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xšnaoθrahe ahurahe mazdā

Detail from above the entrance of Tehran's fire temple, 1286š/1917–18. Photo by © Shervin Farridnejad

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Part I
Articles

Preliminary observations on word order correspondence in the Zand

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WITH *Yasna Haptaṅhāiti* 37 (YH) begins the middle section of the text (YH 37–39), which contains seventeen *yazamaidē* ‘we sacrifice’ formulae at its core.¹ The Avestan formula *iθā āt̄ yazamaidē* ‘In this way, we thus sacrifice’ occurs in YH 37.1 (= Y 5.1) and YH 39.1, where it is translated *ēdar ēdōn yazom* ‘Here, I thus sacrifice’. With an inverted word order, *āt̄ iθā yazamaidē*, the formula is also attested in YH 39.3 and rendered ‘*ān ēdōn yazom*’.² In the following, I will discuss the Middle Persian (MP) translations of the formula in greater detail.

iθā āt̄ yazamaidē ‘ēdar ēdōn yazom’

If we presuppose a one to one correspondence between the word order of the Avestan and the Zand, as is often done, then in YH 37.1 and 39.1 *ēdar* ‘here’ translates *iθā* ‘thus, so, in this way’, while *ēdōn* ‘thus, so’ translates *āt̄*. This view is also corroborated by the interlinear glosses of the Pahlavi Yasna (PY) manuscripts F2 and T6, which in Y 5.1 translate *iθā* and *ēdar* as *ههرا*, *injā* ‘here’.³ And in the YH *āt̄* is consistently translated *ēdōn*. However, the *Gāthic* evidence suggests, as indicated in Table 8, that OAv. *iθā* was regularly translated *ēdōn* as opposed to *ēdar* in the YH.⁴

While noting *ēdar* as a translation for *iθā* in YH 37.1 and 39.1, Bartholomae (1904:365–366) suggests that Old Avestan (OAv.) *iθā* and Young Avestan (YAv.) *iθa* are commonly translated *ēdōn*. Likewise, in translating PY 5 in PRDd 57, Williams (1990:II 94) indicates in parentheses that *iθā* is translated *ēdōn* and not *ēdar*: ‘Here thus (*iθā ēdōn*) we worship Ohrmazd’.

Although YAv. *iθa* is regularly translated *ēdōn*,⁵

Bartholomae (1904:366) records three instances of *iθa* with the meaning ‘here’, suggesting a correspondence with *yaθa* ‘where’ Bartholomae (1904:366 fn. 4). If this was true, then YAv. *iθa* ‘here’ could have inspired *ēdar* in the MP translation of *iθā* in the YH.

iθa in the Younger Avesta

Of the three passages noted by Bartholomae, only Wd 7.52 and N 83.2 (101) have a MP translation, the third being Yt 17.60.

In disagreement with Bartholomae, in Wd 7.52 *iθa* is translated *ēdōn*, and a deviation from the modal meaning of the Av. adverb seems unnecessary in this passage:

Wd 7.52⁶ *ušta iθa tē nara*
Thus (it is) good for you, O man!

kū nēk ēdōn tō mard
That is, thus (it is) good (for) you, O man!

Bartholomae’s second passage, N 83.2 (101), employs the far-deictic demonstrative adverb *ānōh* ‘there’ in the MP translation of the Av. passage:

N 83.2⁷ *auua iθa barənti *jauuahe vā gauuanahe vā*
and sows either corn or gauuana there

*abar ō ānōh ē barēd jordā [<pad dānag>] ayāb
gauuina [pad jaw-ē]
and brings there either corn [with grains] or sorghum [with a seed]

Elsewhere, Kotwal & Kreyenbroek (2003:287) translate *iθa* as ‘thus’. In N 83.2, however, they prefer ‘thus; here, there’ (Kotwal & Kreyenbroek 2009:110), perhaps motivated by Bartholomae (1904:366) and the use of *ānōh* ‘there’ in the passage’s MP translation. Thus, N 28.3 (46), contrary to Bartholomae (1904:365), Kotwal & Kreyenbroek (2003:64) prefer TD’s reading as *aθa* ‘thus’. They note MS HJ’s reading, *iθa*, in the CA.

⁶For the Zand see MS L4, fol. 125v. In the Av. passage L4 has acc.sg. *narəm* instead of the voc.sg. *nara*.

⁷Text and translation after Kotwal & Kreyenbroek (2009:72).

¹For a discussion of the compositional structure of the YH, see Hintze (2007:6–19, 155)2 with references.

²The inverted word order has been discussed by Narten (1986:259) and Hintze (2007:272–273). For *ān ēdōn yazom*, see Section I.

³Both manuscripts abbreviate YH 37.

⁴OAv. *iθā* also occurs in Y 13.4, where it is translated *ēdōn*: *iθā mainiiū mamanāitē iθā vaocātarō iθā vāuuwəzātārō* ‘ēdōn pad menišn menom ēdōn gōwom ud ēdōn warzom’. Y 13 being a YAv. chapter, Bartholomae (1904:366 fn. 2) remarks that in this passage OAv. *iθā* represents *iθa* or *ida*.

⁵The passages quoted by Bartholomae are: Y 10.17, 19.12 & 14, Wd 4.48, 15.45, N 28.3 (46), 29.3 (47), 32.3 (50) and 49.4 (67). In

	Avestan	MP
33.1	<i>iṯā varəšaitē</i>	<i>ēdōn warzišn</i>
45.3	<i>nōiṯ iṯā maθrəm varəšəntī</i>	<i>māns^ar nē ēdōn warzēnd</i>
53.6	<i>iṯā ī</i>	<i>ēdōn čiyōn</i>

Table 8: *iṯā* in the *Gāṯās*

Kotwal & Kreyenbroek's (2009) translation is in agreement with Bartholomae (1904:937), who translates the passage as: 'wenn man in der Erde drei Furchen zieht (und) sie bringen (sva. säen) *hier* Getreide hinein' (italics added). However, the context suggests a modal aspect for the adverb:

N 83.1 *yō zəməō tišrō *karšā frakāraiiēiti*
He who draws three furrows on the earth.

ka pad zamīg 3 kiš <pad> kārēd
When one ploughs three furrows in the earth.

N 83.3 *jezi tišrō *tarō.zānuuō *haθrāciš haṇdarəžənti ratufriš*
if they tie three (twigs) together which are more than knee-high, they satisfy the Ratus.

*agar 3 tar- *šnūg pad ham āgenēn ō ham dārēd [kū rāst] radīhā*
If one holds together jointly three (twigs that are) more than the height of a knee [that is, straight], one acts in an authorised manner.

According to Kotwal & Kreyenbroek (2009:73 fn. 233), N 83.3 stipulates that 'one should hold a *barsom* when sowing'. If this is the case, then the *Nērangestān* discusses the manner of sowing rather than its location. A *barsom* is to be held if three furrows are dug before the sowing. Therefore, N 83.2 may be better translated:

83.1 He who draws three furrows on the earth, (83.2) (and) in this way sows either corn or gauuana, (83.3) if they tie three (twigs) together which are more than knee-high, they satisfy the Ratus.

YAv. *iṯa* also occurs in Yt 17.60, Bartholomae's third passage:

Yt 17.60⁸ *āaṭ mraoṭ ahurō mazdā*
aši srīre dāmiḍāite
mā auui asmanəm frašusa

⁸Avestan text after Geldner (1886–96:II 239).

mā auui zaṃ ni.uruuise
iṯa mē tūm haṃ.caraṇ^vha⁹
aṇtarə.arəḍəm nmānahe
srīrahe xšaθrō.kərətahe

Then Ahura Mazdā said:
O beautiful Aši, created by the creator,
do not move forth to the sky,
do not turn down to the earth.
Thus, do stay
inside my beautiful house,
made for the ruler.

Admittedly, the immediate context of *iṯa* in Yt 17.60 does not rule out a local meaning for the adverb. In this interpretation, *Ahura Mazdā* could be understood as requesting Aši to stay *here*, as opposed to moving to the sky or the earth.¹⁰ On the other hand, the correspondence between *Ahura Mazdā*'s response in Yt 17.60, *iṯa mē tūm haṃ.caraṇ^vha*, to Aši's question repeated three times in the stanzas 17.57–59, *kuḍa hiš azəm kərənauuāni* 'how shall I treat them', suggests that here *iṯa* has a modal meaning.¹¹ Moreover, as *iṯa* is not used as an adverb of location in the other passages suggested by Bartholomae, Wd 7.52 and N 83.2 (101), the meaning 'here' would represent an *ad-hoc* definition lacking further evidential support. Therefore, I prefer the modal aspect of *iṯa* in Yt 17.60 as well.

Regardless of the meaning of *iṯa*, if it is indeed translated *ānōh* in N 83.2, then it would exemplify the use of an adverb of location in MP for *iṯa*. This, however, is an isolated case, and I hesitate to link the translation of *iṯa* as *ānōh* in N 83.2 with *ēdar* in the Zand of the YH. Most likely, Bartholomae (1904) based the meaning 'here' for YAv. *iṯa* on *ānōh* in N 83.2. As the above examination shows, such a conclusion is not justified. Therefore, we must approach Bartholomae's (1904:366) translation of *iṯa* as 'here' with caution.

It also seems unlikely that OAv. *iṯā* was rendered *ēdar* in light of OAv. *iḍā*, YAv. ²*iḍa* 'here, hither' (see Bartholomae 1904:364–365). OAv. *iḍā* is not well attested. Contrary to Bartholomae, who suggests that in

⁹On translating *haṃ.caraṇ^vha* as 'stay, dwell, reside', see Cheung (2009:52).

¹⁰See Darmesteter (1884:282), Bartholomae (1904:450), Lommel (1927:166), Hintze (2000:314) and Cheung (2009:52).

¹¹See Pirart (2006:227 fn. 731), who reconstructs *iṯa mē tūm haṃ.caraṇ^vha* as *iṯā mai tuvam ham-carahva*, subsequently translating *iṯa* as 'ainsi' Pirart (2006:140).

Y 29.8 *idā* is translated *ēdōn*, it was most likely translated *dahišn*, if at all translated: *aēm mōi idā vistō* ‘ēd man dahišn *windem’. It is noteworthy that in Y 10.1 and 10.17, YAv. *idā* has been translated *ēdar* as well as *ēdōn*, respectively (see Josephson 1997:194).

Since rendering *iṯā* as *ēdar* is not otherwise attested, we must consider the possibility that in the two YH passages *ēdar ēdōn* are connected with the collocation *iṯā āt* rather than *ēdar* being a literal translation of *iṯā*. Moreover, the use of *ēdar* certainly helps to avoid a doubling of *ēdōn* in YH 37.1 and 39.1.

Considering the individual constituents of the formula, Narten (1986:167 fn. 1, 168, 259) argues that *iṯā āt yazamaidē* as a whole refers to the present stage (‘aktuelle Gegenwart’) of the liturgy and the manner of its performance in the presence of the fire.¹² Thus, the Av. formula underscores temporal, modal as well as spatial aspects of the sacrifice. Likewise, *ēdar* could have been used with a temporal sense in mind, referring not so much to the physical space than to a particular moment in the liturgy: ‘Here, at this point in the ritual, we thus sacrifice’. Be that as it may, the Av. formula and its MP translation, *ēdar ēdōn yazom* ‘Here, I thus sacrifice’, both underscore the actuality of the liturgy.

āt iṯā yazamaidē ‘ān ēdōn yazom’

In the examined manuscripts *iṯā āt yazamaidē* is consistently translated *ēdar ēdōn yazom*, while *āt iṯā yazamaidē* is rendered *ān (i) ēdōn yazom*.¹³ K5 is the only manuscript to add a superscript *ēdar* ‘here’ above *ān*. M1, a copy of K5, incorporates this addition into its text. However, as the handwriting in K5 suggests, this is a secondary editorial intervention; possibly a later attempt to harmonise this stanza’s translation with that of YH 37.1 and 39.1. Therefore, Bartholomae’s (1904:366) observation that *ēdar ēdōn* corresponds to both *iṯā āt* (YH 37.1 & 39.1) and *āt iṯā* (YH 39.3) cannot be verified. The Zand avoids a mechanical translation and accounts for the inverted word order of YH 39.3 by rendering *āt iṯā yazamaidē* as *ān ēdōn yazom*.

Conclusion

The characteristic most frequently attributed to the Zand is perhaps that it constitutes a word-by-word (WBW) translation, closely following the Avestan original. Spiegel (1860:26–27), for instance, held that the Zand followed the word order of the original slavishly (‘knechtisch treue’). Likewise, Haug (1878:338) depicted the Zand as a ‘slavishly literal translation, or even transliteration’ of the original. Although such

sweeping statements have been prevalent in the scholarship on the Zand, they only inadequately describe the MP versions of the *Avesta*.

The above examination, preliminary as it may be, illustrates that the Zand does not relate to the Avestan original through word order alone, as the connection between the translations and the original can be rather loose at times. It appears that no strict rules govern the translation of Av. adverbs. As we have seen, on occasion adverbs are left untranslated. Another such example is found across Y 4 in the oft repeated formula, *āat dīš āuuāēdaiimahī* ‘Then, we proclaim those’, where the Zand omits *āat*: *awēšān niwēyēnēm* ‘We announce those’. We may conclude that the MP version of the *Avesta* at times offers interpretive translations without the intention of establishing novel meanings for the corresponding Av. words. Thus, *ad-hoc* as well as *ad sensum* translations must be considered in the study of the Zand.

Abbreviations

N	<i>Nērangestān</i>
PRDd	<i>Pahlavi Rivāyat accompanying the Dādestān ī Dēnīg</i>
Wd	<i>Widēwdād</i>
Yt	<i>Yašt</i>

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¹²See also Hintze (2007:156).

¹³The manuscripts Pt4 Mf4 F2 R413 T6, J2 have *ān ēdōn*, whereas E7, K5 M1 read *ān ī ēdōn*.

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