

THE BUNDAHISHN
("CREATION")
OR
KNOWLEDGE FROM THE ZAND

TRANSLATED BY
EDWARD WILLIAM WEST

From *Sacred Books of the East*, Volume 5: *Pahlavi Texts Part 1*:
Oxford University Press, 1897

Digitized and converted to HTML 1997 Joseph H. Peterson,
avesta.org. Last updated Feb 20, 2021

Edited by Joseph H. Peterson, 2011
avesta.org, Kasson, MN

ABBREVIATIONS

Av.	Avesta
Dad.	Dadestan-i Denig
Huz.	<i>Huzvarish</i>
MX	Menog-i Khrad
Pah.	Pahlavi
Paz.	Pazand
Pers.	Persian
Sans.	Sanskrit
Vd.	Vendidad
Vs.	Visperad
Y.	Yasna
Yt.	Yasht

FOREWORD

Translated by E. W. West, from *Sacred Books of the East*, volume 5, Oxford University Press, 1897.

Concerning this Pahlavi text, Mary Boyce has written,

A much more important and fundamental work of compilation is the Bundahishn (“Creation”), also called Zand-agahih (“Knowledge from the Zand”), which survives in two recensions, the Great (or Iranian) Bundahishn and a shortened version, the Indian Bundahishn (deriving from a different MS. tradition). One of the two great Zoroastrian compilations, this work probably grew through different redactions, from some time after the Arab conquest down to 1178 A.C. (when a few additions were made in imperfect Middle Persian). The last important redaction belongs to about the end of the 9th century. The Bundahishn has three main themes: creation, the nature of earthly creatures, and the Kayanians (their lineage and abodes, and the vicissitudes befalling their realm of Eranshahr). The compiler does not name individual sources; but shows an encyclopaedic knowledge of the Zand, and exemplifies excellently the process whereby treatises on chosen themes were created out of the scriptures. Many passages evidently derive fairly closely from the Middle Persian translation, for an Avestan syntax underlies them and one section consists simply of the translation of the 1st chapter of the Vendidad coinciding (except in small details) with the canonical Zand. Glosses and commentaries provide part of the continuous text, and in these, foreign learning is adduced. There are also a few isolated attempts to bring the work up to date, by the identification of traditional (and even mythical) geographical names with Arabic ones. In the main, however, the absorbing interest of the Bd. lies in the antiquity of its material. Here is preserved an ancient, in part pre-Zoroastrian picture of the world, conceived as saucer-shaped, with its rim one great mountain-range, a central peak thrusting up, star-encircled, to cut off the light of the sun by night; a world girdled by two great rivers, from which all other waters flow; in which yearly the gods fight against demons to end drought and famine, and to bring protection to man. Natural phenomena are speculatively explained; the

sprouting of the plants, for example, is ascribed to the mythical Tree of All Seeds growing in the ocean, whose seeds are mingled with water and so scattered annually over all the earth when the god Tishtar brings the rains. Not only is the matter ancient and often poetic, but the manner of presentation, although arid, is of great antiquarian interest; for after the distinctively Zoroastrian account of creation, the speculative learning and legendary history is set out in traditional oral fashion, that is to say, in schematised mnemonic lists: so many types of animals, so many kinds of liquid, so many names of mountains, so many great battles. This is the learning of ancient Iran, as it must have been evolved and transmitted by generations in the priestly schools.¹

I have added some comments in {} and [[]], mainly to facilitate searches. Spelling of technical terms have also been [normalized](#) to conform with other texts in this series. Wherever possible I have used the spellings of F.M. Kotwal and J. Boyd, *A Guide to the Zoroastrian Religion*, Scholars Press, 1982. The original S.B.E. volumes used a system of transliteration which was misleading to the casual reader, and no longer adopted. As an example “chinwad” (bridge) (Kotwal and Boyd) was transliterated in S.B.E. as “K̂invad.”

-J.H. Peterson

¹ Mary Boyce, “Middle Persian Literature,” *Handbuch der Orientalistik, 1. Abt., IV. Band, 2. Abschn., LFG.1*, pg 40-1.

Contents

ABBREVIATIONS.....	iii
FOREWORD.....	iv
CHAPTER 1. Ohrmazd's original creation; the antagonism of the evil spirit; nature of the creatures of the world.....	1
CHAPTER 2. On the formation of the luminaries.....	3
CHAPTER 3. The rush of the destroyer at the creatures.....	5
CHAPTER 4. Goshorun, the primal ox.....	7
CHAPTER 5. The planets and cosmology.....	7
CHAPTER 6. The battle with the sky.....	9
CHAPTER 7. The battle with water.....	9
CHAPTER 8. On the conflict which the evil spirit waged with the earth.....	11
CHAPTER 9. The battle with the plants.....	11
CHAPTER 10. On the conflict waged with the primeval ox.....	11
CHAPTER 11. The nature of the earth.....	12
CHAPTER 12. The nature of the mountains.....	12
CHAPTER 13. The nature of the seas.....	14
CHAPTER 14. The nature of the animals.....	16
CHAPTER 15. The nature of people.....	18
CHAPTER 16. The nature of procreation.....	21
CHAPTER 17. The nature of fire.....	22
CHAPTER 18. The nature of trees.....	23
CHAPTER 19. Regarding fabulous creatures.....	24
CHAPTER 20. The nature of rivers.....	27
CHAPTER 21. Regarding liquids.....	29
CHAPTER 22. The nature of lakes.....	30
CHAPTER 23. The nature of the ape and bear.....	31
CHAPTER 24. The chieftainship of people and animals.....	31
CHAPTER 25. The religious calendar.....	32
CHAPTER 26. Measuring distances.....	34

CHAPTER 27. The nature of plants.....35
CHAPTER 28. On the evil-doing of Ahriman and the demons.....37
CHAPTER 29. On the spiritual chieftainship of the regions of the
earth.....40
CHAPTER 30. On the resurrection and future existence.....42
CHAPTER 31. On the race and offspring of the Kayans.....45
CHAPTER 32. Pourushasp and Zartosht.....48
CHAPTER 33. The family of the Mobads (“priests”).....49
CHAPTER 34. On the reckoning of the years.....50

CHAPTER I. Ohrmazd's original creation; the antagonism of the evil spirit; nature of the creatures of the world

o. In the name of the creator Ohrmazd.

1. The Zand-akas ("Zand-knowing or tradition-informed"), which is first about Ohrmazd's original creation and the antagonism of the evil spirit, and afterwards about the nature of the creatures from the original creation till the end, which is the future existence (tanu-i pasino). 2. As revealed by the religion of the Mazdayasnians, so it is declared that Ohrmazd is supreme in omniscience and goodness, and unrivaled in splendor; the region of light is the place of Ohrmazd, which they call "endless light," and the omniscience and goodness of the unrivaled Ohrmazd is what they call "revelation." 3. Revelation is the explanation of both spirits together; one is he who is independent of unlimited time, because Ohrmazd and the region, religion, and time of Ohrmazd were and are and ever will be; while Ahriman in darkness, with backward understanding and desire for destruction, was in the abyss, and it is he who will not be; and the place of that destruction, and also of that darkness, is what they call the "endlessly dark." 4. And between them was empty space, that is, what they call "air," in which is now their meeting.

5. Both are limited and unlimited spirits, for the supreme is that which they call endless light, and the abyss that which is endlessly dark, so that between them is a void, and one is not connected with the other; and, again, both spirits are limited as to their own selves. 6. And, secondly, on account of the omniscience of Ohrmazd, both things are in the creation of Ohrmazd, the finite and the infinite; for this they know is that which is in the covenant of both spirits. 7. And, again, the complete sovereignty of the creatures of Ohrmazd is in the future existence, and that also is unlimited for ever and everlasting, and the creatures of Ahriman will perish at the time when the future existence occurs, and that also is eternity.

8. Ohrmazd, through omniscience, knew that Ahriman exists, and whatever he schemes he infuses with malice and greediness till the end; and because He accomplishes the end by many means, He also produced spiritually the creatures which were necessary for those means, and they remained three thousand years in a spiritual state, so that they were unthinking and unmoving, with intangible bodies.

9. The evil spirit, on account of backward knowledge, was not aware of the existence of Ohrmazd; and, afterwards, he arose from the abyss, and came in unto the light which he saw. 10. Desirous of

destroying, and because of his malicious nature, he rushed in to destroy that light of Ohrmazd unassailed by fiends, and he saw its bravery and glory were greater than his own; so he fled back to the gloomy darkness, and formed many demons and fiends; and the creatures of the destroyer arose for violence.

11. Ohrmazd, by whom the creatures of the evil spirit were seen, creatures terrible, corrupt, and bad, also considered them not commendable (*burzishnik*). 12. Afterwards, the evil spirit saw the creatures of Ohrmazd; there appeared many creatures of delight (*vayah*), inquiring creatures, and they seemed to him commendable, and he commended the creatures and creation of Ohrmazd.

13. Then Ohrmazd, with a knowledge of which way the end of the matter would be, went to meet the evil spirit, and proposed peace to him, and spoke thus: "Evil spirit! bring assistance unto my creatures, and offer praise! so that, in reward for it, ye (you and your creatures) may become immortal and undecaying, hungerless and thirstless."

14. And the evil spirit shouted thus: "I will not depart, I will not provide assistance for thy creatures, I will not offer praise among thy creatures, and I am not of the same opinion with thee as to good things. I will destroy thy creatures for ever and everlasting; moreover, I will force all thy creatures into disaffection to thee and affection for myself." 15. And the explanation thereof is this, that the evil spirit reflected in this manner, that Ohrmazd was helpless as regarded him, therefore He proffers peace; and he did not agree, but bore on even into conflict with Him.

16. And Ohrmazd spoke thus: "You are not omniscient and almighty, O evil spirit! so that it is not possible for thee to destroy me, and it is not possible for thee to force my creatures so that they will not return to my possession."

17. Then Ohrmazd, through omniscience, knew that: If I do not grant a period of contest, then it will be possible for him to act so that he may be able to cause the seduction of my creatures to himself. As even now there are many of the intermixture of mankind who practice wrong more than right. 18. And Ohrmazd spoke to the evil spirit thus: "Appoint a period! so that the intermingling of the conflict may be for nine thousand years." For he knew that by appointing this period the evil spirit would be undone.

19. Then the evil spirit, unobservant and through ignorance, was content with that agreement; just like two men quarreling together, who propose a time thus: Let us appoint such-and-such a day for a fight.

20. Ohrmazd also knew this, through omniscience, that within

these nine thousand years, for three thousand years everything proceeds by the will of Ohrmazd, three thousand years there is an intermingling of the wills of Ohrmazd and Ahriman, and the last three thousand years the evil spirit is disabled, and they keep the adversary away from the creatures.

21. Afterwards, Ohrmazd recited the Ahunwar thus: Yatha ahvairyō (“as a heavenly lord is to be chosen”), &c. once, and uttered the twenty-one words; He also exhibited to the evil spirit His own triumph in the end, and the impotence of the evil spirit, the annihilation of the demons, and the resurrection and undisturbed future existence of the creatures for ever and everlasting. 22. And the evil spirit, who perceived his own impotence and the annihilation of the demons, became confounded, and fell back to the gloomy darkness; even so as is declared in revelation, that, when one of its (the Ahunwar’s) three parts was uttered, the evil spirit contracted his body through fear, and when two parts of it were uttered he fell upon his knees, and when all of it was uttered he became confounded and impotent as to the harm he caused the creatures of Ohrmazd, and he remained three thousand years in confusion.

23. Ohrmazd created his creatures in the confusion of Ahriman; first he produced Vohuman (“good thought”), by whom the progress of the creatures of Ohrmazd was advanced.

24. The evil spirit first created Mitokht (“falsehood”), and then Akoman (“evil thought”).

25. The first of Ohrmazd’s creatures of the world was the sky, and his good thought (Vohuman), by good procedure, produced the light of the world, along with which was the good religion of the Mazdayasnians; this was because the renovation (Frashegird) which happens to the creatures was known to him! 26. Afterwards arose Ardwhisht, and then Shahrewar, and then Spandarmad, and then Hordad, and then Amurdad.

27. From the dark world of Ahriman were Akoman and Andar, and then Sovar, and then Nakahed, and then Tairev and Zairik.

28. Of Ohrmazd’s creatures of the world, the first was the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind.

CHAPTER 2. On the formation of the luminaries.

1. Ohrmazd produced illumination between the sky and the earth, the constellation stars and those also not of the constellations, then the moon, and afterwards the sun, as I shall relate.

2. First he produced the celestial sphere, and the constellation stars are assigned to it by him; especially these twelve whose names are Varak (the Lamb), Tora (the Bull), Do-patkar (the Two-figures or Gemini), Kalachang (the Crab), Sher (the Lion), Khushak (Virgo), Tarazhuk (the Balance), Gazdum (the Scorpion), Nimasp (the Centaur or Sagittarius), Vahik (Capricorn), Dul (the Water-pot), and Mahik (the Fish); 3. which, from their original creation, were divided into the twenty-eight subdivisions of the astronomers, of which the names are Padevar, Pesh-Parviz, Parviz, Paha, Avesar, Beshn, Rakhvad, Taraha, Avra, Nahn, Miyan, Avdem, Mashaha, Spur, Husru, Srob, Nur, Gel, Garafsha Varant, Gau, Goi, Muru, Bunda, Kahtsar, Vaht, Miyan, Kaht. 4. And all his original creations, residing in the world, are committed to them; so that when the destroyer arrives they overcome the adversary and their own persecution, and the creatures are saved from those adversities.

5. As a specimen of a warlike army, which is destined for battle, they have ordained every single constellation of those 6480 thousand small stars as assistance; and among those constellations four chieftains, appointed on the four sides, are leaders. 6. On the recommendation of those chieftains the many unnumbered stars are specially assigned to the various quarters and various places, as the united strength and appointed power of those constellations. 7. As it is said that Tishtar is the chieftain of the east, Sataves the chieftain of the west, Vanand the chieftain of the south, and Haptoring the chieftain of the north. 8. The great one which they call a Gah (period of the day), which they say is the great one of the middle of the sky, till just before the destroyer came was the midday (or south) one of the five, that is, the Rapithwin.

9. Ohrmazd performed the spiritual Yazishn ceremony with the archangels (amahraspand) in the Rapithwin Gah, and in the Yazishn he supplied every means necessary for overcoming the adversary. 10. He deliberated with the consciousness (bod) and guardian spirits (farohar) of men, and the omniscient wisdom, brought forward among men, spoke thus: "Which seems to you the more advantageous, when I shall present you to the world? that you shall contend in a bodily form with the fiend (druj), and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying, and undisturbed; or that it be always necessary to provide you protection from the destroyer?"

11. Thereupon, the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil that comes upon them, in the world, from the fiend

(druj) Ahriman, and their becoming, at last, again unpersecuted by the adversary, perfect, and immortal, in the future existence, for ever and everlasting.

CHAPTER 3. The rush of the destroyer at the creatures

1. On the rush of the destroyer at the creatures it is said, in revelation, that the evil spirit, when he saw the impotence of himself and the confederate (ham-dast) demons, owing to the righteous man, became confounded, and seemed in confusion three thousand years.

2. During that confusion the arch-fiends of the demons severally shouted thus: "Rise up, thou father of us! for we will cause a conflict in the world, the distress and injury from which will become those of Ohrmazd and the archangels."

3. Severally they twice recounted their own evil deeds, and it pleased him not; and that wicked evil spirit, through fear of the righteous man, was not able to lift up his head until the wicked Jeh came, at the completion of the three thousand years. 4. And she shouted to the evil spirit thus: "Rise up, thou father of us! for I will cause that conflict in the world wherefrom the distress and injury of Ohrmazd and the archangels will arise." 5. And she twice recounted severally her own evil deeds, and it pleased him not; and that wicked evil spirit rose not from that confusion, through fear of the righteous man.

6. And, again, the wicked Jeh shouted thus: "Rise up, thou father of us! for in that conflict I will shed thus much vexation on the righteous man and the laboring ox that, through my deeds, life will not be wanted, and I will destroy their living souls (nismo); I will vex the water, I will vex the plants, I will vex the fire of Ohrmazd, I will make the whole creation of Ohrmazd vexed." 7. And she so recounted those evil deeds a second time, that the evil spirit was delighted and started up from that confusion; and he kissed Jeh upon the head, and the pollution which they call menstruation became apparent in Jeh.

8. He shouted to Jeh thus: "What is thy wish? so that I may give it thee." And Jeh shouted to the evil spirit thus: "A man is the wish, so give it to me."

9. The form of the evil spirit was a log-like lizard's (vazak) body, and he appeared a young man of fifteen years to Jeh, and that brought the thoughts of Jeh to him.

10. Afterwards, the evil spirit, with the confederate demons, went towards the luminaries, and he saw the sky; and he led them up, fraught with malicious intentions. 11. He stood upon one-third of the inside of the sky, and he sprang, like a snake, out of the sky down to

the earth.

12. In the month Frawardin and the day Ohrmazd he rushed in at noon, and thereby the sky was as shattered and frightened by him, as a sheep by a wolf. 13. He came on to the water which was arranged below the earth, and then the middle of this earth was pierced and entered by him. 14. Afterwards, he came to the vegetation, then to the ox, then to Gayomard, and then he came to fire; so, just like a fly, he rushed out upon the whole creation; and he made the world quite as injured and dark at midday as though it were in dark night. 15. And noxious creatures were diffused by him over the earth, biting and venomous, such as the snake, scorpion, frog (kalvak), and lizard (vazak), so that not so much as the point of a needle remained free from noxious creatures. 16. And blight was diffused by him over the vegetation, and it withered away immediately. 17. And avarice, want, pain, hunger, disease, lust, and lethargy were diffused by him abroad upon the ox and Gayomard.

18. Before his coming to the ox, Ohrmazd ground up the healing fruit, which some call "binak," small in water openly before its eyes, so that its damage and discomfort from the calamity (zanishn) might be less; and when it became at the same time lean and ill, as its breath went forth and it passed away, the ox also spoke thus: "The cattle are to be created, and their work, labor, and care are to be appointed."

19. And before his coming to Gayomard, Ohrmazd brought forth a sweat upon Gayomard, so long as he might recite a prayer (vaj) of one stanza (vichast); moreover, Ohrmazd formed that sweat into the youthful body of a man of fifteen years, radiant and tall. 20. When Gayomard issued from the sweat he saw the world dark as night, and the earth as though not a needle's point remained free from noxious creatures; the celestial sphere was in revolution, and the sun and moon remained in motion: and the world's struggle, owing to the clamor of the Mazendaran demons, was with the constellations.

21. And the evil spirit thought that the creatures of Ohrmazd were all rendered useless except Gayomard; and Astwihad with a thousand demons, causers of death, were let forth by him on Gayomard. 22. But his appointed time had not come, and he (Astwihad) obtained no means of noosing (avizidano) him; as it is said that, when the opposition of the evil spirit came, the period of the life and rule of Gayomard was appointed for thirty years. 23. After the coming of the adversary he lived thirty years, and Gayomard spoke thus: "Although the destroyer has come, mankind will be all of my race; and this one thing is good, when they perform duty and good works."

24. And, afterwards, he (the evil spirit) came to fire, and he

mingled smoke and darkness with it. 25. The planets, with many demons, dashed against the celestial sphere, and they mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over it. 26. And ninety days and nights the heavenly angels were contending in the world with the confederate demons of the evil spirit, and hurled them confounded to hell; and the rampart of the sky was formed so that the adversary should not be able to mingle with it.

27. Hell is in the middle of the earth; there where the evil spirit pierced the earth and rushed in upon it, as all the possessions of the world were changing into duality, and persecution, contention, and mingling of high and low became manifest.

CHAPTER 4. Goshorun, the primal ox

1. This also is said, that when the primeval ox passed away it fell to the right hand, and Gayomard afterwards, when he passed away, to the left hand. 2. Goshorun, as the soul of the primeval ox came out from the body of the ox, stood up before the ox and cried to Ohrmazd, as much as a thousand men when they sustain a cry at one time, thus: "With whom is the guardianship of the creatures left by thee, when ruin has broken into the earth and vegetation is withered, and water is troubled? Where is the man of whom it was said by thee thus: I will produce him, so that he may preach carefulness?"

3. And Ohrmazd spoke thus: "You are made ill, O Goshorun! you have the illness which the evil spirit brought on; if it were proper to produce that man in this earth at this time, the evil spirit would not have been oppressive in it."

4. Forth Goshorun walked to the star station (payak) and cried in the same manner, and forth to the moon station and cried in the same manner, and forth to the sun station, and then the guardian spirit of Zartosht was exhibited to her, and Ohrmazd said thus: "I will produce for the world him who will preach carefulness." 5. Contented became the spirit Goshorun, and assented thus: "I will nourish the creatures;" that is, she became again consenting to a worldly creation in the world.

CHAPTER 5. The planets and cosmology

1. Seven chieftains of the planets have come unto the seven chieftains of the constellations, as the planet Mercury (Tir) unto Tishtar, the planet Mars (Warharan) unto Haptoring, the planet Jupiter (Ohrmazd) unto Vanand, the planet Venus (Anahid) unto Sataves, the planet Saturn (Kevan) unto the great one of the middle of

the sky, Gochihr and the thievish (dujgun) Mushpar, provided with tails, unto the sun and moon and stars. 2. The sun has attached Mushpar to its own radiance by mutual agreement, so that he may be less able to do harm (vinas).

3. Of Mount Alburz it is declared, that around the world and Mount Terak, which is the middle of the world, the revolution of the sun is like a moat around the world; it turns back in a circuit owing to the enclosure (var) of Mount Alburz around Terak. 4. As it is said that it is the Terak of Alburz from behind which my sun and moon and stars return again. 5. For there are a hundred and eighty apertures (rojin) in the east, and a hundred and eighty in the west, through Alburz; and the sun, every day, comes in through an aperture, and goes out through an aperture; and the whole connection and motion of the moon and constellations and planets is with it: every day it always illumines (or warms) three regions (karshwar) and a half, as is evident to the eyesight. 6. And twice in every year the day and night are equal, for on the original attack, when it (the sun) went forth from its first degree (khurdak), the day and night were equal, it was the season of spring; when it arrives at the first degree of Kalachang (Cancer) the time of day is greatest, it is the beginning of summer; when it arrives at the sign (khurdak) Tarachuk (Libra) the day and night are equal, it is the beginning of autumn; when it arrives at the sign Vahik (Capricorn) the night is a maximum, it is the beginning of winter; and when it arrives at Varak (Aries) the night and day have again become equal, as when it went forth from Varak. 7. So that when it comes back to Varak, in three hundred and sixty days and the five Gatha days, it goes in and comes out through one and the same aperture; the aperture is not mentioned, for if it had been mentioned the demons would have known the secret, and been able to introduce disaster.

8. From there where the sun comes on on the longest day to where it comes on on the shortest day is the east region Sawahi; from there where it comes on on the shortest day to where it goes off on the shortest day is the direction of the south regions Fradadhafshu and Widadhafshu; from there where it goes in on the shortest day to where it goes in on the longest day is the west region Arezahi; from there where it comes in on the longest day to there where it goes in on the longest day are the north regions Wourubareshti and Wourujareshti. 9. When the sun comes on, it illumines (or warms) the regions of Sawahi, Fradadhafshu, Widadhafshu, and half of Xwaniratha; when it goes in on the dark side, it illumines the regions of Arezahi, Wourubareshti, Wourujareshti, and one half of Xwaniratha; when it is day here it is night there.

CHAPTER 6. The battle with the sky

1. On the conflict of the creations of the world with the antagonism of the evil spirit it is said in revelation, that the evil spirit, even as he rushed in and looked upon the pure bravery of the angels and his own violence, wished to rush back. 2. The spirit of the sky is himself like one of the warriors who has put on armor; he arrayed the sky against the evil spirit, and led on in the contest, until Ohrmazd had completed a rampart around, stronger than the sky and in front of the sky. 3. And his guardian spirits (farohar) of warriors and the righteous, on war horses and spear in hand, were around the sky; such-like as the hair on the head is the similitude (anguni-aitak) of those who hold the watch of the rampart. 4. And no passage was found by the evil spirit, who rushed back; and he beheld the annihilation of the demons and his own impotence, as Ohrmazd did his own final triumph, producing the renovation of universe for ever and everlasting.

CHAPTER 7. The battle with water

1. The second conflict was waged with the water, because, as the star Tishtar was in Cancer, the water which is in the subdivision they call Avrak was pouring, on the same day when the destroyer rushed in, and came again into notice for mischief (avarak) in the direction of the west. 2. For every single month is the owner of one constellation; the month Tir is the fourth month of the year, and Cancer the fourth constellation from Aries, so it is the owner of Cancer, into which Tishtar sprang, and displayed the characteristics of a producer of rain; and he brought on the water aloft by the strength of the wind. 3. Co-operators with Tishtar were Vohuman and the angel Hom, with the assistance of the angel Burj and the righteous guardian spirits in orderly arrangement.

4. Tishtar was converted into three forms, the form of a man and the form of a horse and the form of a bull; thirty days and nights he was distinguished in brilliance, and in each form he produced rain ten days and nights; as the astrologers say that every constellation has three forms. 5. Every single drop of that rain became as big as a bowl, and the water stood the height of a man over the whole of this earth; and the noxious creatures on the earth being all killed by the rain, went into the holes of the earth.

6. And, afterwards, the wind spirit, so that it may not be contaminated (gumikht), stirs up the wind and atmosphere as the life stirs in the body; and the water was all swept away by it, and was brought out to the borders of the earth, and the wide-formed ocean arose therefrom. 7. The noxious creatures remained dead within the

earth, and their venom and stench were mingled with the earth, and in order to carry that poison away from the earth Tishtar went down into the ocean in the form of a white horse with long hoofs.

8. And Apaosh, the demon, came meeting him in the likeness of a black horse with clumsy (kund) hoofs; a mile (parasang) away from him fled Tishtar, through the fright which drove him away. 9. And Tishtar begged for success from Ohrmazd, and Ohrmazd gave him strength and power, as it is said, that unto Tishtar was brought at once the strength of ten vigorous horses, ten vigorous camels, ten vigorous bulls, ten mountains, and ten rivers. 10. A mile away from him fled Apaosh, the demon, through fright at his strength; on account of this they speak of an arrow-shot with Tishtar's strength in the sense of a mile.

11. Afterwards, with a cloud for a jar (khumb) -- thus they call the measure which was a means of the work -- he seized upon the water and made it rain most prodigiously, in drops like bull's heads and men's heads, pouring in handfuls and pouring in armfuls, both great and small. 12. On the production of that rain the demons Aspenjargak and Apaosh contended with it, and the fire Vazisht turned its club over; and owing to the blow of the club Aspenjargak made a very grievous noise, as even now, in a conflict with the producer of rain, a groaning and raging are manifest. 13. And ten nights and days rain was produced by him in that manner, and the poison and venom of the noxious creatures which were in the earth were all mixed up in the water, and the water became quite salt, because there remained in the earth some of those germs which noxious creatures ever collect.

14. Afterwards, the wind, in the same manner as before, restrained the water, at the end of three days, on various sides of the earth; and the three great seas and twenty-three small seas arose therefrom, and two fountains (chashmak) of the sea thereby became manifest, one the Chechast lake, and one the Sovbar, whose sources are connected with the fountain of the sea. 15. And at its north side two rivers flowed out, and went one to the east and one to the west; they are the Arag river and the Veh river; as it is said thus: "Through those finger-breadth tricklings do thou pour and draw forth two such waters, O Ohrmazd!" 16. Both those rivers wind about through all the extremities of the earth, and intermingle again with the water of the wide-formed ocean. 17. As those two rivers flowed out, and from the same place of origin as theirs, eighteen navigable rivers flowed out, and after the other waters have flowed out from those navigable streams they all flow back to the Arag river and Veh river, whose fertilization (khvapardarih) of the world arises therefrom.

CHAPTER 8. On the conflict which the evil spirit waged with the earth.

1. As the evil spirit rushed in, the earth shook, and the substance of mountains was created in the earth. 2. First, Mount Alburz arose; afterwards, the other ranges of mountains (kofaniha) of the middle of the earth; for as Alburz grew forth all the mountains remained in motion, for they have all grown forth from the root of Alburz. 3. At that time they came up from the earth, like a tree which has grown up to the clouds and its root to the bottom; and their root passed on that way from one to the other, and they are arranged in mutual connection. 4. Afterwards, about that wonderful shaking out from the earth, they say that a great mountain is the knot of lands; and the passage for the waters within the mountains is the root which is below the mountains; they forsake the upper parts so that they may flow into it, just as the roots of trees pass into the earth; a counterpart (anguni-aitak) of the blood in the arteries of men, which gives strength to the whole body. 5. In numbers, apart from Alburz, all the mountains grew up out of the earth in eighteen years, from which arises the perfection of men's advantage.

CHAPTER 9. The battle with the plants

1. The conflict waged with plants was that when they became quite dry. 2. Amerodad the archangel, as the vegetation was his own, pounded the plants small, and mixed them up with the water which Tishtar seized, and Tishtar made that water rain down upon the whole earth. 3. On the whole earth plants grew up like hair upon the heads of men. 4. Ten thousand of them grew forth of one special description, for keeping away the ten thousand species of disease which the evil spirit produced for the creatures; and from those ten thousand, the 100,000 species of plants have grown forth.

5. From that same germ of plants the tree of all germs was given forth, and grew up in the wide-formed ocean, from which the germs of all species of plants ever increased. 6. And near to that tree of all germs the Gokard tree was produced, for keeping away deformed (dushpad) decrepitude; and the full perfection of the world arose therefrom.

CHAPTER 10. On the conflict waged with the primeval ox.

1. As it passed away, owing to the vegetable principle (chiharak) proceeding from every limb of the ox, fifty and five species of grain and twelve species of medicinal plants grew forth from the earth, and

their splendour and strength were the seminal energy (tokhmih) of the ox. 2. Delivered to the moon station, that seed was thoroughly purified by the light of the moon, fully prepared in every way, and produced life in a body. 3. Thence arose two oxen, one male and one female; and, afterwards, two hundred and eighty-two species of each kind became manifest upon the earth. 4. The dwelling (manist) of the birds is in the air, and the fish are in the midst of the water.

CHAPTER 11. The nature of the earth

1. On the nature of the earth it says in revelation, that there are thirty and three kinds of land. 2. On the day when Tishtar produced the rain, when its seas arose therefrom, the whole place, half taken up by water, was converted into seven portions; this portion, as much as one-half, is the middle, and six portions are around; those six portions are together as much as Khvaniras. 3. The name keshvar ("zone or region") is also applied to them, and they existed side by side (kash kash); as on the east side of this portion (Khvaniras) is the Savah region, on the west is the Arzah region; the two portions on the south side are the Fradadafsh and Vidadafsh regions, the two portions on the north side are the Vorubarsh and Vorujarsht regions, and that in the middle is Khvaniras. 4. And Khvaniras has the sea, for one part of the wide-formed ocean wound about around it; and from Vorubarsh and Vorujarsht a lofty mountain grew up; so that it is not possible for any one to go from region to region.

5. And of these seven regions every benefit was created most in Khvaniras, and the evil spirit also produced most for Khvaniras, on account of the superiority (sarih) which he saw in it. 6. For the Kayanians and heroes were created in Khvaniras; and the good religion of the Mazdayasnians was created in Khvaniras, and afterwards conveyed to the other regions; Soshyans is born in Khvaniras, who makes the evil spirit impotent, and causes the resurrection and future existence.

CHAPTER 12. The nature of the mountains

1. On the nature of mountains it says in revelation, that, at first, the mountains have grown forth in eighteen years; and Alburz ever grew till the completion of eight hundred years; two hundred years up to the star station (payak), two hundred years to the moon station, two hundred years to the sun station, and two hundred years to the endless light. 2. While the other mountains have grown out of Alburz, in number 2244 mountains, and are Hugar the lofty, Terak of Alburz, Chakad-i Daitik, and the Arezur ridge, the Ausindom mountain, Mount Aparsen which they say is the mountain of Pars, Mount Zarid

also which is Mount Manush, Mount Airach, Mount Kaf, Mount Vadges, Mount Aushdashtar, Mount Arezur-bum, Mount Royishn-homand, Mount Padashkhvargar which is the greatest in Khvarih, the mountain which they call Chino, Mount Revand, Mount Darspet the Bakyr mountain, Mount Kabad-shikaft, Mount Siyak-muimand, Mount Vafar-homand, Mount Spendyad and Kondrasp, Mount Asnavand and Kondras, Mount Sichidav, a mountain among those which are in Kangdez, of which they say that they are a comfort and delight of the good creator, the smaller hills.

3. I will mention them also a second time; Alburz is around this earth and is connected with the sky. 4. The Terak of Alburz is that through which the stars, moon, and sun pass in, and through it they come back. 5. Hugar the lofty is that from which the water of Aredvissur leaps down the height of a thousand men. 6. The Ausindom mountain is that which, being of ruby (khun-ahino), of the substance of the sky, is in the midst of the wide-formed oceanj so that its water, which is from Hugar, pours down into it (the ocean). 7. Chakad-i-Daitik ("the judicial peak") is that of the middle of the world, the height of a hundred men, on which the Cinwad bridge stands; and they take account of the soul at that place. 8. The Arezur ridge [of the Alburz mountain] is a summit at the gate of hell, where they always hold the concourse of the demons. 9. This also is said, that, excepting Alburz, the Aparsen mountain is the greatest; the Aparsen mountain they call the mountain of Pars, and its beginning is in Sagastan and its end in Khujistan. 10. Mount Manush is great; the mountain on which Manushchihar was born.

11. The remaining mountains have chiefly grown from those; as it is said that the elevation (afsarih) of the districts had arisen most around those three mountains. 12. Mount Airach is in the middle from Hamadan to Khvarizem, and has grown from Mount Aparsen. 13. Mount [Chino], which is on its east, on the frontier of Turkistan, is connected also with Aparsen. 14. Mount Kaf has grown from the same Mount Aparsen. 15. Mount Aushdashtar is in Sagastan. 16. Mount Arezhur is that which is in the direction of Arum. 17. The Padashkhvargar mountain is that which is in Taparistan and the side of Gilan. 18. The Revand mountain is in Khurasan, on which the Burzin fire was established; and its name Revand means this, that it is glorious. 19. The Vadges mountain is that which is on the frontier of the Vadgesians; that quarter is full of timber and full of trees. 20. The Bakyr mountain is that which Frasiyav of Tur used as a stronghold, and he made his residence within it; and in the days of Yim a myriad towns and cities were erected on its pleasant and prosperous territory. 21. Mount Kabad-shikaft ("very rugged") is that in Pars, out of the same Mount Aparsen. 22. Mount Siyak-homand ("being black") and

Mount Vafar-homand (“having snow”), as far as their Kavul borders, have grown out of it (Aparsen) towards the direction of Chino. 23. The Spendyad mountain is in the circuit (var) of Revand. 24. The Kondrasp mountain, on the summit of which is Lake Sovbar, is in the district (or by the town) of Tus. 25. The Kondras mountain is in Airan-vej. 26. The Asnavand 7 mountain is in Ataro-patakan. 27. The Royishn-homand (“having growth”) mountain is that on which vegetation has grown.

28. Whatever mountains are those which are in every place of the various districts and various countries, and cause the tillage and prosperity therein, are many in name and many in number, and have grown from these same mountains. 29. As Mount Ganavad, Mount Asparog, Mount Pahargar, Mount Dimavand, Mount Ravak, Mount Zarin, Mount Gesbakht, Mount Davad, Mount Mijin, and Mount Marak, which have all grown from Mount Aparsen, of which the other mountains are enumerated. 30. For the Davad mountain has grown into Khujistan likewise from the Aparsen mountain. 31. The Dimavand mountain is that in which Bevarasp is bound. 32. From the same Padashkh-vargar mountain unto Mount Kumish, which they call Mount Madofryad (“Come-to-help”) -- that in which Vistasp routed Arjasp -- is Mount Miyan-i-dast (“mid-plain”), and was broken off from that mountain there. 33. They say, in the war of the religion, when there was confusion among the Iranians it broke off from that mountain, and slid down into the middle of the plain; the Iranians were saved by it, and it was called “Come-to-help” by them. 34. The Ganavad mountain is likewise there, on the Ridge of Vishtasp (pusht-i Vishtaspan) at the abode of the Burzin-Mitro fire, nine leagues (parasang) to the west. 35. Ravak Bishan is in Zravakad; this place, some say, is Zravad, some call it Bishan, some Kalak; from this the road of two sides of the mountain is down the middle of a fortress; for this reason, that is, because it is there formed, they call Kalak a fortress; this place they also call within the land of Sarak. 36. Mount Asparog is established from the country of Lake Chechast unto Pars. 37. Pahargar (“the Pahar range”) is in Khurasan. 38. Mount Marak is in Laran. 39. Mount Zarin is in Turkistan. 40. Mount Bakht-tan is in Spahan.

41. The rest, apart from this enumeration, which they reckon as fostering hills of the country in the religion of the Mazdayasnians, are the small hills, those which have grown piecemeal in places.

CHAPTER 13. The nature of the seas

1. On the nature of seas it says in revelation, that the wide-formed ocean keeps one-third of this earth on the south side of the border of

Alburz, and so wide-formed is the ocean that the water of a thousand lakes is held by it, such as the source Aredvivirusur, which some say is the fountain lake. 2. Every particular lake is of a particular kind, some are great, and some are small; some are so large that a man with a horse might compass them around in forty days, which is 1700 leagues (parasang) in extent.

3. Through the warmth and clearness of the water, purifying more than other waters, everything continually flows from the source Aredvivirusur. 4. At the south of Mount Alburz a hundred thousand golden channels are there formed, and that water goes with warmth and clearness, through the channels, on to Hugar the lofty; on the summit of that mountain is a lake; into that lake it flows, becomes quite purified, and comes back through a different golden channel. 5. At the height of a thousand men an open golden branch from that channel is connected with Mount Ausindom amid the wide-formed ocean; from there one portion flows forth to the ocean for the purification of the sea, and one portion drizzles in moisture upon the whole of this earth, and all the creations of Ohrmazd acquire health from it, and it dispels the dryness of the atmosphere.

6. Of the salt seas three are principal, and twenty-three are small. 7. Of the three which are principal, one is the Putik, one the Kamrud, and one the Shahi-bun. 8. Of all three the Putik is the largest, in which is a flow and ebb, on the same side as the wide-formed ocean, and it is joined to the wide-formed ocean. 9. Amid this wide-formed ocean, on the Putik side, it has a sea which they call the Gulf (var) of Sataves. 10. Thick and salt the stench wishes to go from the sea Putik to the wide-formed ocean with a mighty high wind therefrom, the Gulf of Sataves drives away whatever is stench, and whatever is pure and clean goes into the wide-formed ocean and the source Aredvivirusur; and that flows back a second time to Putik. 11. The control of this sea (the Putik) is connected with the moon and wind; it comes again and goes down, in increase and decrease, because of her revolving. 12. The control also of the Gulf of Sataves is attached to the constellation Sataves; in whose protection are the seas of the southern quarter, just as those on the northern side are in the protection of Haptoring. 13. Concerning the flow and ebb it is said, that everywhere from the presence of the moon two winds continually blow, whose abode is in the Gulf of Sataves, one they call the down-draught, and one the up-draught; when the up-draught blows it is the flow, and when the down-draught blows it is the ebb. 14. In the other seas there is nothing of the nature of a revolution of the moon therein, and there are no flow and ebb. 15. The sea of Kamrud is that which they pass by, in the north, in Taparistan; that of Shahi-bun is in Arum.

16. Of the small seas that which was most wholesome was the sea Kyansih, such as is in Sagastan; at first, noxious creatures, snakes, and lizards (vazagh) were not in it, and the water was sweeter than in any of the other seas; later (dadigar) it became salt; at the closest, on account of the stench, it is not possible to go so near as one league, so very great are the stench and saltness through the violence of the hot wind. 17. When the renovation of the universe occurs it will again become sweet.

CHAPTER 14. The nature of the animals

1. On the nature of the five classes of animals (gospend) it says in revelation, that, when the primeval ox passed away, there where the marrow came out grain grew up of fifty and five species, and twelve species of medicinal plants grew; as it says, that out of the marrow is every separate creature, every single thing whose lodgment is in the marrow. 2. From the horns arose peas (mijuk), from the nose the leek, from the blood the grapevine from which they make wine -- on this account wine abounds with blood -- from the lungs the rue-like herbs, from the middle of the heart thyme for keeping away stench, and every one of the others as revealed in the Avesta.

3. The seed of the ox was carried up to the moon station; there it was thoroughly purified, and produced the manifold species of animals. 4. First, two oxen, one male and one female, and, afterwards, one pair of every single species was let go into the earth, and was discernible in Eranvej for a Hasar ("mile"), which is like a Parasang ("league"); as it says, that, on account of the value of the ox, it was created twice, one time as an ox, and one time as the manifold species of animals. 5. A thousand days and nights they were without eating, and first water and afterwards herbage (aurvar) were devoured by them.

6. And, afterwards, the three classes (kardak) of animals were produced therefrom, as it says that first were the goat and sheep, and then the camel and swine, and then the horse and ass. 7. For, first, those suitable for grazing were created therefrom, those are now kept in the valley (lai); the second created were those of the hill summits (sar-i dez), which are wide-travelers, and habits (nihadak) are not taught to them by hand; the third created were those dwelling in the water.

8. As for the genera (khadunak), the first genus is that which has the foot cloven in two, and is suitable for grazing; of which a camel larger than a horse is small and new-born. 9. The second genus is ass-footed, of which the swift horse is the largest, and the ass the least. 10. The third genus is that of the five-dividing paw, of which the dog is

the largest, and the civet-cat the least. 11. The fourth genus is the flying, of which the griffin of three natures is the largest, and the chaffinch the least. 12. The fifth genus is that of the water, of which the Kar fish is the largest, and the Nemadu the least.

13. These five genera are apportioned out into two hundred and eighty-two species (sardak). 14. First are five species of goat, the ass-goat, the milch-goat, the mountain-goat, the fawn, and the common goat. 15. Second, five species of sheep, that with a tail, that which has no tail, the dog-sheep, the wether, and the Kurishk sheep, a sheep whose horn is great; it possesses a grandeur like unto a horse, and they use it mostly for a steed (bara), as it is said that Manuschihar kept a Kurishk as a steed. 16. Third, two species of camel, the mountain one and that suitable for grazing; for one is fit to keep in the mountain, and one in the plain; they are one-humped and two-humped. 17. Fourth, fifteen species of ox, the white, mud-colored, red, yellow, black, and dappled, the elk, the buffalo, the camel-leopard ox, the fish-chewing ox, the Fars ox, the Kajau, and other species of ox. 18. Fifth, eight species of horse, the Arab, the Persian, the mule, the ass, the wild ass (gor), the hippopotamus (asp-i avi), and other species of horse. 19. Sixth, ten species of dog, the shepherd's dog, the village-dog which is the house-protector, the blood-hound, the slender hound, the water-beaver which they call the water-dog, the fox, the ichneumon (rasu), the hedgehog which they call "thorny-back," the porcupine, and the civet-cat; of which, two species are those accustomed to burrows, one the fox and one the ichneumon; and those accustomed to jungle are such as the porcupine which has spines on its back, and the hedgehog which is similar. 20. Seventh, five species of the black hare; two are wild species, one dwelling in a burrow and one dwelling in the jungle. 21. Eighth, eight species of weasel; one the marten, one the black marten, the squirrel, the Bez ermine, the white ermine, and other species of weasel. 22. Ninth, eight species of musk animals; one is that which is recognized by its musk, one the musk animal with a bag in which is their pleasant scent, the Bish-musk which eats the Bish-herb, the black musk which is the enemy of the serpent that is numerous in rivers, and other species of musk animals. 23. Tenth, one hundred and ten species of birds; flying creatures (vey=vai) such as the griffin bird, the Karshipt, the eagle, the Kahrkas which they call the vulture, the crow, the Arda, the crane, and the tenth is the bat. 24. There are two of them which have milk in the teat and suckle their young, the griffin bird and the bat which flies in the night; as they say that the bat is created of three races (sardak), the race (ayina) of the dog, the bird, and the musk animal; for it flies like a bird, has many teeth like a dog, and is dwelling in holes like a musk-rat. 25. These hundred and ten species

of birds are distributed into eight groups (khaduinak), mostly as scattered about as when a man scatters seed, and drops the seed in his fingers to the ground, large, middling, and small. 26. Eleventh, fish were created of ten species; first, the fish Arizh, the Arzuva, the Arzuka, the Marzuka, and other Avesta names. 27. Afterwards, within each species, species within species are created, so the total is two hundred and eighty-two species.

28. Of the dog they say that out of the star station, that is, away from the direction of the constellation Haptoring, was given to him further by a stage (yojist) than to men, on account of his protection of sheep, and as associating with sheep and men; for this the dog is purposely adapted, as three more kinds of advantage are given to him than to man, he has his own boots, his own clothing, and may wander about without self-exertion. 29. The twelfth is the sharp-toothed beast of which the leader of the flock is in such great fear, for that flock of sheep is very badly maintained which has no dog.

30. Ohrmazd said when the bird Varesha was created by him, which is a bird of prey, thus: "Thou art created by me, O bird Varesha! so that my vexation may be greater than my satisfaction with thee, for thou doest the will of the evil spirit more than that of me; like the wicked man who did not become satiated with wealth, thou also dost not become satiated with the slaughter of birds; but if thou be not created by me, O bird Varesha! thou wouldst be created by him, the evil spirit, as a kite with the body of a Varpa, by which no creature would be left alive."

31. Many animals are created in all these species for this reason, that when one shall be perishing through the evil spirit, one shall remain.

CHAPTER 15. The nature of people

1. On the nature of men it says in revelation, that Gayomard, in passing away, gave forth seed; that seed was thoroughly purified by the motion of the light of the sun, and Neryosang kept charge of two portions, and Spandarmad received one portion. 2. And in forty years, with the shape of a one-stemmed Rivas-plant, and the fifteen years of its fifteen leaves, Matro [Mashye] and Matroyao [Mashyane] grew up from the earth in such a manner that their arms rested, behind on their shoulders (dosh), and one joined to the other they were connected together and both alike. 3. And the waists of both of them were brought close and so connected together that it was not clear which is the male and which the female, and which is the one whose living soul (nismo) of Ohrmazd is not away. 4. As it is said thus: Which is created before, the soul (nismo) or the body? And Ohrmazd

said that the soul is created before, and the body after, for him who was created; it is given into the body that it may produce activity, and the body is created only for activity;” hence the conclusion is this, that the soul (ruban) is created before and the body after. 5. And both of them changed from the shape of a plant into the shape of man, and the breath (nismo) went spiritually into them, which is the soul (ruban); and now, moreover, in that similitude a tree had grown up whose fruit was the ten varieties of man.

6. Ohrmazd spoke to Mashye and Mashyane thus: “You are man, you are the ancestry of the world, and you are created perfect in devotion by me; perform devotedly the duty of the law, think good thoughts, speak good words, do good deeds, and worship no demons!”

7. Both of them first thought this, that one of them should please the other, as he is a man for him; and the first deed done by them was this, when they went out they washed themselves thoroughly; and the first words spoken by them were these, that Ohrmazd created the water and earth, plants and animals, the stars, moon, and sun, and all prosperity whose origin and effect are from the manifestation of righteousness. 8. And, afterwards, antagonism rushed into their minds, and their minds were thoroughly corrupted, and they exclaimed that the evil spirit created the water and earth, plants and animals, and the other things as aforesaid. 9. That false speech was spoken through the will of the demons, and the evil spirit possessed himself of this first enjoyment from them; through that false speech they both became wicked, and their souls are in hell until the future existence.

10. And they had gone thirty days without food, covered with clothing of herbage (giyah); and after the thirty days they went forth into the wilderness, came to a white-haired goat, and milked the milk from the udder with their mouths. 11. When they had devoured the milk Mashye said to Mashyane thus: “My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body.” 12. That second false speech enhanced the power of the demons, and the taste of the food was taken away by them, so that out of a hundred parts one part remained.

13. Afterwards, in another thirty days and nights they came to a sheep, fat and white-jawed, and they slaughtered it; and fire was extracted by them out of the wood of the lote-plum and box-tree, through the guidance of the heavenly angels, since both woods were most productive of fire for them; and the fire was stimulated by their mouths; and the first fuel kindled by them was dry grass, kendar, lotos, date palm leaves, and myrtle; and they made a roast of the

sheep. 14. And they dropped three handfuls of the meat into the fire, and said: "This is the share of the fire." One piece of the rest they tossed to the sky, and said: "This is the share of the angels." A bird, the vulture, advanced and carried some of it away from before them, as a dog ate the first meat. 15. And, first, a clothing of skins covered them; afterwards, it is said, woven garments were prepared from a cloth woven in the wilderness. 16. And they dug out a pit in the earth, and iron was obtained by them and beaten out with a stone, and without a forge they beat out a cutting edge from it; and they cut wood with it, and prepared a wooden shelter from the sun (pesh-khur).

17. Owing to the gracelessness which they practiced, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, and smote and tore their hair and cheeks. 18. Then the demons shouted out of the darkness thus: "You are man; worship the demon! so that your demon of malice may repose." 19. Mashye went forth and milked a cow's milk, and poured it out towards the northern quarter; through that the demons became more powerful, and owing to them they both became so dry-backed that in fifty winters they had no desire for intercourse, and though they had had intercourse they would have had no children. 20. And on the completion of fifty years the source of desire arose, first in Mashye and then in Mashyane, for Mashye said to Mashyane thus: "When I see thy shame my desires arise." Then Mashyane spoke thus: "Brother Mashye! when I see thy great desire I am also agitated." 21. Afterwards, it became their mutual wish that the satisfaction of their desires should be accomplished, as they reflected thus: "Our duty even for those fifty years was this."

22. From them was born in nine months a pair, male and female; and owing to tenderness for offspring the mother devoured one, and the father one. 23. And, afterwards, Ohrmazd took tenderness for offspring away from them, so that one may nourish a child, and the child may remain.

24. And from them arose seven pairs, male and female, and each was a brother and sister-wife; and from every one of them, in fifty years, children were born, and they themselves died in a hundred years. 25. Of those seven pairs one was Siyamak, the name of the man, and Nasak of the woman; and from them a pair was born, whose names were Fravak of the man and Fravakain of the woman. 26. From them fifteen pairs were born, every single pair of whom became a race (sardak); and from them the constant continuance of the generations of the world arose.

27. Owing to the increase (zayishn) of the whole fifteen races, nine races proceeded on the back of the ox Sarsaok, through the wide-

formed ocean, to the other six regions (karshwar), and stayed there; and six races of men remained in Xwaniratha. 28. Of those six races the name of the man of one pair was Tazh and of the woman Tazhak, and they went to the plain of the Tazhikan (Arabs); and of one pair Hooshang was the name of the man and Guzhak of the woman, and from them arose the Airanakan (Iranians); and from one pair the Mazendarans have arisen. 29. Among the number (pavan ae mar) were those who are in the countries of Surak, those who are in the country of Aner, those who are in the countries of Tur, those who are in the country of Salm which is Arum, those who are in the country of Seni, that which is Chinistan, those who are in the country of Dai, and those who are in the country of Sind. 30. Those, indeed, throughout the seven regions are all from the lineage of Fravak, son of Siyamak, son of Mashye.

31. As there were ten varieties of man, and fifteen races from Fravak, there were twenty-five races all from the seed of Gayomard; the varieties are such as those of the earth, of the water, the breast-eared, the breast-eyed, the one-legged, those also who have wings like a bat, those of the forest, with tails, and who have hair on the body.

CHAPTER 16. The nature of procreation

1. On the nature of generation it says in revelation, that a woman when she comes out from menstruation, during ten days and nights, when they go near unto her, soon becomes pregnant. 2. When she is cleansed from her menstruation, and when the time for pregnancy has come, always when the seed of the man is the more powerful a son arises from it; when that of the woman is the more powerful, a daughter; when both seeds are equal, twins and triplets. 3. If the male seed comes the sooner, it adds to the female, and she becomes robust; if the female seed comes the sooner, it becomes blood, and the leanness of the female arises therefrom.

4. The female seed is cold and moist, and its flow is from the loins, and the color is white, red, and yellow; and the male seed is hot and dry, its flow is from the brain of the head, and the color is white and mud-colored (hashgun). 5. All the seed of the females which issues beforehand, takes a place within the womb, and the seed of the males will remain above it, and will fill the space of the womb; whatever refrains therefrom becomes blood again, enters into the veins of the females, and at the time any one is born it becomes milk and nourishes him, as all milk arises from the seed of the males, and the blood is that of the females.

6. These four things, they say, are male, and these female: the sky, metal, wind, and fire are male, and are never otherwise; the water,

earth, plants, and fish are female, and are never otherwise; the remaining creation consists of male and female.

7. As regards the fish it says that, at the time of excitement, they go forwards and come back in the water, two and two, the length of a mile (hasar), which is one-fourth of a league (parasang), in the running water; in that coming and going they then rub their bodies together, and a kind of sweat drops out betwixt them, and both become pregnant.

CHAPTER 17. The nature of fire

1. On the nature of fire it says in revelation, that fire is produced of five kinds, namely, the fire Berezi-savang, the fire which shoots up before Ohrmazd the lord; the fire Vohu-fryan, the fire which is in the bodies of men and animals; the fire Urvazisht, the fire which is in plants; the fire Vazisht, the fire which is in a cloud which stands opposed to Spenjargak in conflict; the fire Spenisht, the fire which they keep in use in the world, likewise the fire of Warharan. 2. Of those five fires one consumes both water and food, as that which is in the bodies of men; one consumes water and consumes no food, as that which is in plants, which live and grow through water; one consumes food and consumes no water, as that which they keep in use in the world, and likewise the fire of Warharan; one consumes no water and no food, as the fire Vazisht. 3. The Berezi-savang is that in the earth and mountains and other things, which Ohrmazd created, in the original creation, like three breathing souls (nismo); through the watchfulness and protection due to them the world ever develops (vakhshed).

4. And in the reign of Tahmurasp, when men continually passed, on the back of the ox Sarsaok, from Xwaniratha to the other regions, one night amid the sea the wind rushed upon the fireplace -- the fireplace in which the fire was, such as was provided in three places on the back of the ox -- which the wind dropped with the fire into the sea; and all those three fires, like three breathing souls, continually shot up in the place and position of the fire on the back of the ox, so that it becomes quite light, and the men pass again through the sea. 5. And in the reign of Yim [Jamshed] every duty was performed more fully through the assistance of all those three fires; and the fire Adar Farnbag was established by him at the appointed place (Dadgah) on the Gadman-homand ("glorious") mountain in Khvarizem, which Yim [Jamshed] constructed for them; and the glory of Yim [Jamshed] saves the fire Adar Farnbag from the hand of Dahak [Zohak]. 6. In the reign of King Vishtasp, upon revelation from the religion, it was established, out of Khvarizem, at the Roshan ("shining") mountain in

Kavulistan, the country of Kabul (Kabul), just as it remains there even now.

7. The fire Adar Gushnasp, until the reign of Kay Khosraw, continually afforded the world protection in the manner aforesaid; and when Kay Khosraw was extirpating the idol-temples of Lake Chechast it settled upon the mane of his horse, and drove away the darkness and gloom, and made it quite light, so that they might extirpate the idol-temples; in the same locality the fire Adar Gushnasp was established at the appointed place on the Asnavand mountain.

8. The fire Adar Burzin Mihr, until the reign of King Vishtasp, ever assisted, in like manner, in the world, and continually afforded protection; and when the glorified Zartosht was introduced to produce confidence in the progress of the religion, King Vishtasp and his offspring were steadfast in the religion of God, and Vishtasp established this fire at the appointed place on Mount Revand, where they say the Ridge of Vishtasp (pusht-i Vishtaspan) is.

9. All those three fires are the whole body of the fire of Warharan, together with the fire of the world, and those breathing souls are lodged in them; a counterpart of the body of man when it forms in the womb of the mother. and a soul from the spirit-world settles within it, which controls the body while living; when that body dies, the body mingles with the earth, and the soul goes back to the spirit.

CHAPTER 18. The nature of trees

1. On the nature of the tree they call Gaokerena it says in revelation, that it was the first day when the tree they call Gaokerena grew in the deep mud within the wide-formed ocean; and it is necessary as a producer of the renovation of the universe, for they prepare its immortality therefrom. 2. The evil spirit has formed therein, among those which enter as opponents, a lizard as an opponent in that deep water, so that it may injure the Haoma. 3. And for keeping away that lizard, Ohrmazd has created there ten Kar fish which, at all times, continually circle around the Haoma, so that the head of one of those fish is continually towards the lizard. 4. And together with the lizard those fish are spiritually fed, that is, no food is necessary for them; and till the renovation of the universe they remain in contention. 5. There are places where that fish is written of as "the Ariz of the water;" as it says that the greatest of the creatures of Ohrmazd is that fish, and the greatest of those proceeding from the evil spirit is that lizard; with the jaws of their bodies, moreover, they snap in two whatever of the creatures of both spirits has entered between them, except that one fish which is the Vas of Panchasadvaran. 6. This, too, is said, that those fish are so serpent-

like in that deer water, they know the scratch (malishn) of a needle's point by which the water shall increase, or by which it is diminishing.

7. Regarding the Vas of Panchasadvaran it is declared that it moves within the wide-formed ocean, and its length is as much as what a man, while in a swift race, will walk from dawn till when the sun goes down; so much that it does not itself move the length of the whole of its great body. 8. This, too, is said, that the creatures of the waters live also specially under its guardianship.

9. The tree of many seeds has grown amid the wide-formed ocean, and in its seed are all plants; some say it is the proper-curing, some the energetic-curing, some the all-curing.

10. Between these trees of such kinds is formed the mountain with cavities, 9999 thousand myriads in number, each myriad being ten thousand. 11. Unto that mountain is given the protection of the waters, so that water streams forth from there, in the rivulet channels, to the land of the seven regions, as the source of all the sea-water in the land of the seven regions is from there.

CHAPTER 19. Regarding fabulous creatures

1. Regarding the three-legged ass they say, that it stands amid the wide-formed ocean, and its feet are three, eyes six, mouths nine, ears two, and horn one, body white, food spiritual, and it is righteous. 2. And two of its six eyes are in the position of eyes, two on the top of the head, and two in the position of the hump; with the sharpness of those six eyes it overcomes and destroys. 3. Of the nine mouths three are in the head, three in the hump, and three in the inner part of the flanks; and each mouth is about the size of a cottage, and if is itself as large as Mount Alvand. 4. Each one of the three feet, when it is placed on the ground, is as much as a flock (gird) of a thousand sheep comes under when they repose together; and each pastern is so great in its circuit that a thousand men with a thousand horses may pass inside. 5. As for the two ears it is Mazendaran which they will encompass. 6. The one horn is as it were of gold and hollow, and a thousand branch horns have grown upon it, some befitting a camel, some befitting a horse, some befitting an ox, some befitting an ass, both great and small. 7. With that horn it will vanquish and dissipate all the vile corruption due to the efforts of noxious creatures.

8. When that ass shall hold its neck in the ocean. its ears will terrify (asahmed), and all the water of the wide-formed ocean will shake with agitation, and the side of Ganavad will tremble (shivaned). 9. When it utters a cry all female water-creatures, of the creatures of Ohrmazd, will become pregnant; and all pregnant noxious water-

creatures, when they hear that cry, will cast their young. 10. When it stales in the ocean all the sea-water will become purified, which is in the seven regions of the earth -- it is even on that account when all asses which come into water stale in the water -- as it says thus: "If, O three-legged ass! you were not created for the water, all the water in the sea would have perished. from the contamination which the poison of the evil spirit has brought into its water, through the death of the creatures of Ohrmazd."

11. Tishtar seizes the water more completely from the ocean with the assistance of the three-legged ass. 12. Of ambergris also (ambarich) it is declared, that it is the dung of the three-legged ass; for if it has much spirit food, then also the moisture of the liquid nourishment goes through the veins pertaining to the body into the urine, and the dung is cast away.

13. Of the ox Hadhayosh, which they call Sarsaok, it says, that in the original creation men passed from region to region upon it, and in the renovation of the universe they prepare Hush (the beverage producing immortality) from it. 14. It is said, that life is in the hand of that foremost man, at the end of his years, who has constructed the most defenses around this earth, until the renovation of the universe is requisite.

15. Regarding the bird Chamrosh it says, that it is on the summit of Mount Alburz; and every three years many come from the non-Iranian districts for booty (gird), by going to bring damage (ziyan) on the Iranian districts, and to effect the devastation of the world; then the angel Burj, having come up from the low country of Lake Arag, arouses that very bird Chamrosh, and it flies upon the loftiest of all the lofty mountains, and picks up all those non-Iranian districts as a bird does corn.

16. Regarding Karshipt they say, that it knew how to speak words, and brought the religion to the enclosure which Yim [Jamshed] made, and circulated it; there they utter the Avesta in the language of birds.

17. Regarding the ox-fish they say, that it exists in all seas; when it utters a cry all fish become pregnant, and all noxious water-creatures cast their young.

18. The griffin bird, which is a bat, is noticed (kard) twice in another chapter (baba).

19. Regarding the bird Ashozusht, which is the bird Zobarahman and also the bird Shok, they say that it has given an Avesta with its tongue; when it speaks the demons tremble at it and take nothing away there; a nail-paring, when it is not prayed over (afsud), the demons and wizards seize, and like an arrow it shoots at and kills

that bird. 20. On this account the bird seizes and devours a nail-paring when it is prayed over, so that the demons may not control its use; when it is not prayed over it does not devour it, and the demons are able to commit an offense with it.

21. Also other beasts and birds are created all in opposition to noxious creatures, as it says, that when the birds and beasts are all in opposition to noxious creatures and wizards, &c. 22. This, too, it says, that of all precious birds the crow (valagh) is the most precious. 23. Regarding the white falcon it says, that it kills the serpent with wings. 24. The magpie (kaskinak) bird kills the locust, and is created in opposition to it. 25. The Kahrkas, dwelling in decay, which is the vulture, is created for devouring dead matter (nasai); so also are the crow (valak) and the mountain kite.

26. The mountain ox, the mountain goat, the deer, the wild ass, and other beasts devour all snakes. 27. So also, of other animals, dogs are created in opposition to the wolf species, and for securing the protection of sheep; the fox is created in opposition to the demon Khava; the ichneumon is created in opposition to the venomous snake (garzhak) and other noxious creatures in burrows; so also the great musk-animal is created in opposition to ravenous intestinal worms (kaduk-danak garzhak). 28. The hedgehog is created in opposition to the ant which carries off grain, as it says, that the hedgehog, every time that it voids urine into an ant's nest, will destroy a thousand ants; when the grain-carrier travels over the earth it produces a hollow track; when the hedgehog travels over it the track goes away from it, and it becomes level. 29. The water-beaver is created in opposition to the demon which is in the water. 30. The conclusion is this, that, of all beasts and birds and fishes, every one is created in opposition to some noxious creature.

31. Regarding the vulture (karkas) it says, that, even from his highest flight, he sees when flesh the size of a fist is on the ground; and the scent of musk is created under his wing, so that if, in devouring dead matter, the stench of the dead matter comes out from it, he puts his head back under the wing and is comfortable again. 32. Regarding the Arab horse they say, that if, in a dark night, a single hair occurs on the ground, he sees it.

33. The cock is created in opposition to demons and wizards, cooperating with the dog; as it says in revelation, that, of the creatures of the world, those which are cooperating with Srosh, in destroying the fiends, are the cock and the dog. 34. This, too, it says, that it would not have been managed if I had not created the shepherd's dog, which is the Pasush-haurva, and the house watch-dog, the Vish-haurva; for it says in revelation, that the dog is a destroyer of such a fiend as

covetousness among those which are in the nature (aitih) of man and of animals. 35. Moreover it says, that, inasmuch as it will destroy all the disobedient, when it barks it will destroy pain; and its flesh and fat are remedies for driving away decay and pain from men.

36. Ohrmazd created nothing useless whatever, for all these (kola ae) are created for advantage; when one does not understand the reason of them, it is necessary to ask the Dastur ("high-priest"), for his five dispositions (khuk) are created in this way that he may continually destroy the fiend (or deceit).

CHAPTER 20. The nature of rivers

1. On the nature of rivers it says in revelation that these two rivers flow forth from the north, part from Alburz and part from the Alburz of Ohrmazd; one towards the west, that is the Arag; and one towards the east, that is the Veh river. 2. After them eighteen rivers flowed forth from the same source, just as the remaining waters have flowed forth from them in great multitude; as they say that they flowed out so very fast, one from the other, as when a man recites one Ashem-vohu of a series (padisar). 3. All of those, with the same water, are again mingled with these rivers, that is, the Arag river and Veh river. 4. Both of them continually circulate through the two extremities of the earth, and pass into the sea; and all the regions feast owing to the discharge (zahak) of both, which, after both arrive together at the wide-formed ocean, returns to the sources whence they flowed out; as it says in revelation, that just as the light comes in through Alburz and goes out through Alburz, the water also comes out through Alburz and goes away through Alburz. 5. This, too, it says, that the spirit of the Arag begged of Ohrmazd thus: "O first omniscient creative power! from whom the Veh river begged for the welfare that thou mightiest grant, do thou then grant it in my quantity!" 6. The spirit of the Veh river similarly begged of Ohrmazd for the Arag river; and on account of loving assistance, one towards the other, they flowed forth with equal strength, as before the coming of the destroyer they proceeded without rapids, and when the fiend shall be destroyed they will again be without rapids.

7. Of those eighteen principal rivers, distinct from the Arag river and Veh river, and the other rivers which flow out from them, I will mention the more famous: the Arag river, the Veh river, the Diglat river they call also again the Veh river, the Frat river, the Daitya river, the Dargam river, the Zondak river, the Haroi river, the Marv river, the Hetumand river, the Akhoshir river, the Navada river, the Zishmand river, the Khvejand river, the Balkh river, the Mehrva river they call the Hendva river, the Sped river, the Rad river which they

call also the Koir, the Khvarae river which they call also the Mesrgan, the Harhaz river, the Teremet river, the Khvanaidis river, the Daraja river, the Kasik river, the Shed (“shining”) river Peda-meyan or Chatru-meyan river of Mokarstan.

8. I will mention them also a second time: the Arag river is that of which it is said that it comes out from Alburz in the land of Surak, in which they call it also the Ami; it passes on through the land of Spetos, which they also call Mesr, and they call it there the river Niv. 9. The Veh river passes on in the east, goes through the land of Sind, and flows to the sea in Hindustan, and they call it there the Mehra river. 10. The sources of the Frat river are from the frontier of Arum, they feed upon it in Suristan, and it flows to the Diglat river; and of this Frat it is that that they produce irrigation over the land. 11. It is declared that Manuschihar excavated the sources, and cast back the water all to one place, as it says thus: “I reverence the Frat, full of fish, which Manuschihar excavated for the benefit of his own soul, and he seized the water and gave to drink.” 12. The Diglat river comes out from Salman, and flows to the sea in Khujistan. 13. The Daitya river is the river which comes out from Eranvej, and goes out through the hill-country; of all rivers the noxious creatures in it are most, as it says, that the Daitya river is full of noxious creatures. 14. The Dargam river is in Sude. 15. The Zend river passes through the mountains of Panjistan, and flows away to the Haro river. 16. The Haro river flows out from the Aparsen range. 17. The Hetumand river is in Sagastan, and its sources are from the Aparsen range; this is distinct from that which Frasiyav conducted away. 18. The river Akhoshir is in Kumish. 19. The Zishmand river, in the direction of Soghd, flows away towards the Khvejand river. 20. The Khvejand river goes on through the midst of Samarkand and Pargana, and they call it also the river Ashard. 21. The Marv river, a glorious river in the east, flows out from the Aparsen range. 22. The Balkh river comes out from the Aparsen mountain of Bamikan, and flows on to the Veh river. 23. The Sped river is in Ataro-patakan; they say that Dahak [Zohak] begged a favor here from Ahriman and the demons. 24. The Tort river, which they call also the Koir, comes out from the sea of Giklan, and flows to the sea of Vergan. 25. The Zahavayi is the river which comes out from Ataro-patakan, and flows to the sea in Pars. 26. The sources of the Khvarae river are from Spahan; it passes on through Khujistan, flows forth to the Diglat river, and in Spahan they call it the Mesrkan river. 27. The Harhaz river is in Taparistan, and its sources are from Mount Damawand. 28. The Teremet river flows away to the Veh river. 29. The Vendesesh river is in that part of Pars which they call Sagastan. 30. The Kasak river comes out through a ravine (kaf) in the province of Tus, and they call it there the Kasp river; more-over, the river,

which is there the Veh, they call the Kasak; even in Sind they call it the Kasak. 31. The Pedak-miyan, which is the river Chatru-miyan, is that which is in Kangdez. 32. The Daraja river is in Eranvej, on the bank (bar) of which was the dwelling of Pourushasp, the father of Zartosht. 33. The other innumerable waters and rivers, springs and channels are one in origin with those; so in various districts and various places they call them by various names.

34. Regarding Frasiyav they say, that a thousand springs were conducted away by him into the sea Kyansih, suitable for horses, suitable for camels, suitable for oxen, suitable for asses, both great and small; and he conducted the spring Zarinmand (or golden source), which is the Hetumand river they say, into the same sea; and he conducted the seven navigable waters of the source of the Vachaeni river into the same sea, and made men settle there.

CHAPTER 21. Regarding liquids

1. In revelation they mention seventeen species of liquid (maya), as one liquid resides in plants; second, that which is flowing from the mountains that is, the rivers; third, that which is rain-water; fourth, that of tanks and other special constructions; fifth, the semen of animals and men, sixth, the urine of animals and men; seventh, the sweat of animals and men; the eighth liquid is that in the skin of animals and men; ninth, the tears of animals and men; tenth, the blood of animals and men; eleventh, the oil in animals and men, a necessary in both worlds; twelfth, the saliva of animals and men, with which they nourish the embryo; the thirteenth is that which is under the bark of plants, as it is said that every bark has a liquid, through which a drop appears on a twig (tekh) when placed four finger-breadths before a fire; fourteenth, the milk of animals and men. 2. All these, through growth, or the body which is formed, mingle again with the rivers, for the body which is formed and the growth are both one.

3. This, too, they say, that of these three rivers, that is, the Arag river, the Marv river, and the Veh river, the spirits were dissatisfied, so that they would not flow into the world, owing to the defilement of stagnant water (armesht) which they beheld, so that they were in tribulation through it until Zartosht was exhibited to them, whom I (Ohrmazd) will create, who will pour six-fold holy-water (zor) into it and make it again wholesome; he will preach carefulness. 4. This, too, it says, that, of water whose holy-water is more and pollution less, the holy-water has come in excess, and in three years it goes back to the sources; that of which the pollution and holy-water have both become equal, arrives back in six years; that of which the pollution is more

and holy-water less, arrives back in nine years. 5. So, also, the growth of plants is connected, in this manner, strongly with the root; so, likewise, the blessings (afrin) which the righteous utter, come back, in this proportion, to themselves.

6. Regarding the river Nahvtak it says, that Frasiyav of Tur conducted it away; and when Ushedar comes it will flow again suitable for horses; so, also, will the fountains: of the sea Kyansih. 7. Kyansih is the one where the home (jinak) of the Kayanian race is.

CHAPTER 22. The nature of lakes

1. On the nature of lakes it says in revelation, that thus many fountains of waters have come into notice, which they call lakes (var); counterparts of the eyes (chashm) of men are those fountains (chashmak) of waters; such as Lake Chechast, Lake Sovbar, Lake Khvarizhem, Lake Frazdan, Lake Zarinmand, Lake Asvast, Lake Husru, Lake Sataves, Lake Urvis.

2. I will mention them also a second time: Lake Chechast is in Ataro-patakan, warm is the water and opposed to harm, so that nothing whatever is living in it, and its source is connected with the wide-formed ocean. 3. Lake Sovbar is in the upper district and country on the summit of the mountain of Tus; as it says, that the Sud-bahar ("share of benefit") is propitious and good from which abounding liberality is produced. 4. Regarding Lake Khvarizhem it says that excellent benefit is produced from it, that is, Arshishang the rich in wealth, the well-portioned with abounding pleasure. 5. Lake Frazdan is in Sagastan; they say, where a generous man, who is righteous, throws anything into it, it receives it; when not righteous, it throws it out again; its source also is connected with the wide-formed ocean. 6. Lake Zarinmand is in Hamadan. 7. Regarding Lake Asvast it is declared that the undefiled water which it contains is always constantly flowing into the sea, so bright and copious that one might say that the sun had come into it and looked at Lake Asvast, into that water which is requisite for restoring the dead in the renovation of the universe. 8. Lake Husru is within fifty leagues (parasang) of Lake Chechast. 9. Lake (or, rather, Gulf) Sataves is that already written about, between the wide-formed ocean and the Putik. 10. It is said that in Kamindan is an abyss (zafar), from which everything they throw in always comes back, and it will not receive it unless alive (janvar); when they throw a living creature into it, it carries it down; men say that a fountain from hell is in it. 11. Lake Urvis is on Hugar the lofty.

CHAPTER 23. The nature of the ape and bear

1. On the nature of the ape and the bear they say, that Yim [Jamshed], when reason (nismo) departed from him, for fear of the demons took a demoness as wife, and gave Yimak, who was his sister, to a demon as wife; and from them have originated the tailed ape and bear and other species of degeneracy.

2. This, too, they say, that in the reign of Azi Dahak [Zohak] a young woman was admitted to a demon, and a young man was admitted to a witch (pairika), and on seeing them they had intercourse; owing to that one intercourse the ... arose from them. 3. When Faridoon came to them they fled from the country of Iran, and settled upon the sea-coast; now, through the invasion of the Arabs, they are again diffused through the country of Iran.

CHAPTER 24. The chieftainship of people and animals

1. On the chieftainship of men and animals and every single thing it says in revelation, that first of the human species Gayomard was produced, brilliant and white, with eyes which looked out for the great one, him who was here the Zarathushtrotema (chief high-priest); the chieftainship of all things was from Zartosht. 2. The white ass-goat, which holds its head down, is the chief of goats, the first of those species created. 3. The black sheep which is fat and white-jawed is the chief of sheep; it was the first of those species created. 4. The camel with white-haired knees and two humps is the chief of camels. 5. First the black-haired ox with yellow knees was created; he is the chief of oxen. 6. First the dazzling white (arus) horse, with yellow ears, glossy hair, and white eyes, was produced; he is the chief of horses. 7. The white, cat-footed ass is the chief of asses. 8. First of dogs the fair (arus) dog with yellow hair was produced; he is the chief of dogs. 9. The hare was produced brown (bur); he is the chief of the wide-travelers. 10. Those beasts which have no dread whatever of the hand are evil. 11. First of birds the griffin of three natures was created, not for here (this world), for the Karshipt is the chief, which they call the falcon (chark), that which revelation says was brought to the enclosure formed by Yim [Jamshed]. 12. First of fur animals the white ermine was produced; he is the chief of fur animals; as it says that it is the white ermine which came unto the assembly of the archangels. 13. The Kar-fish, or Arizh, is the chief of the water-creatures. 14. The Daitya river is the chief of streams. 15. The Daraja river is the chief of exalted rivers, for the dwelling of the father of Zartosht was on its banks, and Zartosht was born there. 16. The hoary forest is the chief of forests. 17. Hugar the lofty, on which the water of Aredvisur flows and leaps, is the chief of summits, since it is that above which is the

revolution of the constellation Sataves, the chief of reservoirs. 18. The Haoma which is out-squeezed is the chief of medicinal plants. 19. Wheat is the chief of large-seeded grains. 20. The desert wormwood is the chief of non-medicinal plants. 21. The summer vetch, which they also call "pag" (gavirs), is the chief of small-seeded grains. 22. The kusti (sacred thread-girdle) is the chief of clothes. 23. The Bazayvana is the chief of seas. 24. Of two men, when they come forward together, the wiser and more truthful is chief.

25. This, too it says in revelation, that Ohrmazd created the whole material world one abode, so that all may be one; for there is much splendor and glory of industry in the world. 26. Whatsoever he performs, who practices that which is good, is the value of the water of life; since water is not created alike in value, for the undefiled water of Aredvisur is worth the whole water of the sky and earth of Xwaniratha, except the Arag river, created by; Ohrmazd. 27. Of trees the myrtle and date, on which model, it is said, trees were formed, are worth all the trees of Xwaniratha, except the Gaokerena tree with which they restore the dead.

28. Of mountains Mount Aparsen's beginning is in Sagastan and end in Khujistan, some say it is all the mountains of Pars, and is chief of all mountains except Alburz. 29. Of birds Chamros is chief, who is worth all the birds in Xwaniratha, except the griffin of three natures. 30. The conclusion is this, that every one who performs a great duty has then much value.

CHAPTER 25. The religious calendar

1. On matters of religion it says in revelation thus: "The creatures of the world were created by me complete in three hundred and sixty-five days," that is, the six periods of the Gahambars which are completed in a year. 2. It is always necessary first to count the day and afterwards the night, for first the day goes off, and then the night comes on. 3. And from the season (gas) of Maidyoshahem, which is the auspicious day Khwarshed of the month Tishtar, to the season of Maidyarem, which is the auspicious day Warharan of the month Din [Dae]-- the shortest day -- the night increases; and from the season of Maidyarem to the season of Maidyoshahem the night decreases and the day increases. 4. The summer day is as much as two of the shortest winter days, and the winter night is as much as two of the shortest summer nights. 5. The summer day is twelve Hasars, the night six Hasars; the winter night is twelve Hasars, the day six; a Hasar being a measure of time and, in like manner, of land. 6. In the season of Hamaspathmaidyem, that is, the five supplementary days at the end of the month Spandarmad, the day and night are again equal.

7. As from the auspicious day Ohrmazd of the month Frawardin to the auspicious day Anagran of the month Mihr is the summer of seven months, so from the auspicious day Ohrmazd of the month Aban to the auspicious month Spandarmad, on to the end of the five supplementary days, is the winter of five months. 8. The priest fulfills the regulation (vachar) about a corpse and other things, by this calculation as to summer and winter. 9. In those seven months of summer the periods (gas) of the days and nights are five since one celebrates the Rapithwin namely, the period of day-break is Hawan, the period of midday is Rapithwin, the period of afternoon is Uzerin, when the appearance of the stars has come into the sky until midnight is the period of Aiwisruthrem, from midnight until the stars become imperceptible is the period of Ushahin. 10. In winter are four periods, for from daybreak till Uzerin is all Hawan, and the rest as I have said; and the reason of it is this, that the appearance of winter is in the direction of the north, where the regions Wourubareshti and Wourujareshti are; the original dwelling of summer, too, is in the south, where the regions Fradadhafshu and Widadhafshu are; on the day Ohrmazd of the auspicious month Aban the winter acquires strength and enters into the world, and the spirit of Rapithwin goes from above-ground to below-ground, where the spring (khani) of waters is, and diffuses warmth and moisture in the water, and so many roots of trees do not wither with cold and drought. 11. And on the auspicious day Adar of the month Din the winter arrives, with much cold, at Eranvej; and until the end, in the auspicious month Spandarmad, winter advances through the whole world; on this account they kindle a fire everywhere on the day Adar of the month Din, and it forms an indication that winter has come. 12. In those five months the water of springs and conduits is all warm, for Rapithwin keeps warmth and moisture there, and one does not celebrate the period of Rapithwin. 13. As the day Ohrmazd of the month Frawardin advances it diminishes the strength which winter possesses, and summer comes in from its own original dwelling, and receives strength and dominion. 14. Rapithwin comes up from below-ground, and ripens the fruit of the trees; on this account the water of springs is cold in summer, for Rapithwin is not there; and those seven months one celebrates the Rapithwin, and summer advances through the whole earth. 15. And yet in the direction of Hindustan, there where the original dwelling of summer is nearer, it is always neither cold nor hot; for in the season which is the dominion of summer, the rain always dispels most of the heat, and it does not become perceptible; in the winter rain does not fall, and the cold does not become very perceptible. 16. In the northern direction, where the preparation of winter is, it is always cold; for in the summer mostly, on account of

the more oppressive winter there, it is not possible so to dispel the cold that one might make it quite warm. 17. In the middle localities the cold of winter and heat of summer both come on vehemently.

18. Again, the year dependent on the revolving moon is not equal to the computed year on this account, for the moon returns one time in twenty-nine, and one time in thirty days, and there are four hours (zaman) more than such a one of its years; as it says, that every one deceives where they speak about the moon (or month), except when they say that it comes twice in sixty days. 19. Whoever keeps the year by the revolution of the moon mingles summer with winter and winter with summer.

20. This, too, it says, that the auspicious month Frawardin, the month Ardwhasht, and the month Hordad are spring; the month Tishtar, the month Amurdad, and the month Shahrewar are summer; the month Mihr, the month Aban, and the month Adar are autumn; the month Din, the month Vohuman, and the month Spandarmad are winter. 21. And the sun comes from the sign (khurdak) of Aries, into which it proceeded in the beginning, back to that same place in three hundred and sixty-five days and six short times (hours), which are one year. 22. As every three months it (the sun) advances through three constellations, more or less, the moon comes, in a hundred and eighty days, back to the place out of which it traveled in the beginning.

CHAPTER 26. Measuring distances

1. A Hasar¹ on the ground is a Parasang of one thousand steps of the two feet. (2) A Parasang² is a measure as much as a far-seeing man may look out, see a beast of burden, and make known that it is black or white. (3) And the measure of a man is eight medium spans.³

1 Av. hâthra of Vd2.25, Vd8.100-102, Tishtar Yasht 23, 29. The statements regarding the length of a Hasar are rather perplexing, for we are told that it "is like a Parasang" (Chap. 14.4), that "the length of a Hasar is one-fourth of a Parasang (Chap. 16.7), and that "a medium Hasar on the ground, which they also call a Parasang, is a thousand steps of the two feet when walking with propriety" (*Farhang-i Oim-khaduk*, ed. Hosh. p. 42). To reconcile these statements we must conclude that a Hasar is like a Parasang merely in the sense of being a long measure of distance, that it is really a mille passus or mile of the Romans, and that it is a quarter of the actual Parasang. At the same time, as it was usual to call a Hasar by the name of a Parasang, we are often left in doubt whether a mile or a league is meant, when a Hasar or Parasang is mentioned. The *Farhang-i Oim-khaduk* (p. 41) also mentions other measures of distance, such as the tachar (Av. tachara) of two Hasars, the asvâst (or aêast) of four Hasars, the dashmêst (Av. dakhshmaiti) of eight Hasaras, and the yôjêst (Av. yijaiasti or yujaiasti) of sixteen Hasars.

2 A Parasang is usually from 3 1/2 to 4 English miles, but perhaps a Hasar is meant here.

3 Reading vitast-i miyânâk instead of vitast damânâk. The *Farhang-i Oim-khaduk*

CHAPTER 27. The nature of plants

1. On the nature of plants it says in revelation, that, before the coming of the destroyer, vegetation had no thorn and bark about it; and, afterwards, when the destroyer came, it became coated with bark and thorny, for antagonism mingled with every single thing; owing to that cause vegetation is also much mixed with poison, like Bish the height of hemp (kand), that is poisonous, for men when they eat it die.

2. In like manner even as the animals, with grain of fifty and five species and twelve species of medicinal plants, have arisen from the primeval ox, ten thousand species among the species of principal plants, and a hundred thousand species among ordinary plants have grown from all these seeds of the tree opposed to harm, the many-seeded, which has grown in the wide-formed ocean. 3. When the seeds of all these plants, with those from the primeval ox, have arisen upon it, every year the bird strips that tree and mingles all the seeds in the water; Tishtar seizes them with the rain-water and rains them on to all regions. 4. Near to that tree the white Haoma, the healing and undefiled, has grown at the source of the water of Aredvisur; every one who eats it becomes immortal, and they call it the Gaokerena tree, as it is said that Haoma is expelling death; also in the renovation of the universe they prepare its immortality therefrom; and it is the chief of plants.

5. These are as many genera of plants as exist: trees and shrubs, fruit-trees, corn, flowers, aromatic herbs, salads, spices, grass, wild plants, medicinal plants, gum plants, and all producing oil, dyes, and clothing. 6. I will mention them also a second time: all whose fruit is not welcome as food of men, and are perennial (salvar), as the cypress, the plane, the white poplar, the box, and others of this genus, they call trees and shrubs (dar va dirakht). 7. The produce of everything welcome as food of men, that is perennial, as the date, the myrtle, the lote-plum, the grape, the quince, the apple, the citron, the pomegranate, the peach, the fig, the walnut, the almond, and others in this genus, they call fruit (mivak). 8. Whatever requires labor with the spade, and is perennial, they call a shrub (dirakht). 9. Whatever requires that they take its crop through labor, and its root withers away, such as wheat, barley, grain, various kinds of pulse, vetches, and others of this genus, they call corn (jurdak). 10. Every plant with fragrant leaves, which is cultivated by the hand-labor of men, and is

(p. 41) mentions three kinds of spans, the Av. vitasti (Vd8.76, 78, Vd17.5) of twelve finger-breadths (angûst), or about 9 inches, which is a full span between the thumb and little finger (the one mentioned in the text); the Av. dishti (Vd17.5) of ten finger-breadths, or about 7 1/2 inches, which is a span between the thumb and middle finger; and the Av. uzashti (Pahl. lââ-asht) of eight finger-breadths, or about 6 inches, which is a span between the thumb and fore-finger.

perennial (hamvar), they call an aromatic herb (siparam). 11. Whatever sweet-scented blossom arises at various seasons through the hand-labor of men, or has a perennial root and blossoms in its season with new shoots and sweet-scented blossoms, as the rose, the narcissus, the jasmine, the dog-rose (nestarun), the tulip, the colocynth (kavastik), the pandanus (kedi), the kamba, the ox-eye (heri), the crocus, the swallow-wort (zarda), the violet, the karda, and others of this genus, they call a flower (gul). 12. Everything whose sweet-scented fruit, or sweet-scented blossom, arises in its season, without the hand-labor of men, they call a wild plant (vahar or nihāl). 13. Whatever is welcome as food of cattle and beasts of burden they call grass (giyah). 14. Whatever enters into cakes (pesh-parakiha) they call spices (avzarika). 15. Whatever is welcome in eating of bread, as torn shoots of the coriander, water-cress (kakij), the leek, and others of this genus, they call salad (terak). 16. Whatever is like spinning cotton, and others of this genus, they call clothing plants (jamak). 17. Whatever lentil is greasy, as sesame, dushdang, hemp, zadak, and others of this genus, they call an oil-seed (rokano). 18. Whatever one can dye clothing with, as saffron, sapan-wood, zachava, vaha, and others of this genus, they call a dye-plant (rag). 19. Whatever root, or gum, or wood is scented, as frankincense, varasht, kust, sandalwood, cardamom, camphor, orange-scented mint, and others of this genus, they call a scent (bod). 20. Whatever stickiness comes out from plants they call gummy (zadak). 21. The timber which proceeds from the trees, when it is either dry or wet, they call wood (chiba). 22. Every one of all these plants which is so, they call medicinal (daruk).

23. The principal fruits are of thirty kinds (khaduinak), and ten species (sardak) of them are fit to eat inside and outside, as the fig, the apple, the quince, the citron, the grape, the mulberry, the pear, and others of this kind; ten are fit to eat outside, but not fit to eat inside, as the date, the peach, the white apricot, and others of this kind; those which are fit to eat inside, but not fit to eat outside, are the walnut, the almond, the pomegranate, the coconut, the filbert, the chestnut, the pistachio nut, the vargan, and whatever else of this description are very remarkable.

24. This, too, it says, that every single flower is appropriate to an angel (Amahraspand), as the white jasmine (saman) is for Vohuman, the myrtle and jasmine (yasmin) are Ohrmazd's own, the mouse-ear (or sweet marjoram) is Ardwhist's own, the basil-royal is Shahrewar's own, the musk flower is Spandarmad's, the lily is Hordad's, the chamba is Amurdad's, Din-pavan-Adar has the orange-scented mint (vadrang-bod), Adar has the marigold (adargun), the water-lily is Aban's, the white marv is Khwarshed's, the ranges is Mah's, the violet is Tishtar's, the meren is Gosh's, the karda is Din-

pavan-Mihr's, all violets are Mihr's, the red chrysanthemum (kher) is Srosh's, the dog-rose (nestran) is Rashn's, the cockscomb is Frawardin's, the sisebar is Warharan's, the yellow chrysanthemum is Ram's, the orange-scented mint is Wad's, the trigonella is Din-pavan-Din's, the hundred-petalled rose is Din's, all kinds of wild flowers (vahar) are Ard's, Ashtad has all the white Haoma, the bread-baker's basil is Asman's, Zamyad has the crocus, Mahraspand has the flower of Ardashir, Anagran has this Haoma of the angel Haoma, of three kinds.

25. It is concerning plants that every single kind with a drop of water on a twig (teh) they should hold four finger-breadths in front of the fire; most of all it is the lotos (kunar) they speak of.

CHAPTER 28. On the evil-doing of Ahriman and the demons

1. On the evil-doing of Ahriman and the demons it says in revelation, that the evil which the evil spirit has produced for the creation of Ohrmazd it is possible to tell by this winter; and his body is that of a lizard (vazagh) whose place is filth (kalch). 2. He does not think, nor speak, nor act for the welfare (nadukih) of the creatures of Ohrmazd; and his business is unmercifulness and the destruction of this welfare, so that the creatures which Ohrmazd shall increase he will destroy; and his eyesight (chashm michihsn) does not refrain from doing the creatures harm. 3. As it says that, "ever since a creature was created by us, I, who am Ohrmazd, have not rested at ease, on account of providing protection for my own creatures; and likewise not even he, the evil spirit, on account of contriving evil for the creatures." 4. And by their devotion to witchcraft (yatuk-dinoih) he seduces mankind into affection for himself and disaffection to Ohrmazd, so that they forsake the religion of Ohrmazd, and practice that of Ahriman. 5. He casts this into the thoughts of men, that this religion of Ohrmazd is naught, and it is not necessary to be steadfast in it. 6. Whoever gives that man anything, in whose law (dad) this saying is established, then the evil spirit is propitiated by him, that is, he has acted by his pleasure.

7. The business of Akoman is this, that he gave vile thoughts and discord to the creatures. 8. The business of the demon Andar is this, that he constrains the thoughts of the creatures from deeds of virtue, just like a leader who has well-constrained (sardar-i khup afsardo); and he casts this into the thoughts of men, that it is not necessary to have the sacred shirt [sudre] and thread-girdle [kusti]. 9. The business of the demon Savar, that is a leader of the demons, is this, that is, misgovernment, oppressive anarchy, and drunkenness. 10.

The business of the demon Naikiyas is this, that he gives discontent to the creatures; as it says, that should this one give anything to those men whose opinion (dad) is this, that it is not necessary to have the sacred shirt and thread-girdle, then Andar, Savar, and Naikiyas are propitiated by him. 11. The demon Taprev is he who mingles poison with plants and creatures, as it says thus: "Taprev the frustrater, and Zairich the maker of poison." 12. All those six, it is said, are arch-fiends of the demons; the rest are cooperating and confederate with them. 13. This, too, it says, that] should one give [anything to] a man who says [that it is proper to have one boot], and in his law walking with one boot [is established, then] the fiend Taprev is propitiated [by him].

14. The demon-Taromat [is he who] produces disobedience; the demon Mitrokht is the liar (drojan) of the evil spirit; the demon Arashk ("malice") is the spiteful fiend of the evil eye. 15. Theirs are the same appliances as the demon Eshm's, as it says that seven powers are given to Eshm, that he may utterly destroy the creatures therewith; with those seven powers he will destroy seven of the Kayanian heroes in his own time, but one will remain. 16. There where Mitrokht ("falsehood") arrives, Arashk ("malice") becomes welcome, [and there where Arashk is welcome] Eshm lays a foundation, and there where Eshm has a foundation, many creatures perish, and he causes much non-Iranianism. 17. Eshm mostly contrives all evil for the creatures of Ohrmazd, and the evil deeds of those Kayanian heroes have been more complete through Eshm, as it says, that Eshm, the impetuous assailant, causes them most.

18. The demon Vizaresh is he who struggles with the souls of men which have departed, those days and nights when they remain in the world; he carries them on, terror-stricken, and sits at the gate of hell. 19. The demon Uda is he who, when a man sits in a private place, or when he eats at meals, strikes his knee spiritually on his back, so that he bawls out [and looks out, that chattering he may eat, chattering] he may evacuate (ried), and chattering he may make water (mezed), so that he may not attain [unto the] best existence.

[20. The demon Akatash is the fiend of perversion (nikirayih), who makes the creatures averse (nikirai) from proper things; as it says; that whoever has given anything to that person (tanu) whose opinion (dad) is this, that it is not necessary to have a high-priest (dastur), then the demon Eshm is propitiated by him. 21. Whoever has given anything to that person whose opinion is this, and who says, that it is not necessary to have a snake-killer (mar-van), then Ahriman, with the foregoing demons, is propitiated by him; this is said of him who, when he sees a noxious creature, does not kill it. 22. A snake-killer

(maro-gno) is a stick on the end of which a leather thong is provided; and it is declared that every one of the good religion must possess one, that they may strike and kill noxious creatures and sinners more meritoriously with it.

23. Zarman is the demon who makes decrepit (dushpad), whom they call old age (pirih). 24. Chishmak is he who makes disastrous (vazandak), and also causes the whirlwind which passes over for disturbance. 25. The demon Vareno is he who causes illicit intercourse, as it says thus: "Vareno the defiling (alai)." 26. The demon Bushasp is she who causes slothfulness; Sej is the fiend (druj) who causes annihilation; and the demon Niyaz is he who causes distress.

27. The demon Az ("greediness") is he who swallows everything, and when, through destitution, nothing has come he eats himself; he is that fiendishness which, although the whole wealth of the world be given up to it, does not fill up and is not satisfied; as it says, that the eye of the covetous is a noose (gamand), and in it the world is naught. 28. Push is the demon who makes a hoard, and does not consume it, and does not give to any one; as it says, that the power of the demon Az is owing to that person who, not content with his own wife, snatches away even those of others.

29. The demon Nas is he who causes the pollution and contamination (nisrushtih), which they call nasai ("dead matter"). 30. The demon Friftar ("deceiver") is he who seduces mankind. 31. The demon Spazg ("slander") is he who brings and conveys discourse (milaya), and it is nothing in appearance such as he says; and he shows that mankind fights and apologizes (avakhshined), individual with individual. 32. The demon Arast ("untrue") is he who speaks falsehood. 33. The demon Aighash is the malignant-eyed fiend who smites mankind with his eye. 34. The demon But is he whom they worship among the Hindus, and his growth is lodged in idols, as one worships the horse as an idol. 35. Astwihad is the evil flyer (vae-i saritar) who seizes the life; as it says that, when his hand strokes a man it is lethargy, when he casts it on the sick one it is fever, when he looks in his eyes he drives away the life, and they call it death. 36. The demon of the malignant eye (sur-chashmih) is he who will spoil anything which men see, when they do not say "in the name of God" (yazdan).

37. With every one of them are many demons and fiends cooperating, to specify whom a second time would be tedious; demons, too, who are furies (khashmakan), are in great multitude it is said. 38. They are demons of ruin, pain, and growing old (zvaran), producers of vexation and bile, revivers of grief (nivagih), the progeny

of gloom, and bringers of stench, decay, and vileness, who are many, very numerous, and very notorious; and a portion of all of them is mingled in the bodies of men, and their characteristics are glaring in mankind.

39. The demon Apaosh and the demon Aspenjargak are those who remain in contest with the rain. 40. Of the evil spirit are the law of vileness, the religion of sorcery, the weapons of fiendishness, and the perversion (khamih) of God's works; and his wish is this, that is: "Do not ask about me, and do not understand me! for if ye ask about and understand me, ye will not come after me." 41. This, too, it says, that the evil spirit remains at the distance of a cry, even at the cry of a three-year-old cock (kuleng), even at the cry of an ass, even at the cry of a righteous man when one strikes him involuntarily and he utters a cry. 42. The demon Kundak is he who is the steed (barak) of wizards.

43. Various new demons arise from the various new sins the creatures may commit, and are produced for such purposes; who make even those planets rush on which are in the celestial sphere, and they stand very numerous in the conflict. 44. Their ringleaders (kamarikan) are those seven planets, the head and tail of Gochihr, and Mushpar provided with a tail, which are ten. 45. And by them these ten worldly creations, that is, the sky, water, earth, vegetation, animals, metals, wind, light, fire, and mankind, are corrupted with all this vileness; and from them calamity, captivity, disease, death, and other evils and corruptions ever come to water, vegetation, and the other creations which exist in the world, owing to the fiendishness of those ten. 46. They whom I have enumerated are furnished with the assistance and crafty (afzar-homand) nature of Ahriman.

47. Regarding the cold, dry, stony, and dark interior of mysterious (tarik den afraj-pedak) hell it says, that the darkness is fit to grasp with the hand, and the stench is fit to cut with a knife; and if they inflict the punishment of a thousand men within a single span, they (the men) think in this way, that they are alone; and the loneliness is worse than its punishment. 48. And its connection (band) is with the seven planets, be it through much cold like Saturn (Kevan), be it through much heat like Ahriman; and their food is brimstone (gandak), and of succulents the lizard (vazagh), and other evil and wretchedness (patyan).]

CHAPTER 29. On the spiritual chieftainship of the regions of the earth

1. On [the spiritual chieftainship of the regions of the earth] it says in revelation, that every one of those six chieftainships has one

spiritual chief; as the chief of Arezahi is Ashashagahad-e Hvandchan, the chief of Sawahi is Hoazarodathhri-hana Pareshtyaro, the chief of Fradadhafshu is Spitoid-i Ausposinan, [the chief of Vidadhafshu is Airizh-rasp Ausposinan,] the chief of Wourubareshti is Huvasp, the chief of Wourujareshti is Cakhravak. 2. Zartosht is spiritual chief of the region of Xwaniratha, and also of all the regions; he is chief of the world of the righteous, and it is said that the whole religion was received by them from Zartosht.

3. In the region of Xwaniratha are many places, from which, in this evil time of violent struggling with the adversary, a passage (vidarg) is constructed by the power of the spiritual world (mainokih), and one calls them the beaten tracks of Xwaniratha.

4. Counterparts of those other regions are such places as Kangdez, the land of Saukavastan, the plain of the Arabs (Tazhikan), the plain of Peshyansai, the river Naivtak, Eranvej, the enclosure (var) formed by Yim [Jamshed], and Cashmere in India. 5. And one immortal chief acts in the government of each of them; as it says, that Peshotan son of Vishtasp, whom they call Chitro-maino, is in the country of Kangdez; Aghrerad son of Pashang is in the land of Saukavastan, and they call him Gopatshah; Parshadga Hvembya is in the plain of Peshyansai, and he is Hvembya for this reason, because they brought him up in a hvemb (“jar”) for fear of Khashm (“Wrath”); [Asam-i Yamahusht is in the place which they call the River Naivtak]; the tree opposed to harm is in Eranvej; Urvatadnar son of Zartosht is in the enclosure formed by Yim [Jamshed]. 6. Regarding them it says, they are those who are immortal, as are Narsih son of Vivangha, Tus son of Nodar, Giw son of Gudarz, Ibairaz the causer of strife, and Ashavazd son of Pourudhaksht; and they will all come forth, to the assistance of Soshyant, on the production of the renovation of the universe.

7. Regarding Sam it says, that he became immortal, but owing to his disregard of the Mazdayasnian religion, a Turk whom they call Nihaj wounded him with an arrow, when he was asleep there, in the plain of Peshyansai; and it had brought upon him the unnatural lethargy (Bushasp) which overcame him in the midst of the heat. 8. And the glory (far) of heaven stands over him for the purpose that, when Azi Dahak [Zohak] becomes unfettered (arazhak), he may arise and slay him; and a myriad guardian spirits of the righteous are as a protection to him. 9. Of Dahak [Zohak], whom they call Bevarasp, this, too, it says, that Faridoon when he captured Dahak [Zohak] was not able to kill him, and afterwards confined him in Mount Damawand; when he becomes unfettered, Sam arises, and smites and slays him.

10. As to Kangdez, it is in the direction of the east, at many leagues

from the bed (var) of the wide-formed ocean towards that side. 11. The plain of Peshyansai is in Kavulistan, as it says, that the most remarkable upland (balist) in Kavulistan is where Peshyansai is; there it is hotter, on the more lofty elevations there is no heat. 12. Eranvej is in the direction of Ataro-patakan [Azerbaijan]. 13. The land of Saukavastan is on the way from Turkistan to Chinistan, in the direction of the north. 14. [The enclosure] formed by Yim [Jamshed] is in the middle of Pars, in Sruva; thus, they say, that what Yim [Jamshed] formed (Yim-kard) is below Mount Yimakan. 15. Cashmere is in Hindustan.

CHAPTER 30. On the resurrection and future existence

1. On the nature of the resurrection and future existence it says in revelation, that, whereas Mashye and Mashyane, who grew up from the earth, first fed upon water, then plants, then milk, and then meat, men also, when their time of death has come, first desist from eating meat, then milk, then from bread, till when they shall die they always feed upon water. 2. So, likewise, in the millennium of Ushedarmah, the strength of appetite (az) will thus diminish, when men will remain three days and nights in superabundance (sirih) through one taste of consecrated food. 3. Then they will desist from meat food, and eat vegetables and milk; afterwards, they abstain from milk food and abstain from vegetable food, and are feeding on water; and for ten years before Soshyant comes they remain without food, and do not die.

4. After Soshyant comes they prepare the raising of the dead, as it says, that Zartosht asked of Ohrmazd thus: "Whence does a body form again, which the wind has carried and the water conveyed (vazhid)? and how does the resurrection occur?" 5. Ohrmazd answered thus: "When through me the sky arose from the substance of the ruby, without columns, on the spiritual support of far-compassed light; when through me the earth arose, which bore the material life, and there is no maintainer of the worldly creation but it; when by me the sun and moon and stars are conducted in the firmament (andarvai) of luminous bodies; when by me corn was created so that, scattered about in the earth, it grew again and returned with increase; when by me color of various kinds was created in plants; when by me fire was created in plants and other things without combustion; when by me a son was created and fashioned in the womb of a mother, and the structure (pishak) severally of the skin, nails, blood, feet, eyes, ears, and other things was produced; when by me legs were created for the water, so that it flows away, and the cloud was created which carries

the water of the world and rains there where it has a purpose; when by me the air was created which conveys in one's eyesight, through the strength of the wind, the lowermost upwards according to its will, and one is not able to grasp it with the hand out-stretched; each one of them, when created by me, was herein more difficult than causing the resurrection, for it is an assistance to me in the resurrection that they exist, but when they were formed it was not forming the future out of the past. 6. Observe that when that which was not was then produced, why is it not possible to produce again that which was? for at that time one will demand the bone from the spirit of earth, the blood from the water, the hair from the plants, and the life from fire, since they were delivered to them in the original creation."

7. First, the bones of Gayomard are roused up, then those of Mashye and Mashyane, then those of the rest of mankind; in the fifty-seven years of Soshyant they prepare all the dead, and all men stand up; whoever is righteous and whoever is wicked, every human creature, they rouse up from the spot where its life departs. 8. Afterwards, when all material living beings assume again their bodies and forms, then they assign (bara yehabund) them a single class. 9. Of the light accompanying (levatman) the sun, one half will be for Gayomard, and one half will give enlightenment among the rest of men, so that the soul and body will know that this is my father, and this is my mother, and this is my brother, and this is my wife, and these are some other of my nearest relations.

10. Then is the assembly of the Sadvastaran, where all mankind will stand at this time; in that assembly every one sees his own good deeds and his own evil deeds; and then, in that assembly, a wicked man becomes as conspicuous as a white sheep among those which are black. 11. In that assembly whatever righteous man was friend of a wicked one in the world, and the wicked man complains of him who is righteous, thus: "Why did he not make me acquainted, when in the world, with the good deeds which he practiced himself?" if he who is righteous did not inform him, then it is necessary for him to suffer shame accordingly in that assembly.

12. Afterwards, they set the righteous man apart from the wicked; and then the righteous is for heaven (garothman), and they cast the wicked back to hell. 13. Three days and nights they inflict punishment bodily in hell, and then he beholds bodily those three days" happiness in heaven. 14. As it says that, on the day when the righteous man is parted from the wicked, the tears of every one, thereupon, run down unto his legs. 15. When, after they set apart a father from his consort (hambaz), a brother from his brother, and a friend from his friend, they suffer, every one for his own deeds, and weep, the righteous for

the wicked, and the wicked about himself; for there may be a father who is righteous and a son wicked, and there may be one brother who is righteous and one wicked. 16. Those for whose peculiar deeds it is appointed, such as Dahak [Zohak] and Frasiyav of Tur, and others of this sort, as those deserving death (marg-arjanan), undergo a punishment no other men undergo; they call it "the punishment of the three nights."

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 Soshyant. 18. As Gochihr falls in the celestial sphere from a moon-beam on to the earth, the distress of the earth becomes such-like as that of a sheep when a wolf falls upon it. 19. Afterwards, the fire and halo melt the metal of Shahrewar, in the hills and mountains, and it remains on this earth like a river. 20. Then all men will pass into that melted metal and will become pure; when one is righteous, then it seems to him just as though he walks continually in warm milk; but when wicked, then it seems to him in such manner as though, in the world, he walks continually in melted metal.

21. Afterwards, with the greatest affection, all men come together, father and son and brother and friend ask one another thus: "Where has it been these many years, and what was the judgment upon thy soul? hast thou been righteous or wicked?" 22. The first soul the body sees, it inquires of it with those words (guft). 23. All men become of one voice and administer loud praise to Ohrmazd and the archangels.

24. Ohrmazd completes his work at that time, and the creatures become so that it is not necessary to make any effort about them; and among those by whom the dead are prepared, it is not necessary that any effort be made. 25. Soshyant, with his assistants, performs a Yazishn ceremony in preparing the dead, and they slaughter the ox Hadhayosh in that Yazishn; from the fat of that ox and the white Haoma they prepare Hush, and give it to all men, and all men become immortal for ever and everlasting. 26. This, too, it says, that whoever has been the size of a man, they restore him then with an age of forty years; they who have been little when not dead, they restore then with an age of fifteen years; and they give every one his wife, and show him his children with the wife; so they act as now in the world, but there is no begetting of children.

27. Afterwards, Soshyant and his assistants, by order of the creator Ohrmazd, give every man the reward and recompense suitable to his deeds; this is even the righteous existence (ait) where it is said that they convey him to paradise (Wahisht), and the heaven (garothman) of Ohrmazd takes up the body (kerp) as itself requires; with that

assistance he continually advances for ever and everlasting. 28. This, too, it says, that whoever has performed no worship (yasht), and has ordered no getig-kharid, and has bestowed no clothes as a righteous gift, is naked there; and he performs the worship (yasht) of Ohrmazd, and the heavenly angels provide him the use of his clothing.

29. Afterwards, Ohrmazd seizes on the evil spirit! Vohuman on Akoman, Ardwahisht on Andar, Shahrewar on Savar, Spandarmad on Taromat who is Naunghas, Hordad and Amurdad on Tairev and Zairich, true-speaking on what is evil-speaking, Srosh on Eshm. 30. Then two fiends remain at large, Ahriman and Az; Ohrmazd comes to the world, himself the Zota and Srosh the Raspi, and holds the Kusti in his hand; defeated by the Kusti formula the resources of the evil spirit and Az act most impotently, and by the passage through which he rushed into the sky he runs back to gloom and darkness. 31. Gochihr burns the serpent (mar) in the melted metal, and the stench and pollution which were in hell are burned in that metal, and it (hell) becomes quite pure. 32. He (Ohrmazd) sets the vault into which the evil spirit fled, in that metal; he brings the land of hell back for the enlargement of the world; the renovation arises in the universe by his will, and the world is immortal for ever and everlasting.

33. This, too, it says, that this earth becomes an iceless, slopeless plain; even the mountain, whose summit is the support of the Chinwad bridge, they keep down, and it will not exist.

CHAPTER 31. On the race and offspring of the Kayans

o. On the race and genealogy of the Kayanians.

1. Hooshang was son of Fravak, son of Siyamak, son of Mashye, son of Gayomard. [2. Tahmurasp was son of Vivangha, son of Yanghad, son of Hooshang. 3. Yim [Jamshed], Tahmurasp, Spitur, and Narsih, whom they also call "the Rashnu of Chino," were all brothers. 4. From Yim [Jamshed] and Yimak, who was his sister, was born a pair, man and woman, and they became husband and wife together; Mirak the Aspiyan and Ziyanak Zardahim were their names and the lineage went on. 5. Spitur was he who, with Dahak [Zohak], cut up Yim [Jamshed]; Narsih lived then also, whom they call Nesrgyavan; they say that such destiny (gadman) is allotted to him, that he shall pass every day in troubles, and shall make all food purified and pure.

6. Dahak [Zohak] was son of Khrutasp, son of Zainigav, son of Virafsang, son of Tazh, son of Fravak son of Siyamak; by his mother Dahak [Zohak] was of Udai, son of Bayak, son of Tambayak, son of Owokhm, son of Pairi-urvaesm, son of Gadhwithw, son of Drujaskan,

son of the evil spirit.

7. Faridoon the Aspiyan was son of Pur-tora the Aspiyan, son of Sok-tora the Aspiyan, son of Bortora the Aspiyan, son of Siyak-tora-the Aspiyan, son of Sped-tora the Aspiyan, son of Gefar-tora the Aspiyan, son of Ramak-tora the Aspiyan, son of Vanfragheshn the Aspiyan, son of Yim [Jamshed], son of Vivangha; as these, apart from the Aspiyan Pur-tora, were ten generations, they every one lived a hundred years, which becomes one thousand years; those thousand years were the evil reign of Dahak [Zohak]. 8. By the Aspiyan Pur-tora was begotten Faridoon, who exacted vengeance for Yim [Jamshed]; together with him also were the sons Barmayun and Katayun, but Faridoon was fuller of glory than they.

9. By Faridoon three sons were begotten, Salm and Tuj and Airik; and by Airik one son and one pair were begotten; the names of the couple of sons were Vanidar and Anastokh, and the name of the daughter was Guzhak. 10. Salm and Tuj slew them all, Airik and his happy sons, but Faridoon kept the daughter in concealment, and from that daughter a daughter was born; they became aware of it, and the mother was slain by them. 11. Faridoon provided for the daughter, also in concealment, for ten generations, when Manush-i Khurshed-vinik was born from his mother, [so called because, as he was born, some of] the light of the sun (khwarshed) fell upon his nose (vinik). 12. From Manush-i Khurshed-vinik and his sister was Manush-khurnar, and from Manush-khurnar [and his sister] was Manuschihar born, by whom Salm and Tuj were slain in revenge for Airik. 13. By Manuschihar were Frish, Nodar, and Durasrobo begotten.

14. Just as Manuschihar was of Manush-khurnar, of Manush-khurnak, who was Mam-sozak, of Airak, of Thritak, of Bitak, of Frazushak, of Zushak, of Fraguzak, of Guzak, of Airik, of Faridoon, so Frasiyav was of Pashang, of Zaeshm, of Turak, of Spaenyasp, of Duroshasp, of Tuj, of Faridoon. 15. He (Frasiyav) as well as Karsevaz, whom they call Kadan, and Aghrerad were all three brothers.

[16. Pashang and Visak were both brothers. 17. By Visak were Piran, Human, Shan, and other brothers begotten. 18. By Frasiyav were Frasp-i Chur, Shan, Shedak, and other sons begotten; and Vispan-frya, from whom Kay Khosraw was born, was daughter of Frasiyav, and was of the same mother with Frasp-i Chur. 19. From Frasp-i Chur were Surak, Asurik, and other children; and by them were Khvast-airikht, Yazdan-airikht, Yazdan-sarad, Freh-khurd, Lavahak, and others begotten, a recital of whom would be tedious.

20. By Aghrerad was Gopatshah begotten. 21. When Frasiyav made Manuschihar, with the Iranians, captive in the mountain-range

(gar) of Padashkh-var, and scattered ruin and want among them, Aghrerad begged a favor of God (yazdan), and he obtained the benefit that the army and champions of the Iranians were saved by him from that distress. 22. Frasiyav slew Aghrerad for that fault; and Aghrerad, as his recompense, begat such a son as Gopatshah.

23. Auzobo the Tuhmaspian, Kanak-i Barzisht, Arawishanasp, and Vaetand-i Raghinoid were the three sons and the daughter of Agaimasvak, the son of Nodar, son of Manuschihar, who begat Auzobo. 24. Kavad was a child in a waist-cloth (kuspud); they abandoned him on a river, and he froze upon the door-sills (kavadakan); Auzobo perceived and took him, brought him up, and settled the name of the trembling child.

25. By Kavad was Kay Apiveh begotten; by Kay Apiveh were Kay Arsh, Kay Vyarsh, Kay Pisan, and Kay Kaus begotten; by Kay Kaus was Siyavakhsh begotten; by Siyavakhsh was Kay Khosraw begotten. 26. Kersasp and Aurvakhsh were both brothers. 27. Athrat was son of Sahm, son of Turak, son of Spaenyasp, son of Durohasp, son of Tuj, son of Faridoon. 28. Lohrasp was son of Auzav, son of Manush, son of Kay Pisin, son of Kay Apiveh, son of Kay Kobad. 29. By Kay Lohrasp were Vishtasp, Zarir, and other brothers begotten; by Vishtasp were Spend-dad and Peshotan begotten; and by Spend-dad were Vohuman, Ataro-tarsah, Mitro-tarsah, and others begotten.

30. Artakhshatar descendant of Papak -- of whom his mother was daughter -- was son of Sasan, son of Veh-afrid and Zarir, son of Sasan, son of Artakhshatar who was the said Vohuman son of Spend-dad.

31. The mother of Kay Apiveh was Farhank, daughter of him who is exalted on the heavenly path, Urvad-gai-frasht, son of Rak, son of Durasrobo, son of Manuschihar. 32. This, too, it says, that the glory of Faridoon settled on the root of a reed (kanya) in the wide-formed ocean; and Noktarga, through sorcery, formed a cow for tillage, and begat children there; three years he carried the reeds there, and gave them to the cow, until the glory went on to the cow; he brought the cow, milked her milk, and gave it to his three sons; as their walking was on hoofs, the glory did not go to the sons, but to Farhank. 33. Noktarga wished to injure Farhank, but Farhank went with the glory away from the fierce (tib) father, and made a vow (patyastak) thus: "I will give my first son to Aushbam." 34. Then Aushbam saved her from the father; and the first son, Kay Apiveh, she bore and gave to Aushbam, was a hero associating with Aushbam, and traveled in Aushbam's company.

35. The mother of Auzobo was the daughter of Namun the wizard, when Namak was with Frasiyav.

36. And, moreover, together with those begotten by Sam were six children in pairs, male and female the name of one was Damnak, of one Khosraw, and of one Margandak, and the name of each man and woman together was one. 37. And the name of one besides them was Dastan; he was considered more eminent than they, and Sagansih and the southern quarter were given to him; and Avar-shatro and the governorship were given by him to Avarnak. 38. Of Avar-shatro this is said, that it is the district of Avarnak, and they offered blessings to Srosh and Ardwhisht in succession; on this account is their possession of horses and possession of arms; and on account of firm religion, purity, and manifest joy, good estimation and extensive fame are greatly among them. 39. To Damnak the governorship of Asuristan was given; sovereignty and arranging the law of sovereignty, willfulness and the stubborn defects they would bring, were among them. 40. To Sparnak the governorship of Spahan was given to Khosraw the governorship of Rai was given; to Margandak the kingdom, forest settlements, and mountain settlements of Padashkhvargar were given; where they travel nomadically, and there are the forming of sheep-folds, prolificness, easy procreation, and continual triumph over enemies. 41. From Dastan proceeded Rudastam and Huzavarak.]

CHAPTER 32. Pourushasp and Zartosht

1. On the kindred of Pourushasp, son of Paitirasp, son of Aurvadasp, son of Haechadasp, son of Chakhshnush, son of Paitirasp, son of Hardarshn, son of Hardar, son of Spitaman, son of Vidasht, son of Ayazem, son of Rajan, son of Durasrobo, son of Manuschihar. 2. As Paitirasp had two sons, one Pourushasp and one Arasti, by Pourushasp was Zartosht begotten for a sanctuary of good religion, and by Arasti was Maidyok-mah begotten. 3. Zartosht, when he brought the religion, first celebrated worship and expounded in Eranvej, and Maidyok-mah received the religion from him. 4. The Mobads of Pars are all traced back to this race of Manuschihar.

5. Again, I say, by Zartosht were begotten three sons and three daughters; one son was Isadvastar, one Aurvatad-nar, and one Khurshed-chihar; as Isadvastar was chief of the priests he became the Mobed of Mobads, and passed away in the hundredth year of the religion; Aurvatad-nar was an agriculturist, and the chief of the enclosure formed by Yim [Jamshed], which is below the earth; Khurshed-chihar was a warrior, commander of the army of Peshotan, son of Vishtasp, and dwells in Kangdez; and of the three daughters the name of one was Fren, of one Srit, and of one Poruchist. 6. Aurvatad-nar and Khurshed-chihar were from a serving (chakar) wife, the rest

were from a privileged (padakhshah) wife. 7. By Isadvastar was begotten a son whose name was Ururvija, and they call him Aranj-i Biradan (“fore-arm of brothers”) for this reason, that, as they were from a serving wife, she then delivered them over to Isadvastar through adoption. 8. This, too, one knows, that three sons of Zartosht, namely, Ushedar, Ushedarmah, and Soshyant, were from Hvov; as it says, that Zartosht went near unto Hvov three times, and each time the seed went to the ground; the angel Neryosang received the brilliance and strength of that seed, delivered it with care to the angel Anahid, and in time will blend it with a mother. 9. Nine thousand, nine hundred, and ninety-nine, and nine myriads of the guardian spirits of the righteous are entrusted with its protection, so that the demons may not injure it.

10. The name of the mother of Zartosht was Dukdaub, and the name of the father of the mother of Zartosht was Frahimrava.

CHAPTER 33. The family of the Mobads (“priests”)

1. Bahak was son of Hubakht, son of Ataro-bondak, son of Mahdad, son of Maidok-mah, son of Frah-vakhsh-vindad, son of Maidok-mah, son of Kad, son of Maidok-mah, son of Arastih, son of Paitirasp. 2. As Bahak was Mobed of Mobads (high-priest) unto Shahpuhr, son of Ohrmazd, so Kad was the great preceptor (farmadar) unto Darai.

3. Adarbad [Mahraspandan] was son of Mahraspand, son of Dadarda, son of Dadirad, son of Hudino, son of Adarbad, son of Manuschihar, son of Vohuman-chihar, son of Fryano, son of Bahak, son of Faridoon, son of Frashaitar, son of Pourushasp, son of Vinasp, son of Nivar, son of Vakhsh, son of Vahidhros, son of Frasht, son of Gak, son of Vakhsh, son of Fryan, son of Rajan, son of Durasrobo, son of Manuschihar.

4. Mitro-varazh was son of Nigas-afzud-dak, son of Shirtashosp, son of Parshtva, son of Urvad-ga, son of Taham, son of Zarir, son of Durasrobo, son of Manush. 5. Durnamik was son of Zagh, son of Mashvak, son of Nodar, son of Manuschihar.

6. Mitro-akavid is son of Mardan-veh, son of Afrobag-vindad, son of Vindad-i-pedak, son of Vaebukht, son of Bahak, son of Vae-bukht. 7. The mother from whom I was born is Humai, daughter of Frehmah, who also was the righteous daughter of Mah-ayar son of Mah-bondak, son of Mah-bukht. 8. Puyishn-shad is son of Mardan-veh, son of Afrobag-vindad, son of Vindad-i-pedak, son of Vae-bukht, son of Bahak, son of Vae-bukht.

9. All the other Mobads who have been renowned in the empire

(khudayih) were from the same family it is said, and were of this race of Manuschihar. 10. Those Mobads, likewise, who now exist are all from the same family they assert, and I, too, they boast, whom they call “the administration of perfect rectitude” (Dadakh-i Ashovahishto). 11. Yudan-Yim son of Vahram-shad, son of Zartosht, Adarbad son of Mahraspand, son of Zadspram, Zadspram son of Yudan-Yim, Adarbad son of Hamid, Ashovahisht son of Freh-Srosh, and the other Mobads have sprung from the same family.

12. This, too, it says, that “in one winter I will locate (jakinam) the religion of the Mazdayasnians, which came out into the other six regions.”]

CHAPTER 34. On the reckoning of the years.

1. Time was for twelve thousand years; and it says in revelation, that three thousand years was the duration of the spiritual state, where the creatures were unthinking, unmoving, and intangible; and three thousand years was the duration of Gayomard, with the ox, in the world. 2. As this was six thousand years the series of millennium reigns of Cancer, Leo, and Virgo had elapsed, because it was six thousand years when the millennium reign came to Libra, the adversary rushed in, and Gayomard lived thirty years in tribulation. 3. After the thirty years Mashye and Mashyane grew up; it was fifty years while they were not wife and husband, and they were ninety-three years together as wife and husband till the time when Hooshang came.

4. Hooshang was forty years, Tahmurasp thirty years, Yim [Jamshed] till his glory departed six hundred and sixteen years and six months, and after that he was a hundred years in concealment. 5. Then the millennium reign came to Scorpio, and Dahak [Zohak] ruled a thousand years. 6. After the millennium reign came to Sagittarius, Faridoon reigned five hundred years; in the same five hundred years of Faridoon were the twelve years of Airik, Manuschihar was a hundred and twenty years, and in the same reign of Manuschihar, when he was in the mountain fastness (dushkhvar-gar), were the twelve years of Frasiyav; Zob the Tuhmaspian was five years.

7. Kay Kobad was fifteen years; Kay Kaus, till he went to the sky, seventy-five years, and seventy-five years after that, altogether a hundred and fifty years; Kay Khosraw sixty years; Kay Lohrasp a hundred and twenty years; Kay Vishtasp, till the coming of the religion, thirty years, altogether a hundred and twenty years.

8. Vohuman son of Spend-dad a hundred and twelve years; Humai, who was daughter of Vohuman, thirty years; Darai son of

Chihar-azhad, that is, of the daughter of Vohuman, twelve years; Darai son of Darai fourteen years; Alexander the Ruman fourteen years.

9. The Ashkanians bore the title in an uninterrupted (a-arubak) sovereignty two hundred and eighty-four years, Ardashir son of Papak and the number of the Sasanians four hundred and sixty years, and then it went to the Arabs.