neglect; he did not shut off the field runnels. When he dug them, he left them open, and the precious waters flowed over the fields unchecked, thus destroying their property. Prominent men were imprisoned.”

FERIDUN

Ved. Trêtana¹, Av. Thraētaona, Pahl. Friton² or Frēdūn³.
In the Šāhnāma he is shown as a providential king. Together with the smith Kāveh he saves Iran from the alien, monstrous usurper, Zohāk.
The Avesta ascribes to him a magic power, since he flung into the air the warden of the Rangha river, changing him into a vulture⁴.
"An allusion is made here — explains Darmesteter⁵ — to a myth, belonging to the Thraētaona cyclus (...). It referred most likely to the time when Thraētaona, on his march to Bawri, the capital of Ažī (...), arrived at the Tigris (the Rangha)⁶; an angel then came and taught him magic to enable him to baffle the sortileges of Ažī (Shāh Nāmah). We have in this passage an instance of his talents as a wizard, and one which helps us to understand why Thraētaona is considered as the inventor of magic, and his name is invoked in spells and incantations (...)

The episode between Feridun and the warden of the Arvand river is also described by Ferdousi (see above pp. 29—30).
Cyrus must have been reputed as a worker of miracles in the eyes of his contemporariers, since he dug canals as to anihilate a natural barrier on his way in the shape of the Arvand river (In Herodotus’ work the Gyndes) and who gained so unexpectedly by a great victory near Opis on the Tigris bank⁷.
Ibn Balxi⁸ writes that all the ten subsequent predecessors of Feridun, descenced from Ğamšid had in their names the word gāw. In his view it suggests that Feridun was a descendant of a rich clan of Iranian herdsmen and that is why later on he used a mace in the shape of a bull (or cow)-head as a weapon.

¹ Cf., H. Grassmann, Wörterbuch zum Rig-Veda, p. 56.
² FNA, I, p. 311.
³ Cf., Bd, XXIII, 3, PT, I, p. 87. etc.
⁴ Yt, y, 61.
⁵ Av, Di, O, II, p. 68—69, n. 3.
⁶ It is not sure whether Ringha denotes the Tigris, as it is suggested by Darmesteter (cf., FNA, II, pp. 552—559). In Šāhnāme, Seyāuos, v. 3441—3494, we also have miraculous crossing of the rough waters of Ğeyhun, undertaken by Kay Xosrow, Farangis and Giv.
⁷ Olmst, p. 50.
⁸ Farsname, 16—17; cf., FNA, I, p. 396.
⁹ Ibn Balxi is not isolated in this subject. Acc. to Bir, p. 113, Aferidun was a son of Asfiāngāw, the son of Asfīn Nīgāw, the son of Asfīn, the son of Sāhrgāw, the son of Asfīn Ahunbagāw, the son of Asfīn Ispēdagāw, the son of Asfīn Dīzagāw, the son of Asfīn Nīgāw, the son of Nefuruš, the son of king Ğam. Cf., also Dānešnāme-yé Irān o Eslām, I, the entry Ābtin, where the names of Feridun’s predecessors are enumerated acc. to Persian and Arabic historians.
This association of Feridun with the herdsmen clan brings to mind a legend, mentioned by Herodotus, concerning Cyrus’ childhood\textsuperscript{10}.

Acc. to Ferdousi, Feridun’s father was called Äbtin\textsuperscript{11} and his mother Ferānek\textsuperscript{12}.

Äbtin, Av. Athwaia, seems to be, acc. to the Avesta, a family name. Compare, for example, Yt XIII, 131: ”We worship Fravashi of the holy Thraētaona, of the Āthwaia house (…), or Yt V, 33: ”(…) Traētaona, the heir of the valiant Āthwaia clan (…)”.

In Yašt XXIII (Āfrin Paighambar Zartūšt), 4, we read: ”Mayest thou be rich in cattle like an Āthwyânide [Feridun]”.

Acc. to Ferdousi\textsuperscript{13}, Zohāk ”put an end to the days” of Äbtin. Judging from what Feridun told Arnevāz and Šahrenāz who were delivered from Zohāk, Äbtin was carried away from the Iranian land by Zohāk\textsuperscript{14}.

Feridun’s mother, Ferānek, Av. Freni, was, acc. to Yt XIII, 140, Usinemah’s wife. So, acc. to the Avesta, that was the name of Feridun’s father. Āthwaia was his family name.

”One of the four Frāni in Yt XIII, 140, wife of Usinemah — writes Herzfeld\textsuperscript{15} — is considered in the Sasanian legend to be the ancestress of the kavi-dynasty; in Firdausi, Frānak is the mother of Frēdōn”.

Acc. to Tha‘ālibī, Feridun was born when his father was still alive:

”Or, la femme d’un descendant de Tahmourath nommé Äbtin, se trouvant enceinte, cachait sa grossesse et lorsqu’elle eut mis au monde un fils, son père le nomma Afriddooûn et le porta, pour qu’il fut en sureté, dans quelque pré éloigné et situé dans un profond vallon (…)”\textsuperscript{16}.

Acc. to the religious tradition, Feridun conquered Media (Pahl. Māda) and Māzanderān.

Media

*Dinkārd* VII, I, 26 — PT, V, p. 10:

”And Frēdūn, through that triumphant splendour, became a responser to Dahāk from the pregnant womb, and that degraded fiend was averted and paralysed by him; *having* come to nine years of age, he proceded about his destruction, and through that victory Dahāk *was* smitten by him, the creatures *were* saved and relieved thereby, those of Māzandar and Māda *were* smitten, their ravage and mischief *were* removed from the region of Khvaniras, *and* the region of Khvaniras *was* preserved for his three sons”.

\textsuperscript{10} Cf., pp. 33—35.

\textsuperscript{11} Zohāk, v. 117, 154.

\textsuperscript{12} Ibid., v. 121—122.

\textsuperscript{13} Ibid., v. 120.

\textsuperscript{14} Ibid., v. 323.

\textsuperscript{15} Hfd, Zor, I, p. 59.

\textsuperscript{16} Tha, Hist, p. 31.
So both in Media and in Māzanderān, Zohāk was the enemy of Feridun. These are the reasons why Feridun came out against him (Dinkārd IX, V, 1—2 PT, IV, p. 177):

"[...] these five misusers [of life] — greediness, want of energy, indolence, defilement, and illicit intercourse — are not with one. (...) these five defects existed in Dahāk, and owing to that, moreover, Frēdūn is irritated with him, and smites him (...).

"Astyages now ruled Media in place of his Father Cyaxares. His name in Iranian, Arshtivaiga, meant "lance-hurler", but it was quite inappropriate for the son, who in his long reign (585—550) showed only weakness."

**Māzanderān**

*Vendīdād*, farg. I — *AvD*, O, I, p. 9:

"18 (67). The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena, for which was born Thraētaona, who smote Aži Dahāka".

*Yt*, XV, 23—24 — *AvD*, O, II, p. 254:

"23. Unto him (*Vayu*) did Thraētaona, the heir of the valiant Āthwya clan, offer up a sacrifice in the four-cornered Varena, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling (milk).

24. He begged of him a boon, saying: 'Grant me this, o Vayu! who dost work highly, that I may overcome Aži Dahāka, the threemouthed' (...)").

*Dinkārd*, VIII, XIII, 1, 9 — PT, IV, p. 25, 28:

1. "The Kitradād contains particulars about the race of mankind (...) 9. A report of Frēdūn, the ruler of Khavaniras; as to the smiting of Dahāk, the conquering of the country of Māzandarān (...)").

"Varena — acc. to Darmesteter — *Varn*, identified by the Comm. either with *Pataškhvārgar* or with Dailam (that is to say Tabaristān or Gilān). The Gr. Bd. identifies it with Mount Demāvend (which belongs to Pataškhvārgan): this is mountain where Aži Dahāka was bound with iron bonds by Thraētaona. — 'Four-cornered': Tabaristān has rudely the shape of a quadrilateral".

So this country is more or less identical with Māzanderān. Here, the argument of Darmesteter concerning a "four-cornered" shape of Varn seems to be least convincing. It appears that the attributes of the Indian Varuna (the god) were ascribed in the Avesta to Varn (the country). Acc. to Herzfeld, "qarnu' is the usual word in Assy., and Arab., hence the 'horns', i.e. battlements of the temples, altars etc. and horns of the moon etc. in Hebr. and Assy. A syn.

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17 Olmst, p. 34.
18 *AvD*, O, I, p. 9, n. 2.
19 *Hfd*, *Zor*, II, p. 678.
is 'goša, ear’ hence OP.* gošaka > NP guśah 'corner', in caθrugōša 'four-cornered' as epithet of varuna 'heaven' (...)

"Varuna was an old and powerful Indian god, the embodiment of the all-inclusive heaven, (...) but in Rigveda he is inferior to Indra. Varuna is said to be the creator of the world (...) he is omnipotent, just, compassionate, the protector of the good, the guardian of the everlasting law which he himself laid down20".

"Indra rules amongst the storm, clouds, rains and thunders; he is a victor over Vritra, i.e. probably over the clouds which enclosed the waters, and the god of the warriors who conquered the distant lands and routed the black aborigines (...)21".

It was Feridun himself (Avestan Thraëtaona) who was such a hero. As the conqueror of Zohâk — the king-dragon, i.e. a venomous reptile, he is described in the Avesta as physician who cures the injuries due to snake bites and as the first man who invented an antidote to snake venom22.

Acc. to the Avesta, in Varena, Thraëtaona prays to Ardvi Sûra Anâhita (Yt V) and to Aši Vanguhi (Yt XVII) for a victory over Aži Dahâka and for the release of his two wives, the daughters of Yima — Savanghavâk and Erenavâk (in the Šâhnâme — Šahrenâz and Arevâz).

Yt V, IX, 33—35 — ArD,O, v. II, p. 61—62:

"33. To her (Ardvi Sûra Anâhita) did Thraëtaona, the heir of the valiant Āthwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs.

34. He begged of a boon, saying: "Grant me this (...) that I may overcome Aži Dahâka (...); and that I may deliver his wives, Savanghavâk and Erenavâk, who are the fairest of body amongst women, and the most wonderful creatures in the world”.

The text of his prayer to Aši Vanguhi (Yt XVII, 33—35) is almost identical.

Who are then, these two beautiful daughters of Yima, who after a thousand years’ bondage to the monstrous Aži Dahâka so enchanted Feridun?

Acc. to the Šâhnâme (Zohâk, v. 6—11), when Zohâk ascended the Iranian throne:

دو پاکیزه از خانه جمشید
که جمشید راه در دختر بردند
زیبوشیده روابیان یکی شهردار
باپوادن ضحاک بردند شان
بپروردشن از ره جادوئی
نیمنست جز کری آموختن

"Two chaste (women) from the house of Ġamšid were brought — trembling like the poplars, both were the daughters of Ġamšid and both were like the

21 Ibid., p. 14.
22 Cf., FNA, I, p. 398.
crown among the women. One of them who veiled their faces, was called Šahrenāz, the second — Arnevāz. They were brought to the chamber of Zohāk and given to this monster. And he reared them for the witches, taught them prevarications and bad manners. He was not able to teach anything but how to prevaricate, how to kill, to plunder and burn”.

Who was it really that Zohak deprived in that way? What kind of women were they really, being taught to kill, to plunder and to burn? These lines (10—11) Bertels put into brackets in his critical edition as their authenticity seemed to be dubious, though they can be found in all the old manuscripts.

It seems to be doubtless that both these characters have a symbolic meaning in the Iranian epos. The woman, predestined to be a mother, symbolizes the earth, the country.

Lydia

"Feridun left — writes Hamdo’l-lāh Mostoufi Qazwini25 — defence walls and moats. It was because on no account he could feel save from Tur and Salm. Feridun was well experienced in witchcraft. He made a medicine against snake-venom. He let a donkey to a mare so as to get a mule. His order brought about the death of Kuš the Elephant-teethed, the nephew of Zohāk, in the region of Barbar, and the god’s order was fulfilled. Feridun sent Sām, the son of Narimān, to fight with him and they fought desperately but the victory fell on Sām and Kuš had to surrender. Nemrod ibn Kana’ān comes from the Kuš clan. Feridun, after the death of all his three sons, was not left (alive). He was the king for five hundred years”.

The statement about letting the donkey to the mare seems to be amusing and irrelevant to this story, but it would not have been inserted in this relation concerning the epochal wars if it had not been an allusion (considerably distorted, in fact) to a very important matter. It also concerns a story from the life of Cyrus: his descent. As we know, his father was a Persian and his mother a Mede. It was he who was mentioned by Pythia of Delphi in her speech to Croesus: "When comes the day that a mule shall sit on the Median throne, then, tender-footed Lydian, by pebbly Hermus

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23 ŠVost, I, p. 51.
Run and abide not, nor think it shame to be a coward.26

They say — writes Tabari27 — We have heard that Afridun was from the Kûm generation, who ruled before Zohâk, and they think that he was the ninth descendant of Kûm and that he was born in Dambâvand and from there he came to the capital of Zohâk who, at that time, remained in Hind; and that he kept his seat with all what was inside, and Zohâk learnt about it and came, and the Lord deprived him of his strength and that fortune left him; that Afridun invaded and seized him and took towards the mountain Dambâvand and that in the opinion of the Persians he is still there in the iron fetters and undergoes sufferings. Some also say that Zohâk did not leave his capital and that Afridun, the son of Athfiân, on the day of Mehr in the month of Mehr came to his seat, which was the fortress Zarang, and took his two wives whose names were Arvanâz and Sanavâr. When Bivarâsp saw that, he was terrified and prostrated himself, perplexed and out of senses. And Afridun smashed his head with a curved mace, what made him more perplexed and sensless.

The day of Mehr of the month of Mehr is the sixteenth day of the month which begins on 23rd September, so it is 8th October. Babylon was conquered by Gobryas on 13th October.28

"And they say — we read in Tarix-e Tabari — that Afridun lived in this world (still) two hundred years after Kâveh and that he filled the world with justice and law. And the magi say, that he was worshipper of fire, and the Hindu say that he was a heathen. And he did justice in all towns and he held scholars and sages in high esteem..."29.

26 Her., I, 55.
27 Tab, Tar, I, pp., 205—206.
28 Olmst., p. 50.
29 Cf., FNA, I, p. 397.
After fifty years of Feridun’s rule, he decided to find for his three sons, not named yet, three wives also without names yet. Ğandal, a wise and faithful dastur found such three girls — daughters of Sarv, the king of Yemen:

Feridun, v. 67—89:

"Came this wise and enlightened and chaste man to Sarv, the king of Yemen. And he saw the right sign that Sarv had these three daughters Feridun had told him about. So he came to Sarv with dignity like a pheasant when it comes to a rose. He kissed the ground and humbly paid homage to this inferior one. Thus said the king of Yemen to Ğandal:

— Let there be enough words of praise in my mouth. What message have you brought? What will you order me? Are you an envoy or a free wanderer?

Replied Ğandal:

— May thou be happy! May the hand of evil be far from thee. I am a humble subject from Iran. I have brought a message for the king of Yemen. Feridun the fortunate pays thee his respect and I will answer all thine questions. Feridun the brave is greeting thee, and that one is great who does not belittle him. He ordered me: "Tell the king of Yemen: he shall remain in his royal glory as long as musk retains its smell! Know, oh the mighty ruler of the Arabs, may the star never harm thee, that I am a lord over a happy, brave, wealthy and mighty country. I have three sons, worthy of the crown and throne, but why to raise the splendours of the moon, which may fulfil each of
شاد آگه فریدون بیامد برآم ز بیدها کماندوش کوتنه شود گژ شیر کنین نیاپد رها همی از دیه‌نیات آتش آمد برون بگرد اندرود کوه تاریک دید جهان کشت ازآوای او پر خروش چه او بود پرماه و تاجور نسازد خرد یافته مرد سنگ پدر زی برادرش بنهماد روی کمان را بد کرد و ادره کشید چه شیر دمده چه جنگی سوار خروشید کان ازدیهار بدید نهگنگی توبر راه شیر را مرو رسمه سرهرد بدن سان مکوش همه کرد گردانان پرخاشار وگر چه نهمد افقر بد خویش هنترها بدانست و شد نابید چنان چون سزاًدای ابابین خویش همه گانه کبابی بدرست جهان آمد باک در مشت او پیاده دوان برگرفته راه فرومنده بر جای پیلاد وکوس باندازه بر پارکی ساتختان پیشی بیش جهانداور آمید برآم چواز باز گردن دن آنه شاه ز دلشان همی خواست کاهه شود بیامد بسان یکی ازدهم خروشان و جوشن بیار اندرون جوهر سه پسر را بردنده دید برا انگیخت گرد و بر آورد جوش بیامد دمان نزد مهتر پسر گفت با ازدهاروی جنگ سبک پشت بهمود و برگیخت آوز میانه برادر جو اواز بیدید مراگنت کر گاردار سنت کار چو که‌نت پسر دزد ایشن رسدید گند کر چیست ما دورش گندت نام شاه افریدون بگوش که فرزند اویمهم هر سه پسر گر از راه به راه یکسوم شوی فریدون فرخ جو بشید و دید بر فت و بیامد بدور پریش ابا کوس و بانای و پیلان منت بزرگان لشکر پس پشت او چو دیدن پرامایگان روی شاه بر فتند و بر خاک دادند بوس پیرسیشان شاه و بنواختان چو آمد بکاخ گرانامهی باز

همی آفرین کرد بر کرده‌گار
وزان پیش جنگیده دیگررا بخواند
جنین گفت کان ازم‌های دزم
پدر که گسته از شما مردمی
کنون حرمتان ساخته‌سیم نفز
توی مهربانی نسلم نام تو باد
بگاه گریزش نکردن
ددرگ تدویان خواست مخواشید دلیر
ازان پس مر دلیری فزود
کزؤینده بیش نیازد بزیر
که بد دل نباشد شاوارگاه
که هم باشستیس و هم با درنگ
جنگله از رو هوشیاران سزید
بگاهی جز اروا نباشد ستوود
در مهربانی باد فرگام تو
بگاه درشتی دلیری فزود
کنون بر گاشیم بشادی دلب
زین تورا ماه آزاده خوی
کچبایی بخوی سهیلیش رهی
که اختر شناسان شروعت مصیر
بیده اختر نامداران خویش
سبب مشتری بود و طالق کمان
خداوند خورشید سعد دلیر
کشتف طالع آمد خداوند ماه
که آشوشی و جنگ بایست بود

"When Feridun heard about the return of these three princes, he stepped out on the road. He wished to reveal the truth of their hearts, to suppress his ill thoughts. And he assumed the shape of a dragon, which, you may say, would not let even a lion run away. He roared, belched anger, sew terror, and flames came out from his mouth. When his three sons drew near, he saw the mountains having darkened around; he arose, with the clouds of dust about his feet, bearing rage and filled the world with roar and howl. He rushed at his older son, the brave one that deserved the crown.

The son said unto himself:
— A prudent man does not struggle with a bodefull dragon. Soon he turned his back and ran away. The father turned his eyes on his brother. When the middle brother saw him, he strung his bow and set an arrow. He said:
— Once I enter the fight, it does not make a difference to me: a wheezing lion or a brave warrior?

When the youngest son approached, he cried out at the sight of the dragon. He called to him:
— Vanish from before our eyes, do not stand on the path of the lions! Do not dare, if thou hast heard the name of Feridun at all! For we are all his sons, able to carry to the maces, easy to fight. Vanish soon somewhere into the wilderness or I will prepare a crown fitting thy base nature!"
Seeing and hearing this, Feridun the fortunate learnt their nature and retreated. He vanished. Soon he came back as their father, with the drum and the flute as the custom demanded, with the fierce elephants, with the mace like a bull head in his hand. His formidable troops behind him, it was evident that he wielded power over the world.

When the noble princes saw his countenance, they met him half-way, on foot. They came, kissed the ground; the elephants and the drums came to a halt. The king asked them about everything, and praised them with lofty words.

When they came back to the splendid palace, he confessed to the Lord, the Judge of the world. He praised the Creator who sent both good and bad for him. And he called these widely travelled sons and seated them on the throne. Thus spoke he:

— This fierce dragon which wished to burn the world with his breath, was your father who wanted to see your bravery and then, happy, retreated. Now I will give ye suitable names as my cautious mind advises me. Thou art my eldest, I will call thee Salm, let the earth fulfill thy desires, for thou, seized with fear, hurried to find a save shelter. A dare-devil, who does not care for elephants and lions, you should call a madman, not a courageous man. My second son, who first boiled with anger and then gathered his courage, we will call Tur, since he, as a bold lion does not dread even a wild elephant. His virtue is his courage in fight — the faint-hearted would not be worthy of the throne. And the youngest, the man like the arrow-head or the stone, who knows when to hasten and when to linger, stood between the earth and fire, for he chose the way of the prudent men. The bold, brave yet prudent, none can surpass him in praise. Today I will call him Iraq, with dignity he bends his steps towards the gates of might, because from the beginning I have seen in him neither anger nor impudence in his bravery. And now know the names of those fair ones, with faces as peri, which my mouth shall announce.

To the wife of Salm he gave the name Arzuy, to the wife of Tur — Māh-e Āzāde Xuy and to the wife of Iraq, who had good intentions, and who fortunately pursued the Southern Star, he gave the name Sahi.

Then Feridun ordered to bring the tables of stars of the revolving sky, which revealed their nature to the sages, and he saw the stars of his three famous sons. Moštari in the sign of the Sagittarius was in Salm’s horoscope, the Sun in the sign of the Leo was in the horoscope of Tur, the fortunate lion. And when he glanced at the star of Iraq, he saw the Moon in the sign of the Cancer. These signs in the sky showed that the war and confusion would came between them”.

Feridun, v. 178—189:
When Feridun revealed his secret, he divided the world into three heirlooms. One of them was Rum and Xāvar, the second Turān and China, the third the Warriors Steppe and the land of Iran. First he glanced at Salm who inherited the whole Rum and Xāvar. He ordered him to gather his warriors and march with dignity to the north. So Salm came to the throne and was acclaimed the king of Xāvar. Tur was given the land of Turān and became the lord of China. Also to him Feridun gave the troops and Tur set off on his way. He came and sat on a lofty throne, girt his loins, spread his arms. And the noble lavished pearls on him and called him the holy ruler of Turān. Then came the turn of Irağ, the father chose him for the king of Iran and of the Spears-Bearing Steppe, gave the royal throne and the diadem to him, who was worthy of the throne and of the crown and the ivory throne.

Having been dissatisfied with the division of the kingdom made by Feridun, Salm and Tur sent the envoys to their father demanding to change his will and to deprive Irağ of his heirloom. Irağ himself resolved to mediate between the father and the rebellious brothers. Tur, having been enticed by Salm, killed him.

I think it is worth discussing here the meaning of the four mysterious elements of this story:

1. the names of Feridun’s sons
2. the names of their wives
3. their horoscopes
4. division of Feridun’s kingdom.

The horoscope of Feridun’s sons might be here the most revealing. Let us start with it.

The first thing we notice is the Sun in the sign of Leo assigned for Tur. These two elements compose the coat of arms of Iran. Why then, if Iran was to be the heritage of Irağ, did these auguries fall to the lot of Tur? Could there been a mistake in one of the links of the tradition, as a result of which the figures of Tur and Irağ have been transposed? Or, perhaps, the present coat of arms of Iran has been inherited not from Persian but from Median tribes with which among the others, as we have seen on more than one occasion, the notion of Turān is associated in the epos?
But let us see first what the symbolic sense of these prophecies is.

Salm's horoscope:
"Sagittaire (...) Symbole du mouvement, des instincts nomades, de l'indépendance et des réflexes vifs. Cette parti du ciel est placé généralement sous la domination de Jupiter (...)³.

Tur's horoscope:
"Le lion est symbol de puissance, de souveraineté, symbole aussi du soleil, de l'or, de la force pénétrante de la lumière et du verbe (...)⁴.

Iraqh's horoscope:
"Cancer (...) Son hiéroglyphe qui ressemble a deux spirales exprime le changement de sens du mouvement solaire, qui devient descendant, alors que jusqu'ici il était ascendant, et représente schématiquement les vagues de la vie. Signe lunaire, il signifie le retrait sur soi, la sensibilité, la timidité et la ténacité (...)⁵.

And thus the associations of Moštari with Sagittarius, the Sun with Leo and the Moon with Cancer are self-explanatory. Yet, there is another significant element in Iraqh's horoscope: the Persian word māh which we translate (in this case, in the horoscope, rightly) as the moon, also meant Media⁶. So it looks as though the horoscope foretold Tur the conquest of Persia, while Iraqh was told the reverse and that he would conquer Media. Salm's horoscope was simpler: he was to subdue the land of the nomads.

So, it is not surprising that Feridun saw in this horoscope a war between his sons.

Let us now return to the problem of the names of Feridun's sons.

The name of the eldest son, in whose opinion "with a bodeful dragon a wise man does not strive" and who fled from the spurious dragon, can easily be associated with the nomadic nation of the Sarmatians. Biruni⁷ associates it with Salmanazar. Yet, it would be difficult to find any traces in this character of the historical ruler of Assyria of the 9th century B.C. — apart, perhaps, from the fact that Feridun assigns "Rum and Xāvar" for Salm. These names have been translated as "Rum (...) and the West"⁸, and among others, as Assyria. But is it correct?

Ferdousi himself explains the etymology of this name by an Arabic word salāmat (Feridun, v. 31, cf. note 50) which, with reference to the events described, is a striking anachronism.

To the middle son, the dare-devil who does not care for lions or elephants, Feridun gave the name of Tur, which is associated in an obvious way with the

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⁴ Ibid., III, p. 132.
⁵ Ibid., I, p. 258.
⁶ Māh — Media; cf., E. Herzfeld, The Persian Empire, p. 23.
⁷ Bir, p. 117.