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(asna) 53, features a celebration of the wedding of Zarathushtra’s daughter Pouruchista, who is specifically addressed in Y53.3–4:

Y53.3

a təmca tū pourucistā haēca.aspānā
b spitāmī yezuuī dugadrəm zarəuʃtrahē
c vəŋhəuš əpaitiiasti mənəŋhō ašahiīa mazdāscā taibiiō dāt səram
d aðā həm.fərašuuə şázə xərəşə spəništə ārmətiiš hudānū varaʃuuə

Y53.4

a *təm zī vo spərədā niuuarənii yā fəδrōi vīdāt
b paitiiācə vəstriiāciiō aççə x’əētauuēł
... 

Y53.3

‘O Pouruchista Haechataspana Spitamī, thou young(est) of Zarathushtra’s daughters, he (Zarathushtra) gives him 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 ...’

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1 I follow HUMBACH’s emendation *paitiiāsti* at Y53.3c’ for mss. paitiiāstīm before m-. I emend *təm* at Y53.4a’ for mss. təm, which reflects the influence of Y53.3a’ təm(cā).

2 ‘him’ refers back to Y53.2d’ saosiiānt- ‘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 evildoers’ dark doom), which is related by root to its compositional source, Y44.3d” *nərafəsaiti* ‘wanes’ (which itself contrasts with ‘waxes’, of the moon). 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”4; 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

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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* (*pHtrai/ ‘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” *faθrōi* (both forms being metrical variants going back to different treatments of the laryngeal in the Indo-Iranian proto-form */pHtrai/ ‘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” *xaētaunū* (dat.) has as more immediate antecedent Y49.7c” *xaētəu̯* (nom.), the latter intermediates its own antecedent, Y46.5d” *xaētaunū* (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” *pta* ‘father’ (nom.) in the proto-poem Y44.1–9 (wherein Y44.9c” *paitišə saxiiāt* ‘the Lord … would proclaim’, concatenating in metrical responson with Y44.1c” *thanzəs saxiiāt*, features *paiti-* prominently). As alternative to the intertextual role of Y44.7c” *piϑrē*, Y44.3b” *pta* itself, as per the Chart of Y44.1–9 > Y31.1–9, serves as compositional antecedent for Y53.4 *faθrōi*.

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. A further instance of recontextualization, among others which could be cited for our passage, is Y53.3c" dā- sarəm ‘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.

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 haēca.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 ciϑ/cit ‘to perceive’ (Y30.9c; Y32.5c”; Y34.4b’; Y44.10’e, etc.); the (masculine) name haēca.aspā- (Y46.15a’); the ultimate root of haēca-, haēc/hic ‘to pour, irrigate’ (Y32.14b’ hicā, root-stem hic-8), and aspa- ‘horse’ (Y44.18c aspā ‘mares’). In the same stanza, Y53.4, xāētu- ‘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, dugədar-, 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- viṭra- ‘cattle and men’ in the chart of Y45 > Y53.

6 See next note, third paragraph.

7 The elements pouru- and √ciϑ/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 √ciϑ/cit are among the cross-corpus inheritances of Yasna 29, in this instance, Y29.4a” pairī ciϑi, b” api ciϑi, 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” sarəm, variants of which, throughout the Gathic corpus, have their compositional origin in the hitherto problematic Y29.3a’sarəjā ‘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 sarəjā, whose final recycling is jən- in Y53.8c’ jənərəm ‘killing men’ (*jən-nar-).

The juxtaposition of the elements of pouru-cistā in Y32 is paralleled, in the lexical realm, by the elements of Y29.3a’ sarə-jā juxtaposed at Y44.17d’ with sarōi ‘for a connection/union’ and Y44.16b’ vorəϑrəm-jā ‘smashing resistance’ = ‘victorious’. In the onomastic realm, cf. Y46.19b” zaraϑuštra- ‘having old camels’ with its positional correspondences Y44.17b” sarəm and Y44.18e” uṣṭrom ‘camel’ (see Schwartz 2006a, pp. 57 and 63, Note 21).

8 See Schwartz 2006a, pp. 57 and 61, Chart V, where the spelling baēca.aspānā is a lapse for baēca.aspānā. Kellens 1991, p. 86, now takes baēca.asp- as ‘having horses which splash’ (“dont les chevaux s’éclaboussent”), with middle voice meaning of baēca- vs. active hiṇca-,” Vedic sécate : siṅcāti.
The foregoing situation is the result of the technique whereby Zarathustra generated the course of his Gathic poems. In summary: Beginning with Yasna 29, the compositionally earliest Gathic poem, from each poem of the Gathas, Zarathustra 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 Zarathustra 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-poems, 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 Zarathustra 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: Zarathustra, 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, Mazdā 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 Zarathustra 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’ + √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 Y29.11\(^\text{11}\)), whence Y28–Y34 are called the Ahunauaitī 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\(^\text{12}\)), 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- + sarōm ‘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 (√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:

\[
\text{Y51.18a–b} \\
\text{tam cistīm dājāmāspō ... aśā vərəntē taṭ xšaϑrəm ‘Djamaspa, via Rightness, chooses that insight/perception, (and) that dominion/power’.
}\]
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 Djamasp’s forthcoming wedding to Pourchista (cisti- = -cistā)13.

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

The likelihood that Djamasp’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.jīra- ‘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 trivitastā- ‘consisting of three vītasti-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 ajaoni ‘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.
Pouruchista’s Gathic Wedding

*Dojamāspa-* 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. 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 relationships 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. 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

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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, parano-
masia aimed at a perceptive audience seems implicit e.g. in such “horizontal”
correspondences as Y46.1a namōi ... kuḍrā namōi aiieni: Y51.22c *nāmānī and
Y44.1b namayho ā yaḍā nāmā.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 awe-
some 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 con-
cerning the intricacies of the Gathas will emerge.

Postscript
As concerns the chance of coincidence, in lieu of whatever conceivable statistical cri-
teron one can devise, I tentatively suggest that the reader carefully examine, in addi-
tion 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 gap-
less charts of lexical [and phrasal!] correspondences which I have drawn up intercon-
necting all the poems in the corpus, including the many charts I presented with focus
on Y29 at the Vienna conference of the SocietasIranologica 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, yōma-/yima- (and verbal cognates thereof) and the onomastic correlations in
my article in BAI 16, and many others such as fsaratu- and mərdzi-, 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.

Completed January 6, 2008.19

17 Cf. Schwartz 2006a, p. 62, fn. 15.
18 Schwartz 2006a.
19 Thanks are, once again, due to my assistant Michael Ellsworth for his indispen-
sable discussion and help toward the production of this article. I also thank David S.
Flattery, Almut Hintze, Lewis A. Leavitt, James R. Russell, and Hanns-Peter
Schmidt for their remarks.
Appendix

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

Y29.1b′ aēšəmō Y44.20c″ aēšəmâi ‘fury’
Y29.1c′ nōî Y44.19b″ nōî ‘not’
Y29.2a′ kaďă Y44.18b′ kaďă ‘how?’
Y29.3a′ sarə(jā) Y44.17d′ sarōi ‘nexus, bond’
Y29.3a′(sarəjā) Y44.16b′(varəthreom.)jā ‘smashing’
Y29.3c′ jimā Y44.15c″ jamaętē ‘come’
Y29.4a′ saxārā Y44.14c″ sāngbabiā ‘✓proclaim’
Y29.5a″ zastāiš Y44.14b′ zastaiiō ‘hands’
Y29.6b′ ašā̂t bacā Y44.13d ašāîa ... bacanā ‘in association with Rightness’
Y29.7b″ nōi Y44.12e″ nōi ‘not’
Y29.8a′ huuō Y44.12e′ huuō ‘that one, he’
Y29.9b″ vistō Y44.11d″ frauwooiiuidē ‘✓find, obtain’
Y29.10b″ vəsəmī Y44.10e″ istîs usōn ‘might’ + ‘wish’
Y29.10b″ (hu)siî Y44.9e″ siî ‘✓dwell’
Y29.10c″ vəedam Y44.8d″ vaediuî ‘✓know, find, obtain’
Y27.13a″ xəadrəmcâ Y44.7b″ xəadrā ‘dominion, rule’

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

Y29.1b′ aēšəmō Y53.1a′ istî ‘✓be in motion’; ‘seek’
Y29.2b′ dətā Y53.2c″ dadat ‘give, establish’
Y29.3a′ sarə(jā) Y53.3c″ sarəm ‘nexus, mate’
Y29.4b′ varəšitē Y53.3d″ varəsunə ‘accomplish’
Y29.5b″ duuaidī Y53.4d′ dadat ‘✓give, establish’
Y29.6b″ vistō Y53.5c′ vaëdô.dûm ✓find/obtain’
Y29.6b′ abū Y53.5c″ aḥûm ‘existence’
Y29.7c′ vohə manəḥā Y53.5c″ vaḥbuuʃ manəẖō ‘Good Mind’
Y29.8c″ hoı̂ Y53.5d″ hoı ‘to/for him’
Y29.9b″ naraś Y53.6a′ naro ‘man’
Y29.9c′ aṭhāt Y53.7a′ aṭhāt ‘will be’
Y29.10b″ (hu)siî Y53.8c″–c” raṃm ... ‘establish peace’ +
Y27.13c xəadrəm ... yim rəməmcā dət ‘settlements’
Y27.13c xəadrəm ... yim drigubiiō dadaṭ ‘dominion’ + ‘grant/assign for the poor’

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

Y29.1b′ aēšəmō Y53.9b′ aēšasā ‘✓be in motion’, ‘seek, desire’

20 See Schwartz 2003, pp. 315–317, on Y27.13 as the original coda of Y29.
Y29.1b"  dōrēs-cā  Y53.8d"  dōrēs  ‘fetter’
Y29.2b'  xšaiiāntō  Y53.8c' (h)xišārāiš  √‘rule’
Y29.3a'  (sarə)jā  Y53.8c' jān{n}[nərəm]  √‘smite, smash’
Y29.4b"  varaštīte  Y53.8a'(duž)uuarənənə[θ]hō  √‘accomplish’
Y29.5c"  drəguusātō  Y53.7c" drəguusātō  ‘wrongsome’
Y29.6b'  ahū  Y53.6c' ahūm  ‘existence’
Y29.7c'  vohū manayhā  Y53.5c'"  vohū manayhō  ‘Good Mind’
Y29.7c'  dāiiāṭ  Y53.4c'  dāāṭ  ‘give, establish’
Y29.8b"  zaraduštrō  Y53.3b'  spitāmi  ‘Spitam- Zarathushtra-’
spitāmō  zaraduštrabhē
Y29.9c"  dāiiāṭ  Y53.2c'  dāāṭ  ‘give, establish’
Y29.10b"  dāṭ  Y53.2c'  dāęhō  √‘give, establish’
Y27.13b"  sīuādānānām  Y53.1c'"  sīuādānā-cā  ‘action’
Y27.13a"  ašāt(-cīt) hacā  Y53.1c'  ašāt hacā  ‘in accord with Rightness’

Y30.11–1 > Y53.1–9

Y30.11a'  sašađā  Y53.1d'  sašađ-cā  ‘learn’
Y30.10b"  manayhā  Y53.2a'  manayhā  ‘via/with mind’
Y30.9c"  cistiš  Y53.3a'  (pouri)cistiš  ‘perception’
Y30.8b"  vohū manayhā  Y53.4c'  manayhō vohūš  ‘Good Mind’
Y30.7c"  aŋhaṭ  Y53.5d"  aŋhaṭ  ‘will be’
Y30.6c"  ahūm  Y53.6c'  ahūm  ‘existence’
Y30.5b'  mainiiuś  Y53.7c"  mainiiuś  ‘spirit’
Y30.4b"  drəguuatōm  Y53.7c"  drəguuatō  ‘wrongsome’
Y30.3b'  vacahī  Y53.7d"  vacō  ‘word’
Y30.2b"  narım narım  Y53.8c'  (jäh[n])nərəm  ‘man (…) man’

Y30.2c'  mazā  Y53.8d'  mazištō  ‘great(-)’
Y30.2b'  (ā)uuarənā  Y53.9a'  (duž)uuarəniiš  ‘choice’
Y30.1a'  išṇṭō  Y53.9b'  ačasā  √‘seek, desire’

Y31.1–a1521 > Y53.1–9

Y31.1c'  vahištā  Y53.1a'  vahištā  ‘best things’
Y31.2c'  ašāt hacā  Y53.1c'  ašāt hacā  ‘in accord with Rightness’
Y31.3c'  vispāŋ  Y53.1c'  vispāi.ā  ‘all’
Y31.4a"  mazdāscā ahurā  Y53.1c"  ahurō mazdā  ‘Ahura Mazda’
Y31.5a'  vaocā  Y53.1d"  uxōā  √‘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.
### Y31.6c* “mananpā”
Y31.7b* “āḍmīs”
Y31.8b* “yazūm”
Y31.9c* “vāstriīō”
Y31.10b* “aṣāunām”
Y31.11a* “daēnāscā”
Y31.11c* “sōngbascā”
Y31.12a* “aḍrā”
Y31.13a* “dｒgumāitē”
Y31.14b* “mazištām”
Y31.15b* “aṣāonō”

### Y31.12–22 > Y53.1–9

<table>
<thead>
<tr>
<th>Y31.12a* “vācəm”</th>
<th>Y53.1d” “uxdā</th>
<th>‘speak’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y31.13b* “(duš.)śiiaodānāi”</td>
<td>Y53.2a” “śiiaodānā(çā)”</td>
<td>‘mind’</td>
</tr>
<tr>
<td>Y31.14a* “frasā”</td>
<td>Y53.3d’ “(ḥm.)f’rāsuuā”</td>
<td>‘ask’</td>
</tr>
<tr>
<td>Y31.15a* “θβā”</td>
<td>Y53.3d’ “θβā”</td>
<td>‘Thee’</td>
</tr>
<tr>
<td>Y31.16a* “budānuṣ”</td>
<td>Y53.3d” “budānu”</td>
<td>‘generous’</td>
</tr>
<tr>
<td>Y31.16b* “(a)sporazatā”</td>
<td>Y53.4a’ “sporadā”</td>
<td>‘be zealous’</td>
</tr>
<tr>
<td>Y31.17a* “vαīnaunaitē”</td>
<td>Y53.4a’ “(ni)nuarānī”</td>
<td>‘believe, trust’</td>
</tr>
<tr>
<td>Y31.17b* “mraomī”</td>
<td>Y53.5a” “mraomī”</td>
<td>‘speak, say, tell’</td>
</tr>
<tr>
<td>Y31.18c* “marakaēcā”</td>
<td>Y53.6c’ “mrauNEGduiē”</td>
<td>‘destroy’</td>
</tr>
<tr>
<td>Y31.19a” “abum(.biš)”</td>
<td>Y53.6c” “ahūm”</td>
<td>‘existence’</td>
</tr>
<tr>
<td>Y31.20c* “drgumautō”</td>
<td>Y53.7c” “drgumautō”</td>
<td>‘wrongsome’</td>
</tr>
<tr>
<td>Y31.21c* “mainiuu”</td>
<td>Y53.7c” “mainiuu”</td>
<td>‘spirit’</td>
</tr>
<tr>
<td>Y31.22b* “hunū”</td>
<td>Y53.8d” “hunū”</td>
<td>‘he, that one’</td>
</tr>
<tr>
<td>Y31.22b* “xšadā”</td>
<td>Y53.9d* “xšadram”</td>
<td>‘dominion’</td>
</tr>
<tr>
<td>Y31.22c* “tōi mazdā”</td>
<td>Y53.9d” “mazdā tαuu”</td>
<td>‘Thy … O Mazdā’</td>
</tr>
</tbody>
</table>

### Y32.16–1 > Y53.9–1

<table>
<thead>
<tr>
<th>Y32.16b* “xšaiiǐgs”</th>
<th>Y53.9d* “xšadram”</th>
<th>‘rule’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y32.16a* “vahištā(.cī)”</td>
<td>Y53.9d” “vahiīō”</td>
<td>‘best, better’</td>
</tr>
</tbody>
</table>

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22 */sprz/- < */sprd-s-/: the textual relationship between the *sporaz- and *sporaz- parallels that between *uruuād- and *uruuāz-, both from */vrađh- ‘have bliss, joy’. For the latter forms, note that Y34.6c” *uruuādiiu in Y32.12b* *uruuāxštī (text *uruuāxštī); cf. SCHWARTZ 2006b, p. 89, fn. 6. This textual correspondence between *sporaz- ‘zeal’ and *asporazatā ‘strives, is zealous’ and the foregoing explanation of their etymological relationship, entails a revision of the account of their Vedic cognates, *spārdhante (etc.) ‘strive against, strive for’, *spṛhāyanti ‘are desirous for, strive for’, etc. The latter form was hitherto grouped (via arbitrary semantic assumptions) with OAv. a *sparəzatā and further Gr. σπέρχομαι ‘to rush’, Eng. (to) spring under a PIE root */sperg/“. Instead, the OInd. root *spṛh should be derived from *spṛdb- (cf. e.g. OInd. ibhā, MInd. īdhā, Av. idā) under the same Indo-Iranian root in */d- as OAv. *sporad- and *asporazatā.

23 Cf. Y30.6b’ *varatā: Y53.4a’ *(ni)nuarānī, SCHWARTZ 2006a, p. 60, Chart IV.
Y32.15″ javaōtās
Y32.15″ javaōtās
Y32.14′ javādiāi
Y32.14″ draγuwantām
Y32.13′ aŋhāš marēxtārō Y32.6″ ahūm
mērēngaduīē

Y32.12″ draγam
Y32.11″ aŋhāš marēxtārō
Y32.10″ vaempty
Y32.9″ xraṭīm
Y32.8″ ẖdēmī
Y32.7″ tuωm
Y32.6″ pōru
Y32.5″ (fra)cins
Y32.4″ dāntō
Y32.3″ (bu)śahmū
Y32.2 b hacā ... ašā
(bu)šahmā
Y32.1 b′ aburahīū ... mazdā Y32.1 c′ aburō mazdā

Y34.1–10 > Y53.1–9
Y34.1″ sūaωdamā
Y34.2″ yasnā
Y34.3″ saωšiāntō
Y34.3″ (bu)dāntō
Y34.4″ cistrā(auuaŋhəm)
Y34.5″ vaŋhōs ... manahō
Y34.6″ dātā
Y34.6″ višpā
Y34.7″ ainiṁm
Y34.8″ manō
Y34.9″ yauuatā
Y34.9″ maš
Y34.10″ ẖdēhmī xšaϑrōi
Y34.9 d″ tawu χshaϑrēm

Y43.16–8 > Y53.1–9
Y43.16″ zarāhštāro
Y43.15″ višpōnγ
Y43.15″ aŋtōi
Y43.15″ pōruś
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Y43.14e' vîspāiš
Y43.14d' sôngbabiia
Y43.14a' vaedônno
Y43.14a' nā
Y43.13d' yaoš
Y43.12d' hacimnō
Y43.11d' zrazdâitiš
Y43.10e' aëšîm
Y43.9c' vaśî
Y43.8c' aśānē

Y44.1−9 > Y53.1−9

Y44.1d aśā hâkurənā
Y44.2c' sîudîaiâ
Y44.2d' spôntō
Y44.3b' ptâ
Y44.3c' xônîng
Y44.4e' mazdâ dâmiš
Y44.5d' *vazdôy-

Y44.6a' haiϑîiâ
Y44.6a' ađâ
Y44.7e' mainiûî
Y44.7e' vîspanom
Y44.7e' dâtûrom
Y44.8b' tōi
Y44.9d' xšaðrahîiâ

Y53.4d'" vîspāi.ā
Y53.5a' sâx'ônî (*sax-)="proclaim"
Y53.5c' vaëdô.đîm="obtain"
Y53.6a' narô="man"
Y53.7a' yauuât="length of time"24
Y53.8c' (bu)xšaðrâiš="be zealous"
Y53.9b' aëšâsâ="be forceful, seek"
Y53.9c'" vaš(îtišcâ)="be desirous, be greedy"
Y53.9c' ašànuâ="righteous"
Y53.1c' aśât hacâ="Rightness’ + √’associate"
Y53.2d'" saosîiantô="benefit, prosper’
Y53.3d'" spôništâ="holy’
Y53.4a" fâdîiî="father’
Y53.4c' xônîma=’sun(-)’
Y53.4d' mazdâ dadât="#Mazdâ’ + √’establish’
Y53.5a' vaziùamnâbîîto="devotee, sustainer; ‘being led/wed’
Y53.6a' haiϑîiâ="true’
Y53.6a' ađâ="thus, so’
Y53.7c' mainiûî="spirit’
Y53.8a' vîspàhpô="all’
Y53.8c' dadâtû="√’establish, give’
Y53.9a' tōi="to Thee’
Y53.9d' xšaðrom="dominion’

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24 Cf. Y28.4c’ yauuât concatenating with Y28.8c" yauuē. Clearly yauuât ‘as long as’ represents the relative adverb corresponding to demonstrative anuât ‘so long’ and is different etymologically from yauu-/yao- of âiîu- ‘age, duration, (long) time’. However, yauuât and yauu-/yao- evidence secondary association due to formal and semantic similarity. In West Iranian, the interaction is also evidenced; here, however, the original a of *yāvâ(n)t- = Vedic ùâva(n)t- resulted in the change of *yavaitât- (= OAv. Y28.11a’ yauuâtât-, compositionally proceeding from Y28.8c” yauuē) to *yâvaitât- > MPers. jāwēd ‘eternal’ etc. The assignment of Y53.7b’ yauuât to a verbal stem *yauu- (to Vedic yâuti ‘attaches, yokes’) lacks support.

25 Evidently haxti- (= Vedic sâkti-) ‘thighbone, loin’ was associated with √hak (√hac) ‘to join’, as again at Y46.10d' haxšïâ: Y53.7b" haxšïiâ.

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’ cazdôyhuûadôbiî to Y31.21c’ vazduuârâ.
Y44.1–14 > Y53.9–1 (A)

Y44.1c’ δβα(uuαs) Y53.9d’ tauuā ‘Thy’
Y44.2c’ paitišāt Y53.9b’ aēšasā ‘set in motion; seek, desire’
Y44.3d’ narąsaitī Y53.9a” narąpiś ‘to decline’
Y44.4b’ (kas)nā Y53.8c’ (jā[ŋ])nəram ‘man’
Y44.5c’ zaēmā(cā) Y53.7d’ (vī)zaiiādā ‘impel, throw’
Y44.5d” (arṃ.)piďā Y53.6c” piďā ‘noon; defenses’
Y44.6b’ ađā Y53.6a’ ađā ‘thus’
Y44.6b’ haiddiā Y53.6a’ haiddiā ‘true’
Y44.6d” vohū ... manayhā Y53.5d” vayhūnū manayhō ‘Good Mind’
Y44.7c” piďrē Y53.4a” faḍröi ‘father’ (dat.)
Y44.8c” frašī Y53.3d’ (hōm.)frašuuā ‘ask’
Y44.9c’ budānako Y53.3d” budānū ‘generous’
Y44.10c’ cīstōiš Y53.3a’ (pouru)cīstā ‘perception, insight’
Y44.11c” daēnā Y53.2d” daēnAm ‘envisionment’
Y44.12d” sauuā Y53.2d” saōsiantō ‘prosper, benefit’
Y44.13d ašābiā ... hacēnā Y53.1c’ ašāt hacā ‘via association with/of Rightness’
Y44.14d” dānuōi Y53.1b” dāt ‘give’

Y44.1–14 > Y53.9–1 (B)

Y44.1c’ δβα(uuαs) Y53.9d’ tauuā ‘Thy’
Y44.2c’ paitišāt Y53.9b’ aēšasā ‘set in motion; seek, desire’
Y44.3d’ narąsaitī Y53.9a” narąpiś ‘to decline’
Y44.4b’ (kas)nā Y53.8c’ (jā[ŋ])nəram ‘man’
Y44.5c’ zaēmā(cā) Y53.7d’ (vī)zaiiādā ‘impel, throw’
Y44.6b’ ađā Y53.6a’ ađā ‘thus’
Y44.6b’ haiddiā Y53.6a’ haiddiā ‘true’
Y44.7c” piďrē Y53.4a” faḍröi ‘father’ (dat.)
Y44.8b” māndaidiē Y53.5b’ mān(cā) ... dazdūm ‘bethink’
Y44.8d” vaēdiiāi Y53.5e’ vaēdō.đūm ‘know, find, obtain’
Y44.8d” aṇhōn̄ Y53.5c” abūm ‘existence’
Y44.9c” paitišā Y53.4b’ paidiiāē(cā) ‘lord, master, husband’
Y44.9c’ budānako Y53.3d” budānū ‘generous’
Y44.10c’ cīstōiš Y53.3a’ (pouru)cīstā ‘perception, insight’
Y44.11c” daēnā Y53.2d” daēnAm ‘envisionment’
Y44.12d” sauuā Y53.2d” saōsiantō ‘prosper, benefit’
Y44.13d ašābiā ... hacēnā Y53.1c’ ašāt hacā ‘via association with/of Rightness’
Y44.14d” dānuōi Y53.1b” dāt ‘give’
Y45.3" varəšəṇtī Y53.8a' (duž)uuarəšnəyərhō 'effect'
Y45.3" aŋhaṭ apəməm Y53.7"-" aŋhaiti apəməm 'will be last'
Y45.3e' aŋbəs Y53.6' abūm 'existence'
Y45.4b' vaębā Y53.5c' vaedō.dəm 'know, find, obtain'
Y45.4c' ptarəm Y53.4a" fədrōi 'father'
Y45.4c" ārmaitiš Y53.3d" ārmətiiš 'Ārmaiti'
Y45.4d' dugədā Y53.3b' dugədrəm 'daughter'
Y45.5e" šiaoaṭanāiš Y53.2a" šiaoaṭanāiš(cā) 'with actions'
Y45.6c" svəo∂i Y53.1a' svaʊui 'hear'
Y45.6e" vahiišta Y53.1a' vahiišta 'best things'
Y45.7a" išənti Y53.1a' ištii 'seek'

Y46.1–11 > Y53.1–9

Y46.1c" boča Y53.1c' bačə 'associate'
Y46.2d" dađiš Y53.2d" dađət 'give, establish'
Y46.3c" soasiyaṅtō Y53.2d" soasiyaṅtō 'future benefactors'
Y46.4e' pədəməng Y53.2d' pədə 'path(-)'
Y46.4e" (bu)cistiiš Y53.3a' (pouri)cistə 'perception, insight'
Y46.5a" adəs Y53.3c' (patti)cistiiš 'receive'
Y46.5d" xəetaunē Y53.4c" xəetaunii 'for family'
Y46.5d" mruiiā Y53.5a" mraomii 'speak'
Y46.6e' daēnā Y53.5c' daēniiš 'envisonment'
Y46.7c' aniim Y53.5d' ainim 'other (acc.sg.)'
Y46.8d' tanuunō Y53.6c" tanuunō 'body'
Y46.8d" pəiiaš Y53.6c' pəiiaš 'protect, defend'
Y46.9b' yađa Y53.7b" yađri relative deixis
Y46.10d' višpaīš Y53.8b' višpaŋhō 'all'
Y46.11d" poratuš Y53.9b" pəšō.(tanuunō)28 'bridge, passage'; 'forfeit'

Y46.19–7 > Y53.1–9

Y46.19b' zarəuštrai Y53.1a' zarəuštrahē 'Zarathushtra'
Y46.18a" vahiišta Y53.1a' vahiišta 'best things'
Y46.17c" vahməng Y53.2b' vahməi.ə 'eulogy'
Y46.16a'. fərašaọəstɾā Y53.2c" fərašaọəstεs(cā) 'Frashaoshtra'
Y46.15a' baēca蹊.aspə Y53.3a" baēca蹊.aspənə 'Haechat.asp(-)'
Y46.15a' spitaməŋbō Y53.3b' spitamii 'Spitama(-)'
Y46.14a'. așaunii Y53.4c' așaunii 'righteous'
Y46.13d" mazdə ... dadət əbūrō Y53.4d' mazdə dadaτ əbūrō 'Mazda Ahura gives'
Y46.12e" sastə Y53.5a' səxəni (saxə-) 'to proclaim'
Y46.12c" fəraidō Y53.6b" frəidim 'prosperity'

27 -āsti- < *-ād(H)ti- < ā dvā 'to receive, accept', as also adəs.
28 pəšō.(tanuunō) from */pṛta(-tanu'ah)/.
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Y46.11b" ahūm
marāṇgadīiāi
Y46.10d' haxšāi
Y46.10a'nā
Y46.9'd išəntī
Y46.8'd tanuūm
Y46.8d" (bu)jiīātōiš
Y46.7a" dadā

Y46.10 d′ haxšāi
Y46.10a′ nā
Y46.9d' išəntī
dadā

Y47.1–6 > Y53.1–9

Y47.1a' vahištā(cā)
Y47.1b' hacā aʃāt
Y47.2c" šiaoaðānā
Y47.2d' cistī
Y47.2d" pta
Y47.3c' vāstrāi
Y47.4b" aʃaonō
Y47.4c" aʃaunē
Y47.4c" aŋha
Y47.4c" iϑā
Y47.4c" xšaϑrā
Y47.3b' haxtiā
Y46.3b' xšaϑrā
Y47.3b(的日子)tanuūo
Y47.4b(的日子)tanuūo
Y47.4b(日子)tanuūo
Y47.4b(日子)tanuūo

Y47.1–6 > Y53.1–9

Y47.6d" išəntō
Y47.6d" vāurāitē
Y47.6d' pourūš
Y47.6d" vidāitī
Y47.5b' aʃāume
Y47.4c" aŋha
Y47.4c" iḏā
Y47.3a" mainiiuš
Y47.2c" vərəziiāt
Y47.1c' dān
Y47.1a' vahištā(cā)

See fn. 25.
Y49.12–1 > Y53.1–9

Y49.12d” ištā vahištm
Y53.1a vahišta ištī ‘best’ + √’seek’; √’set in motion’

Y49.12b’ zaraṇuštrāī
Y53.1a’ zaraṇuštrabhē ‘Zarathushtra’

Y49.11b” (duž)daēnōng
Y53.1d” daēnaiā ‘envisionment’

Y49.11a” (duž)śīuoḍanōng (duž)unucaḥhō
Y53.1d” śīuoḍanā(cā) ‘action’ + ‘word’

Y49.10a’ manō
Y53.2a” manaḥhā ‘mind’

Y49.9a” suiiē
Y53.2d” saošiiaṇtō ‘prosper, benefit’

Y49.8a”–b’ ašabiā dā sarōm
Y53.3c”–c’” ašabiā ... dā̄ sarōm ‘establish’ + ‘connection, mate’ + ‘of Rightness’

Y49.7c” xiētuš
Y53.4b” x̄aētaunu ‘family’

Y49.6d’ daēnām
Y53.4d” daēnaiiā ‘envisionment’

Y49.5b’ daēnām
Y53.5c” daēnābiš ‘envisionment’

Y49.4c” vās
Y53.5d” viuunghatū ‘ overcome’

Y49.3d” druguvaṭō
drājō hacā Y53.6b’ ‘association of wrong(some)’

Y49.3b” druṣ̂
Y53.6c” [drujō] ‘Wrong’

Y49.3c” stōi
Y53.7a” aḥaṭ ‘be’

Y49.2c” dōrṣ̂
Y53.8c” dārzā ‘to fetter’

Y49.1a” pafrē
Y53.8b” mazištō ‘greatest’

Y49.1a” pafre
Y53.9b” paṣō(.tanuūō)m ‘be counter to’ > ‘oppose’; ‘pay, forfeit’

Y51.22–11 > Y53.1–9

Y51.22a” vahištam
Y53.1a vahištā ‘best’

Y51.22a’ ašāṭ hacā
Y53.1c’ aśāṭ hacā ‘in accord with Rightness’

Y51.21a” uxoḍāi śīuoḍanā
Y53.2a” uxoḍāiś śīuoḍanāiś(cā) ‘with words and deeds’

Y51.20c” yazəmnāḥhō
Y53.2c” yasnaś(cā) ‘worship’

Y51.20a” sauuo
Y53.2d” saošiiaṇtō ‘prosper, benefit’

Y51.19b” daēnaiiā
Y53.2d” daēnām ‘envisionment’

Y51.18a” cistīm
Y53.3a” (pouru)cistā ‘insight, perception’

Y51.18a” tm
Y53.3a” t̄am ‘her’

Y51.17b’ daēnaiiāi
Y53.4d” daēnaiiāi ‘for the good envisionment’

Y51.16c” sazdiāi
Y53.5a” sāxōnī (*saxō*) ‘to proclaim’

Y51.16c” adā
Y53.6a” adā ‘thus’

Y51.16a” nṣat
Y53.6d”” nṣat ‘reaches’; ‘falls away, goes lost’

Y51.16a” magahiāi
Y53.7a” magahiiā ‘of patronage gift’

30 See fn. 28.
31 See fn. 1.
Y51.15a’ miždəm  Y53.7a’ miždəm  ‘reward’
Y51.14c’ apōməm  Y53.7d’’ apōməm  ‘last’
Y51.13a” haiϑīm  Y53.8b” hōntū  ‘to be’
Y51.12a” pəρətā (or pəρətō)  Y53.9b” pəʃō( tanuuō)32  ‘bridge, passage’; ‘forfeit’
Y51.11a’, b’, c’ kā 11b” kā  Y53.9c’ kū  ‘who?; ‘where?’

Bibliography


32 See fn. 28.