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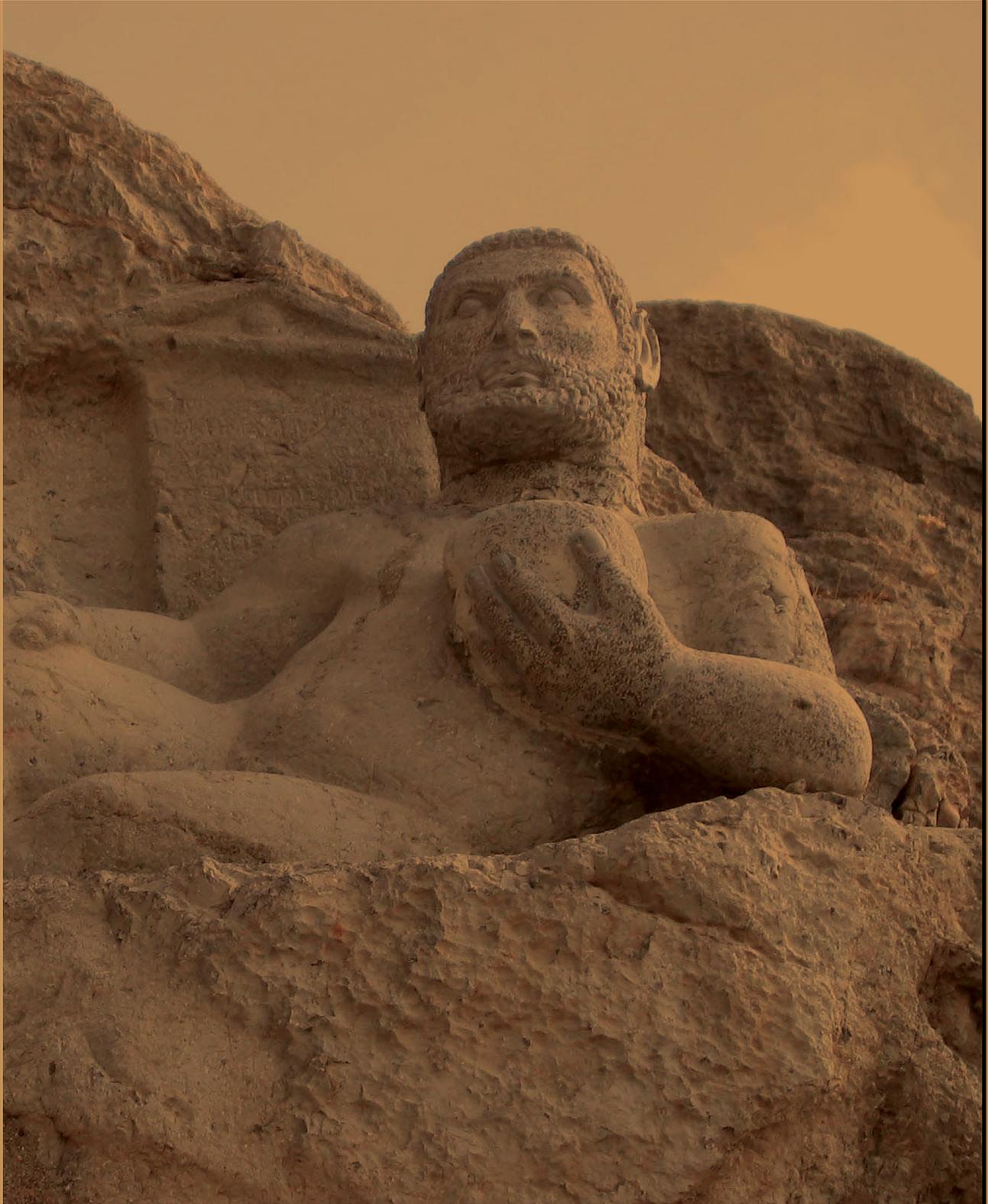
Special Issue: Hellenism and Iran



JORDAN CENTER  
FOR PERSIAN STUDIES

[www.dabirjournal.org](http://www.dabirjournal.org)

ISSN: 2470-4040





*xšnaoθrahe ahurahe mazdā*

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

## **The Digital Archive of Brief Notes & Iran Review (DABIR)**

ISSN: 2470-4040

[www.dabirjournal.org](http://www.dabirjournal.org)

Samuel Jordan Center for Persian Studies and Culture

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Digital Archive of Brief notes & Iran Review

**№.7.2020**

**ISSN: 2470 - 4040**

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**Special Issue: Hellenism and Iran**



سوسولعل (J. M. Jāmāspasa, 1969) to which also the record of MU2 (57, last line): سوسولعل and MU27 (176, broken in the last line and the line before it) سوسولعل can be added. (K. M. Jāmāspasa & Māhyār Navvābī, 1976a, 1976b). The elder Sanjana took the word to mean '[who] holds no affinity with injurious vices' (P. D. B. Sanjana, 1885, p. 12 of the chapter Ganjeshāyigān, §55) and Tarapore as *pūj-āvākīh* 'lip-sympathy,' lit. 'muzzle-help' which was understood by him as being 'not a heartfelt and real sympathy/help,' rather, as they say in India, a 'lip-sympathy' (Tarapore, 1933, p. 48, §104 and p. 66, n. 32). Oryān (perhaps following Shaked, 1979, p. 18) took the word as *pačībāyīh* 'رِبَا' (= hypocrisy; Oryān, 1382, pp. 110, 268). The younger Sanjana took these two elements in Dk6 and AyWuz to be almost the same and read them in Dk6 as *pūj avāk-datīh* 'vulgar help-giving (the help-giving that causes injury)' (D. D. P. Sanjana, 1907, p. 14 in translation part, fn 3). Shaked restored سوسولعل oddly as *pažībāgīh* and translated it as 'hypocrisy,' about which he had apparently heard from Henning; a less likely possibility is that Henning just read back from NP پَجَبو 'hypocrisy,' which as far as I know appears first (and perhaps only) in Burhān (Tabrīzī, 1336, p. 369b). I don't know why Henning might have suggested this meaning for the word and why he thought that it could be related to NP پَجَبو. It should also be noted that Sanjana's understanding and translation of Dk6.47 is totally wrong. Furthermore, the concept of 'hypocrisy' doesn't seem to be sufficiently fundamental a practice that it should be collocated with *xwadāy-dēnīh*, *xwāstag-dēnīh* and *ahlomōyīh* as one of the main tools by which Ahreman makes people his own or takes them to his own (dominion). In AyWuz one can more easily see the inconsistency:

<sup>85</sup> *xēm ud xōg ud xrad ud abārīg-iz hamāg hunar andar tan ī mardōmān čyōn kam-petyāragtar ud abē-zyāntar? ...* <sup>90</sup> *hunsandīh ka-š xwurdag-nigerišnīh nēst ...* <sup>92</sup> *nēk husāzagīh ka-š wišōftārīh nēst ...* <sup>95</sup> *rādīh ka-š wanīgārīh nēst.* <sup>96</sup> *hu-škōhīh ka-š a-hunsandīh nēst* <sup>97</sup> *tan-pānaqīh ka-š bēšōmandīh nēst* <sup>98</sup> *ēr-menišnīh ka-š frēftārīh nēst* <sup>99</sup> *tarsāgāhīh ka-š wastārīh nēst ...* <sup>102</sup> *xwēš-kārīh ka-š sustīh nēst* <sup>103</sup> *tuxšāgīh ka-š areškēnīh nēst* <sup>104</sup> *dānāgīh ka-š سوسولعل nēst.* <sup>85</sup> How can character, disposition, wisdom and other abilities which are inside the body of humankind have less blight and be safer? ... <sup>90</sup> When contentment is not (contaminated) with cavilling ... <sup>92</sup> when a fair compromise is not violated ... <sup>95</sup> when generosity doesn't lead to waste <sup>96</sup> when (ascetic) poverty isn't accompanied by contentment,<sup>97</sup> when taking care of one's body isn't accompanied by pain,<sup>98</sup> when humility isn't accompanied by deception,<sup>99</sup> when respect doesn't lead to overconfidence [in other people] ... <sup>102</sup> when proper function isn't accompanied by slackness,<sup>103</sup> when diligence is not because of envy,<sup>104</sup> when wisdom is not (contaminated) with سوسولعل.

There is a kind of antonymy (in Mazdēs'n context) between the elements in each pair of words in the above passage, but it seems that there is no proportion between *dānāgīh* (whatever it means) and *hypocrisy* similar to that of other pairs (as for *hunsandīh* and *xwurdag-nigerišnīh* see below). This is also the case in Dk6.47, i.e. "hypocrisy" for سوسولعل doesn't fit with the adjacent words, or they are not at an appropriate level, especially when we have the concepts reviewed in the previous sections in mind and take into account that the phrase is written in all MSS in the same way (see below) and clearly in a way that cannot be read as the restored form other scholars suggested.

Most probably also *pača āβāyastagq* that occurs in ŠGW.10 (pañjom darag) 70 is the same word (we will return to this word at the end of article). Furthermore, the similar word سوسولعل which occurs in Dk6.71

(in a context which is not so helpful), may also not be a misspelling, because we see both **اهلوموي ٻٻ** and **اهلوموي ٻٻ** in Dk3.2.1-2 (B3 and T66.3-4) as well, which in turn makes the problem even more complicated; first Dk6.71:

... andar gēhān bawēd kū was ud abzār mardōm ī wad-čihrag ud **اهلوموي ٻٻ** ud wināhgār ud abārōn ud nām-kāmag kē ān nām-kāmagīh rāy xwāstag ī kam dārēd. ... In the world it happens that there exist many powerful, bad-natured, **اهلوموي ٻٻ**, wrongdoing, unrighteous and fame-seeking people who have few possessions for the sake of seeking fame.

Dk3.2.1-2 reads:

<sup>2.1</sup> pursīd **اهلوموي ٻٻ**<sup>a</sup> ahlomōy kū:

ka hihr pad-iš pih, ō āb wināh. ābānōmand ud mardōm pad guftan ī saxwan pad-iz āwurdan ī wēn, ud namānōmand<sup>b</sup> dahān ud wēnīg hanjīšnīg, amā<sup>c</sup> pad wēnīg ud **اهلوموي ٻٻ**<sup>d</sup> ī-mān, padisāy dahān ud wēnīg hanjīšnīg, \*namōmand<sup>e</sup>. ud agar hihr ō ābōmand way mad ud bēšid, čim nikōhīd?

<sup>2.2</sup> passox:

hād, pōz wēnīg padīš **اهلوموي ٻٻ**<sup>f</sup> estēd. wēnīg ud pōz ud ābōmand way wēnīgīg nam ī pad wišādagīh \*ī wēnīg ud dahān ud ō way, ī hanjēd ud nē mad ō stabrih rāy andar frāxih<sup>g</sup>, ī way ī ō bēš ī āb ī andar<sup>h</sup> nē-bē-bastagīh ī wēnīg ud dahān az \*jān<sup>i</sup>; ud wēnīg hanjēd ud pad nišastan ī andar ān did ō stabrih ud paydāg-tan-hihrih ud abāg-rēmaniḥ ī aziš ud dahān ud wēnīg bērōn windīhistan ī pad frāyih<sup>j</sup>, agar-iz ī andar way bēš ī nam<sup>k</sup>. ahlomōyān xōg ēn-iz abē-sūd xwurdag. ud pahrēzih ud hu-bōy-garān<sup>l</sup> ašmā menišn az frēb ud uzwān \*az<sup>m</sup> drō bast ud jān<sup>n</sup> ud wēnīg ō way. ud ān way burd-padāmīh ma kunēd.

a. T66: **اهلوموي ٻٻ**; b. B: **اهلوموي ٻٻ**, T66: **اهلوموي ٻٻ**; c. B: amā: **امآ**, T66: abāg: **ابآگ**; d. T66: **اهلوموي ٻٻ**; e. B: **امآ**, T66: **امآ**; f. T66: **اهلوموي ٻٻ**; g. B: **اهلوموي ٻٻ**, T66: **اهلوموي ٻٻ**; h. MSS: + ud i. B: **اهلوموي ٻٻ**, T66: **اهلوموي ٻٻ**; j. B: **اهلوموي ٻٻ**, T66: **اهلوموي ٻٻ**; k. B: **اهلوموي ٻٻ**, T66: **اهلوموي ٻٻ**; l. B: **اهلوموي ٻٻ**, T66: **اهلوموي ٻٻ**; m. B: **اهلوموي ٻٻ**, T66: **اهلوموي ٻٻ**; n. B: **اهلوموي ٻٻ**, T: **اهلوموي ٻٻ**;

As in Dk6.47, also here in Dk3.2.1 in the first line of the question **اهلوموي ٻٻ** appears in apposition to *ahlomōy*. The point here is related not to this occurrence, but to the three other occurrences of the word **ٻٻ** in this passage, where we can be sure that the word is *pōz* ‘muzzle,’ especially because of the context and also because of the clear and repetitive collocation of **ٻٻ** with *wēnīg*, *dahān* and *wēn*. In the first line of the *passox* just two words after **ٻٻ** ‘muzzle’ we see the word **اهلوموي ٻٻ** which is the same as the second part of **اهلوموي ٻٻ** and cannot possibly occur accidentally. Another occurrence of *pōz* ‘muzzle’ is in the question part and in the collocation **اهلوموي ٻٻ** which is really similar to **اهلوموي ٻٻ**.

This section of Dk3 is left untranslated in de Menasce’s work. He wrote about the first pages of Dk3: “Les trois premiers feuillets du manuscrit B étant très endommagés, le texte actuel n’en permet pas une traduction continue et nous nous bornons à en résumer ce que nous croyons comprendre.” For section two he just wrote: “... peut-être s’agit-il de la raison d’être de prescriptions rituelles concernant la préservation de la pureté de l’atmosphère contre ce qui sort du nez et de la bouche” (de Menasce, 1973, p. 31). Fazilat restored many words and gave a strange and inherently vague translation (Fazilat, 1381, p. 10; 1396, pp.

3-4). I think the text needs very few modifications (of the sort we expect from MS B) and can be read as above. Before reading the translation it would be useful to add the explanation that the person who posed this question is a heretic (*ahlomōy*), i.e. a Zoroastrian who holds an opinion or belief that is the opposite of or against what is the official or popular opinion, or performs an action which shows that they have no respect for the official opinion. He knows that in Zoroastrianism it is blameworthy to pollute water and wet things. So for the sake of challenging official Zoroastrianism, he poses this critical question: “the process of breathing moistens nose and mouth, then if dirt [here most probably mucus and rheum] reaches the moisture, it will [inevitably] cause water pollution, so why should it be blamed?” As one might expect, heretical approaches begin with critiques of common opinions or beliefs in religion. In fact, the whole chapter Dk3.2 deals with such a critique. The answer tries to explain that even in the case (*agar-iz*) where some danger might befall *āb/nam* in the body, then the process of breathing will automatically and abundantly discharge the *already* polluted wet air from the body. If not discharged, this polluted wet air will become dense in the body and will cause health problems. So, it is with the brevity we have just seen that it is stated that if there is dirt (mucus and rheum), it mixes with the moisture of the muzzle and that moisture is already, due to its function in discharging the dirt itself from the body, polluted. In fact the answer is sarcastically expressed (notice *ahlomōyān xōg ēn-iz abē-sūd xwurdag*) from a medical point of view, probably to show that the religion and its clerics are already aware of and have considered all scientific aspects. The answer designates such fraudulently complicated reproaches as useless cavils, which are expected from the heretics. Now the translation:

<sup>2.1</sup> The 𐬀𐬎𐬌𐬎𐬎𐬀 heretic posed this question:

if dirt on which there is (a piece of) food reaches water, there would be a sin. Because of what is exhaled from<sup>a</sup> mouth and nose<sup>b</sup>, [because of] what(ever) contains water, (and [because of] what befalls) humans when one talks and also when one breathes (out) and because of what is exhaled from mouth and nose which contains all kinds of moisture, we, due to (/with) 𐬎𐬌𐬎𐬎𐬀𐬎𐬎 on our nose and muzzle, become wet. (So) if dirt<sup>c</sup> reached the wet air and harmed (it)<sup>d</sup>, why (should) that be blamed?

<sup>2.2</sup> The answer:<sup>e</sup>

Well, the nose has been 𐬎𐬌𐬎𐬎𐬀𐬎𐬎 on the muzzle. The nose and muzzle and humid air [of the breath] are exposed to<sup>f</sup> the nasal moisture which is situated in the aperture of the nose and mouth and [to the nasal moisture that] receives the exposure of the air [of the breath] which [= the moistened air] comes out and is in abundance<sup>g</sup> for the sake of not getting thick<sup>h</sup>, [but just if]<sup>i</sup> that is the air which has been exposed to the harm [included in] the water which is in the area unblocked from spirit toward the nose and mouth<sup>j</sup>. [From] the nose [the moistened air]<sup>k</sup> comes out; remaining in it, [the moistened air] gets thick again and there will appear dirt in the body and there will be filthiness from it, [which] will appear out of mouth and nose abundantly, [but just] if there is also the harm of moisture in the air. Also this<sup>l</sup> useless cavil<sup>m</sup> is [rooted in/because of] heretics' disposition. Carefulness and odorizers protected your mind from deception and [your] tongue from lying and [your] spirit and nose against [polluted] air<sup>n</sup>. [Against] such an air don't wear *padām*.

Notes on the translation of Dk3.2:

- Compare *hanjīšnīg* with Kurdish *heng* ‘the act of blowing one’s nose’ (Sharafkandī, 1369, p. 952a; Changīz Mohammādī, a Kurdish speaker, drew my attention to this word). MP *hanjīšn* might also mean ‘the act of blowing one’s nose’ and with the suffix *-īg* it might mean ‘what is exhaled’.
- The phrase “because of what is exhaled from mouth and nose” is the translation of *padisāy dahān ud wēnīg hanjīšnīg*, which in fact comes almost at the end of question section. I brought it to the beginning to decrease the extraordinary complexity of the lengthy question; similarly also in the answer section, one can see that the protasis *agar-iz ī andar way bēš ī nam* comes after the apodosis. See also note i.
- Most probably this means something like mucus and rheum.
- This means the dirt reached the wet air and polluted the air because it is wet.
- In order to understand the text and be sure that it is not corrupted, it is very important to notice its symmetrical patterns, which in turn enables us to recognize rhetorical figures in it. The table below helps us realize how the text of the answer section is to be segmentalized:

<b>I row</b>	<i>hād, pōz wēnīg padīš</i> <span style="font-size: small;">هاده پوز وینیک پادیش</span> <i>estēd</i>			
<b>II row</b>		<i>wēnīg ud</i>	<i>pōz ud</i>	<i>ābōmand way</i>
<b>III row</b>	<i>wēnīgīg nam ī</i>	<i>pad wišādagīh *ī</i>	<i>wēnīg ud</i>	<i>dahān ud</i>
		<i>ud wēnīg hanjēd</i> <i>ud pad nišastan</i> <i>ī andar ān did</i> <i>ō stabrīh ud</i> <i>paydāg-tan-</i> <i>hīrīh ud abāg-</i> <i>rēmanīh ī aziš ud</i>		<i>ī way ī ō</i> <i>bēš ī āb</i> <i>ī andar</i> <i>nē-bē-</i> <i>bastagīh ī</i> <i>wēnīg ud</i> <i>dahān az</i> <i>*jān</i>
		<i>dahān ud wēnīg bērōn</i> <i>wīndīhistan ī pad frāyih, agar-</i> <i>iz ī andar way bēš ī nam</i>		<i>ī hanjēd</i> <i>ud nē</i> <i>mad ō</i> <i>stabrīh</i> <i>rāy</i> <i>andar</i> <i>frāxih</i>

Now it is easier, for example, to ascertain that in the third row we have a kind of ellipsis (i.e. *wēnīgīg nam ī pad wišādagīh \*ī wēnīg ud dahān* and again *wēnīgīg nam ī ō way*) through which the parallelism below can be highlighted as a rhetorical device:

<b>III row</b>				→	<b>II row</b>	
<i>wēnīgīg nam ī</i>	<i>pad wišādagīh *ī</i>	<i>wēnīg ud</i>	<i>dahān</i>		<i>wēnīg</i>	<i>pōz</i>
<i>wēnīgīg nam ī</i>				→	<i>ābōmand way</i>	
<i>ō way</i>						

In Persian rhetoric this kind of parallelism is called *laḥf-u-nashr* (*i murattab*) and it is a kind of reverted epanodos. The example below briefly shows how the rhetorical device works:

*Mina gave and expressed to me a red rose and her love.*

In this example *red rose* is the object of *gave* and *her love* is the object of *expressed*. So, it can be divided into these two sentences: *Mina gave me a red rose* and *Mina expressed her love to me*. This means that *wēnīg nam ī pad wišādagīh \*ī wēnīg ud dahān* refers to *wēnīg ud pōz* and *wēnīg nam ī ō way* refers to *ābōmand way*. Moreover, the explanations below the III row can in turn be classified as in the table below, in which the first row (after *hanjēd*) depicts the problems that arise if the air (*way*) remains in the body, and the second row specifies the prerequisite condition of the problem in each column (i.e. exposure of *way* to *āb* in the first column and exposure of *way* to *nam* in the second one; it seems that in this context *āb* and *nam* had their own medical definitions; cf. the use of *nam* in the meanings ‘blood; lymph; pus’ as that of moistures of the body in the clerical treatise of *Riwāyat ī Ādur-Farrōbay*, 85, 87, 107 which deal with practical rulings on the application of Zoroastrianism to daily life (Rezāi Bāghbīdī, 1384):

<i>way</i>	<i>wēnīg ud dahān</i>
<i>ī hanjēd ud nē mad ō stabrih rāy andar frāxih</i>	<i>wēnīg hanjēd ud pad nišastan ī andar ān did ō stabrih ud paydāgtan-hihrih ud abāg-rēmanih ī aziš ud dahān ud wēnīg bēron windihistan ī pad frāyih</i>
<i>ī way ī ō bēš ī āb ī andar nē-bēbastagih ī wēnīg ud dahān az *jān</i>	<i>agar-iz ī andar way bēš ī nam</i>

- f. The words *nose and muzzle and humid air* are indirect objects which are supposed to be governed by prepositions like *to, towards, against*, etc. giving the sense of ‘being exposed to’.
- g. This means it is abundant so as to be able to leave the body; cf. *besyārī* in one of the examples in the next note.
- h. Cf. NP *sitabrī* ‘thickness, denseness’ used beside the loanword *ylzat* (< Ar *ylzaʿ*) as a term to describe the imbalance (excess) of one of the four humors in the body. This concept was borrowed from Greek medicine and called *stabrih* in MP. Based on this theory, health depends on the balance of or rebalancing the humors; cf. *wiš ī suxr abar kumīg rēzēd ī xwarišn gugārēd. pas stabrih ī abāz mānēd frōd ō spuhl afsānihēd ...* “Yellow bile which digests the food is poured on stomach. After that the **thickness** which remains, (there) down towards the spleen, is thinned down ...” (WZS 30.16; other scholars translated differently, see Gignoux & Tafazzoli, 1993, pp. 100-101; Rāshed-Mohassel, 1385, p. 81 and 226). Also cp ... *dušwārī ī barāmadan ī nafs (Ar nafṣ) u busāq (Ar bušāq) yā az qibal ī besyārī ī xilt bowaḍ ... yā sabab sitabrī ī xilt bowaḍ u ilāj ī way tunuk kardan ...* “The difficulty of releasing saliva and sputum is either because of the abundance of this humor ... or the reason is the **thickness** of humor and its treatment is (due) to thin [the humor] down” (Hidāyat ul-Mutaʿallimīn fi ṭ-Ṭibb; Axawaynī al-Buxārī, 1371, p. 11 ;312th century CE); and *agar bā ān safrā ī tabri rutubat-ē yalīz āmēxta gardad, nōʿ-ē dīgar padīd āyad az safrā ...* “If a **thick** moisture is mixed with the natural yellow bile, another kind of yellow bile emerges ...” (*ibid*, p. 31). For more details see Saadat (forthcoming).

- i. The phrase *ī way ī ō bēš ī āb* should be understood parallel to *agar-iz ī andar way bēš ī nam*. See also the note b.
- j. Lit.: ... inside the unblockedness of nose and mouth from spirit; note also this proportion:

<i>wēnīgīg nam ī</i>	<i>pad</i>	<i>wišādagīh</i>	<i>ī wēnīg ud dahān</i>
<i>āb ī</i>	<i>andar</i>	<i>nē-bē-bastagīh</i>	<i>ī wēnīg ud dahān</i>

- k. Cf. *way ī hanjēd* one line above.
- l. “This” returns to the question section.
- m. In Mackenzie’s concise dictionary *xwurdag* is glossed as “something small, particle; astr. lunar mansion; (horse’s) pastern.” Here the word means ‘cavil, critique’ and this comes to mind due to such a sense in NP *xurda*. Fazilat discovered the correct meaning, though he translated the passage incorrectly (Fazilat, 1381, p. 10). Among other scholars, as far as I know, Kanga also distinguished this meaning in *Nāmagihā ī Mānuščihr*:

*u-m ān nibištag pad xwurdag nigerīd ud abēr a-passazag ō gōwišn ī frazānagān ud dēn-āgāhān*  
 ... I observed that writing **critically**; it is exceedingly unsuitable to the statement of the learned and those well-versed in the Dēn ... (NM 2.2.1, Kanga, 1964, p. 2 & 5)

*... čyōn ān-iz ī-tān abar gōwišn ī az 3 čāštag xwurdag-čīnīh ... kard* as you directed **criticism**/[a] **cavil** toward the statement of the three teachings ... (NM 2.3.1; my translation is different from that of Kanga, 1975, pp. 28-29 & 31-22)

Concerning the word in NM 2.2.1, Kanga adds in a footnote: *pad xwurdag* ‘minutely, critically,’ and he is right; *xwurdag* could simultaneously have both meanings ‘minute, tiny’ and ‘critique.’ In fact the meanings ‘critique’ and ‘cavil’ derive from that of ‘minute, tiny’ and one may expect both in the word and its derivations in the same time, as in NP *xurda* and its derivations, which most probably led Kanga and Fazilat to such a sense for the word. Apparently the sense of ‘to express criticism/cavil’ first emerged in the verbs *xwurdag nigerīdan* and *xwurdag čīdan*, which could positively or negatively mean ‘to observe/pay attention to minute details;’ then in negative circumstances, *xwurdag* itself took on the meaning ‘critique, cavil.’ So, despite extant translations, *xwurdag-nigerišnīh* could also mean ‘fussiness, nit-picking, cavil, criticism,’ as in the example below in which it is an antonym to ‘contentment, resignation’:

*... hunsandīh ka-š xwurdag-nigerišnīh nēst ...* Contentment if there is not fussiness in it. (AyWuz 90, see above)

Now, with the previous example in mind, the next example will become meaningful; i.e. it becomes understandable why ‘meanness’ comes to those of such a disposition. In fact, fussiness is a sign of problems for contentment and such a flaw in contentment leads one to seek more and give less:

*... penīh mad bē ō xwurdag-nigerišnān ...* Meanness accrued to the nit-pickers. (Wizīrīhā ī Dēn ī Weh ī Mazdēsān 4)

Also in this passage of AyWuz:

<sup>191</sup> *dōst kē wēš?* <sup>192</sup> *ōy ī ēr-menišntar ud bārestāntar ud čarb-āwāztar.*

<sup>193</sup> *dušmen kē wēš?* <sup>194</sup> *abar-menišnān ud abar-tanān ud xwurdag-nigerišnān ud društ-āwāzān.*

<sup>191</sup> Who has more friends? <sup>192</sup> That one who is humbler and more resigned and gentler in speech.

<sup>193</sup> Who has more enemies? <sup>194</sup> The haughty and arrogant and the nit-pickers and the harsh in speech.

There exists the following proportion:

<i>ōy ī ēr-menišntar</i>	<i>bārestāntar</i>	<i>čarb-āwāztar</i>
<i>abar-menišnān ud abar-tanān</i>	<i>xwurdag-nigerišnān</i>	<i>društ-āwāzān</i>

in which again *xwurdag-nigerišnān* is used as an antonym to ‘resignation.’ In the example below from Mēnōy ī Xrad the word is translated by Tafazzolī as ‘narrow-mindedness.’ Though we don’t have a clear context, maybe here too the word has a similar sense. Notice that the end of the phrase should be understood as ... *xwurdag-nigerišnān [ī pad dēn] ud duš-wurrōyišnān ī pad dēn* “... being critical [of the Dēn] and nonconformism toward the Dēn.” Even for *framōšidārīh* and *sūdagīh* it can be the case:

*āhōg ī āsrōnān ahlomōyīh ud āzwarīh ud framōšidārīh ud sūdagīh ud xwurdag-nigerišnān ud duš-wurrōyišnān ī pad dēn* (MX.58.7)

That these are collocated with *duš-wurrōyišnān ī pad dēn* indicates that they are faults of similar magnitude. Indeed, *xwurdag-nigerišnān [ī pad dēn]*, “being critical [of the Dēn]” must be the very attitude in the āsrōnān which led them to their heretical interpretations of the Dēn, and thus may be the reason why Yt.1.10 reads *ahlomōyān frāybūdīh zand pad xwurdag guft*, “Zand mentioned the *frāybūdīh* of the heretics to be (realized) via **critique**.” In Dhabhar’s edition the word is hwltk (Dhabhar, 1927, p. 89, line 21). Cantera transliterated the word as hltk, transcribed it as *xwurdag* and translated it as ‘food,’ which is the translation of *xwardīg* (Dhabhar and Cantera’s translations of the sentence are different from mine: Cantera, 2004, pp. 189-191; Dhabhar, 1963, p. 168).

MP *xwurdag-nigerišnān* and *xwurdag-čīnān* can be compared with NP *xurda-bīnī* and *xurda-gīrī* (beside *xurda giriftan*), which can be used to mean at once ‘scrutiny, keenness’ and ‘criticism, cavil’.

The word *𐬰𐬀𐬎𐬎-nigerišnīg* (in the list ... *wad-cašmīg, sōr-čašmīg, wad-nigerišnīg, 𐬰𐬀𐬎𐬎-nigerišnīg, nakkīrāīg, ...*) in ZXA (Petīt Pašēmānīg Bun, Kardag 10: Dhabhar, 1927, p. 59, line 14; 1963, p. 115) is translated by Dhabhar as ‘cavilling’ and it seems that he took it as *xwurdag*. He himself noticed that *xwurdag* should be written *𐬰𐬀𐬎𐬎*. König restored the word to *xwurdag* and translated *xwurdag-nigerišnīg* into ‘Kleinkrämerei’ (König, 2010, p. 300). Buyaner translated the restored form *xwurdag-nigerišnān* as ‘censoriousness’ (Buyaner, 2016, p. 75). There is a commentary on this word in two versions of the Pahlavi part of Petīt Pašēmānīg II (ibid, p. 148):

A. *xwurdag-nigerišnān [kū abar zan ī bēgānag ud ayāb abar zarr ud xwāstag \*ī kas-ē wad-cašm kardag]*

B. [*abar zan \*ī kas ud abar xwāstag ud xīr ī kas-ē wad-cašm kardag*]

As Buyaner said: “All the copies of the Pāzand version of Petīt Pašēmānīg with a Pahlavi retranscription and commentary (Petīt Pašēmānīg II) are found in the very late codices of the Xurda Avesta: T15 (second

half of the 19<sup>th</sup> century), T10 (1844), T11 (1851), F6 (1851), E8 (1865), whereas the older codices contain the “Pāzand-sāda” alone” (ibid, p.2), and I think the above definitions of *xwurdag-nigerišnih* in Petūt Pašēmānīg II, even if they were true in a late period, are not to be attributed to the aforementioned examples; but *اڤاڤ* might originally have been a totally different word and *اڤاڤ-nigerišnīg* might mean something like ‘covetous, having a covetous and greedy attitude’.

n. Note the ellipses and reverted epanodos (*laḥf-u-nashr*) as the rhetorical devices in:

*pahrēzīh ud hu-bōy-garān ašmā menišn az frēb ud uzwān az drō bast ud jān ud wēnīg ō way.*

which can be re-written as:

*pahrēzīh ... ašmā menišn az frēb ud (ašmā) uzwān az drō bast ...*, and  
*... hu-bōy-garān ... (ašmā) jān ud (ašmā) wēnīg ō way ... (bast).*

The above context can hardly help one to be sure about the reading and meaning of the word we also have in Dk6.47. If both forms *اڤاڤ* and *اڤاڤ* are correct (and I think they are), the possibility of reading *اڤاڤ* as *abāyist* will automatically be ruled out. The second part of *اڤاڤ اڤاڤ اڤاڤ* cannot also be read *pāyīdagīh*, because then in *اڤاڤاڤاڤ estēd* there will be a participle with deprivative prefix! We may consider the possibility that the alif at the beginning of *اڤاڤ* represents the old preverb *ā-* and the rest is the past participle of a root which may be the same as in the below verbs:

ZMP/MMP	<i>ōbastan, ōbad-  ōft-</i>	‘to fall’	
ZMP	<i>nibastan, nibay-</i>	‘to lie down, to sleep’	
ZMP/ MMP/ MParth	<i>nibāst, nibāy-</i>	‘to lay down; to cast down’	as in Dk7.3.9 (B489, line 5): <i>اڤاڤاڤاڤ</i>
ZMP/MMP	<i>hambāst, hambāh-</i>	‘to fell, to cast down, to demolish’	
ZMP	<i>hambāstag</i>	‘all’	as in Dk3.367.3 (B270, line 9): <i>اڤاڤاڤاڤاڤ</i> and Dk7.9.5 (B519, line 13): <i>اڤاڤاڤاڤاڤاڤ</i> but some lines after that in a not totally clear passage in 9.12 (B 520, line 14): <i>اڤاڤاڤاڤاڤاڤ</i>
MParth	<i>ambast, ambad-</i>	‘to fall down, to collapse’	
MParth	<i>frabast, frabaḥ-</i>	‘to fall down, to collapse’	

In the above table the preverbs are *awa-*, *ni-*, *ham-* and *fra-* and the root is *pat-* ‘to fly, to rise; to fall(?)’ or in some cases maybe *pad-* ‘to fall, to be stuck in’ (Andreas & Henning, 1934, p. 894; Cheung, 2007, pp. 287-288 and 299-301; Durkin-Meisterernst, 2004, pp. 39, 65, 154, 178, 239; Henning, 1937, p. 83; MacKenzie, 1986, pp. 39, 40, 59). Also it is proposed that MP/Parth ’bd’g might mean ‘assailant, disturber’ and might come from the root *pat-* plus the preverb *ā-* (Durkin-Meisterernst, 2004, p. 9a; for the etymological and



And this fits the concept reviewed in the below passages (for more details see Schmidt, 1996; see also Tafazzolī, 1385, p. 47, fn 3). Also notice that comparing *kālbodōmandīh griftan* and *dēwān kālbod ī gētīyīg*, the compound verb *kālbod kardan* ‘to be incarnated’ can also be added to the list of MP verbs.

... *kū dām ī Ohrmazd mēnōy ud gētīy-iz, awē druz nēst gētīy bē wad-mēnōyīh abyōzēd ō gētīy*. “The creation of Ohrmazd is spiritual and also material, [while] that of the *druz* is not material, but is ill-spirituality [which] is joined to materiality.” (DD.36.51)

... *ud tār mēnōy marg-gōhr sard hušk druwandīh rāy ham ō ham-bawīšnīg gētīyīh madan nē šāyēd. ud ān ī ō paydāg-gētīyīh mad nē xwēš gōhr bē jud-gōhr paymānīg, čīyōn ān ī padīš nāmčīšt; ud gilistīg dēw kālbodōmandīh grift ān ī gurg xrafstar paymōxt dārēnd nē xwēš-gōhrīh rāy*. “The dark spirit is death-natured and exactly because of [its] cold and dry [nature of] unrighteousness it is not possible [for it] to come to concrete materiality. That it reaches the visible-materiality state is not [because of its] own substance, but it is in proportion with a separate substance, as that which is specialised for it; [so] the denizen Demons receive corporeality [when] they have donned [the corpse of] wolf and noxious creatures, not because of their own-substancedness.” (Dk3.105)

*ud dēn ī weh ī māzdēsna ud gōwīšn ud čāšīšn ī mēnōyān ud škastan ī dēwān kālbod ī gētīyīg ud abaydāg kardan ī az wēnišn ī mardōmān ...* “The Mazdēsns’ good *Dēn* and the speech and teaching of the spiritual entities and [the way of] destroying the material incarnated form of the demons and making them invisible to the human eye ... (MX.56.15)

Williams without any explanation restored pwc in the PR into *penīh* and hesitantly translated it as ‘pointless’(!). Mīrfakhrāyī took pwc as *pōz* and translated it as ‘پوزش’ (excuse). Both of them translated the passage in a strange way (Mīrfakhrāyī, 1390, pp. 148, 322; Part II of Williams, 1990, p. 85).

As to *pad pūč* and *andar pūč*, it should be added that the combination of *pad* (or other prepositions) and an adjective is not uncommon in MP and the output is an adjective which can of course function as an adverb simultaneously (Brunner, 1977, p. 131 ff); cp *pad ačār* in Dk6.100 and 270, *pad nihān* in Dk6.119, *pad hanbōh* in Dk6.304 and other cases also in other texts.

The word *pūč* and other forms of it like *pūk* and maybe *pūš* are quite rare in ENP (though from the fifteenth century onwards and also in many Iranian dialects they are common). Tsabolov and Hasandūst are most probably right to compare these words with MP *pūdag* ‘foul, rotten,’ so the words are cognate with NP *pūsīdan* ‘to rot’ and Av *pu-* ‘to stink, smell, rot’ (Cheung, 2007, pp. 302-303; Hasandūst, 1393, pp. II, 737, 738, 746, 749; Цаболов, 2001, pp. II, 124). But *pūč* can still be traced back in NP for example in the MS ع or better to say also in MS س of LF (Luyāt i Furs) in the explanation for the word دم:

دم: *darōn u bērōn i dahān bāšad*. “It is inside and outside of the mouth”. (Asadī i Tūsī, 1319, p. 343; Sādeghī, 1382, p. 186)

MS دم پوچ بود یعنی تهی. نسخه: پوچ بود چندانکه پوست دهان از بیرون و درون: ع

دم<sup>a</sup> پوچ<sup>a</sup> *bowad, yānī tuhī*. [from another] MS: پوچ *bowad čandān ki pōst i dahān az bērōn u darōn*.

“دم” is پوچ i.e. empty. [..] It is پوچ, inasmuch as the skin of mouth from outside and inside.”







The original form of the Pāzand *anāst* might be *an-ast* (written in both the form 'n'st and 'nAYT) '(lit.) non-existent,' which could mean 'untrue, unreal' and *an-ast(ag) guftan* could also have the meaning 'to slander,' as in: *an-ast ud drōw abar kas nē gōwišn, čē ... u-š xwad-iz an-ast* (𐭠𐭣𐭥𐭥𐭥) *ud drōw wēš abar gīrēnd kē abar kasān an-ast ud drōw gōwēd* (Dk6.C30) and *kē mard-ē dušnām dahēd ayāb an-astag ud drōw padiš gōwēd ēg tōzišn čē?* (Pursišnīhā, 8.1, see also Riwāyat ī Ādur-Farrōbay, 61.1) and also in:

*abāg ān ī abar ham paččēn ham mard rāy pad gōwišn ī mowbedān mowbed nibišť kū yazadān-dušmenīh ud xwadāy-dušmenīhā ud mihrōdruzihīhā ud ahlomōyihā ud drōzanīhā ud an-ast<sup>a</sup>-gōwišnīhā ayādgar kard u-š ōy wināh rāy pursišn-nāmag padiš kunišn.* (Mādayān ī Hazār Dādestān, A.34.10-13)<sup>b</sup>

- a. Perikhanjan read the word 𐭠𐭣𐭥𐭥𐭥 as *anāst* and translated as 'slander' and Macuch 'st 'Unwahrheit' (Macuch, 1976, pp. 60, 217; Perikhanjan, 1997, pp. 310-311).
- b. Macuch translated the passage as: "(Zusammen) mit jenem (Satz), der in der Abschrift bezüglich desselben Mannes nach Geheiß des magupatān magupat geschrieben stand: Gottesgegnerschaft (*yazdān dušmanīh*) und Feindschaft gegen den Herrn (*hwatāy dušmenīhā*) und Vertragsbruch und Ketzerei und Falschheit und Äußerung der Unwahrheit sind zu verzeichnen, und bezüglich des Verschuldens soll man ein Untersuchungsprotokoll aufnehmen."

But in the passage below there is not a consistent context to confirm the above meaning, although its location between *ahlomōyān* and *ahlaw-bēšān* is notable and hints that *an-ast* could also collocate with such words and perhaps convey a related sense (see below):

*sidigar pahlom dād Marw ... u-š petyārag spāh-rawišn ... duzzān ud stahmagān ud ahlomōyān ud an-ast-gōwišnān ud ahlaw-bēšān.* "The third excellently found (city) is Merv ... and its blights are military attack ... thieves, oppressors, heretics, *an-ast-gōwišnān* and those who harm the Ahlaws". (Bundahišn, 31.9; Bahār, 1385, p. 133 translated *an-ast* as 'تباہ سخن')

In the next two passages *an-ast*<sup>o</sup> collocates with the words "for the Gods" to point to a blasphemous belief:

*... abar dādār an-astih ud abar dahišn xwēš-bunīh guftan ud dēw pad yazad nāmīh yaštān.*  
... "speaking about the non-existence/unreality/untruth of the creator and about the self-establishment of creation and worshipping Dēws in the name of the Gods." (Dk3.241.7)

*kē yazišn ī yazadān a-gumānīh ī pad yazadān \*ud astih ī čiš rāy kunēd, ān yazadān fraزند u-š gāh pad Garōdmān.*

*kē yazišn ī yazadān astih ī yazadān ud gumānīgih ī pad čiš rāy kunēd, ān yazadān brād u-š gāh pad wahišt.*

*kē yazišn ī yazadān gumānīgih ī pad yazadān \*ud gumānīgih \*ī pad čiš rāy kunēd, ān yazadān bondag u-š gāh pad hammistagān.*

*ka yazišn ī yazadān pad an-ast-menišnīh \*ī yazadān ud pad nēst-dārišnīh ī čiš kunēd, ān yazadān dušmen u-š gāh pad dušox.*

“The person who performs the worship of the Gods due to (his) non-skepticism about the Gods and (due to believe in) the truth of čiš, is a son of the Gods and his place is in the highest heaven.

The person who performs the worship of the Gods due to the truth of the Gods and (due to) non-skepticism about čiš, is a brother of the Gods and his place is in paradise.

The person who performs the worship of the Gods due to skepticism about the Gods and (due to) skepticism about čiš, is a servant/worshipper of the Gods and his place is in Limbo.

If a person performs the worship of the Gods while considering the Gods as being **untrue** and taking čiš as null, he is an enemy of the Gods and his place is in Hell.” (Dk6D.1b)

One may think of the sense ‘non-existence’ for *an-astih* in the above passages, which is not totally ruled out, but the passages below show that ‘untruth, unreality’ would be a better translation:<sup>5</sup>

*ag-dēnīh sāmān an-ast-mēnīdārīh ī dēn* “The verge (threshold) of following an evil-religion is to consider the Dēn as **untrue**.” (Dk3.238.4)

*abar āstawānīh ī pad dēn ud abāz stāyīdan ī aziš sāmān az nigēz ī weh-dēn: hād, sāmān ī āstawānīh ī abar weh-dēn azabar andar xwēš darag paydāgēnīd. abāz stāyīdan ī hangerdīg 2 ēwēnag: \*ahlomōyīg (𐬀𐬎𐬎𐬎) čiyōn an-ast (𐬀𐬎𐬎𐬎) menīdan, ag-dēnīg čiyōn a-weh menīdan ī weh-dēn.* “About confessing the Dēn and the verge of abjuring it, based on the exposition of the Weh-dēn: well, the verge of confessing Weh-dēn was explained above in its own section. Abjuration would be briefly in these two forms: [1] heretical (abjuration) like considering (the Weh-dēn) as being **untrue** and [2] evil-religionistic (abjuration) like considering the Weh-dēn as not being the better (Weh) one.” (Dk3.189)

It is noteworthy that such a usage of *an-astih* is already attested in the Zand of Gāhān to translate *qsta-*, which is according Bartholomae also translated into Skr. *nāstikatvam, anāstikatvam* ‘Ungläubigkeit’ (Bartholomae, 1961, col 361) and this agrees with the use of *an-ast/anāst* in ŠGW in the sense of ‘atheism.’ Notice that *kē ... anāst nām būd hēnd* is to imply “the people who were of *an-ast* attitude,” something like *an-ast-mēnīdārān (ī yazadān/dēn)*.

<sup>a</sup> *az ān ī awēšān kunišn, amā bīm [az kunišn ī ahlomōyān] kē andar ān ī abar ast was sēj<sup>b</sup> ka ast ān ī ōzōmand [ahlomōy] ōy kē 𐬀𐬎𐬎𐬎 dahišn [hāwišt] pad ēd ī tō, ohrmazd!, an-astih wurrōyēd [pad dēn ī tō].* <sup>a</sup> “We have fear from their act [(i.e.) the act of heretics] in whose [act] there are many dangers. <sup>b</sup> If he [(i.e.) the heretic] is powerful, then the person who is 𐬀𐬎𐬎𐬎 dahišn [(i.e.) the disciple] will believe in the **untruth** of yours [(i.e.) your Dēn].” (PY34.8)

<sup>a</sup> *ān ī az tō pursēm, rāst ō man gōwē! ohrmazd! <sup>b</sup> kay [ka] ōy kē ahlāyih kard ēstēd, ā-š ō dast dahihēd druz [druz ī ahlomōyih] <sup>c</sup> kē bē ēn murnjēnēnd, kē ēd ī tō mānsar hammōzēnd [dēn-*

5- Cp Av *haišīia-*, OP *hašīya-* and Skr *satyá-* ‘true, real’ < IE *\*h<sub>2</sub>s-nt-íó-* from IE *\*h<sub>2</sub>s-nt-* ‘seiend, باشند’ from the root *\*hes-* ‘to be’ (Mayrhofer, 1992-2001, II, p. 691), from which also MP *ast* ‘is’ is inherited.

*burdārān bē murnjēnēnd* <sup>d</sup>*amāwandīh wisānišn dahēnd ī ōy [ī gund] ī druwand [gannāg-mēnōy]* <sup>e</sup>*ān ī awēšān frēft bawēnd, ohrmazd!* [*pas dānēnd kū frēft estēm*] *kē an-āyišn hēnd [kū bē ō ēn dēn nē āyēnd]* ***an-ast-gar*** [*kū gōwišn ī kasān a-gār kunēnd*] <sup>a</sup> “This I ask You, tell me plainly, o Ohrmazd! <sup>b</sup> When that one who has performed righteousness is plagued by demon [(i.e.) the demon of heresy]? <sup>c</sup> Who extinguishes<sup>c</sup> these [righteous performers], who teach your [holy] words? [(the question is about the people, who) extinguish the faithful (ones)]. <sup>e</sup> Those (*ān*), whom they (= the evil people) have deceived, <sup>d</sup> scatter the power of that [troop] of evil [(i.e.) the Evil Spirit], O Ohrmazd! [Then, (those people) know that: “we are deceived.”] Who are those of non-coming? [i.e. they (who) don’t come to the Dēn] (Who are) producers of **untruth**? [that make the “speech” of people impotent].” (PY44.14)

1. In the text it is plural.

In both cases in the Zand the word is written ʾnʾst<sup>o</sup>, but it cannot be read *ānāst*<sup>o</sup> ‘spoilt, destroyed,’ first because it occurs in a context in which like in other aforementioned examples (containing both forms ʾnʾst and ʾnAYT), *ahlomōyih* is talked about; secondly because of the formula ***an-astih*** ... [*pad dēn* ...], which we had also in the previous examples; thirdly because of the derivation with the suffix *-gar*, which is not expected after a MP participle/past stem; and fourthly because of the expected collocation of *an-ast-gar* and *a-gār* as in:

*kušīdan margēnīdan ī gōhr čiš, nē an-ast-garīh* (𐭠𐭣𐭥𐭥𐭥𐭥) *ī gōhr, ān ī nē šāyēd būd; bē judāgīh ast ī čiš az čiš ī-š pad hamīh kārīgīh būd. ān ī pad judāgīh agārīh ī ham-tan bawēd. xwad, ast kē ham-tan ī kuštan agārēnīdan, čiyōn tan az judāgīh ī gyān az-iš nē an-ast-ih* (𐭠𐭣𐭥𐭥𐭥) *bē agārīh.* “Killing is to destroy (some)thing (which belongs) to an essence, not to **unrealize/annihilate** that essence, which is not possible, but it is separation of something from another thing, which [things] together have had an activity/activeness. Via separation **impotence** would come to that [entity], which is compound-body (*ham-tan*). Indeed, there are [some kinds of] compound-bodies, as for which killing is [equal to] making [them] **impotent**, like the [human] body to which, out of the separation of the soul from it, will not accrue **unrealization/ annihilation**, but **impotence**.” (Dk3.114.2)

In order to show that ʾnʾst is not to be read *ānāst* in the Pahlavi translation of GAv *qsta-*, Malandra and Ichaporia brought it to our attention that also Nērangestān 23 glosses *qsta-* with ʾnAYTyh with the explanation: *ka gōwēt ku dēn nēst* (Malandra & Ichaporia, 2013, p. 103). They referred to the edition of Kotwal and Kreyenbroek but this is also noticed by Bartholomae and Dhabhar (Bartholomae, 1961, col 361, s.v. *qsta-*; Dhabhar, 1949, pp. 36-37 of Glossary; Kotwal & Kreyenbroek, 2003, p. 30). It has to be mentioned that the close similarity between the context, vocabulary and formulas in Nērangestān and the above mentioned passages justifies to restore the different forms in the MSS of Nērangestān into ʾnAYTyh. The better MS TD has in 44r, line 16: 𐭠𐭣𐭥𐭥𐭥 for which the explanation reads: *ka gōwēt ku dēn nēst* and in 44v, line 2: 𐭠𐭣𐭥𐭥𐭥.

Asha thought that also the word 𐭠𐭣𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥 in MX.36.20 can be related to the above cases. It is an interesting suggestion, especially because the word succeeds some terms that all have heretical characters:

<sup>16</sup> *sēzdahom kē zandikīh kunēd*, <sup>17</sup> *čahārdahom kē jādūgīh kunēd*, <sup>18</sup> *pānzdahom kē ahlomōyīh kunēd*, <sup>19</sup> *šāzdahom kē dēw-ēzagīh*, <sup>20</sup> *haftdahom kē* 𐭠𐭣𐭥𐭥 *ayāb* 𐭠𐭣𐭥𐭥 𐭥𐭥, ...

West translated it “... The seventeenth, who commits theft, or abetting (*avâgîdîh*) of thieves” (West, 1885, p. 72) and Tafazzolî: “... هفدهم کسی که دزدی یا میل به دزدی” (Tafazzolî, 1385, p. 51). Tafazzolî’s explanation s.v. 𐭠𐭣𐭥𐭥 and his references to Zaehner and Dhabhar’s works are not helpful (Tafazzolî, 1348, p. 8). The problem is that the above list immediately continues with acts have no heretical character:

<sup>21</sup> *hašt dahom kē mihrōdrujīh*, <sup>22</sup> *nōzdahom kē kēnwarīh*, <sup>23</sup> *wīstom kē pad* *čiš ī kasān ō xwēš kardan stahmagīh kunēd*, ...

The above results as to the reading and transcription of 𐭠𐭣𐭥𐭥 𐭥𐭥 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 and 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 are uncertain and need more attestations, which is why I have left them untranscribed and untranslated in the texts. At any rate, the asterisked entries *\*pa(č)čībāg* ‘\*deceptive,’ *~īh* ‘deceit, hypocrisy’ and *\*pa(č)čībāy-* ‘deceive’ in Mackenzie’s dictionary, which are most probably based on the examples above, should be revised.

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