IV. Stylistics

369. In discussing word order we have touched on much that could be considered to fall within the province of stylistics. No clear boundary can be drawn. Style depends to a large extent, after all, on the ordered arrangement of words. For practical purposes, however, it was convenient to undertake a concentrated, separate treatment of word order. Now we may move on to other aspects of style as manifested in the *Gāthās* and *YH*.

As noted in §313, these are highly stylized texts. Much of the discussion will concern the occurrence of various figures of speech and other formal devices. But it will be appropriate to begin with a general characterization.

Zarathushtra's poetry in the *Gāthās* is impassioned and forthright, much of it explicitly directed at a succession of divine or human addressees, with a mixture of prayers, statements, questions, wishes, demands, and exhortations. The verse is structured in stanzas of three, four, or five lines; the stanzas are mostly self-contained in sense, comprising one or more sentences, but occasionally a complex sentence is laid out on a larger plan, with a syntactically parallel element placed at corresponding places in two or three successive stanzas. Sentences may be brief and concise, but often they are elaborate and syntactically dense.[1] Zarathushtra draws freely on the elevated traditional language of cult poetry, as shown by the frequency of Vedic parallels, but his own mode of thought is reflected in the abundant use of abstract nouns with varying degrees of personification (§26). He does not refrain from what may have been coarse expressions of denigration such as 48. 10 *mūϑrəm ahiiā madahiiā*, 'the piss of this liquor'; 51. 12 *vaēpiiō Kəuuīnō*, 'the Kavi catamite'. His imagery is drawn from the world around him, his commonest images being those of the house and the path that leads to it: the house of Good Thought (30. 10; 32. 15; 44. 9), of Worst Thought (32. 13), of Wrong (46. 6, 11; 49. 11; 51. 14), of Lord Mazdā (49. 10), of song (45. 8; 50. 4; 51. 15); the path or paths of Good Thought (33. 5; 34. 12 f.; 51. 16), of enhancement (43. 3), of enlightenment (46. 4), of enablement (50. 4); of the path for the soul to follow (44. 8). Another desirable destination is the 'pasture' of Right and Good Thought (33. 3). Poetic composition in praise of a divinity is associated with speeding horses or a racing chariot (29. 8(?); 30. 10; 50. 6 f.). This is inherited imagery,[2] but that does not seem to be the case with the conception of one's life's course as

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1 Cf. §§7 and 46. Hintze (1997), 59, contrasts the more sophisticated style of the *Gāthās* with the simpler constructions of the *Yašts*.

2 West (2007a), 41–3.

being like a racecourse, with a 'last bend' and a finish line (43. 5 f.; 48. 2; 51. 6; cf. 49. 9).

YH is a formal text composed to be spoken by a priest before a congregation of worshippers and on their behalf, enunciating their convictions and aspirations. Its style is elevated, hieratic. Typical of it is the quasi-legal use of comprehensive polar expressions of the 'both X and non-X' type, to cover all eventualities, and of clusters of two or three near-synonyms to exclude any equivocation, as in 36. 4–5 *pairi.jasāmaidē nəmax́iiāmahī išūidiiāmahī ϑßā*, 'we attend thee, we revere thee, we thank thee'; 37. 3 *ašāunąm frauuašīš narąmcā nāirinąmcā*, 'the fravashis of the righteous, both men and women', cf. 39. 2, 3; 41. 2; 41. 1 *stūtō, garō, vahmə̄ng Ahurāi Mazdāi Ašāicā vahištāi dadəmahicā cišmahicā ā.cā vaēdaiiamahī*, 'praises, songs, laudations to Lord Mazdā and best Right we dedicate and assign and proclaim'; 41. 4 *hanaēmācā zaēmācā*, 'may we earn and win'.

Economy of Expression[3]

370. When the same verb is to be understood in two successive clauses, it is regularly omitted in one of them, more often in the second than the first.

Verb omitted in the second clause: 30. 7 *aṭ kəhrpə̄m utaiiūitiš dadāt, ārmaitiš ąnmā*, 'then vitality informs the body, piety the soul', cf. 33. 12; 31. 11 *hiiaṭ astuuaṇtəm dadå uštanəm, hiiaṭ š́iiaoϑnācā sə̄nghąscā*, 'since thou gavest bodily vitality, since (thou gavest) actions and pronouncements'; 31. 14 *yå išudō dadəṇtē dāϑranąm hacā ašāunō yåscā … drəguuōdəbiiō*, 'what requitals will be given of gifts from the righteous one and what (of gifts) from the wrongful'; 32. 1 *ax́iiācā x^vaētuš yāsaṭ, ahiiā vərəzə̄nəm maṭ airiiamnā, ahiiā daēuuā mahmī manōi, Ahurahiiā uruuāzəmā Mazdå*, 'suppose for his the clan prays, for his the village with the tribe, for his the Daevas, in my fancy, for Lord Mazdā's gladdening'; 32. 5 *tā dəbənaotā mašīm hujiiātōiš … hiiaṭ vå akā manaŋhā yə̄ng daēuuə̄ng Akascā Mainiiuš*, 'so you lure the mortal from good living, as the Evil Will does you who are Daevas, by evil thought'; 32. 9 *dušsastiš srauuå mōrəṇdaṭ, huuō jiiātōuš sə̄nghanāiš xratūm*, 'the false teacher perverts good repute, he (perverts) life's reason with his pronouncements'; 34. 8 *tāiš zī nå š́iiaoϑnāiš biiaṇtī … hiiaṭ aš.aojå nāidiiåŋhəm*, 'for they intimidate us by those actions, as a strong man does a weaker one'; 34. 15 *aṭ mōi vahištā … vaocā, tā tū vohū manaŋhā*, 'tell me the best things, just those things do thou (tell) with Good Thought'; 43. 14 *hiiaṭ nā friiāi vaēdəmnō isuuā daidīt, maibiiō, Mazdā*, 'what a man of means, possessing it himself, would offer a friend, (give) to me, Mazdā'; 44. 4 *kas.nā dərətā ząmcā adō nabåscā auuapastōiš? kō apō uruuāråscā?* 'who held the earth from beneath and the heavens from falling down? Who the waters and plants?'; 47. 4 *kasōuš́cīṭ nā ašāunē kåϑō aŋhaṭ; isuuāc̄iṭ hąs paraoš*

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3   Cf. Humbach i. 105 f.; Skjærvø 171 f.

akō drəguuāitē, 'even the poor man may be kind to the righteous one; even the man of much means, malign towards the wrongful'; 50. 10 *aṯ yā varəšā yācā pairī āiš šiiaoϑnā*, 'whatever things I do and whatever (I have done) before'.

The place of the omitted verb may be taken by *iϑā* or *aϑā*: 32. 6 *pourū aēnå ōnāxštā yāiš srauuahiieitī, yezī tāiš aϑā*, 'the many offences against peace by which he seeks renown, if by those actions (he is doing) so'; 47. 4, quoted in §133.

371. Verb omitted in the first clause: 43. 1 *uštā ahmāi, yahmāi uštā kahmāicīṯ, vasə̄.xšaiiąs Mazdā dāiiāṯ Ahurō*, 'his wishes to him, to whomsoever (he grants) wishes, may Lord Mazdā, ruling at will, grant'; 43. 8 *haiϑiiō duuaēšā hiiaṯ isōiiā drəguuāitē, aṯ ašāunē rafnō x̌iiə̄m aojōŋhuuaṯ*, 'may I be in reality, as I would wish, a bane to the wrongful one, but to the righteous a strong support'; 46. 1, quoted in §373; 46. 9 *yā tōi Ašā, yā Ašāi gə̄uš tašā mraoṯ*, 'what Right (said) to thee, what the maker of the cow said to Right'; 46. 18 *yə̄ maibiiā yaoš, ahmāi ascīṯ vahištā … cōišəm*, 'whoever (confers) weal on me, on him for my part I confer the best' (and then in 19 *ahmāi … gāuuā azī*, 'on him (I confer) two milch cows'); 48. 6, quoted in §390; 51. 4 *kuϑrā ārōiš ā fsəratuš, kuϑrā mərəzdikā ā xštaṯ?* 'where does respect(?) instead of harm, where does mercy appear?' (and then a series of further 'where?' clauses with the same verb understood); *YH* 40. 4 quoted in §389.

372. On the same principle, a n o u n   m a y   b e   u n d e r s t o o d from the clause preceding: 48. 8 *kā tōi vaŋhə̄uš … xšaϑrahiiā ištiš? kā tōi ašōiš ϑβax̌iiå maibiiō, Ahurā? kā ϑβōi, Ašā … ?* 'what (is) the potency of thy good dominion? What (that) of thy reward for me, Lord? What thy (potency), Right?'; 49. 12 *kaṯ tōi ašā zbaiieṇtē avaŋhō Zaraϑuštrāi? kaṯ tōi vohū manaŋhā?* 'what hast thou of help for him who invokes thee with right, for Zarathushtra? What hast thou (for him who invokes thee) with good thought?'

373. Other places where a noun or pronoun is understood from the context: 28. 11 *yə̄ āiš ašəm ni.påŋhē manascā vohū yauuaētāitē, tuuə̄m, Mazdā Ahurā, frō mā sīšā ϑβahmāṯ vaocaŋhē mainiiə̄uš hacā, ϑβā ə̄ə̄åŋhā*, 'thou who dost by them (= hymns) protect thy right and good thought for ever, teach me, Lord Mazdā, to voice (them) in line with thy will, through thy mouth'; 43. 3 *ahiiā aŋhə̄uš astuuatō manaŋhascā*, 'in this material existence and (that) of thought'; 46. 1 *kąm nəmōi ząm, kuϑrā nəmōi aiienī? pairī x^vaētə̄uš airiiamnascā dadaitī*, 'what land for refuge, where am I to go for refuge? They set (me) apart from clan and tribe'; 49. 2 *ṯkaēšō drəguuå daibitā ašāṯ rārəšō*, 'the wrongful teacher who deceitfully diverts (people) from right'. In 45. 1 *nū īm vīspā, ciϑrō zī, mazdåŋhōdūm*, 'now all take it to heart, for it is clear', the masc. pronoun *īm* and adjective *ciϑrō* have no explicit reference, and we must perhaps understand *mąϑrəm*.

For relative clauses where the head has to be understood see §227.

374. Nominal sentences (§§8–9, 12) are such a natural and traditional form of utterance that the absence of copula in them can hardly be classed as economy of expression: rather its presence, at any rate in the 3rd person present indicative, would appear as pleonastic. One or two examples, however, stand out as genuinely brachylogical, notably 31. 5 *yehiiā mā ərəšiš*, 'the one whose prophet (I am)'; 29. 7 *kas.tē, vohū manaŋhā yə̄ …?* 'whom hast thou, who by good thought …?'

In 29. 11 *nū nå auuarə̄*, 'now (come) down to us', an imperative verb is to be understood.

Pleonasm

375. Much rarer than economy of expression is the superfluous repetition of a word in a second clause, as in 30. 5 *aiiå <u>mainiuuå</u> vərətā yə̄ drəguuå acištā vərəziiō, ašəm <u>mainiiuš</u> spə̄ništō*, 'of those two Wills, the wrongful one chooses the worst things to do, but the bounteous Will (chooses) Right'; 31. 9 *ϑβōi <u>as</u> ārmaitiš, ϑβə̄ ā gə̄uš tašā <u>as</u> xratuš mainiiə̄uš*, 'thine was piety, thine was the cow-fashioner sapience of will'; and the three passages quoted in §235.

In 33. 6 *mainiiə̄uš ā vahištāṯ <u>kaiiā</u> ahmāṯ, <u>auuā</u> manaŋhā yā vərəziieidiiāi maṇtā vāstriiā, <u>tā</u> tōi <u>iziiā</u> … darštōišcā hōm.parštōišcā*, 'from this my best will I desire, with that mind by which one takes it in mind to do pastoral works, I long to see and confer with thee', we have not only a second demonstrative pronoun as correlative where one has already been provided, but also a second main verb repeating the sense of the first.

In 43. 4 the conjunction *hiiaṯ* 'when' is repeated after the intervention of a relative clause has created excessive distance between the first one and the verb it governs: *<u>hiiaṯ</u> tā zastā, yā tū hafšī auuå yå då ašīš drəguuāitē ašāunaēcā …, <u>hiiaṯ</u> mōi vaŋhōuš hazō jimaṯ manaŋhō*, '[1]when by that hand in which thou holdest those rewards that thou didst set for the wrongful one and the righteous … [2]when the force of good thought comes to me'.

Understatement (Litotes)

376. A particular effect may be achieved by using, instead of a forceful positive statement, a negation of its opposite, as in 46. 1 *<u>nōiṯ mā xšnāuš, yā vərəzə̄nā hōcā</u>*, 'the communities I consort with do not please me', i.e. they displease me; more clearly so in 51. 12 *<u>nōiṯ tā īm xšnāuš</u> vaēpiiō Kəuuīnō pərətå zimō … hiiaṯ ahmī urūraosṯ aštō*, 'the Kavi catamite did not please him thereby at the crossing in the winter, that the emissary had barred his way at it'; 46. 6 *nōiṯ nā isəmnō*, 'a man not wanted'. Similarly perhaps (though the degree of positive

emphasis is hard to gauge) 28. 10 *asūnā* 'not vain'; 29. 3 *Ašā, nōiṯ sarəjā, a-duuaēšō gauuōi*, 'Right, no breacher of unity, unhostile to the cow'.

With double negative: 43. 12 *aṯ tū mōi nōiṯ asruštā pairiiaoγžā*, 'thou givest me advice (that will be) not unheeded'.

Rhetorical Questions

377. Of the many interrogative sentences in the *Gāthās* (§9), some appear in dialogue contexts, in the mouths of others than Zarathushtra, and receive answers: 29. 1, 2, 5, 7; 43. 7, 9. A much larger number are addressed by the prophet to Mazdā. To these too an answer may occasionally be forthcoming (34. 5; 44. 12; cf. 31. 6), but usually it is not, and we are to understand that Zarathushtra does not know what the answer is: he is using the question form to express his actual wonderment, doubt, or despair. Such questions are not put in the expectation of an answer but as a rhetorical tactic.

In one place at least we find a 'rhetorical question' in the accepted sense of the term, that is, a question to which the answer is meant to be obvious: 44. 20 *ciϑənā, Mazdā, huxšaϑrā daēuuā åŋharō—aṯ īṯ pərəsā—yōi pišiieiṇtī aēibiiō kąm, yāiš gąm Karpā Usixšcā aēšmāi dātā, yācā Kauuā ąnmōnē urūdōiiatā?* 'what, Mazdā, has the Daevas' dominion been good—that is what I ask—they that blaspheme(?) for the sake of those with whom the Karpan and the Usij subject the cow to violence and (to all the ills) that the Kavi makes her lament to her soul?'

Parenthesis

378. Zarathushtra sometimes interrupts his sentences by the parenthetic insertion of shorter ones that are syntactically quite separate. Mostly they are introduced with asyndeton, but in a few cases their explanatory nature is indicated by the particle *zī* 'for', and in one case there is a connecting relative pronoun to mark continuity of grammatical subject.

Some of these insertions are very short, occupying less than a verse, as in: 44. 1 *taṯ ϑßā pərəsā—ərəš mōi vaocā, Ahurā— | nəmaŋhō ā*, 'this I ask thee—tell me straight, Lord—out of reverence'; 44. 16 *kō vərəϑrəm.jā ϑßā pōi sōŋghā, yōi həṇtī— | ciϑrā mōi dąm—ahūm.biš?* 'who is the victorious one to protect with thy law (all) who exist—let me be given clarity—the world-healer?'; 44. 20, quoted in §377; 45. 1, quoted in §373; 48. 2 *vaocā mōi ā—tuuōm vīduuå, Ahurā— | parā hiiaṯ mā yāmōŋg pərəϑā jimaitī*, 'tell me—thou (art) the knowing one, Lord—before the end of the course approaches me'; 48. 5 *huxšaϑrā xšōṇtąm—mā nō dušxšaϑrā xšōṇtā— | vaŋhuiiå cistōiš šiaoϑnāiš*, 'let good rulers rule—do not let bad rulers rule us—with enactments of good insight'; 49. 8

Frašaoštrāi … Ašahiiā då | sarēm—taṱ ừßā, Mazdā, yāsā, Ahurā— | maibiiācā, 'to Frashaushtra grant union with Right—this I pray thee, Lord Mazdā—and to me'.

Others occupy a whole verse:

43. 11 *hiiaṱ xšmā uxδāiš dīdaiŋhē paouruuīm | —sadrā mōi sąs mašiiaēšū zrazdāitiš— | taṱ vərəziieidiiāi, hiiaṱ mōi mraotā vahištəm,* 'as I am learning by your utterances primarily—trust in mortals reveals itself to me as grief—to do that which you tell me is best'.

44. 10 *tąm daēnąm, yā hātąm vahištā | —yā mōi gaēừå Ašā frādōiṱ hacəmnā— | ārmatōiš uxδāiš šiiaoừnā ərəš daidiiaṱ?* 'that religion which is the best in existence—may it promote my flock in union with Right—do they with pious words and deeds conceive it aright?'

49. 9 *sraotū sāsnå fšōŋhiiō suiiē taštō | —nōiṱ ərəšuuacå sarēm didąs drəguuātā— | hiiaṱ daēnå vahištē yūjēn mīždē … Dōjāmāspā,* 'let the cultivator hear the teachings, made as he is to be strong—the straight speaker does not preach union with the wrongful one—since they yoke their moral selves for the best reward, those Djamaaspas'.

An especially long parenthesis appears in 45. 7–8:

yehiiā sauuā išåņtī rādaŋhō
yōi zī juuā åŋharəcā buuaņticā—
amərətāitī ašāunō uruuā aēšō
utaiiūtā, yā nərąš sādrā drəguuatō;
tācā xšaừrā Mazdå dąmiš Ahurō— ‖
tēm nə staotāiš nəmaŋhō ā vīuuarəšō
nū zī īṱ cašmainī vī.adarəsəm.

The Caring One whose strengthening all may set in train,
those living, and who have been, and who will come to be—
the righteous man's soul is active in continued life
and in vitality, which is vexation to the men of Wrong;
of those realms too the Lord Mazdā is the creator—
him, seeking to envelop him in our reverent praises,
I have just now discerned in my eye.

In two passages we find two parentheses in the same sentence:

43. 10   *aṱ tū mōi dāiš Ašəm, hiiaṱ mā zaozaomī—*
          Ārmaitī hacimnō īṱ ā arəm—
          pərəsācā nå, yā tōi ēhmā parštā
          (parštēm zī ừßā yaừənā taṱ †ēmauuaņtąm),
          hiiaṱ ừßā xšaiiąs aēšəm diiāṱ ōmauuaņtəm.

Show me thou Right, that one I constantly invoke—
in company with Piety I have started towards it—
and ask us what thou hast to ask us
(for the question asked by thee is like that of the †strong),
so that one might be enabled to make thee potent and strong.

51. 8–9 *aṯ zī tōi vaxšiiā, Mazdā—vīdušē zī nā mruiiāṯ—*
       hiiaṯ akōi ā drəguuāitē, uštā yō ašəm dādrē
       (*huuō zī mą̇ϑrā šíiātō, yō vīdušē mrauuaitī*) ‖
       yą̇m xšnūtəm rānōibiiā då ϑßā ā̇ϑrā suxrā, Mazdā.

For I will tell Thee, Mazdā— a man would be speaking to one who knows—
that amid ill for the wrongful one, but in bliss for him who has embraced Right
(happy that prophet who speaks to one who knows!)
(is) the atonement that thou didst set for the two parties through thy flaming fire,
   Mazdā.

Figures

Conjunction of contrary terms

379. Contrary or complementary terms are sometimes coupled together to make an emphatic expression of the totality that they embrace. This is known as p o l a r e x p r e s s i o n; the pairings are sometimes called m e r i s m s. Examples: 45. 1 *yaēcā <u>asnāṯ</u> yaēcā <u>dūrāṯ</u> išaϑā*, 'you who come eagerly from near and far'; 45. 9 *pasūš vīrə̄ṇg*, 'herds and men', cf. 31. 15; 46. 10 *nā gənā vā*, 'man or woman', cf. *YH* 35. 6; 39. 2; 41. 2.

In 29. 4 *yā zī vāuuərəzōi pairī ciϑīṯ daēuuāišcā mašiiāišcā yācā varəšaitē aipī ciϑīṯ*, 'things that have been done in the past by Daevas and mortals and things that may be done in the future', we have one merism inside another: 'past and future', = at any time ever, and 'Daevas and mortals', = anyone at all. Both are paralleled elsewhere: for past, (present,) future cf. the passages quoted in §156; for Daevas and mortals, 45. 11 *daēuuə̄ṇg … mašiią̇scā*; 48. 1 *daēuuāišcā mašiiāišcā*.[4]

380. The pairing of male and female for the sake of comprehensiveness may also be expressed through gendered pronouns or adjectives; see *YH* 39. 3 quoted in §37.

381. A particular type of merism paralleled in Vedic, Greek, and elsewhere[5] is that of 'X and non-X', where the prefix *a(n)-* effects the negation. There are several examples in the quasi-legal stipulations of *YH*: 35. 2 *iiadacā aniiadacā*, 'here and elsewhere';[6] 35. 4 *srunuuatascā asrunuuatascā xšaiiaṇtascā axšaiiaṇtascā*, 'hearers and non-hearers, rulers and non-rulers'. Cf. §11.

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4   The latter phrase corresponds to Vedic *devā́saś ca mártiyāsaś ca* (RV 6. 15. 8), which still has the older, more comprehensive sense of 'gods and mortals'. Cf. West (2007a), 100.

5   West (2007a), 101 f.

6   The oddly spelled *iiadā* is an artificial back-formation from *aniiadā* 'elsewhere' (< *aniia-* 'other'), as if it were formed with the negative *an-*.

With *nōiṯ*: 31. 5 *tācīṯ … yā nōiṯ vā aŋhaṯ aŋhaitī vā*, 'those things that will not be, or will be'.

382. In other passages opposed terms are linked with *cā* or *vā* to signify, not the totalities that they define, but critical alternatives: 30. 4 *dazdē gaēmcā ajiiāi-tīmcā*, 'a man adopts life and (= or) non-life'; 30. 11 *xᵛīticā ōnəitī*, 'through success and (= or) failure'; 31. 12 *aϑrā vācəm baraitī miϑah.uuacå vā ərəs.uuacå vā, vīduuå vā əuuīduuå vā*, 'there speaks forth one of false words or one of straight words, a knowing one or an unknowing one'; 45. 9 *yə̄ nə̄ usə̄n cōrəṯ spə̄n̄cā aspə̄n̄cā*, 'who makes at will (our) fortune and misfortune'; 46. 17 *yə̄ vī.cinaoṯ dāϑəmcā adāϑəmcā*, 'who discriminates between the unjust and the just man', cf. 46. 15; 48. 4 *yə̄ dāṯ manō vahiiō … aśiiascā*, 'he who sets in place better thought or worse'.

383. A single term may be emphasized by adding the negation of its opposite: 'X, not non-X', or 'X, not Y'.[7] So 30. 3 *åscā hudåŋhō ərəš vī.śiiātā, nōiṯ duždåŋhō*, 'and between them well-doers discriminate rightly, (but) not ill-doers'; 31. 10 *frauuarətā vāstrīm … nōiṯ … auuāstriiō … humərətōiš baxštā*, 'she chose the herdsman … the non-herdsman did not get her goodwill'; 31. 17 *vīduuå vīdušē mraotū, mā əvīduuå aipī də̄bāuuaiiaṯ*, 'let the knowing one speak to the knowing, let the unknowing delude no longer'; 44. 12 *huuō, nōiṯ aiiə̄m, aŋgrō mainiietē*, 'he it is, not the other, who thinks as an enemy'; 46. 8 *yā īm hujiiātōiš pāiiāṯ, nōiṯ dužjiiātōiš*, 'may they keep him from good living, not from bad living'; 46. 17 *yaϑā və̄ afšmānī sə̄ŋghānī, nōiṯ anafšmąm*, 'so I may proclaim for you verses, not non-verses' (i.e. nothing less than verses); 47. 4 *ahmāṯ mai-niiə̄uš rārəšiieiṇtī drəguuaṇtō …; nōiṯ iϑā ašauuanō*, 'from this Will the wrongful deflect people …; not so the righteous'; 48. 5 *huxšaϑrā xšə̄ṇtąm, mā nə̄ dušxša-ϑrā xšə̄ṇtā*, 'let good rulers rule, do not let bad rulers rule us'.

384. Other examples of opposed terms set in pointed antithesis: 43. 5 *akə̄m akāi, vaŋᵛhīm aṣ̌īm vaŋhaouuē*, 'evil for the evil one, a good reward for the good'; 46. 5 *yə̄ ašauuā drəguuaṇtəm*, 'a righteous man (receiving) a wrongful one'; 49. 4 *fšuiiasū afšuiiaṇtō, yaēšąm nōiṯ huuarštāiš vąs dužuuarštā*, 'non-stockraisers among stockraisers, through whose not (doing) good deeds the bad deeds prevail'.

Conjunction of related terms[8]

385. A positive, comparative, or superlative term may be reinforced by association with another form of the same word: 43. 3 *vaŋhə̄uš vahiiō*, 'better than good'; 51. 6 *vahiiō vaŋhə̄uš … akāṯ aśiiō*, 'better than good … worse than bad'; *YH* 36. 2 *uruuāzištahiiā uruuāziiā, nąmištahiiā nəmaŋhā*, 'with the most joyous

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7   Cf. H. Humbach, *MSS* 14 (1959), 23–33; West (2007a), 105.
8   Cf. Humbach i. 98 f.; West (2007a), 111–16.

one's joy, with the most reverent one's reverence'; 36. 6 *sraēštąm at̰ tōi kəhrpə̄m kəhrpąm … barəzištəm barəzimanąm*, 'fairest body of thy bodies … highest of the high'; 39. 5 *vaŋhōuš x^vaētōuš x^vaētātā*, 'with a good clan's clanship'.

386. A noun or adjective may be used twice in close association in different cases (p o l y p t o t o n), usually expressing matched or reciprocal relationship: 31. 17 *vīduuå vīdušē mraotū*, 'let the knowing one speak to the knowing one'; 46. 2 *hiiat̰ friiō friiāi daidīt̰*, 'as a friend would give to a friend'; 46. 6 *huuō zī <u>drəguuå</u>, yə̄ <u>drəguuāitē</u> vahištō, huuō <u>ašauuā</u>, yahmāi <u>ašauuā</u> friiō*, 'for he is wrongful who is good to the wrongful one; he is righteous, who has a righteous one as friend'; 53. 4 *<u>ašāunī ašauuabiiō</u>*, 'a righteous woman (serving) the righteous'; 46. 18 *<u>ą̄stə̄ng</u> ahmāi yō nå <u>ąstāi</u> daidītā*, 'hostilities on him who would subject us to hostility', cf. *YH* 36. 1; 53. 5 *<u>aniiō ainīm</u> vīuuə̄nghatū*, 'let one vie with another'; *YH* 35. 10, quoted in §91.

387. Polyptoton may also express accumulation, as in 43. 2 *x^vāϑrōi ā nā x^vāϑrəm daidītā*, 'a man might add well-being to well-being for himself'.

388. Further examples of the deliberate association of related terms (p a r o n o m a s i a): 28. 8 *<u>vahištəm</u> ϑβā, <u>vahištā</u>, yə̄m ašā <u>vahištā</u> hazaošəm ahurəm, yāsā*, 'for the best gift, O best one, I pray thee, the Lord of one mind with best Right'; 43. 10 *<u>pərəsācā</u> nå, yā tōi ə̄hmā <u>parštā</u>, <u>parštə̄m</u> zī ϑβā …*, 'and ask us what thou hast to ask us, for what is asked by thee …'; 44. 1 *<u>nəmaŋhō</u> ā, yaϑā <u>nəmə̄</u> xšmāuuatō*, '(I ask) out of reverence, how (is the proper) reverence of your kind'; 45. 11 *yas.tā daēuuə̄ng aparō mašiiąscā <u>tarə̄mąstā</u> yōi īm <u>tarə̄mainiiantā</u>*, 'whoever so follows us in scorning the Daevas and mortals who scorn him'; *YH* 38. 3 *frauuazaŋhō <u>Ahurānīš</u> <u>Ahurahiiā</u> hauuapaŋhā*, 'the Lord's Wives that speed on by the Lord's artistry'.

Anaphora[9]

389. Anaphora, the repetition of a word (with or without morphological variation) in successive parallel clauses or phrases, is very common. The repetition is usually twofold or threefold, but can be more. The repeated element is usually initial in the clause or phrase.

Examples: 28. 6–7, quoted in §343; 28. 11 *ϑβahmāt̰ vaocaŋ́hē mainiiōuš hacā, <u>ϑβā</u> ə̄ə̊ŋhā*, 'to voice in line with thy will, through thy mouth'; 31. 9 *<u>ϑβōi</u> as ārmaitiš, <u>ϑβ</u>ə̄ ā gə̄uš tašā as xratuš mainiiōuš*, 'thine was piety, thine was the cow-fashioner sapience of will' (note the repetition of *as*, contrary to §370); 32. 5 *hiiat̰ vå <u>akā</u> manaŋhā yə̄ng daēuuə̄ng <u>akas̄cā</u> mainiiuš, <u>akā</u> š́iiaoϑnəm vacaŋhā yā …*, 'as by evil thought the Evil Will also (lures) you who are Daevas, (and) by the evil speech with which …'; 45. 1 *<u>nū</u> gūšōdūm, <u>nū</u> sraotā … <u>nū</u> īm vīspā,*

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9   Skjærvø 147–9.

ciϑrə zī, mazdåŋhōdūm, 'now listen, now hear, now all take it to heart, for it is clear'; 46. 11 *yə̄ŋg x*ᵛ*ā uruuā x*ᵛ*aēcā xraodaṯ daēnā*, 'whom their own soul and their own moral self will torment'; 49. 7 *taṯcā vohū, Mazdā, sraotū manaŋhā, sraotū ašā*, 'let a man hear this too with Good Thought, Mazdā, let him hear it with Right'.

YH 35. 8 *Ašahiiā āaṯ sairī, Ašahiiā vərəzə̄nē*, 'in union with Right, in the community of Right'; 36. 4, quoted in §394; 36. 5 *vīspāiš ϑßā humatāis, vīspāiš hūxtāiš, vīspāiš huuarštāiš pairi.jasāmaidē*, 'with all good thoughts, with all good words, with all good deeds we attend thee'; 37. 5 *vohucā manō yazamaidē vohucā xšaϑrəm vaŋʰīmcā daēnąm vaŋʰīmcā fsəratūm vaŋʰīmcā ārmaitīm*, 'Good Thought we worship, and good Dominion, and good Morality, and good Respect(?), and good Piety', cf. 38. 3; 39. 5; 40. 4 *aϑā x*ᵛ*aētuš, aϑā vərəzə̄nā, aϑā haxə̄mąm x́iiāṯ yāiš hiščamaidē, aϑā vō utā x́iiāmā*, 'so may it be with the clan, so with the communities, so with the societies we associate with, so also may it be with us for you'.

390. Some particular recurrent usages may be listed here separately.

Anaphora with the negative particle: 29. 5 *nōiṯ ərəžəjiiōi frajiiāitiš, nōiṯ fšuiientē drəguuasū pairī?* 'is there no prospect for the righteous-living one, none for the stockraiser among the wrongful?'; 44. 13 *yōi … nōiṯ Ašahiiā ā.dīuuiieiṇtī hacə̄nā, nōiṯ frasaiiā Vaŋhə̄uš cāxnarə Manaŋhō*, 'who do not strive for the companionship of Right, (and) have not had the pleasure of consulting Good Thought'; 45. 2 *nōiṯ nā manā, nōiṯ sə̄ŋghā, nōiṯ xratauuō, naēdā varənā, nōiṯ uxδā, naēdā š́iiaoϑnā, nōiṯ daēnå, nōiṯ uruuąnō hacaiṇtē*, 'not our thoughts, not our pronouncements, not our intellects, nor our choices, not our words, nor our deeds, not our moralities, not our souls, are in accord'.

With demonstrative pronouns: 32. 1, quoted in §318; 45. 8–10 *tə̄m nə̄ staotāiš nəmaŋhō ā vīuuarəšō | nū zī īṯ cašmainī vī.adarəsəm … ‖ tə̄m nə̄ vohū maṯ manaŋhā cixšnušō … ‖ tə̄m nə̄ yasnāiš ārmatōiš mimaγžō*, 'him I seeking to envelop in our reverent praises have just now discerned in my eye … seeking to make him, together with Good Thought, pleased with us … seeking to magnify him with piety's acts of worship' (note the parallelism of the three desiderative participles); 48. 6 *hā zī [nə̄] hušōiϑəmā, hā nə̄ utaiiūitī daṯ təuuīšī … aṯ ax́iiāi Ašā Mazdå uruuarå vaxšaṯ*, 'for she it is that gives us easy living, she too vitality and strength … and for her Mazdā with Right was to grow the plants'; 51. 18 *tąm cistīm Də̄jāmāspō … vərəṇtē, taṯ xšaϑrəm Manaŋhō Vaŋhə̄uš vīdō*, 'that insight Djamaaspa chooses to find, that realm of Good Thought'; YH 38. 4 *yā vō, vaŋʰīš, Ahurō Mazdå nāmąm dadāṯ, tāiš vå yazamaidē, tāiš friiąnmahī, tāiš nəmax́iiāmahī, tāiš išūidiiāmahī*, 'the names that Lord Mazdā gave you, Good Ones, with them we worship you, with them we propitiate, with them we reverence, with them we give thanks'.

Parallel questions with the same or different interrogative words: 29. 1 *kahmāi mā ϑßarōždūm? kə̄ mā tašaṯ?* 'for whom did you shape me? Who made me?'; 44. 3–7, a long series of questions: note in particular 5 *kə̄ huuapå … dāṯ*

… *kə̄ huuapå … dāt̰ …?* 'what skilful artificer made … what skilful artificer made …?'; 48. 8, 9–11; 49. 12.

With two interrogatives in a single sentence: 46. 1 *kąm nəmōi ząm, kuϑrā nəmōi aiienī?* 'what land for refuge, where am I to go for refuge?'; 49. 7 *kə̄ airiiamā, kə̄ xᵛaētuš dātāiš aŋhat̰,* 'what tribe, what clan will it be by (thy) ordinances?'; 50. 1 *kə̄ mōi pasə̄uš, kə̄ mōnā ϑrātā vistō?* 'who has been found as my cattle's, who as my own protector?'; 51. 4, quoted in §371; 51. 11, quoted in §370.

391. Parallel dependent clauses may be linked in series by anaphora.

Relative clauses: 28. 2–3, see §367;[10] 32. 7 *aēšąm aēnaŋhąm … yā jōiiā sə̄ŋghaitē, yāiš srāuuī xᵛaēnā aiiaŋhā, yaēšąm tū … irixtəm … vaēdištō ahī,* 'of such offences which are decreed mortal, for which one is tried by the glowing metal, (and) of whose consequences thou art the paramount provider'; 32. 11 *taēcīt̰ mā mōrəndən jiiōtūm, yōi drəguuaṇtō mazbīš cikōitərəš … yōi vahištāt̰ ašāunō … rārəšiiąn manaŋhō,* 'those are they who pervert life, the wrongful who with the grandees have distinguished themselves …, who will divert the righteous from best thought'; 46. 16 *yaϑrā Ašā hacaitē Ārmaitiš, | yaϑrā vaŋhə̄uš manaŋhō īštā xšaϑrəm, | yaϑrā Mazdå varədəmąm šʲaēitī Ahurō,* 'to where Piety is together with Right, to where Good Thought's realm is at one's disposal, to where Lord Mazdā abides in abundance'.

Temporal clauses: 31. 11 *hiiat̰ nō, Mazdā, paouruuīm gaēϑåscā tašō daēnåscā | ϑβā manaŋhā xratūšcā, hiiat̰ astuuaṇtəm dadå uštanəm, | hiiat̰ šʲiiaoϑnācā sə̄ŋghąscā,* 'since first, Mazdā, thou didst fashion our living bodies and moral selves with thy thought, and our intellects, since thou gavest bodily vitality, since (thou gavest) actions and pronouncements'.

392. Related to anaphora is the effect produced by the co-ordination of words sharing the same prefix: 46. 2 *mā kamnafšuuā hiiat̰cā kamnānā ahmī,* 'from my poverty in herds and because I am poor in men'; 49. 11 *dušxšaϑrə̄ṇg duššiiaoϑnə̄ṇg dužuuacaŋhō duždaēnə̄ṇg dušmanaŋhō,* 'ill-dominioned, ill-actioned, ill-speaking, ill-moralled, ill-thinking'; *YH* 35. 2 *humatanąm hūxtanąm huuarštanąm,* 'of good thoughts, good words, good deeds'; 38. 3 *hupərəϑβåscā vå huuōγžaϑåscā hūšnāϑråscā,* 'you of good fording, of good current, of good bathing-pools'; 39. 3 *yauuaējiiō yauuaēsuuō,* 'the ever-living, the ever-blessing'; 40. 3 *nərąš … ašāunō ašacinaŋhō … haxmainē ahmaibiiā ahmā.rafənaŋhō,* 'men, right-doers (and) right-seekers … for association with us, supporters of us'.

393. Parallel sentences with matching elements: *YH* 36. 3 *ātarš vōi Mazdå Ahurahiiā ahī, mainiiuš vōi ahiiā spə̄ništō ahī,* 'truly, the fire of Lord Mazdā art thou; truly, his most bounteous will art thou'.

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10 Stanza 4 again begins with a *yə̄* 'I who', appearing to continue the anaphora, but it starts a new sentence and the relative clause depends on a new main verb.

Augmented triads

394. In the section on word order attention was drawn to the principle that shorter elements tend to precede longer ones (§336). A special figure embodying this principle is the 'augmented triad', in which a colon is made up of three parallel words or phrases of which the third is the bulkiest.[11] Sometimes the three members are linked by anaphora.

Examples: 33. 10 *yā zī åṇharə yåscā həṇtī yåscā, Mazdā, bauuaiṇtī*, 'which have been and which are and which, Mazdā, shall come to be'; 43. 7 *ciš ahī? kahiiā ahī? kaϑā aiiārō daxšārā frasaiiāi dīšā …?* 'who art thou? Whose art thou? How mightest thou take a day for questioning?'; 45. 2 *nōiṯ nā manå, nōiṯ sōṇghā, nōiṯ xratauuō*, 'not our thoughts, not our pronouncements, not our intellects'; 48. 8, two one-line questions followed by a two-line question; 49. 1 *gaidī mōi, ā mōi rapā, ahiiā Vohū aošō vīdā Manaŋhā*, 'come to me, support me, devise his destruction with Good Thought'.

YH 36. 4 *vohū ϑβā manaŋhā, vohū ϑβā ašā, vaŋhuiiå ϑβā cištōiš šiiaoϑənāīšcā vacōbīšcā pairi.jasāmaidē*, 'with good thought, with good Right, with good insight's deeds and words we attend thee'; 37. 2 *ahiiā xšaϑrācā mazōnācā hauuapaŋhāišcā*, 'through his dominion and greatness and artistries'; 38. 5 *apascā vå azīšcā vå mātərąscā vå … ā.uuaocāmā*, 'as the Waters, as the Milch Cows, as the Mothers … we will invoke you'; 41. 1 *dadəmahicā cīšmahicā ā.cā vaēdaiiamahī*, 'we dedicate and assign and proclaim'; 41. 5 *aogəmadaēcā usmahicā vīsāmadaēcā* (4, 4, 5 syllables), 'we declare ourselves and are willing and stand ready'.

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11   This is a pattern widely found in ancient literatures of Indo-European ancestry: West (2007a), 117–19.