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THE AVROMAN PARCHMENT III IN PARTHIAN

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The Avroman parchment III in Parthian (fig.1) was discovered by peasants in a sealed stone jar near a cave at the bottom of the Kūh-i-Sālān mountain ridge (locally pronounced as Kosalan), near the village of Palangan (south-western Kurdistan).¹ The jar contained several other parchments, among which were the two parchments – Avroman I and II in Greek; figs. 2, 3). The parchments had changed hands, and only three survived – Avroman I, II in Greek and Avroman III in Parthian. Mirza Saʿīd Khan, an English-trained doctor in Sinna, came to know about the find. He took great pains to urge the peasants to give him the documents. In October 1913 he arrived in England and sent them to E. Brown, who passed them on to E. Minns. On the latter's advice, Mirza Saʿīd Khan offered the documents for sale at Sotheby's and they were purchased by the British Museum. The reverse sides of the Greek parchments dated 225 of the Seleukid era (the year 88/87 B.C.) for the Avroman I and 291 of the Seleukid era (21/22 B.C.) for the Avroman II contain the deeds of sale of Dadbagabag (Δαδβαγαβᾶγ) vineyard, "a plot of land (or a garden) created by a god", and Dadbakanraz (Δαδβακανράς), a "vineyard created by gods" located in southern Kurdistan,² as well as several almost illegible, poorly preserved lines in the Parthian script of Aramaic origin.³

¹ See Minns 1915, 22; Schmitt 1998, 172.

² For their locations, see Edmonds 1952.

³ Nyberg 1923, 209–211, fig. 4.

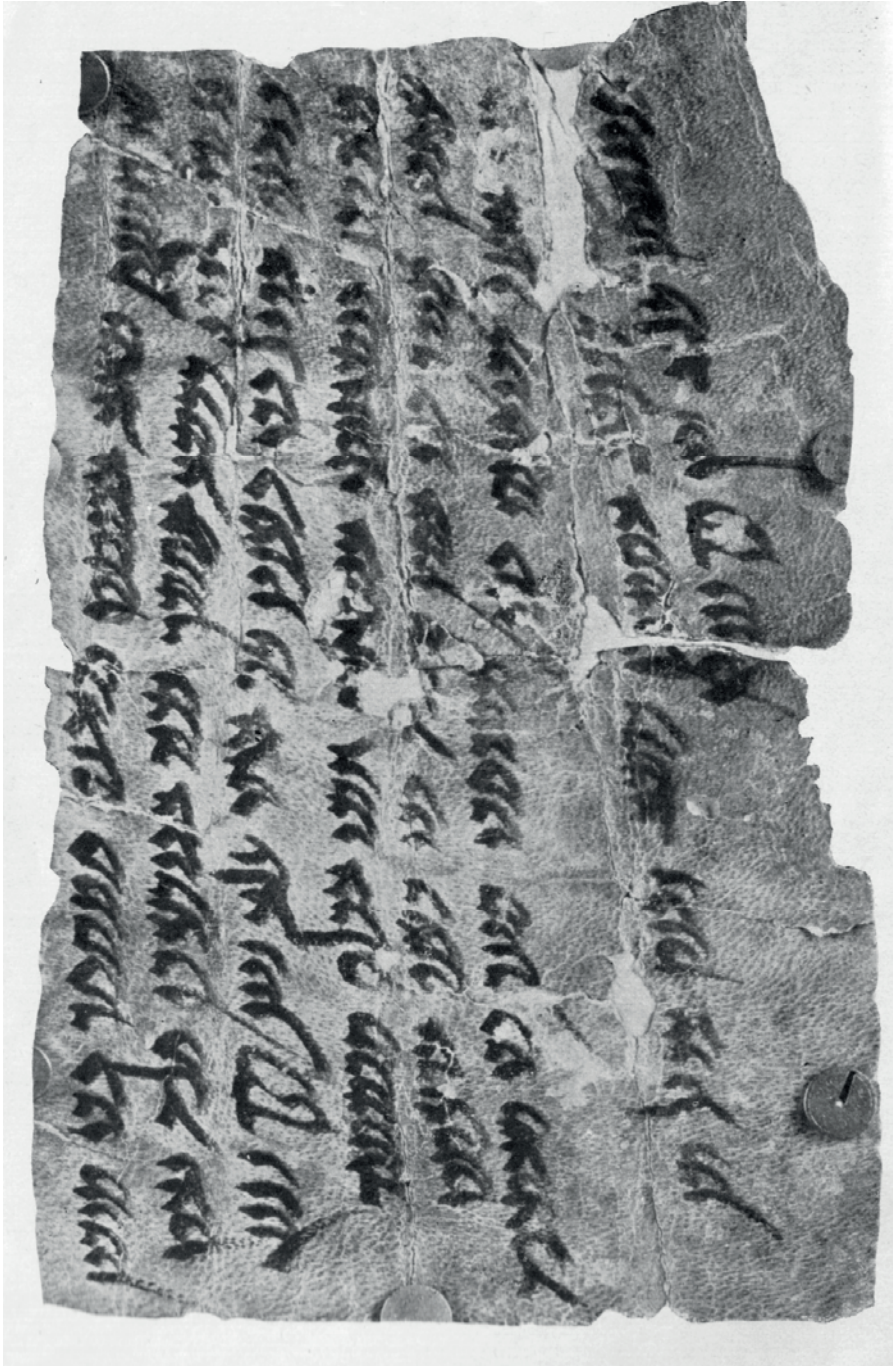


Fig. 1. Parchment III from Avroman (in Parthian, after Minns 1915)

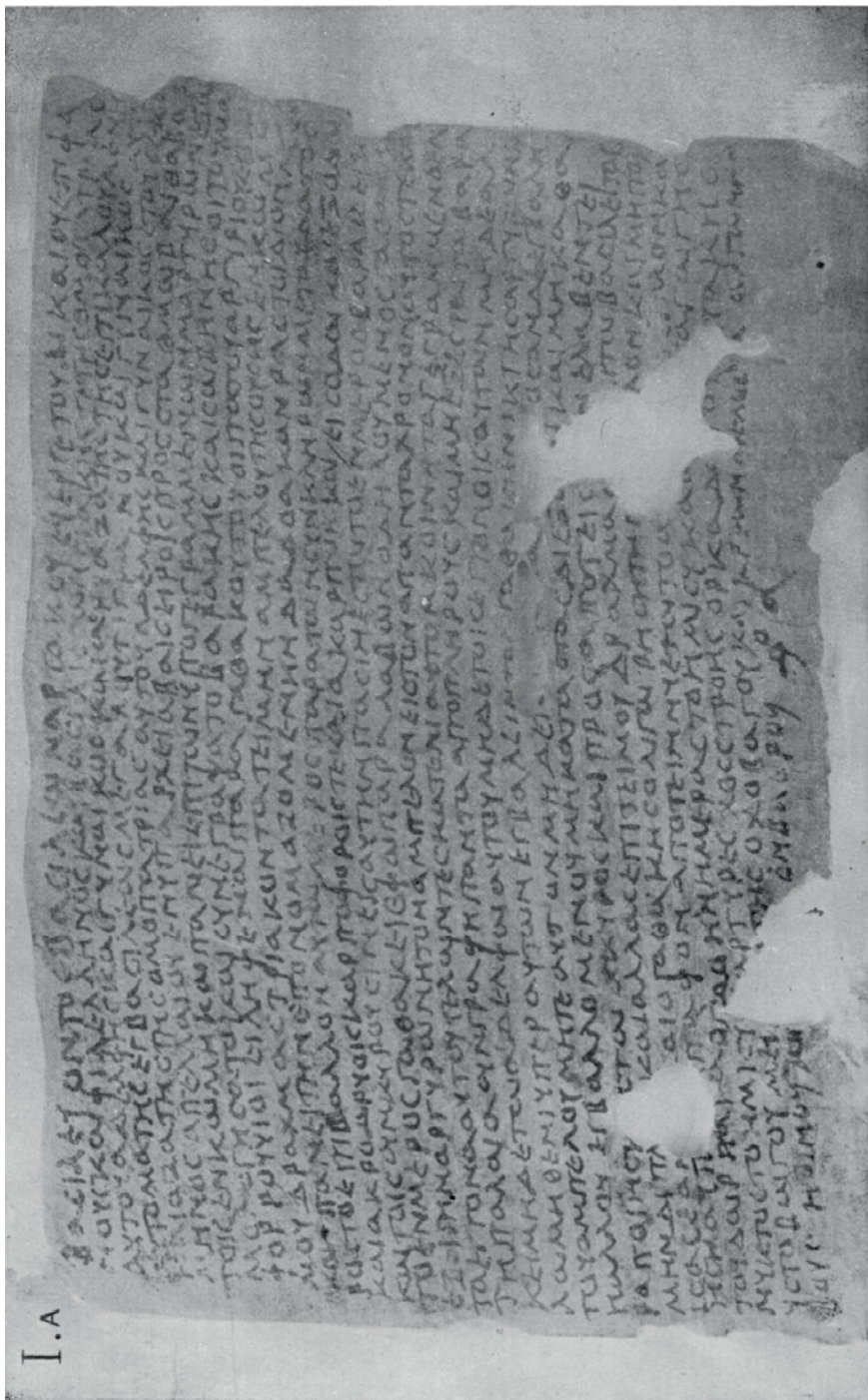


Fig. 2. Parchment I from Avroman, dated to the year 225 of the Seleucid era (after Minns 1915)

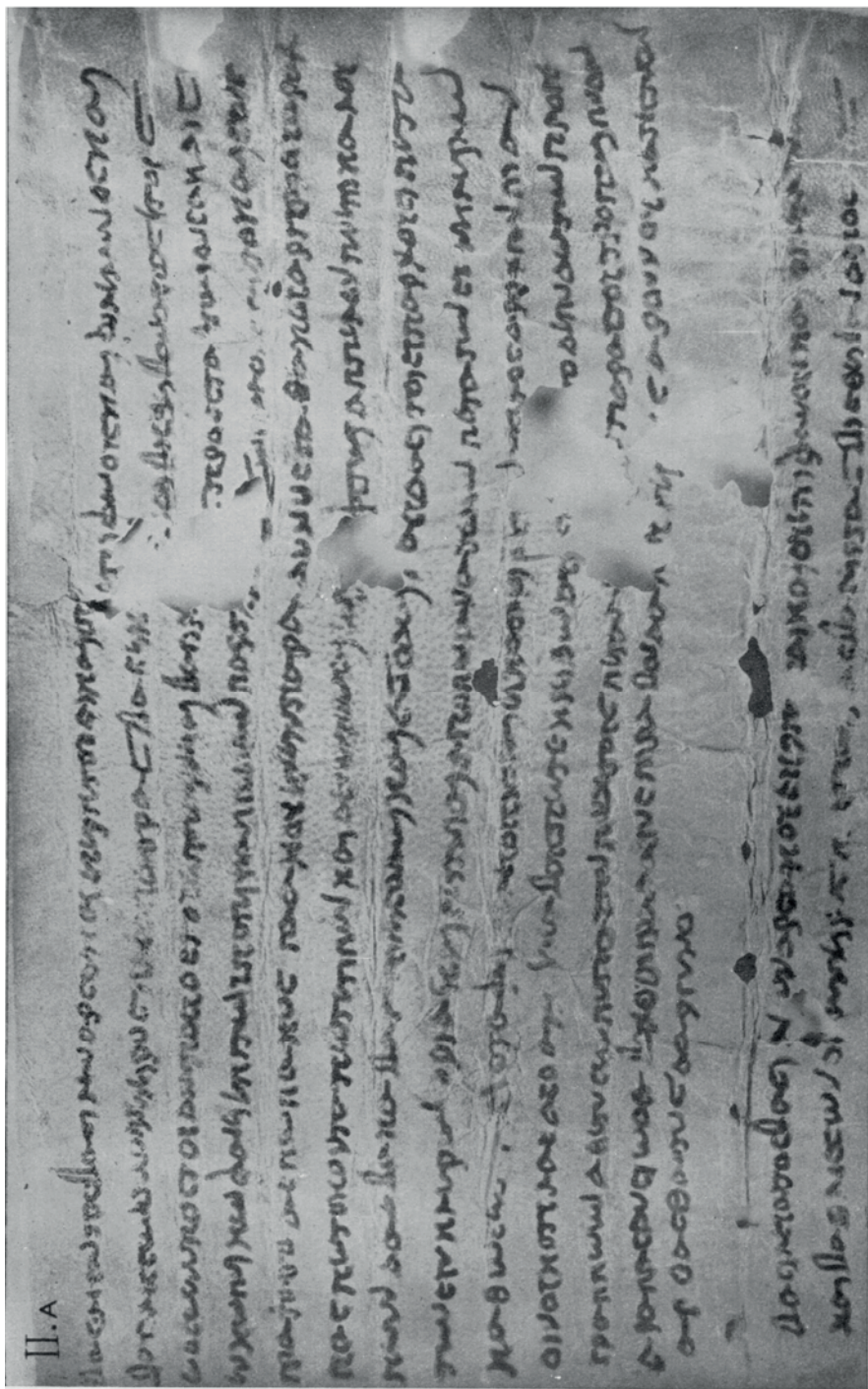


Fig. 3. Parchment II from Avroman, dated 291 of the Seleucid era (after Minns 1915)

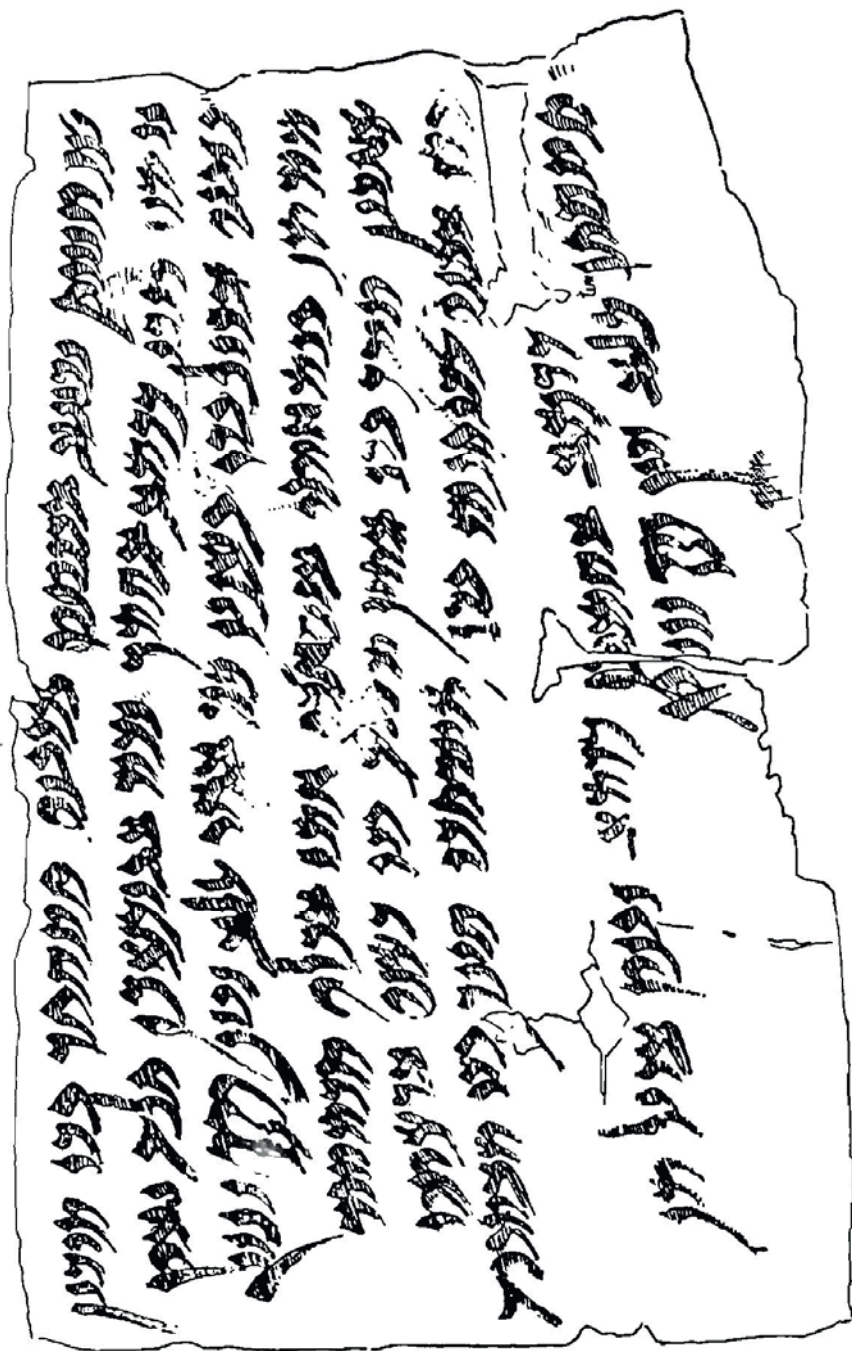


Fig. 4. Parchment III from Avroman, dated 300 of the Arsakid era (drawing in Herzfeld 1924, Fig. 38)

E. Minns published the Greek parchments Avr. I and Avr. II.⁴ The Parthian deed of sale Avr. III (fig. 1, 2) was first published by A. Cowley.⁵ In 1920 the document was published by J.M. Unvala, who analysed several proper names mentioned in Avr. I and Avr. II in their Greek transliteration.⁶ H.S. Nyberg scrutinized the Parthian document.⁷ In 1924 E. Herzfeld published the transcription and the English translation of Avr. III in his work on Paikuli.⁸ M. Mayrhofer published a complete list and the analysis of Parthian proper names and toponyms from Avr. I and Avr. II in their Greek version.⁹ W.B. Henning dated Avr. III placing it between the 7th January and the 5th February 53 AD and suggested Parthian equivalents for Aramaic ideograms denoting verbal forms with –w and –t complements.¹⁰ A.G. Perikhanian published the reading and the Russian annotated translation of Avr. III.¹¹ The latest, to my knowledge, edition of transliteration, transcription and its English translation of Avr. III was performed by S. Haruta.¹² F. Altheim, R. Stiehl as well as M.N. Bogoliubov tried to interpret Avr. III as an Aramaic text with Parthian common words, proper names and toponyms.¹³

Transliteration of the Avr. III text¹⁴

- (1) ŠNT 3×100 YRH' 'rwtt MZBNw ptspr BRY tyryn
- (2) ZY MN bwdy KRM' 'smk MH 'bykškn PLG y't
- (3) WZBNw 'wyl BRY bšny n KZY 'HYKL' ZWZN 20+20+20+5
- (4) MH MN bwmhwtw '(ty)h̄rw h̄my 'KLw QDMTH
- (5) ŠHDYN tyrk BRY 'pyn (m'...)n BRY ršnw 'ršt
- (6) BRY 'pnk grypnhy B(RY) mtrp̄ry synk BRY m'tbwg
- (7) KRM' 'sm(k)n KRM' ZBNt 'wyl MN
- (8) ptspr KL' ZWZN 20+20+20+5

⁴ Minns 1915.

⁵ Cowley 1919.

⁶ Unvala 1920.

⁷ Nyberg 1923.

⁸ Herzfeld 1924 I, 83.

⁹ Mayrhofer 1974.

¹⁰ Henning 1958, 29–30.

¹¹ Perikhanian 1983, 72–75, 314–316.

¹² Haruta 2001.

¹³ Altheim, Stiehl 1954; 1954a, 229–235; 1957, 64–85; 1970, 483–491; Bogoliubov 1987.

¹⁴ In transliteration, Aramaic ideograms are rendered with capital letters; () shows that letters are partially damaged; [] – a gap in the text or restoration of totally lost letters

Transcription

- (1) sard hrēsad māh Arwatāt frāwaxš (?) Patspar puhr Tīrēn
- (2) čē(?) ač Bōdī raz āsāmak čē(?) ab(i)kašakān nēm yāt
- (3) ut xrīn(?) Awīl puhr Bašnēn ōwōn brāt harw drahm 65
- (4) čē(?) ač bumxwatāw at(i)harw ham xwarānd(?) parwān
- (5) wigāhān Tīrak puhr Āpēn (M?...n) puhr Rašn Arštāt
- (6) puhr Āpānak Gar(i)panāh puhr Mihrfrij Sēnāk puhr Mātbōg
- (7) [] raz āsāmakān raz xrīt Awīl ač
- (8) Patspar harw drahm 65.

Translation

- (1) The year 300, month of Arwatāt. Sold by Patspar, son of Tīrēn,
- (2) who is from (a village of) Bōdī, half of the vineyard located on a waste plot of land (?) which is (near) (fields?) in cultivation.
- (3) And Awīl, son of Bašnēn, as a co-owner¹⁵ bought it for 65 drachmae.
- (4) The remainder (of the revenue from the vineyard, which will be left after the payment) is for the owner (= Patspar), let (the seller and the buyer) use it jointly (?). In the presence of
- (5) witnesses: Tīrak, son of Āpēn; M(?)..., son of Rašn; Arštāt,
- (6) son of Āpānak; Gar(i)panāh, son of Mihrfrij; Sēnāk, son of Mātbōg.
- (7) [] vineyard, āsāmakān vineyard Awīl bought from Patspar (for) 65 drachmae.

Commentary

In Avr. I, as a brother, Βαράκης (Greek transliteration of the Parthian *Bahrak, see Mayrhofer 1974, 209) and Σωβήνης (Greek transliteration of the Parthian Čōbēn)¹⁶ sold Gahak (Γαθάκης, in Avr. II Γαάκης)¹⁷ Bahrak's share

¹⁵ Literally, "as brother".

¹⁶ Cf. name Š'hb(y?)n in the Parthian endorsement on the reverse side of the document Avr. I. See Nyberg 1923, 210sq; Mayrhofer 1974, 209, Anm. 19. Unvala correlated Σωβήνης with Persian names Čübīn, Šübīn, Middle Persian Čōbēn – nickname of the Sasanian King Bahram VI (590–591); cf. Justi 1985, 167.

¹⁷ On rendering of the Parthian name *Gāθak/*Gāhak see Mayrhofer 1974, 211.

of the Dadbaganraz vineyard (Δαδβακανράς) left to him by co-owners and co-heirs (τὸ ἐπιβάλλον αὐτῷ μέρος παρὰ τῶν συνκλήρων).¹⁸

In Avr. II, Den (Δήνης, cf. Middle Persian feminine name Dēnak; Old Iranian *Dainaka in Elamite transliteration Dānakka¹⁹), son and heir of Gahak, sells a vineyard located on the waste plot of land and comprising part of the Dadbaganbag vineyard (Δαδβακαβάγ).

The Avr. III is a much later document as compared with the Greek documents. As to paleographic peculiarities, worthy of note is the usage of the letter <ḥ> instead of <h> in the Aramaic ideogram ŠHDYN “witnesses”, Aramaic šāh^adīn |Parthian-Manichean wyg’h’n |wigāhān| (Boyce 1977, 95) and in Parthian words ḥmy |ham| “together”, but not at the end of a word and not before the final –y: line 6, name grypnhy|Gar(i)panāh²⁰. Some ideograms in Avr. III are the same as in other Parthian texts: QDMTH |Parthian parwān| “before, in the presence of”, Aramaic qodām “before”,²¹ BRY |Parthian puhrl| “son”, Aramaic bārī “my son”, Cf. Middle Persian BRH |pus|, Aramaic bāreh “his son”, Sogdian BRY |pišē, zātē|, Khwaresmian BR |pur|; ’HY |Parthian brāt|, Aramaic ’āhī “my brother” (Beyer 1984, 506–507); KL’ “everything, of everything” (Parthian |harw|), Aramaic kōl, st. emph. k(w)l’ (Beyer 1984, 606); L’ |Parthian nē| “not, no”; MN (Parthian |ač| “from, of”, later až; KZY (Parthian ōwōn| “thus, here”, Aramaic kdylkzy (Beyer 1984, 551).

’rwt|Arwatāt or Arotāt| is the name of the 3rd month and 6th day in the Zoroastrian calendar, Cf. hrwt|Harwatāt| in the document No. 2593:1 discovered at the excavation site of wine vaults at Old Nisa, Avestan hauruuāt-, hauruuāt – “integrity, wholeness”, Middle Persian Harwatāt, Parthian –Manichean hrwd’d |Harwdād|, New Persian Xurdād (Nyberg 1984, 97).

MZBNw, an ideogram for Parthian frāwaxš(?) “he sold”. Cf. Middle Persian MZBNWtn |frōxtan|, MZBNWyt |frōšēd| “to sell, he sells” (*Frh. Pahl. XXI*, 13), Aramaic mzbn, the infinitive of zbn |zabān| (Beyer 1984, 566). Manichean texts, according to the glossary compiled by M. Boyce (1977) and the dictionary by D. Durkin-Meisterernst (2004) feature only the Middle Persian verb frwxš- |frōxš-| “to

¹⁸ A.G. Perikhanian (1983, 73–74) assumes that the sale here, likewise in Avr, III, means emphatic general tenancy since, when purchasing this plot of land, Gahak not only pays its value and receives the title of perpetuity but also commits himself to pay Barak (and his posterity) fixed annual rents: both money (τὸ ἔμβαθρον, one drachma) and natural rents.

¹⁹ See *On.P.* 8.352; Cf. Justi 1895, 84–85.

²⁰ Gar(i)panāh, literary, “(possessing) a happy shelter”, Cf. gry’rthštr|Gar(i)ardaxštr| in the Parthian petroglyph in Kāl -i Jāngāl I (Henning 1953, 134), grprn |Garfarn| “(possessing) a happy farm in the Nisa documents Nos. 445, 5; 787, 3 and in 4 others. Old Iranian *graθ- “bind”, Middle Persian glyh |grih| “knot”, New Persian girih (MacKenzie 1971, 37), Parthian-Manichean gryh |grīh| (Durkin-Meisterernst 2004, 164), Khotanese granthā- (Cheung 2007, 122–123).

²¹ *Frh. Pahl. XXV*: 1c; Beyer 1984, 679–680.

sell”. Cf. L’ MZBNw – “not sold, has not sold” in the Nisa document No. 2714:2. W.B. Henning suggested that ideograms with the –w complement (Henning has –W) – in the Avr. III ZBNw, MZBNw, ’KLw – can be explained as the Aramaic forms of the 3rd person plural or the 2nd person plural of the imperative (Henning 1958, 30, 66). In the second half of the 3rd century B.C., scribes at the Arsakid chancelleries and at the priests’ and scribes’ community invented the Parthian script with Aramaic ideograms inherited from the “imperial Aramaic” of the Achaemenid Era, while correlating the Parthian verbal forms with the Aramaic ones, may have reasoned by analogy with Parthian verbal forms derived from forms ending in –w, for example, k’mywṭ |kamī/ēwt| “he wished” (NPi Parthian 3a6, 03; 30e 13,06; 32f 7,02; 3/3f 6–7, 03; in the Middle Persian version YCBHt;²² Cf. Parthian-Manichean k’m-|kām-|: k’m’d, q’m’d |kāmād| “to wish” (Boyce 1977, 51). Cf. also Parthian ḤZYWm (NPi 9/8 b56, 04) |wēnām| “I see”, pt’pywnt (NPi 20d 14, 02) |Parthian pattābwand(‘)| “burnt”. One may assume that ideograms with the –w complement, apparently derived from the Aramaic perfect forms of the 3rd person plural are rendered in the Parthian texts by the forms of the 3rd person singular of the imperfect with the augment, the form derived from the Old Iranian imperfect as well as the conjunctive; the ideograms with the –t complement render the Parthian forms of the preterite derived from the Old Iranian forms of participles of the perfect with the –ta suffix (Cf. Old Persian taya mana kṛtam “what I had done, what had been done by me” Darius-Bisotun 4.1ff.; hamiçiyā ha(n)gmatā paraitā “the rebels had gathered and started” Darius-Bisotun 2.32; 38; 43; 52; 57–58; 3.65); Pārsahyā martiyahyā dūraiṯ arštiš parāgmata “the spear of the Persian warrior had gone a long way” DNa 43–45 (Kent 1953, 88). In the Old Nisa documents both types of ideograms express actions completed before the time of drafting the documents, for example, Q’YlW “taken into account” and Q’YlT “id”, Cf. Middle Persian ošmurdan: ošmār-, New Persian šumurdan, šumār- “count”, Parthian-Manichean ‘šm’r |išmār| “number” (Boyce 1977, 24), Middle Persian – Manichean ‘šm’r- |āšmār-| “count” (Durkin-Meisterernst 2004, 57); YTKYNw |Parthian patī saxt(?)| “be meant”, YTKYNt Parthian patsaxt(?)| “id”; HN’Lw |Parthian ap(e)aspart or ap(e)aspurt| “included”, HN’Lt |Parthian ap(e)spart or ap(e)spurt| “id”.²³ In Avr. III almost all verbal forms with the –w and –t complements denote actions completed by the time of drafting documents; with the exception of ’KLw |Parthian xwarānd|, the 3rd person plural of the conjunctive “let them use”; Cf. Parthian - Manichean wāžānd “let them speak”, pāyānd “let them guard” (Rastorgueva, Molchanova 1981, 224).

bwdy |Bōdī| “frAGRant” (see Diakonov, Livshits 1966, 145, note 36). Cf. bwdyš |Bōdič| “id”, the name of an “estate” and a village in the Nisa documents Nos. 483: 3, 484: 2 and in 11 others.

²² Skjærvø 1983, 133; 1983a, 29.

²³ Cf. Haruta 1992; 2004.

KRM' |Parthian raz|, Aramaic kārəm, st.emph. kārəma (Beyer 1984, 610), Middle Persian raz “wine, vineyard” (MacKenzie 1971, 71).

'smk |āsāmak|, Cf. line 7 'smkn |āsāmakan| “located on a waste plot of land”, from Old Iranian root *sam- “become quiet, drowned; rub/rub oneself, wipe; cultivate”.²⁴ Cf. Greek ἄμπελον τήν ἐπικαλομενεν Δαδβακαβάγ in Avr. II A6–7, B7.

MH |Parthian čē or ya?| “which; what”; conjunction “as”, Aramaic mh(mā) “what, which” (Beyer 1984, 620–621), Middle Persian čē, Parthian-Manichean čy, tšy |čē|. ²⁵

'bykškn |ab(i)kašakān| “(located nearby) the cultivated fields”, from Old Iranian *abikṣakānā-, Avestan karša- “furrow”, from ³karš- “to furrow”, Old Indian kṛṣāti.²⁶ Nyberg read 'gndškn=|Ganjakān| “near Ganjakān” |ā Ganjakān| (Nyberg 1923, 287, 291).

PLG y't |Parthian nēm yat| “a half”, Aramaic pāləg (Beyer 1984, 668). Cf. Parthian-Manichean nym |nēm| “half”; y'd, y'dg |yād, yādag| “part”, Avestan yāta-;²⁷ Sogdian nym |nēm| “half”, nym nym |nēm nēm| “half-and-half”; Yagh-nobi nim, níma “half”; Avestan naēma-, Old Indian néma “id” (AWb, 1036); Middle Persian, New Persian nēm “id”, Middle Persian nymk |nēmag|, New Persian nēma “half, side, direction” (MacKenzie 1971, 58).

ZBNw |xrīn(?)| “he bought”, Aramaic zbn |zabán| “to buy” (Beyer 1984, 566). Cf. Middle Persian ZBNWtn, ZBN- |xrīdan, xrīn| “to buy”, *Frh. Pahl.* XXI, 15, Parthian-Manichean xryn- |xrīn-| (Durkin-Meisterernst 2004, 365), the Old Iranian root *xraiH- (Cheung 2007, 447).

The name Patspar, from Old-Iranian *Patišpāra-. Cf. Armenian patsparem “protect, give shelter”, the Armenian noble family Patsparuni; Middle Persian spar “shield”, Armenian aspar (Perikhanian 1983, 317, note 62).

The name Tīrēn from Old Iranian *Tīr(i)aina-, <Parthian tyry |Tīr| – the name of the 4th month and the 13th day; Middle Persian Tīr, Middle Persian-Manichean tyr |Tīr|, tyrybm/tyrbm |Tīr(i)bām|, tyryd/t |Tīr(i)dāt|, tyrydtk |Tīr(i)dātak|, tyrymtrk |Tīr(i)mihrak|, tyryn |Tīrēn|, tyrynk |Tīrēnak| in the documents of Old Nisa. Elamite renderings Tiridada, Tīradauda of the Old Iranian *Tiridāta-, Greek Τῆριδάτης “Created by (god) Tīri” (*On.P.* 8.1641); Tiriya, rendering of Old Indian *Tiriya-, hypocoristic of *Tiridāta; Greek Τῆριός, Armenian Try (*On.P.* 8.1643). Middle Persian names Tīr, Tīrād, Tīrag, Tīrdād, Tīrēn, Tīr-Hudād, Tīrīg, Tīr-Māh, Tīr-Mihr, Tīr-Ohrmazd,

²⁴ See Perikhanian 1983, 314; Cheung 2007, 330.

²⁵ Boyce 1977, 32. On relative pronouns in Parthian, see Boyce 1964.

²⁶ Henning 1958, 30, Anm. 1; AWb. 457.

²⁷ Henning 1958, 29, Anm. 6; AWb. 1283; Durkin-Meisterernst 2004, 372.

²⁸ MacKenzie 1971, 83; Boyce 1977, 88.

Tīrōy, Tīrōs (Gignoux 1986, 167–168, Nos. 896–907), Tīr-Husraw, Tīr-Wahman (Gignoux 2003, 63, Nos. 329–331).

'wyl |Awīl| – Semitic name of the buyer, cf. Aramaic 'wl, 'yl “be stout, strong” (Gesenius 1886, 18–19), Arabic awwalu “first”, awila “precede, be the first”, āyil “fat, stupid”.²⁹

bšnyl |Bašnēn?|. the name of Awīl's father must be also Semitic, formed with the suffix ēn (<*aina-) from *bašn или *bašn. I failed to detect such a stem in the Semitic languages.

Aramaic 'HY |'āhī| “my brother”, Parthian brāt “brother” in the Avr. III means “partner, co-owner” (Henning 1958, 29, Anm. 5).

Aramaic ZWZN, plural of zwz |zūz| (from Akkadian), Parthian |drahm| “drachma” (Cf. Beyer 1984, 562).

Aramaic MN, Parthian ač “from, of”, later važ, Parthian-Manichean 'ž (Boyce 1977, 8).

bwmḥwtw |Parthian būmxwatāw| “land-owner/lord”, Middle Persian, New Persian būm “land, country” (MacKenzie 1971, 20), Middle Persian, New Persian xwadāy “lord” (MacKenzie 1971, 95), Middle Persian- Manichean, Parthian-Manichean xwd'y |xwadāy| (Boyce 1977, 100). Cowley (1919, 150) and Nyberg (1923, 187, 202) read bwmḥwtu.

'(ty)ḥrw “remainder”. S. Haruta read it as '(py)ḥ(wz) and translated as “unpretentious”; A.G. Perikhanian (1983, 72) interpreted it as 'p(y?) ḥrw “with/by water everyone” [“водой же каждый”]; Bogoliubov – 'w[š]ḥ[dw] “be called to witness”(1987, 126). The closest to the true interpretation of the term was Herzfeld: 't(.)ḥrw (Herzfeld 1924 I, 83). 'tyḥrw appear in the Old Nisa documents – Nos. 1546:5; 2584:4; 2693:1; 2694:4 meaning “surplus, remainder”; this term may correspond to the ideogram Š'RY (šə'āri?, cf. Beyer 1984, 699) in the Nisa documents Nos. 644:9; 1610:6; 1560:3; 2563:5; 2564:3. To exemplify the usage of the word 'tyḥrw I will refer to the document No. 2693: 1('ty)ḥrw ḤMR mry 100 2+20+20+20+10+6 MN'H 3('TYQ) Lmdwsny³⁰ ḤMR 4(m)ry 20+3+3+2 κ 2 “1-2Remainder: 176 mari of wine. Part of it is 3old [wine]. In the vaults [had been put] 28 mari 2k. of wine”.

The etymology of the term is not quite clear. There is a possible connection with the Old Iranian *har- “to pay a tribute; trade; exchange, change”, Middle Persian hlg |harg| “tribute, tax; work, effort” (MacKenzie 1971, 43), whyl-|wihīr-| “exchange” (id.: 91), Middle Persian- Manichean hr'g |harāg| “tax” (Boyce 1977, 47), khotan. hāra- “thing, possession”, Sogdian 'rkh |ark| “work; job”, Yaghnoibi ark “id.”; arkkārna “farm hand” (ĪaT: 226), Khwarezmian 'rk

²⁹ Baranov 1976, 50. I am much obliged to N.O. Chekhovich and M.M. Iunusov for their semitological consultation.

³⁰ Misprint, must be *mdwstny*.

(fem.) |ark| “job, work”, Bactrian *uapγo* «land rent; employment», *iepo, iepo, epo* “thing, job” (Sims-Williams 2000, 195, 228), Wakhi (y)ark “work, job”, Ishkashmi *ari*, Munji *arg*, Yigdha *hory* “id.”; New Persian *gahūlīdan* “exchange, change”; Armenian (from Parthian or Middle Persian) *hark* “land tax, property tax (from the Middle Persian **harāg*). W.B. Henning showed that Iranian forms derive ultimately from the Imperial Aramaic *h^{al}lāx-* “type of tax” (Biblical Aramaic *halāx* Ezra 4:13; 4:20; 7:24).³¹

’pyn |Āpēn|, from Old Iranian *Āpaina- “(related) to the God of waters», Avestan *āp-* “water; sacred water; god of waters” (*AWb.* 325–329). Cf. Middle Persian, Middle Persian-Manichean *Ābān* – name of the 8th month and 10th day of Zoroastrian calendar.³² Middle Persian names *Ābāndād*, *Ābčihriy*, *Ābdānag*, *Ābdōstar*, *Ābiy*, *Ābōy*, *Ābxwar*, *Ābzōhr-Gušnaspān* (Gignoux 1986, 25–27, Nos. 1, 4, 5, 7, 11, 12, 15, 16), *Āb-Ādur*, *Ābāndān*, *Ābānmard*, *Ābiy* (Gignoux 2003, 19, Nos. 1–4). Elamite renderings: *Apdadda* of the Old Iranian *Āpdāta- “Created by the God of Waters”,³³ *Abuzana* of the Old Iranian *Āpaujana- “Salvation by the God of Waters” or “Revelling in the (God) of waters”.³⁴ The Elamite rendering, *Hapidanuiš*, of the Old Iranian toponym *Āpidāna – “Water Storage; reservoir” (Hinz 1975, 32).

ršnw |Rašn|. Avestan *rašnau-* “right, righteous; god of righteousness, justice” (*AWb.* 1516–1517); Middle Persian, New Persian *Rašn* “god of justice; the name of the 18th day in the Zoroastrian calendar” (MacKenzie 1971, 71), Middle Persian – Manichean *Rašn* (id). Parthian names *ršnw* |Rašn|, *ršnwdtk* |Rašndātak|, *ršnwmtr* |Rašnmihtr| in the Nisa documents Nos. 1669: 4; 1339: 5; 2757: 4; 168: 5 and in 5 others. Middle Persian names *Rašn*, *Rašnag* (Gignoux 1986, 153, Nos. 804–805), *Rašndād* (Gignoux 2003, 57, No. 285), *Rašnmihtr* (Gignoux 2003, 57, No. 286). Elamite renderings *Rašnudadda*, *Rašnuka* of Old Iranian **Rašn(u)dāta-*, **Rašnuka-*,³⁵ *Rašnuizza*, *Rašanuizza* of the old hypocoristic **Rašnuča-* (Hinz 1975, 200); Elamite *Rašnuqa*, *Rašnuuqqa* – renderings of Old Iranian **Rašnuka-* (id.); Elamite **Rašnumauttiš*, *Rašnuuttiš* – renderings of Old Iranian **Rašnuwati-* (toponym) (id.).

’ršt̄t |Arštāt|. Avestan *arštāt-* “God of truth, righteousness”, ²*arštaii-* “id” (*AWb.* 205); Middle Persian, New Persian *Aštād* “God’s righteousness; name of the 26th day in the Zoroastrian calendar” (MacKenzie 1971, 13).

’pnk |Āpānak|, from Old Iranian hypocoristic *Āpānaka-, Avestan *āp-* “water, sacred water; god of waters” (*AWb.* 325–329). See above (under ’pyn |Āpēn|)

³¹ See Henning 1935; Cheung 2007, 131–132.

³² MacKenzie 1971, 1; Durkin-Meisterernst 2004, 8.

³³ Gershevitch 1969; *On.P.* 8–80.

³⁴ Gershevitch 1969, 182; Hinz 1975, 32.

³⁵ *On.P.* 8.1421; 1422; Cf. Justi 1895, 259.

Middle Persian proper names, calendar term and Elamite renderings of Old Iranian names with *Ap-

m'trpy |Mihrfriy| “Loving Mitra/god”, or “Friendly to Mitra”. Cf. Parthian names mtrbrzn |Mihrbarzan|, mtrbwḥt |Mirhbuxt|, mtrbwzn |Mihrbōžan|, mtrdt |Mihrdāt|, mtrdtk |Mihrdākat|, mtrḥštr |Mihrxšahr|, mtrk |Mihrak|, mtrḥwšt |Mihrxwāštak|, mtrprdt |Mihrfadāt|, mtrprdtk |Mihrfādātak|, mtrprn |Mihrfarn|, mtrprwrt |Mihrfawart|, mtrssn |Mihrsāsān|, mtrssnk |Mihrsāsānak|, mtrssnznk |Mihrsāsānanak|, mtršk |Mihričak|, mtry |Mihr|, mtryn |Mihrēn|, mtrynk |Mihrēnak|, name of the 16th day – mtry |Mihr| in the Old Nisa documents (see Diakonoff, Livshits 2001, 197). Old Persian names Mihr, Mihr-Ādur-Wišnasp, Mihr-Ādur-Xwar, Mihrāfrīd, Mihrag, Mihrān, Mihrān-Tīrdād, Mihr-Aspiyān, Mihrāwēz, Mihrbādag, Mihrbān, Mihrbed, Mihrbōzīd, Mihrbuxt, Mihrdād, Mihrdād-Frawardīn, Mihrdānaxš, Mihrēn, Mihr-Gušnasp, Mihr-Husraw, Mihriy, Mihrizēn, Mihrmehīg, Mihr-Narseh, Mihrōg, Mihr-Ohrmazd, Mihrōš, Mihrōy, Mihrōzan, Mihrpanāh, Mihr-Sāsān, Mihr-Šābuhr, Mihr-Šāhag, Mihr-Šāhbag, Mihr-Tahm, Mihr-Uruspar, Mihr-Wahrām, Mihr-Warāz, Mihr-Wīrōy, Mihr-Xwar, Mihrxwāst, Mihryazdxwāst, Mihrpādēn (Gignoux 1986, 123–132, Nos. 613, 665), Mihrād-Ohrmazd, Mihr-Ādur, Mihr-Ādurdād, Mihr-Ādur-Farbay, Mihr-Ādur-Šābuhr, Mihr-Ādur-šnōhr, Mihr-Aštād, Mihrayār, Mihrbōzēn, Mihrdār, Mihrēn, Mihrēn-Šād, Mihr-Faryazd, Mihr-Pērōz, Mihr-Šābuhr, Mihr-Wehād, Mihrxwāst (Gignoux 2003, 48–51, Nos. 221–246).

synk |Sēnak|. Avestan ¹saēna – “bird of prey; eagle” (*AWb.* 1548); ²Saēna – proper name (id.). Middle Persian sēn murw, New Persian sīmury – majic bird (MacKenzie 1971, 74). Middle Persian names Sēn, Sēnag, Sēnbuxt, Sēnweh (Gignoux 1986, 158, Nos. 828-841), Sēn-M... (Gignoux 2003, 59, No. 303). Akkadian Senainni – rendering of the Old Iranian *Sainaini- (Schmitt 2009, 140, No. 123).

m'tbwg or mrtbwg |Parthian Mātōg or Martōg| “Salvation by mother” or “Salvation by man/warrior”. Avestan baog “save” (*AWb.* 917), Middle Persian bōxtan: bōz-, “save, atone” (Mac-Kenzie 1971, 18), Parthian-Manichean bwj-|bōž-|: bwxt |bōxt|, bwj'd |bōžād| “id” (Boyce 1977, 20).

Middle Persian mād, mādar “mother”, New Persian mādar, Middle Persian-Manichean m'dr |mādar| (MacKenzie 1971, 53); Middle Persian, New Persian mard “man” (MacKenzie 1971, 54), Middle Persian-Manichean myrd |merd| “id” (Boyce 1977).

Figures

1. Parchment III from Avroman (in Parthian, after Minns 1915)
2. Parchment I from Avroman, dated to the year 225 of the Seleukid era (after Minns 1915)

3. Parchment II from Avroman, dated 291 of the Seleukid era (after Minns 1915)
 4. Parchment III from Avroman, dated 300 of the Arsakid era (drawing in Herzfeld 1924, Fig. 38).

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Abstract

In 1913, three ancient parchments found in a cave near Shahr-e Awrāmān (Avroman), were acquired by the British Museum. Two of the documents, dated 225 and 291 of the Seleukid era (88-87 and 22-21 B.C.) are written in Greek (one with a poorly legible Parthian endorsement). The third, dated 300 of the Arsakid era (A.D. 53), written in Parthian, is a deed of sale of a half part of a vineyard. Several witnesses are named. This article presents a number of new readings and etymologies for Parthian terms used in the document.

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