

[Schwartz article]

[TYPESETTER: SUBHEAD LEVEL 1.]

Notes

“‘Man or Woman’: Poetic and Pragmatic Aspects of Old Avestan Egalitarianism,” in *Images and Lives of Women in Ancient Iran*, California State University, Fullerton (Razi Family Foundation Lecture Series), conference held at the Bowers Museum, Santa Ana, April 21, 2007. For a projected conference volume of the *Journal of Indo-European Studies* I plan a supplementary account of material in the present article.

Schwartz 2006a, 53.

See Schwartz 2003, 238–39 with 197 and 219–20. Add that Y46.3e' *maibiiō θβā* ‘Thee, for me ...’ concatenates formally with Y46.9e *mā ... tōi* ‘me ... to Thee.’

See Schwartz 2006a, 55–63, for a general account of this compositional technique.

This *drūjō* represents a secondary insertion due to dittography.

For -š as incorporation of the Pahlavi gloss of *hōi*, see Schwartz 2006a, 62, n. 10.

*m<sup>79</sup>m.b<sup>79</sup>aduš*, taken by Humbach as corruption of \**m<sup>79</sup>n.b<sup>79</sup><sup>138</sup>duš* ‘thinking of the bonds of kinship’. More difficult, but contextually apt, would be *-<sup>79</sup>aduš* representing *<sup>79</sup>ādū-* ‘cereal grain’.

*vaiiū bərədbiiō* (*vaiiu.bərədbiiō*): cf. Y53.7d" *vaiiōi* ‘(the sound of) woe(!)’ and Y31.12a', Y50.6a" *vācəm* (...) *baraitī* ‘raises his voice’.

Thus Narten, 189–94 on YH *gənābīš* ‘divine/mythological women’.

For YH35.6 *vaēdā* ‘knows’ + obj. *haiθīm* ‘true’ + *√ah* ‘to be’ cf. Y31.5 *ta<sup>123</sup>vaocā ... viduiē ... tācī<sup>123</sup> ... yā nōi<sup>123</sup> vā a<sup>77</sup>ha<sup>123</sup> a<sup>77</sup>haitī vā* ‘tell me that for the knowing ... the things which will or will not be’ followed by Y31.6a"-b' *y<sup>79</sup>mōi vīduuā vaocā<sup>123</sup> haiθīm m<sup>76</sup>rəm* ‘the knowing one who will tell me the true (thing, the) *mantra*’. In each instance, what is known as a truth to be enacted is transmitted to others. Both passages play on the etymological relationship of *haiθiia-* ‘true’ to *√ah* ‘to be’, neuter pres. ptc. YH35.6 *ha<sup>123</sup>*; cf. Schwartz 2006b, 459, n 1.

For authorship of the Yasna Hapta<sup>77</sup>hāiti as different from and subsequent to that of the Gathas, see Schwartz 2006b, 483–88.

*hudāstāmā*, superlative of *hudāh-*. The latter means not ‘munificent’ < *√dā* ‘to give’, but ‘beneficent’ < *√dā* ‘to bring about’, since *hudāh-* contrasts with *duzdāh-* (Y30.3c) ‘evildoer’, whose mg. is proved by Persian *duzd* ‘thief’.

For other aspects of ring composition in the Yasna Hapta<sup>77</sup>hāiti, see Schwartz 2006b, 486–88. A study of other aspects of ring-composition in the YH will appear in Prof. Almut Hintze’s forthcoming book on this text.

This is made clear from the analysis of *ubōiiō a<sup>77</sup>huuō* by Narten, 290–95.

This recasting confirms that the irregular formation *-ciθī<sup>123</sup>*, with weak gradation of both root and suffix, represents the root *c(a)iθ*; cf. already Schwartz 2003, 209–10.

\*Y29.11b" = Y27.13b" as the original final stanza of Y29; see Schwartz 2003, 215–17.

The homophony of *varəšuuā* is “deconstructed” by Y53.8a' (*anāiš ā*) *dužuuarəšnā*<sup>77hō</sup> '(through these things) the persons of evil effects' and Y53.9a' *dužuuarənāiš* 'through the persons of evil options'.

I see here a folk etymology of 'tongue', with *hizū* (< \**si*<sup>158ū</sup>) < PIIr.

\**i*<sup>158ū</sup>, and similarly *hizuuā* < \**i*<sup>158u</sup>'*ā* derived from Av. *√zū*, *√zu*'*ā* (PIIr. *√i*<sup>158ū</sup>, *√i*<sup>158u</sup>'*ā*) 'to call, invoke'.

That *paitiaogə*<sup>123</sup> '\*conjoinedly, in reciprocation/doubly' is from the root 'to yoke' and not, as formerly thought, from *√aug* 'to declare', is shown by the recastings of Y46 in Y44, in which *paitiaogə*<sup>123</sup> yields Y44.4d" *yaogə*<sup>123</sup> 'yoked'.

From Y46.16e'–c', Y49.5a'–5d" repeats the pentad of divine entities.

In the remainder of YH36.2, (*uruuāziiā* ...) *mazištāi yā*<sup>77</sup>

*h*<sup>76m</sup> is due to a conflation, via Y49.8 *uruuazišt*<sup>76m</sup> + Y49.8 *yāhī*, with Y30.1 *uruuāzā* + Y30.2 *mazə yā*<sup>77ta</sup>- 'greatest' as one of the serial superlatives of YH36.2.