

## Preface

The *Yasna Haptanhāiti* has been the subject of research at irregular intervals. After an initial study by THEODOR BAUNACK in 1888, it received no further treatment until JOHANNA NARTEN's German edition about a hundred years later in 1986. Since then it has again been edited twice, in French by JEAN KELLENS and ERIC PIRART (1988–1991) and in English by HELMUT HUMBACH (1991). The present work is thus the fourth edition of its text in about twenty years.

When I started working on the *Yasna Haptanhāiti* I intended to produce an English translation with short notes rather than another full-scale edition because at that time I assumed that JOHANNA NARTEN's exhaustive study was quite definitive. However, as my own work progressed I realized that this view was mistaken for two reasons. First, in many instances the later editors KELLENS/PIRART and HUMBACH have not accepted NARTEN's conclusions. Second, I felt that NARTEN's very detailed discussions and profound insights into the text have not had the impact which they deserve. I have therefore summarized some of her arguments in English and where appropriate contrasted them with views put forward by other scholars.

The reopening of the discussion has thus resulted in a longer commentary than I had anticipated. I have attempted not only to discuss problems at a scholarly level but also to make the debate accessible to the non-specialist. For this purpose, I have explained, for instance, the functional difference between present and aorist stems on the occasion of the twice-occurring form *dadāt* in Y 38.4, or the various functions of different demonstrative pronouns in connection with *huuō* in Y 36.2. I hope that the commentary will be found useful by both colleagues and students.

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