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BY

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References to China in the Ancient Books of the Parsees.¹

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[Read, 13th July 1903. Mr. James MacDonald in the chair.]
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Prof. Douglas, in his article on China in the latest edition of "The Encyclopædia Britannica,"² says :

"The spacious seat of ancient civilization, which we call China, has loomed always so large to Western eyes, and has, in spite of the distance, subtended so large an angle of vision, that, at eras far apart, we find it to have been distinguished by different appellations, according as it was reached by the southern sea-route, or by the northern land-route transversing the longitude of Asia.

"In the former aspect the name has nearly always been some form of the name Sin, Chin, Sinæ, China. . . ."

Prof. Douglas then mentions supposed references in Sanscrit and Jewish books to the above names. He makes no reference to the Avesta in the matter, probably because Iranian scholars have not collected sufficient materials about it. The object of this paper is to collect the references to China in the ancient books of the Parsees.

I.

The Farvardin Yasht refers to China, and it speaks of it, as Sâini, a name resembling Sin or Sinæ, referred to by Prof. Douglas as an old name of China. It contains a list of the pious departed worthies of ancient Irân before the Sassanian times. As the late Professor Darmesteter said, the list is "un catalogue d'Homère du Mazdéisme."³ It is the most ancient "list of canonization" among the ancient Irânians. At first, some of the worthies of ancient Irân are individually named and commemorated, and then at the end, all the pious worthies of the five countries of the then known world are

¹ This paper was, at first, read before the International Congress, held at Hanoi in December 1902. (*Vide* "Compte Rendu Analytique des séances, Premier Congrès International des Etudes D'Extrême-Orient Hanoi (1902)," published in 1903, pp. 76-77). I beg to express my best thanks to Principal MacMillan for having kindly read my paper at the Congress.

² Vol. V., p. 626.

³ Le Zend Avesta, II., p. 504.

remembered in general terms, because, as said by Gogoshasp, a commentator of the Vendidad, it was not Irân alone that was believed to contain pious holy men. Gogoshasp said :

“Ái dayan kolâ dâd âi mardum âhlôbanghân yehavunêt meman min ‘Tuiryanâm dakhyunâm’ paetâk,”

i. e., In every created country there are pious persons, as it appears from the passage, “Tuiryanâm Dakhyunâm, &c.”

It is not worthy men alone that are thus honoured, but worthy women also. The countries mentioned, as said above, in the list of the Farvardin Yasht are Airya, Tûirya, Sairima, Sâini and Dâhi.¹

Airya is the country of Irân ; Tûirya is the country of Turkestân ; Sairima is the country of Arum (the eastern part of the Roman Empire) or Asia Minor and Western Asia. Dâhi is the Δάκί of Herodotus and Strabo, and Tabia of the Chinese geographers. It is the country round the Caspian. The remaining country, Sâini, is China.

The passage in the Farvardin Yasht, wherein the departed worthies, both male and female of this country of Sâini (China), are remembered, runs thus :—

“Sâininâm dâkhyunâm narâm ashaônâm fravashayô yazamaidê. Sâininâm dâkhyunâm nâirinâm ashaôninâm fravashayô yazamaidê,”

i. e., “We remember in the ritual, the Fravashis (*i. e.*, the holy spirits) of the pious men of the country of Sâini. We remember in the ritual, the Fravashis of the pious women of the country of Sâini.”

The country of Sâini, referred to in the above passage, is variously identified by different scholars. Anquetil Du Perron identifies it with the country of Soanes, referred to by Strabo as situated between the Black and the Caspian Seas. He says : “Les Provinces de Saon ne me paroissent pas différentes du País des Soanes, que Strabon (Géograph., L. XI., p. 499) place entre la Mer noire et la Mer Caspienne. Ptolomée (Géograph., L. V., c. 9 et 12) fait mention d’un fleuve nommé Soana, dont les eaux se déchargeoint dans la mer Caspienne, au Nord de l’Albanie.”² Dr. Spiegel says : “We do not know who the Çânians were.”³ Justi thinks it to be the town of Cân which Persian lexicographers placed in Bactria or Kabulistân. He says : “Besser ist wohl die Stadt Cân herbeizuz-

¹ Yasht XIII., 143-44.

² Le Zend Avesta, II., p. 283, n. 3. ³ Bleck’s Translation, Vol. III., p. 101, n. 3.

iehen, welche nach den pers. Lexicographen in Bactrien oder Kabulistan liegt.”¹ M. Harlez is doubtful and thinks it may be Caucasus.² Dr. West³ says it is “probably the territory of Samarkand.” Dr. Geiger thinks that it is not “a proper name, but rather a generic term” (Civilization of the Eastern Iranians by Dastur Darab, p. 110.) Dr. Windischmann was the first scholar to identify it with China. Justi thinks he is wrong in so identifying it. He says: “Windischmann irrt, wenn er in Çâini den Namen der Chinesen erblickt. (vgl. Göttinger gel Anzeigen 1864, p. 114).”⁴ M. Darmesteter⁵ supports Windischmann and identifies Sâini with China. I think this identification is correct.

Three facts lead us to identify this country of Sâini with China:—

1. The above five countries mentioned in the Farvardin Yasht are referred to in the Pahlavi Bundeshesh.⁶ There this country of Sâini is spoken of as Sini, and to point out what particular country is meant by that name, it is added “Zak i pavan Chinastân,” i.e., “that which is in Chinastân.” This Chinastân is the country of China.

2. In some Arabic and Persian books, China is spoken of as “Shin.” These very names suggest the identity.

3. According to the Shâh-nâmeh of Firdousi, Faridun had divided among his three sons, Erach, Selam and Tur, the five countries referred to in the Farvardin Yasht.

Firdousi's lines are as follow (Mohl, Vol. I. p. 138, ll. 292—299):—

ناخستين بسلم اندرون بنگريد
 همر روم و خاور مر اورا گزید
 دگر تور را داد توران زمين
 ورا کرد سالار ترکان و چین
 پس آنگر نيابت بر ايرج رسيد
 مر اورا پدر شهر ايران گزید

M. Mohl thus translates these lines:

“Il jeta d'abord les yeux sur Selm, et choisit pour lui Roum et tout l' occident..... Puis Feridoun donna à Tour le pays de Touran, et

¹ Handbuch der Zend sprache, p. 293. Vide the word Çâini.

² Le Zend Avesta, p. 505, n. 2. ³ S. B. E., Vol. V., Chap. XV., 29, n. 3.

⁴ Handbuch der Zend sprache, p. 293.

⁵ S. B. E., Vol. XXI., p. 227, n. 1; Le Zend Avesta, Vol. II., p. 554, n. 313

⁶ S. B. E. V., Ch. XV., 29.

le fit maître du pays des Turcs et de la Chine..... Alors vint le tour d'Iredj, et son père lui donna le pays d'Iran." (*Ibid*, p. 139.)

Now, let us examine the countries named by the Farvardin Yasht, and those named by Firdousi, placing them side by side.

*The list of the Farvardin
Yasht.*

Irân (Airya)
Turân (Tuirya)
Sairima (Rum)
Sâini
Dâhi

*The list of the Shâh-nâmeh,
arranged in the order of the
Farvardin Yasht.*

Irân
Turân
Rum
Chin
Khâvar

From this list we see that the Irân of the Shâh-nâmeh, given to Iredj (Erach), the Airyava of the Avesta, is the country of Airya or Irân in the Farvardin Yasht. The country (Airya) is said to have derived its very name from this prince Airyava (Iredj). The Turân of the Shâh-nâmeh is the Tuirya (Turân) of the Farvardin Yasht. This country also is said to have derived its name from the prince (Tuirya or Tur) to whom it was given. The Rum of the Shâh-nâmeh is the Sairima of the Farvardin Yasht. The Pahlavi Bundeshesh¹ identifies Sairima with Rum (Saram matâ ait i Arum, *i. e.*, the country of Saram, which is Arum). This country also is said to have derived its name from prince Selam to whom it was given. The Khâvar of the Shâh-nâmeh, which together with Rum (Asia Minor) was given to prince Selam, is the Dâhi of the Farvardin Yasht.

Now the only country of the list of the Shâh-nâmeh, which remains to be identified with one in the Farvardin Yasht, is Chin. It, then, is the same as Sâini, the remaining fifth country in the list of the Farvardin Yasht.

II.

As to what country constituted Sâini or China in the ancient literature of different nations, Prof. Douglas says :

"If we fuse into one, the ancient notices of the Seres (one of the appellations of the people of China) and their country, omitting

¹ S. B. E., V., Ch. XV., 29. *Vide* my Bundeshesh p. 66.

anomalous statements and manifest fables, the result will be something like the following :—

“The region of the Seres is a vast and populous country, touching on the east Ocean and the limits of the habitable world, and extending west to Imausl (*i.e.*, the Pamir) and the confines of Bactria.”¹

This is confirmed to a great extent by the *Shâh-nâmeh* of Firdousi. Therein, Turân (Turkestân) and Chin (China) are always associated together. At one time, it is the same ruler who rules over Turân and Chin; at another time, there are different rulers, but the King of Turân is spoken of as Lord Suzerain over the country of Chin. Again we find, that, at times, Chin had independent sovereigns.

Again, it appears from the *Shâh-nâmeh*, that Chin or China was divided into two parts, Chin and Mâchin. Chin seems to be the region near Turân, or Turkestân, and Mâchin, or the greater Chin, the China of the Further East. Again Turân and Chin are generally spoken of together, because the boundary of one began immediately at the place where that of the other ended. In the wars of Turân against Irân, Chin, *i.e.*, both Chin and Mâchin, generally sided with Turân.

In the half legendary and half historical wars of Afrâsiâb, the king of Turân, with Kaikhosru, the king of Irân, the former, when hard pressed by the latter, looked to his above two neighbours for aid.

Just as Chin or China was known by two names, Chin and Mâchin, so its monarchs also were known by two names, *viz.*, Khâkân and Faghfour. They were two different individuals. The Faghfour was at the head of the administration, and the Khâkân was next to him. At times, one and the same person was spoken of, under both names. When Afrâsiâb, hard pressed by Kaikhosru, seeks aid from Chin, it is the Faghfour that he writes² to, and seeks help and support from. On the defeat and capture of Afrâsiâb, the king of Irân asks them to surrender. They both (the Faghfour and the Khâkân) pay homage to the sovereign of Irân.³

¹ The Encyclopædia Britannica, V., p. 627, Col. 1

² یکی نام نزدیک فغفور چین : نوشتند با صد هزار آفرین

i.e., they wrote a letter to the Faghfour of China with hundred thousand blessings. (Mohl IV., p. 96.)

³ برفتند فغفور و خاگان چین : برشاه باپوزش و آفرین

i.e., the Faghfour and the Khâkân of China went before the king with excuses and blessings. (Mohl IV, pp. 166-67.)

Kaikhosru went to their country and remained there as their guest for three months.

III.

About the derivation of the name Sin, Sinæ, Chin or China, Prof. Douglas¹ says: "the name of Chin has been supposed (doubtfully) to be derived from the dynasty of *Thsin*, which a little more than two centuries² before our era enjoyed a brief but very vigorous existence, uniting all the Chinese provinces under its authority, and extending its conquests far beyond those limits to the south and the west."

A satisfactory settlement of this question of the derivation of the name Sin, Sinæ or Chin, by scholars of Chinese literature, shall be of great interest and importance to Avesta scholars, because that will supply additional evidence to determine the latest date at which the Farvardin Yasht was written. If it can be satisfactorily settled, without the shadow of any doubt, that the country of China derived its name Chin, Sin or Sinæ from the dynasty of Thsin, which flourished 200 years before Christ, then it will lead us to conclude, that the Farvardin Yasht, which contains the name of China as Sâini, must have been written after that date, *i. e.*, after the second century B. C.

On the other hand, a satisfactory settlement of the question of the date of the Farvardin Yasht may lead to a solution of the doubtful question of the derivation of the name of China. As far as the evidence, presented and traced up to now, goes, it appears that, though the Yasht itself as a whole may be older, its "list of canonization" was open up to as late as B. C. 195, because the two personages mentioned therein (Yt. XIII, 115), Erezva Srutô Spâdha and Zrayangha Spento Khratavâo, lived, according to the

¹ The Encyclopædia Britannica, Vol. V., p. 626.

² The exact date of the foundation of this dynasty is 255 B. C. Prof. Douglas says on this point (*Ibid.*, p. 643, Col. 2):—"As the Empire became weakened by internal dissensions, so much the more did the power of the neighbouring states increase. Of these the most important was that of Thsin, on the north-west, which, when it became evident that the kingdom of Chow must fall to pieces, took a prominent part in the wars undertaken by Tsoo on the south and Tsin on the north for the coveted prize. But the struggle was an unequal one. The superiority of Thsia in point of size, and in the number of fighting men at its command, carried all before it, and in 255 B. C. Chaou-seang Wang, having silenced his rivals, possessed himself of the imperial states. Thus fell the Chow dynasty."

Dinkard (Bk. VII. Chap. VII. 8.), about 400 years after the traditional date attributed to the age of Zoroaster.¹ This date depends merely upon the evidence of a later book. If we accept this date, then there is a difference of about 60 years between the date 255 B. C. when China began to be ruled by the Thsin dynasty, from which it derived its name, and B. C. 195, the latest date, determined up to now, when additions were made to the list of canonization of the Farvardin Yasht. This makes it probable, that China may have derived its name from the Thsin dynasty.

But the probability is, that, though new names have been added later on, the Farvardin Yasht, as a whole, was older than the second century. We do not find in it the names of persons like Ardeshir Bâbegân and his Dastur Tansar, who both took an active part in what is called the Irânian Renaissance of the early Sassanian times. Again, we do not find the name of Valkhash of the Pârthian dynasty, who, according to the Dinkard, played a prominent part in reviving the religion. This shows, that the list was closed long before the second century before Christ. It is believed by some, that the theory of Fravashis or Farôhars, which the Yasht treats in its first part, was one, which suggested to Plato his philosophic theory of "Ideas." Now, Plato lived at the end of the fifth century and during the first half of the fourth century before Christ (429-347 B. C.). So, if Plato took his philosophy of "Ideas" from that of the Fravashis in the Farvardin Yasht, the Yasht must have been written prior to the fourth or fifth century before Christ. If so, the fact, that the name of China as Sâini occurs in this old document, throws a doubt on the belief that it was the Thsin dynasty of the third century before Christ that gave its name to China. It appears, therefore, that the name was older than the third century before Christ.

IV.

Coming to the Pahlavi books, we find that, as said above, the Bundeshesh refers to the country of Sini, and says that it is

¹ Dr. West, S. B. E., XLVII., pp. 83-84. Le Zend Avesta par Darmesteter II, p. 504.

Chinistân or China. Again, in the list of mountains given in the Bundesh,¹ a mountain is spoken of as Kuf-i-Chin, *i. e.*, the mountain of Chin or China. It is said to be on the frontiers of Turkestân.² It is not certain which particular mountain is meant.

In the Shâyast lâ Shâyast, we find a reference to the religion of Sin or China. There the religions of different peoples are spoken of and classified, as it were, into three classes.—(1) *veh*, *i. e.*, good; (2) *gomizeh* or mixed, *i. e.*, neither good nor bad; and (3) *vadtar*, *i. e.*, worse.

The passage runs thus—

“Avizeh dâd veh din lenman hômanîm va pôryôtkesh hômanîm va gomizeh dâd Sinik vaskardih hômand va vatar dâd zandik va tarsâk va yahud va avârik i denman sâu hômand.”³

Dr. West⁴ thus translates it—

“Of a pure law (dâd) are we of the good religion, and we are of the primitive faith; of a mixed law are those of the Sinik congregation; of a vile law are the Zandik, the Christian, the Jew and others of this sort.” As Prof. Darmesteter has suggested, the Sinik congregation is a reference to the religion of China. The writer calls his Zoroastrian religion a good religion. He condemns other religions as bad. He does not include the Chinese religion among the bad ones, but he calls it a mixed religion, *i. e.*, a religion containing Zoroastrian elements as well as other foreign elements. This brings us to the question of the influence of Zoroastrian religion upon China.

V.

As pointed out by Prof. Jackson,⁵ M. Chavannes, in an article entitled “Le Nestorianisme et L’Inscription de Kara — Balgasoun,”⁶ quotes several passages from Chinese books referring to

¹ Justi Text, p. 22, l. 1. West S. B. E. V., p. 34, Chap. XII, 2. *Vide* my Bundesh p. 40.

² Ibid. Chap. XII., 13.

³ MS. of Mr. Edalji K. Antia, f. 27 b, l., 11.

⁴ S. B. E. V., p. 296. Shâyast lâ Shâyast VI., 7.

⁵ Zoroaster the Prophet of Ancient Irân, p. 279.

⁶ Journal Asiatique, Vol. IX, pp. 43—85, Janvier-Février, 1897.

Zoroaster and the religion of Persia. These references prove clearly, that the Mazdayasnân religion of Zoroaster had made its way into China. One of the passages that M. Chavannes quotes on the subject is as follows:— “Autrefois Sou-li-tche (Zarathushtra, Zoroaster), du royaume de Perse, avait institué la religion mo-ni-enne du dieu céleste du feu; un édit impérial ordonna d'établir à la capitale un temple de Ta-ts' in.”

“Pour ce qui est de la religion mo-ni-enne du dieu céleste du feu, autrefois, dans le royaume de Perse il y eut Zoroastre; il mit en vigueur la religion du dieu céleste du feu; ses disciples vinrent faire des conversions en Chine; sous les T'ang, la 5^e année tcheng-koan (631), un de ses sectateurs, le mage Ho-lou vint au palais apporter la religion du dieu céleste; un décret impérial ordonna d'établir à la capitale un temple de Ta-ts' in.”¹

The work which gives this passage was written between 1269 and 1271 A. D. It says that a Persian temple was established in China in 631 A. D.²

Besides the above two passages, which refer to Zoroaster as the founder of the *mo-ni-enne* religion, M. Chavannes gives even other passages, wherein this *mo-ni-enne* religion is directly or indirectly referred to.

Now, what is this religion named *mo-ni-enne*? M. Chavannes says, that the religion, generally referred to by the term *mo-ni-enne*, is the Mussalman or Mahomedan religion. According to this author, in those cases, where it is referred to, as founded by Zoroaster and the Magi, it is the Zoroastrian religion, but the Chinese writer, not being able to draw a line of difference, has used the same word in a wrong sense.

M. Devériâ,³ on the other hand, affirms, that the religion *mo-ni-enne*, referred to in the above Chinese passages, is the Manichean

¹ Journal Asiatique, Vol. IX., p. 61, Janvier-Février, 1897.

² We must note, that this is the time of the Arab conquest of Persia, and tradition says, that some of the Zoroastrians of Persia went to China with the son of Yezdejad Sheheriâr, the last king of Persia. (Vide Anquetil Du Perron, Zend. Avesta, Tome I., Partie I., p. 336, note.)

³ Le Journal Asiatique, Vol. X., pp. 445-484, Novembre-Décembre, 1897. Article headed, “Musulmans et Manichéens Chinois.”

religion or the religion founded by Mani, which was an offshoot of the Zoroastrian religion.

I beg to suggest, that the word "mo-ni-enne" is a corrupted form of "Mazdayačnân," the appellation, by which the Zoroastrian religion was, and is even now known by its votaries.

It is true, that some of the allusions in the above passages refer to the introduction of the Persian religion in its Manichean form, but, it is possible, that the Manichean religion continued to be known by the name of the older parent religion, of which it was supposed to be an offshoot. Again, it is possible, that, though the religion of Persia, that was known to China in its early times, was the Mazdayačnân religion, still, by the later authors, it was called Manichean, because the religion of Mani also came to them from Persia.

Among the Chinese passages quoted by M. Chavannes there is the following one, which refers to a king Pirouz III of Persia:—

"Pour ce qui est de l'ancien temple persan à l'est du quartier Li-ts'iuén, la 2^e année i fong (677) Pirouze III, de Perse, demanda à établir un temple persan. Pendant la période *chen-long* (705-707), Tsong Tch'ouk'o se vit désigner (ce lieu) par le sort pour y faire sa demeure."¹

With reference to this passage, I beg to draw the attention of Chinese scholars to a Persian book called *فیروز نامه* Firouz-nâmeh. It is not printed as yet. I have seen an old manuscript of this book in the possession of Mr. Manockjee Rustomjee Unwâlâ of Bombay. It is a manuscript of 288 folios or 576 pages, having 13 lines to a page. I find the following date at the end:—

آنچه که در کتاب تحریر بود تمام شد نسخہ فیروز نامہ روز ہورمزد
ماه خرداد تاریخ ۲۴ ربیع الاول سنہ الف یک

i. e., Whatever was written in the book — the manuscript of Firouz-nâmeh — is finished on roz (day) Hormazd mâh (month) Khordad (Hijri) date 24 Rabi-ul-aval 1001.

¹ Journal Asiatique, Tome IX, Janvier-Février, 1897, p. 62.

This date shows that the manuscript is more than 300 years old. The date when the original book was written is not known.

Herein, king Firouz is spoken of as Firouz-Shâh, the son of king Dârâb, son of king Bahman, son of king Asfandyâr, son of king Gushtâsp, son of king Lohrasp.¹ Thus this Firouz is said to be the great grandson of Asfandyâr, who is traditionally spoken of by the Parsees, as having gone to China and established several fire-temples there, and was one of the disciples of Zoroaster, referred to, in the above-quoted Chinese book (*supra*, p. 249).

In the commencement of the book, the author of the book is said to be one Skaikh Haji Mahmad, son of Maulana Shaikh, son of Maulana Ali, son of Shaikh Maulana.²

In this book the king is spoken of as Khâkân and as Wâng وانگ. We find the latter word in the names of some Chinese kings, such as Wei-lee-Wang and Chaou Seang Wang. This Chinese king is hostile to Firouz and the Irânians, and is therefore given the abusive epithet of harâm zâdeh حرامزاده i. e., born of illegitimate connection.

It appears from the Pahlavi epistles of Mânuscheher, that in the ninth century, China was considered to be the furthest place to which one could go to from Persia, to avoid domestic anxieties or troubles. Mânuscheher was the head priest of the Zoroastrians of Persia, especially of the country of Pârs and Kirman, in the third century of Yazdajard (ninth century A. D.). He had a brother named Zâd-sparam, who was the head priest of the Zoroastrians at Sarakhs in the north-east of Khorasan.³ This brother was transferred to Sirkan, where he issued some new decrees about the purification ceremony, which were not in accord with the previous injunctions on the subject. These new ideas were

¹ فیروز شا بن ملک داراب بن ملک بهمن بن شا اسفندیار بن
شا گشتاسپ بن شا لهوراسپ

شیخ حاجی محمد بن مولانا شیخ بن مولانا علی بن شیخ مولانا

Since writing the above, another copy of this book has come into my possession. It belonged at one time to the late Mr. Manookjee Sorabjee Ashburner. It is bound up with a copy of the Persian Sad-dar in verse, written by Behezâd Rustam in 1005 Yazdajardi. This copy is incomplete.

³ Dr. West, S. B. E. Vol. XVIII, Introduction, p. 25.

considered to be heretical, and he was believed to have taken them from the Tughazghūz¹ when he was staying at Sarakhs.

To avoid all the troubles and anxieties caused by the heretical beliefs of his brother, Mânuscheher wishes, he could go away to China.

The passage in the epistle of Mânuscheher referred to above, runs thus :—

اوینم که مناسو فرستاد و مناسو و مناسو و مناسو
 سع مناسو د فر و مناسو د فر و مناسو د فر
 مناسو و مناسو و مناسو و مناسو و مناسو و مناسو
 و مناسو و مناسو و مناسو و مناسو و مناسو و مناسو

Benafshman min airân matâân agvirazidan val dûrtar keshvar
 âig sarub madam vad-kardan-i-lakum lâ vashmamunam farvâztan.
 Dayan khvishkâriya memanam sukun pavan maya barâ val Chin
 ayûp pavan bûm barâ Arum farvaztan.²

Dr. West thus translates the passage :—

“And I myself (shall have) to retire (agvirazîdanö) from the countries of Irân (and) to wander forth to far distant realms where I (shall) not hear a rumour about your evil deeds. In (my) occupation, moreover, my *fortune* (sukun) (may be) to wander forth by water even to China or by land even to Arum.”³

¹ According to Maçoudi (Berbier de Meynard I., p. 214) these Tagazgaz (طغزغز) were a Turkish tribe (peuplade turque), and their country was in the regions where the Ganges had its source, and in the direction of China. Further on (I, p. 288) Maçoudi says of this people :—“ Les Tagazgaz, qui occupent la ville de Kouchan (کوشان) (Kaotchang), située entre le Kho-raçan et la Chine, et qui sont aujourd’hui, en 332, de toutes les races et tribus turques, la plus valeureuse, la plus puissante et la mieux gouvernée. Leurs rois portent la titre d’Irkan, et seuls entre tous ces peuples ils professent la doctrine de Manès.” It is worth noting, that the same tribe of Tagazgaz, which spread Manichean religion in China, began to spread its tenets, later on again, among some of the Zoroastrians, who came into contact with it.

² Mr. Tehmuras Dinshaw Anklesaria’s ms., p. 461, ll. 1-4.

³ S. B. E. XVIII, p. 353.

This passage shows that Persia had an intercourse with China in early times by sea.

The Pahlavi Bahman¹ Yasht refers to China, saying, that according to some, the father of the future apostle, Behrâm Varjâvand will come from the direction of China (*pavan kosté-i-Chinastân*)² and according to others, from that of India.

In the Pazend Jâmâspi, we find the following reference to China:—“The country of Chinastân is great. It has much of wealth, much of musk, much of jewellery. Its people are under affliction, because among them there is no far-sight as among us.” (*Vide* my Pahlavi Translations, Part III., Jâmâspi, p. 120.)

VII.

The Shâh-nâmeh is replete with references to China. It appears, that Persia had frequent intercourse with China. So, it is probable, that the religion of Persia may have influenced China.

The fortress of Kanga, referred to in the Avesta (Yt. V. 57), and referred to by Firdousi³ as Kang-dez, was founded by the Irânian prince Siâvakhsh, in the country of China. According to the Pahlavi Bundeshesh⁴, it was under the jurisdiction of Khorshed cheher, a son of Zoroaster himself. This fortress of Kangdez is, according to Prof. Gutschmid,⁵ the Khang-kieu of Chinese history.

Arjâsp, who declares war against Gushtâsp, the King of Irân, as a protest against his (Gushtâsp's) acceptance of the new religion of Zoroaster, is spoken of both as the king of Turân and Chin.

From the Shâh-nâmeh we learn, that Aspandyâr, the son of Gushtâsp, went up to the frontiers of China. He defeated king Arjâsp, who is spoken of as the King of Turân and Chin, took his castle of “Ruiu daz,” and then founded several fire-temples in that locality. Speaking of his conquest of this fortress, Aspandyâr says:—⁶

برافروختم آتش زردشت .: که با محمور آورده بود از یهشت

¹ S. B. E. V., West, p. 220, Ch. III, 14.

² Dastur Kaikobad's Pahlavi Zand-i-Vohuman Yasht. Pahlavi text p. 15, l. 4.

³ Mohl II, p. 341.

⁴ S. B. E. V., p. 142, Ch. XXXII, 5.

⁵ Article on Persia, in “The Encyclopædia Britannica,” Vol. XVIII, p. 594, col. 1. “Khang-kia seems to be properly the name of a country identical with the Kangha of the Khorda Avesta and the Gangdiz of Firdousi.” *Vide*, also, my article on “The Country of Mekran” in the East and West, of May 1904.

⁶ Mohl IV, p. 620, l. 3112.

According to Prof. Gutschmid,¹ we learn from Chinese sources, that a Chinese tribe named Yue-chi had conquered the Persian territories of Bactria and had come into close contact with the Persians. In Sassanian times, we find even an instance of matrimonial alliance between Persia and China. King Chosroes I. (Noshirwân) married a daughter of the then Khâkân of China.²

According to Maçondi, as late as in the ninth century (264 Hijri) there were Magi مَجُوس in China.³

Chinese silk was well-known in ancient Persia. The Chinese brocade, دیدیای چین is often spoken of by Firdousi as playing a prominent part in Persian decorations.⁴ It appears, that the Chinese art of decoration was known in Persia from old times. Sindókht, the mother of Roudâbeh, is represented as decorating a throne in Chinese fashion.

در ایوان یکی تخت زرین نهاد. : به آئین و آرایش چین نهاد

i. e., She placed a golden throne in the palace and decorated it in Chinese fashion.⁵

¹ Article on Persia, in the Encyclopædia Britannica, Vol. XVIII, p. 592-593

² Mohl. VI., p. 335.

³ B. de Meynard I., p. 303.

⁴ Mohl. IV., p. 25.

⁵ Mohl. I., p. 340, l. 1561.