

« Pažūhešī dar bāb-e alqāb-e Tahmūreṭ : zīnāvand, dīvband, dībāvand, zībāvand ». *Nāme-ye farhangestān*, vol. 6, n° 1, (tīr 1382/juin 2003), pp. 193-205. [Une recherche sur les noms de Tahmures]

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- 1 In Iranian mythology, Tahmureṭ is the 3rd ever king of the land (after Kiyūmars and Hūšang) and he is said to have domesticated some animals, and taken certain steps towards civilized living by teaching his subjects to weave cloth and make garments for themselves. During his reign of thirty years, he fought and subjugated the dīvs (a race of crafty creatures who lived south of the Caspian Sea), and they, in exchange for their life being spared, taught Tahmureṭ their alphabet and reading and writing skills. It was thus that Tahmureṭ became known as dīvband (the captor of dīvs, especially in the *Šāhnāme*). But Tahmureṭ is also known by some other honorific titles, such as dībāvand and zībāvand, and notably zīnāvand, which is mentioned in the *Avestā*, meaning “fully armed”, and is favoured by such eminent Iranologists as the late Arthur Christensen over other titles.
- 2 In his copious paper, the author embarks on an exhaustive examination of these variant titles in Iranian, Islamic and Western sources in order to find out which would be the most apt. He is keen on the idea that Tahmureṭ is credited with having discovered how to produce silk by breeding silkworms, and also with having initiated the craft of weaving fine silken cloth, the dībā, which was also used as a surface for writing. And he concludes, among other things, that zīnāvand would be a more

appropriate title for King Jamšīd, Tahmūreṭ's successor, who paid a great deal more attention to weaponry.

INDEX

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AUTEURS

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Directeur de la revue et secrétariats (Paris et Téhéran)