

To the Zamasp Namak II

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THE apocalypse proceeds to describe three episodes of rulers who are to appear respectively in *Xvarāsān*, *Nēmrōč*, and *Patašxvārgar* and to be followed by the coming of *Pišyōθn*, son of *Vištāsp*. The language touches that of the *Bahman Yašt* at many points. Religious views are closely interwoven. The “*xvarr* of *Patašxvārgar*” is of interest, as are also the revelation of many mysteries by *Mihr Yazd*, and *Mihr*’s conflict with *Ēšm*. The *druž* *Vat-yavakān* seems not to be known elsewhere.

58. *pas āxēzēt andar xvarāsān
zamīk xvantak ut apaitāk mart-ē
i vas ōžōmand šavēt i vas martōm
ut asp *apāk ut nēzak i tēž, ut
šaθr pat čērakīh ut pat pātaxšāhīh
av xvēš kart bavēt.*

59. *xvat miyān i pātaxšāhīh
aβinn ut apaitāk bavēt.*

60. *pātaxšāhīh hamāk hač
Ērānakān šavēt av Anērān rasēt.*

61. *ut vas kēš ut dāt ut *raβišn
bavēnd.*

62. *ut ōžatan i ēvak avē dit pat
karpak dārēnd, martōm ōžatan
xvār bē bavēt.*

63. *api-t ēn-ič gōβēm ku andar
ān ē bavēt, avē i aparvēž xvatāy
andar zamīk i Hrōm vas šaθr ut vas
šaθrastān gīrēt ut vas xvāstak pat
ē-bār hač zamīk i Hrōm āβarēt.*

Then will arise in the land of Khorasan an insignificant and obscure man who will go forth in great power, and with him many men and horses, and sharp lances, and the land will be made his own by violence and dominion.

He himself in the midst of his dominion will fail and pass out of sight.

The whole sovereignty will pass from the men of Ērān and will go to foreigners.

And doctrines and laws and ways of life will abound.

The slaying of one by the other they will consider a merit and the slaying of men will be a slight thing.

And this too I will tell you that it will be at that time : that victorious king will seize in the land of Hrōm much territory and many cities and will carry off much treasure at one time from the land of Hrōm.

64. *pas avē i aparvēž xvatāy mīrēt ut hač ān frāč frazandān i avē pat xvatāyīh nišīnēnd ut šaθr pat čērīh pāyēnd.*

65. *ut vas stahmbak ut apēdāt pat martōm i Ērān šaθr kunēnd.*

66. *ut vas hēr i hamōkēn bē av dast i avēšān rasēt.*

67. *ut pas-ič av apasihān ut aβinn būtakīh rasēnd.*

68. *andar ān vat ōbām miθr ut āžarm nē bavēnd.*

69. *api-šān mas hač kas ut kas hač mas nē paitāk, api-šān ham-puštakīh nē bavēt.*

70. *api-t ēn-ič gōβēm ku avē vēh kē hač mātār nē zāyēt aivāp kā zāyēt bē mīrēt ut nē vēnēt ēn and vat ut drōšak,*

71. *pat hazārak sar i Zartuxštān nē vēnēnd ān vazurk kārēčār i ō apāyēt būtan.*

72. *ut ān and xōn-rēčišnīh andar ān ōbām apāyēt būtan pat *3 bahr ē* bahr martōm bē nē mātēnd.*

73. *avēšān Tāčikān apāk Hrōmīkān ut Tūrakān andar gumēčēnd ut kišvar bē višōpēnd.*

74. *ut pas Spand-Ārmat av Ohormazd vāng kunēt ku man ēn vat ut anākīh nē vitāčom.*

75. *hačadar hačapar bē bavom ut ēn martōm hačapar hačadar bē kunom.*

Then that victorious king will die, and thenceforth his sons will sit in sovereignty and will guard the land with violence.

And they will deal very fiercely and lawlessly with the men of Erān šahr.

And much wealth of all kinds will pass into their hands.

Afterwards they too will perish and have no success.

In that evil time affection and reverence will not exist.

Among them the great will not be distinct from the small nor the small from the great, and they will not assist one another.

This too I will tell you that it is better for him who is not born from his mother, or if he is born, dies and does not see so much evil and oppression,

At the end of the millennium of Zartušt they will not see the great conflict which must take place.

So much bloodshed must occur at that time, of mankind one part in three parts will not survive.

Those Arabs will be confounded with Romans and Turks and they will desolate the world.

Then Spand Ārmat will cry aloud to Ohormazd saying: I cannot melt away this evil and badness.

I am turned upside down and I turn mankind here upside down.

76. *vāt ut ātaχš martōm bē āzārēnd hač vas must ut *adātīh i-šān pati-š kunēnd.*

77. *ut pas Miθr ut Ēšm āknēn bē patkōpēnd andar ān patkōpišn.*

78. *druž-ē i Vat-yavakān χvānīhēt pat χvatāyīh i Yam bast ēstāt, pat χvatāyīh i Bēvarasp hač band bē rist.*

79. *Bēvarasp pat ān druž ham-pursakīh dāšt.*

80. *ut ān druž kār ēn ku bar i yortākān bē kāhēnēt.*

81. *ut hakar nē ān druž rād būt hēh har kē-š grīv-ē bē kišt hēh 400 grīv bar apar grīft hēh.*

82. *sāl 496 Miθr ān druž bē zanēt ut pas har kē griv-ē kārēt 400 grīv hanbār kunēt.*

83. *ut andar ān zamān Spand-Ārmat dahān apāč kunēt, vas gōhr ut ayōšust av paitākīh āβarēt.*

84. *pas āχēzēt hač kust i Nēmrōč mart-ē kē χvatāyīh χvāhēt ut spāh ut gund ārāst dārēt ut šaθrīhā pat čērīh gīrēt ut vas χōn-rēčišnīh kunēt tāk-aš kār pat kāmāk i χvēš bē bavēt.*

85. *ut pas apadom hač dast i dušmanān virēčēt av Zāvulastān ut ān kust šavēt.*

86. *ut hač ōd spāh ārāst apāč vartēt ut hač ān frāč martōm i*

Wind and fire injure men, by reason of the great grief and wrong they do to them.

Then Mihr and Ēšm will fight together in that conflict.

An evil spirit who is called Vat-yavakān ("causer of bad crops") was bound during the reign of Yam, but escaped from his bonds in the reign of Bēvarasp.

Bēvarasp had conferences with that evil spirit.

Now the work of that evil spirit is this: he diminishes the crop of corn.

Had it not been for that evil spirit, whosoever had sown one bushel would have received 400 bushels of corn.

Four hundred and ninety-six years Mihr attacks that evil spirit, and thereafter whosoever sows one bushel, puts four hundred bushels in his granary.

At that time Spand Ārmat will open her mouth, and will bring abundant jewels and metals to the light.

Afterwards a man will arise from the Southern quarter who will seek dominion and will have an army and troops equipped and will seize lands by violence and cause much bloodshed until his affairs satisfy his desires.

Then at last he will flee from the hand of his enemies to Zābul and go to that district.

Thence, an army being equipped, he will return and

Ērān šaθr av anōmētīh i garān rasēnd.

87. *ut mas ut kas <av> čārak-xvāstārīh rasēnd ut pānakīh i jān i xvēš nikīrēnd.*

88. *ut pas hač ān Patašxvārgar hač nazdikīh i drayāp bār mart Miθr Yazd bē vēnēt.*

89. *ut Miθr Yazd vas rāz i nihān av ān mart gōβēt.*

90. *pat patgām av Patašxvārgar šāh frēstēt ku ēn xvatāy karr ut kōr ėim dārēh. ut tō-ič xvatāyīh ētōn kun čēgōn pitarān ut nyākān i tō ut šmāk kart.*

91. *avē mart gōβēt ku man ēn xvatāyīh čēgōn sāyēm kartan ka-m ān gund ut spāh ut ganj ut spāh-sardār nēst čēgōn pitarān ut nyākān i man būt.*

92. *ān patgāmβar gōβēt ku bē āvar tāk-at ganj ut xvāstak i pitarān ut nyākān i tō aβiš apaspārom.*

93. *api-š ganj i vazurk i Frāsyāp aβiš nimāyēt.*

94. *čēgōn ganj av dast āβarēt, spāh ut gund i Zāvul ārādēt, av dušmanān šavēt.*

95. *ut ka <av> dušmanān ākāsih rasēt, Tūrak ut Tāčīk ut Hrōmīk av ham āyēnd ku gīrom Patašxvārgar šāh ut stānom ān ganj ut xvāstak hač avē mart.*

thenceforward the men of Erān šahr will fall into grievous despair.

Great and small will fall to seeking remedies and will look to a refuge for their own soul.

Afterwards in Patašxvārgar near the shore of the sea a man will see Mihr Yazd.

And Mihr Yazd will reveal many hidden secrets to that man.

He will send him with a message to the King of Patašxvārgar, saying : Why do you support that King, deaf and blind ? Now do you too act as King even as the fathers and forefathers of you and yours have done.

That man will say : How should I be able to exercise dominion, since I have not the troops and army and treasure and generals such as my father and forefathers had ?

The messenger will say : Come, that I may deliver up to you the treasure and wealth of your fathers and forefathers.

And he will show him the vast treasure of Frāsyāp.

When he brings the treasure into his hand, he prepares the army and troops of Zābul, and advances against his enemies.

When the news reaches his enemies, Turk and Arab and Roman will come together, saying : I will seize the King of Patašxvārgar and I will take that treasure and wealth from that man.

96. *ut pas avē mart ka ān ākāsih ašnavēt apāk vas spāh ut gund i Zāvul av miyān i Ērān šaθr āyēt ut apāk avēšān martōmān pat ān dašt, i tō Vištāsp apāk spēt *χyōnān pat spēt-razur kart, apāk Patašχvārgar šāh kōχšišn i kārēcār frač kunēnd.*

97. *ut pat nērōk i Yazdān ut Erān ut Kayān χvarr ut dēn i Māzdēsān ut χvarr i Patašχvārgar ut Miθr ut Srōš ut Rašn ut Āpān ut Āturān ut Ātaχsān apēr skuft kārēcār kunēnd.*

98. *ut hač avēšān vēh āyēt, hač dušmanān čand be ōzanēt kē marak nē tuβān grift.*

99. *ut pas Srōš ut Nēryōsang Pišyōθn i šmāk pus hač framān i dātār Ohormazd hač Kangdiz i Kayān bē hangēžēnd.*

100. *ut bē āyēt Pišyōθn i šmāk pus apāk 150 *hāvišt kē-šān patmōčan spēt ut siyā,*

101. *ut dast i man pat drafš tāk av Pārs av ōδ ku ātaχš ut āpān nišāst ēstēnd.*

102. *ōδ yašt kunēt.*

103. *ka yašt sar bavēt zōhr av āp rēcēnd ut <av> ān ātaχš zōhr dahēnd.*

Then that man when he hears the news, with a large army and troops of Zābul will come to the centre of Ērān šahr and with those men on that plain, where you, O Vištāsp, fought with the White Hyons in the White Forest, they will struggle in battle with the King of Patašχvārgar.

By the might of Yazdān and the Splendour of the Aryans and the Kayān and the Faith of the Mazda-worshippers and the splendour of Patašχvārgar, and Mihr and Srōš and Rašn and the waters and the sacred and domestic Fires they will wage furious battle.

And he will prove better than them; he will slay so many of the enemies, that their number cannot be counted.

Then Srōš and Nēryōsang will stir up your son Pišyōθn by command of Ohormazd the Creator from the Kang fortress of the Kayān.

Your son Pišyōθn will come with 150 disciples, whose raiment is white and black,

And my hand will hold the banner as far as Pārs to the place where the fires and waters are established.

There he will perform the Yašt.

When the Yašt is finished, they will pour the libation into the water and will give the libation to the fire.

104. *ut druvandān ut dēv ut
xyōnān ētōn bē apasihēnd čēgōn
pat zimastān i sart *valg i draxtān
bē hōšēnd.*

The wicked and the dēvs and
the Hyōns will perish as in a
cold winter the leaves of trees
wither.

105. *ut gurg ōβām bē šavēt, ut
mēš ōβām andar āyēt.*

The time of the wolves will
pass away, and the time of the
sheep will enter in.

106. *ut Ušētar i Zartuχštān pat
dēn-nimūtārīh av paitākīh āyēt
ut anākīh tāk sar āyēt, rāmišn ut
šātīh ut huraṃīh bē bavēt.*

Uχšyat-art son of Zartušt will
appear to reveal the Faith, and
evil will be at an end, joy and
gladness and happiness will have
come.

58. (1) *χvarāsān zamīk* is the “land of the sunrise”. The meaning of *ās-* was given by Bal. *āsag* “to rise”, *rōšāsān* “sunrise”, and is confirmed by MPT. *āsēd giyānān ō im nāv rōšn*, M 4 b 5, “Go up, O souls, into this shining boat.” This etymology was known to Al-Jurjānī, *Vis u Rāmīn*, p. 119, 1-4 :—

*χvašā jāyā bad-ān šahr ī χorāsān
dar-ō bāš u jahān-rā mē-χvar āsān
ba-lafz ī Pahlavī har kas sarāyad
χorāsān ān buvad kaz vai χor āmad
χorāsān Pahlavī bāšad χor āmad
‘Irāq u Pārs rā zō χor bar āmad
χorāsān ast ma’nī ī χor āyān
kujā zō χor bar āyad sūy i Ērān.*

χvarāsān is the regular Pahl. word for “east”, cf. Pahl. Texts, ii, 111, § 26, *χ^aarāsān ut χ^aarβarān ut nēmroč ut apāχtar* “east and west and south and north”. MPT., *χvr’s’n p’ygyv, hvr’s’n vymnd*.

(2) *χvartak* “insignificant”: on § 21 I had overlooked Mx. 2¹²², ed. Andreas, 124⁻⁵, *ut ān i χvatāy ut dahyupat rat apāk ān i χvartaktom martōm pat dātastān rāst dārēt* “The judge in judgment holds equal that of the Ruler and Governor and that of the humblest man”.

(3) *vas ōzōmand šavēt*, Predic. adj. “being most powerful”, so in 65, *vas stakmbak ut apēdāt . . . kunēnd* “being very tyrannical and lawless . . . they act”.

(4) **apāk*. MSS. have *r’yšh* = *sar* “head, end”. I have read *ruth* = *apāk*, here adverb: *i . . . apāk* = “with whom”. For *asp . . . nēzak*, cf. Zatsp. 5² *aspaβārak ut nēzak-dast*.

(5) *čērakīh* "violence" = *čērīh* 84, coupled with *stahmbakīh*: *pat čērīh ut stahmbakīh*, Paz. *pa čērī u stahmī*, in *Bahman Yt.* 3, 51. Cf. Nyberg, *Glossar.*: *čērīh* (1) *bravery*, (2) *oppression*. Av. *čīrya-*. NPers. *čēr* "valiant; a conqueror; mastery". *MX.*, 16³¹ Paz, (*ōi i vaδ- gōhar mard . . .*) *aβā ham-ayāra naβard bared u čērī namāēd*. Sanskr. *baḷiṣṭatām ca darśayati*: "(The evil-natured man . . .) quarrels with companions and displays violence."

59. *aβinn* "not-finding", see Nyberg, *Gloss.*, *avīn*.

61. DP 𐭥𐭥𐭥 for 𐭥𐭥𐭥; caet. 𐭥𐭥𐭥. *raβišn* "manner of life, conduct", NP., *raviš*. Cf. *varišn* (Nyb., *Gloss.*, *xēm u hōk u varišn* "Charakter, Gesinnung und Lebenswandel") and *barišn*, Paz. *barešn* (with Sanskr. *pracāra-*). *barišn* translates Av. *-bifra* in *āštā.bifra* = *hašt barišn* "of eight characters". Av. *bifra-* is probably a reduplicated form from *bar-* **bi-bra-* > *bifra-* with the same development as in *jafra-* beside *jaiwi-*, cf. also Pahl. *āfrītan* "create" from **ā-brītan*¹ and NPers. *afrōz-*, Av. *aiwi.raočaya-*. Then Av. *abifrā* (only *Y.*, 33¹³) is perhaps **ā-bibra-* "perpetual" in agreement with the Pahl. Comm. *pat pattūkīh* "in perpetuity". We should then recognize in Av. *-wr-* beside *-fr-* as two separate developments of *-br-*, the voiceless *-fr-* being parallel to the voiceless group *-st-* beside *-zd-* cf. *busti-*, and *buzdi-* (in *apaiti.busti* and *duδurwi.buzdi-*).

62. (1) *pat karpak dārēnd*. Cf. *nasāy nikānūtan ut nasāy šustan ut nasāy sōxtan av āp ātaχš burtan ut nasāy xvartan pat dāt kunēnd ut nē pahrēčēnd pat kār ut karpak i vazurg hangārēnd*, *Bahman Yt.*, 234-35, "Burying the corpse, washing the corpse, burning the corpse, bringing it to water and fire, eating the corpse, they do by law and refrain not, they account it a great work and merit."

(2) *ōžatan* written 'včtnn, *FP.*, 22³ 'vzttn, elsewhere also 'pzttn, Paz. *aβazadan*, OP. *ava-jañ-* "kill".

(3) *χcār*. Cf. *Bahman Yt.*, 250, *ka mart-ē i nēvak ōžanēnd* <ut> *makas-ē pat čašm* <i> *avēšān har 2 ēvak bavēt* "when they kill a good man and a fly both are one in their eyes".

63. *ē* "time", see Bartholomae, *SR.*, iii, 27, here written 𐭥.

67. *apasihān* written 'psh'nn "perished" Part. pass. in *-āna* to **apa-* *saiδ-*, cf. *nihān nyh'n* "hidden" Part. pass. to **ni-dā*.

69. *mas hač kas* "the greater from the smaller". Cf. *MX.*, 24,

¹ Note the pres. in MPT. 'fvr'm (Bartholomae, *ZII.* iv, 173 ff.) and cf. Sogd. (Chr.) *sβryny* "creator".

ān i hač tō kas pat hamtāk ut hamtāk pat mas ut hača-š mas pat sardār ut sardār pat xvatāy dār “He who is your inferior treat as an equal, and an equal as a superior, and his superior as a lord and a lord as a ruler”. Bartholomae has further examples *MM.*, i, 28 f. *Infra* 87. *mas ut kas*.

70. (1) *ēn-ič gōβēm*. Cf. the more precise *Bahman Yt.*, 2⁶³, *ēn ān i pēš gōβom* “this is what I shall foretell”.

(2) *drōšak* دروشاک. This word may be connected with *društ* “harsh”, NPers. *durušt* (cf. Hübs. *Pers. St.* 61). In Bal. *drušag*, *društa* “to grind” is possibly the same verb. It will be necessary to keep this verb apart from *drōštūtān* discussed below, Iranian notes No. 1.

71. (1) The end of the millennium of Zartušt is elaborated in *Bahman Yt.*, I⁵, 2²⁴ ff.

(2) *ō bavēt* = Av. *avā* . . . *bavaitī*, *Y.*, 30¹⁰, “takes place”. Cf. *Nyb.*, *Gloss.*, 164, *ō(h)*.

72. *pat *3 bahr ē *bahr*. Uncertain. The text has DE. and . I have supposed the corruption of a numeral after so that possibly stands for = “3”. Cf. Bartholomae, *SR.*, i, 47, note 5: “one part in ten parts, i.e. one-tenth”, “one part in three parts, i.e. one-third”.

For the expression “one-third” cf. *Bahman Yt.*, 3²⁸, *pas hač ān bē škanēt patiyāarak 3 ēvak-ē* “then he destroys one-third of the assailants”. *Bahman Yt.*, 3⁵⁷, *apārīk dām <i> Ohormazd pat 3 ēvak-ē apāč ōpārēt* “he swallows again the other creatures of Ohormazd to the extent of one-third”.

74. (1) *vat* “evil” subst., as in 70.

(2) *anākīh nē vitāčom* “I cannot melt away the evil”. Cf. *GrBd.*, 173⁷⁻⁸: *anākīh <i> av Spand-Ārmat zamīk rasēt, hamāk bē gukānēt* “the evil which comes to Spand-Ārmat the earth, she destroys it all.”

77. The conflict of Mihr and Ēšm is described in *Bahman Yt.*, 3³⁴⁻⁵. (This explains the use of *ān* “that” in the present passage referring to a well-known conflict.) The *Bahman Yt.* passage appears to be in part a translation from Avestan by the test of syntax. It reads:—

34. *pas Miθr i frāxv-gōyūt vāng kunēt ku ēn 9,000 sāl paštē i-š kart tāk nūn Dahāk dušdēn ut Frāsyāp i Tūr ut Alaksandar i Hrōmāyīk ut avēšān duβāl kustīkān dēvān i vičārt-vars 1,000 sālān ōβām vēš hač patmān xvatāyīh kart.* 35. *start bavēt ān druvand Anrāk Mēnūk ka ētōn ašnūt. Miθr i frāxv-gōyūt bē zanēt Ēšm i *xruvidruš, pat staβīh duβārēt. ān druvand Anrāk Mēnūk apāk višūtakān vat-tōxmakān apāč av tār ut tom i dōšaχv duβārēt.* "Then Mihr of wide pastures cries aloud, saying: These 9,000 years of the Compact which was made, even until now Dahāk of evil faith and Frāsyāp the Tūr and Alexander the Roman and those with leather belts and the dēvs with disordered hair have held dominion a period of 1,000 years beyond the covenant. 35. That wicked Anrāk Mēnūk was amazed when he heard that. Mihr of wide pastures attacks Ēšm of the bloodstained weapon. Without power he flees. That wicked Anrāk Mēnūk flees with the misbegotten ones of evil seed back to the darkness and gloom of the evil existence."

78. (1) "A *druž* called *Vat-yavakān*". Cf. *yavak* translating Av. *yavō-* in compounds. NP. *jav* "barley" Pahl. *yav*. Named after his activity defined in 80, where *yortākān*, cf. *yortāk* Pahl. transl. of Av. *yava-*.

(2) *Bēvarasp* epithet of Dahāk, see Justi, *Iran. Namenbuch*, p. 60, *GrBd* 198⁶ *Dahāk kē Bēvarasp-ič xvanēnd*. Old Oss. Βαιορασπος. Av. *baēvar-* "10,000", Pahl. *bēvar*, Arm. loanword *biur*, Georg. *bevri*, has survived as *beurā bērā bīrā* (= "many") in Ossetic. Arm. *biur* shows the same treatment of *-ar* as in *zaur* "forces", MPT. *zāvar* "power" and in *kaisr* "*Kaīσαρ*". The apparent loss of *-a-* in *čšmarit* "true", Pahl. *čašmdūt* "visible to the eye" is due to a form **čišm-* as in Pahl. *čyšmk* beside *čšmk* "fountain".

81. *grīv* "a measure". This word has long been known in the Arm. loanword *griu* "a measure for corn". Here written 𐭪𐭥𐭭𐭮 *HAG.*, 131, had no Mid. Iran. form but quoted NPers. *girīb*, Syr. *gryb*, Arab. *ǧarīb*.

83. (1) It is apparently intended as a blessing when Spand Ārmat opens her mouth to reveal the jewels and metals hidden in the earth. But in *Bahman Yt.*, 24⁸, it is in times of confusion: *pat avēšān dušxvatāyīh har čiš av nēstīh ut acārakīh ut sapūkīh ut nyastakīh rasēt. Spand-Ārmat zamīk dahān apāč višāyēt har gōhr <ut> ayōkšust av paitākīh rasēt čēgōn zarr asēm ut rōd ut arčīč ut srup. ut xvatāyīh ut pātaχsāhīh av Anērān bandakān rasēt.* "During their accursed rule everything will pass into nothingness, helplessness, contempt, and

decay. Spand Ārmad will open her mouth, all jewels and metals will be disclosed, such as gold, silver, and copper and tin and lead. The dominion and sovereignty will pass to foreign slaves.” [*sapūkīh*, cf. *sapūk mēnīt* “thought contemptible”, *DkM.*, 813²⁰. *nyastakīh* to *nyastak* “cast down”, cf. *Nyb.*, *Gloss.*, 163, *niyastan*, and *MO.*, xxiii, 349, **nēsttar*. Add *GrBd.*, 214³⁻⁴, *apāk Aržāsp kārēčār* <*i*> *škuft kart*, *Ērān* <*ut*> *Anērān vasīhā* **apaṣast hēnd* 𐭠𐭣𐭥𐭥𐭥 “With Aržāsp he fought a hard battle, Aryans and non-Aryans perished in multitudes”.]

(2) *ayōšust*, often spelt *ayō*šust* with the usual 𐭠𐭣 to express Avestan *ō* or *ū*. Av. *ayōχšusta-* “molten metal” as in *Yt.*, 17²⁰, *tāpayeiti mām aša vahišta mənayən ahe yaθa ayaoχšustəm*: (Ahrēman speaks) “he heats me with the Aša Vahišta as it were molten metal” became in Pahl. equivalent simply to “metal” and appears also in the Gabri dial. *ayuχšust* (*AIW.*, 162). It seems to be Oss. (Digor.) *äwzestā*, (Iron.) *äwzist* “silver”, whence came the Hungarian *ezüst* “silver”, see Sköld, *ZII.*, iii, 185.

84. (1) *Kust i Nēmrōč*. According to Ananias Širak (ed. Marquart *Ērānšahr*) the *Kust i Nēmrōč* comprised nineteen provinces. *Pārs* counted as the chief province. In particular *Sagistān* (*Sistān*) was often intended by *Nēmrōč* (Marquart, loc. cit., p. 25). Here it is impossible to decide if a special province was thought of. When the ruler takes to flight, however, he goes to *Zāvulastan*, which also formed part of *Nēmrōč*.

(2) *spāh ut gund*, 94, 96; *gund ut spāh*, 91. Arm. loanward *gound*. Written 𐭠𐭣𐭥, to be kept sharply distinct from 𐭠𐭣𐭥 *gurt* “warrior”.

85. *Zāvulastān*, 94, 96, *Zāvul*, see Markwart and De Groot, *Das Reich Zābul und der Gott Žūn* (*Festschrift Sachau*). Arm. *Zaplastan*, Arab. *Zābulistān*, *Jābulistān*. The spelling with *v* beside Arm. *Zaplastan* is of help in explaining Pahl. **kšvk* *GrBd.*, 43⁵, **kašavak* 𐭠𐭣𐭥 “tortoise”: *gazdum ut karbāh ut kašavak ut vazay* “scorpion, lizard, tortoise, and frog” (omitted in *Ind. Bd.*). In Pahl. Riv. Dd. 21³ *kšvk* 𐭠𐭣𐭥 **kasavak*. This clears up also the Pahl. transl. of Av. *kasyapa-*, *AIW.*, 460. Sogd. (Buddh.) *kyšp*, NPers. *kašaf*, *kašav*, *kašau* “tortoise”.

88. *Patašχvārgar*, see Marquart *Ērānšahr*, p. 129 f., is *Tapurastān*, Arm. *Taprstan*, the land of the *Τάπυροι*, Arab.-Pers. *Tabaristān*.

It was first conquered by the Arabs in A.D. 758. In A.D. 783 Vindāδ-Hormizd founded a new dynasty as Spāhpet of Khorāsān.

90. (1) *patgām* 𐭯𐭥𐭥𐭥 with variant 𐭯𐭥𐭥𐭥 *paitām* "message", cf. Arm. loanward *patgam* "message", MPT. (S.W.) *pyg'm* (N.W.) *p'dg'm*, N.Pers. *payām*, *paiyām*, Syr. *ptgm'* "sententia". In *GrBd.*, 177⁸, 𐭯𐭥𐭥𐭥 **patgāk* "messenger": *Yazd Nēryōsang* **patgāk yazdān ku pat hamāk paitām avē frastēt* "The Yazd Nēryōsang is messenger of the Yazds, that is, he is sent on all messages" [In -ēt of *frastēt* "is sent", I am inclined to recognize the old Pass. 3 Sg. -*yatai* > -*ēt*. Hence for the frequent 𐭥𐭥𐭥𐭥 read *gōṣēt* "it is said" as pass. Cf. Nyb., *Gloss.*, *apasihēt* "is destroyed" pass. to *apa-sih-*.] In 92 *patgāmaṣar* 𐭯𐭥𐭥𐭥𐭥 with variant 𐭯𐭥𐭥𐭥𐭥 "messenger" Arm. loanword *patgamauor* NPers. *payāmbār*, *paiyāmbār*.

(2) *karr ut kōr* "deaf and blind". This is the traditional Pahl. translation of Avestan *kaoyam karafnəmča*, *AIW.*, 455, "of Kavis and Karapans": *pat čiš i Yazdān karr ut kōr* "in affairs of the Yazds deaf and blind"; in the Sanskr. version *adarśakā aśrotāraśca*. It is proved to be more than a learned comment by the letter ascribed by Elišē to Mihrnerseh, see Meillet, *REA.*, vi, 1-3: *or . . . oḡ ouni zaurēns deni mazdezn, na xoul ē eu koir eu <i> diuaç Haramanoi xabeal* "He who holds not the law of the Mazdezn faith, is deaf and blind (*koir* loanword from Iran. *kōr*) and deceived by the *dēvs* of Haraman (= Ahriman)". Cf. the Manichean hymn to Jesus: *ṽ xvd bvd čšmor 'v kvr'n 'šnv'g 'v qr'n, uδ xvaδ būδ čašmvar ō kōrān, ašnavāy ō karrān* "And he himself is seer for the blind, hearer for the deaf" (Lentz, *Die Stellung Jesu*, p. 121).

92. *bē āvar* 𐭯𐭥𐭥𐭥 (see *FP.*, 20⁶), *āvaritan* "come, arrive". Cf. Tedesco, "Dialektologie", *MO.*, xv, 231 f. *āvar* pl. *āvarēδ*, only imperative, "come," North-West Dial. Ardāy Virāz Nāmak 3¹³: *druvist āvar tō Vīrāz* "come in health, O Vīrāz". MPT., "vryd 'vr 'vr' 'vryd (*āvar*, *āvarēδ*).

96. (1) *pat ān dašt . . . pat spēt-razur*. On *spēt-razur*, Av. *spaētītəm razurəm* we have now Herzfeld's investigations, *Archaeol. Mitteil.*, ii, 72-4. In this forest Haosravah overthrew Aurvasāra. *pat ān dašt* suggests Aḫiyātkār i Zarērān 19: *pat ān dašt i hāmōn*, that is, Sīstān. For *dašt* cf. Herzfeld, loc. cit., p. 60-1. The *dašt* is a place of fear as appears in *GrBd.*, 172³ (explaining the epithets of Mihr)

api-š frāxvōyūt <īh> *ēt ku* [ka] *pat dašt apēbīmih* <ā> *bē šāyēt āmatan šutan pat rād i Miθr* "His having wide pastures is this that in the desert it is possible to go to and fro without fear in the care of Mihr". It is interesting that *var* interchanges with *dašt* in the geographical name *dašt i Tāčikān* (Šahrīhā i Ērān, 50), *var i Tāčikān* (Šahrīhā i Ērān, 25, 52). According to Markwart, *Das Reich Zābul*, p. 266, *vari-* (Av. *vairi-*) survived in Kābul as *فَر* (= *βar*). In *Yt.*, 5³⁷, *varōiš pišinawhō* (Gen. Sg.) "the *vari-* of Pišinah" is the Pahl. *dašt i Pišan-sēh* (cf. *infra*, Iranian notes No. 7 on *MX.*, 62²⁰, where in the later development of the saga this *dašt* is placed near Mt. Damāvand).

(2) *spēt *xyōnān* *𐭮𐭥𐭥 𐭮𐭥𐭥*. Cf. *GrBd.*, 198¹, *Tūrak-ē kē xyōn xvanēnd* "a Turk whom they call Xyōn". Aržāsp is *xyōnān xvatāy* (Aḫiyātkār i Zarērān, 2). *Infra*, 104, *druvandān ut dēv ut xyōnān*. *Bahman Yt.*, 2⁴⁹, *spēt xyōn* (with Pāz. *spiδ hayūn*) cf. Nyberg, *MO.*, xxi, 350.

98. *hač dušmanān čand bē ōžanēt kē* . . . "he slays so many of the enemies that . . ." For *čand* = *and*, cf. *GrBd.*, 206⁸, *pat čand mōd-kunišnēh* "with so great lamentation". Cf. NPers. *va čandānī dar mašāf kušta šudand ki* "and so many were killed in the battle that . . ." where, however, the demonstrative is suffixed to *čand*. *kē* (if kept, but confusion of *𐭪𐭥* with *𐭪𐭥* is common), will mean "that their".

99. (1) *Pišyōθn*. *GrBd.*, 197⁴, *Bahman Yt.*, 3⁵¹, *Pišyōθn i Vištāspān*. Herzfeld, *Archaeol. Mitteil.*, ii, 25, has treated of *Pišyōθn*, proving that *Yt.*, 13¹⁰³—

hušyaoθnahe ašaonō fravašīm yazamaide,
pišišyaoθnahe ašaonō fravašīm yazamaide,
taχmahe spəntōdātahe ašaonō fravašīm yazamaide,

contains the names of three sons of Vištāspa, of whom two are known to the *GrBd.*, 232⁸, *hač vištāsp Spandadāt ut Pišyōθn zāt hēnd*. The Greeks wrote the name Πισσοθυνης.

(2) *framān i dātār Ohormazd*. For the vocalization *-mazd* cf. *Ωρομασδης* and the nom. prop. *Αραμασδης* (Avroman Doc.) which is probably the North-Western form, Arm. *Aramazd*. *framān* "commandment" is found already in Old Pers. (*NRa.*, 56-7) *Ahuramazdāhā framānā*, and is used to translate Avestan *māθra*. So in Buddh. Sogd. *pr̥m'y-* is used of the Buddha.

100. (1) 150 **hāvišt* (*hvvšt* for *h'všt*). Similarly *Bahman Yt.*, 3²⁷, *apāk 150 mart i ahraβ kē hāvišt i Pišyōθn hēnd*, but here with different

raiment: *pat siyā samōr yāmak* "with garments of the black sable". It is possible that *patmōčan i *samōr i siyā* should be read here.

(2) *patmōčan*. The suffix *-ana* expresses the three ideas of (1) verbal action, (2) instrument, as in *patmōčan*, (3) place. There are interesting examples of the "noun of place". OP. *āvahana* "dwelling-place" specialized as "stronghold", Pahl. *āβahan* "stronghold" (see Herzfeld, *Archaeol. Mitteil.*, ii, 54), Arm. loanword *āvān* "village", Syr. 'vn', Saka *vāna*- (Sacu Doc. 45). Arm. loanword *vank'* "abitazione, casa", cf. *vank' hōtiç* "stalla di pecore". NPers. *aivān* is probably **ađivāhana* (cf. Sanskr. *adhi- vas-* "to dwell in") with specialized meaning. It is used of the hall in which Vis and Vīrō are wedded. *Vis u Rāmīn*, p. 25, l. 17, *ta- aivān ī Kayānī*.

Arm. *χoran* "tent, tabernacle", is Pahl. *χvaran* 𐭮𐭥𐭥𐭥 "banquet-hall, banquet", cf. Freiman, *BASP.*, 1918, 761 f. For the development "tent" cf. Herzfeld, *Clio*, 1908, 57 f., on the royal Persian tents. NPers. *χvarangāh* "palace of Bahrām; portico", also *χavarna*, and (Arabicized) *χavarnaq*.

Other examples are OP. *āyadanā* pl. "places of worship", Av. *šayana-* "dwelling-place", Sogd. *šyn*. Arm. loanword *šēn*. NPers. *āstān* "palace; threshold".



Arm. *auazan* "pool", cf. *HAG.*, 111, Syr. 'vzn' "font" is perhaps to be explained by comparing Sogd. (Chr.) 'v'zy "Schaar", (Buddh.), 'w'z'p "flowing water", Reichelt, *Soghd. Handschr.*, ii, p. vi.

101. (1) *dast i man*. *man* indicates that the text has formed part of another context.

(2) *pat drafš* "holding the banner". In *GrBd.*, 170⁶⁻⁷, *Varahrān Yazd drafš-dār i mēnōkān yazdān* "Varahrān (written *vr'hr'n*) Yazd is the standard-bearer of the Spiritual Yazds".

104. (1) *Zimastān i sart*. A like simile in *Bahman Yt.*, 3²³, *čēgōn draxtē bun ka [pat ēt] šap i zimastān i sart apar rasēt, pat ēt šap valq apakanēt*, "as the trunk of a tree when the night of a cold winter comes upon it, in that night the leaves are destroyed" [*apakanēt* written 𐭮𐭥𐭥𐭥𐭥, which supports Nyberg, *Gloss.*, p. 13, and proves Arm. *apakanem* "I destroy", *HAG.*, 413, to be from Iranian. But Oss. *äwgānun* "pour in, heap up" beside *nigānun* "bury" both have *kan-* (not *kand-*, cf. *bādtun* "to bind"). These are the two meanings indicated by Herzfeld, *Arch. Mitt.*, iii, 54. Old Pers. *ava knm* has also *kan-* "place". For *kand-* we have Pahl. *ākand* "filled", NPers.


āgandan “to stuff, cram”, and Arm. loan word *vkandem* “put to flight”].

(2) **valg* MSS.  due to NPers. *barg*. For -l- cf. *Bahman Yt.*, *valg*  and Nyb., *Gloss.*, 232, Av. *varāka-*. With this, Saka-*vargya* in *ysāravargya* “having a thousand leaves”, see Leumann, *Zeits. für vgl. Sprachforschung*, 1930, p. 199, who suggested **patra* = Sanskr. *patra-* “leaf”.

105. *gurg* *ōβām* . . . *āyēt*. An identical phrase in *Bahman Yt.*, 34⁰, describing the purified earth: *āz ut niyāzak āz ut ēšm ut varan arašk ut druvandih hač gēhān bē rafsēt gurg* *ōβām bē šavēt ut mēš* *ōβām andar āyēt ut ātur Farnbay ātur Gušnasp ut ātur i Burzēn Miθr apāč av gās i xvēš nišīnēnd* “Lust and want, lust and violence and desire, envy and wickedness will pass from the world. The time of the wolves will pass away and the time of the sheep will enter in. And the fires Farnbay and Gušnasp and Burzēn Miθr will be established again in their own seats”. Under *gurg* all violent beings can be included (cf. Av. *vāhrkəm yim bizangrəm daēvayasnəm* “the wolf which is two-legged, worshipper of dēvs”). The *mēš* *ōβām* is evidently a period of tranquillity. [*rafsēt* is inchoative, -s- form, to *rap-* “go”, cf. *gufsišnik vāčīk* and *gufsišn* from *gōβ-* “speak”, see Nyberg, *MO.*, xxiii, 350. For Av., Reichelt, *Aw. Elementarbuch*, p. 111. Arm. loanword *yausem* “to violate” to *yaβ-* cf. Sogd. (Buddh.) ”y’np-part. ”y’βt- (Ganthiot, *Gram. Sogd.*, 116 = *SCE.*, 130, 434). Sanskr. *yabhati*. Fr. Müller had seen the connection before an Iranian cognate was known. It is not in *HAG*.]

IRANIAN NOTES

1. Avestan *draoša*.

The Armenian loanword *drošm* “a mark cut or burnt in”, *χάραγμα*, (Ciackciak) “marca, impronta, stampa, cauterio,” with derivatives *drošmel* “engrave, cut in, burn in”, *drošoumn* “inscription”, *drošmakan* “marcato, segnato”, cf. *HAG.*, 147, have not hitherto been brought into connection with the corresponding Pahlavi word *drōšom* . The consonant group *šm* appears in Pahl. as either *šm* (*aprešm GrBd.*, 146¹⁵) or *švm* (*aprešom GrBd.*, 144⁵, cf. *barsom*). The word *drōšom* is found in *DkM.*, 764⁴⁻⁵, *pat sraxtak gōn ut drōšom* “in kind, colour, and markings” and in *DkM.*, 765¹⁷⁻¹⁸, *ēvak gōn i mātar zāt, ēvak drōšom gōβēt* “one states the colour which the

mother bore, the other states the markings". With this we gain a satisfactory explanation of the Avestan word *draoša-*. Bartholomae discussed the word at length, *WZKM.*, 27, 352 f., giving further references in his *Zur Etymologie und Wortbildung der indogerm. Sprachen* (1919), p. 42, note 5. His conclusion that the word indicated a punishment for theft was correct, but he could not give a satisfactory meaning to the word. The Avestan passage is: *spayeiti . . . daēna māzdayasniš . . . bandəm, spayeiti draošem*. "The Dēn Māzdayasniš gets rid of fetters, gets rid of branding," *Vid.*, 3, 41. In Pahlavi the word *drōš* 𐭥𐭮𐭥𐭥 and the phrase *band ut drōš* are frequent (references are given by Bartholomae). A passage not noticed by Bartholomae occurs in the Mēnōkē *χrat*, 40³¹, ed. Andreas, p. 44⁴, *ut puhl ut drōš ut pātafrāh i druvandān pat dōšaχv tāk ham-ē ut ham-ē raβišnīh* "And expiation and branding and punishment of the wicked in the evil existence for ever", Paz. *u drūš u pādafrāh i daruandā pa dōzaχ, andā hamē u hamē ravešnī*, with the Sanskrit rendering *chedo nigrahaśca durgatimatām narake yāvat sadāca sadāca pravṛttim*. To the Pāzandist the word *drūš* meant "cutting off". Used of marking cattle we have *drōšītan*, *DkM.*, 763³, *apar drōšītan i *gōspandān <i>*apētak, vinās i hač *nē drōšītan*. This punishment of branding suits the passage *MhD.*, p. 73¹, *ka 4 bār drōš kart ut pas-ič an vinās i pat ān adivēnak kunēnd *hakurč hač zīndān bē nē hilišn* "When branding has been four times inflicted and afterwards they commit another crime of that kind, they are never to be let out of prison".

That the word *drōš* was verbal could be further seen from *drōšišnīh*, beside which *drōšīh* is also found. Sanjana, *Dk.*, vol. viii, Glossary, under *drōšišnīh*, was quite right to translate "brand" and to compare the NPers. *darōš* "mark of cautery" (Steingass).

The poem of Farrukhī quoted by Browne in *JRAS.*, 1899, pp. 767-9, from the Čahār Maqāla gives a poetic view of Persian cattle-branding.

On the other hand, for beating, of which Bartholomae had thought as the meaning of *drōš*, we have the phrase *pat čōp zanēnd* (Gūjastak Abā-Laiš, Cap. iv) coupled with another punishment *dast burrēnd* "they cut off the hand".

2. Avestan *frāšma-*.

In a passage of the Zartuχšt-nāmak (*DkM.*, 610⁹ f.) describing the marvels at the birth of Zartušt it is stated: *ēvak ēt i paitākīhast av vasān ka mānd ēstāt avi-š zāyišn 3 rōč pat adivēnak i χ^oaršēt pat*

ul vaχšišnīh ¹ *nazd<īk>īh ka-š fratom frāšm vistarīhēt, pas tan paitākīhēt* "One (marvel) is this which was revealed to many. When there remained three days till his birth, in appearance like the sun at the nearness of its blazing forth, when its first beams are spread abroad, then his body was revealed".

The word *frāšm* 𐬯𐬀𐬎𐬌𐬌𐬀 is here clearly the first light of the sun before the ball of the sun itself is visible, and as this passage claims to be *Dēn*, that is, based on the Sacred Scriptures, and in the immediately succeeding paragraphs proves these statements by a quotation of which the syntax attests its origin in Avestan, we may fairly safely conclude that *frāšm* represents a *frāšma-* of the original text. This word is well known in the Avestan compound *frāšmō.dāiti-* which in the phrase *hū* ² *frāšmō.dāiti-* means "sunset". It is transcribed in Pahlavi (*Vid.*, 7, 58) 𐬰𐬀𐬎𐬌𐬌𐬀𐬯𐬀𐬎𐬌𐬌𐬀𐬯𐬀𐬎𐬌𐬌𐬀. We thus have a word *fraš-* in the sense of "shining". To this *haomō frāšmīš* can be related as "the bright Haoma", cf. *RV.*, 2, 41, 2, *ayāṃ śukró ayāmi te* (Soma speaks).

This *frāšma-* accordingly suggests the problem of Av. *fraša-*, OP. *fraša-*, MPT. *frš-*, Arm. loanword *hraš-*, on which so much has been written (the latest in Herzfeld, *Archaeologische Mitteil. aus Iran.*, iii, 1). Hertel's etymology *fra-χšā-* (*Beiträge zur Erklärung des Avestas und des Vedas*, p. 181), which is adopted by Herzfeld, would, however, be excluded by connecting *frāšma-* with *fraša-*. There would remain, in any case, the difficulty of *xš* and *š* which is not removed by Hertel's solution (*loc. cit.*, p. 61, note 3), since the clear distinction in Iranian (parallel to a distinction in Greek) between the palatal *k*'s and the velar *qs* is supported by the Sogdian for Middle Iranian and by Ossetic for New Iranian, both of which have kept *k*'s distinct from *qs*, cf. Sogd. *ʾγšp-* "night", Av. *χšap-*; Sogd. *šyn* "dwelling-place", Av. *šayana-*; Oss. *äχsir* "milk", Pahl. *šyr.*, Sanskr. *kṣīra-*; Oss. *sud* "hunger", Av. *šud-* "hunger", Sanskr. *kṣudh-*. We may safely recognize the same in Avestan, without ignoring serious deficiencies in the scribes of Avestan MSS.


It is perhaps possible to distinguish a second *fraš-*, the Av. *paršu-*, *paršat-*, Sanskr. *prṣant-*. We have in Av. *paršvainika* as

¹ *vaχš-* "to flame, blaze"; cf. DkM., 602¹¹, 'ōd' *ku ātaχš burz *vaχšēnēt 'hač rōšnīh i'hač 'im tan 'bē tāpēt*, and Nyberg, *Glossar*, 232.

² Of the many attempts to explain this form the best is to take *hū* as **hvan* < Gen. sg. **svans* Gath.Av. *χ'əng*.

epithet of the boar (*varāza*) and the proper name *Parśat-gav-* which naturally recalls Sanskr. *pr̥ṣad-aśva-* “having horses of *pr̥ṣant-* colour”.

In Pahl. GrBd., 96², we have the گاو پارسه *gāv *parš-* or **fraš* (Paz. *fraš*, Ind. Bd. *parš*). In classical Sanskr. *prṣata-* is “the spotted antelope”, in the Śat. Brah., v, 3, 1⁶: *prṣadgaur dakṣiṇā bhūmā vā etad rūpāṇām yat prṣato gor* “the sacrificial fee is a spotted bullock for in such a spotted bullock there is abundance of colours” (Eggeling’s transl.). The relation of *fraš-* to *parš-* can be compared to OP., Av. *frašta-* “asked”, beside Av. *parəsā* “I will ask”, OP. *aprsam* “I asked”, and to Av. *razišta-* superlative to *ərəzu-* “straight”, but especially Pahl. *frah* “wide”, with Av. *fraθah-* “width”. Av. *paršu-* can naturally represent the reduced vowel **pršu-* or the full grade **paršu-*.

Now the spotted tail of the peacock is its most noticeable characteristic. The Georgian loanword *pharšamangi* “peacock” may easily have preserved an Iranian **parš-* in contrast to MPT. *fršymurv* **frašēmurv* “peacock”. Pahl.  (Husrav, § 25, ed. Unvala) allows of either *parš-* or *fraš-*.

3. Avestan *duždafəδra-*.

Ūid., 9⁴³, *zaurva duždafəδrō kəṛənaoiti* (there is a variant *duždqm. fəδrō*) is translated by Bartholomae, *AIW.*, 757, “Das Alter macht die Väter unverständlich (?),” reading *duždq fəδrō* as two separate words. Darmesteter had rendered (*ZA.*, ii, 275) by “*la Vieillesse, qui maltraite les pères*”. The word occurs only here and neither of these renderings is convincing, even if they could be considered possible.

Help is afforded by the Pahlavi. The *dēv Zarmān* is mentioned in lists of demons (*DkM.*, 810⁴, *GrBd.*, 67¹⁴) and in *GrBd.*, 185⁸, we have *zarmān ān dēv kē* 𐭥𐭥𐭥 𐭥𐭥𐭥 *kunēt kē pīrīh xʷānēnd* “ Old age is the *dēv* which makes . . . which they call agedness ”. The epithet is constant and is clearly to be read *dušdaft* “ whose breath is bad, i.e. short-breathed ” (𐭥𐭥 and 𐭥𐭥 are frequently confused). The verb *dam-* “ breathe, blow ” is common in Iranian : Saha, *padama* “ winds ”. *N.*, 69¹⁰, *našʾdamīde*, *N.*, 58⁸, “ möchten wegblasen ”, Sogd. *δmʾynʾk* “ venteux ”, *SCE.*, 153 ; Oss. *dumun* “ blasen, rauchen ”, NPers. *damīdan*, cf. Sanskr. *dhamati*. The Pahl. *daftan*, Paz. *daftan*, illustrates the frequent alternation of *m* and *ft* (from *m + t*), cf. *nam*, *namb*

The same meaning will fit the other passages where the word is found—

GrBd., 143¹², *Karbūk i dumbak siyā ut kūk* “the lizard whose tail is black and short”.

GrBd., 146¹, *ka av nišēm i kapōt rīyēt pēlak i mār i kūk hačaš *hanbavēt* “when it defecates into the nest of a dove the cocoon of a small snake is produced from it”.

GrBd., 147⁷, *gōβēt pat dēn ku Anrāk Mēnūk ān yavaz gurg dāt kūk ut tam-aržānīk, tom-zahak, tom tōχmak, tom-karp, siyā* “It is stated in the Sacred Books that Anrāk Mēnūk created that panther small and suiting the darkness, emanating from darkness, of the seed of darkness, with a body of darkness, black”.

GrBd., 147¹¹⁻¹², *api-š pat 15 sarḍak frāč karrēnūt nazdist gurg i siyā ut kūk ut sturg sarḍak* “And he created fifteen species of the Wolf and first the species of the black wolf small and ravenous”.

To these passages can be added the Pahl. Comm. to *Vid.*, 147, which translates Av. *ātarəvazanəm hīkaranəm* by *ātaχš vaχšēnūtār girt kūk-ē* “a fire-blower round and small”, hence correct *AIW.*, Pü, s.v. *hīkarana-*. The word *kūk* is accordingly to be connected with Pahl. 𐭪𐭥𐭥 *kūč* “small”.

Zatspram, ix, 15 (ed. West, *Avestan . . . studies*), *čēgōn mart kē yortāy ham-ē *kārēt, ut fratom staβr sang frāč parkēnēt ut pas ān i miyānak, pas ān i kūč* “As a man who sows corn, and first he gathers out large stones, then those of medium size, then those which are small”.

Pahl. *kūčak* is NPers. *kūčak* “small”. Av. *kutaka-* “small”, Pahl. *kōtak*, Arm. loanword *kotak*, NPers. *kōtāh* (cf. Nyberg, *Glossar*, p. 208) belong to the same group.

6. Pahlavi *mūγ*.

In the *Frahang i Pahlavik* 4³ we have: 𐭪𐭥𐭥 . 𐭪𐭥𐭥 *dql'* . *mūγ* to which the traditional readings are (*FP.*, ed. Junker, p. 79) *mog*, *mug*, NPers. *mūγ* “date-palm”. Variant readings give 𐭪𐭥𐭥, 𐭪𐭥𐭥, 𐭪𐭥𐭥, all standing for the Aramaic *dql'*, cf. Syr. ܡܘܕܢ “palm-tree”. The Pāzandists have tended to misunderstand this word and to confuse the passages where it is found.

MX., 62²⁰ f. (ed. Andreas, p. 69¹² f.), *ut tan i Sām pat dašt i Pišan-sēh nazdīk av kōf i Damāvand ut pat ān dašt bē yortāy ut χ^aarišnīk čiš <i>kārēnd ut drūnēnd <ut> pati-š zivēnd tāk han muy ut draχt ut urvar nēst* “And the body of Sām lies in the Plain of Pišan-sēh near the

