

This text, about the Resurrection of the dead, the Future Body, and the Renovation of the world, belongs to the Bundahišn (26th chapter of the lesser Bd, 34th chapter of the greater Bd). It is also incorporated in the extant Pārsīg version of the Jāmāspīg (ch. 3).

abar ristāxēz ud tan ī pasēn

²²¹ped dēn gōbed kū : az hān cōn mašī ud mašyānī ka az zamīg abar rust hend, nazdist āb, ud pas urvar, ud pas šīr, ud pas gōšt x^vard hend, mardōm-iz ka-šān zamān ī murdan <mad> nazdist <az> gōšt, ud pas <az> šīr, ud pas az nān x^vardan bē ēstend ud ēvāz dā bē murdan āb x^varend.

ēdōn-z ped hazārag ī ušīdarmāh nirōg ī āz ēdōn bē kāhed kū mardōm ped ēk pih-x^varišnīh se rōz-šabān ped sagrīh ēstend, pas az gōšt x^varišnīh bē ēstend ud urvar ud pēm (ī gōspendān) x^varend ; pas az hān ī pēm x^varišnīh-iz ud az urvar x^varišnīh abāz ēstend ud āb x^varišnīh bavend. pēš ped dah sāl ka sōšāns āyed ō ax^varišnīh ēstend ud nē mīrend. pas sōšāns rist ul vigrāsed (hangēzēned).

cōn gōbed kū : zardušt az ohrmazd pursīd kū : « tan ī vād burd (ānīd) ud āb vāzīd, az kū abāz kunend, ud ristāxēz cōn baved ? »

ohrmazd pesox kird kū : « ka-m asmān <kird> abēstūn ped mēnōgēstišnīh, dūrkanārag ud rōšn ud az gōhr ī x^vēnāhan ; ²²²ud ka-z-am zamīg dād kē (hamāg) ox ī astumand bared, u-š (abar-)dāštārīh-ē ī gētīg nēst ; ud ka-m x^varšēd ud māh ud stāragān ī andar andarvāy rōšn kirbīhā vāzīd hend ; ud ka-m jōrdāy dād kū andar zamīg bē parganend abāz rōyed ud ped abzōn abāz baved ; ud ka-m andar urvar rang dād gōnag gōnag ; ud ka-m andar urvar ud abārīg tis ātaš dād ī asōzišnīg (ped asōzišnīh) ; ka-z-am andar burdār ī mādar pus dād ud srāyēnīd ud jud jud mōy ud pōst ud nāxun ud xūn ud pay ud cašm ud gōš ud abārīg tis ud pēšag bē dād <hend> ; ka-z-am ō āb pāy dād kū bē tazed ; ka-z-am abr dād mēnōgīg kē hān ī gētīgīg āb bared ānōh kū-š kāmag vāred ; ka-z-am vāy dād kē cašmdīd ped vād nirōg ēr ud abar cōn kāmag vazed ud ped dast frāz nē tuvān (šāyed) griftan ; ēk ēk az avēšān ka-m dād pediš duš x^vārdar būd kū ristāxēz kirdan. cē-m andar ristāxēz ayyārīh ī cōn avēšān ast ī ka-m avēšān kird nē būd, baved būd. abar niger kū ka hān ī nē būd, ēg-um bē kird, hān ī būd cim abāz nē šāyed kirdan ? cē ped hān hangām az mēnōg ²²³zamīg ast, ud az āb

xūn, ud az urvar mōy, ud az ātaš <fravahr>, ud az vād gyān, cōn-šān ped bundahišnīh pedīrift x^vāham. »

nazdist ast hān ī gayōmard ul hangēzēned, pas hān ī maši ud mašyānī, ud pas hān ī abārīg mardōmān (kasān). ped panzāh-u-haft sāl sōšāns hamāg rist vigrāsed (hangēzēned), ud hamāg (harvisp) mardōm abar ēstend, kē-z ahlav kē-z durvand ; mardōm harv kas az ānōh ul hangēzed kū-šān gyān bē šud, ayāb nazdist ō zamīg ōbast hend.

pas ka-šān harvisp ox ī astumand tan kirb abāz baved, ēg-išān āyēnag bē dahend, hān ī rōšnīh ī abāg x^varšēd nēm-ē bē ō gayōmard ud nēm-ē ped abārīg mardōmān bē dahend.

pas mardōm mardōm bē šnāsēnd kū ruvān ruvān tan tan bē šnāsēnd kū « ēn hān ī man ast pid, ud ēn hān ī man ast mād, ud ēn hān ī man ast brād, ud ēn hān ī man ast nārīg, ud ēn hān ī man ast kadār-z-ē nazdīk-peyvann̄dar. »

pas baved hanzaman ī isadvāstarān kū mardōm ped ēn zamīg hamāg bē ēstend. andar hān hanzaman harv kas nēkkunišnīh ud vadkunišnīh ī x^vēš vēned, ahlav andar durvand ōn pēdāg cōn gōspend ī spēd andar hān ī syā⁸ baved. andar hān hanzaman ahlav kē-š ped ²²⁴gētīg durvand dōst būd, (hān) durvand garzed az hān ī ahlav kū : « cim ka andar gētīg az kunišn ī nēk ī x^vad varzīd , /^xtō/ āgāh nē kird ham ? » agar hamgōnag hān ahlav ōy nē āgāhēnīd, ēgiš ped hān hanzaman šarm abāyed vidārdan.

pas ahlav az durvand judāg kunend. pas ahlav ō garōdmān, ud durvand abāz ō dušox abganend, se rōz-šabān dušoxīg tanumand ud gyānumand andar dušox pādīfrāh vidārend, ud ahlav andar garōdmān tanumand(īhā) hān se rōz urvāhmanīh vēned.

cōn gōbed kū : ped hān rōz ka ahlav az durvand judāg baved, harv kas ars dā zang pediš frōd āyed ka pus az hambāzīh ī pid, brād az ōy ī brād, dōst az ōy ī dōst judāg kunend. harv kas hān ī x^vēš kunišn vidārend. griyed ahlav abar durvand, ud durvand griyed abar x^vēš (tan). cē ast kē pid ahlav ud pus durvand, ud ast kē brād-ē ahlav ud ēk-ē durvand. avēšān kē-šān ‘x^vad kunišn’¹ rāy kird ēsted cōn dahāk ud frāsyāb ()² ud abārīg ī az ēn ēvēnag margarzānān pādīfrāh ()³ vidārend ī ēc mardōm nē vidāred ī pādīfrāh ī tišrām ²²⁵xšafnaṃ x^vānend.

¹ . ۳۰۱۱۹ (Pāzand : ۳۰۱۱۹), (و ا ک و ا ش ی) , DH, TD2, TD1

² . ۱۱۳۱۱ / آ ت ق / * TD2, ۱۱۳۱۱ / آ ت ق × TD1, ۱۱۳۱۱ / آ ت ق × DH

³ . ۱۱۳۱۱ × TD2, DH

andar hān ī fraškirdkirdārīh avēšān mardān ī ahlavān ī nibišt kū zīndag hend pānzdah mard ud pānzdah kenīg ō ayyārīh ī sōšāns bē rasend.

gōzihr mār cōn andar spīhr az tēx ī māh bē ō zamīg ōfted zamīg ōn humānāg dard baved cōn mēš ka-š gurg pašm rōned.

pas ātaš ud erman yazd ayōxšust ī (andar) kōfān ud garān vidāzend, ud ped zamīg rōd humānāg ēsted. pas harvisp mardōm andar hān ayōxšust vidāxtag bē viderend (vidārend) ud pāk bē bavend (kunend). kē ahlav, ēgiš ōn sahed cōn ka andar šīr ī garm hamē raved. ud ka durvand ēgiš ped hān ēvēnag sahed kū ped gētīg andar ayōxšust vidāxtag hamē raved.

pas ped hān ī mahist dōšārm harvisp mardōm ō ham rasend. pid ud pus ud brad ud هَمْخَاگ /hamxāg/ ud dōst ēk ō did pursend kū : « ēn and sāl kū būd hē, u-t ped ruvān dādestān cē būd, ahlav būd hē ayāb durvand ? »

nazdist ruvān tan vēned ī aziš pursed. ped hān guft (ud pesox) mardōm hamāg (āgenīn) hamvāng bavend ud buland stāyišn ō ohrmazd²²⁶ ud amehrspendān barend.

ohrmazd ped hān gāh hangirdēnīd dām baved, kū-š kār-ē abar nē abāyed kirdan andar hān ī ka-šān rist virāst. yazišn ī (ped) ristvirāyišnīh sōšāns abāg ayyārān kuned. gāv ī hadāyuš ped hān yazišn kušend. az pīh ī hān gāv ud hōm ī spēd anōš virāyend, ud ō harvisp mardōm dahend. ud harvisp mardōm ahōš bavend dā hamē ud hamēravišnīh.

ēn-z gōbed kū : ka mard peymān būd ēsted (hend), ēgiš (ēg-išān) ped dād ī cahal sālag abāz virāyend. hān kē x^vardag ud nērasīd(ag) būd hend, ēg-išān ped dād ī pānzdah sālag abāz virāyend. ud harv kas zan dahend ud frazend. ud abāg zan māyišn ōn kunend cōn (nūn) andar gētīg, bē frazendzāyišnīh nē baved.

pas sōšāns, az dādār ohrmazd framān, hamāg mardōm mizd ud pādāšn dahed kunišnsazāgīhā (kunišnpešazāgīhā). ēn-z ast (ēdōn) ahlav kū gōbed kū nayend ō vahišt ud garōdmān ī ohrmazd. cōn x^vad abāyed kirb ul stāned dā hamē ud hamēravišnīh ped hān abāgīh hamē raved.

ēn-z gōbed kū : kē yašt nē kird²²⁷ ēsted, ud gētīgxrīd nē framūd ēsted, ud jāmag ped ahlavdād (ō arzānīgān) nē dād ēsted, ānōh brahnag. u-š ohrmazd yašt-ē (bē) kuned, u-š mēnōg gāhān kār ī vastarg ōh kuned.

pas ohrmazd gennāg mēnōg, ud ahrmen akman, ud ašavahišt indar, ud šahrever sāval, ud spendārmed tarōmed ī ast nānghes, ud hurdad ud amurdad tarvīz ud zarīz, ud rāstgōbišnīh hān ī drōgōbišnīh, ud srōš (ahlā) xēšm (ī xrvidruš) gīrend.

pas do druz frāz mānend : ahrmen ud āz.

ohrmazd ō gētīg āyed, x^vad zōt ud srōš (ahlā) rāspīg ; ud ebyānghan ped dast dāred. gennāg mēnōg ud āz ped hān ī gāhānīg nīrang (zadabzārīhā ud) agār(īhā) tar hān vidarg ī asmān ī pediš andar dvārist abāz ō tam ud tār dvāred. gōzihr mār ped hān ayōxšust ī vidāxtag sōzed (sōzīhed). ud ayōxšust andar ō dušox tazed, hān gennagīh ud rīmanīh ī andar zamīg kū dušox būd ped hān ayōxšust sōzed ud pāk bē baved. hān x^vdarm⁴ ī gennāg mēnōg pediš andar dvārist ped hān²²⁸ ayōxšust gīrīhed. hān zamīg ī dušox abāz ō frāxīh ī gēhān āvarend. ud baved fraškird andar oxān ped kāmāg gēhān amārg dā hamē ud hamēravišnīh.

ēn-z gōbed kū : ēn zamīg x^vanabrāz⁵ ud anišēb ud hāmōn bē baved ; ud kōf ud cagād-iz ud gabr ud uldārišn ud frōddārišn nē baved.

On the resurrection and the future body

It says in religion (/ Avesta) that: Since Mašya and Mašyānī, when they grew up from the earth, first they drank water, then they ate vegetables, then milk, and then meat, so men too, when the time of their death shall have come, first they will keep away from eating meat, then from milk, then from bread, and then, till death, they only drink water.

In this manner too, in the millennium of Uxšyaṭ.nəmah, the power of avidity (to eat) will decrease to such an extent, that men, with eating one meal, will be satiated for three days. After that they will keep away from eating meat, and eat vegetables and (drink) the milk (of cattle). After that they will keep away from drinking milk and eating vegetables, and become the living-upon-water. Ten years before Saošyaṅt comes, they will remain without eating and will not die. Then Saošyaṅt will rouse (raise) the dead.

⁴ .سج TD1, دس DH, TD2, سس MU

⁵ .سس DH, TD1, TD2, سس K20b, MU

As it says that: Zoroaster asked Ahura Mazda: “The body which the wind bore (drove)⁶, and the water carried⁷, from where will they restore it, and how will the resurrection occur?”

Ahura Mazda replied: “When I made the sky without pillars⁸, standing celestially (in the world of thought)⁹, with distant limits¹⁰, and bright¹¹, and from the substance of shining metal¹²; also when I created the earth, which bears (all) bony existence¹³, and has no material support (no support in the world of life)¹⁴; when I set in motion the sun and the moon and the stars in the space in the form of luminaries¹⁵; and I created corn which grows up again when scattered in the earth, and returns on the increase; and when I gave the plants colors of every kind; and when I gave the plants and other things the fire that does not burn; and also when I created and protected children in the womb of mothers, and gave them, each separately, hair, skin, nails, blood, sinews, eyes, ears, and other organs¹⁶; and also when I gave the water ‘feet’ so that it flows; and also when I created the celestial cloud, which carries the terrestrial water, and rains whatever it desires; and also I created the air¹⁷, which, by the power of the wind, blows up and down as it desires, it is visible (but) it is not possible to seize it with the hands; each one of these which I created (its creation) was more difficult for me than the making of the resurrection. Because in the resurrection, I would have the assistance of such as these, which I had not when I produced them; what has been will be. Notice that, when I produced that which was not, why is it not possible to reproduce that which was? Because at that time, I will demand the bones from the celestial earth, the blood from the (celestial) water, the

⁶ . *vād burd* (var. *ānīd*). Cf. Vd 5.3 *vātō. bərətō* ‘wind-borne, brought by wind’: *vād-burd*.

⁷ . *āb vāzīd*. Cf. Vd 5.8 *āfš usvazaiti* ‘the water carries (him) up’: *āb-iš ul vāzēned* [*kū-š ul ō sar āvared*].

⁸ . Pers. *abēstūn* < **apa-īt-stūna*-.

⁹ . *ped mēnōg-ēstišnīh*. Cf. Yt 13.2 *aom asmanəm ... yō hištaitē mañyu.stātō* ‘yonder sky ... which stands stood in the world of thought’.

¹⁰ . Pers. *dūrkanārag* rendering Av. *dūraē-karana*-, cf. Yt 13.2.

¹¹ . Pers. *rōšn*, Av. *raoxšna*-, cf. Yt 13.2.

¹² . *az gōhr ī x’ēnāhan*. Cf. Yt 13.2 *ayañhō kəhrpa x’āēnahe* ‘in the form of shining metal’; MX 9.2 *asmān az gōhr ī x’ēnāhan kird ēsted cōn almas-iz x’ānend*.

¹³ . *ka-z-am zamīg dād kē (hamāg) ox ī astumand bared*. Cf. Yt 13.9 *zqm ... ahuraδātqm ... yā višpəm ahūm astvañtəm baraiti*.

¹⁴ . *u-š (abar-)dāštārīh-ē ī gētīg nēst*. Cf. RP 46.4 *asmān ... u-š dāštārīh ī gētīg nēst*.

¹⁵ . *andar andarvāy rōšnkirbīhā vāzīd hend*. Cf. Dk iii M 207 *rōšnān vāzišn* ‘the course of the luminaries’; VZ 3.53 *andarvāy-vāzišn* ‘flying in the air’.

¹⁶ . Cf. Yt 13.11.

¹⁷ . Pers. *vay/vāy*, Av. *vayu*-.

hair from the (celestial) plant, the (natural) fravaši¹⁸ from the (celestial) fire, the (breathing) soul from the (celestial) wind, as they had received at the initial creation.”

First, he will raise the skeleton of Gaya Marētān, then that of Mašya and that of Mašyānī, and then those of other people. In 57 years, Saošyant will raise all the dead, and all people, whether truthful or deceitful, will rise up. Every person will be raised from that place where his breathing soul had departed, or he first had fallen to the ground.

Then, when the bodies of the whole corporeal existence will be restored, then they will give them their ‘alter ego’¹⁹; they will give one half of the light of the sun to Gaya Marētān and one half to the other people.

Then people will recognize (other) people, that is, souls will recognize (other) souls, bodies (other) bodies: “This is my father, this is my mother, this is my brother, this is my wife, this is my some very near relative.”

Afterwards, the assembly of Isat.vāstra²⁰ will take place, that is, all men will arise on this earth. In that assembly, everybody will see his good deeds and his bad deeds. The truthful will be conspicuous among the deceitful in the same way, as a white sheep among those (that are) black.²¹ In that assembly, a truthful person who was friend of a deceitful one in the world, that deceitful will complain to the truthful one: “When (we were together), in the world of life, why did you not inform me about the good deeds which you yourself performed?” If the truthful one had not informed him accordingly, then he shall have to be put to shame in the assembly.

Then they will separate the truthful from the deceitful, and (they will lead) the truthful to the House of Song (paradise) and throw the deceitful back to the Bad Existence (hell). And for three days, the hellish one in his body and (animal) soul will experience punishment into the hell, and the truthful will see, in his body, joy in the paradise.

¹⁸ . Pers. *fravahr*, also called *fravahr-cihr*, cf. Dk iii M 278. Cf. also Dk iii M 123 *fravahr ped ātašcihr uštānēnāg ī vād*.

¹⁹ . 𐬀𐬎𐬎𐬎 /¹ *āyēnag*/ (see Dk vi M 521) ‘mirror; example, model’. Here, it renders Av. *daēnā-*. See also Dk vi M 530 *dēn gōhr cōn āyēnag ka andar nigerīhed*.

²⁰ . The eldest son of Zaraθuštra. Cf. Bd 235 *isadvāstar āsrōn mubedān mubed būd, ud ped ē-sad sālag ī dēn bē videred*.

²¹ . See W. Jackson’s observation regarding this simile: *Zoroastrian Studies*, New York, 1928, 266-67.

As it says that: On that day, when the truthful will be separated from the deceitful, tears will reach as far as the ankles of everybody, when sons are separated from company with fathers, brothers from brothers, and friends from friends. Everybody will experience his own deed. The truthful will weep for the deceitful, and the deceitful will weep for himself. For it may be, that the father may be truthful and the son deceitful, or that one brother may be truthful and one deceitful. Those who, owing to ‘their own deeds’, may have done (), like Dahāka and Fraṅrasyan and () others of this sort who deserve the death penalty, will undergo the punishment which no man has undergone, which they call the punishment of *tišraqm xšafnqm* (‘three nights’)²².

In the making of *frašō.kərəiti* (‘renovation’), those truthful ones of whom it is written they are alive, 15 men and 15 virgins, will come to the help of Saošyant.

As the dragon *Gaociθra*²³ (that dwells) in the celestial sphere will fall from the beam of the moon on to the earth, the earth will feel such pain as a sheep does when a wolf tears off its wool.

Then *Ātar*²⁴ and *Airyaman*²⁵ the Yazata will melt the metal in the mountains and mounts, and (the molten metal) will stand on the earth like a river. Then all people will pass through the molten metal and become pure. He who is truthful, to him it will seem as if he walks through warm milk. And if he is deceitful, then it will seem to him in such a manner that he walks through molten metal on the earth.

Then all people will meet together with great affection. The father, the son, the brother, the fellow²⁶, and the friend, will ask one another: “Where were you these many years? And what was the verdict (given) to your soul? Were you truthful or deceitful?”

First the soul will see the body, and (the body) will ask it. (After) this conversation, all people will be symphonious and loudly eulogize Ahura Mazdā and the Aməša Spənta.

²² . Cf. Vd 7.52 *Z ud ka nē petit (baved), dā tan ī pasēn ped dušox. u-š ped tan ī pasēn az dušox bē ānayend, u-š harv margarzān-ē rāy, ē-bār, sar bē brīnend, u-š bār ī abdum abāz ō dušox abganend. u-š pādīfrāh ī tišraqm xšapanqm pediš bē kunend, ahlav. ast kē gōbed ē: tišraqm xšafnqm ped ēk margarzān nē baved.*

²³ . Pers. *gōzihr* (Arab. جوزهر), the (ascending and descending) nodes (of the moon); *gōzihr mār*, the planetary dragon; Av. *gao-ciθra-* ‘containing the seed of Cow/ cattle’.

²⁴ . Pers. *ātaš (ādur)* ‘fire’, Av. *ātar-š*.

²⁵ . Pers. *erman (ermān)* ‘friend’, Av. *airyaman-* ‘the Aryan community (in which people are connected by hospitality)’.

²⁶ . Pers. *ha^mxāg*, Av. *haxāy-* (*haxi-*), *haxā/ haxa*.

The creation of Ahura Mazdā, at that time, will be completed, that is, it is not required of Him to do any (other) work at the time when He restored their dead bodies. Saošyañt with his assistants will perform the Yasna service for the restoration of the dead bodies. They will kill the cow Haḍāyuš²⁷ in that ceremony. They will prepare the drink of immortality from the fat of the cow and the white Haoma, and will give it to all people. All people will become immortal for ever and ever.

This too it says that: When a man has reached puberty²⁸, then they will restore him with the age of forty. Those who were infant and immature, then they will restore them with the age of fifteen. They will give every one (their) wife and children, and they will mate with (their) wives as they do now in the world, but there will be no birth of children.

Then Saošyañt, by the command of the creator Ahura Mazdā, will give reward and recompense to all people according to their deeds. There are some who is so truthful that he will say (/ order) to lead him to the Best (Existence) and the House of Song of Ahura Mazdā. He will take on a (bodily) form as he desires, and will be with that for ever and ever.

This too it says that: He who has performed no Yasna ceremony and has not ordered the ceremony of ‘redemption’²⁹, and has not given clothes as alms to the worthy, will be naked there. (If) he has performed the Yasna of Ahura Mazdā, the Gāθā in the world of thought will serve him the purpose of clothes.

Then Ahura Mazdā will seize the Evil Spirit (i.e., Aṅra Mainyu); Vohu Manah will seize Aka Manah (‘evil thought’); Aša Vahišta Inḍra³⁰; Xšaθra Vairya Saurva³¹; Spəñtā Ārmaiti Tarō.maiti³² that is Nāñhaiθya³³; Haurvatāt and Amərətātāt Taurvī³⁴ and Zairi³⁵; True

²⁷ . Pers. *hadāyuš* < **hada-āyu-š* (Av. **haḍāyuš*).

²⁸ . *ka mard peymān būd ēsted*. Cf. RP 58.82 *ō peymānag rased*.

²⁹ . Pers. *gētīg-xrīd* (‘that which is purchased on earth’) ‘redemption’, name of a ceremony for seeking salvation from the sins of the world < Av. **gaēθō.xrīta-*.

³⁰ . Pers. *indar* < Av. *iṅdra-* (Skt. *indra-* m.).

³¹ . Pers. *sāval* < Av. *saurva-* (Skt. *śarvá-* m.).

³² . Pers. *tarōmed* < Av. *tarō.maiti-* ‘scorn, contempt’.

³³ . Pers. *nāñghes* < Av. *nāñhaiθya-* (Skt. *násatya-* m. dual).

³⁴ . Pers. *tarīz* < Av. *taurvi-* (? Skt. *túrvi-*).

³⁵ . Pers. *zerīz* < Av. *zairica* (? Skt. *hári-*).

statement False statement³⁶; and Sraoša (ašya)³⁷ Aēšma (with a bloody club)³⁸.

Then two druj will remain: Aṅra Mainyu and Āzi.

Ahura Mazdā will come to the world of life, himself as officiating priest³⁹ and Sraoša as subsidiary priest⁴⁰; He will have the sacred girdle⁴¹ in his hands. Aṅra Mainyu [and Āzi] will run back to the gloom and darkness (= hell)⁴² across the passage of the sky through which he had rushed in⁴³, with smashed force and disabled by the Gāthic formulae⁴⁴. The dragon Gaociθra will be burnt by that molten metal. And the metal will flow into the Bad Existence (= hell), and the stench and pollution within the earth, where the Bad Existence was, will be burnt by that (molten) metal and become pure. That hole⁴⁵ through which the Evil Spirit had rushed in will be closed by means of that metal. That earth of hell will be brought back to the expanse of the world of life. There will be frašō.kərəiti ('renovation') in the world⁴⁶, the living beings (will be) immortal at will for ever and ever.

This too it says that: This earth will become without any acclivities, without any declivities, and flat.⁴⁷ There will be no mountain nor

³⁶ . *rāst-gōbišnīh hān ī drōgōbišnīh*. Cf. Y 60.5 *aršuxdō vāxš miθaoxtəm vācim : ped hān ī rāst gōbišn hān ī drō gōbišn* ; VZ 35.38 *ped hān ī rāst-gōbišnīh hān ī drōgōbišnīh*.

³⁷ . *srōš-ahlā* < Av. *sraoša- ašya*- 'Sraoša accompanied by Aši'. In the Manichean pantheon Srōšahrāy is the Column of Glory, *vir perfectus* (*mard īg espurr*).

³⁸ . *xēšm ī xridruš* < Av. *aēšma- xrvi.dru-*. Cf. MX 8.14 *srōš-ahlā xēšm bē zaned*.

³⁹ . Pers. *zōt* < Av. *zaotar-* (Skt. *hótar-*).

⁴⁰ . Pers. *rāspīg* < Av. *raθβya-*.

⁴¹ . Pers. *ebyānghan* < Av. *aiβyānghan-* (Skt. *avyaṅga-* the girdle of the Maga priests).

⁴² . *tam ud tār*. Pers. *tam* 'darkness, gloom' < Av. *təmah-* (Sogd. *təm* 'darkness; hell'); Pers. *tār* 'dark; darkness' < Av. *tqθra-* (rendered by Skt. *támisra-* 'darkness; hell').

⁴³ . Cf. Yt 19.12.

⁴⁴ . *gāhānīg nīrang*. Pers. *gāhānīg* renders Av. *gāθβya-*, and Pers. *nīrang* Av. *mqθra-*.

⁴⁵ . Pers. *darm* rendering Av. *sid^rra-* (Skt. *chidrá-* nt. 'hole, cleft, opening'). Cf. N 100 (180^v) *unqm vā katciṭ vā paiti sidaranqm: andar ō un [andar hān ī sūrāg] ayāb andar kadār-z-ē darm*. Cf. also Vd 17.2.

⁴⁶ . *andar oxān*. Cf. VZ 21.6.

⁴⁷ . Cf. Plutarch, *On Isis and Osiris* (Πλούταρχος, Περί Ἴσιδος καὶ Οσίριδος), 47 "Ἐπεισι δὲ χρόνος εἰμαρμένος, ἐν ᾧ τὸν Ἀρειμάνιον λοιμὸν ἐπάγοντα καὶ λιμὸν ὑπὸ τούτων ἀνάγκη φθαρήναι παντάπασι καὶ ἀφανισθῆναι, τῆς δὲ γῆς ἐπιπέδου καὶ ὁμαλῆς γενομένης ἕνα βίον καὶ μίαν πολιτείαν ἀνθρώπων μακαρίων καὶ ὁμογλώσσων ἀπάντων γενέσθαι. 'But a destined time shall come when it is decreed that Areimanius (= Aṅra Mainyu), engaged in bringing on plague and famine, shall by these be utterly annihilated and shall disappear; and then shall the earth become level and flat, and there shall be one manner of life and one form of government, all

(mountain) top, nor deep (ground)⁴⁸, nor uphill (road, place), nor downhill (road, place)⁴⁹.

men enjoy perfect happiness who shall all speak one language.’ See also Bruce Lincoln, “The Earth Becomes Flat. A Study of Apocalyptic Imagery”, *Comparative Studies in Society and History*, 25, 1983, 136-53.

⁴⁸. *cagād-iz ud gabr*. Cf. Dk vi M 517 *gabr ... cagād*.

⁴⁹. *uldārišn ud frōddārišn* perhaps ‘high and low land’. Cf. VZ 34.52 *zamīg ērdārišn ud uldārišn ud gabr ud^x cagād*.