



ĀĪN-NĀMA

ĀĪN-NĀMA, Arabic and New Persian form of Middle Persian *ēwēn nāmag* (“book of manners”), a general term for texts dealing with the exposition of manners, customs, skills, and arts and sciences. Cf. Mas‘ūdī’s equivalent, *ketāb al-rosūm* (*Tanbīh*, p. 104). The term might apply to texts of diverse subject matter. E.g., the treatise *Wizārišn ī čātrang* refers to an *ēwēn nāmag* containing the rules for playing chess (par. 38; *Pahl. Texts*, p. 120). The instructional text “on the manner of writing letters” (*abar ēwēnag ī nāmag-nibēsišnīh*) may be considered another example of the genre (*Pahl. Texts*, pp. 132-40; R. C. Zaehner, “Nāmak-nipēsišnīh,” *BSOS* 9, 1937, pp. 93-109). Texts providing Zoroastrian religious instruction could also be included in this category. *Dēnkard* 3 cites a chapter on instruction (*āmōg*) from an *ēwēn nāmag* of Ādurfarnbag Farroxxādān (p. 145.16; J. de Menasce, *Le troisième livre du Dēnkard*, Paris, 1973, p. 147); and *Dēnkard* 4 derives from that same chapter. Manučīhr, in *Dādīstān ī dēnīg*, Question 87, quotes from an *ēwēn nāmag* words of advice from teacher to students (*Cod. Avest. Pahl.* III/1, fol. 195 v.16). Possibly it is Ādurfarnbag’s work, for a decree of that priest is cited in the same Question.

Among Muslim authors the *āĭn-nāma* genre aroused great interest. Mas‘ūdī (loc. cit.) mentions such a text amounting to thousands of pages; he says the complete manuscript was in the possession of mobads and nobles. It included a *gāh-nāma* (“book of ceremonial”). In the early 2nd/8th century various non-religious *āĭn-nāma* texts were translated into Arabic (by, e.g., Ebn al-Moqaffa‘; see *Fehrest* [Tehran¹], p. 364). Ebn Qotayba cites such translations with the



formula “I have read in the *āʾīn* . . .” He cites this source regarding, e.g., social manners, rules of war, archery, polo, and prophesying, (*Oyūn al-aḳbār*, Cairo, 1383/1963, I, pp. 8, 112-15, 133-34, 151-53). Bīrūnī refers to a *Ketāb al-āʾīn* in discussing the mummy preservative in the Sasanian treasury and in describing the stone found in the heads of large serpents (*Ketāb al-ĵamāher fī maʾrefat al-ĵawāher*, Hyderabad, 1355/1936, pp. 204, 207). An abridged Arabic version of an *āʾīn-nāma* contains sayings attributed to Ardašīr I; these deal with the customs and duties of the nobility and reflect the caste system of Sasanian society (M. Grignaschi, “Quelques spécimens de la littérature Sassanide,” *JA* 254, 1966, pp. 91-128). See also [Adab i](#).

BIBLIOGRAPHY

Christensen, *Iran Sass.*, pp. 62ff., 72, 217ff., 318, 402, 416, n.

M. Moḥammadī, “Āʾīn-nāma,” *al-Derāsāt al-adabīya* 1/2-3, 1338 Š./1959, pp. 15-39.