



DUŽYĀIRYA

DUŽYĀIRYA (Av.; OPers. *dušiyāra*; *AirWb.*, col. 759; Kent, *Old Persian*, p. 192), a compound (Duchesne-Guillemin, 1936, pp. 145, 192) meaning basically “bad year” or “bad harvest,” attested only in *Tištar Yašt* (*Yt.* 8), a hymn dedicated to the star Sirius (Tištriia) that incorporates the myth of the liberation of the waters. The compound occurs both as a neuter noun (8.36) and as a feminine adjective (here bahuvrihi, lit., “whose year is bad”) applied to a *pairikā* “witch” (8.51, 8.54-55) and is conceived as the antithesis to *huiiāiriia-* “good year” (Duchesne-Guillemin, 1936, p. 189). This opposition is explicit in *Yašt* 8.36 and 8.51: After a description of the battle between Tištriia and the demon Apaoša there is an account of the astral combat between the fixed stars, guided by Sirius, and the shooting stars (*pairikā* or *stārō kərəmā*) led by Pairikā Dužiiāiriia, sent by Anra Mainyu (see [AHRIMAN](#)) to overthrow the cosmic order and bring drought (Panaino, 1986b). The opposition is further confirmed by the expression *yā dužiiāiriia yqm mašiiāka auui dužuuacanḥō huiiāiriiaqm nqma aojaite* “the bad-year witch, whom, contrarily, evil-speaking men call by the name good-year.” This formula, which has also been interpreted differently (Benveniste, 1938; Panaino, 1986a; idem, 1990b, pp. 139, 141), must nevertheless imply an apotropaic usage in which the witch of the bad year is referred to as “that of the good year” (cf. Christensen, pp. 14-15). According to *Yašt* 8.54-55, the earthly havoc wreaked by the Pairikā Dužiiāiriia would have been substantial if Tištriia had not defeated her (on “the linking god” and the symbolism of the nodes in this episode, see *Éliade*, p. 18).

In the inscription DPd (13-24) three calamities are mentioned: *hāinā-* (a hostile



army), *dušiyāra-*, and *drauga-* (a lie), in order to avoid which **Darius** invokes **Ahura Mazda**. In *Yašts* 8.56-61 and 14.48-53 the god is invoked to prevent his Aryan countries from being stricken by any of the following calamities (Panaino, 1987; 1991): *hāena* “hostile forces,” *vōiyna* “famine,” *pāma* “leprosy,” *kapastiš* “plague,” *haēniōraθō*, “enemy chariot,” and *uzgərəptō drafšō* “the banner (of war) fluttering on high” (cf. *Yt.* 8.54-56). This type of formula, which has been explained by Georges Dumézil and Jacques Duchesne-Guillemin (1972, pp. 59-60) as reflecting the tripartite ideology, has been connected by Gherardo Gnoli (pp. 67-68) instead with several supplication formulas characteristic of the Meso-potamian tradition (e.g., in the Assyrian and Mari inscriptions).

As for Middle Persian Manichean *dwšy’ryy* (*Šābuhragān* M477 V14), compared by Duchesne-Guillemin (1936, p. 40) to Old Persian *dušiyāra-*, W. B. Henning (p. 171) preferred the interpretation *dwšw’ryy* “misfortune.” Mary Boyce (*Reader*, p. 79 n. to par. 11) accepted, though with doubts, the original reading *dwšy’ryy* (*dušyārī*; cf. Boyce, 1977, p. 37) and translated the passage in question (*’wd dwšy’ryy ’wd nyxrwst cn’nd*) “and they (i.e., surviving humanity) will shake-off famine (?) and reproaches. . . .” D. N. MacKenzie (1979, p. 508 l. 134) also read *dwšy(’ryy)* as “famine” (1980, p. 304).

BIBLIOGRAPHY

(For cited works not found in this bibliography and abbreviations found here, see “Short References.”)

E. Benveniste, “Une différenciation de vocabulaire dans l’Avesta,” in W. Wüst, ed., *Studia Indo-Iranica. Ehrengabe für Wilhelm Geiger zur Vollendung des 75. Lebens-jahres 1856-21. Juli-1931*, Leipzig, 1931, pp. 219-26.

Idem, “Traditions indo-iraniennes sur les classes sociales,” *JA* 230, 1938, pp. 529-49.

M. Boyce, *A Word-List of Manichaean Middle Persian and Parthian*, *Acta Iranica*



9a, Tehran and Liège, 1977.

W. Brandenstein and M. Mayrhofer, *Handbuch des Altpersischen*, Wiesbaden, 1964.

A. Christensen, *Essai sur la démonologie iranienne*, Copenhagen, 1941.

J. Duschesne-Guillemin, *Études de morphologie iranienne. Les composés de l’Avesta*, Liège and Paris, 1936.

Idem, “La religion des Achéménides,” in G. Walser, *Beiträge zur Achämenidengeschichte*, Wiesbaden, 1972, pp. 59-82.

G. Dumézil, “Les ‘trois fonctions’ dans le R̥gVeda et les dieux indiens de Mitani,” *Bulletin de l’Académie Royale de Belgique*, 5th sér., 47, 1961, pp. 265-98.

M. Éliade, “Le ‘dieu lieu’ et le symbolisme des noeuds,” *RHR* 134, 1947-48, pp. 5-36.

G. Gnoli, “Politica religiosa e concezione della regalità sotto gli Achemenidi,” in *Guru-rājamañjarikā. Studi in onore di Giuseppe Tucci I*, Naples, 1975, pp. 23-88; tr. as “Politique religieuse et conception de la royauté sous les Achéménides,” in *Commemoration Cyrus. Hommage universel II*, Acta Iranica 2, Tehran and Liège, 1974, pp. 117-90.

L. H. Gray, “The ‘Ahurian’ and ‘Daevian’ Vocabularies in the Avesta,” *JRAS*, 1927, pp. 427-41.

Idem, *The Foundations of the Iranian Religions*, Bombay, 1929, p. 205.

W. B. Henning, “Das Verbum des Mittelpersischen der Turfanfragmente,” *ZII*, 1933, pp. 158-253; repr. in W. B. Henning, *Selected Papers I*, Acta Iranica 14, Tehran and Liège, 1977, pp. 65-160.

W. Hinz, *Neue Wege im Altpersischen*, Wiesbaden, 1973.

D. N. MacKenzie, “Mani’s *Šābuhragān*,” *BSOAS* 42/3, 1979, pp. 500-34; 43/2, 1980, pp. 288-310.

A. Panaino, “Un’espressione avestica per indicare il doppio linguaggio degli adoratori dei daēva,” *Atti del Sodalizio Glottologico Milanese* 26, 1986a, pp. 20-24.



Idem, “Tištrya e la stagione delle piogge,” *ACME, Annali della Facoltà di Lettere e Filosofia dell’Università degli Studi di Milano* 39/1, January-April 1986b, pp. 125-33.

Idem, “hāinā-, dušiyāra-, drauga-. Un confronto antico-persiano avestico,” *Atti del Sodalizio Glottologico Milanese* 27, 1987, pp. 95-102.

Idem, “Sulla supposta dipendenza di *Yašt* VIII da *Yašt* XIV,” in G. Gnoli and A. Panaino, eds., *Proceedings of the First European Conference of Iranian Studies I. Old and Middle-Iranian Studies*, Rome, 1990a, pp. 239-51.

Idem, *Tištrya I. The Avestan Hymn to Sirius*, Rome, 1990b.

Idem, “Ancora sulle tre calamitá,” *Atti del Sodalizio Glottologico Milanese* 32, 1991, pp. 70-83.

O. G. von Wesendonk, *Das Weltbild der Iranier*, Munich, 1933, p. 131.