحات إلى مسائل دينية وأخرى متعلقة بالضرائب والمقاييس (الإيرانية والعربية). وهناك إشارة جلية إلى الدين في رسالة متعلقة بمسألة زراعة الكروم، نعلم منها عن وجود دفع منتظم مقابل «الازدهار» ~ «الحماية» للدين (أي الدين الزرادشتي). أما الوثائق القادمة من طبرستان، وهي بدورها زرادشتية المنشأ بشكل جلي، فلا تتضمن أي روابط بالمسائل العربية وإنما تذكر طائفة نسطورية.

الكلمات المفتاحية: السيطرة العربية، وثائق اقتصادية، «محفوظات بهلوية»، وثائق بهلوية، ازدهار، حماية، قم، دين، زراعة الكروم، زرادشتية

\* \* \*

**I**N THE FOLLOWING relevant original Pahlavi texts referring to relations between Zoroastrians, Christians and Arabs in early Islamic times are presented and discussed; all except the first one are from the so-called “Pahlavi Archive”.<sup>1</sup>

First published on Weber, 2005, pp. 225–231. There (p. 225) it was surmised that “it seems likely that the letter was written in Egypt in early Islamic times by a Persian merchant who was Zoroastrian but who disguised his religious affiliation by using the specific formula of the first line and by not mentioning any personal name”. This assumption must be corrected in two essential points: 1. the major point is that the Persian merchant was not a Zoroastrian but a Muslim which is clearly underlined by the use of *yazd* (not *yazdān*) for ‘God’ in lines 1, 7 and 13; and particularly 2. by the term *ahlaw* “righteous” in line 19 which is to be understood as a confession of the sender (or writer) to belong to the new religion of Islam. As a matter of fact the sender still does not mention his name. The letter is addressed to the brother of the sender who tries to persuade him to enter in business with his help and who presents the prospect of making his fortune and, by this event, finally would enter in marriage. By improving the translation in many points the letter is fully understandable now.

1. On the “Pahlavi Archive” generally see Weber, 2008a; for its dating Weber, 2008b.

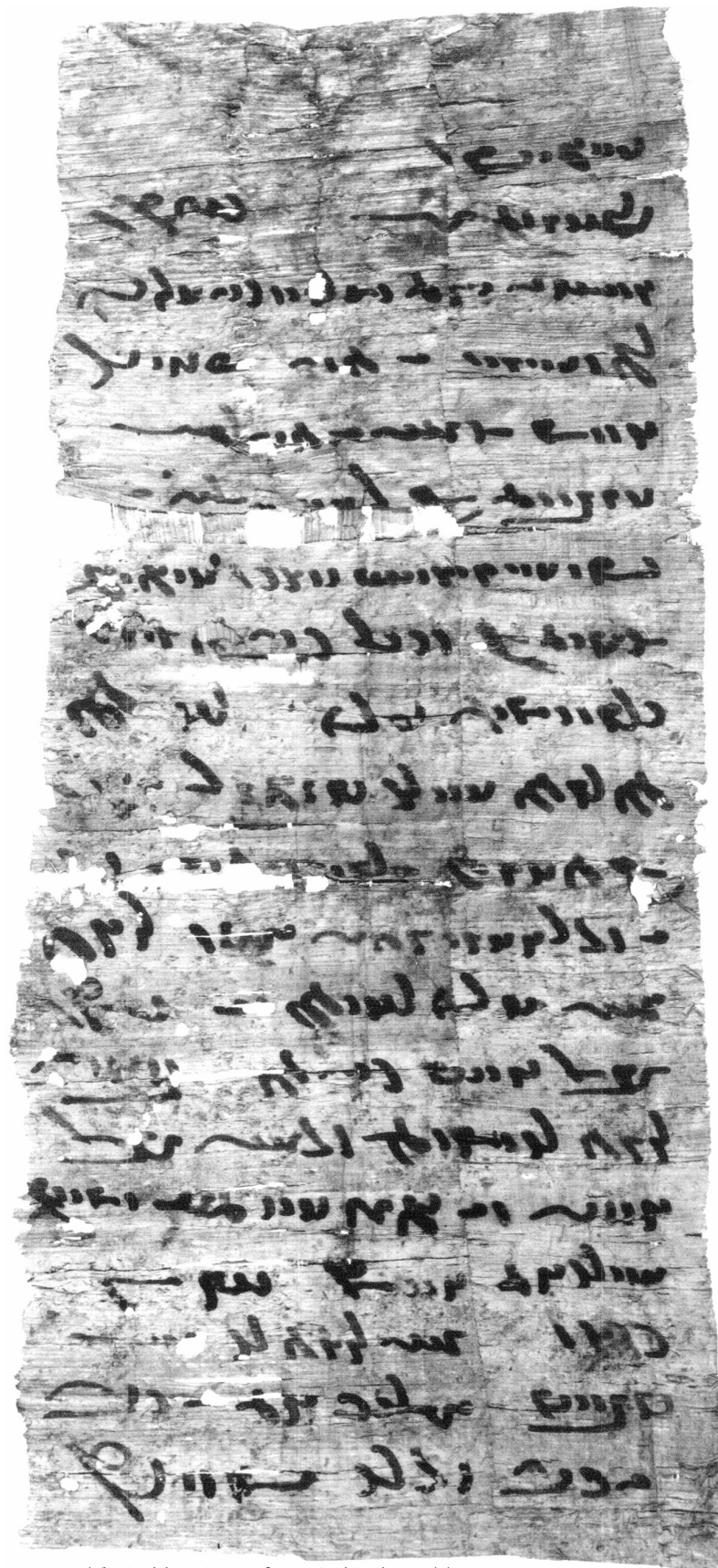


Fig. 1. The Pahlavi Letter from Early Islamic Times.

**Transliteration**

direction of fibre: →

- 1 PWN ŠM Y yzdṭ'
- 2 gl'mykṭwm ḥ <space> d'št'
- 3 drwdstyh W ŠRM W ḥpl[y]n' W KR' plhwyh  
(W)
- 4 l'mšn' PWN ṭn' Y MR'ḥ ḥpẓwndl(!)
- 5 YḤWWN'ṭ ḥk'syh Y MR'ḥ l'd
- 6 YKṬYBWNm ḥYK L (PWN hdyb)'lyh Y
- 7 yzdṭ' PWN ṭndrwdstṭ kṛṭk' YK'YMWNym
- 8 YD'YṬNm ḥYK nkyl KR' MH (.....)
- 9 dlṭwnd'ṭ-' ḥpl'c //// LP[N]MH
- 10 MH LṬMH PWN LK swṭ ḥmwdyn L ('YT')
- 11 ḥYK MN ZK ṬMH ḥhl'(dyh) L (KR') k[r](ṭ')
- 12 Y ḥL L gwpṭ' ḤWHYh d'šṭ' LWṬH
- 13 ḥYŠ ḥpl'c LPNMH ḥD yzdṭ'
- 14 hdyb'l YḤWWNyṭ KR' MH B'YḤWNYh
- 15 LWṬH LK ḥḤDWNm ḥL ḥYŠ hdyb'l
- 16 YḤWWNyh ḥD GMR'-'n PWN mzd  
ḥḤDWNyṭ
- 17 PWN LK ŠRM YḤWWN't ḥṭ'n
- 18 kṛṭ' ḥYŠ LWṬH LK (zn)yh
- 19 YṬYBWNyṭ ḥhlwb ŠRM Y KBD
- 20 Y KBD ḥL LK YṬWNYṭ

**Transcription**

- 1 *pad nām ī yazd*
- 2 **A**<sub>1</sub> *grāmigtom brād* **A**<sub>3</sub> *dāšt*
- 3 *drustih ud drōd ud āfr[ī]n ud harw farroxih*  
(*ud*)
- 4 *rāmišn pad tan ī x<sup>w</sup>adāy abzōndar(!)*
- 5 *bawād* **B** *āgāhīh ī x<sup>w</sup>adāy rāy*
- 6 *nibēsēm kū (man pad ay)ārīh ī*
- 7 *yazd pad tandrust kardag ēstēm*
- 8 *dānēm kū niger harw čē (.....)*
- 9 *\*dard-windād-ā frāz //// awar*
- 10 *čē ēdar pad tō sūd hāmōyēn man (ast)*
- 11 *kū az ān anōh ablā(yih) man (harw kard)*
- 12 *ī ō man guft hēh dāšt abāg*
- 13 *kas frāz awar tā yazd*
- 14 *ayār bawēd harw čē x<sup>w</sup>āhēh*
- 15 *abāg tō girēm ō kas ayār*
- 16 *bawēh tā uštūrān pad mizd girēd*
- 17 **B**<sub>x</sub> *pad tō drōd bawād ādān*
- 18 *kard kas abāg tō (zan)ih*
- 19 *nīšānēd* **C** *ahlaw* **C**<sub>x</sub> *drōd ī was*
- 20 *ī was ō tō āyēd*

**Translation**

[1] In the name of God! [2] Dearest brother! To be received [3] health and greetings and blessing and every fortune (and) [4] peace for the body of you, Sir, increasingly [5] should be! For Your information [6] I am writing (that): with the help [7] of God (Allah's help) I continuously am in health. [8] I know: Observe everything what's going on. [9] Oh, you \*sorrowful one! Come on! [10] Because here I have the whole profit for you [11] so that I, from that fairness there, (carried out everything) [12] which you told me (and I) kept (it) safe. [13] Proceed with someone whilst God will be the [14] guide, (and) everything you want [15–16] (together) with you I will undertake. You should be kind to people so that someone will provide camels for hire. [17] For you greetings should be (and as soon as) you will have made a fortune [18–20] someone will enter into marriage with you. A righteous one. Many, many greetings should come to you.

## Commentary

First published Weber, 2005, pp. 225–231. To be re-published in Weber, forthcoming b.

Line 17: <ʿṭ'n> = *ādān* 'wealthy, solvent; wealth' (CPD); cf. the idiomatic phrase *ādān ud anādān* 'wealthiness and poverty' in Berk. 129, 6, and 14.

Line 18–19: *kas abāg tō (zan)ih nišānēd*, cf. Man. MP pd *znny nš'stn* 'zum Weibe nehmen' Sund., KPT.

Line 19: The reading <šhlyk> in the original publication is obsolete now; the word is rather to be read <'hlwb> = *ahlaw* 'the righteous one', here underlining that the sender (or even writer) of the letter is a Muslim.



As for the writing two things are remarkable: 1. the vertical stroke following the <-l-> has a bend at the bottom like the <-R-> in the following word <ŠRM>; and 2. the final <b> has only a relatively short stroke at the bottom. Nevertheless the reading is certain.

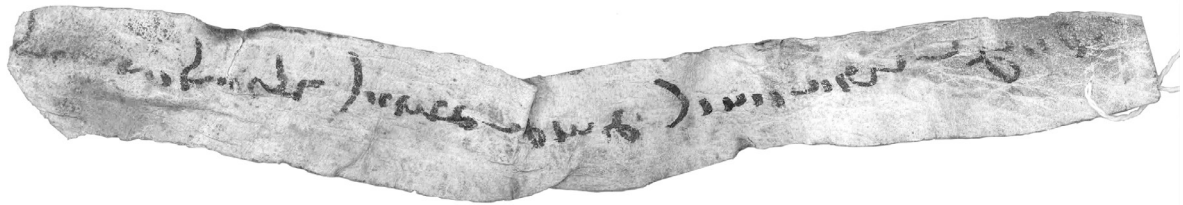


Fig. 2. Strip of letter with mention of the Authorities of the Mosque (Berk. 187). Parchment, horizontal strip, 3.5 × 19 cm, bulla absent, 1 long line, verso blank.

Ed. Weber, 2014a.

## Transliteration

PWN ŠM Y yzdt' Y krṭkl MN GBYNH Y mztg't'n 'L YLYDWNṭ hlt-wnd'ṭ 'wst'nd'l.

## Transcription

*pad nām ī yazd ī kardakkar az pēšānīg ī mazgitān ō zād-xrad-windād ōstāndār.*

## Translation

In the name of god who (is) \*powerful<sup>2</sup>. From the surveillance of the mosques to the *Ōstāndār*, well born and of inherited wisdom.

2. Lit. "full of action"; after the full phrase *b-ismi-llāhi r-raḥmāni r-raḥīmi*. This is often translated as "In the name of God, the Most Gracious, the Most Merciful". Still incorrectly interpreted as 'who made me' in Weber, 2008b, p. 219.

## Commentary

The word *pēšānīg* means lit. ‘forehead’, for the heterogram, cf. Junker, 1912, p. 82; Nyberg, 1988, p. 45 (X, 12 text), 75 (comm.). – The plural *mazgītān* is the second occurrence of this word in the documents and can be used as an argument for their dating because the first mosque *Masğid-i ‘atīq* in *Mamağgān* (near of Qom) was built in 715–718 AD.<sup>3</sup> Therefore this strip of a letter must have been written after that date. But see *Berk.* 66 year 48 (PYE = 699/700 CE)!

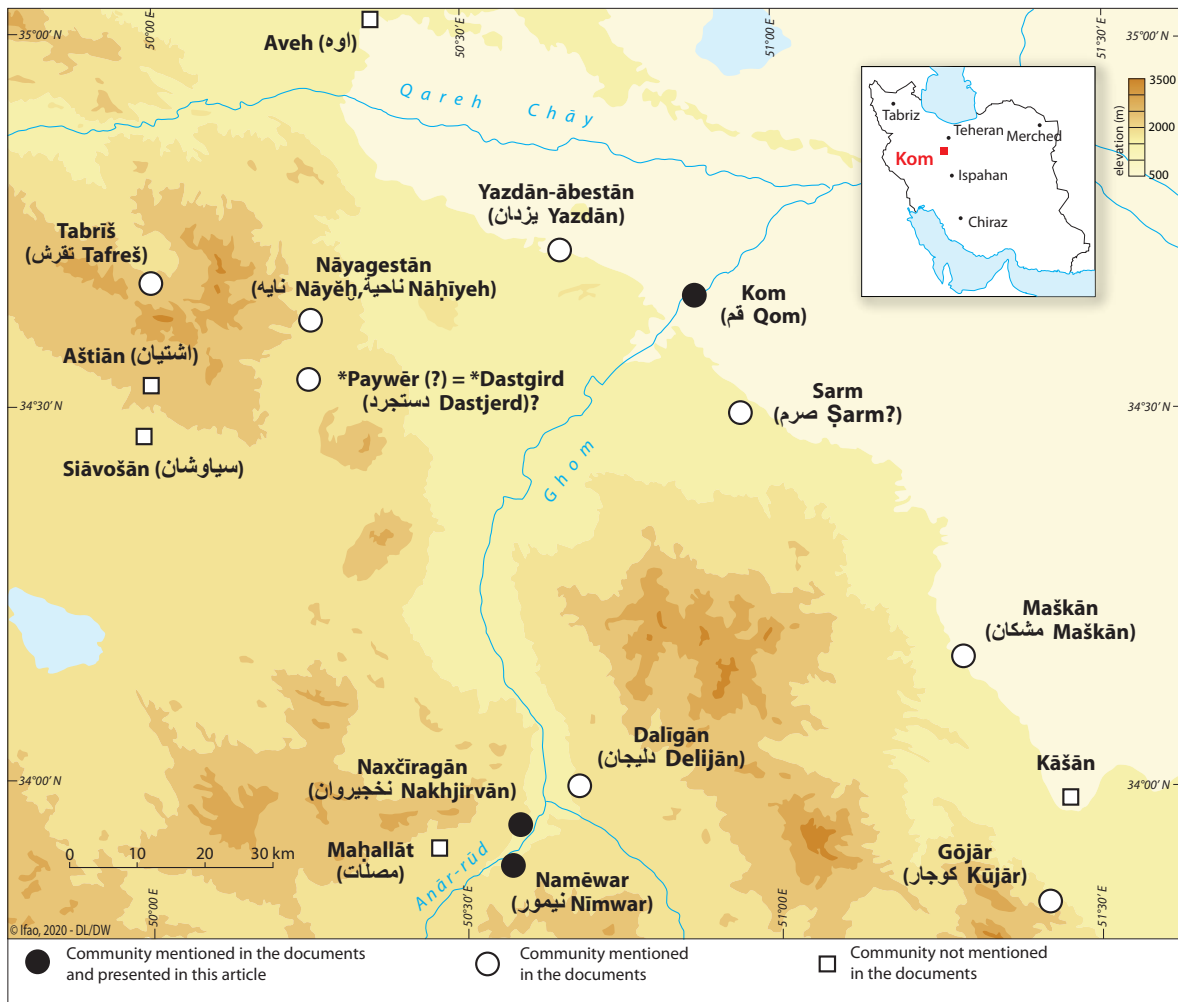


Fig. 3. Map of the places of the “Pahlavi Archive” (Weber, 2010, p. 47).

3. Drechsler, 1999, p. 48.



Fig. 4. Document mentioning delivery of victuals to the mosque (Berk. 66).  
Parchment, square, 7 × 7 cm, bulla absent, traces of 7 lines, verso marked.

#### Transliteration

- 1 hwlyn' MN ZK Y 'L bwn' ZNH
- 2 BYRH̄ ṭyl QDM ŠNT̄ 𐭪𐭪-III-III
- 3 MN lšnyk ...[.....]G-III 'L mztg'
- 4 Y BYRH̄ [ ]ṭn(°) Y k'l
- 5 LWṬH ..... PWN bwdst̄'n
- 6 𐭪 [ ]l
- 7 ...[ ]
- 8 ...[ ]

#### Transcription

- 1 *X<sup>v</sup> arin az ān ī ō bun ēn*
- 2 *māh Tīr abar sāl 48*
- 3 *az Rašnīg ...[.....]g(rīw) 3 ō mazgit*
- 4 *ī māh [ ]-tan ī kār*
- 5 *abāg ..... pad bōyestān*
- 6 20 [ ]
- 7 ...[ ]
- 8 ...[ ]

## Translation

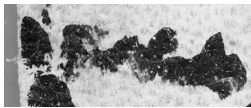
[1] *X<sup>w</sup>arin* from that which (belongs) to the *bun*, this [2] month *Tīr* in the year 48 (PYE = 699/700 CE) [3] from *Rašnīg* ...[.....] 3 *grīw* to the mosque [4-8] *no coherent translation possible*.

## Commentary

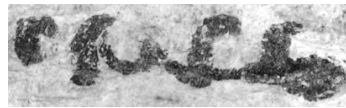
Ed. Gignoux, 2009, p. 90f.

Line 3: The name is clearly to be read *Rašnīg* where Gignoux prefers a derivation from *rām* “heureux, paisible”, which is not possible since the <-m> in <l'm> should have been connected with the following <-yk>. The basis will be *Rašn*, name of the 18th day, cf. other “calendar names” like *Xvarīg* (Gignoux, 1986, no. 1033) belonging to *X<sup>w</sup>ar*, name of the 11th day, *Tīrīg* (Gignoux, 1986, no. 902), belonging to *Tīr*, name of the 4th month and of the 13th day, or *Mihriḡ* LA 1, 1, belonging to *Mihr*, name of the 7th month and of the 16th day.

Berk. 66, 3



Berk. 187



In 2012, it was argued that “The decisive step for the later urban development of Qom occurred when a group of Aš‘ari Arabs from Yemen came to the area; a central element was the early contact with the leading local Zoroastrian Persian noble *Yazdānfādār*.”

It seems reasonable that the coming of these groups put an end to the Zoroastrian life as it is documented in the texts; testimony of this kind obviously ceased with the year 702 CE. Later documents do not belong to this group of the ‘Pahlavi Archive’.

But from this document it is clear that an earlier date of the first mosques must be thought of, at least by 699–700 CE.

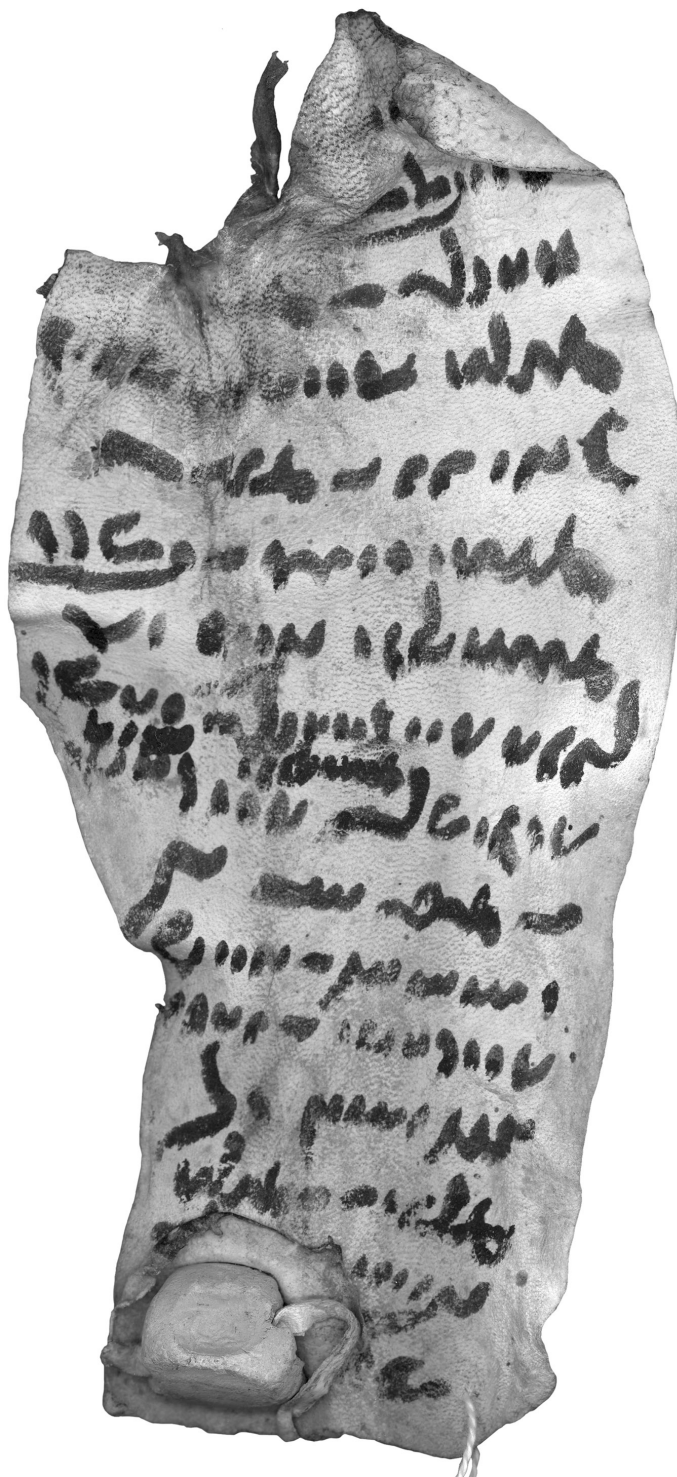


Fig. 5. Document on different measurements for cereals (Berk. 93). Parchment, vertical rectangle, 15.5 × 7.5 cm, bulla is at bottom left, 14 [recto 16] lines, verso blank.

Transliteration	Transcription
1 ] ... [	1 ] ... [
2 (PWN ?) b' l Y(?) [	2 ( <i>pad</i> ?) <i>bār ī</i> (?) [
3 p(°)tg l' b Y m [lṭwy Y]	3 <i>pādirāy ī Ma[rdōy ī]</i>
4 mdyd' lyk ZK(!) gwk(°ymwdl ?) HṬYMWNT	4 <i>maydārīg ān gug(āymubr ?) āwišt</i>
5 cygwn ZWZN Y mzd Y	5 <i>čiyōn drahm ī mizd ī</i>
6 mšk' W wh' k' Y b' tk'	6 <i>mašk ud wahāg ī bādag</i>
7 m' hpylwc' YHḂWNT W ZK	7 <i>Māhpērōz dād ud ān</i>
8 lwcyk PWN 'n p(°)tg l' b npšt'	8 <i>rōzīg pad ān pādirāy nibišt</i>
9 YK'YMWNT [m' hpylwc'] l'd PWN [[spn'k]] kpyc'	9 <i>ēstēd [[Māhpērōz]] rāy pad [[spenāg]] kabīz</i>
10 Y mhY HḂG G-I	10 <i>ī meh gandum g(rīw) 1</i>
11 K-#III-III-III Y YHḂWNT	11 <i>k(abīz) 9 ī bawēd</i>
12 PWN kpyc' Y dwtk'	12 <i>pad kabīz ī dūdag</i>
13 G-III K-#III-II 'L	13 <i>g(rīw) 3 k(abīz) 5 ō</i>
14 mlṭwy Y mdyd' lyk	14 <i>Mardōy ī maydārīg</i>
15 YHḂWNT' (.....)	15 <i>dād (.....)</i>
16 HṬY(MWNT)	16 <i>āw(išt)</i>

## Translation

[1] ..... [2] ..... [3] receipt of *Ma[rdōy, the]* [4] wine-grower (or: vintner?), sealed with the (seal?). [5] As money for the rent of [6] the mussuck and the (trading-)value of the wine/must [7] *Māhpērōz* given and this [8] ration has been written in this receipt. [9] For [*Māhpērōz*] according to the [sacrosanct] measure [10] of old 1 *grīw* of wheat [11] 9 *kabīz* corresponding (*lit.* which is) [12] to common measurement (*lit.* according to the measurement of the family) [13] 3 *grīw* 5 *kabīz*<sup>4</sup> to [14] *Mardōy*, the wine-grower (or: vintner?) [15–16] to be given. (*Frāy?*) sealed the *čak*.

## Commentary

First published in Weber, 2014a, pp. 185–187. No year preserved, but the document must have been written presumably between the years 46 and 49 (697–698 and 700–701 AD) since the following names are well attested in that span of time:

*Māhpērōz* **Berlin 2** (year 30 = 681–682 AD), **Berk. 75** (year 45 = 696–697 AD), **Berlin 23** (year 46 = 697–698 AD), **Berk. 15**, **Berk. 84**, **Berk. 87**, **Berk. 91**, (year 47 = 698–699 AD), **Berk. 26** (year 48 = 699–700 AD);  
*Mardōy* **Berk. 6** (year 46 = 697–698 AD), **Berk. 88** (year 49 = 700–701 AD), **Berk. 36** (no year), also **Berlin 31**, 7 (no year);

4. This means that 1 *grīw* (current) is to be equated to ca. 0,543 *grīw* (former); cf. also Hinz, 1955, p. 38.

*Māhpērōz* and *Mardōy* together in **Berk. 226** (no year given), and also *Frāy* (as the person who seals the document) especially for the years 46–49.

Lines 3 and 14: The name *Mardōy* is well documented, see above.

Lines 4 and 14: The attributive to *Mardōy* seems to be <mdyd'lyk> which, following the interpretation in **Berk. 34, 2**, is tentatively interpreted as *maydārīg* 'wine-grower, vintner':

**Berk. 93, 4:** <mdyd'lyk>



**Berk. 34, 2:** <mdyd'l>



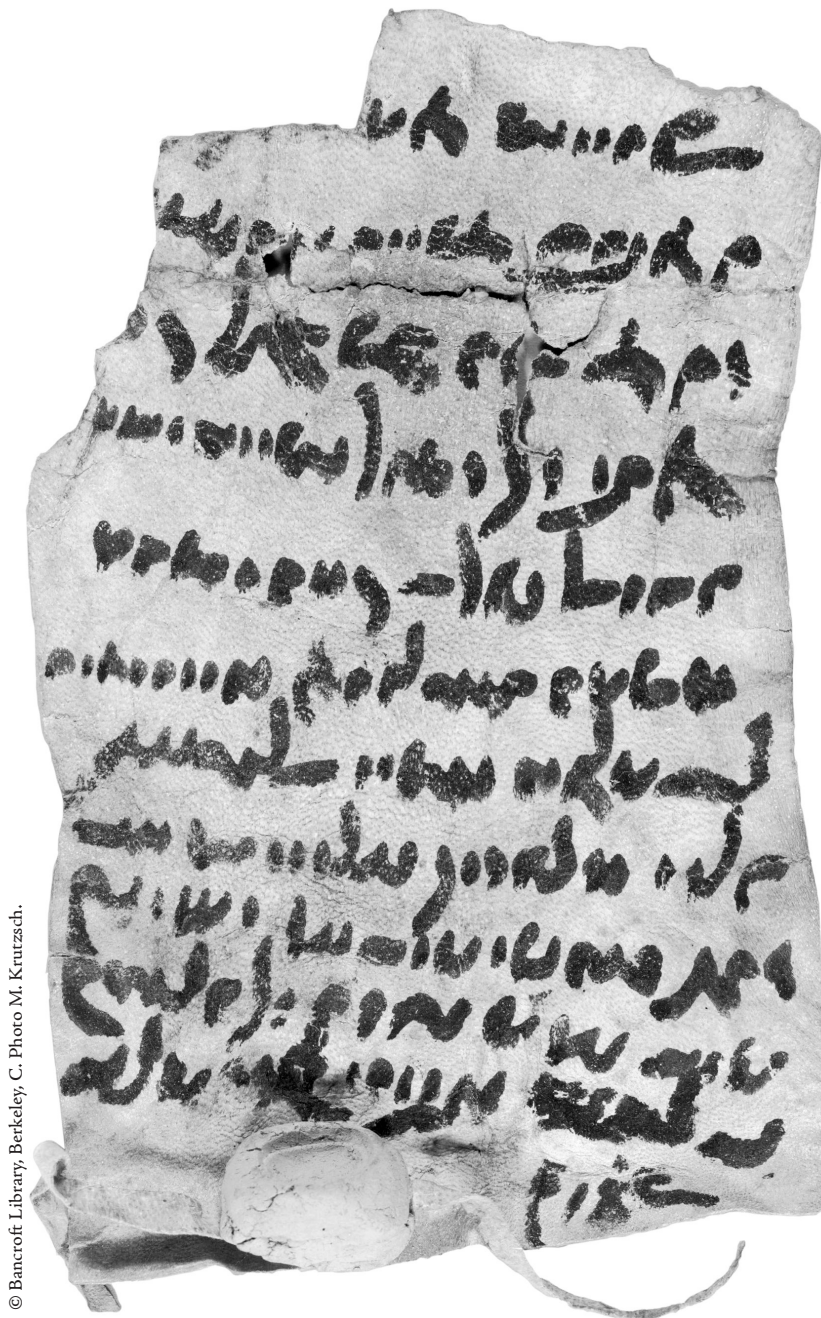
Line 8: In the middle of this line there is a character between *pad* and *padīrāy*, the only possible reading is <'n> which fits the place and the meaning.

Line 9: The name *Māhpērōz* (well attested, see above) is written between the lines 8 and 9 but governed by *rāy* in line 9. – Another interlinear group of characters left of *Māhpērōz* must be read <sṣn'k> = *spenāg* 'holy', written over *kabīz* and therefore explicitly referring to it, here in the sense of 'good, sanctified' as a hint at its traditional value.

Line 10: <mhy> for *meh* 'old' is the most probable reading though the writing is somewhat unusual.

Line 12: The phrase *pad kabīz ī dūdag* attested again in **Berk. 91, 6**, is in contrast to *pad kabīz* [*spenāg*] | *ī meh* 'according to the [sanctified] measure | of old' (lines 9–10) and **Berk. 108, 2–3** *pad kabīz ud dōlag ud paymān ī* | *šahr* 'according to the measurements of the town' and is therefore understood as 'the local measurement' that was now in use under the Zoroastrian Persians (perhaps an adaptation of Arabic measurement?).

Line 15: The name of the person who sealed the document is illegible but may be restored after **Berk. 6, 9**.



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Fig. 6. Document on a feast organized for the *Amīr* (Berk. 95).  
Parchment, vertical rectangle, 14 × 8 cm, bulla is at bottom, at least 8 lines  
[recto 12 lines], verso marked.

**Transliteration**

- 1 d'tynwnd't MN ZK [Y 'L bwn'
- 2 ZNH BYRH mtr' Y ŠNT' 𐭮𐭮-II[+ ?
- 3 W YWM 'p'n 'MT 'myl k.[
- 4 MN 'B' 'L nmywl Y'TWNt W yzd'np[ 'nk
- 5 'wst'nd'l swl Y ks-c W 'p'ryk
- 6 t'cyk'n 'YŠ LWITH YHWWNtn MR'H
- 7 l'd plmw't yšt'n' HLY'-III
- 8 dwlk' \*tlynk'-I zylk' wh'k HG
- 9 K-II gšnyc' PRG dyk wšp' S-I
- 10 pt-š dyk ZK ZBNWt 'L hwlšyt'n
- 11 Y LZNH gyw'k(?) YHBNWt' ck' pl'dy
- 12 HTYMWNt

**Transcription**

- 1 *Dādēnwindād az ān [ī ō bun*
- 2 *ēn māh Mihr ī sāl 4[2–5 (?)*
- 3 *ud rōz Ābān ka Amīr ...[*
- 4 *az pid ō Namēwar āmad ud yazdānb[ānag*
- 5 *ōstāndār sūr ī kas-iz ud abārīg*
- 6 *tāzīgān kas abāg būdan x<sup>w</sup>adāy*
- 7 *rāy framūd yaštan sik 3*
- 8 *dōlag \*tarēnag-ēw zīrag wahāg gandum*
- 9 *k(abīz) 2 gišnīz nēm dēg wisp s(atēr) 1*
- 10 *pad-iš dēg ān xriid ō X<sup>w</sup>aršēdān*
- 11 *ī im gyāg(?) dād čak Frāy*
- 12 *āwišt*

**Translation**

[1] *Dādēnwindād* from [what (belongs) to the *bun*,] [2] this month *Mihr* (7th month) of the year 40[+ 3] and day *Ābān* (10th day), when the *Amīr*... [4–5] came from the Father to *Namēwar* and the *Ōstāndār*, pro[ected] by the gods, ordered to celebrate a banquet for anyone and the other Arabs on Your behalf, Sir, to be together with them: [7] vinegar 3 [8] pails, \**tarēnag* one, cumin worth of [9] 2 *kabīz* of wheat, coriander of half a *satēr* and all for 1 *satēr* [10] *per* cauldron to be bought, to *X<sup>w</sup>aršēdān* [11–12] of this place(?) (= then and there?) to be given. *Frāy* sealed the *čak*.

**Commentary**

Ed. Gignoux, 2010a, p. 68; Weber, 2014a, p. 181. The new readings now replace all previous ones and provide us with a more coherent translation.

Line 3: The reading ⟨'m'l⟩ *āmār* (Gignoux) must be ruled out; in fact it is the spelling for ⟨'myl⟩ *Amīr*, Arab. أمير.

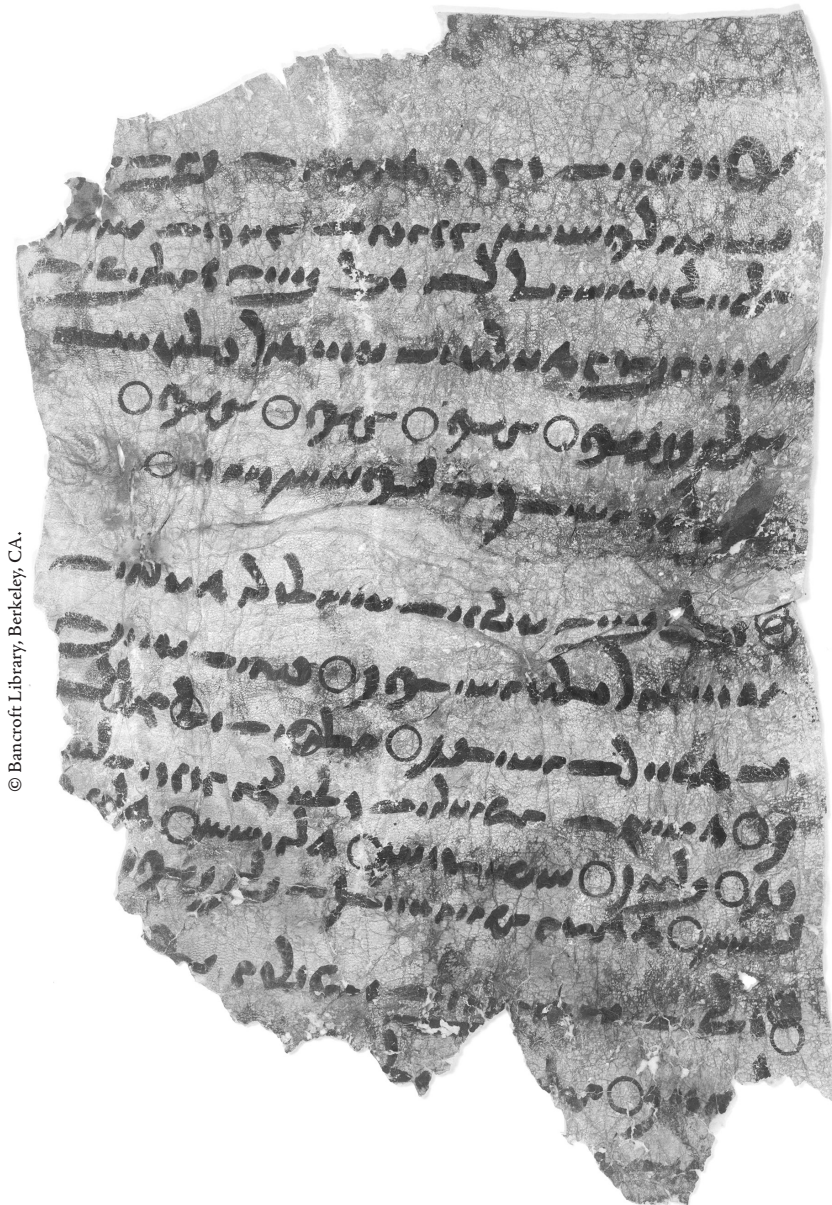
Line 4: By “Father” very probably *Yazdānpādār* is meant who lived in *Yazdānābestān* (west of Qom). – The verbal heterogram is not to be read ⟨ŠDRWNym⟩ but rather ⟨Y'TWNt'⟩. – The last word in the line is to be emended to ⟨yzd'np[ 'nk⟩; on *yazdānbānag* *ōstāndār* see Weber, 2008a, p. 36 where the reading †*yasn-pānag* was still favoured.

Line 5: 'sūr [swl | M swr, N ~] ‘meal, feast, banquet’ (CPD). – The earlier favoured reading ⟨kt' n⟩ must be changed to ⟨ks-c⟩ = *kas-iz* ‘anybody’ not ⟨ks-' n⟩ because in this case the ⟨s⟩ and ⟨'⟩ would have been written together, i.e. in a ligature. With this interpretation we meet Gignoux, ‘villageois’ (letter of 17-5-2011).

Line 6: The sequence *būd x<sup>w</sup>adāy* (according to Gignoux) is paleographically correct but syntactically difficult; it becomes clearer if we read lines 5–7 *sūr ī kas-iz ud abārīg | tāzīgān kas*

*abāg būdan x<sup>w</sup>adāy | rāy framūd yaštan* ‘he ordered to celebrate a banquet for anyone and the other Arabs on behalf of You, Sir, to be together with them’.

Lines 10–11: ⟨l<sup>s</sup>yk<sup>’</sup>n⟩ (Gignoux) is not possible; before the ⟨l⟩ there is a ligature of two characters which is disregarded. A reading ⟨hwlšyṭ<sup>’</sup>n⟩ = *X<sup>w</sup>aršēdān* would make sense representing a name which is also attested in *Berk.* 106, 7, *Berk.* 141, 6 and *Berk.* 237, 3. Since *X<sup>w</sup>aršēdān* is mentioned, in *Berk.* 106, 7, with the additional information *ī pad garmīh* the question arises whether or not the banquet mentioned here could have taken place exactly there.<sup>5</sup>



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Fig. 7. Document on various goods to be given, i.a. to the Amīr (*Berk.* 62). Leather, vertical rectangle, 25 × 17 cm, bulla absent, at least 13 lines, verso 3 short lines of script.

5. This place is interpreted as ‘bath-house, *garm-ābag*’ in Weber, 2008b, p. 217 with n. 25.

## Transliteration

- 1 PWN GṬk' Y nywk' mdy'ncyk'n Y BYRH  
hw[rdt]
- 2 Y ŠNTṬ ṬX-III-III 'wcynt' Y dwtk' Y  
yzd'np'(n)[k']
- 3 YLYDWNṬ hlt-wnd't' 'wst'nd'l l'd 'L bwn' Y  
ch'lbwh't' Y
- 4 PWN nywbyhk'n MN plyk' Y PWN nmywl  
d'lyk ḤG
- 5 G-I-C ṬṬṬṬṬṬ ○ G-ṬṬṬṬ ○ G-ṬṬṬṬ ○ G-  
ṬṬṬṬ ○
- 6 ○ MN plyk' gwsṗnd-I Y ṬX-III-III kwtk' ○  
<space>
- 7 ○ 'L bwn' Y pylwc' Y PWN 'n'lk'l'n MN  
plhw' Y
- 8 PWN nmywl d'lyk gwsṗnd-XI ○ d'sn' Y PWN  
bg
- 9 Y mtr' l'd gwsṗnd-II ○ 'y'lyt' Y k'l' 'myl l'd
- 10 I ○ MN 'ḤRN k'm Y z't' nplhw' Y k'lplm'n  
hwkck' Y lyk'n(?)
- 11 II ○ bld'n I ○ sṗytp'k' III ○ mwlw' III-III ○  
mwlw(ck'?)
- 12 Ṭ-III-III ○ MN mšk'n ḤYṬYWNṬ ṬWR'-I Y  
I-C-ṬṬṬṬ-I[  
<space>
- 13 ○ W 'lt' Y ḤG MN bwn' Y nhcyk'n d't[
- 14 ... I ○ 'y'ly[Ṭ' Y ]k'l[
- 15 ]...[

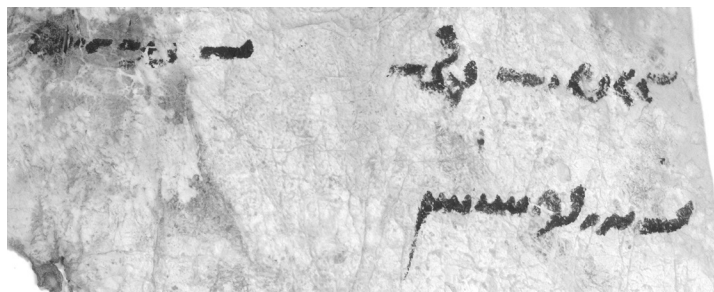
## Verso

'wcyt' Y glmyh Y BYRH hwrđt' Y ŠNTṬ ṬX-III-  
III

## Transcription

- 1 *pad nāmag ī nek mayānjīgān ī māh Ho[rđād*
- 2 *ī sāl 38 uzēnid ī dūdāg ī yazdānbānag*
- 3 *zād xrad-windād ōstāndār rāy ō bun ī Čahārbōxt*  
*ī*
- 4 *pad Nēwbēhagān az Friyag ī pad Namēwar dāriḡ*  
*gandum*
- 5 *g(rīw) 190 ○ g(rīw) 50 ○ g(rīw) 50 ○ g(rīw)*  
*50 ○*
- 6 ○ *az Friyag gōspand 1 ī 36 kōdag ○*  
<space>
- 7 ○ *ō bun ī Pērōz ī pad Anārgarān az Farrox ī*
- 8 *pad Namēwar dāriḡ gōspand 11 ○ dāšn ī pad*  
*bay*
- 9 *ī Mihr rāy gōspand 2 ○ ayārid ī kār Amīr rāy*
- 10 *1 ○ az any kām ī Zādānfarrox ī kārframān*  
*xūkčak ī Rēgān(?)*
- 11 *2 ○ briyān 1 ○ spēdbāg 3 ○ murw 6 ○*  
*murw(čak?)*
- 12 *27 ○ az Maškān ōnid gāw 1 ī 151[*  
<space>
- 13 ○ *ud ārd ī gandum az bun ī Naxčīragān ...[*
- 14 *... 1 ○ ayāri[d ī]kār[*
- 15 *]...[*

*uzid ī garmih ī māh Hordād ī sāl 38*



## Translation

[1] As document of the goods: the mediators of month *Ho[rdād]* (3rd month) [2] of the year 38 (689–690 CE): on behalf of the expenses of the family of [3] the *ōstāndār*, born with inherited knowledge, to the *bun* of *Čahārbōxt* of [4] *Nēwbēhagān* from *Friyağ* who is manager in *Namēwar*, wheat [5] *grīw* 190, *grīw* 50, *grīw* 50, *grīw* 50. [6] From *Friyağ* 1 sheep out of 36 lambs. [7] To the *bun* of *Pērōz* in *Anārgarān* from *Farrox*, [8] the manager in *Namēwar*, 11 sheep. On behalf of the gift for God [9] *Mihr* 2 sheep. On behalf of the *Amīr*, who evaluated the action [10] 1 [sheep]. From another purpose of *Zādānfarrox*, the overseer, piglets of *Rēgān(?)* [11] 2. 1 *Biryānī*. 3 curd (soups?). 6 birds, small birds (?) [12] 27. From *Maškān* 1 ox was brought out of 151[ ]. [13] And wheat flour from the *bun* of *Naxčīragān*... [ ] [14]... [15] – *Verso*: Gone out from the \*bath-house, month *Hordād* of the year 38.

## Commentary

First published Weber, 2010, pp. 52–55. In this article the relevant phrase referring to the *Amīr* was completely misunderstood.

[8] *pad Namēwar dārīg gōspand 11 ○ dāšn ī pad bay* [9] *ī Mihr rāy gōspand 2 ○ ayārīd ī kār Amīr rāy* [10] 1 [7] (To the *bun* of *Pērōz*) in *Anārgarān* from *Farrox*, [8] the manager in *Namēwar*, 11 sheep. On behalf of the gift for God [9] *Mihr* 2 sheep. **On behalf of the *Amīr*, who evaluated the action** [10] 1 (sheep).

Line 9: It is noteworthy that there are circles written over the three words ⟨`y`lyṭ'⟩, ⟨k`l⟩ and ⟨`myl⟩; their meaning remains unknown. It is now clear—after the interpretation of ⟨`y`lyṭ'⟩ *ayārd* **Tab. 13**, 3. 13. **Tab. 23**, 3. 4—that the word in question must be read ⟨`y`lyṭ'⟩ = *ayārīd* sec. prt. of *ayār-* prs. ‘register, evaluate’. Thus, in this phrase there is no hint at “the unwelcome character of Arab taxation” as I put it earlier. The same phrase seems to be repeated in line 14.

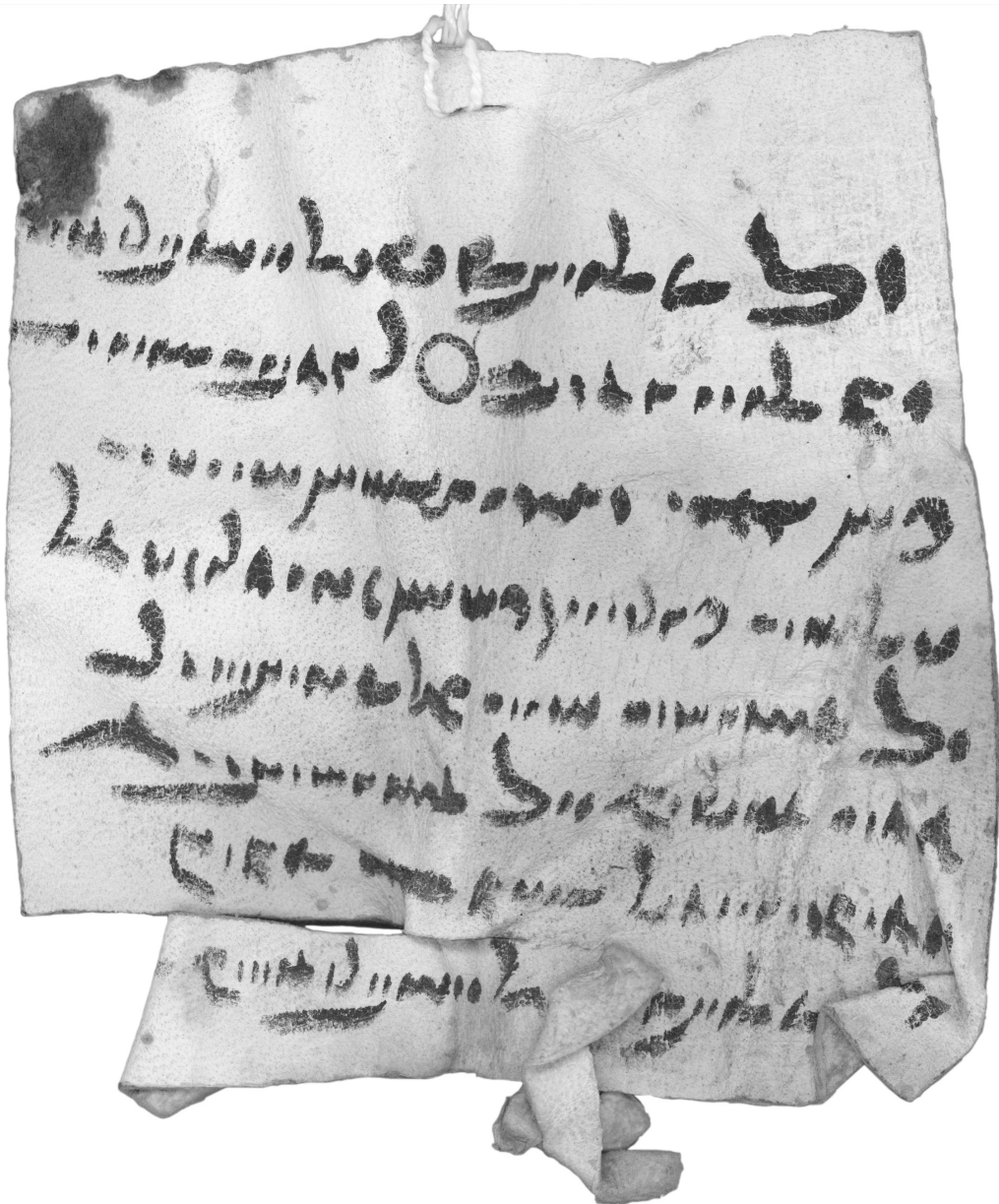


Fig. 8. Letter (Berk. 244). Parchment, 9.5 × 9 cm, bulla absent, bands at bottom center, 8 lines, verso blank.

## Transliteration

- 1 'L hc'p'nwš'byy'ṭ srd'l wnd'ṭbwlcmtṛ'  
 2 nc'lgwk'n ŠRM KBD ○ L ZNH BYRH  
 šṭrywr Y  
 3 <ŠNT> X-III 𐭮𐭮<sup>8</sup> wh'k Y ḤS-III-III dyk' W  
 PRG  
 4 pyl'dšn' Y X dwlk' ZWZNI KSP̄ S-III cygwn  
 MN lwcyk ml  
 5 'L m'hgwšnsṭ' Y dpywr Y 'myl 'pdynd'  
 YḤBWN<sub>tn</sub> l'd  
 6 MN MR'Ḥ MKBLWN<sub>ty</sub> W 'L m'hgwšnsṭ'  
 YḤBWN<sub>m</sub>  
 7 W ZNH n'mk' PWN mwdl Y NPŠH 'y  
 ḤṬYMWNYṭ  
 8 'L hc'p'nwš'byy'ṭ srd'l wnd'ṭbwlcmtṛ' nc  
 ['lgwk'n]

## Transcription

- 1 **A**<sub>1</sub> *ō hazār-anōšayād sālār Windād-Burzmīhr*  
 2 *namāz A*<sub>2</sub> *Argawān A*<sub>3</sub> *drōd was* ○ **B** *man ēn*  
*māh Šahrewar ī*  
 3 <sāl> 13 𐭮𐭮 *wahāg ī may 6 dēg ud nēm*  
 4 *payrāyišn ī 10 dōlag drahm 1 arz satēr 3 čiyōn*  
*az rōzīg mar*  
 5 *ō Māhgušnasp ī dibīr ī Amīr Abdīn dādan rāy*  
 6 *az x<sup>w</sup>adāy padīrēm ud ō Māhgušnasp dahēm*  
 7 **B**<sub>x</sub> *ud ēn nāmag pad muhr ī x<sup>w</sup>ēš ē āwāšēd*  
 8 **C**<sub>1</sub> *ō hazār-anōšayād sālār Windād-Burzmīhr*  
*namāz [C*<sub>2</sub> *Argawān ]*

## Translation

[1] **A**<sub>1</sub> To *Windād-Burzmīhr*, the leader, of thousand-fold immortal remembrance, [2] reverence! **A**<sub>2</sub> (From) *Argawān A*<sub>3</sub> many greetings. **B** I this month *Šahrewar* (6th month) of the [3–4] <year> 13 (664–665 CE) – value of arrangement of 6½ *dēg* of wine of 1 *drahm* each 10 *dōlag*, worth 3 *satēr*, as from the account of the rations [5] on behalf of giving it to *Māhgušnasp*, the scribe of *Amīr Abdīn*, [6] I will receive from You, Sir, and I shall give (it) to *Māhgušnasp*. [7] **B**<sub>x</sub> And he should seal this letter with his own seal. [8] **C**<sub>1</sub> To *Windād-Burzmīhr*, the leader, of a thousand-fold immortal remembrance, reverence! [**C**<sub>2</sub> *Argawān* ].

## Commentary

Unpublished letter from *Argawān* to *Windād-Burzmīhr*, the well-known entrepreneur. Letter of Type **ib**<sup>6</sup>. To be published also in Weber, forthcoming b.

Line 1: The reading of *sālār* is by no means problematic<sup>7</sup>. Earlier attempts to read this word as *\*jād-dār* ‘\*share-holder’ are obsolete now. – *Windād-Burzmīhr* is a Zoroastrian entrepreneur whose financial activities are known from various documents, e.g. **Berk. 101**, **Berk. 227**<sup>8</sup>; **Berk. 81** and **Berk. 231** are documents that reveal intense financial activities of

6. The letter types will be described in Weber, forthcoming b.

7. For this word the reading *sālār* is given in Gignoux, 2004, p. 46, “mais le contexte ne nous aide aucunement à préciser ce que recouvre ce terme”. Cf. again Gignoux, 2010b, p. 146, “Ce commandant pouvait être un ancien officier de l’armée impériale d’un haut rang”—an assumption which is by no means justified, it must not necessarily be a *commandant* but simply the “first man” in an undertaking, cf. ‘leader, master’ (CPD).

8. Now published in Weber, 2019, pp. 380–382.

*Windād-Burzmīhr*. The first one, **Berk. 81**, sealed by *Windād-Burzmīhr*, contains a list of the dividends (in cash and by trade (?) with Turkish silver and morocco leather) gained in the year 12,<sup>9</sup> and the large document **Berk. 231**<sup>10</sup> is an accountancy for the year 11 and investments for the year 12 of *Zādōy ī durgar* ‘*Zādōy* the carpenter’ where *Windād-Burzmīhr* functions as an employer.

Line 2: *Argawān* ‘the purple one’ (CPD), or “Scarlett”, is the most probable reading of the name of the sender which is to be expected in this place of the letter. The name, though today a woman’s name, originally an professional name refers to a person trading with purple or scarlet textiles.

Line 5: For a discussion of the term *Amīr* in the documents see Weber, 2014a, pp. 179–189. *Abdīn* is the common Arabic name.

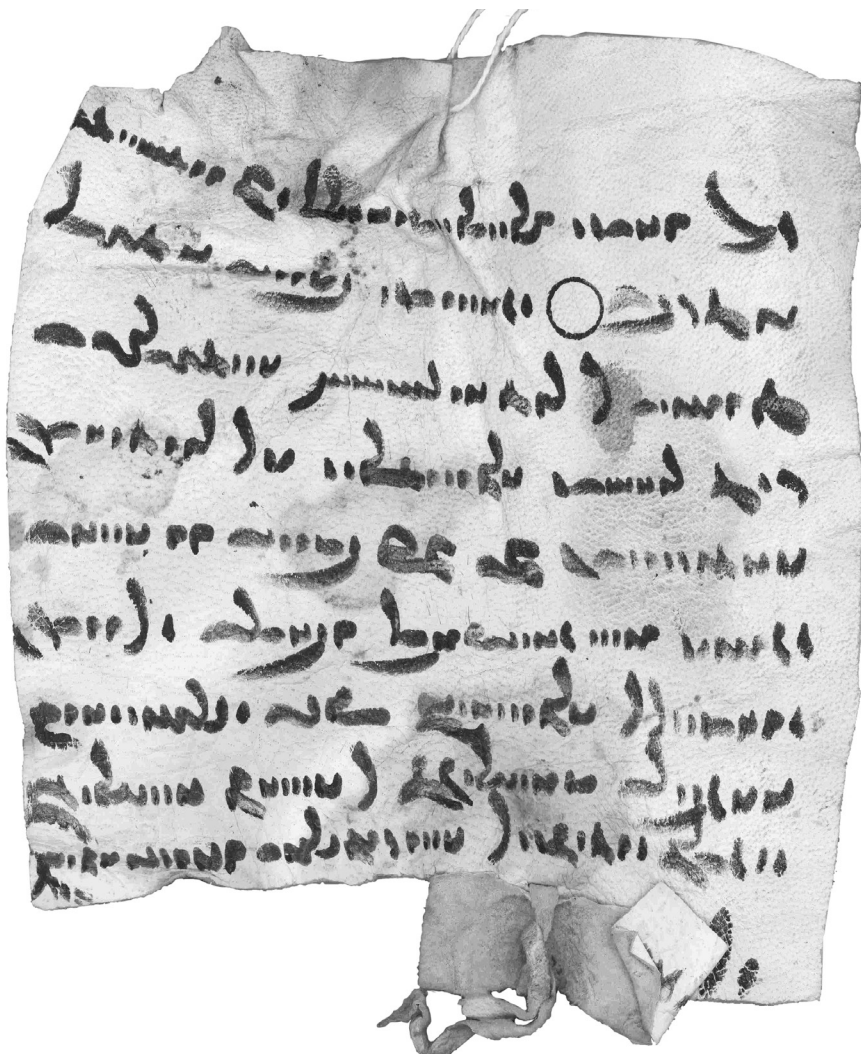


Fig. 9. Letter (Berk. 34). Parchment, vertical rectangle, 15 × 13.5 cm, bulla absent, bands remain at bottom center, 10 lines, verso blank.

9. Published in Weber, 2012, pp. 64–65.

10. See Weber, 2017.

## Transliteration

- 1 'L hwṭ'yk' YLYDWNṭ hlt-wnd'ṭ 'wsṭ'nd'l *nc*  
'whrmzd-PWN-mgw
- 2 ŠRM KBD Ô W cygwn hwṭ'yk' B-ṣp'ṭ'nyh Y  
mdyd'l
- 3 MN hw'dšn' Y L LZNH ŠNṬ Ʒ-III-III-III  
PWN mdyd'lyh Y
- 4 kwm lwtṣṭ'k plmwṭ' gwm'lṭn' ZKL LWṬH  
hwṭ'yk'
- 5 pṭm'n krṭ' 'YK hm'y 'MT B-ṣp'ṭ'nyh ZWZN  
PWN dyn Y
- 6 wcyhšnyk 'yṭwn' cygwn d'ṭ-hdyb'l gwbṭ'lyh 'L  
hwṭ'yk'
- 7 W hwṭ'yk' 'L L plmwṭ' 'BYDWN<sup>ty</sup> HṬ-š  
wyl'dšn' W pṭ'n
- 8 Y ZK CBW l'd'p'dšn' YBLWN<sup>tny</sup> L PWN  
NPŠH ṭn' YBLWNm
- 9 W wc'lm W ZNH n'mk' L PWN  
gwk'dymwdlyh' Y hwṭ'krṭ' HṬYMWNṭ
- 10 'L [hwṭ'yk' YLYDWNṭ hlt-wnd'ṭ 'wsṭ'nd'l *nc*  
'whrmzd-PWN-mgw]

## Transcription

- 1 **A**<sub>1</sub> *ō x<sup>w</sup>adāyīg zād xrad-windād ōstāndār namāz*
- A**<sub>2</sub> *Ōhrmazd-pad-moy*
- 2 **A**<sub>3</sub> *drōd was* ○ **B** *ud čiyōn x<sup>w</sup>adāyīg ba-*  
*ābādānīh ī maydār*
- 3 *az x<sup>w</sup>āhišn ī man im sāl 29 pad maydārīh ī*
- 4 *Kōm rōstāg framūd gumārdan nar abāg*  
*x<sup>w</sup>adāyīg*
- 5 *paymān kard kū hamē ka ba-ābādānīh drahm*  
*pad dēn ī*
- 6 *wizīhišnīg ēdōn čiyōn dād-ayār \*guftārīh ō*  
*x<sup>w</sup>adāyīg*
- 7 *ud x<sup>w</sup>adāyīg ō man framūd kard(an ?) agar-aš*  
*wirāyīšn ud \*pattān*
- 8 *ī ān xīr rāy abāyīšn burdan man pad x<sup>w</sup>ēš-tan*  
*barēm*
- 9 *ud wizārēm* **B**<sub>2</sub> *ud ēn nāmag man pad*  
*gugāymuhrihā ī X<sup>w</sup>adāgird āwišt*
- 10 **C**<sub>1</sub> *ō [x<sup>w</sup>adāyīg zād xrad-windād ōstāndār*  
*namāz* **C**<sub>2</sub> *Ōhrmazd-pad-moy]*

## Translation

[1] **A**<sub>1</sub> To the lordly *Ōstāndār*, born with inherited knowledge, reverence! **A**<sub>2</sub> (From) *Ōhrmazd-pad-moy* [2] **A**<sub>3</sub> many greetings. **B** And since You, Sir, with regard to the \*protection of the wine-grower(s) [3] because, this year 29 (PYE = 680–681 CE), by my asking regarding wine-growing of [4] the *Kōm* district, You ordered to commission a man (who) with You, Sir, [5–6] a contract made (saying) that any time when for \*protection a duty (will be due) on (our) separated religion—so as (is) the legal advisor's speech to You, Sir, [7]—You gave me order to do (this), if, because (*rāy*, line 8) of preparation and \*duration [8] of that pecuniary affair, You must bring it (i.e. *drahm pad dēn*), (then) I personally will take (it) [9] and will pay. **B**<sub>2</sub> And this letter, by the witnesses' seals of *X<sup>w</sup>adāgird*, I sealed. [10] **C**<sub>1</sub> To [the lordly *Ōstāndār*, born with inherited knowledge, reverence! **C**<sub>2</sub> *Ōhrmazd-pad-moy*].

## Commentary

Gignoux, 2008, p. 836, discusses lines 1 and 3–4; ed. Weber, 2013b, pp. 178–179. The letter may be classed with **Type 1b**. The letter will be re-published in Weber, forthcoming b.

Line 1: ⟨'wsṭ'nd'l⟩ as usual after the honorific *zād xrad-windād*; Gignoux, (2008, p. 836) *ī dilēr* is a misreading due to the fact that, in the place where ⟨'wsṭ'nd'l⟩ is written, possibly two characters were written earlier but had been insufficiently erased so that a second ⟨l⟩ is to be seen which actually has no function. – The name of the sender, tentatively read as

Öhrmazd-pad-moγ, is unique and will denote something like '(having) Öhrmazd as magus', cf. e.g. **pad-pānag** [PWNp'nk'] 'guarded, protected' (CPD).

Lines 2 and 3: With regard to wine-growing in the region of Qom cf. Drechsler, 1999, p. 253. Mentioning relatively huge quantities of wine in the documents (cf. e.g. **Berk. 48**) means that there must have been big areas for vineyards.

Lines 2 and 5: <B-ḡp'ṭ'nyh> *ba-ābādānīh* here in its etymological sense 'protection'. For <B-> cf. Weber, 2012, p. 63. With regard to wine-growing in the region of Qom cf. Drechsler 1999, p. 253.

Line 3: Instead of <hw'dšn'Y>, Gignoux, 2008, p. 836, has <gwsṡnd>. End of line <mdyd'lyh> cf. <-d'lyh> in **Mazda 2, 5**.

Lines 3–4: <Y kwm lwṡṡ'k> = *ī kom rōstāg*, "or *kom* pourrait être la forme ancienne de Qom" (Gignoux, letter 3-2-2006).

Line 6: <wcyhšnyk> adj. 'of separation, segregation'; cf. <wchṡṡ> = *wizīhist* 'separated, scattered' **Berlin 30a R 18**. - The spelling <gwbṡ'lyh> is the scribe's error who should have written <gwṡṡ'lyh> but erroneously chose the prs. stem <gwb-> instead. - The term *dād-ayār* (not in CPD) is best interpreted as 'legal advisor' attested again in **P.Pehl. 564, 4**.

Line 7: The reading of \**pattān* seems quite certain; but it is obvious that the meaning 'noise, resonance' given in the CPD does not suit the context. If we start from the verb *pattūdan*, prs. stem *pattāy-*, 'stay, remain, last, endure' (CPD) a verbal noun in \*-ana- could indeed result in *pattān* having the meaning 'endurance' or the like; for the formation of this word cf. *āsān* 'at rest, easy, peaceful' belonging to the verb *āsūdan*, prs. stem *āsāy-* 'rest, repose'.

Line 9: <wc'lm> 1st sg. prs. of *wizārdan*, *wizār-* [wc'l-tn' | M *wyc'rd*, *wyc'r-*, J *bz'rd-*, N *guzārdan*] 'separate; explain, interpret; perform, fulfil, redeem' (CPD), in this context 'pay'.

Line 10 repeats the addressee and the sender mentioned in line 1.

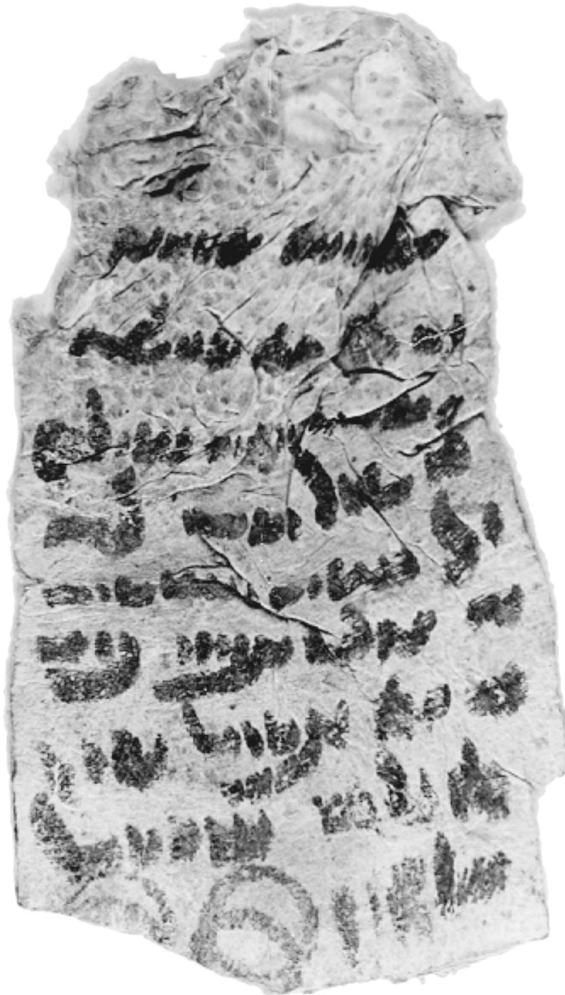



Fig. 10. Economic document (Document 1).  
Photo provided by T. Daryaei (UCI) and D. Akbarzadeh  
(Tehran).

## Document I

## Transliteration

- 1 d'ṭynwnd'ṭ pṭyhwyh
- 2 Y QDM ZNH p(°)ṭgl'ḅ
- 3 npšṭ' YK'YMWNyṭ sṭwl'n
- 4 𐭮 hcpl hwṭ'yk' l'd
- 5 'L syc' Y bwn'p'ṭ' Y
- 6 dyn 'swlyk YHBWNṭ' bnd
- 7 Y ZNH 'byy'ṭk'l PWN
- 8 mwdl Y 'wsṭ'nd'l
- 9 HṬYMWVNṭ 

## Transcription

- 1 *Dādēnwindād padēxih*
- 2 *ī abar ēn pādīrāy*
- 3 *nibišt estēd stōrān*
- 4 *20 azabar x<sup>u</sup>adāyīg rāy*
- 5 *ō sēj ī \*bunābād ī*
- 6 *dēn asūrīg dād band*
- 7 *ī ēn āyādgār pad*
- 8 *mubr ī ōstāndār*
- 9 *āwišt*

## Translation

*Dādēnwindād* provided 20 mounts for the crops on which this receipt has been written for the sake of the above (mentioned) Sir (= *Dādēnwindād*) to meet the trouble of the *bun* centre (depository of the *bun*) of the Nestorians (lit. Syrian religion). He sealed the tie of this reminder with the seal of the *Ōstāndār*.

## Commentary

*Dādēnwindād* is attested from year 36 (PYE = 687–688 CE) through year 41 (PYE = 692–693 CE) either as *ī pad Yazdānābestān dārīg* or even as *ī pad Yazdānābestān bunbān*. *Yazdānābestān* itself was situated some 10 km West of Qom (Weber, 2010, p. 42); this scenario makes it certain that the *\*bunābād* of the Nestorians must be looked for in the same region, i.e. Qom; cf. B. Spuler, 2014, p. 202.

Line 5: The word *sēj* ‘danger, trouble’ is attested in the following places: **Doc. I**, 5 (this document); **Berk.** 231, 11, 13, 17; **Berlin** 22, 7.

Line 5: *\*bunābād* is a hapax in the texts of the “Pahlavi Archive”; there is a strong dash covering the lower parts of the first three characters coming from the lower stroke of the ⟨b⟩ of *\*bunābād*. Cf. ⟨ms'p'ṭ⟩ *meh-ābād* ‘retirement camp’, or ‘home of the veterans’ **P.Pehl.** 572 R 2; ⟨wlg'p't'⟩ *warg-ābād* ‘repository of papyri, archive’ **P.Pehl.** 572 V 5; see now Weber, 2018, pp. 143–144. Therefore it seems reasonable to interpret *\*bunābād* as ‘depository of the *bun*’: the term *bun* seems to denote “a form of inventory holding of the community which contained corn, oil and other things of daily maintenance; from that an individual was allowed to receive certain amounts for his living” (according to Weber, 2010, p. 51).



Line 6: The reading of ⟨dyn ṣwlyk⟩ = *dēn asūrīg* is the most probable one though still tentative; it testifies to the existence of Nestorian communities in early Islamic times in the region of Qom. For *asūrīg* (lit. ‘Syrian’) see also ⟨swlyk’n⟩ \**Sūrīgān* ‘Assyrian (Nestorian) quarter’ **Tab. 24, 2, 31.**

Line 7: On the type of document called *āyādgār* see Weber, 2018, p. 130.

## Time Table

Document	Content	Year PYE	Year CE
Berk. 244	Letter from <i>Argawān</i> to <i>Windād-Burzmīhr</i> , the well-known entrepreneur	13	664–665
Berk. 62	document of various goods to be distributed, i.a. one sheep for the <i>Amīr</i> ’s evaluation of a certain task	38	689–690
Doc. I	providing of 20 mounts of transport for the Nestorian community	× (36–41)	× (687–688; 692–693)
Berk. 95	banquet organized by the <i>Ōstāndār</i> with the <i>Amīr</i> who came from the “Father” to <i>Namēwar</i>	40[+ 3]	691–692[+ 3]
Berk. 66	delivery of victuals to the <i>mazgīt</i>	48	699–700
Berk. 93	[ <i>spenāg</i> ] <i>kabīz ī meh</i> vs. <i>kabīz ī dūdāg</i>	× (46–49)	× (697–698; 700–701)
Berk. 187	delivery of victuals to the <i>mazgīt</i> ?	×	×

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