

79) Iranian presence in Neo-Elamite Susa – It is generally known that Achaemenid Elamite contains a huge number of Iranian anthroponyms, toponyms (and other proper names indicating a geographical feature) and loan words from various semantic categories. Elamites and Persians, however, did learn to know each other a few centuries before the genesis of the Achaemenid Empire. From ca. 1000 BC onwards Iranians began to settle in a part of the Elamite heartland and so contacts were established that would last for centuries.

As there are nearly no Elamite documents known from the first half of the first millennium, except for royal inscriptions, this ethnically interesting situation of two people living next to each other within the same country is a difficult research topic for the modern scholar. Fortunately the scholar is partly saved by an archive, discovered in Susa. Most likely the hundreds of texts belonging to this archive date from the period immediately preceding the Achaemenid Empire (ca. 625-539 BC). They cannot be dated with more accuracy since no kings or regnal years are mentioned.

The texts from this Neo-Elamite archive also contain various Iranian personal names and place names and thus function as a source for the study of the ethnic situation of those days. Most of the Iranian names have already been studied and analysed. Yet I would like to offer a few more, which have hitherto escaped the attention of modern scholars.

1. Anthroponyms

1.1. hw.Ak-ki-da-da (El. Wb. 38)

Most likely Akkidada is a representation of Ir. *Haxidāta-, “given as a friend”. *Haxi- is the weak stem of Old Persian haxā-, “friend, companion” (Zadok 1976 : 66-67), while *dāta- is the past participle of Old Persian dā-, “to give” (OPG 188).

1.2. hw.Pír-ka₄ (El. Wb. 213)

Hinz – Koch (El. Wb. 213) propose an Iranian name *Pṛga-, which does indeed not contradict the Elamite spelling, but which unfortunately is no plausible name either. Alternatively a name *Bṛga- makes sense, since it can be derived from Av. barḏg-, “to welcome”. See 1.5 below.

1.3. hw.Si-ir-un-da (El. Wb. 1078)

An Iranian name *Čir(a)-vanta-, “having courage” is hidden behind this Elamite spelling. The Old Iranian lexeme *čira- can be reconstructed on the

basis of Av. čiriia- and NP čīra-.

1.4. v.Ú-pi-iz-za (El. Wb. 1241)

This name is described as being Elamite (El. Wb. 1241), but this is simply not acceptable. The Old Iranian hypocoristic suffix -(a)iča- is nearly always written -iz-za. The sequence -iz-za points almost certainly to an Old Iranian name. In this particular case the name behind v.Ú-pi-iz-za could be *Hup-(a)iča- or *Huf-(a)iča-, but these proposals do not yield plausible meanings. Another possibility is *Hu-bīza-, “having good seed” from *hu-, a frequently used prefix, and *bīza-, the Old Iranian equivalent of Skt. bīja-.

1.5. hw.Ú(?)-pír(?)-ka₄(?) (El. Wb. 1241)

This name renders Iranian *Hu-brga-, “who welcomes well”. See 1.2 above.

2. Toponyms

2.1. hw.Ka₄-am-na-ib-be (El. Wb. 406)

-Ib-be is the plural suffix, indicating that the inhabitants of a place Ka₄-am-na are meant. Ka₄-am-na renders Old Ir. *Kamna-, “small, little”, cf. Av. and Old Persian kamna-.

2.2. Mat-taš-šá-an (El. Wb. 901)

According to Hinz – Koch (El. Wb. 901) Mattaššan is a Neo-Elamite toponym. It looks, however, more plausible to consider it an Iranian name. Mat-taš-šá (-an is a suffix attached to toponyms and is not a part of the root) is a perfect rendering of *Maθasa-, “big horse”. This anthroponym is composed of *maθa- and asa-. The former is the Old Persian form of Av. masa-, “big”, while the latter is the Old Persian form of Av. aspa-, “horse” (OPG 173).

References

El. Wb. = W. Hinz – H. Koch, *Elamisches Wörterbuch* (Archäologische Mitteilungen aus Iran. Ergänzungsband 17), Berlin, 1987.

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Jan TAVERNIER (20-11-2002)

Katholieke Universiteit Leuven

Faculteit Letteren, Blijde Inkomststraat 21

B-3000 LEUVEN (Belgique)

Jan.Tavernier@arts.kuleuven.ac.be