

Parsiana

JULY 2003 Rs 20

Rivayats



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The Persian Rivayats

The proper age for investiture with sudreh and kusti was believed to be 14 or 15 years. The age for marriage was almost the same with the boys expected to be married by the time they were 15 and girls prior to that. Infant marriages though were not favored. With regard to after-death ceremonies it was advised that rather than invite trouble on oneself and incur debts one should perform rites according to one's means and capacity. Such facts can be gleaned from *The Persian Rivayats of Hormazyar Framarz and others — Their version with introduction and notes* by Ervad Bamanji Nusserwanji Dhabhar. A storehouse of information on rituals, manners and customs prevalent among Persian Zoroastrians and Indian Parsis living between the end of the 15th and 18th centuries, the 1932 book was reprinted by the K. R. Cama Oriental Institute in 1999 from the liberal sums received from the Zartoshty Brothers (Faridoon and Mehraban) Fund. The book priced at Rs 1,000 is available at the K. R. Cama Oriental Institute, 136, Bombay Samachar Marg, Fort, Bombay 400023, tel 22843893.

Since the entire treatise of 657 pages (with 68 more pages accommodating the preface, foreword, contents and author's introduction) would be too tedious for a layperson, with the permission of the Cama Institute we are reproducing here certain excerpts from the *Rivayats* which reflect on the attitudes, beliefs and faith which governed the life-style of the early Zoroastrians and their preoccupation with purity and hygiene. Interspersed with certain passages from Dhabhar's introduction that we are carrying are sections of the *Rivayats* that refer to norms governing cohabitation and the strict isolation of women in menses, the administering of bareshnum to those of a foreign faith and acceptance of converts. Ultimately we learn the rationale for dividing the world into 25 parts. *Parsiana's* intention was to piece together passages which would give us insights into the thinking of that generation of Zoroastrians.

The *Rivayats* encapsulate the guidance proffered by the Iranian Zoroastrians to their Indian brethren on matters of custom since the Persians were considered an authority on the subject. The word *rivayat* means custom. Hormazyar's *Rivayats* are sourced from eight *Rivayats* of: Kama Bohra, Faredun Marzban, Asfandiyar Sohrab, Manek Changa, Kaus Kama, Kamdin Shapur, Bahman Punjya and Kaus Mahyar. In the handwriting of Hormazyar's son Darab are additionally affixed five other *Rivayats* of Barzu Kamdin, Shapur Bharuchi, *Rivayat* addressed to Suratya Andhyarus, *Rivayat* addressed to Dastur Rustom Peshotan and others and a letter from Dastur Ardeshir Noshirvan of Kerman. The

same topic or subject on which a clarification was sought is often touched upon in more than one *Rivayat*.

Also reprinted in this issue is the *Jamasp Nama* which conveys the wisdom of the wise philosopher Jamasp, the chief mobed and prime minister of King Gushtasp (or Vishtasp). Scholars are neither able to ascertain when this text in Pahlavi was originally written nor when it was translated into Pazend, Persian or Gujarati. The names of the protagonists — Jamasp and Gushtasp — suggest that there may even be an Avesta version of this treatise. The responses Jamasp gives to the King's queries are supposedly the outcome of his conversations with God. He addresses questions related to Gushtasp's predecessors and successors, the Zoroastrian religion, the possibility of calamities like epidemics, famine, warfare and the ultimate resurrection of righteousness when men sustaining themselves on spiritual food will "become pure, without old age, without weakness and without death...When whatever I prognosticate about every (future) period of time may be found by the people to be carried into effect, then they will praise and thank God and will bless me who (am) His servant and the reward and benefit of all this will accrue to the king in this world and the next," Jamasp assures Vishtasp. Many of his predictions and narrative may appear absurd in today's context e.g. He states, "From Tehmuras, (the sovereignty) came to Jamshid who ruled 717 years and 17 months with radiance and glory and splendor. In his time there was no death for 600 years..." But that should not detract from his ability to gauge that times and people change and that all glory is fleeting.

The spellings of Zoroastrian terms and phrases have been retained as in the original while English words have been spelt as per the *Parsiana* style. We are grateful to Dastur (Dr) Kaikhusroo JamaspAsa for guiding us in our endeavor.

The *Rivayats* are a repertory of useful information throwing considerable light on the religious beliefs, customs and practices of the Persian Zoroastrians and of the Indian Parsis who lived between the end of the 15th and of the 18th centuries of the Christian era. Not only is the information on ritualism, manners and customs, given in the body of the different *Rivayats*, of great import, but the introductory epistles generally written in a florid and ornate style are of great historical value as throwing glaring light on most points of Mediaeval Parsi history, and on many a noteworthy person of the townships of Navsari, Surat, Anklesar, Broach and Cambay, the then chief strongholds of Parsi population and we learn incidentally from one of these epistles that the place of honor

is for once assigned to Navsari, as therein the Broach congregation is advised by the Iranians to refer their case at issue to the Dasturs of Navsari. A study of some questions from towns other than Navsari and Surat lead us to infer that the religious knowledge of the Parsis inhabiting those towns was at the lowest ebb.

Such being the case, it was well for the Indian Parsis to conceive the happy idea of sending messengers to Iran for the sake of proper guidance in matters religious, as, in the absence of such an initiative, they would have, for a long time, remained in darkness, because in the epistle sent with the very first *Rivayat*, an astounding statement is made that the Persian Zoroastrians were not aware whether there were, in India, any followers of Zoroaster, until the Indian Parsi, Nariman Hoshang of Broach went to Persia and made the Persians aware of the condition of their Indian brethren, thus showing that the emigration of Zoroastrians from Iran must have been very gradual. These *Rivayats* show that the Persian tradition continued and flourished in Yazd and Kerman and other strongholds of Zoroastrianism even after the Arab conquest and that the Zoroastrians of Iran followed the religious injunctions with rigorous precision. The usefulness of the *Rivayats* lies not only in the direction pointed out above, but they occasionally solve many a difficult point of Persian customs and ritualism, which had baffled the attempts at their decipherment and which were

—❦—
Every time
that one goes
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of all recite nine
Yatha. Then they
should consort
—❦—

interpreted sometimes by shrewd guesses and conjectures only. It may be safely inferred from the translation of all these *Rivayats* that the writers thereof, in order to bear out what they say, generally take their stand not so much on the original Avesta as on their Pahlavi translation, as also on some purely Pahlavi books, e.g. Pahlavi *Vendidad*, Pahlavi *Yasna*, *Shayast-la-Shayast*, *Bundahishna*, *Nirangistan*, *Dadistan*, *Dinkard*, etc... No wonder then, that European scholars interested in Parsi lore and religion have expressed a strong desire to be acquainted with the contents of these *Rivayats* which deal with the Mediaeval history of the

Parsis, their manners and customs and with a highly developed ritualism...

Although the *Rivayats* have given minute and elaborate details, even to a fault, as regards the observances in connection with nasa, sagdid, dakhma and other subjects whose name is legion, in conformity, as the writers say, with the sacred texts and have laid stress on their being minutely followed so much so that it is for once hinted that the whole Iranian empire was subverted on account, mainly, of the fault of a single individual remaining indifferent to a certain prescription of the religion, still on account of evil times and of oppressive foreign domination when redress cannot even be had at the hands of the highest authority of the realm, viz, the juddin king, and when under such circumstances they found that many Zoroastrian



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usages and customs based on religion had to be reluctantly abandoned, they despairingly tell us to hope for the best and resign ourselves to the will of God saying that such unavoidable infringement of a particular usage cannot make one sinful. But this counsel of despondency and despair is given only for cases of utter hopelessness. In cases where one cannot conform to the injunctions with rigorous precision, one cannot put off entirely the practice thereof, but should try one's level best to do it for *mah-sudi* or *mah-dadastani*, i.e. with an eye to the greatest good. They felt the oppressive yoke of foreign domination so much unbearable that nearly all of them thought that the crack of doom was at hand and that the evil times they lived in were even worse than those of Zohak, Afrasiab, Tur and Alexander and their evil effects had attained to such a pitch that the "distracted and distressed" Behdins living in "the desert" of Iran wished for the advent of the future apostle Behram Varjavand, i.e. Soshiyos, nay, they announce that the signs of his arrival had already been seen by them.

The Persian Zoroastrians abhorred so much the ways of the juddins living in their midst and were suspicious in their dealings with them to such an extent, that whenever information was wanted on some observances, the (Iranian) priests showed their hesitation in putting in black and white what they feared would be revealed to the juddins, as the missives were oftener sent through the medium of Mahomedans. Hence they often exhorted the Indians to go to Iran and learn there at first hand and when they sent such missives to India, words like *nirang*, *sagdid*, *gomez*, *Musalman*, etc. were generally written in Avesta characters, lest some inquisitive juddin message-bearer should try to learn the contents thereof surreptitiously...

Marriage: Fifteen is the marriageable age for boys, but in the case of girls, the period is less than this. A girl of marriageable age, if she declines to espouse a husband, is a *margarjan*, and if the parents do not marry her, they also incur sin. Infant marriages are deprecated. A girl may be betrothed at nine and married at 13 and the period may be somewhat long but not short. According to some, when a girl is 14 years old or not less than 12 years old, she should be married. Some held that she should be betrothed at nine and married after the first menstruous period was over. Once a marriage contract is made, it should never be broken: but if, after the contract is made, it is found that the father of the bridegroom or bride is a criminal, then it may be laid aside; but if the daughter is given in marriage to another, after the contract is made, without any justifiable cause, all the parties involved in the contract are responsible.

Female members could not give away the girls under their charge in marriage. It was the privilege of the male members of the family to do so. If a daughter was fatherless, she should marry with the permission of the uncle or, in his absence, on consultation with a person nearly allied to her in lineage and descent or with her guardian. It was the custom with the

Persian Zoroastrians to give the *mahr* or the marriage gift — whatever one can afford — to the daughter; but the Indian custom here is quite the contrary. This *mahr* was announced at the time of tying the marriage knot. Fully qualified priests — those who were initiated Herbadis and who were themselves married and masters of a family — had the privilege to perform the marriage ceremony. Marriages among near relations called *Khetyodath*, are highly spoken of and extolled. As there must have been some hindrance, in the time of the Hindu Rajas, in

contracting such marriages, we are exhorted with greater force to continue such marriages, now that the Musalmans are the masters of the Indian soil, because, as the writer says, the Musalmans can uphold us in the matter of making such matches. Widow remarriage was countenanced, not only with a view to an increase of progeny, but that if there were children by such marriage the merit of the good deeds done by them would be also shared by the parents. A widow, according to one opinion, must remarry after four months and 10 days, if she has no suckling child; but if she has, then she should remarry after 18 months...

It was the custom with the Persian Zoroastrians to give the *mahr* or the marriage gift — whatever one can afford — to the daughter; but the Indian custom here is quite the contrary

(The circumstances under which a male and female were married determined their status and there are five kinds of marriages mentioned in the *Rivayats*. The rules for consorting varied accordingly as can be gleaned from the passage below):

Nariman Hoshang: Can one consort with his wife every day, or how many times a month should one consort with his wife?

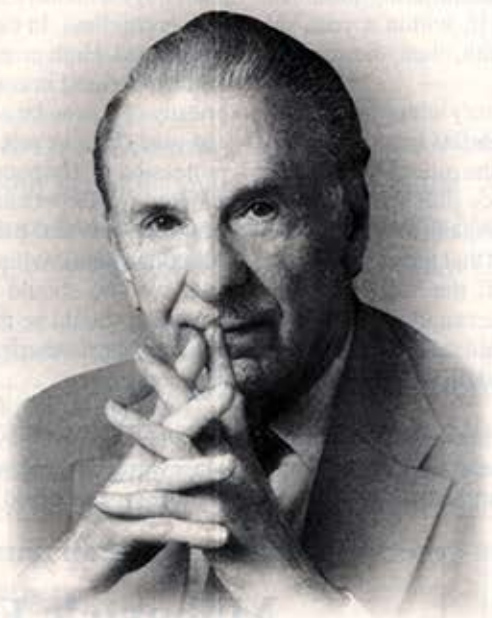
A. It is proper to consort with one's wife, three times a month, and when this is proper for 10 days and she becomes pregnant, then according to the good religion, (consorting with her again) is not allowed at all: for in the religion, three kinds of sin have been spoken of...

Again, one should not consort with her for the time that the child is being suckled, and if she becomes pregnant a second time, then if the weak suckling is not given to a wet-nurse and the suckling dies and if the parents of the children know this and are careless about it, both are *margarjan*.

Kamdin Shapur: Every time that one goes near one's wife, the husband and the wife should first of all recite nine *Yatha*. Then they should consort, and when they become separated, they should recite three *Ashem*, two *Humatanam*, three *hukhshathrotamai*, four *Yatha... ahunem, vairim, yazamaide...* to end. Then the wife should not utter anything, but the husband should recite *aat-aoshiti... Ashem*. Then both husband and wife should wash their heads.

Every time there is nocturnal pollution and if one recites the *Avesta* thereof then for every one time, Ormazd gives a son 15 years old, at the resurrection and future existence to one who has performed a *Yasht*; but if the *Avesta* is not recited, such a son is not given and (moreover), it will be a sin of one *tanafur*, which is equal to 1,200 dirams in weight.

Shapur Bharuchi: At the time of consorting with a newly-married woman, both husband and wife should recite first 11



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*Yatha ahu vairyo*s and then they should consort. When they separate, they should finish off the Vaj, just as is written (in the *Avesta*)...

(While divorce was explicable under certain circumstances, adultery was considered a heinous sin as states the introduction):

If a man is impotent, the wife cannot claim divorce; but if a woman proves to be sterile, the husband may wed another although he cannot effect divorce with the first wife. If the husband turns Musalman, then the wife should wait for a year; if, within a year, the husband does not revert to the old faith, then she may remarry...

If the wife of a Behdin commits adultery with a Behdin, the former should be put to death, if the Behdins have the power, i.e. if they are the ruling nation; but, as the rulers are *anirs*, i.e. foreigners, this cannot be done and hence she should be made to repent of her misdeed and punished. Again, in the infliction of the punishment, care should be taken that the woman or the man may not turn darvand thereby. If the husband of the delinquent wife assents, she may contract another marriage; if not, she may not be left alone without a guardian... If a Behdin or a Herbad commits adultery with a juddin woman, the sin is very grievous...

Adoption: One of the important institutions of the Zoroastrians was adoption. We see from the following how this institution was regarded in the times immediately following

— —

**A *satar* (an adopted son)
should be provided
for a man 15 years old,
dying childless**

— —

the Sassanids, e.g. in the time of Dastur Manushchihar in the ninth century of the Christian era and with what viewpoint it was held in the age of the *Rivayats*, from the 15th century and thereafter. About adoption, the *Rivayats* say as follows:

A *satar* (an adopted son) should be provided for a man 15 years old, dying childless. A *satar* older or younger than the dead is allowed. A

satar should be appointed from amongst near relatives. Orphan boys who have no relatives may be adopted by anyone who is childless. In case an adopted son dies, another should be adopted. High priests only should appoint an adopted son for the deceased in consultation with his relatives. One of the priestly class can be adopted as a son by a layman (Behdin), and vice versa. A priest adopted by a Behdin may follow the profession of Herbadship. One and the same person can be adopted by 40 persons. If one has no male issue, but has a daughter, one can pass the Bridge, i.e. there is no need of adoption, but the widow should remarry and if she gives birth to a son, he should be adopted for the former husband. Adoption should be made from, those on the father's side; if not, from the mother's side; but if this is not possible, from near relatives...

The main object of adoption according to the *Rivayats*, is that the deceased may pass safely the Chinvat Bridge to the other world on the dawn of the fourth day, that his lineage may continue in this world and that religious ceremonies and other

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meritorious deeds may be performed in the name of the deceased in order to propitiate his soul in the other world. All the *Rivayat* writers, with one exception, say that a male member only should be adopted, whereas according to the *Dadistan*, it may be a male or a female member as the principal aim of adoption according to it is chiefly to look after and manage the property of the deceased...

Juddins or Darvands, i.e. non-Zoroastrians: In the *Rivayats*, the word darvand (Av. *dravant* or *dregvant*) is generally used in the sense of a 'non-Zoroastrian,' but in one place, Kaus Kama gives the correct definition of a darvand, thus: Those who obey the commands of God are Behdins, but those who do not are darvands.

Food cannot be cooked in a pot manufactured by juddins. If such a pot is polished and tinned by the Zoroastrians, then this will do only out of helplessness. Ghee (i.e. clarified butter) made by darvands should not be consumed by Zoroastrians: the latter should themselves prepare it. Hides tanned by juddins should not be used. Fruits grown from seeds sown in the ground should be bought of darvands, but, dried fruits, preserves, etc., if made by juddins, should not be consumed by Zoroastrians. Zoroastrians should not use the ink prepared by darvands, as, at one stroke of such a pen, one *farman* sin is incurred. A *gospend* (i.e. a small cattle) should be slaughtered by Zoroastrians only and not by darvands. The water of a pool or of a pond, if a darvand uses it, cannot be taken into use by Behdins; but if the pond is in a desert place, then laymen only can use water thereof out of necessity, but the priests cannot. Dung manure of juddins should not be used, as it is full of impurities (*nasa*). It may be used out of helplessness (if the sin incurred thereby is less than the good work. If juddins are appointed for the work of cultivation, there must be Zoroastrian supervisors over them so that they may take proper precautions about any *nasa* (dead matter) lying in the field. If a Zoroastrian and a non-Zoroastrian hold a piece of land in partnership, then it is the duty of the Zoroastrian to inspect the field and see whether there is any *nasa* or dead matter lying therein, but this secret should not be revealed to the juddin, as, perhaps, out of enmity, he will do harm. Juddins should not carry the biers of the Parsis.

If a juddin dies in a boat wherein there are Zoroastrians, then the latter are not *riman* (i.e. polluted), if they have gone on business pertaining to the religion but they are regarded as *riman* (and therefore they should wash themselves ceremonially) if they are going on mundane affairs.

A contract made with juddins should be carried out. Nothing should be extorted from them, but if they turn inimical, then only violence should be used. If a juddin commits any misdeeds and does not follow the advice of Behdins and quarrels with them, then, even if he is put to death, the Behdins are not responsible for the crime. If one takes away by force anything from the juddins, then the extortioner shall have to pay four for one in the other world, but if a juddin shows signs of enmity,

it is allowable to rob him of his possessions.

Nothing should be given as a gift to the darvands, but sometimes it is a merit to do so. If a darvand offers anything to the Atash Behram, it may be accepted. Any ashodad (lit. the gift to the pious) from him may be accepted.

The evidence of juddins is accepted for *mah-sudi* or *mah-dadastani* if they are found reliable. Juddins may be converted to Zoroastrianism if they so wish it and if it is found that thereby there will be no harm to the religion...

—❦—

If the wife of a Behdin commits adultery with a Behdin, the former should be put to death, if the Behdins have the power, i.e. if they are the ruling nation

—❦—

Kama Bohra: Q. An infidel (*aniri*) or one of a foreign faith has set his heart on the good religion, and Bareshnum cannot be administered to him for fear of others. What is the decision?

A. It is said in the 8th fargard of the *Vendidad* that if any person who has become

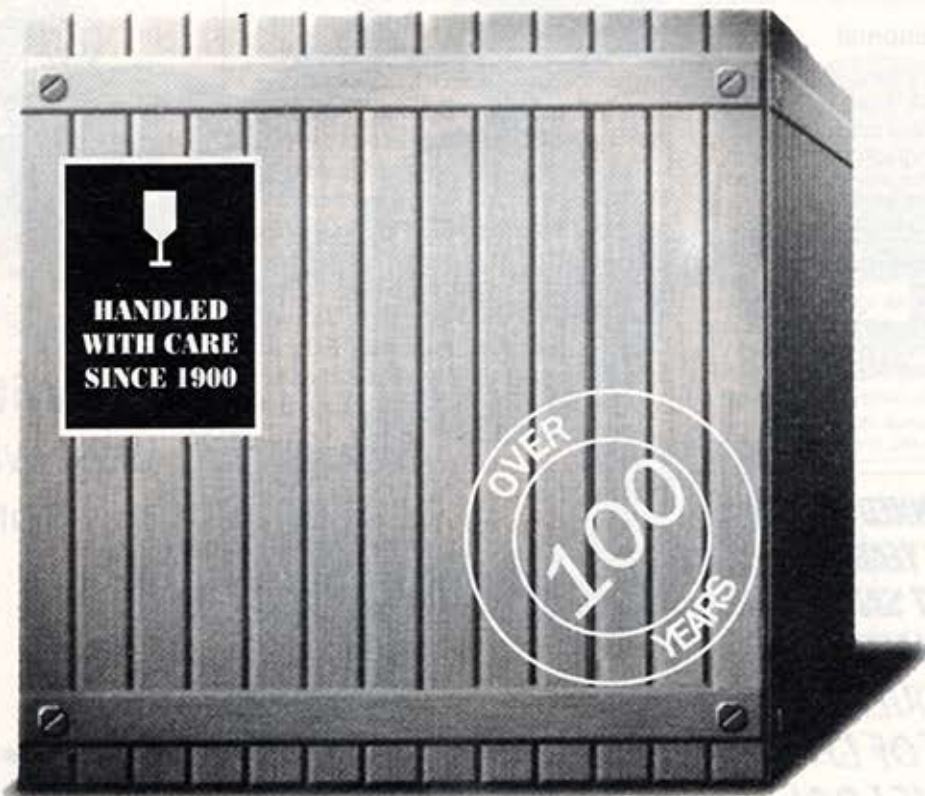
riman is 60 farsangs away from a Bareshnumgar then he should proclaim (his case) aloud to a person (on the way) who should purify him with gomez and make (his body) dry (with dust). With a loud proclamation, he should take the padyab of the bull and with loud proclamation, it should also be poured on his head so that all parts (of the body) may be wet and then he should make himself dry with dust from the moisture of the padyab. He should wash himself with padyab for 30 times and dry himself with dust and then wash himself with water once; and he should yet abstain from whatever has been prepared or is being prepared for Yasht and Yasna. One of a foreign faith who sets his heart on the religion and who is *riman* should be purified thus.

Kama Bohra and Kaus Kama: Q. If a person of a foreign faith who has his mind and speech set on to the good religion becomes *riman* by *nasa* and if they are unable to administer Bareshnum to him on account of some who are of bad nature i.e. on account of this that the wicked tyrannise over the virtuous, what is the decision?

A. In the 8th fargard of the *Vendidad*, it is so enjoined that if (such) persons are away from a Bareshnumgar, i.e. between them and the Bareshnumgar there is (a distance of) 30 farsangs and if a person (from amongst them) becomes *riman* (*vadyab*), then it is necessary that he should wash himself 15 times with padyab and make (his body) dry with dust, and then he should go to a Bareshnumgar who will administer Bareshnum to him. (He should wash himself) for these 15 times for the reason that if a stream or a river or plants come on his way, they are less afflicted.

If he is 60 farsangs away from a Bareshnumgar, he should act 30 times as I have said, and then he should engage himself in work, but should abstain from (the performance of) the Yasna service until the time he comes upon a Bareshnumgar who administers Bareshnum to him.

And one should act in the same way in the case of one of a foreign faith who has set his heart on the good religion. Whatever has been ordered (to be done in such a case) by the Herbad *Payadar* from the religion has been enjoined in the 8th fargard of the *Vendidad*, and the evidence thereof has been



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manifest in the *Avesta*: *thrisatathwem*, *frasnate* *thrisatathwem*, *upasnate* (Vd. 8 section 98) i.e. he should wash himself 30 times i.e. with padyab (or gomez) and he should (thus) wash himself 30 times: The commentary (of the *Avesta*) is thus given. Let it be known that there is not manifest (herein) the evidence of the *Avesta* as regards drying the body with dust.

Shapur Bharuchi: Q. If one of a foreign faith who sets his heart on the good religion becomes *riman* and for fear of others, the Bareshnum cannot be administered to him, what is the decision?

A. It is said in the 8th fargard of the *Vendidad* that if that Behdin is 100 farsangs away from a Bareshnumgar and has become *riman*, then he should recite *patet* before another Behdin. Thereafter the (latter) Behdin may give him padyab so that he may wash his head and body clean therewith and then make them dry with dust for 30 times; then he should wash himself with pure water once. Then he should abstain from whatever has been prepared for Yashts and Yasnas. One of a foreign faith who sets his heart on to the good religion should thus be ceremonially treated (*parhikhtan*) and washed.

On peaceful and forcible conversion: Kaus Mahyar: Q. Can a grave-digger, a corpse-burner and a darvand (one of a foreign faith) become Behdins (i.e. be converted to the Mazdayasnian religion)?

A. If they observe the rules of religion steadfastly and (keep) connection with the religion, and if no harm comes on the Behdins (thereby), it is proper and allowable.

Nariman Hoshang: Q. A Behdin turns darvand (i.e. goes over to another faith). If he returns to the religion of the Behdins, is it allowed or not?

A. It is allowable. They should convert him to the religion in the way (prescribed). He should be advised and admonished, should perform a *patet* and (then) Bareshnum should be administered to him. He should again engage himself in performing penitential acts and should recant (his former deeds). Let it be known that he should be allowed (to be retaken) in this way.

Shapur Bharuchi: If a person (of a foreign faith) exercises tyranny over a man of the good religion and tells him to turn Musalman with his family, then out of helplessness he should commit suicide but he should not turn Musalman.

Suratya Adhyarus: Q. Musalmans



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convert a Behdin by force to Muhamedanism but the latter's heart is not set on Muhamedanism. (What is the decision)?

A. Whenever (such a person) is converted by force to Muhamedanism and if his heart and mind are not set on Muhamedanism, then it is no fault of his.

Nariman Hoshang: Q. If a Behdin kills juddins, does he become responsible for the murder or not?

A. If the juddins have been involved in margarjan sins and do not follow the advice of the Behdin and squabble with him, then if they are killed, the Behdin is not responsible (for the murder). If a (Behdin) farmer injures juddins (employed in his work) and if they become helpless (and are overcome), then indeed the Behdin is responsible for the deed.

Q. What is the retribution for taking away anything by force from the juddins and appropriating it?

A. One should give four for one in the spiritual world for (what is taken away by) oppression and violence, but if (a juddin) shows enmity towards a Behdin, then it is allowable to take away the thing from him by force.

Q. An innocent man is handed over to an unjust king so that the latter deprives him of his property by violence. What is the decision?

A. For every harm and injury that (the king) does to him and his offspring that person who has handed him over to the king should be punished in the next world.

Nariman Hoshang: If slave-boys and girls have faith in the good religion, then it is proper that kusti should be (given to them to be) tied, and when they become intelligent, attentive to religion and steadfast, they should give them Bareshnum and it is also proper and allowable to eat anything out of their hands...

Priests — Dasturs and Herbadis: Pahlavi should be studied by priests. If a Dastur does not study Pahlavi, he will not be able to establish the truth of the religion (lit. he cannot show the miracles of religion).

One-tenth of their income should be given to Dasturs by the laity; but up till now, no effect of this religious injunction has been produced on the Behdins. This is an injunction laid down by religion. Hitherto the priests have been under the protection of Ormazd and the Amshaspands, (i.e. the laity do not conform to this injunction)...

Dasturs, i.e. members of the priestly class, should not eat the food cooked by Behdins, i.e. laymen, nor should they consume the flesh of a goat slaughtered by Behdins, i.e. the food for priests should be prepared by members of the same class. While eating, the priests should not come in contact with the Behdins. A Dastur incurs sin if he orders punishment to be inflicted on a sinner out of proportion to his sins. If a Dastur himself is a sinner, he cannot prescribe punishment for a crime committed by a Zoroastrian; but several qualified priests met in conference should decide, by a majority, the form of punishment to be undergone by the sinner, or, in such a case, the leader of the Behdins, i.e. the laity, can prescribe punishment to the sinner in consultation with other learned priests.

The 15 characteristics of a priest: All modern copies give

15 characteristics of a priest, as in the Persian *Rivayats*, the 15th being *nabar zivan* which is traditionally explained as "living the life of a Navar (i.e. of a fully qualified priest with the *khub*)"; but the original in Pahlavi gives only 14 characteristics, the last, i.e. the 14th characteristic being *Khub Nirang* which is qualified by the phrase... read generally *navar zivan*, which correctly means "undivided and faultless," i.e. one knowing well the ceremonial (*khub nirang*) should give his undivided attention to it and perform it faultlessly. Thus,

though *navar zivan* yields a good meaning, it is read and explained incorrectly from the Pahlavi.

Priests should wear trousers. Loin cloth is not allowed. The Yasna service with such a piece of cloth on is defective.

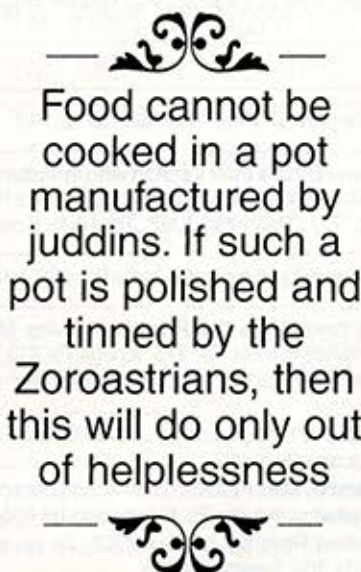
Atash Adarans and Atash Behrams: What we call here Atash Adarans were put to a different use in Iran as appears from the following statements:

Household fires used three times should be taken to Atash Adarans and when four months and 10 days pass, those fires should be carried to the Atash Behram. If it is not possible to carry Atash Adaran to the Atash Behram within that period, it should be carried there in a year. Ordinary household fires should be carried to Adaran fire and the latter to the Behram fire. Fire used for three days should be taken to the Atash

Adarans, but in Navsari there is no Atash Adaran (which is not commendable). Adaran fires should be established and household fires used for three days should be taken there and these latter should be carried to the Behram fire during the Farvardegan days. In every village, there should be Atash Adarans. Every three or seven days, household fires should be taken there, and the Adaran fires should be taken to the Atash Behram every year or every three years. The fire of the house should be carried to the Atash-gah, i.e. the Adaran fire on the day Ardibehesht or Adar, or Sarosh or Behram of every month. This decision about the collection of household fires is not observed in India. The ceremony of the consecration of the Atash Adaran in Persia is not in accordance with that followed here. The former is much more simple. In fact what are called Atash Adarans were established in Iran simply for the purpose of bringing in household fires to them. In every village, or where there were 10 houses of Behdins, one Atash Adaran was established. Following the Iranian practice, the Kadmis carried every year the fire of their Atash Adaran here to the Atash Behram during one of the five Gatha days, and it was left there to be extinguished. A great controversy raged on this point and the custom has since been dropped...

(The book recommends prayers for daily recital, the performance of the patet and the gah sarna ceremony with varying injunctions.)

Bending the legs of the dead: According to Kamdin Shapur's *Rivayat* and the still later *Rivayats*, the legs of the dead body before its being laid on the bier and taken to the dakhma should be bent and not stretched out, i.e. the body should be cross-legged. This decision gave rise to bitter controversies here in various towns of Gujarat inhabited by the Parsis, especially Surat and Navsari. No uniform practice regarding it is ob-



Food cannot be
cooked in a pot
manufactured by
juddins. If such a
pot is polished and
tinned by the
Zoroastrians, then
this will do only out
of helplessness

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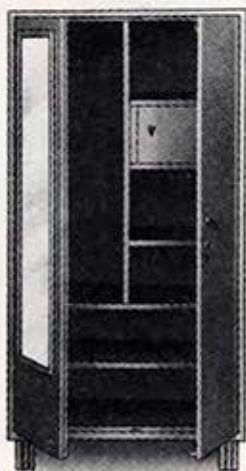
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served nowadays by the Parsis. The practice varies in various localities. This decision is given from a right or wrong interpretation of *Vendidad* 5, section 10-11, which is translated differently by different scholars. But there is no doubt that such a decision is arrived at on the principle that the less space polluted by the *nasa*, the better. When the controversy was at its height, questioning the same were again put to the (Iranian) Dasturs by the Surat con- gregation and (the) re- ply... gives the following in support of the fanciful reason the legs of the dead body should not be kept stretched out: "The dead have to make a journey to the next world, which is the last journey and no ordinary one. In the journeys undertaken by us in this world for going from one place to another, legs which are stretched out must needs be used. But when our sojourn here is ended, the journey to the next world must be represented by crossing or bending the legs. God had ordered the angel Sraosha to bend the legs of Gayomart, when he died in Sarandib, to show that his worldly journey was at an end"...

If a darvand offers anything to the Atash Behram, it may be accepted

(A narrative of certain ceremonies performed on specific occasions clarifies that ceremonies were to be performed according to one's means and capacity.)

In case of helplessness if one is unable to perform any ceremonies, one can rest content and resign oneself to the will of God rather than involve oneself in trouble and debt to perform them. In connection with this, we occasionally meet with the beautiful and sound adage... i.e. if one is able, one should exert oneself; but if one is helpless, one should rest contented; e.g. one *Rivayat* says that if Behdins cannot afford to consecrate the Darun ceremony on the anniversary day of a person, they can only recite the *Staomi* (Yasna 26) instead...

The age of investiture: All *Rivayat* writers agree on this point that the proper age for investiture with sudreh and kusti is the 14th or 15th year; e.g. the *Shayast-la Shayast* says that there is no sin in walking without sudreh and kusti (*vashat dubarishnih*) for 15 years and thereafter it is a sin. Again, on the authority of the *Duvasruj*id nask wherein the age of the navzud investiture was given, it says that kusti should be tied at the age of 14 years and three months. As against this uniform practice of the Iranians, Darab Hormazyar who has given an account of the investiture with sudreh and kustis as followed in his time, says that seven years and three months is the proper age for investiture, but with the express statement that the age may be more but not less. From certain other passages of the *Rivayats*, e.g. persons entitled to partake of the Gahambar chashni, or the giving of consecrated *darun* and *goshoda* to a menstruous woman in case of helplessness we gather that the age for investiture is 14 or 15 years.

In Darab's time, the Navzud ceremony was performed in the *Ooziran gah* also, whereas in Navsari it was the practice, up to some 30 years ago, to perform the ceremony only in the *Havan gah*. Again, after the words *vidhvao mraotu*, the first clause of Ormazd Yasht, viz. *peresat Zarathushtro*, etc, which

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is wrongly recited by many priests even now, was not recited in his time. After the completion of the ceremony the child performed the hamazur with the whole anjuman assembled...

(A woman in menses had to observe stringent regulations to ensure that all norms of purity were respected.)
Kamdin Shapur: Q. In what way should a woman in her periods act?

A. When a woman is in doubt that she is in menses, she should strip her clothes off the body and wash herself. If menstruation occurs, she should wear the garments (set apart) for menstruation and should sit in a place which is far from water, fire, vegetation and from a holy man... Ormazd said: "She should be 15 steps away from fire, 15 steps from water, 15 steps from the Barsom spread holily, and three steps from the holy man." Again the gaze of a menstruous woman causes pollution as far as the eye can reach any place, and if she looks at the Barsom or Darun or any ceremonially purified apparatus (of the Yasna Gah) as far as 1,000 steps, she causes pollution.

At the time of taking meals, the food should be put in a (metallic) dish, and two clean hand-gloves should be given to her. First, a little pure nirang should be let in a receptacle and placed near her in such a way that there would be no contact with her. That woman should take up the nirang (i.e. bull's urine) and wash her hands and face with the nirang. She should take up the gloves in such a way that they may not touch her clothes. She should put them on. She should hold the end of the spoon (at the time of eating) in such a way that the gloves may not come in contact with the water or bread. When she has finished her meal, the (metallic) dish should be put in a large bag and the two hand-gloves should thereafter be placed over it and this should be laid (aside) in such a place that as long as the hands are again not washed (with *gomez*, at the time of another meal), there should be no contact with it. Again, when she wishes to eat her meals, someone should pour a little pure nirang in a cup (and place it near her) in such a way that the person should not come in contact with the menstruous woman or her clothes. If that person comes in contact with the menstruous woman or the clothes of the menstruous woman, that person should wash himself and his clothes with nirang and water. If the (metallic) dish or the hand-gloves touch the garments of the menstruous woman or come in contact with any member of the body of the menstruous woman or with any other thing (pertaining to her), they are impure, and before she cleanses herself (of the impurity) of menstruation, another person should denude herself so that she may wash that dish or the garments (made impure), with nirang and water and thereafter she should wash herself with nirang and water in order that she may be cleansed.

When the menstruous woman perceives herself clean, it is necessary for her to stay for another day, and should wash herself the next day. (Washing) should not be effected before this period; if she washes her head (before the stated period), and if water reaches any member of her body or her clothes, then for every drop of rain or water there is a sin of one *tanavir*, and if she drenches her body with water, it is (a sin of) 15 *tanavirs*, which is a *margarzan*, sin. She should most assur-

edly abstain from (applying) water to the body or the clothes defiled with *dashitan* (i.e. menses). If she does not abstain herself (from doing this) she is *margarzan* and fit for hell. When a menstruous woman (finding herself free from menses) washes her head, she should be given nirang (to be applied to her body) at two places and then some distance away from this (place), she should bathe and wash herself thoroughly well in such a way that (at the place) where she had rubbed nirang (on her body), the water may not pass on there. If the garments or any impure thing of a menstruous woman have been taken in the mouth or (bitten with) the teeth by that menstruous woman, then when she perceives herself clean, she should not wash her head (at once to purify herself) and should not go to her house; but when she is free from menses, she should (first) wash herself and her clothes with nirang and should not apply any water (to her body). She should necessarily undergo the Bareshnum purification...

Juddins may
be converted to
Zoroastrianism if
they so wish it
and if it is found
that thereby
there will be no
harm to
the religion

(The introduction gives a detailed account of the various *Rivayats*, the messengers who carried them, the writers who transcribed them and the names of those to whom they were addressed.)

It was in AY 847 that one Behdin Nariman Hoshang brought to India the first *Rivayat* from Iran. Nariman stayed at Yazd for a year and learnt the Parsi language from Jamasp (Shehriar). For that period he did business at Yazd on his own account. Two other *Rivayats* of AY 855 and AY 880 sent through other messengers are generally quoted after him. With the first *Rivayat*, Nariman also brought a treatise on the Dialogue between Ormazd and Zartosht and the *Chitak* Avesta Gasan. The former was written by Hoshang Shiavakhsh Shehriar Bakht-afid Shehriar Behram Khushroshah Noshirvan at Sharfabad from a copy of Jamasp Shehriar Bakhtafid and completed in AY 847, and the latter treatise was written by Shapur Jamasp Shehriar Bakhtafid Shehriar Behram (Khushroshah) Noshervan at Sharfabad from a copy of Rustom Shehriar Damhar and completed in AY 847. These two books were written in Avesta characters because the Persians were informed by Nariman that the Herbad and Behdins of Cambay, Navsari, Broach, Surat and Anklesar were not versed in Pahlavi. This being the case, the Zoroastrians of Persia invited two mobeds to go to Iran to learn the language, as the commentary on the ritual they wanted to know was all written in that language. Moreover, it was difficult for the Persians to send instructions about all the niceties of the ritual, for they did not rely on that sort of instruction, as interpolations or omissions might occur thereby somehow or other in the original. Nariman, however, was taught some minor points of ritual and for obtaining further information, the Indians are exhorted to go to Iran. They write that the way by land is nearer; from Candhar to Sistan is the nearest way and that there is no danger on the road from Sistan to Yazd.

This *Rivayat* is addressed among others to the renowned Behdin of Navsari Changashah. One Hoshang Ramyar of Broach is incidentally mentioned. Changashah who is styled *anjumani* and *nam-khusrav* (i.e. celebrated and famous) is highly extolled for his able leadership and for the fact that he

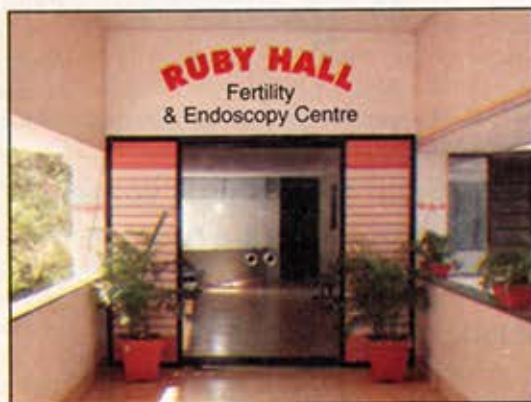


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was chiefly instrumental in securing the exemption of the Behdins of Navsari from the payment of the capitation tax...

A Behdin Kaus Kamdin was sent by Dastur MeherjiRana of Navsari and others to Persia for acquiring some religious books and for information on various ritualistic questions. The Iranians in response say that two wise and learned Dasturs may go to Iran, learn the languages and carry away the books. Perhaps on account of insecurity of the roads and other causes, the Iranis were not disposed to send books with the messenger. Again this epistle bears no proper date, but in the midst of this *Rivayat* we find the following:

"The date on which this came from Yazd was the day Bahman of the month Bahman, AY 922: the writer was Jamshed Behram Khusru." What we can gather from this is that this is not the actual date of the *Rivayat* when it was finished and sent to India. It was usual with the Irani priests of one town to send copies of the interrogatories they received from India to the various centers of Zoroastrian learning: for instance, if the Dasturs of Kerman received any communication from India, they would read it not only in their own congregation, but it was sent to Yazd and other centers for further elucidation. Thus it seems that the interrogatories brought by Kaus Kamdin from India were sent to Yazd by the priests of, say, Kerman, and the reply of the Dasturs of Yazd to their own Irani brethren is therefore dated AY 922...

—❧—
"The religion of
Zartosht will be
current in the world
for 1,000 years
and then trouble
will arise"
—❧—

Dastur Ardeshir Noshirvan had proceeded to Multan to return to Persia from Akbar's court, when he met there Behdin Kaus Mahyar, the messenger sent by Dastur Kamdin Padam, the High Priest of Broach. Dastur Ardeshir, in his letter, exhorts Dastur Kamdin to go to Iran and assures him that the roads are not infested by the Uzbegs as they were before. Ardeshir complains in this letter about many shortcomings appearing in matters pertaining to religion: e.g. he says that there is only one Atash Behram at Navsari, and at places like

Broach and Surat where there are no Atash Behrams, the ceremonies for the dead — chiefly the fourth day's ceremonies — cannot be said to be appreciably performed in the absence of the sacred fire not being ceremoniously fed with the fat of a *gospend* (a goat or a sheep) on that day, as by this particular deficiency in the ceremony, Adar Khoreh, i.e. the spirit of the Sacred Fire, will be displeased and will not welcome the soul of the deceased...

(Among the many subjects covered in the *Rivayats* are the influence of the planets and stars, the interpretation of a dream and the division of this world into 25 parts.)

Shapur Bharuchi: It is so said that (the various things of) this world are divided into 25 parts — five parts (are attributed) to luck, five to deeds, five to the disposition, five to the nature and five to ancestry (*avarmand*). Life, wife, children, power and



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Dasturs, i.e. members of the priestly class, should not eat the food cooked by Behdins... While eating, the priests should not come in contact with the Behdins



wealth are through destiny. Priesthood, warriorship, husbandry, good deeds and sins are through effort. Visiting women and doing one's work, eating, walking about and sleeping are through disposition.

Love, respect, charity, truthfulness and humility are through one's nature. The body, its lustre, intelligence and strength are through ancestry.

. . .

The Jamasp Nama

The decisions of the philosopher Jamasp have been called to mind from the Mazdayasnian religion and translated from the Pahlavi language. The philosopher Jamasp flourished in the time of King Vishtasp. He was his chief mobed and his prime minister. At that time no one excelled him in wisdom. One day, King Gushtasp said to the philosopher Jamasp: "You should tell me this — How have you acquired this wisdom? From whom have you learnt it? Is it got through toil or by divine inspiration? I want to participate in your wisdom? Can you share it with me or no?"

The philosopher Jamasp answered: "May you be prosperous for a thousand years. May you rule over the seven regions of the earth. This wisdom has come to me through your good fortune and grandeur and through the glory and prosperity of you who are kings and through the divine essence of the wisdom of the immortal-souled Zartosht Asfantaman whose disciple I have been for so many years, and in whose true religion I have been a participator. When the King — may he live long — will issue his revered orders, I will converse with God with all humility and pray to Him so that He may bestow His divine grace on me who am His servant and will give answers (to the king) deservedly and truthfully. I consider myself one of the blest that a memorial of me be left in the world and the high and the low be benefited by it and become informed of the truth of the true religion. When whatever I prognosticate about every (future) period of time may be found by the people to be carried into effect, then they will praise and thank God and will bless me who am His servant and the reward and benefit of all this will accrue to the king in this world and the next."

The king was delighted at these words. He praised him, showed reverence to God, the Great and the Glorious, and said: "Thanks and praise be to God that He has bestowed on me this goodness and victory. He brought into evidence such a true prophet and true religion and a prime minister (or high priest) in this world during my regime that fame and reward would be my share up to the resurrection and the wickedness and depravity of the demons would be removed from this world." He, then, put down his head on the ground, in accordance with the will and commandment of God, prayed to Him for a long time and offered Him much thanksgiving. Then he raised up his head from the ground and said to Jamasp: "First of all, I wish that you should tell me this: How many kings will

succeed me, and I want to know the truth you should inform me of: that after me how long will (the sovereignty) continue with every one of them: when will they die and reach the spiritual world? Tell me this (also): After me who will acquire this glory, throne, crown and diadem? I want you to tell me the name of every one of them (who will succeed me) up to resurrection, and how many years, months and days they will rule and what will be their manners, customs, mode of living and their faith?"

Jamasp answered: "...This crown and throne will go down from you who are the kings to Ardeshir Asfandyar who is called Bahman. He will rule 120 years; Homai Cheher-azad for 20 years; Darab, son of Bahman, for 14 years; Dara, son of Darab, for 12 years; Sikandar Rumi, for 14 years; and the various kings of the tribes (Muluk-i Tawaf), viz. Ashak, son of Ashak, Nush, Neryosang, Khosro, and Ardvan will rule 285 years in all. During their sovereignty there will be nothing other than oppression, tyranny and injustice. Then from the family of Sasan, Ardeshir Babegan, who will make the world prosperous through justice and (in whose time) much happiness and comfort will be attained by men will rule for 48 years. Shapur, son of Ardeshir for 30 years; Hormaz son of Shapur for five years; Behram, son of Shapur for 14 years; Yazdagard, son of Behram, for 20 years; Shapur, son of Yazdagard, for 10 years; Yazdagard, son of Shapur, for 20 years; Behramgore, son of Yazdagard, for 63 years; Narsi, son of Yazdagard, for 45 years; Yazdagard, son of Behram, for nine years; Piruz son of Yazdagard, for 35 years; Narsi, son of Yazdagard, for four years; Kobad, son of Firuz, rules for 40 years.

And thereafter equity and kindness will be beyond bounds on the people of the world, and Mazdak of mean origin will appear in his time and will do great damage to the religion and will institute evil manners and customs, but will soon perish. Noshirvan who is called Khusro Qobad, i.e. the Kesra will rule for 48 years, and what is most agreeable and best will make itself manifest with justice in the world.

Hormaz, son of Khusro, for 12 years; Parviz, son of Hormaz will rule for 38 years with oppression, tyranny and injustice which will be the signs of evil times (to come) and evil manners and customs will be manifest and the work of the religion and of the country of Iran will have its downfall. Kobad, son of Khusro, also called Shiruye, will rule for eight months with oppression and tyranny; Ardeshir son of Qobad, for one year and six months; Sindukht, daughter of Khusro, for six months; Keshvar-Banu will rule like a man for one year; Yazdagard, son of Shehriar will rule for 20 years.

Thereafter will appear such times that the sovereignty will go out of the race of the Iranians and the Kayans. The Turks will be powerful and the religion of Truth will be enfeebled. Many evil manners and customs will appear in the world. Oh! What shall I say! This world and all virtue and happiness will be polluted with evil and depravity. I do not wish to give the names of the kings of the Arabs, Turks and Rumis, because

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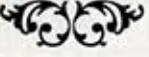
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from their direction, I do not see anything other than tyranny, oppression and distress.

Gushtasp asked of the philosopher Jamasp: "For how many years will the religion of Zartosht be current in the world? The philosopher answered: "...The religion of Zartosht will be current in the world for 1,000 years and then trouble will arise. An army of the Turks will appear, the Arabs will acquire power and the race of Hasham will appear and theirs will be victory and sovereignty. They will then make manifest oppression and tyranny, and every day that will dawn will be worse than the preceding day. Men will pass their lives with difficulty, and there will be much evil, depravity, theft and falsehood, and the sense of shame and truth will be uprooted from the world.

"The good will contract the habits of the bad and will give access to Satan within themselves, and the way of God and the care for truth will be closed on men. He who thinks of religion will be reduced to trouble, difficulty, distress and despair. Religion and truth will be so enfeebled as to be unspeakable. Infidelity and wickedness will appear in the world, when good and virtuous men will be called wicked men and malefactors, and the wicked and the malicious will be called benefactors. They will put such construction on the decision of judges as will appear more agreeable to them. All will seek advantage from this world and will seek less happiness and have less

—  —
"It will so happen that out of 1,999 men of this world, only one will be virtuous, and the rest of them all will be wicked and they will care less for the other world"
—  —

regard for the other world and those who will think (of that world) will be despised. Men will be bold in committing crimes and will issue such orders about religion as will appear agreeable to their mind.

"Hypocrisy, duplicity, falsehood and mockery will be on the increase and they will glory in them. The sense of shame for one's soul will depart from this world. It will so happen that out of 1,999 men of this world, only one will be virtuous, and the rest of them all will be wicked and they will care less for the other world. They will utter such words as will be more in conformity with their deeds. Good will not be distinguished from evil.

The people of the world will not express a desire for religion. Truth and reverence will disappear from the midst of men. One night they will be friendly to one another, but the next day they will give evidence for shedding the blood of one another. In short this Iranian land which is so prosperous will be reduced to nothingness and desolation at the hands of the wicked. Men will acquire much property and wealth by duplicity and falsehood so that they will not reap the benefit of it in both the worlds. They will bury them underneath the ground and will be destitute of their share in both worlds. In the next world they will suffer punishment in hell and will be penitent. They cannot return to this world once again so that they may do virtuous deeds. During that time they will praise and applaud the poor

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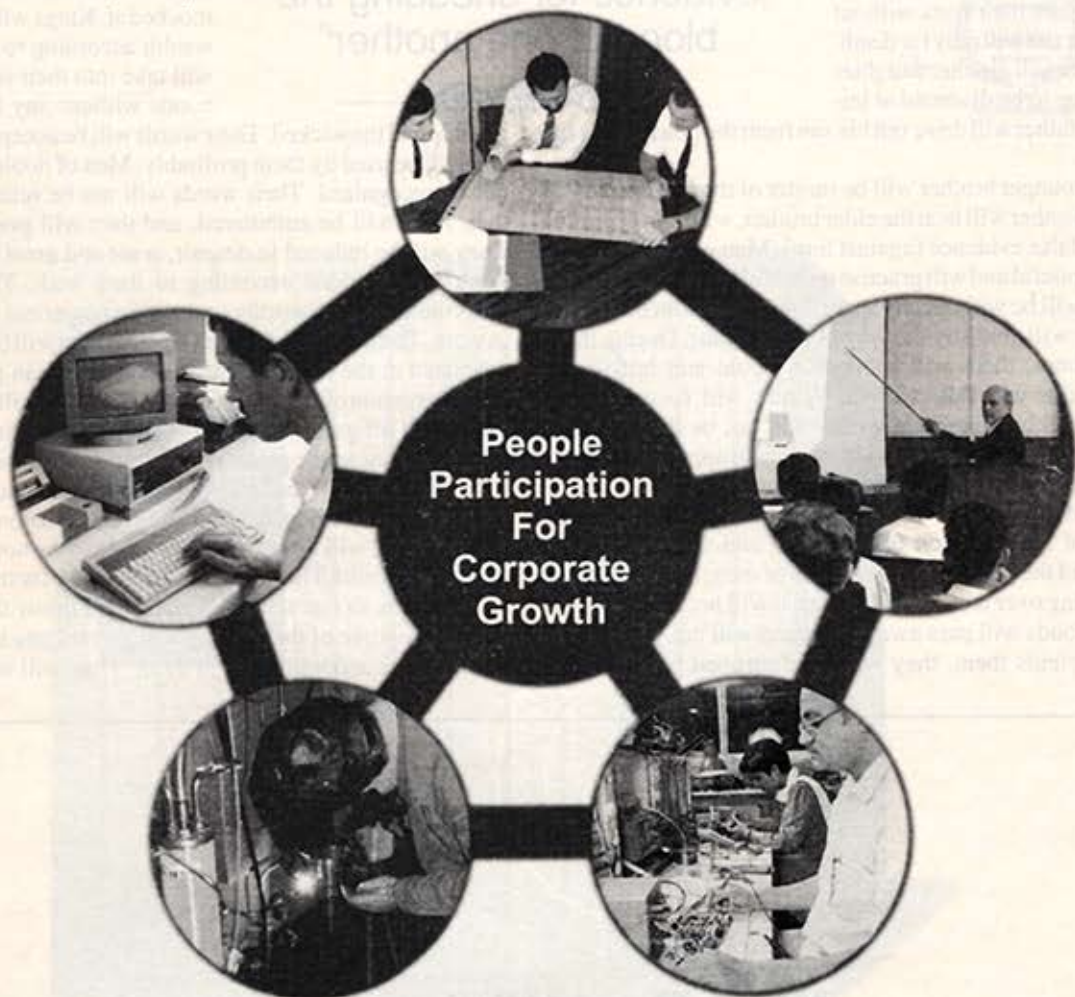
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but the poor will not praise and applaud the rich. The rich will disregard the poor and regard them as low. They will (only) say of them (in joke) that they are pious and venerable. How can poor men be happy? Noblemen and great men will pass their lives without enjoyment and will pray for death. The mother will give her daughter in marriage to be divorced at leisure. The father will drive out his son from the house in his life time.

"The younger brother will be master of the family and this younger brother will beat the elder brother, will abuse him and will give false evidence (against him). Men of the world will be more spiteful and will practise unlawful avarice and greediness, but will be without any share. Desisting from the way of God, they will abide by the way of the demons. During those wicked times, there will blow many cold and hot winds. Hurtful rains will fall at night. Winter will be colder and summer will be hotter and winter will not be distinguished from summer. Men who have offspring will appear despicable in the eyes (of men), but those who are without progeny will be praised. Many clouds will appear and pass on the sky but on account of the pollution of the times and wickedness and untruth and the prevailing of Satan over men, there will be no rains raining over men, and if it rains, it will not rain in season and the clouds will pass away. The land will not yield crops, and if it yields them, they will be destroyed by inclement

—❧—
"One night they will be friendly to one another, but the next day they will give evidence for shedding the blood of one another"
—❧—

weather. The spells which they practise during those times will be effective and the land and the juicy sap of any vegetable will be useless. During those wicked times rank and dignity will be regarded as false and will be mocked at. Kings will not bestow wealth according to merit. They will take into their service vagabonds without any kindred, the

ignoble and the wicked. Their words will be accepted by them, and will be used by them profitably. Men of noble family will not be recognized. Their words will not be relied upon and their lives will be embittered, and they will pray for death. They will be reduced to despair, want and great distress. No work will be done according to their wish. They will be unfortunate in both worlds, and will be powerless and helpless in work. The families of noble and great men will be ruined and desolated at the hands of mean persons. Mean persons will take possession of the families of the great and will ask for their wives and offspring in marriage. By force of circumstances and helplessness, the great and the noble will unite in marriage with the low, and (the low) will oppress their superiors and abuse them and will make desolate great mansions erected by the great, and will desire that their names may not be perpetuated in this world. They will take them to task for their manners and customs so that they (the great) will throw them off and will not approve of them. They will promulgate bad manners and customs and will glory in them. They will wish ill of all

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persons, will speak ill of them and will do harm to them. They will regard the nobles as slaves and the slaves will be regarded as noble...

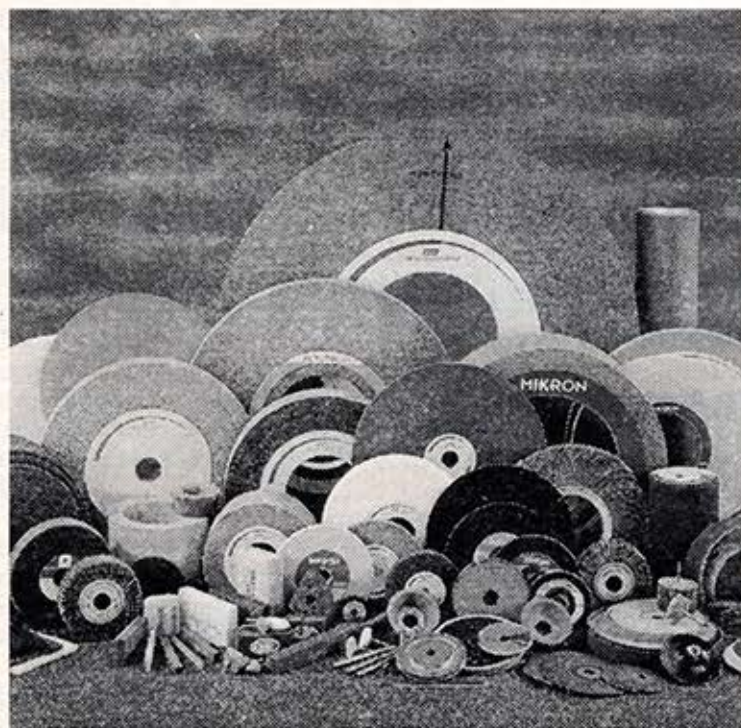
"Moreover every one knows who is noble and who is low. They (i.e. the nobles) will have no stability. The cavalier will be a foot-soldier and the foot-soldier a cavalier. The head will be the tail and the tail will be the head in the world, that is, the world will be topsy-turvy. The similitude, as they say, is this that when a flock of sheep returns (home), the lame goat which goes forward will soon fall back. Men will not be repentant of their wicked deeds, but they will again continue in sinfulness. They will less perform the Yasna service and do less deeds of charity and will not order them to be done. There will be much faithlessness and insincerity in the world. They will not recall rightly the knowledge of astrology and medicine. They will call to mind trifling things in accordance with foreign manners. Men of the world will soon grow grey. Youths will not enjoy happiness and delight and joy will not come out of their hearts. Whatever they do they do with pain. There will be great epidemics and diseases. Men of the cities and towns and villages will carry on warfare with one another, and will declare strife, animosity and rebellion. Men will be reduced to wretchedness and want. The good will pass their lives with difficulty. Good and wise men will be regarded as lunatics. Men who are insolent, shameless and untrue will be regarded as benefactors and will be praised. Impure things will be

— G —
"This Iranian land
which is so
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be reduced to
nothingness and
desolation
at the hands of
the wicked"
— G —

thrown by them into water and fire, and will be burnt and will be eaten by them like dogs and cats and those (animals) who resemble them. There will be much... insincerity in this world. Moreover, Meher-druj (i.e. breach of contract) will reach soon; perhaps it will (sooner) arrive in a year or a month or a day. Of course it must arrive (not later than) a year. These crimes will issue as sharply as water flows down a height. Then when it is the end of the millennium, the water of springs will dry up and many will be depleted. The land will yield less crops, and of the young ones of animals, out of 10, eight will decay and two will develop but these two will not give

satisfaction. The fruits of trees will be damaged by inclement weather and out of a hundred buds which blossom, 90 will decrease and those 10 which are left over will have no taste, flavor or relish. All men will be slaves to avarice and will have no solicitation for religion. It will not rain seasonally, but if it rains at all, it will rain noxious creatures and reptiles. Beasts of burden will not produce young ones and those which will be born will be stunted in growth, and will have less milk, flesh and wool. Fowls will lay few eggs. The ploughing-ox will have less strength. The war-horse will draw a small load. Men will be less skilful and there will be few trees laden with fruit on this earth.

Then when you see these signs, a man stunted in growth will rush into the country of Iran from the frontier of Khorasan with many armies like drops of rain and the sand of the desert.



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People will be annihilated on account of great wickedness practised by him. Much affliction and misery will be manifest. Happy is the soul which does not enter the body at that time and is not born of its mother. If it is born, it dies at once so that it may not experience those terrible times and the devastation which comes on the country of Iran, and so that it may not see those enemies who hold supremacy over great families such as the Arabs, the Turks, the Rumis and other enemies and that it will not perceive that the malefactors have their desires gratified with respect to virtuous men. The crown, the throne and the sovereignty that will be confounded, and wickedness, faithlessness, slaughter and unlawful carnage, it will not experience. It will not experience those epidemics and diseases and desolation and drought and indigence and plagues which will prevail during the time. Not one among 10 parts of the people of Iran will remain, as they will die on account of the affliction and contamination of those times. Demoniac broods, infidels, those of the race of wrath, foreigners and wicked people will enter Iran and will shed much blood, will practice great injustice and will oppress the good heavily. Then the angel presiding over the earth weeps and says: 'I cannot bear this hardship and difficulty. I am upset.' The angel Meher, the judge, comes to her assistance, i.e. the times of wickedness and oppression will improve somewhat and there will be a little of

—  —

"Good and wise men will be regarded as lunatics. Men who are insolent, shameless and untrue will be regarded as benefactors and will be praised"

—  —

justice and equity among the people. A number of people will come from Padashkhargar and there will appear law and justice and the times will improve, and the religion will gain strength. Law and justice will be brought into the world and will strive (to settle things). The impious will make themselves manifest at this time but will disappear and will have no full complement. Again

innumerable and countless Turks rush in the country of Iran, i.e. wickedness will prevail and they will make this country of Iran desolate and this land of Iran will be ruined on account of much bloodshed, warfare, tumult, iniquity and drought."

Gushtasp asked the philosopher Jamasp: "How many times will great epidemics occur? How many times will there be severe famines and scarcity? How many times will there be black water? How many times will there be inundations? How many times will there be great warfare? How many times will there be black snow? How many times will there be red hail storms?"

The philosopher Jamasp answered: "...There will be great plagues four times. One in the reign of Zohak, another in the reign of Shapur Narsi, and the third in the reign of Behram the victorious i.e. in the millennium of Oshedar, and the fourth, about the end of Oshedar's times when there will be the resurrection.

"Severe drought and scarcity will occur three times: once,

P. J. Chevalier

A researcher on Bombay seeks information on Phirozeshah Jamsetjee Chevalier (Chaiwalla), author and resident of Tardeo and Dadar in the 1920s.

Please contact:

Prof Gyan Prakash
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E-mail:
prakash@princeton.edu

Readers' suggestions invited

In every July issue *Parsiana* publishes reprints of ancient texts that we believe would be of interest to our readers. In July 2001 we reprinted the Qissa-i-Sanjan and in July 2002 the Arda Viraf Nameh. This year we have selected extracts from The Persian Rivayats.

We welcome suggestions from readers as to what we should carry in the July issues for the coming years.

The criteria for selection of texts is that it should be of interest to the majority of the community, convey information in a readable manner and help to enlighten Zoroastrians on different facets of its history, culture, religion and so on.

We await your suggestions. Write to:

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"The sun will stand still in the midst of the sky for 10 days and will raise up its head. When the people of the world will see this miracle they will be without any doubt as regards the religion"



in the reign of Afrasiab, the Turk; again, in the reign of Firuz, son of Yazdajird; once in the reign of Oshidar.

"Black rainwater (will pour down) three times: once in the reign of Ardvand; secondly, in the reign of Kaus, who went to the skies as the sorcerers had led him out of the (proper) path, and thirdly at the resurrection, i.e. the raising up of the dead. Great warfare will occur three times: once in the reign of Kaus, secondly, when you will exercise sway and thirdly, in the reign of Oshidar Bami. There will be black snow and red hailstorms four times: once in the reign of Minocher; secondly, in the reign of King Darab; thirdly, in the reign of Yazdagard Behafriid; and fourthly in the millennium of Oshedar.

"It will so happen that the armies of the Turks, the Arabs and the Rumis — all these three armies — will gather together and will fight, but the sovereignty and religion will come out (into prominence) and the religion will acquire strength."

Gushtasp asked Jamasp: "How many kings have flourished before me and how long did each rule?" The philosopher Jamasp replied: "First, the sovereignty came to Gayomars: he is called Adam. He ruled 30 years. Men did not die in his reign. After Gayomars, the sovereignty was acquired by Hoshang. He ruled 40 years. Men did not die in his time. There was even no death, no old age and no disease. Thus it was and men were righteous and wise. From Hoshang, the sovereignty came to Tehmuras, who ruled for 30 years. He kept Ahriman under his control like a helpless horse who could not do any evil. All men gratified their desires and were in happiness. From Tehmuras, (the sovereignty) came to Jamshid who ruled 717 years and 17 months with radiance and glory and splendor. In his time there was no death for 600 years. He ordered astodans to be made. From Jamshed, the sovereignty came to the Arab Zohak. He ruled for 1,000 years less 1½ days, with tyranny and oppression. Then, God the Great and the Glorious brought into prominence Afridun, son of Abtin, with His grace and radiance, who having captured him (Zohak) bound him up on Mount Demavand, and he himself ruled for 500 years. From Afridun (the sovereignty came) to Sam Nariman, and from Sam Nariman to Afrasiab, the Turk who ruled for 50 years with injustice and oppression. Then Minocher ruled for 120 years. Then Kaikobad ruled for 100 years. Then Kaikhusru ruled for 150 years. Then Kai Lohrasp ruled for 120 years, and there was no sickness in his reign, and medicine and cures were not requisitioned and men led their lives in delight and happiness and from these (sovereigns), this crown, throne and diadem of the Kianians have descended to you. May your sovereignty be eternal on the seven reigns of the earth."

Then Gushtasp asked Jamasp: "What is the advantage to men and animals through this world and whatever is in it? At what time and during what period will men get deliverance from the contamination of this world and will see light? What

will be the signs of those who will restore this world (to perfection) and of our offspring? When shall Oshidar, Oshidar-mah and Siavasush arrive with glory and when will the resurrection, i.e. the raising up of the dead happen? When will men be pure and righteous? and when will they be immortal, without weakness, without disease, and without old age so that they may not perish?"

The philosopher Jamasp replied: "...Whatever you have asked, I will answer with the assistance of God the Great and the Glorious and of the truth of the religion so that your majesty and your progeny may be informed of it.

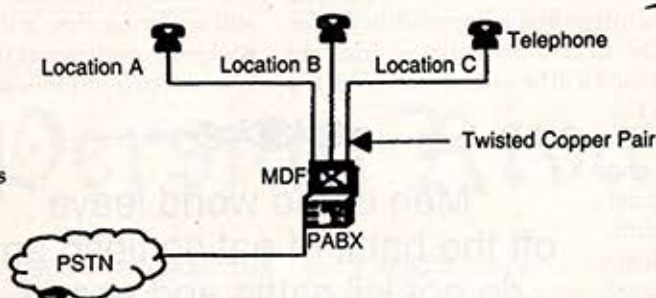
"O king, know that the most terrible period of time will be when the wolf progeny of Turkestan will rush into the country of Iran, that is, they will enter it with wickedness, and the religion will turn extremely weak and low. They will carry off honor and sense of shame from the virtuous man, and shedding the blood of men will appear very easy to them. Men and whatever is in the world will perceive that life will be without relish. They will put up with the oppression and tyranny and violence of the king of the Turks for several years, months and days. Then the kingdom will fall into (the hands of) boys who will not recognize the world. During their time, wickedness will arise. They will rule for 11 months with tyranny, oppression and violence. Then the Turks, Arabs and Rumans will make warfare on the banks of the river Euphrates and on the frontiers of Shuristan. At that time, the king, with the religion, will arrive, who is called Varjavand Hamavand (i.e. the glorious and the victorious) and his prayers will be accepted by God the Great and the Glorious. After this, the armies of the Turks, Arabs and Rumans will fall upon one another and will carry on slaughter and carnage which will be immense, immeasurable and infinite, such that the blood of men will reach their horses' girths. What I have said will occur in the millennium of Oshedar when there will fall red hailstones. It will be on this account that the blood of men will accumulate in the river Farat and the water of the Farat will turn red, the cloud will absorb the water and it will rain red hailstones in the world. What you asked about the signs and tokens of your progeny and Varjavand Hamavand as to what they would be, (know that) one sign will be the rebellion of the Rumis which I have (just) described shortly, and the other signs I mention one by one (as under) as they are manifest in the religion: One is this that the night will be brighter. The constellation of the Bear, i.e. Haptorang, will appear in the midst of the sky, will leave its own place and turn its head towards Khorasan. Virtuous men and high priests will be reduced to affliction and helplessness and few good works will proceed from their hands. The virtuous will be mocked at by the wicked who will not do good deeds nor will give the rewards thereof. Men will harbor revenge, jealousy and enmity towards one another. Wolves and wild beasts will commit great iniquity. Signs will appear on the sky, i.e. the criminal

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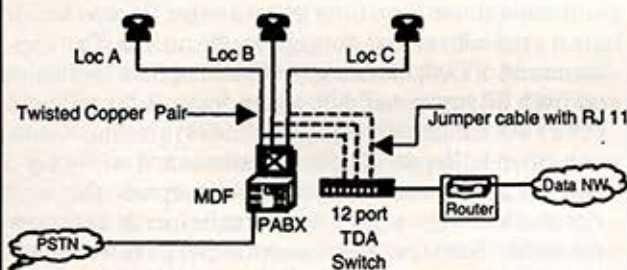
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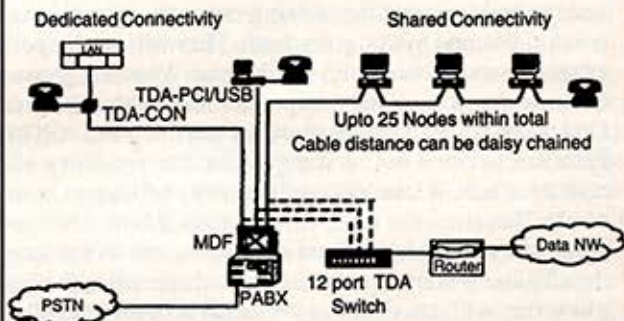
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planets will free themselves from fetters. Another sign will be that death of the young and diseases, affliction and calamity will reach sooner the creation of God of the glorious name. Men of low origin will be more active and powerful. The wicked will not do any good to the virtuous, nor will they order it to be done by them. The wealth and riches of Iran and whatever is buried in the ground will be unearthed and will fall into the hands of the wicked and the vile. Children born during that time will be intelligent and of sharp understanding and will be sooner prone to death. They will not regard with affection those men who do good deeds and order them (to be done), but they will make current the ways and the will of

Ahriman. Summer and winter will be less apparent. Men will be so depraved that they will not practice any virtue and truthfulness and they will be so enamored of wickedness that they will do it with falsehood, machination and duplicity, and they will glory in it. Men who are beneficent and well-intentioned will go against the religion and there will be many males on males and females on females. During those times pestilence, death and old age will be on the increase in the world. Whatever God has created — the flying creatures, the grazing creatures and the walking creatures — will have no relish of life, and will pray for death. They will greatly pollute water, fire and the earth of Asfandarmad. Whatever grows out of the earth will be mixed with pollution and filth. Afterwards, God the Most High will have mercy (on men) and will order Peshotan to come out of Kangdiz for the assistance of the country of Iran. Wickedness and depravity will depart from the world. The religion of truth will be current. More or less, in the space of a year, Oshidar Bami will appear and will propagate the religion. When the people of the world see his radiance and glory, they will submit, the more readily, to truth and will have no doubt about the religion. It is so said that people will ask for miracles from him, and he will offer prayers and the sun will stand still in the midst of the sky for 10 days and will raise up its head. When the people of the world will see this miracle they will be without any doubt as regards the religion. Then the sun will revolve and a great rattling noise will arise at the place where there is the sun.

"If anyone's heart is not right with God, the Most High, his gallbladder will split and he will die. The world will be cleared of criminals. Oshedar Bami will remain (here) for 150 years. His millennium will consist of 500 years. Men of low origin and wicked men will be annihilated from the world. Again when the millennium of Oshedar comes to an end, there will be the winter of Malkos and that winter will last three years, and owing to severe winter and furious winds and continual rains which will pour down, the world will be depopulated and men and animals will die in large numbers. The wolf species of the time of Oshedar's millennium will be non-existent and the thieves and robbers will disappear, and goodness will be on the increase and wickedness will be on the decrease. On account of that winter of Malkos, men, animals, trees, plants and crops will be devastated. Men come out a second time from the

Varjam-Kart and animals and seeds of plants are brought forth and the world again becomes prosperous. Then the millennium of Oshedar Mah begins and snakes, reptiles, scorpions and whatever resemble them and wickedness and duplicity will not be manifest in this world and falsehood, perfidy and wickedness will depart from the world. Grief and sorrow will be removed from the hearts of men, and delight, happiness and pleasure will take their place.

When 500 years of the rule of Oshedar will pass by, then Siavasyosh, the radiant, will appear in the world by the command of God, the Most High and he will revive the religion of Zartosht, Oshedar and Oshedar Mah and will propagate it. The

"Men of the world leave off the habit of eating flesh and do not kill cattle and sheep"

power and strength of the demons goes out of the world and everything becomes pure and clean and unsullied. It is said that the sun will stand in the midst of the sky in the time of Oshedar Bami for 10 days and in the time of Oshedar Mah for 20 days and in the time of Soshyosh for 30 days. Then the sun will, in these three times, go to its own place. Afterwards the year will be rectified to 365 days, and although now the sun recedes $\frac{1}{4}$ of the day from the commencement of his entering the sign Aries up to his re-entering Aries, it will not be the case at that time and there will be no intercalation. It is so said that Zohak will make himself free from fetters and for $1\frac{1}{2}$ days he will do great wickedness and damage in the world. Then by the command of God, the Great and Glorious, Sam Nariman rises up from his grave and will accept Siavasyush's religion. He comes to the impostor, viz, Zohak and says to him: 'Come, let us be friends. Repent of your wickedness and accept the good religion, and be without any doubt.' He repeats it three times. Zohak of low origin says: 'Come, let us be friends. Let us capture the world.' Sam says: 'If you accept the religion, well and good; if not, I will smash your head with this mace.' Zohak, being afraid of him, accepts the good religion, and wickedness, perfidy and untruth depart from this world. There is (then) no old age and death. Men of the world leave off the habit of eating flesh and do not kill cattle and sheep. Then they eat bread and the eating of bread will be so that if a man eats one piece of bread, he will be satisfied for 10 days. Then they will live on milk, and the milk of one cow will be sufficient for 10 men who will be satisfied thereby. Afterwards, they even let go drinking milk and will eat fruits. Afterwards fruit-eating will be left off and they will drink water. Afterwards they will leave off drinking water and will consume spiritual food, i.e. like the angels, they will not eat anything. Then there will be the resurrection and the future body. God will have mercy (on us) and will bring about resurrection. Men become pure, without old age, without weakness and without death. They become so polished like a mirror that it will be possible to see one's image in another's face. God, the Great and the Glorious bestows garments on them, which fire cannot consume and water cannot destroy. The rest of it all will be in accordance with the will and commandment of God, the Glorified and the Most High. Whatever He willed, He did; and whatever He will wish, He will do. The open and the hidden are all equal before God.



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