INDO-ARYAN NAMES FROM MITANNI, NUZI, AND SYRIAN DOCUMENTS

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In 1929, Johannes Friedrich, having collected and sifted all the material accessible at that time, published, in the Realllexikon der Assyriologie, under the word ‘Ariër,’ a very good article, in which he explained, by Indic or Iranian etymologies, 17 personal names from the cuneiform documents. This article is still the best that has been published on the subject. In 1933, N. D. Mironov published an article on the same subject in Acta Orientalia: ‘Aryan Vestiges in the Near East of the Second Millenary B.C.’ But, according to the best experts, his method is very unsatisfactory. Mironov had in his list some 27 names which certainly or very probably are Indo-Aryan; but he had also a great many Egyptian, Semitic, and miscellaneous names, which are certainly non-Aryan. Since that time great progress has been made in the deciphering of the Mitanni, Nuzi and Syrian documents; and as exhaustive as now possible a list of names of kings and nobles suspected to be of Indo-Aryan origin has been prepared by Roger T. O’Callaghan and W. F. Albright.¹

The list contains 81 names (13 from the Mitanni, 23 from the Nuzi, and 45 from the Syrian documents). Among the names of this list, a few have already been explained, and correctly explained, by Mironov or his predecessors; but, in many cases, I do not accept the etymology he has suggested. Many of the etymologies I am proposing, or accepting, are hypothetical; but some of them seem absolutely certain. For instance:

1. Svardāta (ś/s-u/ w-a-r-d/tā-t/t-d-a) = (Ind.)
   *Svardāta ‘given by Heaven.’
2. Subandu (ś/s-u/o-p/b-a-n-d/t-u/o) = (Ind.)
   Subandhu ‘having good relatives or good kinsmen.’
3. Saturā (ś/s-a-t/d[t/d]-u-a-r-a) = (Ind.)
   Satvara ‘swift.’
4. Indarota (ē/i-n-d/t-a-r-u/o-t/d-a) = (Ind.)

Indrota ‘upheld by Indra.’ (Indrota is attested as a name in the RV and in the Sat. Br.)
5. Uruditi (u/o-r-u/o-t/d-l-t/d[t/d]-t) = (Ind.)
   *Uruditi ‘having wide splendour.’
6. Bīrāsena (p/b-l-r-a-s/s/s]-ś-n-a) = (Ind.)
   Vīrasena ‘possessing an army of heroes.’ (Vīrasena is attested as a name in the Mahābhārata.)
7. Bīrādaśa (p/b-l-r-a/d/t-ā-s/s-w-a) = (Ind.)
   *Vīrādaśva ‘possessing great horses.’
8. Bārdāśa (p/b-o-r-t/d-a-ś/s-u/w-a) = (Ind.)
   *Vārđāśva ‘the son of Vīrādaśa.’
9. Bāyaya (p/b-ā-y-a-w-a) = (Ind.)
   Vāyaya ‘the son of Vāyu, the god of wind.’
10. Bīrāsūra (p/b-l-r-y-a-s/s/s]-u-r-a) = (Ind.)
    *Vīrāsūra ‘the hero of valour.’
11. Bīrāwādza (p/b-l-r-y-ā-w-ā-z/dz/ts-a) = (Ind.)
    *Vīrāvāja ‘he who owns the prize of valour.’
12. Bīrā (p/b-l-r-y-a) = (Ind.)
    Vīrā ‘valour, heroism.’
13. Armatā (a-r-t/ā-d-ā-m-a-n-a) = (Ind.)
   *Rmatān ‘devoted to the divine Law, observing the divine Law.’
14. Armatāna (a-r-t/ā-d-a-m-a-n-a) = (Ind.)
   *Rmatān ‘devoted to the divine Law, observing the divine Law.’
15. Avaśūra (ā-u-a-s/s/s]-ā-r-a) = (Ind.)
   *Avasūra ‘the hero of help.’
16. Biradzana (p/b-l-r-a-z/dz/ts-ā-n-a) = (Ind.)
   *Vīrājana ‘whose men are heroes.’
17. Sumālā (s/s-u/o-m-ā-l-a) = (Ind.)
    Sumāla ‘having beautiful wreaths. (Sumāla is attested as the name of a people in the Mahābhārata.)’
18. Armatanya (a-r-t/ā-d-a-m-a-n-y-a) = (Ind.)
   *Rmatanya ‘thinking of the divine Law, revering the divine Law.’ (Cf. punarmanya, which is attested in the RV.)
19. Saumati (s/s-ā-h-m-m[t]-d-l) = (Ind.)
   *Saumati ‘the son of Sumati.’ (Sumati ‘the wise’ is a very common name in the Sanskrit literature.)
20. Aitarā (ā-i-t/t/d[t]-d-l) = (Ind.)
    Aitarā ‘the son of Itarā.’ (According to Sāyana, Aitareya means ‘the son of Itarā,’ and Aitara, which is attested in Pāṇini, has probably the same meaning.)

¹ The complete list, with detailed references and a full discussion of the material and its historical significance, will be published by Father O’Callaghan in a forthcoming volume of Analecta Orientalia (Pontifical Biblical Institute, Rome).
Less certain but still very probable are the etymologies of the following names:

21. Tuishrata (t/d-[w]-[i]-s/š-r-a-t/d/[t/d]-a) = (?) (Ind.) *Tvishrata ‘having the chariot of terror or splendour.’ (Final s of the root has been preserved before r as in ajusran. Cf. Whitney 181a.) (Tvešartha ‘having rushing or terrible or splendid chariots’ is attested in the RV.)

22. Kalmšārā (k/g-a-l-m-a-s/š/š-[š]-š-r-a) = (?) (Ind.) Karmāṣārā ‘the hero of action.’ (r is represented by l: common Hurrian dissimilation of liquids.)

23. Šaimare (s/š-š-l-m-s/š[s/š]-š/o-r-a) = (?) (Ind.) Kcasmāṣārā ‘the hero of peace or security.’

24. Sattawadza (s/š-a-t/d/[l/d]-a-w-a-z/dz/ts [z/dz/ts]-a) = (?) (Ind.) *Saptadvāja ‘who has won seven prizes or spoils’ (sapta ‘seven’ appears as satta in the Hittite cuneiform transcription); or = (?) (Ind.) *Śaptadvāja ‘who has won the prizes at the horse races.’

25. Arezawīya (a-r-z/dz/ts-a-w-l-y-a) = (?) (Ind.) *Arjavya ‘straight, honest.’ (Arjavya is not attested, but arjava is attested.)

26. Aitagama (a-i-t/d/[t/d]-a-k/g/k-g]-a-m-a) = (?) (Ind.) *Etagama ‘having the gait of an antelope,’ ‘running like an antelope.’

27. Bīryasaunma (p/b-l-r-y-s-s]-s/-a-u-m-a) = (?) (Ind.) *Viryasauma ‘the moon-god of valour.’ (Cf. Vyryacandra, which is attested as a name.)

28. Purduya (p/b-u/-o-r-d/-t/-y-a) = (?) (Ind.) *Purudya ‘giving much.’ (Cf. šatadāya ‘giving a hundred.’)

29. Rucimanya (r-u/o-s/č/z/dz/ts-m-a-n-y-a) = (?) (Ind.) *Rucimanya ‘revering lion.’

30. Sauṣastri (s/š-a-u-s/š-s/-š-a-t/dt/d-i) = (?) (Ind.) *Saustaṣtri ‘the son of Susaṭti.’ (Susaṭti = Svasaṭya ‘having beautiful horses.’)

31. Sumida (s/š-a-o-m-i-t/d/t/d-a) = (?) (Ind.) Sumiḍha ‘bountiful, liberal.’ (Sumiḍha is attested as the name of a man in the RV.)

32. Swadithi (s/š-u/-w-a-t/dt/d-i) = (?) (Ind.) Svadhiti ‘the axe, the thunderbolt.’ (Svadhiti is attested in the RV.)

33. Tsitramiyastra (z/dz/ts-l-r-t/-d-m-y-s-š/-t/d-t-a) = (?) (Ind.) *Citraṃyastra (nomin.: Citraṃyastra) ‘making brilliant offering.’

34. Wasasatta (w-a-s/-a-s/-s/-a-t/dt/d-a) = (?) (Ind.) *Vasāṣāpta ‘possessing seven dwellings, possessing a heptad of dwellings.’

35. Wadzi (w-a-z/dz/ts[z/dz/ts]-i) = (?) (Ind.) Vājin (nomin.: Vājji) ‘victorious.’

36. Warasama (w-a-r-a-s/-š-š-m-a) = (?) (Ind.) *Varasama ‘equal to the best.’

37. Yamibandha (y-a-m-i-b/p/-a-n-d/-t-a) = (?) (Ind.) *Yamibandha ‘connected with Yamin; or = (?) (Ind.) *Yaminbandhu ‘the kinsman of Yamin.’ (yami = yamin, in composition; Yamin ‘the restraining, controlling, ruling [god].’) (Cf. Vasubandhu and Devabandhu.)

38. Yamiuta (y-a-m-i-u/o-t/-d-a) = (?) (Ind.) *Yamyitā ‘upheld, favored, protected by Yamin.’ (Cf. Indrota.)

39. Wasadāta (w/y-a-s/š-d/-t/-d-a) = (?) (Ind.) *Wasudāta ‘given by the Vusas.’ (Cf. Devadatta.)

40. Matiawāda (m-a-t/dt/t/-i-w-a-z/dz/ts-a) = (?) (Ind.) *Maviāja ‘whose victorious power or wealth is prayer.’ (Cf. the name Matidhvaja.)

41. Sauṣastri (s/š-a-u-s/š-s/-š-a-t/-a-r) = (?) (Ind.) *Sauṣastri ‘the son of Susaṭti.’ (Susaṭti ‘ruling well’ is attested in the RV.)

42. Abirata (a-p/b-i-r-a-t/dt/d-a) = (?) (Ind.) Abirata ‘pleased, contented.’

43. Śunāṣā (s/š-a/o-n-a-s/š/s/-a-r-a) = (?) (Ind.) *Śunāṣā ‘the hero of prosperity.’

44. Sudarma (s/š-a/-o/-t/-d/-a/-r/-n-a) = (?) (Ind.) *Sudharaṇa ‘supporting well.’

45. Tṣitryāra (z/dz/ts-i-t/-d/-y-a-r-a) = (?) (Ind.) *Citryāra (nomin.: Citrya-rās) ‘having brilliant property.’ (Cf. RV: brhad-rayi.) (Cf. RV 10.3.7: citrām rām.)

If we carefully examine this list of names, we may make the following inferences:

1. The names of the list belong to a language that seems to be much more like Old Indic than Old Iranian. For instance, initial s is maintained, and not represented by h; the group šv is represented by šv and not by sp as in Avestan aspō corresponding to Sanskrit āśva. On the other hand Indic j is represented by z as in Avestan; and Indic initial r is represented by ar as in Avestan arštiḥ corresponding to Sanskrit rṣṭiḥ. Both of these equivalences, however, are almost certainly graphic.

2. Most of the names of the list are Bahuvarhi or Tatpurusā compounds.

3. There is good evidence that in the Old Indic or Indo-Aryan dialect to which the names belong,
already at the time of the documents, initial v, represented by b, was pronounced like v, while medial v kept its value of a semivowel and was pronounced like w. For instance, Birasena (= Virasena), Biry (Viry), Birya (Vrya), Biryaśura (Vryaśura), Biryawadza (Vryavadža), Biridāwa (Vṛddhāwa), and Bāyawa (Vāyawa), beside Svardāta (= Svarūta), Satuara (= Satvara), Ardavinya (= Āravinya), and Svaditi (= Svadhiiti). We find, however, initial w in a few names, e.g., Wāsasatta (= Vāsasāpta), Wadzi (= Vājini), and Warasama (= Varasama).

4. It seems that in the language to which the names belong, just as in Middle Indic, the group pt had become tt, as for instance, in Wāsasatta (= Vāsasāpta), Sattawadza (= Saptavāja or Sāptavāja) and Saušsatti (= Sauṣapti ‘the son of Suṣapti’).

5. It seems that, just as in Sanskrit, there were already the characteristic patronymic names with the vrddhi-strengthening of the first syllable of the primitive word. For example: Baraśwa (= Vṛddhāswā ‘the son of Vṛddhāswa’), Saušsatti (= Sauṣapti ‘the son of Suṣapti’), Saumati (= Sauṣmati ‘the son of Sumati’), Bāyawa (Vāyawa ‘the son of Vāyu’), Aitara (= Aitara ‘the son of Itarā’).

6. There is strong evidence that the people who spoke that language worshipped Indra, Vāyu (the god of wind), Śvar (Heaven), Soma, the Devas (the gods, the shining ones), and Rta (the divine Law). It seems that they also worshipped a god called Yamin ‘the Tamer, the restraining, controlling, ruling god,’ for we have the names Yamibanda (= *Yamibandha ‘connected with Yamin,’ or *Yamibandhu ‘the kinsman of Yamin’), and Yamiuta (= *Yamīutā ‘upheld, favored by Yamin’). If we accept the reading Wasdāta and the equivalence Wasdāta = Vasudāta, we may assume that they also worshipped the Vedic gods called Vasus.

7. It seems that the people who spoke that language, were especially interested in horses and horse races. This assumption is based on such names as Biridāswa ‘possessing great horses,’ Baraśwa ‘the son of Biridāswa,’ Tuśrata ‘having the chariot of terror’ or ‘having rushing or splendid chariots,’ Saušsatti ‘the son of Suṣapti (the man who possesses beautiful horses),’ and Sattawadza ‘he who has won seven prizes’ or ‘he who has won the prizes at the horse races.’ And this agrees with the evidence of the Boğazköy documents and the Veda.

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**PEIPING PHONOLOGY**

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The phonetics and phonology of Peiping Chinese have been extensively studied. The justification

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1 Study of Chinese was begun in connection with the preparation of teaching materials for members of the Armed Forces, as part of the Program of the Language Section, Education Branch, Information and Education Division, ASP. The present paper was drafted during the tenure of a Grant-in-Aid from the Intensive Language Program, ACLS, Spring-Summer 1946. Of the dozen or more Chinese with whom the writer has worked, special mention is due Mr. Chaoying Fang, his collaborator, transcribing informant, and (save in the technical phases of phonology) co-analyst for several years. A number of colleagues read an earlier version of this paper, and many constructive criticisms were received (not always acted on), especially from Yuenren Chao, Robert A. Hall, Jr., Zellig S. Harris, George L. Trager, and W. Freeman Twaddell. To all the individuals and agencies just mentioned, and to numerous others, the writer is deeply indebted.

2 Each of the alphabeticizations of Chinese (Wade, Wade-Giles, Latinxna, Chinese National Romanization, Yale, and the usual Cyrillic) reflects a more or less sophisticated phonological analysis. The following is a partial list of discussions not ancillary to the devising of an alphabetization (those the writer was not able to consult in preparing this report are in brackets):[Y. R. Chao, Singing in Chinese, Le Maître Phonétique, 3.39.9-10 (1924).]