

**ZAND-AKASIH - IRANIAN OR
GREATER BUNDAHISHN**

TRANSLATED BY

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I would like to thank Dr. Jehan Bagli for sending me a copy of this rare and valuable text.

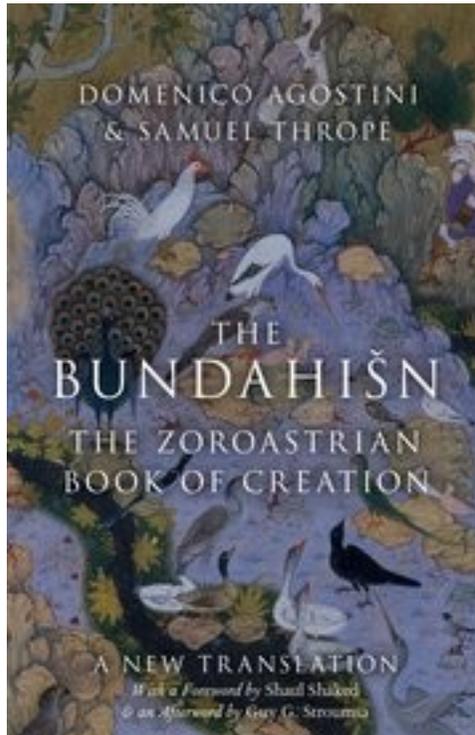
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FOREWORD

“*Bundahishn* has been preserved in two recensions, known respectively as the *Indian* and the *Greater* or *Iranian Bundahishn*. As its name implies, the latter is the more complete and contains much matter that is unknown to the Indian recension.”

Comments in {} added by JHP, mainly to facilitate searches. Punctuation and [spelling have also been normalized](#) to conform with other texts in this series.

[A new translation is now available from OUP.](#)



-JHP

ABBREVIATIONS

Av.	Avestan
Bk	book
Dk	Denkard
S.B.E.	<i>Sacred Books of the East</i>
Zs.	Zadspram

PREFACE

Individuals and nations are governed by destiny operating under a Divine Law; the same is equally true of the literary works of such individuals. Misfortune seemed to hover all along with the literary works of the late Mr. Behramgore Tehmuras Anklesaria, who devoted over fifty years of his precious life in the pursuit of knowledge of the Zoroastrian lore and in study and research of the Avesta, Pahlavi, Pazand, and Persian languages and literature.

In 1900 the Trustees of the Funds and Properties of the Parsi Punchayet, Bombay, entrusted the work of publication of a facsimile of the Iranian Bundahishn MS. TD₂, to Ervad Tehmuras Dinshaji Anklesaria (born at Anklesar on the 15th July 1842) to whom this MS. belonged. On 19th October 1903 Ervad Tehmuras died carrying in his bosom untold wealth of Iranian Lore without having had opportunities to unfold it to his contemporaries. Professor Darmesteter wrote about him as under:-

I had the good fortune to meet a guide, as learned as modest in the person of a simple Herbed, a printer by profession, who reminds me of the learned printers of the Renaissance, Ervad Tehmuras Dinshawjee Anklesaria, the person who possesses the most certain and most extensive knowledge of the Pahlavi literature.

It fell to the lot of his illustrious son Mr. Behramgore to watch the progress of the last sheets of the facsimile, to prepare the notes on the variants of DH, and to write an Introduction. This Facsimile of Bundahishn TD Manuscript No. 2 brought from Persia by Dastur Tirandaz was published in Bombay in 1908 with an Introduction by Mr. Behramgore T. D. Anklesaria. (240 folios of text, 36 pages Introduction, 84 pages variants of DH.) [p2]

Mr. Behramgore devoted many years on the Bundahishn, also known as Zand-akasih, which is a symposium of informations from the commentaries as regards the “Original Creation” as is evident from the Mazdayasnan Religion and the “Possessions held from the Kayans.” This unique text of Zand-akasih known as Iranian Bundahishn or Greater Bundahishn together with its translation and transcription in English, with the Introduction written in 1908 have now been published by the *Rahnumae Mazdayasnan Sabha* (Founded on 3rd August 1851) with the hope that this memorable work of the latte Savant – Mr. Behramgore T. Anklesaria will prove of immense value to the students and scholars of Iranian Studies.

The purpose of this Preface is to give in brief the history behind

this publication and other relevant matters connected with it.

The author of this monumental work, the late Mr. B. T. Anklesaria started the work of publishing this book some thirty years before his death on 25th November 1944. He succeeded at long last to publish this entire book, after long and arduous labour and many untoward and unavoidable delays and countless cares and worries. Everything, so far as text and translation were concerned, was ready since 1935, but he intended to write an exhaustive Introduction on the subject matter of the text and even started writing this Introduction, but the cruel hand of sudden death prevented him from completing the same. Thus, this entire work was ready in the press awaiting the Introduction at the time of the author's death in 1944. Misfortunes come not singly but together. The Fort Printing Press which was founded by the late Ervad T. D. Anklesaria and originally belonged to him and in which all the important Avesta, Pahlavi texts and such other works on Iranian Studies were printed and published, suddenly caught fire during the night, on the 14th July 1945 and all the printed copies of the Bundishn, together with [p3] all the copies of the *Vichitakiha-i Zatsparam*, the *Zand-i-Vohuman Yasht*, and the *Rivayat-i-Hemit-i Ashavahishtan* (these three books were also quite ready and printed, awaiting only the Introductions to them) and many of his other valuable notes, articles and books were reduced to ashes.

Luckily, with foresight the author Mr. B. T. Anklesaria and his brother Mr. Hoshang the owner of the Fort Printing Press, who also died on 23rd May 1953, had both entrusted to me one copy of the printed Bundahishn for safe custody. The present work however, is printed by photo zinco block process from the printed copy in possession of Mrs. B. T. Anklesaria. The late Mr. B. T. Anklesaria who was a life long teacher of the Avesta, Pahlavi, Pazand, and other oriental languages and in later part of his life the Principal of the two Madressas for teaching these languages, used to give printed or handwritten copies of his books and writings to his pupils and friends much before the books were finally published. Thus some of Mr. Anklesaria's works have survived the ravages of fire.

The author had already started writing a fresh and exhaustive Introduction on the materials contained in the *Zand-akasih*, but death laid its icy hands on him and thus we have included the Introduction written by him while publishing the facsimile of his father's Mss. in 1908. It is a strange irony of fate, that Mr. B. T. Anklesaria's work could not come out in his life time for want of an Introduction, he so keenly desired to write. Both these works – the facsimile with the Introduction and the present one – were destined to be posthumous publications of both the father and the son. It is very significant, nay

prophetic to recount what Mr. B. T. Anklesaria wrote in his Introduction to his father's work in 1908. The words and sentiments exactly apply to him in the present context as he applied them then to his father.

None can have greater reason than myself to regret that my father was not spared to write the Introduction to his Mss. himself. [p4] During the last six months of his life he was anxious that the *Bundahishn* should come out during his own lifetime; but circumstances willed it otherwise. He carried in his bosom untold wealth of Iranian Lore without having had opportunities to unfold it to his contemporaries. As fate would have it, the turmoils of a busy life and premature death frustrated all his noble aspirations, and he passed away leaving after him the vestiges of his noble career in his devoted pupils, like my humble self.

This important Pahlavi book *Bundahishn* or *Zand-akasih*, which appears to be a collection of fragments relating to the progressive development of creation, cosmology, mythology, and legendary history attracted great attention of scholars in Europe. Here we will summarise the main attempts made so far in editing the text and translating it.

It was Anquetil du Perron who first took the manuscript of *Bundahishn* to Europe in a codex of miscellaneous Pahlavi texts which had been copied from K₂₀ (Folio 88 rr. line 5 to Folio 129 v. line 2) at Surat in 1734 and who published a French translation in 1771. In 1820 this very old codex K₂₀ which appears to have been written by the erudite Irani scribe Mihir-Awan Kai-Khushru at Khambayat (Cambay) in the year 720 A.Y. (1351 AD) and which is about 180 years older than the oldest Iranian codex TD was itself brought to Copenhagen from Bombay by the Danish Scholar Rask. 19 folios of another incomplete Mss. of the *Bundahishn* of about the same age are catalogued as K₂₀ b. A lithographed facsimile of the text in K₂₀ was edited by Westergaard in 1851.

Another old codex written in Bharuch (Broach) in 1397 was obtained at Surat by Dr. Martin Haug in 1864 and now known as MH₆ and which appears to have been copied from an older Ms. Haug translated the first three chapters into German in 1854. Spiegel in his *Traditional Literature of the Parsis*, published in 1860 a German translation of many passages of the *Bundahishn*, [p5] together with a transcript of chapters I, II, III, and XXX in Hebrew characters. In 1863 Windischmann published in his *Zoroastrian Studies* a complete

German translation of the Bundahishn with commentary on its contents. Another German translation of the *Bundahishn* with a lithographed copy of the Pahlavi text, its transcription in Persian characters and a glossary, was published by Justi in 1868. It must be remembered that most of these translations were based upon Westergaard's facsimile edition of the text in K₂₀. These translators achieved the utmost that could be done on the authority of a single Ms. which is far from perfect. Other European scholars have published the results of their studies of some portions of the *Bundahishn*, but none of them have attempted a complete translation.

In 1880 Dr. E. W. West published his first English complete translation of the *Bundahishn* in the *Sacred Books of the East Series* Vol. V. Dr. F. C. Andreas published an old fragment of the *Bundahishn* appended to his facsimile of the *Menog-i Khrad* in 1882. The fragment contains folios 130-131 of the Copenhagen Ms. K₄₃; presumably they are the last two folios of a codex containing the *Greater Bundahishn*.

It must be noted here that the very first translation of *Bundahishn* in Gujarati language was published by Dastur Edalji Darabji Jamshedji Jamasp Asa in 1819, and revised edition of it was published by Peshutan Rustam in 1877 in Bombay. This first Gujarati work is a sort of a paraphrase and an interpretation rather than a literary translation. In the preface of 1877 edition it is stated that the translator made use of two Mss., one being a copy of a Ms. written in Iran in A.Y. 776 (1407 A.D.) by Rustom Meherwan Marzaban Sheheriar, and the other a Ms. written in India by Dastur Jamshedji Jamaspji in 1139 A.Y. (A.Y. 1770 A.D.). In 1901 the erudite Parsi Savant-Dr. Sir J. J. Modi for the first time published the complete *Bundahishn* text and its translation in Gujarati with a learned Introduction and useful [p6] notes. There are also several Pctzand Mss. of the *Bundahishn*, written in Avesta characters, No.22 of the collection of Avesta and Pahlavi Mss., in the India office Library is old and has the date 936 A.Y. (1567 A.D.) and is perhaps one of the best of its kind. Dastur Dr. M. N. Dhalla in his article – 'Iranian Manuscripts in the Library of India Office' – published in the *JRAS* April 1912 quotes on page 396 the colophon in Pahlavi of this Ms. on folio 111 "Copied by Ashdin Kaka Dhanpal Lakhmidhar Beheram Lakhmidhar Manpat Kamdin Zartusht Mobed Hormazdyar Ramiyar in 936 A.Y. (1567 A.D.)" MH₇ dated 1178 A.Y. (1809 A.D.) on Folio 119 v. l. 7 contains the Pazand text of *Bundahishn* written in Persian characters by Darasah, son of Mihervanji of Surat and perhaps it is derived from MH₆. For the Pazand of the Indian recension the reader is referred to Ervad K. E. Antia, *Pazand Texts* pp. 1 ff. The Pazand is miserably late

and corrupt.

Bundahishn has been preserved in two recensions, known respectively as the *Indian* and the *Greater or Iranian Bundahishn*. As its name implies, the latter is the more complete and contains much matter that is unknown to the Indian recension. There is another invaluable manuscript of the *Bundahishn* in the Bibliothèque nationale, Supp. Pers. 2043, which is a copy of the Bombay Ms. TD₂, made by Darmesteter. TD₁ has never been collated and is described by the late Ervad T. D. Anklesaria as “an almost perfect copy.”

To Professor H. B. Nyberg we owe two critical editions of the First Chapter of the *Greater Bundahishn* – one in the *Journal Asiatique* and the other in his *Hilfsbuch des Pehlevi*, Uppasala 1928. Third chapter has been transliterated, translated and annotated by Nyberg in *Journal Asiatique* Vol. CCXIV 1929, pp. 228-37, 259-310.

There is Professor H. W. Bailey’s unpublished edition of the *Greater Bundahishn*, for which he received the degree of Dr. Phil. [p7] at the Oxford University. Professor Henning has dealt with an astronomical chapter of the *Bundahishn* in *JRAS*. October 1942. At present Professor Kaj Barr is engaged in preparing his work on *Bundahishn*, which will be published soon.

Recently Professor R. A. Zaehner has transcribed and translated *Bundahishn* Chapters I and III with notes and comments in his work *Zurvan – A Zoroastrian Dilemma* (Oxford: 1955).

From the title of this book, it seems that the author himself calls it “Zand-akasih,” “knowledge of the commentary,” of which the *Bundahishn*, so called, forms only one part. *Bundahishn* occupies the same place in the Iranian literature as the Genesis in the Christian scriptures. The subject matter of the book is divided under three distinct heads.

1. The creation of Ohrmazd and the Counter creation of the Evil Spirit (Gannak Menok)
2. The nature of the earthly Creatures.
3. The Kayan dominion.

Of course there are many chapters which are difficult to be classed under any one of these three categories. From a close study of the first chapter it would seem that the text has been prepared from a Pahlavi translation and commentary of some Avesta work, such as the *Damdad Nask*, which is not extant now. There are many passages which seem to have been either a translation or an epitome from an Avestan original. A comparison of the contents of *Bundahishn* with those of *Damdad Nask* as found in the *Denkard* Bk. VIII shows close resemblances. In *Denkard*, *Damdad Nask* is spoken of as “Dahishn-i

Getidad” which is very near the meaning of *Bundahishn*. It seems that the *Damdad Nask* is the source of *Bundahishn*. Moreover, the *Damdad Nask* is twice quoted as an authority in *Vichitakiha-i Zadspram*; nearly same words are used as are found in *Bundahishn*. Dr. West has observed “Zadspram (A. D. 881) uses, in many places, precisely the same words as those employed in the *Bundahishn*, interspersed with much matter [p8] written in a more declamatory style; it is therefore, evident that he had the *Bundahishn* before him to quote from.”

It is difficult to settle the exact date when this Iranian recension of the so-called *Bundahishn* was written. There are a few points worth considering. The author has given the names of his ancestors in which he links himself to Zartosht son of Adurbad Mahrspandan. (page 305 of this book). Thus it seems probable that the compiler of this text was a grand nephew of Manushchihar and Zadspram – sons of Goshn-jam, nephew of Hemit-i Ashvavahishtan. It is probable that he flourished in the commencement of the fourth century after Yazdegird. There is another clue, where the Vihichakik religious months Spendarmad and Tir are said to have corresponded with the vague months Frawardin and Shahrewar. This correspondence seems to have occurred between A.Y. 480 to 600 (see page 145). In the last chapter there is a direct mention of Parsik Year 527 (see page 307) being current then, which is very near the supposition given above. This significant passage is missing from the text of K₂₀, which is earlier in point of date than the TD.

In chapter 35 regarding the family of the Magupats, we find the name of the original writer of the *Bundahishn* as “Frenbag, whom they call Datakih, son of Ashvavahesht, son of Goshn-Jam etc.,” who seems to have flourished in the fifth century A. Y. It is quite clear that many additions were made in later times, and there are portions written in about the eighth century A.D., after the Arab conquest of Persia, in 651 A.D., about which there are references in the text. Darmesteter taking into consideration a reference to black skinned negroes in *Bundahishn* chapter 23, presumes the date of *Bundahishn* to be 862 A.D. *Damdad Nask* which seems to be the source of *Bundahishn* had 32 Kardas, while most of the Mss. of *Bundahishn* have 33 chapters. In TD and DH there are 42 different headings, thus that much portion seems to have been added by later writers. Dr. West weighing all the internal [p9] evidences considers 250 A.Y. (881 A.D.) to be the date during which *Bundahishn* probably assumed the form we find in TD Mss.

The codex TD₁ was brought from Yazd to Bombay by the late Mobad Khudabakhsh Farud Abadan for Ervad T. D. Anklesaria in

1870 along with the *Dadestan* Ms. both written by Gopatsha Rustam Bundar in about A.Y. 900 (1531 A.D.) The codex TD₂ was brought from Yazd to Bombay by Dastur Tirandaz for Ervad T. D. Anklesaria in 1880. It was written in 975 A.Y. (1606 A.D.) by Faritun Marzpan Faritun Vaharom-i-Rustom Bundar Malka-martan Din-ayibar. The first 122 folios contain the *Bundahishn*. From the colophon it can be deduced that it is descended from the copies of Gopatsha and Marzpan, the writers of TD₁ and DH, the former of whom wrote from a copy of Kaekhusrow Siyavakhsh. Nothing is known about these originals. Folios 160 to 230 of the codex DH contain *Bundahishn*. It was written in 946 A.Y. (1577 A.D.) in Kerman by Marzpan Faritun the grandson of Vaharom, brother of Gopatsha the writer of TD₁ from a copy of Erdashir Vharamsha, the original of whose copy was written by a grandson of Zadspram named Spendyat. If this Zadspram is the famous brother of Manushchiha Gosh-Jaman, then this Ms. can claim its descent from an original at least 650 years older than itself.

The codices TD₁, DH, and TD₂ were written by the three descendants of the Bundar family – Gopatsha, Marzpan, and Faritun, Gopatsha being the grand uncle of Marzpan and Faritun being the son of Marzpan. The dates of the two latter, father and son, are 948 and 975 A.Y. respectively. It may be presumed that Gopatsha wrote his *Bundahishn* in about 880-900 A.Y. All these three Mss. agree in the main and are derived from the same originals and are indispensable to the future editor and translator of the text. It is evident that the writer of TD₂ Faritun Marzpan was the leader of the faithful of Persia of his [p10] time and he communicated with the Dasturs, Mobads, and the faithful of Hendustan. (India.)

The text and translation published in this volume of the TD Mss. are much more extensive than any known and published so far. The codex TD₂ has got in all 3,593 lines of text while codex K₂₀ has only 1,658 lines, thus matter of about 1,935 lines is not found in K₂₀.

In his very learned Introduction the author has given all the references to the lacunae and the dislocation of the text in K₂₀. In 1880 Dr. West referred to the “fragmentary character” of the Indian recension of the text “bearing unmistakable marks of omissions and dislocations.” This volume will now give to the students and scholars all the necessary available material to work upon. Whether the Iranian text is an extension by addition of homogeneous matter by later writers to the hitherto known Indian text, or the latter be considered as an abridgment of the former is a matter yet to be decided by scholars. Of course it is a known fact that the codices of the Indian text are older than the TD ones.

I have tried to give as much useful material as possible in this

Preface to show the importance and the extent of this work as Dr. West rightly said “Any future translator of the *Bundahishn* will probably have to take the text in TD as the nearest accessible approach to the original work.” (S.B.E. Vol. V. Int. XXXVIII). I am aware that some scholars in Europe are engaged in translating *Bundahishn* and it is hoped that this work will be welcomed by them.

On the death of Mr. Behramgore Tehmuras Anklesaria M.A., a Memorial Fund was raised by the Parsi Community. This Fund was entrusted to the Rahnumae Mazdayasnan Sabha. Out of the interest accrued from this Fund, the Sabha is now fortunate at long last, after the delay of many years to put this memorable [p11] work before the public with the fervent hope that the labours and devotion of the author be rewarded by the spread of knowledge contained therein.

We have to record here with great regret that the President of the Rahnumae Mazdayasnan Sabha – Mr. Pirojsha Nusserwanji Mehta who was a patron of learning and who had taken a keen interest in the publication of this work passed away on the 27th January 1956. We record our deep appreciation of his many meritorious services rendered to the Sabha.

We will close this Preface with the words of wisdom contained in a few lines of Persian poetry found in the manuscript and translated by the author on page 311 of this work.

As the world will not remain constant to any,
It is better that his goodness remains in memory.
The world is a permanent – memory and we are-to-go,
Nothing remains unto man save humanity.

“Gulistan,”
802A Kingsway,
Dadar, Bombay 14.
10th October 1956.

Dastur Framroze Ardeshir
Bode
Honorary Secretary.

[p12]

A BRIEF LIFE-SKETCH OF THE AUTHOR

THE LATE MR. BEHRAMGORE TEHMURAS ANKLESARIA M.A.

A very brief life-sketch of the author will not be out of place here. Mr. B.T. Anklesaria was born on 10th October 1873. He was educated in Bombay, passed the Matriculation examination in 1889, passed B.A. in 1893, got the Master of Arts degree with Avesta and Pahlavi

languages, and won J.N. Petit Scholarship.

Mr. Anklesaria first joined as a teacher in the Madressas teaching Avesta, Pahlavi, and oriental languages, and later in his life he was appointed the Principal of both the Madressas in Bombay, where under him a very large number of students studied the Iranian languages and literature. In 1900 he published *Mihr Yasht* for University students.

Mr. Behramgore wrote a masterly Introduction to the Pahlavi Texts contained in codex MK copied in 1322 A.D. by the scribe Mehr-Awan Kai-Khushru, edited by Dr. Dastur Jamaspji M. Jamasp-Asa in 1913.

Mr. Anklesaria was an active member of the Gatha Society which was founded in 1902. Under the auspices of the Gatha Society he edited *Dastur Hoshang Memorial Volume* in 1918. He was mainly responsible as one of the editors in publishing *Dr. Sir J.J. Modi Memorial Volume* and *Mr. Dinshah J. Irani Memorial Volume*. He revived the Gatha Society in 1931 and remained its President till his death and delivered hundreds of lectures under its auspices. He prepared word to word English translation of the Gathas with transliteration and prologues. He started writing grammatical and philological notes, but could not complete them. This work was published by the Rahnumae Mazdayasnan Sabha in 1953. He published a Quarterly magazine in 1903 called "Zarathoshti" in joint editorship with Dr. Dastur M. N. Dhalla, which continued for 6 years. [p13]

In 1908 Mr. Behramgore wrote and published the Introduction (which is now being republished in this volume) to his father's facsimile edition of the *Bundahishn*. He also published complete Avesta text of all the Yashts with colations in 1925.

Mr. Anklesaria was a great student of Astronomy and Astrology and thus he took a very keen interest in the reform of Parsi Calendar and wrote learned essays on the subject which were published in the reports of the various Calendar Reform Committees.

In 1930 Mr. Behramgore was sent to Iran, where he presented a Casket to His Imperial Majesty Shah Reza Pahlavi from the Parsi community and delivered many lectures on Zoroastrianism. He wrote a learned thesis on "The Gathas and the Later Avesta." He edited and published in 1933 "Travels in Pahlavi Iran" in Gujarati, jointly with his wife Meherbanoo who had accompanied him to Iran.

Mr. Anklesaria presented to the K. R. Cama. Oriental Institute his transliteration and translation of the Pahlavi *Vendidad* on the late Mr. K. R. Cama's Birth Centenary in 1931, and this work was published in

1949 by the K. R. Cama Oriental Institute.

In 1911 along with Professor P. A. Wadia and Dr. Nanabhoy N. Katrak, Mr. Behramgore wrote a rejoinder against some of the untenable dogmas of Theosophy.

In 1932 he published in Gujarati the *Zarhoshtnameh of Mobed Rustom Peshutan Hamajiar*, written in 1044 A. Y. (1675 A. D.)

Mr. Anklesaria was the President of the Iranian section of the Eight All-India Oriental Conference held at Mysore in 1935 and read a learned paper on "The Iranian words introduced into Arabic words and the Arabic words taken into Sanskrit."

Mr. Behramgore was invited to Iran in 1934 to take part in the Millenary Celebration of Firdausi where he read a learned [p14] paper on "Immortal Firdausi." He published *Nirang-i-Padyab* in Gujarati in 1939 and the Gathas text in Gujarati in 1933 (Gatha Society publications No.14 & 7). He took very keen interest in the Society for the Promotion of Researches into Zoroastrian Religion and read many learned research papers at its meetings.

Mr. Behramgore Anklesaria took a very leading and formidable part in the Zoroastrian Conferences from 1910 to 1915 and read many illuminating papers for the amelioration of the Parsi Community and the revival of Zoroastrian Religion.

The late Ervad T. D Anklesaria had rendered yeomen service to the Parsi Community by publishing a book in Gujarati called *It is enjoined to admit non-Zoroastrians into Zoroastrian Religion*. His son Mr. Behramgore followed in the glorious footsteps of his revered father and staunchly upheld the ideal. He gave a most learned evidence in the Bomboy High Court in what is known as the "Juddin Case." He was one of the eleven Ulemas who declared:- "Zoroastrian Religion does not prohibit proselytization, but on the contrary enjoins conversion of non-Zoroastrians." He staunchly supported this view all throughout his life and was mainly instrumental in the publication of a memorable book on the Bansda Navjotes.

Mr. Behramgore was a staunch supporter of the Rahnumae Mazdayasnan Sabha, under whose auspices he delivered several profound and interesting lectures and he was one of its Honorary Members. This distinction was conferred upon him for his distinguished and meritorious services to Zoroastrian Religion, Literature and Culture. He took part in all the progressive movements concerning the Parsi Community and the Zoroastrian Religion.

Mr. Behramgore was a very active member of the K. R. Cama Oriental Institute and was its Honorary Secretary for many years and

edited its Journal and other publications. [p15] Mr. Anklesaria was a Freemason and acquired very high degrees and distinction in the Craft. He delivered many learned discourses on spiritual mysticism of the ancient world and the influence of Zoroastrianism on various other world movements including Freemasonry.

Mr. B. T. Anklesaria was a profound scholar of the Avesta, Pahlavi, Pazand, Persian and allied Oriental languages, literature, and culture. He edited and published many Pahlavi Texts for the first time and translated them. He had read the entire Pahlavi literature over and over again, from cover to cover from the unique Mss. he possessed. Life is too short to communicate all that is in the mind and heart of such a thorough and painstaking scholar. He worked day and night on several works at the same time, only a few of which he completed and published in his lifetime and many remained incomplete and unpublished due to want of Introductions, which he yearned to write. The enormity of his labours and learning will be measured from the following works which were in his hands and which remained unpublished:-

1. *Rivayat-i Hemit-i Ashavahishtan* transliterated text and English translation was complete and was even printed, for want of Introduction the work was not published.
2. *Revayat-i Atar Frenbag Farkhozatan and Revayat-i Fra Sarosh-i Varhran.*
3. *Zand-i Vohuman Yasna and two Pahlavi fragments* were complete in print in 1919, but due to lack of Introductions they were not published.
4. *Zand-akasih*, transliteration and translation was completed before 1935 but awaited publication for want of an Introduction, which is now being published in this volume.
5. *Vichitakiha-i Zatsparam* was printed and almost complete with Introduction, but he began writing a concordance since 1943 [p16] and thus this work remained unpublished. It now seems that the translation and introduction of this work are irretrievably lost.

Mr. B. T. Anklesaria worked on the *Chronology, Geneology, and History of the Parsis*; on *Cuneiform and Hajiabad Inscriptions*; on *Pahlavi Inscriptions*; on the *Crosses in South India*; on the *Age of Zarathushtra*; *Ethics of Ancient Iran*; *Zarathushtra the Founder of Monotheism*; *Woman and her exalted position in home and society from Avesta and Pahlavi Sources*; on *Asterisms in Iranian Literature*; on *Khaetvadath*; on *Ereksh, the Archer in the Sky*; on *Azi Dahaka's Astronomical Observatory*; on *Datastan-i Dinik* and on many other varied Iranian subjects, all of which are not possible to

mention in this short life-sketch.

It is the good fortune of only a very few scholars to be a success in the publication of oriental works. It was fortunate that there was the family press through which both the father and the son were able to publish many Avesta and Pahlavi texts, many other useful publications and a treasure of Pahlavi works. The labour and cost involved were too great for an individual to shoulder, but Mr. Anklesaria like a true missionary and a devoted servant of his Holy Prophet Zarathushtra and Zoroastrian Religion and literature bore the brunt and toiled and suffered and died in the harness on 25th November 1944. He will be remembered for his great and noble character and he will ever be enshrined in his life work, which he has left behind, some saved, some destroyed. It is our fervent wish that all the scattered works of Mr. Behramgore can be brought together and many of his unpublished works may see the light of publication soon. May his holy Fravashi rejoice in his own good deeds and may he reap reward in Garothman of his pure, noble and industrious life devoted in the Holy Cause.

10th
October 1956
Bombay

Dastur Framroze Ardeshir
Bode
Honorary Secretary.

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INTRODUCTION

The Trustees of the Funds and Properties of the Parsi Panchayet had, at the recommendation of the Victoria Jubilee Pahlavi Text Fund, arranged for the publication of a facsimile of the Iranian *Bundahishn* MS. TD₂, belonging to my father, in 1900. My father could not finish the work before his death, which took place on the 19th October 1903. It thus fell to my lot to watch the progress of the last sheets of the facsimile, to prepare the notes on the variants of DH, and to write this Introduction.

None can have greater reason than myself to regret that my father was not spared to write the Introduction to his MSS. himself. During the last six months of his life he was anxious that the *Bundahishn* should come out during his own lifetime and that of the late Dr. West, for whom he had very great esteem; but circumstances willed it otherwise. As his son and pupil I sat at his feet for eleven years, reading and working with him upon, his unique Iranian MSS., and those who knew him did not exaggerate when they said that he carried in his bosom untold wealth of Iranian lore without having had opportunities to unfold it to his contemporaries. As circumstances prevent me from writing a long Introduction, I shall content myself with touching only on the salient features of the Iranian MSS. of the *Bundahishn*. I regret that there should have been unavoidable delay in the publication of this work, and dedicate these few pages of Introduction to the memory of my revered father and instructor to whom I owe my all.

DESCRIPTION OF THE MSS.

Three codices of the Iranian *Bundahishn* are at present extant: TD₁, DH, and TD₂.

TD₁

The codex TD₁ was brought from Yazd to Bombay, about 38 years ago, by the late Mobad Khudabakhsh Farud Abadan for my father Ervad Tahmuras, along with the Dadestan MS., both written by Gopatsha Rustahm Bundar. It is a MS. 9 1/4" X 7," [12] containing two recent folios at the commencement, – written on European-made paper, replaced instead of the first missing folio, – 101 original folios, numbered from 2 to 102, written on Iranian paper, and one loose folio at the end, undoubtedly written at a later date on Iranian paper. Of the first two later folios, fol. 1a is left blank, fols. 1b and 2a are written 15 lines to the page, and fol. 2b has only seven lines written over it, the remaining half being left blank. The original fols. 2-102 are written 17 lines to the page. The upper portions of the first 52 folios have

the day Dadu,¹ month Hordad, year 946, twenty years after the Emperor Yazdegird.

I, servant of the Faith, Marzpan Faritun Vaharom Rutastam Bundar Malka-mart&n Din-ayibar, wrote from the copy of Erdashir Vaharamshat Rustem Vaharamsha; he wrote from the copy of Spendyat Mazdin-khvast of Zadpram, descended from a priestly family and of immortal soul; may their holy souls abide in paradise! May it be so! I wrote it and left it. May he (?) use it for a hundred and fifty years with devotion, goodness and faithfulness! May he entrust it, after a hundred and fifty years, to intelligent, faithful children. May he live on earth according to the desires of his material existence, in the spiritual world according to the desires of the soul. Of those who may read it or learn of, of him who may have taken or might take a copy of it, of the readers who might thus become ennobled and liberal-hearted, I pray that they may consider me worthy of prayer for forgiveness, after my passing away. I, who have written it, have written it for my own possession and for my children; may they use it for a hundred and fifty years just as I mentioned above.

[i5]

(Avesta): "There is one path which is of piety, all others are no paths."

There is one path of piety, all others are no paths (arâs).

Aerpat Erdashir Vaharam-malka Rustahm Vaharom-malka completed this in the city of Kerman, which they call Patashkhvargar in the religious texts. He wrote the Nask, "Jamaspâ admonished unto Vishtasp."

From this lengthy colophon we see that the codex is 320 years old; it was written in Kerman by Marzpan Faritun, the grandson of Vaharom, brother of Gopatsha the writer of TD₁, from a copy of Erdashir Vaharamsha, the original of whose copy was written by a grandson of Zadspram named Spendyat. If this Zadspram be the author of the Pahlavi Zartosht-namak and other works, who flourished two centuries and a half after Yazdegird, this MS. claims its descent from an original which is at least 650 years older than itself.

Fols. 230 b, l. 13 to 241 a, l. 3 contain the *Zand-i Vohuman Yasht*. A facsimile of these folios was published by Nayeb-Dastur (now

1 Dae or Din?

5.¹

It is followed by “the Explanation of the Book *Denkard*,” which ends at fol. 252b, l. 6.²

After a blank of two lines *Denkard* Book V commences, which ends at Fol. 268b, l. 6.³

After a blank of four lines commences *Denkard* Book IX, which breaks off at Fol. 320 coming to the end of Ch. 60 of the book.⁴

TD₂

The codex TD₂, the facsimile of the first 122 folios of which, containing the *Bundahishn*, is photo-zincographed, was brought from Yazd to Bombay by Dastur Tirandaz for my father. In Persia it was in the possession of the late Dastur Sheheriar Namdar. It is a MS. 9 1/2" X 7 1/2", written 15 lines to the page. The first folio is missing. It was possibly left blank by the writer; so also is fol. 2a on which more recent owners have written lines of Persian poetry. Fol. 2b commences with the *Bundahishn*. The numbers of the first 16 folios are torn off, the upper margins being worn out. The *Bundahishn* ends at fol. 122a.

Fol. 122a, ll. 8-14, contains this short colophon at the end of the *Bundahishn*:-

Completed with rejoicings and delight and gladness, on the day Ashtad and month Tir, year 975, twenty years after Yazdegird, king of kings. I, servant of the Faith, Faritun Marzpan Faritun Yaharom-i Rustom Bundar Malka-martan Din-ayibar wrote this and left it for the possession and eternal success of Rutastahm Farkho-zat Yezt-ayibar-i Vizan.

The last-mentioned Rutastahm may have been the nephew of Dastobar-i Vizan-i Yezt-ayibar-i Vizan, who helped Shatriyar Erteshiri-i Airij, – the writer of the *Avesta-Pahlavi Vendidad*,⁵ and of the *Denkard* MS., in 855 A.Y., – with a loan of his MS. He may also have been the nephew of Atur-goshosp Yezt-ayibar Vizan for whom the abovenamed Shatriyar copied the *Avesta-Pahlavi Vendidad*, – which Marzpan Faritun [i7] copied, – from his great-grandfather Vizan Vaharamsha Vizan's copy.⁶

1 *Ibid* pp. 446-449.

2 *Ibid* pp. 450-452.

3 *Ibid* pp. 476-500; *Denkard* Vol. X edited by Shamsh-ul-'Ulama Dastur Darabji Peshotanji Sanjana, B.A., pp. 1-26.

4 See S.B.E., Vol. XXXVII, pp. 172-366.

5 See Dastur Hoshangji's *Vendidad*, Vol. I. Int., p. xxv.

6 See Dastur Hoshangji's *Vendidad*, Vol. I. Int., p. xxvii; below p. XV.

Fol. 122b contains a few lines of Persian poetry with the name of Namdar Kaekhusru, Dastur Sheheriar's father,¹ written in Sarvi characters.

Fol. 123a commences with "Several Questions asked of the Saint Hemit-i Asha-vaheštan by Atur-goshasp-i Mitr-Atash-i Aturgoshosp." There are in all 43 questions with their answers and they extend to fol. 163a, l. 10.

From fol. 163a, l. 10, commences another series of questions asked of Atur-farobag-i Farkhozatan, leader of the faithful. The questions end at fol. 203a, l. 15. They are in all 147 with answers.

Fols. 203a, l. 15-206a, l. 5, contain "Five Questions asked of Farbag-Sarosh-i Vaharam,² one of which it is not proper to write." As the heading indicates, only four questions are given with their answers. A short note of five lines gives the date of the composition: "In this manner Farbag-Sarosh-i Vaharom decided these several *questions* in the Parsi year 357, 20 years after Yazdegird, king of kings, descendant of Khosraw, king of kings, son of Auhrmazd."

Fols. 206a, l. 10- 212a, l. 8 contain twenty-eight questions asked of the Magupatan-magupat (Farbag Sarosh-i Vaharom?) by Aerpat Spendyat-i Farkho-Burzin in the same year.

Fols. 212a, l. 9-213b, l. 4, contain a description of the system of purifying the limbs during the 'Barashnom' with a note of 3 lines stating: "This is what Aerpat Shamartan³ said, and it ought to be done in this manner, and Bakht-afrit⁴ and Zartosht⁵ of great hopefulness and Mitr-Atash-i Atur-goshosp⁶ used to do the same; may their souls be immortal!

Fols. 213b, l. 9-218a, contain a small text of admonitions similar to what we find in the sixth book of the Denkard.

Fol. 218b, commences with the commentaries of the Fragarads of Javit-sheda-dat named "Vajiriha-i Din-i shapir-i Mazdayastan," which extend to fol. 354a, l. 2. These commentaries contain most of the [18] *Avesta* "Tahmuras Fragments" named after my father, given by Professor Darmesteter in *Le Zend Avesta* Vol. III., and in the *Sacred Books of the East* Series, Vol. IV. (2nd Edition).

This text is followed by a long colophon of 23 lines, which runs as follows:-

1 See above p. XII, Col. I.

2 See *Facsimile*, p. 238.

3 Is he Gopatsha's great-grandfather? See above p. IX, Col. I, l. 18.

4 See Dastur Jamaspij's *Pahlavi-Texts*, p. 81; also see below p. XIV, Col. II, l. 23.

5 Son of Aturbad Mahraspandan?

6 See above, Col. I, ll. 11-12.

1. Introduction
 2. History of the subject
 3. Scope of the subject
 4. Importance of the subject
 5. Methodology of the study
 6. Organization of the book
 7. References
 8. Index
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 115. Introduction to the eighty-first edition
 116. Introduction to the eighty-second edition
 117. Introduction to the eighty-third edition
 118. Introduction to the eighty-fourth edition
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 121. Introduction to the eighty-seventh edition
 122. Introduction to the eighty-eighth edition
 123. Introduction to the eighty-ninth edition
 124. Introduction to the ninetieth edition
 125. Introduction to the ninety-first edition
 126. Introduction to the ninety-second edition
 127. Introduction to the ninety-third edition
 128. Introduction to the ninety-fourth edition
 129. Introduction to the ninety-fifth edition
 130. Introduction to the ninety-sixth edition
 131. Introduction to the ninety-seventh edition
 132. Introduction to the ninety-eighth edition
 133. Introduction to the ninety-ninth edition
 134. Introduction to the one hundredth edition

Parsi year 978, twenty years after Yazdegird, king of kings, son of Shatriyar, descendant of Khusrob, king of kings, son of Auhrmazd.

I wrote and left it forth for the possession and eternal success of Rustom-i Farkho-zat-i Yeztyar-i Yizan; may he use it with righteousness for a hundred and fifty years! May it be according to the will of God!

From this lengthy colophon it can be seen that this part of the codex, containing the 'Vajiriha,' supposed to be unique, is descended from the copies of Gopatsha and Marzpan, the writers of TD₁ and DH, the former of whom wrote from a copy of Kaehusrov Siyayakhsh. As to the existence of these originals nothing is known.

Fols. 354b, l. 11 - 359a, l. 2. contain the Avesta "Afrin-i Zartosht" with its Pahlavi translation. From fol. 357 to the end the margins of the MS. are torn, and someone has made attempts to restore the missing words on patches of paper applied to the margins.

Fol. 359a, l. 3 commences with the Pahlavi-Pazend Glossary. Thirteen original folios 360-372 still survive, carefully patched up with paper with the missing words and lines written on them. Seven recent folios, written on the same quality of paper as that of the patches, by the scribe who has repaired the MS., are appended, possibly copied from the original MS., and thus the MS. breaks off abruptly.

From the dates given in the two colophons of the MS., it can be seen that the scribe has taken more than three years to complete his copy.

From the above description of the three codices TD₁, DH, and TD₂, it can be seen that they are written by three descendants of the Bundar family: Gopatsha, Marzpan and Faritun; Gopatsha being the grand-uncle of Marzpan and Faritun being [i10] Marzpan's son. The dates of the two latter, father and son, are 948 and 975-978 A.Y. It is possible, therefore, that Gopatsha wrote his *Bundahishn* and other texts during 880-900 A.Y.

K₄₃

Dr. F. C. Andreas published an old fragment of the *Bundahishn* appended to his facsimile of the *Mainyo-i Khard* [*Menog-i Khrad*] in 1882. The fragment contains fols. 130-131 of the Copenhagen MS. K₄₃, presumably the last two folios of a codex containing the great *Bundahishn*. The first sixteen lines contain the text of the last chapter

exactly agreeing with the text of TD₁, from the words ‘Sâhm bâên zak’ up to the end of the chapter. This is followed by a colophon of 18 lines which states:

Completed with rejoicings and delight and gladness, on the day Tir and the month Adar, and the Parsi year 936, *twenty* years after His Majesty Yazdegird, king of kings, son of Shatr-ayibar. I, Mitr-Awan Anushak-ruban Rustahm wrote this volume of many details, with careful observation. I have written it for my own possession, and I left it. May he use it with devotion, goodness and faithfulness for a hundred and fifty years! and may he entrust it after a hundred and fifty years to pious descendants with innate wisdom! May he live on earth according to the desires of his material existence, in the spiritual existence, according to the desires of the soul! May be who reads and learns it and makes a copy of it, pray for the good name and pious soul of myself and of Gadman-piruz (A)spandar Khur-piruz for whom I copied! Hence may they be famous on earth during their material existence and may their souls be righteous in the spiritual existence.

From Mitr-Awan’s colophon appended to the *Menog-i Khrad*, we learn that he has copied the text from the copy of Dastobar Gadman piruz Aspandar-i Gadman-piruz, who copied from Dastobar Yezt-ayibar Vizan-i Khusruisha’p copy, who again copied from the original of Mah-vindat-i Naremahan. This Mah-vindat-i Naremahan may be the same as Mah-vindat-i Naremahan-i Vaharim Mitr-Awan, who completed the *Denkard* MS. on the day Dae [Day], of the month Tir in 369 A. Y. The Dastobar Yezt-ayibar-i Vizan-i Khusruisha (?) may be the father of Dastobar Vizan-i Yezt-ayibar-i Vizan, who helped Shatriyar, the [i11] writer of the *Denkard* in 855 A. Y. He may, therefore, have flourished in the early part of the ninth century after Yazdegird. If Mitr-Awan’s source of the *Bundahishn* be as well-descended, the loss of his MS. should be considered a great desideratum.

From the brief descriptions of TD₁, DH, TD₂, and K₄₃ given above, it can be seen that seven reputed scribes are said to have copied the *Bundahishn*: 1) Spendyat Mazd-khvast of Zadspram, 2) Erdashir Vaharamshat Rustem Vaharamsha, 3) Gadman-piruz Aspandar-i Gadman-piruz, 4) Gopatsha Rustahm Bundar, 5) Mitr-Awan Anushak-ruban Rustahm Shatriyar, 6) Marzpan Faritun, and 7) Faritun Marzpan. The copies of the first three scribes seem to be

irretrievably lost; if Spendyat were the grandson of Zadspram-i Goshn-jam, he is a cousin of Frobag-i Datakih-i Ashavahesht-i Goshn-jam,¹ the compiler of the so-called *Bundahishn*, and his must be one of the earliest and most reliable copies written very near the commencement of the fourth century A.Y. We do not know from which MS. Gopatsha prepared his copy. Faritun Marzpan, too, does not mention in his colophon appended to the *Bundahishn*, which original he selected for his copy. But Marzpan Faritun informs us of the original he used being written by one Ertashir Vaharamshat. It would be impossible to take into account the fragment of two folios of text surviving in K₄₃.

We may, therefore, make an attempt at discussing the relative values of the three copies of Gopatsha, Marzpan, and Faritun. But for slight variations here and there in the text, repetitions, and omissions by mistake, all the three agree in the main, and seem to be derived from similar originals. Gopatsha is a very hasty scribe, a neat, legible and well-informed writer. Marzpan is more painstaking and accurate and as neat and legible as his grand-uncle, but the penmanship of the youngest writer of the MS., Faritun, is fascinating and his copy supersedes both the older copies, those of his father and great-granduncle. He has not wasted his three years in vain over the preparation of his copy. All the three copies, therefore, should be indispensable to the future editor and translator of the text.

It would be interesting to note the work done by the three scribes. [i12] Gopatsha had copied the *Bundahishn*, and, the *Dadestan* codex TD, – called TK by Dr. West² of which fols. 71-213, 222-297 are surviving, containing a Pahlavi Rivayat, (fols. 71-84), the *Dadestan* (84-197), certain miscellaneous texts (197-201), the *Epistles of Manuschihar* (201-213, 222-236), the *Selections of Zadspram* and other fragmentary texts (236-297). He had, also copied the 'Vajiriha-i Din-i Mazdayastan' as Faritun Marzpan mentions in his colophon, and it is not known whether his copy exists. The entire remnant of his writings, so far as we at present know, are preserved in my father's library.

Marzpan's existing copies are more voluminous. Besides the texts contained in DH he wrote the codex BK³ in 941 A.Y., containing all the texts found in the TD *Dadestan* codex, at present in the library of the late Dastur Jamshedji Peshutanji of Valsar, and IM, the Iranian MS.

1 See *Facsimile*, p. 237, l. 15 sq.

2 See S.B.E. Series, Vol. XVIII, Int., p. XVI. sq.

3 See S.B.E. Series, Vol. XVIII, Int., p. xv. sq. There is no doubt that BK is written by Marzpan. The handwriting is the same in the MSS. IM, BK, and DH, all three of which I have carefully noticed. I cannot say who wrote K₃₅, which Dr. West supposes to have been written by Marzpan, as I have not seen the MS.

of the *Vendidad* belonging to the late Dastur Hoshangji Jamaspji.

All these MSS. belonged at one time to the late Manakji Sohrabji Kavusji Ashburner to whom they seem to have been presented by a Persian Zoroastrian named Sayavakhsh Aurmazdyar Sayavakhsh Rustam Aurmazdyar in about 1853 A.D.¹ Marzpan's copy of "Vajirha-i Din-i Mazdayastan" referred to by his son Faritun in his colophon, does not seem to be existing.

No other MSS., besides the unique codex TD₂, are up to now known to have been written by Faritun Marzpan. But some interesting statements are to be found of him in a unique MS. of the *Vishtasp Yasht Sadah* in the possession of Ervad Manakji Rustamji Unvala of Bombay. This MS. was at one time in the library of the late Manakji Sohrabji Kavusji Ashburner. We see from the colophon that it was written by Manushchihar Erteshir-i Vaharum Spendyat Erteshir for Faritun Marzpan, and finished on the day Vohuman, of the month Hordad in the year 996 A.Y. At the end of the colophon, there are two folios; on the first folio in mixed Pazand and Pahlavi handwriting we find the statement of the codex being sent [i13] by Faritun Marzpan to the Dasturs, Mobads, and the faithful of Hendustan, and on the second folio we find an interesting letter in Neo-Persian, written by Faritun Marzpan to the Dasturs, Mobads and leaders of the faithful in Hendustan, referring also to the advent of Bahman Asfandiyar² to Persia. The whole statement is enough to prove that Faritun Marzpan was the leader of the faithful of Persia of his time.

CONTENTS OF THE GREAT BUNDAHISHN

These Iranian MSS. contain a text much more extensive than the Indian MSS. of the *Bundahishn*. Dr. West gave a rough estimate of their contents in the *Sacred Books of the East Series*, Vol. V,³ from information supplied by my father from his MS. TD₁ in December 1877 and October 1878.

The text commences with a preface, written in imperfect Pahlavi, possibly added by a later editor, which says:

o. Rejoicings unto the bright, glorious, all-knowing Creator Ohrmazd, who is wise, who is capable, who is the greatest of all invisible sacred beings and of all earthly sacred beings – with good thought, good word, good deed, in meditation, utterance and action.

1 See Dastur Hoshangji's *Vendidad* Int. p. XXIV.

2 See Khan Bahadur Bahmanji Behramji Patel's *Parsi Prakash*, p. 13.

3 Int. pp. xxxv-xxxvii.

1. With a happy and very auspicious lot I shall write the manuscript of the *Bundahishn*, at the lucky constellation 'tani', during the archpriestship of the friend of God, of entire wisdom, the practiser of piety, the friend of good deeds, the recogniser of God, the spiritual seer liked by the good, the archpriest of the good religion of Mazda-worshippers, Spend-dat Mahvindat Rustom Shatrihar of immortal soul.
2. From the coming of the Tajiks {Arabs} to the Iranshahr and the propagation of their heterodoxy {Islam} and ill-will, orthodoxy has vanished from the Kayans, and respect for the Kayans from the upholders of the religion; deep utterances (milayaiha-i zopr), the reasons of things, the true reason of meditation, action and utterance, these have vanished from the memory and knowledge of the multitude.
3. On account of evil times, he, too, who is of the noble family of Kayans, and the Kayan upholders of religion have turned to the mercy [i14] (*Arabic* 'rahm') and the path of those heterodox, and for the sake of respect, they have defiled the word, dress, worship, and practices of the faithful with blemishes.
4. He, also, whose wish was to learn this knowledge and secret, was not able to obtain it, as he should from various places, in spite of all his troubles and pains and difficulties.

It can be seen that this preface is added by an editor of the post-Muhammadan period. He possibly refers in § 3 to the tradition as regards the conversion of some members of the family of Yazdegird, and that of many noble families who changed their faith in order to preserve their social distinctions. The spelling used in this preface is perfectly modern. In TD₁ it is added by a later hand on recent folios, but in DH and TD₂ it is written by the authors of the codices themselves. It could not therefore have been written later than 1500 A.D.

This preface occupies twenty-one lines and a half of TD₂, immediately after which follows a summary title of the work occupying about four lines and a half, which runs thus:

The knowledge of the commentary: first, as regards the original creation of Ohrmazd and the opposition of the evil spirit; then, as regards the nature of the earthly creatures from the original creation till the end, as is

manifest from the religion of Mazda-worshippers; then, as regards the possession held from the Kayans; – with explanation, whereabouts and nature.

From this title it seems that the author himself names the work ‘Zand-akasih,’ “Knowledge of the Commentary,” of which the *Bundahishn*, so-called, forms only one part; and the subjects treated of are divided under three heads:

1. the creation of Ohrmazd and the counter-creation of the evil spirit,
2. the nature of the earthly creatures,
3. the Kayan dominion.

The work seems to have been divided into thirty-six chapters by the original author of the work, notes and appendices being added to nine of them. Of these Chapters I-VII may be classed under the first head: the creation of Ohrmazd and the counter-creation of the evil spirit; Chs. VIII-XXIV, XXVIII-XXIX treat of the subject matter of the second head: the nature of the earthly creatures; Chs. XXXI-XXXIII [115] and XXXV can be included in the third head: the Kayan dominion. It is difficult to class the rest of the chapters under any of the three categories dealing as they do with ‘the religious year’ (XXV), ‘the exploits of the spiritual angels’ (XXVI), ‘the evil doing of Ahriman and the Daevas’ (XXVII), ‘the Chinwad bridge’ (XXX), ‘Resurrection and the final material existence’ (XXXIV), and ‘the year computation of the Arabs’ (XXXVI). It is possible that some or all of them were after-thoughts of the compiler or inserted by some persons later on in the work. Excepting the last, the other five chapters may be said to have some connection with the first head.

I.

The first chapter seems to contain introductory matter. It commences abruptly, without any such heading as we invariably find at the top of all other chapters of the book. On fol. 4a, l. 2, we have by way of sub-heading: ‘I mention the creation of the creatures first in a spiritual state, then in a material state.’ Again on fol. 10a, l. 13 there occurs another sub-heading: ‘As regards the creation of the creatures in a material state.’ The chapter commences from TD₂, fol. 3a, l. 11, w. 8, and extends to fol. 14b, l. 5. The following would be a rough summary of its contents. It treats of the eternal existence of Ohrmazd during infinite time, aloft in the light, the existence of Ahriman in the abysmal station in darkness, the void betwixt Ohrmazd and Ahriman, the relative finiteness and infinity of light and darkness, the knowledge of Ohrmazd as regards the existence of the evil spirit and his wicked intentions; His

creation of the spiritual creatures; the ignorance of the evil spirit as regards the existence of Ohrmazd, his advent to the starry luminaries, his onset, defeat, and return to the abyss; his counter-creation; Ohrmazd's offer of peace to the evil spirit, and the evil spirit declining the offer. Ohrmazd appoints a period of contest with the evil spirit; the evil spirit conforms to it. Ohrmazd chants the *ahunwar*, reveals to the adversary His own final victory, the adversary's impotence, the perishability of the demons, the resurrection, the final existence, and the unopposed condition of His creatures. Seeing all this, the evil spirit reverts to the abyss where he lies for three millenniums in a stupor. In the meanwhile [ii6] while Ohrmazd creates infinite time, out of infinite time finite time, out of finite time "impassability," out of impassability undisturbed progress, out of undisturbed progress intransformability, and out of intransformability the earthly creatures. He creates the earthly creatures out of His own essence, in the shape of shining white fire. He creates the body of the good wind, with whose help He creates the creatures. The evil spirit procreates his own creatures from material darkness. He produced infinite darkness out of material darkness, untruthful utterance out of infinite darkness. Ohrmazd creates truthful utterance out of material light. His own beneficence and the production of the creatures became manifest owing to truthful utterance. He created the *âsrôk* personale out of infinite light. Ahunwar springs out of the *âsrôk* personale. Out of the Ahunwar came forth the spiritual year, which is now half light, half dark owing to the intermingling of evil. Ohrmazd comes to the finite archangels when they are created. He first creates the seven archangels, the seventh is He Ohrmazd himself, eighth truthful utterance, ninth Sraosha the righteous, tenth the beneficent *mansar* [Manthra], eleventh Neryosang, twelfth the lofty Rat Ratwok Berzet, thirteenth Rashn the true, fourteenth Mihr of wide pastures, fifteenth the good Asishwang, sixteenth Parand, seventeenth Khveb, eighteenth Wind, nineteenth Lawfulness, twentieth beneficent Peacefulness. Of earthly creatures He creates first the sky, second the water, third the earth, fourth vegetation, fifth animals, sixth the man, and the seventh is He Ohrmazd himself. The evil spirit for opposition first creates Akoman, Andar, Saval, Nahig-has; Taromat, Tarich, Zairich and then other daevas; the seventh is he, the evil spirit himself. Ohrmazd creates the six creations during the six periods of the year – the Gahambar. The six periods of the year explained. The five gasanik periods. The names of the thirty days.

From this rough summary of the contents it will be seen that this is an introductory chapter giving as it were a faithful substance of the whole portion of the book dealing with the first category, the genesis. After a close study of the language, it appears that the text has been prepared from a Pahlavi translation with commentary [i17] of some *Avesta* work, such as the *Damdat Nask*, now missing, in the same way as the *Zand-i Vohuman Yasht*, and that its correct name, as given by the author himself, is “Zand-akasih.”

II.

The second chapter, entitled “As regards the Creation of the Luminaries” commences with fol. 14b, l. 5, w. 8, and ends at fol. 17a, l. 10, w. 6.

III.

“As regards the Reason of producing the Creatures for contending.” Fol. 17a, l. 10, w. 7 - fol. 21b, l. 11.

IV.

“The Rush of the Adversary onto the Creatures.” Fol. 21b, l. 12 - fol. 25a, l. 2.

- (A) An Appendix commencing with the word: “This, too, is said that when the sole-created ‘gao’ passed away, it fell towards the right hand.” Fol. 25a, l. 3 - fol. 25b, l. 6, w. 2.

V.

“As regards the opposition of the two spirits, that is, in what manner they came spiritually for opposition, the arch-demons against the spiritual angels.” Fol. 25b, l. 6, w.3, - fol. 27a, l. 15, w. 6.

- A. “As regards the horoscope of the world.” Fol. 27a, l. 15, w. 7 - fol. 29b, l. 3, w, 5.
- B. An Appendix commencing with the words: “The Mount Alburz is in the middle of the world.” Fol. 290, l. 3, w. 6 - fol. 32a, l. 7, w. 1.

VI.

“As regards the contention of the material creations against the evil spirit.” Fol. 32a, l. 7, w. 2 - fol. 37b, l. 11.

- A. “The first battle the spirit of the sky waged with the evil spirit.” Up to fol. 32b, l. 10, w. 2.
- B. “The second battle the water waged.” Up to fol. 34b, l. 12, w. 2.
- C. “The third battle the earth waged.” Up to fol. 35b, l. 1, w. 6.
- D. “The fourth battle vegetation waged.” Up to fol. 35b, l, 15.

- E. “The fifth battle the sole-created ‘gao’ waged.” Up to fol. 36a, l. 12.
 - F. “The sixth battle Gayomard waged.” Up to fol. 37a, l. 6, w. 3.
 - G. “The seventh battle the fire waged.” Up to fol. 37d, l. 12, w. 2.
 - H. “The eighth battle the stars waged.” Up to fol. 37b, l. 1, w. 2.
 - I. “The ninth battle the spiritual angels waged.” Up to fol. 37b, l. 4, w. 5.
 - J. “The tenth, the stars adopted aloofness.” Up to fol. 37b, l. 11.
- VII. “As regards the essence of [i18] those creations.” Fol. 37b, l. 12 - fol. 39a, l. 9, w. 5.
- VIII. “As regards the whereabouts of the lands.” Fol. 39a, l. 9, w. 6 - fol. 40a, l. 6, w. 3.
- IX. “As regards the whereabouts of the mountains.” Fol. 40a, l. 6, w. 4 - fol. 42b, l. 9, w. 2.
- X. “As regards the whereabouts of the seas.” Fol. 42b, l. 9, w. 3 - fol. 44a, l. 9.
- XI. “As regards the whereabouts of the rivers.” Fol. 44a, l. 10 - fol. 45a, l. 10, w. 1.
- A. “As regards the particular rivers.” Fol. 45a, l. 10, w. 2 - fol. 46b, l. 11.
 - B. “The seventeen species of water mentioned in religion.” Fol. 46b, l. 12 - fol. 47a, l. 13, w. 4.
 - C. “The discontent of the rivers Marv-rut and Het-aumand” etc. Fol. 47 a, l. 13, w. 5 - fol. 47b, l. 11.
- XII. “As regards the whereabouts of the lakes.” Fol. 47b, l. 12 - fol. 48b, l. 7.
- XIII. “As regards the whereabouts of the five classes of animals.” Fol. 48b, l. 8 - fol. 52a, l. 2.
- XIV. “As regards the whereabouts of mankind.” Fol. 52a, l. 3 - fol. 55b, l. 14, w. 2.
- A. “As regards the whereabouts of womankind.” Fol. 55b, l. 14, w. 3 - fol. 56a l. 8, w. 5.

- B. An Appendix commencing with the words: "This, too, is said that Jamshed, when the glory departed from him." Fol. 56a, l. 8, w. 6 - fol. 56b, l. 3, w. 2.

XV.

"As regards the whereabouts of births from every species." Fol. 56b, l. 3, w. 3, - fol. 58a, l. 14, w. 8.

- A. An Appendix commencing with the words: "These four things too, are called male and four female." Fol. 58a, l. 14, w. 9 - fol. 59b, l. 2; w. 5.

XVI.

"As regards the whereabouts of the plants." Fol. 59b l. 2, w. 6 - fol. 61b, l. 5, w. 1.

- A. Flowers dedicated to the Archangels. Fol. 61b, l. 5, w. 2 - 62a, l. 3, w. 1.

XVII.

"As regards the chieftainship of men, animals and every substance." Fol. 62a, l. 3, w. 2 - fol. 63a, l. 1.

- A. An Appendix commencing with the utterance of Ohrmazd I did not pay consideration to entire material existence, *i.e.*, all are equal." Fol. 63a; l. 2 - l. 15, w. 5.

[\[i19\]](#)

XVIII.

"As regards the whereabouts of Fire." Fol. 63a, l. 15, w. 6 - fol. 66a, l. 11, w. 5.

XIX.

"As regards the nature of sleep." Fol. 66a, l. 11, w. 6 - fol. 66b, l. 11, w. 4.

- A. An Appendix: "It is not owing to industry that the earth, the water and the plants yield fruit, nor is it owing to sleepfulness and impotence that they do not yield fruit." Fol. 66b, l. 11, w. 5 - l. 14, w. 6.

XX.

[As regards the sounds.]

- A. "The 'Chashârak' sound (the sound of weeping of the pious)." Fol. 66b, l. 14, w. 7 - fol. 67a, l. 5, w. 5.
- B. "The 'Navin' sound, the, voice of the holy hymn." Fol. 67a, l. 5, w. 6 - l. 7, w. 3.
- C. "The 'stone' sound, *i.e.*, the sound produced by the mill." Fol. 67a, l. 1, w. 4 - l. 13, w. 1.
- D. "The 'water' sound." Fol. 67a, l. 13, w. 2 - l. 15, w. 4.
- E. "The 'vegetable' sound." Fol. 67a, l. 15, w. 5. - fol. 67b, l. 1, w. 5.
- F. "The 'earth' sound." Fol. 67b, l. 1, w. 6 - l. 7.

XXI.

“As regards the whereabouts of (A) Wind, (B) Cloud, and (C) Rain.”

- A. Fol. 67b, l. 8 - fol. 68b, l. 12, w.7.
- B. Fol. 68b, l. 12, w. 8 - fol. 69b, l. 6, w. 7.
- C. Fol. 69b, l. 6, w. 8 - fol. 71b, l. 5.
- D. A note of three lines.
- E. A general Appendix on the three headings A, B, C. Fol. 71b, l. 8, w. 6 - fol. 73a, l. 2; w. 2.

XXII.

“As regards the whereabouts of noxious creatures.” Fol. 73a, l. 2, w. 3 - fol. 75b, l. 6, w. 4.

XXIII.

“As regards the whereabouts of the wolf-species.” Fol. 75b, l. 6, w. 5 - fol. 76b, l. 8, w. 2.

XXIV.

“As regards various things, *i.e.*, in what manner they are produced, and the opposition that came to them.” Fol. s76b, l. 8, w. 3 - fol. 80b, l. 11.

- A. The Go-karan tree, the Lizard created by Ahriman in opposition to it. The two Kar fishes created by Ohrmazd in counter-opposition to the Lizard.
- B. The ‘Vâs-i panchâsatvarân.’
- C. The Tree of many seeds.
- D. The Ass with three strides.
- E. The bull Hadhayash.
- F. The bird Chamrosh.
- G. The Karshipt. [i20]
- H. “The bird Ashok-zusht, whom they also call the bird Zor-barak Vohuman, the bird Vasho-kachak.”
- I. A digression containing a commentary as to the utility of the ferocious animals and birds; the cunningness of birds, pecially the crow.
- J. The white falcon.
- K. The bird Kaskin.
- L. The vulture, the crow, the mountain kite, the mountain ox, the wild goat, the onager.
- M. The dogs.
- N. The fox.
- O. The weasel.
- P. The great musk.
- Q. The hog ‘zozag.’
- R. The water-beaver.
- S. The eagle.

- T. The Arab horse.
- U. 'Alka.'

XXV.

"As regards the religious year." Fol. 80b, l. 12 - fol. 83a, l. 1, w.5.

XXVI.

"As regards the great exploits of the spiritual angels." Fol. 83a, l. 1, w. 6 - fol. 92b, l. 8, w. 1.

XXVII.

"As regards the evil-doing of Ahriman and the Daevas." Fol. 92b, l. 8, w. 2 - fol. 96b, l. 2.

XXVIII.

"As regards the early verisimilitude of the body of man." Fol. 96b, l. 3 - fol. 100a, l. 4, w. 6.

XXIX.

"As regards the chieftainship of the regions." Fol. 100a, l. 5, w. 7 - fol. 101b, l. 2, w. 2.

XXX.

"As regards the Chinwad bridge, and the souls of the departed." Fol. 101b, l. 2, w. 3 - fol. 104b, l. 2, w. 2.

XXXI.

"As regards the noteworthy districts of Airan-shatr, the abode of the Kayans." Fol. 104b, l. 2, w. 3 - fol. 106b, l. 4, w. 4.

XXXII.

"As regards the abode which the Kayans built." Fol. 106b, l. 4, w. 5 - 107b, l. 3, w. 4.

XXXIII.

"As regards the calamities that overtook the Airan-shatr in each millennium." fol. 107b, l. w. 5 - fol. 112a, l. 15, w. 3.

XXXIV.

"As regards resurrection and the final material existence." Fol. 112a, l. 15, w. 4 - fol. 116a, l. 5, w. 6.

XXXV.

"As regards the origin and lineage of the Kayans." Fol. 116a, l. 5, w. 7 - fol. 120a, l. 11, w. 3. [i21]

- A. The family of the Magupatan. Fol. 120a, l. 12, w. 4 - fol. 121a, l. 6, w. 1.

XXXVI.

"As regards the years' computation of the Arabs – twelve thousand years." Fol. 121a, l. 6, w. 2 - fol. 122a, l. 8, w. 5.
Colophon.

THE LACUNAE IN K₂₀

I now give the important omissions of the text in K₂₀, the

Kopenhagen Iranian MS. No. 20, folios 88-129 of which contain the *Bundahishn*, a facsimile of which was edited by Professor N. L. Westergaard in 1851. It is an old codex written by the erudite Irani scribe Mihir-Awan Kai-Khusru at Khambayet in the year 720 A.Y. (1350 A.D.), and is thus about 180 years older than the oldest Iranian codex TD₁. It is not my purpose to give here the minor omissions of words or single lines. The codex TD₂ has got 240 sides, written 15 lines to the page; omitting to count the last 6 lines on the last page containing the colophon, it has got in all 3,593 lines of text. The Kopenhagen codex has taken up 84 sides for the *Bundahishn* text, written 20 lines to the page, the first side containing only 16 and the last only 2 lines. It thus contained 1,658 lines, taking also into account the lines of its missing folio 121. Thus supposing a line of both the MSS. contained an equal number of words, matter of about 1,935 lines is missing from K₂₀. On an actual calculation of the lines contained in the lacunae, I see that about 2,068 lines of TD₂ are wanting in the Indian Text. In the details given below, I mention the original folios of TD₂ as marked by the original numberer. The first folio and the a side of the second folio being blank, the text commences with fol. 2b.

1. Fol. 2b, l. 1 - fol. 3a, l. 7, w. 4. About 21 1/2 lines of the entire preface.¹

2. Fol. 6a, l. 2, w. 7 (Shakbahunast) - fol. 9a, l. 2. About 90 1/2 lines in the middle of the first chapter which is introductory.

3. Fol. 9a, l. 10, w. 3 (barihinit) - fol. 9b, l. 2, w. 0 (-nikih). About 7 lines of the same chapter.

4. Fol. 9b, ll. 4-7, w. 3 (awo-est). About 3 1/2 lines.

5. Fol. 9b, l. 10, w. 4 (akhar) - fol. 14b, l. 5, w. 7 (yamallunam). About 146 lines of the end of Ch. 1.

6. Fol. 15b, l. 4, w. 5 (sipah-patan) [i22] - fol. 21a, l. 10. About 170 1/2 lines, comprising 51 lines of the end of Ch. II and 119 1/2 lines from the commencement of Ch. III.

7. Fol. 22b, l. 6, w. 3 (aighash) - l. 10, w. 2 (yahabuntan) About 4 lines the middle of Ch. IV

8. Fol. 22b, l. 12, w. 2 - l. 13, w. 2 About 1 line.

9. Fol. 22b, l. 13, w. 8 (asman) - fol. 23a, l. 2, w. 1 (payak). About 3 lines and 2 words.

10. Fol. 23a, l. 11, w. 8 (asman) - fol. 23b, l. 2, w. 7 (yakvi-munet). About 6 lines in the middle of Ch. IV.

11. Fol. 25b, l. 6, w. 3 (madam) - fol. 27a, l. 1. About 41 lines from

¹ See above, pp. xix-xx.

the commencement of Ch. V.

12. Fol. 27a, l. 9, w. 8 (amat) - fol. 29b, l. 3, w. 6 (hanmanat). About 69 lines comprising 6 lines of Ch. V, followed by 63 lines of Ch. V, Ap. A.

13. Fol. 30b, l. 6, w. 5 (meman) - fol. 32a, l. 7, w. 1 (kartan). About 46 lines of the end of Ch. V, Ap. B.

14. Fol. 36a, l. 11, w. 2 - fol. 39a, l. 9, w. 5. About 88 1/2 lines, comprising about 2 lines of Ch. VI, Ap. E, 44 lines of Appendices F, G, H, I, J, and 42 1/2 lines containing the whole of Ch. VII.

15. Fol. 51a, l. 14, w. 8 (awsa-hinet) - fol. 52a, l. 2. About 18 lines of the end of Ch. XIII.

16. Fol. 52a, l. 3, last letter (m) - l. 13, w. 5. About 9 1/2 lines of the commencement of Ch. XIV.

17. Fol. 55b, l. 7 - fol. 56a, l. 8, w. 5. About 16 1/2 lines, comprising 7 lines and 2 words of Ch. XIV, and about 9 lines and 3 words of the whole of Ap. A to the Chapter.

18. Fol. 56b, l. 6, w. 2 - l. 11, w. 8 (yahavunet). About 5 1/2 lines near the commencement of Ch. XV.

19. Fol. 57a, l. 10, ws. 7-11.

20. Fol. 57a, l. 11 - fol. 58a, l. 14, w. 8. About 34 lines of the end of Ch. XV.

21. Fol. 58b, l. 8, w. 6 - fol. 59b, l. 2, w. 5. About 24 lines of the end of Ch. XV, Ap. A.

22.¹ Fol. 61b, l. 13, w. 10 (Hom) - fol. 62a, l. 3, w. 1 (yamannunet). About 4 1/2 lines of the end of Ch. XVI, A.

23. Fol. 65a, l. 4, w. 6 - fol. 76b, l. 9. About 350 1/2 lines, comprising 37 lines of the end of Ch. [i23] XVIII, Chs. XIX-XXIII and about 2 lines of heading of Ch. XXIV.

24. Fol. 83a, l. 1, w. 6 - fol. 92b, l. 8, w. 1. About 291 1/2 lines, comprising the whole of Ch. XXVI.

25.² Fol. 92b, l. 8, w. 2 - fol. 93b, l. 7, w. 6. About 29 1/2 lines of the commencement of Ch. XXVII.

26. Fol. 94a, l. 12, w. 4 - fol. 100a, l. 5, w. 6. About 173 1/2 lines, comprising 65 3/4 lines of the end of Ch. XXVII, and the whole of Ch. XXVIII.

27. Fol. 101b, l. 2, w. 3 - fol. 112a, l. 15, w. 3. About 328 lines,

1 This lacuna is owing to the loss of fol. 121 of K₂₀.

2 This lacuna is owing to the loss of fol. 121 of K₂₀.

comprising Chs. XXX-XXXIII.

28. Fol. 117a, l. 12, w.9 (va-Pashang) - fol. 119a, l. 14, w. 8 (hōmand). About 62 lines in the middle of Ch. XXXV.

29. Fol. 120a, l. 12, w. 4 - fol. 121a, l. 6, w. 1. About 23 1/2 lines of the whole of Ch. XXXV, Ap. A.

DISLOCATION OF THE TEXT IN K₂₀

In order to show the mutilation and dislocation of the text in the old codex K₂₀, I give below a summary of the contents found in it, marking the places where the important lacunae occur, the chapters quoted being those marked by me from the Iranian MSS. I shall make use of the pages assigned by Professor Westergaard to the sides of the folio in the facsimile edited by him in 1851. I shall not refer to the details of the lacunae as they have been already given above:-

1st Lacuna.

P. 1-p. 5, l. 11, w. 3, (Ch. I.)

'2nd Lacuna.

P. 5, l. 12, w. 3-1. 18 end (Ch. I.)

²3rd Lacuna.

P. 5, l. 19, w. 1-l. 20, w. 6 (Ch. I.)³

P. 5, l. 20, w. 8-p. 6, l. 2, w. 5 (Ch. I.)⁴ [i24]

4th Lacuna.

5th Lacuna.

P. 6, l. 2, w. 6-p. 7, l. 9; w. 3 (Ch. II, beginning)⁵

6th Lacuna.

P. 7, l. 9, w. 4-p. 9, l. 11, w. 1, (Ch. III from the middle upto the end,

- 1 In order to make up for this omission, K₂₀ has '*yakvimunat. Auhrmazd pavan startih aharman dam dat.*' The first word is inserted so as to complete the sentence which would be imperfect without a verb, which is '*shakbahūnast*' in the Iranian codices and the last six words are meant as a summary of the whole lacuna.
- 2 The lacuna supplies us with the verb '*barihinit*,' which is missing in K₂₀.
- 3 In the Iranian codices this follows lacuna 4.
- 4 K₂₀ prefixes '*Auhrmazd*' as the nominative which was necessitated by the change in the order of the sentences.
- 5 The last sentence is imperfect without the words '*sipahpatan sipahpat*' with which, lacuna 6 commences.

and beginning of Ch. IV.)¹

7th Lacuna.

P. 9, l. 11, w. 2-l. 13, w. 2² (Ch. IV.)

P. 9, l. 13, w. 3-l. 14 end (Ch. IV.)

8th Lacuna.

P. 9, l. 15, ws. 1-6 (Ch. IV.)

9th Lacuna.

P. 9, l. 15, w. 7-p.10, l. 4, w. 1. (Ch. IV.)

10th Lacuna.

P. 10, l. 4, w. 2-p. 12, l. 17, w.5 (Ch. IV, IV A. end).

11th Lacuna.

P. 12, l. 17, w. 6-p. 13, l. 4 end. (Middle of Ch. V.)³

12th Lacuna.

P. 13, l. 5-p. 14, l. 17, w. 6. (Ch. V, Ap. B.)

13th Lacuna.

P. 14, l. 17, w. 7-p 20, l. 9, w. 2. (Ch. VI, Aps. A, B, C, D, E.)⁴

14th Lacuna.

P. 20, l. 9, w. 3-p. 28, l. 4, w. 7. (Chs. VIII, IX, X, and the first four lines of Ch. XI.)⁵

P. 28, l.4, w.8-p. 33, l. 4 end. (Ch. XIII from the commencement).

15th Lacuna.

P. 33, l. 5. ws. 1-7 (Ch. XIV heading.)

16th Lacuna.

-
- 1 It should be observed that this portion has no connection with the preceding matter in K₂₀, unless the last ten lines of lacuna 6 be taken into account, which give a description of the five periods of the day.
 - 2 These lines are required before p. 9; l. 9, last word.
 - 3 These lines are unintelligible without the heading which is at the commencement of lacuna 11, and without the leading words '*pavan hamestarih*' occurring therein.
 - 4 The last sentence in K₂₀ would be incomplete without the verb '*shnâwît hômand*,' with which lacuna fourteenth commences.
 - 5 These four lines are repeated on p. 49, ll. 9-12.

P. 33, l. 5, w. 8-p. 38, l. 12, w. 1. (Ch. XIV.)

17th Lacuna.

P. 38, l. 12, w. 2-l. 14, w. 6 (Ch. XV, commencement).

18th Lacuna.

P. 38, l. 14, w. 7-p. 39, l. 9 end (Ch. XV).

19th Lacuna.

P. 39, l. 10, ws. 1-3 (Ch. XV).

20th Lacuna.

P. 39, l. 10, w. 4-l. 19, w. 7 (Ch. XV, Ap. A.) [125]

21st Lacuna.

P. 39, l. 19, w. 8-p. 42, l. 10, w. 5 (Ch. XVIII.)

23rd Lacuna.

P. 42, l. 10, w. 6-p. 49, l. 9, w. 0 (*-talûnêt*). (The entire Ch. XXIV, Aps. A-U, without the first two lines of heading.¹)

P. 49, l. 9, w.2-p. 56, l. 13, w. 3 (Chs. XI, XI Aps. A, B, C, XII.)

P. 56, l. 13, w. 4-p. 57, l. 4, w. 2 (Ch. XIV, Ap. B.²)

P. 57, l. 4, w. 3-p. 59, l. 11, w. 3 {*vîsh*). (Ch. XVII, XVII. A.)

P. 59, l. 11, w. 4-p. 63, l. 5, end (Ch. XXV.)

24th Lacuna.

P. 63, l. 6-p. 66, l. 20, last word '*alâlak*' (Ch. XVI, XVI. Ap. A.)

22nd and 25th Lacuna.

[Fol. 121 missing, not paged by Westergaard, may have contained (end of Ch. XVI. Ap. A. and commencement of Ch. XXVII.)]

-
- 1 The 23rd lacuna supplies us with the heading of the chapter. There are interesting discrepancies in K₂₀. An amusing attempt at inventing the heading which does not seem to have been in the manuscript from which the scribe copied is to be detected in the commencement, where we read: 'Madam chigunih gokart darakht karitund yaman-nunet pavan din aigh roz-i nakhost amat gogrv darakht karitund baen zrae Farakhankart rost'. The 'roz-i nakhost amat' is a curious corruption of 'Hom-i saplt mavan.' Only a Pehlvisant of the old school like my father could detect this.
 - 2 As this appendix is separated from its original chapter, the scribe of K₂₀ or of the original from which he copied has made an attempt to give to this appendix the heading '*madam chîgûnîh kapik kharas*,' so as to echo forth the inverse evolution theory 500 and odd years more before Darwin.

P. 67, l. 1, w. 7-p. 68, l. 2, w. 6 (middle of Ch. XXVII.)

26th Lacuna.

P. 68, l. 2, w. 7-p. 70, l. 12, w. 3 (Ch. XXIX.)

27th Lacuna.

P. 70, l. 12, w. 4-p. 79, l. 4, w. 7 (Chs. XXXIV, XXXV commencement.)

28th Lacuna.

P. 79, l. 4, w. 8-p. 80, l. 15, w. 5 (Ch. XXXV end.)¹

29th Lacuna.

P. 80, l. 15, w. 6-p. 82, l. 2, w. 4 (Ch. XXXVI.)²

Thus we see that out of the 36 chapters of the text found in the existing Iranian codices, twelve – Chs. VII, XIX-XXIII, XXVI, XXVIII, XXX-XXXIII, are completely omitted in the Indian recension of the text in K₂₀; out of the 24 remaining [i26] chapters, one-Ch. V, is incomplete in the beginning, the middle, and the end, only two fragments being restored from the whole; three – Chs. I, XV, XXXV, – are incomplete in the middle and the end; five – Chs. II, VI, XIII, XVIII, XXVII, – are incomplete at the end; one – Ch. XIV, – is incomplete in the beginning and the middle; one – Ch. III, – is incomplete in the beginning; one – Ch. XXIV – has only lost its heading; and twelve – Chs. IV, VIII, IX, X, XI, XII, XVI, XVII, XXV, XXIX, XXXIV, XXXVI, – are well nigh complete with here and there some omissions of words and lines. The surviving fragments as they are put together in K₂₀ stand thus: Chs. I-VI, VIII-X, [Ch. XI, four lines, repeated after Ch. XXIV] XIII-XV, XVIII, XXIV, XI-XII, XIV. B, XVII, XXV, XVI, XXVII, XXIX, XXXIV-XXXVI.

THE ANTIQUITY OF THE IRANIAN TEXT.

This disorderly arrangement of fragmentary chapters, mostly imperfect at the beginning, middle, or end, speaks for itself. As early as in 1880 Dr. West, in his Introduction to the *Bundahishn*,³ referred to the “fragmentary character” of the Indian recension of the Text,

- 1 On account of the 28th lacuna, the scribe of K₂₀ or of the original from which he copied makes an attempt to give this matter a heading of two words: ‘*madam patvand.*’
- 2 The corruption of ‘*mar-i tâjikân*’ into ‘*marakash jamân*’ seems to be plainly due to a worn-out, tattered, and faded original.
- 3 S.B.E. Series, Vol. V, Int. p. xxiv.

“bearing unmistakable marks both of omissions and dislocations.” So also in 1896 in his Essay on the ‘Pahlavi Literature’ in the *Grundriss der Iranischen Philologie*, he declared that the “text of the Indian *Bundahishn* was of a very fragmentary character.”¹ Instead of pre-judging the merits or demerits of the Indian text of K₂₀ and other descended MSS, or the Iranian text just then discovered by my father, he justly said: “*Whether it² be an extension of the hitherto received text, or the received text be an abridgement of this longer one, is likely to be a matter of dispute among Pahlavi scholars until the whole of the new text has been thoroughly examined.*”³

From the lacunae we see that out of the 29 which we have marked, there are six – 2, 3, 6, 11, 14, 23, – which contain some one or more words without which the text in K₂₀ becomes meaningless or at least ungrammatical; four chapters in the Indian Text, Chs. V, XIV, III, XXIV, are without their headings.

[i27] A superficial study of the lacunae will show that old Pahlavi texts such as Manushchihar’s *Dadestan* and his brother Zadspram’s “*Selections*” contain references and corroborations to the matter contained in them. In lacuna 5 cf. Zadpram Ch. II, 5 with facsimile p. 20, ll. 8-11; Zs. Ch. II, 6 with Facs. p. 20, l. 14-p. 21, l. 2; Zs. Ch. II, 8 with p. 21, ll. 4-5. In lacuna 12 cf. Ch. V, Ap. A,⁴ treating of the horoscope of the world with Zs. Ch. IV, 7-10 and Albiruni, p. 55;⁵ cf. lacuna 13 with Zs. Ch. IV, 6 and Albiruni P. 55. In lacuna 14 cf. Ch. VI, Ap. F. with Zs. Ch. IV, 5-10; Ch. VII, with Zs. Ch. II, 6; in lacuna 27 with Ch. XXX, cf. *Dadestan-i Denig*, Pursishn XX; with Ch. XXXI, cf. *Pahlavi Vendidad*, Fragarid I.

If we consider the question of the different arrangements of the chapters in the Iranian and Indian recensions of the text, we see that the order of chapters as given in the Iranian codices is consistent, one chapter following another in close logical sequence. The shuffling up of these connected chapters in the Indian codex has brought about a dislocation, giving the text a fragmentary appearance.⁶

The fact of the insertion of four lines of Ch. XI, first in their proper place and the whole chapter being re-written after Ch. XXIV, furnish an important argument in favour of the Iranian text being in proper order. The scribe himself, in this instance, seems to have first adjudged the correct position of the chapter and then to have shifted

1 See *Grundriss*, Band II, Lieferang 3, §§ 42-44.

2 My father’s Iranian *Bundahishn*.

3 S.B.E., Series, Vol. V, Int., p. xxxii. The Italics are mine.

4 Facsimile p. 50, l. 15 sq.

5 *The Chronology of Ancient Nations*, Dr. C. Edward Sachau.

6 See *Grundriss der Iranischen Philologie*, Band II, Lieferung 3, p. 102, ll. 32-39.

it in a wrong position, owing, perhaps, to the disintegrated condition of his original copy.

I have shown above¹ how new headings have been composed by the erudite scribe Mihir-Awan Kai-Khusru or his predecessor, presumably Rustam Mihir-Awan, to make consistent chapters of the dislocated integers or fractions of chapters. I have also indicated two typical cases of the text being corrupted, owing to the difficulties of deciphering a worn-out original.² From all these defects in K₂₀ I have come to the conclusion that when Rustam Mihir-Awan and [128] Mihir-Awan Kai-Khusru came to India from Persia for the express purpose of instructing their then backward brethren, the Parsi priests of India, they both or one of them must have brought an incomplete, disarranged copy of this interesting text, popularly called the *Bundahishn*, and that the indefatigable Mihir-Awan, – to whom the Zoroastrians owe so much for having preserved in script their sacred writings and for bringing about a renaissance of religious learning, six centuries ago, among the then illiterate Parsi priests of India, – restored with emendations and new headings, where necessary, as much of the original text as was possible for him to do.

If we go to the Iranian text itself to see if it is a recent extension of the hitherto received text, we see that the preface of about 21 1/2 lines in the commencement is written with incorrect spelling, in ungrammatical language. If we can one day learn the date of Spenddat Mahvin-dat Rustom Shatrihar, during whose archpriestship the scribe declares having written the work, it is possible to get a clue to the date of this preface. In the rest of the whole text there is little which can be called recent from the standpoint of language. In 1880, Dr. West said in his Introduction to the *Sacred Books of the East*, Vol. V: “So far as appears in the lengthy and valuable extracts with which he³ has kindly favoured me, no decided difference of style can be detected between the additional matter and the text hitherto known.”⁴ Ch. XVII of the Iranian text does not seem to me to be misplaced. The “chieftainship of men, animals, and every substance” seems rightly to follow, in logical sequence, the description of the whereabouts of all created beings in nature detailed above.⁵

It is possible to settle the exact date when this Iranian recension of the so-called *Bundahishn* was written. The author has given the names of twelve of his ancestors on the mother’s side and six on the

1 p. XXXI, Col. I, ns. 1-2. Col. II, n. 1.

2 See p. XXXI, Col. I, n. 1, Col. II, n. 2.

3 My father Ervad Tahmuras.

4 p. xxviii.

5 See S.B.E., Vol. V, p. xxxviii.

father's side.¹ He says: "The mother of whom I was born is the daughter of Freh-mah, son of Ahalubakht, son of Mah-ayibar, son of Mah-bundak, son of Mah-bukht Pusandakht, son of Martan-veh, son of Afrobag, son of [i29] Vindat; Vindat is well known as son of Vaibukht, son of Bak, son of Vaibukht." "And I am named Frobag, son of Datakih, son of Ashavahisht, son of Goshn-Jam, son of Vaharamshat, son of Zartohsht, which Zartohsht is son of Adurbad Mahraspandan."² If these translations ventured be correct, the compiler of this text is perhaps, a grand-nephew of Manushchihar and Zadspram, sons of Goshn-Jam, nephew of Hemit-i Ashavahishtan, and surely the sixth in descent from the 'Magupatan-Magupat' Saint Adarbad. It is almost probable that he flourished in the commencement of the fourth century after Yazdegird, the last Sassanian Emperor.

There is another clue to the age of the book found in the 21st lacuna on fol. 59a, ll. 13-15, where the *Vihichakik* months Spandarmad and Tir are said to have corresponded with the vague months Frawardin and Shahrewar. As the book considers the *Vihichakik* month Frawardin to be the first month of the year; coinciding with the Vernal Equinox,³ and as the months Frawardin and Shahrewar were the 4th and 9th from the Vernal Equinox in the time of Yazdegird, Shahrewar, 480 to 600 years must have elapsed after Yazdegird, for Frawardin to have coincided with the *Vihichakik* Spandarmad so as to precede the Vernal Equinox, and for Shahrewar to have coincided with Tir at the Summer Solstice.

A third direct hint as to the final compilation of the work is to be found in the last lines of the text, which really seems to be imperfect at the end. In the last chapter 'As regards the year-reckoning of the Tajiks' the compiler states that "the 'Hunushks' of the Tajiks {Arabs} established themselves up to the Parsik year 447 and now is the Parsik year 527." If the Parsi year is, as it is supposed to be, the one counted from the year of the defeat of Yazdegird, the conjectures advanced above are very near the mark, and it is a real wonder that the significant passage is missing from the Indian recension of the text, which is earlier in point of date than the Iranian.

If these statements as to the authorship and age of the final inditement of the text be not doubted, the question of the Iranian text being a recent extension of the hitherto received Indian text is almost [i30] completely answered. There remains little doubt that the Iranian text gives us almost the original of Farobag, and the "future translator

1 See Facsimile, p. 237, l. 10 sq., p. 237, l. 15 sq.

2 But see S.B.E. Series, Vol. V, pp. 146, 147.

3 See Facsimile p. 158, l. 9 sq.

of the *Bundahishn* will ... have to take the text in TD as the nearest accessible approach to the original work.”¹

THE PROPRIETY OF THE NAME BUNDAHISHN

The summary of the Nasks *Damdad* and *Chihradad* as detailed in the *Denkard*, Book VIII, Chapter 5 and Chapter 13, compared with the contents of our book, tends to show that it is a misnomer to call our text *Bundahishn*. The author himself named his work ‘Zandakasih’ and a study of the summaries of the two Nasks mentioned above alongside of the contents of our text would clear up the point. It is a symposium of “informations from the commentaries” as regards the ‘original creation’ and the ‘possession held from the Kayans.’

Thus far my labours begun with devotion have ended in peace. In this brief and imperfect sketch of the text which I am placing before the public exactly five years after my father’s death, I have utilized many rough notes industriously made by him day after day to prepare himself for the great work, the work of publishing his unique Iranian manuscripts; but, alas! as fate would have it, the turmoils of a busy life and premature death frustrated all his noble aspirations, and he passed away leaving after him vestiges of his noble career in the devoted pupils, like my humble self, to whom he disinterestedly gave out all his knowledge, teaching them from his much-loved manuscripts, the monitions unheard of by the many, and they are all grateful to him for the instructions they received at his feet. It is at least a sad consolation that though Tahmuras was not spared to publish the Tahmuras MSS. himself, the Tahmuras MSS. have proved their indispensability to the whole civilized world engaged in Iranian studies, and the usefulness of the career of the possessor of those MSS. who spent all his life in pursuit of Iranian MSS. has begun to be recognized.

Bombay, 19th October, 1908.

B. T. ANKLESARIA.

POSTSCRIPT.

I take the opportunity to correct an error I have made on p. XVIII, of omitting to mention the *Vendidad Sada MS. JP₁* still existing in the library of the late Dastur Jamshedji Peshotanji of Valsar, written by

1 S.B.E., Vol. V., Int. p. xxxviii.

Faritun Marzapan, in 987 A.Y. See Dr. Karl F. Geldner's *Avesta*, Prolegomena, p. V, Col. II., ll. 20sq. and n. 1.

ZAND-AKASIH OR TRADITIONAL INFORMATION

[3]

TRADITIONAL INFORMATION [GENESIS]

PREFACE

[0. Rejoicing unto the Creator Ohrmazd, Who is Radiant, Glorious and All-knowing, Wise, Capable and the Greatest, – with good-thought, good-word, and good-deed in meditation, utterance and action, – and unto all the spiritual Yazads and earthly Yazads.

1. With lucky dispensation and good-omen, I will write, in the second fortunate constellation, during, the primacy of Anosha-ruban Spend-yat Mah-vindat Rustom Shatriyar, the friend of God, of entire wisdom, practicer of piety, friend of righteousness, recogniser of God, spiritual seer, loved by the good, the primate of the good Mazdayasnian Religion, and writer of the *Bundahishn*.

2. Owing to the coming of the Arabs to Iran-shahr, and their promulgation of heterodoxy and ill-will, orthodoxy has vanished and fled from the magnates, and respectability from the upholders of religion; deep wonderful utterances, and the proper reasoning of things, meditation for action, and word of true reason, have faded from the memory and knowledge of the populace.

3. On account of evil times, even he of the family of nobles, and the magnates upholding the religion, have joined the faith and path of those heretics; and for the sake of prestige, they have defiled, with blemishes, the word, dress, worship and usages of the faithful. 4. He too, who had the desire to learn this science and secret, could not possibly appropriate them, from place to place, even with pain, trouble and difficulty.] [5]

TITLE

0. [The] Information of the Tradition: first, as regards the origination of Ohrmazd and the opposition of the Evil Spirit; then, as regards the nature [of the earthly] creatures, from the original creation till the end of the final material life, as is [evident] from the Mazdayasnian Religion; [then, as regards the Possessions held from

the Kayans; – with explanation, whereabouts, and detail.]

CHAPTER I. Regarding the spiritual creation

1. It is thus manifest, [in the good Religion]: Ohrmazd was, forever, at the highest, in the Light, [for infinite time,] owing to omniscience and goodness.

2. The Light is the place and location of Ohrmazd; there is some one who calls it 'Endless Light'; and the omniscience and goodness are, forever, of Ohrmazd; there is someone who calls them 'Revelation'; Revelation has the interpretation of both these; one, that of the eternal, of Infinite Time; just as were Ohrmazd, Space, Revelation, and Time of Ohrmazd; --.

3. Ahriman was, at the abysmal station, in darkness, owing to after wit and destructive desire.

4. His destructive desire is raw; and that darkness is his location; there is someone who calls it 'Endless Darkness'.

5. Betwixt them was Void,- there are some who call it 'Ether',- wherein was their joining.

6. They both have finiteness and infinity. 7. For, the utmost height is that which one calls 'Endless Light',- [that is, it is 'not limited'-;] and the abysmal station is the 'Endless Darkness', [and that is infinity. 8. And owing to boundary, both are finite,] – that is, betwixt them is a Void, and they are not connected with each other.

[7] 9. And again, both the Spirits are finite in themselves. 10. And again, on account of the omniscience of Ohrmazd, everything in the creation of Ohrmazd is finite; for, they know the covenant of both the Spirits. 11. And again, there will be the complete predominance of the creatures of Ohrmazd, at the final material life, upto eternity and eternal progress; [and that is] infinity. 12. And may the creatures of Ahriman perish at the time when the final material life shall take place; that, too, is finiteness.

13. Ohrmazd knew, through omniscience: "The Evil Spirit exists, who will defeat and seize, and even intermingle, with envious desire, the eminent supporters, with several eminent agents, to the end;" He created, spiritually, those creatures which were requisite as those agents.

14. For three thousand years, the creatures remained in the spiritual state, that is, they were unthinking, unmoving, and intangible.

15. The Evil Spirit, on account of after-wit, was unaware of the existence of Ohrmazd; then, arising from that abyss, he came to [the

precinct of] the luminous [stars]. 16. When he saw Ohrmazd, that Light, and the unseizable Lustre, he made an attack, for destruction, on account of his destructive desire and malicious nature. 17. He, [then,] saw valour and fortitude, which were greater than his own, returned to darkness, and miscreated many Devs, destroyers of the creatures, and rose for battle.

18. When Ohrmazd saw the creatures of the Evil Spirit, they appeared to Him formidable, defiled and bad creatures, [full of wickedness;] they did not delight Him.

19. Then, the Evil Spirit saw the creatures of Ohrmazd; they appeared to him very [acute] creatures, [ever] worthy of inquiry; the creatures and creation of Ohrmazd delighted him.

20. Then, in whatever manner, Ohrmazd knew the end of the affair, He proffered peace unto the Evil Spirit, and said: "Evil Spirit! bring thou help, and offer praise, unto My creatures, so that, at that dispensation, thou mayest [9] become deathless, without decrepitude, hungerless, and thirstless."

[21. Its meaning is this: "If thou wilt not head the contest, thou wilt not render thyself useless, and it will be profitable to us both."]

22. Thereupon, the Evil Spirit spoke: "I shall not bring help unto Thy creatures, nor shall I offer praise; I will, [rather,] destroy [Thee] and Thy creatures too, upto eternity and eternal progress; [I will convert] all Thy creatures to unfriendliness unto Thee and friendship unto me."

23. Its explanation is this: he imagined: "Ohrmazd is helpless owing to him, and therefore He proffers peace;" he does not accept it, and even leads an attack.

24. Thereupon, Ohrmazd spoke: "Thou art not omnific, O Evil Spirit!" that is, thou canst not destroy Me, "thou canst not so do unto My creatures too, that they may not return to My relationship."

25. Then, Ohrmazd knew, by means of omniscience: "If I do not fix a period for [his] contest too, he can do so unto My creatures, [as he will lead the onset and everlasting dispute and confusion; and during the confusion, he] can seduce [the creatures], and make them over to himself;" just as, even now, there are many men in the mingled state, who practise impiety more than piety, [that is, they are mostly performing the will of the Evil Spirit].

26. Thereupon, Ohrmazd spoke to the Evil Spirit: "[I project] the time fixed for the contest in the mingled state, to nine thousand years;" for, He knew that He would render the Evil Spirit useless, by this fixation of time.

27. Then, the Evil Spirit agreed to that covenant, on account of inability to foresee the end; just as, two men, fighting together, fix up a period, saying: "Let [us] fight such and such a day up till [night]."

28. Ohrmazd knew this too, by means of omniscience: Within these nine thousand years, three thousand years will pass all according to the will of Ohrmazd; three thousand years [will pass] in the mingled state, according to the [11] will of [both] Ohrmazd and Ahriman; and, in the final contest [He ought to render] the Evil Spirit useless, and He will withhold adversity from the creatures.

29. Then, Ohrmazd chanted forth the 'Ahunwar', that is, He uttered a 'Yatha ahu-vairyo' of twenty-one words; He showed to the Evil Spirit His own final victory, the inability of the Evil Spirit, the perishing of the Devs, the rising of the dead, the final material life, and the unopposed condition of the creatures, upto eternity and eternal progress.

30. When the Evil Spirit saw his own inability, and the perishing of all the Devs, he fell back into darkness, having become stupefied [and unconscious].

31. Just as, one says in the Scripture: "When a one-third of it was uttered, the Evil Spirit died within his body, through fear; when two parts of it were uttered, the Evil Spirit fell on his knees; and when it was uttered complete, [the Evil Spirit] became stupefied and disabled [from] rendering the creatures of Ohrmazd [unfit for work]."

32. [He remained] for three thousand years in stupefaction.

[33. First, I will mention the spiritual creation of the creatures, and then the material.

34. Ohrmazd was the Lord, before the creatures, owing to creativity, and after the creation of the creatures, He was the Lord, Wisher of benefit, Prescient, Opposed to pain, Publicly governing everything, Beneficent, and All-observant.

35. He, first, created the essence of the Yazads, Good-progress, that Spirit whereby He can make good His own material body when He may contemplate the creation of the creatures; for, He had Lordship through the creation of the creatures.

36. He, Ohrmazd, saw, with clear vision: "The Evil Spirit will never turn away from opposition; that opposition will not be rendered ineffective, except by the creation of the creatures; there will be no progress of the creatures, except by Time; and that when He will create Time, even the creatures of Ahriman will progress."

[13] 37. Being helpless, He created forth Time, in order to disable

the Antagonist.

38. Its meaning is this: “The Evil Spirit cannot be expelled, except by ‘kâr-i-châr’; the explanation of ‘kâr-i-châr’ is this: “One ought to perform an ‘action’ by ‘stratagem’ and ‘with efficacy.’”

39. Then, out of Infinite Time, He produced forth Time which is the Lord of duration – there is someone who calls it Finite Time – out of Time which is the Lord of duration, Impassability arose, that is, the substance of Ohrmazd will not pass away; out of Impassability, the Progress of prosperity became manifest, – that is, the, unhappiness owing to the Devs may not come; out of the Progress of prosperity, spiritual Intransformability became manifest, the Spirit owing to whom the substance of Ohrmazd will not alter from that which was produced, at the original creation; out of spiritual Intransformability, the complete Will of the creatures of material existence became manifest, the righteous creation of the creatures and conformability.

40. Ahriman’s was unconformability, owing to the unrighteous creation of the creatures and ignorance.

41. Its meaning and explanation are these that Ahriman will fight with Ohrmazd the Lord; and the sagacity, eternity, excellence, and impassability of Ohrmazd, and the inefficiency, perverseness, lack of excellence and after wit of the Evil Spirit, came into manifestation, when He created the creatures.

42. For, verily, Time, which is the Lord of duration, is the first creature that He created forth; for, before the mingling, it was infinite, the Eternity, which Ohrmazd created as finite; on account of that is it infinite that, from the original creation, when He created the creatures, upto the end, when the Evil Spirit will be inactive, is a cycle of twelve thousand years, that is finite, which will finally mingle with and be transformed to infinity, so that even the creatures of Ohrmazd will be everlasting, with Ohrmazd, owing to purity.

43. As one says, in the Scripture: “Time is more [15] powerful than both the creations, the creation of Ohrmazd and even that of the Evil Spirit; Time is accessible for work and regulation; of accessible beings, Time is the most accessible; of beings worth inquiry, Time is the most worthy of inquiry,” – that is, determination can be made by Time--; “It is by Time that a temporal dwelling is erected; by Time, the ornamented is dilapidated; and of mortal men, none can escape from it, neither when he flies above, nor when he digs a well in the depth below and sits within it, nor when he goes down underneath the spring of cold waters.”

44. Out of His own Self, out of the Essence of Light, Ohrmazd created forth the astral body of His own creatures, in the astral form

of luminous and white Fire, whose circumference is conspicuous; and out of the Essence of those Spirits, which remove the opponent that is in both the creations: that which is Power and that which is Time.

45. He created forth the astral body of the good Wind, as the Wind was necessary; – there is someone who calls it the Wind which is the Lord of duration.

46. He created forth the creatures, with the help of the Wind which is the Lord of duration; for, when He created even the creatures, the Wind, verily, was an agent which was- necessary in His work.

47. The Evil Spirit miscreated his creatures; out of his own Essence of Darkness, in the astral form of the blackness of charcoal, of the wicked worthy of darkness, like noxious creatures of very sinful blemish.

48. Out of the Essence of Self-willedness, he miscreated the vile ‘Varûn’ having no astral form, as ‘Varûn’ was necessary.

49. He, first, produced the Essence of the ‘Devs’, Evil progress, that Spirit wherefrom the harmfulness of the creatures of Ohrmazd arose; for, out of the Essence of Darkness, he produced the Infinite Darkness; and out of Infinite Darkness, there forthwith arose Untruthful Utterance, which became manifest, owing to the vileness of him the Evil Spirit; – for, he created such creatures, whereby he would make himself [17] worse, that is, he might become ineffective; for, he miscreated that astral form, out of Infinite Darkness, he produced his own creatures in that astral form, and became useless owing to his own creation of the creatures.

50. Out of the Essence of Light, Ohrmazd produced Truthful Utterance; and the Beneficence of the Creator, – the creation of the creatures, – became manifest out of Truthful Utterance; for, He created forth the ‘Athro’ astral form, out of ‘Infinite Light’; He produced all the creatures, too, in the ‘Athro’ astral form; the ‘Athro’ astral form and temporal Time became separated; out of the ‘Athro’ astral form, arose ‘Ahunwar’, the Spirit of the ‘Yatha ahu vairyo’, through whom, the original creation and the end of the creatures became manifest, that is ‘Din’: as ‘Din’ was produced along with the creation of the creatures; from the ‘Ahunwar’ arose the spiritual Year, which, in the mingled state, is now half shining and half dark, of three hundred and sixty-five days, which is a part of Time which is the Lord of duration.

51. Owing to it, both the creations progressed, in the contest.

52. As is said: “The creation of Ohrmazd remained in comfort, on account of His sovereignty, leadership, organisation, and supreme

position; the creation of the Evil Spirit remained in discomfort, on account of his preponderance, violence, sinfulness and the abysmal station.”

53. Ohrmazd came to the temporal Beneficent Immortals, when they were produced by Him; – note that He had to reproduce them here, in material life; He has to remove injury from it, once again, at the final material existence--; He preserves the spiritual creation, spiritually; having produced the material creation spiritually, He produced it again in material life; He, first, produced the seven fundamental Beneficent Immortals, then the others; the seventh, Ohrmazd Himself; of the material creations, created in the spirit, the first are six; He Himself was the seventh; for, both, spirit first, and then matter, are of Ohrmazd; after the Wind which is the Lord of duration, of the Beneficent [19] Immortals], He, first, created forth Vohuman, through whom arose the progress of the creatures of Ohrmazd; He, first, created forth Vohuman, out of Good-Progress, the Essence of Light, with whom there was the good Mazdayasnian Religion; He knew this that it will reach the creatures, [up to] the renovation; and then, [He created] Ardwhisht, then Sahrewar, then Spendarmad, then Hordad and Amurdad; [the seventh, Ohrmazd himself; eighth, Truthful-Utterance; ninth, Srosh pertaining to holiness; tenth, Manthra Spenta; eleventh, Neryosang; twelfth, the eminent Rad ‘Rathwo Berezato’; thirteenth, the just Rashnu; fourteenth, Mihr of wide pasture lands; fifteenth, the good Ashiswang; sixteenth, Parend; seventeenth, Sleep; eighteenth, Vat; nineteenth, Lawfulness; twentieth, Beneficence of Peacefulness in dispute, accusation, and defence.]

54. Of the material creations: first, the Sky, second, the Water, third, the Earth, fourth, the Tree, fifth, Beneficent Animal, sixth, the Man, [and seventh, Ohrmazd Himself; were His creations, which He created forth, with the help of the Wind which is the Lord of duration; for, when He had created forth the Wind which is the Lord of duration, it, too, became an agent that was requisite, for the creation of the creatures.]

55. [For opposition to these,] the Evil Spirit [miscreated] Akoman, [first of the arch Devs, then] Indra, then Sauru, then Naon-haithya, then Taromat, then Tairich and Zairich, [and then the other Divs; seventh, the Evil Spirit himself.

56. The Evil Spirit never contemplates, never utters, and never does any righteous thing; the happiness of the creatures of Ohrmazd was not requisite for him; the creatures of Ohrmazd did not need the happiness of the creatures of Ahriman.

57. Ohrmazd does not contemplate that thing which He cannot execute; and the Evil Spirit contemplates what he cannot perform, and also leads for quarrel.

58. The creation of Ohrmazd was so nourished, in the [21] spiritual state, that it was moisture, unthinking, unseizable, and immovent, resembling the sperm; then, out of moisture; there was intermixture, resembling sperm and blood; then, out of intermixture there was collision, resembling a knot; then, out of collision there was the breakage, into life, hands, and feet; then, out of breakage there was recession of the eyes, ears, and mouth; then, out of recession there was propulsion, when the creation was in motion; even now, in material life, the parts are collected in the womb of the mothers, in that manner, and they beget and nourish the newborn.

59. By means of the creation of the creatures, Ohrmazd has the motherhood and fatherhood of the creation; for, when He nourished the creatures, in the spiritual state, that was His motherhood; when He produced them in material life, that was His fatherhood.

CHAPTER I a. Regarding the material creation

0. As regards the material creation of the creatures.

1. When the Evil Spirit was inactive owing to stupor, as I have written above, he lay in stupor, for three thousand years.

2. During that inactivity of the Evil Spirit, Ohrmazd created the creation in material life; for, He created forth Fire out of Endless Light, Ether out of Fire, Water out of Ether, and Earth and all corporeality of Matter out of Water.

3. As one says, in the Scripture: "First, the entire creation was a drop of Water;" that is, everything was from Water, except the seeds of men and animals; for, those seeds are of the essence of Fire.

4. He, first, produced the Sky, in order to withhold the Evil Spirit; there is some one who says: 'the foremost'-; secondly, He produced the Water, in order to smite the 'druj' [23] Thirst; thirdly He produced the Earth, all corporeality; fourthly, He produced the Tree, for the help of the good-created Beneficent-Animal; fifthly, the Beneficent Animal, for the help of the Holy Man; sixthly He produced the Holy Man, for the destruction and inactivity of the Evil Spirit and all the Devs; then He produced the Fire, the Khvarag; He attached to it the ray from Endless Light, so good is its astral body as is the Fire's desire; then He created the Ether, in the astral form of a young man of fifteen years, which bears and preserves everything: this Water, Tree, Beneficent Animal, and Holy Man.

5. I will mention their whereabouts.

6. First, He produced the shining and visible Sky, which is very distant, and of steel, of shining steel, whose substance is the male diamond; its top is connected with the Endless Light; He produced all the creations, within the Sky, the fortification, resembling a bag within which is laid every implement which was requisite for the contest, or resembling a dwelling wherein everything remains; the prop of the base of the Sky, whose width is as much as its length, its length as much as its height, and its height as much as its capacity, is entirely like the desert, the chasm, and the forest; the Spirit of the Sky is meditative, speaking, active, knowing, beneficent, and discriminating; he accepted the work of lasting fortification against the Evil Spirit, that is, he did not let him go back, like the valiant warrior, who has put on armour, so that he may be saved fearlessly from the battle, the Spirit of the Sky so preserves the sky; He produced Delight, for the help of: the Sky; for, with Delight, He created it forth, wherein, even now, in the mingled state, the creation lives in Delight.

7. Secondly, He created the Water out of the substance of the Sky; so much as a man, who lays his two hands on earth, and walks with hands and feet, and the water stands up to his stomach; up to that height, did the water flow; He produced, for its help, the Wind and the Rain, that is: the cloud, snow, and lightning.

8. Thirdly, out of Water, He produced the round Earth, [25] having distant roads, without descent and without ascent, whose entire length is equal to the width, and the width to the magnitude, arranged in the middle of this Sky.

9. As one says: "He, first, created forth a one-third of this Earth, as hard as the eagle's crest; secondly He created forth a one-third of this earth, stuffed with dust; thirdly, He created forth a one-third of this Earth, felt topped."

10. He produced, within the earth, the substance of the Mountains, which, thereafter, increased and grew out of the Earth; for the help of the Earth, He produced iron, brass, brimstone, borax, limestone, and also all the principles of the hard earth, distinct from those of Istakhr, for, they are of a separate origin; so hard did He create the Earth, in the semblance of a man, when he had donned dress over dress, on all the sides, close over the body; and Water remained, everywhere, underneath this Earth.

11. Fourthly, He produced the Tree; first, it grew up in the middle of this Earth, several feet high, without branches, without bark, without thorn, fresh and sweet; it had, in its germ, all kind of force of

the trees; He produced the Water and the Fire, for the help of the Tree; for every bark of the trees has a drop of Water at the top, and Fire before it at a distance of four fingers; it grew forever with their strength.

12. Fifthly He created the sole-created Gav in Eranvej, in the middle of the earth, on the shore of the river Veh-Daitya. that is, the middle of the earth; she was white and shining like the Moon, and her height was three reeds of average length; He produced the Water and the Tree, for her help; for she had strength and growth, from these, in the mingled state.

13. Sixthly, He created Gayomard shining as the Sun; his height was four reeds of average length; his width was symmetrical as the height; he was on the shore of the river Daitya, that is, the middle of the earth; Gayomard was on the left side the Gav on the right side; their distance from each other, their distance, too, from the water Daitya, was as [27] much as their own height; he was possessed of eyes, ears, tongue and mark; Gayomard's possession of the mark was this that mankind were born of his seed, in his semblance; He produced, for his help, repose giving Sleep; for Ohrmazd created forth the Sleep, in the astral form of a tall man, fifteen years of age and radiant; He created Gayomard, with the 'Gav' out of the Earth; He created forth the sperms of men and animals, out of the Light and verdure of the Sky; as these two sperms are of the principle of Fire, not of the principle of Water; He produced them in the material body of the 'Gav' and Gayomard, so that the complete propagation of men and animals arose there from.

14. He produced these six creations, in the six periods of the Gahambars, computed in a year,.of three hundred and sixty-five days, of twelve months, each month being of thirty days, and one month of thirty five days; He named each day after a Beneficent Immortal.

15. I will mention their whereabouts.

16. First, He created the Sky, in forty days: as, from the day of Ohrmazd of the month Frawardin up to the day of Aban of the month Ardwahisht; He rested for five days: up to the day of Day-pa-Mihr; they are the five days of the 'Gahambar': its name is Maidyozairem; its explanation is this: the abode of the Sun and the Moon, and verdure, came into manifestation.

17. Secondly, He produced the Water, in fifty-five days: as, from the day of Mihr of the month Ardwahisht up to the day of Aban of the month of Tir; He rested for five days: up to the day of Day-pa-Mihr; they are the five days of the 'Gahambar': its name is Maidyoshahem, the explanation of which is this: He made the Water shining, for, at

first it was dark.

18. Thirdly, He produced the Earth, in seventy days: as from the day of Mihr of the month of Tir, up to the day of Ard of the month of Shahrewar; He rested for the five days: up to the day of Anagran; they are the five days of the Gahambar: its name is Paitishahem; its explanation is this: He made the basis and the progress of the creations manifest on Earth. [29] 19. Fourthly, He produced the Tree, in twenty-five days: as from the day of Ohrmazd of the month of Mihr, up to the day of Ard; He rested for five days: up to the day of Anagran; they are the five days of the 'Gahambar': its name is Ayathrem, the explanation of which is this: the leaf, fragrance, colour, and verdure became manifest.

20. Fifthly, He produced the Beneficent Animal, in seventy-five days: as from the day of Ohrmazd of the month of Aban, up to the day of Day-pa-Mihr of the month of Day; He rested for five days: up to the day of Warharan; they are the five days of the 'Gahambar': its name is Mailyarem, the explanation of which is this: He made the provision of winter manifest, for his own creations.

21. Sixthly, He produced Man, that is, Gayomard, in seventy days: as from the day of Ram of the month of Day, up to the day of Anagran of the month of Spandarmad; He rested for five days: up to the five Gathic periods; they are the five days of the 'Gahambar'; there is someone who calls them the five pilfered days, there is someone who calls them stolen: its name is Hamaspathmaidem, the explanation of which is this: the military congress became manifest on Earth; because, the Farohars of men advanced together in battle array.

22. The names of the five pilfered days, there is someone who calls them the five Gathic periods, there is someone who calls them the good pentad, are these in the Scripture: Ahunawad Gah, Ushtawad Gah, Spentomad Gah, Wohukhshathra Gah, and Wahistoisht Gah.

23. The names of the thirty days, which are placed in a month, are: the day of Ohrmazd, Vohuman, Ardwhahisht, Shahrewar, Spandarmad, Hordad, Amurdad, Day, Adar, Aban, Khwarshed, Mah, Tir, Goshorun, Day, Mihr, Srosh, Rasnu, Frawardin, Warharan, Ram, Wad, Day, Den, Ard, Ashtad, Asman; Zam, Mahraspand, and Anagran.

24. The names of the twelve months, from the same Beneficent Immortals, are: the month of Frawardin, the month of Ardwhahisht, the month of Hordad, the month of [31] Tir, the month of Amurdad, the month of Shahrewar, the month of Mihr, the month of Aban, the month of Adar, the month of Day, the month of Vohuman, and the month of Spandarmad.

25. I will mention further the whereabouts of each one of them.]

CHAPTER II. As regards the procreation of the Luminaries.

1. Ohrmaz created [forth] the Luminaries, between the Sky and the Earth; the stars of the constellations and also those which were not of the constellations [were stationed], then the Moon, and then the Sun.

2. As, He first created the firmament; the stars of the constellations were fixed thereon, especially these twelve, whose names are: the Ram, the Cow, the Twins, the Crab, the Lion, the Husk of Corn, the Balance, the Scorpion, the Centaur, the Goat, the Pot, and the Fishes, which are subdivided into twenty-eight asterisms of reckoning, the names of which [are these]: Padevar, Pesh-parviz, Parviz, Paha, Aze-sar, Beshn, Rakhvāt, Taraha, Azara, Nahn, Maian, Avdem, Mashaha, Spor, Husru, Sroi, Nur, Gelu, Grafsha, Varant, Gao, Goi, Muru, Bunda, Kaht-sar, Vaht, Mayan, Kaht; all the original material creations made their residence thereon, so that when the Adversary, would arrive, they might fight against their own enemy and the creatures might be saved from their antagonist; each of these constellations is a specimen of a soldier and veteran, who is posted for battle; six thousand four hundred eighty (thousand) small stars are created forth, for help, [those which the astronomers now number, besides those innumerable, as, they are for their mutual-help.]

3. Over these constellations, He appointed four chieftains, in four directions; He appointed a chieftain over these chieftains; He appointed many innumerable stars that are [33] recognised by name, in various directions and various places, as givers of vigour, by cooperation, to these Constellations.

4. As one says: "Sirius [Tishtar] is the chieftain of the East, Sataves the chieftain of the South, Antares [Vanand] the chieftain of the West, the Seven Bears [Haptoring] the chieftain of the North; the Lord of the throne, Capicornus, whom they call the Lord of Mid- Heaven, [is the chieftain of chieftains; Parand, Mazd-tat, and others of this list are also chiefs of the directions

5. And astronomers call these stars of the directions and sides as leaders; and they mention the first magnitude, the third magnitude, as to the big, small, and middling stars.

6. He ordained this firmament in the semblance of a year: the twelve constellations like twelve month every constellation having thirty degrees, just as every month has thirty days.

7. He appointed the Seven Bears [Haptoring] in the Northern direction, thither where Dozakh [=hell -JHP] was, when the Adversary came in; a band from every region, out of the seven

regions, is attached to it, for the organisation of the regions, in the mingled state: for that reason, it is called the 'Seven Thrones.'

8. He ordained the sphere, nature and class of these constellations, so that they might remain in motion, in the mingled state.

9. Again, He arrayed, above them, the unmixable stars, so that, when the Adversary would arrive, they might repel him in the combat, and would not let him mingle with the higher sphere; He appointed the Glory of the good Mazdayasnian Religion, as chieftain over them; the place is called the brunt of the battle, the manifestation of purity in the mingled state; for this reason, they are called unmixable stars, because, when the Adversary came, they did not mingle with him; astronomers name a firmament which is above the firmament, where through there is no ebb and descent, for they cannot judge the mixable stars, and the substance of the pure-bodies.

10. Above that, He created the Moon having the seed of the Beneficent Animal. 11. Above that, He created the shining swift-horsed Sun. 12. He appointed the Moon and [35] the Sun, as chieftains of those mixable stars; that is, they are all bound to the Sun and the Moon.

13. Above the Sun. He created the Throne of the Beneficent Immortals, which is attached to the Endless Light, the Throne of Ohrmazd. 14. These, too, are the six stations of the six creations, just as the creations of material life are six.

15. And in the midst of the half of the firmament, He appointed the Wind, the Cloud and the Fire Vazisht, so that, when the Adversary would arrive, they might seize the water of Sirius and produce rain; with the Spirit of the Water; He formed their connection, too, also with the Sun; the Moon, and the Stars; His valiant Sirius, who is the Chieftain of the East, is co-worker and associate of the Fire Vazisht, the Wind and the Cloud.

16. Of these stars, the big ones are as large as an eagle which is of the magnitude of a house, the middling are as large as a four-sided granary, and the small ones are as large as the head of a domestic ox; the Moon is as large as a race-course of two hathras; as, each hathra on earth is like an average frasang; the Sun is as large as Eranvej.

17. Until the coming of the Adversary, the Moon, the Sun and the stars were standing still, they did not move, and were passing their time with purity, and it was always mid-day; after the coming of the Adversary, they were in motion and would not desist from that motion, until the end.

18. The motion of the Sun is like that of a very large three-

feathered arrow, when a very big man darts it from a very large bow; the motion of the Moon is just like that of an average three-feathered arrow, when an average man darts it, from an average bow; the motion of the stars is like that of a small three-feathered arrow, when a short man darts it from a small bow.

19. Of these constellations; Tishtar, Besn, Taraha, Azara, Pateywar, and Pesh-parviz are of very swift motion.

20. The mean duration of the Sun, from the time when it leaves a constellation, until it attains to the next, is as much as is requisite for a man who takes up a stone and throws it. [37]

CHAPTER III. As regards the reason of creation of the creatures, for contest.

1. Ohrmazd fixed the names of the thirty Beneficent Immortals on the thirty days in this manner: first Ohrmazd, then the six Beneficent Immortals, which become seven; and the eighth Day – that is, ‘the Creator’ --, and then the six Beneficent Immortals, which becomes seven, and the eighth Day – that is, ‘the Creator’ --, and then the seven Beneficent Immortals, which become eight; and the ninth Day – that is, ‘the Creator’ – and then the seven Beneficent Immortals, which become eight; as, He has provided His own name, in four places in the month, Ohrmazd and the three Days, as: one is His Name, one is His Space, one is His Revelation, and one is His Time, which were forever.

2. When the Evil Spirit came for opposition, Ohrmazd created forth Time which is the Lord of duration, in the astral body of a shining, white-eyed, tall and courageous man of fifteen years, whose courageousness is due to skilfulness, and not owing to theft and violence.

3. He Himself had put on white raiment and had the lustre of the priesthood; for all knowledge is with the priests, who are the demonstrators to persons, and teachers therefrom to every person; the proper work of Ohrmazd, too, was the creation of the creatures; He must produce the creatures with knowledge; therefore, He had put on the raiment of the sages, that is the priesthood.

4. The good Wind had put on golden and silvery garment, studded with gems and much coloured with every colour, the raiment of warfare; as, he is the pursuer of the enemies, in order to strike the antagonist and to protect the creation.

5. As one says: “The proper work of the Wind is to remove the antagonism betwixt both the creations; for, the Beneficent Spirit and even he who is the Evil Spirit produced him, for this that he might end

the contest, he might ever increase the creation of Ohrmazd and destroy that of the Evil Spirit." [39] 6. Out of Time, He created the Firmament which is the material-body of Time the Lord of duration, Divine Destiny; it had put on clay-coloured clothes, and had the raiment of husbandry; as its proper work was the happy destiny of the world, He produced it in readiness, just like the husbandmen to till the world.

7. As Ohrmazd prepared His own creation amongst all the six Beneficent Immortals, He produced the spiritual and material creations, too, in the same-manner; just like the spiritual Ohrmazd and the six Beneficent-Immortals: Vohuman, Ardwhisht, Shahrewar, Spandarmad, Hordad, and Amurdad, so, too, are the sky and the six stations: of which the first is the Cloud station, the second the Sphere of the constellations, the third the unmixable Stars, the fourth the 'Best- Existence,' the Moon is on that station, the fifth the Garothman, which is called Endless Light – the Sun is on that station --, the sixth the Throne of the Beneficent-Immortals, the seventh the Endless Light, the Throne of Ohrmazd; thus, too, the material creations created He six: first the Sky, second the Water, third the Earth, fourth the Tree, fifth the Beneficent Animal, sixth the man, and seventh, the Fire, whose radiance is from the Endless Light, the Throne of Ohrmazd.

8. He created forth the Fire, so permeated, in the entire creation, like a master of the house, who when he entered the house, carefully laid by the garments which were in the house. 9. He ordered the Fire to perform the service of man, to prepare food and to smite disease, during the antagonism of Ahriman; and when they blow it out of anything, it should come out, and when they put fuel over it, it should hold it forth.

10. He so appointed and stationed all the Beneficent Immortals, for cooperation in the contest of the creations that, when the Adversary came each one took hold of his own opponent for fight, so that a fresh mandate was not necessary.

11. I will mention their whereabouts further.

12. The first of the Spirits Ohrmazd; He took to Himself Man, the basis of material beings; His cooperators [41] are the three 'Days': one Space, one Revelation, and one Time, 'the Lords of all' that are the spirits of the entire creation.

13. He produced forth Man in five parts: body, life, soul, prototype, and farohar; as, body is that of matter; life is that which is connected with the wind and has the production and bringing of the complexion; the soul is that which listens, sees, speaks, and knows, with the

consciousness, within the body; the prototype is that which stays on the Sun station; the farohar is that which is before Ohrmazd the Lord; for that reason, He so created that when men die, during the antagonism of Ahriman, the body may unite with the earth, the life with the wind, the prototype with the Sun; and the soul with the farohar, so that they cannot destroy the soul.

14. The second of the Spirits is Vohuman; of material creations, he accepted the varieties of the Beneficent-Animal for himself; for his help and cooperation, He produced the Moon, the good-created Animal, Ram, the lordly Firmament, Infinite Time, and Time the Lord of duration; He created forth the Beneficent Animal in five parts: body, life, soul, prototype, and spirit; so that, during the antagonism of Ahriman, the Animal soul may accept the seeds of the beneficent animals from the Moon station, may-propagate them, in the world, with the help of the good Ram, and when they die, the body may unite with the earth, the life with the Animal soul, the soul with Ram, the prototype with the Moon, and the spirit with Vohuman, so that they cannot destroy it.

15. The third of the Spirits is Ardwahisht; of material creations, he accepted the Fire for himself; for his help and cooperation, He produced Adar, Srosh, Warharan, and Neryosang; for this reason that, during the antagonism of Ahriman, the Warharan Fire, established and organised in the abode, may give support, and Srosh may yield protection; when it extinguishes, it may unite, through Warharan with Srosh, through Srosh with Adar, and through Adar with Ardwahisht again, so that the devs cannot destroy it.

16. The fourth of the Spirits is Shahrewar; of material creations, he took the Metal to himself; for his help and cooperation, [43] He produced the Sun, Mihr, the Sky, the Endless Lights, the good Suk, Aredvi-sur, Hom Yazad, Burz Yazad, and Dahm Afrit: for, the firmness of the Metal is owing to the Sky, the original substance of the Sky is metallic, its organisation is due to the Endless Lights; the Endless Lights are of the Endless, Shining, golden abode, bedecked with gems, which is connected on high to the Throne of the Beneficent Immortals; so that, owing to this cooperation, the devs cannot make the Metal invisible, during the antagonism of Ahriman.

17. The fifth of the Spirits is Spandarmad; of material creations, she accepted the Earth for herself; for her help and cooperation, He produced Aban, Den, Khrad, Mahraspand, Ashishwagh, Aredvi-sur, and Anahit, who, as is known, is the Spirit who is the purifier of the Earth possessing the seed of the waters; before her are arrayed Mahraspand the Beneficent Manthra, the Word of Ohrmazd, Wisdom, Revelation, the preponderant Glory of the abode – there is someone

who calls her Ashishwang, the Glory of the heavenly Ashish, – Aredvisur and Anahit, father and mother of the Waters, for this cooperation, during the antagonism of Ahriman; and these cooperating Spirits keep watch over the Glory.

18. The sixth of the Spirits is Hordad; of material creations, she accepted the Water for herself; for her help and cooperation, He produced Tir, Wad, and Frawardin; as Tir is Sirius who, during the antagonism of Ahriman seizes the Water, with the help of Frawardin, that is, the Farohars of the holy, and consigns it spiritually to the Wind, the Wind conducts and passes the Water swiftly to the regions, and with the cooperators they rain it by means of the Cloud.

19. The seventh of the Spirits is Amurdad; of material creations, she accepted the Tree for herself; for her help and cooperation, He produced Rashnu, Ashtad, Zamyad, and the three Glories, which adjudge the souls of men, for good and evil deeds, there at the Chinwad bridge, during the antagonism of Ahriman.

20. Other innumerable Spirits of the creations are arrayed, for cooperation with them, as is written about [45] those that are in the Firmament of the Constellations.

21. He divided each one of the days, too, within the month, in five periods, and appointed a Spirit over each period: just as, morning is the period of the day to which the Spirit Hawan is related, midday is the period to which the Spirit Rapithwin, evening is the period to which the Spirit Uzerin, ablution time is the period to which the Spirit Aiwisruthrem, and dawn is the period to which the Spirit Ushahin is related. 22. They, too, were destined by Him for cooperation; for, He arrayed Hawan for cooperation with Mithra, Rapithwin with Ardwasht, Uzerin with Burz Yazad, Aiwisruthrem with the Farohars of the holy and Warharan, and Ushahin with Srosh and Rashnu; for He knew that when the Adversary would arrive the day would be divided into these five periods,] whilst before the advent of the Adversary, there was eternal midday, that is, the Rapithwin.

23. Ohrmazd performed the spiritual Yazishn ceremony with the Beneficent Immortals in the Rapithwin Gah. He produced [all the creations] during [the performance of] the Yazishn, deliberated with the Consciousness and Farohars of men, and having brought tl~Wisdom of all knowledge onto men He asked: “What appears more advantageous to you when I may create you into material life: will you contend with the Druj in the embodied. existence, and destroy the Druj, shall I restore you perfect and deathless in the end, and reproduce you in material life, so that you become deathless, undecaying and without enemy forever; or, is it necessary to protect

you forever from the Adversary?"

24. [They] the Farohars of men saw, by means of the Wisdom of all knowledge, the evil that would arrive in the material world on account of the wicked Ahriman, and the final inoffensiveness of the Adversary; and they agreed to go to the material world, in order to become perfect and deathless again, in the final material life, up to eternity and eternal progress. [47]

CHAPTER IV. As regards the Adversary's approach to the Creation.

1. One says in the Scripture: "When the Evil Spirit saw the inefficiency of himself; and all the devs, owing to the holy Man, he was stupefied, and remained in stupefaction for three thousand years."

2. During that stupefaction, the heads of the devs severally exclaimed: "Arise, Oh our father! for we shall wage that war in the material world, whereby Ohrmazd and the Beneficent Immortals will have anguish and unhappiness." 3. [They] severally recounted their own misdeeds.

4. The wicked Evil Spirit was not cheered therewith, [and did not rise from that stupor,] owing to fear. of the holy Man, until the wicked Jahi came, on the completion of three thousand years; she exclaimed: "Arise, Oh our father! for, in the war, I will let loose so much affliction on the holy Man and the labouring Animal that, life will not be beseeming owing to my deed; I will ravage their glory; I will afflict the Water, [I will afflict the Earth,] I will afflict the Tree, I will afflict the Fire, I will afflict all the creations produced by Ohrmazd."

5. She so recounted those misdeeds that the Evil Spirit was cheered, sprang from that stupor, and kissed the head of the Jahi; this impurity which they call menstruation became manifest through Jahi.

6. The Evil Spirit exclaimed to Jahi : "[Ask] whatever [may be] thy wish, so that I may give it thee."

7. [Then, Ohrmazd knew by the Wisdom of all knowledge: the Evil Spirit has power to give at the time, whatever Jahi desires; for the great advantage, He] saw [the] astral body and position of the Evil Spirit; and He showed to Jahi that astral body, resembling a young man of fifteen years, and affixed the thought of Jahi on to him.

8. Thereupon, Jahi exclaimed to the Evil Spirit : "Give to me the desire for man ", [that is, "I may sit in the abode under his chieftainship."

[49] 9. Thereupon, the Evil Spirit exclaimed: "I do not tell thee what

thing to ask; is it fit to ask what thou knowest to be without benefit and vile at the time?" for, when she had asked, he had no power to give.]

10. Then, the Evil Spirit, with all the dev [agents, rose] against the Luminaries; he saw [the] Sky, [which he showed to them spiritually, as it was not produced material;] with malicious intent he made an on rush, [drew the Sky, which was at the Star station, down towards the void which, as I have written at the commencement, was under the base of the Luminaries and the Planets, so that] he stood [above the Star station,] from within the Sky, [up to] a one third; like a serpent, , he [forthwith wished] to drag. the Sky underneath the Earth [and to break it] ; he entered, in the month of Frawardin, and the day of Ohrmazd, at noon; the Sky was as afraid of him as a sheep of a wolf; he, then, came to the Water, [which I have said,] was arranged underneath this Earth; he, then, pierced and entered the middle of this Earth; then, he came to the Tree;. then, [to] the Gav and Gayomard; then, he came [up] to the Fire; so that, like a fly, he went to all the creations.

11. He made the world so much invisible, at noon, that [the Sky held the darkness, below and above the Earth,] just like a dark night.

[12. Thereupon, the Spirit of the Sky spoke to the Evil Spirit: "I shall have to offer protection up to the farthest time," – that is, "I will not let thee go out."

13. He brought change of taste over the Water.

14. Thereupon the Spirit of the Water spoke: "Whither shall Vohuman, Ardwahisht, and Shahrewar give?" – "where shall they so convey to me?" that is, "now that the Adversary has come, where is that reward?"]

15. He let loose noxious creatures over the Earth; biting and venomous [noxious creatures,] such as [the dragon,] serpent, scorpion, [venomous lizard, tortoise,] and frog, [so crawled and thereby polluted the Earth] that he did not leave [any part of the Earth] even as much as the point of a needle free from noxious creatures. [51] [16. Thereupon, the Earth spoke: " May revenge come to these revengers, in this dispensation in which they are produced."]

17. He [so] brought poison over the Tree that it withered immediately.

[18. Thereupon, the Spirit of the Tree spoke: "Owing to her devotion, Ohrmazd will cause the Tree to grow."]

19. He let loose Greed, Needfulness, [Pestilence,] Disease, Hunger, Illness, Vice and Lethargy on the body of , Gav' and Gayomard.

20. Before his coming to the 'Gav', Ohrmazd gave the healing Cannabis, which is what one calls 'banj', to the 'Gav' to eat, and rubbed it before her eyes, so that her discomfort, owing to smiting, [sin] and injury, might decrease; she immediately became feeble and ill, her milk dried up, and she passed away.

21. Thereupon, the 'Gav' spoke: "Thou shalt enjoin the nurture of the beneficent animals, their best deed and work."

22. Before his coming to Gayomard, Ohrmazd brought on Sleep over Gayomard, for as much duration as one might utter words of a stanza; for, Ohrmazd created the Sleep in the astral form of a radiant and tall young man of fifteen years.

23. And when Gayomard awoke from Sleep, he saw the world dark as night, the Earth [was] not [left] free even as much as the point of a needle, [owing to the intrusion of the noxious creatures,] the Firmament was in revolution, the Sun and the Moon were in motion [towards] the world having [a bottom], owing to the roaring of the Mazendaran Devs and their fight with the Constellations.

24. Thereupon, the Evil Spirit imagined: "The creations of Ohrmazd all, except Gayomard, [are] made inactive [by me]"; he let loose Astwihad, with a thousand death producing devs, on Gayomard ; they did not find any means to kill him, [as] the destined time had not come.

25. As one says: "[At the original creation,] when the Evil Spirit came up [for] opposition, the period of Gayomard's life and rule was destined for thirty years"; he lived thirty [53] years, after the coming of the Adversary.

26. Thereupon, Gayomard spoke: "[Now] that the Adversary has come, all mankind will be of my seed, and this one thing is good, as they will perform works and meritorious deeds."

27. Then, he came to the Fire; he mingled smoke and darkness within it; the [seven] Planets, with many [associate] devs, mingled in the Firmament, for contest with the Constellations; [he] so disfigured the whole creation as when smoke arises [out of] fire over the entire space; [they fought, for intermingling, also with the Space of the Sublime workers ;] for ninety days, the Spiritual Yazads were combating, in the material world, with the Evil Spirit and all the devs, [till they] were thrown into Dozakh [=hell -JHP] defeated, in order to prepare the rampart of the Sky, so that the Adversary cannot mingle with it.

28. Dozakh is in the middle of the Earth, there where through the Evil Spirit entered, having pierced the Earth; as, over all the elements

of the material world, a transformation to duality, opposition, combat, and mingling of high and low became manifest.

CHAPTER IV, A

1. This, too, one says: When the sole created 'Gav' passed away, she fell to the right hand, and when Gayomard passed away [there-] after, he fell to the left hand.

2. 'Goshorun', as is the soul of the sole-created 'Gav', came out of the body of the 'Gav', stood before the 'Gav', and cried to Ohrmazd, as much as a thousand men, when they vociferate at a time: "To whom hast Thou left the chieftaincy of the creatures, when the Earth has lain in ruin, the Tree is dried, and the Water afflicted? Where is the man of whom Thou saidst: 'I will produce', so that he may proclaim preservation?"

[55] 3. Thereupon Ohrmazd spoke: "Thou art ill, Oh Goshorun 1 thou hast borne the illness from the Evil Spirit [and the malice of the Devs]; this oppression of the Evil Spirit would not have been, if it was proper to produce that man in this Earth at this time."

4. Forth went Goshorun up to the Star station, and cried in the same manner, forth up to the Moon station, and cried in the same manner, and forth up to the Sun station, and [cried in the same manner.]

5. He, then, showed her the Farohar of Zartosht, saying: "Him I will produce for the world, so that he may proclaim preservation."

6. Goshorun became satisfied and assented, saying: "I will nourish the creatures," that is, she agreed to be recreated in material life as the beneficent animal.

CHAPTER V. [The antagonism of the two Spirits.]

[0. As regards the antagonism of the two Spirits, that is, in what manner, the heads of the Devs came spiritually, for antagonism, against the Spiritual Yazads.

1. Just as: Ahriman against Ohrmazd, Akoman against Vohuman, Indra against Ardwhisht, Sauru against Shahrewar, Naonhaithya, he whom they call Taromat also, against Spandarmad, Taurvi-ch against Hordad, and Zairi-ch against Amurdad, Eshm [Aeshma] against Srosh, Falsehood and Untruth against Truthfulness, the Spell of sorcery against the holy Manthra., Excess and Defectiveness against Temperance which is the good Religion, Wicked Thought, Wicked Utterance, and Wicked Deed against Good Thought, Good Word, and Good Deed, Astwihad which is called 'the Wicked Wind' against Ram

which is 'the Good Wind', the pathless Varun against Innate Wisdom, Casting the evil eye which is Malignant Glance against Spiritual Sight, Idleness against Diligence, Lethargy against Sleep, Revenge against [57] Peacefulness, Pain against Delight, Stink against Fragrance, Darkness against Light, Poison against Antidote, Bitterness against Sweetness, Parsimony against Charity, Avarice against Discriminate giving, Winter against Summer, Cold against Warmth, Dryness against Humidity, Hellishness against Heavenliness, Wickedness against Holiness, Apostasy against Piety, Decrepitude against Youth, Night against Day, Unforgiveness against Mercifulness, 'Ganayih', that is, Smiting against Beneficence, Defilement against Purity, Contamination against Religious purification, Discontent against Contentment; 2. Other Div-ik growths against Yazad-ik growths, such as the Mazendaran Devs and Drujs against the Yazads, the Allotters of Destiny, the Beneficent Immortals.

3. Even in the material existence: Darkness came against the Sky, Thirst against Water, Dry impurity, Noxious creatures and Lizard against the Earth, Hunger against the Tree, Hunger and Thirst against Beneficent Animals, Death and Pestilence against Healing, Diseases of various kinds against Mankind, the Extinction and Blowing against Fires, that is, when one makes them burn man and animal for dryness of the corporeal state, Lion and Thieves of the wolf species against Dogs and Animals, Lizard against Fishes, 'Bo' with other winged Noxious creatures against Birds, Wicked Apostates against Holy Men, 'Jahi' against Women, Unrighteous Armament against Righteous Armament, the Destroying Druj against Life promoting Lineage, and other material Drujs against the terrestrial Yazads.

4. Even in the Firmament: the dark Mihr came against the Sun, and the dark Moon against the Moon having the seed of the Beneficent Animal ; they have bound the dark ones to their own ray by covenant ; other winged Sorcerers with thirty fold destructive Planets] came [against the Constellations;] the seven Planet Chieftains against the seven Chieftains of the Constellations, such as the Planet Mercury [Tir] against Sirius [Tishtar], the Planetary Jupiter against the 'Seven Bears' [Haptoring], the Planetary Mars against Antares [Vanand], [59] the Planetary Venus against Sataves, Saturn [who is the Chieftain of] the Planetary [Chieftains] against the Lord of Mid-Heaven, even the tailed Dragon and Mush Parik against the Sun, Moon, and Stars.

5. The Sun has bound Mush Parik to his own ray by covenant, so that she could commit little harm; [when she will get loose, she will allot much injury until recapture.

6. Also in the Cloud station, Spenjagra came against the Fire

Vazisht, Apaus Dev against Sirius and the associates of Sirius.

7. Other Devs also of innumerable names came against the Wind and the Yazads producing rain. 8. Their details are long; their motion and contest in retrogression and slowness are manifest in astrology also.

CHAPTER V, A. [The horoscope of the World.]

o. As regards the horoscope of the World, that is, how it was disposed.

1. One says in the Scripture: “The Adversary entered the earth, in the month of Frawardin, day of Ohrmazd, at noon, when day and night were equal.

2. The house of Life was at the nineteenth degree of Cancer, the asterism Azara too was disposed in the star Sirius ; of the Planets, Jupiter was in it; Leo was the house of the Purse; Virgo was the house of the Brothers; Libra was the house of the Foundation, Saturn was disposed in it; Scorpio was the house of Progeny; Sagittarius was the house of Servants, the thief Dragon’s Tail was disposed in it; Capricornus was the house of Partnership, Mars was disposed in it; Aquarius was the house of Death; Pisces was the house of Activity, Venus and Mercury were disposed in it; Aries was the Mid-Heaven, the Sun was disposed in it, in the asterism Patiywar; Taurus was the house of Auspiciousness, the Moon was disposed in it; Gemini was the house of Misfortune, the Dragon’s Head was disposed in it. [61]

Leo	Cancer	Gemini Dragon's Head
Virgo	Jupiter	Taurus Moon
Libra	Water	Aries
Saturn	Earth	Sun
Scorpio	Capricornus	Pisces Venus Mercury
Sagittarius Dragon's Tail	Mars	Aquarius

3. As these Planets entered the Firmament in this manner, they were engaged in contest with the Constellations: the dark Mihr and Moon with the Sun and Moon, Kings of the Luminaries, Jupiter with the Seven Bears, Chieftain of the North, Venus with Sataves, Chieftain of the South, Mars with Antares, Chieftain of the West, Mercury with Sirius, Chieftain of the East, and Saturn with the Lord of Mid-Heaven, the Chieftain of Chieftains.

4. In the same manner, of the Planets: Mercury Chieftain of the

East, Mars Chieftain of the West, Venus Chieftain of the South, Jupiter Chieftain of the North, Saturn Chieftain of Chieftains, and the dark Mihr and Moon, Kings of the dark bodies, were disposed in the terrestrial Sky.

5. Gochihr stood in the middle of the sky, like a dragon, its Head in Gemini and Tail in Sagittarius, as there are always six constellations betwixt its Head and Tail; its motion is backward; every ten years, its tail returns there where is its head and its head returns there where is its tail.

[63] 6. The tailed Mush Parik was arrayed with wings; the Sun fettered her to his own ray, so that she could not perpetrate harm; when she will become free, she will do much injury to the world. till she is recaptured, having come eye to eye with the Sun.

7. And of these Planets, the dark Mihr and Mush Parik are bound by covenant, in the intermingled state, to the ray of the Sun, underneath the Sun, and the dark Moon to the ray of the Moon.

8. The remaining others are bound also to the ray of the Sun owing to slowness, and decrease of motion; they cannot keep more than that distance; for, Saturn, Jupiter, and Mars, each one is bound, at a distance of one hundred and eighty degrees from the Sun, Mercury at a distance of one thousand, eight hundred, and sixty minutes, and Venus at a distance of two thousand, eight hundred, and thirty-one minutes from the Sun.

9. Each one of these Planets has found in the Firmament, in the twelve abodes of the Constellations, its enemy's abode, its exaltation and fall, a conjunction giving profit, joy, and affliction. And many other kinds of habitation of its own; as all the operations of Time have connection with the Constellations, as is visible to the eyesight, they destroy, lower the high and increase what is diminished; their motion too is not like that of the constellations; for there is a time when they are swift, there is another when they are slow, there is a time when they are retrograde, there is another when they are stationary; their being named 'apa-akhtar' is owing to this that they are 'not akhtar;' this light of theirs, visible from them, is also the Ohrmazdean Light, similar to the wicked who put on the dress of the soldier. There are benefits therefrom just as from the light in the eyes of the noxious creatures: one is this that they can do little harm, on account of putting on the light; and one is, this that men may see them and not be afraid of them; the illustration of these Planets is like darkness; for they are devs, producing decrepitude and injury. When they run in the Firmament, the Light becomes visible, twinkling in the Firmament. [65] 10. One says in the Scripture: "If a person were to see

that deception his eyesight would vanish."]

CHAPTER V, B

1. Mount Alburz is around the world; Mount Tera is in the middle of the Earth; the Sun, revolving like a crown around the world, reverts, in purity, above Mount Alburz, around Tera.

2. As one says: "The Tera of Alburz, from behind which revert my Sun, Moon, and Stars."

3. For, in Alburz, there are a hundred and eighty lights in the East, and a hundred and eighty in the West; the Sun enters through a light and departs from a light, every day; the Moon, the Constellations also, and the Planets, all have connection with, and motion towards, it. It is warming three regions and a half, every day.

4. As is visible to the eyesight, day and night are equal twice every year. 5. For, at the commencement of the conflict, when the Sun went forth from the first degree of Aries, day and night were equal, it was the season of spring; when it arrives at the first degree of Cancer, the days are the longest, it is the beginning of summer; when it arrives at the first degree of Libra, day and night are equal, it is the beginning of autumn; when it arrives at the first degree of Capricorn, the nights are the longest, it is the beginning of winter; again], when it arrives at Aries, night and day again become equal. 6. As it is in three hundred and sixty days that it goes forth from Aries and returns to Aries, and in those five Gatha days it comes and departs from the same light; the light is not mentioned; for, if it had been mentioned, the devs would have known the secret and would have inflicted calamity.

7. From there where the Sun had risen on the longest day up to where it rises on the shortest day is the East, the Arezahi [67] region. 8. From there where it had risen on the shortest day up to where it sets on the shortest day is the direction of the South, the Fradadhafshu and Widadhafshu regions. 9. From there where it sets on the shortest day up to where it sets on the longest day is the direction of the West, the Sawahi region. 10. From there where it had risen on the longest day up to where it sets on the longest day is [the direction of] the North, the Wouru-bareshti and Wourujareshti regions.

11. When the Sun rises, it warms the Arezahi, the Fradadhafshu, and Widadhafshu regions and a half of Xwaniratha. When it sets on the other side of Tera, it warms the Sawahi, the Wouru-bareshti, and Wourujareshti regions and a half of Xwaniratha. When it is day here, it is night there; [for, the night is manifested on account of Mount Tera.

12. In the beginning, when the Adversary entered, it so happened that the dark Sun and Moon could not perpetrate any harm, on account of the contact with the radiance of the Sun and the Moon; and the Seven Bears [Haptoring] and Sataves happened to be of greater vigour than Jupiter and Venus; they disabled Jupiter and Venus from doing harm. For this reason the astrologers call them beneficent. Mars happened to be more vigorous than Antares, and Saturn than the Lord of the Throne; their harmfulness is evident. Therefore, astrologers reckon them as maleficent; and Mercury, who is Apaosh dev, came against Sirius [Tishtar]; both happened to be of equal strength and of equal vigour. Therefore, astrologers say “Mercury is beneficent with the beneficent ones, and maleficent with the maleficent ones. There are some who say so: “Apaosh is not Mercury.”

13. For this reason, they say: “Jupiter is the star of life, and Saturn the star of death;” for, Jupiter, on account of inability during opposition, allots that which is the opponent’s wish and gives life, eminence, and wealth. Saturn, on account of superiority which is due to the opponent, does that which is death, evil, and poverty to this adversary. For this reason is he the adversary.

14. One says that Venus is of watery nature, as her [69] opponent, Sataves, is of watery nature; and one calls Mercury airy, as his opponents are Sirius and the Wind, producers of rain.

15. Again, there is this that till the advent of the Adversary, six thousand years of time had elapsed: three thousand years in spirituality, and three thousand years of materiality in purity; and those six thousand years were from Aries up to Virgo, and each constellation ruled a thousand years.

16. As the rule of the millennium came to Libra, which is the house of fall, the fall of the Sun, the Adversary entered from underneath.

17. Saturn was disposed in Libra; on account of having been in his own exaltation, which is in Libra, Saturn accepted the rule of the millennium; as Aries is above Libra, Saturn the ruler of darkness, the Sun the ruler of light, adverse to darkness: so, too, is Libra the exaltation of Saturn and the fall of the Sun, and Aries the exaltation of the Sun and the fall of Saturn.

18. On account of the preponderance, too, of Saturn and even of Libra, men became taller and bigger in that millennium.

19. The Sun, too, was the ruler of light and above all the constellations, and Saturn was the ruler of darkness and above all the planets.

20. Then, the point from where the Sun had advanced up to the

same point where it returned is reckoned as a year of three hundred and sixty-five days, five hours and a fraction, each day of which is of twenty-four hours, one half dark and one half light, that is, night and day; and five periods of the night and day became manifested.

21. Just as the contest of each creation is with its own opponent, so too is that of day with night; for the six months when there is an increase from night to day are against the six months when there is an increase from day to night.

22. And other rules of astronomy are manifest; but the more lucid are those which are manifest from the good [71] Mazdyasnian Religion: this target over the sky, which they call the 'Path of Kayus' (= Milky Way), and the Path of the Dragon Gochihr as in the firmament, and mentioned in detail above.]

CHAPTER VI, A

0. As regards the creations of matter [waging] war against the Evil Spirit.

1. One says in the Scripture: "The Evil Spirit wished to go back as he entered and saw the creation with design of the creatures, the preponderance of God, .and his own feebleness."

2. The Spirit of the Sky, having arrayed himself against the Evil Spirit, leads the attack like the [agile] warrior who [wears a metallic] armour, that is the sky itself, till Ohrmazd had prepared around the sky, a fortification stronger than the sky.

3. He [stationed,] around the fortification, the Farohars of the holy, that are the warriors, valiant cavaliers with spears in hand, just [like] the semblance of the hair on the head, analogous to those who guard the fortification; [and they name 'khvaena ayanha' (= "shining steel") the fortification whereon those holy beings are.]

4. The Evil Spirit did not find the way of retreat therefrom; he [saw] the destruction of the devs and his own inability [as clearly] as Ohrmazd saw His own final victory and the preparation for the renovation of [the creation] up to eternity and eternal progress.

[5. This was the first conflict which the Spirit of the Sky waged with the Evil Spirit.] [73]

CHAPTER VI, B. The second conflict which the Water waged.

1. Since the star Sirius was in the Ascendant in the watery Cancer, in the asterism which they call 'Azara', it reappeared at the evening in

the direction of the West, on the same day when the Adversary had entered.

2. For, each month belongs to a constellation, the month of Tir is the fourth month from the new year, and Cancer is the fourth constellation from Aries: as the relative of Cancer, which is its Sirius, posited in it, showed prognostications for the production of rain, it caused the water to move [towards] the cloud on high, with the strength of the Wind.

3. The Associates with Sirius were: Vohuman and Hom Yazad for guidance, Burz Yazad [for cooperation], and the contending Farohars in orderly array.

4. Sirius was transformed into three astral bodies: the astral body of man, the astral body of horse, and the astral body of bull; it flew in the light for thirty days and nights, and it produced rain in each astral body for ten nights and days; as astrologers, too, say: "Each constellation has three astral bodies." 5. Every drop of that rain became as big as a large basin [of water of the Awaniyan festival], there was water up to a man's height over the whole earth. 6. The noxious creatures, that were on earth, were all killed by that rain, [save those outside of the path who were winged, who] went into the burrows of the earth.

7. Then as life stirs within the body, the atmospheric Wind was stirred up by the Spirit of the Wind, as [it, too, blows] and is not mixed; it swept the entire water, brought it towards the ends of the earth, and the ocean Frakhvkart became therefrom.

8. The dead noxious creatures remained within the earth; their venom and stench mingled over the earth; and in order to remove the venom from the earth, Sirius descended into the ocean in the astral body of a white horse with a long tail; the div Apaosh hastened to encounter him in the [75] likeness of a black horse with a spotted tail; he drove away Sirius up to a 'frasang' with defeat.

9. Sirius asked for [strength] from Ohrmazd, and Ohrmazd conveyed strength to him.

10. As one says: "Immediately, the strength of ten stallion horses, ten stallion camels, ten stallion bulls, ten mountains and ten rivers came to Sirius."

11. He caused the dev Apaosh to run up to a 'frasang' with defeat.

12. Therefore, for that reason, they speak of "the arrow with the vigour [like that of] Sirius."

13. Then, having seized the water with the cloud for a pot, they

mention thus a measuring implement of the work, he caused it to rain very severely, in drops like bull's heads and man's heads, in [spanfuls and] handfuls, big and small.

14. During that production of rain, Spenjagra, and Apaosh fought, and the Fire Vazisht turned up its mace [and caused the water to run in the clouds]; owing to the blow of that mace, Spenjagra. roared and shouted, as even now, roaring and lightning are manifest in that conflict during the production of rain.

15. He produced rain in that manner for ten nights and days; the venom of the noxious creatures, which was within the earth, mingle d entirely in the water and made the water salt; for some of the germs which the noxious creatures were disseminating, remained within the earth.

16. Then the Wind resettled the Walter in the same manner, on the completion of three days, in the various directions of the Earth, and three great seas and twenty small seas arose therefrom; two fountains of the sea came into manifestation therefrom: one the Checast, and one the Sobar, Whose original sources are connected with the fountain of the sea.

17. He caused two rivers to flow from the direction of the North, which went, one to the East and one to the West, which are the Arang river and the Veh river. [77] 18. As one says: "By those fingerfuls of Ohrmazd two water flows drew their [source]."

19. Both the rivers turn over both the ends of the Earth and mingle again with the ocean Frakhvkart.

20. And when those two rivers [had] flown, eighteen navigable rivers [then] flowed from the same original source as theirs, and other waters, then, flowed out from those navigable rivers; they all, too, pour back to the Arang and the Veh, wherefrom [arose] the munificence of the world [and long life of the creatures.

21. This was the first conflict which the Water waged with the Evil Spirit.

CHAPTER VI, C. The third conflict which the Earth waged.

1. As the Evil Spirit entered and the Earth trembled, the substance of the mountains was produced in the Earth; [on account of the shaking of the Earth, the mountains were immediately in motion:] first, Alburz of Divine destiny, then the other mountains within the Earth; for as Alburz grew up, all the mountains were in motion; for, they have all grown up from the roots of Alburz; at that time, they

proceeded from the Earth, like trees, which cause the tendrils to run above and the roots underneath. their roots were so arranged by connection, passing into one another. 2. And thereafter, [it was not possible] for the earth to shake from its place. 3. [As] one, says [in the Scripture]: “The mountain is a great joint of lands.”

4. And the passage of the waters is made within the mountains below and above the roots of the mountains wherethrough they flow in: just as the roots of trees pass into the earth, resembling the blood in the veins of men, which gives strength to the whole body.

5. In this manner, all the mountains except Alburz, [79] came up from the Earth in eighteen years, owing to whom are the exaltation and benefit of men.

6. [As one says: “They are produced forth for entertainment, for the priests, warriors, and husbandmen.”

7. This was the first conflict which the Earth waged with the Evil Spirit.

CHAPTER VI, D. The fourth conflict which the Plant waged was that when it had become dry.

1. As the Plant is her own, the Beneficent Immortal Amurdad, pounding it small, mixed the Plant with the Water which Sirius had seized; and Sirius rained the Water over the whole Earth. 2. Plants grew over the whole Earth [just] like hair upon the beads of men. 3. Ten thousand [of them] grew up from that one principal species, in order to withstand the ten thousand diseases which the Evil Spirit designed forthwith for the creatures. 4. Out of these ten thousand, one hundred and thirty thousand species [within species] of plants grew up.

5. The Tree of many seeds, having been produced from all those seeds of plants, grew up in the ocean Frakhvart, wherefrom the seeds of all the species of plants are growing [on that tree].

6. Near to that tree, the Gokaren tree was produced, in order to keep away ill-shaped decrepitude; and the complete exaltation of the world arose therefrom.

[7. This was the first conflict which the Plant waged with the Evil Spirit. [81]

CHAPTER VI, E. The fifth conflict which the sole created ‘Gav’ waged.

1. As she passed away, on account of her vegetable nature, fifty five

species of corn and twelve species of medicinal herbs grew from the limbs of the 'Gav', out of the earth. 2. They entrusted to the Moon the light and the vis which were in the seed of the 'Gav'. 3. They adorned the seed, filtered by the light of the Moon, with all colours and instilled life within it.

4. Thence, a pair of animals, one male and one female, and then, [two] of each species, [as] two hundred and eighty two species, forthwith appeared on earth [resembling two 'fragangs' which one says eighteen 'hasars' in the Scripture.]

5. [The abode of the beneficent animals is on land,] the birds [swam] in the atmosphere and the fish in the water [wherfrom was the abundant nourishment of the creatures.

6. This was the first conflict which the 'Gav' waged with the Evil Spirit.

CHAPTER VI, F. The sixth conflict which Gayomard waged.

1. Since it was manifest on the Firmament about Gayomard that he lived for thirty years during the antagonism of Ahriman, by the contest of the constellations and the planets.

2. As is said: "It was Time that, before the Adversary, destined the life and rule of the valiant Gayomard for thirty winters."

3. On the advent of the Adversary, the planet Jupiter was posited in the watery Cancer in the house of life, in [83] his own exaltation, who, owing to his predominance over the enemy, allotted to Gayomard the existence of life.

4. And the planet Saturn was posited in Libra in his own exaltation, even in a backward position, wherfrom was the Cardinal house, the Underworld, who, on account of his superiority over the opponent, allotted death.

5. On account of Jupiter being in his own exaltation, in the Cardinal house of Life, and his preponderance over Saturn, he averted the death from Gayomard up to thirty years.

6. When Saturn again returned to Libra where is his own exaltation, Jupiter was posited at that time in Capricorn where is his own fall; and on account of the preponderance of Saturn over Jupiter, death came up to Gayomard and he fell on the left hand side.

7. On his passing away, his seed went into the Earth, just as even now all men emit the seed on passing away.

8. As the body of Gayomard was made of metal, seven kinds of

metal appeared out of the body of Gayomard.

9. Out of the seed which went into the Earth, Mashye and Mashyane grew up in forty years, through whom arose the perfect progress of the world, the destruction of the devs and the inability of the Evil Spirit.

10. This was the first conflict which Gayomard waged with the Evil Spirit.

CHAPTER VI, G. The seventh conflict which the Fires waged.

1. The Fire Vazist too opposed Spenjagra for the production of rain, the Fires Farnbag, Gushnasp, and Burzin Mihr for the protection of the world and the preservation of the creatures, and the other Fires, such as those within [85] the plants, men, and beneficent animals for the up keep and growth of life; the organisation of the creatures of the world arose therefrom.

2. This also was the first conflict which the Fires waged with the Evil Spirit.

CHAPTER VI, H. The eighth conflict which the Fixed stars waged against the deceitful Planets.

1. Each one engaged in contest with his own opponent, they are arrayed against their rivals till the renovation, just as I have written the horoscope of the world.

2. This was the first conflict which the Fixed stars waged with the Evil Spirit.

CHAPTER VI, I

o. The ninth conflict which the spiritual Yazads waged with the Evil Spirit, when they cast him, smitten and defeated, to Duzakhv.

1. As one says, "The spiritual Yazads were sleepless and thirstless for ninety days and nights, during the waging of the conflict."

CHAPTER VI, J

o. The tenth conflict which the unmingling stars waged, when they did not allow darkness and sinfulness to mingle with the Supreme worker.

1. As one says, "The Light of the good Mazdayasnian [87] Revelation is kept over that station round the sky, like the 'aiwyaonhan', that is,

like the sacred thread girdle [kusti], that is bedecked with stars and shaped by the spirits, of three rounds and with four knots.”

2. These stars are engaged in fighting with the Evil Spirit up to the end, as is written.

3. Thither is the momentous issue of the final battle which is called “purity in the mingled state.”

CHAPTER VII. As regards the archetypes of these creations.

1. One says in the Scripture, “When the Evil Spirit entered, he came not in the year, month, and day, for he came swiftly in a moment. First he came to one third of this Earth, secondly to two-thirds of this Earth, and thirdly to this Earth entire, then to the Plants that are of Ohrmazd; having seized their astral bodies, Ohrmazd carried them up to the Star station and entrusted them to the stars. It is their light which the stars now reflect towards the material world.”

2. As one says: “Fixed stars are of watery nature, of earthy nature, and of herbal nature.”

3. Those of watery nature are Tishtar, Taraha, Azara, Pateywar, Pesh-parviz, and the five stars which they call Parviz; they are of the species of the water.

Those of earthy nature are the Seven Bears [Haptoring] and the Cardinal sign of the Mid-heaven; they are of the species of the earth.

And others besides these are of herbal nature.

4. Then the Evil spirit came to the ‘Gav.’ The ‘Gav’ fell towards the Southern side, on the right hand: she first folded her right leg.

5. Having seized the astral body of the ‘Gav’ and the archetype of the ‘Gav’, Ohrmazd entrusted them to the Moon; as this is the illuminer which the Moon reflects towards the material world.

[89] 6. As one says, “The Moon having the seed of the beneficent animal;” that is, the archetype of the ‘gavs’ and the beneficent animals is on the Moon station.

7. Then, when the Evil Spirit came to Gayomard, Gayomard fell towards the Southern direction, on the left side; he too first folded his left leg.

8. Taking hold of his astral body, Ohrmazd entrusted it to the Sun station; as this is the light wherewith the Sun shines over the material world.

9. For the ‘Gav’ was just like the Moon, and Gayomard was just like

the sun. Ohrmazd destined them for material life and carried them high above when the Adversary came, so that they might reflect light towards their own basic origin and the Light might not come into the possession of the devs, whereby they might become powerful. If it had not been ordained thus, that light would not have reflected towards the material world, in the manner of Fire, to which a blaze from the “Endless Light” is attached. When they kindle it, it reflects the light, giving it above, to its own basic origin from where it has come.

10. One says this too, “When death came up to Gayomard, the Evil Spirit first came up to the right leg, to the little finger, then he let loose hunger over the heart. Ohrmazd and the Evil Spirit were there; Ohrmazd, so that He might feed Gayomard with flesh and butter, so that the devs may not tear him asunder by his abstaining from food;” – for that reason, life was very obdurate in the bosom, within the body of Gayomard; – “then he came over the shoulder, and then he went up to the top of the head.” 11. And light so faded from the body of Gayomard as when they beat red hot iron over the anvil and it turns black.

12. Even now, men die in the material world in this manner; so that first the legs stiffen and then the other limbs up to the bosom, and then life remains very obdurate in the bosom and the dying one eats food so much so that men are misled thereby thinking that the person is getting well, and then he soon dies, and when he dies his complexion changes.] [91]

CHAPTER VIII. As regards the whereabouts of the lands.

1. One says in the Scripture, “[There are] thirty-three kinds of land.” 2. [As] that which I [have written above in the matter of the land]: when Sirius produced [the] rain wherefrom the seas arose, [the land,] having seized the damp everywhere, [broke] into seven pieces, – [the lower premises] became [the upper premises, the crown became the bottom;] – one piece, as much as one half, is in the middle, and six pieces are around it; and these six pieces are as much as Xhwaniratha; the name ‘keshwar’ was applied to them, that is, they had circumference.

3. As [they call] one piece towards the eastern direction the Arezahi region, [one piece towards] the western [direction] the Sawahi region, two pieces towards the southern direction the Fradadhafshu and Widadhafshu regions, and two pieces towards the northern direction the Wourubareshti and Wourujareshti regions, [and they call] Xhwaniratha [that which] is in the middle [of those

and as big as those.

4. It is not possible to go from region to region, save by the guidance and radiance of the Yazads.

5. As they say, “Betwixt Arezahi and Sawahi] and Xwaniratha they have a sea;” for a portion of the ocean Frakhvkart is held around it; [“and Fradadhafshu has a forest in the middle; betwixt] Wourubareshti and Wourujareshti a lofty mountain has grown up;” so that [there may be a connection] of region with region, [so that] it may not be possible to go [from one to the other].

6. And all the happiness of these six regions was produced the most in Xwaniratha, and the Evil Spirit [fought] the most even with Xwaniratha [and] produced [the utmost unhappiness for Xwaniratha], on account of the smiting which he saw therefrom; for the magnates and heroes are produced in Xwaniratha; and the good Mazdayasnian religion also is produced in Xwaniratha, and then they carry it to the other regions; Soshyant too will be born in Xwaniratha, who [93] will destroy the Evil Spirit and will perform the resurrection and final material life.

[7. As they say, “Most men will be in Xwaniratha, and Xwaniratha will be the most powerful, and the druj also will be the worst in the Xwaniratha region, and even those other regions are finally to carry the druj from it.]

CHAPTER IX. As regards the whereabouts of mountains.

1. One says in the Scripture, “The first mountain that grew up was [Alburz of divine destiny and thereafter all the mountains grew up] in eighteen years.”

2. Alburz grew ever till the completion of eight hundred years: for two hundred years up to the Star station, two hundred years [up] to the Moon station, two hundred years [up] to the Sun station, and two hundred years [up] to the utmost height of the Sky.

3. As the other mountains have grown [up] out of Alburz, in number two thousand, two hundred and forty-four mountains, that are the lofty Hugar, the Tera of Alburz, the Daitih peak, the neck of Arezur, the Usindom mountain, Mount Haporsen which [is] what one calls Aparsan, Mount Zeredhaz, which is Mount Manus, Mount Airich, Mount Kaf [which is the] mountain Usihdatar, Mount Arezurbum, Mount Royishnomand, Mount Patashkhvar, the mountain which they also call the mountain ‘Greatest in glory,’ Mount Revand, Mount Dar-spet, the Baker mountain, Mount Vas-shigopt, Mount

Gihaomand, Mount Vapromand, Mount Spend-dat, the Kadrvasp mountain, the Asnavand [mountain], the Koiras mountain, the thirteen mountains which are in Kangdez, of which they say, "These small mountains of good [light] are full of comfort."

4. I will mention their details.

[95] 5. Alburz is around this earth, attached to the sky.

6. The Tera of Alburz is that through which the Stars, Moon and Sun revolve and through which they come back.

7. The lofty Hugar is that from which the water of Aredvisur descends from the height of a thousand men.

8. The Usindom mountain, which is of shining steel that is the substance of the sky, is in the middle of the ocean Frakhvkart, through which the water pours down from Hugar.

9. The Daitih peak is that which is in the middle of the world, of the height of a hundred men, whereon is the Chinwad bridge; they judge the soul at that place.

10. The neck of Arezur is a summit at the gate of 'Duzakhv, [hell] where [-to] is the continual congress of the devs, [that is,] they practise [all deceitfulness] thither.

[11. As one asks, "Which place on Earth is very distressful?" One would reply, "The neck of Arezur at the gate of Duzakhv, whereon the congress of the devs takes place.

12. They say this too, "Besides Alburz, the Haporsen mountain is great;" that is, they call Haporsen the mountain of the entire Pars; its base is in Sigistan and its end in Khuzistan, [even in Khvarasan is its bottom.

13. Next] Mount Manush is great, the mountain on which Manuschihar was born.

14. [A computation of] other mountains most [of which] have grown [up] from these: as they say, "Districts [of low water and] districts with water at the top have arisen mostly around these three mountains."

15. Mount Airich has grown from Mount Haporsen in May and Hamatan up to Khvarazm.

16. Mount Manush is connected also with Haporsen in the east on the frontier of Turkastan.

17. Mount Kaf has grown from the same Mount Haporsen.

[97] 18. Mount Ushihdattar is in Sigistan.

19. The Arezur mountain is that which is in the direction of Arum.
20. The Patashkhvargar mountain is that which is in Tabristan and Gilan and that direction.
21. The Revand mountain is in the east, whereon sits the Adar Burzin [Mihr]; its being 'revand' is this that it is "full of radiance."
22. The Vatges mountain is that which is full of timber and full of trees on the Vatgesian frontiers and that direction.
23. The Baker mountain is that which the Turanian Frasyaw had used as a stronghold; he had built [that] abode within it; His Majesty the happy Piroz [has] to day founded thereon a myriad citadels.
- 24: Mount Vas-shigopt, that which is in Pars, is from the same Mount Haporsen.
25. Mount Giha-omand and Mount Vapromand are those out of which Kabul and its borderlands have grown up [to] the direction of Chin.
26. The Spend-dat mountain is on the circuit of the Revand [mountain].
27. The Kadrvasp mountain, on the summit of which is Lake Sobar, is in the district of Tus.
28. The Koiras mountain is in Eranvej.
29. The Asnavand mountain is in Atarpatakan.
30. The Royishnomand mountain is that whereon plants have grown.
31. The table mountains those which are everywhere [in] various lands and various districts, whereon they perform cultivation and fertility, have grown, many in name and many in number, from these same mountains [that are enumerated; as those whose names are manifest in. books and districts]: Mount Vanavt, Mount Asproch, Mount Pahargar, Mount Damavand, Mount Rawa, Mount Zargun, Mount Gesbakht, Mount Davat, Mount Michan, Mount Mara, which have all grown from Haporsen, Manush. [99] and other mountains that are enumerated.
33. For the Davat mountain, which is connected with Khuzistan, is also from the Haporsen mountain.
34. The Damavand mountain, that on which Bevarasp is fettered, is from the same Patashkhvargar.
35. Even Mount [Komesh was connected with Georgia; as] they call Mount Komesh the mountain which "Had come to Help," that by which Vishtasp had defeated Arjasp, the mountain which was broken

there from that mountain in the midst of the battlefield.

36. They say, “In the war of Religion, when defeat was with the Iranians, it fell down in the midst of the battlefield out of these mountains from which it broke, and the Iranians were saved thereby. They named it ‘Come to help.’”

37. The Vanavt mountain is on the same “Ridge of Vishtasp,” [thither,] towards [Revand, whither] is the abode of the Adar Burzin Mihr, nine ‘frasangs’ to the west.

38. Rorawa Bagan is in Zrawat; there are some who name this place Zrawat, there are some who name it [Rawa] Bagan, and there are some who name it Kala; on two sides there is a mountain, a road in the middle, and a fortress below; for this reason, [the fortress,] which is built there, is what they call the Kala fortress; this place is in the land of Sirach.

39. Mount Asproch is above Chinistan.

40. Ges-bakht is in Pars.

41. Pahargar is in Khvarasan.

42. Mount Mara is in Laran.

43. Mount Zar-gun is in Turkastan.

44. Mount Bagastun is in Spahan [and Kermansaan].

45. Others besides this enumeration, which are in motion, are considered table mountains in the Mazdayasnian Religion, small hills, those which have grown as diverse fragments in diverse places. [101]

CHAPTER X. As regards the whereabouts of the seas.

1. One says in the Scripture, “The Frakhvkart Ocean occupies one third of this earth, in the direction of the south, on the border of Alburz.”

2. It is so wide formed that a thousand lakes are located in it; there is someone who calls them the springs of Aredvisur, and there is some one who calls them the fountains of the lakes. 3. Every lake has a fountain of water [through] which water [comes out and pours into the lake. 4. Every single water fountain of each lake has so much width and length that] when a [good horse] man gallops the horse, he may turn round it in forty days [and nights], that is one thousand eight hundred large frasangs.

5. Since, the purity of [that] water, through heat and moisture¹ is more than that of other waters, which are flowing, every day, from the springs of Aredvisur towards the south and the Mount Alburz, a

hundred thousand golden charnels are formed there; that water goes on to the lofty Hugar through [those] channels, through heat and transparency; and there is a lake on the top of that mountain; it pours into that lake, becomes pure, and returns through a separate golden channel; a wide golden branch springs forth from that channel over Mount Usindom at the height of a thousand men amid the Frakhvkart ocean; from thence one portion pours forth into the ocean for the purification of the ocean, and one portion reaches over the whole of this earth through moisture and drizzle, and all the creations obtain [freshness] and health there from, and it dispels the dryness of the atmosphere.

[6. As they say, "The lofty Hugar, all the holes of which are golden, through which the undefiled Aredvisur springs forth from the height of a thousand men."]

7. Of the salt seas three are principal, and twenty-three are small. Of the three which [are] principal, one is the Putik, one the Kamrut, and one the Siyav-bun.

[103] 8. Of all three the Putik is the largest, owing to which the tide and the ebb take place, and being in the same direction as the ocean Frakhvkart, it is attached to the Frakhvkart.

9. Between this ocean Frakhvkart and a side of the Putik, there is a sea which they call the Lake Sataves. [All] hardness, brackishness, and impurity, that are inclined to go from the Sea Putik to the Ocean Frakhvkart, are repelled by a mighty high wind blowing from that Lake Sataves, and whatever is pure and clean goes into the Frakhvkart and the spring of Aredvisur, and the rest pours back into the Putik.

10. The connection of this sea is attached to the Moon and the Wind; through waxing and waning, rising and setting, as her revolution is [towards the south.]

11. The connection too of the Lake Sataves is attached to the star Sataves, under whose shelter are the seas and the southern direction, just as the rivers and the northern direction are under the shelter of the Seven Bears [Haptoring].

12. As regards the tide and the ebb, they say, "At every period of day, from before the Moon, two winds are blowing, whose abode is in the Lake Sataves: they call one the down-draught, and one the up-draught. Tide takes place when the up-draught blows, and ebb when the down-draught blows."

13. In the other seas there is no tide nor ebb, since the revolution of the Moon is not towards them.

14. The sea Kamrut is that which passes to the north, to Tabristan.

15. The Siyav-bun is in Arum.

16. Of the small seas the twentieth is the sea Kyansah, as is in Sigistan; at first, there were no noxious creatures, snakes, and frogs in it, and the water was sweet.

17. Even other [small seas have sweet water.]

18. It was not proper to go near [these] salt seas [too] up to a hathra, owing to the stench in the vicinity; so much [105] of that stench and saltiness [are mitigated] by the beating of the hot wind that when the renovation of the universe takes place, they will become sweet again.

CHAPTER XI. As regards the whereabouts of the rivers.

1. One says in the Scripture, "Ohrmazd caused these two rivers to flow forth from the northern direction, from Alburz. One, which they call Arang, proceeded to the west, and one, which [they call] Veh, [proceeded] to the east."

2. Eighteen rivers flowed forth after them from the same source [and descended into the earth from the same Alburz and came into manifestation in Xwaniratha], just as other waters have flowed forth from them in large number.

3. As one says, "They flowed, each one [after the] other as swiftly as a man who recites an 'Ashem vohu' from beginning to end."

4. These [waters] all mingle again with these [two] rivers which are the river Arang and the river Veh.

5. Both of them are going round the ends of the earth and pass into the seas, and all the regions drink out of the living water, and then both meet in the ocean Frakhvkart and return to the source from which they had flowed.

6. As one says in the Scripture, "Just as light comes in from Alburz and goes out from Alburz, water too comes in, from Alburz and goes out from Alburz."

7. This too one says, "The spirit of the Arang begged of Ohrmazd: 'First, give all the joy wherefrom the river Veh may have happiness, and then give me immortality; the spirit of the river Veh, too, similarly begged of Ohrmazd for the river Arang; on account of love and friendship towards each other, they flowed forth with [107] united strength; as before the coming of the Adversary they were without flow and when they will smite the Druj they will again be without flow.

8. I will mention the most important of the eighteen principal rivers besides the Arang and the Veh and the other rivers which flowed from them: the river Arang, the river Veh, the river Tigris which they call the Dajtar also, the river Euphrates, the river Daitya, the river Dargam, the river Zend, the river Hari, the river Marv, the river Helmand, the river Akhoshir, the river Vataeni, the river Zeshmund, the river Khvajand, the rivet Balkh, the river Mitran [which] they also call the river Indus, the river Spet, the river Tort which they also call the Kor, the river Khvarey which they also call the Mesrakan, the river Araz, the river Termez, the river Vand(as)ish, the river Darejya, the river Kasa, the river Set, [the river] Peta-mehan that is the Chitro-mehan, water, the river of Mokrastan.

9. I will mention their details.

CHAPTER XI, A. [o. As regards the particular rivers]

1. The river Arang is said to be that which comes out of Alburz and passes on to the land of Syria, which they also call Sham, and to the land of Egypt which they also call Mesr; there they call it [the swift] river ['spitois'].

2. The river Veh passes on in the east, goes to the land of Sind and pours into the sea in India. There they call it the river Mitran [and also call it the river Indus].

3. The source of the river Euphrates is from the frontier of Arum; it passes on to Assyria and pours into the Tigris. Its productivity is this that they make irrigation on land. 4. It is manifest that Manushchihar excavated the source and reserved the entire water in one place.

5. As one says, "I worship the Euphrates, full of fish, [109] which Manushchihir excavated for the sake of his own soul, took the water and irrigated the land."

6. The river Tigris comes out of Delaman and pours into the sea in Khuzistan.

7. The river Daitya comes out of Eranvej and proceeds to Dutistan. Of all the rivers, the noxious creatures abound the most in it. 8. As one says, "The river Daitya full of noxious creatures."

9. The river Dargam is in Sogdiana.

10. The river Zend passes through the mountain of Panjistan and pours back into the Hari-rud.

11. The Hari-rud flows from the Hapursen range.

12. The river Helmand is in Sigistan. Its source rises from the Hapursen range. This is distinct from that which Frasiyav diverted.

13. The river Akhoshir is in Komish.
14. The river Zeshmund, on the side of Sogdiana, pours back into the river Khvajand.
15. The river Khvajand goes through the middle of Samarkand and Ferghana. They call it the river Jaxartes.
16. The Marv-rud, the river 'Full of glory,' in Khvarasan, flows from the Hapursen range.
17. The river Balkh enters the mountain Bamian [from] the Hapursen and pours into the river Veh.
18. The river Spet is in Atarpatakan {Azerbaijan}. 19. They say, "Dahak {Zohak} thither begged a boon of Ahriman and the Devs."
20. The river Tort, which they also call the Kor, comes out of the sea of Siraw, and pours into the sea of Georgia.
21. The Ziyawayi is the river which comes out of Atarpatakan and pours into the sea in Pars.
22. The source of the river Khvarey is from Ispahan; it [passes] on to Khuzistan and pours forth into the river Tigris. In Ispahan they call it the river Mesrakan.
23. The river Araz is in Tabaristan. Its source is from Mount Damawand. [111] 24. The river Termez also pours back into the river Beh.
25. The river Vandasis, which they also call Sakan, is that of Pars.
26. The river Kasa comes also to the country of Egypt; there they also call it the river Kasya; and this same is the river Veh, and there they call it the Kasa. Even in Sind they call it the Kasa.
- [27. The river Vataeni, in Sigistan, had its source from Kyansah.]
28. The river Peta-mehan is the Chitro-mehan water that is in Kangdez.
29. The river Darejya is in Eranvej, on the bank of which was the residence of Porushasp, the father of Zartosht.
30. There are other innumerable waters and rivers of springs and channels, which [are fed] from those [living waters].
31. The source of [those rivers is one and they call them in various countries and various localities by various names.
32. As regards Frasiyav they say, "He diverted a thousand springs of [waters] in the sea Kyansah, which were as big as horse, as big as camel, as big as ox and as big as ass, large as well as small. He diverted, in this sea [a] golden spring which is called the river

Helmand. Having diverted the source of the river Vataeni and six navigable waters in this sea, he made men settle there.”

CHAPTER XI, B

1. They mention seventeen species of liquid in the Scripture: as, one is [the wetness which] settles on the plants; second, that which is flowing from the mountains, that is, of the rivers; third, the rain water; fourth, that of [the well, that which is] still, and others without particular [113] names; fifth, the semen of beneficent animals and men; sixth, the urine of beneficent animals and men; seventh, the saliva of beneficent animals and men; eighth; the liquid which is in the skin of beneficent animals and men; ninth, the tears of beneficent animals and men; tenth, the blood of beneficent animals and men; eleventh, the oil in beneficent animals and men, [that] which is the wished-for object in both the worlds; twelfth, [the liquid which is in the gestation of beneficent female animals and women; thirteenth,] the perspiration of beneficent animals and men; [fourteenth, that which is within the wombs of beneficent female animals and women] with which they nourish the embryo; fifteenth, that which is underneath the bark of plants; as is said, “Every bark has a drop of water at the bottom, and fire before it at a distance of four fingers;” sixteenth, [that which is mingled in the plants, which they call the juice of the sumac plant; seventeenth,] the milk of beneficent female animals and women. 2. All these mingle again with these rivers, either by evanescence or in the embodied state. For liquid is both in the embodied state as well as in evanescence.

CHAPTER XI, C

1. This, too, one says, “The spirits of these three rivers, that are the river Arang, the river Marv, and the river Helmand were so dissatisfied that they would not flow into the world, owing to [the harm], defilement, and stagnancy which they saw that they had during the antagonism of Ahriman, until Ohrmazd showed Zartosht to them, saying, “I will produce him, who will pour ‘hom’ and holy water onto your water. Cleanse it again and proclaim preservation.”

2. This, too, one says, “The water [onto] which less impure matter and more holy water have come, returns to its source within three years; that to which impure matter [115] and holy water have both come in equal proportion, returns within six years. That to which more impure matter and less holy water have come returns within nine years. 3. Thus too the plants growing give vigour to the roots in this proportion. 4. So also do the benedictions which the holy men offer, revert to themselves in this proportion.”

5. As regards the river Kataeni one says that the Turanian Frasyaw excavated it with the mace; it will flow again as big as a horse, when Ushitar will arrive. So also will the springs of the sea Kyansah; its being Kyansah is this that the seed of the Kays is deposited there.

CHAPTER XII. As regards the whereabouts of the lakes.

1. One says in the Scripture, "These several springs of waters which are called lakes have come into appearance, similar to the eyes of men they are the eye lets of waters; such as Lake Chechast, Lake Sobar, Lake Khvairizem, Lake Frazdan, Lake Zaromand, Lake Asvast, Lake Husrub, Lake Sataves, Lake Urvis.

2. I will mention their details:

3. Lake Chechast in Atarpatakan is of warm water, opposed to life, that is, there is nothing animate within it. Its source is connected with the Ocean Frakhvkart.

4. Lake Sobar is in the land of Awar-shatr on the summit of Mount Tus. As they call it "the shore of profit" and the benefic eye, goodness, increase and liberality are produced from it.

5. As regards Lake Khvairizem one says, "Wealth, riches, good fortune, beseemingness, and good delightfulness of Ashishwangh are produced from it."

6. Lake Frazdan is in Sigistan. 7. They say, "It will accept anything a free-born holy man may throw into [17] it. It will throw it out again if one be not holy." 8. Its original spring is connected with Frakhvkart.

9. Lake Zaromand is in Hamadan.

10. As regards Lake Asvast, it is manifest that it has undefiled water which is always flowing into the seas. 11. It is so shining and glorious as one would say, "Did the sun's light come or did [I] see Lake Asvast?" 12. The water is requisite in order to restore the dead at the renovation of the universe.

13. Lake Husrub is at a distance of four frasangs from Lake Chechast.

14. Lake Sataves is that of which I have written, between the ocean Frakhvkart and the Putik.

15. They say, "In Kamindan there is an abyss from which [smoke] always comes out; it does not accept whatsoever they throw into it except an animate object. When one throws an animate object into it, it drags it down." 16. Men say, "There is a spring of duzakhv {hell} in it."

17. Lake Urvis is on the lofty Hukar.

CHAPTER XIII. As regards the whereabouts of animals of five kinds.

1. One says in the Scripture, "When the sole-created 'Gav' passed away, fifty-five species of corn and twelve species of medicinal herbs grew up from there where her pith dropped."

2. As one says, "Out of the pith did grain sesame grow," – even the pea itself is a pith on account of its pithy nature; – "out of the horns grew vetch; out of the nose the leek; out of the blood the gourd of the grape," – from which they prepare wine; therefore is wine [very powerful] for increasing the blood; – "out of the lungs the rue herbs; out of the middle of the liver [the tendrils of] wild marjoram," in order to keep away the stench of [Akoman and to oppose ^[119] the 'bes' poison; – "and] each one of the rest so grew up."

3. As [one says] in the Avesta, ["One species of corn that was produced at the original creation, being produced in the astral body of the horse, became three divisions there, and then it was brought on to the river Arang." There is someone who has called it rice, there is some one who has called it wheat consuming water.]

4. Having carried the seed of the 'Gav' up to the Moon station, they purified it there and created forth, out of it, the beneficent animals of many species; first, two gavs, one male and one female, and then a pair of every species appeared on Eranvej within the Earth over eight hathras which are equal to three frasangs.

5. As one says, "On account of the valuableness of the 'Gav,' [I] produced her twice, at one time as 'Gav' and an other time along with the beneficent animals of many species."

6. For thirty days and nights they remained without food. They first drank water and then ate vegetable.

7. He then created forth the beneficent animals [in] three divisions.

8. As one says, "First, the goat and the sheep, then the camel and the boar, and then the horse and the ass."

9. For He first produced those fit for grazing, those that are kept in the meadow. Secondly He produced those passing over the mountain, that are moving widely, and those flying on wings; they are not tamable by the hand. Thirdly He produced those dwelling in the water and those dwelling in the burrows.

10. As, [in these three divisions, there are five genera: the first

genus is that of the cloven hoofs, of those that are fit for grazing, of which the camel is the largest and the goat dressed for haggis is the smallest when newborn. The second genus is the ass-hoofed, of which the fleet horse is the largest and the [Georgian] ass the smallest. The third genus is that of the five-fingered paws, of which the dog is the largest and the squirrel the smallest. The fourth genus is that of those flying on wings, of which the three-fingered 'saena' is the largest and [121] the pheasant the smallest. The fifth genus is that of those dwelling in water, of which the Kar fish is of the greatest [rank] and the smallest is 'namatu.'

11. These five genera are divided into two hundred and eighty-two species.

12. First, five species of goat: the large goat, the small goat, the mountain goat, the ram, and the goat.

13. Second, five species of sheep: that with tail, that without tail, the 'dog-sheep,' the horned sheep, the 'Koresha' sheep, whose horn is large, resembling the horse, has three humps, and they use it as steed.

14. As one says: "[Our grandfather] Manushchihr had a 'Koresha' as steed."

15. Third, two species of camel, the mountain one and that fit for grazing. For one is fit to keep on the mountain, and the other on the plain, which are one humped and two humped.

16. Fourth, fifteen species of ox: the white, clay-coloured, red, yellow, black and piebald, the mountain ox, the buffalo, the giraffe, the bull fish, the porpoise, the 'san,' the 'Frash' ox reared for slaughter, the sea cow, and other species of ox.

17. Fifth, eight species of horse: the Taji {Arabian}, the Parsi, the mule, the ass, the onager, the hippopotamus, and other species of horse.

18. Sixth, ten species of dog: the 'pasush-horv' [which is the shepherd's] the 'vish-horv' which is the house protector's, the 'vohunazg' [which is the herdsman's,] the 'taruna,' the beaver of the water which they call the castor, the fox, [the ichneumon which they call] the weasel, the porcupine which they call 'thorny back,' the otter, and the squirrel; two species [of] which have the instinct to live in burrows, such as the fox and the ichneumon, and two have the instinct to live in the forest, such as the otter which has spines on its back, and the porcupine.

19. Seventh, five species of hedgehog, that is, the hare: two species swift in running, [one] species ..., one is a dweller in the burrow, and one is a dweller in the forest. [123] 20. Eighth, eight species of weasel:

the marten, the sable, the [garden] squirrel, the creeper, the ermine, the white ermine, and other species of weasel.

21. Ninth, eight species of musk animals: one is that which is known for the musk, one the musk animal having a bag, even that which is with two legs: the Jerboa, the Besh-mushak which eats the besh-poisonous herb, the black mongoose which, [as] it is the opponent of the venomous serpent, is numerous on the sea [-side], and other species of musk animals.

22. Tenth, one hundred and ten species of birds: its thirteen species: such as the 'Saena' bird, the Karshipt, the eagle, the vulture which they call the black eagle, the crow, [the owl,] the cock [which they call the parodarsh {cf. Vd18.15}, and] the crane.

23. And eleventh, the bat; of these there are two which have milk in their breasts and suckle their young ones: the Saena bird and the bat, which fly at night. 24. As one says, "The bat is classed in three species, in the genera of the dog, the bird, and the muskrat;" for they fly like the bird, they [both] have teeth like the dog; and are dwelling in the holes like the muskrat.

25. He distributed these one hundred and ten species of birds into eight classes; He so dispersed them as when a man scatters seeds, and drops the seeds in his fingers onto the ground, large, middling, and small.

26. Twelfth, He produced ten species of fish: first, the fish Araz, the Arzuka, the Marzuka, and others having Avestan names.

27. Then, within each species, species within species are evolved till the completion of two hundred and eighty-two species.

28. As regards the dog, one says, "He was produced from the Star station, that is, from that side of the constellation Seven Bears {Haptoring}, at the distance of a yujast from men, for the protection of the beneficent animals, as an intermixture of beneficent animals and men. He is called 'sak' for this, because he is one third of man. He produced [125] him agile, having his own boots and his own dres, sleepless, diligent, wakeful, having fourteen teeth, having sharp teeth, and leader of the flock; for that flock of sheep remains very boldly with which the dog is. [He protects] against the greater fear [when the tiger arrives, and against the smaller fear when the jackal arrives.]

29. He Ohrmazd spoke, when He produced the falcon bird, that is, the sparrow hawk, "I have produced thee, O Varigak bird! I have greater affliction than delight from thee; for thou dost the will of the Evil Spirit more than that of mine. Like the wicked man who is not sated with wealth thou too art not satiated with the slaughter of birds.

But, if I had not produced thee, O bird Varigak! he, the Evil Spirit, would have produced the winged wolf who, in thy astral body, would not have allowed the creatures to live.”

30. He produced the beneficent animals in all these species for this purpose that when the Evil Spirit would destroy one, another might remain, [and owing: to its not being possible to destroy, he might make less endeavour to destroy.

31. This too one says, “He first created forth the beneficent animals in the month of summer, that is, the month of Frawardin, day of Ohrmazd, in the beginning of summer, and they became with young in the Frawardin month, next year.”

32. Amongst them, the camel and the horse were those who first thought of desiring offspring, and it was the pig who last thought of it.

33. Within nine years, these beneficent animals came to the seven regions of the Earth, within three years to the six regions, and within six years to Xwaniratha.

34. As one says, “First the Kar fish, that is, the Araz, descended to Sawahi through the waters of the Arang, the beneficent animals proceeded to Wourubareshti and Wourujareshti, the Saena bird to the ocean Frakhtkart, and the powerful horse to Fradataps and Vidataps.”

35. They went there six months before the flying [127] birds. Within a year’s duration there arrived the mountaineers, besides the Saena bird. Within two years, there came the aquatic and those living in burrows, besides the Kar fish. Within three years, there came the grazing animals, besides the horse.

36. There was amongst the oxen that one, such as the ox Sriso, whom they call ‘Hadhaya;’ amongst the asses the ass with three strides; amongst the birds, too, the Chamrush; and amongst the fishes the ‘Vas-i panchasatvaran.’

37. I will narrate their deeds in their own chapter.]

CHAPTER XIV. As regards the whereabouts of mankind.

1. One says in the Scripture: [“I created forth ten species of mankind:” first, the shining and white-eyed, that is Gayomard, up to ten species: as the ninth from Gayomard was again one Gayomard, the tenth was the monkey, which one says is the lowest of mankind.

2. When illness came to Gayomard, he fell on the left hand side. 3. There came into manifestation lead out of his head, tin out of his blood, silver out of his marrow, iron out of his feet, copper out of his

bones, glass out of fat, steel out of his arms, and gold out of life's departure, which owing to its valuableness men now give along with life.

4. From the left side, deathfulness entered into the body of Gayomard; and thereupon deathfulness came to all the creatures up to the renovation of the universe {Frashegird}.

5. When] Gayomard emitted the seed whilst passing away, they filtered the seed by means of the light of the Sun; Neryosang guarded two parts of it, and Spandarmad accepted one part; and [it remained within the earth] for forty years.

6. [On the completion of forty years,] Mashye and Mashyane grew up from the earth in the astral body of a 'rivas' plant having one stem of fifteen leaves, [129] in such wise that their hands rested behind over their shoulders, and they were joined to each other, of the same height, and of the same product.

7. Betwixt them both light came up; and they were of such uniform height that it [was] not evident which was the male and which the female, and [with] which [of them] was the light [given by] Ohrmazd, [that is, the light onto which the seed of the mortal being was affixed.]

8. As one says, "Which was produced first: the light or the material body?" Thereupon Ohrmazd replied, 'Light was produced first and then the material body';" He has given within the body that which He has produced; that is, He destined one's own allotted work and affixed the body onto the allotted work. 9. Its explanation is this: the soul is produced first, then the body; [the soul conducts the allotted work within the body.

10. Then] both of them changed from the astral body of a plant in to the astral body of a man, and that light, which is the soul, entered spiritually into them, that is, verily, they had grown up in the semblance of a tree, whose fruit was the ten races of mankind.

11. He Ohrmazd spoke to Mashye and Mashyane, "You are the seed of man, you are the parents of the world, you have been given by Me the best perfect devotion; perform work and lawfulness with perfect devotion; think good thoughts, speak good words, do good deeds, and do not worship the devs."

12. They both first thought this, when they thought of each other, "He or she is the seed of man." 13. They first did this deed when they proceeded, they made water. 14. They first uttered these words, "Ohrmazd gave the Water, the Earth, the Tree, the Beneficent animal, the Stars, the Moon, the Sun, and all good whose manifestation is from the immutable law," [one says] cause and effect.

15. Then the Adversary attacked their thoughts and vitiated their minds. They exclaimed, "The Evil Spirit gave the Water, the Earth, the Tree, and other things," [131] as aforesaid. 16. This is [the first] false utterance, [which they are constrained] to utter by the compulsion of the devs; the Evil Spirit appropriated from them this first satisfaction that owing to that false utterance they both became wicked, and their souls will be in the wicked existence until the final material life.

17. For thirty days they were in search of food and put on garments of grass. 18. After thirty days they came up to a white-haired goat in the desert, and they sucked the milk from the udder with their mouths. 19. When they had drunk the milk, Mashye [spoke] to Mashyane, "My tranquility was owing to this that I had not drunk the live milk; I have greater tranquility [than that] now that I have drunk it, there is satiety to my body." 20. Even owing to that second false utterance strength came up to the devs. Their taste of food was taken away, so much that out of a hundred parts one part remained. 21. Then, after [other] thirty days, they came to a young sheep having white jaws, whom they slaughtered; they kindled fire from the wood of the lote and the box trees, by the guidance of the spiritual Yazads, as both these woods are much productive of fire; they kindled the fire [even] by their mouths; they first burned as fuel the pronged oxyacanth, the mastic and the fibres of the palm tree. They made a roast of the sheep. They dropped three handfuls of the meat into the fire and said, "This is the share of the Fire," and they tossed a portion of the rest to the sky, and said, "This is the share of the Yazads." 22. The bird vulture, having glided by, carried it away from them, as first the dogs ate the meat.

23. They first put on skin garments; then they wove [cotton cloth] in the desert, and having prepared garments of the woven cloth, they put them on.

24. They dug a well in the earth. They melted iron. They beat [the iron] with stone. They prepared a sharp edge from it, and having cut wood therewith, prepared the wooden utensils. [133]

25. The devs became very violent, owing to the gracelessness which they practised. 26. They bore sinful malice amongst themselves, advanced against and smote each other, and tore each other's hair and face.

27. Then the devs shouted out of darkness, "You are human, worship the devs, so that your malice may subside." 28. Mashyane sprang forward, and having milked a cow's milk, sprinkled it towards the northern quarter. 29. Owing to that [dev worship], the devs became very powerful; they made them both so dry backed that they

had no desire for intercourse for fifty years, and even when they would have intercourse, they had no begetting of children; and on the completion of fifty years, [they] forthwith thought of the desire for progeny, first Mashye, and then Mashyane; for he, Mashye spoke to Mashyane, "When I see thy stomach, my organ of generation is much excited;" then Mashyane spoke, "Brother Mashye! when I see thy organ of generation excited my stomach trembles." 30. Then they fulfilled their desire together and during the satisfaction of desire which they accomplished, they reflected thus, "Even our duty for these fifty years [ought] to have been this." 31. From them was born in nine months a pair of female and male; owing to the sweetness of the children, the mother devoured one, and the father one. Then Ohrmazd [removed] the sweetness of the children [from the thoughts of the begetters, and left to them as much as requisite for the bringing up of the children]. 32. From them there were six twins of male and female, all brothers and sisters [made] wives; they were [all the first six pairs with Mashye and Mashyane]. 33. There was issue from each one of them in the fiftieth year, and they themselves died in the hundredth year. 34. One of those six pairs was the man named Siyamak and woman Vashak. From them was born a pair, who were the man Fravak and woman Fravaken by name. 35. From them fifteen pairs were born, every pair of whom became a race, and from them there was the full progress of the world. 36. Out of which fifteen races of theirs, nine races, having [135] emigrated to the other six regions on the back of the 'Gav Srisok', through the ocean Frakhvkart, made their settlement there, and six races remained in Xwaniratha; and of those six races, one pair was the man Taz and the woman Tazak by name; [they] remained [in] the 'Dast-i Taziyan.' [And they call the 'Dast-i Taziyan' thus after his name;] and one pair was the man Hooshang and woman Guzak by name, and the Iranians arose from them; and from one pair the Mazendarans arose. 37. In this enumeration are those that are in the Iranian countries, those that are in the non Iranian countries, those that are in the country of Tur, those that are in the country of Salm that is Arum, those that are in the country of Sen that is Chinistan, those that are in the country of Dahi, those that are in the country of Sind, and even those that are in the other six regions, all from the lineage of Fravak son of Siyamak son of Mashye. 38. As the ten races of mankind [that were mentioned in the beginning], and fifteen races which sprang from Fravak, in all twenty-five races, arose from the seed of Gayomard; such as that of those living on land, that of those living in water, the 'var'-eared, the 'var'-eyed, the one legged, those, too, who have wings like the bat, those of the jungle having tail who have hair on the body [like animals whom they call the bear, the monkey, the sea elephant whose height is seven

times as much as the medium heights, the 'vatisti' whose height is one seventh of the medium heights, the Arumans, the Turks, the Chinese, the Dahis, the Arabs, the Sindis, the Hindus, the Iranians, and those, too, who, they say, are in those six regions; and from each of these races many races arose later. 39. Again, there was intermixture because of the Adversary; such as the 'Zangi' who sprang from the race of water and the race of land, the 'gel-awi' who lives both in water and on land, and others who are of these kinds. [137]

CHAPTER XIV, A. As regards the whereabouts of womankind.

1. He Ohrmazd spoke when He created the woman, "Even My creation art thou, thou whose antagonist is the race of vicious persons; By Me hast thou been given an orifice nearest the anus with which thou so feelest sexual pleasure as the taste of delicious eatables by means of the mouth. Thou helpst My seed; for man is born of thee therefrom; thou surpassest Me too, who am Ohrmazd. But if I had secured a garment wherefrom I could make man, I would never have created thee, whose antagonist is the race of vicious persons. But I searched in the Water, the Earth, the Tree and the Beneficent animal, on the summits of the mountains and even in the deep ravines; I did not find any garment wherefrom the holy man would be made, except woman whose antagonist is the race of vicious persons."

CHAPTER XIV, B

1. This, too,] one says, "Jam, when [his] light had departed from him, took a she-dev to wife, and gave his sister Jami to a dev to wife, owing to the fear [of] the devs; the ape, the bear, [the resident of the forest,] the tailed being, and other noxious races arose from them; [his lineage did not progress therefrom.]"

2. As regards the negro one says, "Azi Dahak {Zohak}, during his reign, let loose a dev on a young woman, and let loose a young man on a parik. They performed coition with [the sight] of the apparition; the negro came into being through that [novel] kind of coition." 3. When Freton came, they went away from Eranshahr, and formed a settlement on the seacoast. Now, [on] the coming of the Arabs, they have again mingled in Eranshahr. [139]

CHAPTER XV. As regards the nature of births [from every species.]

1. One says in the Scripture, "Woman readily conceives up to ten nights after she cleans herself from the menses, if men go near unto

her;” [so, too, do the mare, the she ass, and the female onager conceive in seven nights, the bitch and the sow in five nights, the ewe and the she-goat in one night, and so too does the ram, so too do those living in the burrows and in the water in one night. 2. And the menstruation of woman, and the menstruation of animals is a state of prolificness; for the animals pass blood when they become prolific. 3. Woman does always conceive when she is free from menstruation, but she readily conceives during those ten nights] when she has cleaned herself from the menses, when the time of conception has come. 4. Whenever the seed of the man is the more powerful a son [comes into being], and when that of the woman is the more powerful a daughter, and when both the seeds have equal potency, twins and triplets are the issue thereof.

5. If the male seed is emitted first, [it becomes fat,] strengthens the female, and she becomes stout. If the female seed is emitted first, it becomes blood, and the female is enfeebled thereby. 6. The female seed is cold and humid, is a flowing from the loins, and the colour is red and yellow; and the male seed is hot and dry, is flowing from the pith of the head, and the colour is white and clayish. 7. The female seed is always emitted first, and goes [up] in the fallopian tubes, and the male seed settles above it, and fills the fallopian tubes; whatever is freed therefrom reverts to the blood, and enters into the veins of the female. At the time of giving birth, [it returns to the breasts] as milk, [wherewith] the female nourishes [the offspring after birth], as milk is always formed from the male seed. 8. [Then, the male seed and] the female’s blood [bind a knot resembling milk and bruised wheat, and mix in the fallopian tubes in the orifice.

[141] 9. The seed of the ass remains in the seed state for forty days, that of man, of the horse species, of ox, and of others of this kind for thirty days, that of small animals for fifteen days, that of the dog for ten days, that of the fox for seven days, that of the weasel for five days, and that of the rat for six days. And then it remains in the mixed state for three days. Then the semen becomes blood. It grows within, just like a lump, and the eyes, the ears, the nose, and the mouth grow therefrom. 10. And the hands, the feet, and other limbs, and the entire skeleton and hair are from the father’s seed, the blood and the flesh from the mother’s. 11. Then the organic parts of the camel become manifest to the mother in six months, those of man, of the horse species, and of the ox in five months, those of the weasel in one month, and those of the rat in fifteen days. And their development, too, is owing to whatever food the mother eats. 12. Then, the camel is born in twelve months, the man, the horse species and the ox in ten months, the small animals in five months, the dog in five months, the fox and the pig in three months, the weasel in two months, and the rat

in one month.

13. As regards birds such as the eagle, the black eagle, the Saena bird and others bigger than the flying birds, one says that they are forty days in the seed state, thirty days in the mixed state, fifteen days in the egg formation, and ten days up to the growth of the feathers; the others are seven nights in the seed state, seven nights in the mixed state, seven nights in the egg formation till maturing, and seven nights up to the growth of the feathers.

14. And this too: the young one of the bird is developed from the yolk which is analogous to the milk; its white is like the flesh of animals. For the egg has as nutrition the yolk and the white. So long as it is in the white, it is living therewith, like the babes who live on milk when they are born. When it has partaken, the white just like milk, it becomes a young one, then it comes out. There is a species which picks its own grain like the fowl, and there is one which, owing to having no wings, is fed by the mother.

[143] 15 The hen, which one calls the bird ‘parodarsh’ and also “foresighted,” rears the egg every day. And there is a time when it lays the egg clandestinely, and there is a time when it does so openly in the midst of men; among the birds the hen alone is of this kind.

16. The starling of the mountain, whom they also call the small ‘hera’ of the mountain, goes to the summer habitation in summer, and to the winter habitation in winter; it brings forth young ones thrice in a year; the first time, its young one lives in winter, once it lives in cold and warmth, and once in summer. Its young one devours the worms.]

CHAPTER XV, A

1. These four things, too, one says, are male [and four] are female: the sky, the metal, the wind, and the fire are male, and are never otherwise. The water, the earth, the plant, and the fish are female, and are never otherwise. The remaining creation may verily be male and female.

2. Just as, about the fish, one says that, at the time of the desire for offspring, [they go down] in the running water, and [they descend] into the water in pairs of two, up to the length of a hathra, which is one fourth of [a] frasang, and [in the same manner] they come back [one hathra on the surface of the water], and during that coming and going they rub forth their bodies together. Their sweat and plasma drop betwixt them, [so that] they both become pregnant. [3. In the ocean Frakhvkart, the sea Kamruti, and other sea waters, whereto there is no tide nor ebb nor movement of the water, they fall in, when possible, and propel the water, and in that movement of the water,

they behave in the same manner. It seems to them just like the running water. 4. These fish make the desire for offspring in shallow water, and bring forth in deep water. [145] 5. One says of 'Vasi panchasartvaram': of her young ones five hundred mature, of the Kar fish two hundred thousand, – this is the number which they rear, – of Arzuka, nine thousand, of Marzuka eight thousand, of Varzuga, seven thousand, of 'Taka veryo' six thousand, of 'Sapicha atwa' five thousand, of each one of the 'Pashmawa' four thousand, and of 'Sumachit' five thousand young ones mature within a year, 6. These are the names of fish in the *Avesta*.

7. As the fish, also, have eggs, each pair is in the water, and there is a pair in the egg; it matures the eggs, just like animal by incubation, each one according to its own capacity. When thus reared the fish lays the eggs through that orifice in the stomach on to which the entrance of the egg is connected; she rears the egg in the water and it matures, and the small fish issues therefrom, and becomes as big as that which is its own proportion. 8. When the fish moves into the deep water and lays egg, she does eat the egg. She scatters those which she has no access to and rears them.

9. Even thus do the water, the earth, and the plant mature their produce from their own essence, that is, they have no male.

10. The fish conceive in the month of Shahrewar, that is the religious month of Tir, that is Maidyoshahem; they give birth in the month of Frawardin, that is the religious month of Spandarmad, that is Hamaspathmaidyem.

11. The peacock is the only one of the male birds which rears and lays eggs; for there is even a time when he lays the egg in the sight of men.]

CHAPTER XVI. As regards the whereabouts of the plants.

1. One says in the Scripture, "Before the advent of the Adversary, there was no thorn nor bark over the plant; then [147] during the aggression, it became full of bark and thorny. For the Adversary mingled with everything [but mingled the most with the plant.]" 2. Owing to that reason, there is even a plant which is the most affected such as the 'besh bratun', that is poisonous, and men [and animals] who eat [therefrom] die.

3. Along with the fifty-five species of grain and twelve species of medicinal plants, which have come into being from the sole created 'Gav', ten thousand species [of plants] out of that [one] principal plant, and one hundred and thirty thousand species within [species]

of plants have grown [in the earth].

4. The tree of many seeds has grown in the ocean Frakhvkart from all these seeds, whereon are the seeds of all these plants, along with those which have come into being from the sole created 'Gav'; and every year, the 'sen' bird parches that tree, and mingles those seeds in the water, and Sirius seizes them with the rain water and rains them on to all the regions. 5. And the white, healing, undefiled Hom has grown next to that tree, in the stream of Ardisur; whoever shall eat it will become immortal; they call it the Gokaren tree; as one says, "The death-dispelling Hom"; they prepare immortality therefrom at the renovation of the universe; it is the chief of plants.

6. The plants, verily, are of these several kinds: the wood, the tree, the fruit tree, the grain plant, the flower plant, the evergreen shrub, the garden herb, the spicy herb, the grass, the young plant, the medicinal herb, the gum tree, the fuel wood, the fragrant herb, the oil tree, the dye wood and the cotton plant. 7. I will mention their details.

8. The produce of whatever is not entertainable for the food of men, and is perennial, such as the cypress, the plane, the white poplar, the box, [the grass, the tamarisk,] and others of this genus they call the wood and the tree.

9. The produce of whatever is entertainable for the food of men, and is perennial, such, as the date, the myrtle, the lote fruit, the vine, the quince, the apple, the orange, the [149] pomegranate, the peach, [the pear,] the fig, the walnut, the almond, and others of this genus they call the fruit tree.

10. [The produce] of whatever [is suitable, of that which is not] suitable for [the food of men,] and is perennial they call the tree.

11. Whatever is suitable for [the provisions of] life, whose trunk withers when they remove the crop, such as the wheat, the barley, the rice, the pea, the pulse, the 'gavina', [the purslane, the millet,] the vetches, and others of this kind they call the grain plant.

12. [What] ever has fragrant leaves, is cultivated by the hand labour of men, and is perennial they call the evergreen.

13. Whatever has odoriferous blossoms, and grows in various seasons by the hand labour of men, or has perennial root, and blooms in its season with new shoots and sweet scented blossoms, such as the rose, the narcissus, the jasmine, the 'nastarun', the tulip, the colocynt, the pandanus, the 'champa', the 'heri', the saffron, the swallow-wort, the violet, the palm-tree flower, and others of this kind they call the flower plant.

14. Whatever has neither fragrant fruit nor fragrant blossom, and

grows in its season by the hand labour of men they call the young plant.

15. Whatever is entertainable for the food of cattle and animals they call grass.

16. Whatever enters into cakes they call the spicy herbs.

17. Whatever is entertainable for eating with bread [and food], such as rue, parsley, coriander, 'kakicha', leek, and others of this genus they call garden herbs.

18. Whatever is like bamboo, the reed, the cotton, and others of this kind they call the cotton plant.

19. The pith of whatever is greasy, such as the sesame, the 'gushdana', the hemp, the olive, and others of this kind they call the oil-tree.

20. Whatever one can colour clothing with, such as the saffron, the Brazilwood, the turmeric, the 'vaha', [the 'rangin', the indigo,] and others of this kind they call the dye-wood. [151] 21. Whatever has odoriferous fibre or rind or wood, such as the mastic, the 'rast', the [comely] colocynth, the sandalwood, [the sweet basil,] the marjoram, the camphor, the mountain balm, and others of this kind they call the fragrant [shrubs].

22. Whatever exudes from the crust of the tree, they call the gum.

23. The wood of these trees, when felled, either dry or wet, they call the fuel wood. 24. And all these trees together they call medicinal plants.

25. [They mention all the trees to be of two kinds, of two classes and of one class.]

26. The principal fruits are of thirty species; ten species of them are fit to be eaten inside and outside, such as the fig, the apple, the quince, the cucumber, the grape, the mulberry, [the cluster of dates,] the pears and others of this species; [and other] ten are fit to be eaten outside, and are not fit to be eaten inside, such as the date, the peach, the small apricot of white [breast, the lote fruit, the myrobalan, the 'sar' and others of this species]; those [ten] which are fit to be eaten inside, and are not fit to be eaten outside, are [such as] the walnut, the almond, the pomegranate, the cocoanut, the hazel nuts the chestnut, the tree of Georgia [which they also name the pistachio nut, and] those, too, which [are] more than these, but [these] several [are] the principal ones; [those which they plant with two splits and two stems, such as the 'veh khurmar', the myrobalan, the 'awam', and others of this species they call the grafts.]

CHAPTER XVI, A

1. This, too, one says that every flower belongs to an Amesaspand.
 2. [So I say:] the myrtle and the jasmine are Ohrmazd's own, the white 'saman' is of Vohuman, the white rose is of Ardwhisht, the basil royal is of Shahrewar, the [153] sweet basil is of Spandarmad, the lily is of Hordad, the 'champa' is of Amurdad, the mountain balm is of Day-pa-Adar, the marigold is of Adar, the lotus is of Aban, the white 'marv' is of Khwar {Khwarshed}, the narcissus is of Mah, the violet is of Tir, the 'mizvars' is of Gosh, the palm tree flower is of Day-pa-Mihr, the evergreens are of Mihr, the red 'heri' is of Srosh, the 'nastarun' is of Rashnu, the amaranth is of Frawardin, the hyacinth is of Warharan, the yellow 'hart' is of Ram, the fragrant mountain balm is of Vat, the fenugreek is of Day-pa-Den, the rose of a hundred petals is of Den, the ox eye is of Ashishvangh, the tulip is of Ashtad, [the white hom is of Asman, the lady basil is of Zam Yazad, the saffron is of Mahraspand, the 'marv-i Artakhshiran' is of Anagran, the hom of three kinds is Hom Yazad's [own].

3. As regards the saliva of the trees [one says]: Each salivation is a drop of water, and at the base is fire, at a distance of four fingers; and of all the plants squeezed, one says, the lote tree is the [most salivating and the most flower bearing].

CHAPTER XVII. As regards the chieftainship of men and animals, of everything.

1. One says in the Scripture: "[I] first created the man, Gayomard, brilliant and of white eyes." 2. He was great, but he was not the chief. For Zartosht was the chief; all chieftainship, too, was from Zartosht.

3. The large white goat, which holds down its head, is the chief of goats; [of] their species [it] was the first produced [forthwith].

4. The young white-jawed sheep is the chief of sheep; of their species it was the first produced.

5. The camel having white haired knees with two humps is the chief of camels. [155] 6. First the black haired ox having yellow knees was produced. He is the chief of oxen.

7. First the dawn-coloured horse, having yellow ears, of shining hair and of white eyes was forthwith created. He is the chief of horses.

8. The white ass having cat's paws is the chief of asses.

9. First of dogs the dawn-coloured dog, having yellow hair, was created. He is the chief of dogs.

10. [First] the brown hare was forthwith created. He is the chief of

the wide travellers, of those beasts which are not tamable, as they are moving on the mountains.

11. First of birds the Sen of three fingers was produced. It is not the chief; for the Karshipt is the chief, the bird [which] carried the revelation to the enclosure which Jam prepared.

12. First of weasels the white ermine was created; it is the chief of the weasels. 13. As one says: "The white ermine, which came to the conclave of the Ameshaspend." "

14. The Kar fish, that is the Araz, is the chief of the water creatures.

15. The Daitya river is the chief of flowing [waters].

16. The Darejya is the chief of the river banks; for, the residence of the father of Zartosht was on its bank; Zartosht was born there.

17. The White forest is the chief of forests.

18. The lofty Hukar, wherefrom the water of Ardivisur springs, is the chief of the summits.

19. Thither where the star Sataves is revolving is the chief of the high level plains.

20. The squeezed hom is the chief of pounded plants.

21. The 'grama' of the desert is the chief of unpounded plants.

22. The large grained wheat is the chief of corns.

23. The summer purslane, which they also call 'gavars,' is the chief of small-grained corns.

24. The sacred thread-girdle {kusti}, of the width of an arm, is the chief of clothes.

25. The Frakhvkar is the chief of the seas.

[157] 26. When two men come up together, he who is the wiser and more truthful is chief.

CHAPTER XVII, A

1. And one says this, too, in the Scripture: "I have [not] assigned any distinction to all the material existences," that is, all are equal; wherefore, the light of industry is of immense [use] to persons; the worth of him who practises and does that which is good is [great]. For distinction is assigned to the water, for the undefiled water of Ardivisur is worth the entire water which is betwixt the sky and the earth, except the Arang river, created by Ohrmazd. Of trees, the date and the palm tree, which one calls the trees of sublime career, are worth all the trees betwixt [the sky and the earth], except the Gokaren

tree with which they resurrect the dead. Of mountains, Mount Haparsen, the base of which is[in] Sigistan and summit in Khuzistan, which one calls the mountain of the whole of Pars, [is worth] all the mountains [betwixt the sky and the earth], except Alburz. And of birds the Chamrus bird is worth all the birds betwixt [the sky and the earth], except the 'Sen' of three fingers.

2. The conclusion is this. Whoever performs a great work, his worth is great.

CHAPTER XVIII. As regards the whereabouts of the fire.

1. One says in the Scripture: "Five kinds of fire are created, such as [the fire Berezi-savang, the fire Vohufryan, the fire Urvazisht, the fire Vazisht, and the fire Spenisht.]"

2. The fire Berezi-savang is the fire which glitters before Ohrmazd the Lord. 3. The fire Vohufryan, [which ^[159] is translated as "the good propagator,"] is that which is in the bodies of men and animals. 4. The fire Urvazisht is that which is in the plants. 5. The fire Vazisht is that which is in the cloud, which encounters Spenjagra in the combat. 6. And the fire Spenisht, which, [is translated as "the Beneficent,"] is that which is kept in use in the material world and also the fire of Warharan.

7. Of these five fires, one consumes both water and food, as that which [is produced] in the bodies of men [up to the testes. Its allotted work is to digest food and water.] One consumes water and does not consume food, as that which is in the plants, which lives and grows by means of the water. One consumes food and does not consume water, as that which they have in use in the world and also the fire of Warharan. One consumes neither water nor food, as the fire Vazisht, the Berezi-savang, and that which is within the earth, the mountains and other things.

8. Ohrmazd [forthwith created] them, [these three fires, which are the fires Farnbag, Gusnasp, and Burzin Mihr], since the original creation, like three lights, for the watching of the world. They ever glittered, [with gloriousness, in that astral body, in the world.] 9. And in the reign of Takhmurup, when men were passing, on the back of the 'Gav Srisok', from Xwaniratha to the other regions, one night, the middle of the sea was agitated by the wind, [and at the rear of the sea] the fire altar, wherein was the fire, as it was set in one place, on the back of the 'Gav,' fell into the sea with the fire. And all these three fires were glittering, like three lights, on the seat of the fire altar, on the back of the 'Gav,' so that there was light and those men again

passed over the sea. 10. And Jam [used] to do all his works, during his reign, very well with the help of all those three fires. He had established the fire Farnbag in its proper place on the Khvarehmand mountain in Khvairizem. When they slew Jam, the fire Farnbag saved the glory of Jam from the hands of Dahak {Zohak}. 11. In the reign of king Vishtasp, by revelation from the Scripture, [161] they established it; out of Khvairizem, on Mount Roshan in the country of Kavulistan, as it remains there even now.

12. The fire Gushnasp used to protect the world, in that manner, until the reign of Kay Khosraw. When Kay Khosraw was razing the idol temples of Lake Chechast, it settled upon the mane of his horse, dispelled the darkness and gloom, and produced light, till he razed the idol temples. He forthwith established fire altars, in the same locality, on the Asnavand mountain. [For that reason they name it 'Gushnasp,' because it had settled on "the mane of the horse".]

13. The fire Burzin Mihr was moving in the world and was protecting it, in the same manner, until the reign of king Vishtasp. 14. When Zartosht of immortal soul brought the revelation, [it demonstrated many things visibly,] in order to propagate the revelation, and make men without doubt, [so that] Vishtasp and his children might stand by the revelation of God. Vishtasp established it in its proper place on Mount Revand, which one calls the "Support of Vishtasp."

15. This material fire is the body of all these three fires and of all the Warharan fires. This glory of theirs resides in it. Resembling the body of man when it becomes in the womb of the mother, a soul from the spirit world sits over it, which verily governs the body while living. When that body dies, the body mingles with the earth, and the soul reverts to the spirit world. [16. It is also when they unite with it one thousand material fires, give the 'zaothra' to it, and establish it in its proper place with the ritual which is known, a spirit sits over it from the glory of the fires like those three, too, when they were residing in the material fire. The body of even the other Warharan fires is the material fire, their soul is that glory, which comes from the supernal realm, to be established on it. Even now they are performing, in the same manner, the destruction of the 'druj' and the protection of men. When people will extinguish them, the glory will return to the spirit world. 17. For this reason they call it the fire of Warharan, as all the fires that [163] are in the world have support from Warharan, and protection from Srosh, and they ascribe their unanimous cooperation to that cooperation with Warharan and the fire Farnbag which is the 'athravan' {priest} of the fires, the fire Gushnasp which is the warrior, and the fire Burzin Mihr which is the husbandman. They are the

protectors of the world until the renovation of the universe {Frashegird}, as is visibly seen when they move and smite the devs and the drujs, when men say, "A fire has passed off."

18. There are many Warharan fires; a sovereign has established each one of them. Their detail is lengthy. 19. As Faridoon has established the fire Vartastar, which is in Bakhlan, in the Pisha district. 20. The fire Katakan, which Uzob son of Tuhmasp had established in the country, for that reward that he would be invoked. 21. Frasiyav had established the fire Karkoy as one fire in Sigistan when he wielded the sovereignty of Iranshahr.

22. The other fires are of many names, of large number, and of immense propitiations, from the reign of Vishtasp, when revelation came, up to the end of the Sasanians, all of which were counted as Warharan fires, many of which were extinguished in the reign of the Tajis {Arabs}, many of which still exist, each one being known as established by a sovereign.

23. As regards the fire Paramkar, it is manifest that it is burning without fuel. Smoke during the day and fire at night are visible. It accepts a clean thing when they throw it over it, and it darts back when they throw that which is defiled. It is not possible to go near it owing to its heat, and none of the sinning sorcerers dares to go to it. They say that it is by the side of the abode of the Vizakan.

24. One says that there is a fire of the same kind in Komish which they name "fire without nutriment." It is not possible to cover it with ashes. It consumes fuel when they place it over it, and it glows likewise when they do not place fuel. There are some who thus say, "That is the fire Paramkar." [165]

CHAPTER XIX. As regards the nature of sleep.

1. One says in the Scripture, "First, at the original creation, sleep was produced with the astral body of a man of fifteen years having white eyes." And the devs contaminated it too, like the water, the tree, the beneficent animal, the forest, the mountain, the stone, the flower, and even whatever else is, which is all defiled, whose substance also is mingled.

2. That sleep, which is in the astral body of a stallion horse, four or five years of age, who goes after his females, it, too, approaches men from behind, from the topmost part of the head up to the knees, and lasts for as much period as one can recite three or four 'Yatha ahu vairyo' from beginning to end. It was not produced along with the body, for it was produced separately from the body at the same time. For when the body was produced, sleep was behind it.

3. It is unlawful if men sleep more than a duration of four 'vichasts.' Sleep comes to all men; when one sleeps, it waits before the other. If all men would not sleep, and work with diligence, it would wait. For there is a being such as sleep in everyone's own person.

CHAPTER XIX, A

1. This too, one says, "It is not owing to industry that the land, the waters, and the plants yield fruit, and it is not owing to sleepiness and impotence that they do not yield fruit." For industry, sleepiness, and impotence exist in roan and the animal species. [167]

CHAPTER XX. As regards the sounds.

A

1. This too one says: "The Chashara tone is that when they employ the pious man lamenting." For this reason he is lamenting, because when a pious man has to lament for the misery which has come up to him from the Evil Spirit with the words, "I want a certain thing" or "I have a certain misfortune," everything that is in the world is to be done in order to set down that misfortune.

B

2. The 'vin' tone is that with which pious men chant and recite the Avesta. The harp, the lyre, the lute, and all the music which they sing, they call 'vin.'

C

3. The stone sound is that wherewith they grind corn for pious men, such as that of the mill. They speak of pious men for this reason, because all happiness is produced for pious men, and the wicked, likewise, have participation therefrom. Then everything that they do for pious men and undergo toil, and the clamour which proceeds therefrom is called the righteous sound. It is unlawful when they do for the wicked, and is not to be considered as sound.

D

4. The water sound is that when water flows forth by flowing, or is lowered from the cloud, or rises towards the cloud, or men and animals pass across it.

E

5. The plant sound is that when the plant falls on to the earth after it has attained full growth. [169]

F

6. The land sound is that when they strike something down on it, or they demolish a house thereon, or dig stone from the mountain.

G

7. One says this too, "When they fell a tree, the tree mingles with the tree which is near that tree."

8. As regards the back and the face of the earth one says, "This is its face whereon the trees grow. That is its back which is behind it, that is, nothing grows underneath it."

CHAPTER XXI, A. As regards the whereabouts of the wind, the cloud, and the rain.

1. One says in the Scripture, "The good wind was forthwith created from this earth in the astral body of a resplendent man of fifteen years having white eyes, who has a proper coat, dress and boots, a completely warm outfit, such that when it came up to men, they felt it as pleasant as a body which is with life. And it comes up from the earth like a wine cup. When it blew, a half turning up to the right side of the Sun, and a half turning towards the direction of the Moon, it became manifest at the original source of the river Arang, which is its path on high. Owing to the fear of the devs, it observed everything separately, and blew on strongly with energy. It rent asunder that poison which the Evil Spirit had mingled in the earth and the plant; as, sweeping the poison with the strength of the water, it formed seas therefrom. 2. Then the devs went up for fight from behind the wind. They even contaminated the wind and stunned it. 3. Thereafter, the wind could not come in its own [171] essence, with that valour, over all the regions, and became divided into parts. 4. As one says: "The Evil Spirit spoke to the devs: 'Destroy this wind which is overpowering and valiant, created by Ohrmazd. For if you will destroy this wind, all the creatures will be destroyed by you' ". 5. And in that combat, as Vayu, the lord of long duration, did not come immediately for help, the wind, having been stunned, blew from the inhalation and exhalation of the breath, and the concourse of men and animals. 6. The wind first turned with agility from this region of Xwaniratha to Arezahi and Sawahi, and from thence turned with agility to Fradadhafshu and Widadhafshu, and from thence returned with agility to the region of Xwaniratha. 7. As, to whichever region it comes, from whichever direction it blows, in what ever manner it blows, it unifies everything, cold and warm, and wet and dry. For it brings stench when it passes through stink, good odour when it passes through fragrance, cold when it passes through cold, warmth when it passes through heat, and

the substance of anything through which it passes. 8. The wind holds the lower possessions and higher possessions, the possessions of men and of level lands, the possessions of the sea, and the possessions of life, of this earth. 9. The organisation of men and of animals, of everything of time, is by means of the wind. Owing to stupefaction, it blows in excess or defectiveness. When it blows excessively, they call it the vivifying wind. It runs from various directions on account of being divided into parts, and they call it by various names. When it blows profitably, one calls it the good wind; when it blows harmfully, even the vivifying wind is defiled and stunned.

CHAPTER XXI, B

1. As regards the cloud one says, "It is a spiritual agent, which it is not possible to see and to comprehend with material eyes."

[173] 2. When Sirius {Tishtar} arranges the water in the atmosphere with the strength of the wind, the cloud reaches every place spiritually, and Sirius rains the water, drop by drop, through that agent. If it were not so, the water could not have remained in the atmosphere and been conducted in various directions. It would not have come drop by drop, but in one lump. This, which is visible in the atmosphere, which men call the cloud, is the foam of water. Similar to the foam which accumulates over the top out of a cauldron, and pours down in drops when it has much accumulated. It is proper even if they call it the cloud. For that cloud remains spiritually with any water which goes to the atmosphere, and receives it. 3. As one says, "The cloud is that spirit which bears the material water," which there is one who calls the cloud, there is one who calls the water pourer.

4. At the original creation, it appeared from the direction of the west. For the wind hastened the water thither. One says the original abode of the cloud is there. Even now the wind is driving the water, in the same manner, to the West, and having prepared the cloud, brings it from the West to various directions, and rains the good water. 5. Wherefore Ohrmazd says, "I have forthwith created perfect warmth out of water." That is, men would feel as joyful as a body with life, when the cloud would turn to them.

CHAPTER XXI, C

1. And at the original creation, the cloud came up from the right side of the Sun, just like a wine cup. When it came up for thirty nights and days it produced that rain which undid the poison of the noxious creatures, and the ocean Frakhvkart arose therefrom. 2. After the down pour of that rain, the rain also was defiled owing to the contest

of the devs, that is, it was divided into pieces.

3. As that which is written, “The dev Apaush fought [175] with Sirius {Tishtar}, and Spenjagra with the fire Vazisht, during the production of rain, and thunder and lightning were made to appear, and they produced that rain wherefrom salt seas arose.”

4. Even now that battle takes place thrice every year, when Sirius seizes and rains the water. The devs and the sorcerers arrive there for combat, and they hurl those three rains: one, that wherewith they sow the seeds; one, that wherewith the seeds attain to the husks; one, that wherewith the grain ripens and comes out. 5. When it rains in stray showers, owing to the defilement of the devs, and the calamity, injury, and defilement due to excess or defectiveness, Sirius {Tishtar} seizes the water from all the seas, but seizes the most from the ocean Frakhvkart.

6. As one says, “The ass with three strides, which moves forth in the ocean Frakhvkart, causes the entire water of the ocean to trickle by dropping, and casts the water towards the sides of the ocean.”

7. Sirius {Tishtar} alights with the help of the Fravashis of the holy beings and even of other spiritual Yazads, has in his hand a large cup of rain which they call “a cloud for a pot for measurement.” First he lays it over the water, secondly he turns it round, and thirdly he fills it, shakes it, and lifts it up, and ascends towards the atmosphere. Then that water advances with alacrity towards the wind, just as when a whirlwind raises a dust storm towards the atmosphere. 8. And the wind too draws and settles the water in that manner, in the atmosphere, by cooperation with Sirius, and conducts it to the various regions. 9. The celestial cloud stands before and rains, as is evident to the eyesight that a whirlwind in the sea carries the water to the atmosphere.

10. Men say, “Sirius {Tishtar} seizes the water with the cloud as the implement, and comes in when the wind seizes the water, so that when Sirius seizes the water from the salt seas, it leaves the saltiness and stench in the seas, and carries up that which is wholesome, and carries and settles everything like a pair of scales, in the atmosphere, until it takes [177] what is completely dense in the atmosphere, and rains drop by drop.” 11. When the devs approach for opposition they let loose the cold thereon, congeal the water, and make the water so dry that it cannot rain. Either the drops congeal and snow falls, or they drag the rain from the place where it ought to rain, and pour it over an unprofitable place; as is seen that it either rains excessively on barren earth, or in the sea itself, or on cultivable land, and it does not rain over the place where it ought to rain.

12. When it happens in that manner, the fire Vazisht, as it is fixed in the cloud in order to oppose the dev Spenjagra, melts the water, and strikes the mace on the head of the dev Spenjagra. On account of that mace kindling the fire and melting the water, there takes place an illumination in the cloud, which they call lightning. 13. And when it strikes the mace, Spenjagra makes a dreadful cry which they call thunder. 14. The body of the fire Vazisht, too, is the same material fire which is with the water in the cloud. Its Fravashi is that light which has come to it from the Infinite Light. 15. Even Sirius {Tishtar} and the other celestial Yazads, which are its cooperators, fight likewise with the dev Apaush and its cooperators. 16. When the devs shine, they pour down the rain in parts, for the harm of the creatures, or disable it from benefiting the creatures. When the Yazads shine they produce the rain beneficially and in due measure. 17. As one says, "It rains half, on a day, as befits the Yazads, and the sorcerers also, the Kiks too, and the devs, produce a half of the rain on the day."

18. Since those agents for the production of rain, the wind and even the very Yazads producing rain, are in a mingled state, they bring together the water towards the cloud, with the same means, that is, with the strength of the wind, and produce rain. 19. As one says, "The Kiks let loose what the sorcerers have let loose. They let loose that for the affliction of men." 20. And they as well carry that aloft in the water, as they carry it down in the earth, that is, they produce the rain half the day, and [179] that water too returns to the same source of the waters wherefrom they seize them up.

CHAPTER XXI, D

1. One says this too, "At the original creation, when the Evil Spirit came in, on the same day the rain poured over the whole earth, the wind blew over the whole earth, and the Sun shone over the whole earth."

CHAPTER XXI, E

1. One says this too, "When Sirius {Tishtar} carries the water to the atmosphere with the strength of the wind, as whatever is mixed in the water, such as the stone, the fish, the frog, and others of this kind, manifest therefrom, goes with the water into the atmosphere. Since these same things pour back with the rain, as is evident to the eyesight, so that what men call the cloud rains either fish or frog or stone." 2. It is these stones, which it rains back with water, which have become warm in that manner, by the heating of the fire of the atmosphere. 3. This fire which falls, which men also call lightning, is as well of the wells as of the seas, which ascends with the water to the

atmosphere. 4. When it falls by the hands of the devs, the antagonists of Sirius {Tishtar}, they seize, heat, and vitiate it with sorcery, defile it with excessive warmth and humidity or with cold and dryness, and bring it back to the world for the harm of mankind.

5. This arch which appears in the sky, which men call 'thanvare' (= "the bow"), the shields of which are yellow, green, red, clay-coloured and of benignant radiance; and the devs, who rain the yellow and the red, in opposition to the green of Sirius {Tishtar} would contend with the clouds, in order that the rainbow [181] may not appear. And they are those whom they also call the dreadful devs. And whichever has the white light, and is pertaining to the Yazads, is that which would contend with the devs for assisting Sirius {Tishtar.}

6. The whirlwinds too, likewise, are also dreadful devs. Just as when Sirius {Tishtar} raises the water to the atmosphere with the strength of the wind, they raise the dust and the dirt, and carry them for opposing the clouds, and would contend with the clouds in that manner.

7. As regards earthquake it is manifest that even the same dreadful devs obstruct with sorcery the passage of that wind of life, which is the preserver, whilst moving through the fissures of the mountains, so that it may have no movement therethrough. So much earth, the stability of which is owing to that wind, is in tremor, and tears asunder. The wind reaches the base of its passage, and it may either cleave the mountain, or wander over the earth and the seas, or turn the houses and dwellings upside down. 8. And the place where there is no mountain, the earthquake neither approaches nor comes to sight. For it is a passage within the earth, which it is not proper to obstruct. When anything obstructs it, the earth soon splits, and if there is a passage, the earthquake does not appear. 9. For the sinful wind in the world is just as in the body of men. When the sinful wind tarries in their veins for destruction and decrease, and if the wind cannot obtain space for coming and going, the body reckons it a disease, and life seeks an outlet. When it becomes oppressive, the wind of life becomes dormant, and the body dies. And the more the evil admixture, the more oppressive is the sinful wind. So too is it manifest that men become the more sinful, 10. The sinful winds within the, earth, which they also call dreadful, are very oppressive and perpetrate much harm. Their connection too is with these planets, and they derive greater strength from them. [183]

CHAPTER XXII. As regarding the nature of the noxious creatures.

1. One says in the Scripture, "When the Evil Spirit entered, he intermingled the poison of the noxious creatures, the outgrowth of sin, such as that of the serpent, the scorpion, the large venomous lizard, the ant, the fly, the locust, and an immense number of others of this kind, with the waters, the earth, and the plants." 2. At the time when their growth came into being, they evolved out of these four begetters, and noxious creatures were on earth knee high. 3. And afterwards during the great deluge, when as is said they perished, the infected water which remained in the sea, and that which remained within the earth, passed back into the land, and all evolved anew, in that stage of evolution and astral body, out of these four begetters, that are the water, the earth, the wind, and the fire, and they will all evolve from one another, in the same manner, also by birth. 4. As their essence, lustre of the eyes, and the wind of life are Ohrmazdean, and as their growth of sinfulness and evil desire in the world are Ahrimanean, this, too, is a great advantage that whenever men see them, they slay them or abstain from them. 5. From this, too, it is manifest that they are not the production of Ohrmazd. For their indigenous astral body and complexion are not similar to those of the beneficent animals and beasts. 6. The manifestation of their coming and perpetration of injury at night are due to their being of the same substance as darkness, and they do not refrain from injuring the creatures by experiencing fear, injury, and smiting. 7. Their bodies enter into the composition of remedies with a mixture of drugs, and the benefit of the creatures arises therefrom. For their being is from the four Ohrmazdean elements and begetters. 8. All the noxious creatures are of three kinds: watery, earthy, and winged; they speak of the watery noxious creatures, the earthy noxious creatures, and the winged noxious creatures.

[185] 9. Of the watery noxious creatures the frog, of the earthy the many headed dragon, and of the winged the serpent with wings, are the worst.

10. The serpent, the dragon, the two-headed and the seven-headed 'azdahak', the pointed-lipped, that which removes the slough and scum from the feet, such as the black tailed venomous lizard, the pointed crab, the desert and the land bat, the snake-eared, and that, too, which they call snake like, such as sits over the head of a large serpent, thin and white, of a finger's length, and others of many kinds are all of the serpent species.

11. And the scorpion, the parasite, the sea tortoise, the tortoise, that of the air, that of the abode, and others of this kind are all of the

scorpion species.

12. The venomous lizard, the petal snake, and the snakes, too, of the rood and of the desert, and others of this kind are all of the venomous lizard species.

13. Even the round frog, that of the hunting place, the agile, the sphinx having the bezoar stone, that dropping corn, and that urinating sand, and all of this kind are of the frog species.

14. The silk worm, that, too, which is in the fire, as exists on the borders of Khorasan, out of which they dye the red colour, and that too which is in ice, each of which is as big as a band, and others which generate in various things, are all of one species.

15. The corn-carrying ant, that, too, which is biting, that, too, which they name nocturna and friend of clay, the clayey, and all others of this kind are of the ant species.

16. The bee eater and the black fly, the honey bee of three kinds, the spider, too, of several kinds, that, too, which prepares the nest house of clay, all of this kind are of the fly species.

17. There are other locust species, that which kills man, the gnat species, also the raven species, the species of the winged beings, and the frog species, whose details are long.

18. As these noxious creatures are either earthy or [187] even watery. One says that the noxious creatures are all sorcerers and the serpent is the most sorcerous, and does not die unless they kill it.

19. And of serpents there is that too which has venom in its eyes, and kills man by the glance as if it has stung him. There is that too which, from a distant place, drags on to itself and devours ox, sheep, horse, and man.

20. And of dragons there is that too, through whom there is so much evil knowledge that it perpetrates injury just like sinners.

21. The smaller noxious creature of the mud, on account of sorcerous destruction, approaches an eatable thing which they place at a distance from it, it being certain that it has access to it, not through smell or sight, but through sorcery.

22. The ant species too seize grains of food, to which they hasten with sorcerous destruction and therewith seize those of their own kind or the scorpion.

23. The spider variety, too, which digs the nest of clay, lays the worm in that nest, and digs the clay, will either be evolved as a bee eating fly or as the same spider, at the time it digs the clay.

24. Of the bee-eating fly one says that when it evacuates on meat, the worm is evolved therefrom, the mosquito when it evacuates on earth, the gnat when it evacuates in the atmosphere, the cocoon of the black worm when it evacuates on the perch of the pigeon, and the leech when it evacuates in water.

25. Of the ant it is manifest that if they do not destroy its nest for three hundred years, it is re evolved as a winged serpent. 26. This statement was heard from the Dasturs.

27. The winged serpent kills a person when it throws a millstone over him. 28. The Creator has destined the white falcon in order to kill that serpent; so that, when that serpent becomes winged, it goes underneath the heat of the Sun to fell the mill stone over men having life, that they may die; the white falcon goes to fight with the serpent, [189] and kills him; it may be that there is victory for the falcon, and it kills the serpent, or it may be that the serpent overpowers and kills the falcon. If both are of equal strength, both are coiled around each other, and fall dead on the ground, as many a person has seen.

29. Ohrmazd mostly diverts, with omniscience, these noxious creatures to the benefit of the creatures. Just as the bee which prepares honey, the worm from which there is silk and raw silk, the insect of the air which kills the scorpion, the petal snake which kills the snake, and others of this kind, which come like the arrows of the enemies, and do not become inactive, and they dart them back at the very enemies. The creatures too of Ohrmazd arose in the same manner. Just as the fish which kills and devours the fish, the bird which kills and devours the bird, and the beast which kills and devours the beast. And this too is the portent of the battle and the intermixture wherein no purity advances.

CHAPTER XXIII. As regards the nature of the wolf species.

1. One says in the Scripture, "The Evil Spirit produced the dark and thievish wolf, the most worthy of darkness, noxious, of the darkest race, of black astral body, biting, with out hair, sterile, and with that disintegrated astral body, for this reason that when it tears the sheep, first its hair may fall off from its body." 2. He forthwith produced it in fifteen species: first, the black dismal wolf, rough and very intrepid, that is, it enters everything it dares to, and then the other wolf species such as even the tiger, the lion, the panther which they also call the 'kaput', the hunting panther, the hyena, the fox which they also call the jackal, the cave digger, the crab, the cat, that which is winged such as the owl, that which is watery such as the water drinker, and even

the noxious creature of the jar which they name the wolf of the [191] water, the dark-bodied, and other aquatic species of species which are in the water species, just like other beasts, up to the production of the four-footed wolf which goes in flock when it is small.

3. He, the Evil Spirit, spoke when he produced the crab, “By me art thou created, thou who art the crab, of the wolves the most productive of pest, that I have even this happiness owing to thee that what thou strikest the teeth in, thou piercest and makest impure, and whoever eats that, without doubt the pain owing to that does not decrease. When thou bitest man, cancer is produced in the body.” 4. Of these wolf species the crab is the worst. 5 As one says, “The good deed of him who kills four lion wolves will be as much as he would kill one dark-tailed crab.”

6. The Dasturs say this, too, from the Scripture, “The Evil Spirit wished to produce these wolf species clandestinely, in the semblance of fever, disease and other evils, so that when they approach men, men may not see them. And Ohrmazd, for the sake of great advantage, formed their models, and showed them at the time to the Evil Spirit. 7. Thereupon, on account of after wit, the Evil Spirit clattered, ‘Ohrmazd himself did that which I chose to do.’ 8. Having attached the evils to those models, he made them corporeal, and the creatures ought to abstain the most from them.” 9. From this too it is evident that the formation of their models is resembling that of the precious dog and analogous to the beasts, and not in the manner of noxious creatures. There are even some whom men avoid on account of fear, and there are some who are delighted with desire, such as the elephant and the lion, and their corporeality is due to the four generators: water, earth, wind, and fire.

CHAPTER XXIV. As regards various things, that is, in what manner they are created, and what antagonism came to them]

[193]

A

1. One says in the Scripture, “The white Hom, which they call the Gaokarena tree, which has grown in the ocean Frakhvkart, in the deep lake, is requisite for the performance of the renovation of the universe, as they will prepare immortality from it.” 2. And the Evil Spirit, in opposition to it, has produced a lizard in that deep water, so that it may despoil the Hom. 3. And in order to restrain that lizard, Ohrmazd has there created two Kar fish, which are always encircling the Hom, so that the head of one of those fish is always towards [the]

lizard. And these fish also have spiritual food, that is, they do not require food, and they will be contending up to the renovation of the universe. And there is a place where those fish are written of as the Araz of the water. 4. As one says, "The greatest of the creatures [of] Ohrmazd are those fish, and the greatest of the [creatures] of the Evil Spirit is that lizard, in body and vigour. They cleave into two parts whichever of both the creations [are] betwixt them, except that one fish which is the 'Vasi Panchasatvaram.' " 5. This too one says, "Those fish are so sensitive that they comprehend a sensation as minute as a sharp needle in the deep water, whereby the water increases or decreases."

B

6. About the 'Vasi Panchasatvaram' it is manifest that it goes in the ocean Frakhvkart. Its length is so much that when it hastens with a swift pace, and [proceeds] from dawn till when the day goes down, it has not gone as much as its own length of that big symmetrical astral body. 7. One says this too, "Even immense creatures of the water live owing to its chieftainship."

C

8. The seeds of all the trees are on the tree of many seeds which has grown in the middle of the ocean Frakhvkart; -- [195] there is one who calls it the good healer, and there is one who calls it the diligent healer, and there is one who calls it the all-healing. -- 9. Within its bark nine [mountains] are created; those mountains, full of tunnels, have nine thousand nine hundred and ninety-nine myriad [streams]. Within those mountains half of the waters is consigned, that is, the water proceeds from thence through the passage of those streams, to the seven regions of the earth, as the source of the entire water of the seas of the seven regions of the earth is from thence.

D

10. As regards the ass with three strides one says, "It stands in the middle of the ocean Frakhvkart. It has three feet, six eyes, nine mouths, two ears, one horn, [ash-coloured head,] white person, and spiritual food, and it is holy. 11. Of those six eyes of its, two are in the position of the eyes, two on the top of the head, and two in the position of the hump. And by means of those six eyes it smites and destroys [the worst disease and] pest. 12. And of those nine mouths, three are in the head, three in the hump, and three inside the flanks. And each mouth is as big as a house. It is itself as large as Mount Khvanvand. 13. And when each one of those three feet is placed, [it covers] as much ground as when a thousand sheep sit down in a circle

by sitting together. A pastern of its foot is such as a thousand men with horses and a thousand chariots can pass in there through. 14. And those two ears surround the districts of Mazendaran. 15. And that one horn is as it were golden and hollow. A thousand [other] horns have grown therefrom, some of which are as big as camel, some are as big as horse, some are as big as ox, some are as big as ass, great as well as small. By means of that horn it destroys and shatters all the worst pests of the fighting noxious creatures.

16. When the ass takes a round in the ocean, and bends its ears, it shakes the entire water of the ocean Frakhvkart by [197] shaking, and the water trickles in the direction of Vanawat. 17. When it brays, all the Ohrmazdean female water creatures become pregnant, and all the pregnant noxious creatures of the water cast their young, when they hear that bray. 18. And when it stales in the ocean, all the water of the seas, which is in the seven regions {karshwars} of the earth, becomes purified. And it is even owing to that reason that when all the asses see water, they stale in it. 19. As one says, "If the ass with three strides would not give [purification] unto the water, all the waters which are in the seas would perish owing to the contamination which the Evil Spirit has brought on to the water, for the death of the creatures of Ohrmazd."

20. And Sirius {Tishtar} seizes the water from the ocean Frakhvkart mostly on account of the assistance of the ass with three strides. 21. And ambergris too, it is manifest, is the dung of the ass with three strides; for [even] if its food is mostly spiritual, still it casts away as urine and dung the moisture and the nutrition of the water which goes to its body through the pores.

E

22. [As regards] the 'Gav Hadhayas,' which they also call Srisok, one says, "In the beginning of creation it transported men from region to region, and at the renovation of the universe they will arrange immortality out of it." 23. And one says [in the Scripture], "It is living by the light of that superman who has prepared a fortification around it, over one third of this earth, lasting till the renovation of the universe {Frashegird}, [when] it is requisite."

F

24. As regards the bird Chamrush one says, "Many from the non-Iranian districts assemble, every three years," on the summit of Mount Alburz, in order to go to the Iranian districts, for bringing damage and to effect the devastation of the world. Then Burz Yazad comes up from the deep Lake [199] Arang, arouses the bird Chamrush,

on the summit of all that lofty mountain, who plucks all those non-Iranian districts [just] as a bird does the grains of corn.”

G

25. [And] as regards [the bird] Karshipt one says, “It knew how to articulate words, and [it] carried and propagated the Revelation into the enclosure prepared by Jam {Jamshed}; and there they utter the Avesta in the language of birds.”

26. And as regards the sea cow one says, “It exists in all the seas, and when it bellows, all fish become pregnant, and all the noxious creatures of water cast their young.”

27. The Sen bird and the bat will be described in a separate chapter.

H

28. And about the bird “Of holy love” which [they call] the bird ‘Zor-bara Vohuman,’ as also the holy bird, one says, “An Avesta is assigned in its tongue; when it speaks the devs flee from it and [do] not [keep] their abode thither. [It prepares its abode in the desert, and remains in non-Iranian districts, for this reason that the devs cannot] hold [their abode thither].” 29. And the devs and the sorcerers seize the nail paring when one has not recited the incantation over it, and dart it like an arrow at that bird and kill it.

30. That bird seizes and devours the nail paring when one has not recited the incantation over it, for this reason that the devs [and the sorcerers] cannot utilise it. When the incantation is recited it does not devour it and the devs can [not] commit sin therewith.

I

31. All other beasts and birds also are created in opposition to [the devs and] the noxious creatures. 32. As one says, “Which are the birds and beasts all in opposition to the noxious creatures and sorcerers?” [201] 33. This too one says, “Birds all are smart, and the crow is the smartest.”

J

34. As regards the white falcon one says, “It kills the serpent with wings.”

K

35. The magpie bird [verily] kills the locust; it is created in opposition to it.

L

36. The vulture contemplating decrepitude, which is the black eagle, is created for devouring dead matter. 37. And so also the crow, the mountain kite, the mountain ox, the mountain goat, the deer, the onager, and other beasts all devour the dead body, and so also other [noxious creatures].

M

38. The dogs are created in opposition to the wolf species, and for the protection of the beneficent animals.

N, O, P

39. The fox is created in opposition to the 'khshawa' dev.

40. And the weasel is created in opposition to the crab and other noxious creatures of the burrows.

41. So also, [is] the big mouse [created] in opposition to [the crab.

Q

42. The hedgehog] is created [in opposition to] the ant carrying off grain. As one says, "The hedgehog kills a thousand ants every time that it voids urine [203] into an ant's nest ". 43. When the grain carrier goes over the ground, it [therewith] digs a furrow [over it]. When the hedgehog goes over it, the furrow [again] goes away from [over] it, and it becomes level again.

R

44. The water beaver is created in opposition to the dev which exists in the water. [It makes water, there where the voice of the partridge goes, and the egg of the partridge passes.]

45. The conclusion is this: of all beasts, birds, and fishes, every one is created in opposition to a noxious creature.

S

46. As regards the black eagle one says, "It sees even from the highest perch, when [there is] a fistful of flesh on the ground. The scent of musk is given underneath its wing, so that if whilst devouring dead matter it smells the stink of the dead matter, it carries back its head underneath the wing, and is refreshed again."

T

47. Of the Taj {Arabian} horse one says, "He sees if, in a dark night, a single hair lies on the ground."

U

48. The cock is created a coworker with the dog, in opposition to the devs and the sorcerers. 49. As one says in the Scripture, “Of the material creatures, those that are co-workers with Srosh for the destruction of the druj are the cock and the dog.”

50. This too one says, “[The house] would not have been furnished if I had not created the shepherd’s dog, the ‘Pasush-haurva,’ and the house-protecting dog, [205] the ‘Vish-haurva.’” 51. For one says in the Scripture, “The dog, with the status of the men of the world, is as smiting the druj [and disease] as the pig [with the status of the cattle of the world.]” 52. For one says, “The pig smites all contamination at a glance. When it grunts, it smites disease. Its flesh and fat are remedies for dispelling pestilence and disease, too, from mankind.”

53. Then Ohrmazd has created nothing whatever without utility. For everything is created for some use. When you do not understand the reason of it, you ought to ask the Dasturs. For He has created the paw of the pig, even in this manner, that it may ever smite the druj.

CHAPTER XXV. As regards the religious year.

1. One says in the Scripture, “I created the material creatures complete [in] three hundred and sixty-five days,” that is, the six periods of the Gahambars, which are arranged in a year.

2. One ought always to reckon the day first, then the night. For first the day goes off, and then the night [follows the day, and] comes[in.]

3. And from the season of Maidyoshahem, that is, the ‘vehizaki’ month Tir {Tishtar} and day Khvar {Khwarshed} up to the season of Maidyarem, that is, the ‘vehizaki’ month ‘Day’ and day Warharan, the day decreases and the night increases. And from the season of Maidyarem up to the season of Maidyoshahem, the night decreases and the day increases.

4. The [longest] summer day is as much as two of the shortest winter days. The longest winter night is as much as two of the shortest summer nights. 5. And the summer day is of twelve hathras, and a night of six hathras. And the winter night is of twelve hathras, and the day of six [hathras. And] a hathra of time [and a hathra too] of land are of the same proportion.

[207] 6. In the season of Hamaspathmaidyem, that is, in the pentad at the end of the month Spandarmad, day and night again become equal.

7. As, from the ‘vehizaki’ month Frawardin and day Ohrmazd, up

to the 'vehizaki' month Mihr and day Anagran, [which] become seven months, [is] summer. From the 'vehizaki' month Aban and day Ohrmazd, up to the 'vehizaki' month Spandarmad and the pentad at the end, which become five months, is winter. 8. The Aerpats make decision in respect of dead bodies and other matters in summer and winter from this reckoning.

9. In those seven months of summer, the periods of the days and nights are five. For they do invoke the Rapithwin. As the morning is the period of Hawan, the midday is the period of Rapithwin, the evening is the period of Uzerin, from the time when the stars have come to appearance up to Midnight is the period of Aiwisruthrem, and from midnight up to the time when the stars become invisible is the period of Ushahin. 10. In winter there are four periods; for from the morning up to [the period of] Uzerin is the whole [period of] Hawan, and the rest as I have said.

11. Its reason is this that the progress of winter is from the direction of the north, where the regions Wourubareshti and Wourujareshti are. And the original home of summer too is in the south, where the regions Fradadhafshu and Widadhafshu are. 12. In the 'vehizaki' month Aban and day Ohrmazd, winter acquires strength and enters into the world. The spirit of Rapithwin goes underneath the earth from above the earth, that is, the warmth and humidity of the springs of waters goes into the water, so that the roots of trees may not wither through cold and drought. 13. And in the 'vehizaki' month Day and day Adar, the winter approaches Eranvej with severe cold. And at the end of the 'vehizaki' month Spandarmad, it comes over the whole world.

14. Therefore on the day Adar of the month Day, they kindle the fire everywhere, and make a sign that winter has come.

15. In those five months, the water of the springs is [209] all warm. For Rapithwin preserves warmth and humidity there, and they do not invoke the period of Rapithwin. 16. As the month Frawardin and day Ohrmazd turns up, the strength and preponderance of winter decreases, and summer enters from its original home, and receives strength and preponderance. And Rapithwin comes above [the earth] from underneath the earth, and ripens the fruit of trees. 17. Therefore the water of springs is cold in summer; for Rapithwin is not there, and they do invoke the Rapithwin during those seven months, and summer comes over the whole earth.

18. And still in the direction of Hindustan, that place being nearer [to] the original home of summer, it is always neither cold nor hot. For at the time when there is the reponderance of summer, the rain

always dispels the immense heat, and it does not become perceptible. In winter it does not rain, and immense cold does not become perceptible. 19. In the direction of the north, whence is the progress of winter, it is always cold; for in summer, owing to the utmost severity of winter there, one cannot so dispel cold as one might make himself warm. 20. And in places of mean latitude, the cold of winter and heat of summer come on vehemently.

21. Again, the year dependent on the revolution of the moon is not equal to the computed year. 22. For this reason, because the moon returns at one time in twenty-nine days, and at one time in thirty days, the lunar year has that one period of four hours in excess. 23. As one says, "Those who speak by the moon confound everything, unless they say that it comes twice in sixty days." 24. He who arranges the year from the revolution of the moon mingles summer with winter and winter with summer.

25. Note this: the 'vehizaki' month Frawardin, the month Ardawahisht, and the month Hordad compose the season of spring. The month Tir, the month Amurdad, and the month Shahrewar are of summer. The month Mihr, the month Aban, and the month Adar are of autumn; and the month Day, [211] the month Vohuman, and the month Spandarmad are of winter.

26. And the sun returns to that point, that degree of Aries from which it had started in the beginning, in three hundred and sixty-five days, and five hours, and a fraction, which are one year. As every three months it comes to three constellations, more or less. 27. And the moon returns to the point from whence it had started in the beginning, in a hundred and eighty days.

28. A 'hathra' of land is a 'frasang' of one thousand steps of two feet each. 29. A mean 'frasang' is as much distance as a man of long sight looks onward, sees a beast of burden, and discriminates black from white. 30. A mean month [as is manifest] is six spans of time.

CHAPTER XXVI. As regards the great achievements of the spiritual Yazads.

1. Ohrmazd protects His creatures with forgiveness, radiance, and gloriousness. 2. His forgiveness is the nourishment of the creatures. His radiance is His bounty over the creatures. His gloriousness is this: the light created by Ohrmazd.

3. As one says, "The benefic light created by Ohrmazd," "The light of the Kays created by Ohrmazd," "The light of Iran created by Ohrmazd," as also "The unseizable light {khwarrah} created by Ohrmazd."

4. The light of the Kays is that which is created with Hooshang, Jam {Jamshed}, Kay Us and other rulers, and the lineage of the Kays too proceeds from it. 5. The light of Iran is that of the Iranians. 6. The unseizable light is that of the athravans; for sagacity is always with them. 7. Ohrmazd Himself is athravan, and one calls it “unseizable light {khwarrah}” for this reason, because Ohrmazd can be invisible, that is, of [213] unseizable light {khwarrah}, amongst the invisible beings. He can be such for this purpose, that the invisible beings may not see Him.

8. The six periods of the year divisions He named ‘Rathwo Berezato’ wherein He created the creations of material life. The explication of which is this: Ohrmazd the Lord, having fixed the three ‘Days’ {i.e. Day-pa Adar, Day-pa Mihr, and Day-pa Den} within the month, with His own name {i.e. ‘Day’ = ‘The Creator’}, in His own semblance, He Himself sits over the Unapproachable Light, and protects the spiritual and material creatures, being as near even the material as towards the spiritual. Vohuman, Ardwhisht, and Shahrewar stand to His right, Spandarmad, Hordad, and Amurdad to His left, and Srosh in front of Him.

9. And the creatures live by means of the forgiveness of Ohrmazd, they attain to the Best Existence by means of the bountifulness of Ohrmazd, and they will obtain salvation from the Antagonist and attain to the communion with Ohrmazd by means of the gloriousness and omniscience of Ohrmazd. 10. His material symbol is the righteous man. 11. He who will please or distress the righteous man shall have pleased or distressed Ohrmazd.

12. Vohuman’s allotted work is introduction. 13. As one says, “The good courageous Vohuman, giver of peacefulness.” 14. His goodness consists in introduction, that is, Vohuman carries the righteous to the Best Existence, and Vohuman makes introduction with Ohrmazd. 15. His courageousness is this that when the heroes of the Yazads and even those of Iran make peace, they prosper on account of Vohuman, since he goes in their midst. And when the heroes of the devs and even those of the non-Iranians have unpeacefulness, they repent on account of Vohuman, since he does not go in their midst. 16. His peacefulness is this that he gives peace to all the creatures of Ohrmazd, so that with that peacefulness of his, one can very well achieve the destruction of Ahriman with the devs, the preparation for resurrection and the final material life, and the perfection of immortality. 17. Innate wisdom and wisdom listened by the ears first appears on to Vohuman. He who will have [215] both these will attain to the Best Existence. He who has not both these will attain to the worst existence. He who has no innate wisdom can not acquire

wisdom listened by the ears. He who has innate wisdom and has no wisdom listened by the ears, does not know how to utilize innate wisdom. 18. Of all the Yazads Vohuman is nearest the Creator. 19. The beneficent animal and the white dress are his in material life; he who will please or distress them shall have pleased or distressed Vohuman. 20. His cooperators are Mah, Goshorun, and Ram.

21. The allotted work of the moon is the distribution of light to the material existence. For fifteen days it waxes, for fifteen days it wanes. It is like the organ of sex of the males which gives the seed to the females when it grows. Thus the moon too in that manner grows for fifteen days, and dispenses happiness to the earthly beings. It decreases for fifteen days, that is, it accepts duty and good deeds from the earthly beings, and consigns them to the treasure of God.

22. As one says, "The andarmah, the purmah, and the vishaptatha;" for they call it 'andarmah' when it waxes from the first up to the tenth day. It is called 'parmah' when it waxes from the tenth up to the fifteenth day. It is called 'vishaptatha' when it wanes from the twentieth up to the twenty-fifth day. During these three pentads it dispenses light, and during the other three pentads it accepts meritorious acts. 23. Since the connection of the water is with the moon, during those three pentads all the waters rise up, as manifestly seen by the eyes. 24. Trees too grow up better during those periods, and fruit ripens the most.

25. As one says, "The Mah Yazad, distributor of light, full of cloud," that is, the cloud comes mostly on account of it, "fall of warmth," that is, the trees are very warm in the world on account of it, "full of growth," that is, it increases the flock of beneficent animals, "beneficial," that is, it keeps things fresh, "good, full of prosperity," that is, it verily gives all prosperity and weal, "giver of boon," that is, it immediately gives the boon which they demand justly.

[217] 26. Gosh, that is, Goshorun, is the spiritual soul of the sole-created 'Gav', from whom the beneficent animals of five species came into being. 27. So too is the Hatayans, that is, 'Hadhayash gav', from whom they prepare the immortal beverage at the renovation of the universe. Her allotted work is the nourishment of the creatures.

28. Ram which, one says, is the good Vayu lord of long duration, is Vayu lord of long duration itself, whose allotted work is chieftainship among the spiritual warriors. 29. And when the soul of the righteous will pass over the pass of selection, the good Vayu will hold its hand, and carry it to its own seat. One calls it Ram for this reason, because it is the giver of delight to the entire creation. 30. Even when the evil wind severs the life from the body, the good Vayu accepts it, and gives

it resignation.

31. From the eternal time the celestial sky and time came into being. 32. As one says, "The lordly celestial sky, the infinite time, and time the lord of long duration". 33. The celestial sky is that which distributes happiness. Its lordship consists in predominance. Just as the farmers furrow the earth, it too does the work of allotment.

34. A spirit which is coworker with Mihr they name Suk. All happiness, when destined for the world by the supernal workers, first comes to Suk, Suk hands over to the moon, the moon hands over to Aredvisur, Aredvisur hands over to the celestial sky, and the celestial sky distributes to the material world. Those to whom it gives much name it the celestial sky of happiness, and those to whom it gives little name it the celestial sky of evil. And this dispensation too reaches in time, which is of Vayu the lord of long duration, that is 'zrvana,' which is the weapon of Ohrmazd, that with which He vanquishes falsehood. That too is the dispensation of time which was infinite up to the creation of the creatures, and finiteness is destined up to the end when the undoing of the Evil Spirit will happen, and then it will mingle with this infinity up to eternity and eternal progress. 35. The allotted work of Ardwhisht is this that it will [219] not allow the devs to inflict unto the souls of the wicked beings in the worst existence, punishment greater than is due for the sins which are theirs, and it will withhold them. 36. As one says, "Ardwhisht the excellent, immortal, and beneficent Law immutable". 37. For all persons will go to the Abode of harmony and will become worthy of happiness owing to their working the immutable Law.

38. And even in the beginning of creation when Ohrmazd created forth these six beneficent immortals, He Himself being with them the seventh and the best, He asked of them, "By whom are we created?" Not one of them replied. He asked a second and a third time in the same manner. Then Ardwhisht said, "We are created by Thee." They, the others too, spoke in the same manner in co-response, and Ardwhisht too repeated it with them. 39. Ardwhisht first assigned the sovereignty to Ohrmazd. Then Ohrmazd recited an Ashem vohu. He forthwith made Ardwhisht the basis of whatever is spiritual. Just as if Vohuman be great, Ardwhisht is the base. Since, at the end of all the rites is the Ashem vohu, which is the excellent immutable Law, the greatest of all things. 40. And Ohrmazd asked thus for that reason, for when they would assign the sovereignty to Ohrmazd, the devs would have smiting and pain therefrom. 41. Fire is Ardwhisht's own in material existence. 42. He who will please or distress fire shall have pleased or distressed Ardwhisht. 43. It has the cooperation of Adar, Srosh, and Warharan.

44. These three spiritual fires are essential in material life: the Farnbag, the Gushnasp, and the Burzin Mihr. And next to these are the other fires, which sit in sanctuaries, which are enshrined in order to smite and destroy the druj, and for the protection of the creatures.

45. As regards the fire Farnbag, one says, "When the soul of the righteous passes away, it arrives thither at the Chinwad bridge, smites darkness, and produces light."

46. Srosh holds the matter from Ohrmazd for protection. 47. Just as Ohrmazd is the chief over spirit and matter, Srosh is the chief over matter. 48. As one says, "Ohrmazd [221] is the protector of the soul in the spiritual state, and Srosh is the protector of the body in the material state." 49. Because ever since they produced the creation, he has not slept well for the sake of protecting the creatures. He comes, along with the major devs, every night to every man, thrice on the same night, so that man may not be dismayed through fear of the devs. And on account of him all the devs involuntarily turn with dismay towards darkness. 50. The souls of the departed reach the pass of selection, under the protection of Srosh. They have therefore to perform all the rite, consecration, and praise offering of Srosh, over the seven regions {karshwars} for seven years. That being of the holy Law sits thither visibly as president. 51. As one says, "I propitiate Srosh of the holy Law, valiant, of august person, of terrific weapon, the lordly." 52. His valour is such that the reverberation of the mace, which he strikes in the East, does not subside till when he has struck it again in the West. 53. His august personality is such that he submits his person to the command of God. 54. His terrificness of weapon is such that the devs are not safe from his blow. 55. His sovereignty is this that. he is the ruler of Arezahi and Sawahi. 56. The Yazad Warharan is the banner holder of the spiritual Yazads. No person is more victorious than he, who always holds the banner for the victory of the Yazads. 57. The allotted work of Shahrewar is the recommendation of the deserving poor to Ohrmazd. The origin of all seniority is from Shahrewar. There is one who calls it 'khshatravar', which is interpreted as "kingship according to will." For this reason, because metal is its own material, one can achieve the entire sovereignty at will, progress, progress of the will, and responsiveness by means of weapons. The instrumentality of weapons of all metals is the spiritual weapon of entire metal, wherewith they vanquish the devs. 58. As one says, "I adore the mace well sheathed, which is aimed at the heads of the devs. 59. Mihr of wide pasture lands and the sun too have metallic weapons in the apertures of Mount Alburz, in order to smite the [223] druj. 60. Metal is Shahrewar's own material. 61. He who will please or distress metal shall have pleased or distressed Shahrewar. 62. It has the cooperation of Khwar {=Khwarshed}, Mihr,

Asman, and Anagan.

63. Khwar {Khwarshed} is the shining, immortal, radiant, swift horsed sun. 64. Its immortality is this that final material life shall take place owing to the coining and going of the shining sun. 65. Its having a swift horse is this that it holds as steed a good horse over the light of Drvaspa. 66. Its radiance is this that it has the greatest sheen. 67. And one says this too, "Every night defilement rushes like the mane of a horse, over the earth, the water, and even other pure creations. And when the sun's radiance comes up, it smites the devs over the whole world, and makes it purified." 68. One says this too, "If the sun's radiance would come up one hour later, the devs would destroy all the creations." 69. The sun's radiance destroys gloom and darkness, the devs of the race of darkness secretly progressing pestilence, the thieves, the 'kavigs,' and the oppressors.

70. The allotted work of Mihr is to adjudge the world with truthfulness. 71. As one says, "Mihr of the wide pasture lands, having a thousand ears and ten thousand eyes." 72. Its having wide pasture lands is this that if one can come and go fearlessly in the desert, it is due to Mihr. 73. Its having a thousand ears is this that five hundred spirits are doing its work of hearing. Its having ten thousand eyes is this that five thousand spirits perform its work of seeing, saying, "O Mihr! listen to this too and listen to that as well; see this too and see that as well." It is engaged with the sun every day till midday in this work. Therefore the judge on earth dispenses justice till midday. 74. Of Mihr one says this too, "It is ruler over all the countries, that is, there will be justice to every person and every object whom it approaches, whom Ohrmazd created the most glorious of all the spiritual Yazads." 75. And there is a spirit who is with the Yazad Mihr, whom one calls cooperator of Mihr. Its place is betwixt the moon and the sun.

[225] 76. Asman is the spiritual sky, which holds this sky just like the heroism which men have in their person, so that it did not let the Evil Spirit to return. With it are arrayed shining metals for comradeship.

77. Anagan are the spiritual unapproachable lights, the mansions bedecked with jewels, bored with ruby, and spiritually fashioned.

78. The allotted work of Spandarmad is the nourishment of the creatures, and the perfection of every substance which is in the creations. 79. The earth is her own material. 80. As one says, "The good, bountiful Spandarmad of perfect devotion, dulcet eyed, created by Ohrmazd, and holy." 81. Her goodness is this that she is meek and swallowing insult; it is such that she endures all the injury which

reaches the earth of Spandarmad. 82. Her perfect devotion is such that she accepts, with resignation, all the injuries which they inflict on it. 83. Her bountifulness is such that all the creations live owing to her. 84. This holy spirit is created for the purity of the earth, that is, she purifies it when the devas bring defilement onto it at night. 85. This too is her allotted work, that every evening a light from each creation reverts towards Ohrmazd. The light comes at the Ushahin gah to the star station, and the shining dawn accepts it. And at the time of dawn it comes onto the circuit of Urvas, and the holy spirit accepts it. And she comes in the chariot, and every time she entrusts her own light to Him. 86. He who will please or distress the earth shall have pleased or distressed Spandarmad. 87. She has the cooperation of Aban, Den, Ashish {Ashishwangh}, and Mahraspand.

88. The shining dawn {Hoshbam} is that at whose base the sun's radiance comes up. Its lustre is manifest, its body is not manifest, until the sun's radiance appears when it is the sheen of the dawn. 89. Its allotted work is the preservation of the intellect of men. Even from this it is manifest, that at that time their intellect is very acquisitive, it attains well to objects, learns well, and is thereby very acquisitive. And he too who goes off his intellect, returns to consciousness at that time, if it be not the advent of death.

[227] 90. All wateriness of Aredvisur is that of Anahit, mother of the waters. And when the male seed is rarefied from blood, and also when the females beget and become pregnant again, it is Aredvisur's own work.

91. And the abode of Burz Yazad is there where Aredvisur and the undefiled water are. Its major duty is this that it distributes the water of the ocean to all the regions. This action too of theirs is such that they save the creatures from grave calamity whilst voyaging in the ocean, and watch over the entire glory {khwarrah}. 92. As one says, "Burz, the lord, of the females, of the lineage of the waters, of the swift horse."

93. Hom Yazad in the 'Gaokerena' is the undefiled, healing Hom, through whom the performance of the renovation of the universe will take place.

94. The Dahm afrin is that spirit, that light, which approaches when men offer blessing. For, as the water reverts to the source in that measure as I have said, the blessing too which the good offer comes back to man in that measure. The blessing of the good is the preserver of the wealth which they acquire with industry. It reaches four times every day and night the person of all animate beings, the roots of all the trees, and the summits of the mountains. When one

does good, the good reaches up to the expanse of the earth, the length of the river, and the altitude of the sun.

95. Den is the sagacity of Ohrmazd and the refuge of Spandarmad, wherefrom are manifest all the beings that are, that were, and that shall be. And it first became manifest to Vohuman, that is, the good Revelation of Mazda worship, opposed to the dev, of the regulations of Ohrmazd, which has cast off bondage, and laid down arms. The interpretation of which is this that she has shown the devs nature as distinct from the Yazad's nature, wherein there is no wrathfulness, defilement, and evil. For by the acceptance of the Revelation, the frames of the devs broke, and by the rites of Revelation, the Evil Spirit will perish with all the devs. By the rites of Revelation, the strength of all the spiritual Yazads will increase, and the prosperity of Sirius {Tishtar}, the timeliness of the years, the [229] spread of justice by the sovereigns, and all other goodness will accrue. Also by the rites of Revelation they will perform resurrection and the final material life, and immortality and happiness will come to the creatures.

96. Ashi is the spiritual holiness, the best existence, – there is one who calls her the good Ahrishwang, there is one who calls her Ashishwang, – the increase of light of the house. For whatever they give unto the worthy persons it shall revert in abundance to that house. She protects the treasure of the good beings. For the best existence too is like a mansion adorned with precious stones. As one says, “The abode which is the dwelling of the good beings.” Since all the embodied beings are not following this Revelation of Ohrmazd.

97. The immortal beneficent Airyaman is that spirit which has the cure of all the diseases which are produced for the creatures. 98. As one says, “If I Ohrmazd had not created Airyaman for healing, the disease would not be cured by any medicine which the creatures partake to smite disease”. 99. So also do the incantations {nirangs} and spells {awasun} of the Gathas, the holy Gathas, watch the spiritual ritual and light.

100. Mathra Spenta is the Word of Ohrmazd, that is the Avesta, whose interpretation is “the pure praise of God.”

101. Neryosang is the messenger of God, that is, he sends the message to all. He is arrayed with the magnates and heroes for giving help in the world. And as regards the race of the Kayanians, one says that he propagates it. 102. As one says, “He who invokes the race of the Kayanians of the lineage of the lordly beings is Neryosang for the progress of the world,” that is, those magnates and heroes are to make the progress and government of the world with his help.

103. Hordad is the chieftain of the years, months, and days, as she

is the chieftain of all these. Water is her own material. As the existence, birth, and nourishment of all corporeal life are due to water, and the fertility of the land too is due to it. If people can live well during the year, it is on account of Hordad. 104. As one says, "When all happiness comes to the earth from the supernal beings, it comes on the [231] day Hordad, the new year day." There is one who says, "It comes on all the days, but it comes the most on that day."

105. It is manifest, that if in that day men would put on good garments over the body, smell pleasant perfume, take a good omen, remain on a seat far from defiled places and from wicked men, apportion the waters, and consecrate the periods of the day {gahs}, the days, even the 'ayaranam' and the 'asnyanam,' much good will come to them, in that year, and much evil shall be removed from them. 106. He who will please or distress the water shall have pleased or distressed Hordad. 107. She has the cooperation of Tir {Tishtar}, Wad, and Frawardin.

108. Tir {Tishtar} is Sirius, who makes the preparation of the rains, and the nourishment of the creatures.

109. Wad is the spiritual wind who holds this earth, below and above, and he verily disposes the water which Sirius {Tishtar} seizes.

110. Frawardin are the 'fravahrs', the holy 'fravarts,' those that are before Ohrmazd the Lord, of those born and unborn, who are fighting with the druj in bodily growth. 111. As one says, "The Evil Spirit ever remained silent until he saw the holy man; for only the holy man of most good thought, of most good word, and of most good deed renders that Evil Spirit useless with all the offshoots of the devs". 112. And Sirius {Tishtar} too mostly seizes the water with their assistance. And the holy man who is the victorious Soshyant, will perform resurrection and the final material life.

113. The immortal Amurdad is the chieftain of the innumerable trees. For the tree is her own material, and she causes the trees to grow and the flocks of animals to increase. For all the creatures eat and live on account of her, and even at the renovation of the universe {Frashegird} they will prepare the nectar out of Amurdad. 114. He who will please or distress the trees shall have pleased or distressed Amurdad. 115. She has the cooperation of Rashnu, Ashtadm and Zam Yazad.

116. Rashnu is the spirit of truth who has arrayed even this same sleeplessness. For it is owing to the spirit of truth that the sinful devs cannot destroy the material creatures. [233] Rashnu adjudges even the souls of men as to sins and good deeds. 117. As one says, "Rashnu shall not see thither the rank of the judge who delivers false judgment.

And Srosh of the holy Law complains, 'My world is therefore narrow, as truthfulness is not entertained thither.' "

118. And Ashtad also is the indicator of the celestial and the terrestrial path.

119. Zam Yazad is the spirit of the earth.

120. As one says, "These three lights stand up on the bridge Chinwad where Rashnu adjudges the soul, and Ashtad and Zam Yazad cause the soul to pass to the balance."

121. The Parend full of light is of fifty stars, which was created with Ashishwang for the use of the beneficent immortals. 122. As one says, "Parend of the swift chariot."

123. The propitiation of all the spirits and the affliction of all the devs are due to the consecration of these spiritual Gathas, as is evident from the Scripture.

124. And as one says in the Scripture, many specific works are incumbent upon these spirits, the detailed narration of which is long, and this much that is written is a summary.

125. Ohrmazd and the six Ameshaspends, whom one calls all the primary Ameshaspends, that is, they are without death and beneficent, speak to one another, "One must neither think, nor speak, nor do, what they do not think, nor speak, nor do."

126. The law of Ohrmazd's Revelation {Den} is good meditation, his weapon is truthfulness, his work is publicity, and his wish is this, "Do you question, seek, study, and recognise me, for when you do so, you will follow me the most." {Compare with Dk6.31: "It is the desire of Ahura Mazda from people is this: 'Know me', for he knows: 'If they know me, everyone will follow me'. The desire of Angra Mainyu is this: 'Do not know me', for he knows: 'If they know me no one will follow me'." (tr. Shaked)}

127. The Ohrmazdean essence is warm and humid, shining and fragrant, wherein ethereality is forthwith manifest.

CHAPTER XXVII. As regards the misdeeds of Ahriman and the devs.

1. One says in the Scripture, "We can ascribe to the winter the harm which the Evil Spirit has produced unto the creation of Ohrmazd. His astral body is that of the frog, the vicious crab. He neither thinks of, nor speaks, nor works the weal of the creatures of Ohrmazd. His work of unforgiveness and destruction is this that he will destroy the creatures whom Ohrmazd increases. And his eye

lashes will not refrain from inflicting calamity unto the creatures.”

2. As one says, “From the time when I created the creatures, I who am Ohrmazd have not sat at ease in order to protect my own creatures, nor too has he, the Evil Spirit, for the sake of producing harm unto the creatures.” 3. And with sorcerous smiting he instigates mankind to friendship for himself and unfriendliness to Ohrmazd, so that they may forsake the Revelation of Ohrmazd, and pursue that of Ahriman. He instills this into the minds of men that this is not the Revelation of Ohrmazd, and they ought not to be steadfast to it. 4. He who will give something to the man who has laid down this aphorism as a tenet, will propitiate the Evil Spirit, that is, he shall have delighted him.

5. The work of Akoman is this, to produce vile thoughts and unpeacefulness into the creatures.

6. The work of the dev Indra is this that he freezes the minds of the creatures from practicing righteousness just like much frozen snow. He instills this into the minds of men that they ought not to have the sacred shirt and thread girdle {sudre and kusti}.

7. The work of the dev Saurva, that is the leader of the devs, is this: evil authority, oppression, unlawfulness, and the production of want.

8. The work of the dev Naonhaithya is this that he produces discontent among the creatures.

9. As one says, “He who will give something to those men whose creed is this that they ought not to have the sacred shirt and thread girdle {sudre and kusti}, shall have propitiated Indra, [237] Saurva and Naonhaithya.”

10. The dev Taurvi is she who mingles poison into the vegetable creations. 11. As one says, “Taurvi the smiter, and Zairi the venom maker.”

12. All these six one calls arch-devs; the rest are their cooperators and confrères.

13. One says this too, “He who] will give [something] to the man who [says, “We ought to put on one boot,”] [has laid down] walking with one boot as [law, he therefore] shall have propitiated the druj Taurvi.”

14. The dev Taromaiti [is she who] produces scornfulness.

15. The dev Mithaokhta is the druj of scepticism.

16. The dev Araska is the druj of revengefulness and of the evil eye.

17. They are the combatants of the dev Aeshma. 18. As one says,

“The seven powers which Aeshma produced wherewith it would destroy the creatures”. 19. And the magnates and heroes shall in their own times destroy six out of those seven powers, and one will remain. And there where falsehood arrives, jealousy will be the guest. [And there where jealousy is the guest,] anger will fix its establishment. There where anger has its establishment, it will destroy many creatures, and will effect much ravage. 20. And of all the ills unto the creatures of Ohrmazd, anger produced the most; those magnates and heroes became the most [insignificant], owing to the misdeeds of anger. 21. As one says, “Anger of the cruel penalty;” [for of all the penalties] it produces the most.

22. The dev Vizaresh is that which contends with the souls of departed men, during those three nights, when they are on earth, brings fear and smiting on to them, and sits at the gate of the wicked existence.

23. And the dev Uta is that which delivers a message invisibly, when men sit to answer the call of nature, or when they eat food, saying, “Do you chatter [and do off” – that is, do you eat chattering, and] do you answer the call of nature [239] [chattering], and do you make water chattering, so [that] you may not attain [to the] best existence.

[24. The dev Akatash is the druj of perverseness, which makes the creatures averse from righteous objects.

25. As one says, “He who gives something to that person who perverts men from righteous objects, shall have propitiated the dev Akatash. He who gives something to that person whose opinion is this that one ought not to abide by the rule, shall have propitiated the dev Aeshma. He who gives something to that person whose opinion is such, who says that one ought not to have the weapon for killing the snake, shall have propitiated Ahriman with all the devs.” 26. One says this of him who does not kill the noxious creatures when he sees them. 27. The weapon for killing the snake is a stick, and a piece of leather is fitted at its end. It is manifest that everyone of the good religion must certainly have one, that they may strike and kill noxious creatures and sinners therewith, and be the more righteous.

28. The dev decrepitude is that which prepares the evil fall, which they call old age.

29. Cheshma is that which causes earthquake and makes whirlwind too, and proceeds to the opposition of the cloud.

30. The dev Varun is that which practises unnatural lust. 31. As one says, “The Varun without the path.”

32. The dev Bushasp is that which practises slothfulness, and Sij is the druj which causes destruction, and the dev Niyaz is that which causes want.

33. The dev greed {Az} is that which swallows things; when, owing to privation, nothing is obtained, it devours from its person. It is a deception which will not pile up, and will not be sated, when the entire wealth of the world is given to it. 34. As one says, "The eye of the covetous is an abode which has no boundaries."

35. Parsimony {Pinih} is that dev which makes a hoard; it neither enjoys nor gives it to any.

36. This too one says, "The strength of the dev greed {Az} is owing to that person who is not content with [241] his own wife, and abducts even those of others."

37. The dev Nas is that which causes the pollution and contamination which they call 'nasa.'

38. The deceiver {Freptar} dev is that which distracts mankind.

39. The slanderer {Spazg} dev is that which brings and carries the talk of a thing which is nonexistent by similitude. It speaks and shows in such wise that men smite and destroy themselves by themselves.

40. The dev Anast is that which utters falsehood.

41. The dev Aghash is that druj of the malignant eye {evil eye} which kills man with the eye.

42. The dev But is that which they worship in India; its light is lodged in such idols as Butasp worshipped. {Buddha, Buddhism?}

43. Astwihad is the evil wind which snatches life. 44. As one says, "It shall destroy when Bushasp will rub its hand on man, when 'tap' will cast its shadow on him, when Aghash will see him with the eye; they name it death."

45. The dev of the malignant vision is that which will spoil the object which men see, and do not say, "In the name of God."

46. Many devs and drujs are cooperators with each one of these, the declaration of whose details is long. One mentions even nameless devs in large number: those devs having the strength of pestilence and disease, producers of pain and grief, possessing their own weapons, of the seed of darkness, and bringers of stench, defilement, and vileness, who are many, large in number, and of immense details, a portion of them all is mingled in the bodies of men, and their tokens are clear to men.

47. The dev Apaush and the dev Spenjaghra are those that are at

war with the producers of rain.

48. The law of the Evil Spirit is wickedness, his religion is sorcery, his weapon is deceit, and his work is concealment of nature. His wish is this, "Do not ask me, do not know me; for if you question and know me, you will not follow me." 49. This too one says, "The yell of the Evil [243] Spirit resembles thunder, the cry too of a six year old crane, the cry too of an ass, and the cry too of a righteous man who vociferates when one smites him against his wish.

50. The dev Kunda is that which is the steed of sorcerers.

51. Various new devs are those who spring on to the creatures, ever and anon, out of the sins which they commit.

52. Even these planets which move in large number in the celestial sphere are at war. Their chieftains are these seven planets, the head and the tail of the Dragon, and the tailed Mushparik, which are ten. They have corrupted with all this vileness these ten material creations, which are the sky, water, earth, plant, beneficent animal, metal, wind, light, aether {=atash, i.e. fire}, and man. And through them the light approaches the waters, the plants, and other creations, and through the waters and the plants to the animate beings. As calamity, pain, disease, death, and other harms and corruptions ever come to these ten creations, which are material, through those ten deceiving forces, these that I have enumerated with the help of the strategic Ahrimanean essences, that are cold, dry, hungry, dark, and stinking, manifest in the zenith.

53. As regards the wicked existence one says, "It is darkness that one can grasp with the hand, and stench which one can cut with the knife." And if they inflict punishment on a thousand men within a span, they imagine that they are alone. That one punishment of loneliness is very bad for them. 54. Its connection is with the seven planets, of which there is one with intense cold such as Saturn, and there is one with intense heat such as Mars. 55. Their food is stinking, and plenty of offal of the frog, and other harmful objects.

CHAPTER XXVIII. As regards the body of mankind being an illustration of the material world.

1. One says in the Scripture, "The body of mankind [245] is an illustration of the material world." 2. For the world is made out of a drop of water. As one says, "This entire creation was at first a drop of water." Men too are coming into being out of a drop of water.

3. Just as the width of the world is equal to its length, man's too is likewise. 4. And every person has his own length and width, whose

skin is like the sky, flesh like the earth, bony skeleton like the mountain, veins like rivers, blood within the body like the water in the sea, stomach like the ocean, hair like the plants, there where the hair have grown thick like the forest, essences of the body like the metals, innate wisdom like humanity, wisdom heard with the ears like the animal kingdom, heat like aether {fire}, implements of hands and feet like the seven planets and the twelve constellations, belly which assimilates food like the cloud and the fire Vazisht, inhalation and exhalation of the breath like the wind, liver like the ocean Frakhvkart, the original home of summer, spleen like the direction of the north whence is the advent of winter, heart a wave of the undefiled Aredvisur, – for illness does not reach the heart at all unless when death comes to it, – crown of the head and brain like the unapproachable lights, head like the abode of harmony, two eyes like the moon and the sun, teeth like the stars, of the two ears, which are like two windows of the abode of harmony, it is manifest that it is thereon that a voice is always coming with delightful singing, wherefrom the soul receives music and joy, of the two nostrils, which are like the two bellows of the abode of harmony, one says that therethrough fragrant scents of various kinds always blow within, wherefrom the soul receives good perfume and delight, mouth the gate which leads to the abode of harmony, wherethrough various kinds of tastes always enter, wherefrom the soul receives fatness and fullness, fundament like the wicked existence underneath the earth, – the fundament is the lowermost base of the body, – soul like Ohrmazd, and intelligence, intellect, feeling, thinking, knowing, and explication like the six Beneficent Immortals {Amesha Spentas} that are in the presence of Ohrmazd, and other powers of growth [247] in the body like the other spiritual Yazads.

5. Just as the seat of Ohrmazd is in the unapproachable lights, his access is to the abode of harmony, and his energy has reached everywhere, the seat of the soul too is in the pith of the head, its home is in the heart, and its energy has reached the entire body.

6. Just as the wind comes to the world from various directions, the wind and respiration come to man too, through one single nostril, from midday till midnight, and they come through the other side from midnight till midday.

7. Just as the sun is brighter than the moon, men too see better with one of the eyes.

8. Just as when the water of the ocean Frakhvkart goes over to the lofty Hukar, and becomes purified, a portion pours back into the ocean, and a portion also reaches the whole earth by evaporation, so too as the abode of man's blood within the body is in the liver, it

comes over every morning from the liver to the pith of the head, and circulates in the brain, a portion pours back into the liver, and a portion is allowed in the veins, wherefrom the whole body has strength, and the wetness of the eyes, ears, nose, and mouth arises from the froth which is in the head.

9. Just as the breast of the world is facing the south, its right hand is the west, all the luminaries come from the east, its full cloud comes from the west, which is the original home of the clouds, the liver of man too, as the original home of the blood, is towards the right hand.

10. Just as in the world man performs sins and good deeds, and when he dies they reckon his sins and good deeds, whoever is pure goes to the abode of harmony, and they cast whoever is wicked into the wicked existence, in the same manner, of the food which even men eat, whatever is pure goes to the pith of the head, becomes clean blood, and reaches the liver, and the entire body has vigour therefrom, whatever is much mingled goes from the belly to the intestines, and which they cast out through the bowels, which is the semblance of the wicked existence.

[249] 11. Just as when the druj becomes violent, the production of rain leaves immense cold into the water, and congeals it, and it does not rain, or the drops congealing it rains snow, and injury and harm befall the creatures, when man also eats more food than what he can digest owing to its remaining unassimilated, it causes coagulation of the drops, and the unassimilated matter comes out, and injury and harm of the body arise therefrom.

12. Just as Ohrmazd is at the height and Ahriman in the abyss, and therefore being of equal vigour they are at strife with each other in the world, man also has two winds within the body: one, the wind of life, which is of the soul, whose seat is in the pith of the head, whose essence is warm and moist, and motion towards the navel; the other, the wind of sin, whose essence is cold and dry, whose seat is in the anus, and motion towards the gall bladder.

13. Just as when the devs obstruct the passages of the wind in the world, earthquake occurs, when the wind of sin remains in the veins of man, becomes violent, and does not give passage to the wind of life, that spot too catches disease and causes the body to shiver and tremble. 14. There are other growths of sin in the body also, just like other dev-ik growths that are in the world.

15. Just as the light of the Revelation of Mazda worship is adored in the world like the girdle {kusti} of three folds within four knots, inlaid with stars and spiritually molded within the celestial sphere, so that it does not mingle darkness, contamination, and other defilement

with the Supreme worker, men too have, by similitude, the girdle on the waist, of three folds within four knots, such as good thought, good word, and good deed manifest within the four essences of humanity, whereby there is purity in the mingled state.

16. Just as men perform sins and good deeds in the world, and when men are dead they adjudge their souls, they consign the one deserving the best existence to the best existence, and the one deserving the wicked existence to the wicked existence, of the food too, which men eat in the world, [251] whatever is less liable to putrefaction transforms into pure blood, and goes into the veins of the body, and whatever is more liable to putrefaction is secreted into the intestines and is evacuated from the bowels.

17. Terrestrial and celestial objects are likewise grouped in four lots of seven. 18. As one says, "The seven invisible and inconceivable that are Ohrmazd and the six primary beneficent immortals {Amesha Spentas}, the seven visible and inconceivable that are such as the sun, the moon, the stars, the cloud, the air, the fire Vazisht, and the aethereal beings {fires} which go over the roads and smite the druj, the seven invisible and conceivable that are such as the unapproachable lights, the seat of the beneficent immortals, the abode of harmony, the best existence, the undefilable celestial sphere, the defilable celestial sphere, and the sky, and the seven visible and conceivable that are such as earth, water, plant, beneficent animal, metal, contemplation, and explication. Men too have seven invisible and inconceivable parts that are two ears, two eyes, two nostrils, and the mouth, seven visible and inconceivable that are the liver, the lungs, the gall bladder, the round heart, the intestines, the spleen, and the kidneys; seven invisible and conceivable that are and exist materially....."

19. Desolate places are more than prosperous abodes for this purpose that when destruction comes to them from the spiritual Yazads, darkness, cold, and other dev-ik agents hie to desolate places with dismay, and turn away from offering injury to the creatures. For if the whole world had been a habitation they would not have desisted from injury to the creatures, even if they had been severely beaten and defeated, for they could not have gone out.

20. The illustrations are of summer and winter, of darkness and light. For darkness flees from there where is light to the place where there is no light. And when summer enters from the southern quarter, winter hies back to the northern quarter, and when winter enters, summer returns to the south, its original home. And when summer is very vigorous, [253] winter is very feeble, and when winter is very severe, summer is very feeble. Of man too it is likewise: when the liver

is very strong, the spleen is very weak, and when the spleen is very strong, the liver is very weak.

21. The desire and bent of the devs are there where the regions Wourubareshti and Wourujareshti are, and from thence they come in and go out.

22. This too is manifest, that every part of man belongs to a spirit. Life, every light along with life, intelligence, conscience, and others of this class belong to Ohrmazd, flesh belongs to Vohuman, veins and fat to Ardwahisht, the bony frame to Shahrewar, the pith to Spandarmad, the blood to Hordad, and the hair to Amurdad.]

CHAPTER XXIX. As regards [the spiritual chieftainship of the region]s.

1. One says in the Scripture, “Those six spiritual chieftainships,” – [so that] each one [of the regions] has a spiritual chief. –

2. As the chief of Arezahi is Ashavanhu Bivandanha, the chief of Sawahi is he Jaro-danhu Pairishtira, the chief of Fradadhafshu is Spiti Uspasnu, [the chief of Widadhafshu is Erezraspa Uspasnu,] the chief of Wourubareshti is Hvaspa, and the chief of Wourujareshti is Chathwaraspa.

3. Zartosht is the spiritual chief of [this] region of Xwaniratha, and also of all the righteous existence. [Verily, all the religious chieftainship is due to Zartosht,] that is, they all accepted the Revelation from Zartosht.

4. And in the region of Xwaniratha there are many places, the roads to which are closed by spiritual strength, in this evil time and severe fighting of the adversary; they are called the connected parts of Xwaniratha.

5. Similar to those, there are other regions, such as Kangdez, the land of Sikistan, the plain of the Tajis {Arabia}, the [255] plain of Peshyansi, the river Naevatak, Eranwej, the enclosure which Jam {Jamshed} prepared, and Kashmir, within [each one] of which an immortal spiritual chief holds sway. 6. As one says, “Peshotan son of Vishtasp, whom they also call ‘Of four abodes’ is in the resplendent Kangdez. Aghraeratha son of Pashang is in the land of Sikistan, and they call him Gopatsha. Fradhakhshti son of Khunbya is in the plain of Peshyansi; he is called ‘son of Khunbya’ for this reason, because they had brought him up in a jar, owing to the fear of Aeshma. [Ashem-yahmai-ushta is in a place which they call the river Naevatak.] The Tree opposed to harm is in Eranwej; Urvatatnar son of Zartosht is in the Enclosure which Jam {Jamshed} prepared.”

7. Of these too such as Narsahi son of Vivanghan, Tus son of Notar, Giv son of Gutarz, Bairazd the wrestler, Ashavazdanhu son of Pourudhakshti, one says that they are immortal; they will all come on to the help of Soshant during the performance of the renovation of the universe {Frashegird}.

8. As regards Sam they say, "He was immortal. At the time when he scorned the Revelation of Mazda worship, a Turk who was named Nain slew him with an arrow when he was asleep. There, in the plain of Peshyansi, the vicious lethargy was brought over him. He is lying in the midst of heat, and snow has settled above him. A myriad farohars of the righteous are his guards for this purpose that when Azi Dahak {Zohak} shall become unfettered he may arise and smite him."

9. One says [of] Dahak {Zohak} whom they also call Bevarasp, "When Faridoon captured him, it was not possible to kill him. He then imprisoned him [in] Mount Damavand. When he shall become unfettered, Sam will arise, will smite [the mace], and kill him."

10. Kangdez is in the direction of the east, above the ocean Frakhvkart at many frasang towards that direction.

11. "The plain of Peshyansi is in Kavulastan. As one says, "The summit that is most visible in Kavulastan, that is, [the plain of] Peshyansi, and thither; there is no heat on the higher elevation."

[257] 12. Eranvej is on the side of Atarpatakan.

13. The land of Sikistan is on the road [from] Turkastan to Chinastan, [far] in the direction of the north.

14. [The Enclosure which] Jam {Jamshed} prepared is, as a place of renown, in the middle of Pars. They thus say, "Jam kart is underneath Mount Jamakan."

15. Kashmir is in Hindustan.

CHAPTER XXX

Lac. 27 [0. As regards the bridge of the path of selection {Chinwad}, and the souls of the departed

1. One says in the Scripture, "A peak, which is of the height of a hundred men, in the middle of the world, which they call the peak of the Daiti, is the fulcrum of the balance of the Yazad Rashn. One scale is on the base of Mount Alburz in the northern direction; one scale is on the summit of Mount Alburz in the southern direction, and the middle rests upon that peak of the Daiti. 2. In that middle place, is a floor sharp like the sword, the height, length, and width of which are nine spears. 3. And thither remain the spiritual Yazads who spiritually

purify the souls of the righteous. There is a spiritual dog at the top of that bridge, and the wicked existence is underneath that bridge.”

4. When men pass away, the soul sits for three nights near unto the body, there where its head was, and sees much annoyance during those nights from the dev Vizaresh and its coworkers, and turns the back entirely towards the fire which is kindled there. 5. Therefore those three nights up to day, they keep the fire kindling, there where its head was. And if the fire is not there, it turns its back towards the Warharan fire or towards the ever kindling fires. 6. During those three nights, when tearing and disintegration come to the body, it appears as uncomfortable to it as to a man when they demolish his house. 7. Those three days, the soul, which is [259] near the headrest of the body, sits with the hope, “Maybe if this blood runs, and the wind enters the body, it may be possible for me to return to life!”

8. And then on the third night during the dawn, if it be the soul of the righteous, it says this, “Happy is he, through whose happiness is the happiness of anyone whatsoever,” that is, I am happy owing to my happiness, every person is happy. “May Ohrmazd give me sovereignty at will!” 9. And if it is the soul of the wicked it says this, “That body, life, and astral body, with whom I have moved with movement, now where shall I go from hence?” 10. And if it is the soul of the righteous, immediately, on that utterance, a breeze comes forward that is good, the most beseeming, the most odorous, and the most triumphant of all the winds that be in the world, which cheers the soul. 11. And if it is the soul of the wicked, a breeze comes forward that is the most stinking, the most putrid, and the most unsuccessful of all the winds that be in the world, through which discomfort and fear come to the soul.

12. Then they carry all the souls of him who is righteous as also of him who is wicked. 13. If it be the soul of the righteous, the astral form of a fat cow full of milk approaches it in the road, owing to which fullness and fatness come to the soul. 14. And next, the astral form of a virgin approaches it, of good astral shape, clad in white garments, of fifteen years, who is fair on all the sides, by whom the soul is gladdened. 15. And next approaches the astral form of a garden, full of crop, full of water, full of fruit, and full of plenty, which is the heavenly land, wherefrom delight and a feeling of plenty come to the soul. It sees those tokens on earth, before the judgment. There are those whom the soul asks one by one when it will approach them, it shall ask, “Who art thou, who so seemest to me that all happiness and comfort are owing to thee?” 16. Thus they speak in reply one by one, “I am O righteous! thy character {den}, the work that thou achievedst. As thou didst that good, I have been here owing to thee.”

[261] 17. If it be the soul of the wicked, the astral form of a dry, feeble, and frightful cow affronts it, owing to which dryness and leanness come to the soul. 18. Next, the astral form of a terrific maiden of vile astral shape affronts it, who has covered herself with scornfulness, terrific on all the sides, owing to which fear and dread come to the soul.

19. Next, approaches the astral form of a garden without water, without trees, and without comfort, owing to which evil thoughts come to the soul, which is the land of the wicked existence. It sees these tokens on earth before the judgment. There are those whom it asks, one by one, "Who art thou, than whom one more harmful I have not seen on earth?" 20. Unto it they say in reply, one by one, "O wicked! I am thy character, that is thy own doing. As thou didst that which was evil, I have been here owing to thee." 21. This is manifest that every person's own conduct confronts him.

22. And then they conduct the soul up to the base of Mount Alburz, that is also the base of the fulcrum. It walks over it up to the summit of the peak where the sharp floor is. 23. Then if it be the soul of the righteous, that sharp floor remains wide; and the victorious fire Farnbag smites darkness. In the astral form of fire, it causes that soul to cross over through that floor. The spiritual Yazads purify it and it causes it to cross spiritually over the other side of the fulcrum up to the top of Alburz. The good wind takes its hand, and carries it to its own seat, and entrusts the soul thither just as it was when it received it. 24. When they purify the material body, too, on earth, it is in the manner of the spiritual purification. 25. If it be the soul of the wicked, when it comes on to the fulcrum over the peak, that sharp floor remains in the same manner, and does not give passage. It has to walk involuntarily over this floor, with three paces that it lays on, that are the wicked thoughts, wicked utterances, and wicked deeds that it has practised, and borne low from the top of the bridge it falls headlong into the wicked existence {Duzakh, i.e. hell}, and sees every harm.

26. One says this too, "When that breeze confronts [263] the soul of him who has been righteous with munificence, it sees the astral form of the virgin in that breeze, and it asks her that question, that virgin carries it by showing the road to a ladder whereon there are three steps, and it goes to the abode of harmony by that ladder, with three steps, which are good thoughts, good words, and good deeds, the first step being up to the star station, the second up to the moon station, and the third up to the sun station where the shining abode of harmony is. 27. If one has been wicked with stinginess, when that breeze affronts his soul, and the astral form of the maiden approaches in that breeze, and it asks her that question, that conduct is

metamorphosed like unto a sharp floor, the whole of which sharp floor speaks to that soul, "O wicked! if thou wilt, if thou wilt not, thou shalt have to walk over this with paces." 28. Thereupon the soul will say, "I would feel better if thou wouldst sever me with a very sharp knife than that I go over this with paces." 29. It shall speak in the same manner a second time; and the soul will speak in reply, "I would feel better if thou wouldst shoot me with an arrow than that I go over this with paces." 30. It shall speak in the same manner a third time; the soul will speak to it in reply, "I would feel better if thou wouldst take my life from the body than that I go over this with paces." 31. Then that conduct will become just like a terrific wild beast not tamable by the hand, and stand near the soul. And the soul will be so afraid that it will go over it with paces, and it will fall into the wicked existence {hell}, borne down by three paces."

32. They will assign him to purgatory {hamistagan} whose sins and works of merit are both equal.

33. As regards purgatory one says, "It is a place just like the earth."

34. They will assign places to all persons according to the degree of their works of merit, and they will sit. [265]

o. As regards the celebrated districts of Iranshahr {Iranian Empire}, and the mansions of the Kayans

1. One says in the Scripture, "If I had not created the spirit of the land and country, all men would have flocked to Eranvej, owing to the joy of that place."

2. For the first of places and districts the best created was Eranvej. 3. This adversity from the Evil Spirit, winter produced by the devils, the serpent having wings, and also that without wings, came on to it the most. 4. There are ten months of winter, and two months of summer. 5. As one says, "Summer and winter are uniform everywhere, but winter is very severe there in the middle of the 'vehizaki' month 'Day'." 6. The second best created is the plain, the abode of the Syrians, that is, the Syrians dwell thereon, which is Bakdat produced by the heavenly Allotters. 7. Its worst adversity chanced to be the locust; the locust always devours green herbs, and death comes to animals and oxen.

8. The third best created was the valiant Merv, that is, it performs works and organizations of great fame. 9. The adversity of the movements of the army came to it the most; for there the troops, thieves, oppressors, heretics, liars, and afflictors of the righteous always practise unnatural lust the most.

10. The fourth best created was Balkh, good to behold; the men of

that place hold the banner with activity. 11. The adversity of the burrows came to it the most; they dig out houses and burrows and demolish them.

12. The fifth best created was Nisay, between Merv and Balkh. 13. This adversity, skepticism as to the existence of God, came to it the most.

14. The sixth best created was Harey. 15. This adversity, weeping and lamentation, came to it the most. One person speaks and the others catch the chorus with the words "how long" and "wherefore." 16. As one says, "The street-deserting Harey." For they abandon the house and go away [267] when a person expires in it; just as we observe nine nights or a month's length, with abstinence, they desert the house and go away for nine nights or a month's length. 17. The seventh best created was Kavul of bad shadows, which is Kavulastan. Note, the umbrage of the trees there is bad for the body. 18. The adversity, the 'pariks' {paris, i.e. fairies} desire, came to it the most. They too are practising the dev worship which Sam used to perform. There is one who calls it the sin of walking without the sacred thread.

19. The eighth best created was Masan full of pasture, that is, it has corn in abundance. 20. The adversity of vile aloofness came to it the most; for the Masaniyans are living aloof, and there is no community of men worse than they living in union as one community.

21. The ninth best created was Khenen, the abode of the Georgians, that is, they dwell in it. Consider 'khani' to be the river, and the rest to be the plain. 22. The adversity of the worst unatonable deed came to it, that is, the unnatural lust of men, which they practise the most thither; there is one who calls it unnatural sexuality.

23. The tenth best created was Arman. 24. The adversity of interment of dead matter came to it the most, that is, they practise it much thither.

25. The eleventh best created was the radiant and glorious Hetomand – Sigistan. – 26. The adversity of sorcery was that which came to it the most. 27. Its token is manifest from this that of all men who come from that place, every person does make a token; and owing to these sorcerers' spells, snow, hail, spiders, and locusts drop.

28. The twelfth best created was Rak of the three races, that is Atarpatakan. For this reason one calls it "of the three races", because the athravans {priests}, the warriors, and the husbandmen of the place are good. 29. Its adversity was the worst skepticism as regards the existence of God; they themselves are skeptic and make other persons, too skeptic.

30. The thirteenth best created was the beneficent Vahar, – which is Mezan. – 31. The adversity of cooking [269] dead matter {nasa} and eating dead matter came to it the most. They always cook and eat the fox and the weasel.

32. The fourteenth best created was the four cornered Var, – that is Damavand. 33. Its having four corners is this that it is of four sides, of which one says that water comes into the country from the four ends of the district. 34. The adversity of the abnormal menstruation is the most in it, – that is, it is very severe and very bad thither; and men of non-Iranian districts dwell therein. –

35. The fifteenth best created was the Seven Hindustans. – Hindustan is one, but there are seven rulers in it. – 36. The adversity of abnormal heat and severe menstruation came to it the most.

37. The sixteenth best created was Ota Arang, – Oda was the wicked progeny of the Tajis {Arabs}. 38. This adversity came to it the most that they do not regard the chief as the chief, and winter is also severe there. The Tajis {Arabs} dwell in it.

39. That which is fair – to see, sagacious for works and organisations, and beseeming; – those who are in it, inquire in it mostly of works and organisations, which one calls Pars.

40. These districts which are in Iranshahr are very noteworthy.

CHAPTER XXXII

o As regards the mansions which the Kayans erected with glory {khwarrah}, which they call marvels and wonders.

1. One is that which Jam {Jamshed} erected on the Alburz.
2. One is that which Faridoon erected on Mount Pataskhvar, on the Var of four corners, the Damavand.
3. One is that which Kay Us {Kay Kaus} erected on the Alburz.
4. One is that which Dahaz {Zohak} erected in Babylon, which they call Kvirinta Duzita.
5. One is that which Siyavush, son of Kay Us {Kay Kaus} erected, [271] which they call Kangdez.
6. One is that which the sorcerer, Frasiyav of Tur, built underneath the earth with sorcery.
7. One is that which Jam {Jamshed} erected in Pars, which one calls the Jamkart.
8. One is that which Dahak {Zohak} erected in Shambaran, and one in Hindustan.

9. These are those which were erected with marvelous structure, whereas others founded many towns, cities, and mansions, the details of which are long.

10. Of Jamkart one says, “A marvelous and illumined mansion is constructed underneath the earth in concealment, which neither summer nor winter can destroy. In it are all the bounties that are on earth.”

11. Of the mansions of Kay Us {Kay Kaus} one says, “One was of gold wherein he settled, two were of glass in which were his stables, and two were of steel in which was his flock. Therefrom issued all tastes, and waters of the springs giving immortality, which smite old age, – that is, when a decrepit man enters by this gate, he comes out as a youth of fifteen years from the other gate, and also dispel death.” {fountain of youth}

12. Of Kangdez one says, “It was a moving frame with hands and with feet, of eternal spring over the heads of the devs. Kay Khosraw established it on land. Its beams are seven of gold, of silver of steel, of bronze, of iron of glass and of crystal. Within it are seven hundred frangs of roads. There are fifteen gates to it, which one can go from gate to gate on a chariot horse, in the days of spring, in fifteen days.

13. Of the mansion of Frasiyav one says, “It is built underneath the earth with sorcery. By the light of the mansion, the night was shining like the day. Four rivers flowed under it, one of water, one of wine, one of milk, and one of beaten sour milk. The sun’s place and the moon’s place in motion are arrayed in it. The height of the mansion was of one thousand men of average height.

14. Jam’s {Jamshed’s} mansion in Alburz was of precious stones,
 [273] 15. Dahak’s {Zohak’s} mansion in Babylon was just like a crane.

CHAPTER XXXIII

o. As regards the calamities which befell Iranshahr {The Iranian Empire}, in each millennium.

1. When the Evil Spirit came in, at the beginning of the first millennium in the mingled state, Gav and Gayomard existed. As Mashye and Mashyane practised that ingratitude, they had no issue, therefore for fifty years. In this millennium, for seventy years Hooshang and Takhmorap {Tahmurasp} both killed the devs. At the millennium’s end, the devs sawed Jam {Jamshed}.

2. The second millennium commenced; Azi Dahak {Zohak} began his wicked reign, and ruled for a thousand years. When the millennium ended, Faridoon seized and imprisoned him.

3. The third millennium commenced. When Faridoon allotted the dominions, they, Salm and Tuj, killed Airij, and destroyed his children and grandchildren. 4. In this millennium, Manuschihr was born and sought the revenge of Airij. 5. Then Frasiyav came, vanquished Manuschihr with the Iranians at Mount Patashkhvar, destroyed them with disease, want, and much pestilence, and killed Manuschihr's sons Frya and Notar, till Iranshahr was taken from Frasiyav by another generation. 6. And when Manuschihr had passed away, Frasiyav came again, perpetrated much disintegration and desolation in Iranshahr, and withheld the rains from Iranshahr, till Uzava son of Tumaspa came, vanquished Frasiyav, and produced the rain which they called "the new rain." 7 And after Uzava, Frasiyav again did immense harm to Iranshahr, till Kavat sat on the throne of sovereignty. 8. In this millennium, in the reign of Kay Us {Kay Kaus}, the devs became virulent, they came to kill Oshnar, and distracted the thoughts of Kay Us {Kay Kaus}, till he proceeded to the war against the sky, and having fallen headlong, the glory {khwarrah} departed from him. They then ravaged the world with horses and men, and imprisoned them [275] along with the public men of the kingdom, with deceit, in the land of Shambaran. 9. One of the Tajis {Arabs}, who was named Zainigaw, who had venom in his eyes, came to the sovereignty of Iranshahr, and killed whomsoever he beheld with the evil eye. The Iranians desired Frasiyav with eagerness, and Dashtun killed him, Zainigaw, and ruled over Iranshahr, carried off many men from Iranshahr, settled them in Turkastan, and desolated and disintegrated Iranshahr, until Rotastahm started from Sigistan, captured the people of Shambaran, and released Kay Us {Kay Kaus} and other Iranians from captivity, made battle with Frasiyav on the Horey rutbar which they call Ispahan {Esfahan}, gave him defeat from thence, and made many other battles with him, until he prospered Iranshahr anew, having vanquished and cast him in Turkastan. 10. Again Frasiyav drew his army and Kay Siyavakhsh {Syavakhsh} came to battle. Because of Sutawih, wife of Kay Us {Kay Kaus}, Siyavakhsh {Syavakhsh} did not return to Iranshahr. For this reason, as Frasiyav had received him under his protection, he did not come to Kay Us {Kaus}, but he went to Turkastan himself and took a daughter of Frasiyav to wife, and Kay Khosraw was born of her. And they killed Siyavakhsh {Syavakhsh} there. 11. In this millennium Kay Khosraw killed Frasiyav, he himself went to Kangdez and gave the sovereignty to Lohrasp. And when King Vishtasp had ruled for thirty years the millennium ended.

12. Then the fourth millennium commenced. In that millennium Zartosht received and brought the Revelation {Den}, from Ohrmazd. King Vishtasp accepted and propagated it, and waged a severe war

with Arjasp, and many Iranians and non-Iranians fought.

13. In this millennium when the sovereignty came to Vohuman son of Spenddat, and there was scarcity, the Iranians fought amongst themselves, and there remained no man of the ruling dynasty who could rule. They seated Vohuman's daughter Humae on the throne of sovereignty. {Queen}

14. Then, during the reign of Darius son of Darius, the emperor Alexander came to Iranshahr, hying from Arum, killed king Darius, destroyed all the families of rulers, [277] magi, and public men of Iranshahr, extinguished an immense number of sacred fires, seized the commentary {zand} of the Revelation of Mazda-worship, and sent it to Arum, burned the Avesta, and divided Iranshahr among ninety petty rulers. {Alexander the Great conquered Darius in 330 BCE.}

15. Then, in this millennium, appeared Artakhstar son of Papak. {The Arsacids founded the Parthian Empire and ruled from 247 BCE-224CE. Ardashir, son of Babag, founded the Sasanian dynasty in Iran, which lasted from 226 CE to 652 CE.} He killed those petty rulers, organised the empire, promoted the Revelation of Mazda worship, and established many religious usages which went down to his dynasty. 16. During the reign of Shapur son of Ohrmazd, the Tajis {Arabs} came. They seized the Horey rutbar, and they kept on attacking Ahwaz for many years, till Shapur attained to the royalty, vanquished those Tajis, took the country from them, killed many Taji princes, and drove them in large numbers. 17. During the reign of Peroz son of Yazdegird, there was no rain for six years, and severe distress and hardship befell the people. 18. Again, Khushnavaz, the ruler of the Ephtalites came, and killed Peroz. Kavat and his sister handed a fire altar to the Ephtalites as security. 19. During the reign of Kavat appeared Mazdak son of Bamdat, and established the Mazdakian creed, and deceived and distracted Kavat, and enjoined that men ought to have wife, children, and wealth in common and in co-partnership, and to relinquish from use the Revelation of Mazda worship; until Khosraw son of Kavat of immortal soul attained to majority, killed Mazdak, reorganised the Revelation of Mazda-worship, and vanquished those chiefs who used to make inroads on Iranshahr, and closed their passage, and made Iranshahr fearless. 20. And when the sovereignty came to Yazdegird, he ruled for twenty years; then the Tajis {Arabs} hied to Iranshahr in large numbers. Yazdegird could not stand in the battle with them. He went to Khorasan and Turkastan, and asked horses and men for help, and they killed him thither. 21. Yazdegird's son went to Hindustan, and brought a valiant army. He passed away before coming to Khorasan. That valiant army was disintegrated, and Iranshahr remained with

the Tajis {Arabs}. They promulgated their own code of irreligion {ak-den (i.e. Islam)}, and eradicated many usages of faith of the [279] ancients, enfeebled the Revelation of Mazda-worship, and instituted the practice of washing the dead, burying the dead, and eating dead matter. 22. And from the beginning of creation to this day, no calamity greater than this has befallen; for owing to their misdeeds, on account of supplication, desolation, distressing deeds, vile law, and bad creed, pestilence, want, and other evils have made their abode in Iran.

23. One says in the Scripture, "Their wicked rule will be at an end. 24. A community will come with red ensigns and red banners, and will seize Pars and the districts of Iranshahr up to Babylon, and they will weaken the Tajis {Arabs}.

25. "And then from the direction of the east, one bad man will come. He will vanquish those of Mount Patashkhvar; he will establish his wicked rule for several years. During his leadership, men in Pars will perish by the roads which are on the sea shores of Kazerun, until he will not exist.

26. "After that, the Turkish army will hie into Iranshahr in large number and with many banners will desolate this prosperous and sweet-smelling Iranshahr, will disintegrate many thriving families, will perpetrate much harm and distress to the men of Iranshahr, and will eradicate, disintegrate, and seize many mansions, until God will have mercy.

27. "And when the Arumans will arrive and conduct the government for a year, at that time, one will come from the frontiers of Kavulastan, with whom there will be glory, also of the royal family, whom they will name Kay Vaharam; and all men will return with him, and he will rule even over Hindustan, Arum, and Turkastan, over all the frontiers. He will remove all impious beliefs, and having restored the Revelation of Zartosht, no person will dare to come in the public with any other belief.

28. "And in the same period, Peshotan son of Vishtasp will come from the direction of Kangdez, with a hundred and fifty holy men. He will eradicate the idol temple which was their secret place, will establish the Warharan fire in its cradle, and will properly proclaim and restore the Revelation."

29. Then, the fifth millennium of Ushedar will commence. [281] Ushedar son of Zartosht, the demonstrator by Revelation, and the true messenger, will come from Ohrmazd. He too will bring the Revelation {Den} just as Zartosht had brought, and promulgate it. And privation and drought will diminish, and liberality, peacefulness,

and unvengefulness will increase in the whole world. He will give greenness to the trees for three years. And the river Vataeni will flow with a horse's strength. And the springs and the sea of Kayansah will flow again. For ten days and nights the sun will stand at the zenith of the sky, and all of the wolf species will perish.

30. Then when the millennium of Ushedar will end, Malkus of pestilential nature, of the race of Tur-i Bradrok-resh, who was the cause of the death of Zartosht, will appear and will produce with sorcery and the pari's {fairy's} desire, the terrific rain which they call 'malkusan,' for three years, during the cold winter, and in the warm summer, with immense snow and hail which are destroyers of the creation, in such a way that all men will perish by the road of the sacred fire. And then there will be the reorganisation of men and animals from the Enclosure made by Jam {Jamshed}. For this purpose it is built in concealment.

31. This too will happen that, at the time, the curative power which is assigned to one thousand species of herbs, which are in opposition to one thousand kinds of diseases, will come over to two species of herbs and one kind of land, and none will die of disease, but through old age or unless they kill.

32. And then the sixth millennium will commence, which is called the millennium of Ushedarmah. And in that millennium Ushedarmah, son of Zartosht, will come from Ohrmazd for prophecy. He too will bring the Revelation {Den} just as Zartosht had brought, and promulgate it in the world. For twenty days and nights the sun will stand at the zenith of the sky. He will give greenness to the trees for six years. The druj of the race of the dragon will perish, that is, he will destroy the serpents with the noxious creatures.

33. Then, near unto the end of Ushedarmah's millennium, [283] Dahak {Zohak} will be free from fetters. Bevarasp will injure many creatures and creation with the dev-ic desire. 34. And at that time Soshyant son of Zartosht will appear. And for thirty days and nights the sun will stand at the zenith of the sky. 35. Of earthly beings, they will first raise the dead body of Karsasp son of Sam, who will smite Bevarasp with the mace, and kill and withhold him from the creatures. The millennium of Soshyant will commence; as the millennium of him, the body builder {i.e. reanimator, resurrector} is for fifty-seven years.

36. As regards these three sons of Zartosht, such as Ushedar, Ushedarmah, and Soshyant, one says, "Before Zartosht wedded, they had consigned the glory {khwarrah} of Zartosht for preservation, in the sea Kayansah to the glory of the waters, that is to the Yazad

Anahit.” 37. They say, “Even now they are seeing three lamps glowing at night in the bottom of the sea. And each one of them will arrive when it is their own cycle.” 38. It will so happen that a virgin will go to the water of Kayansah in order to wash her head; the glory {khwarrah} will mingle within her body, and she will be pregnant. They will one-by-one be born thus in their own cycle.]

CHAPTER XXXIV. As regards resurrection and final material life.

1. One says in the Scripture, “Whereas, when Mashye and Mashyane grew up from the earth, they first drank water, then ate vegetable, then drank milk, and then ate meat. Men too when their time of death shall have come, will desist first from eating meat, then from drinking milk, and then even from eating bread, [and] will be drinking water [only] till death .”

2. Thus too in the millennium of Ushedarmah, the strength of appetite will so diminish that men will be sated for three nights and days by eating one single meal. 3. And then after [that] they will desist [from] meat food, and will [285] eat vegetables and drink the milk of animals; and then, they will abstain even from [that] milk diet, [and then] they will abstain even from vegetable food, and will be drinking water. And ten years before Soshyant will come, they will remain without food, and will not die, and then Soshyant will raise the dead.

4. As one says, “Zartosht asked of Ohrmazd, ‘Whence shall they reform the body which the wind has blown away, and the water has dragged down, and how shall resurrection occur?’ 5. Ohrmazd replied, ‘As I produced the terrestrial sky without pillars, of spiritual standing, with the ends far apart, and shining, of the substance of shining steel, even as I produced the earth, which bears [all] material life, it has no material propping [-up]; as I made the sun, moon, and stars to revolve in the firmament with shining astral bodies; as I produced corn so that they may scatter it in the ground and it may return with increase, growing again; even as I produced colour of various kinds in plants; even as I produced fire without combustion in plants and other things; even as I produced and nourished the child in the womb of the mother and assigned severally [the hair,] skin, nails, blood, feet, eyes, ears, and other limbs; even as I gave feet to the water so that it may flow; [even as I] produced [the spiritual] cloud which bears the material water and rains wherever it chooses; and even as I produced the air which blows at will, below and above, with the strength of the wind, as is visible to the eye; – one cannot seize it with the hands; – I produced each one of these when their production was more difficult for me to achieve than raising the dead. For in the raising of the dead

I have the help of such as these which I had not when [I] made them. What has been can be again. Behold, if I made that which was not, how can I not re-form that which was? For at that time I will demand the bony frame from the spirit of the earth, the blood from the water, the hair from the plants, and the life from the wind, as they had received at the beginning of creation.’“

6. First the frame of Gayomard will rise, then [they [287](#)] will raise] those of Mashye and Mashyane, and then these of other persons. 7. [And] in fifty-seven years Soshyant will raise all the dead. And whichever men are righteous and which ever are wicked, all men will wake up. All persons will re awaken from there where their life had departed [or they had first fallen on earth. 8. And] then, when they have restored the physical and astral bodies of all material lives, they will give them their protoplasm; and [they will give] one half of the light accompanying the sun unto Gayomard, and one half to other men. 9. [Then men] will recognise [men], that is, a soul will recognise [a soul, a body] another body, that this is my father, this is my mother, this is my brother, this is my wife, and this is any whatsoever of my very near relatives.

10. Then the assembly of Isadvastar will meet, that is, all men of this earth will stand. 11. In that assembly, every person will see his own good deeds and evil deeds. The righteous will be as conspicuous amongst the wicked as a white sheep amongst the black. 12. In that assembly, whatever righteous man was friend of a wicked one in the world, [that] wicked man will complain of that righteous one, “Why didst thou not inform me in material life of the virtuous deeds that thou thyself performedst?” If that righteous man had not informed him [in this manner] he shall have to undergo ignominy in that assembly.

13. They will then separate the righteous from the wicked; and [they will carry] the righteous to the abode of harmony, and cast the wicked back to the wicked existence {hell} and for three days and nights [those of the wicked existence] in material body and [material life] will undergo punishment in the wicked existence. And the righteous, in material body, will see delight in the abode of harmony those three days. 14. As one says, “On that day when the righteous parts from the wicked, tears will come down up to the legs of every person, when they will separate the son from the company of the father, a brother from his brother, and a friend from his friend.” 15. And all persons will pass through [289](#) their own deeds. The righteous shall weep for the wicked, and the wicked [shall weep] for himself. It may be, there is a father who is righteous and the son wicked, or it may be, there is one brother who is righteous and another wicked,

those such as Dahak {Zohak}, Frasiyav, [Vamun, and] even other sinners of this sort deserving death, who, owing to their own deeds that they have done, undergo [such kind of] punishment which no man has undergone, which they call the punishment 'of the three nights.'

16. During the performance of that renovation of the universe {Frashegird}, those holy men of whom it is written that they are living, fifteen men and fifteen damsels will come to the help of Soshyant. 17. And as [the dragon] Gochihr within the celestial sphere shall fall from the base of the moon on to the earth, the earth shall have such distress as that of a sheep when a wolf tears off its wool. 18. Then fire and Airyaman Yazad will melt the metal which is within the hills and mountains, and it will remain on this earth like a river. 19. Anad then they will cause all men to pass into that melted metal, and will make them pure. And to him who is righteous it will so seem as if he is walking in warm milk; and to him who is wicked it will seem in such manner that he is walking in the world in melted metal. 20. Then with the greatest affection shall all men meet together, father and son and brother, and all friends. Man will ask man, "Where wert thou these many years? What was the condition of thy soul? Wert thou righteous or wicked?" 21. When first the soul shall see the body, it will enquire of it. On the [reply] being uttered, men will unanimously be of one acclaim, and will administer loud praise to Ohrmazd and the beneficent immortals {Amesha Spentas}.

22. Ohrmazd will at that time be the perfecter of the creatures, that is, He need not do any superior work, during the while that they restored the dead. 23. And Soshyant with his associates will perform the rite for the restoration of the dead; and they will slay the 'Hadhayas gav' for that rite; out of the fat of that 'gav' and the [291] white hom they will prepare the immortal beverage, and give it to all men; and all men will become immortal up to eternity and eternal progress. 24. This too one says, "They will restore with the age of forty years those who had attained to manly proportions. And they will reproduce with the age of fifteen years those who were minors and had not attained to age. And they will give everyone his wife and children, and they will make demonstrations of regard towards their wives, just as now in material life, but there will be no begetting of children."

25. Then Soshyant by order of the Creator will give reward and recompense to all men in conformity with their deeds. There may be that one too who is [so] righteous that he will say, "Do you carry me to the abode of harmony of Ohrmazd," and, as befits himself, he lifts up his astral body, and he is advancing, in its company, up to eternity

and eternal progress.

26. This too one says, “He who has performed no worship, has ordered no ‘geti-kharit’ and has given no garments as righteous gift [to the worthy], will be naked there; if he shall perform the worship of Ohrmazd, the spiritual gathas will verily serve the purpose of clothing to him.”

27. Then Ohrmazd will seize the Evil Spirit, Vohuman will seize Akoman, Ardwahisht Indra, Shahrewar Sauru, Spandarmad Taromat that is Naonhaithya, Hordat and Amurdad will seize Taurvi and Zairi, truthful utterance will seize the untruthful utterance, and [the holy] Srosh will seize Aeshma {Eshm} [of the cruel spear]. 28. And then two drujš will remain, Ahriman and Az. 29. Ohrmazd will come to the world, himself as Zot, and [the holy] Srosh as Raspi, and He will have the sacred girdle {kusti} in his hands. 30. And the Evil Spirit and Az will hie back to the gloom and the darkness, across the passage of the terrestrial sky through which he had entered, with defeated stratagems and undone, by means of the gathic spell {nirang}. 31. And the dragon Gochihr will be burnt by that melted metal, [and the metal will flow into the wicked existence, and] the stench and contamination within [293] [the earth, where] the wicked existence was, will be consumed by that metal, and it will become pure. The hollow where through the Evil Spirit had entered is closed with that metal. 32. They will bring that wicked existence of the earth back to the expanse of the world, and there will be renovation {frashegird} in the universe, the world will become immortal at will, up to eternity and eternal progress.

33. This too one says, “This earth will become a plain, without height and without bottom; and there will be no hill nor summit, nor dale, nor highland, nor lowland.”

CHAPTER XXXV. As regards the race and genealogy of the Kayanians.

1. Hooshang son of Fravak son of Siyamak son of Mashye son of Gayomart.

2. Tahmurasp [son of Vivangah son of Ayanhat son of Hooshang.

3. Jam {Jamshed}, Tahmurasp,] Spityur, and Narsahi whom they also call Rashnu-Chini, were all brothers.

4. From Jam {Jamshed} and Jami, who was his sister, was born a pair of man and woman, and they became wife and husband together; and the sire was named Aspyan, and the spouse Zareshum, and the lineage proceeded.

5. Spityur was he who, with Dahak {Zohak}, sawed Jam {Jamshed}.

6. Narsahi also lived together. They call him the distracted Narsahi. One says that such glory is allotted to him that he shall pass every day in the markets, and shall make all food purified and clean.

7. Dahak {Zohak} son of Khrutasp son of Zainigaw son of Avirafshyang son of Taj son of Fravak son of Siyamak; from the mother's side: Dahak son of Uta daughter of Bayak of Tambayak of Owoikhm of Pairiurvo of Urvaesm of Gadwithw of Drujaskap of Ganaminuy.

8. Faridoon son of Aspyan-i Pur-gav son of Aspyan-i [295] Sok-gav son of Aspyan-i Bor-gaw son of Aspyan-i Siya-gav son of Aspyan-i Spet-gav son of Aspyan-i Gepr-gav son of Aspyan-i Rama-gav son of Aspyan-i Vapro-gav son of Aspyan son of Jam {Jamshed} son of Vivangah.

9. As, exclusive of Aspyan-i Pur-gav, they were ten generations, each one lived a hundred years, which becomes one thousand years. those thousand years were the evil reign of Dahak {Zohak}.

10. Of Aspyan-i Pur-gav was Faridoon born, who sought the vengeance of Jam {Jamshed}. Also other children were Barmayun and Katayun. Faridoon was fuller of glory than they.

11. Of Faridoon three sons were born, Salm, Tuj, and Airij; and of Airij two sons and a daughter were born. 12. The twin sons were Vanitar and Anastob by name, and the daughter's name was Guza. 13. Salm and Tuj killed Airij, his children, and grandchildren all; and Faridoon kept [that] daughter in concealment. Of that daughter a daughter was born. They had information of it; they killed the mother, and Faridoon concealed [all] those daughters up to ten generations when Manush-i khvarshet-pa-vini was born of his mother. [For as soon as he was born] the light of the sun fell upon his nose. 14. From Manush and his sister was Manush-khvarnar, and from Manushkhvarnar [and his sister] was Manushchihr born, who killed Salm and Tuj, and sought the vengeance of Airij. 15. Of Manushchihr were Frya, Notar, and Durasrob born. 16. Just as Manuschihr son of Manushkhvarnar son of Manushkhvarnak, whose mother was Guza daughter of Aira daughter of Thritha daughter of Bitra daughter of Frazusha daughter of Zusha daughter of Fraguza daughter of Guza daughter of Airij son of Faridoon.

17. Frasiyav son of Pashang son of Zaeshim son of Tura son of Spaenyasp son of Durohasp son of Tuj son of Faridoon, as also Karsavazd whom they call Ketan, and Agrerat, all three were brothers.

[18. And Pashang and Visa were both brothers. 19. And of Visa were Piran, Homan, Shan, and other brothers born. 20. Of Frasiyav were Frigiz-i Chur, Shan, Sheta, and [297] other children born. 21. Vispanfrya, to whom Kay Khosraw was born, was daughter of Frasiyav, and had the same mother with Frigiz-i Chur. 22. Of Frigiz-i Chur were Suri, Asuri, and other children; of them were born Anast-airikht and San-airikht, and of San-airikht Frashavart, Lavaha., and others, whose details are long.

23. And of Agrerat Gopat-sha was born. 24. And when Frasiyav had captured Manushchihr with the Iranians in Mount Patashkvar, and let loose pestilence and want over them, Agrerat begged a boon of God, and he obtained that bliss that he saved those Iranian soldiers and veterans from that hardship. 25. Frasiyav, for that apparent cause, slew Agrerat, and Agrerat in recompense of it begot a son such as Gopat-sha.

26. Uzob son of Tuhmasp son of Kanak son of Barz son of Shat son of Arawsh son of Hvasp son of Vaetang son of Ragh son of Nodhaea son of Mashvak son of Notar son of Manushchihr. 27. Of Uzob three sons and a daughter were born. 28. Kavat was a baby in a basket, he had deserted him in a river. Uzob saw him frozen in the basket, and took him and brought him up, and named him “the Foundling.”

29. And of Kavat was Kay Apiveh born. 30. Of Kay Apiveh were Kay Arsh, Kay Byarsh, Kay Pisinang, and Kay Kavus born. 31. Of Kay Kavus was Siyavakhsh born; and of Siyavakhsh was Kay Khosraw born.

32. Karsasp and Urvakhsh were both brothers.

33. Athrat son of Sam son of Tura son of Spaenyasp son of Durohasp son of Tuj son of Faridoon.

34. Lohrasp son of Uzav son of Manush son of Kay Pisin son of Kay Apiveh son of Kay Kavat. 35. And of Kay Lohrasp were Vishtasp, Zarir, and other brothers born. And of Vishtasp were Spend-dat and Peshotan born. And of Spend-dat were Vohuman, Atar-tarish, Mitr-tarish, and others born.

36. Artakhshtar-i Papakan, whose mother was Papak's daughter, son of Sasan son of Vehafrit son of Zarir son of Sasan son of Arteshtar, who is called Vohuman son of [299] Spenddat.

37. Kay Apiveh's mother: Frana daughter of Notarga son of Frashta-ka son of Urvat-Ga son of Frasht son of Rak son of Darasrob son of Manushchihr.

38. This too one says, “The glory of Faridoon had settled on the root of a reed, in the ocean Frakhvkart. Notarga having with sorcery

transformed a cow into a goat, led her there. Having reaped the reeds there for a year, he gave them to the cow till the glory {khwarrah} went over to the Cow. Having brought back the cow, he milked her milk and gave it to the three sons, such as Vamun, Shun, and Changranha, which he had. The glory {khwarrah} went not to the sons but to Frana. 39. Notarga wished to kill Frana; Frana went from under the father's sway by means of the glory, and made a vow, saying: "I will give my first child to Ushbam." 40. Then Ushbam saved her from her father, and the first child she bore was Kay Apiveh whom she gave to Ushbam, and she went in a mingled state again with Ushbam, as Ushbam's companion.

41. The mother of Uzob daughter of Vamun the sorcerer was of the same descent with Frigiz, and their mother also.

42. Of Sam six children were born in pairs, male and female. They were one Damu, one Khusru, and one Marinda by name; and man and woman had together one name. 43. One of them was Dastan by name. He was kept more forward than they. He was the prince of the Sakas, and he gave to him the southern quarter. He gave the governorship of Awarshatr to Awaro. 44. One calls 'Awarshatr' that which is the country of Awaro. 45. These princely men praised Srosh and Ardwhisht in union. Therefore the possession of cavalry, the possession of equipments of strong archery, purity, publicity, delight, music, and celebrity were the more for them.

46. He gave to Damu the governorship of Asurastan. 47. Kingship, the organisation of the law of Kingship, the navigation of the sea, and the endurance of severe troubles were allotted to them. 48. He gave to Sparo the governorship [301] of Ispahan. 49. He gave to Khusru the governorship of Raye. 50. He assigned to Marinda the kingship of Patashkhvargar, the erasing of forests, and the dwelling in mountains, going on mission, making night attacks, good living, happy living, and continual victory over enemies.

51. Of Dastan were Rotastahm and Uzvara born.]

52. Porushasp son of Petirasp son of Urvadasp son of Haechatasp son of Chakhshnush son of Petirasp son of Haraetarshn son of Haraetar son of Spitama son of Vaedisht son of Ayazim son of Rajan son of Durasrob son of Manushchihhr.

53. As Petirasp [had] two sons, one Porushasp, and one Araspi, of Porushhasp were Zartosht, Nodarga, and Handainish born, and of Araspi was Metyomah born.

54. When Zartosht brought the Revelation {Den}, he first consecrated and propounded it in Eranvej, and Metyomah received the Revelation from him.

55. All the Mobeds {Magu-patan i.e. master Magi} of Pars are traceable to this race of Manushchihir.

66. I shall give details: Of Zartosht were born three sons and three daughters: one Isadvastar, one Urvatatnar, and one Khvarshetchihir. As Isadvastar was athravan and the Mobed of Mobeds, and passed away in the hundredth year of Revelation; Urvatatnar was the husbandman, and the chief of those in the enclosure built by Jam {Jamshed} which is underneath the earth; Khvarsetchihir was the warrior and commander of the army of Peshotan son of Vishtasp, and dwells in Kangdez. And the three daughters were one Fren, one Srit, and one Poruchast by name. 67. Urvatatnar and Khvarsetchihir were born of a wife of minor status and the others of a wife of independent status. 58. And of Isadvastar was born a son who was Ururvija by name, whom they call "the delight of the brothers." And for this reason, as he was born of a wife of minor status, they appointed him as adopted son of Isadvastar.

59. Then the three sons of Zartosht, such as Ushedar, Ushedarmah, and Soshyant were from Hvovi. 60. As one says, "Zartosht had gone three times near unto [his wife] [303] Hvovi; each time the seed had dropped on the earth. Neryosang Yazad received entire the light and vigour of those seeds, and entrusted them to Anahit Yazad for preservation, which will mingle with the mothers in [their] due season. And nine thousand, nine hundred, ninety and nine myriads of farohars of the righteous {ashavans} are appointed for their protection, so that the devs may not despoil them."

61. Zartosht's mother was Dugdova {Dogdo} by name; the father of Zartosht's mother was Frahimrvanan by name.

CHAPTER XXXV, A. The family of the Mobeds.

1. Bava son of Vaebokht son of Atar-banda son of Mah-dat son of Metyomah son of Frah-vakhsh-vindat son of Metyomah son of Kat son of Metyomah son of Araspi son of Petirasp. 2. As Bava was Mobed of Mobeds unto Shahpuhr son of Ohrmazd, and Kat was the prime minister unto Daray {Darius}.

3. Adarbad son of Mahraspand {Mahraspandan} son of Dat-artay son of Dat-erakht son of Hudin son of Atar-dat son of Manush-chihir son of Vohuman-chihir son of Fryan son of Bayak son of Freton son of Frashostar son of Pourushasp son of Nivasp son of Nivar son of Vakhsh son of Vahidhrov son of Frasht son of Gak son of Vakhsh son of Fryan son of Rajan son of Durasrob Son of Manushchihir.

4. Mitr-varaz son of Narsahi son of Awazut-gav son of Shir-goshnasp son of Parshtva son of Urvat-ga son of Takhm son of Zarir

son of Durasrob, of the celebrated house of Zagh son of Mashvak son of Notar son of Manushchihr.

5. Mitr-akavit son of Martan-veh son of Afrenbag son of Vindat; the Vindat who is manifestly son of Vae-bokht son of Bava son of Vae-bokht.

6. The mother from whom I am born is the daughter of Fray-mah son of Chahar-bokht son of Mah-ayiyar son of Mah-banda son of Mah-bokht son of Pusandakht son of [305] Martan-veh son of Afrenbag son of Vindat; the Vindat who is manifestly son of Vae-bokht son of Bava son of Vaebokht.

7. All other Mobeds who in the 'Khvatayik Nama' are said to be from the same family, are of this race of Manushchihr. Those Mobeds too who now exist, are all, they say, from the same family.

8. And I Frenabag, whom they call Datakih son of Ashavahesht son of Gosn-jam son of Vaharam-shat son of Zartosht, Zartosht son of Adarbad son of Mahraspand, Zadspram son of Goshn-jam, Adarbad son of Ayemit, Ashavahesht son of Fray-srosh, and other Mobeds were from the same family.

9. This too one says, "For fifty days in one winter the Mazdyasnian Revelation came over to the other six regions."

CHAPTER XXXVI. As regards the [Taji] year reckoning of time, of twelve thousand years.

1. One says in the Scripture, "For three thousand years, there was the spiritual state, that is, the creatures were unthinking, unmoving, and intangible; [the lords of the millennia were Aries, Taurus, and Gemini.]

2. For three thousand years Gayomard with the 'gav' was in the material state with antagonism; and the lords of the millennia were Cancer, Leo, and Virgo, so that it became six thousand years.

3. When the rule of the millennium came to Libra, the adversary entered, and Gayomard lived thirty years in the adverse state. 4. Then Mashye and Mashyane grew up for forty years, and it was for fifty years that they did not live as wife and husband. For ninety-three years [and six months] they lived together as wife and husband, till the time when [307] Hooshang attained [to full age.]

5. Hooshang ruled forty years, Tahmurasp thirty years, Jam {Jamshed} ruled six hundred and sixteen years and six months, till the glory {khwarrah} departed [from him,] and after that he was in flight for [a] hundred years, [in all, it is seven hundred and sixteen years and six months.

6. And] then the rule of the millennium came to Scorpio, and Dahak {Zohak} [reigned] a thousand years.

7. Then the rule of the millennium came to Sagittarius; Faridoon [reigned] five hundred years; in these five hundred years of Faridoon, Airij reigned twelve years; Manushchihhr reigned a hundred and twenty years; during this reign of Manushchihhr, when he was in Mount Patashkhvar, Frasiyav reigned twelve years, Uzob son of Tuhmasp reigned five years, and Kay Kobad fifteen years; [the rule of Sam was during those of Uzob, Kobad, and Manushchihhr.] Kay Kaus reigned seventy-five years till his going to the sky, and seventy-five years after that, altogether a hundred and fifty years. Kay Khosraw reigned sixty years; Kay Lohrasp a hundred and twenty years; Kay Vishtasp reigned thirty years till the coming of the Revelation; [approximately one thousand years.

8. Then the rule of the millennium came to Capricornus, and Zartosht of Spitama came for prophecy from the creator Ohrmazd to King Vishtasp. 9. King Vishtasp reigned ninety years after receiving the Revelation {Den},] altogether a hundred and twenty years. Vohuman son of Spend-dat reigned a hundred and twelve years; Humay daughter of Vohuman thirty years; Daray {Darius} son of Chihhr-azat, that is Vohuman, twelve years; Daray son of Daray, fourteen years; Alexander the Aruman, fourteen years; the Ashkanians, who bear the name for righteous rule, reigned two hundred and eighty-four years thereafter. Ardashir son of Babag, and the Sasanians reigned four hundred and sixty years in this reckoning; [till the brood of the Tajis {Arabs} gained the position up to the Parsik year four hundred and forty-seven.

10. At present it is the Parsik year five hundred and twenty-seven.]
[309]

COLOPHONS

TD₂

1. Completed with propitiation, gladness, and joy, on the day of Ashtad and the month of Tir, in the year 975, twenty years after his Majesty the Emperor Yazdegird. 2. I, servant of the Faith, Freton Marzpan Freton Vaharom Rostom Bundar Shamart Din-yar, wrote and deposited it for the sake of the ownership and eternal triumph of Rotastahm Faro-khvzat Yezhtyar Vizan.

DH

1. Completed with propitiation, gladness, and joy, on the day of Den and the month of Hordad, in the year 946, twenty years after his

Majesty the Emperor Yazdegird. 2. I, servant of the Faith, Marzpan Freton Vaharom Rotastam Bundar Shamartan Dinyar, wrote from the copy of Erdeshir Vaharamshat Rostem Vaharamsha. He had transcribed from the copy of the Aerpat- {Ervad-} born Spenddat Mazdin-khvast of Zadspram, of immortal soul, may whose holy souls be in the abode of harmony {Garothman}! May it be so! 3. I wrote and deposited it for 4. May he use it up to a hundred and fifty years with devotion, goodness, and faithfulness! 5. May he entrust it after a hundred and fifty years to faithful children having innate wisdom! 6. May he live on earth according to the desires of his material life. May he be in spiritual life according to his soul's desires! 7. May whoever will read it, study it, just when he made or will make a copy therefrom consider me worthy of prayer for forgiveness, after my passing away, me who am desirous of the readers who would thereby become very steadfast to religion and of good intellect! 8. I who wrote have written it for the possession of those of mine, for my children. 9. May they use it up to a hundred and fifty years, as I stated above. 10. (Av.) "There is one path which is of piety {Asha}, all other paths are no [311] paths." {Yasna 72.11} The path of righteousness {Asha} is only one, all the others are no paths. 11. Aerpat Erdeshir Vaharamsha Rostahm Vaharomsa completed his copy in the province of Kerman which they call Patashkhvargar in the religious texts. He transcribed it in the Nask "Jamasp admonished Vishtasp."

K43

1. Completed with propitiation, gladness, and joy, on the day of Tir, and in the month of Adar, and the Parsik year 936, twenty years after his Majesty the Emperor Yazdegird son of Satriyar. 2. I, Mitr-awan Anosha-ruban Rostam wrote well with carefulness this book of immense explanations. I wrote it for the sake of possession of my cousin and deposited it. 3. May he use it up to a hundred and fifty years, with devotion, goodness, and faithfulness! 4. And may he entrust it after a hundred and fifty years to faithful children and children having innate wisdom! 5. May he live on earth according to the desires of his material life. May he be in spiritual life according to his soul's desires! 6. May he who will read and study, and will make a copy therefrom, remember me and Khvareh-peroz Spandar Khvareh-peroz for whom I made this copy for goodness of name and purity of soul. 7. Then may his material life be of good celebrity on earth and may his soul be pure in the spiritual life. 8. (Av.) "There is one path which is of piety {Asha}, all other paths are no paths." The path of righteousness {Asha} is only one, all the others are no paths.

As the world will not remain constant to any,
It is better that his goodness remains in memory.

The world is a permanent memory and we are to go,
 Nothing remains unto man save humanity.
 Commit not sin, O Shahrayar! so long as thou canst,
 A sin owing to which the soul may feel ashamed.
 Choose harmlessness and benevolence,
 As this is the teaching and usage of religion {Den}.
 [313] Secondly, keep your soul wakeful,
 Turn not around evil deeds, so long as thou canst.
 Many kings are remembered in the world,
 Jam {Jamshed}, and Faridoon, and Asfandiyar
 There is in the path an oppressor like the wind,
 The oppressed, like the earth, remains eternal.
 -Mihirawan Anoshiravan Rostam.

NOTES OF APPROVAL

TD₁

I

I, servant of the Faith, Dastur Rostahm-i Goshtasp Erteshir, saw this book which Gopatsha Rostahm Bundar has written; I liked it, I set it right, so that whoever may read it may pray for the immortality of his soul! May it be so!

II

I, servant of the Faith, Dastur Jemshet Dastobar Jamasp Dastur Hakim, saw this book which Gopatsha Rostahm Bundar has written; I read it, I liked it, on the day of Amurdad of the month Ardwahisht, in the year 1113, after the Emperor Yazdegird.