Notes

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Schwartz 2006a, 53.

See Schwartz 2003, 238–39 with 197 and 219–20. Add that Y46.3e' maibiiō ṭrpā ‘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 's as incorporation of the Pahlavi gloss of hōi, see Schwartz 2006a, 62, n. 10.

$m^{^79}m.b^{^79}a^{	ext{duš}}$, taken by Humbach as corruption of *$m^{^79}n.b^{^79}a^{	ext{duš}}$ ‘thinking of the bonds of kinship’. More difficult, but contextually apt, would be –$^{^79}a^{	ext{duš}}$ representing $^{^79}a^{	ext{dū}}$- ‘cereal grain’.

Vaiū būrdbiō (vaiu. būrdbiō); cf. Y53.7d" vaiōi ‘the sound of’ woe[!]' and Y31.12a', Y50.6a" vācam [...] baraitī ‘raises his voice’.

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

For YH35.6 vaēdā ‘knows’ + obj. haiōim ‘true’ + ŉah ‘to be’ cf. Y31.5 ta^{^123} vaocā ... viduiiē ... tācī^{^123} ... yā nōi^{^123} vā a^{^77}ha^{^123} a^{^77}haitī vā ‘tell me that for the knowing … the things which will or will not be' followed by Y31.6a"-b' y^{^79} moiō viduā vaocā^{^123} haiōim m^{^76}šram '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 haiōia- ‘true’ to ŉah ‘to be’, neuter pres. ptc. YH35.6 ha^{^123}; cf. Schwartz 2006b, 459, n 1.

For authorship of the Yasna Hapta^{77}haitī as different from and subsequent to that of the Gathas, see Schwartz 2006b, 483–88.

Hudāstomā, superlative of hudā-. The latter means not ‘munificent’ < ňdā ‘to give’, but ‘beneficent’ < ňdā ‘to bring about’, since hudā- contrasts with duždā- (Y30.3c) ‘evildoer’, whose mg. is proved by Persian duzd ‘thief’.

For other aspects of ring composition in the Yasna Hapta^{77}haitī, 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 ubōiō o^{^77}huuiō by Narten, 290–95. This recasting confirms that the irregular formation –cītī^{^123}, 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 *varšuuā* is “deconstructed” by Y53.8a’ *(anāiš ā)*
\( \text{dužuuarāšnā}^{\text{77hō}} \) ‘through these things’ the persons of evil effects’ and Y53.9a*’ \( \text{dužuuaranāiš} \) ‘through the persons of evil options’.

I see here a folk etymology of ‘tongue’, with \( \text{hīzū} \) 〈\(^*\text{si}^{158ū} \) 〉 PIr.

\(^*\text{158i}^{158ū} \), and similarly **hīzuuā** 〈\(^*\text{158i}^{158ū} \) 〉 derived from Av. **
\( \text{ḥzu} \), ْ\( \text{ḥzu}’ā \) [PIIR. ْ\( \text{ḥzūū}^{\text{ū}} \), ْ\( \text{ḥzūū}^{\text{ū}} \) ْ\( \text{ū}’ā \) ‘to call, invoke’.

That \( \text{paitiaogā}^{\text{123}} \) 〈*conjoined, in reciprocation/doubly’ is from the root ‘to yoke’ and not, as formerly thought, from ْ\( \text{ḥaug} \) ‘to declare’, is shown by the recastings of Y46 in Y44, in which \( \text{paitiaogā}^{\text{123}} \) yields Y44.4d*’ ْ\( \text{yaogā}^{\text{123}} \) ‘yoked’.

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

In the remainder of YH36.2, (\( \text{uruuāziūā ...} \) ْ\( \text{mazištāī yā}^{\text{77}} \)
\( h^{\text{76m}} \) is due to a conflation, via Y49.8 \( \text{uruuazišt}^{\text{76m}} + \text{Y49.8 yāhī} \), with Y30.1 \( \text{uruuāzā} + \text{Y30.2 mazā yā}^{\text{77ta}} \) ‘greatest’ as one of the serial superlatives of YH36.2.