



ČAGĀD Ī DĀITĪ

ČAGĀD Ī DĀITĪ (or Dāityā), lit. “summit of the law” (cf. Av. *dāitiia*– “lawful”), a peak of the mythical mountain Harburz (Pers. Alborz, q.v.), located in Ērānwēj (q.v.) in the middle of the world (*Bundahišn*, TD₂, pp. 77.13-14, 199.3f., tr. Anklesaria, pp. 94-95, 256-57; *Pahlavi Rivayat*, ed. Dhabhar, p. 166.8; *Dādīstān ī dēnīg*, pt. 1.21.2; *Persian Rivayats*, ed. Unvala, II, p. 17). The various spellings of Dāitī (*d’yty[y]*, *-ydy*, *-yk*, or *-y*) suggest an Avestan loanword (for final *-k* as an indicator of vowel length in words borrowed from Avestan, see Bailey, *Zoroastrian Problems*, p. 183). Čagād ī Dāitī was characterized as “good” (*Zand ī Wahman yašt* 7.20) and said to be the height of a hundred men (*Bundahišn*). The ancient concept of the great central mountain of Harburz apparently gave birth to the idea that Dāitī was the fulcrum of the spiritual balance (*tarāzūg*) belonging to Rašn, god of justice; one pan was said to rest on the northern end of Harburz, the other on the southern end (*Bundahišn*, TD₂, p. 199.3f.). It was apparently for this reason that the peak was called “lawful.” In another version the **Činwad bridge**, on which stood the throne of Ohrmazd in paradise (*Persian Rivayats* II, pp. 59.13, 444.16), was supposed to rest on Čagād ī Dāitī (*Bundahišn*; *Dādīstān ī dēnīg*); rather, one end of the bridge (apparently the southern end) was said to rest on Čagād ī Dāitī and the other on Harburz (*Pahlavi Vidēvdād* 19.30; cf. *Dādīstān ī dēnīg*), obviously at the northern end of the range, where the gate of hell was to be found (*Dēnkard*, ed. Madan, p. 809.3f.; ed. Dresden, p. 60). This version seems to accord with the developed concept of Harburz as the great mountain range encircling the earth. It was from Čagād ī Dāityā that the two gods (*yazads*) Nēryōsang and Srōš were to go to Kangdiz, after the end of the world, to awaken Pišyōtan, son of Guštāsp and



one of the Zoroastrian immortals, and persuade him to restore the religion (*Zand ī Wahman yašt* 7.20).

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