

Salman Aliyari Babolghani. “Achaemenid Elamite dayāuš (~ Old Persian dahyāŭ-š̄)”

Gian Pietro Basello



Electronic version

URL: <http://journals.openedition.org/abstractairanica/45645>

ISSN: 1961-960X

Publisher:

CNRS (UMR 7528 Mondes iraniens et indiens), Éditions de l'IFRI

Electronic reference

Basello, Gian Pietro, « Salman Aliyari Babolghani. “Achaemenid Elamite dayāuš (~ Old Persian dahyāŭ-š̄)” », *Abstracta Iranica* [Online], Volume 37-38-39 | 2018, document 58, Online since 30 December 2018, connection on 07 February 2019. URL : <http://journals.openedition.org/abstractairanica/45645>

This text was automatically generated on 7 February 2019.

Tous droits réservés

Salman Aliyari Babolghani. "Achaemenid Elamite dayāuš (~ Old Persian dahyāu-š)"

Gian Pietro Basello

REFERENCES

Salman Aliyari Babolghani. "Achaemenid Elamite dayāuš (~ Old Persian dahyāu-š)", *Bulletin of the Asia Institute*, vol. 27, 2013 [2016], p. 113-128

- 1 The exact meaning of the Old Persian word *dahyu-* and its Old and Young Avestan equivalents *daχiiu-* and *daχhu-* has been disputed at length by scholars, oscillating between a 'territorial' and an 'ethnic connotation', i.e. respectively 'land' or 'people'. The same word, in the form *dayāuš*, is attested in the Achaemenid Elamite texts. In the first section, the author reviews all the spellings and occurrences of Elamite *dayāuš* and discusses whether it is an Iranian loanword or a transcription, concluding that it is a loanword except in a few isolated cases. In the second section the previous opinions on the meaning of the word (in its Old Persian, Avestan, and Elamite garbs) are reviewed, reporting exhaustively the translations advanced or used by all the scholars. In the third section the author brings linguistic proofs (e.g., the contextual use of animate plural pronouns/adjectives or plural verbs) to support his opinion that Elamite *dayāuš* is a 'collective noun' with an 'ethnic connotation' and generally means 'people, folk', dealing with probable criticisms in the following section. In the end, Aliyari Babolghani states that his conclusions about Elamite *dayāuš* are true 'regardless of the fact that we accept, in addition to the 'territorial connotation', the same [= ethnic] connotation for its ... Av [estan] and O[ld] P[ersian] equivalents', while implicitly suggesting that we should be ready to accept this very connotation also for its Iranian origin.

AUTHORS

GIAN PIETRO BASELLO

Università degli Studi di Napoli "L'Orientale"