

TADEUSZ POBOŹNIAK

CONFESSION OF MAZDUN FAITH
Y NA 12

1. Naismī daēvō; fravarōcnē mazdayasnō zara^uuštriš vīdaēvō ahura taēsō staotā am^osanam sp^ontanam yaštā am šanam sp^ontanam; ahurāi mazdāi va^havē vohumaitē vīspā vohū činahmi. ašaunē raēvaitē xvar^ona^huhaite yāzi čičā vahištā ye^hhē gauš ye^hhē ašam ye^hhē raočā ye^hhē raoč^obīš rōi^uwon xva^hrā.
2. Sp^ontam ārmaitīm va^huhīm va^honē; hā mōi astū; us gōuš stuyē tayāatčā hazar^hatčā; us mazdayasnanam vīšam zyānayaēcā vivapatčā.
3. Fōrā manyaēibyō rā^hhē vasō. yāitīm vasō š^hritīm yāiš upairī āya zōmā gaobīš šyeinti; nōmaghā ašāi uzdatā paitī avat^h stuyē; nōit^h ahmāt^h āzyānīm nōit^h vivapōm xštā mazdayasniš doi vīso nōit^h astō nōit^h uštānahē činmānī.
4. Vī daēvāiš ayāiš avar^hhūš anar tāiš akā. dābiš sarōm mruyē hātām draojištāiš hātām paošīštāiš hātām avar^hhuto^hmāiš vī daēvāiš vī daēvava^ht^hbīš vī yatuš vī yātumat^hbīš vī kahyačit^h hātām ātarāiš vī man^obīš vī vač^obīš vī šyao^hana^hiš vī čiv^hrāiš; vī zi anā sarōm mruyē ya^hana drogvātā raxšayanta.
5. Avā avā čōit ahurō mazdā zara^uuštrōm adaxšayaetā vīspaēšū fōraš^hnaēšū vīspaēšū han amanaēšū yāiš apar^osaetām mazdāscā zara^uuštrascā.
6. Avā avā čōit^h zara^uuštrō daēvāiš sarōm vyāmrvitā vīspaēšū fōraš^hnaēšū vīspaēšū ho^hajamanaēšū yāiš apar^osaetām mazdāscā zara-

uštrasčā; aḥā azəmčit yomazdayasnō zarauštriš daēvaiš sarəm vimruyē yaḥā anaiš vyāmrvitā yō ašavā zarauštrō.

7. Yā varanā āpō yā varanā varā yā varanā gauš hudā yāvaranō ahurō mazdā yō gam dadā yō narəm ašavanəm yāvaranō as zarauštrō yāvaranō kavā vištāspō yāvaranā frašaoštrā jamāspā yāvaranō kasčit saošyantəm haiyāvarozəm ašauṇəm tā varanāčā tkaēšāca mazdayasnō ahmī.
8. Mazdayasnō zarauštriš fravarānē āstūtasčā fravaratasčā; āstuyē humatəm manō astuyē hūxtəm vačo āstuyē hvarštəm šyaovanəm.
9. Āstuyē daēṇəm mazdayasnīm fraspāyoaxōram mišasnaišišəm xvaē-tva dāṇəm ašaonīm yā hāitinamčā bušyentinamčā mazištačā vahištačā sraēštačā yā ahūiriš zarauštriš; ahurāi mazdāi vīspā vohū činahmī; aēša astī daēṇayā mazdayasnōiš āstūitiš.

T r a n s l a t i o n

1. I curse the demons. I worship Mazda and Zarathustra. I am an enemy of demons. I accept the teachings of Ahura, I worship and adore immortal spirits, I admit all good to Ahura Mazda, who is good and generous, who is holy, full of riches, full of kings brilliance; whatever are highest goods, his is the herd, his is Asha, his stars and starlit heaven.
2. I believe in the holy piety, may it inhabit with me. I renounce the theft and robbery of the cow and every harm and ravage of the Mazdayasman villages.
3. I allow that the landholders live freely on earth, those who live with their herds. With a bow before Asha with upraised sacrifice. I oblige myself that since then I shall not bear the blame neither of harming nor destroying the villages of Mazdayasman nor have designs on their health and life.
4. I renounce any community with demons who are deceitful and bad, who have no laws and do evil they are most false among creatures, most corrupt, the worst ones, with demons and their worshippers, with sorcerers and their followers, with oppressors of any creature; I renounce their community with any follower of untruth.

5. As Ahura Mazda instructed Zarathustra in all discourses, in all meetings in which conversed Mazda with Zarathushtra.
 6. as Zarathushtra renounced community with demons in all discourses, in all meetings in which discussed, in Mazda and Zarathushtra - so also I, who worship Mazda and Zarathushtra renounce any community with demons, as he Saint Zarathushtra had renounced it with them.
 7. As have chosen waters, plants, herd which are giving goods, as has chosen Ahura Mazda, who created the cow and the pious man, as Kava Vishtaspa, as Jamaspa and Frashaostra, according to the choice of all Saviours who bring the truth and are holy, through this choice and teaching I am the follower of Mazda.
 8. As a Mazdayasman, disciple of Zarathushtra I am confessing my faith to which I have devoted myself I dedicate myself to good thoughts, good words and good deeds.
 9. I dedicate myself to the religion of Mazda, which repulses all the assaults, before which every enemy lays down his arms, which recommends marriages in own tribe, to the holy religion which among all the religions which are now and shall be in future is the greatest one, the best and most beautiful, which comes from Ahura and Zarathushtra.
- I scribe all good to Ahura Mazda.
'That is the confession of the Mazdayasman religion.

C o m m e n t a r y

It is one of the oldest texts of Younger Avesta. It keeps certain features of Gathic orthography, as lengthening of final vowels, in general, however, it is later. Fravarane repeats some phrases from Gatha as Y 47,5 yā zi čiča vahišta - all which is best Y 31,7 raočobis roivān xvaīra - paradise set with stars Y 32,2 pōntəm vō armaitim va uhim varəmaidi ha nō aṇhat. I believe in the holy piety may it inhabit with us.

Zarathushtra is mentioned here as living in the past, while in Gatha he appears personally. It is possible that this text was used before the time of Zarathushtra as a formula of admission of somebody to some community, and only later it was been adapted to the

mazdayasnian religion as a confession of faith. The Zoroastrian community had then expansive and attractive force, although at the same time it was exposed to assaults of nomadic tribes. In later times, especially during the reign of the Assanid and of Sassanian dynasties it was declared the state religion of Iran but its cult became more and more dead. Buddhism threatened it from the East, and Christianity from the West. This slow process was, however, interrupted by the invasion of Islam in the 7th century and for this reason groups of both Mazdeists as well as of Christians were forced to emigrate from Iran /.../ to India - Mazdeists in India live chiefly in or near Bombay. In their publications of favarane they interpret the passage. Y 12,9 xvaētva-datha as "recommending the marriages among the Mazdayasnian religions community" or they totally drop this phrase*.

MARZANNA POMORSKA

AN AZERI DIALECT OF TABRIZ — AN ATTEMPT AT PHONOLOGICAL DESCRIPTION

The purpose of this paper is to present some phonological phenomena in the dialect of Tabriz in Iran.

The basis for the subject is the index of the words in this dialect, prepared by Marek Stachowski and published in *Acta Orientalia Academiae Scientiarum Hungaricae* (M. Stachowski, *Das Täbriz-Aserbaidzschanische Wortgut von Ali Ganjeli, AOH XLV (1), 1991, pp. 55-87*). The basis for M. Stachowski's index was the vocabulary of the dialect of Tabriz, prepared by K. Haneda & A. Ganjeli, *Tabrizi Vocabulary. An Azeri-Turkish Dialect in Iran, Studia Culturae Islamicae 13, Tokyo 1979*).

M. Stachowski's index contains about one thousand words of the Azeri dialect of Tabriz, translated into English, in alphabetical order. In my paper M. Stachowski's transcription has been retained. Numbers in brackets indicate the page of the given word in the index, or of the information in M. Stachowski's commentary. Each phenomenon has been illustrated with examples, in some cases, however, only with a few words.

VOWEL PHENOMENA

Vowels in the Azeri dialect of Tabriz are as follows: a, ä, e, i, o, ö, u, ü. The main question is the phonetic value of the vowels: a, ä, e - in Haneda's transcription (further on: H): ä, a, e. K. Haneda's *Pronunciation of some letters* involves some ambiguities and, according to it, e and ä (H: e, a) are "mid front unrounded". The word material at our command does not allow us to describe phonetically vowels a, ä, e [cf. M. Stachowski's commentary, p. 57 and (Foy I 172)].

1. Palatal harmony of vowels:

(1.1) In some genuine words the vowel palatal harmony is no

* S.A. Kapadia, *Teachings of Zoroaster*, 1913.