



ACTS OF ĀDUR-HORMIZD AND OF ANĀHĪD

ACTS OF ĀDUR-HORMIZD AND OF ANĀHĪD, Syriac martyrological texts. Their events are set in the year 446 A.D., during the reign of Yazdegerd II; and they were apparently recorded not long afterward. Fragments of a Sogdian version are also known (Olaf Hansen, *Berliner Sogdische Texte II* [*Abh. der Ak. der Wiss. und der Lit. in Mainz, Geistes- und sozialwissenschaftliche Kl.*, 1954, no. 15], pp. 31f.).

These *Acts* offer more detailed data on Zoroastrianism and Zurvanism, even though in a somewhat corrupted form, than is commonly found in the records of the Christian martyrs of the Sasanian empire. Other *Acts* tend to concentrate on repudiating the idea of cultic veneration of the sun (Syriac *šemsā*, fire (*nūrā*), and water (*mayyā*). The *Acts of Ādur-Hormizd*, however, mention a number of important terms: *ʾbstg* (Mid. Pers. *abestāg* “Avesta;” Bedjan, *Acta*, p. 576.12); the opposition between *gtyh* and *bhšt* (*gētīh:wahišt*, “the material world”: “paradise;” p. 576.16); *drwsthyd* (according to Nöldeke, a wrong rendering of *ristāxēz* “resurrection,” but possibly a word with *drust* “right, healthy;” p. 576.13); *ʾhrmn* (“Ahreman;” p. 578.1, etc.); *snwmn* (*šnūman* “propitiation;” p. 579.2); *kwtwdwiyh* (for *xwēdōdah* “kin-marriage,” which is also referred to as a usual Zoroastrian practice in the *Acts of Anāhīd* but without the specific term; p. 578.9); and *šwqr, fršwqr, zrwqr, zrwn* (“Ašōqar, Frašōqar, Zarōqar, Zurwān,” i.e., Zurwān as the Fourfold God [*tetraprósōpos* in the Byzantine anathemas], p. 577.6-7 and 11-12). The *Acts of Anāhīd* comment



that the god Ohrmazd was hermaphrodite “like his father Zurwān” (p. 592.10f.). It names the god’s mother as *kwšyrg* (p. 592.17-18); variant forms are *kwšyrg* and *kwšwryg*, probably representing a name *Xwašxwarrig “she whose fortune is fair” (see discussion in Zaehner, *Zurvan*).

BIBLIOGRAPHY

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Excerpts tr. in Th. Nöldeke, “Syrische Polemik gegen die persische Religion,” *Festgruss an Rudolf von Roth*, Stuttgart, 1893, pp. 34-38.

The corresponding passages from the 5th cent. Armenian, Eznik of Kolb, are given in Louis Mariès, *Le De Deo d’Eznik de Kolb*, Paris, 1924.

Nöldeke’s tr. is given in R. C. Zaehner, *Zurvan. A Zoroastrian Dilemma*, Oxford, 1955, pp. 434-37; see also pp. 64-65, 151, 154, 155.

J. P. Asmussen, “Das Christentum in Iran und sein Verhältnis zum Zoroastrismus,” *Studia Theologica* 16, 1962, pp. 11 f.

Idem, *X^uāstvānīft. Studies in Manichaeism*, Copenhagen, 1965, pp. 220 f.

J. Bidez and F. Cumont, *Les mages hellénisés* II, Paris, 1938, pp. 107-11.