Some Earliest Traces of the Aryan:
Evidence from the 4<sup>th</sup> and 3<sup>rd</sup> Millennium B.C.

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0. The Background

The early presence of the Aryans in the Near East is the topic of the research I have undertaken using the positive material and linguistic evidence, part of which has already been published, while the other, the main body of the work (Main Work) will be published as an extensive version. In these works, and based on linguistic evidences, such as Aryan loanwords, ethnonyms and toponyms extant in the archaic Near Eastern texts as well as due to the absolute lack of loanwords from the so-called pre-Iranian native languages in the Old Iranian dialects, the conventional theory of the late migration of Aryans into the Iranian Highland has been refuted as “strongly disproved”. Based on the same evidence, a pre-Sumerian presence of the Aryans in Mesopotamia has been substantiated (see Aryans 5.4.1.10; 6.1.10). The present article is dealing with some earliest linguistic traces of the Aryan in the archaic Near Eastern languages such as in Sumerian, Akkadian, Elamite and Egyptian.

1. Methodology

While most languages and dialects of the ancient peoples are unknown, as they are not attested or have died out, it is impossible to speak about an exact scientific methodology of the investigation of ancient words and names. Alone in the case of the Eastern Aryan, some scholars suppose that, beside Iranian and Indian, there existed a third Indo-Iranian language not attested later, the homeland of which is assumed to be in the lower Oxus Valley, in ancient Ḫ̣raṃ (see Aryans 2.4.2). Moreover, the study, based on which the present article is composed, proceeds from the existence of a western group of Aryans, i.e. Western Aryans, who had partially settled west of the Zagros, already since prehistoric times and partly as pre-Sumerian native population of Mesopotamia. The rules of those non-attested languages and dialects cannot be directly determined today. The etymologization of the onomasticon of this group of peoples is quite difficult for two reasons: the lack of our knowledge of the traditions of naming on the one hand, and of the rules of word formation and of phonetic changes on the other.
2. The Earliest Trace of the Aryan

The early presence of the Aryans in their ancient homeland is verified by loanwords in other languages. In the West, a lot of loanwords have penetrated into the Finno-Ugric, which are dated to the 5th millennium B.C. and are derived from the Indo-Iranian and not from the Proto-Indo-European (PIE). The linguistic analysis of the early phases of the Indo-Iranian has also demonstrated that the separation of the speakers of this language from the Balts and Slavs took place during the long period of the originating agriculture, and therefore it should be placed in the early 5th millennium B.C. or even earlier. In the East, loanwords from the Proto-Iranian - again not from Indo-European - are attested in Chinese and Korean, which are to be explained by an early penetration of Proto-Iranian people to China and Korea or even by a prehistoric settlement of the Aryans in Korea. The Indo-Aryan - Dravidian relations in the 4th millennium B.C. have also been investigated and considered as possible (see Arysans 3.1). The Aryan (or the so-called “Indo-European”) loanwords in Sumerian are the topic of this article and in the Main Work (NE.Aryans); their presence upon a large scale in Akkadian and other Semitic languages has already been studied. Moreover, most of the geographical names in Syria and Palestine are not Semitic and can be often explained by the Aryan (see Arysans 6.2.1.2; 5.4.2.3). Many geographical names around the Black Sea are Iranian too (see Arysans 6.2.5.5).

As the traces of the Aryan language (and again not Indo-European) was so broadly expanded from Eastern Asia to Eastern Europe already in the 5th millennium B.C., the existence of an older Indo-European proto-language, from which other IE languages, among them the Aryan, had descended much later, namely in early to mid 3rd millennium B.C., becomes a serious problem. This severe chronological problem, among other things, as well as the fact that no people called themselves “Indo-European”, but the fact that on the contrary the trace of the designation “Aryan” is still extant in almost all languages of this family (see bellow 4.1), has urged the author to discard the unhistorical former term in favour of the latter historical one (see Arysans 3.1). Therefore, all the Indo-European roots listed in the present paper, which are accompanied with an apteryx (non attested), are to be imagined with a question mark.

3. Phonetic Change and the Chronology

The phonetic assimilations in the Aryan and Indo-European have been basically correlated based on the attested texts of the same languages. These contain, however, only a small fragment of the ancient Aryan lexicon. Furthermore, most phonetic
changes are assumed to have occurred only after the invention of the script. But in the reality no phonetic change has awaited the introduction of the script and none of them has taken place simultaneously among the Aryan or Indo-European population. We shall see below that some phonetic changes, which are assumed to have been taken place in the Middle Iranian period, can be traced back as early as the 3rd Millennium B.C. or even earlier. Thus, contrary to the conventional method of reconstructing the “Indo-European” lexemes based on the rather late attested corresponding literature (Indian, Iranian, Greek and Latin etc.), by considering an early presence of the Aryans in the Near East, many new correlations and reconstructions of archaic Aryan (“Indo-European”) roots could be carried out based on numerous Aryan loanwords in Sumerian, Akkadian and Egyptian etc.

3.1. Assimilation and Euphony: The assimilation of the Aryan names and words in the mouth of strangers, often reproduced as gibberish, as well as their distorted record by the strangers’ script represent serious difficulties, thus the risk of misinterpretation becomes great. This arises from the fact that in the antiquity no orthographic rules existed for foreign names recorded only occasionally. Furthermore, due to polyvalent features of many signs, the cuneiform script does not guarantee unequivocal rendering of the original pronunciation of old words and names. Add to this the euphonic elements intruded to the original word or name, after removal of which the original Aryan root steps forth. Here some archaic examples:

- Sum. urudu ‘copper’ < *rudu ~ IE *reudh-, *rudh-ró-‘red’, IIr. *rudra-‘red’, Balu…i rÇ’d ‘copper’ (see bellow 4.3.1).
- Sum. Aratta (the name of a country in Eastern Iran) < *Ratta ~ OIran. råtha- ‘wheel, chariot’ (see bellow 4.7.1).
- Sum. Inanna < *Nana ~ Olran. Nana ‘Old Iranian Mother God’ (see bellow 4.5).

3.2. Some Early Phonetic Changes: The chronology of phonetic changes and the determination of the original form is a basic problem of the linguistics; many historical conclusions depend on it. Phonetic changes, assumed to be attested only in the late historical times, can be traced back to the remote periods. Some new considerations are presented here:

3.2.1. Centumization (s > k). The linguists generally proceed from a centum mother language of the “Indo-Europeans”, from which the satom dialects have descended. Some indications speak, however, in favour of the reciprocal phonetic changes, i.e. a satom original form, centumized later. The extension of the centum languages from
Europe over Western Iran up to the Tokharians (see *Aryans* 6.2.3.5) and the east to west spread of the Indo-European languages bear witness to various types of early migration of languages from an eastern homeland in different directions. The fact that the group of eastern languages, conventionally qualified as Aryan, in general does not show signs of a *centum* group, only means that the Eastern Aryan languages belong to the *satem* group and not necessarily means that the non-attested Western Aryan languages and dialects did not show once signs of *centum* features. Those linguistic features, generally unknown to the Eastern Aryan, could have been penetrated into the Western Aryan under an external influence, namely through migrations of foreign peoples, like the case of the Arabization of the New Persian (see *Aryans* 3.3). Quite the same could have been happened to a part of the Western Aryan, which has become, so to say, “centumized” already in early periods through overlaying of other languages. The trace of a rare centumization in the Iranian linguistic area may be traced still today (see below 3.2.1.1). The assumption of an early centumization is corroborated by the fact that the “Indo-European” vocabulary in the Near-Eastern languages very often descends from a *satem*-form, as the following examples show:

- Sum. *kal* ‘highly esteemed’ as well as ‘powerful, strong’, *gal* ‘great’, *gal* ‘king, prince’ (< (after *s* > *k*; *r* > *l*) OIran. *sare*-‘supremacy’, *sarah*-‘head’ (see bellow)
- Akk. Ù *almu(m)* ‘black, dark’, Ù *illu(m)* ‘shadow’ ~ Iran. *sarm/salm*, IIr.NAv. *s~ma*-‘black’ (see *Aryans* 5.4.2.5-6), while the *centum*-correspondence have been assumed the IE *kel*, *k~l* ‘light and dark trips, grey and blackish colour tones’ > Lat. *c~l§go* ‘mist, darkness’;
- The designation for “horse” in the Near Eastern languages: *aÔēa, aÑuwa, sisu* ‘horse’ < Aryan *a*ēa-and not from the IE *e³ëo > Lat. equus, equa (see *Aryans* 5.4.1.23).

Now, having examined these examples, the penetration of the first one into almost all the old and new languages may be traced, by which the centumization as well as the phonetic variations (*s* / *h* / *k*) can be observed:

3.2.1.1. OIran. *sare*-‘supremacy’, *sar*-‘union, communion with’, or *sarah*-‘head’. The tracing of this archaic Aryan root brings us to wide language areas of the ancient world: IIr.Av. *sarah*-‘head’, OIA Ñiras-, OI Ñira£ ‘head, top’ (IE *³er-, ³er?-‘top of the body’ > ‘head, horn’), MP.NP *sar* ‘head, top’, extant in different Indo-European languages, as in Gr. iVD ‘‘head’, Homer. 6*D ‘head’, iVD0<” ‘heads, mountain top’, Att. 6VD ‘head’, iXD"H ‘horn’, Att.Dor. 6VD•@<<, Ion. 6VD0 ‘head’, 6VD0<@<< ‘chief’, Lat. cernuus ‘head first, headlong’, Arm. *sar* ‘hight, peak’. From the original root for ‘head’ develops the derivations OIA Ñ캝ga-, OI Ñ캝gam ‘horn’ ~ ‘head’, Av. srã, NP surã ‘horn’, Hier.Hitt. Ñurna-‘horn’, (after *s* > *h/k*) Hitt. harsan-‘head’,
kar-ēar ‘horns’, Lat. cerebrum ‘brain’, cornā ‘horn’, OHG hirni ‘brain’ ~ ‘head’. Further derivation from the same root are Av. s-rav-ra, MP s-rv-r ‘headgear, helmet’ as well as Av. *s-rÇ-d-ra-, MP.NP s-l-r ‘leader’. A rare centumization of the root sarah-in the Iranian linguistic area or a direct adoption from the Indo-European form, as well as the change of r > l, has resulted to NP kalla ‘head’, kal-~° ‘above’ (in this form component of some place names in Iran) ~ kala ‘face’, kal-n ‘great’, kal-ntar ‘chieftain, head of a tribe, powerfully built’, NP kal-te ‘castle or village on the rise’ (in this form component of many place names in Iran) < *kal~deh < *sar(--)deh ‘high village’ (cf. Sar-deh, name of some villages in Iran), furthermore MP kul-f, NP kul-h, Gilaki kula, Tabari kal~ ‘hat, headgear’ (cf. IE *3er(e)n ‘helmet’), Gr. i`DLH, iDV<@H ‘helmet’, OHG hulla ‘helmet’. A secondary derivation from IIr.Av. sarah~‘head’ = OIA Ñiras-has been extended into IIr.NAv. sara~‘hero’, OIA.OI Ñra-, OP *2ara, MP sär ‘strong’ (as a result of the semantic change: head ~ brain ~ horn ~ helmet ~ hero), a branch of which is OIA.OI Ñavšra~‘strong, robust, superior’ and corresponds to Gr. i`D4@H ‘lord, ruler, owner’, fem. iLD" ‘lady, regina’, [[11]] and further to Engl. sir, OHG hirr ‘dignified, magnificent’ and HG Herr ‘sir’. Hier.Luw. šarri ‘above’ as well as surna-or Šawatar~‘horn’ [[13]] should be derived also from the Old Iranian sarah~‘head’, sare~‘rule’ or srā~‘horn’ and attest the sat uninsured-character of the Luwian. Thus, among the Aryan Perašet (Old Philistines, for the connection with the Persians see Aryans 6.2.1.2), whose language was akin to Luwian, seren ‘chieftain’ became a common word.

In addition, following derivations seems to have been taken place in the NonAryan cultures: Sum. šar, še-er ‘king, prince’, Akk. šar~i(m) ‘marvelous, magnificent’, šarru(m) ‘king, prince’, šarratu(m) ‘regina, princess’, Heb. Šar ‘director’, [[15]] Sum. šar ‘great’, Sum. šir-aš-lā ‘a sort of headband’ (cf. Gr. iDLH<@H ‘helmet’, OHG hirni ‘helmet’). Further derivation from the same root are Av. *kaysar, *kauuisara ‘great king’ > OP.El. Ka-iš-sa-ra, [[23]] Gr. i`D4@H, Lat. caesar, Got. kaisar ‘emperor’), Old El. gal ‘great’, kir ‘mister, man, one’ (bar-sir ki-ir ‘a Persian mister, a Persian’), sukkaš ‘regent’, sukkaš-ma; ‘overlord, grand regent’, [[26]] (the second component ma; ‘grand’
corresponds to Aryan mah ‘sublime’ see bellow 4.5 and Aryans  5.3.2), Middle El. su-gir ‘King’, su-gir-ri-ša-ra ‘male deity’,[27] furthermore, Akk. karballatu (‘kar.bal’[28] ‘cap’ (cf. pars§gu(m) ‘cap’, actually in connection with the prehistoric Persian people, see Aryans 6.2.1.2). In this language area a secondary derivation from the same root (IIr.NAv. sãra-‘hero’) has developed to Sum. šul ‘hero’[29]. Connected with the original root (IIr.Av. sarah-and after s > k > g > y and r > l) may also stand NP yal ‘hero’. For the centumization of the root in Sumerian, i.e the development of s > k/g, one could take the example eme-sal alongside eme-gal ‘Sumerian dialect’, where eme stands for ‘language’ and gal for ‘high’. Thus, these terms originally meant ‘sublime language’ (compare eme-gi(r) ‘Sumerian [sublime language]’ and gi(r) ‘high’).[30]

Further trace of ANE sar, Ōar are extant in personal names: Abisar[31], the name of an Amorite king of the Larsa dynasty, < *Apisar or *Apiyasar[32], the Kw Ōr of the execution texts (see Aryans 5.4.1.17, e5) ~ Iran. *Kauui-sar = Av. Kuui-(Kavi*, Kavay*) ‘prince, king’[33] (attested also as a personal name), cf. Kis-ri, the name of a king in the documents of the third dynasty of Ur (see Aryans 6.1.6). Moreover, the personal name Ōaramuli could contain the Aryan elements sar(e)-and mur/l ‘the head of the Amurri’ or ‘Sar of the mur/l’ (cf. the Hurr. Amuli < Amurri, see Aryans 5.4.1.5). Yet more derivations of sar-are possible. Also Irdā Ōara and Irtā Ōara = *Rûasar ‘having communion with Rûa’, cf. the Av. dŌasar,[34] belong to this group, which are connected with the Median name Arvasari in the Assyrian inscription of Salmanassar III (858-824 B.C.).[35]  

3.2.2. The Phonetic change s > h. There is in fact no general consensus on the time of the phonetic change s > h in the Iranian languages, but we know that the change of saptā ‘seven’ to hapta had already been accomplished at the latest in the G–th–s of the Avesta (18th century B.C.)[36], as well as in the Near Eastern Aryan in the mid 2 millennium B.C. (Av. hapta ‘seven’ ~ Akk. japtara of the Nuzu Texts from the 2nd Millennium B.C. in connection with horse breeding).[37] Even as early as in the 23 century B.C., the Amurru King, ūwaruwa Ŭ (~ Av. hvar-“sun” + IIr.OAv.NAv. ūūah-(ū–) ‘light, dawn’ or IE *ē•su-, OIA vásu-, Av. vohu-‘good’), maintained in his name the h-form (see Aryans 5.4.1.9; for the Amurru people see bellow 4.7.2). So it is quite probable that this development had taken place very early in some Iranian dialects. The spread of h-sound in the regions between Iran and Greece, preserved also in Lycian, Phrygian and Armenian, the expansion of s-sound in the regions between India over Mitanni, Luwiya (cf. Hier.Luw. šarrī ‘above’ as well as surna-or ōwatar-‘horn’, see above 3.2.1.1) up to Palestine, raises the question whether both forms have resulted from an earlier one. This could be an interdental spirant *z (the
Engl. th in thank) or rather its voiced equivalent *x (the Engl. th in this) which developed in different languages on the one hand into t, t, d, on the other hand into z, Ñ, Ô, f and finally into j and h. As an example of this phonation one could mention e.g. the Archaic Aryan *zeČo -or *xeČi, ‘god’ (IE *deČi-) which have developed into the Old Iranian *daČa-, OIA d*< - ‘god’, Av. da‘va-’demron’, Gr. t éos, Zeús, Lac.)gbH, Myc. teo, Hitt. *ÔiuÔ, Luw. Tiwat-‘god of the sun’, Old Latin deivos, Dieuspatcr ‘father heaven’ = Jupiter, Lat. deus ‘god’, festus ‘festival’ etc. [41]. For the phonetic change z > h, s, t cf. the IIr.OAv. puza ‘son’, OIA putrå, OP puÖa, Parth. puhr, Pahl. pus, NP pusar ‘son’.  

3.2.3. The Phonetic change r > n: cf. IE *suvar-s, *suvan-s, IIr. *suHar-/*suHan- ‘sun’ (OIA svâr) > av. xv*ŋ, xván ‘sun’, x’ anvæot ‘sunny’, x’»g ‘of the sun’, Germ. *sunnÇ, Got. sumno, Engl. sun. [42]. This phonetic change can be traced back to the 3rd Millennium B.C. as OIran. Tigra > Sum. (I)digna ‘Tigris’ (see bellow 4.6), OIran. Amard > Martu > Eg. Mantu, OIran. *Amun > Eg. Amun (see bellow 4.7.2), OIran. BaxtriÖ (Baktri) > Eg. Bachtian.

Connected with this is the phonetic change rt/rd > nt/nd: cf. MIran. murt~r, NP murd~r ~ Arm. mund~r ‘carcass, corpse’.  

3.2.4. The Phonetic change v > p [43] through OAv. hva-, huuvar ‘sun, light, sky’ (~ OI svâr-, OIA svár- ‘sun, bright sky’) (~(?)) NP hâv~, Arab. haw~ ‘air, sky’) first developed into Hitt.Hurr. *iwa ( (~?) Hurr. iavur+ni ‘sky’ [45]) and then into Hurr.Hitt. *iwa and finally into epa ‘goddess of sun’ (see Aryans 5.4.3). With the proto-root could be also connected the IE *h₂xeh₁~ proto-Iranian *(H)vaHata ‘wind’ (Av. v~ta-, Ved. v-ta-), then the IE *h₂ueh₁-ent, Hitt. hučant-, the Tokh. (A) want ‘wind’ as well as the IIr. *HēaH ‘blow’ [46] (cf. above the NP hâv~ ‘air’) and (after h ~ s and v > p) the MParth. spyr, MP spihr, spahr, NP sipihr (sepehr) ‘sky’ [47]. The Aryan proto-root svâr- / hva- ‘sun’ appears doubly in the Hurrian name Ôuwar-epa = svâr-+ epa [48] and suggests that the person bearing the name was aware of his Aryan origin. Further trace of the same phonetic change can be seen in OIran. *KĀña~* KĀŇua~ , *KĀŇva (Kassite) > *KĀspa~ Gr. Kaspioi and MIran. KĀsp.

3.2.5. The Phonetic change v > g. The early change v > g in the Aryan can be proved by Sum. guškin ‘gold’ (after the change w > g) < PIE *(a)wes(k)* ‘gold’ ~ IE (a)es- ‘red sky’, *auso- ‘gold’ (cf. *aus-tero- ‘eastern’) > Finn. loanword vas-ki ‘copper’, Tokh. A wâs ‘gold’, Arm. (E)os-ki ‘gold’ < vask- as well as by Av. *veren-*a- ‘rice’, OI vrš- and NP birin ‘rice’ (~ NP gurin~ and Wuxi guřin~ ‘rice’) > Akk. kurangu
‘rice’[^51] So, the names of the kings of Kummuṣ and Commagene from the 9th and 8th century B.C., Kuṣṭāḥpi < Gušt~sp < Viṣṭ~spa and Kundašpi < Vind~spa may be well explained as Iranian and manifest the survival of the Aryan tradition in the Near East. The OP Marguṭ = Av. MÇuro ‘Marv, Margiana’ speaks also in favour of an early phonetic change v > g.

4. The trace of the Aryans in the Ancient Texts

4.1. In Old Indo-Aryan the term arī-originally meant “stranger”, whence it is possible to understand the meaning “guest” and - on the later periods - also “enemy” (cf. NP. ~rś( “enemy”). One cannot uncouple arī- from the Ved. aryā- “protector of strangers” > “master”, ār(i)ya- (ariya-) “householder, master” and :rya-, the designation of the Aryans. [^52] These groups of peoples appear among different peoples of the Ancient world probably with their self-denomination *VṛV-(*arī(a)-, /*eri(a)-, /*iri(a)-, /*ori(a)-, /*uri(a)- etc., cf. the IE *ario- “master, lord”), like e.g. the Sum. >rī, arī ‘nomad’, Eg. ġrī ‘companion’, [^54] cf. the Eg. ġrī pīt ‘prince’, [^55] probably ‘Aryan prince’ [^56] (<(?) *arī-p<ti (for the OIA p<ti- ~ Sum. patesi, see Aryans 6.2.2.4), Eg. ārī, ‘inhabitant of Palestine’, [^57] Finn. orja ‘slave’ (prob. borrowed from the Indo-Iranian (see Aryans 5.4.1.7), Hit. arā ‘companion’, [^58] İd. a-ri-eO ‘Aryan people’ (see Aryans 6.4), Alanen (= Aryans, after r> l) [^59] , but probably it is also the Aryans that we encounter under the ethnonym with the meaning “stranger”, like the Heb. Goim “stranger” (Genesis 14) [^60].

When Lugalbanda from Uruk moves eastwards to the land Aratta (see bellow 4.7.1) and enjoys “the plant of life, i.e. immortality”, which was called ilianum / er~nu, [^61] and has been penetrated into Akkadian as ʻiri~num, erianna, erandm, eri~num, gūd, eriandm, ʻiriandm, ilianum and gūd elanu ‘a tree or a bush’, [^62] and probably through an Aryan form *VṛV-(*era~, *eri~, *iri~) + the Amurr.Hurr. suffix (~–)nu(m) together with Sum. erin indicates its homeland, which later was called the Parth. ary~n, MP *r “Iranians”, Pahl. *r~n (<*r~n-Ōahr < *r~n-Ōahr “realm of the Aryans” < Gen.Pl. arv~n~m ~ Av. airyana-‘Aryan’) = Iran (see Aryans 5.1.2). Gilgameš, the son of Lugalbanda, again persistently moves eastwards to obtain immortality. There, umbaba rules over the land of Erin [^63] rich in forests, a name, which occurs also as geographical and probably reflects the older form of *r~n/Iran (cf. Erin and Eirinn for ‘Ireland’, see also Aryans 4.1.1; 5.12; 6.1.1). The Sumerian term erin (also erim) later became also the name of many elements from the Iranian Highland: ‘enemy’, ‘hostile land’, ‘eastern soldiers’, ‘treasury’, etc. Quite similar is the OIA.OI dāsyu-and d–sā-, originally the name of a foreign people (OP Daha-, ethnonym: ‘Dahian’),
but later it became the term for the ‘foreign country’, ‘foreign people’ ~ Av.OP dāhyu- ‘land’, as well as Khot. dāhā- ‘man’, NB d–h ‘servant’, a parallel development (see *Aryans* 4.1.1).

### 4.2. Aryan ari-, an archaic linguistic element:

**arih-**, *arih-, *arih-‘Aryan’ < *VrV- (see *Aryans* 4.1.1; 6.3.1) > ANE *arih-, *arih-, *arih-: as an appellative this root occurs already in the 3rd millennium B.C. in the form of *erin* (see *Aryans* 5.1.3), as well as *ilianum* / er- ‘immortality plant’ > Akk. *iri-num, eriannu* etc. (see *Aryans* 5.1.2). The Akkadian word *lā’ir(i)-nu* too could be of the same origin. If this word could be interpreted as ‘inaccessible area of the heaven’, it obviously refers to the mountainous landscape of the Iranian Highland. Yet the alternative interpretation as ‘high water’ too brings us to the same result, particularly since this word appears in a text in connection with Subartu, *ārri* ‘Aryan?’ (see *Aryans* 4.1.1) and other terms (*la-iranu, maratū, amaridu, amu, êru, erinu* etc.), which probably are connected with the Aryans. The early appearances of the Sum. *a-ri* ‘enemy, hostile, nomad’ ~ ‘hostile Aryan?’, Aria (a town in Mesopotamia, see *Aryans* 5.4.1.7) as well as *A-rī-a* the king of Gu-du-a witness meanwhile against a Hurrian root (*ar* ‘give’), as occasionally supposed, since their attestation precedes the beginning of the Hurrian cultural presence in Mesopotamia.

The earliest designation of Northern Mesopotamia in the inscriptions as *eri* (< *Ari*?), later Akkad. = *ma-da uri*ki [see *Aryans* 6.2.2.1], of the Amurru as =*ri* (see *Aryans* 5.4.1.7), of Jerusalem as *Uru-* / *Eri-Salem* (see *Aryans* 5.4.2.5) could be connected with the early settlement of the Western Aryans in Western Iran across Northern Mesopotamia up to Syria and Palestine, consequently in a region which is but a little smaller than the territory inhabited by the Kurds. From the Cassite period (ca. 1750-1173 B.C.) also *Ari-/Aria-* inherent names are well attested (see *Aryans* 6.1.1, footnote 593), being partly combined with other well-known Aryan elements: *Ari-parni* ~ *parnu-*‘old’, *ParnuÓ (= Parth. prnwÓ) ‘old man’, or representing *Ari-parna* ~ X̣*ar?nah* of the *Aryans* ‘Aryan glory’ (see *Aryans* 6.3.11) as well as *Ari-kirma* and *Ari-kasū* (Aryan Cassite?). *Ari-wana*, king of Abina ~ Av. van- ‘win, defeat’ or van-, vanā- ‘to love’ and *Ari-zana* = *Aryazana-*‘of Aryan origin’ (> Akk. *a-ri-za-nu*) ~ Av. *zana-*‘people, human race’. *Ariya* appearing in the Egyptian documents might be connected with the same root. The Assyrian documents (ca. 2200-606 B.C.) too contain this element, where some later names unambiguously point to the Aryans and Iran; *A-ri-a* ‘a Median prince’, *Arija*, the prince of BarÔua (ca. 715 B.C., who paid tribute to Sargon II; for BarÔua = ParÔua ~ ParaÔi ~ P-rsa- see *Aryans* 6.2.1), *Ar-a-ra-am-na- = OP Arî–ramna–, *A-ri-pa-ar-na = Iranian name, cf. UD4(®)nVD<0H On the Iranian side attested *arya-* inherent names abound, like Av. *Aira-aèa-‘promoting the Aryans’, OP *Arî–ramna– ‘calming the Aryans, one who brings the peace for the Aryans’ and many Old Iranian
names attested by indirect traditions (cf. *Aryans*, 6.1.1, footnote 602), in which the Iran. *arya-* is rendered as the El. *Har-ri* or as the Akk. *ar-ri/ ar-ra*.[81] Owing to the uninterrupted use of the names with *Ari / Aria* in the Near East and their correlation with those in Iran up to the Iranian Scythians, all the attested examples, even the oldest ones, might preferably be considered as derivations from the IIr. *arya*- OP *arya*-”Aryan” with the corresponding renderings, unless in exceptional cases, when other convincing interpretations urge. But it turns out that no other convincing meaning, of whatever nature, could make sense in all the Near Eastern names with the *Ari*-element. The same can be stated concerning the Greek enhancing prefixes *ari-* and *eri-*.[83] Thus, Vk4-and Xk4-are well attested in the poems of Homer. There is no unanimity concerning the meaning of these elements (‘good’, ‘very’, ‘excellent’, ‘strong’, ‘very high’, ‘stranger’). Assuming the meaning ‘stranger’[84] does not render in many cases the original meaning.[85] In some cases just the meaning ‘strong’ or ‘high’ could be assumed for Xk4-. In any case, it has been supposed that Vk4-and Xk4-are of fossilized nature, the concrete and descriptive meaning of which has been forgotten. The Greek •D4FJ@H ‘the best, the first, the most distinguished’ as well as numerous personal names as Uk\FJT<, Uk4FJT<, and others (e.g. UD4FJ@JX80H ‘Aristotle’, but also •k4FJ@ik"J" ‘aristocracy’) might be connected with the above mentioned words. While *k4-‘stranger’ as a simplex does not exist in Greek, and moreover, a consequent rendering of Vk4-by ‘stranger’ is impossible, and on the other hand, it no more existed as an independent word already in the Old Epic period,[86] one might think here of the probable original meaning ‘Aryan’ for it. This assumption leads to the conclusion that the immigrating Greeks were quite aware of their Aryan origin, as it has later become preserved in their language as a fossil, without being conscious of its original meaning. This conclusion coincides with other facts, which speak in favour of the same origin of the Iranians and the Greeks (see *Aryans* 6.2.2; 6.2.1.2; 6.2.1.3; 6.2.5.7; 6.2.5.8). The probable connection of the Greek •88@H ‘other’ with the OI *aryá*- ‘stranger’[91] (later ‘Aryan’) too could be explained by the fact that this word originally labelled the immigrating Greeks (Aryans) versus the native population. Thus, the Gr. W88VH ‘Hellas, Greece’ might be derived (after *r > l*) from the original Archaic Aryan root *ryas ‘Aryan’ > (after *s > h*) OI :rya£ ‘Aryan’; the Dor. -•<gH. ‘Hellens’ could also be explained through the same root, namely after the change *r > n* (see above 3.2.3).[92] Also interesting is the probable connection of the Armenian *ari* ‘brave’ with the proto-root *arR*- *ario-‘lord’ (see above 4.1 and *Aryans* 4.1.1). Thus it seems that two groups of words have originated from the old root:

1) The first group has developed in the Indo-European languages into appellatives and adjectives which had the lexical meaning of supremacy, as e.g. ‘lord’, ‘strong’, ‘the best, the most distinguished’, ‘brave’ etc. It is imaginable to see traces of the archaic
Aryan *ryas ‘Aryan’ in its secondary meaning ‘highly confirmed’ = ‘strong, worth to confirm’ in the contemporary Indo-European languages, namely the NP ~ri ‘yes’ might represent the first split of this proto-root and Engl. yes or Germ. ja ‘yes’ the second one.

2) The second group originated in the non-Indo-European languages, used mostly by the peoples who regarded the Aryans as captives, slaves, soldiers, enemies or strangers, as erin ‘soldier’, erim ‘enemy’, orja ‘slave’, >ri, ari ‘nomad’, arri ‘Palestinian’ (later also Pereset ‘Philistines’ ~ Persians, see Aryans 6.2.1.2) etc.

Besides the numerous appellatives and adjectives constructed with an arR- element which mean ‘master’, ‘strong’, ‘brave’, ‘sublime’, ‘the most distinguished’ in the Aryan and Indo-European languages respectively, one could also mention El.Akk. ari ‘roof (Elamite Lohnword?)’,[93] the Hier.Luw. ari-‘raise’, *ariyatti(i)-‘elevation, mountains’, *ursag Ariyatti ‘Ariyatti-mountains’ = ‘the Iranian Highland?’, uru AriyataÔÔa ‘town AriyataÔÔa’ as well as the Hitt. ariya-, Lyc. erije-‘raise’ and Arm. ari ‘stand up!’ (~ IE *er-‘raise, elevation’).[94] It is therefore possible that in the Old Aryan ari-bears the meaning ‘high’ or ‘highlander’. Thus Gr. §D4n@H ‘billy goat’ and Lat. aries ‘ram’ might have meant originally ‘animal of the rise (ari*)’[95], like NP qu… ‘ram’ with original meaning ‘animal of the mountain (Av. kaofa•)’ (see bellow 4.7.6 and Aryans 6.2.3.7).

4.3. Early Aryan trace based on some Iranian products

4.3.1. Copper. For the Iranian origin of the Near Eastern copper, the adoption of its original Aryan designation in Sumerian is significant. In Old Iranian ‘red’ is *rudra-which is connected to the IE *reudh-, *rudh-ró-, *h_rud -ró- ‘red’, Av. raostita-‘red, reddish’, OIA *rudhrá-, *rudhirá- ‘red, blood-red’, Myc. e-ru-to-ro, Gr. XDLhD’H ‘red’ and also with the OIA lohá-, OI lChá- ‘reddish metal, copper’, OIsl. raupi ‘red iron-ore’, OChSl. ruda ‘ore, metal’, Balu?i rÇd ‘copper’ etc. The Sumerians might have borrowed urudu ‘copper’ from this root.[96] This fact confirms the prehistoric commercial relations of the Aryan copper dealers with the Sumerians who were dependent on the import of this metal from the Iranian Highland. Then the earliest mention of urudu goes back to the most archaic texts from Uruk, namely the Eanna IVa layer (ca. 3200-3000 B.C.).[97] It is noteworthy that in Southern Mesopotamia urudu was defined by luh-ha ‘refined’ in order to announce its pure quality.[98] Probably the Sumerians had also borrowed this term from the Aryan lohá- adj. ‘reddish’, which together with *rudra-originally designated ‘red = pure copper’.

4.3.2. Iron. The words introduced by the Persians, the later Philistines (see bellow...
4.7.4), points to the designation of these people, as e.g. the Heb. *barzel* ‘iron’, Aram. *h/pa/urz̥ l-*, Old South Arabic *przn*, Arab. *fīrīẓ*, Akk. *parzīl̥u* ‘iron’ (cf. the OI *praNa*[a]-‘made of iron’ = the OP *parzāve*-‘introduced by the Parthians’), furthermore the Lat. *ferrum* ‘iron’ < *fērś*[m] (‘loanword from a Near Eastern Language’, after the intervocalic *s > z > r*), as well as the Sum. *an-bar-sū(-ga)* ~ *an-bar-sū-am* ‘iron’ are all connected with the designation of this proto-Persian people and with the root *prs*, pers, *Paras(u/a)* ‘axe-fighter, Persian’ ~ OIA *para*Na-‘battle-axe’ (see *Aryans* 6.2.1.4).

4.4. Mythological Personage

The name *Anzu*, a mythological bird in the Lugalbanda Epos, is of Aryan origin: The plant *haoma*-*, and correspondingly *soma-*-, was called in Old Indo-Aryan *a[m]ñū-, Av. *su*, a plant that belongs to *haoma-*-. *Amsu* at the same time means also ‘cup for the *soma*-drink’. In the Rigveda *soma* figures also as a bird to which, as to *Amñū- or AnHu- participation in a battle was ascribed. *AĀNu* is also the name of a protégé of the *AṆvins*. Also the epos “Gilgameš and the Land of Living” reflects many details of the Iranian version of the legend about *Dah~k* and *Yima*. Like *umbaba*, *Yima* too has seven breezes at his disposal. Like *umbaba* (~ El. *Humban* < (?) Iran. *Hauma-p-na-*‘protector of *haoma* plant’) who was decapitated by Gilagameš and his companion Enkidu, *Yima* was torn into two pieces by the companion of *Dah~k*.

4.5. Aryan God in the Near East

Many God of the Near East may be formally and etymologically explaind with the Iranian correspondings:

- Sum. *Martu* (*Mardu*), Akk. *Amurru* (see under name of people and lands, bellow 4.7.2).
- Sum. *Inanna* may be the rendering of the Iranian goddess *Nanaia* (*Nana(i)(a)*), after an initial euphonic vocal ‘i’ was implemented (cf. euphonic vocals by *(A)ratta, (I)dig(i)na*, see above 3.1 and *Aryans* 5.3.1).
- Sum. *Ma*) ‘the Moon God’ may represent the Iranian god *M–h* ‘the moon’ (see *Aryans* 5.3.2).
- Sum. *Irda, Erda, ErēÔda, ErreÔ, Ereda* may correspond to the elamite rendering *Irda* of the OIA Av. *Īta= OP ārta-*‘correct order’.
- *Aψf*, surface waters, which originates from an underground fresh water ocean.
OI apsi ‘water’.\[^{110}\]

- Assur.Bab. Assur (AÔÔur) is corresponding to the Aryans Ásura-‘a god, master, as well as a designation of a group of gods’ = Iranian Ahura-Mazd~h originated from it. For further Aryan deities in Mesopotamia see Aryans 5.3.5.

### 4.6. Geographical names of Mesopotamia

- **Marda**\(^{111}\) (Marad)\(^{112}\) is a non-Semitic name and its ideographic form, **Amard**\(^{113}\), amazingly coincides with the Iranian ethnonym Amard.
- **Mardaman**\(^{114}\) a town in the land Subartu may be from the same origin.
- **Aria**\(^{115}\) a town, may point to the Aryans.
- **LagáÔ ‘royal town?’ (≈ IE *re-*s ‘king’, OIA r*j-‘king, ruler’, OI r*j~ ‘king’, Lat. r*g-‘king’, reg§na ‘queen’, cf. the Old Iranian town and region Ra(≈ [also Ragay-, Ra(ay, Ra ay-, today Rey, south of Tehran]),
- The Hurr. Puranti = Sabarian Uruttu ‘Euphrates’, Akk. *Purantu ~ Purattu, Uruttu ‘Euphrates’\(^{115}\) (≈ Sum. id buranun) < Iran. ufr~tu-‘Euphrates’\(^{116}\) < Old Iran. hu-perewe-‘good to cross’ = ‘Euphrates’;
- The Hurr. AraÔÔi or Aranzi\(^{117}\) ‘Tigris’ = Subarian Arang < Iran. Arang ‘a river flowing to the west’ = **Digla** ‘Tigris’;
- Connected with the Tigris, the Akk. (I)diqlat and Sum. Idigina, linguistically interpreted as ‘[fast] flowing river’, after the intrusion of an euphonic element ‘i’ (cf. *Nana > (I)nanna, see above 3.1) and the change r > l/n (cf. *mur > }mul, Amun, see above 3.2.3), can be easily interpreted from an Old Iranian root ~ Av. ti-ig-ra ‘pointed, acute, sharp’, ti(ri-‘arrow’ (cf. OP tigra-xauda-‘with a sharp hat’\(^{121}\)), whereby the MP Arvand ‘Tigris’\(^{122}\) < Av. aurvant-‘quick’ maintains the same attribut of the river.
- Eg. RÝnw (Rathanu)\(^{124}\) < raṭha-+ the Hurr. suffix -nu or the Old Iran. nava ‘new’ = ‘new raṭha-’Aratta’ (see above 4.7.1 and Aryans 5.1.7ff.) or the Ir. Av. nauua ‘nine’ = ‘nine wheels’. (cf. Ennea-Hodoi ‘nine ways’ in HERODOTUS VII, 114);
- The Eg. φ*-*hy (Zahi) ‘dark land’ = ‘Syria’\(^{125}\) < Av. arezah§-‘the name of a country (karÔvar) situated in the west’, the origin of which is arezah-‘evening’ = ‘west’; the later designations of Syria are also of Aryan origin;

### 4.7. Names of peoples and countries

#### 4.7.1. Aratta. In the country Aratta, situated in Eastern Iran and possessing legendary wealth, gold, silver, carneol and lapis lazuli, one could come upon a series of other Iranian elements. The designation of the land itself is Aryan: in the cuneiform texts the OIA raṭha-‘wheel, war-chariot’ is rendered as *arata-, like in the Akk.
eratti(ja)nna ‘part of a weapon?’, probably the wheel of the chariot and the Hittite aratianni ‘chariot equipment, a part of a chariot’, as well as aratiyanni in the texts from Alalakh, which all descend from the Aryan rátha—see Aryans 5.4.1.24). Besides, it is necessary to take into consideration that initial ‘r’ is usually preceded by an euphonic element ‘a’ in the cuneiform script (cf. the euphonic vocal ‘i’ by (I)nanna, (I)dig(i)na, see above 3.1). Hence after removing this ‘a’, we obtain the original ratta < rátha-. Thus there might be no objections against the cuneiform rendering of rátha-by aratta. The Aryan analogy of Aratta could be seen in. Xv aniratha, the designation of the part of the earth (kaÓvar-) in the middle of the earth, which enclosed the homeland of the Aryans. The possible roots for Xv aniratha can be restored by connecting rátha-‘wheel’ with x arenah-(= Med. farnah<- IE *söl ‘sun’), thus ‘wheel of kingly brilliance’, as well as with the Av. hvar-, hence ‘wheel of the sun’. Rátha-and the symbolic description of all parts of the world, in the middle of which Xv aniratha is situated, as the homeland of the Aryans, found its continuation in the Avesta and in the Indian sources. In the list of the countries in the Avesta among the 16 Ahurian countries also ?Chxra is mentioned. Later it became the NP charx ‘wheel’. NP Charx was also the name of a town Khor-s-n, north of Neish-bur, also Óarg not far from Bukh-r-~[135]~[136]~ and another place near Ghazn§n. All those names should be understood as the survivals of the term rátha-(Aratta) in Eastern Iran; in spite of the linguistic transformation they have been preserved semantically until the Islamic times.

According to HERODOTUS and HELLANICUS the Persians were called also Artaioi (Artaians). Later, the inhabitants of the country Barygaza were mentioned by the Greeks as Arattii, Arachosi and GandarÉi, subdued by the bellicose Bactrians.

4.7.2. Martu (Mardu) and Amurru. Martu, the god of the living in the steppe and the master of the mountains, is the personification of the tribe Martu. The tribe name Martu, which later entered into Akkadian as Amurru (Old Testament Amorî) and afterwards in other Semitic languages, offers an obvious clue. Neither the designation Martu nor Amurru, nor the change from one form to the other could be explained through any Semitic language. On the contrary, both forms have the same root in Aryan, and the phonetic change is well attested:: From the linguistic point of view the Iranian term }mu, correspondingly }mul (and also *}mur) presumes the Old Persian *}mlda-(Gr. U:"D*[@4], which is probably connected with the OIA amãta-‘immortal, immortality’ or rather ‘life, vitality’ (Av. am?Óa-) and is attested in the Rigveda as an immortal god.[139] In other sources we know off Iranian tribes Amard, Mard and Amurgi. Eg. MnÝw (Mantu) ‘name of a tribe and a god’, Mntw ‘name of a place’ and also Eg. mr.t ‘slave’ derive from the same root (see Aryans 5.4.1.11). The introduction of the Egyptian term mr.t ‘slave’ (see Aryans 5.4.1.8). So the phonetic change Martu > Mantu (according to rt/rd > nt/nd) or r > n (see above 3.2.3) is quite feasible.
linguistically. *Mntw* figured also as a geographical name (Sinai). It is significant that *MnÝw* was revered in Egypt as a god, as *Martu* was revered in Mesopotamia (see *Aryans* 5.4.1.1). As a parallel to Mesopotamia, later in Egypt too the change of the ethnonym *Martu* into *Amurru* (according to Iran. *mída-* *mur*) took place. There was on one side the change of ethnonym *Mantu* to *Amu*, and on the other, the development from the theonym *Mantu* (~ sum. *Martu* < Iran. *mída-*) the name of the god *Amun* (~ Akk. *Amurru* < Iran. *mûar*); also the designation of the Ammonites in Palestine is connected with the same. Based on the same phonetic change from the Iran. ~ *tar•*, ~ *t•r*• ‘fire’ the Egyptian Sun God *Aton* could have been developed. Amenophis IV. (1364-1347 B.C. = Ekhnaton, Eg. +i-n-Jtn ‘pleasing *Aton*’, whose mother in law (Gilu-epa, daughter of the Mittanian King Šuttarna, see *Aryans* 6.3.19) as well as his own secondary wife (Kiya, see *Aryans* 6.1.6) bear Aryan names, was the first preacher of a monotheistic religion in Egypt and worshiper of the God *Aton*.

The people *Amu*, attested in the Egyptian texts since the 6th dynasty (2330-2180 B.C.), were according to the Egyptian documents from the land øþty (*Djatî*), named as the homeland of the *Amu*. The location of *Djatî* is not even defined in the approach. As the supposed homeland of the *Amu* was in the surroundings of the Caspian Sea up to *mudary*~ and Badakhsh~n, *Djatî* may be identified with the Avestan *D•ity*, which is a river in *Airyana Va•jah*. 4.7.3. *Subartu* or *Subar* could belong to the great vedic kingdom *Bharata* (<?) Ṣú-bhartâ~, súbhâta-, sú-bhar-‘well cultivated’, sú-bhâti~ Av. *hu-fрабериит‘good performance’, correspondingly *Subur* < sú-bhur = ‘very mobile’, a Bharatâ-people being attested in the Vedic literature. For supposing an Aryan root of the toponym it is important that *Subur* is attested also as *ubur*, which witnesses a phonetic change absolutely unknown in Sumerian, while the transformation *s > h* and *su-* > *hu* ‘good’ is regular in Iranian. The inhabitants of *Subartu*, at least some part of them, are attested as *Su*~ people ‘good people’ (see in detail NE. *Aryans*).

4.7.4. *ParaÔí = BarahÔí (BaraíÔí) = ideographic *MarãÔí*, a land east of *Elam* and *AnÔan*, somewhere in the region of Kerm−n. The earliest occurrence of this ideographic name is from a document of *Lugal−nne-mundu* (ca. 2500 B.C.), a ruler of Adab. From the time of Sargon (2371-2316 B.C.) more documents are extant, which tell about a land *BaraíÔûm, BaraíÔí, ParaÔí, ParaíÔû(m)* or *MarãÔí*, often together with Elam. All these names refer to the same country and in each case they reflect the actual spelling at the moment of writing, while *MarãÔí* represents the ideographic form. In any case the older and therefore the original form was *ParaÔí*. The Aryan analogy of *ParaÔí* might be regarded in OIA parañū-‘hatchet,
axe, fighting axe’; also the name of the Persians, the OP P~rsa-may be regarded as an Iranian correspondence of *P~r[ə]Nva-‘people with fighting axes’ = Med. P~rsa- < *P~rNv-a-(the original form is PârNu), Ilr. *p~r?ēa-. For the ethnic affinity of the ParaOi people with the Perisits (Philistines) see Aryans 6.2.1.7.

4.7.5. Mada = M~da. Already very early Mada appears as a geographical term in the Mesopotamian texts. The Sumerian ma-da is doubtlessly a loanword, which is generally translated as ‘land’. Yet the nature of its occurrence in the ancient texts witnesses that a specific meaning must be connected with it. So Gudea of LagaÓ (2143-2124 B.C.) mentions Mada as a region were legumes(?) grew. Yet this region might include a larger territory, since mada-appears as prefix to many toponyms and country names in the Iranian Highland, such as Martu, Subartu, Anûan, KimaÓ, Gutium etc. Thus, Mada may render M~da of the Old Iranian sources. The etymology of Mada could be connected with ‘middle’ and ‘center’, as the Ilr.OAv. maidaia-and Nav. mai*iaa-‘middle, center’, Old Indo-Aryan mādiya-‘middle, situated in the middle’ suggest, indicatiog the countries with the mada-determinative as the center of the world.

4.7.6. Gutium (Qutiium), situated in Western Iran, is mentioned already in the presargonic period in a document (ca. 2500 B.C.) The fact that the Guti belonged to the proto-Iranians, is confirmed by their language, which is attested mainly by personal names. According to them the Guti spoke an Indo-European language, which was close to the Tocharian. The relation between the Tocharian and the Aryan is corroborated by linguistic remnants in Tocharian and the grammatical parallels between both languages, while it is also related with Hittite, Greek, Latin and Armenian as well as Baltic and Slavic (see Aryans footnote 854-856). In later periods we come across the Tocharian speaking people, that is the Tocharians, probably calling themselves Tugri, near the border of China, and among the Yhe-chih, which, according to the normal phonetic change in Chinese (after gu ~ yh, ti ~ ?i), represent the Guti. So the Guti and the Tukri (see bellow 4.7.7) of the 3rd millennium B.C., or at least a part of them, should have migrated already early from Western Iran towards the east and settled at the borders of China. A connection between the tribe name Ku? (KÇ?) and kâfi? ‘mountainous people’ has been already considered. It is indeed possible to imagine that the Ku?i and Guti derive from the Aryan word-stem for ‘mountain’: from the Indo-European roots *keu-, *skeu-‘prolonged’ and *keu-‘bend’ has developed the IE *keu-k-and *keup-‘vault upwards, hill’, from which then the OI ku?ati-‘curves’, kuca-‘woman’s breast’, Av. kaofa-, OP kaufa-, MP kwf, Pahl. kÇf, NP kÇh ‘mountain’, kÇïñ’hunchbacked’, Russ. kï?a ‘pile’, OHG hof ‘yard, good’ (originally from the location on the high ground, hill), furthermore the OI Nótha-‘swelling, rise’ are developed, while the MIA ÑÇpha-‘swelling’ could be a
contamination of Ñotha-and Aryan *kaupha-, cf. OIA *kopha- ‘hill, mountain’ (= Av. kaojā). So Guti and Quti as well as Ku?i etc. could have belonged to the same root and originally meant “mountainous people”, which points to their homeland in the mountainous area of the Zagros (cf. the tribe Ku? of the traditional history of Iran). Thus, NP qu… ‘ram’ means originally ‘animal of the mountain’, like Gr. §D4n>H ‘billy goat’ and Lat. aries ‘ram’, which might have meant originally ‘animal of the rise (ari-)’ (see above 4.2).

4.7.7. Tukri(Ó), is the land of the Tār-nians, who are specified in the Middle Iranian documents as Tw(rn, in an inscription of Sh–pur I as Tu(r~n, the MP Twrstn = Tārast–n, Av. içra– ‘Turian, the Turians, Turanians’, Arm. Turan and Arab. Ùār–n.

We know that the people called by the Indians as Tukh–ra and by the Greeks as Π"D@4, were Iranian and lived 2000 km west of the place, where the “Tokharian” documents are found. In later periods we come across the Tokharian speaking people, that is the Tokharians, probably calling themselves Tugri, near the border of China. The word root of the ethnonym could be the Ilr. *tura–‘quick, prompt’, Av. turâ–‘powerful’, OI turâ– ‘strong’, Kurd. tər ‘wild, unruly’. The designation of Tokharian is actually “Tugri” (tw(ry). This is identical with the name of the country Tukri(Ó), which we know already early in the documents of Sargon of Akkad and in which the sibilant in the end of the name is probably a native case inflexion. Moreover, the current names of Tehran (Tehr–n) and Ta–ri(Ó) (suburb North of Tehran) may be connected with the old forms *Tu(r~n and *Tu(ri (~ Tukri(Ó), namely after the palatalization of *g to Ñ and then to h (*~ *g~h > *~h, Ñ > h). The supposed geographical location of Tukri(Ó) in the surroundings of Tehran (see Aryans 6.2.3.6), supports the formal correspondence. Parallel to this, the geographical name Ōamir–n, a region North of Tehran, probably represents a connection with Sarm (see Aryans 5.4.2.7).

4.7.8. Arman(i), Arman(um) It was situated in the north-west of the Iranian Highland, extended at times from Caucasus up to Anatolia and the North of Mesopotamia. The ethnonym Armanu and Armani could be the renderings of *Ari-mānu and *Ari-mani and could consist of ari– ‘Aryan’ and mánu– ‘man’ and *mani– ‘embellishment’ respectively (see Aryans 5.4.1.12). So the ethnonym of the Armenians could originally have meant “Aryan man” or “adornment of the Aryans”.

5. Conclusion

The Aryan form for the designation of ‘copper’ and ‘iron’ in Sumerian (see above 4.3 and Aryans 4.2.3; 6.2.1.2), together with the old geographical names of Sumer, such
as Amarda², Aria², Buranum ‘Euphrates’, Idigina (Idigna) ‘Tigris’, eri ‘Akkad’, probably also LagaÔ (see above 4.2; 4.6 and Aryans 5.4.1.6; 5.4.1.7; 5.4.2.3; 6.1.1), as well as the mythological personages (see above 4.4 and Aryans 5.1.6) and finally theonyms and ethnonyms (see above 4.7 and Aryans 5.3; 5.4; 6.2), wittnes not only the early influence of the archaic Aryan on the Sumerian language, but corroborate the thesis about a pre-Sumerian Aryan population of Mesopotamia, thus, before the invasion of the Sumerians into Mesopotamia. This view is supported by archaeological indications (see Aryans 5.4.1.10) as well as by some very basic Sumerian words, which are probably borrowed from the archaic Aryan:

- Sum. ab, aba ‘sea’ ~ Ilr.OAv. ap-, OIA áp- ‘water’;
- Sum. Bgar ‘arable land’ ~ PIE *a³ro ‘arable land’;
- Sum. ab-ba ‘old, father’ ~ IE *aë-o-s ‘grandfather’, OIran. --vaka-(cf. Aryans 6.1.8);
- Sum. bala ‘spindle, an instrument of wood and metal’ ~ PIE *pele³u ‘soil hoe’ (see Aryans 6.2.1.4);
- Sum. gu₄ ‘bull, cattle’ ~ OIran. g–o, gav-, gau-, g–uÔ, OI g<u, -gd–‘bull cattle’;
- Sum. kur ‘mountain, mountains’ ~ PIE *H(e/o)k’or ‘summit of the mountain’;
- Sum. PA.TE ‘master, supervisor’ (in PA.TE.SI) ~ proto-Iran. *paiti–, Ilr.OAv. paiti–‘master’ ~ OIA pâti–‘master, sovereign’ (see Aryans 6.2.2.4);
- Sum. ÓBr ‘king’ < OIran. sare–‘rule’ (see above 3.2.1.1);
- Sum. tjr ‘yard, enclosure, cattle-yard’ ~ PIE *d wer–‘yard, door’ (IE *dhē•r–);
- Sum. guškin ‘gold’ (after the change w > g) < PIE *(a)wes(k)– ‘gold’ (see above 3.2.5); as well as word from elsewhere in the Near East, like:
- Akk. mat–u, matqu(m) ‘sweet’ < PIE *med₄u–‘honey, honey drink’, OI mádhu–‘sweet drink, honey’, Av. ma*u–‘beery wine’;
- Eg. bj.t ‘bee, honey’ < PIE *b ei–‘bee’;
- Akk. unātu ‘vessel’ < PIE *nahw–‘ship, vessel’, OI nāu–, Av.OP. n–v– ‘ship, boat’; Akk. du₄ni ‘panic, millet’ < PIE *d₄HoH–‘grain’, OI dh–n–:– NP d–na ‘grain seed, grain’ etc. as well as appellatives in connection with the proto-Persian people (see above 4.3.2 and Aryans 6.2.1.2) and other examples (see NE.Aryans).
### Abbreviations

_Aryans_ Derakhshani 1998 (‘99) (see endnote 1)

_NE.Aryans_ Derakhshani (to be published, see endnote 1)

For other bibliographical abbreviation see _Aryans_.

<table>
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<td>NAv.</td>
<td>New Avestan</td>
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<td>NP</td>
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</table>
OA v.  Old Avestan
OChSl.  Old Church Islandic
OHG  Old High German
OI  Old Indic
OIA  Old Indo-Aryan
Olcel.  Old Icelandic
OIran.  Old Iranian
Oss.  Ossetic
Pahl.  Pahlavi
Parth.  Parthian
Pl.  Plural
PIE  Proto-Indo-European
Sum.  Sumerian
Tokh.  Tokharian
Ved.  Vedic

Explanation of Signs
< originated from
> developed to
* not attested, merely reconstructed
V vowel of uncertain quality
~ a sign for likeness
= in connection with

Rendering of Words and Names

mart-  Aryan, Indo-European
martu  Near Eastern with (probably) Aryan, Indo-European root
dusu  non-Aryan, non-Indo-European
G:NA  ideogram, polyvalent
WR  ideogram with (probably) Aryan root
HERODOTUS  name of author

Meaning of the Determinatives (Sum., Akk.)

bad  fortress
d (dingir ‘god’) for theonyms
giÔ (Sum. ‘tree, wood’) before trees and wooden objects
¡ur.sag mountain

*ki* after names of places and countries (geographical names)

*kur, mat* before names of countries and mountains

Id (Sum. ‘man’) before names of professions and tribes

*3* (Sum. ‘stone’) before stones

*uru* town

Notes:


Cf. Dehkhod: 16257c. 16278a. 16319a. 16320b; Horn 1893, 863; Hübschmann 1895, 863 (no etymology offered); Pokorny 1959: 575; Frisk ii: 7.


For contra cf. Pokorny 1959: 524. 541: Held ‘hero’ from IE *kal-, *kali-, *kalu-‘beautiful, healthy’; Herr ‘sir’ from IE *ei-, *ei-ro-‘dark, gray, brown’.


Max MüLLER 1900, MVAG 5: 12; BARNETT 1975, CAH II, part 2: 373.

AHW: 260a. 1182b. 1188-1189; SDG: 941.

AHW: 936; SDG: 940.

AHW: 14a. 33a; SDG: 968; Pokorny 1959: 575.


SumGl.: 1. 3; AHW: 498b. 557a. 667a; SDG: 15. 17.

SumGl.: 3; AHW: 1189a; SDG : 21.

SumGl.: 113; Borger 1978, AOAT 33: 131; SDG: 529.


AHW: 492a; SDG i: 637.


PF, 646, 5 (Hallock 1969: 712); this name has been vocalized as Kaššara and suggested to be deriven

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[27] EWB: 420. 468. 1098.


[31] For api-cf. *OnP, 8.84; 8.85; 8.97: a composite with *api- (*abi-).

[32] Cf. MAYRHOFER 1979, 209, Kauu~ta-‘the founder of the Kauui Dynasty’.


[36] Cf. the OIA klsara-‘the hair of the head, mane’ ~ Lat. caesari’s ‘the hair of the head’, caesar and later the OHG keisar < Got. kaisar ‘emperor’, as well as the Iranian toponyms as Kiy~sar; Kiy~sar~ etc., and finally Kayseri in Central Anatolia; (EWAia. I: 401; KEWA I: 268; WALDE & HOFFMANN 1965ff., Lateinisches Etymologisches Wörterbuch I: 133; Duden: Deutsches Universal Wörterbuch, 1989: 799a; for the Iran toponyms cf. FJI XI: 400b, 3568-69. 3570-72).

[37] *k-sara-‘small jewel’ (*OnP, 8.796; Hinz 1975: 150). But the loss of ‘i’ in the transcription gives no priority to this interpretation; therefore, this name may present an Old Iran. *Kaisara < *Kavisarah ‘great king’; to this cf. Iran. *Kaišra-< *Kaifr ~ *Kavišra~ *Dašra ‘great king’. 

[38] OnP, 8.602; 8.652.


[47] For contra cf. the suggested derivation from the IIr.Iran. *spi2ra-, NAv. Spiti ‘white’ ~ OIA.OI Ŋvitr<‘white, whitish’ (EWAia. II: 679; KEWA III: 406; cf. also MoP: 178); yet cf. the IIr. NAv. spa*ta-, OP *sata-, NP sapdr ‘white’, MP sp* in relation to the OIA.OI Ŋvet<‘white’ (EWAia. II: 679; KEWA III: 406; Air.Wb.: 1609). However it remains unclear how the word-stem for ‘white’ had developed into ‘sky’ which is blue.

[48] NPN: 260b; GELB 1944, Hurrians and Subarians: 107; for more names with Ōuwarr=s svBr-see Aryans 6.3.22.


[51] Cf. AHW i: 509b.


indeed accepts the relation between the Eg. ©ry ~ Ugar. <©ry with the Aryan word ari-, arya-, however he suspects obviously with regard to the theory of the later migration of the Aryans, of a word-stem of a Near Eastern origin. For contra see Aryans 4.1.1, footnote 55.


[57] For the discussion on ḫarri “Aryan” or ḫurri “Hurrian” see NE.Aryans., cf. however the rendering of Iran. arya-by El. Har-ri, correspondingly Akk. ar-ri/ ar-ru (see Aryans 6.1.1).


[63] For the location of Erin east of Sumer in the Iranian Highland see NE.Aryans.

[64] kur- ©Erin (KRAMER 1944, “The Epic of Gilgame× and its Sumerian Sources”, JAOS 64: 14a, n. 48) literally ‘the mountaneous country of the Erin-trees’, yet interpreted by the author of the present work as ‘the mountaneous country Erin rich in forests’ (see NE.Aryans), Innin.Erin (ITT II-1 641; RA 19: 44 cited by BUCELLATI 1966: 52) and Inanna.Erin ‘Susa’ (UET I, 210. 211. 289), MÛ.EREN ‘Susa’ (see Aryans 5.1.5).

[65] Erin mainly meant “eastern soldiers”. In a list from the time of Amar-Sin (2047-2039 B.C.) erén ‘man, soldier’ occurs in connection with geographical names, for qualifying places outside Babylon and partly east of Tigris. Contrary to guru “native soldiers’ erén obviously meant ‘soldiers from the eastern neighbouring countries’ (GOETZE 1963, “Âakkanakus of the Ur III Empire”, JCS 17: 4-6; GELB 1973, “Prisoners of War in Early Mesopotamia”, JNES 32: 85).


VON SODEN 1936, *ZA* 43 (NF 9): 236, Z. 51. 60, as well as 48. 61. 62. 65. 127. 140. 141. 150. 165; for the interpretation ‘non-flowing, standing water’ see *AHW* I: 529a; for *martu ~ amard, amu ~ Amurru ~ }mul (*mur) see *Aryans* 5.4.1.4, for *erin* see *Aryans* 5.1.3.


For the date of the earliest presence of the Hurrians and their cultural influence see *NE.Aryans*.


For the representation of *riya* ‘an Aryan’ in the form from the El. *Hariya* cf. *OnP*, 8.458; see also the El. *harriya* ‘an Aryan’ (*EWb*. I: 636); for the representation of */i* in The Akkadian through /i/ see...

[82] Cf. the Scyth. name *Ariapeites* (HERODOT IV, 78).

[83] FRISK I: 138. 557 s.v. VD4-and XD4-.

[84] For the interpretation ‘stranger’ proposed by THIEME 1938, *Der Fremdling im Rigveda*: 161165; *Aryans* 6.1.1, footnote 606.


[86] [k\:Li@H ‘loudly (strongly) roaring’, [k\:*@LB@H, [k\:4$kg:XJ0H ‘loudly (strongly) roaring’, [k\:4"bP0< ‘having a long (strong) neck’, [k\:$T8">, [k\:$T8@H ‘having high (strong) clods’, [k\:Fhg<ZH ‘having strong power’, [k\:FJVnL8@H ‘having strong cluster’ (THIEME 1938: 164165).


[88] FRISK I: 140.


[90] THIEME 1938: 165, yet see there (note 1) [k\:§4H ‘strife’ in comparison to *hostis, hostilia* (cf. also above 4.1.1).

[91] FRISK I: 76-77, according to SPECHT 68: 42 ff.


[93] *AHW*: 68a; *EWb*.: 83.


GAMKRELIDZE et al. 1995, *Indo-European and the Indo-Europeans*: 616: “Sum. loanword in the Indo-European (~ Akk. *purattu* ‘Euphrates’), though for *purattu* see above 4.6; it is improbable that the exported copper of Iranian origin (see *Aryans* 4.2.3) had borrowed the designation of this metal from the importers.


REITER 1997: 151; cf. also SDG I: 639.


KEWA II: 257.

Cf. WALDE 1965, *Lateinisches Etymologisches Wörterbuch* I: 486; also SCHMITT-BRANDT deduces the Lat. *ferrum* < *ḥersom* < *BARSA*- from the Semitic (Hebr. *barzel*) (SCHMITT-BRANDT 1998: 286); yet in a personal conversation he agreed with the possibility of the direct descent from Aryan, suggested by the author.


MACDONELL 1898, *Vedic Mythology*: 114; EWAia I: 36-37.


*RV* IX, 3, 1; IX, 33, 1; cf. MACDONELL 1898: 106. 152.

*RV* VIII, 5, 26; see GRASSMANN, *Rig-Veda* I: 397.


JENSEN 1928, “*apsū–Apsū*” *RLA* I: 122a-124b.

*RV* I, 23, 19: *apsu āntār amātam apsū bhesjām* ‘in the water is the vitality, in the water is the healing


[112] DELITZSCH 1881, Wo lag das Paradies?: 220.


[115] KAMMENHUBER 1968, Die Arier im Vorderen Orient: 124; AHW III: 1437a, see there Erim and id buranun; cf. also the Sum. Buranun(a) (ÖL, 381, 270); for more attested forms see also GÜTERBOCK 1964, “Sargon of Akkad mentioned by attuÖili I of atti”, JCS 18: 3.


[117] POKORYNY 1959: 817 s.v. IE *per-tu.


[121] KENT 1953, Old Persian: 186b.


The name of the country ṚYnw (Northern Palestine, Syria) first appears in the narration about Sinuhe (Sinuhe B 99-100. 229; see also ARE I, 494); later it repeatedly occurs in the Egyptian documents (ARE II., 413. 439. 477. 596. 616 etc.).


Yt.10, 15. 67. 133; 12, 9; Vpr. 10, 1; Vd. 19, 39, GBd 68, 4; D–dest–n–i d§n§g XXXVI, 5 (SBE XVIII: 79).

Air.Wb.: 202; HbZ. 30a; cf. the OIA r<jas<‘darkness’, rajas<‘dark, gloomy’, Sskr. r<jas§ (EWAia. II: 426; HbZ. 30a; see also KEWA III: 34 f.; Wörterbuch der Mythologie IV: 374); cf. also GERSHEVITCH (1959, The Avestan Hymn to Mithra: 217), who following HENNING (Sogdia 1940: 28 f.) localises ar?zah§-in the east and savah§-in the west.

Subartu (Suria = Suri < Subria = Óubari = Subartu) (LEWY 1924, ZA 35 NF 1: 145’6; GOETZE 1946, JNES 5: 166b; TVEDTNES 1981, “The Origin of the Name ‘Syria’”, JNES 40: 139); for Subartu see above 4.7.3; for the OI Sārya-‘god of the sun’ see Aryans 8.2.1.4, footnote 952; for the connection with the Suriy–n of the Sh–hn–meh see NE.Aryans; cf. also the Arab. al-Õ–m ‘Syria’ < MP Ó–m ‘evening, west’ (see Aryans 5.4.2.6).


Yt. 57, 31; Yt. 10, 15.67. 133; 12, 15, Vd. 19, 39; Vp. 10.1.


The origin of the Subarians, their language and different phases of Hurrian and its connections with Aryan is the topic of study in the Main Work (NE.Aryans).

RV I, 96, 3; V, 11, 1; MACDONELL et al. 1912, Vedic Index I: 167-9. 218. 317 etc.; s. id. vol. II: 94ff., as well as Index page 549b; EWAlia II: 249ff; see also HAUSSIG 1984, Wörterbuch der Mythologie V: 50.


UNGnad 1936: 110.


[153] JENSEN 1900, “KiÓ”, ZA 15: 230 (cf. there the erroneous conclusion, ParaÓ = Susiana); GÜTERBOCK 1938, ZA 44: 78; GOETZE 1946, JNES 5: 167a; id. 1953, JNES 12: 118 n. 21; cf. also EDZARD 1957, Die Zweite Zwischenzeit Babylons: 73 n. 352; RLA VII: 381a ff.

[154] GÜTERBOCK 1938, ZA 44: 78; GOETZE 1946, JNES 5: 166a; WEIDNER 1953; AfO 16: 20; for the phonetic change (ν > b) and (m > ν) in Iranian cf. GEIGER 1898-1901, Grundriß der Iranischen Philologie I, 2. Abt.: 236.


[159] HENNING 1978: 221-225; cf. there (p. 222) Yhe-chih in the Middle Chinese (600 B.C.) form ng-wy*-r-Nir < Old Chinese ng'n*-b-(g); see also NARAIN 1987: 8 and passim.


[163] Sh~hn~meh, Moskau, Siy~vuÔ, 616; KHALEGHI MOTLAGH (Ed.), 606; there Ku? appears together with Balu?
HENNING 1949, *Asia Major* I: 159 n. 2; cf. there the parallel development *Tuwr- < Tu(r)-and murw < mur(, see also MoP: 195 s.v. Tär-; *Air.Wb.*: 656.


HAUSSIG 1986, *Wörterbuch der Mythologie IV*: 448 according to ABAEV.


HENNING 1978: 220.
