

others of this genus, they call salad (*tērak* or *tārak*, Persian *tarah*). Whatever is like spinning cotton, and others of this genus, they call clothing plants (*jāmak*). Whatever lentil (*mačag*) is greasy, as sesame, *dūšdān*, hemp, *vandak* (perhaps for *zētō*, 'olive,' as Anquetil supposes, and Justi assumes), and others of this genus, they call an oil-seed (*rōkanō*). Whatever one can dye clothing with, as saffron, sapan-wood, *začava*, *vaha*, and others of this genus, they call a dye-plant (*rag*). Whatever root, or gum (*tūf*), or wood is scented, as frankincense (Pazand *kendri* for Pahlavi *kundur*), *varāst* (Persian *barghast*), *kust*, sandalwood, cardamom (Pāzand *kākura*, Persian *qaqulah*, 'cardamoms, or *kākul*, *kākūl*, 'marjoram'), camphor, orange-scented mint, and others of this genus, they call a scent (*bod*). Whatever stickiness comes out from plants they call gummy (*vadak*). The timber which proceeds from the trees, when it is either dry or wet, they call wood (*čībā*). Every one of all these plants which is so, they call medicinal (*dārūk*).

"The principal fruits are of thirty kinds, and there are ten species the inside and outside of which are fit to eat, as the fig, the apple, the quince, the citron, the grape, the mulberry, the pear, and others of this kind. There are ten the outside of which is fit to eat, but not the inside, as the date, the peach, the white apricot, and others of this kind; those the inside of which is fit to eat, but not the outside, are the walnut, the almond, the pomegranate, the coco-nut,¹ the filbert (*funduk*), the chestnut (*šahbalūt*), the pistachio nut, the *vargān*, and whatever else of this description are very remarkable.

"This, too, it says, that every single flower is appropriate to an angel (*amešōspend*),² as the white jasmine (*saman*) is for Vohūman, the myrtle and jasmine (*yāsmīn*) are Auharmazd's own, the mouse-ear (or sweet marjoram) is Ašavahist's own, the basil-royal is Šatvīrō's own, the musk flower is Spendarmad's, the lily is Horvadađ's, the *čamba* is Amerōdad's, Dīn-pavan-Atarō has the orange-scented mint (*vādrang-bōd*), Atarō has the marigold (*ādargun*), the water-lily is Avān's, the white *marv* is Xūršed's, the *ranges* (probably *rand*, 'laurel') is Māh's, the violet is Tīr's, the *mēren* is Gōs's, the *kārda* is Dīn-pavan-Mitrō's, all violets are Mitrō's, the red chrysanthemum (*xēr*) is Srōš's, the dog-rose (*nestran*) is Rašnū's, the cockscomb is Fravardīn's, the *sisebar* is Vāhrām's, the yellow chrysanthemum is Rām's, the orange-

¹ Pāzand *anārsar* is a misreading of Pahlavi *anārgīl* (Persian *nārgīl*), from Sanskrit *nārikela*.

² These are the thirty archangels and angels whose names are applied to the thirty days of the Parsi month, in the order in which they are mentioned here, except that Auharmazd is the first day, and Vohūman is the second.