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TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

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THE ZEND-AVESTA

PART II

THE SÎRÔZAHs, YASTS, AND NYÂYIS

TRANSLATED BY

JAMES DARMESTETER



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INTRODUCTION.

THE present volume contains a translation of the *Sîrôzahs* and *Yasts*, and of the *Nyâyis*. This part of the *Avesta* treats chiefly of the mythical and legendary lore of Zoroastrianism.

For a satisfactory translation of these texts, the etymological and comparative method is generally considered as the best or as the only possible one, on account of the entire absence of any traditional interpretation. I have tried, however, to reduce the sphere of etymological guesswork to its narrowest limits, with the help of different Pahlavi, Persian, and Sanskrit translations, which are as yet unpublished, and have been neglected by former translators. I found such translations for the *Sîrôzahs*, for *Yasts* I, VI, VII, XI, XXIII, XXIV, and for the *Nyâyis*¹ (besides the already published translations of *Yasts* XXI and XXII).

Of the remaining *Yasts*, which are mostly of an epical character, there is no direct translation available; but a close comparison of the legends in Firdausi's *Shâh Nâmah* seems to throw some light, even as regards philological points, on not a few obscure and important passages. This has enabled me, I believe, to restore a few myths to their original form, and to frame a more correct idea of others².

In this volume, as in the preceding one, I have to thank Mr. West for his kind assistance in making my translation more readable, as well as for valuable hints in the interpretation of several passages.

JAMES DARMESTETER.

PARIS,

13 December, 1882.

¹ These translations have been edited in our *Études Iraniennes*, II, 253 seq. (Paris, Vieweg, 1883).

² See *ibidem*, II, 206 seq.

YASTS AND SÎRÔZAHS.

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YASTS AND SÎRÔZAHs.

THE word *yast*, in Zend *yêsti*, means properly 'the act of worshipping,' the performance of the *yasna*; and it is often used in Parsi tradition as synonymous with *yasna*. But it has also been particularly applied to a certain number of writings in which the several Izeds are praised and magnified. These writings are generally of a higher poetical and epical character than the rest of the Avesta, and are most valuable records of the old mythology and historical legends of Iran.

The Parsis believe that formerly every Amshaspand and every Ized had his particular *Yast*, but we now possess only twenty *Yasts* and fragments of another¹. The writings known as *Yast* fragments, the *Âfrîn Zartust*, and *Vîstâsp Yast* (printed as *Yasts* XXI, XXII, XXIII, XXIV in Westergaard's edition), are not proper *Yasts*, and have no liturgical character; they are not devoted to the praise of any Ized.

The order in which the *Yasts* have been arranged by the Parsis follows exactly the order of the *Sîrôzah*, which is the proper introduction to the *Yasts*.

SÎRÔZAH.

Sîrôzah means 'thirty days:' it is the name of a prayer composed of thirty invocations addressed to the several Izeds who preside over the thirty days of the month.

There are two *Sîrôzahs*, but the only difference between them is that the formulas in the former are shorter², and there is also, occasionally, some difference in the epithets, which are fuller in the latter.

¹ The *Bahman Yast* (see Yt. I, §§ 24 and following).

² In the greater *Sîrôzah* the names of the gods invoked are introduced with the word *yazamaidê*, 'we sacrifice to;' in the lesser *Sîrôzah* there is no introductory word, the word *khshnao-thra*, 'propitiation,' being understood, as can be seen from the introductory formulas to the several *Yasts*.

In India the Sîrôzah is recited in honour of the dead, on the thirtieth day after the death, on the thirtieth day of the sixth month, on the thirtieth day of the twelfth month, and then every year on the thirtieth day from the anniversary day (Anquetil, *Zend-Avesta*, II, 315).

The correspondence between the formulas of the Sîrôzah and the Yasts is as follows :

1. Ormazd.	Ormazd Yast (I, 1-23).
2. Bahman.	Bahman Yast (I, 24-33).
3. Ardibehest.	Ardibehest Yast (III).
4. Shahrêvar.	
5. Sapendârmad.	
6. Khordâd.	Khordâd Yast (IV).
7. Murdâd.	
8. Dai pa Âdar.	
9. Âdar.	
10. Âbân.	Âbân Yast (V).
11. Khorshêd.	Khorshêd Yast (VI).
12. Mâh.	Mâh Yast (VII).
13. Tîr.	Tîr Yast (VIII).
14. Gôš.	Gôš Yast (IX).
15. Dai pa Mihir.	
16. Mihir.	Mihir Yast (X).
17. Srôsh.	Srôsh Yast (XI).
18. Rashn.	Rashn Yast (XII).
19. Farvardîn.	Farvardîn Yast (XIII).
20. Bahrâm.	Bahrâm Yast (XIV).
21. Râm.	Râm Yast (XV).
22. Bâd.	
23. Dai pa Dîn.	
24. Dîn.	Dîn Yast (XVI).
25. Ard.	Ashi Yast (XVII).
26. Âstâd.	Âstâd Yast (XVIII).
27. Âsmân.	
28. Zemyâd.	Zemyâd Yast (XIX).
29. Mahraspand.	
30. Anêrân.	

The Yasts that have been lost are, therefore, those of Khshâ-thra-vairya, Spenta-Ârmaiti, Ameretât, Âtar, Vâta, Asman, Mâthra-Spenta, and Anaghra raokau. The second Yast, or Yast of the seven Amshaspands, appears to have been no independent Yast : it was common to all the seven Yasts devoted to the several

Amshaspands, and, accordingly, it is recited on the first seven days of the month. One might suppose that it was originally a part of the Ormazd Yast, as the Amesha-Spentas are invoked in company with Ahura Mazda (Sîrôzah I, 8, 15, 23). There may, indeed, have been several Yasts for one and the same formula of the Sîrôzah, as in all of these formulas more than one Ized are invoked: this would apply not only to the Yast of the seven Amshaspands, but also to the Vanant Yast (Yast XX), which, in that case, ought to follow the Tîr Yast (see Sîrôzah 13).

Not every Yast, however, is devoted to the Ized whose name it bears: thus the Ardibehest Yast is mostly devoted to Airyaman; the Râm-Yast and the Zemyâd-Yast are devoted to Vayu and to the Hvarenô: but Airyaman, Vayu, and the Hvarenô are invoked in the same Sîrôzah formulas as Ardibehest, Râm, and Zemyâd, and a Yast is named from the opening name in the correspondent Sîrôzah formula.

The systematic order so apparent in the Sîrôzah pervades the rest of the liturgy to a great extent: the enumeration of Izeds in Yasna XVII, 12-42 (XVI, 3-6) follows exactly the order of the Sîrôzah, except that it gives only the first name of each formula; and the question may be raised whether this passage in the Yasna is taken from the Sîrôzah, or whether the Sîrôzah is developed from the Yasna.

The very idea of the Sîrôzah, that is to say the attribution of each of the thirty days of the month to certain gods, seems to have been borrowed from the Semites: the tablets found in the library of Assurbanipal contain an Assyrian Sîrôzah, that is, a complete list of the Assyrian gods that preside over the thirty days of the month¹.

SÎRÔZAH I.

I. Ormazd.

To Ahura Mazda, bright and glorious², and to the Amesha-Speñtas³.

¹ J. Halévy, *Revue des Études Juives*, 1881, October, p. 188.

² See Yt. I, 1-23.

³ See Yt. II.

2. Bahman.

To Vohu-Manô¹; to Peace², whose breath is friendly³, and who is more powerful to destroy than all other creatures⁴; to the heavenly Wisdom⁵, made by Mazda; and to the Wisdom acquired through the ear⁵, made by Mazda.

3. Ardibehest.

To Asha-Vahista, the fairest⁶; to the much-desired Airyaman, made by Mazda⁷; to the instrument made by Mazda⁸; and to the good Saoka⁹, with eyes of love¹⁰, made by Mazda and holy.

¹ See Yt. I, 24-33.

² Âkhsti does not so much mean Peace as the power that secures peace; see note 4.

³ Hām-vainti, from hām-vâ (Yt. X, 141); possibly from van, to strike: 'Peace that smites.'

⁴ Taradhâtem anyâis dâmân, interpreted: tarvîntâtûm min zakî ân dâmân pun anâshtîh akâr kartan (Phl. Comm.), 'more destroying than other creatures, to make Non-peace (Anâ-khsti) powerless.'

⁵ Âsnya khratu, the inborn intellect, intuition, contrasted with gaoshô-srûta khratu, the knowledge acquired by hearing and learning. There is between the two nearly the same relation as between the parâvidyâ and aparâvidyâ in Brahmanism, the former reaching Brahma in se (parabrahma), the latter sabda-brahma, the word-Brahma (Brahma as taught and revealed). The Mobeds of later times interpreted their name Magûs, مغوش, as meaning, 'men without ears,' ماگوش, 'pour insinuer que leur Docteur avait puisé toute sa science dans le ciel et qu'il ne l'avait pas apprise par l'ouïe comme les autres hommes' (Chardin, III, 130; ed. Amsterdam).

⁶ See Yt. III.

⁷ See Vend. XXII.

⁸ The 'golden instrument' mentioned in Nyâyis I, 8.

⁹ A personification of the Ormazdean weal; cf. Vend. XXII, 3 [8], and Yt. XIII, 42.

¹⁰ Vouru-dôithra, kâmak dôisr; she is 'the genius of the good

4. Shahrêvar.

To Khshathra-vairya; to the metals¹; to Mercy and Charity.

5. Sapendârmad.

To the good Spenta-Ârmaiti², and to the good Râta³, with eyes of love, made by Mazda and holy.

6. Khordâd.

To Haurvatât⁴, the master; to the prosperity of the seasons and to the years, the masters of holiness.

7. Murdâd.

To Ameretât⁵, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaoke-rena⁶, made by Mazda.

(At the gâh⁷ Hâvan): to Mithra⁸, the lord of wide pastures and to Râma Hvâstra⁹.

(At the gâh Rapithwin): to Asha-Vahista and to Âtar¹⁰, the son of Ahura Mazda¹¹.

eye, mînôî hušasmîh' (Vend. XIX, 36 [123]), the reverse of the evil eye (Yasna LXVII, 62 [LXVIII, 22]; cf. *Études Iraniennes*, II, 182).

¹ Vend. Introd. IV, 33; Ormazd et Ahriman, §§ 202-206.

² Ibid.

³ Vend. Introd. IV, 30.

⁴ See Yt. IV.

⁵ See Vend. Introd. IV, 34.

⁶ The white Hôrn, or plant of immortality; see Vend. Introd. IV, 28.

⁷ See Gâhs.

⁸ See Yt. X.

⁹ See Yt. XV. Cf. Yasna I, 3 (7-9), where Mithra and Râma are invoked in company with the genius of the Hâvani period of the day.

¹⁰ The Genius of Fire.

¹¹ Cf. Yasna I, 4 (10-12), where Asha-Vahista and Âtar are invoked in company with the genius of the Rapithwin period of the day.

(At the gâh Uziren): to Apâm Napât¹, the tall lord, and to the water made by Mazda².

(At the gâh Aiwisrûthrem): to the Fravashis³ of the faithful, and to the females that bring forth flocks of males⁴; to the prosperity of the seasons; to the well-shapen and tall-formed Strength, to Verethraghna⁵, made by Ahura, and to the crushing Ascendant⁶.

(At the gâh Ushahin): to the holy, devout, fiend-smiting Sraosha⁷, who makes the world grow; to Rashnu Razista⁸, and to Arstât⁹, who makes the world grow, who makes the world increase¹⁰.

8. Dai pa Âdar¹¹.

To the Maker Ahura Mazda, bright and glorious, and to the Amesha-Spentas.

¹ Literally 'the Son of the Waters;' he was originally the Fire of lightning, as born in the clouds (like the Vedic Apâm napât); he still appears in that character, Yt. VIII, 34; he is for that reason 'the lord of the females' because the waters were considered as females (cf. Yasna XXXVIII, 1 [2]). But, as napât means also 'navel' (the same words having often the two meanings of 'navel' and 'offspring;' cf. nâbhi in the Vedas and the Zend nâfyô, 'offspring,' from nâfa 'navel'), Apâm Napât was interpreted as 'the spring of the waters, the navel of the waters,' which was supposed to be at the source of the Arvand (the Tigris; Neriosengh ad Yasna I, 5 [15]); cf. Yt. V, 72.

² Cf. Yasna I, 5 [13-15].

³ See Yt. XIII.

⁴ Perhaps better: 'to the flocks of Fravashis of the faithful, men and women.'

⁵ The Genius of Victory; see Yt. XIV.

⁶ Cf. Yasna I, 6 [16-19].

⁷ See Yt. XI and Vend. Intro. IV, 31; Farg. XVIII, 14 seq.

⁸ The Genius of Truth; see Yt. XII.

⁹ Truth; see Yt. XVIII.

¹⁰ Cf. Yasna I, 7 [20-23].

¹¹ The day before Âdar (Dai is the Persian دی, 'yesterday,' which is the same word as the Sanskrit hyas, Latin heri). The eighth, fifteenth, and twenty-third days of the month are under the

9. Âdar.

To Âtar, the son of Ahura Mazda; to the Glory and to the Weal, made by Mazda; to the Glory of the Aryas¹, made by Mazda; to the awful Glory of the Kavis², made by Mazda.

To Âtar, the son of Ahura Mazda; to king Husravah³; to the lake of Husravah⁴; to Mount Âsnavant⁵, made by Mazda; to Lake Kaêkasta⁶, made by Mazda; to the Glory of the Kavis, made by Mazda⁷.

rule of Ahura and the Amesha-Spentas, like the first day; they have therefore no name of their own and are named from the day that follows. The month was divided into four weeks, the first two numbering seven days, the last two numbering eight.

¹ Or better 'the Glories of the Aryas' (Eramdesasrînâm): the Glory or *Hvarenô* (Vend. Introd. IV, 11, p. lxiii, note 1) is threefold, according as it illuminates the priest, the warrior, or the husbandman. Yast XIX is devoted to the praise of the *Hvarenô*.

² Or 'the awful kingly glory:' Kavi means a king, but it is particularly used of the kings belonging to the second and most celebrated of the two mythical dynasties of Iran. The Kavis succeeded the Paradhâta or Pêshdâdians, and Darius Codomanes was supposed to be the last of them. For an enumeration of the principal Kavis, see Yt. XIII, 132 seq. The *Hvarenô* alluded to in this clause is the *Hvarenô* of the priest; 'it is the fire known as Âdaraprâ [Âdar Frobâ]; or better Âdar Farnbag: see Études Iraniennes, II, 84; its object is the science of the priests; by its help priests become learned and clever' (Sanskrit transl. to the Âtash Nyâyish).

³ See Yt. V, 41, note.

⁴ See Yt. XIX, 56.

⁵ A mountain in Adarbaigân (Bundahis XII, 26), where king Husravah settled the fire Gushasp.

⁶ See Yt. V, 49.

⁷ The glory of the warriors, the fire known as Âdar Gushasp or Gushnasp; with its help king Husravah destroyed the idol-temples near Lake Kêkast, and he settled it on Mount Âsnavant (Bund. XVII, 7).