



A Thematic and Etymological Glossary of Carnivorous Animals Based on the Pahlavi Text of Iranian Bundahishn

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ABSTRACT: The purpose of this study was a thematic-etymological investigation based on the names of carnivorous animals mentioned in Iranian Bundahishn. In this study, after mentioning the names of carnivorous animals alphabetically, the genus of each of them was presented in accordance with Bundahishn. Afterwards, certain parts of the aforementioned book which dealt with each of the animals were presented. Next, the etymology of the name of each animal was dissected in different languages including Indo-European, Sanskrit, Avestan, Khotanese, Middle Persian, Chorasmian, Sogdian (Christian, Manichaean, and Buddhist) and New Persian. Finally, the gradual change in the names of animals from Old Persian, to Middle and then to New Persian was made clear. It is hoped that the present study would be helpful for those who are interested in Ancient Iran and those who are intrigued by the etymology of the name of animals.

Key Words: Carnivorous animals, Genus, Iranian Bundahishn, Ancient languages, Middle era, New Persian, Etymology

INTRODUCTION

“Iranian Languages” is referred to those languages which have been popular in Iran from ancient times until today and have common linguistic features. This group of languages has been derived from another group called “Indo-Iranian Languages” which in turn are a branch of Indo-European Language family. This latest group, Indo-European Language family, is deemed to be the language of those people who live in Indian subcontinent to the northern Europe.

Iranian Languages can be divided historically into three language groups: Old Iranian, Middle Iranian, and New Iranian.

The term Pahlavi is said to have been derived from pahlaw which itself is considered to be taken from Old Iranian term, Parthava, originally referred to the historical region of Parthian Empire. Parthava, in turn, is attributed to be derived from the Middle Persian term Pahlaw g or Pahlaw n g. Therefore, from the point of derivation, Pahlavi means “Parthian Language” (Amoozgar and Taffazoli, 2010, p. 13). During the Islamic era, this term changed into Pahlavi. Pahlavi was the language of the state of Persia and since it stands formally somewhere between the Old and the New Persian, it is also called Middle Persian, i.e. It descends from Old Persian and is the linguistic ancestor of Modern Persian. It is also known as “P rsik” and “Sasanian Pahlavi” which was the official language of Iran during Sasanian dynasty (224 to 651 A.D.) (Bagheri, 2002 p. 85).

The surviving works in the Middle Persian comprises of five major groups: Pahlavi inscriptions, Pahlavi books,

Pahlavi Zabur, Manichaean writings, and finally some sentences and lexicons that can be found in Persian and Arabic books. The available texts written in Pahlavi are all based on the religious and literary, both oral and written, narratives and traditions of Zoroastrians who lived in Sasanian era. These texts include dictionaries, translations, interpretations, Pahlavi encyclopedia, Philosophical and discursal texts, texts driven by inspiration and prophecy, Andarzname-ha (The Books of Good Counsel), debates, epic literature, history and geography, treaties on Islamic and legal law, and short training treaties (Amoozgar and Tafazoli, 2010 p. 27).

From the religious encyclopedias, we can name books such as D nkard, Bundahishn, Gozideh-haye Zadspram, D dest n D n g, Manuchehr’s Letters, Pahlavi Revayat.

A. Bundahishn or Zand- k s h

Bundahishn is one of the religious books dating back to the pre-Islamic era in Iran. This book which is rich in containing the information relevant to the sciences of the time, alongside with D nkard, is one of the most significant resources in the development of Pahlavi Language and its historical grammar. Bundahishn consists of 36 chapters and approximately of 13000 words. The name itself is made up of two parts, “Bun” which means “origin and initiation” and “Dahishn” which means “creation”. In Persian, these two parts together are called “the Foundation of Creation”.

It’s likely that the name of this book originally could have been “Zand-knowing” (Zand- k s h) meaning “the knowledge based on Zand”, written on the basis of translation and interpretation of Avesta.

The author of Bundahishn is believed to be someone called Farnbagh Nami who is thought to have lived during the beginning of the 10th century. The book is replete with stories and myths about creation, battles of the forces of Ahura Mazda and Angra Mainyu, discussion of four periods each of which contains 3000 years of mythical and real history of Iran from Pishdadian dynasty up to the arrival of Arabs, prediction of the upcoming events, the end of the world, the emergence of Saoshyant, Resurrection, and Tane-Pasin. Bundahishn, in addition, does include some discussions, sometimes lengthy and at times short, about astronomy, astronomical rules, almanac, geography, Zoology, and Botany relevant to the pre-Islamic era (Bahar, 1966 p. 1-2).

The Bundahishn has survived in two recensions, the Great (or Iranian) Bundahishn and a shortened version, the Indian Bundahishn. The discrepancy which exists between these two versions is due to the lack of precision on the part of compilers. Owing to the fact that many of the topics discussed in the survived copies of the Indian Bundahishn are the same with their versions in Iranian Bundahishn, some believe that the names chosen for them, i.e. Iranian and Indian Bundahishn to mean the Great and Shortened Bundahishn respectively, is not appropriate. In fact, the Indian Bundahishn is the abridged version of the Iranian one. This book has a couple of editions the most important of which are: TD1, TD2, and DH, all of which are taken from Iranian Bundahishn.

The TD1 codex is comprised of 101 main folios the first folio of which is blank and the last folio of it, according to Mahyar Navabi, is believed to have been written in a latter time. Each main folio has 17 lines except the last folio which has 16 lines. This edition has been moved from Yazd to Mumbai and as mentioned in the last folio of it, it is supposed to have been given to Gopatsha Rustam Bundar. Not only is this codex the best survived edition of Bundahishn, but it is apparently the oldest one, written in about A.Y. 900 (1531 A.D.).

The TD2 codex is consisted of 122 folios and on the second folio of it, some Persian poetry is written. The Bundahishn texts are written from folio 2 to folio 122, each folio having 15 lines. This codex, also, has been taken from Yazd to Mumbai and as it is described at the end of it; its writer is believed to be Faritun Marzpan. This codex goes back to 975 A.Y. (1606 A.D.).

The DH codex can be found in along with some Pahlavi Texts, zand-e Vohuman yasht, and some parts from the third, fifth, and ninth book of Denkard. Folios 160 to 230 of this codex contain Bundahishn; the following folios cover zand-e Vohuman yasht and some parts of Denkard. Each section of this edition is written in 21 lines and its writer is believed to be also Faritun Marzpan. This codex dates back to 946 A.Y. (1577 A.D.) (Dehghan, 2002 p. 8).

Bundahishn enjoys pellucid prose, short sentences, and eloquent writing. It besides, is written in Pahlavi language and script. Chapters 7, 13, 15, 22, and 23 of this book are concerned with various types of creations, useful quadrupeds, birth of every species, the nature of noxious creatures, and species of the wolves, respectively. In this study, an effort was made to investigate the name of carnivorous animals mentioned in the aforesaid book through a thematic-etymological glossary.

B. Significance of the Study

The Middle Persian and the texts survived from the era it was used are crucially significant in terms of the content and knowledge they provide us regarding a variety of topics. The Iranian Bundahishn is one of those books which deal with different subject matters and topics.

So far, not a single article, as far as the authors of this article are concerned, has been written to discuss and present a thematic-etymological glossary of carnivorous animals described in the Iranian Bundahishn. As mentioned earlier, the absence of such investigation in the literature does signify the necessity of the present research.

The principal objective this study was to examine the carnivorous animals which are grouped under "carnivorous land animals". There are twelve of them discussed in this article: tiger, leopard, bear, weasel, fox, dog, Hedgehog, jackal, lion, hyena, cat, and wolf. This study is also aimed to introduce useful information germane the mentioned animals, their significance in Iranian Bundahishn, etymological dissection of their names and the changes these names have undergone from Old Persian, to Middle and then to New Persian. In fact, showing the evolutionary course of word changes is one of the important objectives of the present study.

LITERATURE REVIEW

With regard to the fact that Bundahishn is one of the most salient resources for the researchers who want to study and enquire into the religious and other aspects of Ancient Iran, many a researcher have attempted to translate it into their own language and even some have taken a step further to explore some of the chapters or topics discussed in it. The authors of this article have previously published an article entitled "A thematic and etymological glossary of aquatic and bird genera names in Iranian Bundahishn".

To date, none of the researches in the field have published either a book or an article on the subject of animals mentioned in Iranian Bundahishn. Accordingly, the introduction of a relevant glossary which examines these animals, categorizes them thematically, and studies their names etymologically and lexically may be deemed a novel research.

METHOD

The method used in this study was the library method in that each animal name mentioned in Bundahishn is written first based on the genus and Persian alphabetic order, and then the meaning in English and a part of the text in which the word was originally used are presented. After that, the equivalents of animal names are presented in different languages where they are mentioned, respectively: first the Indo-European and Sanskrit and then Avestan, Old Persian, Middle Persian, Parthian, Manichean, Pazand, Balkhi, Khwarizmi, Khotani, Soghdian (Buddhist, Manichaean, Christian) Persian languages. It is attempted to choose the equivalent of each word in other languages from the authentic dictionary in that language, that is, for example, Indo-European: Pokorny (2007), Sanskrit: Mayrhofer (1986-1992-1997-2001), Avestan: Bartholomae (1961), and Old Persian: Hinz (1975) and Kent (1953). So the trend of change can be seen from the ancient era to the middle era and finally to the New Persian. Then in the section of word definition, with reference to the studies done earlier in this regard, different ideas regarding the word put forward by the scholars in the new and up-to-date references are presented.

DISCUSSION AND RESULTS

In this section results of the study are presented in two sections: first, the relevant translation of the part of Bundahishn that contains the actual name of each animal is mentioned. Following this, the etymology of that particular name and some explications apropos to it are presented.

Carnivorous Animals

1. Babr [bpl] /babr/ (Mackenzi, 2011 p. 49)

Khotanese: muyi, mauya (Bailey, 1979 p. 335-40). Buddhist Sogdian: myw (Gharib, 1995 p. 226). Manichaean Sogdian: myw (Gharib, 1995 p. 226). Sanskrit: Vyaghra (Hasandoust, 2004 p. 175). Indo-European: bher (Pokorny, 2007 p. 136).

Description

In Middle Persian, the term Tiger has been recorded as babr (Mackenzie, 2011 p. 49), bavr (Bahar, 1996 p. 99), and bawr (Farah Vashi, 1979 p. 61). In Avestan texts, there is no record of Tiger as a famous animal. In Bundahishn, and only once, tiger is classified with other animals such as lion and leopard under the category of "Wild Animals, Wolves" (Abdollahi, 2002 p. 141). Hasandoust believes that the root of this word is vi+ ghr which means "to smell" or "to sniff" (Hasandoust, 2004 p. 175).

2. Pelang [Plng] /palang/ (Mackenzi, 2011 p. 119)

.... The other wolf-species such as the tiger, the lion, and the panther which are called mountain-climbers... (Bahar, 2011 p. 100).

Chorasmian: plyk (Hasandoust, 2004 p. 283). Buddhist Sogdian p. Pw 'nk, Pwr nkh (Gharib, 1995 p. 330). Sanskrit: Prd ku- (Horn, 1974 p. 72).

Description

The term leopard is derived from par t the meaning of which is "to fight". The term "battle" (ni.Par t) is also taken from the same root. In Bundahishn, leopard is mentioned just once and it is classified under the wolf genera, wild mountainous animals (Abdollahi, 2002 p. 215).

Hasandoust has put forward a hypothesis based on Bailey's suggestion opining that it may be possible that the term leopard be linked to a Sakan word called "Palaijā" which is supposed to be a kind of plant (Palanji-> from pala- meaning stained, speckled, and colorful). (Hasandoust 2004, p 283).

3. Khers [hls] /xirs/ (Mackenzie, 2011 p. 163)

Ape (of Hominoids), the thicket-tailed bear, and other killing genera were from it and its connection did not disappear (Bahar, 2011 p. 84).

...and an animal with a tail fat living in the thicket, its body like sheep is covered with wool and is called bear (Bahar, 2011 p. 83).

In Avestan: arša- (Bartholomae, 1904 p. 203). Old Persian: rša- (Hinz, 1975 p. 241). Chorasmian: hrs (Hasandoust, 2010 p. 226). Khotanese: arrā (Bailey, 1979 p. 8). Buddhist Sogdian: ššh (Gharib, 1995 p. 70). Indo-European: k kpo-s (Pokorny, 2007 p. 875). Sanskrit: ksa- (Mayrhofer, 1986 p. 247).

Description

The term bear is derived from the Avestan word arša- and in Old Persian the term Arsham (Arsames) which is the name of Darius I's grandfather is derived from the same root. It is believed that the term "arsa", meaning bear in Old Persian, was combined with the term "ama", meaning "force or power", to make the term "aroma" the verbatim translation of which would result in "bear power", one whose power equals a bear (Bartholomae, 1904 p. 204).

The Pahlavi form of bear is very close in pronunciation to its Persian form and is shown as xirs. Moreover, another variant of this term exists which is pronounced /ars/.

"Another amazing point addressed in Bundahishn is that bear is regarded as one of the human species" (Abdollahi, 2002 p. 326).

"All in all, there were twenty five types of people who were descended from Gayomard. These included terrestrial, aquatic ... and an animal with a tail fat living in the thicket, its body like sheep is covered with wool and is called bear" (Bahar, 2011 p. 83).

In addition, in the chapter on the nature of women, the reason behind the creation of bear is explained as so:

"Khvarenah, acting on a fear coming from Daevas, got a Daeva from the human body as his spouse and had to surrender his sister, Jamag, as a wife to one of the Daevas. As so, he took in return the Ape (of Hominoids), the thicket-tailed bear, and other killing genera from them..." (Bahar, 2011 p. 84).

4. Rasou [lswk'] /ras g/ (Mackenzie, 2011 p. 129)

... fox and raaspu which is called ras g (weasel)... (Bahar, 2011 p. 79).

... of which two heads are hung over the hole such as fox and weasel ... (Bahar, 2011 p. 79).

... the eighth, weasel of which there are eight genera: weasel, black weasel, Squirrel, ... (Bahar, 2011 p. 79).

The adversity of cooking dead matter {nasa} and eating dead matter came to it the most. They always cook and eat the fox and the weasel (Bahar, 2011 p. 134).

Weasel is created to fight viper and other harmful animals living in holes... (Bahar, 2011 p. 103).

In Avestan: v rhrk - (a carnivorous mammal from the weasel family) (Rezaii Bagh Bidi, 2011 p. 125). Chorasmian: nk yk (Rezaii Bagh Bidi, 2011 p. 125).

Description

In Bundahishn, the weasel is grouped with the dogs and its name is always accompanied with fox. Also, in the 226 existing genera, the weasel itself is divided into 8 genera. Of his foes amongst the creatures, it is said that: "Weasel is created to fight viper and other harmful animals living in holes..." (Bahar, 2011 p. 103).

Furthermore, the White Ghaghom is introduced as the head of weasels:

"...Of weasels, the first one created was the white Ghaghom, it is the lord of weasels. It is said that the white Ghaghom (is the one) that entered Amesha Spenta's company" (Bahar, 2011 p. 89).

5. Rubah [TALE] / r b h / (Mackenzie, 2011 p. 131)

... fox and raaspu which is called ras g (weasel).... (Bahar, 2011 p. 79).

... of which two heads are hung over the hole such as fox and weasel ... (Bahar, 2011 p. 79).

The adversity of cooking dead matter {nasa} and eating dead matter came to it the most. They always cook and eat the fox and the weasel (Bahar, 2011 p. 134).

The fox is created in opposition to the demon Khava (Bahar, 2011 p. 103).

In Avestan: raož¹a- (Bartholomae, 1904 p. 1496), urupi- (Humbach, 1998 p. 180). Old Persian: raup ī a- (Hinz, 1975 p. 203). Manichaean Parthian: r b īs (Durkin-Meisterernst, 2004 p. 297). Chorasmian: rwbs (Hasandoust, 2010 p. 237). Buddhist Sogdian: Br¹k'nyz'k, rwps(h) (Gharib, 1995 p. 105, 345). Manichaean Sogdian: rwsp(h)- (Gharib, 1995 p. 345). Indo-European: lup- - (Pokorny, 2007 p. 1179). Sanskrit: Lop īka- (Horn, 1974 p. 139) and lop - (Mayrhofer II, 1996 p. 482-83).

Description

The pronunciation of this term in Avesta is urupi-. In the fifth and sixth Fargards of the Vendidad, this term is recorded as raož¹a. Moreover, the fox is attributed as fleet-footed in Fargard 13, line 16; however, in other cases, it is addressed as a normal and stray animal. According to Bundahishn, the fox is grouped with the dogs and is amongst the ten genera of dogs. In another reference to the fox in Bundahishn, the fox is lined as a member of Ahura army and it is basically created to fight the the demon Khava (the demon causing suffocation, xabag-dew) (Abdollahi, 2002, P 394).

And finally, in Bundahishn there is a part which describes the Iran shahr and the calamities which befell it and there, a reference is made to the 13th land of the 16 existed as "Chakhra" The adversity of cooking dead matter {nasa} and eating dead matter came to it the most.

"The thirteenth best created was the beneficent Vahar, which is Mezan. The adversity of cooking dead matter {nasa} and eating dead matter came to it the most. They always cook and eat the fox and the weasel" (Bahar, 2011 p. 134).

"...the fox is created in opposition to the demon Khava" (Bahar, 2011 p. 103).

6. Zhuzhe (Hedgehog) [zwzk'] /z zag/ (Mackenzie, 2011 p. 171)

... the porcupine, the otter, and the squirrel; two species of which have the instinct to live in burrows (Bahar, 2011 p. 79).

The hedgehog is created in opposition to the ant which carries off grain (Bahar, 2011 p. 103).

As it says, that the hedgehog every time voids urine into an ant's nest, will kill a thousand ants (Bahar, 2011 p. 103).

Avestan: dužaka-, var h |para-, sukur na-, (Bartholomae, 1904 p. 755, 1348, 1582). Old Persian: sukurna (Hinz, 1975 p. 222). Chorasmian: ZWZ (Hasandoust, 2010, 245). Sogdian: syrrn (Gharib, 1995 p. 369). Indo-European: uei- (Hasandoust, 2004 p. 234). Sanskrit: vyadh- (Hasandoust, 2004 p. 234) and ka- (Mayrhofer III, 2001 p. 494-95, 2010 p. 245).

Description

Reichelt, in expounding about the name of this animal, introduces it as an Ahuric animal (Reichelt, 1911 p. 258) even though the term Duzaka (consisted of duž+aka) which is used to refer to hedgehog means "maleficent".

This term has been recorded in Pahlavi texts in various forms including h kar(ag), d lrmak, x l'r-pušt, xugarag, xukarak, x kar, x garak, ž zak.

In Bundahishn, this animal is described as an enemy to ant:

"As it says, that the hedgehog every time voids urine into an ant's nest will kill a thousand ants. When the grain-carrier travels over the earth it produces a hollow track; when the hedgehog travels over it the track goes away from it, and it becomes level" (Bahar, 2011 p. 103).

This trait specific to hedgehog, i.e. killing ants, is significant when one's attention is drawn to the point that ant is regarded to be amongst the Angro Mainyav (Ahriman: a creature of the evil spirit), ergo its killing sounds to be imperative. This understanding can substantiate that hedgehog is an Ahuric animal. In the ninth part of Bundahishn, the 96th line, hedgehog is counted among the ten genera of dogs.

7. Sag [KLBA<Aklb'IN~] /sag/ (Mackenzie, 2011 p. 132)

First of dogs the dawn-coloured dog, having yellow hair, was created. He is the chief of dogs (Bahar, 2011 p. 89).

The third genus is that of the five-fingered paws, of which the dog is the largest (Bahar, 2011 p. 78).

As it says in revelation, that, of the creatures of the world, those which are cooperating with Srosh, in destroying the druj, are the cock and the dog (Bahar, 2011 p. 103).

The house would not have been furnished if I had not created the shepherd's dog and the house-protecting dog (Bahar, 2011 p. 103).

Old Persian: saka- (Nyberg, 1974 p. 172), sp rupa- (Hinz, 1975 p. 222). Manichaean Parthian: ispag (Durkin-Meisterernst, 2004 p. 86). Manichaean Middle Persian: torr , sag (Durkin-Meisterernst, 2004 p. 306, 331). Bactrian: ka o (Sims-Williams, 2007 p. 224). Chorasmian: 'kt (Hasandoust, 2010 p. 247). Khotanese: ve , uv n † (Bailey, 1979 p. 402, 405). Sogdian: 'kwt-(y) , kwty (Gharib, 1995 p. 33, 202). Manichaean Sogdian: kwt , y BK 'kwtyy , 'qwt-(y) (Gharib, 1995 p. 33, 162, 201). Indo-European: k uon- (Pokorny, 2007 p. 632-33). Sanskrit: vān (Hasandoust, 2002 p. 86) and vān (Mayrhofer II, 1996 p. 674-75). Dog is called span in Avesta and svan in Sanskrit. The present pronunciation of dog is taken from both the Pahlavi term "sag" (KLBA) and the Sanskrit term "spaka" meaning dog-like. From the same root, other words are derived such as sp jata-, which means the dead body of a dog, and sp bereta-, which means a corpse carried by dogs (dog-carrier), both of which recorded in Avesta. In a mythological study, it is reported from the Indian Bundahishn that in the creation of the material world, dogs is placed amongst the 252 useful animals (Bahar, 2011 p. 136).

Also, as regards the avoidance of eating the flesh of dog, it is said:

Eating the flesh of dog is forbidden since it carries the seed of Gayomard (Bahar, 2011 p. 136).

In Bundahishn, dogs are divided into the following groups:

"...there are ten species of dog: the 'pasush-horv' which is the shepherd's dog, the 'vish-horv' which is the house protector's dog, the 'vohunazg' which is the herdsman's dog, the 'taruna,' the beaver of the water which they call the castor, the fox, the ichneumon which they call the weasel, the porcupine, the otter, and the squirrel; two species of which have the instinct to live in burrows, such as the fox and the ichneumon, and two have the instinct to live in the forest, such as the otter and the other one which has spines on its back, the porcupine" (Bahar, 2011 p. 79).

In addition to the already-mentioned parts, in a chapter designated to the creation of the world's creatures in Bundahishn, the dogs are missioned to fight the wolves:

"The dogs are created in opposition to the wolf-species, and for the protection of the sheep" (Bahar, 2011 p. 103).

In a chapter devoted to the chieftainship of people and animals, mention is made of the white dog with yellow-hair as the chief of dogs:

"First of dogs the dawn-coloured dog, having yellow hair, was created. He is the chief of dogs" (Bahar, 2011 p. 89).

8. Shoghal [twlk] /t rag/ (Mackenzie, 2011 p. 148)

...and when jackal arrives, he protests against the smallest fear (Bahar, 2011 p. 100).

...the hunting panther, the hyena, and the fox which they also call the jackal, they are the cave diggers... (Bahar, 2011 p. 100).

In Avestan: raoža- (Bartholomae, 1904 p. 1496). Chorasmian: šk'ryk (Hasandoust, 2010 p. 258). Khotanese: rr v 'sa- (Bailey, 1979 p. 367). Buddhist Sogdian: šk'r'k (Gharib, 1995 p. 372). Indo-European: teru- (Hasandoust, 2004 p. 356). Sanskrit: crg 'lae- (Abdollahi, 2002 p. 541), and rg'lá- (Mayrhofer II, 1996 p. 652).

Description

The term jackal is derived from the Sanskrit root crg' laé which has changed into the Pahlavi form of šay 'l. The same pronunciation with little difference, then, has been recorded in Dari Language (Middle Persian).

Pourdavoud believes that the term shagh l (Jackal) is not a Persian term and has been transferred from Babylonia. He, regarding the same issue, observes that: "the term pup which is used in Persian to refer to the baby of a dog is the same as Tureh meaning jackal" (Pourdavoud, 1999 p. 218). He, besides, when discussing the root of Tureh, opines that: "tauruna- is an adjective; it means young and has been used to address both the babies of human beings and animals. Of the same root is the term Tureh which is the Persian equivalent for Jackal" (Pourdavoud, 1999 p. 217).

In Bundahishn, the jackal is considered of the "wolf-species" and of wild animals, yet it is placed in the lowest rank of this group and is described as lily-livered:

"That flock of sheep remains very boldly with which the dog is. He protects against the greatest fear when the lion arrives and against the smallest fear when the jackal arrives" (Bahar, 2011 p. 79).

Above all, in Bundahishn, in one of the sentences, both Tureh and jackal are used to address the same animal:

".... other wolf-species such as the tiger... and the Tureh which they also call the jackal" (Bahar, 2011 p. 100).

9. Shir [šgl] /šagr/ (Mackenzie, 2011 p. 140)

He protects against the greater fear when the lion arrives and against the smaller fear when the jackal arrives." (Bahar, 2011 p. 79).

And then the other wolf-species such as even the tiger, the lion, and the leopard... (Bahar, 2011 p. 100).

The lion and the wolf-species in opposition to the dogs and the sheep (Bahar, 2011 p. 56).

In Old Persian: šargu- (Hinz, 1975 p. 229). Manichaean Parthian: šary (Durkin-Meisterernst, 2004 p. 319). Manichaean Middle Persian: šagr (Durkin-Meisterernst, 2004 p. 315). Pāzand: šer (Jamaspji Asana and West, 1887 p. 267). Chorasmian: sry (Hasandoust, 2010 p. 259). Khotanese: sarau (Bailey, 1979 p. 421). Sogdian: šryw (Gharib, 1995 p. 376). Buddhist Sogdian: šryw (Gharib, 1995 p. 376, 89 p. 259).

Description

Due to the fact that no mention is made to the lion in Avesta, the root of this term has not been identified in the extant sources.

In Bundahishn, when the two armies of the Evil and the Good are set to confront each other, the lion is queued in the Evil army and is called by an epithet, the robber, and it is justified as it attack the sheep:

“The lion and the wolf-species, both of the robbers, in opposition to the dogs and the sheep” (Bahar, 2011 p. 56).

In Bundahishn, in a general classification about the wild animals which are called “wolf-species”, the creation of lion is looked as the creation of one of the Angromainyav (Ahriman: a creature of the evil spirit) and continues to say:

“The Evil Spirit produced the dark and thievish wolf, the most worthy of darkness... He forthwith produced it in fifteen species... such as even the tiger, the lion, and the panther which are called the cave diggers...” (Bahar, 2011 p. 99-100).

In Bundahishn, it is also mentioned that a flock of sheep is at the highest peril when a lion is about to attack it:

“That flock of sheep remains very boldly with which the dog is. He protects against the greatest fear when the lion arrives and against the smallest fear when the jackal arrives” (Bahar, 2011 p. 79).

10. Kaftaar [hpt'l]/haftir/ (Mackenzie, 2011 p. 83)

...panther, the hyena, the fox, which they also call the jackal, are the cave diggers... (Bahar, 2011 p. 100).

In Chorasmian: rknwryk (Nyberg, 1983 p. 558). Sogdian: 'Bt'r (Gharib, 1995 p. 21), and Haptar (Hasandoust, 2010 p. 273).

Description

The term hyena is recorded as xaftir in Avestan Middle Persian (Bahar, 1966 p. 15). In Bundahishn, this animal is put under the category of wolf-species and cave-diggers.

11. Gorbe [gwlbk'] /gurbag/ (Mackenzie, 2011 p. 82)

... the crab, the cat, that which is winged such as the owl... (Bahar, 2011 p. 100).

Chorasmian: pwš (Hasandoust, 2010 p. 287). Khotanese: susi (Bailey, 1979 p. 428). Buddhist Sogdian: mwškync(h), mwšky(šc(h) (Gharib, 1995 p. 222). Manichean Sogdian: mwnškyšc(h), mwšky(n)c(h)

(Gharib, 1995 p. 222). Sanskrit: púccha- (Hasandoust, 2004 p. 293).

Description

The word cat is recorded in Pahlavi as what the pronunciation of this word is in current Persian, gurbak, gurbag. As stated clearly in Loghate fors (Khorasani Persian dictionary), cat was called Pušak in Ma wara' al-nahr-i accent (Abdollahi, 2002 p. 895). In Zoroastrian Middle Persian, furthermore, the term cat is recorded in two forms, gurbag (Mackenzie, 2011 p. 82), and gurbak (Nyberg, 1974 p. 86).

In Bundahishn, when classifying the animals, the cat is mentioned and is recognised in a genus called the cats:

“... The crab, the cat, that which is winged such as the owl...” (Bahar, 2011 p. 100).

12. Gorg [gwlg] /gurg/ (Mackenzie, 2011 p. 82)

“One says in the Scripture: the Evil Spirit produced the thievish wolf (Bahar, 2011 p. 99).

In Avestan: v hrka-, v hrk - (Bartholomae, 1904 p. 1418). Old Persian: varka- (Kent, 1953 p. 206). Manichean Parthian: gurg (Durkin-Meisterernst, 2004 p. 167). Manichean Middle Persian: gurg, ngwrg (Durkin-Meisterernst, 2004 p. 167, 241). Pāzand: gurg (Jamaspji Asa'a and West, 1887 p. 247). Chorasmian: 'wr k (Hasandoust, 2010 p. 289). Khotanese: bigga- (Bailey, 1979 p. 289). Buddhist Sogdian: wyrk- (Gharib, 1995 p. 423). Christian Sogdian: wyrq (Gharib, 1995 p. 423). Indo-European: uai (Pokorny, 2007 p. 1110-11), and ulk os (Pokorny, 2007 p. 1178-79). Sanskrit: v ka- (Mayrhofer III, 2001 p. 477).

Description

The term wolf is recorded as v hrka- in Avesta, and gurg in Pahlavi. In Pahlavi texts, mention is made of wolf in Bundahishn and Book of Arda Viraf. In the latter, once more, the opposition of wolf to the sheep is pointed up (Abdollahi, 2002 p. 911). In the former, the wolf is named as one of the Angromainyav (of Ahriman: a creature of the evil spirit):

“... the Evil Spirit produced the thievish wolf, the most worthy of darkness, of the darkest race, of black astral body, black, without hair, sterile, and with that disintegrated teeth, for this reason that when it tears the sheep, first its hair may fall off from its body. He forthwith produced it in fifteen species...” (Bahar, 2011 p. 99).

Mehrdad Bahar, in his study about the Iranian Myths, when elaborating on the life of Zoroaster and the fourth undertaking which he had to undergo remarks:

“The wolf in this story is the symbol of the Untruth or the Evil, while the one-horned sheep is used as to represent Asha or Ahura Mazda” (Bahar, 2011 p. 490).

13. Yuz [ywc] /y z/ (Mackenzie, 2011 p. 168)

the hunting panther, the hyena, and the fox which they also call the jackal, they are the cave diggers... (Bahar, 2011 p. 100).

Description

In Avesta, nothing is said about Cheetah. Still, since the term cheetah, from the lexical point, has affirmed to mean both to search, to seek and jumping, or leaping, it is comparable to the Avestan term *zyaozaiti yaoz-* (to travel, to move) (Abdollahi, 2002 p. 1187).

In Bundahishn, the term cheetah is used only once and that is when it is placed, alongside with the hyena and jackal, under the wolf-species. They all together are called cave-diggers:

“The other wolf-species such as the tiger, the lion, and the panther which are called mountain-climbers, the hunting panther, the hyena, and the fox, which they also call the jackal, are called cave-diggers” (Bahar, 2011 p. 100).

CONCLUSION

The book Bundahishn provides us an exhaustive classification of animals and the way they are divided into various groups. Based on its classification, all the animals are initially divided into three major categories: land genera, bird genera, and aquatic genera.

The animals investigated and studied in this research include 13 carnivorous animals which dwell on amongst the earthly creatures: the first group comprises of Tiger, Leopard, Tureh (jackal), lion, Hyena, and Cheetah which all belong to the wolf-species; these are wild animals amongst which the Jackal, Hyena, and Cheetah are cave-diggers, the Leopard is mountain-climber, and the lion is regarded as an Ahriman animal, i.e. a creature of the evil spirit.

The second group is consisted of Weasel, Fox, Hedgehog, and dog which all belong to dog-species. These four animals are in opposition to the wolf-species and deemed to be Ahuric (of the good spirit). The presence of hedgehog in this group is noticeable since this animal is considered to be Ahuric by the reason that it kills the ants (recognised as an Ahriman creature, a creature of the evil spirit). The name of this animal has survived into the New Persian and is written as either *Juje-tikhi* or *Kharposht*. Worth mentioning that dog is referred as a useful animal in the text.

Cat belongs to the cat family and wolf, an Ahriman animal (a creature of Evil spirit), is of wolf-species. Adding to all these, it is bear, the tailed being, which resides in the forest, the tailed being and belongs to the noxious species.

In conclusion, it is worthy of note that the carnivorous animals described in Bundahishn are of different spirit, some are Ahuric while the others are Ahriman. The name of many has survived from the Middle Persian to New Persian without undergoing drastic changes. It is just Tureh which is called *shagh* I

in standard New Persian though it is used and pronounced the same in some dialects and accents.

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