

Almut Hintze

A Zoroastrian Liturgy

The Worship in Seven Chapters
(*Yasna* 35–41)

2007

Harrassowitz Verlag · Wiesbaden

ISSN 0944-1271
ISBN 978-3-447-05665-6

Contents

| | |
|--|------|
| Preface. | XIII |
| I. Introduction. | 1 |
| 1. The position of the <i>Yasna Haptanghaiti</i> in the <i>Yasna</i> | 1 |
| 2. The poetic form of the <i>Yasna Haptanghaiti</i> | 2 |
| 3. The composition of the <i>Yasna Haptanghaiti</i> | 6 |
| 3.1. The introductory section, Y 35–36 | 8 |
| 3.2. The central section, Y 37–39 | 9 |
| 3.3. The concluding section, Y 40–41 | 18 |
| 3.4. Framing devices. | 19 |
| 3.4.1. <i>ahmaṭ hīiaṭ aibi</i> ‘as far as we are concerned’ | 19 |
| 3.4.2. The expression ‘man or woman’, <i>nā vā nāiri vā</i> | 20 |
| 4. The <i>Yasna Haptanghaiti</i> as an example of Indo-European liturgical poetry | 21 |
| 5. The manuscripts of the <i>Yasna Haptanghaiti</i> | 22 |
| 5.1. Pahlavi <i>Yasna</i> | 23 |
| 5.2. The <i>Vendidad Sāde</i> mss. | 24 |
| 5.2.1. The Persian <i>Vendidad Sade</i> | 25 |
| 5.2.2. The Indian <i>Vendidad Sade</i> | 25 |
| 5.3. The <i>Yasna Sade</i> | 25 |
| 5.4. Survey of the <i>Yasna</i> manuscripts | 26 |
| 5.5. The arrangement of the ms. readings in this edition. | 27 |
| 6. Arrangement of the present edition | 28 |
| II. Text and Translation | 29 |
| <i>Yasna</i> 35 | 29 |
| <i>Yasna</i> 36 | 33 |
| <i>Yasna</i> 37 | 35 |
| <i>Yasna</i> 38 | 37 |
| <i>Yasna</i> 39 | 39 |
| <i>Yasna</i> 40 | 41 |
| <i>Yasna</i> 41 | 43 |
| III. Edition and Commentary | 47 |
| <i>Yasna</i> 35 | 49 |
| Y 35.1 | 49 |

| | | |
|---------|---|-----|
| 1 | <i>bəraja</i> ‘with esteem’ | 50 |
| 2 | <i>aṣabe</i> ‘Truth’ | 53 |
| 3 | <i>daēnaiiā</i> ‘belief’ | 58 |
| Y 35.2 | | 61 |
| 1 | <i>iiadacā aniiadacā</i> ‘both here and elsewhere’ | 61 |
| 2 | <i>naēnaēstārō</i> ‘(we are) not revilers’ | 63 |
| 3 | <i>*yaḏənā</i> | 66 |
| Y 35.3 | | 69 |
| 1 | <i>ahurā mazdā</i> ‘O Wise Lord’ | 69 |
| 2 | <i>aṭ</i> ‘certainly, precisely’ | 71 |
| 3 | <i>*varəmaidī</i> ‘we have chosen’ | 72 |
| 4 | <i>aṣā srīrā</i> ‘by beauteous truth’ | 72 |
| 5 | <i>mainimadicā vaocōimācā</i> <i>*varəzimācā</i> ‘we may think, speak and act’ | 73 |
| 6 | <i>ī ... yā ... vahištā</i> ‘these ... which (are) best’ | 73 |
| 7 | <i>ubōibiiā ahubiiā</i> ‘for both existences’ | 73 |
| Y 35.4 | | 74 |
| 1 | <i>gauuōi</i> ‘for the cow’ | 74 |
| 2 | <i>*ad-āiš</i> ‘indeed herewith’ | 75 |
| Y 35.5 | | 77 |
| 1 | <i>ahmaṭ hūiaṭ aibi</i> ‘as far as we are concerned’ | 77 |
| 2 | <i>xšaḏrəm ... dadəmahicā cīšmahicā</i> <i>*huuənmahicā</i> ‘we offer, assign and impart the rule’ | 78 |
| 3 | <i>*bā</i> <i>*aṭ</i> ‘indeed the very’ | 80 |
| Y 35.6 | | 82 |
| 1 | <i>*taṭ.əḏ-ād-ū</i> ‘therefore now ... also’ | 83 |
| Y 35.7 | | 86 |
| 1 | <i>və</i> ‘for you’ | 87 |
| Y 35.8 | | 91 |
| 1 | <i>ādā</i> ‘I say’ | 91 |
| 2 | <i>jījīšəm</i> ‘the desire to gain’ | 94 |
| Y 35.9 | | 95 |
| 1 | <i>frauuacāmā</i> ‘we proclaim’ | 95 |
| 2 | <i>uxdā vacā</i> ‘words as solemn utterances’ | 97 |
| 3 | <i>aṣəm</i> <i>*manaiiā</i> ‘with concentration on truth’ | 98 |
| 4 | <i>paitiiāstārəm</i> ‘listener’ | 99 |
| 5 | <i>fradaxštārəm</i> ‘teacher’ | 105 |
| Y 35.10 | | 106 |
| 1 | <i>staotāiš</i> ‘through these (verses) ... praise’ | 107 |
| 2 | <i>ṭṭāṭ ... ṭṭāṭ ... ṭṭāṭ</i> ‘now ... now ... now’ | 109 |
| 3 | <i>staotōibiiō aibi</i> ‘from praise’ | 109 |

| | |
|--|-----|
| <i>Yasna</i> 36 | 111 |
| Y 36.1 | 111 |
| 1 <i>paouruiiē</i> ‘at the beginning’ | 112 |
| 2 <i>axtiš</i> ‘harm’ | 113 |
| Y 36.2 | 119 |
| 1 <i>huuō</i> ‘that one there’ | 119 |
| 2 <i>paitī.jamiiā</i> ‘may you come close’ | 123 |
| 3 <i>yātāiiā</i> ‘for the sake of the request’ | 124 |
| 4 <i>nəmištahiā nəmaṇhā</i> ‘with the veneration of the most venerating one’ | 127 |
| 5 <i>mazištāi yāṇḥəm</i> ‘for the greatest of the appeals’ | 128 |
| Y 36.3 | 132 |
| 1 <i>ātarš vōi mazdā aburahiiā ahī mainiiuš vōi ahiiā spāništō</i> <i>ahī</i> ‘You are truly the fire of the Wise Lord. You are truly his most bounteous spirit’ | 132 |
| 2 <i>nāmanəm vāzištəm</i> ‘the most invigorating of names’ | 133 |
| Y 36.4 | 145 |
| Y 36.5 | 146 |
| Y 36.6 | 147 |
| 1 <i>āuuāēdaiiamahī</i> ‘we declare’ | 148 |
| 2 <i>imā raocā</i> ‘this light here’ | 149 |
| 3 <i>sraēštəm ... kəhrpōm kəhrpəm</i> ‘the most beautiful manifestation of manifestations’ | 150 |
| 4 <i>yāt</i> ‘ever since’ | 151 |
| 5 <i>barəzištəm +barəzəmanəm</i> ‘highest of heights’ | 153 |
| <i>Yasna</i> 37 | 155 |
| Y 37.1 | 155 |
| 1 <i>iθā</i> ‘in this way’ | 155 |
| 2 <i>yazamaidē</i> ‘we worship’ | 156 |
| 3 <i>dāt</i> ‘he has created’ | 162 |
| Y 37.2 | 168 |
| 1 <i>ahiiā xšaθrācā mazōnācā hauuapaṇhāiścā</i> ‘by his rule, greatness and skills’ | 168 |
| 2 <i>yasnanəm pauruuatātā</i> ‘with the most excellent worship’ | 168 |
| 3 <i>yōi gəuš hacā šiieṇti</i> ‘who are on the side of the cow’ | 169 |
| Y 37.3 | 170 |
| 1 <i>frauuāšiš</i> ‘choices’ | 171 |
| 2 <i>tōm yazamaidē</i> ‘we worship him’ | 177 |
| Y 37.4 | 187 |
| 1 <i>ašəm vahištəm</i> ‘best Truth’ | 187 |
| 2 <i>spəntəm aməšəm</i> ‘bounteous immortal’ | 188 |

| | |
|--|-----|
| Y 37.5 | 191 |
| 1 <i>fsəratū</i> - ‘joy, enjoyment’ | 192 |
| <i>Yasna</i> 38 | 196 |
| Y 38.1 | 196 |
| 1 <i>gəṇā</i> - ‘noblewoman’ | 196 |
| Y 38.2 | 210 |
| 1 <i>īžā̎ yaoštaiiō fəraštaiiō ārmataiīō</i> ‘(noblewomen like) Invigoration, Vitalization, Perfection, Right-mindedness’ | 211 |
| 2 <i>īžā</i> - ‘invigoration’ | 211 |
| 3 <i>yaošti</i> - ‘vitalization’ | 214 |
| 4 <i>fərašti</i> - ‘perfection’ | 221 |
| 5 <i>vaṇhīm ābīš ašīm</i> ... ‘together with them (we worship) good Reward ...’ | 222 |
| 6 <i>īš</i> - ‘strength, strengthening’ | 223 |
| 7 <i>āzūiti</i> - ‘libation’ | 224 |
| 8 <i>frasasti</i> - ‘glory’ | 225 |
| 9 <i>parəṇdi</i> - ‘abundance’ | 225 |
| Y 38.3 | 227 |
| 1 <i>*maēkaiianṭīšcā</i> ‘tasty’ | 228 |
| 2 <i>*həbhuuanṭīšcā</i> ‘and sap-providing’ | 229 |
| 3 <i>frauuazayhō</i> ‘moving swiftly’ | 229 |
| 4 <i>ahurānīš</i> ‘lordly ones’ | 230 |
| 5 <i>ahurahiiā</i> ‘of the lord’ | 232 |
| 6 <i>*hauuapayhā</i> ‘by his skill’ | 235 |
| 7 <i>hupəṛəṇḃa</i> - ‘easy to cross’ | 236 |
| 8 <i>huuōyžəṇa</i> - ‘smoothly flowing’ | 236 |
| 9 <i>hūšnāṇra</i> - ‘whose places for bathing are good’ | 237 |
| 10 <i>cagəṃā</i> ‘(divine) provision’ | 237 |
| Y 38.4 | 239 |
| 1 <i>*uitī</i> ‘thus’ | 240 |
| 2 <i>dadāt</i> ‘he assiged (names); he was making (you) into’ | 240 |
| 3 <i>vaṇhudā̎</i> ‘providing good (things)’ | 241 |
| 4 <i>friiṇmahī</i> ‘we please’ | 242 |
| Y 38.5 | 245 |
| 1 <i>*āuuuocāmā</i> ‘we call upon’ | 246 |
| 2 <i>azī</i> - ‘milch cow’ | 247 |
| 3 <i>mātəṛəšcā</i> ‘and as mother-cows’ | 247 |
| 4 <i>agəṇiiā̎</i> ‘O prize cows!’ | 249 |
| 5 <i>drigudāiiayhō</i> ‘caring for the destitute’ | 250 |
| 6 <i>vīspō.paitīš</i> ‘providing drink for all’ | 251 |
| 7 <i>darəgō.bāzāuš</i> ‘long-armed, far-reaching’ | 251 |
| 8 <i>nāšū</i> <i>*paitī</i> ‘in achievements’ | 253 |

| | | |
|-----------------|---|-----|
| 9 | <i>auuā</i> ‘I want to promote, facilitate’ | 253 |
| 10 | <i>paitī.sāṇdā</i> ‘pleasant’ | 255 |
| 11 | <i>*viiādā</i> ‘distributions’ | 255 |
| <i>Yasna</i> 39 | | 257 |
| Y 39.1 | | 257 |
| 1 | <i>iṭā āt</i> ‘in this way now’ | 258 |
| 2 | <i>gōuš uruuānəmcā tašānəmcā</i> ‘the cow’s soul and (her) maker’ | 258 |
| 3 | <i>jīišəntī</i> ‘they desire to gain’ | 259 |
| 4 | <i>yaēibūiascā ... yaēcā</i> ‘(the animals) for whom ... and who’ | 260 |
| 5 | <i>ā</i> ‘indeed’ | 267 |
| 6 | <i>aṇhən</i> ‘they shall be available’ | 267 |
| Y 39.2 | | 268 |
| 1 | <i>urunō yazamaidē</i> ‘we worship the souls of ...’ | 269 |
| 2 | <i>kudō.zātanəmcīt</i> ‘wherever they may have been born’ | 269 |
| 3 | <i>*vaonarə</i> ‘they have prevailed’ | 270 |
| Y 39.3 | | 271 |
| 1 | <i>āt</i> ‘finally’ | 272 |
| 2 | <i>spəntəṇg aməšəṇg</i> ‘bounteous immortals’ | 273 |
| Y 39.4 | | 275 |
| 1 | <i>tū</i> ‘indeed’ | 276 |
| 2 | <i>yaṭā ... məṇghācā vaocascā dāscā varəščā</i> ‘as you think, speak, create and perform’ | 276 |
| 3 | <i>ī ... yā vohū</i> ‘these ... which (are) good’ | 277 |
| 4 | <i>ṭṭā āiš yazamaidē</i> ‘by these we worship you’ | 278 |
| Y 39.5 | | 280 |
| 1 | <i>xəaētəuš xəaētātā</i> ‘with a relative’s relationship’ | 280 |
| <i>Yasna</i> 40 | | 283 |
| Y 40.1 | | 283 |
| 1 | <i>adāhū</i> ‘offerings’ | 284 |
| 2 | <i>mazdəmā būiricā kərəšuuā</i> ‘exercise your wisdom and wealth!’ | 284 |
| 3 | <i>rāitī tōi xrapaitī</i> ‘through your generosity there shall take shape’ | 287 |
| 4 | <i>mīzdəm *mauuaiṭīm</i> ‘the prize (which you have allocated) to someone like me’ | 289 |
| Y 40.2 | | 292 |
| 1 | <i>ahūā</i> ‘from this (prize)’ | 292 |
| 2 | <i>haxəmə</i> ‘fellowship’ | 293 |
| Y 40.3 | | 294 |
| 1 | <i>dāidī</i> ‘grant!’ | 295 |
| 2 | <i>ašacinəhō</i> ‘truth-desiring’ | 296 |

| | | |
|----------|---|-----|
| 3 | <i>nərqš</i> ‘men’ | 296 |
| 4 | <i>aidiūš vāstriūṇg</i> ‘non-violent herdsmen’ | 296 |
| 5 | <i>ahmā.rafənaṇhō</i> ‘who are supported by us’ | 297 |
| Y 40.4 | | 299 |
| 1 | <i>x^aaētūš</i> ‘families’ | 300 |
| 2 | <i>aṭā</i> ‘likewise; thus’ | 302 |
| 3 | <i>+haxəmqm</i> ‘fellowships’ | 302 |
| 4 | <i>yāiš hišcamaidē</i> ‘with which we associate ourselves’ | 303 |
| 5 | <i>aṭā vā utā xiiāmā</i> ‘may we thus also be yours’ | 304 |
| 6 | <i>əṛšiiā</i> ‘inspired’ | 305 |
| 7 | <i>ištəm rāitī</i> ‘because of your granting what we desired’ . . | 306 |
| Yasna 41 | | 307 |
| Y 41.1 | | 307 |
| 1 | <i>āuuaēdaiiamahī</i> ‘we dedicate’ | 307 |
| Y 41.2 | | 310 |
| 1 | <i>hātqm hudāstəmā</i> ‘O most beneficent of those who exist’ | 311 |
| Y 41.3 | | 312 |
| 1 | <i>gaiiascā astəṇtāscā</i> ‘life and corporality’ | 313 |
| Y 41.4 | | 314 |
| 1 | <i>zəēmācā</i> ‘may we obtain’ | 315 |
| 2 | <i>+buiiāmā</i> ‘may we become’ | 315 |
| 3 | <i>aēšācā ... əmauuaṇtascā</i> ‘vigorous and strong’ | 316 |
| Y 41.5 | | 317 |
| 1 | <i>aogəmadaēcā usmahicā viśāmadaēcā</i> ‘we declare ourselves, aspire and volunteer’ | 317 |
| 2 | <i>hiiat mīždəm ...</i> ‘the prize which ...’ | 318 |
| Y 41.6 | | 320 |
| 1 | <i>sarəm</i> ‘union’ | 321 |
| Y 41.7 | | 324 |
| 1 | <i>yeṇhē hātqm</i> etc.. | 325 |
| Y 41.8 | | 326 |
| IV. | Dictionary | 327 |
| V. | References | 369 |
| VI. | Abbreviations | 385 |
| VII. | Indices | 387 |
| 1. | Index of Words | 387 |
| 2. | Index of Passages | 392 |
| 3. | Index of Names and Subjects | 394 |

Preface

The *Yasna Haptanhāiti* has been the subject of research at irregular intervals. After an initial study by THEODOR BAUNACK in 1888, it received no further treatment until JOHANNA NARTEN's German edition about a hundred years later in 1986. Since then it has again been edited twice, in French by JEAN KELLENS and ERIC PIRART (1988–1991) and in English by HELMUT HUMBACH (1991). The present work is thus the fourth edition of its text in about twenty years.

When I started working on the *Yasna Haptanhāiti* I intended to produce an English translation with short notes rather than another full-scale edition because at that time I assumed that JOHANNA NARTEN's exhaustive study was quite definitive. However, as my own work progressed I realized that this view was mistaken for two reasons. First, in many instances the later editors KELLENS/PIRART and HUMBACH have not accepted NARTEN's conclusions. Second, I felt that NARTEN's very detailed discussions and profound insights into the text have not had the impact which they deserve. I have therefore summarized some of her arguments in English and where appropriate contrasted them with views put forward by other scholars.

The reopening of the discussion has thus resulted in a longer commentary than I had anticipated. I have attempted not only to discuss problems at a scholarly level but also to make the debate accessible to the non-specialist. For this purpose, I have explained, for instance, the functional difference between present and aorist stems on the occasion of the twice-occurring form *dadāt* in Y 38.4, or the various functions of different demonstrative pronouns in connection with *huuō* in Y 36.2. I hope that the commentary will be found useful by both colleagues and students.

It is my pleasure to acknowledge the receipt of financial support for various aspects of my work on the *Yasna Haptanhāiti* from the School of Oriental and African Studies, University of London, and of a publication subsidy from *Corpus Inscriptionum Iranicarum*. Furthermore, I wish to thank the Arts and Humanities Research Council for a grant of sabbatical leave, the British Academy for a two-year Research Readership and the Master and Fellows of St Catharine's College, Cambridge, for electing me to a three-year Visiting Scholarship. I am also grateful to ELIZABETH TUCKER and NICHOLAS SIMS-WILLIAMS for various valuable observations, to MARIA MACUCH for accepting this book in her series *Iranica*, to CLAUDIUS NAUMANN both for the layout and for setting up a database of the Avestan dictionary and to IAN WILSON for correcting my English.

Cambridge, October 2007

ALMUT HINTZE

I. Introduction

1. The position of the *Yasna Haptanghaiti* in the *Yasna*

In the corpus of Avestan literature, the *Yasna Haptanghaiti* (YH), or ‘Worship in Seven Chapters’, has come down to the present as the central part of a larger text of 72 chapters, also called “Yasna”. Of this larger *Yasna*, the *Yasna Haptanghaiti* forms chapters 35 to 41 and is embedded in the *Gathas*, seventeen hymns traditionally attributed to Zarathustra, the founder of the Zoroastrian religion. Together with the *Ahuna Vairya* (Y 27.13) and *Aryaman Ishya* (Y 54) prayers, the YH and *Gathas* form the central portion of the larger text. They constitute the Older Avesta, the earliest surviving document in any Iranian language, presumably dating from the late second millennium BCE.¹ Preceding and following this OAv. kernel are chapters 1–27 and 55–72, which were added at a later time. Their language and content suggest that chronologically they are more recent compositions in a dialectically slightly different idiom, called Younger Avestan.

In Zoroastrian religious practice, *Yasna* is the name not only of this 72 chapter text but also of a ritual during which the larger text is recited. The *Yasna* is the most important of all Zoroastrian religious ceremonies. Starting in the early hours, it is performed daily by priests in response to a request by a member of the community, who also pays for it.² It is because of this ritual procedure that the *Yasna*, as well as most other Avestan texts, has survived the vicissitudes of Iranian history down to the present day.

We cannot be sure about the original pragmatic function of the *Gathas*, but there is no doubt that the *Yasna Haptanghaiti* is a liturgy intended to be recited during a religious ceremony. References in the text itself to the actual situation indicate that a group of people is assembled around a ritual fire, *ātar-*, for the purpose of worshipping their god, Ahura Mazdā, or ‘Lord Wisdom’. The worshippers usually speak in the first person plural ‘we’, but on probably three occasions an individual, ‘I’, emerges.³ This suggests that the text is recited by one person on behalf of the group.

1 On the chronology of the Avesta see SKJÆRVØ 2003–2004, p. 36ff.

2 The *Yasna* ritual is described by KOTWAL/BOYD, *Yasna*.

3 NARTEN, *YH*, p. 25; BOYCE, *Zoroastrianism*, p. 89. The passages are Y 35.8 *ādā*, 38.5 *auuā* and 40.1 = 41.5 *mīždəm *mauuaiθīm*, see the commentary *ad loc.*