



ABSTRACTS

Was ist av. *data-vidaeuua-* ?

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In diesem Beitrag wird untersucht, ob sich der Ausdruck *data-vidaeuua-* auf einen bestimmten Text oder Gruppe von Texten bezieht. Dabei wird einerseits festgestellt, daß *data-vidaeuua-zara_u.tri-* als Bezeichnung der gesamten Überlieferung fungiert. Andererseits scheint in einer dreifachen Gliederung der Überlieferung *data-vidaeuua-* den *dadig-*Nask zu entsprechen, während *ma_ra-sp__ta-* den *mansrig-*Nask und *dar_ya-upaiiana-* den *hadamansarig-*Nask entsprechen. Interessanter als diese dreifache Einteilung der Überlieferung ist eine vierteilige, in der zwischen *data-vidaeuua-* und *data-zara_u.tri-* unterschieden wird. Diese Unterteilung findet eine Entsprechung in der Anthologie von *Zadspram* (28.2), wo die gestzlichen Nask in *dad i juddew* und *dad i zardu.t* unterteilt sind.

Young Avestan *kamciû va* ‘or any’

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Beside the inherited construction *ka- ciû* + gen.pl. ‘any’ (e.g. *kasciû matiiianqm* ‘any mortal’), we also find in Young Avestan the combination *kamciû va* (+ Gen.pl.) ‘or anyone’. The latter usually appears as the last member of a series of alternatives which are coordinated by means of *va* ‘or’.

One example is: V 8.2 *upa aetÆm nmanÆm bao.aiiÆn uruwasnait¶ va vohu.gaonahe va vohu.kÆrÆtoiš va ha.anaepataii¶ va kamciû va hubaoi.itÆmanqm uruuaranqm* ‘Let them smoke out that dwelling by means of sandalwood or benzoin or aloe or pomegranate or any very sweet-smelling plants.’

We also find this construction without preceding alternatives: V 12.21 *aaû yaû kamciû va taoxmanqm para.iri.iiëiti* ‘And when anyone of the kinsfolk dies.’

All of the trustworthy attestations of *kamciû va* occur in the *Videdvad*, which is one of the reasons to think of a recent, inner-Avestan origin of this construction. I will try to show that *kamciû va* has developed out of earlier *ka- ciû*, in specific semantic circumstances; *kam-* must be interpreted as the gen.pl. of *ka-*. The remainder of the paper is devoted to the formal explanation of *kam-*, and of another aberrant gen.pl. form occurring in the *Videvdad*, viz. *aniïqm*. The model for the novel ending *-qm* can be found in the gen.pl. *aešqm* of the pronoun *a-/i-* ‘this’.

Persia and Elam: the Evidence of the Calendars

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Persepolis, around 500 BC. A strong and powerful ruling class speaking Old Persian (as it is called now) relied upon scribes writing Elamite for bookkeeping purposes.

As expected, in the Persepolis Fortification (509-494 BC) and Treasury (492-458 BC) administrative tablets a lot of Old Persian loanwords can be found, especially proper nouns, but also offices, technical terms and objects. Moreover, the imperial ideology which had made a detailed account of king Darius’ accession to the throne engraved in the rock of Bisotun (ca. 520 BC), required that the time were stated in the Persian way, also in economic accounts. However, the Elamite and Old Persian scripts are quite different, as well as the phonetics of the two languages. So Old Persian words had to change their dressing, and none of the new clothes were made to measure. Skimming through the Glossary by R.T. Hallock in his volume *Persepolis Fortification Tablets* (1969), some entries especially “wealthy” stands out: they make up the wardrobe of Old Persian month-names when they have to linger scattered in Elamite grammar.

But, though scantily attested, a group of so-called “native Elamite” month-names still survived...