



## DERĀZ-DAST

**DERĀZ-DAST** (having long hands; OPers. \**darga-dasta-*; cf. Younger Av. *darəyō.gava-* “with long hands,” *AirWb.* col. 694), epithet of King **Bahman-Ardašīr** mentioned in the Persian sources (*Mojmal*, ed. Bahār, p. 30; Ebn al-Balkī, p. 52; *Tārīk-e gozīda*, ed. Browne, p. 98), probably translating a Pahlavi form like *dērang/d-dast*. It is also recorded in the Arabic forms *ṭawīl-al-yadayn* (Bīrūnī, *Āṭār*, pp. 37, 111; Ebn al-‘Ebrī, pp. 87, 113) or *ṭawīl-al-yad* (Ebn al-Nadīm, ed. Tajaddod, p. 307). Another variant of this epithet is Arabic *ṭawīl-al-bā’* (Ṭabarī, I, p. 686; Ḥamza, 1961, p. 37; Bīrūnī, *Āṭār*, p. 105; K̄vārazmī, p. 100), Persian *derāz-bāzūg*, literally “having long arms” (Gardīzī, ed. Ḥabībī, p. 15), derived from Pahlavi \**drāz-bāzūg*, Avestan *darəgō.bāzav-* (*AirWb.* col. 695). It is also recorded as *derāz-angol*, literally “having long fingers,” rendering Pahlavi *dērand/g-angust* (*Ardā Wīrāz Nāmag*, ed. Haug and West, chap. 4.19; ed. Vahman, p. 9 l. 3), Avestan *darəyō.angušta-* (*AirWb.* col. 694). The classical authors recorded the title of **Artaxerxes I** as *Makrócheir* in Greek (Plutarch, *Artoxerxes* 1.1) and *Longimanus* in Latin (Nöldeke, 1887, pp. 49-50; idem, 1920, p. 13 and n. 4).

Both the Greek and the Islamic authors had two explanations for this epithet. The old Greek authors like **Dino** took the word “hand” in its figurative sense of “power” (Nöldeke, 1887; idem, 1920). The same explanation is found in some Islamic sources (Ebn al-Balkī, p. 52; *Mojmal*, ed. Bahār, p. 30, Bīrūnī, *Āṭār*, p. 37; *Tārīk-e gozīda*, ed. Browne, p. 98; Ṭabarī, I, p. 686; Ḥamza, 1961, p. 37; Meskawayh, pp.33 ff.). But the later Greek authors, like Plutarch (*Artoxerxes* 1.1) and Strabo (15.3.21), as well as some Islamic authors, interpreted it in a



literal sense (e.g., Bīrūnī, *Ātār*, p. 111; *Mojmal*, ed. Bahār, p. 30; *Šāh-nāma*, ed. Moscow, VI, p. 320 v. 1668).

The first explanation seems preferable, for the word *dast* is used in a number of Iranian languages with the meaning “power, authority” (e.g., Man. Mid. Parth. *dast* “capable, able”; Pahl. *dastwar* “authority”; NPers. *dast* “power”). Furthermore, another, similar epithet of Bahman-Ardašīr, *rēwand-dast* “having prosperous hands” (Bīrūnī, 1355 /1936, p. 25), derived from \**raēvas.dasta-/zasta-* (cf. Av. *raēvas.čīθra-* “of rich descent,” *AirWb.* 1485; cf. Hinz, p. 196) may confirm such a supposition.

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