



FRUIT

FRUIT, *mīva* (Mid. Pers. *mēwag*). This article presents mainly some general points and statistics about fruits in Persia-past and present; for the more important individual fruits see the relevant articles.

Due to the great latitudinal, topographic, and climatic diversity of present-day Persia (and, *a fortiori*, of her much larger past geographical extent), a great variety of fruits are found in the country, from (sub)tropical dates to fruits growing in temperate and cold regions. There are numerous historical indications of fruit diversity and abundance in Persia in the Islamic period (see below). As to pre-Islamic times, rather substantial information about fruits is found only in two surviving documents: the Pahlavi story *Xusraw ī Kawādān ud rēdag* and the *Bundahišn* (q.v.). In the former (ed. and tr. Unvala, secs. 38-41, 44-46, 49-53, pp. 22-25; ed. and tr. Monchi-zadeh, secs. 43, 45-46, 48, 50-53, pp. 73-74), which relates to the time of Ḳosrow I Anūšīravān (r. 531-79 C.E.), are mentioned two exotic “fruits”: coconut (q.v.) and “Chinese ginger” (wrongly considered a fruit), and a number of native ones as the best for specified purposes: almond (see **BĀDĀM**), walnut, “Armenian” peach, apple, quince (see **BEH**), cucumber (q.v.; according to Monchi-zadeh, sec. 45; wrongly “prickly lemon” in Unvala, sec. 45), “red and white orange” (sic; Monchi-zadeh’s interpretation, *ibid.*), myrobalan, citron (see **BĀLANG**; **CITRUS FRUITS**), “Hyrcanian” pistachio (see **PESTA**), (roasted) chickpeas (*ibid.*, sec. 51), Ḥīra dates (*ibid.* sec. 52; see **DATE PALM**), chestnut, and hemp seeds “from Nīšāpūr” (in Unvala; “from Siyā-razūr=Šah-razūr,” according to Monchi-zadeh, sec. 53). In the much shorter Arabic version of this story, as related by Ṭa’alebī



(Ġorār, pp. 705-11), who places it in the time of K̄osrow II Parv̄ēz (r. 590-628 C.E.), only the following fruits are mentioned (p. 708): almond, coconut, sweet and sour pomegranates (q.v.), apple, date, “Armenian” peach, and citron from Ṭabarestān.

The *Bundahišn* (tr. Anklesaria, pp. 150-51; tr. Bahār, p. 88; see also Asmussen’s and Porouchani’s studies) contains a crude division of the “principal fruits” into three classes, with thirty species: (1) ten species edible both outside and inside: fig, apple, quince, cucumber (*wādrang*; according to Porouchani, p. 211; wrongly “citron” in Anklesaria, Asmussen, p. 17, and Bahār), grapes, mulberry, pear, etc. (the three others are not mentioned); (2) ten species edible only outside: date, peach, apricot, *sinjad* (modern Pers. *senjed*; oleaster, Russian olive), *āleg* (azarole; Porouchani’s reading and identification, pp. 216-17), *kunār* (NPers. *konār*, fruit of *Zizyphus spina-christi* Willd.; Porouchani, p. 216), *ālūg* (plum, q.v.), *sāl* (jujube; Porouchani’s reading and identification, p. 215), etc. (the other two are not mentioned); (3) ten species edible only inside: walnut, almond, pomegranate, coconut, hazelnut, chestnut, pistachio, etc. (three not mentioned).

According to an islamicized version of this classification (Ṭabarī, I, p. 128), these thirty fruits were those “with which God provided Adam when he was made to descend to the Earth” [from Paradise]. The items missing in the *Bundahišn* list are supplemented as follows: for class (1): carob, *beṭṭīk* (sic; = NPers. *karboza*; see MELONS); for class (2): *moql* (fruit of doom palm; see Maimonides, no. 230, p. 114), *šāhlūj* (a kind of yellow plum, present-day *ālūzard*?; cf. Eshāq Esrā’īlī, II, p. 174: *šāhlūj* = “white plum”); and for class (3): opium poppy capsule, acorn, and banana. According to another version related by Mas’ūdī (*Morūj*, ed. Pellat, I, p. 37), Adam, upon his fall from paradise, was furnished with a heap of wheat plus twigs cut off from thirty fruit trees of paradise. In class (1) above, Mas’ūdī has included both *qetṭā’* and *kīār* as two different species (for the synonyms see CUCUMBER), and in class (2) he has *qarāsīā* (cherry) instead of *šāhlūj*.

In the Islamic period, many Arab or Persian geographers have mentioned the most important fruits in the related town or provinces in Persia, but none has provided a general, even short, survey of fruits in Persia and related neighboring regions. Individual fruit trees and their cultivation have also been treated by a few native agriculturists, e.g., K̄vāja Rašīd-al-Dīn Fażl-Allāh Hamadānī (d. 718/1318) in *Āṭār o aḥyā’* and Abūnaṣrī Heravī (comp. 921/1515-16). But starting in the Safavid era, some European travelers,



diplomats, etc., usually have included general but short surveys of fruits in their travelogs or reports, usually comparing the indigenous fruits with those of their countries. For example, Jean Baptiste Tavernier (1605-89 C.E.) remarks (tr., bk. 4, pp. 365 f.): “In Persia there are all sorts of fruits as in France, but not so abundantly, save in some places such as Isfahan. [They] do not taste as good as ours, because [the trees] are only irrigated.” He deals particularly with the varieties of *karboza* (a kind of Persian melon) in Isfahan province. Jean Chardin (q.v.; 1643-1713) reports (p. 24) that “in Persia there were all the same kinds of fruit as in Europe and many others, all incomparatively delicious.” This despite the fact that, according to him, “little was understood about horticulture, such as pruning or grafting,” and that “the [fruit] trees were generally old woody [ones].” As for the diversity of fruits he remarks that he “was present at some meals in Isfahan where there were more than fifty kinds of fruit,” pointing out that “there was nothing like it in France or Italy.” He particularly vaunts the great variety of melons (“more than fifty varieties”), cucumbers, grapes, dates, apricots, “some fifteen kinds of stone fruit,” pomegranates, apples, pears, oranges, quinces, prunes, figs, pistachios, almonds, walnuts, filberts, and olives (cf. the sarcastic comments of Raphaël du Mans, pp. 227-29, in 1660).

Dehydrated fruits (koškbār). *Koškbār* in Persia includes, besides various nuts (namely, walnut, pistachio, and hazel) that are naturally protected by their hard shells, some fruits and seeds the preservation and export of which need dehydration to various degrees and occasionally some additional processing (stoning, salting, roasting, fumigation). The most important items in the latter category are the date, grapes (in the form of various raisins, *kešmeš*), apricot, pear (*golābī*), sour cherry (*ālbālū*, q.v.), *ālū*, fig, and seeds (*tokma*) of pumpkin (*kadū*, q.v.) and of watermelon. For the now uncommon practice of drying the *karboza*, see below.

The ordinary way of drying the larger drupes, namely the peach and apricot, is to cut each fruit into two lobes, stone it, and let the halved fruits dry up in sunshine. The dried halved fruits are currently called *barga* (e.g., *barga-ye holū* and *barga-ye zard-ālū*). In this sense the word *barga* cannot be traced earlier than the period of Nāṣer-al-Dīn Shah Qājār (1848-96; Abrušamī, s.v.). Earlier synonyms for *barga* are: *kešta* (see, e.g., *Loḡat-e fors*, ed. Dabīrsiāqī, p. 77, mentioning *amrūd-e/šaftālūd-e/zardālūd-e kešta*; still used in Afghanistan [Afgānīnevīs, s.v.] and in Khorasan [Šakūrzāda, p. 185] only for dried stoned apricots), and *qāq* (a word of uncertain origin: Turk. *qāq* “jerked meat,” or



turkized Pers. *kāk*? see, e.g., Dāī-al-Eslām and Moīn, both s.vv. *qāq* and *kāk*; still used in Tajikistan, see Mirzāyof, p. 146, referring to *qāq-e šaftālū* and *qāq-e zard-ālū*). For semi-dried apricots, Turk. *qeysī* (sometimes spelled *qeysī*) has been used (in Tajikistan, according to Mirzāyof, p. 140, it designates “dried mulberry or apricot”). In the past, however, *qeysī* also designated (a kind of) apricot in general; see, e.g., Anšārī Šīrāzī (comp. 770/1368-69; s.v. *mešmeš*), and Rāmpūrī (comp. 1242/1826-27; s.v.). In Afghanistan, *qaysī* designates “an excellent variety of apricot” (Afġānīnevīs, s.v.).

Preparing *koškbār* has a long history in Persia (for evidences see Faršī, no. 4, p. 16). In the Islamic period there are numerous references to dried fruits and their proveniences: (1) *Ķarboza*: Several authors have referred to places in the greater Khorasan of old where extraordinarily fine *ķarboza* was cultivated and also dried for conservation and export. In the 9th century, Ebn al-Faġīh (p. 254) mentions Khorasan in general, saying, “they have *beṭṭīk* which is cut into strips and dried” (*moqaddad*). In the next century, Eṣṭakrī (p. 262) and Ebn Ḥawqal (p. 436) specify Marv, adding that they “do not know this [process] to be feasible in any other country” (concerning Marv, cf. also “*qāq*” [= *kešta-ye ķarboza*] mentioned by Ḥāfez-e Abrū [d. 1430], II, fol. 176a). Rašīd-al-Dīn Fażl-Allāh (*Sawānehá*, p. 185) indicates Samarqand: 200 mans of “*ķarbūza-ye moqaddad-e samarqandī*” were assigned to Khorasan people as part of the annual *ķarāj* that they had to offer to the Il-khanid administrative center. Ebn Baṭṭūta (p. 370; q.v.) reports that “the wonderful thing about *ķvārazmian beṭṭīkò*, matchless in the world, is that they cut it into strips and dry it in the sunshine and they carry it from *ķvārazm* to the remotest cities of India and China,” and that “there is nothing better than this (*qadīd al-beṭṭīk*) among dried fruits.” Asfezārī (comp. 1491-93; I, pp. 170-71) mentions the *qāq-e ķarboza* of Šaborġān (in the province of Jūzjān), whence “it was taken to Herāt and [other] provinces,” adding that “it is not tasteless.” (2) Pear (*golābī*, formerly *amrūd*): “*Amrūd-e kešta*” is mentioned by Abu’l-Maṭal Boķārī (q.v.), a poet of the Samanid court (quoted in *Loġat-e fors*, ed. Dabīrsīāqī, p. 78) and by the 11th century poet Sūzanī Samarqandī (p. 368). Rašīd-al-Dīn Fażl-Allāh (*Sawānehá*, p. 185) indicates an annual tribute of 1,000 mans of dried *amrūd* to be furnished by the district of Mehrān. (3) *Šaftālū* ([a variety of] peach): According to Ṭā’ālebī (*Laṭā’ef*, pp. 234-35), from Ray “were sent 1,000 *raṭls* of dried *šaftālū* to the king in addition to the annual *ķarāj*.” Rašīd-al-Dīn Fażl-Allāh (*Sawānehá*, p. 184) requisitioned for the Il-khanid court 100 mans thereof yearly from each of the three provinces of Ray, Qom, and Hamadān. (4) Apricot: According to the 11th-century author Ebn al-Balkī (p. 124), “*zard-ālū-*



ye kešta,” made at Sormaq (in the district of Eṣṭakr, Fārs) with a local variety of apricot “unique in the world as to sweetness and fineness,” was exported. Zakariyā’ Qazvīnī (d. 1283; p. 290) reports “a very good [variety of] apricot” of Kāšān, which was dried and “taken as a gift to other cities.” Rašīd-al-Dīn (*Sawānehá*, pp. 182-83) details the numerous varieties and the amounts of apricot *kešta* yearly requisitioned from Tabrīz, Kāšān, Hamadān, Beṣṭām, Yazd, and Arzanjān (the latter in Anatolia). Ebn Baṭṭūṭa (p. 210) mentions the “incomparable” *qamar-al-dīn* variety of apricot in Isfahan, which was dried and stored away.

Preparing dried fruits. Among the above authors only Rašīd-al-Dīn Fażl-Allāh (*Āṭār*, p. 19) incidentally refers to the method of preparing dried fruits: When mentioning the excellent “peeled and then dried” *ālū* (=varieties of plum) of Bukhara, he adds: “This [method], experimented in the case of all fruits, is much better; it is better to half-dry them in the sun or fully dry them in the shade.” In our time, Mo ḥammad-Ḥosayn Faršī, an expert in *koškbār*, deploring in 1960 the “stagnation of Persia’s *koškbār* export” (no. 6, pp. 39-40), criticizes the primitive, unsanitary, and inappropriate ways of drying drupes in Persia: As in hundreds of years ago, over 70 percent of *koškbār* items are left to dry in the sun on bare ground in the open; the fruits are thus exposed to pollution by dust, dirt, insects, etc. Only in some important *koškbār*-making areas (e.g., Marāḡa and Urmia) some *koškbār* producers lay the fruits on special wooden platters, but oftener the fruits are laid on a sloping sunny ground plastered with *kāh-gel* (a mixture of chopped straw and mud or clay) to reduce contact with earth. Some producers, before leaving the fruits (especially seedless grapes and various plums) to dry, soak them in *qalyāb* (a solution of crude potash and quicklime); this treatment, meant to speed up dehydration, gives an unpleasant odor and taste to the fruits (Faršī recommends a dilute solution of pure caustic soda). Another modern process, meant to preserve the natural coloring of *koškbār*, is to fumigate the fruits with sulfur. Faršī deplors the Persian *koškbār* producers’ ignorance of proper, adequate sulfurization.

Other fruit products. These include canned juices, jams, compotes, and pomegranate rob. The steady expansion of canning industry in Persia in the last four decades for domestic consumption and, in recent years, partly for export has decreased the need for and production of some *koškbār* articles, namely, apricot, peach, plum, cherry, fig, and citron (peel). In 1995-96 there were 153 registered non-meat canning factories (*konserv-sāzī*) in the country,



most of which produced one or more types of the above products (Šerkat-e ta'āwonī, pp. 23-33). To promote non-oil exports, the government has determined internationally acceptable standards for the following fruits and fruit products: grapes; seedy and seedless raisins; dried plums; *qeysī*; apricot and peach *barga*; peach, pear, apple, pistachio, apricot and peach kernels; dried figs; walnuts; hazelnuts; five varieties of dates; pomegranates; various compotes; and orange/grapefruit/apple/grape/cherry /pomegranate juices (Šerkat-e ta'āwonī, pp. 4-5).

Ḳošk̄bār exports in the 20th century. With occasional fluctuations, *ḳošk̄bār* has been an important export item in Persia. The earliest reliable record thereof (reported by Jamālzāda, p. 18) relates to the *qoy-īl* year 1907-8: A total of 46,332,403 *qarāns*' worth of *ḳošk̄bār* (and some fresh fruits) was exported, over 80 percent to Russia, and the rest to India, Ottoman Turkey, and Great Britain. For *pīčī-īl* year 1908-9 the following details of export are recorded (Jamālzāda, p. 19): raisins: 10,101,039 *mans*, valued 23,025,913 *qarāns*; almonds and pistachios: 1,258,774 *mans*, valued 11,255,285 *qarāns*; dates: 3,308,792 *mans*, valued 3,512,108 *qarāns*; walnuts and hazelnuts: 222,150 *mans*, valued 487,589 *qarāns*; fresh *portoqāl* (sweet orange) and *līmū* (lime, lemon): 101,017 *mans*, valued 151,015 *qarāns*; "other fruits":(?) 3,621,684 *mans*, valued 8,278,954 *qarāns*. As can be seen, raisins constituted almost half of the total quantity of Persian exports of (dried) fruits.

More recent statistics about fresh and dried fruit exports, provided by Faršī (no. 4, p. 16), includes the following: In 1337 Š./1958-59, 21,500,000 U.S. dollars' worth of "fruit and *ḳošk̄bār*" was exported (second only to 305,000,000 U.S. dollars' revenue from oil products export), constituting about 30 percent of the country's exports. Concerning the export of apricot *barga*, Faršī (no. 9, p. 49) points out that, despite the above-mentioned defects in *ḳošk̄bār* production, and notwithstanding improper sorting and packaging of *ḳošk̄bār* items (Faršī, no. 6, p. 39), Persia was by far the biggest apricot *barga* exporter in the world in the period 1951-59, with an average export of 7,272 tons in 1951-55, and 8,467 tons in 1955-59 (the next biggest exporter was the U.S.A. with averages of 1,559 tons in 1951-55, and 1,483 tons in 1955-59). In the period under study, the importers of Persian apricot *barga* were, in decreasing order of purchase, West Germany, France, England, Holland, Iraq, Sweden, and "some Asian countries" (Faršī, no. 9, p. 50).

Latest available fruit import and export statistics. A summary of the data released to date (March 1997) by Gomrok-e Ā Irān, pertaining to the year 1373



Š./1994-95, is given in [Table 1](#), [Table 2](#), and [Table 3](#).

Poetical descriptions of fruits. Some particular fruits—namely, apple, grapes, almond, quince, pomegranate, and bitter orange (*nāranj*)—have inspired some classical Persian poets fond of nature with ingenious similes and sometimes far-fetched metaphorical associations, especially in the description of the autumn (or autumnal festivities such as Mehrgān feast) as a prelude to an encomium (*madḥ*, *madīḥa*). For example, Manūčehrī Dāmḡānī (d. 432/1040-41) depicts a two-tone apple as follows (pp. 7-8): “And that apple [is] like a sick person who, from all the body parts, has only the two cheeks: one cheek yellow because of jaundice, the other red due to [feverish] blood agitation.” (Similar spectacular, contrived imagery is also found for the above fruits in two other *mosammaṭs* of his, pp. 147-52, and 198-205). Another poet in the same century, Qaṭrān Tabrīzī describes the quince as follows (p. 156): “The *ābī* [=quince] is dusty [i.e., downy] and yellow [i.e., pallid] like the face of a [forlorn] *bī-del* [= heartbroken lover]; its eye [i.e., the dimple left on the growing ovary of some fruits after the falling off of the calyx and corolla] and scent [are respectively] like the navel and the fragrant breath of a sweetheart.” He compares (p. 195) the “yellow wrinkled *bādrang* (citron) to “the face of the ailing/dolorous.” On the other hand, the sweetheart (*ma’sūqa*)’s narrow oval eyes, narrow lips parted in a smile, (dimpled) chin, and round hard breasts have often been compared respectively to almonds, a pistachio nut split open, and pomegranates.

Nearer our time, the neoclassical Bahai poet Moḥammad-Na‘īm Sedehī (1856-1916), departing from the stereotyped references to fruits in a well-known *mosammaṭ* (pp. 163-73), has used novel, picturesque imagery to depict seven summer and autumn fruits as wonderful signs of God’s manifestations as a preamble to his long eulogy addressed to ‘Abd-al-Bahā’ (q.v.). For example, he describes the pomegranate (its scarlet grains, whitish septa, and tough rind) as follows (p. 165): “The ruby-making nature has again hewed the ruby, has arranged the hewn ruby [pieces] close to each other, has wrapped these in silver [envelopes], which he has disposed in a casket.” The *nāranj* with its corrugated peel is described as follows (*ibid.*): “[When] the orange tree was a matured little girl, she was inflated by spring breeze and became pregnant in the garden. It gave birth to a plump baby without a midwife’s help. Its plump infant’s body [later] became all covered with smallpox pimples whose moist scars remained on its rosy face.”



BIBLIOGRAPHY

M.-Ḥ. Abrišamī, “Barga,” in *Dāneš-nāma-ye jahān-e Eslām* III, 1367 Š./1998, pp. 187-90.

Qāsem b. Yūsof Abūnašrī Heravī, *Eršād al-zerā’a*, ed. M. Mošīrī, Tehran, 1967.

‘Abd-Allāh Afġānīnevīs, *Loġāt-e ‘ammīāna-ye fārsī-e Afġānestān*, Kabul, 1961.

‘Alī b. Ḥosayn Anšārī Šīrāzī, *Ektīārāt-e badī’ī (qesmat-e mofradāt)*, ed. M.-T. Mīr, Tehran, 1992.

Mo’īn-al-Dīn Moḥammad Asfezārī, *Rawzāt al-jannāt fī awṣāf madīna Herāt*, ed. M.-K. Emām, 2 vols, Tehran, 1959.

J. P. Asmussen, “The List of Fruits in the Bundahišn,” in M. Boyce and I. Gershevitch, eds., *Henning Memorial Volume*, London, 1970, pp. 14-19.

Bundahišn, tr. M. Bahār, Tehran, 1990.

John Chardin, *A Journey to Persia: Jean Chardin’s Portrait of a Seventeenth-century Empire*, tr. and ed. R. W. Ferrier, London and New York, 1996.

Moḥammad-‘Alī Dā’ī-al-Eslām Lārijānī, *Farhang-e Nezām*, 5 vols., Hyderabad (Deccan), 1926-39.

Ebn Baṭṭūṭa, *Rehla*, ed. M. Qaṣṣāš and M.-‘A. ‘Aryān, Beirut, 1987.

Ebn Maymūn (Maimonides), *Šarḥ asmā’ al-‘oqqār*, ed. and tr. M. Meyerhof as *L’explication des noms de drogues*, Cairo, 1940.

Eṣḥāq b. Solaymān Esrā’īlī, *Ketāb al-aġḏīa*, facs. ed. F. Sezgin, 4 vols. in 3, Frankfurt on the Main, 1986.

M.-Ḥ. Faršī, “Angūr-e Īrān,” *Īrān-e ābād*, no. 4, 1960, pp. 15-19.

Idem, “Rokūd-e ṣāderāt-e koškbār-e Īrān o ‘elal-e ašlī-e ān,” *ibid.*, no. 6, 1960, pp. 39-40.

Idem, “Barga-ye Īrān,” *ibid.*, no. 9, 1960, pp. 49-51.



Gomrok-e Īrān/The Customs Administration of Īran, *Sāl-nāma-ye āmār-e bāzargānī-e kārejī-e Īrān: Wāredāt, 1373*, 2 vols., Tehran, 1996.

Šehāb-al-Dīn ‘Abd-Allāh Ḥāfeẓ-e Abrū, *Tārīk-e Ḥāfeẓ-e Abrū*, ms. no. 4143, 2 vols, Malek Library, Tehran.

M.-‘A. Jamālẓāda, *Ganj-e šāygān*, Berlin, 1916-17; repr. Tehran, 1983.

Rafaël du Mans, *Estat de la Perse en l’an 1660*, ed. C. Schefer, Paris, 1890.

Manūčehrī Dāmḡānī, *Dīvān*, ed. M. Dabīrsīāqī, Tehran, 5th ed., 1984.

‘A.-Ġ. Mīrzāyof, *Abū Eshāq o fa‘ālīyathā-ye adabī-e ū*, Dushanbe, 1971.

M. Mo‘īn, *Farhang-e fārsī*, 6 vols., Tehran, 1963-73.

Moḥammad-Na‘īm Sedehī, *Aḥsan al-taqwīm yā Golzār-e Na‘īm*, ed. ‘A. Na‘īmī, Delhi, 1960 (?).

I. Porouchani, “Concombre ou jujube? *Xiyār yā onnāb?*,” *Stud. Ir.* 20, 1991, pp. 211-17.

Qaṭrān Tabrīzī, *Dīvān*, ed. M. Naḡjavānī, Tabrīz, 1954.

Zakarīyā’ Qazvīnī, *Āṭār al-belād wa aḡbār al-‘ebād*, ed. F. Wüstenfeld, Göttingen, 1848; repr. Wiesbaden, 1967.

Ġīāṭ-al-Dīn Moḥammad Rāmpūrī, *Ġīāṭ al-logāt*, ed. M. Ṭarwat, Tehran, 1984.

Rašīd-al-Dīn Faẓl-Allāh Hamadānī, *Sawāneḡ al-afkār-e rašīdī*, ed. M.-T. Dānešpaẓūh, Tehran, 1979.

Idem, *Āṭār o aḡyā’*, ed. M. Sotūda and Ī. Afšār, Tehran, 1989.

E. Šakūrẓāda, *Aqāyed o rosūm-e mardom-e Korāsān*, 2nd ed., Tehran, 1984.

Šerkat-e ta‘āwonī o sandīkā-ye šanāye‘-e konserv-e Īrān, [*Taqwīm-e sālāna*], Tehran, 1995.

Sūzanī Samarqandī, *Dīvān*, ed. N. Šāh-Ḥosaynī, Tehran, 1965.

Abū Manšūr ‘Abd-al-Malek Ṭa‘ālebī, *Laṭā‘ef al-ma‘āref*, Pers. tr. ‘A.-A. Šehābī, Mašhad, 1989.



Jean Baptiste Tavernier, *Voyages en Perse et description de ce royaume*, ed. P. Pia, Paris, 1930; tr. A. Nūrī as *Safar-nāma-ye Tāvernīa*, ed. Ḥ. Šīrānī, Tehran and Isfahan, 1985.

Xusraw ī Kawādān ut rēdag, ed. and tr. J. M. Unvala as *The Pahlavi Text “King Husrav and His Boy,”* Paris, n.d.; ed. and tr. D. Monchi-zadeh, in *Monumentum Georg Morgenstierne II*, Acta Iranica 22, Leiden, 1982, pp. 47-91.(HŪŠANG AʿLAM)