



## About two Avestan compounds in Vishtasp yasht

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### 1. INTRODUCTION

The Avestan version of Vishtāsp Yasht is part of a late Avesta and consists of eight Fragards and sixty-five verses. In This Yasht, Zarathushtra concisely teaches the principles of religion to Vishtasp addressing by "O my son" as Ormazd does to Zarathushtra in the nineteenth Fragard in Vendidad. Vishtāsp Yasht presumably belongs to the second Nask of twenty-one Nasks of Sasanid Avesta named Vishtāsp Sāst from Hādāgmānsarig class. What we call it Vishtāsp Sāst does not exist now and the abstract that we can find in eighth Fragard of Dinkard is too incomplete. Nevertheless, it allows us to inform on its content. According to eighth Fragard of Dinkard Vishtāsp Sāst relates to believing of Vishtāsp in Zarathushtra's religion and subjects relevant to it. Zarathushtra, the messenger, for reporting his task according to Ormazd's request, offers the needed knowledge to Vishtāsp. Then Ormazd sent Amahraspands to testify the truth of Zarathushtra's message and also to show Vishtāsp what he will obtain with accepting Zarathushtra's religion. This acceptance results in Arjāsp's opposition. Arjāsp, who was provoked by anger, starts a war against Vishtāsp. The narration of this war which has been reported in Vishtāsp Sāst is missed in the existing text titled as Vishtāsp Yasht. In the other hand, according to the abstract which we know according to the eighth book of Dinkard, the narrative of the pious man and also wicked man after death which allocates the eighth fragards of Vishtāsp Yasht and has many resemblances with the second fragard of Hādokht Nask, does not exist in Vishtāsp Sāst.

For many years, Avestan scholars have thought that the Avestan text of Vishtāsp Yasht is very new; Even newer than Vendidad, which Skjærvø (2007: 112ff) considers its time to be later than Yasna and Wisperad and in the partian period. The common sentences and phrases that Vishtāsp Yasht has with the Vendidad-e-sade have made Darmsteter consider it just a text of a combination of Vendidad sentences and phrases and an imitation of it. According to Darmsteter (1962: 324-325), Vishtāsp Yasht is not original, and is entirely borrowed from Vendidad and some other parts of Avesta. Mole (1963: 650) describes the linguistic structure of the

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Avestan text Vishtāsp Yasht as the most inaccurate among the existing Avestan texts, and according to the linguistic features of this text, he believes that Vishtasp Yasht is not only a part of the Achaemenid dynasty of Avesta, but also a part of the Sassanid dynasty. However, Mole does not accept Darmesteter's view either, and does not see this text as the result of the accidental juxtaposition of borrowed passages from other parts of the Avesta. Mole believes that Vishtāsp Yasht has practically all the elements in the narration of Vishtāsp Sāst: encouraging acceptance of religion, visiting Amahraspands, promising of blessing and victory, teaching religion, and revealing the reward after death. In contrast, what is lacking are details with narrative characteristics: the description of the coming of Amahraspands, the battle with Arjāsp, and so on. Mole is of the opinion that Vishtāsp Yasht probably indicates the adaptation of the content of Vishtāsp Yasht's myths to a prayer application (Mole, 2016: 413).

## 2. MATERIALS AND METHODS

Although There are not many manuscripts left from Vishtāsp Yasht, in this study we used all the manuscripts left. Geldner introduces the two manuscripts K4 and L5 in the section on manuscripts. The K4 manuscript was written in Kerman by Vehmard Fereydoun Vehmard Fereydoun Vehmard Gupatshah Rostam Bondar Shahmard Dinoyār on the day of Bahman from the month of Bahman in 1092 (July 26, 1723 AD). It is clear that this manuscript was written with great care from another original. The L5 Manuscript, an appendix to the modern and highly careless manuscript of the Vendidad-e-Sade, was written in Mumbai in 1792. Cantera has published several other manuscripts on the Digital Avestan Archive, and we have used all of them in writing this treatise. These manuscripts are G18a, F12, G120, KM1-A and Yazd manuscript. Manuscript G18a is a transcript of another transcript written by Manouchehr Ardeshir Vahrām Sefandiad Ardeshir for Fereydoun Marzban in 996 AD, 20 years after the coronation of Yazdgerd. The G18a manuscript is of the same origin as the K4. The manuscript called Yazd, which is in the possession of an ordinary person near Yazd, has no trace of the author or date of writing. Cantera believes that this manuscript belongs to the Safavid period. . Manuscript F12 is the only manuscript that also contains Zand text. This manuscript was written in Mumbai in 1227 AH by its owner Iraj Dastur Sohrabji Kavousji Mehrji Rana. Manuscript F12 has better and more accurate recordings than other manuscripts. The Persian meaning or explanation of some words or sentences can be found below the word or in the margin of the page in some parts of this manuscript. The G18a manuscript is badly distorted and unreadable in some places. The G18a manuscript is badly distorted and unreadable in some places. Fargard I is absent from the KM1-A manuscript.

## 3. RESULTS AND DISCUSSION

The Avestan text of Vishtāsp Yasht is late and full of ambiguity. Morphological modes are mostly incorrect and sometimes missing. Some Parts of the text are borrowed from the other parts of Avesta particularly Vendidad. Several words and phrases in the Avestan text are vague and unknown. In this article, an attempt has been made to provide a new reading for the two ambiguous combinations, resulting in a better translation. These two combinations are a • əm.məɾəncō and upā.θβaiieiti. Re-readings and corrections have been made by comparing the forms used in the

existing manuscripts of Vishtāsp Yasht, analyzing the translation of words and phrases in the pahlavi narration of the text, examining the evidence and examples, as well as finding clues from other parts of the Avesta. As far as the text allows, we have explored the meaning and derivation in depth and suggested new readings of ambiguous words and phrases.

For each word or phrase, the Westergaard recording from the verse in which that word or phrase is used is provided. In following, The Persian translation of that paragraph will be based on Darmsteter's translation or Bartholomae's description. When needed, Zand translations of Avestan words, phrases and verses are provided.

#### **4. CONCLUSION**

Vishtasp Yasht is a late text, full of ambiguity and grammatically disorganized. In this research, a new reading and meaning for the two combinations a • əm.mərəncō and upā.θβaiieiti is proposed. The basis of the first correction refers to the useful work that has been attributed to Kaykhosrow in the two Pahlavi texts of Mēnōg ī Xrad and Rivāyat ī Pahlavi. And the second correction based on the verb in Vendidad 19/29, is also the interpretation of Zand verb "bar rasēd" Vishtasp Yasht.

**Keywords:** Avesta, Zand, Vishtasp Yasht, Vishtasp, Zarathushtra