



HAFTĀNBŌXT

HAFTĀNBŌXT, traditional reading of the name of a legendary warlord in southern Persia, mentioned in the *Kār-nāmag ī Ardašīr ī Pābagān* (The exploits of Ardašīr son of Pābag) and as **Haftvād** in the *Šāh-nāma*. In the *Kār-nāmag*, in a demoniacal romance derived from national traditions, he is involved in an ancient motive, the combat of a dragon with a national hero, in this case, Ardašīr I, son of Pābag, the founder of the Sasanian dynasty (Christensen, p. 38). The exploits of Ardašīr, a young Persian of noble birth, is recounted after the pattern of such heroic legends as those attributed to **Cyrus the Great** or Marduk, the Babylonian god who overpowered monsters.

As the name Haftānbōxt is given in our manuscripts variously, it is primarily essential to assess its proper orthography. Joseph Markwart was the first to recognize that the form of the name Haftānbōxt, as it has been handed down in the *Kār-nāmag*, is erroneous (Markwart, *Ērānšahr*, p. 44, A1). The traditional reading of the name *hpt'nbwḫt* = Haftānbōxt is evidently based on an interpretation as “redeemed by the seven (planets),” from *haftān*, the plural form of *haft* (seven), and *bōxt* (redeemed). According to the *Šāh-nāma*, Haftvād was so called because he had seven sons, and the seven sons of Haftānbōxt are also mentioned in the *Kār-nāmag* (*Haf-tānbōxt haft pus dāšt*; *Kār-nāmag* 6.14). As was recognized by Walter Bruno Henning (p. 140), this implies a reading *hpt'wb't* = Haftōwād, interpreted by folk etymology as *haft* (seven) and *ōwād* “generation” (cf. *'wb't*, Pahl. Psalter 95.10, translating Syriac *dārā* “generation”; from OPers. *uvādā*, according to Shaki, p. 95). This form of the name provides the direct source of Persian *haftvād*, and may also be supported by the forms



attested by Ṭabari (Cairo, p. 819) and Bal'ami (p. 817), though both the story and the spelling of the name are confused in these sources. Another folk etymological interpretation is found in a story added to the *Kalila wa Demna* tradition. This refers to a certain king Hawṭabād (Syr. *hwṭb'd*, etc., Schulthess, II, p. 241, n. 628), whose name is evidently understood as “a seventh of the wind,” from *haftaw* “seventh” (OPers. **haftauva-*) and *wād* “wind” (Henning, p. 145). In fact, the first part of the interpretation is probably etymologically correct, since Henn-ing showed that the name **Haftōwād* ultimately de-rives from an Achaemenid title **hafta(x)uwa-pātar* “the guardian of the seventh part (of a province),” attested in an Aramaic document from Elephantine as *hpth.pt'* (Henning, pp. 143-44). The Aramaic title, though not its relevance to the names Haftānbōxt and Haftvād, was independently identified by Mikhail Bogolyubov. According to Mansour Shaki (p. 96), this title survives in the form of *hafw'd* on a seal found near Kerman (Pirniā, III, p. 2629).

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