1. IRANIAN SAGRA-, OLD INDIAN ŚAGMÁ-

An Iranian base sag- “be content, satiated” could be established on the evidence of three dialect forms.

In the fragmentary Pahlavi Psalter the word sglv *sagra- used with the verbs būtan and kartan means “satiated”, this being assured by its employ three times to translate Syriac sb’ “satiatus est”. The three passages are as follows:

Psalm 122.3-4  

\[MH \text{ KBYR} \text{ apaxratihy} \text{ sagry būty} \text{ HWH} \text{m W KBYR} \]
\[\text{sagry būty} \text{ HYA} \text{ ZY} \text{ LNH} \text{ apasōsy} \text{ ZY} \text{ ruswādkarān} \]

that is, “for we have become satiated with much folly and our soul has become greatly satiated with the mockery of the mockers’.

Psalm 131.15  

\[\text{AP-š škōhān sagry OBYDWNān LHMA} \]

that is, “and her (Zion’s) poor will I satisfy with bread”.

In Khotanese the word sira- “content, happy” is well attested in bilingual texts. Thus we have sira-, Bud. Sansk. praharśita-2; sira samduṣṭā himye “became happy, contented” in hendiadys, corresponding to Tib. yi-rains-te “rejoice”3; sīratete jsa “praharṣeṇa”4; suhi sīrāv saṃḍurṣṭi “pleasure, happiness, content” rendering priti-5; sīravāṭīnainā suhāna “with happy pleasure”6; sīruṣṭanvai padaṃdu yanīmā “Bud. Sansk. praharṣayītvā”7; sīrausṣi “harṣaṇā-”8; sirośā’dā “joyful”9.

In Persian Zor. Pahlavi has a word which can be read either sgl or syl, that is, *sagra- or *sēra-, as in Mēnōk i xrat 43.31 rendered by Persi
Sansk. *trpta-. This passage reads: *ut pat 10 mart nān-ē kaḥ xvarēnd sgl and “and for ten men when they eat one loaf they are satisfied”. New Persian has sēr, later sīr. The -ē- is found also in Yāynābī, Sanglōčī, Balōčī sēr, Kurd. iēr. In Pāzand we find both sēr and sīr.

By uniting, on the evidence of the meaning, these three Middle Iranian words sgly, sīr-, and sēr in a group, it results that the Old Iranian form which alone fits all three is *sagra-. Thus the Psalter sgly can represent older *sagra-, but could also derive from *sarga-, if changed as the Old Persian OPers. darga- “long” is changed in the Psalter to dgly *dagra-.

But Khotanese sīra- excludes *sarga-, while admitting *sagra- as one of several other possible derivations (-i-ra- from -i-ra-, -al-ra-, -ax-ra-), which in turn are excluded by the Psalter sgly. The Persian sēr could derive from *saira- as well as from *sagra-, but *saira- is excluded by the Psalter sgly.

At this stage it was gratifying that an unpublished Turfan Persian (not Parthian) fragment provided the word sgr “satiated”. The Psalter form was thus confirmed. For early Zor. Pahlavi we should then decide for sayra-, which passed later to Pers. sēr.

This evidence sufficed to show a base OIran. sag- with the definite meaning “be satisfied, satiated”. To find the Indo-Iranian cognate it was necessary to turn to the Veda. Since Iran. s- corresponds to Olnd. š- or ch- and Iran. g to Olnd. g or gh, there are four possible forms. It gives an excellent result to compare Iran. sagra- with the šagmā- of Rigveda, Atharva-veda and later Veda. The comparison also settles the disputed meaning of šagmā-.

The contexts of šagmā- (or possibly an unbroken transmission) had given the Naighaṇṭuka interpretation sukha- “happy”. Later commentators offered sukha-, suhkakara-, suhkita-, sukha-prada- and sukhaprapaka-. For rapid survey the passages of the Rigveda and Atharva-veda are cited here. The contexts support the Naighaṇṭuka.

Rigveda.

6.75.8 tātṛā rátham úpa šagmāṁ sadema
viśvāhā vayāṁ sumanasyāmānāḥ

10 This I owe to the kindness of Dr Boyce.
11 A parallel to the treatment of -agra- can be seen in the secondary change in Pers. sēr “lion” from *sagra- from older šarga- occurring in Parth. srg (correct the erratum sgr in BSOAS, 20, 59), Khot. sarau (no consonant between sa- and -r-), Sogd. šryw-, Chorasm. sry in Al-Bairūnī (Chronology, ed. Sachau, p. 193).
12 Naighaṇṭuka 3.6 (ed. Roth, p. 19) listed in the sukha-nāmāni.