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A Descriptive-Etymological Study of the Mythical Castles in Iranian Bundahišn

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Abstract:

The present study was undertaken to fulfill a descriptive-etymological investigation of mythical castles in the middle Persian text of Iranian Bundahišn¹. It is a significant encyclopedic text which is considered a repertoire of the toponyms and names of Iran's ancient mythical geography. Some believe that the mentioned geography corresponds to some extent to the natural geography of ancient Iran. In the present research, the names of seven mythical castles are examined and their etymologies and meanings are presented. The point is that some of these castles belong to venerable mythical characters, have prominent status in mythical issues, and demonstrate miraculous power; such that entering them is impossible for ordinary people, like mān ī Kay-Uš, Kang-diz, and War ī Jam-kard. Some other castles are shelters, living sites, and places for worship, like mān ī Frāsyāb, diz ī Frōd, and Frēdōn Kard whereas some others belong to demons and devils like Kurnīd-dušīd.

Keywords: Bundahišn, mān ī Kay-Uš, Kang-diz, War ī Jam-kard, mān ī Frāsyāb, diz ī Frōd, Frēdōn Kard, Kurnīd-dušīd.

1. Introduction

One of the phenomena that have always grabbed the attention of mythologists is to track down the whereabouts of the mythical geographic places in the world we live in today. In mythology, the place reflects its original Form (Idea), and the realization of Forms is possible in imaginary places and spaces because the mythical spaces have geographical counterparts in the real world (Vahed Doust, 2000, p.369). Some references are made to mythical geography in Pahlavi literature, among which Bundahišn abounds with places which refer to both mythical and natural/real places. That is why some have argued that there is no way to align the mythical geography with the real geography whereas others maintain that the mythical geography is a reflection of the real geography and try to find real references outside in the real world for the mythical places.

Mountains, as the embodiment of greatness, have always enjoyed a special place in the mythology of Iran, so much that many of the key places, such as mythical palaces and castles, are located in the core of mountains. Probably, the height of mountains was regarded to be the best and safest place to gain heavenly power, to take refuge, and to fight the enemy. Places such as fortress and castle have always been identified as a safe haven for taking refuge and providing relief in the face of the enemy. Even at times, the castles were holes dug out deep underground. The mythical fortresses referred to in Bundahišn have some special features. Some of these fortresses belong to key mythical characters; thus, they are highly valued and respected and bespeak of the power and the strength of miracle, making them inaccessible to the ordinary people. Mān ī Kay-Uš, Kang-diz, and War ī Jam-kard are among this category. Some other fortresses were used as shelters, places to live in, worship, and pray, such as mān ī Frāsyāb, diz ī Frōd and Frēdōn Kard while some others belonged to the diabolic figures and were home to devils and demons, including Kurnīd-dušīd.

Among the scholars in the field, Markwart (1989) examined many of the Iranian mythological geographic regions around the Veh River and Arag River. Gnoli (1987) also did some valuable and extensive research on the Avestan geography and the Iranian ancient era, especially in the east and south-east of Iran. Among the Iranian experts, Bahar (1966) addressed the abovementioned places in a glossary he compiled for Bundahišn. He (1969) also wrote a great work on the mythical geography of the world as described in Pahlavi literature, offered some vitally important notes on the geographical names in Bundahišn (2008), and finally published the Persian version of Bundahišn (2011). In this study, for each of the fortresses mentioned in the Iranian Bundahišn, first, the related myths and a description of its history and its significance are presented; then, its word formation and etymology are examined from past to the present day.

2. Discussion

2.1. Mān ī Frāsyāb

Mān ī Frāsyāb must have been a hole and cavity underground, which is also called the Hang-e Afrāsyāb¹, the dying place of Afrāsyāb, or Afrāsyāb's underground fortress (Gholizadeh, 2008, p. 450). The story of this Hang is recorded in Šāh-

nāma, and it tells us that Kay Khosrow, the son of Siyavash and the grandchild of Kay Kavus, decides to go to Kangdez to take revenge on the killers of his father and fight Afrāsyāb. Afrāsyāb is informed of his intention and runs overnight. For many years, he has to travel aimlessly to save his life; finally, he takes refuge in a cave at the top of a mountain near to Bardaⁱⁱ. In the same place, he sacrifices one hundred horses, a thousand cows, and ten thousand sheep for Ardvi Sura Anahita and makes a plea to her to help him reach the khwarenah, floating in Vourukasha (Pourdavoud, 1998, 1st volume, p. 211). Incidentally, on the same mountain, a pious person known as Haoma, of the descendants of Fereydoun and been ostracized from the community, has settled down there and is engaged in worshipping God. He hears Afrāsyāb moaning. Thus, he approaches the cave and sees Afrāsyāb who is moaning and groaning, disappointed by his fortune and contrite for his deeds. Haoma recognizes him, enters the cave, ties his arms tightly together, and drags him forcefully out of the cave. On the way, Afrāsyāb makes such tearful plea that touches Haoma, making him loosening the rope tying his arms. That is when Afrāsyāb grabs the opportunity, throws himself into the Chichastⁱⁱⁱ, and hid there (Shapour Shahbazi, 2003, p. 656). According to Iranian Bundahišn, we have:

"mān ī Frāsyāb rāy gōwēd kū azēr ī zamīg pad jādūgih kard ēstēd pad rōšnīh ī mān šab čyōn rōz rōšn būd u-š čahār rōd andar tazīd ēk āb ud ēk may ud ēk šīr ud ēk māst ī zadag. xwaršēd gāh ud māh gāh pad rawišn andar ārāst ēstēd. hazār mard ī mayāng-bālāy mān būd" (Pakzad, 2005, p. 361).

"Regarding mān ī Frāsyāb, it is said that an underground is fashioned through magic by Afrāsyāb himself. The house was so lit that at nights, it was as bright as in days. Four rivers ran in it, of water, wine, milk, and beaten sour milk (māst ī zata). (At its roof) Sometimes sun, and at other times moon, gleams the entering gate. The house was one thousand times the height of a man" (Bahar, 2011, p. 138). mān ī Frāsyāb: A compound proper noun, meaning "Afrāsyāb's home". It is formed from the combination of mān + ī + Frāsyāb^{iv}.

Mān: A noun, derived from the Old Persian form *dmāna >*māna-, meaning 'home' (Mansouri, 2005, p. 239). Its recorded equivalents in different languages are as follows: In Sanskrit as mānah- 'dāmah-, meaning 'home, domicile' (Mayrhofer, 1996, p. 309), in Avestan as nmāna ,dāmāna, a neuter noun (Bartholomae, 1904, p. 109), in Sogdian as myn`mnty-, 'mēnāmandē, meaning 'house, abode' (Gharib, 2004, p. 225), in Pazend as mañ (Nyberg, 1974, p. 124), in Turfani Parthian Pahlavi as m'n (mān), meaning 'home, habitation' (Boyce, 1977, p. 56), and in Middle Persian as mān, 'meaning house, abode' (MacKenzie, 2009, p. 104). The word Mān is a derivative derived from the Indo-European root *men, meaning 'to stay' (Pokorny, 2007, p. 207) and the Old Persian root man, meaning 'to stay and reside' (Kent, 1953, p. 202).

ī: It is a grammatical particle called Ezāfe in Persian. It plays the role of 'of' in possessive phrases in English such as 'the door of the house'.

Frāsyāb: It is a proper masculine noun. Its recorded equivalents in different languages are as follows: In Avestan as Fraṇrasiian (a masculine noun), meaning 'very scary' (Bartholomae, 1904, p. 986), in Pazend as Frāsyā (Nyberg, 1974, p. 76), and in New Persian as Afrasyab (Mo'in, 1996, 5th volume, p. 158).

It is probable that the original form of this word could have been Fr + ās + y + āb.

Fr: Probably, it is the same as fra, playing the role of an adverb or a verbal prefix, derived from Avestan fra- (?) (Bartholomae, 1904, p. 974). Its equivalent in Sanskrit is prá-, meaning 'toward, beyond, para-' (Mayrhofer, 1996, p. 173).

ās: It is a future stem; this word is originally Parthian and is derived from the Old Persian, *ā-ṇsa-, which is itself a compound made up of ā (a prefix) and *ṇsa (a future stem) (Hasandust, 2004, p. 28), derived from naš-, meaning 'reaching, approaching' (Mayrhofer, 1996, p. 27), itself derived from the Indo-European root *nek-, meaning 'reaching, approaching' (Pokorny, 2007, p. 868), the Avestan root nas-, meaning 'to arrive, to come' (Bartholomae, 1904, p. 1055), and the Saka root nās-, meaning 'to catch, to gain' (Bailey, 1979, p. 180).

-y-: Perhaps it is used to facilitate the pronunciation of the whole word (?).

āb: It is a noun.

According to the mythical narrative, Afrāsyāb threw himself three times into the Vouru-kasha Sea to achieve Farr-e Kiyani. Each time he did it, an arm of the sea was created; the first time, Lake Husravah was created; the second time, Lake Vanghazdau; and the third time, Lake Awzh-danvawas created. With regard to the above points, the authors believe that 'coming from the other side of the water' could be a suitable equivalent for āb.

2.2. Mān ī Kay-Uš

It is the place where Kay Kāvus built (Farahvashi, 1979, p. 332). Kay Kāvus is introduced as a weak ruler in Šāh-nāma and has not the skill to judge and decide on dividing issues. Therefore, it appears that he had no role in governance and politics, and most of his power could be attributed to his courage; as he overcame the demonic devils of Mazandaran and made them obedient agents building palaces of gold and jewelry on top of Mount Alborz for him (Fee, 2011, p. 197). He owned seven houses in the middle of Mount Alborz and ruled over the land, the demons, and the people. One of the features of those palaces was the rejuvenation of the old and making its inhabitants immortal (Tafazzoli, 1999, p. 92).

According to Iranian Bundahišn, we have:

"mān ī Kay-Uš rāy gōwēd kū ēk zarrēn būd ī-š abar nišast dō ābgēnagēn būd ī-š aspestān ud dō pōlāwadēn būd ī-š ramag. u-š har(w) mizag xānīg anōšag āb aziš tazēd kē zarmān tarwēnēd kū ka zarmān mard pad ēn dar andar šawēd aburnāy ī pānzdah sālag pad a dar bērōn āyēd ud margīh-iz be zanēd" (Pakzad, 2005, p. 360).

"Kay Us built a mansion on Mount Hariborz, one part of which was of gold, which served as living quarters; two parts of crystal, which served as stables; and two of steel, where the herds were kept. The water from the springs in his mansion conquered old age (and death) for he who entered the house through one door as an old man would come out the other door as a youth of fifteen" (Bahar, 2011, p. 137).

mān ī Kay-Uš: A compound proper noun; meaning "Kāvus's home". It is formed from the combination of mān + ī + Kay-Uš.

mān: Noun (see mān ī Frāsyāb).

ī: It is a grammatical particle called Ezāfe in Persian. It plays the role of 'of' in possessive phrases in English such as 'the door of the house'.

Kay-Us: It is a masculine proper noun and is probably derived from the Avestan form Kauui-usan-, kauui-usadhan (Bartholomae, 1904, p. 406). Its equivalent is Kahōs (Nyberg, 1974, p. 116) and Kavus or Kay Kavus (Ibn-khalaf Tabrizi, 1982, 3rd volume, p. 1582) in Pazend and New Persian, respectively. Kavus is the second king of Kayāniān dynasty.

Kay + Us;

kay-: Noun (see Kayānsē);

-Us: It is a verb stem (?); its equivalent in Avestan is Usan 'Usadha (masculine noun) (Bartholomae, 1904, p. 406), derived from the Sanskrit root, vaś, meaning 'to desire, to have a tendency for' (Mayrhofer, 1996, p. 528), itself derived from the Indo-European root, *uek- (Pokorny, 2007, p. 3283). The Avestan root of it, -us, means 'to aspire' (Bartholomae, 1904, p. 1381).

From the authors' perspective, owing to the point that Kay Kavus aspired to ascend to heaven, it is highly likely that the meaning proposed, 'to aspire, to desire', fits the context.

2.3. Frēdōn Kard

It is possibly a building or a fortress which Frēdōn built in four-cornered Varena (Bahar, 2011, p. 137). In Avesta, Varena is the place where Frēdōn was born there and is also known as the place for praising Frēdōn, which some have identified it with a village called Var^{vi} in Larijan. According to Vendidad, Varena is the fourteenth city created by Ahura Mazda. Some believe that Varena is derived from var, meaning 'to hide' (see war ī Jamkard).

According to Iranian Bundahišn, we have:

"ēk ān ī Frēdōn kard pad Padišxwārgar pad War ī Čahār-gōš Dumbāwand" (Pakzad, 2005, p. 359).

"One is Frēdōn kard from Padēšk^vārgar, in four-cornered Var, Donbāvand" (Bahar, 2011, p. 137).

Frēdōn kard: It is a proper toponym, and it means 'made by Frēdōn', which is formed from Frēdōn + kard.

Frēdōn: It is a masculine proper name which is probably derived from the Avestan form Өraētaona- (Bartholomae, 1904, p. 799). Its equivalents in different languages are recorded as follows: In Turfani Parthian Pahlavi as prydwān (Boyce, 1977, p. 40), in Arabic as Afrīdūn (Tafazzoli, 1999, p. 531), and in New Persian as Fereydu (Ibn-khalaf Tabrizi, 1982, 3rd volume, p. 1482).

*Өraē-ta[na]-: Having three powers (Mayrhofer, 1979, p. 82);

Өraē + tao + na-;

Өraē: A number (see kayānsē);

tao-: A verb stem (?);

na-: It is a prefix for making nouns (Jackson, 1968, p. 214);

Kard: A past verb stem, derived from Old Persian *kar-ta-, itself derived from the Old Persian root, *kar-, meaning 'to do' (Mansouri, 2005, p. 224). The Sanskrit root, kṛ- (to do) (Mayrhofer, 1992, p. 311), is derived from the Indo-European root, *k^wer-, meaning 'to build, to form' (Pokorny, 2007, p. 1808), from the Old Persian root, kar-, meaning 'to do' (Kent, 1953, p. 179), from the Avestan root, kar-, meaning 'to do' (Bartholomae, 1904, p. 444), from Saka, kar-, meaning 'to do, to perform' (Bailey, 1979, p. 52).

2.4. Dizī Frōd

dizī Frōd^{vii}, according to Bundahišn, is the name of a fortress which was located on the way to Turan; Frōd, who is the oldest son of Siavash and Jarireh, and Kay Khosrow's brother (his stepbrother), lived there (Bahar, 2011, p. 173). In his first campaign against Afrāsīāb to avenge the murder of Siavash, Kay Khosrow formed an army and instructed Tous, his commander-in-chief, not to take the route crossing Forūd's territory of Dež-e Kalāt, located in Saraḳs (Khaleghi Motlagh, 2001, p. 107). Tous, however, ignoring Kay Khosrow's instruction, led the army toward the fortress, resulting in the death of Frōd. This made Kay Khosrow incandescent with fury and imprisoned Tous (Behzadi, 1989, p. 243).

According to Iranian Bundahišn, we have:

"ēngyāgastkēZarāwadastkēRāwag-bašn ud astkēKalād^wānēd. Azdōkustkōf ud rāhmayāndizīFrōdēdrāydzikūFrōd ānōhkardēstēd ast Kalād-diz^wānēd. ĒngyāgandarSaraḳsbūm". (Pakzad, 2005, p. 137)

"...this place, some say, is Zravad, some call it Bishan, some Kalak^{viii}; from this, the road of two sides of the mountain is down the middle of a fortress, Dez-e Forūd is there. For this reason, that is, because the dez is there formed, they call Kalak a fortress, within the land of Saraḳs" (Bahar, 2011, p. 73).

diz ī Frōd^{ix}: It is a proper toponym and is formed from diz + ī + Frōd.

Diz: It is a noun; its equivalents in different languages are recorded as follows: In Sanskrit as dehi- (Mayrhofer, 1992, p. 749), derived from Indo-European form, *dheiǵhā- (Pokorny, 2007, p. 655), in Avestan as dišta- (a neuter noun) (Bartholomae, 1904, p. 748), in Old Persian as didā-, meaning 'a defensive wall, a bulwark' (Kent, 1953, p. 191), in Sogdian as dyz' (dizā), meaning 'a fortress, a castle' (Gharib, 2004, p. 151), in Turfani Parthian Pahlavi as dyz (diz), meaning 'a stronghold, a military fort, a fortress' (Boyce, 1977, p. 39), in Middle Persian as diz (MacKenzie, 2009, p. 64), and in New Persian as diz, dez, dez (Mo'in, 1996, 2nd volume, p. 1523), probably derived from the Avestan root, dis^x, meaning 'to build' (Bartholomae, 1904, p. 672).

ī: It is a grammatical particle called Ezāfe in Persian. It plays the role of 'of' in possessive phrases in English such as 'the door of the house'.

Frōd^{xi}: It is a masculine proper noun; probably derived from the Old Persian form, *frawata- (?)^{xii} (Mansouri, 2005, p. 159). Its equivalents in different languages are recorded as follows: In Sanskrit as pravāt and pravāt-ā, meaning 'the

foothill and the area around the mountain' (Mayrhofer, 1996, p.183), in Old Persian as fravata^{h-}, meaning 'forward, downward, below' (Kent, 1953, p. 198), in Pazend as fröd- (Nyberg, 1974, p. 79), in Turfani Parthian Pahlavi as frwd (fröd), meaning 'landing, downward' (Boyce, 1977, p. 40), in Middle Persian as fröd (MacKenzie, 2009, p. 75), and in New Persian as foroud^{xiii}, meaning 'slope, below, down' (Ibn-khalaf Tabrizi, 1982, 3rd volume, p. 1474).

2.5. Kang-Diz

Kangdiz, literally 'fortress of Kang', was a revolving castle founded by Siyāvaxš and was finally was conquered and destroyed by Kay Qosrow. Because Siavash Kavosan and Varjavand, together with Farr-e Kiyani, built the fortress with the help of Ahura Mazda and Amesha Spenta^{xiv}, it is also called Siāvošgerd (Mirfakhraie, 1987, p. 64). In fact, the Kangdiz was the heavenly version replication of Siāvošgerd, which Kay Khosrow united both in one (Bahar, 2011, p. 195). Kangdiz is also referred to as 'Paradise Kang'^{xv} in Šāh-nāma (Lurje, 2010, p. 498). This fortress is described to have seven walls, including a golden, a silver, a steel, an iron, a brazen, a crystal, and a lapis lazuli wall, and fifteen doors; the distance between each door to the next could be reached by horseback in 22 days in spring and 15 days in summer (Kazzazi, 2007, p. 311). It also had a mountain passing or a gate called Xšaθrō.sūka^{xvi} ('illumination' or 'benefit of the kingdom') (Lurje, 2010, p. 498). According to Bundahišn and Dinkard, the resurrection of Iran began from this fortress (Behzadi, 1989, p. 237) and the evidence for such belief is that in the Last Millennium as well as in Mah-e Farvardin Ruz-e Khordeh, Peshotan left Kangdez^{xvii} with an army of one hundred and fifty to reach Iranshahr. He entered the city and promoted and spread the message of Mazdayasna. Kay Khosrow, who also resided in this fortress, would join Saoshyant when the day of Resurrection arrives and he would do so with the company of Giv, Tous, and Sām, the son of Nariman. Regarding the whereabouts of Kangdez, no definite place has been identified, but, according to Bundahišn, it is located in the east and near to Vourukaša (Frāxkard)^{xviii}.

According to Iranian Bundahišn, we have:

"Kang-diz pad kustag īxwarāsānaz abarīzrēh ī Frāxkardōānkustag pad wasfrasang" (Pakzad, 2005, p. 342).

"Kangdez is in the region of Khorasan, above the Vourukaša Sea, and from that region, it is a long distance" (Bahar, 2011, p. 128).

Kang-diz^{xix}: It is a proper toponym and is formed from kang + diz;

Kang: It is a noun; probably derived from the Old Persian form, *kanha- (Daryae, 2009, p. 50). Its equivalents in different languages are recorded as follows: In Sanskrit as kaṃsa-, meaning 'white copper, brass' (Mayrhofer, 1992, p. 285), in Avestan as kaṃha-, a neuter noun (Bartholomae, 1904, p. 437), probably derived from the Sanskrit root, khan-/khā, meaning 'to dig' (Mayrhofer, 1992, p. 445), from the Indo-European roots, *kha-n- 'Kēn-, meaning 'to dig' and *kwel-, meaning 'to dig, to notch' (Pokorny, 2007, p. 1275-1489), from the Old Persian root, kan (Kent, 1953, p. 178), from Avestan root, kan, meaning 'to dig' (Reichert, 1911, p. 225), from the Saka root, kan-, meaning 'to dig' (Bailey, 1979, p. 51).

From what has been presented above, some have argued that Kang-diz means "Brazen fortress", which is in line with another name suggested for it, i.e. Dež-e Ruyin (Daryae, 2009, p. 50).

Diz: It is a noun (see Diz ī Fröd).

2.6. Kurnid-Dušid

It is the city which Žahhāk founded in Babylon and that is why this fortress is also referred to as Dahāg-kard^{xx} (Farahvashi, 1979, p. 127). Some has likened it to Korang^{xxi} (Bahar, 2011, p. 138). In Avesta, we are told that Aži Dahāka worshipped Vayu and Arduuī Sūrā and offered sacrifices to them in the land of Baβri, in a place called dužita-kuuirīnta-; hence Baβri is taken to be Babylon and kuuirīnta^{xxii} as Dez-e Žahhāk, located in Babylon (Skjaervo, 1987, p. 195). Some believe that this small land is to be found at the top of a mountain located between Babylon and Iran (Oshidari, 2010, p. 393).

According to Iranian Bundahišn, we have:

"abar mānīhā ī kayān kard pad xwarrah kē abdihā ud škeftīh aziš gōwēnd, ēk ān ī Dahāg kard pad Bābel kē Kurnid-dušid^{xxiii} xwānēnd" (Pakzad, 2005, p. 359).

"And of the imitation that Kayanians made to Farr-e, and of the ones which are remembered for their greatness, one is of Žahhāk in Babylon, a city which is called Kurnid-dušid" (Bahar, 2011, p. 137).

Kurnid-dušid^{xxiv}: It is a proper toponym and is comprised of two components, Kurnid + dušid.

Kurnid: It is a proper noun; its equivalents in different languages are recorded as follows: In Avestan as kuuirīnta-, a masculine noun (Bartholomae, 1904, p. 476), probably derived from the Old Persian root, *kar-, meaning 'to do' (Mansouri, 2005, p. 224), from the Sanskrit root, kr-, meaning 'to do' (Mayrhofer, 1992, p. 311), derived from the Indo-European root, *kwer-, meaning 'to build, to make, to form' (Pokorny, 2007, p. 1808), from the Old Persian root, kar-, meaning 'to do' (Kent, 1953, p. 179), from the Avestan root, kar-, meaning 'to do' (Bartholomae, 1904, p. 444), from the Saka form, kar-, meaning 'to do, to perform' (Bailey, 1979, p. 52).

Dušid: It is an adjective. Its equivalents in different languages are recorded as follows: In Sanskrit as duritā-, meaning 'bad' (Mayrhofer, 1992, p. 735), in Avestan as dužita-^{xxv} (Bartholomae, 1904, p. 756), in Pazend as duž (Nyberg, 1974, p. 69), in Middle Persian as duš, meaning 'bad', used as a prefix (MacKenzie, 2009, p. 67). In sum, from the authors' point of view, it could be defined as 'a dangerous Kurnid'^{xxvi} (?).

2.7. War Ī Jam-Kard

The garden that Jamshid built to protect himself against the storm and Malkūs severe winter^{xxvii} is known as War/Var. As narrated, in order to avert the destructive effect of such late-season rain, Jam, following Ahura Mazda's instruction, ordered others to build a garden which had to be to the height of a horse from four sides (Pourdavoud, 1998, 1st volume, p. 183). In it, he made homes for people and a stable for Equus, said to go up on high Hugar, and created a

passage for the water to stream through it. He also collected small and large animals, dogs, birds, red burning fires, the tallest and most aromatic plants, the most delicious foods, and the egg cells of men and women who were the best and most beautiful on Earth, a pair from each, so that they would not decay as long as they were kept at War/Var (Skjaervø, 2012, p. 509). In that garden, we are told, of all the things in the world, the best existed there and Mazdayasnawas promoted and spread in a unique way, via the best of all birds^{xxviii}, and people utter the Avesta in the language of birds. One of the other wonders of this War (garden) was how it was lit; it was lit miraculously as it was not lit by any light radiated from the sky, but the light inside it belonged to it and was self-sufficient in light (Pourdavoud, 1998, 1st volume, 183). Bahar believes that the myth of War ī Jam was influenced by the narrative of Noah's Ark since as in Noah's Ark, of all the things in the world, the best and the greatest are selected and present in the garden (Bahar, 2008, p. 201). There are different views on how to track down this mythical Warin the real world^{xxix}. According to Bundahišn, Jam-kard is a construction that Jam built in Pars and was referred to with awe and amazement (Bahar, 2011, p. 137) and some have suggested that maybe Persepolis (Takht-e Jamshid) was called Jam-kard in the distant past because that could explain why the whole construction is attributed to Jamshid (Gholizadeh, 2008, p. 162).

According to Iranian Bundahišn, we have:

“gurudwarījam-kardmayānīPārspadSarwāg. ēdōngōwēndkūjam-kardazērīkōfījamag^{xxx}ān” (Pakzad, 2005, p. 344).

“Gur^{xxxi} and war ī jam-kard are on the way from Pārs to Sarwag. It is said to beneath Mount Čamagān” (Bahar, 2011, p. 128).

War ī Jam-kard: It is a proper toponym and is made up of war + ī + Jam + kard, meaning 'built by or next to Jam';

War: it is a noun and its equivalents in different languages are recorded as follows: In Sanskrit as vara-, meaning 'a castle' (Mayrhofer, 1992, p.524), in Avestan as vara-, meaning 'a castle', a neuter noun (Reichelt, 1911, p. 259), in Pazend as var (Nyberg, 1974, p. 203), and in Middle Persian as war^{xxxii}, meaning 'a defensive wall, a bulwark' (MacKenzie, 2009, p. 153); derived from the Old Persian root, *war-, meaning 'to cover' (Mansouri, 2005, p. 434), from Sanskrit var-, meaning 'to cover, to hide, to surround, to subsume' (Mayrhofer, 1996, p. 512), from the Indo-European root, *uer-, meaning 'to close, to put in a safe place, to protect' (Pokorny, 2007, p.3363), from the Old Persian form, var-, meaning 'to cover, to protect' (Kent, 1953, p. 206), from the Avestan root, var-^{xxxiii}, meaning 'to cover with wrapping' (Bartholomae, 1904, p. 1360).

ī: It is a grammatical particle called Ezāfe in Persian. It plays the role of 'of' in possessive phrases in English such as 'the door of the house'.

Jam^{xxxiv}: It is a masculine proper noun; and its equivalents in different languages are recorded as follows: In Avestan as Yima- (Bartholomae, 1904, p. 1300), in Sanskrit as Yamáh-, meaning 'a twin, brood' (Mayrhofer, 1964, p. 8), in Pazend as Jim- (Nyberg, 1974, p. 225), in New Persian as Jam, meaning 'the great king' (Ibn-khalaf Tabrizi, 1982, 2nd volume, p. 584).

Kard: It a past verb stem; its equivalents in different languages are recorded as follows: In Old Persian as *kar-ta- (Mansouri, 2005, p.224), derived from the Old Persian *kar-, meaning 'to do' (Mansouri, 2005, p. 224), from the Sanskrit root, kr-, meaning 'to do' (Mayrhofer, 1992, p. 311), derived from the Indo-European root, *kwer-, meaning 'to build, to form' (Pokorny, 2007, p. 1808), from the Old Persian root, kar-, meaning 'to do' (Kent, 1953, p. 179), from the Avestan root, kar-, meaning 'to do' (Bartholomae, 1904, p. 444).

3. Conclusion

Geography is one of the great phenomena, actively engaged in the formation of mythology, which, often, its place in the mythological ideas and narratives is compatible with the outside reality. Much reference to the mythological geography is made in Pahlavi literature, in particular in Bundahišn; however, this issue has rarely been examined or studied in detail. The Iranian Bundahišn, as one of the greatest works written in Middle Persian, entails a large number of mythological-geographic names. The status of the Bundahišn mythological geography in seven karshvar is in Airyanem Vaejah (Khvaniras), and, often, at the center of the world of Iranian mythology. Many of the mythical geographic places are located near Vourukaša (Frāxkard) Sea and Mount Alborz, which are probably situated in the south of Khvaniras.

In Iranian myths, a great number of the important places, such as palaces and mythical fortresses, are located in the heart of mountains. One rationale for this could be that the high mountains were the best and safest place to reach to gain heavenly power, to take refuge, and to fight the enemy. In the Pahlavi literature, Alborz was the first mountain to come out of the ground and all other mountains are derived from it because, since then, all mountains only appeared on Earth. This mountain has gained a central place and role in mythology and, often, major happenings and events occur on this mountain, from which we could mention the mythical fortresses (dez) on top or around of this mountain. The terms fortress and castle always remind us of a safe place for taking refuge and escape from the enemy. Even at times, the fortresses were holes made deep underground.

The fortresses (dezes) mentioned in Bundahišn have some unique characteristics. Some of them belong to notable mythical characters; ergo they are highly valued and this signifies the power and miracle attached to them, making it inaccessible for the ordinary people, such as Mān ī Kay-Uš which is made up of seven palaces built at the top of Alborz Mount. Some other fortresses are a bulwark, a place to live, to worship, and to pray, such as Mān ī Frāsyāb and Frēdōn kard. Finally, some other fortresses belong to the demonic agents, the breeding ground for devils and demons, and a place for catching demons and destroying Ahriman and enemies, such as Kurnid-dušīd. Hang-e Afrāsyāb, the dying place of Afrāsyāb, was a hole which he had taken refuge in it and War ī Jam-kard is a safe place that Jamshid built as to protect a number of useful animals against Malkūs severe winters. Perhaps, one should not try to match these mythical places with the places in the real geography, due to the fact that the mythical world has a geography which is completely unique and different from what is outside in the real world. We, therefore, cannot simply align the mythical geography with

natural/real geography. That said, attempt was made in this study to pin down the probable location of some mythical places in the real world by comparing and contrasting a multitude of Pahlavi and mythical texts. Furthermore, the authors tried to shed light on the causes and significance of their naming via an etymological examination of some of the mythical fortresses referred to in Bundahišn. That undertaking was carried out because it appears that, sometimes, myths and the special features of places had a role to play in the naming of those geographical places.

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i. Originally, Hang-e-Afrāsīāb was an underground palace which was the home of a Turanian king, gradually identified in Šāh-nāma as a cave at the top of a mountain (Oshidari, 2010, p. 497). It is also mentioned in Aogemadaēča. Some have suggested that 'hang' is the name of a cave in Azerbaijan. The term 'hang' is recorded in Lorestan and Fars as 'hong' (kong), meaning 'trough, vat, waterhole', which is in agreement with the notion of Afrāsīāb's iron home being enclosed in the deepest place on the Earth, i.e. the third layer of Earth. The ancient Iranians believed that Earth had three layers and divided its surface into seven keshvar (regions) (Shapour Shahbazi, 2003, p. 655).

ⁱⁱ. It is in Azerbaijan (currently Russia), near the city of Ganzak or Šiz city.

iii. It is probable that Chichast refers to 'Afrāsīāb's iron home' or Hang. The equivalent of Chichast in Sanskrit is pári.svaktā- (Mayrhofer, 1996, p. 788) and its Avestan form is pairiš. xvaxta-, meaning 'the enclosed ring' (Bartholomae, 1904, p. 867). The adjective Chichast is used for referring not only to the Afrāsīāb's iron home but also to the water saved and held in it secretly (Gholizadeh, 2008, p. 194). Also, some have identified Chichast with Lake Chichast (Oshidari, 2010, p. 115).

^{iv}. It has also been recorded as hang ī Frāsīyāb.

^v. Humbach (1998, p. 145) maintains that Jam and Kay Kāvus built their homes at the top of Mount Alborz.

vi. Darmesteter translated 'War/Var' as 'a cave' and it is generally considered to mean 'a covered place, a shelter, a town, and a castle' (Taffazoli, 1999, p. 531).

vii. Dež-e Kalāt (Kalā-dez or diz ī Frōd); this fortress is known for being mentioned in Šāh-nāma, when the battle between Tous and Forūd.

viii. The castle on the mountain. Kalat is the name of the city in which Forūd and his mother lived there (ibn-khalaf Tabrizi, 1982, 3rd volume, p. 1667).

ix. It is also called diz-Kalād, a compound noun made up of diz and Kalād (the second component means a strong castle, a bulwark) (Mo'in, 1996, 3rd volume, p. 3014).

x. For the same root, prōys (parōēs), meaning 'an enclosed area, a building', <*pari-daisa-, and dyštk (dištē), meaning 'has been built' (Gharib, 2004, p. 284), are recorded in Sogdian and the infinitive dištan, meaning 'to build, to form', is recorded in Tarfani Parthian Pahlavi (Boyce, 1977, p. 39).

xi. It has also been recorded as Ferōd or Forūd (Khaleghi Motlagh, 2001, p. 107).

xii. Basically, it is an adverb.

xiii. It has also been referred to as Faroud, the son of Siavash, who himself is the son of Kay Kavus (ibn-khalaf Tabrizi, 1982, 3rd volume, p. 1474).

xiv. With the power of magic, miraculously, vigorously (MacKenzi, 2009, p. 154).

xv. 'Paradise Kang' is the place which Siyāvash ordered to be constructed in Turan, in the midst of a mountain, called Antare-danghu (also Antare-kanghu, antarə. kaṅḡa-*) with a pleasant climate; beyond a town called Toshkent or Chach (Čāč) (Lurje, 2010, p. 498).

xvi. Xšaθrō.sūka, this is the place where Tous offered sacrifices to Anāhitā as to show regards for Avesta. He asked Anāhitā to bestow him the power and inspire him with a want to be able to defeat Burān of Vēsa (Lurje, 2010, p. 498).

xvii. In Avestan, "kaṅḡa-" is used in the name of a mountain and is recorded as "Kangju" in Chinese. Gradually, it has transformed to Kang, which is the same as Samarkand (Lurje, 2010, p. 498). Thus, we should seek for it in Sogdia; perhaps Kang-dez was the capital city of a country called "kaṅḡa" (Humbach, 1988, p. 75). Moreover, in India, Kang is the name of a ritual river, and maybe the counterpart of this river in India is a counterpart in Iran (Kazzazi, 2007, p. 311).

xviii. Markwart believes that it is located in Bukhara; and in Pahlavi texts, Kang-dez is located somewhere in the mountains of the eastern part of ancient Iran. Some speculated that it may have located on the east, near Lake Sadwēs, on the border of airyana-vaējah (Taffazoli, 1999, p. 69) while some other have contended that Kang-dez is the name of a place around the East, famously called "Qobat-ol-arz" (high land) which is reputed to be the necropolis for the fairies and in which the days and nights are constantly the same in length, i.e. each day lasts for 12 hours as each night lasts for the same period (Farahvashi, 1979, p. 119). Some have stated that it is as a fortress on the north side, beyond Vourukasha (Fraxkard) Sea, among the mountains, identified as somewhere in current 'Chinese Turkestan' (Xinjiang). In myths, we are told that Siavash built Kang-dez in Khwarezm, currently Khiva (Pourdavoud, 1998, 2nd volume, p. 232).

xix. It is also recorded as Siyāvaxš kard and Siyāvaxš gerd (Nyberg, 1974, p. 176).

xx. Dahāg-kard, p. It is a proper toponym (MacKenzi, 2009, p. 60);

Dahāg: It is a noun, probably derived from the Old Persian form, *dnhāka-, meaning 'having magic power, a magician, a wizard' (Hasandust, 2004, p. 85). Its equivalent in different languages are recorded as follows: In Avestan as dahāka-, meaning 'the name of a demonic king in the legendary history of Iran and a name for the devilish creatures' (Reichelt, 1911, p. 233), in Pazend as dahāka- (Nyberg, 1974, p. 56); and the Arabicized form of it is Zahhāk, meaning 'one who laughs a lot' (Mo'in, 1996, 3rd volume, p. 2182). It is probably derived from the Sanskrit root, dams-, meaning 'being strong and powerful due to having a magic power' (Mayrhofer, 1992, p. 697);

Kard: It is a past tense verb stem.

xxi. Korang or Korand (Bahar, 2011, p. 195) means 'a racecourse or the place where an army is gathered' (Mo'in, 1996, 3rd volume, p. 2957).

xxii. Today, it is believed to be somewhere at the heights of Zagros mountain (Bartholomae, 1904, p. 476).

xxiii. In some cases, it is also recorded as Kuling-dušīd (Pakzad, 2005, p. 359).

xxiv. Some have associated it with Kang ī Dužhūxt. This 'accursed Kang' (Kang-e Dožhuxt), according to Šāh-nāma, is located in Jerusalem (Beit-e Moghaddas) (Lurje, 2010, p. 498).

xxv. Reichelt (1911, p. 235) considers it a neuter noun, meaning 'a danger, a problem, a calamity'.

xxvi. Another meaning that could be suggested for it is 'built badly'; in such a case, Kurnid, meaning 'built', has to be regarded as a past participle form and translated so.

xxvii. This severe winter will happen at the end of Ōšēdar's millennium, the intense and the destructive winter cold will extend and surround the entire material world, and snowflakes, as high as a few cubits, will start falling down from the highest mountains, and one-third of the animals, either at the top of mountains or in the valleys, will be killed, and when the snow melts, the melting water will flood everywhere (Pourdavoud, 1998, 1st volume, p. 183).

xxviii. Karšipt (a carg, falcon or hawk).

xxix. According to Mēnōg ī xrad, War ī Jam-kard is built underground in airyana-vaējah (Taffazoli, 1999, p. 69). Some have regarded it to be a part of Takht-e Soleyman (Oshidari, 2010, p. 466).

xxx. In the TD1 and DH version, it is recorded as Čamagān (Pakzad, 2005, p. 344).

xxxi. Gur: It refers to the Tomb of Cyrus in Pasargadae and Persepolis and Tombs of Achaemenid Kings (Bahar, 2011, p. 193).

xxxii. Perhaps, it is comparable with the English word 'wall' and the Latin word 'vallum'; also, it has been associated with the Ancient Indian word 'valā', meaning 'an underground cave or underground cavities' (Skjaervø, 2012, p. 509).

xxxiii. Probably, šal-vār (a pair of trousers) is derived from the same root; the first part of it, i.e. šal, means 'a leg/legs' (ibn-khalaf Tabrizi, 1982, 3rd volume, p. 1289), and the second part of it, i.e. vār, perhaps, means 'covering'. The Kurdish root, barg, meaning 'clothes, covering', is also derived from the same root (Cheung, 2007, p. 207).

xxxiv. It has also been recorded as Yam (Nyberg, 1974, p. 225).