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*An erroneous etymology of New Persian pādšāh, in relation to the pr. n. Παριζείθης (Hdt. 3. 61)*

Marquart (*Phil. Sup.* 10. 531) was the first to propose that the name of the Magian, the brother of Gaumāta (Pseudo-Smerdis), as given by Herodotus in the form Patizeithes was not a proper name but an official title corrupted from the Anc. Pers. \**patixšāyabīya* and preserved in the familiar Mod. Pers. *pādšāh*. This theory has found place in later histories and commentaries to such an extent that it has become almost popularly accepted. My argument against this view is based on the phonetic difficulties involved, on the use of the term in the Middle Persian period, and on what I believe is the restoration of the usurper's real Magian title.

It is doubtful if the hypothetical Anc. Pers. \**patixšāyabīya* would signify 'pro-king, viceroy, regent.' The chief ground for the existence of such a word with the meaning proposed is its apparent connection with Mod. Pers. پادشاه *pādšāh* 'king.' This seems to the writer phonetically impossible. The Anc. Pers. prefix *patiy* becomes in Mod. Pers. *pad*, *pa°*, never *pād*. Again, in the Greek transliteration of Anc. Pers. sounds *xš* becomes ξ or σ, never ζ except when medial, Μεγάβυζος (*baga* 'god' + \**buxša* fr. *buj* 'to free'), and in the combination *h-xš*, Φαρναζάθρης (*farnah* 'glory + *xšathra*, 'kingdom'). The Anc. Pers. dental tenuis asp. does not become θ or τ except before ρ, e. g. Μιτρο-, Μιθρο- < *Mithra*, but σ e. g. Σατάσπης (*θata* 'hundred' + *aspa* 'horse'), Ἀρτασίπας (*Arta*, 'divine law' + *θūra* 'strong'). Furthermore such forms of the Magian's name as Πατζάτης (Chron. Alex. 339. 16) and Πανζούθης (Dionysius of Miletus) seem to point to a *Kosename*, based on Av. *patizanta* fr. *zan*, Anc. Pers. *dan* 'know.' Πανζούθης may not be Greek at all (πᾶν + ξουθός), but the transliteration of the Iranian *patizanta*. The metathesis of *n* is seen in Φαρναδάτης < *farnah* 'glory' + *dāta* 'given.' For *v* < *a*, cf. Ἄμυτις < Av. *hu* 'well' + Anc. Pers. \**mati*, YAv. *maiti* 'thought'; for θ < *t*, cf. φ < *p* in Μαυφάτης < Anc. Pers. *māh* 'month' + *pāta* 'protected.'

The New Pers. *pādišāh*, *pādšāh* was given originally to the monarch as a supreme title of honor and only later was extended to subordinate rulers. This would preclude any designation of power delegated from the king which Marquart would see in the

prefix *patiy*. The *prius* of the Mod. Pers. compound is more probably to be found in the Anc. Pers. *pā* 'protect.' The *nomen agentis pātar* 'protector' would appear in the Mod. Pers. as *pād*, cf. Bartholomae, *Altiranisches Wörterbuch*, 887, Hübschmann, *Persische Studien*, 35. The Mod. Pers. *pādisāh* < Anc. Pers. *pātar* + *xšāyathiya*, 'protector-king' would illustrate Iranian *r* changed into *i* as in New Pers. *giriftah*, Bal. *gipta*, cf. Av. *garəpta* 'seized'; New Pers. *χirs* cf. Av. *arəša* 'bear'; New Pers. *dāl*, Bal. *zirdē*, cf. Av. *zərədaya* 'heart'; New Pers. *tīš*, cf. Av. *taršna* 'thirst.' Cf. change of Skt. *r* to *i* in the Indian dialects, Skt. *kṛta*, Prak. *kita*; Skt. *ghṛta*, Bang. *ghi*, Sindhī *gihu*, Anglo-Indian *ghee*, cf. Gray, *Indo-Iranian Phonology*, 71.

Herodotus (3. 61) states that Cambyses had left Patizeithes τῶν οἰκίων μελεδωνόν. If this is not a title but his real name as Hdt. implies, we find his Magian designation in *Oropastes* (Justin. 1. 9.). This reverses the now generally accepted theory which would find in the latter the proper name and in the former the title. The derivation of *Oropastes* is clear—*prius* Anc. Pers. *aura* 'lord,' *posterius upastā* 'aid.' Just as his brother Gaumāta (*nomen proprium* as given in the Behistan Inscription) bore the Magian appellation Σφενδαδάτης according to Ctesias, *Pers.* 10, which is the YAv. *spəntōdāta*, 'created by the Holy,' so we can believe that in *\*auraupasta* 'possessing the help of the Lord' we restore the Magian title of Patizeithes.

H. C. TOLMAN

Vanderbilt University

#### *A possible Sumerian original of the name Nimrod*

According to the tradition recorded in the genealogical tablet, Gen. 10. 8 ff., Nimrod, son of Cush, founded the empire of Babylonia. This Nimrod is mentioned in v. 8, as having been 'the first great warrior in the land' (this seems to be the meaning of the words: **החל להיות גבר בארץ**), and in v. 9 it is stated that Nimrod was a 'great warrior hunter before Jahve,' i. e., so great as to attract the attention of Jahve (**הוא היה גבר ציד לפני יהוה**), a tradition which does not appear to have any connection with the rest of the text. For this reason some scholars have concluded that verse 9 is a gloss (Procksch, *Die Genesis*, 1912, p. 74).