

“A brilliant translation that will open a once obscure work to the wider audience its fascinating, historically consequential content deserves. The accompanying commentaries make *The Bundahišn*’s textual, mythical, and cosmological complexities accessible even to those uninitiated in Zoroastrianism, making the text an ideal, and eminently teachable, introduction to the ‘Good Religion.’”

—RICHARD PAYNE, Director of the Chicago Initiative for Global Late Antiquity,  
University of Chicago

“One of the great lacunae in the history of ideas and annals of Abrahamic religions is the indispensable role of the Zoroastrian faith in these developments. A new complete translation of *The Bundahišn*, one of the canonical texts of that religion, is a welcome contribution to the needed task of filling this glaring gap.”

—ABBAS MILANI, Director of Iranian Studies at Stanford University

“The first major English translation of *The Bundahišn* in over half a century, Agostini and Thrope’s meticulous and beautiful rendition of this Middle Persian cosmology is a major scholarly event. Their work will be cherished by students of Zoroastrianism, Iran, late antiquity, and religious studies.”

—SHAI SECUNDA, Professor in the History and Theology of Judaism,  
Bard College

*The Bundahišn*, meaning primal or foundational creation, is the central Zoroastrian account of creation, cosmology, and eschatology. Compiled sometime in the ninth century CE, it is one of the most important surviving testaments to Zoroastrian literature in the Middle Persian language and to pre-Islamic Iranian culture. Despite having been composed some two millennia after the Prophet Zoroaster's revelation, it is nonetheless a concise compendium of ancient Zoroastrian knowledge that draws on and reshapes earlier layers of the tradition.

Well known in the field of Iranian Studies as an essential primary source for scholars of ancient Iran's history, religions, literatures, and languages, *The Bundahišn* is also a great work of literature in and of itself, ranking alongside the creation myths of other ancient traditions. The book's thirty-six diverse chapters, which touch on astronomy, eschatology, zoology, medicine, and more, are composed in a variety of styles, registers, and genres, from spare lists and concise commentaries to philosophical discourses and poetic eschatological visions. This new translation, the first in English in nearly a century, highlights the aesthetic quality, literary style, and complexity and raises the profile of pre-Islamic Zoroastrian literature.

**DOMENICO AGOSTINI** is a senior lecturer in Ancient History at Tel Aviv University. He has been the recipient of the Prix Pirasteh in Persian Studies at the Académie des Inscriptions et Belles-Lettres, Paris (2008) and the Polonsky fellowship for Outstanding postdoctoral researchers (2013–2017). He has published extensively in the field of the Zoroastrian apocalyptic ideas and Middle Persian literature.

**SAMUEL THROPE** is a writer and translator based in Jerusalem. His translation of Persian writer Jalal Al-e Ahmad's *The Israeli Republic* was published in 2017, and he is co-editor, with Roberta Cassagrande-Kim and Raquel Ukeles, of the 2018 exhibition catalogue *Romance and Reason: Islamic Transformations of the Classical Past*.