



HAFT AMAHRASPAND YAŠT

HAFT AMAHRASPAND YAŠT, or simply *Haf-tān yašt* (Panaino, 1994, p. 168), the second hymn of the Avestan corpus. It is dedicated to the seven Zoroastrian entities (see [AMƏŠA SPƏNTA](#)) and recited on the first seven days of the month (see [CALENDARS](#) i, pp. 660-63; Narten, pp. 9-10, 24). The text is a later compilation with respect to the so-called Great *Yašts*, and in particular belongs to a special subgroup of hymns (2-4) that probably were not transmitted in the *Baḡan yašt nask*, from which derive many of the extant hymns; in fact a Persian *Revāyat* (West, p. XLV, n. 1; Darmesteter, 1892-93, II, p. XXVII; Geldner, 1899, pp. 19-20; idem, 1904, p. 30; Panaino, 1992, p. 179) does not list them in the catalogue of *Baḡan yašt nask*, while the oldest *Yašt* ms. (fol. 1) preserves a reminiscence of the original series of hymns, attested in the same Zoroastrian book, in the numeration of the original *fargards* which, from *Yašt* 14 to *Yašt* 19, differs by three from that generally assumed, but is in agreement with the statement of the Persian *Revāyat*. It is probable that these *Yašts* are derived from a different tradition and constitute a late attempt to expand hymns dedicated to the Aməša Spəntas (*Yt.* 2, plus *Yt.* 3 to [Ardwahišt](#) and *Yt.* 4 to [Hordād](#) immediately after the *Ohrmazd yašt* (i.e., *Yt.* 1).

The text, partly written in a degenerate and unclear Avestan (in particular par. 12-14), numbers fourteen unmetrical paragraphs (not divided in *kardas*); James Darmesteter (1882, p. 35; idem, 1892-93, II, p. 346) assumed that the first ten chapters of this *yašt* were nothing more than an extract from the two *Sīrōza yašt* (*Yt.* 1.1-5 = *Sīrōza* 1.1-7; *Yt.* 1.6-10 = *Sīrōza* 2.1-7; cf. Hartman, pp. 36-41; Schlerath, II, pp. 46-47), but so crude a relationship has to be carefully



reconsidered in the light of a deeper analysis of these late texts (see Panaino, 1991, pp. 116-20) and in the light of the remarks made by Herman Lommel (pp. 8-12, 19), who noted that the introductory and conclusive formulae, because of the dedication of the hymn to seven entities and not to only one as is normal in the *Yašts*, were extraordinarily inflated. The other paragraphs, mainly derived from the *Yasna*, are heavily corrupted and do not offer original statements. Likewise, they pose serious problems for grammatical and philological interpretation (for later translations in Persian see Darmesteter, 1892-93, II p. 347).

BIBLIOGRAPHY

Editions of the text: Karl Friedrich Geldner, *Avesta, the Sacred Books of the Parsees II: Vispered and Khorde Avesta*, Stuttgart, 1889, pp. 69-72.

Niels Ludwig Westergaard, *Zendavesta or The Religious Books of the Zoroastrians*, Copenhagen, 1852-54, pp. 149-51.

Maneck Ferdunji Kanga, *Avestā, The Sacred Scripture of the Parsees II: Khordeh Avesta and Yašts*, ed. in Devanāgarī script, Poona, 1962, pp. 355-61.

For additional bibliography see Bernfried Schlerath, *Avesta Wörterbuch*, Wiesbaden, 1968, I, p. 124; II, pp. 46-47.

Major translations: Abraham Hyacinthe Anquetil Duperron, *Zend-Avesta*, 3 vols., Paris, 1777, II, p. 152.

James Darmesteter, *The Zend-Avesta, Part II: The Sīrōzahs, Yašts and Nyāyiš*, SBE 23, Oxford, 1882; repr. Delhi, 1988, pp. 35-40.

Idem, *Le Zend-Avesta*, 3 vols., Paris, 1892-93, II, pp. 346-50; repr., Paris, 1960.

Charles de Harlez, *Avesta, Livre sacré des sectateurs de Zoroastre II: Vispered, Yasna, Naska XXI – Yeshts*, Paris and Liège, 1876, pp. 195-96; 2nd ed., Paris,



1881, pp. 406-8.

Herman Lommel, *Die Yäšt's des Avesta übersetzt und eingeleitet*, Göttingen and Leipzig, 1927, pp. 19-21.

Ebrāhim Pur(-e) Dāwud, *Adabiyāt-e mazdayasnā: Yaštā*, 2 vols., Bombay, n.d., I, intro., pp. 99-109, 113-35; tr. Dinshaw Jeejibhoy Irani as *Introduction to the Yashts*, Bombay, 1928, pp. 69-109.

Friedrich Spiegel, *Avesta, die heiligen Schriften der Parsen III: Khorda Avesta*, Leipzig, 1863, pp. 34-37.

Fritz Wolff, *Avesta: Die heiligen Bücher der Parsen*, Strassburg, 1910, pp. 158-60.

Additional literature: Karl Friedrich Geldner, "Avestalitteratur," in *Grundriss II*, pp. 1-53; tr. D. Mackichan as "Avesta Literature," in *Avesta, Pahlavi, and Ancient Persian Studies in Honour of the Late Shams-Ul-Ulama Dastur Peshotanji Behramji Sanjana*, Strassburg and Leipzig, 1904, pp. 25-82.

Sven S. Hartman, "La disposition de l'Avesta," *Orientalia Suecana* 5 (1956) 1957, pp. 30-78.

Johanna Narten, *Die Aməša Spəntas im Avesta*, Wiesbaden, 1982.

Antonio Panaino, "Gli Yašt dell'Avesta: metodi e prospettive," *Atti del Sodalizio Glottologico Milanese* 30 (1989), 1992, pp. 159-84.

Idem, "L'innologia avestica," in *L'inno tra rituale e letteratura nel mondo antico, Atti di un Colloquio, Napoli 21-24 ottobre 1991*, AIUN, Sez. Filologico-Letteraria 13, pp. 107-23.

Idem, "Philo-logia Avestica IV: Av. *yaštay-/yeštiyašta-yašt*. Quelques réflexions sur les titres des hymnes de l'Avesta," *Studia Iranica* 23, 1994, pp. 163-85.

Edward William West, *Pahlavi Texts IV: Contents of the Nasks*, SBE 37, Oxford, 1892; repr. Delhi, 1977.