

*abdīh ud sahiḡīh ī zamīg ī sagestān*

## The wonders and mirabilia of the land of Sakastāna

In a short treatise, in Pārsīg, from Drangiana (Sakastāna), it is said that, after Alexander's onslaught, a few men of priestly class escaped and fled to Drangiana. There was a man, called Sēn-burzmīhr, who had compiled two Liturgies from Avesta books, the Dva.yasna: One, the Yasna and Visprad (the Long Liturgy) and the Yašt and Niyāyišn (the Short Liturgy, the X<sup>v</sup>ardag Abestāg) –Mas'ūdī tells obscurely how, after the year 300 (i.e., 300 years after the religion), a man in Sakastāna knew all the canonical texts by heart.<sup>1</sup> A few women and young children tried to study and memorize that book. Mazdayasnian women were admitted to full religious rites and consequently to complete educational facilities. The Hērbdestān 5-6 refers to young women pursuing their studies (*aθauruna*) even after marriage –and even without the authority of the husband. Thanks to the women and minor children who pursued the study of the book of the daēnā arranged by Sēn-burzmīhr the religion returned to Drangiana.

Text  
*mādayān*

ped nām ī yazdān

<sup>1</sup> *abdīh ud sahiḡīh ī zamīg ī sagestān az abārīg šahrīhā ēd rāy abērdar ud veh:*

<sup>2</sup> *ēk ēn kū: rōd ī hēdumand ud var ī frazdān ud zreh ī kānse ud gar ī ušdāštār andar zamīg ī sagestān.*

<sup>3</sup> *zāyišn ud parvarišn ī ušīdar ud ušīdarmāh ud sōšyāns ī zarduštān ī spitāmān, u-š ristāxēz kirdan, <andar ham zamīg>.*<sup>4</sup>

*ēk ēn kū: peyvann ud tōhmag ī kayān dahebedān ī ped ēn kišvar vizend aviš mad.*<sup>5</sup> *az frazendān ī frēdōn salm kē kišvar ī hrōm, ud tūz kē turkeštān ped x<sup>v</sup>adāyīh dāšt, ērēz ērān dahebed būd, u-š be ōzad.*<sup>6</sup> *ud az frazendān ī ērēz bē kenīg-ē anī kas bē nē mānd.*<sup>7</sup> *ud pas frēdōn ō var frazdān nīd, ud ped nihān dāšt dā dahum peyvann ka az hān kenīg pus zāyād.*<sup>8</sup> *pas frēdōn ō var frazdān šud, u-š az aredvīsūr anāhīd āyaft x<sup>v</sup>āst, ped abāz ārāstan ī ērān šahr, ud x<sup>v</sup>arraḡ ī kayān, abārīg yazdān kē andar sagestān gāh mehmānīh abardar. āyaft vindād, abāg manušcihr ud avēšān ērān. āfrīn.*

<sup>9</sup> *ēk ēn kū: vištāsp šāh dēn ped var ī frazdān kird-ravāgīh, fradum ped sagestān, ud pas ped abārīg šahrīhā.*

<sup>10</sup> *ud vištāsp šāh ped ham-pursagīh ī zardušt ud sēn ī ahūmstūdān ī bustīg cōn-iš hāvištān ī zardušt fradum ped sar-hāvištīh (†sad-*

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<sup>1</sup> « وقد كانوا يقولون إن رجلاً منهم بسجستان بعد الثلاثمائة مستظهر يحفظ هذا الكتاب على الكمال... » مسعودي، مروج الذهب ومعادن الجوهر، الجزء الأول، بيروت، ١٩٨٦، ٢٣٧.

*hāvištīh) ōy būd hend, <sup>11</sup> + andar sagestān [ō] cāšt ravāg dāštan rāy panzāh ud panzāh ped dūdag ī vehān frāz raft.*

<sup>12</sup> *nask-ē <ī> 𐭠𐭣𐭥𐭥𐭥𐭥 /do-yasn-z/ x<sup>v</sup>ānend, cōn sēn-burzmīhr ī zarduštān, ped vīrāstagīh ī hān būd, ī āšnāg. <sup>13</sup> ka guzastag aleksander ī hrōmīg ō ērān šahr mad, avēšān kē ped brāh ī muvmardīh raft <hend>, grift <hend> ud ōzad <hend>. <sup>14</sup> mard ud rēdak ēcand ō sagestān āmad hend. <sup>15</sup> būd ī zanān, būd ī aburnāyag-ē nask ī do-yasn-z x<sup>v</sup>ast ud varm kird ēstād. pez hān rāh, dēn andar sagestān abāz gašt, ud ārāst ud vīrāst nōg nōg. bē ped sagestān enyā abārīg gyāg nē varm.*

<sup>16</sup> *an kē ped hān gyāg, hamāg-dēn-ē yazānd, šādīh guhrīgānīh rāy, hādōxt-ē framāyānd yaštan.*

*frazaft ped drod, šādīh ud rāmišn.*

*šād ud farrox ud dagrzīvišn ud pērōzgar ud ahlav, kāmaghanzām bavād kē nibišt, kē x<sup>v</sup>ēš, ud kē x<sup>v</sup>āned. ašəm.*

*vizārišn*

Translation

The wonders and mirabilia of the land of Sakastāna are much more and better than other provinces, for these reasons:

One reason is this, that the river Haētumaṇt<sup>2</sup>, the lake Frazdānu<sup>3</sup>, the sea Kašaya<sup>4</sup>, and the mountain Uši.darəna are located in the land of Sakastāna.

The birth and fostering of Uxšyaṭ.ərəta, Uxšyaṭ.nəmah and Saošyaṇt, the sons of Zaratuštra Spitama, and also the making of the resurrection by Saošyaṇt (will happen there).

One reason is this, that the lineage and family of the Kavi-dynasty, i.e., the rulers of this country sustained some damage. Of the children of Ōraētaona, Salm (\*Sairima) who had the reign of the Roman (/western) Empire<sup>5</sup>, Tūz (\*Tūraca) who had the reign of Turkastāna (/eastern) land<sup>6</sup>, killed Erēz (\*Airyāēca) who was the ruler of the Aryan (land)<sup>7</sup>. And of the children of Erēz none remained except a daughter. Then Ōraētaona conducted (her) to the lake Frazdānu and kept her hidden for ten generations, when a son was born from that daughter. Then Ōraētaona went to Frazdānu, and he asked for a boon from

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<sup>2</sup> . Haētumaṇt, identified with the modern Helmand.

<sup>3</sup> . Cf. the river Hrazdan in the Movsēs Khorenat 'si's *History of Armenia*.

<sup>4</sup> . Kašaya, identified with the Hāmūn Lake, from which the three saošyaṇt will emerge.

<sup>5</sup> . Cf. Yt 13.143 *sairimanqam daxyunqam* 'of the Sairima land'.

<sup>6</sup> . Cf. Yt 13.143 *tūiryanqam ... daxyunqam* 'of the Tūirya land'.

<sup>7</sup> . Cf. Yt 13.143 *airyanqam ... daxyunqam* 'of the Aryan land'.

Arədvī Sūrā Anāhitā<sup>8</sup> to restore the Aryan kingdom, viz., the Fortune of the Kavi<sup>9</sup> and the other, (the Fortune of) the Yazata<sup>10</sup>, that held a higher place in Sakastāna. He obtained the boon, together with Manuš.ciθra and the Aryans. Blessing!

One reason is this, that king Vīštāspa celebrated the religion at Lake Frazdānu, propagated it first in Sakastāna, and thereafter in other lands. King Vīštāspa (held) a conference with Zaraθuštra (in Sakastāna).

Saēna son of Ahūm.stūt, of Bust, was the first of Zaraθuštra's disciples (at the head of) a hundred pupils in the family of the good (in Sakastāna).<sup>11</sup>

There was one book (*naska-*) which they call *Dva.yasna* ('Two Liturgies', long and short), in whose preparation Sēn-burzmihir son of Zardušt was involved –it is well-known.

When the accursed Alexander the Greek came to the Aryan kingdom (/ Persia), he seized and slew those who walked with the appearance of the Magi. Some men and boys came to Sakastāna. There were some women and also some minor children who studied and learnt by heart the book *Dva.yasna*. In that way indeed the religion returned in Sakastāna, and was restored and re-established anew. But except in sakastāna, there was no recollection elsewhere.

I who am of that place, may they perform (for me) the whole-ceremonial-of-Religion (*hamāg-dēn*), and in requital of joy (may) they consecrate the ceremonial Haḍaoxta.

Finished with peace, joy and ease.

May he who wrote (or, will write), who possesses, who reads it, be joyful, fortunate, long-lived, victorious, blessed and successful. Truth!

### Bibliography

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<sup>8</sup> . Cf. Yt 5.33-34 ... *vīsō puθrō āθβyānōiš vīsō sūrayā θraētaonō ... āaṭ hīm jaiḍyaṭ avaṭ āyaptəm dazdi.mē vaṅ'hi səvište arədvī sūire anāhite* 'Θraētaona of the strong house, the son of the house (= prince) of Ἀθβya, ... thus he asked her: Give me that boon, O good, strongest Arədvī Sūrā Anāhitā!'

<sup>9</sup> . *kavaēm x'arənō*, the royal fortune/ glory.

<sup>10</sup> . *yazdān x'arrāh*, the divine fortune. Cf. KAP 3.11 *yazdān x'arrāh ī ērān šahr* ≈ *airyanəm x'arənō*.

<sup>11</sup> . Cf. Yt 13.97 *saēnahe ahūm.stūtō ašaonō fravašīm yazamaide yō paoiryō satō.aēθryō fraxštata paiti āva zəmā* 'We worship the fravaši of truthful Saēna (son) of Ahūm.stūt who first went forth upon this earth with a hundred students.'

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