

ENCYCLOPÆDIA IRANICA

EDITED BY

EHSAN YARSHATER

Center for Iranian Studies
Columbia University
New York

Volume X

FASCICLE 2

FORŪĠĪ—FRUIT



2000

Published by
Bibliotheca Persica Press, New York

Distributed by
Eisenbrauns Inc., Winona Lake, Indiana

four-color illustrations, and with Tehran doing the printing for all of them. "Joint runs" were made for three of the colors, and then a separate printing for the black plate, with the text supplied in its own language, for each office. Because of the different directions in which the languages read, it was necessary for Tehran to do one run for Persian, Arabic, and Urdu, and then "flop the negative" for the left-to-right languages of Bengali, Malay, and Indonesian.

Before Franklin there had been very few reference-works for general readers or for school use; and that condition was more or less paralleled in the other languages in which Franklin worked. In a broad approach to this problem, Franklin acquired translation rights to the *Columbia-Viking Desk Encyclopedia* (based on the *Columbia Encyclopedia*), and informed all Franklin offices of the availability of the work for local adaptation. The Arabic edition in Cairo was the first of these Franklin-sponsored translations and adaptations, but Tehran Franklin went far beyond that. Under the editorship of Ġolām-Ḥosayn Moṣāḥab the work received extensive adaptation and sophisticated editing, and it finally appeared as a basically Persian work. That was the chief Persian reference-work under Franklin sponsorship, but there were also dictionaries, atlases, and historical compendia, creating an entirely new literature for general readers and for schoolchildren.

After twenty-five years in existence the director of Franklin Book Programs, Inc. decided to dissolve the corporation, a process completed in 1979, and the remaining assets of the corporation (only about \$8,000) were given to the Center for the Book at the Library of Congress. Before that the Franklin assets in Egypt were given to an Egyptian non-profit organization to continue Franklin work there, and the assets in Persia (valued at about \$10 million) to a Persian non-profit organization to continue the Tehran program—which it did until its takeover by the new government at the time of the 1979 revolution.

Sources: The library of more than three thousand books translated in all languages (many of the titles in several languages) is in a special collection at the Library of Congress. The complete corporate records and files of Franklin Book Programs Inc. are in the Princeton University Library's Archives of American Publishing. The consecutive correspondence files (between New York and all other offices, including Tehran) are in the library of the University of Texas in Austin. A history of Franklin/Persia, written in English by Maria Nagorski LeClere under the title *Let Us All Share in the World of Books*, was published in Tehran by Franklin. A description of Franklin's origin, rationale, and methods, written by Datus C. Smith, Jr., was published in the Summer 1993 issue of the *Library of Congress Quarterly*.

(DATUS C. SMITH, JR.)

FRANRASYAN. See AFRĀSĪĀB.

FRĀRĀST. See MEASURES.

FRAŠĒGERD. See FRAŠŌ.KĀRĒTI.

FRAŠŌ.KĀRĒTI- (Sk. tr. *vṛddhi-kṛti*-, *akṣaya*-, Mid. Pers. *frašegird*, Man. Mid. Pers. *prš(y)gyrd*; probably: making wonderful or excellent), Avestan compound consisting of the adjective *fraša*- and the *ti*-abstract of *kar* (to make). It is an eschatological term referring to the final renovation and transfiguration of Ahura Mazda's creation after evil has been utterly defeated and driven away. The etymological connections of OAv. *fāraša*-, YAv. *fraša*-, OP *fraša*- are not entirely clear, neither is the basic meaning of the adjective. The Iranian forms may correspond to Vedic *prkṣā*- "strong," which, however, must then be etymologically distinct from the Sanskrit verb *prc*- (to fill, satiate, mix; Bailey, pp. 21 ff.; Mayrhofer, *Wörterbuch* II p. 159; idem, *Dictionary* II, p. 328). The strongest argument in favor of this equivalence is the use of Vedic *prkṣā*- as an epithet of horses (*ārvan*-) or bulls (*vīśan*-; cf. Av. *fraša*- as an epithet of camels in the name of Zarathushtra's father-in-law (?), OAv. *Farašaoštra*-, YAv. *Frašaoštra*- "whose camels are excellent"; *AirWb.*, col. 1007; Narten, p. 202 n. 38).

The use of *fraša*- as part of a proper name in an obviously non-religious sense has a counterpart in Old Persian, where the adjective describes the most beautiful palace which Darius ordered to be built in Susa (DSf 56-57; DSa 5; DSj 6). Moreover, the syntagm *frašam akunavam*, which expresses Darius' satisfaction with his building work (DSO 3-4), corresponds to the Gathic formula (*ahūm*) *fārašām kar* (Y. 30.9) / YAv. (*ahūm*) *frašām kar* (Yt. 19.11., 89) "to make (life) excellent." In Avestan, however, it occurs only in an eschatological context and provides the basis for the formation of the compound *frašō.kārēti*-, attested only in the Younger Avesta (Narten, p. 202). The Old Avestan equivalent seems to be the hapax legomenon *fārašti*- found in the *Yasna Haptaḡhāiti* (Y 38.2). However, as this noun occurs only in a liturgical enumeration of religious terms (Narten, p. 197), it does not provide any insight into the concept associated with it. In a religious sense, *fraša*- also refers to Ahura Mazda's perfect initial creation in Old Persian (DNb 1.2) and Younger Avestan (Yt. 19.10; Vd. 1.20), and as a root noun in the compound *fraž-dā*, to the bounteous formulation (Y. 12.1).

Allusions in the Gāthās. In two out of its four Gathic attestations, the adjective *fāraša*- functions as an attribute to *ahu*- "life": *aṭcā tōi vaēm xiiāmā yōi im fārašām kərənaon ahūm* "and so may we be those for you who will make this life excellent" (Y. 30.9) and *xšmākā xšaθrā ahurā fārašām vasnā haiθiēm dā ahūm* "by your rule, o Lord, you made it real that life is excellent according to (your) wish" (Y. 34.15; the sense of *vasnā* is disputed, see Hinze, 1994, p. 115, n.130; Humbach, p. 115). In addition, the superlative *fārašō.tama*- is syntactically parallel to *parāhu*- "higher existence" (Y. 46.19). The superlative occurs twice, but

/tē

only in the formula *hiiat vasnā frašō.taməm* "what is most excellent according to wish." This is governed by the verbal expression *haiθiia varəš* "to make real" (Y. 46.19) or the action noun *haiθiia-uuarəštā* "making real" (Y. 50.11). Each of the three passages where *fraša-* or its superlative is governed by the verb or action noun constitute the concluding stanza of a *Gāθā*.

That *fraša-* can refer to Ahura Mazda's initial creation in the *Gāθās* may emerge from *Yasna* 34.15, where Mazda is the agent, as well as from *Yasna* 50.11, where he is addressed as the "creator of life" (*dātā aṅhauš*) who "will promote through good thinking the realization of what is most excellent according to (his) wish" (*arədat vohū managhā / haiθiia-uuarəštəm hiiat vasnā frašō.taməm*). This passage seems to allude to the idea that Ahura Mazda (q.v.), who initially created life in a perfect way (*fraša-dā*; Y. 34.15), takes care that it will be made perfect again (*fraša-kar*; Y. 30.9).

Even if the term *frašō.kārāti-* itself is not attested, *Yasna* 30.9 indicates quite clearly that there is in the *Gāθās* a concept of "making life *fraša-*." This is achieved by "giving falsehood into the hands of truth" (Y. 30.8), an idea which forms the central semantic component of *frašō.kārāti-* in the later tradition. Indeed, *Yasna* 48.2 *aṅhauš vaṅhi ... ākārātiš* could be a Gathic periphrastic expression for YAv. *frašō.kārāti-* (Nyberg, p. 228). The context supports this interpretation, because the preceding line mentions the defeat of the deceitful by the truthful ones. In the *Gāθās*, Zarathushtra and his followers ("we"; Y. 30.9) bring about the renovation. Being Saošiyants, they fight and defeat Evil (Y. 48.12; Hintze, 1995, pp. 88 f.). It is their present life (*im ahūm*) which they wish to make *fraša-* (Y. 30.9). This could indicate that they expected the transformation of life and defeat of Evil to take place within their own lifetime (cf. Lommel, 1922, p. 31; idem, 1930, p. 225). Yet the near-deictic demonstrative pronoun *im* probably refers to the corporal life in contrast to the spiritual one, as it does, e.g., in *Yasna* 43.3 (Narten, pp. 290-95; Shaked, 1971).

Allusions in the Younger Avesta. The only more explicit description of the events believed to take place in *frašō.kārāti* is found in the *Zamyād Yašt* (Yt. 19) at the end of the initial three sections as well as at the end of the final one. The agents who will make life *fraša-* are the "creatures of Ahura Mazda" (Yt. 19.10), the *Aməša Spəntas* (q.v.; Yt. 19.15), the spiritual and corporal *yazatas*, the excellent makers (*frašō.carətar-*), and saviors (*saošiyant-*; Yt. 19.22), and above all a single savior, the "victorious one among the Saošiyants" (Yt. 19.89), i.e., *Astuuat.ərəta* (Yt. 19.92), and his companions (Yt. 19.95). It is clearly indicated what making life *fraša-* implies: it will become "ageless, without decay, not rotting, not putrefying, living forever, thriving forever, ruling at will" (Yt. 19.11.89). The dead will rise, revived by the one who does not decay, and life will be created anew in an excellent and perfect way. Falsehood will be driven out of the good creation, back to that place whence it had come for its destructive purpose (Yt. 19.12.90). *Astuuat.ərəta* will emerge from

Lake Hāmūn (Av. *kəsaōiia-*) wielding the victorious weapon, which other heroes bore before him, and drive Falsehood out of the World of Truth (Yt. 19.92-93; Hintze, 1995). With his gaze of insight and strength he will render the whole corporal world indestructible (Yt. 19.94). His companions will advance, and Rage (*aēšma-*) will flee before them (Yt. 19.95). Good Thought (*vohu-manah-*) overcomes Evil Thought (*akamanah-*), the rightly spoken Word (*ərəzuxda-vac-*) overcomes the falsely spoken Word (*miθaoxta-vac-*), Wholeness (*hauruuatāt-*) and Immortality (*amərətātāt-*) overcome both Hunger (*šud-*) and Thirst (*taršna-*), and finally Anra Mainiiu (see AHRIMAN) will retreat powerless (Yt. 19.96).

In *Yašt* 19 as well as in other Young Avesta passages, *frašō.kārāti-* denotes a more distant future event. It is conceived of as a turning point (*uruuāēsa-*; Yt. 13.58). The attribute *sūra-* "strong" (Y. 62.3; Vd. 18.51) may refer to the notion that evil is overcome at that time. Those who help to bring about *frašō.kārāti-* are called *frašō.carətar-* (Y. 24.5; Yt. 13.17, 19.22; *Aogəmadaēčā* 69; Hintze, 1994, pp. 154-55).

Accounts in the Pahlavi Books. In Pahlavi accounts (*Indian Bundahišn* 30; *Iranian Bundahišn* 34, cf. Messina, pp. 269-79; *Dādistān ī dēnīg* 36; *Pahlavi Rivayat* 48; *Zādspram* 34-35; *Dēnkard* 7.11, ed. Madan, 674.22-676.14; cf. Molé, 1967, 102-5) a continuous evolution towards rehabilitation (*paywandišn ī ō frašegird*; Zaehner, p. 308; Boyce, *Zoroastrianism* I, p. 233) takes place, initiated by the revelation of the Good Religion to Zarathushtra and its subsequent dissemination. In three stages, each characterized by the appearance of a Sōšāns, the entire creation draws nearer to *frašegird*. Completion of the latter will finally be achieved by the victorious Sōšāns (*sōšāns ī pērōzgar*; *Zādspram* 35.20), helped by his companions. That the Pahlavi texts are the works of diverse theologians and commentators working on Zarathushtra's vision and teachings emerges from the fact that there is diversity in details. For example, the number of Sōšān's collaborators varies: six (*Zādspram* 35.14.20; *Dādistān ī dēnīg* 35), 15 of both righteous men and maidens (*Iranian Bundahišn* 34.16), or 1000 companions (*Dēnkard* 7.11.8). He raises the dead in fifty-seven years (*Iranian Bundahišn* 34.9; *Dādistān ī dēnīg* 35; *Pahlavi Rivayat* 48.3; *Dēnkard* 7.11.4; *Zādspram* 34.46; Boyce, *Zoroastrianism* I, p. 291). All raised human beings are judged in the Assembly of Isadvāstar, and receive three days and nights reward or punishment in Paradise (*garōdmān*) or Hell (*dušox*) according to their deeds (*Iranian Bundahišn* 34.10-15; in *Pahlavi Rivayat* 48.97 the assembly of Isadvāstar takes place after the ordeal of molten metal). As to the ultimate fate of the deceitful ones, Pahlavi texts exhibit divergent views whose interpretation has recently been debated between Shaul Shaked (1994, p. 39) and Mary Boyce (1996, pp. 23-24). According to *Pahlavi Rivayat* (36.4), the wicked ones are damned for eternity, and the souls of those who yielded to Ahriman and demons are annihilated (*Pahlavi Rivayat* 32.5; Williams, II, pp.

186 f.). In contrast, other sources relate that the ¹⁷defile^d ones are, with much pain, cleansed of their sins and purified in the stream of molten metal, which all human beings have to cross. After having been purified, they, too, become able to praise Ohrmazd and the Amahraspands (*Iranian Bundahišn* 34.19-20; *Pahlavi Rivayat* 48.70-72). However, there seems to be a sense of grievance about the righteous and defile^d ones being treated alike. Hence, presumably, the increasing of end-of-time affliction on sinners (*Pahlavi Rivayat* 48.68). Sōšāns and his helpers slay the ox Haḍayanš and perform a sacrifice. From the oxen's fat and the white *hōm* they prepare the immortal food, which they give to the resurrected mortals to eat and thus render them immortal (*Iranian Bundahišn* 34.22-23). At the creator's command, Sōšāns apportions reward and retribution, and the righteous ones are taken into *garōdmān* (q.v.) to be with Ohrmazd (*Iranian Bundahišn* 34.25).

In a final battle, the good creatures slay and defeat their dark opponents (*Iranian Bundahišn* 34.27; *Zādspram* 35.37-38; in *Pahlavi Rivayat* 48.73 the battle takes place before the resurrection). The *dēws* (q.v.) flee powerless across that bridge of the sky by which Ahriman had rushed in (*Iranian Bundahišn* 34.30). The hollow through which Ahriman had entered is closed with molten metal and the dragon Gōčīhr burnt up in it. Moreover, the purified hell also forms part of the universe which is renovated in its entirety (*Iranian Bundahišn* 34.32). The earth becomes plain and levelled (*Iranian Bundahišn* 34.33; *Pahlavi Rivayat* 31.c.7; cf. Lincoln, pp. 136-53), heaven and earth are united and the entire creation will dwell together with Ohrmazd and the Amahraspands in eternal bliss (*Pahlavi Rivayat* 48.98-102; *Sad dar Bundahišn*, ed. Dhabhar, epilogue secs. 30-45, pp. 176 f., tr. Gignoux, 1968, pp. 241 f.).

Frašegird is a return to the beginning (Boyce, *Zoroastrianism* I, p. 292) insofar as Ohrmazd's perfect creation in *mēnōg* and *gētīg* is reinstated as it was before Ahriman's assault. But there is a difference: after *frašegird*, time no longer exists and Ahriman is unable to attack ever again, because he has been defeated once and for all. Therefore, *frašegird* means the utter defeat of and final victory over all evil (*Zādspram* 1.24; *Dādistān ī dēnīg* 36.101; *Pahlavi Rivayat* 31.c.7). Like the roof of a house, it is the completion of Ohrmazd's all-embracing plan (*Zādspram* 34.21-22), so that the god can rest from his work (*Iranian Bundahišn* 34.21; cf. Shaked, 1970, p. 227).

Bibliography: H. W. Bailey, "Indo-Iranian Studies I," *TPS* 42, 1953, pp. 21-42. Bailey, *Zoroastrian Problems*, pp. vii-xvi. M. Boyce, "On the Orthodoxy of Sasanian Zoroastrianism," *BSO(A)S* 59, 1996, pp. 11-28. B. N. Dhabhar, ed., *Saddar Naṣr and Saddar Bundehešh*, Bombay, 1909. Ph. Gignoux, "L'enfer et le paradis d'après les sources pehlevies," *JA* 256, 1968, pp. 219-45. Ph. Gignoux and A. Taffazzoli, ed. and tr. with comm., *Anthologie de Zādspram*, Paris, 1993. A. Hintze, ed. and tr. with comm., *Der Zamyād-Yašt*, Wiesbaden, 1994. Idem, "The Rise of the

Saviour in the Avesta," in Ch. Reck and P. Zieme, eds., *Iran und Turfan: Werner Sundermann zum 60. Geburtstag gewidmet*, Wiesbaden, 1995, pp. 77-97. H. Humbach, ed. and tr., *The Gathas of Zarathustra and Other Old Avestan Texts*, collab. by J. Elfenbein and P. O. Skjærvø, Heidelberg, 2 vols., 1991. H. F. J. Junker, "Mittelpersisch *frašēmurv* 'Pfau'," *Wörter und Sachen* 12, 1929, pp. 132-58. B. Lincoln, "The Earth Becomes Flat: A Study of Apocalyptic Imagery," in *Comparative Studies in Society and History* 25, 1983, pp. 136-53. H. Lommel, "Awestische Einzelstudien," *ZfI* 1, 1922, pp. 16-32. Idem, *Die Religion Zarathustras nach dem Awesta dargestellt*, Tübingen, 1930; repr., Hildesheim and New York, 1971. G. Messina, "Mito, leggenda e storia nella tradizione iranica," *Orientalia* 4, 1935, pp. 257-90. M. Molé, "Un ascétisme moral dans les livres pehlevies?," *RHR* 155, 1959, pp. 134-90. Idem, *La légende de Zoroastre selon les textes pehlevies*, Paris, 1967. J. Narten, *Der Yasna Haptahāiti*, Wiesbaden, 1986. H. S. Nyberg, *Die Religionen des alten Iran*, Leipzig, 1938. Sh. Shaked, "Eschatology and the Goal of the Religious Life in Sasanian Zoroastrianism," in R. J. Z. Werblowsky and C. J. Bleeker, eds., *Types of Redemption*, Leiden, 1970, pp. 223-30. Idem, "The Notion *mēnōg* and *gētīg* in the Pahlavi Texts and Their Relation to Eschatology," *Acta Orientalia* 33, 1971, pp. 59-107. Idem, *Dualism in Transformation: Varieties of Religion in Sasanian Iran*, Lonson, 1994 (Jordan lectures, 1991). A. V. Williams, ed. and tr. with comm., *The Pahlavi Rivāyat Accompanying the Dādestān ī Dēnīg*, 2 parts, Copenhagen, 1990. R. C. Zaehner, *The Dawn and Twilight of Zoroastrianism*, London, 1961.

(ALMUT HINTZE)

FRASER, JAMES BAILLIE, 15th laird of Reelig (1783-1856), traveler, writer, and artist. He was the eldest son of Edward Satchell Fraser and grandson of James Fraser, the author of *The History of Nadir Shah* (London, 1742). Born in Edinburgh, he spent his boyhood in the family home at Moniack (now Reelig House) in the Scottish Highlands near Inverness, where this land-owning branch of the Fraser clan had been settled since the 15th century. Fraser was tutored at home before attending school in Edinburgh. At the age of sixteen he went to Berbice, Guyana, to manage his debt-encumbered family's sugar and cotton plantations. The venture was not a success, and in 1811 he returned to Scotland.

Unable to find suitable employment at home, Fraser set sail early in January 1813 for India where all four of his brothers were employed by the East India Co. (q.v.). After a short-lived business partnership in Calcutta, he traveled north to join his second brother William in a strenuous three-month tour of the Himalayan hill states (May-July 1815), during which he sketched and mapped uncharted country, collected geological specimens; and kept a detailed journal (Archer and Falk, pp. 19-