



## ABSTRACTS

### On the Zoroastrian terminology in Mani's *Šābuhragān*

Dr. Iris Colditz, PhD

The so called „Iranian garment“ of Mani's *Shabuhragan*, also known as „the book of the two (great) principles“, has been differently interpreted by scholars like H.H. Schaeder, G. Widengren or W. Sundermann. The *Shabuhragan* belongs to the few original works of the religious founder Mani that have been preserved until today. Written in Middle Persian instead of Syrian like all his other works it holds a special position within the Manichaean canon. Mani dedicated the *Shabuhragan* to the Sasanian king Shabuhr I. as an exposition of his doctrine since he hoped to gain his protection and support for the Manichaean missionary activities. Conceived as a universal religion Manichaeism was to complete all other religions and to open the way of redemption for all people who had previously been followers of those. The main task for the Manichaeans was therefore to do missionary work all over the world. Manichaeism spread rapidly and stayed in existence from the 3rd to the 14th c., from Spain to China and from the Balkans to North Africa. One reason for this success was the syncretistic character of Mani's religion that emerged by adapting, reinterpreting and integrating elements, symbols and terminologies of other religions.

Sasanian Iran belonged to the first regions for missionary activities, where Zoroastrianism was the ruling confession among the Iranian population including the king. Zarathustra was also counted by Mani as one of the prophets who had preceded himself. For missionary reasons the Iranian Manichaeism approached Zoroastrianism to a certain extent in fashion and terminology. On the other hand Mani and his disciples had to face in Iran a strong and powerful priesthood of the Zoroastrian church as competitors for political and material influence and as serious enemies of their own activities. This paper deals with the problem of Manichaeism between adaptation and independence. Selected proofs from the apocalyptic-eschatological part of the *Shabuhragan* shall illustrate the grade as well as the means and methods of a terminological adaptation.

### Etymological notes on the Pahlavi text *Stāyišn Sīh Rōzāg*

David Buyaner Hebrew University of Jerusalem

The present lecture is based on the lexicological and etymological observations that have arisen in process of work on the PhD thesis being undertaken by the lecturer under the guidance of Prof. Sh. Shaked. The text *Stāyišn Sīh Rōzāg* provides rich lexical material: some of the items occurring in it are relatively rare; the others have long been discussed by the scholars, and an additional context provided by the source at issue may contribute to the more precise definition of their meaning (and in certain cases also etymology).

As a subject of the lecture, two problematic words have been chosen:

**wārom** “will”. A new etymology is proposed: *wārom* < \**vas-tra-m(a)* on the base of the analogous derivation of the epithet of the deity Rām: MP *Rām ī xwārom* < Av. *Rāman xvastrəm*.

**hammardābōgīh** “valour”. This word attested in somewhat different forms has given rise to some controversy among the scholars. It was first studied by Zaehner, who transcribed it *ham-mart-tāčōkīh*.

This reconstruction was revised by Bailey, whose reading \**marčāpūkīh* with an insignificant correction according to the modern method of transcription was accepted also by MacKenzie. Eventually, Shaked argued that both these readings do not in fact correspond to the spelling “... which is quite consistently **mlt(w)ʹp(w)kyx**” and suggested to transcribe the word *ham-mardābagīh*. Here a new reading of the word is suggested based on the idea that it may be treated as a compound consisted of two parts, namely *hammard* and *ābōgīh*, whereas the first of them is a mere phonetic rendering of the Avestan word (Av. *hqm.varətay-* > MP *hammard* with assimilation [mv] > [mm]) and the second one has been derived from the rare MP *āb* “brilliance”.