

Pouruchista's Gathic Wedding and the Teleological Composition of the Gathas

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Goftār be Nīk

I intend to show in this article that what appears to be straightforward passage, whose pragmatically descriptive phrasing follows from the occurrence of the event commemorated therein, instead, like the rest of Y53, results from the strictest compositional constraints, whereby Y53 (far from being, as some have supposed, not part of the *Gathas* as composed by Zarathushtra) is the culmination of a long-range plan which extends through the bulk of the Gathic corpus.

The last Gathic poem, Y(asa) 53, features a celebration of the wedding of Zarathushtra's daughter Pouruchista, who is specifically addressed in Y53.3–4:

Y53.3

- a tēmca tū pourucistā haēcaṭ.aspānā
- b spitāmī yezuuī dugədrəm zaraḍuśtrahē
- c vaṅhəuś *paitiiāstī manaṅhō ašahiiā mazdāscā taibiiō dāt sarəm
- d aḍā hēm.fərašuuā θβā xraθβā spəništā āratōiš hudānū varəšuuā

Y53.4

- a *təm zī vē spərədā niuuarānī yā fədrōi vīdāt
- b paiθiiaēcā vāstriiaēibiiō aṭcā x'aētauuē¹

...

Y53.3

‘O Pouruchista Haechataspana Spitamī, thou young(est) of Zarathushtra's daughters, he (Zarathushtra) gives him² to thee in union, with obedience to Good Mind, Rightness, and Mazdā. Thus, consult with thy intelligence. With this generous man, make manifest/choose the holiest things of Ārmaiti.

Y53.4

‘So *her among you (maidens) do I entrust with zeal, (that) she will provide for father and husband, pasturers and family ...’

- 1 I follow HUMBACH's emendation *paitiiāstī at Y53.3c' for mss. *paitiiāstīm* before *m-*. I emend *təm at Y53.4a' for mss. *tēm*, which reflects the influence of Y53.3a' *tēm(cā)*.
- 2 ‘him’ refers back to Y53.2d''' *saošiiant-* ‘future benefactor, prosperer’. It should be noted that recurrences of this word, and correlations with its cognates in *sauu-/sū-*, are frequent in the intertextual charts in the Appendix.

I shall now demonstrate that virtually every word in the above passage of *Yasna* 53, the last poem in the original compositional sequence, proceeds via an obligatory selection from a pool of systematically conditioned lexical options whose contexts differ remarkably from those of our passage. The latter fact is paralleled for the rest of Y53, e.g. Y53.9a" *narəpīš* 'decline' (referring to the evil-doers' dark doom), which is related by root to its compositional source, Y44.3d" *nərəfsaitī* 'waned' (which itself contrasts with 'waxes', of the moon).³

To give some salient examples of words in the above-cited passage from Y53, *ptar-* 'father' refers to Zarathushtra, *dugədar-* 'daughter' to his child Pouruchista, who, among his other female offspring, is *yezuuī* 'young(est)'. However, in the source contexts, the 'father' is Mazdā Ahura, originator of Rightness (Y44.3b"; Y44.7c"; Y47.2d") and of Good Mind, and the 'daughter' (of Mazdā) is Ārmaiti (Y45.4c–d). Even Pouruchista's description as *yezuuī* 'young(est)' among Zarathushtra's daughters proceeds compositionally from Y31.8a" *yazu-*, which refers to Mazdā as energetically youthful. Similarly, *paiti-*, occurring at Y53.4b' for 'husband', may be textually traced to its compositional antecedent at

- 3 A chart demonstrating the full set of correspondences of Y44 to Y53 is given in the Appendix. The Appendix also contains charts for all other intertextual correspondences discussed here. The charts are arranged first in numerical order of the donating poem, then by the receiving poem, and lastly by directionality (matching or opposite). In the charts, the ordering and number of the donating poems follows that found in the mss. and in modern editions of the *Gathas*, although it is demonstrable that this was not the original order of composition (thus e.g. Y29 was composed before Y28).
- 4 As per Chart B of Y44 > Y53, Y44.7c" *piθrē* 'father' (dative), which belongs to the paradigm *pitā* (nominative), *piθr-* (oblique), provides a compositional antecedent, via partial homophony, for the Gathic *hapax* Y53.6c" *piθā* 'defenses'. However, as per Chart A (via which it is Y44.5d" (*arəm.*)*piθβā* (/ʰ-piθwā/) 'noon' which may be adduced as the partially homophonous compositional antecedent for Y53.6c" *piθā*), Y44.7c" *piθrē* is the compositional antecedent for Y53.4a" *fəθrōi* (both forms being metrical variants going back to different treatments of the laryngeal in the Indo-Iranian proto-form /ʰpHtraɪ/ 'father', dat.). Y44.7c *uzəməm ... puθrəm piθrē* 'a son excellent with regard to his father' parallels the context of Y53.4a as to the solicitude of child (here daughter) to father.

The attestations of *ptarəm* 'father' (acc.) in Y45.4c" and Y31.8b" also correspond in the intertextual charting, which illustrates the intermediation in transmission of forms. In this connection, note that while 'for family', Y53.4b" *xəətaunē* (dat.) has as more immediate antecedent Y49.7c" *xəətuš* (nom.), the latter intermediates its own antecedent, Y46.5d" *xəətaunē* (dat.) which matches the same form at Y53.4b" (see SCHWARTZ 2006a, p. 62, n. 17). Such examples can be multiplied.

Y44.7c" *piθrē*, for its part, concatenates with Y44.3b" *ptā* 'father' (nom.) in the proto-poem Y44.1–9 (wherein Y44.9c" *paitišə saxiiāt* 'the Lord ... would proclaim', concatenating in metrical respiration with Y44.1c" *θβānuqs saxiiāt*, features *paiti-* prominently). As alternative to the intertextual role of Y44.7c" *piθrē*, Y44.3b" *ptā* itself, as per the Chart of Y44.1–9 > Y53.1–9, serves as compositional antecedent for Y53.4 *fəθrōi*.

The phenomenon of two alternatively operable sequences in Y44.9 which provide compositional antecedents for the lexical material in Y53 (Y44 > Y53, Charts A and B) is obviously connected with the larger question of the purposes of Zarathushtra's cross-textual serial composition, which is addressed at the conclusion of this paper.

Y44.9c", where the same word refers to Mazdā Ahura as 'Lord [of Dominion]'; see Chart B of Y44 > Y53.⁵ A further instance of recontextualization, among others which could be cited for our passage, is Y53.3c" *dā- sarēm* 'give as mate/union/alliance', which proceeds from the use of the same phrase at Y49.8a"-b', where it refers to the granting/establishment of an eschatological connection in Mazdā's Dominion. Typically of recurrent forms, *sar-* is found in intertextually corresponding positions in other Gathic poems.⁶

In addition, the names of Zarathushtra and (in Y53.2) his patrons and son not only positionally match corresponding names in earlier poems, but the name of his daughter, the bride, Y53.3a' *pourucistā haēcaṭ.aspānā*, is anticipated in equivalent positions of other poems where the name's elements occur: *pouru-* 'many, much' (Y32.6a'; Y43.15a'; Y47.6d'); *cisti-* or other nouns or verbs deriving from the root *ciṭ/cit* 'to perceive' (Y30.9c"; Y32.5c"; Y34.4b"; Y44.10e', etc.);⁷ the (masculine) name *haēcaṭ.aspa-* (Y46.15a'); the ultimate root of *haēcaṭ-*, *haēc/hic* 'to pour, irrigate' (Y32.14b' *hīcā*, root-stem *hic*-⁸), and *aspa-* 'horse' (Y44.18c' *aspā* 'mares'). In the same stanza, Y53.4, *x^aaētū-* 'family' accords with the wedding context, but its compositional precedent in Y49.7c" has an eschatological context. The situation is similar for *hudānu-* 'generous' Y53.3d" *vis-à-vis* at Y31.16a' and Y44.9c'. Other relevant intertextual correspondences with the vocabulary of Y53.3-4a-b (and the rest of Y53) may be seen from the appended charts.

5 The two matched instances of *paiti-*, like the matched *yazu-/yezuuī*, *dugōdar-*, and *√sprd/z*, conform to the fact that words occurring twice in the Gathic corpus are always matched in the chartings of Gathic intertextuality. Thus also, e.g., *pasu- vīra-* 'cattle and men' in the chart of Y45 > Y53.

6 See next note, third paragraph.

7 The elements *pouru-* and *√ciṭ/cit* are found in adjoining lines of Y32: Y32.6a' *pourū* and Y32.5c" *fracinas*. It may be noted that *-cistā* and the positionally corresponding forms of *√ciṭ/cit* are among the cross-corpus inheritances of *Yasna* 29, in this instance, Y29.4a" *pairī ciṭīṭ*, b" *aipī ciṭīṭ*, whose analysis should no longer be in question (cf. SCHWARTZ 2007b, p. 5, Chart II, with p. 8, fn. 15; the abundant corroboration will be set forth elsewhere).

Also inherited ultimately from Y29 is Y53.3c" *sarēm*, variants of which, throughout the Gathic corpus, have their compositional origin in the hitherto problematic Y29.3a' *sarōjā* 'smasher of ties/bonds' = 'liberator' (with the concrete meaning of *sar-*, otherwise 'connection, union'). Cf. the second element, *-jan-* 'smashing, smiting, killing' of the same *sarōjā*, whose final recycling is *jān-* in Y53.8c' *jānōraṃ* 'killing men' (**jān-nar-*).

The juxtaposition of the elements of *pouru-cistā* in Y32 is paralleled, in the lexical realm, by the elements of Y29.3a' *sarō-jā* juxtaposed at Y44.17d' with *sarōi* 'for a connection/union' and Y44.16b' *vərəθraṃ-jā* 'smashing resistance' = 'victorious'. In the onomastic realm, cf. Y46.19b" *zaraθuštra-* 'having old camels' with its positional correspondences Y44.17b" *zarēm* and Y44.18c" *uštrēm* 'camel' (see SCHWARTZ 2006a, pp. 57 and 63, Note 21).

8 See SCHWARTZ 2006a, pp. 57 and 61, Chart V, where the spelling *haēcaṭ.aspānā* is a lapse for *haēcaṭ.aspānā*. KELLENS 1991, p. 86, now takes *haēcaṭ.aspa-* as 'having horses which splash' ("dont les chevaux s'éclaboussent"), with middle voice meaning of *haēca-* vs. active *hiṅca-*, cf. Vedic *sécate* : *siñcāti*.

The foregoing situation is the result of the technique whereby Zarathushtra generated the course of his Gathic poems.⁹ In summary: Beginning with *Yasna* 29, the compositionally earliest Gathic poem, from each poem of the *Gathas*, Zarathushtra drew upon consecutive stanzas to produce two strings of words (matching those of the original sequence at the level of inflected form or stem or root or close homophone thereof) which then recur consecutively, running through the stanzas of the next poem composed. These include words chosen from the same line in any order. The series runs from the earlier poem's first stanza toward its last, and the other series runs from the earlier poem's last stanza toward its first, and the next poem may receive the words in forwards or backwards order of its own stanzas. The process is repeated cumulatively for the generation of each successive poem, up to and including the last, Y53, which thereby reflects the pairs of word-strings of all the earlier poems. The need to accommodate this accumulated material accounts for the unusually bulky, prosodically complex lines of Y53.

A small selection of charts, chiefly focused on illustrating those aspects of the compositional background of Y53.2–5 which are touched on above, is given as an Appendix. My judgment that Y53 is the last Gathic poem which Zarathushtra composed (and Y29 the first) is based on a very large number of chartings of the compositional interrelationships between the various Gathic poems, with their contents also taken into consideration. It is too premature to essay here a detailed relative chronology of the compositions, which would include the order of proto-poems¹⁰, their chronological relationships to the final poems, and their relevance for the chronology of the teleology of Y53.

If, as the data indicate, Y53 is the poem that was composed last, we are left with a puzzle: How did Zarathushtra not only manage to compose his corpus in the face of such extreme self-imposed constraints, but to have thereby produced a composition featuring a celebration of his daughter's marriage in which her name, the statement of her family relationships, and many related details in the confines of Y53.2–5 seem to be generated, according to strictly predetermined options of lexical expressions, from the often remarkably different (and more rarefied) contexts of earlier poems?

At present I can only offer a broad solution to the latter problem: Zarathushtra, early in the course of his compositional career, anticipated the marriage of his youngest daughter, an occasion which is regarded as especially significant in many traditional cultures. In this regard it is significant that he opens Y53 with a declaration that his 'best search/desire has received a hearing', since, he continues, Mazda has granted good existence forever to those who have learned and who enact the words and deeds of the Good Envisionment/Religion. This opening makes it likely that Zarathushtra looked to his daughter's wedding as

9 See in detail SCHWARTZ 2006a and SCHWARTZ 2007b.

10 See most definitively SCHWARTZ 2006a, pp. 53–54 and 58 for the Gathic proto-poems.

an opportunity for a poetic culmination and summary of his essential doctrinal ideas, especially as pertains to eschatology. Indeed, the second half of the poem is chiefly devoted to the punitive aspect of Zarathushtra's dualistic eschatology. Its last line, Y53.9d, with *xšaθrəm* 'Dominion' + $\sqrt{dā}$ 'give' + *drigu-* 'poor', evidences a concluding linkage to the collocation of these lexemes in the third and last line of Y27.13, a brief prayer (the erstwhile Y29.11¹¹), whence Y28–Y34 are called the *Ahunaunaīti Gāθā* (this fact suggests that Zarathushtra himself gave the five *Gathas* their present prosodically-based order). It was toward his final poetic goal in Y53 that Zarathushtra applied his recursive compositional technique.

It is difficult to say which passages of the poems forming the compositional background of Y53 have phraseology which intentionally anticipates the wedding poem, as adumbrated above, and which passage(s) may have heuristically suggested the composition. For example, Zarathushtra employed the words *yazu-* 'young' and *ptar-* 'father' at Y31.8; *ptar-* 'father' and *dugədar-* 'daughter' at Y45.4 (and *ptar-* 'father' again at Y47.2d", Y44.3b", Y44.7c"¹²), where the usage in theological contexts precedes ultimate application to the realia of the wedding. An early theological passage like Y45.4, with its collocation of 'father' and 'daughter', may have suggested to its poet the further use of such phraseology in anticipation of the wedding poem, or may have been the result of such an intention. Similarly, while Y49.8a"–b' *dā-* + *sarəm* 'establish a connection/tie/union' and variants thereof aptly fit eschatological purposes, they may also have been employed in anticipation of the union of Pourucistā and her future husband, which could then symbolize the heavenly unions of the righteous people with the divine entities. The frequency of *cisti-* and *pouru-* may be explained, apart from their immediate contextual purpose, as antecedents leading to the dénouement *Pourucistā* in connection with her wedding; this device may have begun with the random(?) juxtaposition of *fracinas* ($\sqrt{ciθ/cit}$) and *pourū* in Y32.5–6 (see fn. 6).

If we assume (as is consistent with our analysis) that Y53 was planned in its essentials before the name of the bridegroom was known, we are led to an explanation of the odd fact that Y53 does not name the bridegroom. The tradition that Pourucistā's bridegroom was Djāmāspa is attested in the Pahlavi gloss of Y53.4c'. It may now be suggested that rather than rework the carefully prearranged wording in order to insert the tetrasyllabic */djāma'aspa-/ (or */djāma'aswa-/), Zarathushtra decided that it was not necessary to specify the name – quite possibly because he had already alluded to Djāmāspa's role as bridegroom, toward the end of the corpus:

Y51.18a–b

təm cistīm dējāmāspō ... ašā vərəntē taṭ xšaθrəm 'Djamaspa, via Rightness, chooses that insight/perception, (and) that dominion/power'.

11 See SCHWARTZ 2003, pp. 215–217.

12 See fn. 3 above.

Y51.18 comes in a series of stanzas which name patrons, but unlike the stanzas which precede, it does not contain specific imagery or the soul's passage to the afterlife. This stanza may have been meant both to have eschatological reference, and, for Zarathushtra's core community, to be understood as a subtle allusion to Djamaspā's forthcoming wedding to Pourchista (*cisti-* = *-cistā*)¹³.

It is noteworthy that Y51.18b' *ašā vərəntē taṭ xšāθrəm* 'via Rightness chooses that dominion/power' clearly echoes the opening Y51.1a–b *vohū xšāθrəm vairīm ... ašā* 'The good dominion/rule to be chosen ... with Rightness', referring to reward for a most generous patron. The stanza in Y51 dedicated to Djamaspā follows those (as in the other attestations of the name) dedicated to the most important patron, Vishtaspā, and that to Frashaoshtra, who seems to have become Zarathushtra's patron before his brother Djamaspā did (cf. Y28.7–8, where only Vishtaspā and Frashaoshtra are named). While the order of patrons in Y51 allows for the prestige of Vishtaspā and Frashaoshtra not to appear diminished by Djamaspā, nevertheless the fact that the beginning of the poem anticipates the praise of Djamaspā in stanza 18 would indicate that, in effect, the focus is on Djamaspā. Furthermore, a special connection between Y51 and Y53 is shown by their uniquely sharing the phrase 'good envisionment', in fact with the dative *daēnaiiāi vaṅhuiiāi* (at Y51.17b' vis-à-vis Y53.4d'') in an intertextually corresponding position, and by the parallelism of Y51.18b'–c' *taṭ xšāθrəm ... hiiat mazdā ... tauuā* and the last line of Y53.9d *taṭ mazdā tauuā xšāθrəm* 'that dominion (which is) of Thee'. In a way, then, Y51 may complement Y53 and supply the name *Dōjāmāspa* missing from Y53.

The likelihood that Djamaspā's name did not figure in the earlier planning of the poem, would, in turn, go with the fact that the etymological elements of

13 The compound name *Pouru-cistā* has traditionally been taken as 'having much insight', although KELLENS 1991, p. 96 contests this translation, preferring 'celle qui est remarquée par tous'. The older translation, apart from the morphology of *cistā*, is favored by the fact that all other compounds with *pouru-* are possessive, 'having many/much ...', in accordance with an Indo-European name-type in **polHu-* 'much' (cf. *Pouru.jīva-* 'very intelligent'). This requires that *-cistā* is a noun (or adj.) and not (as per KELLENS) a past participle. The implicit problem is that one would expect **pourucisti-*, with *cisti-* 'insight, perception'. MAYRHOFER 1977, pp. 72–73, no. 263, who takes *-cistā* as an unusual replacement for *-cisti-*, and translates 'Mit viel Einsicht, sehr einsichtig', attempts to meet the problem by referring to WACKERNAGEL/DEBRUNNER 1896–1964, II, 1, p. 118 seq., which mentions such Old Indic forms as *daśāṅgulā-* 'having 10 fingerlengths' and *pūrṇadarvā-* 'having a full spoon', in which the second member represents an underlying *i-*stem, although no *-ti-*stems are cited. Prof. HANNS-PETER SCHMIDT (personal communication) supplies as example Vedic *trivītaśtā-* 'consisting of three *vītaśti-*s (lengths of the span of a hand)'. In addition, there is the simplex noun *cistā* 'insight, perception', well-attested as the divinity of *Yasht* 16 (note also *Yt* 10.126, where *rāzišta cista ašaoni* 'the straightest, righteous C.' fits the octosyllabic pattern of divine names plus their canonical epithets, noted in SCHWARTZ 2006c, pp. 495–496). The simplex *cistā* is readily analyzable as the fem. counterpart of the very common Vedic n. *cittā-* 'thought, conception, perception', but it could alternatively have been extracted from a compound such as *pourucistā*.

Dājāmāspa- are not found in a Gathic intertextual connection with this name, whereas all the other proper names in the Gathas demonstrably have such etymological correlations.¹⁴ In any event, the latter Gathic intertextual connections between proper names and their elements should be taken together with that intertextual reoccurrence of lexical equivalence groups which characterizes the charts. It is probable that the charts attest a mnemonically-oriented continuum which is in support of the teleological aspect of the corpus, although the question of to what extent the original audiences perceived the interconnected nature of the corpus is beyond the scope of the present article.

The teleological composition culminating in Y53 confirms that the corpus was authored by a single historical personage, Zarathushtra, as per his constant self-identification. This authorship fits the realia of archaic Indo-European poetry, as most relevantly evidenced by the *RigVeda*: In an institutional milieu prizing individual skill, a poet-priest, who names himself, competitively seeks patrons, who are named in commemoration of their generosity. Given that this setting is what is found in the *Gathas*, and in view of their compositional unity and extraordinary craft, it is hard to conceive a realistic scenario other than the authorship by a genuine Zarathushtra.

I confess that, being still too close to the data above, I cannot yet assess their full implications. For the charted interrelationships set forth in this article, I can find no alternative explanation to the hypothesis that the cross-textual composition was used teleologically, with Zarathushtra having planned out Y53 before the presentation of a long series of poems which it culminates.

It is quite possible that the charted relationships¹⁵ represent both a poem-by-poem transmission of words belonging to lexical equivalence sets as “vertical” building blocks of individual compositions, and a “horizontal” cross-textual series of such words acting as mnemonic markers for the poet, which proceed to their goal in Y53. The “horizontal” recurrence of such words, in vertical sequences, which laces through the entire corpus, clearly had the effect of bringing the entire corpus into a unity, in effect a single metapoem.

At the same time, these “horizontal” recurrences may have had, for Zarathushtra, some mnemonic role in the intertextual transmission of key words, culminating in Y53.¹⁶ Furthermore, the phenomenon may have been another cryptic device for appreciation by initiates, although it is unclear to what extent Zarathushtra's inner audience of initiates were meant to (and/or could) perceive these interrelationships. However, the principles of compositional intertextuality between any two poems parallel those governing concentric ring composition within each single poem, so that perception of intertextuality could be

14 See SCHWARTZ 2006a, III seq.

15 Cf. also the charts in SCHWARTZ 2006a and 2007b.

16 See the charts in SCHWARTZ 2006a and 2007b for further examples of intertextual interrelations with possible mnemonic function (see also fn. 3, end). It is noteworthy that the same words and their cognates appear again and again in the charts.

extended to the entire corpus on a poem-by-poem basis. In addition, paranomasia aimed at a perceptive audience seems implicit e.g. in such “horizontal” correspondences as Y46.1a *nəmōi ... kuθrā nəmōi aiiēnī*: Y51.22c **nāmānī* and Y44.1b *nəmaṅhō ā yaθā nēmā*.¹⁷

In addition to all the complexities entailed by the above exposition, it must not be forgotten that the accomplishment by the poet grows all the more awesome when one considers the remarkably elaborate ring composition(s) of each poem¹⁸ and the exigencies of making each poem a distinct work which puts forth intelligible messages (apart from a simultaneous esoteric dimension). Considering further the innovative ethico-religious contents of the poems leads one to be humbled by the *Gathas* as an ancient exemplum of intellect and inspiration. In writing this I am not unaware of the attempts of some scholars to reduce the corpus to a humdrum expression of primitive ritual, with the very authorship of the *Gathas* consigned to a haze of questionability.

I close with the hope that future study of the material I have laid out will bring further understanding. Perhaps even more surprising revelations concerning the intricacies of the *Gathas* will emerge.

Postscript

As concerns the chance of coincidence, in lieu of whatever conceivable statistical criterion one can devise, I tentatively suggest that the reader carefully examine, in addition to the gapless charts appended to this article, those I have published in the *Bulletin of the Asia Institute* 16 and 17 (to which I can add many scores of other gapless charts of lexical [and phrasal!] correspondences which I have drawn up interconnecting all the poems in the corpus, including the many charts I presented with focus on Y29 at the Vienna conference of the Societas Iranologica Europaea). In addition, the reader should consider the fact that stems/roots which occur only twice in the corpus, e.g. *dugədar-*, *yazu-/yezuuī*, and *pasu- + vīra-* discussed in the course of this article, *yāma-/yīma-* (and verbal cognates thereof) and the onomastic correlations in my article in BAI 16, and many others such as *fsəratu-* and *mərəžd-*, are connected in such charts, and stems/roots of moderately low frequency, such as all the attestations of ‘sun(ny)’ are likewise shown to be interconnected.

I hope NICHOLAS SIMS-WILLIAMS will enjoy this Gathic departure from the East Middle Iranian focus via which our careers were connected for many years, and through which he continues to distinguish himself with important contributions.

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17 Cf. SCHWARTZ 2006a, p. 62, fn. 15.

18 SCHWARTZ 2006a.

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Appendix

Y29.1–10 + Y27.13 (= *Y29.11)²⁰ > Y44.20–7

Y29.1b' <i>aēšəmō</i>	Y44.20c" <i>aēšəmāi</i>	'fury'
Y29.1c' <i>nōiṭ</i>	Y44.19b" <i>nōiṭ</i>	'not'
Y29.2a' <i>kaḍā</i>	Y44.18b' <i>kaḍā</i>	'how?'
Y29.3a' <i>sarə(jā)</i>	Y44.17d' <i>sarōi</i>	'nexus, bond'
Y29.3a' (<i>sarə</i>) <i>jā</i>	Y44.16b' (<i>vərəθrəm.</i>) <i>jā</i>	'smashing'
Y29.3c' <i>jimā</i>	Y44.15c" <i>jamaētē</i>	'come'
Y29.4a' <i>sax^əārē</i>	Y44.14c" <i>səŋghabiiā</i>	√'proclaim'
Y29.5a" <i>zastāiš</i>	Y44.14b' <i>zastaiiō</i>	'hands'
Y29.6b' <i>ašāṭ hacā</i>	Y44.13d <i>ašahiiā ... hacənā</i>	'in association with Rightness'
Y29.7b" <i>nōiṭ</i>	Y44.12e" <i>nōiṭ</i>	'not'
Y29.8a' <i>huuō</i>	Y44.12e' <i>huuō</i>	'that one, he'
Y29.9b" <i>vistō</i>	Y44.11d" <i>frauuōiuuidē</i>	√'find, obtain'
Y29.10b" <i>vasəmī</i> <i>išā(.xšaθrīm)</i>	Y44.10e" <i>ištiš usōn</i>	'might' + √'wish'
Y29.10b" (<i>hu</i>) <i>šəitiš</i>	Y44.9e" <i>šiiqas</i>	√'dwell'
Y29.10c" <i>vaēdəm</i>	Y44.8d" <i>vaēidiiai</i>	√'know, find, obtain'
Y27.13a" <i>xšaθrəmcā</i>	Y44.7b" <i>xšaθrā</i>	'dominion, rule'

Y29.1–10 + Y27.13 (= *Y29.11) > Y53.1–9

Y29.1b' <i>aēšəmō</i>	Y53.1a' <i>ištiš</i>	√'be in motion'; 'seek'
Y29.2b' <i>dātā</i>	Y53.2c" <i>dadāt</i>	'give, establish'
Y29.3a' <i>sarə(jā)</i>	Y53.3c" <i>sarəm</i>	'nexus, mate'
Y29.4b' <i>varəšaitē</i>	Y53.3d" <i>varəšuuā</i>	'accomplish'
Y29.5b" <i>duuaidī</i>	Y53.4d' <i>dadāt</i>	√'give, establish'
Y29.6b' <i>vistō</i>	Y53.5c' <i>vaēdō.dūm</i>	√'find/obtain'
Y29.6b" <i>ahū</i>	Y53.5c" <i>ahūm</i>	'existence'
Y29.7c' <i>vohū manəhā</i>	Y53.5c" <i>vaṅhōuš manəhō</i>	'Good Mind'
Y29.8c" <i>hōi</i>	Y53.5d" <i>hōi</i>	'to/for him'
Y29.9b" <i>nərəš</i>	Y53.6a' <i>narō</i>	'man'
Y29.9c' <i>aṅhaṭ</i>	Y53.7a' <i>aṅhaṭ</i>	'will be'
Y29.10b" (<i>hu</i>) <i>šəitiš</i> <i>rāməmācā dāt</i>	Y53.8c"–c" <i>rāməm</i> <i>dadātū šiitibiiō</i>	... 'establish peace' + 'settlements'
Y27.13c <i>xšaθrəm ... yim</i> <i>drigubiiō dadāt</i>	Y53.9d <i>xšaθrəm yā dāhī</i> <i>drigauuē</i>	'dominion' + 'grant/assign for the poor'

Y29.1–10 + Y27.13 (= *Y29.11) > Y53.9–1

Y29.1b' <i>aēšəmō</i>	Y53.9b' <i>aēšasā</i>	√'be in motion'; 'seek, desire'
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20 See SCHWARTZ 2003, pp. 315–317, on Y27.13 as the original coda of Y29.

Y29.1b" <i>dərəš-cā</i>	Y53.8d" <i>dərəzā</i>	‘fetter’
Y29.2b' <i>xšāiiantō</i>	Y53.8c' (<i>hu</i>) <i>xšādṛāiš</i>	√‘rule’
Y29.3a' (<i>sarə</i>) <i>jā</i>	Y53.8c' <i>jān</i> ([<i>n</i>]) <i>əraqm</i>)	√‘smite, smash’
Y29.4b" <i>varəšaitē</i>	Y53.8a' (<i>duž</i>) <i>uuarəšnaγhō</i>	√‘accomplish’
Y29.5c" <i>drəguuasū</i>	Y53.7c" <i>drəguuatō</i>	‘wrongsome’
Y29.6b' <i>abū</i>	Y53.6e" <i>abūm</i>	‘existence’
Y29.7c' <i>vohū manayhā</i>	Y53.5c" <i>vaγhəuš manayhō</i>	‘Good Mind’
Y29.7c" <i>dāiiāt</i>	Y53.4e' <i>dadāt</i>	‘give, establish’
Y29.8b" <i>zaraδuštrō</i>	Y53.3b' <i>spitāmī</i>	‘Spitam- Zarathushtra-’
<i>spitāmō</i>	<i>zaraδuštrabē</i>	
Y29.9c" <i>dāiiāt</i>	Y53.2c" <i>dadāt</i>	‘give, establish’
Y29.10b" <i>dāt</i>	Y53.2c' <i>dāγhō</i>	√‘give, establish’
Y27.13b" <i>šūiaoδananəm</i>	Y53.1e" <i>šūiaoδanā-cā</i>	‘action’
Y27.13a" <i>ašāt(-cīt) hacā</i>	Y53.1c' <i>ašāt hacā</i>	‘in accord with Rightness’

Y30.11–1 > Y53.1–9

Y30.11a' <i>sašadā</i>	Y53.1d' <i>sašəṇ-cā</i>	‘learn’
Y30.10b" <i>manayhā</i>	Y53.2a' <i>manayhā</i>	‘via/with mind’
Y30.9c" <i>cistīš</i>	Y53.3a' (<i>pourru</i>) <i>cistā</i>	‘perception’
Y30.8b" <i>vohū manayhā</i>	Y53.4c" <i>manayhō vaγhəuš</i>	‘Good Mind’
Y30.7c" <i>aγhat</i>	Y53.5d" <i>aγhat</i>	‘will be’
Y30.6c" <i>abūm</i>	Y53.6e" <i>abūm</i>	‘existence’
Y30.5b' <i>mainiiuš</i>	Y53.7c" <i>mainiiuš</i>	‘spirit’
Y30.4c' <i>drəguuatəm</i>	Y53.7c" <i>drəguuatō</i>	‘wrongsome’
Y30.4b" <i>aγhaitī apəməm</i>	Y53.7d" <i>aγhat apəməm</i>	‘will be last’
Y30.3b' <i>vacabī</i>	Y53.7d" <i>vacō</i>	‘word’
Y30.2b" <i>narəm narəm</i>	Y53.8c' (<i>jā</i> [<i>n</i>]) <i>nəraqm</i> (<i>xrū</i>) <i>nəraqm</i>	‘man (...) man’
Y30.2c' <i>mazō</i>	Y53.8d" <i>mazištō</i>	‘great(-)’
Y30.2b' (<i>ā</i>) <i>uuarənā</i>	Y53.9a' (<i>duž</i>) <i>uuarənāiš</i>	‘choice’
Y30.1a' <i>išəntō</i>	Y53.9b' <i>aēšasā</i>	√‘seek, desire’

Y31.1–*15²¹ > Y53.1–9

Y31.1c' <i>vahištā</i>	Y53.1a' <i>vahištā</i>	‘best things’
Y31.2c" <i>ašāt hacā</i>	Y53.1c' <i>ašāt hacā</i>	‘in accord with Rightness’
Y31.3c" <i>vīspəng</i>	Y53.1c" <i>vīspāi.ā</i>	‘all’
Y31.4a" <i>mazdāscā aburā</i>	Y53.1c" <i>ahurō mazdā</i>	‘Ahura Mazda’
Y31.5a' <i>vaocā</i>	Y53.1d" <i>uxdā</i>	√‘speak’

21 Y31.12–22 (like Y31.1–11) fulfills the criteria of a complete poem in that its stanzas concentrically concatenate via formally related words/phrases, and its central stanza concatenates via formally related words/phrases with the last stanza.

The stanzas marked with asterisks represent the original order (later on, stanza *13 was erroneously placed before stanza 16), as demonstrated in SCHWARTZ 2006a, p. 54, and confirmed by this and similar charts of the relationships between the Gathic poems.

Y31.6b" <i>vaocaṭ</i>	Y53.2a" <i>uxδāiš</i>	√'speak'
Y31.6c" <i>manayhā</i>	Y53.2a' <i>manayhā</i>	'via mind'
Y31.7b' <i>dqmīš</i>	Y53.2e" <i>dadāt</i>	√'establish'
Y31.8b' <i>yazuuṃ</i>	Y53.3b' <i>yezuuī</i>	'young'
Y31.9c" <i>vāstriiō</i>	Y53.4a" <i>vāstriiaēibiō</i>	'pasturer'
Y31.10b' <i>ašauuanəm</i>	Y53.4c' <i>ašāunī</i>	'righteous'
Y31.11a" <i>daēnāscā</i>	Y53.4d" <i>daēnaiiāi</i>	'envisionment'
Y31.11c' <i>sānghqscā</i>	Y53.5a' <i>sāx^{sp}ēnī</i> (* <i>sax^{sp}</i> -)	'proclamation'
Y31.12a' <i>aθrā</i>	Y53.6a" <i>aθā</i>	'fire'; 'thus'
Y31.*13a" <i>drəguuaitē</i>	Y53.7c" <i>drəguuatō</i>	'wrongsome'
Y31.*14b" <i>mazištəm</i>	Y53.8d" <i>mazištō</i>	'greatest'
Y31.*15b" <i>ašāonō</i>	Y53.9c" <i>ašāuuā</i>	'righteous'

Y31.12–22 > Y53.1–9

Y31.12a' <i>vācəm</i>	Y53.1d" <i>uxδā</i>	√'speak'
Y31.*13b' (<i>duš</i> .) <i>šīiaoθanāi</i>	Y53.2a" <i>šīiaoθanā(cā)</i>	'action'
Y31.*14a' <i>frasā</i>	Y53.3d' (<i>hōm</i> .) <i>fərašuuā</i>	'ask'
Y31.*15a' <i>θβā</i>	Y53.3d' <i>θβā</i>	'Thee'
Y31.16a' <i>hudānuš</i>	Y53.3d" <i>hudānū</i>	'generous'
Y31.16b" (<i>a</i>) <i>spərəzatā</i>	Y53.4a' <i>spərədā</i> ²²	'be zealous'
Y31.17a' <i>vərənanuuaitē</i>	Y53.4a' (<i>ni</i>) <i>uuarānī</i>	√'believe, trust' ²³
Y31.17b' <i>mraotū</i>	Y53.5a" <i>mraomī</i>	'speak, say, tell'
Y31.18c' <i>marakaēcā</i>	Y53.6c" <i>mərəngəduiē</i>	√'destroy'
Y31.19a" <i>abum(.biš)</i>	Y53.6c" <i>abūm</i>	'existence'
Y31.20c' <i>drəguuuantō</i>	Y53.7c" <i>drəguuatō</i>	'wrongsome'
Y31.21c" <i>mainiūš</i>	Y53.7c" <i>mainiūš</i>	'spirit'
Y31.22b' <i>huuō</i>	Y53.8d' <i>huuō</i>	'he, that one'
Y31.22b' <i>xšāθrā</i>	Y53.9d' <i>xšāθrəm</i>	'dominion'
Y31.22c' <i>tōi mazdā</i>	Y53.9d' <i>mazdā tauuā</i>	'Thy ... O Mazdā'

Y32.16–1 > Y53.9–1

Y32.16b' <i>xšāiūqs</i>	Y53.9d' <i>xšāθrəm</i>	√'rule'
Y32.16a' <i>vahištā(.cīṭ)</i>	Y53.9d" <i>vahiū</i>	'best, better'

22 */sprz-/ < */sprd^h-s-/; the textual relationship between the *spərəd-* and *spərəz-* parallels that between *uruuād-* and *uruuāz-*, both from *√*vrād^h* 'have bliss, joy'. For the latter forms, note that Y34.6c" *uruuāidiūā* intertextually derives from the stem **uruuāz-* in Y32.12b' **uruuāš.uxtī* (text *uruuāxš.uxtī*); cf. SCHWARTZ 2006b, p. 87, fn. 6.

This textual correspondence between *spərəd-* 'zeal' and *aspərəzatā* 'strives, is zealous' and the foregoing explanation of their etymological relationship, entails a revision of the account of their Vedic cognates, *spárdhante* (etc.) 'strive against, strive for', *spýdh-* 'zeal, eagerness (for battle)', and *spýháyanti* 'are desirous for, strive for', etc. The latter form was hitherto grouped (via arbitrary semantic assumptions) with OAv. *aspərəzatā* and further Gr. *σπέρομαι* 'to rush', Eng. (*to*) *spring* under a PIE root **sperǵ^h*. Instead, the OInd. root *spýh* should be derived from *spýdh-* (cf. e.g. OInd. *ihā*, MInd. *idhā*, Av. *idā*) under the same Indo-Iranian root in *-d^h- as OAv. *spərəd-* and *aspərəzatā*.

23 Cf. Y30.6b" *varətā*: Y53.4a' (*ni*)*uuarānī*, SCHWARTZ 2006a, p. 60, Chart IV.

Y32.15b" <i>jiiātēuš</i>	Y53.9c" <i>jiiātēuš</i>	'of/from life'
Y32.15" <i>vasō</i>	Y53.9c'" <i>vasō(.itōiš)</i>	'wish'
Y32.14c' <i>jaidiīāi</i>	Y53.8c' <i>jān([n]arqm)</i>	√'smite, kill'
Y32.14b" <i>draguuantəm</i>	Y53.7c" <i>draguuatō</i>	'wrongsome'
Y32.13b' <i>aḡhōuš marəxtārō</i>	Y53.6e'" <i>abūm</i> <i>mərəngəduiē</i>	√'destroy' + 'existence'
Y32.12c" <i>drujəm</i>	Y53.6b' <i>drūjō</i>	'Wrong'
Y32.11b' (<i>aḡhīscā</i>) <i>aḡhauuas(cā)</i>	Y53.5c" (<i>abūiascā</i>) <i>abūm</i>	'lord'; 'existence'
Y32.11b" <i>vaēdēm</i>	Y53.5c' <i>vaēdō.dūm</i>	'obtain'
Y32.10c" <i>ašāunē</i>	Y53.4c' <i>ašāunī</i>	'righteous'
Y32.10b' <i>huuarə(cā)</i>	Y53.4c'" <i>xōnūuat</i>	'sun(-)'
Y32.9a' <i>xratūm</i>	Y53.3d' <i>xradβā</i>	'intelligence'
Y32.8c" <i>θβahmī</i>	Y53.3d' <i>θβā</i>	'(-)Thee'
Y32.7c' <i>tuūēm</i>	Y53.3a' <i>tū</i>	'Thou'
Y32.6a' <i>pourū</i>	Y53.3a' <i>pouru(cistā)</i>	'many'
Y32.5c" (<i>fra</i>) <i>cinas</i>	Y53.3a' (<i>pouru</i>) <i>cistā</i>	√'perceive, have insight'
Y32.4a" <i>dan̄tō</i>	Y53.2d' <i>dāḡhō</i>	'give, establish'
Y32.3a' <i>višpāḡhō</i>	Y53.1c" <i>višpāi.ā</i>	'all'
Y32.2b <i>hacā ... ašā</i> <i>(hu)šhaxā</i>	Y53.1c' <i>ašāt hacā</i>	'from association with Rightness'
Y32.1b" <i>ahurahiiā ... mazdā</i>	Y53.1c' <i>ahurō mazdā</i>	'Ahura Mazdā'

Y34.1–10 > Y53.1–9

Y34.1a' <i>šūiaoḡanā</i>	Y53.1d'" <i>šūiaoḡanā-cā</i>	'action'
Y34.2a" <i>yasnā</i>	Y53.2b" <i>yasnq̄s-cā</i>	'worship'
Y34.3c" <i>saošūiantō</i>	Y53.2c'" <i>saošūiantō</i>	'future benefactors'
Y34.3c' (<i>hu</i>) <i>dāḡhō</i>	Y53.2a' <i>dāḡhō</i>	'give, establish'
Y34.4b" <i>ciḡrā(.auuayhəm)</i>	Y53.3a' (<i>pouru</i>) <i>cistā</i>	√'perceive'
Y34.5c" <i>vaḡhōuš ...</i> <i>manayhō</i>	Y53.3c' <i>vaḡhōuš ...</i> <i>manayhō</i>	'of Good Mind'
Y34.6b' <i>dātā</i>	Y53.3c" <i>dāt</i>	'establish, give'
Y34.6b" <i>višpā</i>	Y53.4d" <i>višpāi.ā</i>	'all'
Y34.7c' <i>ainiūēm</i>	Y53.5d' <i>ainīm</i>	'other'
Y34.8c" <i>manō</i>	Y53.6e" <i>manahīm</i>	'mind'
Y34.9c" <i>yauuāt</i>	Y53.7b' <i>yauuāt</i>	'so long'
Y34.9c' <i>maš</i>	Y53.8d" <i>mazištō</i>	'great(-)'
Y34.10c" <i>θβahmī xšāḡrōi</i>	Y53.9d' <i>tauuā xšāḡrəm</i>	'Thine' + 'dominion'

Y43.16–8 > Y53.1–9

Y43.16a" <i>zaradnuštrō</i>	Y53.1a" <i>zaradnuštrahē</i>	'Zarathushtra'
Y43.15e" <i>višpāḡg</i>	Y53.1c" <i>višpāi.ā</i>	'all'
Y43.15e' <i>aḡ tōi</i>	Y53.2a' <i>aḡ(cā) hōi</i>	'and to thee/him'
Y43.15d' <i>pourūš</i>	Y53.3a' <i>pouru(cistā)</i>	'much, many'

Y43.14e' <i>vīspāiš</i>	Y53.4d'" <i>vīspāi.ā</i>	'all'
Y43.14d" <i>səṅghabiiā</i>	Y53.5a' <i>sāx^oənī</i> (* <i>sax^o-</i>)	√'proclaim'
Y43.14a" <i>vaēdōmnō</i>	Y53.5c' <i>vaēdō.dūm</i>	'obtain'
Y43.14a' <i>nā</i>	Y53.6a' <i>narō</i>	'man'
Y43.13d' <i>yaos̄</i>	Y53.7b' <i>yauuaṭ</i>	'length of time' ²⁴
Y43.12d" <i>hacimnō</i>	Y53.7b" <i>haxtiā</i>	√'join, associate' ²⁵
Y43.11d" <i>zrazdāitiš</i>	Y53.7b' <i>zrazdištō</i>	√'be faithful, zealous'
Y43.10e' <i>xšaiiṣ</i>	Y53.8c' (<i>hu</i>) <i>xšadθrāiš</i>	√'rule'
Y43.10e' <i>aēšəm</i>	Y53.9b' <i>aēšasā</i>	√'be forceful, seek'
Y43.9c" <i>vašī</i>	Y53.9c'" <i>vasō(.itōišcā)</i>	'be desirous, be greedy'
Y43.8c' <i>ašāunē</i>	Y53.9c' <i>ašāunā</i>	'righteous'

Y44.1–9 > Y53.1–9

Y44.1d <i>ašā hākurēnā</i>	Y53.1c' <i>ašāṭ hacā</i>	'Rightness' + √'associate'
Y44.2c" <i>sūidiīāi</i>	Y53.2d'" <i>saošiiāntō</i>	√'benefit, prosper'
Y44.2d" <i>spəntō</i>	Y53.3d" <i>spəništā</i>	'holy'
Y44.3b" <i>ptā</i>	Y53.4a" <i>fəθrōi</i>	'father'
Y44.3c' <i>x^oəṅg</i>	Y53.4c" <i>x^oənuuaṭ</i>	'sun(-)'
Y44.4e" <i>mazdā dāmiš</i>	Y53.4d' <i>mazdā dadāt</i>	'Mazdā' + √'establish'
Y44.5d" <i>*vazdōṅ- huuaṅtəm²⁶</i>	Y53.5a' <i>vaziiamnābiū</i>	'devotee, sustainer'; 'being led/wed'
Y44.6a' <i>haiθiiā</i>	Y53.6a' <i>haiθiiā</i>	'true'
Y44.6a" <i>aθā</i>	Y53.6a" <i>aθā</i>	'thus, so'
Y44.7e' <i>mainiiū</i>	Y53.7c" <i>mainiiuš</i>	'spirit'
Y44.7e" <i>vīspanəm</i>	Y53.8a' <i>vīspāṅhō</i>	'all'
Y44.7e" <i>dātārəm</i>	Y53.8c" <i>dadātū</i>	√'establish, give'
Y44.8b" <i>tōi</i>	Y53.9a' <i>tōi</i>	'to Thee'
Y44.9d' <i>xšadθrabiiā</i>	Y53.9d' <i>xšadθrəm</i>	'dominion'

24 Cf. Y28.4c' *yauuaṭ* concatenating with Y28.8c" *yauuē*. Clearly *yauuaṭ* 'as long as' represents the relative adverb corresponding to demonstrative *auuaṭ* 'so long' and is different etymologically from *yauu-/yao-*, oblique of *āiiu-* 'age, duration, (long) time'. However, *yauuaṭ* and *yauu-/yao-* evidence secondary association due to formal and semantic similarity. In West Iranian, the interaction is also evidenced; here, however, the original *ā* of **yāva(n)t-* = Vedic *yāva(n)t-* resulted in the change of **yavaitāt-* (= OAv. Y28.11a" *yauuaētāt-*, compositionally proceeding from Y28.8c" *yauuē*) to **yāvaitāt-* > MPers. *jāwēd* 'eternal' etc. The assignment of Y53.7b' *yauuaṭ* to a verbal stem **yauu-* (to Vedic *yāuti* 'attaches, yokes') lacks support.

25 Evidently *haxti-* (= Vedic *sákthi-*) 'thighbone, loin' was associated with √*hak* (√*hac*) 'to join', as again at Y46.10d' *haxšāi*: Y53.7b" *haxšiiā*.

26 For proof of the reading(s) with *vazd-* for mss. *cazd-*, see SCHWARTZ 2006a, p. 62, fn. 5 on the ring-compositional relationship of Y31.3b' *cazdōṅhuuaḍəbiū* to Y31.21c' *vazduuarə*.

Y44.1–14 > Y53.9–1 (A)

Y44.1c" <i>θβā(uuqs)</i>	Y53.9d' <i>tauuā</i>	'Thy'
Y44.2c" <i>paitišāt</i>	Y53.9b' <i>aēsasā</i>	√'set in motion'; 'seek, desire'
Y44.3d" <i>nərəfsaitī</i>	Y53.9a" <i>narəpīš</i>	√'to decline'
Y44.4b' <i>(kas)nā</i>	Y53.8c' <i>(jā[n])nəraqm</i> (<i>xrū</i>) <i>nəraqm(cā)</i>	'man'
Y44.5c" <i>zaēmā(cā)</i>	Y53.7d' <i>(vī)zaiiaθā</i>	√'impel, throw'
Y44.5d" <i>(arəm.)piθβā</i>	Y53.6c" <i>piθā</i>	'noon'; 'defenses'
Y44.6b" <i>aθā</i>	Y53.6a" <i>aθā</i>	'thus'
Y44.6b' <i>haiθiiā</i>	Y53.6a' <i>haiθiiā</i>	'true'
Y44.6d" <i>voḥū ... manayhā</i>	Y53.5d'" <i>vaḥhēuš manayhō</i>	'Good Mind'
Y44.7c" <i>piθrē</i>	Y53.4a" <i>fəθrōi</i>	'father' (dat.)
Y44.8c" <i>frašī</i>	Y53.3d' <i>(hēm.)frašuuā</i>	'ask'
Y44.9c' <i>hudānaoš</i>	Y53.3d" <i>hudānū</i>	'generous'
Y44.10e' <i>cistōiš</i>	Y53.3a' <i>(pouru)cistā</i>	'perception, insight'
Y44.11c" <i>daēnā</i>	Y53.2d" <i>daēnqam</i>	'envisionment'
Y44.12d" <i>sauuā</i>	Y53.2d'" <i>saošiiantō</i>	√'prosper, benefit'
Y44.13d <i>ašabiūā ... hacēnā</i>	Y53.1c' <i>ašāt hacā</i>	'via association with/of Rightness'
Y44.14d" <i>dāuuōi</i>	Y53.1b" <i>dāt</i>	'give'

Y44.1–14 > Y53.9–1 (B)

Y44.1c" <i>θβā(uuqs)</i>	Y53.9d' <i>tauuā</i>	'Thy'
Y44.2c" <i>paitišāt</i>	Y53.9b' <i>aēsasā</i>	√'set in motion'; 'seek, desire'
Y44.3d" <i>nərəfsaitī</i>	Y53.9a" <i>narəpīš</i>	√'to decline'
Y44.4b' <i>(kas)nā</i>	Y53.8c' <i>(jā[n])nəraqm</i> (<i>xrū</i>) <i>nəraqm(cā)</i>	'man'
Y44.5c" <i>zaēmā(cā)</i>	Y53.7d' <i>(vī)zaiiaθā</i>	√'impel, throw'
Y44.6b" <i>aθā</i>	Y53.6a" <i>aθā</i>	'thus'
Y44.6b' <i>haiθiiā</i>	Y53.6a' <i>haiθiiā</i>	'true'
Y44.7c" <i>piθrē</i>	Y53.6c" <i>piθā</i>	'father'; 'defenses'
Y44.8b' <i>mēndaidiūā</i>	Y53.5b' <i>mēn(cā) ... dazdūm</i>	'bethink'
Y44.8d" <i>vaēidūāi</i>	Y53.5e' <i>vaēdō.dūm</i>	'know, find, obtain'
Y44.8d" <i>aḥhēuš</i>	Y53.5c" <i>ahūm</i>	'existence'
Y44.9c" <i>paitišā</i>	Y53.4b' <i>paiθiiaē(cā)</i>	'lord, master, husband'
Y44.9c' <i>hudānaoš</i>	Y53.3d" <i>hudānū</i>	'generous'
Y44.10e' <i>cistōiš</i>	Y53.3a' <i>(pouru)cistā</i>	'perception, insight'
Y44.11c" <i>daēnā</i>	Y53.2d" <i>daēnqam</i>	'envisionment'
Y44.12d" <i>sauuā</i>	Y53.2d'" <i>saošiiantō</i>	√'prosper, benefit'
Y44.13d <i>ašabiūā ... hacēnā</i>	Y53.1c' <i>ašāt hacā</i>	'via association with/of Rightness'
Y44.14d" <i>dāuuōi</i>	Y53.1b" <i>dāt</i>	'give'

Y45.1–11 > Y31.1–17

Y45.1d" <i>mərəššiiāt</i>	Y31.1c" (<i>vī</i>) <i>mərəṇcaitē</i>	'destroy'
Y45.1c' <i>nōiṭ</i>	Y31.2c' <i>nōiṭ</i>	'not'
Y45.1e" <i>hizuuā</i>	Y31.3c' <i>hizuuā</i>	'tongue'
Y45.2d' <i>varanā</i>	Y31.3c" <i>vauraiiā</i>	√'believe'
Y45.3b' <i>mōi</i>	Y31.4c' <i>maibiiō</i>	'to me'
Y45.3b" <i>vaocaṭ</i>	Y31.5a' <i>vaocā</i>	'say'
Y45.3b' <i>vīduuā</i>	Y31.5b' <i>vīduiie</i>	'know'
Y45.3c' <i>mąθrəm</i>	Y31.6b' <i>mąθrəm</i>	'mant(h)ra'
Y45.3d" <i>mānāi(cā)</i>	Y31.7a' <i>manṭā</i>	√'think'
Y45.4c' <i>ptarōm</i>	Y31.8b" <i>ptarōm</i>	'father'
Y45.4d" (<i>hu</i>) <i>šiiāoṭanā</i>	Y31.8c" <i>šiiāoṭanaēšū</i>	'action'
Y45.4d" <i>ārmaitiš</i>	Y31.9a' <i>ārmaitiš</i>	'Ārmaiti'
Y45.5e" <i>mainiiūš</i>	Y31.9b" <i>mainii(ō)uš</i>	'spirit'
Y45.6b" <i>hōṇti</i>	Y31.9c" <i>aḡhaṭ</i>	√'be'
Y45.7c" <i>ašaonō</i>	Y31.10b' <i>ašaunuənəm</i>	'righteous'
Y45.8c" <i>šiiāoṭanahiūā</i>	Y31.11c' <i>šiiāoṭanā(cā)</i>	'action'
Y45.8d' <i>vīduš</i>	Y31.12b' <i>vīduuā</i>	'having known'
Y45.9d' <i>pasuš vīrəṅg</i>	Y31.*13c" (= 15c") <i>pasōuš</i> <i>vīrāṭ(cā)</i>	'cattle and men'
Y45.10c' <i>ašā</i>	Y31.*14c" (= 13c") <i>ašā</i>	'with/via Rightness'
Y45.10e' <i>stōi</i>	Y31.*15c" (= 14c") <i>aḡhən</i>	√'be'
Y45.11d' <i>dəṅg</i>	Y31.16a" <i>dəmanahiūā</i>	'house'
Y45.11d" <i>mazdā ahurā</i>	Y31.17c' <i>mazdā ahurā</i>	'Mazdā Ahura'

Y45.1–10 > Y53.1–9

Y45.1b" <i>išaṭā</i>	Y53.1a' <i>ištiš</i>	√'seek'
Y45.2d" <i>uxdā ... šiiāoṭanā</i>	Y53.1d" <i>uxdā šiiāoṭanā(cā)</i>	'by words ... by deeds'
Y45.3b" <i>vaocaṭ</i>	Y53.2a" <i>uxdāiš</i>	√'say'
Y45.4d" <i>dugəḏā</i>	Y53.3b" <i>dugəḏrəm</i>	'daughter'
Y45.4d" <i>ārmaitiš</i>	Y53.3d" <i>ārmaitōiš</i>	'Ārmaiti'
Y45.4e" <i>vīspā(.hišas)</i>	Y53.4d" <i>vīspāi.ā</i>	'all'
Y45.5a" <i>mraoṭ</i>	Y53.5a" <i>mraomī</i>	'speak'
Y45.6b" <i>hōṇti</i>	Y53.5d" <i>aḡhaṭ</i>	√'be'
Y45.7d" <i>nəṛas</i>	Y53.6a' <i>narō</i>	'men'
Y45.8c' <i>mainiiūš</i>	Y53.7c" <i>mainiiuš</i>	'spirit'
Y45.9c" <i>varəzī</i>	Y53.8a' (<i>duž</i>) <i>uuarəšnāḡhō</i>	√'nourishment, energy'; √'accomplish'
Y45.10d' <i>xšaṭrōi</i>	Y53.9e' <i>xšaṭrəm</i>	'dominion'
Y45.10e' <i>dəṅ</i>	Y53.9e" <i>dāhī</i>	'give'

Y45.1–7 > Y53.9–1

Y45.1b" <i>išaṭā</i>	Y53.9b' <i>aēšasā</i>	√'seek'
Y45.2d' <i>varanā</i>	Y53.9a' (<i>duž</i>) <i>uuarənāiš</i>	'choice'

Y45.3c" <i>varəšəntī</i>	Y53.8a' (<i>duž</i>) <i>uuarəšnāṅhō</i>	√'effect'
Y45.3e" <i>aṅhat apəməm</i>	Y53.7c"-c'" <i>aṅhaitī apəməm</i>	'will be last'
Y45.3e' <i>aṅhōuš</i>	Y53.6e' <i>abūm</i>	'existence'
Y45.4b' <i>vaēdā</i>	Y53.5c' <i>vaēdō.dūm</i>	'know, find, obtain'
Y45.4c' <i>ptarēm</i>	Y53.4a' <i>fədrōi</i>	'father'
Y45.4c'" <i>ārmaitiš</i>	Y53.3d'" <i>ārmatoiš</i>	'Ārmaiti'
Y45.4d' <i>dugədā</i>	Y53.3b' <i>dugədrəm</i>	'daughter'
Y45.5e" <i>šīiaoθanāiš</i>	Y53.2a" <i>šīiaoθanāiš(cā)</i>	'with actions'
Y45.6c" <i>sraotū</i>	Y53.1a' <i>srāuuī</i>	'hear'
Y45.6e" <i>vahištā</i>	Y53.1a' <i>vahištā</i>	'best things'
Y45.7a" <i>išāntī</i>	Y53.1a' <i>ištiš</i>	√'seek'
Y46.1–11 > Y53.1–9		
Y46.1c" <i>hēcā</i>	Y53.1c' <i>bacā</i>	√'associate'
Y46.2d" <i>daidīt</i>	Y53.2d'" <i>dadāt</i>	'give, establish'
Y46.3c" <i>saošīiantō</i>	Y53.2d'" <i>saošīiantō</i>	'future benefactors'
Y46.4e" <i>paθməṅg</i>	Y53.2d' <i>paθō</i>	'path(-)'
Y46.4e" (<i>bu</i>) <i>cistōiš</i>	Y53.3a' (<i>pouru</i>) <i>cistā</i>	'perception, insight'
Y46.5a" <i>adqs</i>	Y53.3c' (<i>paitii</i>) <i>āstim</i> ²⁷	'receive'
Y46.5d" <i>x^oaētauuē</i>	Y53.4c" <i>x^oaētauuē</i>	'for family'
Y46.5d" <i>mruiiāt</i>	Y53.5a" <i>mraomī</i>	'speak'
Y46.6e" <i>daēnā</i>	Y53.5c' <i>daēnābīš</i>	'envisionment'
Y46.7c' <i>aniiēm</i>	Y53.5d' <i>ainīm</i>	'other (acc.sg.)'
Y46.8d' <i>tanuuōm</i>	Y53.6c" <i>tanuuō</i>	'body'
Y46.8d" <i>pāiūt</i>	Y53.6c' <i>piθā</i>	√'protect, defend'
Y46.9b' <i>yaθā</i>	Y53.7b" <i>yaθrā</i>	relative deixis
Y46.10d' <i>višpāiš</i>	Y53.8b' <i>višpāṅhō</i>	'all'
Y46.11d" <i>pəṛətuš</i>	Y53.9b" <i>pəšō(.tanuuō)</i> ²⁸	'bridge, passage'; 'forfeit'
Y46.19–7 > Y53.1–9		
Y46.19b' <i>zaraθuštrāi</i>	Y53.1a" <i>zaraθuštrahē</i>	'Zarathushtra'
Y46.18a" <i>vahištā</i>	Y53.1a' <i>vahištā</i>	'best things'
Y46.17c" <i>vahməṅg</i>	Y53.2b' <i>vahmāi.ā</i>	'eulogy'
Y46.16a' <i>fərašaoštrā</i>	Y53.2c'" <i>fərašaoštras(cā)</i>	'Frashaoshtra'
Y46.15a' <i>haēcat.aspā</i>	Y53.3a" <i>haēcat.aspānā</i>	'Haechat.aspa(-)'
Y46.15a' <i>spitamāṅhō</i>	Y53.3b' <i>spitāmī</i>	'Spitama(-)'
Y46.14a" <i>ašāuuā</i>	Y53.4c' <i>ašāuni</i>	'righteous'
Y46.13d" <i>mazdā ... dadāt</i> <i>ahurō</i>	Y53.4d' <i>mazdā dadāt</i> <i>ahurō</i>	'Mazda Ahura gives'
Y46.12e" <i>sastē</i>	Y53.5a' <i>sāx^oənī (sax^o-)</i>	√'to proclaim'
Y46.12c" <i>frādō</i>	Y53.6b" <i>frāidīm</i>	'prosperity'

27 *-āsti-* < **-ād(H)ti-* < *ā* √*da* 'to receive, accept', as also *adqs*.

28 *pəšō(.tanuuō)* from */*pṛta(-tanu'ah)/*.

Y46.11b" <i>abhūm</i> <i>mərəŋgəidiūiāi</i>	Y53.6e" <i>abhūm</i> <i>mərəŋgəduiūiē</i>	'to destroy' + 'existence'
Y46.10d' <i>haxšāi</i>	Y53.7b" <i>haxtiūā</i>	√'associate, join' ²⁹
Y46.10a' <i>nā</i>	Y53.8c' (<i>jə[n]</i>) <i>narəṃ</i> <i>(xrū)narəṃ(cā)</i>	'man'
Y46.9d' <i>išəntī</i>	Y53.9b' <i>aēšasā</i>	√'seek, desire'
Y46.8d' <i>tanuuōm</i>	Y53.9b" (<i>pəšō.</i>) <i>tanuuō</i>	'body'
Y46.8d" (<i>hu</i>) <i>jiiātōiš</i>	Y53.9c" <i>jiiātōuš</i>	'life'
Y46.7a" <i>dādā</i>	Y53.9e" <i>dāhī</i>	'give'
Y47.1–6 > Y53.1–9		
Y47.1a' <i>vahištā(cā)</i>	Y53.1a' <i>vahištā</i>	'best things'
Y47.1b' <i>hacā ašāt</i>	Y53.1c' <i>ašāt hacā</i>	'in accord with Rightness'
Y47.2c" <i>šiiəoðanā</i>	Y53.2a" <i>šiiəoðanāiš(cā)</i>	'action'
Y47.2d' <i>cistī</i>	Y53.3a' (<i>pouru</i>) <i>cistā</i>	'insight'
Y47.2d" <i>ptā</i>	Y53.4a" <i>piðrōi</i>	'father'
Y47.3c' <i>vāstrāi</i>	Y53.4b' <i>vāstriūai</i>	'pastur(-)'
Y47.4b" <i>ašəonō</i>	Y53.4c' <i>ašəunī</i>	'righteous'
Y47.4c" <i>ašəunnē</i>	Y53.4c' <i>ašəuuabiūō</i>	'righteous'
Y47.4c" <i>aṃhaṭ</i>	Y53.5d' <i>aṃhaṭ</i>	'will be'
Y47.4d" <i>drəguuāitē</i>	Y53.6e' <i>drəguuō.dəbiūō</i>	'wrongsome'
Y47.5a" <i>mainiūiš</i>	Y53.7c" <i>mainiūiš</i>	'spirit'
Y47.5a" <i>šiiəq</i>	Y53.8c" <i>šiiəitibiūō</i>	√'dwell'
Y47.6b' <i>vəṃhāu</i>	Y53.9d" <i>vahiūō</i>	'good/better'
Y47.6–1 > Y53.1–9		
Y47.6d" <i>išəntō</i>	Y53.1a' <i>ištiš</i>	√'seek, set in motion'
Y47.6d" <i>vāurāitē</i>	Y53.2b" (<i>fra</i>) <i>orəṭ</i>	√'believe, opt for, will'
Y47.6d' <i>pourūš</i>	Y53.3a' <i>pouru(cistā)</i>	'much'
Y47.6b" <i>vīdāitī</i>	Y53.4a" <i>vīdāt</i>	'allot, provide for'
Y47.5b' <i>ašəunē</i>	Y53.4c' <i>ašəunī</i>	'righteous'
Y47.4c" <i>aṃhaṭ</i>	Y53.5d" <i>aṃhaṭ</i>	'will be'
Y47.4c" <i>iðā</i>	Y53.6a' <i>iðā</i>	'so'
Y47.3a" <i>mainiūiš</i>	Y53.7c" <i>mainiūiš</i>	'spirit'
Y47.2c" <i>vəṃrəziiāt</i>	Y53.8a' (<i>duž</i>) <i>uuarəšnāṃhō</i>	√'effect, make manifest'
Y47.1d" <i>xšədrā</i>	Y53.8c' (<i>hu</i>) <i>xšədrāiš</i>	'dominion'
Y47.1c' <i>dəṃ</i>	Y53.9d" <i>dāhī</i>	'give'
Y47.1a' <i>vahištā(cā)</i>	Y53.9d" <i>vahiūō</i>	'more/most good'

Y49.12–1 > Y53.1–9

Y49.12d" <i>īštā vahištəm</i>	Y53.1a <i>vahištā īštiš</i>	‘best’ + √‘seek’; √‘set in motion’
Y49.12b' <i>zaraθuštrāi</i>	Y53.1a' <i>zaraθuštrahē</i>	‘Zarathushtra’
Y49.11b" (<i>duž</i>) <i>daēnēng</i>	Y53.1d" <i>daēnaiiā</i> ²	‘envisionment’
Y49.11a" (<i>duž</i>) <i>šiiəoθanēng</i> (<i>duž</i>) <i>uuacayhō</i>	Y53.1d" <i>uxdā šiiəoθanā(cā)</i>	‘action’ + ‘word’
Y49.10a' <i>manō</i>	Y53.2a" <i>manayhā</i>	‘mind’
Y49.9a" <i>suiiē</i>	Y53.2d" <i>saošiiəntō</i>	√‘prosper, benefit’
Y49.8a"–b' <i>ašabiiā dā sarəm</i>	Y53.3c"–c'" <i>ašabiiā ... dāt sarəm</i>	‘establish’ + ‘connection, mate’ + ‘of Rightness’
Y49.7c" <i>xāētəuš</i>	Y53.4b" <i>xāētəuuē</i>	‘family’
Y49.6d' <i>daēnəm</i>	Y53.4d" <i>daēnaiiāi</i>	‘envisionment’
Y49.5b' <i>daēnəm</i>	Y53.5c' <i>daēnābīš</i>	‘envisionment’
Y49.4c" <i>vəs</i>	Y53.5d" <i>vīuuəngəhatū</i>	√‘overcome’
Y49.3d" <i>drəguəntō</i> <i>həxməng</i> Y53.6b' <i>drūjō hacā</i>	‘association of wrong(some)’	
Y49.3b" <i>druxš</i>	Y53.6c' * <i>[drūjō]</i>	‘Wrong’
Y49.3c" <i>stōi</i>	Y53.7a' <i>əyhat</i>	√‘be’
Y49.2c" <i>dōrəšt</i>	Y53.8c" <i>dərvəzā</i>	√‘to fetter’
Y49.1a" <i>mazištō</i>	Y53.8b" <i>mazištō</i>	‘greatest’
Y49.1a" <i>pafrē</i>	Y53.9b" <i>pəšō(.tanuuō)</i> ³⁰	√*‘be counter to’ > ‘op- pose’; ‘pay, forfeit’

Y51.22–11 > Y53.1–9

Y51.22a" <i>vahištəm</i>	Y53.1a' <i>vahištā</i>	‘best’
Y51.22a' <i>ašāt hacā</i>	Y53.1c' <i>ašāt hacā</i>	‘in accord with Rightness’
Y51.21a" <i>uxdāiš šiiəoθanā</i>	Y53.2a" <i>uxdāiš šiiəoθanāiš(cā)</i>	‘with words and deeds’
Y51.20c" <i>yazəmnāyḥō</i>	Y53.2c" <i>yasnəqs(cā)</i>	√‘worship’
Y51.20a" <i>səuuō</i>	Y53.2d" <i>saošiiəntō</i>	‘prosper, benefit’
Y51.19b" <i>daēnaiiā</i> ²	Y53.2d" <i>daēnəm</i>	‘envisionment’
Y51.18a' <i>cistīm</i>	Y53.3a' (<i>pouru</i>) <i>cistā</i>	‘insight, perception’
Y51.18a' <i>təm</i>	Y53.4a' * <i>təm</i> ³¹	‘her’
Y51.17b' <i>daēnaiiāi</i> <i>vəyḥuiiāi</i>	Y53.4d" <i>daēnaiiāi</i> <i>vəyḥuiiāi</i>	‘for the good envisionment’
Y51.16c" <i>sazdiiāi</i>	Y53.5a' <i>sāxəñnī</i> (* <i>saxə-</i>)	√‘to proclaim’
Y51.16c' <i>aθā</i>	Y53.6a" <i>aθā</i>	‘thus’
Y51.16a" <i>nəsat</i>	Y53.6d" <i>nəsat</i>	‘reaches’; ‘falls away, goes lost’
Y51.16a" <i>magabiiā</i>	Y53.7a" <i>magabiiā</i>	‘of patronage gift’

30 See fn. 28.

31 See fn. 1.

Y51.15a' <i>miždām</i>	Y53.7a' <i>miždām</i>	'reward'
Y51.14c' <i>apēmām</i>	Y53.7d''' <i>apēmām</i>	'last'
Y51.13a'' <i>haiθīm</i>	Y53.8b'' <i>hāntū</i>	'to be'
Y51.12a'' <i>pərətā</i> (or <i>pərətō</i>)	Y53.9b'' <i>pəšō(.tanuuō)</i> ³²	'bridge, passage'; 'forfeit'
Y51.11a', b', c' <i>kē</i> 11b'' <i>kā</i>	Y53.9c' <i>kū</i>	'who?'; 'where?'

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