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The Khorda Avesta  
and Yašt Codex E1

Facsimile Edition

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We dedicate this volume to the memory of the First Dastur Meherji Rana of Navsari.

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## Introduction

The Khorda Avesta and Yašt codex E1 was written in Navsari in 1601 CE (970 AY) by the Sanjana priest Ervad Šāpuhr, son of Hōšang, son of Āsā.<sup>1</sup> It is in age and importance only second to the Yašt codex F1, dating from 1591 CE.<sup>2</sup> E1 is the oldest and most valuable manuscript for the transmission of the Khorda Avesta, which is not contained in F1. The ms. E1 offers perhaps the best and most complete extant collection of the Khorda Avesta, including Gāhs, Niyāyešes, Yašts, Nīrangs, Bājs, Namāzes, the Skt. Wahman Yašt, and many other, often little known texts. Moreover, E1 is of particular significance from a textcritical point of view because it has been corrected *secunda manu* according to a line of transmission independent from and older than F1.<sup>3</sup> Like F1, the ms. E1 does not have translations of any Avestan text into Pahlavi.

### 1. The Yašts and the Bayān Yašt Nask

In the colophon on fols. 487v–488v (see below, pp. 40–42), the scribe Ervad Šāpuhr Hōšang Āsā mentions Yašts and Bayān Yašts as parts of the ms. together with other texts. The distinction between Yašts and Bayān Yašts is reflected in the headings of individual Yašts. While in most headings Ervad Šāpuhr simply gives the name of a Yašt (e.g. Yt 1 *hōrməzd yašt navīsəm*, fol. 147r), in those of

- 1 On the scribe Šāpuhr Hōšang Āsā see below, p. 40 with fn. 61. On the date when the ms. was copied, cf. also the note on fol. 136r–141v, below, p. 19.
- 2 GELDNER *Prolegomena*, p. xlv, notes that Āsdīn Kākā's ms. F1 "in many respects stands nearer to the Persian than to the Indian" line of mss. Additional support for this view derives from certain liturgical passages which are found in Indian mss., including E1, but not in Iranian mss., including F1. In particular, both the Pazand introduction to Ny 1 (JAMASPASA 1991, fol. 10v) and the passage beginning with *rāmanō xāstrabe* up to *spəntō.mainīiaom* (= Y 72.10) in the *jasā mē auuayhe mazda* prayer in Srōš Bāj 5 are found in E1 (fols. 13v–14r and 8v l. 13–9r l. 4) but omitted in F1 (JAMASPASA 1991, fol. 10v and fol. 6v l. 12, where after *uparatātō* the words *rāmanō xāstrabe* up to *spəntō.mainīiaom* are lacking). Likewise the Avesta–Pahlavi Khorda Avesta ms. numbered T12, written by Āsdīn Kākā in 921 AY (1552 CE) in Navsari and housed in the Meherji Rana Library, seems to descend from an Iranian recension because it does not contain the preface in Pazand to Ny 1 (fol. 13v); see DHABHAR 1923, p. 112 and 1927, *Introduction*, pp. 6–7. The Irani Zoroastrians and the Parsis belonging to the Qadīmī sect do not recite these passages as they are omitted in Iranian mss. The omission in Iranian mss. of the prayer *jasā mē auuayhe mazda* in the Srōš Bāj has not been recognized by GELDNER (see *Avesta*, II, p. 36, n. 2 to Srōš Bāj 5 and I, p. 239, Y 72.9f.).
- 3 See GELDNER, *Prolegomena*, p. xlv.

the six Yašts 14 to 19 he indicates, in addition, the number of the Fragard in the Bayān Yašt Nask (e.g. Yt 14 *yāzdabom* +*fragard wābrām* +*yašt bun*).<sup>4</sup> Such headings for Yt 14 to 19 are also used by ĀSDĪN KĀKĀ, the scribe of the Yašt codex F1.<sup>5</sup> The numbering in both E1 and F1 of Yašts 14 to 19 as constituting Fragards 11 to 16 of the Bayān Yašt Nask agrees with the tradition preserved, for instance, in a Persian Rivāyat quoted in the manuscript no. 29, fol. 164 in the University Library at Bombay, according to which the Bayān Yašt Nask contained sixteen Yašts, namely Yašts 1 and 5–19.<sup>6</sup> However, there is also another tradition preserved in the Persian Rivāyats of Kāmā Bōhrā (AY 896), Narīmān Hōšang (AY 855), Dastur Barzu Qayām-ud-Dīn (AY 1019), and a later Pahlavi text called *Dēn ī Wizīrkard*, in which seventeen Yašts are attributed to the Bayān Yašt Nask.<sup>7</sup> The remaining five Yašts 2–4 and 20–21, which do not belong to the Bayān Yašt Nask, are culled from other Nasks for exorcising bad spirits and as shields against the evil influence of planets.

The Bayān Yašt Nask is the last of the legal (*dādīg*) group of Nasks, whose contents are summarized in the Dēnkard. It once contained the hymns (*yašt*) dedicated to each of the divinities (*bayān*) corresponding to one of the thirty days of a month in the Zoroastrian calendar.<sup>8</sup> However, four days do not have a Yašt (day 9 Ātar, day 22 Vāta, day 29 Manthra Spenta, day 30 Anagra Raocah), while days 2, 4, 5 and 7 all share the Haft Ameshaspand Yasht (Yt 2) and days 1, 8, 15, 23 the Yašt to Ohrmazd (Yt 1). Moreover, two Yašts, namely those to Hōm and Wanand (Yt 20 and 21), do not correspond to a day of the month.<sup>9</sup>

GELDNER includes Yašts 1–21 into his edition of the Avesta, while WESTERGAARD (1852–1854) considers three additional Avestan texts to belong to the Yašt literature, and hence the number of Yašts grows to twenty-four in his edition. The ms. E1 has Yt 1–21 and, furthermore, the Āfrīn Zardušt Spitamān (fols. 470r–476v), WESTERGAARD's Yašt 23, but the latter text is not considered to be a Yašt. Ervad Šāpuhr, the scribe of E1, states at the end of the Wanand Yašt on fol. 410v that twenty-two Yašts are completed (*bīst u du yašt tamam šuδ*). He reaches this number by counting Srōš Yašt Hāδōxt (Yt 11) and Srōš Yašt (Yt 11a) as two separate Yašts (see GELDNER, *Avesta*, II, p. 259 on Yt 21.2, n. 4).

4 Yt 14 *yāzdabom fragard* (fol. 350r l. 6); Yt 15 *dwāzdabom fragard* (fol. 363r l. 14f.); Yt 16 *sēzdabom fragard* (fol. 372v l. 3); Yt 17 *cabārdabom fragard* (fol. 375v l. 7); Yt 18 *pānzabom fragard* (fol. 385v l. 2); Yt 19 *šāzdabom fragard* (fol. 387v l. 3).

5 JAMASPASA 1991, p. XI f.

6 See WEST 1892, p. xlv, fn. 1.

7 See WEST 1892, pp. 426, 431, 436 and 444f.; DHABHAR 1963, pp. iv–v.

8 D. P. SANJANA, *Dinkard*, vol. 15, London 1916, Ch. 14, pp. 33 (text) and 36 (transl.); WEST 1892, pp. 34–35 with notes; DHABHAR 1963, p. iii; DHABHAR 1927, *Introduction*, pp. 6–7.

9 On the relationship between the Yašts and the days of the Zoroastrian month, see PAINO 1989 [1992], pp. 173–176.