

THE NUMBERING OF THE LL AND THE DRON YASHT IN CAB

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The *Corpus Avesticum Berolinense* (CAB) aims to edit all the Zoroastrian rituals in Avestan language. It bases its edition on the liturgical manuscripts (Cantera, 2012, 2014), that represent the rituals as they were currently performed. The liturgical manuscripts have a different textual arrangement than the exegetical manuscripts on which the standard editions are based.² Except for the Yasna, since only the Yasna exegetical manuscripts include the complete ritual and in a similar (not identical) setup as it appears in the liturgical manuscripts. In the case of the Visperad, the exegetical copies present only some *excerpta*: pieces of text that were not present in the Yasna and that were needed of translation and commentary. However, these *excerpta* are neither readable as a text, nor an actual ritual. The same applies for Vidēvdād and Vištāsp Yašt, from which only the intercalated *fragards* have been edited (and the Vištāsp Yašt only in the case of Westergaard, since Spiegel and Geldner omit it).

In the standard editions we find following number of chapter for each variant of the LL:

| | Yasna | Visperad | Vidēvdād | Vištāsp Yašt |
|--------------------|-----------------------------|-----------------|-----------------|--|
| Spiegel | 72 chapters | 27 chapters | 22 books | X |
| Westergaard | 72 chapters | 23 chapters | 22 books | 60 stanzas (Yt24.1-60) ³ |
| Geldner | 73 chapters (ch. 0 + 72) | 24 chapters | 22 books | X |
| Darmesteter | 73 chapters (ch 0 + 72) | 24 chapters | 22 books | 8 books ⁴ |

One of the main challenges faced by the CAB project during its initial phase has been actually the numbering of the rituals. Since only the Yasna has been edited properly like a ritual, the numbering for the other ceremonies should be conceived from the scratch. Cantera had already created a new numbering system for indexing the manuscripts published in the Avestan Digital Archive (ADA)⁵ in the last years.⁶ It was a mixed system that helped to puzzle out the rituals, but tried to maintain as much as possible from the traditional numbering. For CAB, we have decided to go a further step and have decided to give to each ceremony its own numbering and not to refer each ceremony to the similar passages in the Yasna.

The rituals of the Long Liturgy (LL) that we are editing are five:

- Yasna
- Yasna ī Rapiθwin
- Visperad
- Vidēvdād
- Vištāsp Yašt

¹ The numbering and especially the internal division of the stanzas may contain errors. If an error or inconsistency is found, please contact the CAB project: <https://ada.geschkult.fu-berlin.de/exist/apps/cab/contact.html>.

² (Spiegel, 1853-1858; Westergaard, 1852)S(Geldner, 1886-1896).

³ But he marks the *fragards* in Roman numbering at the beginning of the corresponding stanza.

⁴ But he keeps the stanza numbering following Westergaard.

⁵ <http://ada.usal.es/pages/table>

⁶ List of indexed mss. available in <http://ada.usal.es/pages/isbn>.

These five rituals can be divided in two blocks:

- The Yasna-based rituals: Yasna and Yasna ī Rapiθwin.
- The Visperad-based rituals: Visperad, Vidēvdād and Vištāsp Yašt.

To the second group belong the ceremonies of intercalation (Cantera, 2013), whose core is the Visperad ceremony, with some additions and modifications of the Visperad text (for instance, on the display of the Srōš Drōn and the Drōn ī Ataxš)⁷, beside the intercalation of the 22 *fragards* in Vidēvdād and the 8 *fragads* of Vištāsp Yašt.

YASNA AND YASNA Ī RAPIθWIN (Y AND YR)

In the case of the Yasna and the Yasna ī Rapiθwin we have decided to keep the 72 chapters (plus introductory chapter 0) and not to break with the tradition, since this was the only variant of the LL that had been edited more or less complete. The number of 72 has a tradition going even back to at least the 10th century. Besides, changing this traditional numbering would have made it difficult the use of the previous bibliography. This is less serious in the case of the other ceremonies, since they are not as well represented in the bibliography as the Yasna. In the case of the Yasna ī Rapiθwin, we use the same chapter division, although the stanza numbering in each chapter must vary, since the text is often shorter. For instance, in the standardized litanies,⁸ the *asñiia ratu* take five stanzas in Yasna, since the five *asñiia ratu* are mentioned, one per stanza, while in the Yasna ī Rapiθwin only the *rapiθβina ratu* is mentioned in one stanza. Thus, whereas Yasna 1 has 23 stanzas, Yasna ī Rapiθwin 1 has 14.

VISPERAD, VIDĒVDĀD AND VIŠTĀSP YAŠT (VRS, VVRS, VYT VRS)

As it has above mentioned, these ceremonies have been never edited before⁹, except for some *karde* of the Visperad and the *fragards* of the ceremonies of intercalation, namely Vidēvdād and Vištāsp Yašt. Therefore, we needed to introduce a new numbering. The Visperad ceremony has 97 chapters (plus introductory chapter 0): summarizing and simplifying, those are the 72 chapters in Yasna (most of them are similar in Visperad, as all the Old Avestan texts), plus the chapters of the Drōn ī Ataxš (VrS78-83) or those intercalated between each Gāθā.¹⁰ Repetitions such as the second Yasna Haptañhāiti (in VrS65) has not been counted as seven chapters, but just as one dividing it by stanzas in the similar way as the first Yasna Haptañhāiti is divided.

Moreover, some of the *karde* edited by Spiegel, Westergaard and Geldner, are now parts of chapters combining texts appearing in the Yasna + one *karde*. This is the case of the Niuuaēdaiemi Hāiti (VrS1), the Barsom Yašt (VrS2) or the third chapter of the Hōm Stōd (VrS11), as it is showed in the table:

| Geldner | CAB |
|---------|----------------|
| Vr1 | VrS1.9-VrS1.19 |
| Vr2 | VrS2.9-VrS2.19 |

⁷ Martínez-Porro, J. orally in *The variation in the Drōn within the Zoroastrian ceremonies of intercalation* in 9th European Conference in Iranian Studies, Berlin 9-13th September 2019.

⁸ Using Cantera's terminology (Cantera, Forthcoming).

⁹ Excepting the diplomatic or facsimile editions of Vidēvdād manuscripts (Brockhaus, 1850; Burnouf, 1829; Jamasp, 1907; Olshausen, 1829; Sanjana, 1831).

¹⁰ In the case of the Ahunauaitī Gāθā, it is broken in two parts (Y28-Y30 = VrS33-VrS35) and until the Yasna Haptañhāiti. Thus, there are two Visperad sections in the middle. The number of these chapters are the following: VrS36, VrS42, VrS51, VrS52, VrS57, VrS62, VrS64, VrS65, VrS66 and VrS69.

| | |
|-----|---|
| Vr3 | VrS11.9-VrS11.13 + VrS11.23-VrS11.33 |
| Vr4 | VrS11.34-VrS11.37 |

The same 97 (+1) chapters apply for the Vidēvdād and the Vištāsp Yašt ceremonies. Actually, the designation of the stanzas in Vidēvdād and Vištāsp Yašt is the same as for the Visperad (VrS) plus an initial abbreviation of the specific variant of the LL, VVrS for Vidēvdād and VytVrS for Vištāsp Yašt. As it happened with the Yasna and Yasna ī Rapiθwin, there are differences in the number of stanzas inside each ceremony, since the text is not the same. For instance, in the standardized litanies of the Ņiuuaēḍaiiemī Hāiti, Barsōm Yašt or Hōmāst, the structure is almost the same, but in the case of the Vidēvdād and Vištāsp Yašt one more stanza appears, that is, the mention of the ceremonial *ratu* (*dāta haḍa.dātā* for Vidēvdād and *haḍa.mqθra* for Vištāsp Yašt) before the *asñiia ratu*. Thus, the number of stanzas in the three ceremonies is not 100% parallel.

Concerning the 22 *fragards* of Vidēvdād and the 8 *fragards* of the Vištāsp Yašt, we keep the number of the stanzas for each *fragard* in the case of Vidēvdād, while in Vištāsp Yašt we do not maintain Westergaard's and Darmesteter's numbering from 1 to 60, but we count each *fragard* separately. We count in each *fragard* the number of stanzas from 0 to the end of the *fragard*. The name in the *fragards* differs from the name of the stanzas in the other chapters. While the other sections were called VVrS and VytVrS, in the case of the stanzas of the *fragards*, the name are VS and VytS respectively for Vidēvdād and Vištāsp Yašt.

THE DRŌN YAŠT

As an independent ceremony,¹¹ the Drōn Yašt has been recently edited by Karanjia (2010). He divided it in 4 chapters. However, attending the parallels to other ceremonies and the division of the Srōš Drōn in the Long Liturgy, we have divided it in seven chapters.

RULES GOVERNING THE DIVISION OF CHAPTERS

Frauarāne

The Frauarāne is a key piece that opens all ceremonies, as well as some sections (Cantera, 2015). It consists of at least three or four parts:

1. A invariable section: *frauarāne mazdaiiasnō zaraθuštriš vīdaēuuō ahura.tkaēšō*.
2. The *asñiia ratu* (*gāh*) when the ceremony is performed.
3. Only in the LL, the *ratu*-section: *raθβqm aiiaranqmca asñiianqmca māhiiianqmca yāiriiianqmca sarədanqmca yasnāica vaṃāica xšnaōθrāica frasastaiiāēca*.
4. The dedicatory closed by *xšnaōθra yasnāica vaṃāica xšnaōθrāica frasastaiiāēca*.
5. A Wāž Girīšnīh.

Since it is indivisible unit, each Frauarāne is considered as an independent (but only one) stanza. This makes a great difference with the canonical editions. For instance, Geldner divided the Frauarāne in many different ways, depending on the passage. Let's compare in Geldner's and CAB editions, for instance, the second Frauarāne in Y0 and the Frauarāne between the *āiiese yešti* (+ dat) section (Y3) and the *āuuāēḍaiiamahi* section (Y4).

| | |
|----------------|--------------|
| Geldner | CAB |
| Y0.7 | Y0.10 |

¹¹ The Drōn will be also displayed in combination with other texts, building other rituals. E.g. the Farrōxšī, composed, among other texts, by the Drōn Yašt + Yt13. König, G. is working on these ceremonies for CAB.

| | |
|--|--|
| yō zaōtā frā.mē mrūtē aṅā ratuš ašācīṭ hacā ašauuā viduuā mraōtū | |
|--|--|

Geldner divided in the first Frauuarāne the *šnūman* in many stanzas, breaking the coherence of the text and making more the difficult for the scholars the analysis of the ritual text. The consistent display of the Frauuarāne as one separate stanza makes easier the analysis of the blocks in which the rituals are divided.

Finally, we have considered that the Frauuarāne usually opens a liturgy (except, for instance, in chapter 0) or a section and therefore, it marks the beginning of new chapter with number 0 or number 1, if its preceded by three Ašəm Vohū, that clearly open a new section. This considerations had further consequences. One of them is the renumbering of the end of Geldner Y11 and Y12.

| Geldner | CAB |
|--|--|
| <p>Y11.16 ašəm vohū vahištəm astī uštā astī uštā aṃāi hiiṭ ašāi vahištāi ašəm</p> <p>frauuarāne mazdaiiasnō zaraṅuštriš vīdaēuuō ahura.ṭkaēšō hāuuanēe ašaōne ašahe raṅbe yasnāica vaṃjāica xšnaōṅrāica frasastaiiaēca sāuuahēe vīsiiaica ašaōne ašahe raṅbe yasnāica vaṃjāica xšnaōṅrāica frasastaiiaēca raṅβaṃ aiiaranṃca asniianṃca māhiiianṃca yāiriianṃca sarədanṃca yasnāica vaṃjāica xšnaōṅrāica frasastaiiaēca</p> <p>yaṅā ahū vairiio zaōtā frā.mē mrūtē yaṅā ahū vairiio yō zaōtā frā.mē mrūtē aṅā ratuš ašācīṭ hacā ašauuā viduuā mraōtū</p> | <p>Y12.0 ašəm vohū vahištəm astī uštā astī uštā aṃāi hiiṭ ašāi vahištāi ašəm</p> <p>ašəm vohū vahištəm astī uštā astī uštā aṃāi hiiṭ ašāi vahištāi ašəm</p> <p>ašəm vohū vahištəm astī uštā astī uštā aṃāi hiiṭ ašāi vahištāi ašəm</p> <p>Y12.1 [Frauuarāne] <i>zōt ud rāspīg</i> frauuarāne mazdaiiasnō zaraṅuštriš vīdaēuuō ahura.ṭkaēšō [Gāh] hāuuanēe ašaōne ašahe raṅbe yasnāica vaṃjāica xšnaōṅrāica frasastaiiaēca sāuuahēe vīsiiaica ašaōne ašahe raṅbe yasnāica vaṃjāica xšnaōṅrāica frasastaiiaēca [Raṅβaṃ] raṅβaṃ aiiaranṃca asniianṃca māhiiianṃca yāiriianṃca sarədanṃca yasnāica vaṃjāica xšnaōṅrāica frasastaiiaēca <i>zōt</i> yaṅā ahū vairiio zaōtā frā.mē mrūtē <i>rāspīg</i> yaṅā ahū vairiio yō zaōtā frā.mē mrūtē <i>zōt</i> aṅā ratuš ašācīṭ hacā ašauuā viduuā mraōtū</p> |
| <p>Y11.17 frastuiē humatōibiiascā hūxtōibiiascā huuarštōibiiascā ṃaṅβōibiiascā vaxəḍβōibiiascā varštūuōibiiascā aibigairiā daiṅē vīspā humatācā hūxtācā huuarštācā paitiriciā daiṅē vīspā dušmatācā dužūxtācā dužuuarštācā.</p> | <p>Y12.2 frastuiē humatōibiiascā hūxtōibiiascā huuarštōibiiascā ṃaṅβōibiiascā vaxəḍβōibiiascā varštūuōibiiascā aibigairiā daiṅē vīspā humatācā hūxtācā huuarštācā paitiriciā daiṅē vīspā dušmatācā dužūxtācā dužuuarštācā.</p> |
| <p>Y11.18 fērā vē rāhī aməšā spəntā yasnəmcā vaṃṅmcā fērā manəṅhā fērā vacəṅhā fērā šiiāōṅanā fērā aṅhuiā fērā tanuuascīṭ xʷaxiiā uštənəm</p> | <p>Y12.3 fērā vē rāhī aməšā spəntā yasnəmcā vaṃṅmcā fērā manəṅhā fērā vacəṅhā fērā šiiāōṅanā fērā aṅhuiā fērā tanuuascīṭ xʷaxiiā uštənəm</p> |
| <p>Y11.19 staōmī ašəm.</p> <p>ašəm vohū vahištəm astī uštā astī uštā aṃāi hiiṭ ašāi vahištāi ašəm</p> | <p>Y12.4 staōmī ašəm.</p> <p>Y12.5 ašəm vohū vahištəm astī uštā astī uštā aṃāi hiiṭ ašāi vahištāi ašəm</p> |
| <p>Y12.1 nāismī daēuuō frauuarānē mazdaiiasnō zaraṅuštriš vīdaēuuō ahura.ṭkaēšō staōtā aməšanṃ spəntanṃ yaštā aməšanṃ spəntanṃ ahurāi mazdāi vaṅhauuē</p> | <p>Y12.6 nāismī daēuuō frauuarānē mazdaiiasnō zaraṅuštriš vīdaēuuō ahura.ṭkaēšō staōtā aməšanṃ spəntanṃ yaštā aməšanṃ spəntanṃ ahurāi mazdāi vaṅhauuē</p> |

| | |
|---|---|
| vohumaitē vīspā vohū cinanī ašāunē raēuuaitē xʼarənaŋʼhaitē yā.zī cīcā vahištā yeŋhē gāuš yeŋhē ašəm yeŋhē raōcā yeŋhē raōcəbīš rōiθβən xʼāθrā. | vohumaitē vīspā vohū cinanī ašāunē raēuuaitē xʼarənaŋʼhaitē yā.zī cīcā vahištā yeŋhē gāuš yeŋhē ašəm yeŋhē raōcā yeŋhē raōcəbīš rōiθβən xʼāθrā. |
| ... | ... |

The Combined Yasna ms. 400 also put the title of the section before the opening three Ašəm Vohū at this point (*panjōm hād frastui*).¹² Thus, the CAB numbering is more consistent both in the form, as well as in relation to the manuscripts.

Wāž Girīšnīh

We have decided to number also the Wāž Girīšnīh as stanza 0 when they appear at the beginning of a chapter. It usually appears as well at the beginning of chapters and sections. This is the case, for instance, of Y9, opened by a Wāž Girīšnīh of the type 7.¹³

Y9.0

zōt yaθā ahū vairiiō zaōtā frā.mē mrūtē rāspīg yaθā ahū vairiiō yō zaōtā frā.mē mrūtē zōt aθā ratuš ašātcit hacā ašauuā viduuā mraōtū

An exception happens when several are combined in a continuous exchange of the word between several priests, for instance, in the Srōš Barīšnīh (e.g. VrS15.3, VrS15.4).

VVrS15.3 (#GVr6.1)

rāspīg pad gāh ī srōšāwarz

rāspīg yaθā ahū vairiiō yō zaōtā frā.mē mrūtē zōt aθā ratuš ašātcit hacā ašauuā viduuā mraōtū

rāspīg sərəōšō idā astū ahurahe mazdā yasnāi səuuīštahē ašāōnō yā.nā īštō hīiat paōuruuīm taṭ ustəməmčīt.

VVrS15.4 (#GVr6.1)

zōt yaθā ahū vairiiō yō ātrauuaxšō frā.mē mrūtē rāspīg aθā ratuš ašātcit hacā ašauuā viduuā mraōtū

zōt auuaθāt idā sərəōšō astū ahurahe mazdā yasnāi səuuīštahē ašāōnō yā.nā īštō

Chapter-closing

The The Yeŋhē Hātəm is the usual closing prayer, either of a chapter (like each *hāiti* of the Gāθās) or of a section (like the *karde* in the Srōš Yašt -Y57-). Thus, we change to a new chapter after the Yeŋhē Hātəm.

RULES GOVERNING THE DIVISION OF STANZAS

We usually follow Geldner’s division (in many cases, arbitrary). However, we count the frequently repeated so-called “prayers” like Ašəm Vohū, Ahuna Vairiia and Yeŋhē Hātəm always as a single stanza, independently how many times are they recited. Thus, a single stanza corresponds to both one Ašəm Vohū or four. The only exception to this is when the manuscripts separate the recitation of two sequences of prayers. For instance, in Y11.11 and Y11.12 the *nērāngs* clear separate the first nine Ašəm Vohū¹⁴ and the second four Ašəm Vohū.

Rules governing the internal divisions of the stanzas

This task is one of the most problematic ones. For dividing the stanzas in sub-sections *a*, *b*, *c*, etc. we have followed several criteria. First, for the division of the *gāθās* we followed the verse-division. For the Yasna Haptaŋhāiti, the Hōm Stōd and other non-litanic parts of the ceremonies, we have used the exegetical manuscripts (mss. 400, 410, 500 and 510) as our

¹² Kotwal & Boyd (1991, p. 100) also present this structure as the actual opening of Y12.

¹³ The types of Wāž Girīšnīh have been described by Cantera {, 2016 #244}.

¹⁴ *ašəm vohu srišāmrūtīg gōwišn ud parāhōm pad 3 bār xwardan har bār rāspīg ašemwohu 2 guftan ud zōt dahān pāk kardan ud dast har dō pad pādyāb kardan abar barsom nihādan*, according to the *nērāng* of ms. 400.

basis for the division in lines. Finally, in the standardised litanies (Cantera, Forthcoming) we divide the lines according to the performative verb (*niuuaēdaiemi haṅkārāiemi, āiiese yešti, āaṭ dīš auuaēdaiiamahi, yazamaide, ašaiia dadāmi*), since this kind of alliteration seems to mark the rhythm of the text, e.g.:

VrS57.1

VrS57.1a: *zōt ud rāspīg ahurəm mazdqm ašauuanəm ašahe ratūm yazamaide*

VrS57.1b: *zaraḡuštrəm ašauuanəm ašahe ratūm yazamaide*

VrS57.1c: *zaraḡuštrahe ašaōnō frauuašīm yazamaide*

VrS57.1d: *amāšē spəntē ašaōnqm yazamaide*

VrS57.1e: *ašāunqm vaḡ^hiš sūrā spəntā frauuašaiiō yazamaide*

VrS57.1f: *astuuatō manahiāca apanō.təməm raḡβqm yazamaide*

VrS57.1g: *yaētuštəməm yazatanqm haḡhanuštəməm ašahe raḡβqm aiβinasqstəməm jaḡmūštəmqm ašaōnō ašahe raḡβō ratufrītm yazamaide*

Repetitions

We distinguish two kinds of repetitions: repetitions of lines and repetitions of stanzas. If line "a" and line "b" in one stanza are repeated, then the repetition is introduced as line "c". This is, for instance, the case of Y7.27: lines "c, d, e" are repeated in line "f":

Y7.27a *ašaiia.nō paiṭi jamiiāṭ*

Y7.27b *yehiiā sauuā išāntī rādaḡhō*

Y7.27c *ḡβōi staōtarascā mḡḡranascā ahura.mazdā*

Y7.27d *aōḡmadaēcā usmahicā vīsāmadaēcā*

Y7.27e *hiiāṭ mīzdəm mauuaēḡəm fradadāḡā daēnābiiō mazdā ahurā*

Y7.27f *ḡβōi staōtarascā mḡḡranascā ahura.mazdā aōḡmadaēcā usmahicā vīsāmadaēcā hiiāṭ mīzdəm mauuaēḡəm fradadāḡā daēnābiiō mazdā ahurā*

The same applies for a stanza that is recited twice (as it is also the case of the prayers), e.g.:

Y43.2 (= GY43.1)

zōt ud rāspīg

Y43.2a: *uštā aḡāi yaḡāi uštā kaḡāicīṭ.*

Y43.2b: *vasē.xšaiiqs mazdā dāiiāṭ ahurō.*

Y43.2c: *utaiiūitī tēuušīm gaṭ tōi vasəmī.*

Y43.2d: *ašəm dərādiiāi taṭ mōi dā ārmaitē.*

Y43.2e: *rāiiō ašīš vaḡhēuš gaēm manāḡhō.*

Y43.2f: *uštā aḡāi yaḡāi uštā kaḡāicīṭ.*

vasē.xšaiiqs mazdā dāiiāṭ ahurō.

utaiiūitī tēuušīm gaṭ tōi vasəmī.

ašəm dərādiiāi taṭ mōi dā ārmaitē.

rāiiō ašīš vaḡhēuš gaēm manāḡhō.

When it happens that two stanzas are repeated, then the repetition is a new stanza. This happens, for instance in Y7.22-24 (= GY7.20-21). Y7.22 and Y7.23 must be repeated during the recitation. This repetition is Y7.24, being the repetition of the first stanza the "line a" and the repetition of the second stanza the "line b". It makes a difference with Geldner, who just copied the *nērang* appearing in the manuscripts. Since we try to represent the exact way the rituals must be recited, the display of the repetition in our edition is required:

| Geldner | CAB |
|---|---|
| Y7.21 ašaiia dadāmi x ^ʷ arəḡəm miiazdəm hauruuata aməṛətāta ḡāuš hudā xšnūmaine sraōšahe ašīeche taxmahe tanumaḡrahe darši.draōš āhūirrieche aōxtō.nāmanō yazatahe. | Y7.22 ašaiia dadāmi x ^ʷ arəḡəm miiazdəm hauruuata aməṛətāta ḡāuš hudā xšnūmaine sraōšahe ašīeche taxmahe tanumaḡrahe darši.draōš āhūirrieche aōxtō.nāmanō yazatahe. |
| Y7.22 | Y7.23 |

| | |
|---|--|
| ašaiia daḍāmi haḍmēmca para.haḍmēmca xšnūmaine zaraḡuštrahe spitāmahe ašaḍnō frauuašēe aḍxtō.nāmanō yazatahe ašaiia daḍāmi aēsma baḍiḍi xšnūmaine tauua āḡrō ahurahe mazdā puḡra aḍxtō.nāmanō yazatahe. | ašaiia daḍāmi haḍmēmca para.haḍmēmca xšnūmaine zaraḡuštrahe spitāmahe ašaḍnō frauuašēe aḍxtō.nāmanō yazatahe ašaiia daḍāmi aēsma baḍiḍi xšnūmaine tauua āḡrō ahurahe mazdā puḡra aḍxtō.nāmanō yazatahe |
| | Y7.24 ašaiia daḍāmi x'arəḡəm miiazdəm hauruuata amərətāta ḡāuš hudā xšnūmaine sraḍšahe ašiehe taxmahe tanuḡḡrahe darši.draḍš āhūiriiehe aḍxtō.nāmanō yazatahe ašaiia daḍāmi haḍmēmca para.haḍmēmca xšnūmaine zaraḡuštrahe spitāmahe ašaḍnō frauuašēe aḍxtō.nāmanō yazatahe ašaiia daḍāmi aēsma baḍiḍi xšnūmaine tauua āḡrō ahurahe mazdā puḡra aḍxtō.nāmanō yazatahe |

THE PARALLELS

Despite having an independent numbering for each ceremony, it is important that the user of the edition is able to know exactly which are the parallels in other ceremonies. To that purpose, we indicate different types of parallels. First, we indicate the equivalent in Geldner's numbering. Second, we indicate which is the equivalent of the corresponding stanzas in the other ceremonies.. one are the parallels with Geldner's division. Thus, this is an external parallel. In each stanza the parallel stanza in Geldner in parenthesis next to our stanza number. In CAB we have include a parallel viewer that allows to see two ceremonies in parallel and which stanza is the equivalent of any stanza of the first one.¹⁵

Moreover, in the stanza analyzer, we record further parallels. We distinguish three levels:

- Text A = Text B: "=" means that there is an exactly same text in other parts of the ceremony.
- Text A ≈ Text B: a piece of text is similar to other one, but it differs slightly or that there is a stanza with the same ritual function. For instance, in the standardized litanies, the *māhiia ratu* are introduced in Y1.8 in dative, while in Y2.8 in accusative. We consider these stanzas as "≈".
- Text A ~ Text B: the connection between one text and the parallel text is more feeble. E.g. in Y1.10 *mazdō.frāsasta zaraḡuštrō.fraḍxta* ~ Y28.13 *tuuēm mazdā ahurā frō.mā sīšā*.

E.g. Y1.10:

¹⁵ Not to be confused with the quotations. A quotation is a piece of OAv. text in YAv. parts, for instance the *spəntā mainīiu hāiti* in Y68.

CAB 1.3

Y1.10

(#GY1.10)

Parallels

Ritual

Translation

Cite this entry

Copy stanza to Clipboard

Stanza:

Y1.10a : niuuāēdaiemi. haṅkāraieiemi. viṣpaēibiiō. aēibiiō. ratubiiō. yōi. hēṅti. aṣahe. ratauuō. θraiiasca. θrisasca. nazdišta. pairiš. hāuuanaiiō. yōi. hēṅti. aṣahe. yaṭ. vahištahe. mazdō. frasāsta. zaraθuštrō. fraōxta.

Parallels

Y1.10 ≈ Y2.10, Y3.12, Y4.15, Y6.9, Y7.13, Y17.9, Y22.13, Y24.20, Y66.10, VrS78.22, VrS79.15, VrS81.9, VrS82.10. *viṣpaēibiiō aēibiiō ratubiiō yōi hēṅti aṣahe ratauuō θraiiasca θrisasca nazdišta pairiš. hāuuanaiiō ~ VytS3.6vīspe ā tē ā θātuš tē ā ratuš yōi hēṅti aṣahe ratauuō θraiiasca θrisasca nazdišta pairiš. hāuuanaiiō yōi hēṅti aṣahe ratauuō θrātōtēmō; ~ Y1.23 ratauuō vīspe mazišta raθβō. bəzəzātō. yō. aṣahe. raθβqm. aiiaranqmca. asniianqmca. māhiianqmca. yāiriianqmca. sarədanqmca. yōi. hēṅti. aṣahe. ratauuō. See parallels in Y1.18 mazdō.frasāsta zaraθuštrō.fraōxta ~ Y65.9 yq ahurō mazdā zaraθuštrāi frāuuuuuaca frā zaraθuštrō gaēθābiiō astuuaitibiiō mazdō.frasāsta ~ Y28.13 tuuēm mazdā ahurā frō.mā sīsā; ~ Yt13.83, Yt19.16 (amaṣa spənta) hamō pataca frasāstaca yō daḍuuā ahurō mazdā*

The parallel viewer in the stanza viewer is updated until the end of Y1 (= VrS1).

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