

# FURTHER EVIDENCE FOR THE SPREAD OF ZOROASTRIANISM IN CHINA

Dr. Kersey Antia, Sep 29, 2019

There is also evidence of Zoroastrian temples in Duhueng in the ninth and tenth centuries A.D., which most likely belonged to the Sogdian Zoroastrians well known for trading in the Silk Route, as mentioned by Frantz Grenet and Zheng Guengda (*Bulletin of the Asia Institute*, pp. 175-186). They discovered objects apparently representing both the Good and the Bad Din (Daena – Conscience) evidently representing the deity meeting good and bad souls while meting out justice to the souls on their Cheharum, the fourth dawn of their passing away. They also found evidence for the performance of a ceremony corresponding most likely to the Afrinagan ceremony so common among Zoroastrians to this day. They also see a reference to the thirty deities of Zoroastrianism as well as “registers of quantities of alcohol allotted to various Mazdean processions.” However, they found that texts discovered in Turfan better illustrate how various foreign cults were celebrated then. They also see a reference to the angel of Wind, Vayu, as well as to the amount of flour assigned to Ohrmazd, “the heavenly god,” Ohrmazd who was known as Adhwagh among the Sogdians. “From these texts it (also) appears that there existed in Turfan an official board in charge of the affairs of the “heavenly religion and of distribution of offerings to its ceremonies,” and the official in charge of them came to be known as Subao, though originally Subao mean “caravan leader”.