



DAY

DAY (Av. *daδuuah-*, Pahl. *day* “creator”), an epithet of **Ahura Mazdā** that became the name of the tenth month, as well as of the eighth, fifteenth, and twenty-third days in each month of the Zoroastrian **calendar**. Younger Avestan *daδuuah-/daθuš-* is a perfect active participle of the verb *dā-* (IE. **dheh1-*, OInd. *dhā-*, NPers. *dādan*) “to place, put, create.” In the last sense it was commonly used for the creative acts of Ahura Mazdā, for example, in the words of Darius I (DNa 1-3; Kent, *Old Persian*, pp. 137-38) “. . . Ahuramazdā who created (*adā*) this earth, who created yonder heaven” and in Zarathustra’s rhetorical question (Y. 44.3) “Who created (*dāt*) the path(s) of the sun and the stars?” A noun of agent *dātṛ-* (OInd. *dhātṛ-*) “creator” is another common epithet of Ahura Mazdā in both Old and Younger Avestan, as in *Yasna* 44.7, where Mazdā is invoked as the “creator of everything” (*vīspanam dātārəm*), and in the invocation formula “O Ahura Mazdā . . . creator (*dātārə*) of the material world . . .” (Yt. 1.1, etc.; cf. Kellens). *Daδuuah-* could mean either “who has created” or, more likely, “who creates” (with present sense comparable to that of *vīδuuah-* “knowing, wise”; cf. Wackernagel and Debrunner, p. 914), that is, “creator.” Although *dātṛ-* can be construed with either the accusative or genitive, *daδuuah-* has ceased to function as a participle and never takes an object. In the formula “We worship the Creator (*daδuuah- hēm*), Ahura Mazdā” the object of creation is thus unspecified. In Pahlavi translations of Avestan texts *daδuuah-* is always glossed with *dādār*. In the Sogdian calendar the Old Iranian genitive of *daθušō* has been preserved as *δšcyh*, *δšcyy/δyšcyy/δəšci*,/ and *δtš/δatš*/, whereas Pahlavi *day* is derived from the nominative singular *daδuuā*.



In the calendar reform in the 5th century B.C.E. (cf. Hartner, pp. 756 ff.) the names of Zoroastrian *yazatas* (benign divinities) were given to the twelve months and the thirty days of each month. The tenth month was named *daθušō* (*māh-*) “(month) of the creator”; the first day of each month was called *ahurahe mazda* (*aiiarə*) “(day) of Ahura Mazdā,” and the eighth, fifteenth, and twenty-third days also bore the epithet *daθušō* (*aiiarə*) “(day) of the Creator.” The thirty-day month was thus divided into two segments of seven days, followed by two segments of eight days (see Nyberg, pp. 128-34).

In Pahlavi, in which *daθušō* appears as *day*, the eighth, fifteenth, and twenty-third days are further specified by the days following, for example, *day pad ādur*, *day pad mihr*, *day pad dēn*. According to the *Bundahišn* (30.10-31.8, 33.15-34.2), the establishment of the names of the deities (thirty *amahraspands*; see [AMEŠA SPĒNTA](#)) for the thirty days of the month was an essential part of the material creation, especially the creation of finite time, which places a limit on the life span of [Ahriman](#). As participants in the battle against Ahriman the three Days function not only as mere day names but also as Ohrmazd’s coworkers, designated as “space” (*gāh*), “religion” (*dēn*), and “time” (*zamān*). In the same text (119.9-13) the “flower” that belongs to each of the thirty *amahra-spands* is listed: for the Days they are respectively the citron (*wādrang*), the *k’ltk* (?), and the fenugreek (*šambalī dag*).

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