

UDC 811.222.1

## WORDS FOR ‘SPIRIT’ IN MIDDLE PERSIAN: A LEXICAL APPROACH

I. Šafi‘ī

PhD Student of Ancient Iranian Languages and Culture

University of Tehran, Iran

[i.shafiee@ut.ac.ir](mailto:i.shafiee@ut.ac.ir)

The terms in use nowadays are the result of a long process during the ages and discussing them can give scholars the earliest concepts on which they are based. This paper deals with a very important concept of ‘spirit’ which, in accordance with the view of the author, at its first stage is natural but due to its nature as a gas, became a mysterious and metaphysical phenomenon, but caused by lacking a unified view about its nature or definition as reflected in primary sources. The concept of the ‘spirit’ as a part of creatures’ being, at least in some words which demonstrate the concept of ‘breathing, blowing’, is a result of meaning development of *wind*, and then a kind of it, i.e. breathing, and finally *breathing* as a sign for being alive. It is always a point for discussion and not only in Iranian texts, but among scholars from Greece to India, it is significant to give their definition or write about the different degrees of this metaphysical phenomenon, i.e. the ‘spirit’. Through this paper, it is clear that at least some words including *mēnōg*, *wād*, *waxš* or *wāxš*, *ruwān*, *gyān*, *grīw* and *frawahr*, and in more limited usages *bōy*, *dēn*, *axw*, *uštāna*, besides three Semitic roots, i.e. *r-w/y-h*, *n-p-š* and *n-š-m* are used for ‘spirit’ in Middle Persian texts and researchers should be aware of the different contexts that these words are used in. Namely these words in some cases are not in use only for their main or known meanings. Finally, the Middle Persian lexicographers should notice that these words can be included in the entry ‘spirit’ in their works. It also becomes more significant when one discusses

---

© 2020 I. Šafi‘ī; Published by the A. Yu. Krymskyi Institute of Oriental Studies, NAS of Ukraine on behalf of *The Oriental Studies*. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<https://creativecommons.org/licenses/by-nc/4.0/>).

this concept through the multicultural identity of Iranian thoughts that accepted some features from other nations and also gave them their views. A part of Semitic view about the concept of the spirit has been influenced by Iranian and Greek thoughts about the 'spirit' as a spiritual being and this part of the word understanding has increased the complexity and unfamiliarity of the meaning of the concept of 'spirit'. However, there are many lexical similarities between Iranian and Semitic concept of the 'spirit'. Therefore, discussing such concepts through its terms can give researchers a wider view about the conceptual transmission of the 'spirit' in different textual contexts.

**Keywords:** Middle Persian, lexicography, spirit, soul, Zoroastrian texts, Manichaean texts

### Introduction

The concept of "spirit" in Iranian texts as a part of creatures' being and especially human, in contrast with their mundane being, at least has been reflected by such words including:

1. *mēnōg* /my<sup>n</sup>wg/ in MP 'spiritual, heavenly; spirit' and *mēnōgīh* /my<sup>n</sup>wgyh/ 'spirit, spirituality' [Durkin-Meisterernst 2004, 236a]; NP *minu*.

2. *wād* /w'd, w''d, w'δ/ in MP/Pa 'air, wind; spirit; breath' [Durkin-Meisterernst 2004, 334b]; NP *bād*.

3. *waxš* or *wāxš* /w'xš, w''xš, w'ħš/ in MP/Pa 'spirit, ghost' [Durkin-Meisterernst 2004, 336b].

4. *ruwān* /rw'n/ in MP/Pa 'soul' [Durkin-Meisterernst 2004, 297a]; NP *rawān*.

5. *gyān* /gy'n/ in MP/Pa 'soul, ghost' [Durkin-Meisterernst 2004, 168b]; NP *jān*.

6. *grīw* /gryw, gryyw/ in MP/Pa 'neck, form, self, soul' [Durkin-Meisterernst 2004, 164b]; NP compound in some words like *garībān* 'collar, tunic'.

7. *frawahr* /prwhr/ in Pa as a compound in *ard frawahr* 'aether, air' [Durkin-Meisterernst 2004, 280b]; NP *farwahar* (it is also pronounced as *foruhar*).

Besides, some Semitic words derived from neighboring languages, like Aramaic, Arabic and Hebrew as technical terms are:

8. *r-w/y-ḥ* (Ar. *rūḥ*, Heb. *rūaḥ*, Syr. *rūḥā*); NP *rūḥ*.

9. *n-p-š* (Ar. *nafs*, Heb. *neḥēš*, Syr. *naḥ šā*); NP *nafs*.

10. *n-š-m* (Ar. *nasama*, Heb. *nəšāmāh*, Syr. *nišmā* or *nišmātā*); NP *nasamah*.

Due to their importance, these words are often used as loanwords in different languages. For instance, the Semitic words in Iranian texts

were transmitted through Sogdian and then Uighur to some Chinese texts (see *rūḥ*).

Usages of these words in different contexts like medical, literary, philosophical, religious and ritual texts by different persons having different world views and mental backgrounds attributed to these words the same meaning or different meanings. This element forced many scholars to give their definitions or to use different words showing or distinguishing similar concepts<sup>1</sup>. Sometimes they used some of these words for the literal definition of the terms [Taba'e-Izadi 1382, 51]. It is important to know that the similarity and difference or relationship between these words is very difficult to establish [Gignoux 1989, 138] and there is no clear and united concept for the spirit in Iranian texts. Thus, discussing these words, one can find different concepts close to each other which have some differences or similarities in their meanings. Nevertheless, this kind of usages has its impacts on the languages which are using these words nowadays<sup>2</sup>.

## Words

1. *mēnōg* √*man* 'to think, consider' [Cheung 2007, 262]. Av. *mainiū-*; as a comprehensive concept for all metaphysical stuff in contrast with *gēnīg* 'the materialistic world; worldly', i.e. the mundane being; so this word has a wider meaning than the humankind's spirit and in Avestan texts almost does not mean that the spirit belongs to humankind [Kellens 1990, 101]. Its occurrences in MP corpus in the sense of humankind's spirit is so rare and it can be understood from a few instances; e.g. in the phrase *mēnōg ī tan* 'spirit of the body' in Dādēstān-ī-Dēnīg:

(15.7) *ud az ān ayādēnišn ī rist-āxēz ud rawišn ī mēnōg ī tan abārīg weh mēnōgān urwāhmanīh ud ēmēd ud dēwān ud druzān bīm ud bēš rasēd*

“And from that reminiscence of the resurrection and the progress of the spirit of the (future) body, joy and hope comes (to) the other good spirits and fear and pain (to) the druzān and demons” [Jaafari-Dehaghi 1998, 66–67].

---

<sup>1</sup> For Zoroastrianism see: [de Menasce 1973, 230–231 (C. 218)]; Islam: [Calverley 1993, 880]; Bible: [Tengström, Fabry 2004]; Qumran Text: [Tigchelaar 2016] and for their connections see: [Fowler 2011]. The different usages of these terms in Persian texts see: [Najm-Ābādī 2004].

<sup>2</sup> See: [Tritton 1971].

(16.13) *be ō jōyišn ī xrafstarān handāxtan ne sazāg če mēnōg ī tan ka ān-et mēnōgīh ī andar tan ī wināstišn ī xrafstarān abar weh-kirbān nigerēd čeōn wišōbēd agārēnēd ēg škeftīh bēšihēd*

“Leaving (the corpse) to be devoured by noxious creatures is not proper; because it disturbs and renders powerless the spirit of the body, which is the spiritual element in your body, when it observes the destruction of the body of a righteous man by noxious creatures, and it suffers distress” [Jaafari-Dehaghi 1998, 70–71].

Its replacement by *wād* in Iranian Bundahišn and then its contribution to (1) *ruwān* whose seat is in the brain of the head, and (2) *\*aš-kamb-wād* whose seat is in the buttocks (cf. two meanings of *spirit* and *wind* for *wād*) [Shaked 2005, 67] shows the close relationship between it and the human spirit in this text or perhaps in other MP texts.

Dēnkard 3.157 classified the medicine into *bizeškīh ī mēnōg* ‘medicine of the spirit’ and *bizeškīh ī gētīg* ‘medicine of the material body’ [Cantera 2004, 58].

In Sogdian corpus, *m'n* has three meanings including ‘meaning, spirit, heart’ and also is an equivalent for Greek φρόνησις which in Mani’s Psalms is translated to Pa ’wš ‘consciousness, awareness’ (comparable to Ar. *aql* and MP *bōy*) [Durkin-Meisterernst, Morano 2010, 367, 318] and stands equal to *npš*’ in some texts [Sims-Williams 2016, 325]:

§595c *rt̄y βy prw [{} \*prn ]'z-nh m'n 'šm'r' [ZY rxw](š)ny ptβy-δy pty-t'ph [••](w) ZY βy z'wrky-nw kwnt'*

“And through your glory, knowledge, spirit, thought and light-knowledge (= Great Nous) the... shone and made you powerful” [Durkin-Meisterernst, Morano 2010, 187].

2. *bād* √*HuāH* ‘to blow’ [Cheung 2007, 203]. Av. *vāta-*, MP *wād*; Pa *wād žīwandag* in Manichaean texts is used as an equivalent for Syr. *rūhā hayyā* [Sundermann 1993]. Chi. word 風 *fēng* in Manichaean texts like MP has the two meanings of ‘spirit’ and ‘wind’ [Shokri-Foumeshi 2015, 42] and is also used in Christian texts. Nevertheless, *wād žīwandag* can be found as a loan phrase in Chi. as 活時雲嘯 *huó shí yún něng* [Foley 2009, 370]. Ibn an-Nadim in his well-known work *al-Fihrist* did not consider the second meaning of *wād* and has translated it to *al-nasīm* ‘breeze’ and some of his new followers have translated it as *nasīm* ‘breeze’, *hawā* ‘air’ and *bād* ‘wind’ [Shokri-Foumeshi 2015, 44–45]. Shaked makes it clear that these usages not only belong to Manichaean texts, but also in Iranian Bundahišn where *mēnōg* is expected, the word *wād* has also been used [Shaked 2005, 67].

3. *wāxš* √*yač* 'to say, speak' [Cheung 2007, 402]<sup>3</sup>. In Manichaean texts, Syr. *rūhā hayyā* 'living spirit' and Ar. *rūh al-hayāt* stand as equivalents for MP *wāxš zīndag* which in some cases are equal to *gyān* (cf. *zrw'n gy'n* 'soul of Zarwān' and *w'xš 'y zrw'n* the 'spirit of Zarwān') [Shokri-Foumeshi 2015a, 154, 158]. In Manichaean texts, the phrase *w'xš (')wd tnh'r* 'spirit and body' is found too [Durkin-Meisterernst 2014, 249].

4. *ruwān* Av. *uruuan-*. It has a comprehensive meaning, i.e. the human spirit in contrast with the body and also a specific meaning, i.e. a being who accepts the rewards for good or bad deeds [Shaked 2013, 227]. In the translation of the Sogdian corpus, there are both Syr. equivalent *npš'* and *rwḥ'* for it [Sims-Williams 2016, 166] and this asserts that there is no defined distinction between these two Semitic words in general and even scholars can have different ideas about the real situation of both.

It is noteworthy that this word entered the Manichaean Uighur corpus as *arwan* through Sogdian *arwān /'rw'n/* from Pa/MP: ...[*kara*] *bodun arwanī az y[āk ugr]īnda kullukda* – “die Seelen des gemeinen Volkes, die auf [Grund] der Gier-Dämonin ins Sklavendasein [geworfen sind]” [Özertural 2018, 61].

5. *jān* √*HanH* 'to breathe' [Cheung 2007, 161]. Av. *viiānaia*-<sup>4</sup> cf. Skt. *vyāna-*, MP *gyān*. In Iranian Bundahišn, Ahura Mazda answering Zaratuštra, asks *wād* for *gyān* [Bahār 1390, 146 (Par. 223)] and *Sad Dar* text classifies *jān* as *bādig* 'windy' and *boxārig* 'vapory' [Aša, Miršāhī 1383, 94 (Par. 17)] and a Zoroastrian medical text named *Rāsta* considers *jān* and *bād* as having the same root and called it '*bād-ē jān*' [Aša, Miršāhī 1383, 62–63], just like its prior MP equivalent in *Wizīdagihā ī Zādsparam* as '*wād ī gyānīg*' [Sohn 1996, 221, 223]. The Arabic version of MP *Ayādgār ī Wuzurgmīhr* translates it into *rūh* 'spirit' [Shaked 2013, 256 (C. 106)]:

*baxt ud kunišn āgenēn aōn homānāg hēnd ceōn tan ud jān...*

*qlt 'l-qdr w-'l- ml k-'l-rwḥ w-'l-jsd*

“I said the destiny and the deed are like the spirit and the body”.

<sup>3</sup> Quran 17:85 says: *wa-yas'alūnaka 'ani r-rūḥi quli r-rūḥu min 'amri rabbī wa-mā 'ūtūtum mina l-'ilmi 'illā qalīlan* – “They will question thee concerning the Spirit. Say: ‘The Spirit is of the bidding of my Lord. You have been given of knowledge nothing except a little’” [Arberry 1996].

<sup>4</sup> *viiānaiiā* – Yasna 44.7; 29.6.

But it seems that such usages occur when *jān* is in contrast with *tan* and the phrase *tan ud gyān* ‘body and spirit’ (cf. *’l-rwh w-’l-jsd*) can be a sign of it<sup>5</sup>.

6. *grīw* Ilr. *grīuuā-* Vd. 3.7 ‘neck; hill, ridge’; Zoroastrian MP texts have *CWLE* as a heterogram for it from Aram. \**šwrh* ‘neck’; *grīw* in Manichaean MP/Pa texts stands as an equivalent for Syr. *npš*’, and in this way it might stand for spirit; it is also used instead of *gyān* [Filippone 2017, 152] and *ruwān* [BeDuhn 2001, 9] in some texts. MP *grīw* which means ‘neck’ and ‘spirit’ is very similar to Akkadian *napištu* which means ‘life, vigor, vitality, strength, breath, neck’ [Reiner 1980, 296ff.] from triradical *n-p-š* which has some relationships with Sumerian *ZI* and Hittite *is/štanza(n)*-<sup>6</sup>. Manichaean texts adopt Syr. *rwh’ hy’* for Pa *wād žīwandag* and Syr. *nap šā hayyātā* for Pa *grīw žīwandag* [Shapira 1999, 134] which is an equivalent for Greek *psykhēn zōsan*<sup>7</sup> [Sundermann 1993]. This word is also used in a Manichaean Uighur text through Sogdian [Özertural 2018, 60] and also in one Chi. text as 嚙囉 (而云嚙) *ngji liḡu* [Yoshida 1987, 4+ii].

7. *frawahr* Av. *frauuašī-*, OP. \**fravarti-*; although it often means ‘the Spirit of the deceased’, for instance in *Haptaḡhāiti Yasna*:

*tām ašāunqm frauuašīm narqmā nāirinqmā yazamaidē* (Yasna 37.3)

“Him we worship (by mentioning) the Fravashis of the truthful men and women” [Humbach, Ichaporria 1994, 54, 55].

And this word in such a sense has been borrowed as the Syr. loanwords *prwš* ‘guardian angel’ and *prwrdyn* ‘the guardian angel; name of the first Persian month’ [Ciancaglini 2008, 238] but it has also been used in the sense of the spirit: *gēuš frauuašīm* in Yasna 13.7 besides the well-known phrase *gēuš uruuānəm* that can assert this meaning [Ghaemmaghami 2008, 172]:

(Yasna 39.1) *iθā āt yazamaidē gēuš uruuānəm tāšānəm cā ahmākəng āat urunō pasukanqmā yōi nā jjišəntī yaēibiiascā tōi ā yaēcā aēibiio ā aḡhən*

<sup>5</sup> For more details see: [Hassandoust 2014, 942–944 (Ent. 1657)].

<sup>6</sup> For more details see: [Steinert 2012, 271–294].

<sup>7</sup> This phrase used in 1 Corinthians 15:45 where it says: οὗτος καὶ γέγραπται Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζῶσοπιούν – “And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit (KJB)”.

“Herewith we worship the soul of the cow and (her) fashioner. (We worship) our own souls and the souls of the domestic animals, which seek refuge with us to whom they belong and with us who belong to them” [Humbach, Ichaporia 1994, 56, 57].

(Yasna 13.7) *gāušcā hudānhō gāiixiiācā maraθnō aṣōnō frauuāšīm yazamaide*

“And we worship the truthful soul (*frauuāšī*) of the generous kine and Gaia Marōtan”.

Manichaeans used MP *frāwahr* (= Pa 'rd'w *frwrđyn /ardāw frawardīn*; Sog. 'rt'w *frwrṭyy*) as a term for *air* or *aether* element according to their beliefs [Boyce 2000].

8. *rūah*; scholars do not have same views about this word as a verbal root or a nominal root in Semitic languages; especially because of the lack of this root in eastern Semitic languages and in Akkadian [Tengström, Fabry 2004, 367; Han 2015, 15–16], but in Western and Central Semitic branches, besides South Arabic languages, there are many words derived from this root, having the meaning ‘spirit’ or ‘wind’ [Kogan 2011, 193; Murtonen 1990, 395–396], and probably the Ethiopic words from this root are loanwords from Arabic [Bulakh 2005, 417]. Arabic triradical *r-w-h* has some meanings including ‘wind, spirit, fragrant, rest, spreading, forgiving’ [Ibn Manzūr 1993, 455; Zubaidi 2000, 407].

The usage of this root in the sense of the spirit is less than the wind [Bulakh 2005, 417]. It often stands as an equivalent for Greek *πνεῦμα* in Septuagint but in some instances for *ψυχή* and also some other words, too [Block 1989, 28]. Other meanings for *rwḥ* in Jewish texts are considered under the influence of the meaning of *mēnōg* in Zoroastrian culture [Shaked 1984, 317–318]. *rwḥ* in Ezekiel 13:3 can be considered as an equivalent for *lb* ‘heart’ and then a place for thinking [Block 1989, 44]. *rwḥ* in Enochic tradition means ‘the spiritual part in the Giants originating from their divine fathers’ [Fröhlich 2018, 153] which is comparable with two aspects of *frawahr* in Zoroastrian tradition. *rwḥ* through Manichaean tradition entered the Chi. book named 摩尼教下部讚 *Móni-jào Xiàbù Zàn*, i.e. *Manichaean Hymnscroll* as 阿嚶訶 *ā lóu hē* [Takahashi 2014, 344].

9. *nēpeš* has the same meaning with *rūh* as ‘life’ and ‘breathe’ and it can be considered that both of them have three concepts including ‘spirit’, ‘mind’ or ‘life’. In Bible, *nēpeš* can denote the whole person

but *rūah* is always within someone [Tengström, Fabry 2004, 375]. The word is used with a great variety in Semitic languages and has some meanings including ‘life, breathe, self, person, throat, neck, strength, essence, desire’ [Murtonen 1990, 286–287]. It has been broadened in meaning as ‘funerary monument, tombstone’ and maybe transferred this meaning to Greek ψυχή [van der Horst 1991, 44]. Triradical *n-f-s* in Arabic has some meanings including ‘spirit, essence, own, self, desire’ [Ibn Manẓūr 1993, 233; Zubaidi 2000, 559]. In Jahiliya period, before Islam, *nafs* was used for ‘self; person’ and *rūh* for ‘to blow; wind’ and with Quranic usage *nafs* is understood as ‘spirit’ too and *rūh* is a common word for ‘angel of revelation; and special state of spirituality’. But in post-Quranic texts *nafs* and *rūh* were used to represent the spirit of humankind, angels and demons [Calverley 1993, 880].

This word as a heterogram entered in Middle Iranian texts, so that in MP writings BNPŠE /xwad/ ‘self; indeed’ and NPŠE /xwēš/ ‘(one’s) own’ are used [MacKenzie 1971, 95, 96]; *npš*’ /nafšā/ as a personal name in Manichaean MP texts is derived from the very root [Durkin-Meisterernst 2004, 244a].

The two Greek equivalents πνεῦμα from √πνέω ‘to blow, breathe, respire, smell’ [Beekes 2009, 1213–1214 (V. 2)] and ψυχή probably from √ψύχῃ ‘aspiration, breath, life, vitality, soul (of the deceased), spirit’ [Beekes 2009, 1672–1673 (V. 2)] in many texts were adopted accordingly for *rūh* and *nafs* in Arabic.

10. *nāšāmā* from Semitic root *n-š-m* ‘breath, rest’ [Murtonen 1990, 293]; there are some connections between this root and *n-p-š* [Kogan 2015, 217]. In Arabic, the root *n-s-m* has the various meanings ‘living creature, breath, breeze, spirit’ [Ibn Manẓūr 1993, 573; Zubaidi 2000, 488].

In the Bible, *nāšāmā* just represents the human spirit and *rwh* is never used for the vital force of humans [Fröhlich 2018, 153]. In the Kabbalaic texts, especially the Zohar, all three words are used for the spirit, but they differ just in their degree [Matt 2004, X = Sec. 357; Lyytinen 2014, 424 (Sec. 12–22)].

E. W. West supposed that the Pahlavi word which is always considered as a heterogram for *xwarrah* <GDH> or *dast* <YDH>, due to the omission of an initial <N>, comes from its original <NSMN> from Aram. *nāšāmā* <nšm> and is equivalent to MP *ruwān* [West 1897,



147 (F. 3)]. Mehrdād Bahār accepted this viewpoint and used it in some instances of his translation of Iranian Bundahišn [Bahār 2002, 127, 131 (F. 43)]. Here is the MP text of Wizīdagīhā ī Zādspram accompanied by the translation by West:

*u-š edon passoxēnīd ku ān ī ka-m ō abar nigerīd pad ān čim ka-m dīd ku **GDH/NSMN** ī im abar ō asmān šawēd az gōwišn ī im ruwān ī mardomān abar ō wahišt šawēnd*

“And he replied thus, namely: ‘When I looked upwards, it was for this reason, when I saw that our **souls** that go up to the sky, will go up to the best existence, owing to the words of this soul of mankind’...” [West 1897, 147–148].

## Notes

1. The lexical view given here is a general view based on etymology and semantic parallels of the words in the remainder texts and for sure this glimpse can give the reader only a preliminary view for further discussions.

2. The five powers located within the human in Av. and MP corpora can be compared with the five vital winds in the human body in Skt. texts including *prāṇa*, *samāna*, *apāna*, *vyāna* and *uḍāna*.

3. Despite the dissimilarity between the five powers in Av.<sup>8</sup> and MP and those of Skt. texts (see note 2), and based on the brief etymological survey given above, it is more plausible to think that the oldest Av. and MP form had to have five vital winds too which were changed and modified in the process.

4. In addition to mentioned words, MP *bōy* (< Av. *baōdah*) [Moazami 2014, 493], MP *dēn* (< Av. *daēnā*) [Skjærvø 2011, 31], MP *axw* (< Av. *aṅhu-*) [Ghaemmaghami 2008, 148; Sanjari 2011, 39] and Av. *uštāna-* (accepted equivalent for MP *gyān*) [Ghaemmaghami 2008, 151], in some instances mean the ‘spirit’, too. Due to the general meaning of the aforesaid words respectively as ‘perception, sense’, ‘thought, conviction, belief, vision’, ‘being, existence, life’ and ‘life, vitality’, it can make it easier how *rūh* and *nafs* besides *aql* and *qalb* in later Islamic texts are used together [Tritton 1971].

5. Manichaean texts used *manōhmēd* besides *gyān* and *ruwān* in the sense of ‘spirit’ too [Schaefer, Reitzenstein 1926, 249]; but due to some problematic matters, we did not consider it here.

<sup>8</sup> For example according to Yasna 26.4 including: *ahū-*, *daēnā-*, *baōda-*, *uruuān-* and *frauuāšī-*.

6. Close connection between the words related to the spirit with mind, suggests that the five Great Nous, i.e. Wahman Wuzurg 'great Wahman', among Manichaeans comes from an earlier concept related to the five vital forces of the body and in this case *manōhmēd* kept its two aspects as 'mind' and 'spirit'. The five Limbs of *Wahman wuzurg* are *bām* 'reason', *manōhmēd* 'mind', *uš* 'intelligence', *andēšišn* 'thought' and *parmānag* 'understanding' [Esmailpour 2005, 52].

7. Stewart divided the early concept of the spirit into Semitic and Iranian thoughts due to their roots in Semitic languages from 'breath' or 'wind' and in Iranian languages from 'think' [Stewart 1993, 31]. It does not seem to be completely true, but at least a part of Semitic view about the concept of the spirit has been influenced by Iranian and Greek thoughts about the spirit as a spiritual being and this part of the word understanding has increased the complexity and unfamiliarity of the meaning of the spirit's concept, but in conclusion there are many lexical similarities between Iranian and Semitic concept of the spirit.

8. Cop. Manichaean texts also used ΠΝΑ for spirit and soul which in Cop. means 'spirit, breath, wind, soul' and as a term in Cop. Manichaean texts we have ΠΨΟΥ ΝΥΗΡΕ ΜΠΠΝΑ ΕΤΑΝΘ 'five sons of the Living Spirit', ΤΥΓΧΗ ΕΤΑΝΘ 'the Living Soul', ΠΜΝΤΣΝΑΥΣ ΜΠΠΝΑ 'the twelve spirits', ΜΠΠΝΑ ΝΤΕ ΤΜΗΕ 'the Spirit of truth' and ΟΥΠΝΑ ΝΟΥΩΤ 'the Single Spirit', besides some terms which used Greek loanword ψυχή as ΥΓΧΗ in Cop., like ΠΨΟΥ ΜΜΕΛΟΣ ΝΤΥΓΧΗ 'five members of the soul' and ΤΥΓΧΗ 'soul' [Qāne'ī, Mašāyex 2016, 295–300].

9. Quran chose the Semitic root *n-p-h* 'to breath, to blow' for *rūḥ* (e.g. 15:29): *fa-'idā sawwaituhū wa-nafaḥtu fihī min rūḥī fa-qa'ū lahū sāgīdīna* – "When I have shaped him, and breathed My spirit in him, fall you down, bowing before him!" (translation after [Arberry 1996, 282]). And in Hebrew Bible, the triradical *y-p-h* 'to puff out, to pant, to gasp' is used accompanying *nšm* (e.g. Genesis 2:7): wayyīšer YHWH 'ēlōhīm 'et- hā'ādām, 'āpār min- hā'ādāmāh, wayyippaḥ bə'appāw **nišmat** ḥayyīm; wayhī hā'ādām lənepeš ḥayyāh – "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (KJV)".

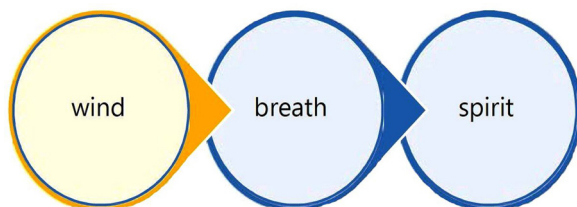
10. In addition to humans, demons and animals, *rūḥ* is used for God too and Quran in some instances used *rauḥ* and *Allāh* (e.g. 12:87) which is comparable with Heb. *rūaḥ 'ēlōhīm* in the Old Testament

and Aram. *rūḥā* 'd- 'ēlāhā in the New Testament, both meaning 'the spirit of God'; but it was never used in MP texts addressing the god(s), with the exception of *mēnōgān yazdān* in Iranian Bundahišn 28.4 and 30.3 which is used as 'the spiritual Yazads'.

11. Compound phrases from these words are also considerable, for instance, Ar. *nafs nāṭīqa* (cf. *nāṭīqa* with *wāxš*), NP *rūḥ-e nafsantī* and Heb. *rwḥ nšmwhy* [Tigchelaar 2016, 622]. In such phrases it is more difficult to understand their original meaning and why they are used in the texts.

### Conclusion

To sum up, the concept of the spirit as a part of creatures' being, at least in some words which demonstrate the concept of 'breathing, blowing', is a result of meaning development of wind, and then a kind of it, i.e. breathing, and finally breathing as a sign for being alive. Such usages can be found in Indian, Iranian, Greek and Semitic texts in complex modes. This sign of being alive accompanies human being since his/her birth and departs at the time of death.



Words for spirit and soul in MP originally reflect their backgrounds which are related to wind and breath, and by developing the texts and needing to have more details, they separated such terms from each other by new definitions and in this case, we do not have a uniform understanding of these words by all MP writers.

### Languages abbreviations:

Ar. – Arabic	Heb. – Hebrew
Aram. – Aramaic	Skt. – Sanskrit
Akk. – Akkadian	Syr. – Syriac
Av. – Avestan	MP – Middle Persian
Chi. – Chinese	NP – New Persian
Cop. – Coptic	Pa – Parthian

## REFERENCES

- Aša R. and Miršāhī M. (1383), *Rāsta (The Medical Doctrine of the Magi)*, Asāfir Publishing, Tehran. (In Persian).
- Bahār M. (1390), *Bondaheš*, Tūs Publisher, Teheran. (In Persian).
- Bahār M. (2002), *Pažūhēši dar Asāfir-ē Irān*, Āgah Publisher, Tehran. (In Persian).
- BeDuhn, J. (2001), “The Metabolism of Salvation: Manichaean Concepts of Human Physiology”, in P. Mirecki and J. BeDuhn (eds), *The Light and the Darkness: Studies in Manichaeism and its World*, Brill, Leiden, pp. 5–37.
- Beekes R. (2009), *Etymological Dictionary of Greek*, Brill, Leiden.
- Block D. I. (1989), “The Prophet of the Spirit: the Use of RWḤ in the Book of Ezekiel”, *Journal of the Evangelical Theological Society*, Vol. 32, no. 1, pp. 27–49.
- Boyce M. (2000), “Fravaši”, *Encyclopædia Iranica*, Vol. X, Fasc. 2, Mazda Publisher, London and New York, pp. 195–9.
- Bulakh M. (2005), “On etymology and usage of terms of smell in Geez (old Ethiopic)”, in L. Kogan, N. Koslova, S. Loesov, and S. Tishchenko (eds), *Babel und Bibel 2: Memoriae Igor M. Diakonoff*, Eisenbrauns, Winona Lake, pp. 409–28.
- Calverley E. E. (1993), “Nafs”, in C. Bosworth, E. v. Donzel, W. Heinrichs, and C. Pellat (eds), *Encyclopaedia of Islam*, Vol. 7: MIF–NAZ, Brill, Leiden, pp. 880–3.
- Cantera A. (2004), “Medical Fees and Compositional Principles in the Avestan Vīdēvdād”, *Nāme-ye Irān-e Bāstān*, Vol. 4 (1), pp. 53–69.
- Cheung J. (2007), *Etymological Dictionary of the Iranian Verb*, Brill, Leiden.
- Ciancaglini C. A. (2008), *Iranian Loanwords in Syriac*, Beiträge zur Iranistik, Bd. 28, Dr. Ludwig Reichert Verlag, Wiesbaden.
- de Menasce J. (1973), *Le troisième livre du Dēnkart*, Klincksieck, Paris.
- Durkin-Meisterernst D. (2004), *A Dictionary of Manichaean Middle Persian and Parthian*, Brepols, Turnhout.
- Durkin-Meisterernst D. (2014), *Miscellaneous Manichaean Hymns: Middle Persian and Parthian Hymns in the Turfan Collection (Berliner Turfantexte)*, Brepols, Turnhout.

Durkin-Meisterernst D. and Morano E. (2010), *Mani's Psalms. Middle Persian, Parthian and Sogdian Texts in the Turfan Collection*, Brepols, Turnhout.

Esmailpour A. (2005), *Manichaean Gnosis & Creation Myth*, Sino-Platonic Papers, Vol. 156, Department of East Asian Languages and Civilizations University of Pennsylvania, Philadelphia, PA.

Filippone E. (2017), "Middle Iranian gr̄w/γr̄w: Possible Paths for Semantic Changes and Functional Shifts", *Zur lichten Heimat Studien zu Manichäismus, Iranistik und Zentralasienkunde im Gedenken an Werner Sundermann*, Harrassowitz, Wiesbaden, pp.139–55.

Foley T. (2009), *Biblical translation in Chinese and Greek: Verbal aspect in theory and practice*, Brill, Leiden.

Fowler C. (2011), "Personhood and the Body", in T. Insoll (ed.), *The Oxford Handbook of the Archaeology of Ritual and Religion*, Oxford University Press, Oxford, pp. 134–50.

Fröhlich I. (2018), "Origins of Evil in Genesis and the Apocalyptic Traditions", in C. Wassen and S. W. Crawford (eds), *Apocalyptic Thinking in Early Judaism: Engaging with John Collins' The Apocalyptic Imagination*, Brill, Leiden, pp. 141–59.

Ghaemmaghami A. R. (2008), *The Development of the Old Avestan Concepts in Zoroastrian Tradition*, PhD Dissertation, University of Tehran, Tehran. (In Persian).

Gignoux P. (1989), "Sur le composé humain du manichéisme à l'ismaélisme", in C.-H. de Fouchécour and P. Gignoux (eds), *Études irano-aryennes offertes à Gilbert Lazard*, Studia Iranica Cahier, T. 7, Association pour l'avancement des études iranniennes, Paris, pp. 137–49.

Han S. (2015), *Der "Geist" in den Saul- und Davidgeschichten des I. Samuelbuches*, Evangelische Verlagsanstalt, Leipzig.

Hassandoust M. (2014), *Etymological Dictionary of the Persian Language*, Vol. 2: P–D, Tehran, Farhangestān. (In Persian).

Humbach H. and Ichaporia P. (1994), *The Heritage of Zarathushtra: a New Translation of His Gāthās*, Universitätsverlag C. Winte, Heidelberg.

Ibn Manzūr (1993), *Lisān al-'arab*, Vol. 6: dār šāder. (In Arabic).

Jaafari-Dehaghi M. (1998), *Dādestān Ī Dēnīg: Transcription, Translation and Commentary*, Association pour l'avancement des Études Iraniennes, Paris.

Kefālāyā (2016), *Kefālāyā: nosxe-ye muze-ye Berlin: bargardān-e taṭbiqi az tarjome-ye ālmāni wa engelisi nosxe-ye qobṭi*, (M. Qāne'ī and S. Mašāyex, trans.), Ṭahūrī. (In Persian).

Kellens J. (1990), “Un avis sur vieil-avestique mainiiu-“, *MSS – Münchener Studien zur Sprachwissenschaft*, Bd. 51, pp. 97–123.

Kellens J. (1995), “L'âme entre le cadavre et le paradis”, *Journal Asiatique*, T. 283, no. 1, pp. 19–56.

Kogan L. (2011), “Proto-Semitic Lexicon”, in S. Weninger (ed.), *The Semitic Languages: an International Handbook*, De Gruyter Mouton, Berlin and Boston, pp. 179–258.

Kogan L. (2015), *Genealogical Classification of Semitic: The Lexical Isoglosses*, Walter de Gruyter, Berlin.

Lyytṁn m. (ed.) (2014), *Zwhr l'm br'šyt b*, Laitman Kabbalah Publishers, Tehran. (In Hebrew).

MacKenzie D. N. (1971), *A Concise Pahlavi Dictionary*, Oxford University Press, London.

Matt D. C. (ed.) (2004), *The Zohar*, Vol. 1, Stanford University Press, Stanford.

Moazami M. (2014), *Wrestling with the demons of the Pahlavi Widēwdād: Transcription, Translation and Commentary*, Brill, Leiden.

Murtonen A. (1990), *Hebrew in its West Semitic Setting: A Comparative Survey of Non-Masoretic Hebrew Dialects and Traditions: Part One: A Comparative Lexicon*, Brill, Leiden.

Najm-Ābādī K. (2004), *Jān, Tan, Rawān, Čēšmēh*. (In Persian).

Özertural Z. (2018), “Das Problem der Seele im uigurischen Manichäismus”, in Z. Özertural and G. Silfeler (eds), *Der östliche Manichäismus im Spiegel seiner Buch- und Schriftkultur: Vorträge des Göttinger Symposiums vom 11./12. März 2015*, De Gruyter, Berlin, pp. 57–72.

Reiner E. (ed.) (1980), *The Assyrian Dictionary of the Oriental Institute of the University of Chicago* (Vol. 11 N). The University of Chicago Press.

Sanjari S. S. (2011), “Sāxtār-e ensān dar motun-e adabi-ye ko-han”, *Zibāyi-šnasi-ye adabi*, No. 8, pp. 35–50. (In Persian).

Schaeder H. H. and Reitzenstein R. (1926), *Studien zum antiken Synkretismus aus Iran und Griechenland*, Springer Fachmedien Wiesbaden, Wiesbaden.

Shaked S. (1984), "Iranian influence on Judaism: First Century B.C.E. to Second Century C.E.", in W. D. Davies and L. Finkelstein (eds), *The Cambridge History of Judaism, Volume 1: Introduction: The Persian Period*, Cambridge University Press, Cambridge, pp. 308–25.

Shaked S. (2005), *Dualism in Transformation: Varieties of Religion in Sasanian Iran*, Routledge, London.

Shaked S. (2013), "The Sayings of Wuzurgmihir the Sage: A Piece of Sasanian Wisdom Transmitted into Arabic", in H. Ben-Shammai, S. Shaked, and S. Stroumsa (eds), *Exchange and Transmission across Cultural Boundaries: Philosophy, Mysticism and Science in the Mediterranean World*, The Israel Academy of Sciences and Humanities, Jerusalem, pp. 216–75.

Shapira D. D. (1999), "Manichaios, Jywndg Gryw and Other Manichæan Terms and Titles", in S. Shaked and A. Netzer (eds), *Irano-Judaica IV: Studies Relating to Jewish Contacts with Persian Culture throughout the Ages*, Ben-Zvi Institute, Jerusalem, pp. 122–50.

Shokri-Foumeshi M. (2015), "Dorūd bar pedar, pesar, rūh-al-qodos: rahyāftī matn- šenāxtī be engāre-ye rūh-al-qodos dar taslis-e mānavi", *Religious Studies*, Vol. 3, no. 5, pp. 35–48. (In Persian).

Shokri-Foumeshi M. (2015a), *Mani's Living Gospel and the Ewangeljōnīg Hymns. Edition, Reconstruction and Commentary with a Codicological and Textological Approach Based on Manichæan Turfan Fragments in the Berlin Collection*, The University of Religions and Denominations, Qom.

Sims-Williams N. (2016), *A Dictionary: Christian Sogdian, Syriac and English*. Reichert Verlag, Wiesbaden.

Skjærvø P. O. (2011), *The Spirit of Zoroastrianism*, Yale University Press, New Haven and London.

Sohn F. W. (1996), *Die Medizin des Zādšparam. Anatomie, Physiologie und Psychologie in den Wizīdagīhā ī Zādšparam, einer zoroastrisch-mittelpersischen Anthologie aus dem frühislamischen Iran des neunten Jahrhunderts*, Harrassowitz, Wiesbaden.

Steinert U. (2012), *Aspekte des Menschseins im Alten Mesopotamien: Eine Studie zu Person und Identität im 2. und 1. Jt. v. Chr.*, Brill, Leiden.

Stewart S. (1993), *The Concept of 'Spirit' in the Old Testament and Zoroastrian Gathas*, School of Oriental and African Studies,

University of London, Centre of Near and Middle Eastern Studies, London.

Sundermann W. (1993), “Cosmogony and cosmology iii. In Manicheism”, *Encyclopædia Iranica*, Vol. VI, Fasc. 3, Mazda Publisher, London and New York, pp. 310–5.

Taba'e-Izadi M. (1382), “Nafs va rūḥ dar falsafe va 'erfān”, *Xerad-nāme-ye sadrā*, No. 31, pp. 51–9. (In Persian).

Takahashi H. (2014), “Transcription of Syriac in Chinese and Chinese in Syriac Script”, in J. den Heijer, A. Schmidt and T. Pataridze (eds), *Scripts beyond Borders: A Survey of Allographic Traditions in the Euro-Mediterranean World*, Peeters, Leuven, pp. 329–49.

Tengström and Fabry (2004), “Rūāḥ spirit, wind”, in G. J. Botterweck, H. Ringgren, and H.-J. Fabry (eds), *Theological Dictionary of the Old Testament*, Vol. 13, Eerdmans, Grand Rapids (Michigan) and Cambridge, pp. 365–401.

Tigchelaar E. (2016), “rūāḥ רִיחַ”, in H.-J. Fabry and U. Dahmen (eds), *Theologisches Wörterbuch zu den Qumrantexten*, Vol. III, Kohlhammer, Stuttgart, pp. 618–32.

Tritton A. S. (1971), “Man, nafs, rūḥ, 'aql”, *Bulletin of the School of Oriental and African Studies*, Vol. 34, no. 3, pp. 491–5.

van der Horst P. (1991), *Ancient Jewish Epitaphs: An Introductory Survey of a Millennium of Jewish Funerary Epigraphy (300 BCE – 700 CE)*, Contributions to Biblical Exegesis & Theology, Kok Pharos Publishing House, Kampen.

West E. W. (transl.) (1897), *Pahlavi Texts, Part V: Marvels of Zoroastrianism*, The Sacred Books of the East, Vol. XLVII, At the Clarendon Press, Oxford.

Yoshida Y. (1987), “Remarks on the Manichaean Middle Iranian Terms transcribed in Chinese Script (1)”, *Studies on the Inner Asian Languages*, Vol. 2, pp. 1–15.

Zubaidi (2000), *Tāj al-'arus men jawāhir al-qāmus*, Vol. 16, Ḥukūmat al-Kuwait. (In Arabic).

### I. Шафії

## СЛОВА ДЛЯ ПОНЯТТЯ “ДУХ” В СЕРЕДНЬОПЕРСЬКІЙ МОВІ: ЛЕКСИЧНИЙ ПІДХІД

Терміни, які ми застосовуємо сьогодні, є результатом тривалого багатовікового розвитку, і їхнє вивчення може відкрити для вчених



найбільш ранні концепції, на основі яких вони утворилися. У цій статті розглядається важливе поняття “дух”, яке, на думку автора, на початковому етапі було природним, але через свою природу, як газоподібна субстанція, стало загадковим і метафізичним явищем, унаслідок відсутності єдиного уявлення про його природу або визначення. Поняття “дух” як частина живих істот, принаймні в деяких словах, які демонструють поняття “дихання, дуття”, є результатом розвитку значення поняття *vitēp*, а потім його якості, тобто дихання, і нарешті *дихання*, як маркера буття. Зважаючи на першоджерела, воно завжди було предметом для обговорення, і не тільки в іранських текстах, але і серед вчених від Греції до Індії, що прагнули запропонувати власне визначення або написати про різні якості такого метафізичного явища, як “дух”. У цій статті наочно показано, що, принаймні, деякі слова, включаючи *mēnōg*, *wād*, *waxš* або *wāxš*, *ruwān*, *gyān*, *grīw* і *frawahr*, і в більш обмеженому вживанні *bōy*, *dēn*, *axw*, *uštāna*, на додачу до трьох семітських коренів, тобто *r-w* / *y-ḥ*, *n-p-š* і *n-š-m*, використовувалися для позначення поняття “дух” в середньоперських текстах, і дослідникам необхідно знати про різні контексти, в яких ці слова використовуються. А саме, що ці слова в деяких випадках вживаються не тільки в їхніх основних або відомих значеннях. І, нарешті, слід зауважити, що середньоперські лексикографи включають слова, що позначають “дух”, у вступі до своїх робіт. Це також стає більш значущим при обговоренні даної концепції через призму багатокультурної ідентичності іранського світогляду, який ввібрав деякі риси інших народів і також наділив їх своїми ідеями. Частково на семітське уявлення про поняття духу вплинули іранські та грецькі ідеї про “дух” як духовну істоту, і це ще більше ускладнило розуміння значення поняття “дух”. Однак між іранською та семітською концепціями “духу” є багато лексичних подібностей. Таким чином, обговорення таких понять, відображених у термінах, зможе надати дослідникам ширше уявлення про концептуальну передачу поняття “дух” у різних текстуальних контекстах.

**Ключові слова:** середньоперська мова, лексикографія, дух, душа, зороастрійські тексти, маніхейські тексти

*И. Шафиш*

**СЛОВА ДЛЯ ПОНЯТИЯ “ДУХ”  
В СРЕДНЕПЕРСИДСКОМ ЯЗЫКЕ:  
ЛЕКСИЧЕСКИЙ ПОДХОД**

В настоящее время термины, которые мы применяем, являются результатом длительного многовекового развития, и их изучение может открыть для ученых наиболее ранние концепции, из которых они

образовались. В этой статье рассматривается важное понятие “дух”, которое, по мнению автора, на начальном этапе было естественным, но в силу своей природы, как газообразной субстанции, стало загадочным и метафизическим явлением, вследствие отсутствия единого представления о его природе или определения. Понятие “дух”, как часть живых существ, по крайней мере, в некоторых словах, которые демонстрируют понятия “дыхания, дуновения”, является результатом развития значения *ветер*, а потом его качества, то есть дыхания, и наконец, *дыхания*, как маркера бытия. Исходя из первоисточников, оно всегда было предметом для обсуждения, и не только в иранских текстах, но и среди ученых от Греции до Индии, которые стремились предложить собственное определение или написать о различных качествах такого метафизического явления, как “дух”. В этой статье наглядно показано, что, по крайней мере, некоторые слова, включая *mēnōg*, *wād*, *waxš* или *wāxš*, *ruwān*, *gyān*, *grīw* и *frawahr*, и в более ограниченном употреблении *bōy*, *dēn*, *axw*, *uštāna*, помимо трёх важных семитских корней, а именно *r-w / y- h*, *n-p-š* и *n-š-m*, использовались для обозначения понятия “дух” в среднеперсидских текстах, и исследователям необходимо знать о различных контекстах, в которых эти слова используются. А именно то, что эти слова в некоторых случаях используются не только в их основных или известных значениях. И, наконец, следует заметить, что среднеперсидские лексикографы включают слова, обозначающие “дух” во вступлениях к своим работам. Это становится более значимым при обсуждении данной концепции сквозь призму многокультурной идентичности иранского мировоззрения, которое впитало некоторые черты других народов и также наделило их своими представлениями. Частично на семитское понятие духа повлияли иранские и греческие идеи о духе как духовном существе, и это усложнило понимание и распознавание значения понятия “дух”. Однако между иранской и семитской концепциями “духа” есть много лексических сходств. Таким образом, обсуждение подобных понятий, отраженных в терминах, может предоставить исследователям широкое представление о концептуальной передаче понятия “дух” в различных текстовых контекстах.

**Ключевые слова:** среднеперсидский язык, лексикография, дух, душа, зороастрийские тексты, манихейские тексты

*Стаття надійшла до редакції 07.12.2019*