

More Iranian Names in Late Babylonian Sources — The following names are all Old Iranian and are attested in Late Babylonian sources from the Achaemenid period. In this article some new reconstructions or translations are being proposed.

1) Ar-ba-²-d³mit-ri (FuB 14 17 no.7 :3, perhaps U.E.)

This name has been explained as *Arba-miṭra-, ‘the young friend’ or *Arva-miṭra-, ‘brave through Mithra.’¹ An alternative translation of *Arba-miṭra- could be ‘young through Mithra.’

2) Pa-at-ni-e-šá (TCL 13 186 :17)

Zadok concluded that the Iranian name behind this Babylonian writing begins with *Pati-.² It might, however, be better to divide this name in *Paṭnī-, ‘woman, wife,’ and -aiša-, ‘looking for.’ For *Paṭnī-, see Old Indian pátnī- (SED 582) and Av. *paṭnī- in dāmanō.paṭnī-, nmānō.paṭnī-, ‘lady of the house’ (AiW 1093), ha-paṭnī-, ‘concubine’ (AiW 1765). As for -aiša-, we refer to Av. aēš-, ‘to look for’ (AiW 28-31). Accordingly the Iranian name is *Paṭnīaiša-, ‘looking for a wife.’

3) Pe-e-mar-di-³ (Dar. 427 :20)

This is Iranian *Payavrđi-, ‘protecting the happiness.’ Pāya- is a present stem from Av. pā-, ‘to protect’ (AiW 885-886) while *vrđi- means ‘happiness,’ cf. Av. vārādi- (AiW 720).

4) Ra-za-am-ár-ma (Camb. 384 :2) and Ra-za-am-ú-mar-ga-³ (Camb. 384 :3)

These names have often been thought to contain the element *razma-, ‘battle’ (cf. Av. rasman-, AiW 1513-1514).³ Two authors do not agree with this : Hinz believes that the first component of these names is *razam (acc.sg.), ‘vine,’ while Schmitt rejects the fact that -za-am-V would represent Ir. *razma-.⁴ The problem with Hinz’s conclusion is that his research does not result in meaningful names (see below). Schmitt does not give an alternative reconstruction.

Yet there is no problem in assuming a lecture *razma- for these two names. The vocal (V) that Schmitt uses in his argument to deny this reconstruction is of no importance since the rendering of Iranian vocals in Babylonian is not always very accurate. The question that should be asked is whether Bab. C₁V-VC₂- (za-am) can represent Ir. C₁C₂ (/zm/) or not, and it can. This is shown, for example, by the names *Rauxšna-dāta- and *Rauxšna-pāta-, both of whom's first component is normally written Ru-šu-un. This means that Bab. -šu-un- renders Ir. /-xšn-/ and thus that Bab. -za-am- can render /-zm-/. Consequently, the first component of the two names here under discussion is *razma-. An additional argument is that both names appear in one and the same text, so the writing ra-za-am- for /razma-/ might merely be a graphic variant, connected with the particular scribe of Camb. 384.

Let us turn now to the second component of each name. First Ra-za-am-ár-ma will be discussed. Hinz reconstructs *Razambarva-, 'cherishing vines' for this name, but that is impossible, since -ár-ma- does not represent /barva-/.⁵ Several other possibilities have been given,⁶ but the most likely one is *Razmarva- 'brave in battle' (Av. aurva-, 'brave,' Aiw 200).⁷ As for Ra-za-am-ú-mar-ga-², it can be easily stated that this name is problematic. The second part is written in the same way as the Babylonian versions of OP hauma-varga-, whose second component is not yet clearly analyzed. Yet, in combination with razma-, 'battle,' it is better to reconstruct the prefix hu-, 'good, well,' instead of the word hauma-. The proposal by Gershevitch to read *Razma-hu-arga- would leave the -m- in Ra-za-am-ú-mar-ga-² unexplained.⁸ As for now the precise meaning of Ra-za-am-ú-mar-ga-² remains unknown.

5) Ru-ud-da-a-tú (PBS 2/1 206 :12) / Ú-ru-ud-da-at (PBS 2/1 173 :18,L.E.)

Dandamayev argues that both names belong to the same person whose Iranian name was *Raudāta-, a derivation from the root raod-, 'to grow' (Aiw 1492-1493), while Zadok derives Ú-ru-ud-da-at from *Ahuradāta-, 'created by Ahura'.⁹ Zadok is correct. Firstly, the spelling Ú-ru-ud-da-at does not support an Iranian name starting with an /r/. Secondly, the persons bearing this name cannot be the same, since they have different patronymics. Ruddatu is the son of a certain Ú-mar-[...], while Uruddat is the son of Ú-ḥe-e-bar-ra-².

6) Šá-tat-na-³ (IMT 44 :2)

This name is rendering Old Iranian *Šātātāna-. Its first component is without doubt Ir. šāta-, ‘prosperous,’ which is then followed by two suffixes : the hypocoristic suffix -āta- and the patronymic suffix -āna-.

7) Tu-ú-tu₄ (PT 85 : obv.3)

According to Dandamayev the etymology of this name is not known.¹⁰ Bab. Tu-ú-tu₄ could, however, be a representation of an Iranian name *Tavāta-, a hypocoristic of *Tav-, ‘to be strong,’ see Av. and OP tav- (AiW 638-639).

8) Ú-pár-at-ta (Dar. 458 :13)

Most likely we are dealing here with the Babylonian version of Iranian *hu-frata-, ‘good and fine.’ That a sign with the value /par/ (e.g. -par-, -pár-) can render Iranian /fra/ is shown by the fact that the LB name Par-ta-am-mu (Dar. 379 :3) is a representation of Ir. *Fratama-.

9) Ú-ra-a-na-³ (TuM 2/3 189 :19,U.E.)

This name has been explained as Iranian *Vārāna-, an -āna-patronymicon of Av. vāra-, ‘will’ (AiW 1411)¹¹ or as Iranian *Hu-rāna-, ‘having beautiful thighs,’ Av. rāna- (AiW 1523).¹² A better reconstruction might be *Hu-rāna-, ‘he who is a good fighter’ to Av. rāna-, ‘fighter’ (AiW 1523). According to Zadok, the spelling U-la-na-³ (PBS 2/1 128 :16) represents the same name with an l/r interchange.¹³

10) Uš-ta-pa-nu (IMT 53 :7)

The Iranian name behind the Babylonian spelling is *Uštapāna-, analyzed by Donbaz and Stolper as composed of *Ušta- and *pāna-.¹⁴ The second part of this name is clearly to be connected with *pā- ‘to protect.’ The first part is considered by Donbaz and Stolper as being the passive perfect participle of the verb vas-, ‘to wish, to desire’ (AiW 1381-1382). In their view the name has to be interpreted as ‘protecting what is desired.’ Yet, if one connects the first part of this name with the Av. substantive ušta-, ‘happiness, well-being’ (AiW 417-418), the result would be the more appropriate name ‘protecting happiness.’

Notes

1. W. Hinz, *Altiranisches Sprachgut der Nebenüberlieferungen*. Göttinger Orientforschungen. III. Reihe : Iranica. Band 3 (Wiesbaden, 1975), p. 35.
2. R. Zadok, "Iranians and Individuals bearing Iranian names in Achaemenian Babylonia," *Ios* 7 (1977) : 99 ; M.A. Dandamayev, *Iranians in Achaemenid Babylonia*. Columbia Lectures in Iranian Studies 6 (Costa Mesa, 1992), p. 113.
3. Gershevitch, apud R. Zadok, "On the Connections between Iran and Babylonia in the sixth Century B.C.," *Iran* 14 (1976) : 78 : R. Zadok, loc. cit., p. 78.
4. W. Hinz, *Altiranisches*, pp.203-204 ; R. Schmitt, review of M.A. Dandamayev, *Iranians*, *Kratylos* 39 (1994) : 86.
5. R. Zadok, review of W. Hinz, *Altiranisches*, *BiOr* 33 (1976) : 215.
6. *Razma-arma-, 'the arm of the battle' (Av. arma-, 'arm,' AiW 197 ; Gershevitch, apud Zadok, "Connections," p. 78) or *Razma-arma-, 'firm, tranquil in battle' (Av. armōi-, 'firm, tranquil,' AiW 197 ; R. Zadok, "Connections," p. 78).
7. Zadok, loc.cit.
8. I. Gershevitch, apud Zadok, "Connections," p. 78.
9. R. Zadok, "Iranians," p. 104 ; M.A. Dandamayev, *Iranians*, p. 117.
10. M.A. Dandamayev, *Iranians*, p.130.
11. R. Zadok, "Iranian Names in Late Babylonian Documents," *IJ* 17 (1975) : 247.
12. I. Gershevitch, apud R. Zadok, loc. cit.
13. R. Zadok, review of M.A. Dandamayev, *Iranians*, *BSOAS* 58 (1995) : 159.
14. V. Donbaz and M.W. Stolper, "Gleanings from Muršû Texts in the Collections of the Istanbul Archaeological Museums," *N.A.B.U.* 1993/102 ; Id., *Istanbul Murašû Texts*, *PIHANS* 79 (Istanbul, 1997), p. 4.

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