



## DAHYU

**DAHYU** (OIr. *dahyu-*), attested in Avestan *daḵiiu-*, *dañhu-* “country” (often with reference to the people inhabiting it; cf. *AirWb.*, cot. 706; Hoffmann, pp. 599-600 n. 14; idem and Narten, pp. 54-55) and in Old Persian *dahyu-* “country, province” (pl. “nations”; Gershevitch, p. 160). The term is likely to be connected with Old Indian *dásyu* “enemy” (of the Aryans), which acquired the meaning of “demon, enemy of the gods” (Mayrhofer, *Dictionary* II, pp. 28-29). Because of the Indo-Iranian parallel, the word may be traced back to the root *das-*, from which a term denoting a large collectivity of men and women could have been derived. Such traces can be found in Iranian languages: for instance, in the ethnonym **Dahae** “men” (cf. Av. ethnic name [fem. adj.] *dāhī*, from *dāñha-*; *AirWb.*, col. 744; Gk. *Dáai*, etc.), in Old Persian *dahā* “the Daha people” (Brandenstein and Mayrhofer, pp. 113-14), and in Khotanese *daha* “man, male” (Bailey, *Dictionary*, p. 155).

In Avestan the term did not have the same technical meaning as in Old Persian. Avestan *daḵiiu-*, *dañhu-* refers to the largest unit in the vertical social organization. See, for example, Avestan *xʷaētu-* (in the Gathas) “next of kin group” and *nmāna-* “house,” corresponding to Old Persian *taumā-* “family”; Avestan *vīs-* “village,” corresponding to Avestan *vərəzəñā-* “clan”; Avestan *zantu-* “district”; and Avestan *daḵiiu-*, *dañhu-* (Benveniste, 1932; idem, 1938, pp. 6, 13; Thieme, pp. 79ff.; Frye, p. 52; Boyce, *Zoroastrianism* I, p. 13; Schwartz, p. 649; Gnoli, pp. 15ff.). The connection *daḵiiu-*, *dañhu-* and *arya-* “Aryans” is very common to indicate the Aryan lands and peoples, in some instances in the plural: *airiīā dañhāuuō*, *airiianəm daḵiunəm*, *airiīābiiō dañhubiiō*. In *Yašt*



13.125 and 13.127 five countries (*daǰiiu-*) are mentioned, though their identification is unknown or uncertain; in the same *Yašt* (13.143-44) the countries of other peoples are added to those of the Aryans: *tūiriia*, *sairima*, *sāinu*, *dāha*.

In Achaemenid inscriptions Old Persian *dahyu-* means “satrapy” (on the problems relative to the different lists of *dahyāva* [pl.], cf. Leuze; Junge; Walser, pp. 27ff.; Herzfeld, pp. 228-29; Herrenschildt, pp. 53ff.; Calmeyer, 1982, pp. 105ff.; idem, 1983, pp. 141ff.) and “district” (e.g., Nisāya in Media; DB 1.58; Kent, *Old Persian*, p. 118). The technical connotation of Old Persian *dahyu* is certain and is confirmed—despite some doubts expressed by George Cameron but refuted by Ilya Gershevitch—by the loanword *da-a-yau-iš* in Elamite. On the basis of the hypothetical reconstruction of twelve “districts” and twenty-nine “satrapies,” it has been suggested that the formal identification of the Old Persian numeral 41 with the ideogram *DH*, sometimes used for *dahyu* (Kent, *Old Persian*, pp. 18-19), can be explained by the fact that there were exactly forty-one *dahyāva* when the sign *DH* was created (Mancini).

From the meaning of Old Persian *dahyu* as “limited territory” come Middle Persian and Pahlavi *deh* “country, land, village,” written with the ideogram *MTA* (*Frahang ī Pahlawīg* 2.3, p. 117; cf. Syr. *mātā*), and Manichean Middle Persian *dyh* (MacKenzie, p. 26). At times the Avestan use is reflected in Pahlavi *deh*, but already in Middle Persian the meaning “village” is well documented; it appears again in Persian *deh*.

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