



## AŠTĀD

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**AŠTĀD** (Mid. Pers.), Av. *arštāt-*, Old Iranian female deity of rectitude and justice.

*Arštāt* in Avestan may be “justice” (I. Gershevitch, *The Avestan Hymn to Mithra*, Cambridge, 1959, pp. 197, 286f., 327), rather than “honesty” or “sincerity” (F. Justi, *Namenbuch*, p. 47; *AirWb.*, col. 205; H. Lommel, *Die Yäšt’s des Awesta*, Göttingen, 1927, p. 166; F. Windischmann, *Mithra. Ein Beitrag zur Mythengeschichte des Orients* [Abhandlungen der Deutschen Morgenländischen Gesellschaft, vol. II], Leipzig, 1859, p. 17). The name is a feminine substantive designating the *yazata* of Justice. It derives by haplology from \**arštatāt-*, like *amərətāt-* from \**amərətatāt-*, or *haurvāt* from *haurvatāt-*. Similarly Old Persian *arštā-* is probably from \**aršatā* (Gershevitch, op. cit., p. 286). In the inscription of Darius at Behistun we read: *upariy arštām upariyāyam* “I walked according to *arštā-*” (DB 4.64).

*Arštāt* is one of the abstract personifications of Zoroastrianism, along with **Daēnā** “Religion,” or **Aši** “Recompense”. In the *Mihr Yašt* she appears in company with Miθra, Dāta “Law,” Rašnu “Judge,” and is defined as *frādaṭ.gaeθā* “world-furthering,” and *varədaṭ.gaeθā-* “world-promoting” (Yt. 10.139). She is identified with Daēnā in *Vispered* 7.2, which is also defined as *fradāṭ.gaeθā*. As the hypostasis of “Justice,” *Arštāt* is a companion of Miθra, together with Rašnu and Sraoša “Obedience.” As such, it has an important position in the liturgy after death: an *āfrīnagān* is dedicated to both it and Rašnu, one of the three judges of the soul, along with Miθra and Sraoša, on the third day after death (Boyce, *Zoroastrianism* I, p. 330).



In Pahlavi, *Aštād* is a helper and companion, *ayār* and *hamkār*, of Amurdād (Amərətāt-); together, Amurdād, Aštād, and Zāmyād reckon the good and bad deeds of the souls of men arriving at the Činwad bridge at the end of time (*Bundahišn*, p. 37.10-14; tr. p. 43). In Pahlavi texts *Aštād* is associated with Mihr, Rašn, Dēn, and also with Wāy. Together with Nēryōsang, Srōš, Mihr, Rašn, Wahrām and Xwarrah, *Aštād* assists the hero Pēšyōtan, son of Kay Wištāsp (*Zand ī Wahman Yasn* 7. 19-20, 28; ed. B. T. Anklesaria, *Zand ī Vohūman Yasn . . .*, Bombay, 1957, pp. 60-61, 65). In the *Ardā Wīrāz-nāmag* 5.3, *Aštād* is mentioned as standing next to the Činwad bridge, together with Mihr, Rašn, Way, and Wahrām, and with the Xwarrah ī Dēn, the Frawahrs of the *ahlawān*, the other *mēnōg* being; here its epithet *frēh-dādār ī gēhān* reflects the Avestan *frādaṭ.gaēθā-* of *Yt.* 10.139 (rather than *varədaṭ.gaēθā-* and *savō.gaēθā-* as Ph. Gignoux, *Le livre d’Ardā Wīrāz*, Paris, 1984, p. 158 n. 3), elsewhere rendered in Pahlavi as *frāz-dādār ī gēhān* (see *AirWb.*, col. 1014).

Arštāt-/Aštād is the deity of the 26th day of the month.

See also [Aštād Yašt](#).

## BIBLIOGRAPHY

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See also Avesta, tr. Darmesteter, II, pp. 611ff.

Gray, *Foundations*, pp. 136-37.

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