

ASIATIC PAPERS

PAPERS READ BEFORE THE
BOMBAY BRANCH

OF THE

ROYAL ASIATIC SOCIETY

BY

JIVANJI JAMSHEDJI MODI, B.A. (1877),

*Fellow of the University of Bombay (1887), Dipl. Litteris et Artibus
(Sweden, 1889), Shams-ul-Ulama (Government of India, 1893), Officier
D'Académie (France, 1898), Officier de l'Instruction Publique (France, 1902).*

Bombay :

PRINTED AT THE

BOMBAY EDUCATION SOCIETY'S PRESS, BYCULLA.

1905.

Cashmere and the Ancient Persians.

[Read 9th December 1895. Dr. P. Peterson in the Chair.]

M. Troyer in his *Râdjatarângini*¹ says that "In all the geographical notices of the ancients, Kachmir appears to have been joined to India." This is, to a very great extent, true of the geographical notices of Cashmere in the ancient Iranian literature.

I.

In the times of the Avesta, the modern regions of Cashmere, Punjâb and Scinde, which are watered by the great Indus and its tributaries, were included in the region, known by the name of Hapta Hindu (*𐬵𐬀𐬎𐬎𐬀𐬎𐬎𐬀*), the Septa Sindhu (*सप्त सिन्धु*) of the Vedas. As the Avestic and Vedic names Hapta-Hindu and Sapta-Sindhu signify, the Indus then had seven tributaries. The ancient Greeks and the ancient Hindus had given the following names to the seven tributaries :—

Vedic names.	Greek.	Modern.	In the Mahâbhârata. ²
Sindhu ...	Indus ..	Sindhu ...	
Vitastâ ...	Hydaspes ..	Jhelum ...	Vitastâ.
Asikani ...	Ākesinis ...	Chenaub ...	Tchandrabhâga.
Parushani ...	Hydraortes ...	Ravi ...	Airavati.
Vipâs ...	Hyphasis ..	Biyâ ...	Vipasa.
Satâdhru ...	Hesydrus ...	Sutlej ..	Satadru.
Kubhâ ...	Kophen ...		

By the time, when the Pahlavi writers wrote their commentaries of the Avesta *Vendidad*, which mentions the name of this country as Hapta Hindu, some of the tributaries were united, and their number was reduced to five, which has given the country its comparatively modern name of Panjnaddy or Panjâb, *i.e.*, the country of five rivers. That such was the case, appears from the fact, that the Pahlavi commentators, not finding, in their time, the number of the tributaries to be seven, as indicated by their Avestic name, Hapta-Hindu, try to explain the name in a different way. They say³ "It is called

¹ *Râdjatarângini*. *Histoire des Rois du Kachmir*, Vol. II., p. 308.

² *Ibid.*, II., p. 317.

³ (Spiegel, *Pahlavi Vendidad*, p. 7, l. 1) *𐬵𐬀𐬎𐬎𐬀𐬎𐬎𐬀* *𐬵𐬀𐬎𐬎𐬀* *𐬵𐬀𐬎𐬎𐬀* *𐬵𐬀𐬎𐬎𐬀* *𐬵𐬀𐬎𐬎𐬀* *𐬵𐬀𐬎𐬎𐬀*

Hapta-Hindu because there are seven rulers over it (*avash haft Hindukanih hand digh sar-khudé haft áit*).” Again, it appears, that during the time of the Pahlavi commentators, the limit of the country of the Hapta-Hindu, that is, of the country watered by the seven tributaries of the Indus, had immensely increased. Hence it is, that they add, though not definitely and clearly, that “the country of Hindustan extends from east to west.” (*Hacha ushastara Hendva aví daóshastarem Hendum. Spiegel, p. 7, l. 3*).

It is very strange, that though the country of India has continued to be occupied by the followers of the writers of the Vedas, who called it Sindhu, the country has continued to be known by its ancient Iránian name of Hindustán, and not by that of Sindhastán, as it should have been called from Sindhu, the Vedic name of the Indus.

Cashmere, which has the sources of one of the tributaries of the Indus, the Jhelum,—the Hydaspes of the ancient Greeks, the Bydaspes of Ptolemy and the Vitastâ (वितस्ता) of the Vedas,—was then included in the above-named country of Hapta-Hindu. Unfortunately, the Iránian names of the tributaries of the Indus have not come down to us in the extant Iránian literature. But still, the names, Hydaspes, the Greek name of the Jhelum, and Bydaspes, the name given to it by Ptolemy, clearly show their Iránian origin. We know, that some of the rivers of ancient Persia derived their names from “aspa,” i.e., the horse, because their speed was considered to be as great as that of the horse.¹ Take, for example, the Hvaspa (𐬨𐬀𐬎𐬎𐬀𐬎𐬀), i.e., the good-horsed (Yt. XIX. 67), which is thought to be the same as the Choaspes of the Greeks. The name, Hydaspes or Bydaspes, is another instance of a river deriving its name from Avestic aspa (𐬨𐬀𐬎𐬎𐬀 = S, 𐬀𐬎𐬀 = L. equus) a horse.

II.

Coming to the Pahlavi books, we find, that the Bundelesh speaks of Cashmere, as being situated in Hindustán.² It appears from this book, that, though far from the country of Persia, and though not under the direct rule of the Iránian kings, it was once a Zoroastrian country. The 29th chapter of this work speaks of the spiritual

¹ *Vide* my paper on “Horse in ancient Iran.” *Journal of the Anthropological Society of Bombay*, Vol. IV., No. 1.

² 𐬨𐬀𐬎𐬎𐬀𐬎𐬀 𐬨𐬀𐬎𐬎𐬀𐬎𐬀, i.e., Cashmere is in India. *Justi*, p. 70, l. 12 S. B. E. V. West Chap. XXIX., 15. *Vide* my *Bundelesh*, p. 149.

rulers or heads of different countries, whether ruled by Irân proper or not. In the latter class of countries, it names, among others, Kangdez, Pesyânsâi or the modern Peshin and Cashmere. Then it proceeds to name all the spiritual leaders, who had, at one time or another, ruled over these different places. But it omits to mention the name of the spiritual leader of Cashmere, thus showing, that very little of this country was known to the writer.

That Cashmere was once a Zoroastrian country, appears to us also from the Saddar, of which we have not the original Pahlavi with us. Cashmere is there mentioned, with three other localities, as a place where Zoroastrian religion once prevailed. As Dr. West says "These four localities are considered to be isolated from the seven regions to some extent, probably implying that they were supposed to contain Mazda-worshippers independent of Irânian rule, or that their position had become unknown."¹

III.

Coming to Firdousi's Shâhnâmeh, we find, that the first mention of Cashmere in that work, is in the reign of Kaikhosru. Cashmere, then, seems to have been under the suzerainty of the king of Persia, because when the king, on ascending the throne, holds a grand review of his troops, Frâmroz, one of his generals, commands the soldiers of Kabul, Seistan and Cashmere.²

In the description of the long war of supremacy between Kaikhosru of Irân and Afrâsiâb of Turân, Cashmere is mentioned five times.³ It seems, that Cashmere lay in the way of the march between Irân and Turân. When Afrâsiâb prepares for an invasion upon Persia, and when his army overruns the country from Cashmere to Scinde, Kaikhosru, the King of Irân, asks his general Rustam to go to the frontiers of Turân without halting in Cabul or Cashmere. The way, in which India and Cashmere are spoken of

¹ Sacred Books of the East, Vol. XXIV., p. 263, Chap. X., 7. सद्धरे जेहरे तवील, पाल्य १३. दसतुरतु अ. नमस्तपुत्रमे प्रगत करेयो तरणुमे (सने १८८१) पानु १२६.

از آن پس نبرده فرامرز بود²
 که با فرو و با گرز و با ارز بود
 ابا پیل و کوم، و سپاهی گران
 همه جنگجویان کنداوران
 ز کشیرو از کابل و نیمروز
 همه سرفرازان گیتی فروز

Mohl. II., p. 588.

² Mohl. III., pp. 76, 286, 420, 498, 508.

together, in some of these passages, confirms, what M. Troyer says in his *Râdjatarangini*, that the ancients always spoke of India and Cashmere together. At the end of the first campaign, when the Turânians suffer a defeat, and Pirân, their general, sues for peace, one of the terms of the treaty he proposes, is, that the Turânians should withdraw their army from Cashmere, and give up all claims whatsoever upon the country. Wilson, in his essay on the ancient history of Cashmere, based on *Râdjatarangini*, says, that the Tartar princes, spoken of in that work, were possibly some "individual adventurers who took advantage of the temporary confusion (caused by this and subsequent struggles between Irân and Turân) to establish themselves in Cashmir."¹

The Brâhmîns of Cashmere, known as the Pandits, are reported, even to-day, to be good astrologers. We find an allusion to that in the *Shâhnâmeh*. Jâl had a son, named Shagâd, of whom it was predicted by the astrologers of Cashmere, that he would turn out a wicked man, and that he would bring about the ruin of his family. Firdousi says, that this turned out to be true, inasmuch as Shagâd conspired with the king of Cabul, to bring about the death of his own brother Rustam.²

During the reign of Beharâm-gour³ (Beharâm V.), the king of Cashmere was a vassal of the king of Kanouj, called by Firdousi, king Shangel.

According to M. Troyer, the translator of the *Râdjatarangini*, it appears, that Shangel was a titular name of all the kings of Kanouj, and that the real name of this Rajâ was Sadasu or Vesudhva, of the dynasty of kings known as the Bala Râis. When his Indian king visited the court of the Persian king, who had married his daughter, the king of Cashmere had accompanied him to Persia as one of his vassals.

Coming to the reign of Noushiravân (Chosroës I.), we find from an episode given by Firdousi in the account of his reign, that Cashmere then formed a part of the territories of an Indian king, named Jamhour⁴ (جمہور). In the deliberations of his State affairs, the sages of Cashmere were often invited to take part.⁵

M. Troyer, in the third volume⁶ of his *Râdjatarangini*, says, on the authority of some historians, that in the reign of Noushiravân,

¹ Asiatic Researches, Vol. XV., p. 91.

² Mohl. VI., p. 64. ⁴ *Ibid*, p. 400.

³ Mohl. IV., p. 704.

⁵ *Ibid*, p. 440. ⁶ p. 632.

Cashmere formed a part of a great Indian empire, which was invaded by a Persian army, and made to pay a tribute, but on the death of that monarch regained its independence from the Persian yoke. From Firdousi, we know very little of an actual invasion, but we know, that an invasion was threatened, in the case of a refusal of tribute. The Indian king, instead of trying to settle the question of tribute by a trial of the strength of arms, sought to settle it by a trial of the strength of intellect. He sent to the Persian king, a messenger with the game of chess, invented by the learned Pandits of his country, and asked that monarch to solve the mysteries of that game. If the Persian king or his courtiers succeeded in solving them, he promised to pay the desired tribute. A learned courtier of the Persian king, succeeded in solving the mysteries of that game and thus gained for his sovereign and his country the tribute from India.¹

Proceeding further in the Shâhnâmeh, we find an allusion to Cashmere in the reign of Yezdajird. It seems, that Cashmere cloth was as well known to the ancient Persians, as it is now known to us for its warmth and durability.² Among the commissariat requisites, necessary for a new army, Yezdajird, the last of the Sassanian kings, mentions the cloth of Cashmere, in one of his letters to his ferdal princes, whom he asks to meet at a particular place in Khorassan, to make another stand against the advancing power of the Arabs.

IV.

Having examined the few allusions to Cashmere in the Shâhnâmeh of Firdousi, we will notice here, the relation of the ancient Persians to Cashmere, referred to by Wilson in his "Essay on the Hindu History of Kashmir,"³ on the authority of Bada-ud-din, the author of Goher-i Alem Tohfet us-Shahi and of other Mahomedan historians.⁴ I have already alluded to a few in examining the references of Firdousi.

King Surendra, one of the kings of Cashmere of the first period, had, says Wilson on the authority of Mahomedan writers, "a daughter named Catpan Bhanu⁵ of great beauty and accomplishments; the reputation of which induced Bahman, the son of Isfendiar, to solicit and obtain the princess in marriage."⁶

¹ *Vide supra* my paper on "Firdousi's version of the Indian Game of Chess." Mohl. VI., pp. 384-90.

² Mohl. VII., p. 462.

³ Asiatic Researches, Vol. XV., pp. 1-119.

⁴ *Ibid.*, p. 5.

⁵ *cf.* Pers. بانو.

⁶ Asiatic Researches, XV., p. 18.

As to the authority for this statement, Wilson says, "It does not appear from what source they have derived this story, as it is not found in the Hindu records, nor in the historical romance of Firdausi Had there been any foundation for the tradition, it might have been of some chronological utility."¹ I think the source of this tradition is Bahman-nâme, i.e., the book of Bahman, written according to M. Mohl, in the end of the eleventh or in the commencement of the twelfth century. It appears from the Bahman-nâme, that the fame of the beauty of the women of Cashmere had spread even in Persia. When the different advisers of the king advised him to marry one of the princesses of the different countries, which they liked best, Rustam pointed to Cashmere and advised his king to marry the princess of that country. Firdousi says, that Bahman had died a natural death,² but according to Bada-ud-din,³ whose authority Wilson follows, he was murdered by the attendants of his Cashmiri queen, his marriage with whom, had proved very unhappy.

Again, it appears from the Bahman-nâme, that Cashmere was a place of refuge for the family of Rustam from the cruel hand of Bahman. His sisters and other relations ran away to Cashmere, when pursued by the followers of Bahman.⁴

According to Bada-ud-din,⁵ Janaca, the third ruling prince of Cashmere after the above-named Surendra, had sent a Cashmiri army under his son, to invade Persia, then ruled over by Homai, the daughter of Bahman, but the army was repelled by Dârâb, the son of Bahman.

Jaloca, the third ruling prince after Janaca, had, according to Bada-ud-din, subjugated a part of the north of Persia then ruled over by Dârâb.⁶

In the long list of rulers who succeeded Jaloca, we have nothing special to record about the relations of the ancient Persians with

¹ *Ibid.*, p. 18. ² *بيماري اندر بمود اردشير* Mohl, V., p. 21, l. 1.

³ *Asiatic Researches*, XV., p. 18 n.

⁴ On the other side of Takht-i-Solomon, near Shrinagar, there is a place, called Rustamgari. A Pandit at the temple of Ragoonath Mandir, told me, that according to some, it is believed to have derived its name from Rustam. I was told by my syce at Islâmâbad that at Giljit, in Cashmere, a place was pointed out to him, as that, at which, according to tradition, Rustam was killed by the treachery of his brother Shagâd.

⁵ *Asiatic Researches*, XV., p. 19.

⁶ *Ibid.*, p. 20.

Cashmere, until we come to the reign of Mihir Cula, the Mirkhul of the *Âin-i-Akbarî*. The author of the *Râdjatarangini* depicts this king, as a wicked monarch, in whose reign, the Mlech'has had an ascendancy. He founded the temple of Mihiréswara and the city of Mihirapur, "in which the Gandhâr Brahmans, a low race, were permitted to seize upon the endowments of the more respectable orders of the priesthood."¹

Now who were these गान्धारा ब्राह्मण of the मलेच्छवंश *i.e.*, the Gandharva Brahmans of the Mlech'ha dynasty ?

A learned Pândit of Cashmere, told me, that this is an allusion to the Persian priests of Zoroastrian faith. The king Mihir Cula having favoured these Zoroastrian priests, he is run down by the Brahman writer of the *Râdjatarangini*, and the Persian priests are abused. The very names of the king, his temple, and his city, as Mihir Cula, Mihiréshwara and Mihirapur point to a tendency to lean towards the Persian worship of Meher or Mithras.

The references to the Gandarii by the classical writers, as collected both by Wilson and Troyer, point to two different races of the Gandarii. It appears, that the Gandharas, referred to by the author of the *Râdjatarangini*, were not the same, as those referred to, in the *Mahâbhâratta*, but they were the same, as those referred to by Herodotus, as Gandarians and as a people of one of the twenty Satrapies, in which Darius Hystaspes had divided his Persian Empire.² They were the same, who, with the Sogdians "having the same accoutrements as the Bactrians," formed a part of the army of Xerxes.³ They are the same, as those referred to by Pliny, as being a tribe of Sogdiana, the Sogdha of the Vendidad.

Thus, the Gandhara Brahmans, referred to by the *Râdjatarangini*, as being preferred to the Brahmans of the country, and as having won the favour of Mihir Cula, were some foreigners from the further west. That they were Zoroastrian Mobeds, appears from the description given in the *Râdjatarangini*.⁴ The writer alludes tauntingly, to the oft-repeated charge of the custom of marriage among the nearest kins among the ancient Persians, a charge, that has been rebutted, as one, carelessly made by a few Greek writers, on the authority of a few doubtful recorded instances of one or two unreasonable Persian monarchs.

¹ *Ibid.*, p. 28.

² Bk. III., 91.

³ Bk. VII., 66. "Had the Bactrian equipment in all respects."—Rawlinson's Translation.

⁴ Bk. I., Slokas, 306-309.

The next reference by Bada-ud-din to a Cashmiri king who had any relations with Persia, is that to Lalitāditya,¹ who, according to Wilson's chronology, ruled in the commencement of the eighth century after Christ. When Yazdajird, the last of the Sassanian rulers, was hard pressed by the rising power of the Arabs, he was one of the neighbouring rulers, who had marched to Persia to help the Persian monarch. But, on his way, hearing of the great power of the Arabs, he withdrew and returned to Cashmere.²

V.

According to Herodotus, Darius Hystaspes was the first Persian monarch, who had sent to Cashmere, an expedition for exploring the regions watered by the Indus. We know from the same authority, and from several stone columns with coneiform inscriptions, recently discovered near Suez, that this enterprising monarch was the first to build a complete Suez canal about twenty-three centuries ago, for the purpose of developing the trade of his conquered countries.³ It appears, that it was with the same enterprising zeal, that he had sent an expedition to the shores of the Indus. Herodotus says :—

“A great part of Asia was explored under the direction of Darius. He being desirous to know in what part the Indus, which is the second river that produces crocodiles, discharges itself into the sea, sent in ships both others on whom he could rely to make a true report, and also Scylax of Caryanda. They accordingly, setting out from the city of Caspatyrus and the country of Pactyice, sailed down the river towards the east and sunrise to the sea. . . . After these persons had sailed round, Darius subdued the Indians, and frequented this sea.”⁴

Herodotus refers to the above Caspatyrus in another chapter as follows :—“There are other Indians bordering on the city of Caspatyrus and the country of Pactyica, settled northward of the other Indians, whose mode of life resembles that of the Bactrians. They are the most warlike of the Indians.”⁵

VI.

Wilson has shown very cleverly that the Caspatyrus of Herodotus is the same as Cashmere.⁶ According to the ancient tradition recorded in the Rājatarangini, the ancient history of Cashmere, the country was

¹ Asiatic Researches, XV., p. 44.

² *Ibid*, p. 46 note.

³ “La Stele de Chalouf” par M. Joachim Menant. *Vide* my Gujarati Lecture before the Dnyān Prasarak Mandli on “The Suez Canal.”

⁴ Herodotus IV., Ch. 44; translated by Cary (1889), Bohn's Classical Library Series, pp. 251-2.

⁵ Herodotus III., Ch. 102.

⁶ Asiatic Researches, Vol. XV., pp. 115-118.

at first "a vast lake called Satisaras."¹ Saint Kaçyapa, the son of Marichi, the son of Brahmâ (the Cashef of the Mahomedans), was the person who brought about the desecration of the country and emptied the lake. Hence the country was called Kaçyapapura, *i.e.*, the country of Kaçyapa.

According to another legend about the drying of the valley of Kashmir, referred to by Wilson, as given in the Wakiat-i-Cashmir, when this country was covered with water, there lived in it a demon, named Jaladeo (*i.e.*, the demon of water) "who preyed upon mankind, and seized on every thing and person he could meet with in the neighbouring regions."² Cashef, the son of Marichi, prayed to Mahadeo to kill this demon. Mahadeo asked his servant Vishnu to do this, and he succeeded in killing this demon after a fight of 100 years. May I ask—Has not this story any connection with that in the Shâhnâmeh, in which Sâm, the son of Narimân, kills, on the banks of the river Kashaf, a demon-dragon "whose length extended from one city to another and whose breadth spread from one mountain to another. All the people were afraid of him and kept a watch for day and night against him."³ That Sâm had visited Hindustan, appears from another part of the Shâhnâmeh, wherein we find old Faridun entrusting young Minocheher to the care of this general.⁴

VII.

Even now, the people of Cashmere read and hear with pleasure, some of the touching episodes about the ancient Persians in the Shâhnâmeh of Firdousi. During my visit to that country, last May I frequently heard the Pandits saying:

هران کس که شاپانامه خواني کند
اگر زن بود پهلواني کند

i. e., "The person who reads Shâhnâmeh, even if he were a woman, acts like a hero." The episodes are rendered into Cashmiri songs, and sung on special occasions by musicians and singers, before large

¹ *Ibid*, p. 8.

² *Ibid*, p. 93.

³ چنان از دها کو ز رود کشف

برون آمد و کرد گيتي چو کف

زمین شهر تا شهر بالای او

همان کوه تا کوه پهنای او

جهانرا ازو بود دل پر هراس

همی داشتندی شب و روز پاس

که سام آمده بود ز همدوستان

بفریاد آن رزم جادوستان

Vuller I., p. 194.

Vuller I., p. 126.

assemblies at night. In the midst of a very touching episode, when, owing to the difficulty or the danger of the favourite hero of the episode, who has for the time become a favourite of the audience as well, the excitement of the hearers is raised to the highest pitch, the singer suddenly stops and refuses to proceed further. The hearers get impatient to know the fate of their favourite hero, and subscribe among themselves, a small sum to be given to the singer as the price for releasing the favourite hero from what they call his "*band*," *i.e.*, difficulty or danger. It is only, when a sum is presented, that the singer proceeds further. They say, that even on marriage occasions, some of the marriage songs treat of the ancient Persians. For example, I was told that one of the marriage songs, was a song sung by the mother of Rustam, when her son went to Mazindaran to release king Kâus.

VIII.

It was for the first time, that I had heard in Kashmir, the following story about Rustam and Ali. I do not know, if it is common to other parts of India.

They say, that Rustam was resuscitated about 500 years after his death for the following reason. Ali, the favourite of the holy Prophet, had fought very bravely in the war against the infidels. The Prophet complimented him, saying: "You have fought as bravely as Rustam." This remark excited the curiosity of Ali, as to who and how strong this Rustam was. To satisfy the curiosity of Ali, but without letting him know about it, the Prophet prayed to God to resuscitate Rustam. God accepted the prayer. Rustam re-appeared on this earth, and met Ali once, when he was passing through a very narrow defile, which could allow only one rider to pass. Rustam bade Ali, *Salâm Âlikum*, *i.e.*, saluted him. Ali did not return the *Âlikum Salâm*. Having met in the midst of a narrow defile, it was difficult for any one of them to pass by the side of the other, unless one retraced his steps. To solve the difficulty, Rustam lifted up the horse of Ali together with the rider by passing his whip under his belly, and taking him over his head, placed him on the other side of the defile behind him. This feat of extraordinary strength surprised Ali, who on return spoke of it to the Prophet.

After a few days Ali again met Rustam, who was sitting on a plain with his favourite horse, the Rakhsh, grazing by his side. On seeing Ali, he bade him *Salâm Âlikum*, but Ali did not return the *salâm*. Rustam then requested Ali to bring to him the grain bag of his horse, which was lying at some distance. Ali found it too heavy

to be lifted up, and it was after an amount of effort that he could carry it to Rustam. Ali thought to himself: What must be the strength of the horse and of the master of the horse, if the grain-bag of the horse was so extraordinarily heavy? On going home, he narrated to the Prophet, what he had seen. The Prophet then explained the matter to him, and said that it was Rustam, whom he had seen during these two visits, and that God had brought him to life again at his special request. He then reprimanded Ali for his want of respect towards Rustam, in not returning his salâms, and said, that, had Ali been sufficiently courteous to Rustam, he would have prayed to God to keep him alive some time longer, and in that case, he (Rustam) would have rendered him great help in his battles.

IX.

Most of the Cashmiri songs about the ancient Persians refer to Rustam and to King Kâus. I was told by a Pandit, that the Sultân of Kathâi near Muzafferabad in Cashmere, traced his descent from King Kâus. We know from the Avesta and Pahlavi books that King Kâus was known for his opposition to magicians, fairies, &c. In the Âbân Yasht, he is represented, as praying before Ardvîçura on Mount Ereziphyâ, identified by Bunsen with Mount Seraphi in the country of Holmius between Merv and Herat, for suppressing the power of these evil-minded people. The Pahlavi Bahaman Yasht supports this statement. Again, from the Pahlavi manuscript Zarthosht-nâmeh of Mr. Tehmuras Dinshaw Anklesaria, we learn that this monarch had sent one ساريتا Sarita to an abode of the fairies known as Dair-i-Parikân (دائر پاریکان) with an order to destroy that place. Sarita, instead of executing the order of his master, entered into a treaty of peace, whereupon Kâus sent him back with special orders to kill a fairy known as Kalba Karap. Now we still hear in Cashmere, Cashmiri songs and stories wherein Kâus and the fairies play a prominent part. The age of Kâus is even now spoken of, as the golden age of Cashmere, when boats could move on land. One can say, that this is true, even now, in the case of the Dâl Lake, where the movement of the boats in the beautiful waters of the lake, all covered with aquatic flower plants and bushes, gives an appearance of the boats moving as it were on land.

Before concluding this paper, I will refer to a mistake committed by some Parsee writers in mixing up Cashmere (کشمیر) with Kashmar (کشمیر), a place situated, according to Ousley,¹ near Tarshiz in Khorasan. Firdousi speaks of the foundation of the new reli-

¹ Ousley's travels in Persia, Vol. I., p. 388.

gion of Zoroaster in the reign of Gushtâsp as the planting of a tree in the ground. He says: "It was a tree with many roots and a large number of branches, spreading from the mansion of Gushtâsp to the top of his palace. The leaves of that tree were good counsels and the fruit was wisdom. How can one who eats of such fruit (*viz.*, wisdom) die?"¹

Having thus spoken allegorically of Zoroaster and his new religion, Firdousi says that King Gushtâsp, the then King of Persia, planted before the gate of his fire-temple, a noble cypress which Zoroaster had brought from paradise. He calls it the cypress of Kashmir (مسرو کشمیر), because it was planted in a place called Kashmar. This tree "reminds us," says Ousley,² "of that extraordinary triple tree, planted by the Patriarch Abraham and existing until the death of Christ." Mohsan Fani, a native of Cashmere, also speaks of this cypress tree in his *Dabistân*,³ and I think it is this *Dabistân* that has led Parsee writers, like the learned author of the *Rehbar-i-Din-i-Zarthoshti*⁴ into the mistake of taking the Kashmar of Firdousi to be the same as Cashmere. It speaks of the locality at one place as Kashmir or Kashmar⁵ and at another place as Kashmir. Again, it speaks of the locality as "a place celebrated for female beauty," and we know, that it is from very ancient times, that modern Cashmere is celebrated for the beauty of its women. Then, add to this, the fact, that the author of the *Dabistân* was himself a native of Cashmere. All these facts seem to have led later Parsee writers to believe, that the modern Cashmere was the place where King Gushtâsp had planted in the compound of a fire-temple the cypress of Zoroaster, which, from the straightness of its growth and the elegance of its form, was considered to be the symbol of straightforwardness, uprightness and truth. The author of the *Dabistân* tries to give some intelligent explanation of the tradition, which allegorically speaks of the cypress being brought from paradise. As Firdousi says, King Gushtâsp planted the cypress before the fire-temple, as a symbol to impress upon the minds of the spectators, that as the tree would grow straight, and spread all round, so he would endeavour to spread the doctrines of truth and straightforwardness taught by the new faith.

¹ Vuller III., p. 1497.

² *Travels in Persia*, Vol. I., p. 389.

³ *The Dabistân* by Shea and Troyer, Vol. I., p. 306-9.

⁴ *Rehbari-Din-i-Zarthoshti* by Dastur Erachjee Sorabjee Meherji Rana, p. 40.

⁵ p. 306.