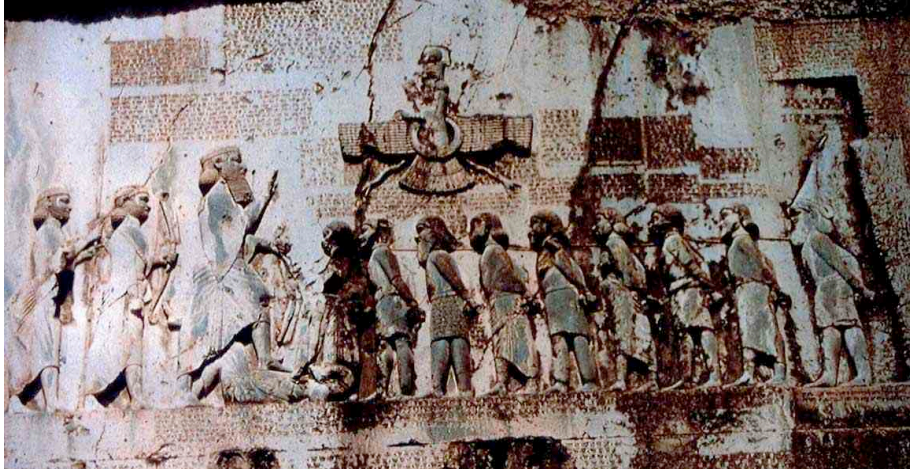


An Introduction to Old Persian

Prods Oktor Skjærvø



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This Introduction may be distributed freely as a service to teachers and students of Old Iranian.
In my experience, it can be taught as a one-term full course at 4 hrs/w.

My thanks to all of my students and colleagues, who have actively noted typos, inconsistencies of presentation, etc.

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SIGLA AND ABBREVIATIONS

°	part of compound or before enclitic (e.g., <i>drao</i> ° in <i>draoca</i>)		
*	restored form		
√	root		
<	comes from		
Ø	zero = no ending		
(a)	in text: left out by the stone carver		
<a>	transliteration		
/a/	phoneme		
[a]	pronunciation; in text: broken out of the stone		
abl.	ablative	nom.	nominative
acc.	accusative	neut.	neuter
act.	active	OAv.	Old Avestan
aor.	aorist	OEng.	Old English
Av.	Avestan	OInd.	Old Indic (especially Rigvedic)
C	any consonant	OIran.	Old Iranian
dat.	dative	OPers.	Old Persian
e.g.	for instance	opt.	optative
fem.	feminine	Pahl.	Pahlavi
gen.	genitive	pass.	passive
Germ.	German	perf.	perfect
Goth.	Gothic	plur.	plural
IE.	Indo-European	ppp.	past participle (in <i>-ta-</i>)
IIr.	Indo-Iranian	pres.	present
imperf.	imperfect	sb.	somebody
ind.	indicative	sing.	singular
inj.	injunctive	sth.	something
instr.	instrumental	subj.	subjunctive
Ir.	Iranian	voc.	vocative
loc.	locative	V	any vowel
lw.	loan word	YAv.	Young Avestan
masc.	masculine		
mid.	middle		
MPers.	Middle Persian		
ms., mss.	manuscript(s)		

LESSON 1

OLD PERSIAN AND OLD IRANIAN.

Old Persian and **Avestan** are the two oldest known Iranian languages. They were both spoken several centuries B.C.E. Together they make up the the oldest stratum of the Iranian branch of the Indo-European language group. The Indic, or Indo-Aryan, branch is represented by Old Indic, known from the Rigveda and later literature in Sanskrit. The Indo-Iranian group, finally, is but one branch of the Indo-European language group, to which most European languages belong.

Old Persian was the language of a group of Iranians who in the Achaemenid period settled in the area of modern Fārs, which the Greek historians and geographers called Persis, an area under Elamite control with its capital at Anzan/Anšan. We do not know when or how the Old Persian-speaking tribes came from Central Asia to southwest Iran, where they are found in the historical period. The only clue is the mention of the Parsuwa in the area of Lake Van in the records of Ashurnasirpal (883-859 B.C.E.); in 835 B.C.E. Shalmaneser (858-824 B.C.E.) is said to have received tributes from 27 kings of Parsuwa.

The extant Old Persian texts all date from the 6th to the 4th century. They are written in a cuneiform script, probably invented under Darius for the purpose of recording his deeds. It was the first cuneiform script to be deciphered and provided the clue to the decipherment of all the other cuneiform scripts. The Old Persian language as we know it from the inscriptions (5th-4th cents.) was already about to change into Middle Persian, as we can see from the late inscriptions, in which “wrong” endings (from an Old Persian point of view) are common. It is therefore probable that Old Persian had already been spoken for a few centuries before this time, that is, throughout most of the first half of the first millennium B.C.

The late inscriptions probably record a post-Old Persian language in its own right, a “post-Old Persian” or “pre-Middle Persian,” the predecessor of Middle Persian as known from the 1st century B.C.E. on. Characterizing this language simply as “incorrect Old Persian” fails to acknowledge the natural evolution of language, as if modern English were simply incorrect Middle English, etc.

Middle Persian (or Pahlavi) is mainly known from the official inscriptions of the Sasanian period (ca. 240-621 C.E.) and the literature of the Zoroastrians. Old Persian and Middle Persian are the ancestors of New Persian (Fārsi).

In northwestern Iran, **Median** was spoken, which is known from numerous loanwords in Old Persian. We know nothing about its grammar, but it shares important phonological isoglosses with Avestan, rather than Old Persian. The Medes, too, are first mentioned in the Assyrian annals. Tiglath-Pileser III (744-727 B.C.E.) refers to the Mātai, Medes, as the “mighty Medes” or the “distant Medes.” At the battle of Halule on the Tigris in 691 Sennacherib (704-681) faced an army of troops from Elam, Parsuwa, Anzan, and others. In the Vassal Treaties of Esarhaddon (680-69 B.C.E.) and elsewhere “kings” of the Medes are mentioned.

Under the Median rule (ca. 700-550) Median must to some extent have been the official Iranian language in western Iran. No documents in Median have been preserved, however, and it is likely that the Old Persian cuneiform script was not invented till under Darius. If the Medes wrote in Median they must therefore have used another script. By the time Old Persian became the official Iranian language under the Achaemenids, numerous Median words had found their way into it. These are not restricted to technical terminology such as administration, but are from all parts of the lexicon. Sometimes both Median and Old Persian forms are found, which gave Old Persian a somewhat confusing and inconsistent look: “horse,” for instance, is both *asa* (OPers.) and *aspa* (Med.).¹

The other known Old Iranian language is that of the *Avesta*, the Zoroastrian scriptures. The geographical names in the **Avestan** texts show that the Avestan language must have belonged to tribes settled in the area stretching from modern Sistan to the Aral Sea. There is no trace of south-Iranian geography in the extant Avestan texts. The westernmost place mentioned may be “Zoroastrian Rayā,” if that is to be identified with Ragā in Media of Darius’s Bisotun inscription and the town of Ray just south of modern Tehran, but that is wholly uncertain.

¹ Another explanation of the mixture of dialects in Old Persian could be that Old Persian had assimilated elements from

LESSON 1

The language of the oldest Avestan texts (Old Avestan) is very close to that of the Old Indic Rigveda and as such is of a very archaic Indo-European type. The language of the later *Avesta* (Young or Late Avestan) texts is more similar to the language of the oldest Old Persian inscriptions than to Old Avestan. It is therefore not unlikely that Avestan was a language spoken in northeastern and eastern Iran from the second half of the 2nd millennium (Old Avestan) down to about the beginning of the Achaemenid period (Young Avestan).

SCRIPT. ORIGIN.

Opinions vary about who invented and first used the Old Persian script: the Medes or Darius for his Bisotun inscription. There are two important pieces of evidence to be considered: 1. the dating of the inscriptions of Cyrus the Great (Cyrus II) at Pasargadae and 2. the meaning of §70 of the Bisotun inscription, in which Darius speaks about the inscription.

As for point 1, it has been conclusively shown that the Old Persian version of Cyrus's inscription does not date from his time, but is a later addition. There are therefore no inscriptions from before Darius I, since those attributed to Ariaramnes and Arsames are modern, less likely antique, forgeries.

As for point 2, the interpretation of DB §70 hinges on the meaning of the expression *ima dipi-ciçam adam akunavam patišam ariyā utā pavastāy[ā] utā carmā gar[x x x x x x x]* "I made this form of inscription. And it [was?] Aryan and both on tablet(s) and on parchment." The expression *dipi-ciçam* "form of inscription"² is likely to refer to the new script, but other interpretations may be possible.

SCRIPT. WRITING SYSTEM.

In the following description of the Old Persian script system, pointed brackets <> are used to indicate the "transliteration," that is the (English) value of the sign(s) in the syllabary. When we want to indicate the pronunciation of a word, we "transcribe" it, for instance, the transliteration <ba-ga-a> reproduces the spelling 𐎧𐎠𐎡𐎹, while the transcription *bagā* indicates the pronunciation of the word.

Old Persian is written in a cuneiform script, but with only a small number of signs compared to languages such as Sumerian and Akkadian. There are three vowel signs <a, i, u>, 33 consonant signs <CV>,³ 8 so-called ideograms or logograms, that is, signs that stand for a whole word, and a sign that serves to mark the end of words (word separator). In addition there are signs for the numerals. The inventory of signs is referred to as the "syllabary."

The consonant signs are syllabic, that is, they note consonant + vowel <CV>. The "inherent" vowel of a single sign is *a, i, or u* <Ca, Ci, Cu>. The syllabary does not contain a complete set of <Ci> and <Cu> signs, however: there are only 4 <Ci> signs and 7 <Cu> signs. The <Ca> signs are therefore in a sense neutral (or "unmarked"), as they also have to serve for the missing <Ci> and <Cu> signs. In addition <Ca> signs are used where a consonant is followed by no vowel, that is, when followed by other consonants or when it is the last sound of a word (in final position). <Ca> signs are therefore often transliterated simply as <C>. In this manual <Ca> is used.

The vowel signs <a, i, u> are used initially (when the word begins with a vowel) and to write long vowels. The signs <i> and <u> are also used to write the vowels *i* and *u*, less commonly *ī* and *ū*. They are preceded by the <Ci> and <Cu> signs whenever these exist. Very rarely <Ci> and <Cu> are used alone to indicate consonant plus *i* or *u*.

² Reading proposed by R. Schmitt.

³ C = consonant, V = vowel.

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THE SYLLABARY.

Ca		Ci		Cu	
	<a>		<i>		<u>
	<ä>				
	<ba>				
	<ca>				
	<ça>				
	<da>		<di>		<du>
	<fa>				
	<ga>				<gu>
	<ha>				
	<ja>		<ji>		
	<ka>				<ku>
	<la>				
	<ma>		<mi>		<mu>
	<na>				<nu>
	<pa>				
	<ra>				<ru>
	<sa>				
	<ša>				
	<ta>				<tu>
	<θa>				
	<va>		<vi>		
	<xa>				
	<ya>				
	<za>				
	< : >				
	< : >				

The forms <ya> and < : > are used in Darius's Behistun (Bisotun) inscription (DB).









































The forms <ä> is found once. The form is a mistake found once.

LESSON I
























LOGOGRAMS.

	<XŠ> = xšāyaθiya		<BU> = būmiš
	<DH ₁ > = dahayāuš		<AM ₁ > = Auramazdā
	<DH ₂ > = dahayāuš		<AM ₂ > = Auramazdā
	<BG> = бага		<AMha> = Auramazdāha

TABLE OF SIGNS ACCORDING TO COMPONENTS.

	<ka>		<ku>		<ma>		<na>
	<sa>		<ga>		<va>		<ba>
	<za>		<ha>		<ja>		<ta>
	<θa>		<gu>		<vi>		<XŠ>
	<ya>		<du>		<ji>		<ra>
	<mi>		<u>		<ru>		<di>
	<fa>		<xa>		<BG>		<mu>
	<tu>		<nu>		<i>		<la>
	<ā>		<ça>		<BU>		
	<da>						
	<a>		<pa>				
	<ca>						
	<ša>						

NUMERALS.

1		10		20	
2		12		22	
3		13		23	
4		14			
5		15		25	
6				26	
7				27	
8		18			
9		19		120	

LESSON 1

SCRIPT. TRANSCRIPTION.

In the transcription of Old Persian the choice of English letters to represent the sounds of Old Persian is of a standard international type.

The following two points should be noted:

When <Ci> and <Cu> are used alone to indicate consonant plus *i* or *u* the vowel is usually transliterated as superscript: *vi*, *gu*.

Certain sounds that are expected from the etymology (linguistic history) of the word are not written in the Old Persian script. In the grammar and vocabularies below these are indicated by superscript letters (*A^huramazdā^h*, *baⁿdaka^h*, *abara^t*, *abaraⁿ*), but in the text examples they are omitted.

Examples:

Old Persian	Transliteration	Transcription (normalization)
𐎠𐎡𐎹	<ba-ga>	<i>baga</i>
𐎠𐎫𐎡𐎹	<ka-a-ra>	<i>kāra</i>
𐎠𐎡𐎹𐎡𐎹	<ma-a-ma>	<i>mām</i>
𐎠𐎡𐎹𐎡𐎹𐎡𐎹	<ji-i-ya-ma-na>	<i>jiyamna</i>
𐎠𐎡𐎹𐎡𐎹𐎡𐎹	<vi-θa-i-ya-a>	<i>viθiyā (viθiyā)</i>
𐎠𐎡𐎹𐎡𐎹	<pa-ta-i-ya>	<i>patiy</i>
𐎠𐎡𐎹	<ji-va>	<i>jīva (jīva)</i>
𐎠𐎡𐎹𐎡𐎹𐎡𐎹	<ku-u-ru-u-ša>	<i>Kuruš</i>
𐎠𐎡𐎹𐎡𐎹𐎡𐎹	<sa-u-gu-u-da>	<i>Suguda</i>
𐎠𐎡𐎹𐎡𐎹	<sa-u-gu-da>	<i>Sug^uda (Suguda)</i>
𐎠𐎡𐎹	<za-u-ra>	<i>zura (zūra)</i>
𐎠𐎡𐎹	<ba-da-ka>	<i>baⁿdaka (bandaka)</i>

PHONOLOGY. PRONUNCIATION.

The simple vowels may be pronounced as in German or Spanish, rather than as in English:

- a* as in Germ. *Mann*, Span. *gato*, Eng. *must*
- i* as in Germ. *ist*, Span. *chico*, Eng. *beat* (but short)
- u* as in Germ. *und*, Span. *uno*, Eng. *put*
- ai* as in Germ. *Kaiser*, Span. *baile*, Eng. *lie*
- au* as in Germ. *Haus*, Span. *causa*, Eng. *how*

The long vowels *ā*, *ī*, *ū* are pronounced like the short ones, only longer.

The combination *ar* should probably be pronounced [ər] (as in English *courageous*, French *ferais*). Similarly, *ha* should be pronounced [hə], or possibly [hi].

The consonants *p*, *t*, *k*, may be pronounced either without aspiration as in the Romance languages (e.g., Spanish) or with aspiration as in the Germanic languages (English, German, etc.) or in Persian, as we do not know how they were pronounced in Old Persian.

Old Persian *s* is always pronounced [s] as in *sing*, never [z] as in *zero*, for which Old Persian uses *z*.

Special transcription letters include:

- c* as Eng. *ch* in *child* or Ital. *cento*.
- j* as Eng. *j* in *judge*.
- ç* to be pronounced as *s*. We do not know the exact pronunciation of this letter. It may have been [sr]. Historically *ç* comes from older *θr*.
- θ* as Eng. *th* in *thing*.
- x* as Germ. *ch* in *auch* (not as in *ich*), Spanish Span. *j*, as in *bajo* [baxo] (not as in American Span. [baho]).
- š* as Eng. *sh* in *shall, fish*.

PHONOLOGY. STRESS.

We do not know the rules for Old Persian stress, but some rules may be formulated from comparison with other Iranian languages and Indic.

In words of two, three, or four syllables, the heavy syllable closest to the end of the word, not counting the last syllable, probably took the stress. Here “heavy syllable” = a syllable with a long vowel or a diphthong or a short vowel followed by more than one consonant (or an unwritten *n* or *h* + cons.) and “light syllable” = syllable with a short vowel followed by only one consonant:

kā'ra, Višt'āspa, ām'ātā, Auramazd'āha, kāsakāina
vaz'arka, Auramazdā, Ariyārāmna
fr'ābara, duvit'āparanam
mārtiya, vīspazanā

We have no way of knowing whether words with a closed final syllable (= a final syllable with a final consonant) could be stressed on the last syllable, for instance, *Kurauš: Kúrauš* or *Kuráuš*, and *dahayauš: dáhayauš* or *daháyauš*.

In words with several short syllables the stress moved toward the beginning of the word: *bága, návama*, but we do not know how far it was allowed to go and so, for instance, where the stress lay in *hamaranakara* and other words with four or more short syllables, e.g.: *ákunavam* or *akúnavam*, *hámaranakara* or *hamáranakàra* (*à* = secondary stress), *úšhamaranakara* or *ušhamáranakara*.

It is also possible, even probable, that new rules for stress developed in the Old Persian period, as Middle Persian forms show that in some word patterns the stress moved to the second-to-last syllable (penult, or last syllable if the final vowel had already been lost) also when it was light: *naváma* > **nowóm*⁴ (the new stress may represent a generalization of the stress of the genitive-dative: *naváhayā*).

In cases where a short vowel developed, as in *xšāyaθiya*, which is from **xšāyaθya*, *Haxāmanišiya* < **Haxāmanišya*, or *θanuvaniya* < **θanvanya*, the position of the stress is a matter of conjecture. These words may have been stressed either *xšāyáθiya* < **xšāyáθya*, *Haxāmanišiya* < **Haxāmanišya*, and *θanuvániya*, or *xš'āyaθiya*, *Hax'āmanišiya*, and *θánuvàniya*, according to the above rule (cf. Middle and New Persian *šāh* < *xš'āyaθiya*?). We also do not know whether the stress shifted position in the genitive-dative forms such as *kārahaya* ~ *kāráhaya* (< **kārahya*).

Note also the case of *marīka*- < **mariyaka*- (cf. Av. *mairiia*-, OInd. *márya*-, *maryaká*-). The probable development is **mariyaka* > *márika* > *mar'ika*, but it may also have been **mariyaka* > *mar'ika*.

⁴ An asterisk (*) indicates that the word is not actually found, only reconstructed.

LESSON 2

SCRIPT. SPECIAL CONVENTIONS. 1.

<ha> = ha:

The sign <ha> was frequently used alone in positions where we (for historical reasons) would expect <ha-i>. Such a use of <ha> is indicated by transcribing it as *hā*. Most often this occurs in the combination <Ca-ha-ya> *-ahāya-* instead of <Ca-ha-i-ya> *-ahiya-* <*-ahya-. The spelling <Ca-ha-i-ya> *-ahiya-* is found in the inscriptions of Xerxes.

Examples of *hā* in other positions: *hazānam* “the tongue,” *hāštataiy* “it stands.”

Examples of *hi*: *Hinduš* “India” (actually Sindh), *Hinduya-* “Indian.”

<u> = hu- or hū-:

Original initial *hu-* or *hū-* is written <u(v)> *hu-* or *hū-* in Old Persian, see the vocabulary.

<ra> = ar:

The sign <ra> was also used to spell *r*, the Indo-Iranian so-called “vocalic *r*,” that is, an *r* used as a vowel (CṛC; similar to American pronunciation of *er* in *perhaps* [pṛhæps]). Such a use of *ra* is indicated here by writing *ar*, for instance *vazarka-*, cf. New Persian *bozorg*, with *ar* > *or*, as opposed to *martiya-*, Persian *mard*, with *ar* > *ar* (see lesson 8). Except when initial (e.g., *Aršāma*), vocalic *r* is always preceded by a <Ca> sign, never <Ci> or <Cu>.

NOUNS AND ADJECTIVES. THE NOMINAL SYSTEM.

Nouns (substantives) can be 1. proper names (e.g., *Dārayavaḥu-*, *Vištāspa-*) or 2. common nouns (appellatives, e.g., *xšāyaθiya-* “king,” *puça-* “son”). Many adjectives can be used as nouns as well, e.g., *Pārsa-* “a Persian, Persian” (e.g., army), or “Persia.”

There is no definite or indefinite article. Sometimes the numeral “one,” *1*, *aiva-*, is used in the meaning of “a single” or “a certain (one).” See also lesson 12 on the “specifying” or “delimiting” function of relative clauses.

Nouns, adjectives, and pronouns can be of three genders (masculine = masc., feminine = fem., neuter = neut.). There are three numbers (singular, dual, plural) and six cases (nominative, vocative, accusative, genitive-dative, instrumental-ablative, locative).

Nouns and adjectives are classed in vocalic and consonantic declensions, called *a*-stems, *n*-stems, etc. Vowel-declension nouns have a vowel before the ending (*a*, *ā*, *i*, *ī*, *u*, *ū*, *ai*, *au*), while consonant-declension nouns have a consonant before the ending (most common: *n*, *r*, *h*, but also *p*, *t*, *nt*, *d*, *θ*).

The stem vowel *a* of the *a*-declensions is often referred to as the “thematic vowel” and the *a*-declensions as “thematic declensions” vs. “athematic” declensions. The same terminology is used for verbs.⁵

NOUNS. GENDER.

The gender of a noun can sometimes be deduced from its grammatical form. Thus, *a*-stems are either masculine or neuter, while almost all *ā*-stems are feminine. The *i*- and *u*-stems, as well as consonant stems can be either masculine, neuter, or feminine. The gender of each word should therefore be learned together with the word itself.

In the vocabularies masculine nouns of all declensions and feminine nouns of the *ā*-declension will be unmarked, while all other nouns will be marked as feminine (fem.) or neuter (neut.)

⁵ Note that stem forms are grammatical objects and not necessarily found in texts.

NOUNS. THE NOMINATIVE SINGULAR. VOWEL STEMS.

The texts in lessons 1-2 contain examples of the *a*-, *ā*-, *i*-, *u*-, and *au*-declensions. The *a*-declension contains masculine and neuter nouns. There are two *ā*-declensions, the common feminine *ā*-declension and the masculine *ā*-declension, which contains a few proper names, among them the name of the god *Ahūramazdā*-. The *i*- and *u*-declensions contain masculine, feminine, or neuter nouns. The *au*-stem *dahāyau*- “land” is feminine. The nominative singular endings are:

<i>a</i> -declension		<i>ā</i> -declension		<i>i</i> -declension		<i>u</i> -declension		<i>dahāyau</i> -
masc.	neut.	masc.	fem.	masc., fem.	neut.	masc.	neut.	
- <i>a^h</i>	- <i>am</i>	- <i>ā^h</i>	- <i>ā</i>	- <i>iš</i>	(- <i>iy</i>)	- <i>uš</i>	- <i>uv</i>	<i>dahāyāuš</i>

Examples: *ahrīka^h* “siding with the Evil One, evil,” *rāstam* “straight,” *Ahūramazdā^h*, *Aθurā* “Assyria,” *pastiš* “foot-soldier,” *Dārayavahuš* “Darius,” *paruv* “much.” There are no examples of the nom. of neut. *i*-stems in OPers.

The masc. *a*-, *ā*-, *i*-, and *u*-declensions originally (= in Indo-European) had the same ending in the nominative singular, namely *-s*, as in Greek *theós* “god,” *pístis* “faith” and *ikhthús* “fish,” Latin *dominus*, *civis*, *sinus*, but, in the Indo-Iranian mother language, *s* became *h* after *a* and *ā* but *š* after *i* or *u* according to the “ruki” rule, which states that *s* became *š* after *r*, *u*, *k* [Iran. *x*], *i*. The Indo-Iranian forms were therefore *-ah*, *-āh* and *-iš*, *-uš*. In Old Persian the final *-h* was lost.

Masculine *ā*-stems:

There are only three masculine *ā*-stems: *Ahūramazdā*-, *Xšayaqršā*- (or *Xšayāršā*-) “Xerxes,” and *Artaxšačā*- “Artaxerxes.” Of these three *Xšayaqršā*- was originally an *n*-stem, *Xšayaqršan*-, and *Artaxšačā*- an *a*-stem. The nom. *Aspacanā^h* “Aspathines” is from an *h*-stem (*Aspacanah*-, see lesson 8).

Adjectives:

Most Old Persian adjectives are declined according to the *a*-declension in the masculine and neuter. Feminine forms of adjectives of the *a*-declension are usually declined according to the *ā*-declension (exceptionally according to the *ī*-declension).

There are a few *i*- and *u*-stem adjectives.

Neuter:

Neuter nouns take no ending in the nominative and accusative singular, except in the *a*-declension, where the ending is *-am*.

Note the use of neuter adjectives as nouns: *hašiyam* “something true,” *duruxtam* “something spoken as a lie,” *rāstam* “something straight, what is right.”

dahāyau-:

The feminine *au*-stem *dahāyau*- “land” has the nom. sing. *dahāyāuš*.

SYNTAX. NOMINATIVE. 1.

The nominative is used:

1. To name sth., e.g., the person in the picture the inscription accompanies, hence the name “nominative”:

Aspacanā vačabara “(This is) Aspathines, the shield-bearer.” (DNd)

LESSON 2

2. As the subject of a verb: intransitive (e.g., “I am, I go”), transitive (e.g., “I do”), or passive (e.g., “I am called”):

adam xšāyaθiya amiy “I am king.”

3. As the predicate noun or adjective of the verb “to be” and some other verbs (e.g., “to seem,” “to be called”). The verb “to be” in the present is frequently omitted (always, but not exclusively, in the 3rd sing. present). Clauses with a subject and predicate noun or adjective but without a verb are called “nominal clauses” or “noun clauses.”

adam xšāyaθiya amiy “I am king.”

Auramazdā бага vazarka “Ahuramazdā (is) a great god.”

In sentences such as “pron. + noun. + adj.” it must be decided from the context whether the sentence should be interpreted as “pron. (is) noun. + adj.” or “pron. + noun. (is) adj.” Examples:

iyam kāra Pārsa “This (is) the Persian people/army” or “This people/army (is) Persian.”

iyam aspa vazarka “This (is) a great horse” or “This horse (is) great.”

iyam kāsaka kapautaka “This glass (is) blue” or “This (is) blue glass.”

iyam hainā hamiçiyā “This army (is) rebellious” or “This (is) a rebellious army.”

ima dātam rāstam “This law (is) right” or “This (is) the right law.”

ima hašiyam naiy duruxtam “This (is) true, not false.”

paruv naibam “Much good” or “much (is) good.”

Note: *paruv* is the acc.-nom. neut. sing. of *paru-*, a *u*-stem.

4. As an apposition to another nominative:

adam Dārayavauš xšāyaθiya vazarka ... Haxāmanišiya Pārsa ... Ariya Ariya-ciça “I (am) Darius, great king, an Achaemenid, a Persian, an Aryan, of Aryan stock.” (DNa 8-15)

hamaranakara amiy ušhamaranakara “as a fighter I am a good fighter” (DNb 34)

asabāra uvasabāra amiy θanuvaniya uθanuvaniya amiy utā pastiš utā asabāra “as a horseman I am a good horseman, as an archer I am a good archer both on foot and on horse” (DNb 41-45);

In the last two sentences *hamaranakara* and *asabāra* are appositions to *adam* “I,” implied in *amiy* “(I) am.”

5. In the “nominative naming phrase,” see lesson 6.

6. Transitive verbs that take two accusative objects take two nominatives when passive (see lesson 11).

NOUNS. THE GENITIVE.

The genitive sing. of nouns of the *a*-declension ends in *-ahayā*, e.g., *Vištāspahayā* “Hystaspes’s,” *Aršāmahayā* “Arsames’s,” *ariyahayā* “the Aryan’s.” See some examples in lesson 1, exercises 1.

Instead of final *-ā* we find short *-a* (*-ahaya*) in a few words (see lesson 5). Note also *avahayarādiy* “on account of that, therefore.”

LESSON 2

VOCABULARY 2

Masc. *a*-stems and fem. *ā*-stems are not marked as such in the vocabulary. In translations of the Achaemenid inscriptions Greek forms of personal and other names, known from the Greek historians (especially Herodotus), are commonly used.

Ariya-: Aryan	huv-arštika- (uv-ārštika-?): a good spear-thrower
Ariya-ciça-: of Aryan stock	huv-asabāra: a good rider
Ariyāramna-: Ariaramnes	hUvaxšatara-: Cyaxares (Median king)
Aršāma-: Arsames	hUvja-: Elam, Elamite
arštika- (or ārštika-?): spearman	ima: this (dem. pron., nom.-acc. neuter)
Artaxšaça- masc.: Artaxerxes	iyam: this (dem. pron., nom. masc. and fem.)
asa-bāra-: a rider, on horseback	kapautaka-: blue
aspa-: horse	kāra-: the people, army
Aspacanā ^h (nom.): Aspathines	kāsaka-: glass
Aθurā-: Assyria	martiya-: man
Aθuriya-: Assyrian	Māda-: Media, Median, Mede
āha ^t , āha ⁿ : he was, they were	naiba-: good, beautiful
Bābiru- : Babylon, Babylonian	naiy: not
dāta- neut.: law	Parθava-: Parthia, Parthian
duruxta-: false (lit. “lied up”)	paru-: much, plur. many
hainā-: (enemy) army	pasti-: foot-soldier
hamarana-kara-: a fighter	Pārsa-: Persia, Persian
hamiçiya-: rebellious, inimical	rāsta-: right
hašiya-: true	*tahma-/taxma-: brave
hazānam < hazan-: tongue	θanuvaniya-: archer (lit. bow-man)
Hi ⁿ du-: India	utā: and; utā ... utā: both ... and
Hi ⁿ duya-: Indian	vasiy: much; greatly, mightily (only form of this word)
huš-hamaranakara-: a good fighter	vaçabara-: shield-bearer (Pirart)
hu-θanuvaniya-: a good archer	Xšayaaršā- masc.: Xerxes

LESSON 3

SCRIPT. SPECIAL CONVENTIONS. 2.

<u> ~ <u-va> = ū (u):

A short *u* or long *ū* before consonant is sometimes written <u-va> rather than just <u>, for instance:

short: <pa-ru-u-za-na->, <pa-ru-u-va-za-na->, or <pa-ru-u-va : za-na-> *paru-zana-*, *paruv-zana-*;

long: <u-ja> *Ūja-* or <u-va-ja> *Ūvja-*, <pa-ru-u-na-a-ma> *parūnām* or <pa-ru-u-va-na-a-ma> *parūvnām*;

short or long: <u-va-na-ra-> *hūvnara-* or *huvnara-* “talent, capability,” cf. OInd. *sūnara-* with long *ū*, but Pers. *hunar*, with short *u*.

<i> ~ <i-ya>:

There seem to be no instances of long *ī* written <i-ya> before consonants. Wherever we have doublets such as *niyašādayam* <na-i-ya-ša^o> (Darius) “I placed” beside *nīšādayam* <na-i-ša^o> (Xerxes) we are probably dealing with the historical development of *-iya-* > *-ī-*. Note also that older **mariyaka-* has already become *marīka-* “young man” in the inscriptions of Darius. Similarly <pa-ra-i-ya-na> is probably for *parīyana-* < **pariy-ayana-* “behavior.”⁶

In a late inscription (Artaxerxes I) we have <sa-i-ya-ma-ma> “silver,” probably for *sēmam* < Greek *ásēmos*.

NOUNS AND ADJECTIVES. WORD FORMATION.

Nouns and adjectives can be

Underived nouns and adjectives:

1. “underived” (from a historical perspective these are also sometimes derived, but there is no word in Old Iranian or Indo-Iranian from which they can be said to be derived), e.g.,

kāra- “people, army,” *puça-* “son.”

Derived nouns and adjectives:

2. “derived” by means of an ending (the form from which they are derived may not actually be attested in Old Persian; words not attested are indicated by an asterisk *), e.g.,

ending

-a- *drauga-* “lie, the Lie” < √draug-/drauj-⁷ “to lie”;

-ana- *draujana-* “full of lies, lying” < √draug-/drauj- “to lie”;

-aina- *kāsakaina-* “made of glass” < *kāsaka-* “glass,” *aθaⁿgaina-* “made of stone” < *aθaⁿga-* “stone” (cf. Mod. Pers. *sang*);

-iya- *Aθuriya-* “Assyrian” < *Aθurā-* “Assyria,” *Haxāmanišiya-* “Achaemenid” < *Haxāmaniša-* “Achaemenes,” *θanuvaniya-* “connected with/using a bow, archer” < **θanuvan-* “bow,” *xšāyaθiya-* “king” < **xšayaθa-* “the wielding of (royal) command” < √xšay “to be in command,” *māniya-* “*household” < **māna-* “house” (YAv. *nmāna-*); note that nouns in *-ka-* change the *k* > *c*:⁸ *Maciya-* < *Maka-* “Makran,” *Ākaufaciya-* “mountain-dwellers” < **Ākaufaka-*.

⁶ Suggested by Sims-Williams, 1981.

⁷ The √ sign refers to the “root” of a verb, that is, the basic consonant and vowel combination of the word. Roots are only found in grammars. See lesson 4.

⁸ This phonetic change is called “palatalization.”

LESSON 3

-ka- *vazarka-* < **vazar* “greatness,” cf. *vašnā* “by the greatness (of Ahuramazdā)”; *arštika-* (or *ārštika-*) < **aršti-* “spear” (YAv. *aršti-*); *marīka-* “young man” < **mariya-* (YAv. *mairiia-*);
 -man- *tauman-* “strength” < √tau “to be able, powerful.”

A special class of “derived” nouns are those that are identical with the word they are derived from, e.g., *Pārsa-* “Persian” < *Pārsa-* “Persia.”

Compounds:

3. compounds, e.g.,

adjective + noun: *tigra-xauda-* “with pointed hat” < *tigrā- xaudā-* “pointed hat”; *ariya-ciça-* “of Aryan stock” < *ariya- ciça-* “Aryan stock”;
 noun + verbal element: *asa-bāra-* “on horseback” < *asa-* “horse” + *-bāra-* “carried”; *hamarana-kara-* “battle-fighting” < *hamarana-* “battle” + *-kara-* “doing”;
 prefix + noun: *huv-asa-* “having good horses” < **hu-* “good” + *asa-*; *huv-asabāra-* “good horseman” < **hu-* + *asabāra-*; *pati-kara-* < **pati-kar-* “imitate(?)” > “image”;
 verb + noun: *Dāraya-vahu-* < *dāraya-* “to hold” + *vahu-* “sth. good.”

Nouns can be derived from adjectives and adjectives from nouns. Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds). Compounds are also declined as single words, e.g., *ariyam ciçam*, but *ariya-ciçam*. More in lesson 8.

Adjectives can also be used as nouns, e.g., *paruv naibam* “much (that is) good,” where *paruv* is the neut. sing. of *paru-* “much.”

NOUNS. NOMINATIVE PLURAL.

The nominative plural of *a-* and *ā-*stems ends in *-ā*. Some masculine nouns and pronouns of the *a-* declension have the ending *-āha*⁹ in the nominative plural.

<i>a-</i> declension		<i>ā-</i> declension	<i>dahayau-</i>
masc.	neut.	fem.	
<i>-ā, -āha^h</i>	<i>-ā</i>	<i>-ā^h</i>	<i>dahayāva^h</i>

Examples: masc. *Haxāmanišiyā* “Achaemenids,” neut. *āyadanā* “temples,” fem. *stūnā^h* “columns.”

The ending *-āha* is found only in the following expression:

aniyāha bagāha tayaiy hatiy “the other gods who are” (DB 4.61 and 63)¹⁰

PRONOUNS. PERSONAL PRONOUNS. FIRST PERSON.

The 1st-person pronouns are nom. *adam* “I” and *vayam* “we.” In Old Persian these pronouns are rarely omitted.

adam Dārayavauš xšāyaθiya vazarka “I (am) Darius, the great king.” (DB 1.1)

vayam Haxāmanišiyā ... vayam xšāyaθiyā amahay “We Achaemenids ... We are kings” (DB 1.7, 10-11 = DBa 10-12, 17-18)

⁹ = Avestan *-āṇhō*, Sanskrit *-āsaḥ*.

¹⁰ Akkad. DINGIR.MEŠ gabbi “all the gods.”

PRONOUNS. SPECIAL FORMS.

Pronouns are mostly declined like adjectives except for a few typical “pronominal” forms. Thus the neut. nom.-acc. sing. has no final *-m* and the masc. nom. plur. normally ends in *-aiy*.

PRONOUNS. DEMONSTRATIVE PRONOUNS. NEAR-DEIXIS.

The nom. forms of the near-deictic¹¹ demonstrative pronoun *ima-* “this” are:

	masc.	fem.	neut.
Sing.	<i>iyam</i>	<i>iyam</i>	<i>ima</i>
Plur.	<i>imaiy</i>	<i>imā</i>	<i>imā</i>

iyam asa naiba “This horse (is) good.”

imaiy martiyā šiyātā “These men (are) happy.”

iyam arštiš tigrā “This spear (is) pointed.”

imā xaudā tigrā “These hats (are) pointed.”

ima dātām rāstām “This law (is) right.”

imā xšaça uvaspā “These empires have good horses.”

Note that in sentences such as *iyam Sakā tigraxaudā* “This (is) the Sakas with pointed hats.” (DN XV) and *iyam Maciyā* “This (is) the Makranians” (DN XXIX), *iyam* probably agrees with an unexpressed *patikara* (masc.) “picture.”

ADJECTIVES. PRONOMINAL ADJECTIVES.

Pronominal adjectives are a few adjectives which take some “pronominal” forms, e.g., *visa-* “all” and *aniya-* “other.” The nom. forms of *aniya-* “other” are:

	masc.	fem.	neut.
Sing.	<i>aniya</i>	<i>aniyā</i>	<i>aniya, aniyaš-ca</i> ¹²
Plur.	<i>aniyaiy</i>	<i>aniyā</i>	

baga aniya naiy astiy “There is no other god.”

paruv aniya astiy kartam “There is much other (that has been) done.”

paruv aniyašcā astiy kartam “There is much other, too, (that has been) done.”

bagā aniyaiy hatiy “There are other gods.”

VERBS. “TO BE.”

The verb “to be” has two main uses: 1. to denote existence (English “there is”); and 2. to connect a predicate to a subject (to say that somebody or something *is* somebody or something). No. 1 is sometimes referred to as the “existential verb” (Latin *verbum existentiae*) and no. 2 as the “copula” (connector). The 3rd sing. *astiy* is only used as existential verb (“there is”), but is rare. Note the following forms of Old Persian “to be” (√ah):

¹¹ “deictic” means that it *points* to something near or far.

¹² See lesson 12.

LESSON 3

B–Translate into Old Persian:

- 1 We are called Persian, (but) we are Median.
- 2 These Parthians were not Achaemenids. They were not good horsemen.
- 3 The Assyrians were not great kings. They were liars.
- 4 The Makranians have always been and still are evil.
- 5 The Sakas wearing pointed hats have been distinguished Aryans from old.
- 6 Happy subjects are loyal followers.
- 7 This is a happy family.
- 8 This empire is big.

VOCABULARY 3

<p>a^hmāxam: our anušiya-: a loyal follower a^hrīka-: evil, siding with the Evil One¹ aršti- fem.: spear aθaⁿga-: stone aθaⁿgaina-: (made) of stone Ākaufaciya-: mountain-dwellers āmāta-: distinguished, noble [Akkadian <i>mār banī</i> (DUMU.DŪ) “free, full citizen, notable, person of quality”(?.)] āyadana- neut.: place of sacrifice, temple baⁿdaka-: loyal subject dahayau- fem.: land, country² draujana-: lying, liar duvitāpar(a)nam: in two “wings” (branches ?)³ fratara-: superior, better hacā: from (prep. + inst.-abl.) hamarana- neut.: battle huv-aspa- = uv-asa- IX = *navā: nine karta- < √kar-: made (perfect participle); work kāsakaina-: (made) of glass Maciya-: Makranian Maka-: Makran mayuxa- : nail, doorknob⁴</p>	<p>māniya-: household(?) navama-: ninth pariya-: behavior paruviyata^h, in hacā paruviyata^h: from before, from old paru-zana-: of many kinds patikara-: representation, statue, picture Saka-: Scythian stūnā-: column šiyāta-: happy, blissful taumā-: family tayaīy-: who (nom. plur. masc.) tigra-: pointed tigra-xauda-: wearing pointed hats θahayāmahay < θahaya- < √θah: we are called vayam: we visa-: all xaudā-: hat xšaça- neut.: (royal) command, empire</p>
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¹ Presumably: < *ahriya- “on the side of the Evil one,
 Avestan Aṅra (< ahra-) Maniiu.

² See Schmitt, “Zur Bedeutung,” 1999.

³ Another proposed translation is “from the beginning till
 now.”

⁴ Cf. Skt. *mayūkha*, but Persian *mīx* from **mayuxa*.

LESSON 4

SCRIPT. SPECIAL CONVENTIONS. 3.

Consonant + v or y:

Original consonant + v and consonant + y are always written *uv* <Cu-u-va> or <Ca-u-va> and *iy* <Ci-i-ya> or <Ca-i-ya> (except after *h*, as explained in lesson 2). Examples:

<pa-ru-u-vi-i-ya-ta>	<i>paruviyata</i>	<ja-di-i-ya-a-mi-ya>	<i>jadyāmiy</i>
<i-sa-u-va-a>	<i>isuvā</i>	<a-ra-i-ya>	<i>ariya</i>

At the end of a word *u* and *i* are always written *uv* and *iy* (except after *h*) Examples:

<pa-ru-u-va>	<i>paruv</i>	<da-a-ra-ya-a-mi-i-ya>	<i>dārayāmiy</i>
<ha-u-va>	<i>hauv</i>	<da-a-ra-ya-ta-i-ya>	<i>dārayatiy</i>

Note that, when final *-uv* or *-auv* or *-iy* or *-aiy* are followed by an enclitic pronoun or particle (see below, on pronouns), the final letter is not written. Thus <na-i-ya> *naiy* “not” becomes <na-i-> *nai-* in *nai-patiy* “nor,” and *hauv* becomes *hau-* before the pronoun *-maiṣ* “me, my”: <ha-u-ma-i-ya> *hau-maiṣ*. Often this rule is not observed, so we also find *hauvmaiṣ*, etc. (see p. 27).

The spelling of final *-auv* and *-aiy* also influenced internal *-av-* and *-ay-*, which are sometimes spelled *-auv-* and *-aiy-*, e.g.: *dāraya- ~ dāraiya-*, *bava- ~ bauva-*.

VERB. THE VERBAL SYSTEM.

The verb in Old Persian, as in other languages, is a multidimensional system.

It has three “tenses”: present, past, and perfect. The past tense is mostly expressed by the imperfect (English *he was*, *he did*, *he went*). The perfect is formed by the perfect participle in *-ta* plus the verb “to be” (similar to German *Ich bin gewesen* and French *je suis allé*).

There are several “moods”: indicative (English *he sleeps*), subjunctive (English (*lest*) *he sleep*), imperative (English *sleep!*), optative (English *he would sleep*, *wishes to sleep*), and injunctive.

There are two “voices”: active and middle (cf. Latin *amo* “I love” but *sequor* “I follow”).

There is a passive formation in *-iya-*.

Note that the word “active” is used in two different ways: “active” *form* or “active” *meaning*. “Active” form means that the verb takes “active” endings, rather than “middle” endings. A verb can have “middle” forms but still have “active” meaning, that is, take a direct object (transitive), for instance (see lesson 5).

Like the nouns, the verb stems are classed in vocalic and consonantic and thematic and athematic, conjugations. Thematic verbs (= stems ending in *-a*) are “regular,” while the athematic verbs are “irregular.” Most endings are the same in the two classes, but in the athematic conjugations changes frequently take place as a result of the various historical developments of the combinations of the final consonants of the stem with the initial consonants of the endings.

Another term used with verbs is “root,” often denoted by $\sqrt{\quad}$. It is the smallest meaningful part of the verb, but it is a grammatical object (like “stem”). It is usually written as consonant + vowel (+ consonant) or vowel + consonant, but more complex roots are found, e.g., \sqrt{had} “to sit,” \sqrt{ah} “to be,” \sqrt{ay} “to come,” $\sqrt{\dot{s}iyav}$ “to go,” $\sqrt{k\dot{a}r}$ “to do,” \sqrt{jan} “to strike (down), crush.” With this terminology, we can say that athematic forms are based on the root alone, while thematic forms are based on the root + *-a-*; \sqrt{jan} :- present stem *jan-*; $\sqrt{\dot{s}iyav}$:- present stem *\dot{s}iyav-a-*.

VERBS. THE PRESENT INDICATIVE ACTIVE.

The present indicative active has the following endings in the 1st and 3rd persons (the 2nd person is not attested).

In the examples below note the treatment of the following consonant groups.

$h + m > hm$
 $h + t > st$ (in *astiy*)
 $n + t > nt$

Pres. stems: *ah-/h-* “to be,” *jan-* “to strike (down), crush,” *kunau-* “to make,” *dāraya-* “to hold,” *jadiya-* “to implore, ask for,” *θaha-* “to announce, say,” *θahāya-* “to be announced (as), be called,” *bara-* “to carry”:

Endings:		
	athem.	them.
Sing.		
1	- <i>miy</i>	- <i>āmiy</i>
2	- <i>hāy</i>	
3	- <i>tiy</i>	- <i>atiy</i>
Plur.		
1	- <i>mahāy</i>	- <i>āmahāy</i>
3	- <i>antiy</i>	- <i>antiy</i>

Examples:	
athem.	them.
<i>a^hmiy</i>	<i>dārayāmiy, jadiyāmiy</i>
<i>ahāy</i>	
<i>astiy, janⁿtiy,</i> <i>kunautiy</i>	<i>θātiy</i> (< * <i>θahatiy</i>), <i>dārayatiy</i>
<i>a^hmahāy</i>	<i>θahāyāmahāy</i>
<i>hanⁿtiy</i>	<i>baraⁿtiy</i>

VERBS. THE IMPERFECT.

The imperfect is by far the most common tense in the Old Persian inscriptions. Some frequent forms are: *āha* “he was, they were,” *abava* “he became, they became,” *adurujiya* “he lied, they lied,” *aθaha* “he said, they said,” *akunavam* “I made,” *akunauš* “he made,” *frābara* “he gave, they gave.” More in lesson 6.

NOUNS. THE ACCUSATIVE.

The accusative singular ending is *-m* in all masculine and feminine nouns. The accusative of neuter nouns is identical with the nominative in both the singular and the plural.

The *-m* is added directly to the final vowel of the stem in the *a-*, *ā-*, *i-*, and *u-*declensions; consonant stems take the ending *-am* (see lesson 8).

The accusative singular of *dahāyau-* is *dahāyāum* or *dahāyāvam*.

Few forms of the accusative plural are known. The *a-* and *ā-*declensions both have *-ā*, which reflects three different original endings: masc. probably *-ā*,¹⁷ fem. *-ā^h*, neut. *-ā*. The endings are:

	<i>a</i> -stems		<i>ā</i> -stems	<i>i</i> -stems	<i>u</i> -stems	<i>dahāyau-</i>
	masc.	neut.				
Sing.	- <i>am</i>	- <i>am</i>	- <i>ām</i>	- <i>im</i>	- <i>um</i>	<i>dahāyāum, dahāyāvam</i>
Plur.	- <i>ā</i>	- <i>ā</i>	- <i>ā^h</i>	- <i>īs(?)</i>		<i>dahāyāva</i>

¹⁷ According to Oswald Szemerényi (*Scripta Minora*. Vol. IV. Innsbruck: Innsbrucker Beiträge zur Sprachwissenschaft, 1991: 1956-60), the ending may have had a final, unwritten, *-n*, which became *-m* before a labial in *abiṽ sakām pasāva* (DB 5.21-22); since *sakām* is the last word of a sentence and *pasāva* begins, not only a new sentence, but a new section of the inscription, this hypothesis remains weak, however.

LESSON 4

Examples:

a- and *ā-*stems:

	masc.		fem.	neut.
Sing.				
nom.	<i>vazarka</i>	<i>Ahuramazdā</i>	<i>umartiyā</i>	<i>vazarkam</i>
acc.	<i>vazarkam</i>	<i>Ahuramazdām</i>	<i>tigrām</i>	=

Plur.	masc.		fem.	neut.
nom.	<i>āmātā, aniyāhah</i>	-	<i>hamiçiyāh</i>	<i>θakatā</i>
acc.	<i>martiyā</i>	-	=	=

i- and *u-*stems

	fem.	masc.	neut.
Sing.			
nom.	<i>šiyātiš</i>	<i>dārayavaḥuš</i>	<i>paruv</i>
acc.	<i>šiyātim</i>	<i>dārayavaḥum</i>	=
Plur.	(no examples)		

Notes: There are both masc. and fem. *i*-stems. There are no plural forms of *paru-*. Use *vasiy* to translate “many.”

NOUNS. THE Ū-STEM TANŪ-

The *ū*-stem *tanū-* fem. “body, self” has the nom. *tanūš*, acc. *tanūm*. Note that the Old Persian orthography does not allow us to verify whether the *ū* was in fact long or whether it had been shortened, so that the forms coincided with those of the *u*-stems.

PRONOUNS. THE ACCUSATIVE.

The accusative of *adam* “I” is *mām* “me,” enclitic *-mā* (*-mām*).

Note: *enclitic* means that a word is unstressed and can not stand alone, but must be attached to the preceding word. An enclitic word can therefore never stand at the beginning of a clause. Two enclitics are also possible (*mā-taya-mām* “not-that-me” = “that ... not me”). Note also *avašciy* < *ava* + *ciy* (below).

The accusative forms of the demonstrative pronoun *ima-* “this” are:

	masc.	fem.	neut.
Sing.			
acc.	<i>imam</i>	<i>imām</i>	<i>ima</i>
Plur.			
acc.	<i>imaiy</i>	<i>imā</i>	<i>imā</i>

LESSON 4

PRONOUNS. DEMONSTRATIVE PRONOUNS. FAR-DEIXIS.

The nom. and acc. forms of the demonstrative *hauv/ava-* “that” are:

	masc.	fem.	neut.
Sing.			
nom.	<i>hauv</i>	<i>hauv</i>	
acc.	<i>avam</i>	<i>avām</i>	<i>ava, avašciy</i>
Plur.			
nom.-acc.	<i>avaiy</i>	<i>*avā</i>	<i>avā</i>

PRONOUNS. RELATIVE PRONOUNS.

The nom. and acc. forms of the relative pronoun *haya-/taya-* are:

	masc.	fem.	neut.
Sing.			
nom.	<i>haya</i>	<i>hayā</i>	<i>taya</i>
acc.	<i>tayam</i>	<i>tayām</i>	<i>taya</i>
Plur.			
nom.-acc.	<i>tayaiy</i>	<i>tayā (tayaiy)</i>	<i>tayā</i>

SYNTAX. RELATIVE CLAUSES.

Old Persian relative clauses will be discussed in detail in lesson 12. Many Old Persian relative clauses are of the regular English type, but some are also of an unfamiliar type. For the moment note the relative clause *hayā amāxam taumā* “the family which is ours,” where, according to English usage, we would expect **taumā hayā amāxam*. We see that what we call the antecedent (the word the relative pronoun refers to, that is, the word the relative clause modifies) instead of coming before the relative clause, has been “pulled” into the clause itself: “which family is ours.”

SYNTAX. ACCUSATIVE. 1.

The accusative is used in the following functions in Old Persian:

1. direct object of a transitive verb:

imām dahayāum (or *dahayāvam*) *vaināmiy* “I see this land.”

Sakā tayaiy xaudām tigrām baratiy “the Scythians who wear a pointed hat” (DB 5.22)

Aspacanā vaçabara isuvām dārayatiy “Aspathines the shield-bearer holds the battle-axe(?)” (DNd)

aniya aniyam jatiy “They strike one another.” (lit.: “(one) strikes the other”)

āyadanā vikatiy “He destroys the temples.”

θātiy Xšayaqršā xšāyaθiya vašnā Auramazdāhā Dārayavauš imam duvarθim visadahayum akunauš
 “King Xerxes announces: ‘By the greatness of Ahuramazdā Darius made this gate of all nations.’”
 (cf. XPa 11-13)

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θātiy Dārayavauš XŠ ima xšačam taya adam dārayāmiy “King Darius announces: ‘This (is) the empire which I hold.’” (DPh 4-5 = DH 3-4)

2. two accusative objects are found with verbs signifying “to create sb. as sth., to make sb. sth., to ask sb. for sth., to take sth. from sb., rob sb. of sth., to do sth. to sb., to harm sb.”:

Auramazdā mām Dārayavaum xšāyaθiyam akunauš hau-mā draujanam naiy akunauš “Ahuramazdā made me, Darius, king. He did not make me a liar.”

aīta adam yānam jadiyāmiy Auramazdām “This I ask Ahuramazdā (as) a favor” (DPd 20-21)

adam avam Gaumātam xšačam adīnam “I took the (royal) command from that Gaumāta.”

aniya aniyam miθa akunauš “They did wrong to one another.”

naiy škauθim naiy tunuva^atam zūra akunavam “I did wrong to neither the weak nor the strong” (DB 4.65)

Note the so-called *figura etymologica* (see lesson 13):

avam ubartam abaram “I treated him well,” literally, “I carried him well-carried.”

3. to express the goal of motion (not with persons):

avam frāišayam Arminam “him I sent to Armenia,”

but:

abiy Vištāspam ašiyava “he went (over) to Hystaspes.”

4. to indicate measure: “how much, how many?”

XL arāšnīš baršnā ... XX arāšnīš baršnā “forty cubits in depth, twenty cubits in depth” (DSf 26-27)

5. as the direct object of agent nouns and in impersonal verbal and nominal constructions, see lesson 6;

6. several pre- and/or postpositions govern the accusative: *antar* “in(side),” *abiy* “to,” *upā* “under (the reign of),” *upariy* “on(to),” *tarah* “through, via,” *paišiyā* “before, in the presence of,” *patiš* “against,” *parah* “beyond,” *pariy* “about, concerning,” *pasā* “after.” Examples:

atar imā dahayāva “among these lands”

abiy Vištāspam ašiyava “he went (over) to Hystaspes.”

upā Artaxšačām “under Artaxerxes”

Auramazdā ... xraθum utā aruvastam upariy Dārayavaum xšāyaθiyam niyasaya “Ahuramazdā ... bestowed wisdom and physical ability (agility) upon King Darius.” (DNb1-5)

paišiyā mām “before me, in my presence”

martiya taya patiy martiyam θātiy “that which a man says against a(nother) man.”

patiy duvitīyam “for the second (time).”

hauv ašiyava patiš Dādaršim “He went against Dādarši.”

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pariy Gaumātam tayam magum “about Gaumāta the Magian.”

Dārayavauš ... pasā tanūm mām maθištam akunauš “Darius ... made me greatest after (him)self.” (XPf 30-32)

7. the apposition to a noun in the accusative is also in the accusative, as in *mām Dārayavaum* “me, Darius” in no. 2 above.

SYNTAX. PRESENT TENSE. 1.

The present tense is used as in English.

θātiy Dārayavauš Xš ima xšačam taya adam dārayāmiy “King Darius announces: ‘This (is) the empire which I hold.’” (DPh 4-5 = DH 3-4)

aita adam yānam jadyāmiy Auramazdām “This I ask Ahuramazdā (as) a favor” (DPd 20-21)

ima patimaiy aruvastam tayamaiy tanūš tāvayatiy “And this, too, is my agility of which my body is capable.” (DNb 32-34)

martiya taya kunautiy “What a man does.”

Sakā tayaiy xaudām tigrām baratiy “the Scythians who wear the pointed hat” (DB 5.22)

In addition it is used to indicate a state lasting from the past into the present:

vayam Haxāmanišiyā θahqyāmahiy hacā paruviyata āmātā amahqy “We are called Achaemenids (because) we are (= have been) distinguished from old.” (DB 1.7-8 = DBa 10-12)

IX duvitāparanam vayam xšāyaθiyā amahqy “We nine (have) always (been) and still are kings (one after the other).” (DB 1.10-11 = DBa 17-18)

Note the formula *θātiy X xšāyaθiya* “Says King X,” “(Thus) says King X,” with *raising (fronting)* of the verb (see more in lesson 18). This is the only example of initial position of the verb in Old Persian.

EXERCISES 4

A–Write out the present forms of $\sqrt{\text{dar}}$ and $\sqrt{\text{bar}}$.

B–Transcribe, and translate from Old Persian the following:

𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲
𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲
𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲
𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲
𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲 𐎧𐎺𐎠𐎹𐎲

LESSON 4

C–Translate into Old Persian:

- 1 King Darius announces: “This is the land which I hold.”
- 2 The Scythians are good archers. They wear pointed hats.
- 3 This is the Scythian who wears a pointed hat.
- 4 There are other Scythians, who do not wear hats.
- 5 The gods who are (= exist) (up)hold this empire which is ours.
- 6 Our family were Persians; they were not Medes.
- 7 We ask the king for noble gifts.

VOCABULARY 4

<p>aita: this (neut.) abi-jāvaya- < √jav: to add (to: + abiy + acc.) abiy: to, over to, toward (+ acc.) adīnam (see dīnā- in lesson 6): I took + 2 acc.: sth. from. sb. akunau- < √kar: made aniya-: other; aniya- ... aniya-: one ... another arašni-: a cubit Armina-: Armenia aruvasta- neut.: physical ability, agility aⁿtar: among, in (+ acc.) avahaya-rādiy: for this (the following) reason bara- < √bar: to carry baršnā (< *barzan-): in height, depth Dādārši-: proper name dāraya- < √dar: to hold, have duvarθi-: gate, portal duviti/īyam: a second (time) fraišaya- < fra + √aiš: to send (+ acc. of place; + abiy + acc. of persons) frābara < fra + √bar: he gave hauv: he (nom. sing. masc.) haya-, taya-: relative pronoun ^hu-bartam bara-: to treat well ^hu-martiya-: with good men, having good men ^huv-asa- = ^huv-aspā-: with good horses, having good horses isuvā-: battle-axe jadiya- < √jad: I ask + 2 acc.: sb. for sth. jan- < √jan: to strike kunau- < √kar: to do -maiy enclitic: my (gen.-dat.) maθišta-: greatest</p>	<p>-mā enclitic: me (acc.) mām: me (acc.) miθa^h- kunau-: to do wrong to (+ acc.) nipadiy: after, in pursuit (of) (+ acc.) niyasaya < ni-saya- < √sā: he bestowed (upon: + upariy + acc.) paišiyā (+ acc.): before, in the presence of para^h: beyond (+ acc.) pariy: about, concerning (+ acc.) pasā: after (+ acc., gen.-dat.) patiy adverb: also, too, in addition patiš: against (+ acc.) šiyāti- fem.: peace, happiness škauθi- = skauθi-: poor tanū- fem.: body, self tara^h: through, via (+ acc.) tāvaya- < √tav: to be able, capable (of) tunuva^{nt}-: mighty (see lesson 8) θahaya- < √θah (passive): to be said, be announced (as), be called θakata-: passed (used in dating formula, see lesson 9) θātiy < *θahatiy < √θah: he says upariy: in, on (+ acc.) upā: under = during the reign (of: + acc.) vaina- < √vain: to see vi-kan- < √kan: to destroy visa-dahayu-: of all nations xraθu- (xratu-): wisdom, intelligence yāna- neut.: boon, favor, gift zūrah- neut.: crooked deed, wrong(doing) (zūrah^h kar-: do wrong to, + acc.)</p>
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Note: *uvasa-* and *uvaspa-* are the Old Persian and Median forms respectively of this word (see lesson 14).

LESSON 5

SCRIPT. SPECIAL CONVENTIONS. 4.

Final $-ā \sim -a$:

Instead of final $-ā$ we find only $-a$ (no vowel sign) in a few words, notably in the a -stem gen.-dat. sing. ending: $-ahaya \sim -ahayā$, always in the dating formula ($\bar{A}çiyādiyahaya māhayā$ “in the month of \bar{A} .”), occasionally in the “son of” formula ($Nabunaitahaya puça$ “the son of Nabonidus”), and occasionally elsewhere.

The word $kā$ “who(ever)” is written 𐎧𐎠 <ka-a> in DB but 𐎧𐎠 <ka-ā> in XPh, where the second sign is “a semi-a,” i.e., an <a> with only the top horizontal and the middle vertical wedge. This spelling may indicate that the word was ka with short a , which by the rules of Old Persian should be written only 𐎧 <ka>, which, however, was probably felt to be too small a word.

$-ā$ + enclitics:

Before enclitics, original short $-a$ may reappear: $manā + cā > manacā$; $avahayā + rādiy > avahayarādiy$ (see also lesson 12).

<a-i> = ai:

An “extra” <a> is twice written in the gen.-dat. (see below) sing. ending $-aiš$ <Ca-a-i-ša>, apparently to distinguish it from the nom. ending $-iš$ <Ca-i-ša>: <ca-i-ša-pa || a-i-ša> (at line break) $Cišpa-aiš$; <ca-i-ca-xa-ra-a-i-ša> = $Cicaxraiš$.

SCRIPT. LOGOGRAMS.

When a word is expressed by a logogram but also has an oblique¹⁸ case ending, the case ending is attached to the logogram, as in $\text{𐎧𐎠𐎧𐎠𐎧𐎠} Xšhayā = xšāyathiyahayā$, $\text{𐎧𐎠𐎧𐎠𐎧𐎠𐎧𐎠} Xšyānām = xšāyathiyānām$, $\text{𐎧𐎠𐎧𐎠𐎧𐎠} DH_1nām = dahayūnām$.

Note: The Old Persian logograms were not used for DB.

SCRIPT. FINAL CONSONANTS.

The only consonants (other than y and v) allowed at the end of words in the known Old Persian corpus are m , $š$, and perhaps s (in $*daθa^s$). There are no examples of two consonants in final position (e.g., $-fš$, $-xš$). Other consonants that were there in older Iranian are not written, and we cannot be sure whether they were pronounced at all.

Final consonants have left a trace in Old Persian, however, as they are reflected in the spelling of final $-a$ or $-ā$ in the following manner:

- older final $-a$ and $-ā$ (not followed by a consonant) are $-ā$ in Old Persian;
- older final $-aC$ (short a before a consonant other than m) is short $-a$ in Old Persian;
- older final $-āC$ (long $ā$ before a consonant other than m) is $-ā$ in Old Persian.

Old Persian $-a$ therefore represents older $-ah$, $-at$, or $-an$, while Old Persian $-ā$ represents older $-a$ or $-ā$ or $-āC$ ($C \neq m$).

SCRIPT. DOUBLE CONSONANTS.

Double consonants are usually simplified in Old Persian, e.g., $ucāram-maiy$ “easy for me” is written <u-ca-a-ra-ma-i-ya>, probably $ucāramaiy$; but we also find $hakaram-maiy$ “(if) once for me,” etc.

¹⁸ A case other than the nominative.

NOUNS. CONSONANT STEMS.

The nom. sing. of *n*-stems, *r*-stems, and *t*-stems ends in *-ā*: *xšaçaṣpāvā* < *xšaçaṣpāvan-* “satrap”; *pitā* < *pitar-* “father,” *framātā* < *framātar-* “commander”; *napā* < *napat-* “grandson.” Acc. sing. forms include *framātāram*.

NOUNS. THE GENITIVE-DATIVE.

The endings of the OPers. genitive-dative (gen.-dat.) are the Old Iranian genitive forms. No old dative forms have survived. The endings of the declensions we have discussed so far are:

	<i>a</i> -stems masc.-neut.	<i>ā</i> -stems masc.	fem.	<i>i</i> -stems	<i>u</i> -stems	<i>dahayau-</i>
Sing.	<i>-ahayā</i>	<i>-āha^h, -āhā, -ahā</i>	<i>-āyā^h</i>	<i>-aiš</i>	<i>-auš</i>	<i>dahayauš</i>
Plur.	<i>-ānām</i>		<i>-ānām</i>	-	<i>-ūnām</i>	<i>dahayūnām</i>

Examples:

	<i>a</i> -stems	<i>ā</i> -stems masc.	fem.	<i>i</i> -stems	<i>u</i> -stems
Sing.	<i>xšāyaθiyahayā</i>	<i>Ahuramazdāha^h</i> <i>[Xšayaar]šāha^h (XH)</i>	<i>taumāyā^h</i>	<i>Cišpaiš</i>	<i>Dārayavahauš</i>
Plur.	<i>xšāyaθiyānām</i>		<i>vispazanānām</i>		<i>parūnām</i>

The gen.-dat. of consonant stems ends in *-a^h*, e.g., *θardah^h* < *θard-* “year.”

In some cons. stems case forms other than the nom. and acc. are formed from a modified stem, for instance *piça^h* (< **piθrah* < **pitr-as*) < *pitar-*, where the *a* of the element *-tar-* has been lost. The “opposite” process is seen in acc. *framātāram*, where the *a* of *-tar-* has been lengthened. More about this phenomenon, called “Ablaut,” in lesson 10.

NOUNS. DECLENSION OF *A^hURAMAZDĀ-*

The masc. *ā*-stem *A^huramazdā-* was originally a consonant stem ending in (Indo-Iranian) **h* (a laryngeal, different from Old Persian *h*, which is from Indo-Iranian **s*). The old **h*, which we will write **H*, was lost in both Indic and Iranian, but when followed by a consonant or at the end of the word it lengthened the preceding vowel. It was lost between two vowels, which were then contracted. The forms are:

nom.	<i>*Ahurah mazdaH/-āH</i>		> <i>A^hura-mazdā</i>
acc.	<i>*Ahuram mazdaHam</i>	> <i>*Ahuram mazda'am</i>	> <i>A^hura-mazdām</i>
gen.	<i>*Ahurahya mazdaHah</i>	> <i>*Ahurahya mazda'ah</i>	> <i>*A^hura-mazdā^h</i> > <i>A^hura-mazdāha^h</i> or <i>A^hura-mazdāhā</i>

Because the gen.-dat. became identical with the nominative, the original ending was repeated (> *A^hura-mazdāh-ā^h*) or the gen.-dat. ending *-ā^h* of the consonant stems was attached to the original form (> *A^hura-mazdāh-a^h*). The form *Auramazdahā* is also found.

PRONOUNS. GENITIVE-DATIVE.

The gen.-dat. forms of the 1st and 3rd person personal pronouns are:

	<i>adam</i> “I”	<i>vayam</i> “we”	“he, she”	“they”
gen.-dat.	<i>manā, -mai</i>	<i>amāxam</i>	<i>-šaiy</i>	<i>-šām</i>

The enclitic gen.-dat. can be attached to conjunctions, adverbs, or nouns, e.g., *dahayāuš-maiy* “my country.”

The forms of the demonstrative and relative pronouns, as well as the pronominal adjectives (not many forms are attested) are:

	<i>iyam, ima-</i>	<i>iyam, imā-</i>	<i>hauv, ava-</i>	<i>haya, taya-</i>	<i>hama-</i>
	masc.-neut.	fem.	masc.-neut.	masc.-neut.	fem.
Sing.	-	<i>ahayāyā^h</i>	<i>avahayā</i>	-	<i>hamahayāyā^h</i>
Plur.	<i>imaišām</i>	-	<i>avaišām</i>	<i>tayaišām</i>	-

Note the following typically “pronominal” endings:

The fem. gen.-dat. *-ahayāyā^h*.

The gen.-dat. plur. masc.-neut. *-aišām*.

SYNTAX. GENITIVE-DATIVE.

The functions of the OPers. gen.-dat. incorporate the functions of the OIran. gen. and dat.

Genitive functions.

1. The first main function of the genitive is “adnominal,” that is, to modify or add information about a noun. The main adnominal function is

- a. possessive genitive and variants thereof (“the man’s house, the man’s son”); note especially the use of the gen.-dat. + “to be” which corresponds to Eng. “to have”: “mine is a son” = “I have a son”:

mayuxa kāsakaina Dārayavahauš XŠhayā viθiyā karta “(This is) a glass doorknob made in the house of king Darius.” (DPi)

adam Dārayavauš xšāyaθiya vazarka ... Vištāspahayā puça Aršāmahayā napā Haxāmanišiya θātiy Dārayavauš xšāyaθiya manā pitā Vištāspa Vištāspahayā pitā Aršāma Aršāmahayā pitā Ariyāramna Ariyāramnahayā pitā Cišpiš Cišpaiš pitā Haxāmaniša “I am Darius, great king, ... son of Hystaspes, grandson of Arsames, an Achaemenid. King Darius announces: ‘My father was Hystaspes. Hystaspes’ father was Arsames. Arsames’ father was Ariaramnes. Ariaramnes’ father was Teispes. Teispes’ father was Achaemenes.’”(DBa 1-8)

Dārayavahauš puçā aniyaiciy āhatā (= āha) lit. “for Darius there were other sons, too,” that is, “Darius had other sons, too.” (XPf 28-29)

- b. subjective genitive:

There seem to be no examples in OPers. of the subjective genitive, as in English *man’s love of nature* < *man loves nature*.

- c. objective genitive (“a commander of many” < “he commands many [dir. obj.]”).

adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya dahayūnām vispazanānām “I am the great King Darius, king of kings, king of lands of all kinds.” (DNa 8-11)

adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya dahayūnām paruzanānām “I am the great King Darius, king of kings, king of lands of many kinds.” (DE 11-16)

adam Ahuramazdā Dārayavaum xšāyaθiyam akunavam aivam parūnām xšāyaθiyam aivam parūnām framātāram “I Ahuramazdā made Darius king: one king over many, one commander of many.” (cf. DE 1-11)

2. The second main function of the genitive is “partitive,” which survives in OPers. in

- a. expressions such as “king of kings,” “greatest of gods,” “one among many”:

adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām “I am Darius, great king, king of kings”

θātiy Dārayavauš xšāyaθiya VIII manā taumāyā tayaiy paruvam xšāyaθiyā āha adam navama “King Darius announces: ‘Eight of my family were kings before. I am the ninth.’” (DB 1.8-10)

haruvahayāyā [BUyā] martiyam ... “(Ahuramazdā chose me as his) man [among all men] of = in the whole earth” (DSf 16-17)

- b. expressions of “time within which” (how long did it take?).

ima taya adam akunavam vašnā Auramazdāha hamahayāyā θarda “This which I did—by the greatness of Ahuramazdā—in one and the same year ...” (DB 4.3-5)

3. The gen.(-dat.) is governed by several pre- and postpositions (*anuv* “according to,” *nipadiy* “in pursuit of,” *pasā* (also with acc.) “after,” *rādiy* “from, on account of” (with passive, see lesson 11). Note especially *avahaya-rādiy* “for this (= the following) reason.”

*anuv *hakartahayā* “according to (his) achievement.” (XPI 18)

*pasāva Vivāna ... *nipadišaiy*¹⁹ *ašiyava* “Then Vivāna went in pursuit of him.” (DB 3.73-74)

kāra Pārsa pasā manā ašiyava Mādam “The Persian army went after me to Media.” (DB 3.32-33)

4. The gen.-dat. is governed by certain verbs, among them verbs meaning “to rule”:

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāhā imā dahayāva tayā adam agarbāyam ... adamšām patiyaxšayaīy “King Darius announces: ‘By the greatness of Ahuramazdā—these countries which I seized ...—I ruled over them’” (DNa 15-19)

¹⁹ The word is covered by the scaffolding in the CII photo:  [••••• i]ya: In a photo taken by Korean Television, I can make out  [••••• i]ya: .

Dative functions.

4. The main function of the dative is to express the “indirect object.” Indirect objects are found with transitive verbs, most often accompanying a direct object:

iyam dahayāuš Pārsa tayām manā Auramazdā frābara hayā naibā uvaspā umartiyā “This (is) the land Persia, which Ahuramazdā gave me, which (is) good, has good horses, and has good men.” (DPd 6-9)

haumaiy ima xšačam frābara taya vazarkam taya uvasam umartiyam “He (=Ahuramazdā) gave me this empire, which (is) large, which has good horses, (and) which has good men.” (DSf 10-12)

5. The dative is used to express the person or thing for whose benefit or to whose disadvantage something happened (*dativus commodi* or *incommodi*). This dative is typically found with intransitive verbs.

*imā dahayāva tayā manā *patiyāiša* “These (are) the lands which came to me.” (DB 1.13)

6. Appositions to words in the gen.-dat. are in the gen.-dat.

mayuxa kāsakaina Dārayavahauš XŠhayā viθiyā karta “(This is) a glass doorknob made in the house of Darius, the king.” (DPi)

vašnā Auramazdāhā manacā Dārayavahauš xšāyaθiyahayā “by the greatness of Auramazdā and me, King Darius” (DPd 9-11)

VERBS. THE MIDDLE VOICE.

Old Persian has preserved the middle voice. The endings of thematic verbs in the present singular are (*maniya-* “think,” *yada-* “sacrifice”):

Sing.		
1	-aiy	<i>maniyaīy</i>
3	-ataiy	<i>yadataiy</i>

SYNTAX. THE MIDDLE VOICE.

Verbs can have active and/or middle forms. Some verbs have only active forms, some only middle forms, and some both active and middle forms. Only in the third group does the middle have a special function.

The functions of the middle are inherited from Indo-Iranian (and Indo-European). There are two:

1. it expresses the passive or
2. it describes the action as being performed in the interest of the subject (do something for oneself).

Intransitive verbs usually have only active or only middle forms, while transitive verbs can take both active and middle forms. If they do, then most often the distinction between the two forms is “active ~ passive,” more rarely the middle denotes that the action as being performed in the interest of the subject.

Examples:

1. Middle verbs without an active counterpart:

θātiy Dārayavauš xšāyaθiya Auramazdāha ragam [v]ardiyaiy yaθā ima hašiyam naiy duruxtam adam akuna[vam hama]hayāyā θarda “King Darius announces: ‘I *swear by Ahuramazdā that this is true, not something said as a lie, (that) I did (it) in one and the same year.’” (DB 4.43-45)

adakaiy fratara maniyaiy afuvāyā^a yadiy vaināmiy hamičiyam yaθā yadiy naiy vaināmiy “When I see

LESSON 5

6 This window sill, which is seen in our house, is the work of the Assyrians.

VOCABULARY 5

adakaiy: then, at that time	^h ucāra-: easy
afuvā-: fear	jīva-: alive
aiva-: one	kārta-, pp. of √kar-: done, made; (as noun, neut.) work
anuv: according to (+ gen.-dat.)	manā: me, my, mine (gen.-dat.)
ardastāna- masc.: window sill	maniya- mid.: to think
artācā (< artā hacā): according to the (cosmic) Order	mārta-: dead
artāvā (nom. < artāvan-): supporting and acting	Nabunaita-: Nabonidus
according to the (cosmic) Order	napat-: grandson
Āçiyādiya-: month name (Nov.-Dec.)	paruvam: of old, before
bava- < √bav: to become	pati-xšaya- < √xšā mid.: to rule over (+ gen.-dat.)
barzmaniy (loc. sing. of barzman-): in the height, in the highest	pitar-: father
Cišpi-: Teispes	ragam *vardiya- mid.: to swear
dadā- < √dā: to give	rādiy: from, by, on account of
framātar-: commander	-šaiy: his, her, its (gen.-dat.)
fraša-: excellent, wonderful	-šām: them, their (gen.-dat.)
garbāya- < √garb/grab: to seize	višpa-zana-: of all kinds
hakaram: once	viθiyā (loc. sing. of viθ-): in the house
hama-: one and the same (with pronominal fem. gen.-dat. <i>hamahayāyā</i>)	*vardiya- [very uncertain], see ragam *vardiya-
ha ⁿ kārta-: sth. achieved, achievement	yada- < √yad mid.: to sacrifice to (+ acc.)
haruva- (pronominal inflection): entire, whole	yadiy: if, when
Haxāmaniša-: Achaemenes	yaθā: as, when, than
	θard- (or θarad-) fem.: year
	VIII = *aštā: eight

LESSON 6

PHONOLOGY. VOWEL PHONEMES.

By the method of comparative Indo-Iranian linguistics we may posit two successive phonological stages for Old Persian:

Early stage			Late stage		
	a	ā		a	ā
i	ai	āi	i	ē	āi
ī			ī		
u	au	āu	u	ō	āu
ū			ū		
r					

The phonemic opposition of /-a/ ~ /-ā/ in final position, leads one to expect a parallel opposition of /-i/ ~ /-ī/ and /-u/ ~ /-ū/. There is no concrete evidence for such an opposition however, as it is not expressed in the Old Persian writing system. As a matter of fact, final /-i/, /-ī/, /-iya/ and /-u/, /-ū/, /-uva/ are all written <-i-ya>, <-u-va>!

It is also not impossible that final short *-a* became a reduced vowel or was lost, that is <Ca> = /Cə/ or /C/, and that final *-ā* was written for a final vowel of irrelevant length, that is, <Ca-a> = /Cā/.

In interior position there is every reason to assume that the inherited quantitative oppositions /i/ ~ /ī/ and /u/ ~ /ū/ were maintained, as they were still phonemic in Middle Persian.²¹ The spelling <u-va> for *ū* is never found with historically short *u* and may have been devised to distinguish between long and short *u* and *ū*.

NOUNS. NEUTER N-STEMS.

The nom.-acc. sing. of the neuter *n*-stem *cašman-* “eye” (Av. *cašman-*) is found in the phrase *utāšaiy I cašma avajam* “and I gouged out one eye of his.”

The *n*-stem *tauman-* “strength, power” appears to have nom.-acc. *taumā* in *anuv taumā (avanā)-šaiy* (XPI 28) “according to his powers/power,”²² with the nom.-acc. plur. *taumani*^o in expression *anuv taumani-šaiy* (DNb 25-26).

The *n*-stem *nāman-* is found only in the “naming phrase,” where *nāma/nāmā* “name” agrees with the noun named (see below).

NOUNS. THE LOCATIVE.

The locative singular of *a*-stems ends in *-aiy*, e.g., *Pārsaīy* “in Persia,” that of consonant stems in *-iyā* (*viθiyā* “in the house”). More on this case in the next lesson.

PRONOUNS. PERSONAL PRONOUNS. SECOND PERSON.

Only singular forms of the second-person personal pronoun “you” are attested:

	1st person	2nd person
nom.	<i>adam</i>	<i>tuvam (tuva)</i>
acc.	<i>mām, -mā</i>	<i>θuvām</i>
gen.-dat.	<i>-maiṽ</i>	<i>-taiṽ</i>

The form *tuva* is uncertain. As it is followed by *ka/kā* “whoever”: *tuva ka/kā* “you who(ever),” it is possible that we should read *tuvan kā/ka* < **tuvam kā/ka* with simple assimilation of the final *-m* to the

²¹ Cf. MP. *did* “again” vs. *dīd* “say,” *but* “idol” vs. *būd* “was.”

²² Mayrhofer and Schmitt prefer dual.

following *k-*. Note also that it matches the *apara* for *aparam* which follows it in the text, so it may be a simple misspelling. It is quite unlikely that it should be read *tūv* = Av. *tū*, which is the Old Avestan *enclitic* form of *tuuəm* = OPers. *tuvam*.

VERBS. THE IMPERFECT.

The imperfect is characterized by the “augment,” an *a-* that is prefixed to the stem. If the verb has a preverb, the augment comes between the preverb and the stem. The augment contracts with a preceding or following *a* or *ā*. Examples:

<i>a + C- > aC-</i>	<i>a-bara-</i>	> <i>abara-</i>
<i>a + a- > ā-</i>	<i>a-ah-</i>	> <i>āha-</i>
<i>a + ā-/ā-a- > ā-</i>	<i>a-ā-i-/ā-a-i- (?)</i>	> <i>āy-</i>
<i>-a + a + C- > -āC-</i>	<i>ava-a-jan-</i>	> <i>avājan-</i>
<i>-ā + a + C- > -āC</i>	<i>parā-a-bar-</i>	> <i>parābar-</i>
<i>-i + a + Ca- > -iyaC-</i>	<i>vi-a-taraya-</i>	> <i>viyataraya-</i>
<i>-i + a + a- > -iyā-</i>	<i>a-pari-a-ay-</i>	> <i>apariyāy-</i>
<i>-i + a + ā- > -iyā-</i>	<i>pati-a-ābar-</i>	> <i>patiyābar-</i>

Irregularities include *a-pariyāy-* with an additional augment before the prefix; *ham-ā-taxša-* (in DB 4.92 *hamā[t]axšatā*) beside *ham-a-taxša-*.

The present stem *hašta-*, *hišta-* “stand” has imperfect stem *aišta-*, with loss of the *h*.

As we see, initial *ā-* in the imperfect can be from both *a + a-* and *a + ā-*. In cases such as *āiš* and *āyanⁿtā* “he/they came” it is therefore impossible to determine on the basis of the form whether they are from *ay-* or *āy-* (< *ā-ay-*).

Note also that *ānaya* “he led (to)” can be *a-naya* or < *a-ānaya*, cf. Middle Persian *nay-* “to lead (away)” but *ānay-* “to lead (to),” and *ābariya* can be *a-bariya* or < *a-ābariya*, cf. *patiy-ābara* < *patiy-ā-bar-* and Middle Persian *bar-* “to bring/take (away)” but *āwar-* “to bring/take (to)”; *frāišaya* “sent” can be from *fra-a-išaya* or *fra-a-aišaya*.

The sequence *-iya-* was contracted to *-ī-* in later Old Persian, *abiyajāvayam* “I added” > *abījāvayam*.

The imperfect is formed with so-called secondary endings, which mainly differ from the primary endings of the present tense in not having a final *-iy*. The endings are (no 2nd-person forms are attested):

	athematic	thematic		athematic	thematic
Active					
Sing.					
1	<i>-am</i>	<i>-am</i>	<i>āham, avājanam, akunavam</i>	<i>ašiyavam</i>	
3	Ø, <i>-š</i>	<i>-a</i>	<i>āha, āiš, adadā, avājanⁿ, viyakaⁿ, akunauš</i>	<i>abava, aθaha, adurujiya</i>	
Plur.					
1	<i>-mā</i>	<i>-āmā</i>	<i>aku^(m)mā (< akuⁿmā)</i>	<i>viyatarayāmā</i>	
3	<i>-aⁿ</i>	<i>-aⁿ, -ah(aⁿ), -aš(aⁿ)</i>	<i>āhaⁿ, a-pariyāyaⁿ, avājanaⁿ, akunavaⁿ, akunavaš(aⁿ)</i>	<i>ašiyavaⁿ, abarahaⁿ, adurujiyaš(aⁿ)</i>	
Middle					
Sing.					
1	-	<i>-aiy</i>		<i>ayadaiy, amaniyaiy</i>	
3	<i>-tā</i>	<i>-atā</i>	<i>akuⁿtā, patiyajatā</i>	<i>udapatatā, frāmāyatā</i>	
Plur					
3	<i>-aⁿtā</i>	<i>-aⁿtā</i>	<i>āhaⁿtā, āyaⁿtā, akunavaⁿtā</i>	<i>agaubaⁿtā</i>	

When the stem ended in a consonant, as in *kan-*, *jan-*, the entire final consonant cluster was lost: **ajant* > *ajanⁿ*, **viyakant* > *viyakaⁿ*.

The 3rd plural is written *-an* once (*abaran* XPh 17).

Note the irregular changes in the imperfect of √kar: *akunau-*, *akunava-*, *akuⁿ-*.

The imperfect *āhat* “he was” is for the original **ā(s) < *a-as-t*, on the pattern of the thematic verbs; note the morphological (grammatical) “proportion”:

$$abara^n : abara^t = āha^n : X \Rightarrow X = āha^t$$

The middle form *āhan^{tā}* “they were” does not seem to differ in meaning from *āhaⁿ*.

The endings of 2nd and 3rd person singular active were originally *-h/-š* and *-t*. Both *-h* and *-t* were lost in Old Persian, leaving only the 2nd singular *-š* as a distinct ending. As the 2nd and 3rd person singular were identical in both the thematic and several of the athematic declensions the ending *-š* was also introduced into the 3rd singular and finally also into the 3rd plural *akunavaša* (DSf), from which it spread further to *adurujiyaša*. A similar form is *abarahaⁿ* (DNa 19-20), which seems to have been formed by analogy to *akunavašaⁿ*. The “proportions” here are (see Kuryłowicz, *Inflectional Categories*, p. 157; Allegri-Panaino, 1995):

$$\begin{aligned} 2nd\ abara : 3rd\ abara &= 2nd\ *akunauš : 3rd\ X \Rightarrow X = akunauš \\ sing.\ abara : plur.\ abara &= sing.\ akunauš : X \Rightarrow X = *akunauš, \text{ for which } akunavaš(a^n); \\ sing.\ akunauš : plur.\ akunavaš(a^n) &= sing.\ abara : X \Rightarrow X = abarah(a^n). \end{aligned}$$

Note that we do not know how these 3rd plur. forms were actually pronounced, and the above explanations are hypothetical.

Note also that these proportions make sense only on the assumption that the “unwritten” final consonants were *not* pronounced!

SYNTAX. NOMINATIVE. 2.

The nominative naming phrase.

This lesson contains examples of the so-called parenthetical naming construction. Names of persons and places in narrative passages are introduced by a parenthetical phrase in the nominative. The phrase agrees in gender (as if an open compound) with the noun it qualifies:

name + *nāma* (masc.) or *nāmā* (fem.) + “man, town, land”:

The syntactical function of the naming phrase is usually made clear by a *resumptive* pronoun or adverb:

[*Dādaršiš nāma Arminiya manā badaka*] *avam adam frāišayam Arminam* “An Armenian (his) name Dādarši, my loyal subject—him I sent to Armenia,” (DB 2.29-30) = “I sent an Armenian called Dādarši ...”

[*Kāpišakāniš nāmā didā*] *avadā hamaranam akunava* “A fortress (its) name Kāpišakāni—there they fought the battle.” (DB 3.60-61) = They fought the battle at a fortress called Kāpišakāni.”

Without resumptive:

pasāva adam frāišayam [*Dādaršiš nāma Pārsa manā badaka Bāxtrīyā xšaçaṣpāvā*] *abiy avam* “Then I sent a Persian called Dādarši, my loyal subject (and) satrap of/in Bactria, against him.” (DB 3.12-14)

Note: The genitives that occur in these sentences (*manā*, *Bāxtrīyā*) are subordinated to the nouns in nominative, i.e. they can be removed without affecting the constructions.

The entire naming phrase (in the nominative!) may be governed by a preposition:

hacā [Pirāva nāma rauta] “from the river Nile” (DZc9)

The nominative with verbs of “consideration.”

When we say “I consider myself great, I call myself great” in Old Persian the predicate noun/adjective is in the nominative:

fratarā maniyaiy “I consider myself superior” (DNb 38)

Naditabaira haya Nabukdracara agaubatā “Nidintu-Bēl, who called himself Nebuchadrezzar” (after DB 1.84)

SYNTAX. ACCUSATIVE. 2.

Note the following uses of the accusative:

1. with √draug “to lie (to sb.)” (also with gen.-dat.):

kāram avaθā adurujiya “he lied to (deceived) the people thus,” (DB 1.78)—beside *kārahayā avaθā adurujiya* (DB 1.38-39), cf. *kārahayā avaθā aθaha* “he spoke to the people thus.” (DB 1.75)

2. with the impersonal verb *vārnavā-* in the meaning “to believe”:²³

mām/θuvām naiy vārnavataiy “I/you do not believe”

3. with an agent noun in *-tar-* where we would expect a genitive:

Auramazdā θuvām dauštā “Ahuramazdā likes/favors you” (lit. “a liker unto you”)

4. with *kāma ah-* “to wish”:

mām kāma āha “I wished” (lit. “the wish was unto me”)

5. with *zūra kar-* “to do sth. crooked to”

naiy škauθim naiy tunuva²³tam zūra akunavam “I did nothing crooked (= I did no wrong) to either a poor man or a rich man”

SYNTAX. IMPERFECT.

The function of the Old Persian imperfect corresponds to that of the Indo-Iranian imperfect and aorist (indicative), that is, it is a narrative tense indicating actions and events in the past taking place along a one-dimensional time axis. Thus it is used to state successive actions and events, but also actions and events anterior to other actions and events in the past. It corresponds to the English imperfect and (narrative) pluperfect.

adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya dahayūnām Vištāspahayā puça Haxāmanišiya haya imam tacaram akunauš “I (am) Darius, the great king, king of kings, king of lands, son of Hystaspes, an Achaemenid, who made this palace.” (DPa)

²³ See Thordarson, 1992, p. 179.

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iyam Gaumāta haya maguš adurujiya avaθā aθaha adam Bardiya amiy haya Kurauš puça adam xšāyaθiya amiy “This (picture represents) Gaumāta the magian. He lied (and) said thus: ‘I am Smerdis, who is the son of Cyrus. I am king.’” (DBb)

iyam Āçina adurujiya avaθā aθaha adam xšāyaθiya amiy “This (picture is) Āçina. He lied (and) said thus: ‘I am king.’” (DBc)

imaiy kāram adurujiyaša “These lied to the army.” (DB 4.34-35)

yaθā Kabūjiya Mudrāyam ašiyava pasāva kāra arīka abava “When Cambyses had gone to Egypt, then the people/army sided with the Evil One.” (DB 1.33)

θātiy Dārayavauš xšāyaθiya ... yaθā paruvamciy avaθā adam akunavam āyadanā tayā Gaumāta haya maguš viyaka “King Darius announces: ‘Just as (they were) before, thus I made the temples that Gaumāta the magian had ruined.’” (DB 1.61-64)

kāra haya Naditabairahayā Tigrām adāraya avadā aištātā “The army that belonged to Nidintu-Bēl held the Tigris. There it (they) stood.” (DB 1.85)

Note: the middle of *stā* “stand” is used to indicate “being in a position,” as opposed to “taking up a position,” which is expressed by the active in Avestan.

θātiy Dārayavauš xšāyaθiya Auramazdāmaiy ima xšaçam frābara Auramazdāmaiy upastām abara yātā ima xšaçam hamadārayaiy “King Darius announces: ‘Ahuramazdā gave me this empire. Ahuramazdā bore me aid until I had consolidated this empire.’” (DB 1.24-26)

θātiy Dārayavauš xšāyaθiya aita xšaçam taya Gaumāta haya maguš adīnā Kabūjiyam aita xšaçam hacā paruviyata amāxam taumāyā āha pasāva Gaumāta haya maguš adīnā Kabūjiyam utā Pārsam utā Mādam utā aniyā dahayāva hauv āyasatā uvāipašiyam akutā hauv xšāyaθiya abava “King Darius announces: ‘This empire which Gaumāta the magian had robbed Cambyses of, this empire belonged to our family from old. Then Gaumāta the magian robbed Cambyses of both Persia and Media and the other lands. He appropriated them. He made them his own. He became king.’” (DB 1.43-48)

SYNTAX. MIDDLE VOICE. 2.

In the last sentence above note the use of the middle to express action in one’s own interest: *uvāipašiyam akutā* “he made his own.” Other examples:

imā dahayāva tayā adam aqarbāyam “These (are) the countries which I seized.” (DNa 16-17)
cf.

avaθā xšaçam aqarbāyatā “Thus he took the command for himself.” (DB 1.42-43)

Artavardiya nāma Pārsa manā badaka avamšām maθištām akunavam “A Persian called Artavardiya, my bondsman, him I made their chief.” (DB 3.30-32)
cf.

I martiya Frāda nāma Mārgava avam maθištām akunavatā “A certain man called Frāda, a Margian, him they made their (own) chief.” (DB 3.12)

The middle as passive:

Fravartiš aqarbiya ānayatā abiy mām “Phraortes was seized (and) led to me.” (DB 2.70-78)
cf.

Çiçataxmam aqarbāya ānaya abiy mām “He seized Çiçantaxma (and) led (him) to me. (DB 2.78-91)

TEXTS. DARIUS'S GENEALOGY.

DBa²⁴

adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya Pārsaiy xšāyaθiya dahayūnām Vištāspahayā puça Aršāmahayā napā Haxāmanišiya θātiy Dārayavauš xšāyaθiya manā pitā Vištāspa Vištāspahayā pitā Aršāma Aršāmahayā pitā Ariyāramna Ariyāramnahayā pitā Cišpiš Cišpaiš pitā Haxāmaniša θātiy Dārayavauš xšāyaθiya avahayarādiy vayam Haxāmanišiyā θahayāmahay hacā paruviyata āmātā amahay hacā paruviyata hayā amāxam taumā xšāyaθiyā āha θātiy Dārayavauš xšāyaθiya VIII manā taumāyā tayaiy paruvam xšāyaθiyā āha adam navama IX duvitāparanam vayam xšāyaθiyā amahay

According to Darius eight of his family had been kings before, he himself being the ninth. We see that one person in this family tree has to be excluded from the list of kings to bring the total down to eight.

We also possess a record of the genealogy of Cyrus (II) the Great, namely the famous Cyrus cylinder written in Akkadian. Here Cyrus proclaims himself as:

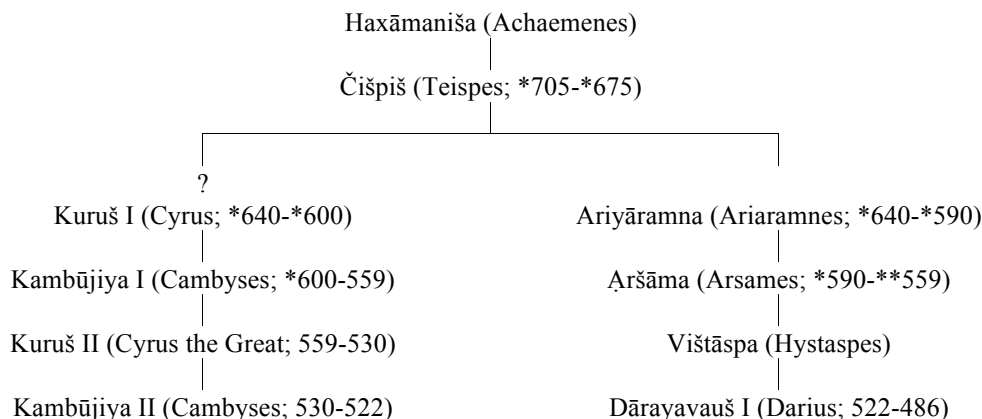
“I, Cyrus (Kuraš), king of the world, the great king, the powerful king, the king of Babylon, the king of Sumer and Akkad, the king of the four rims of the world, son of Cambyses (Kambuziya), the great king, king of Anshan, grandson of of Cyrus (Kuraš), the great king, king of Anshan, descendant of Teispes (Šišpiš), the great king, king of Anshan.”

In another source, namely Herodotus, we are told that Hystaspes (Vištāspa) was only satrap in Persis, not king. It would therefore seem that Hystaspes is the odd man out in the Achaemenid royal genealogy.

The main problem with Darius's claim is that his direct ancestors must have ruled at the same time as the kings of the direct line of Cyrus, and there is no historical evidence for two, contemporary, lines of rulers in Persia. Our sources are very fragmentary, however, so this problem may one day find a solution.

To understand the purpose of the genealogy given by Darius we must keep in mind that Darius was not a direct descendant of Cyrus and needed to justify his legitimacy to the throne. It was therefore absolutely necessary for him to document that Cyrus and he had common royal ancestors, which would entitle him to the throne. It is quite likely, therefore, that either Cyrus or Darius, or both, were, if not lying, at least stretching the truth to suit their own purposes.

The genealogy of the Achaemenids may be reconstructed as follows (* indicates conjectural dates):



²⁴ Note that the inscription DBa contains a resumé of the beginning of DB.

LESSON 6

VOCABULARY 6

<p>ā^hrīka- : siding with the Evil One (probably from *<i>ahriya-</i> < *<i>ahra</i> as in Avestan <i>Aṅra Maniiu</i> “the Evil Spirit”; Kent). ʔartavardiya-: proper name; one of Darius's generals ava-jan- < √jan: to kill avadā: there avaθā: thus, in that manner ā-ay-/i- < √ay: to come ʔčina-: proper name ā-yasa- < √yam mid.: to appropriate, assume command of Bardiya-: Smerdis Bābiruviya-: Babylonian cašman- neut.: eye -ciy: too, just dāṣam: strongly, vigorously, very dauštar- + acc. + √ah: to be pleased with Dātuvahya-: proper name didā-: fortress dīnā- (or dinā-) < √dī: to take (sth.) away from (sb.), rob sb. of sth. (+ acc. + acc.) durujiya- < √draug: to (tell a) lie, deceive fra-māya- mid., pp. framātam < √mā: to order gauba- < √gaub mid.: to call oneself Gaumāta-: proper name hacāma: from me ham-dāraya- mid.: to consolidate(?) ham-taxša- < √taxš mid.: to work hard haruva- (pronominal inflection): entire, every hišta- < √stā (mid.): to stand huvāipašiya-: own hŪvjaiy, loc. of Ūvja-: in Elam hŪvjīya-: an Elamite jaⁿtar-: crusher, striker Ka^mbūjiya-: Cambyses (king of Persia)</p>	<p>kāma-: wish Kāpišakāni-: name of a fortress Kuru-: Cyrus magu-: magian manauvi-: angry, hot-tempered(?), vengeful (Schmitt, 1987) Mudrāya-: Egypt Nabukudracara-: Nebuchadrezzar Nadiⁿtabaira-: Nidintu-Bēl nāman- neut.: name parā-rasa < √ras: to arrive (in: + acc.) pasāva: afterward; pasāva yaθā “after” patiy-avahaya- mid.: to implore somebody for help, to pray to (+ acc.) Pirāva-: the Nile rautah^h (nom.-acc. sing. of rautah- neut.): river Raxā-: name of a town in Persia -šiš: them šiyava- < √šiyav: to go tacara-: palace tauman-: power, capacity Tigrā-: Tigris θaha- < √θah: to say, speak ud-pata- < √pat: to rise up (in rebellion) Upadarma-: proper name upastā-: assistance, aid; + bar-: “to bear aid” Uyamā-: name of a town Vahayzdāta-: proper name vardana- neut.: town varnava- < √var (impersonal): to believe (see grammar) vi-taraya- < √tar: to cross over yaθā: so that yātā: until</p>
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LESSON 7

PHONOLOGY. DIPHTHONGS.

The OIran. diphthongs *ai* and *au* (both before consonants and vowels) were still intact in Avestan, but were monophthongized to \bar{e} and \bar{o} in Old Persian sometime during the Achaemenid period. Internal evidence for the assumption that *ai* and *au* were still diphthongs when the syllabary was made is the fact that special signs for *e* and *o* were not needed.

The Akkadian and Elamite transcriptions, as well as the Greek ones, show little if any trace of diphthongs, compare:

Old Persian	Elamite	Akkadian	Greek
<da-a-ra-ya-va-u-ša> = <i>Dārayava^huš</i>	da-ri-ya-ma-u-iš	da-a-ri-ya-muš	Dareīos
<xa-ša-ya-a-ra-ša-na-> = <i>Xšaya-qršan-</i>	ik-še-ir-ša	hi-ši-'-ar-šá, etc.	Xerxēs
<ha-u-ma-va-ra-ga-> = <i>haumavarga-</i>	u-mu-mar-ka	ú-mu-ur-ga'	Amúrgiōi
<va-ha-ya-za-da-a-ta-> = <i>Vahayazdāta-</i>	mi-iš-da-a-ad-da	ú-miz-da-a-tú	

PHONOLOGY. ANAPTYCTIC VOWELS.

Consonant groups before or after *u* were sometimes “eased” through insertion of another *u*. Such inserted vowels are called anaptyctic (*svarabhakti* in Sanskrit, a word meaning “sound-divider”).

The following instances are found in Old Persian: *dru-* > *duru-* in *duruva-* “healthy, whole,” Av. *druua-*, Skt *dhruvá*; *duruxta-* “lied,” Av. °*druxta-*, Skt. *drugha*; *Suguda-*, beside *Sugda-*, Av. *Suyda-* and *Suxda-*.

PHONOLOGY. CONTRACTION.

Contraction is seen in a few instances: *a(h)a* > \bar{a} in <a-ha-ya> = *āhay* < **ahahi*; *iya* > \bar{i} in <ni-i-ša-a-da-ya-ma> = *nīšādayam* (XPh), beside <na-i-ya-ša-a-da-ya-ma> (Darius) = *niyašādayam*; also OIran. *-ya-* > OPers. *iya* > \bar{i} , e.g., Skt *mariyákā-*, OPers. **mariyaka-* > *marīka-*, Av. *mairiia-*, OInd. *mariya-*.

NOUNS. I/ \bar{i} - AND U/ \bar{u} -DECLENSIONS.

Feminine nouns such as *Harauvatī-* and *tanū-* are historically long \bar{i} - and \bar{u} -stems (cf. Skt. *Sarasvatī-* and *tanū-*), which were originally declined differently from short *i-* and *u-*stems. In Old Persian, however, it appears that the differences between the short and long *i/ \bar{i} -* and *u/ \bar{u} -*declensions were disappearing and a redistribution of forms was taking place. Thus the nom. sing. of the \bar{i} -stems ends in both $\bar{i}y$ and $\bar{i}š/\bar{i}š$,²⁵ and feminine *i-* and \bar{i} -stems both have the ending of the \bar{i} -stems in the gen.-dat. and other oblique cases in the singular. Originally there were two different \bar{i} -declensions. In one, the gen. sing. ended in $\bar{y}āh$, which would give OPers. $\bar{i}yāh$, in the other in $\bar{i}yah$. It is possible, however, that the forms had been remade in analogy with the \bar{a} -declension, where the gen. sing. was $\bar{a}yāh$, with long vowel before $\bar{y}āh$:

nom. \bar{a} : $\bar{i}y$ = gen. $\bar{a}yāh$: X \Rightarrow X = $\bar{i}yāh$.

It cannot be determined from the spelling whether the endings had short or long *i/ \bar{i}* . If *māhaya* “of the month” is a fem. \bar{i} -stem, as is probable, the fact that the vowel was not written after the *h* may provide an indication that it was short (but there are no other words with *hī*).

²⁵ Recently, R. Schmitt proposed that the forms in $\bar{i}y$ should be read as $\bar{i}ya$ and be the nom. sing. of the adjective: *uvārazmiya* “the Choresmian.”

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The attested forms are:

	<i>i</i> -stems	<i>ī</i> -stems	<i>u</i> -stems			<i>ū</i> -stems	<i>dahāyau-</i>
	masc.	fem.	masc.	fem.	neut.	fem.	
Sing.							
nom.	-iš	-īy, -iš/-īš	-uš		-uv	-ūš (-uš?)	<i>dahāyāuš</i>
acc.	-im	-im/-īm	-um			-ūm (-um?)	<i>dahāyāum, dahāyāvam</i>
gen.-dat.	-aiš	-iyā/-īyā	-auš				<i>dahāyauš</i>
Plur.							
nom.		-iya					<i>dahāyāva</i>
acc.	-īš(?)	-īš(?)					<i>dahāyāva</i>
gen.-dat.			-ūnām	-ūnām			<i>dahāyūnām</i>

Note that *parūnām* is fem. in DPe 4 *dahāyūnām tayaišām parūnām*.

Examples:

Ariyāramnahayā pitā Cīšpiš Cīšpaiš pitā Haxāmaniša “Ariaramnes’ father was Teispes. Teispes’ father was Achaemenes.” (DBa 7-8)

Uvārazmīy Bāxtrīš (DB 1.16) = *Bāxtrīš ... Uvārazmīš* “Chorasmia, Bactria” (DNa 23-24)

Kabūjiya nāma Kurauš puça “(Somebody) called Cambyses, son of Cyrus.” (DB 1.28)

ima patimay aruvastam tayamay tanūš tāvayatiy “And this, too, is my agility, (that) of which my body is capable.” (DNb 32-34)

Dārayavauš haya manā pitā pasā tanūm mām maθištam akunauš “Darius, who (was) my father, made me greatest after (him)self.” (XPf 30-32)

In Indo-Iranian the feminine of a few *a*-stem adjectives was declined according to the *ī*-declension. In Old Persian the only example is *aθaⁿgaina-* “(made) of stone,” fem. *aθaⁿgainī-*, of which the only form attested is the nom. plur. *aθaⁿgainiya*.

imā stūnā aθagainiya “These columns are of stone.”

The acc. plur. is found twice:

abicariš gaiθāmcā “the *pasture lands and the livestock” (DB 1.64-65) < *a/ābicari/ī-* otherwise unknown;

XL arašnīš baršnā ... XX arašnīš baršnā “forty cubits in depth, twenty cubits in depth” (DSf 26-27) < *arašni-*, cf. Skt. *aratni-* (masc.).

NOUNS. MONOSYLLABIC DIPHTHONG STEMS.

There are no examples of monosyllabic diphthong stems in Old Persian, but the adjective *nāvīya-*, which seems to mean “(so) deep (that it must be crossed by ships),” is probably derived from **nau-* “ship,” whose nom.-acc. plur. **nāva* is restored—rightly or wrongly—in DZc.

NOUNS. THE LOCATIVE.

The OPers. locative is descended from the Indo-Iranian locative and shows the same forms as Avestan.

The original locative ending of the *a-*, *ā-*, and consonant-stems was **-i* in the sing., OPers. *-iy*, and **-hu* or **-šu* in the plur., to both of which a final *-ā* was frequently added.

The locative singular ending of the *u*-stems was *-au*, to which a final *-ā* could be added. The resulting ending *-au-ā* was written *-auvā* or *-avā*.

The forms are:

	<i>a</i> -stems	<i>ā</i> -stems	<i>u</i> -stems	<i>ī</i> -stems
Sing.	<i>Mādaiy</i> , <i>dastay-ā</i>	<i>Aθurāyā</i>	<i>Bābirauv</i> ; <i>gāθav-ā</i> , <i>dahqayuv-ā</i>	<i>Bāxtrīyā</i>
Plur.	<i>Mādaišuv-ā</i>	<i>maškāuv-ā</i>	<i>dahqyušuv-ā</i>	

PRONOUNS. THE LOCATIVE.

The only locative forms found are the fem. sing. *ahqyāyā* and the fem. plur. *aniyāuvā*.

SYNTAX. THE LOCATIVE.

The locative is used:

1. to express place where or where(in)to, to be translated as “in(to),” “on(to),” etc., with inanimate objects, and “among” with people;

iyam Fravartiš adurujiya avaθā aθaha adam Xšaθrita amiy Uvaxšatarahqyā taumāyā adam xšāyaθiya amiy Mādaiy “This (picture is) Phraortes. He lied thus (and) said: ‘I am Xšaθrita of the family of Cyaxares. I am king in Media.’” (DBe)

Izalā nāmā dahqyāuš Aθurāyā avadā hamaranam akunava “They did battle in a land in Assyria called Izalā.” (DB 2.53-54)

iyam Naditabaira adurujiya avaθā aθaha adam Nabukudracara amiy haya Nabunaitahqyā puça adam xšāyaθiya amiy Bābirauv “This (picture is) Nidintu-Bel. He lied thus (and) said: ‘I am Nebuchadrezzar, son of Nabonidus. I am king in Babylon.’” (DBd)

pasāva avam Naditabairam adam Bābirauv avājanam “Then I slew that Nidintu-Bēl in Babylon.” (DB 2.4-5)

iyam Frāda adurujiya avaθā aθaha adam xšāyaθiya amiy Margauv “This (picture is) Frāda. He lied thus: ‘I am king in Margiana.’” (DBj)

adam kāram gāθavā avāstāyam Pārsamcā Mādamcā utā aniyā dahqyāva “I settled the people/army in (its) place, both Persia and Media and the other lands.” (DB 1.66-67)

kāra haya Naditabairahqyā Tigrām adāraya ... nāviyā āha pasāva adam kāram maškāuvā avākanam aniyam ušabārim akunavam aniyahqyā asam frānāyam “The army that belonged to Nidintu-Bel was by the Tigris. It was deep (with water). Then I loaded the army onto inflated hides. Another (part of the army) I mounted on camels, another (still) I brought a horse for.” (DB 1.85-87)

pasāva kāra arīka abava [utā] drauga dahqyāuvā vasiy abava utā Pārsaiy utā Mādaiy utā aniyāuvā dahqyušuvā “Then the army sided with the Evil One, and the Lie became much (rampant) in the land, both in Persia and in Media and in the other lands.” (DB 1.34-35)

haya Mādaišuvā maθišta āha hauv adakaiy naiy avadā āha “The one who was greatest among the

LESSON 7

*Māda Armina Katpatuka Parθava Zraka Haraiva Uvārazmiya Bāxtriš Suguda Gadāra Saka
 0ataguš Harauvatiš Maka fraharavam dahqyāva XXIII ...*

*θātiy Dārayavauš xšāyaθiya Auramazdāmai yma xšačam frābara Auramazdāmai upastām abara yātā
 ima xšačam hamadārayaiy*

DB 2.5-8

*θātiy Dārayavauš xšāyaθiya yātā adam Bābirauv āham imā dahqyāva tayā hacāma hamičiyā abava
 Pārsa Ūvja Māda Aθ]urā Mudrāya Par]θava Marguš 0ataguš Saka*

Some of the provinces Darius inherited at his accession had been part of the Median empire. Most of them, however, had been added to the empire by Cyrus the Great, who had conducted campaigns in the west in Anatolia and in the far northeast, where he met his fate. Cambyses II added Egypt and the regions to the west and south of Egypt to the empire.

When Darius assumed command, rebellions started in several provinces, but these were all quelled, and the empire was stabilized, as told in the Bisotun (Behistun) inscription. After this, Darius was ready to start adding to the empire himself. His first campaign was probably to the east, where he added India, that is, parts of modern Punjab and Sind, to the existing provinces in modern Afghanistan and Pakistan. He then turned to the west, where, after having crossed the Bosphorus by a bridge of ships, he campaigned up through northern Thrace and even across the Danube and into the steppes beyond.

Shortly after the turn of the century, some of the conquered Ionian Greeks in western Asia Minor began objecting to heavy taxation and military service and revolted (the Ionian Revolt, 499-494 B.C.). The revolt was ruthlessly put down, and in 494/3 Darius appointed Mardonius, son of Gobryas, general. Mardonius marched to the Hellespont and crossed the sea on Ionian ships. The net result of the campaign was the extension of Persian command as far south as Mt. Olympus. Persian expansion was finally halted, however, at least for a while, in 490, when the Persians were defeated at the battle of Marathon.

Persian control over Thrace remained, even after the defeat, and the Persians did not give up their plans to conquer the rest of Greece. Darius died soon after (486 B.C.).

VOCABULARY 7

abicari-: *pasture	Izalā-: place name
Ainaira-: proper name	Katpatuka-: Cappadocia
ap- fem.: water	Kuganakā-: place name
Arabāya-: Arabia	Margu-: Margiana
ava-kan- < √kan: load onto	Martiya-: proper name
ava-stāya- < √stā: to place	maškā- (Aram. lw.): inflated hide (used for ferrying)
ašnaiy: near(?)	nāviya-: deep (so as to require ships, or similar, to cross; cf. Sogdian <i>nāyuk</i> “deep”)
Bāxtri/ī- fem.: Bactria	parā-bara- < √bar: to carry away
-cā: and; -cā ... -cā: both ... and	paruvamciy: just (like) before
Ci ¹ caxri-: proper name	pasā: after (+ acc.)
dasta-: hand	-patiy: too
dāraya- (+ place): stay near, dwell (in/at)	patiy-ay- < √ay: to come to
drauga-: the Lie	Sparda-: Sardis
drayahayā, loc. of drayah- neut.: sea	stūnā-: column
duruva-: healthy, whole, safe	Suguda-: Sogdiana
fraharavam: clockwise(?)	-šim: him
fra-naya- < √nay: to bring forth	tanū- fem.: body, self
fratama-: foremost	tařsa- < √tařs: to fear (+ hacā + inst.-abl.)
Fravarti-: Phraortes	0atagu-: Sattagydia
Frāda-: proper name	uša-bāri-: camel-borne, riding on a camel
gaiθā-: herd, livestock	uzmayāpatiy kar-: to put to the test (?), i.e., execute?
Ga ¹ dāra-: Gandhara	*vařka-: wolf
gāθu-: place, throne	Vařkāna-: Hyrcania, Gurgān
Hara ^h uvati/ī-: Arachosia	Xšaθrita-: proper name
Haraiva-: Areia, Herat	Yauna-: Ionian, Greek; Ionia
hUvārazm-: Chorasmia	Zra ¹ ka-: Drangiana
Imani-: proper name	

LESSON 8

PHONOLOGY. THE / R̥ / PHONEME.

The “vocalic” (“syllabic,” “sonantic”) *r̥*, different from the combination *a + r*, is expected from a historical point of view, both from comparison with Avestan and Old Indic and because of the different developments of *r* and *ar* in Middle Persian (see lesson 2). The two are rendered differently also in the Elamite transcriptions, while no distinction is made in the Akkadian transcriptions, compare:

<p>OPers. / ar /</p> <p><a-ra-i-ya-a-ra-ma-na-> = <i>Ariyāramna-</i></p> <p><fa-ra-va-ra-ta-i-> = <i>Fravarti-</i></p> <p><vi-i-da-fa-ra-na-ha-> = <i>Vindafarnah-</i></p>	<p>Elamite <i>ar</i></p> <p>har-ri-ya-ra-um-na</p> <p>pir-ru-mar-ti-iš</p> <p>mi-in-da-par-na</p>	<p>Akkadian <i>ar</i></p> <p>ar-ya-ra-am-na-’</p> <p>pa-ar-ú-mar-ti-iš</p> <p>ú-mi-in-ta-pa-ar-na-’</p>
<p>OPers. / r̥ /</p> <p><a-ra-ša-a-ma-> = <i>Aršāma-</i></p> <p><a-ra-ta-xa-ša-ça-> = <i>Artaxšaça-</i></p> <p><a-ra-ta-va-ra-da-i-ya-> = <i>Artavardiya-</i></p> <p><ba-ra-di-i-ya-> = <i>Bardiya-</i></p> <p><da-a-da-ra-ša-i-> = <i>Dādārši-</i></p> <p><vi-i-da-ra-na-> = <i>Vidārna-</i></p> <p><xa-ša-ya-a-ra-ša-na-> = <i>Xšaya-aršan-</i></p>	<p>Elamite <i>ir</i></p> <p>ir-ša-um-ma</p> <p>ir-tak-ša-aš-ša</p> <p>ir-du-mar-ti-ya</p> <p>Bir-ti-ya</p> <p>da-tir-ši-iš</p> <p>mi-tir/tar-na</p> <p>ik-še-ir-šá</p>	<p>Akkadian <i>ar</i></p> <p>ar-šá-am-ma-’</p> <p>ar-tak-šat-su</p> <p>ar-ta-mar-zi-ya</p> <p>bar-zi-ya</p> <p>da-da-ar-šú</p> <p>ú-mi-da-ar-na-’</p> <p>hi-ši-’-ar-šá, etc.</p>

In order to determine whether we should read *ar*, *ar̥*, or *ra*, we must consult the related languages. The correspondences are as follows:

Indo-Iranian	Old Indic	Avestan	Old Persian	Middle Persian
* <i>ar</i>	<i>ar</i>	<i>ar</i>	<i>ar</i>	<i>ar, ār</i>
* <i>r̥</i>	<i>r̥</i>	<i>ərə</i>	<i>ar̥</i>	<i>ir/er, ur</i>
* <i>r̥</i> (< * <i>r̥H-C</i>)	<i>īr, ūr</i>	<i>arə</i>	<i>ar</i>	<i>ar</i>
* <i>r̥HV</i>	<i>ir, ur</i>	<i>ar</i>	<i>ar</i>	<i>ar</i>

Examples:

<i>martiya</i>	<i>mašīia</i>	<i>martiya</i>	<i>mard</i>
<i>kṛta</i>	<i>kəṛəta</i>	<i>karta</i>	<i>kird/kerd</i>
<i>mṛta</i>	<i>mərəta</i>	<i>marta</i>	<i>murd</i>
<i>dīrgḥa</i>	<i>darəya</i>	<i>darga</i>	* <i>darg</i> > <i>dagr</i> (> <i>dēr</i>)
<i>hiranya</i>	<i>zarainīia-</i>	<i>daraniya</i>	<i>zarr</i>

In a few cases the evidence is inconclusive, for instance, *vi-marda-* (cf. Pers. *māl-* < **mard-*) is related to OInd. *mṛj-*, Av. *mərəz-*.

WORD FORMATION. COMPOUNDS.

Adjectival compounds (= compounds that are adjectives) consisting of adjective + noun indicating possession are frequent in Old Persian, for instance *tigra-xauda-* “he who has a pointed hat” and *Ariya-ciça-* “whose stock is Aryan.” Such compounds are called *bahuvrīhis*, a Sanskrit word literally meaning “he who has much (*bahu*) rice (*vrīhi*).” Adjectives with the prefix *hu-* + noun, e.g., *huv-asa-* and *hu-martiya-* “he who has good horses, men” can also be *bahuvrīhis*.

The compounds *hamarana-kara-* and *asa-bāra-* are of a different kind. Here a kind of case relationship must be assumed between the two elements, such as, “he who does battle (accusative)” and “he who is carried or rides on a horse (instrumental).” Such compounds are called *tatpuruṣas*, literally “(the one who is) his (genitive) man.”

LESSON 8

Note that the prefix *hu-* takes on different forms according to the following sound: before a consonant it is written *u-*, before a vowel *uv-*. A following *h-*, which is from Indo-Iranian **s-*, becomes *š-* by the “ruki” rule (see lesson 2 on the nom. sing.), but the *h-* is restored by analogy with the simple noun, and *-šh-* is written: **hu-* + *hamaranakara-* > **hu-šamaranakara-* > *huš-hamaranakara-*. This new prefix *huš-* rhymes with its opposite, *duš-* “bad,” found in *duškarta-* “evil deed” and *dušiyāra-* “bad season, famine.”

NOUNS. CONSONANT STEMS.

The most common consonant stems are the *r-*, *n-*, and *h-*stems. The *r-*stems include the family terms (*pitār-*) and agent nouns (*framātār-*). The *n-* and *h-*stems include some important neuter nouns (*nāman-*, *cašman-*, *manah-*). Few forms—only singular—are attested in Old Persian:

	<i>r</i> -stem	<i>n</i> -stems		<i>h</i> -stems	
		masc.	neut.	masc.	neut.
nom.	<i>pitā, brātā</i>			<i>Aspacanā^h, tauvīyā^h</i>	<i>draya^h, manaš-cā</i>
acc.	<i>framātāram</i>	<i>asmānam</i>	<i>cašma</i>	<i>nāham</i>	
gen.-dat.	<i>piça^h</i>				
loc.			<i>barzmani^y</i>		<i>drayahayā, manahayā</i>

Notes:

On the sandhi form *manaš-cā* < **manas-ča* see lesson 12).

The gen.-dat. *piça^h* is from **piθrah* with *ç* < **θr* (see lesson 13).

The gender of *barzmani^y* is not known for certain.

The old *h*-stem *māh-* “moon, month” appears to have been transferred to the *ī*-declension: gen.-dat. sing. *māhayā^h* (see above).

Other consonant stems (only sing. forms attested):

	<i>t</i> -stem	<i>d</i> -stem	<i>θ</i> -stem	<i>p</i> -stems	<i>van</i> -stem	<i>nt</i> -stem
nom.	<i>napā</i>				<i>xšaçaṣpāvā</i>	<i>tunuvā</i>
acc.		<i>θardam</i>				<i>tunuva^{nt}am</i>
gen.-dat.		<i>θarda^h</i>		<i>xšapa^h</i>		(<i>tunuva^{nt}tahayā</i> : thematized)
loc.			<i>viθiyā</i>	<i>apiyā</i>		

Examples:

n-stems:

baga vazarka Auramazdā haya avam asmānam adadā “a great god is Ahuramazdā, who set in place yonder sky” (after DSe)

Auramazdām yadataiy artācā barzmani^y “he sacrifices to Ahuramazdā ‘according to the Order in the height’” (XPh 53-54)

nt-stems:

tunuvā skauθim miθa naiy kunautiy “the strong does not harm the weak” [POS]

naiy skauθim naiy tunuvatam zūra akunavam “I did wrong to neither the weak nor the strong” (DB 4.65)

n- or *nt*-stems:

Dādāršiš nāma Pārša manā badaka Bāxtriyā xšaçaṣpāvā “a Persian, my subject, by name Dādārši, satrap in/of Bactria” (DB 3.13-14)

h-stems:

pasāvašaiy adam nāham frājanam “Then I cut off his nose.” (after DB 2.73-74)

aitamaiy aruvastam upariy manašcā ušīcā “This is my agility in both thought and understanding.” (DNb 31-32)

yadiy abiy draya avārasam “when I came down to the sea” (DB 5.23-24)

tayaiy drayahayā “those (peoples) that (are) in/by the sea” (DB 1.15)

r-stems:

Kabūjiyahayā brāt[ā] Bardi]ya nāma āha hamātā hamapitā Kabūjiyahayā “Cambyses’s brother was called Smerdis. He had the same mother and father as Cambyses.” (DB 1.26-32)

avam framātāram hamiçiyam avāja “He killed that rebellious commander.” (after DB)

manā piça puçā aniyaiy āha “My father had other sons.” (after XPf 28-29)

viθ- “house”:

mām Auramazdā pātuv utāmai y viθam “Let Ahuramazdā protect me and my house!” (DH 7-8)

mayuxa kāsakaina Dārayavahauš XŠhayā viθiyā karta “(This is) a glass doorknob made in the house of king Darius.” (DPi)

ap- “water”

The word for “water,” *āp-/ap-*, has the regular forms loc. sing. *apiyā* and inst.-abl. plur. *abiš* (< *ap-biš*, see lesson 9), but the nom. sing. appears to have been transferred to the *ī*-declension (*āpi-šim/āpī-šim* or *āpiš-šim*), for good reason, as the original nominative would probably have become **ā* (< *āf-š*) in Old Persian.

aniya apilyā [ā]hā[ya]tā āpi/šim parābara “Another was thrown into the water. The water carried him away.” (DB 1.95-96)

NOUNS. THE VOCATIVE.

Only vocative forms of *a*-stems are found. The ending is *-ā*, e.g., *martiyā*.

VERBS. THE IMPERATIVE.

The imperative in Indo-Iranian (and Indo-European) had a special set of endings. The simplest form was that of the 2nd sing., which in thematic conjugations was identical with the stem. The endings are:

	athematic	thematic	athematic	thematic
Active Sing.				
2	<i>-diy</i>	<i>-ā</i>	<i>jadiy, paraidiy, pādiy</i>	<i>paribarā, pārsā</i>
3	<i>-tuv</i>	<i>-atuv</i>	<i>*astuv, pātuv, dadātuv, kunautuv</i>	<i>baratuv</i>
Plur.				
2	<i>-tā</i>	-	<i>paraitā, jatā</i>	-
3	<i>-ⁿtuv</i>	-	<i>pāⁿtuv</i>	-
Middle Sing.				
2	<i>-šuvā</i>	<i>-a^huvā</i>	<i>kuⁿšuvā</i>	<i>patipayahuvā</i>
3	-	<i>-atām</i>	-	<i>vānavatām</i>

The verb *šiyava-* has no imperative “go!” in the inscriptions. Instead *paraidiy* and *paraitā* are used. The form **astuv* is attested only in an Elamite inscription as *aš-du*.

LESSON 8

VOCABULARY 8

asman-: heaven	kayāda- (for kayada-?): *astrologer(?) (Av. <i>kaiiada-</i>)
ava-jata-: killed	manah- neut.: mind, thought
ava-rasa-: to come down to	marīka-: young man
azdā √bav-: become known (+ taya “that”)	mānaya-, mānaiya- < √man: to await, wait for
azdā √kar-: to make known (+ taya “that”)	Mārgava-: Margian
brātar-: brother	Māru-: name of town
ciyākaram: of what sort	ni-kan-: to destroy
daiva-: (foreign) god	nāh-: nose
daivadāna- neut.: place of worship of (foreign) gods	para-i- < √ay: go (forth)
darga-: long	paṣa- < √paṣa/fraθ: to ask, punish
dargam adv.: for a long time	pā- < √pā: to protect
duškarta-: something badly done, evil deed	rasa- < √ras: to arrive
fra-jan-: to cut off	raxθa-: ?
hamapitar-: having the same father (as + gen.-dat.)	taya: that (conjunction)
hamātar-: having the same mother (as + gen.-dat.)	tauvi/tyah-: stronger, mightier
idā: here	uši (nom.-acc. dual): consciousness, intelligence
jīva- < √jīv: to live	Vidarna-: proper name
kamnam: too few, just a few, insufficient	xšaçaṣpāvan-: satrap
Ka ^m pada-: name of land	yātu-: sorcerer

LESSON 9

PHONOLOGY. CONSONANT PHONEMES.

The Old Persian consonant phonemes are the following:

p	t	k	c [tš]	r	v (w)	s	š	ç	h
b	d	g	j [dž]	l	y (y)	z	(ž?)		
f	θ	x							
m	n								

The phonemes /w/ and /y/ are here written /v/ and /y/ for convenience. In the Old Persian writing system we always have <uv> and <iy> after consonants and sometimes after the vowel *a*: <Cuv> and <Ciy> = /Cv/ and /Cy/, and <av>, <auv> and <ay>, <aiy> = /av/ and /ay/. In view of these spellings there may have been no phonemic oppositions /av/ ~ /auv/ or /ay/ ~ /aiy/ before vowel.

The only new phoneme in Old Persian from an Old Iranian point of view is /ç/. The exact nature of the phoneme /ç/ as well as its phonetic realization is uncertain, and it is unclear how it fits into the phonological system. Historically it is derived from earlier *θr* or, rarely, *sr*, and in Middle Persian it coincided with regular *s*, e.g., *puça-*, Av. *puθra-*, MPers. *pus*. The sound is transcribed as *š* in Elamite and *t-s* or *s-s* in Akkadian in the name of Artaxerxes: *Artaxšaça-*, Elam. *ir-tak-ša-aš-ša*, Akk. *ar-tak-šat-su/-as-su*,²⁷ cf. Aram. *ʾrthššš*, Gk. *Artakséssēs*. Its phonemic and phonetic values may also have changed during the Achaemenid period, as the name is spelled *Ardaxcašca* in a late inscription from the reign of Artaxerxes III (?).

The assumption of a phoneme /ž/ is based mainly on historical considerations. There is no separate sign for [ž] in the OPers. syllabary. The only example of the phoneme is *nijāyam*, presumably /nižāyam/ < *niž-āyam < *niš-āyam. It may be simpler to assign [ž] to the phoneme /j/ and assume that it was pronounced [dž] as written. Alternatively, OPers. <j> was actually pronounced [ž], and there may have been no phoneme /j/.

Note also that in Avestan the prefix *duš-* becomes *duž-* before vowel, e.g., *dužiiāra-*, so it is possible that OPers. *dušiyāra-* contains an unmarked [ž].

The phonetic realization of /č/ also appears to have changed throughout the Achaemenid period. Under Artaxerxes II we find the spellings *haša*, *[usta]canā-*, and *Xšayārca-* beside *hacā*, *ustašanā-*, and *Xšayārša-*, which seem to point to a merger of [č] and [š]. Alternately, the *š* is written for *ž* (see the remark on *dušiyāra-* above).

There is finally some vacillation between *t* and *d*: *dacara-* (DSd) beside *tacara-* and *Ardaxcašca* (just quoted).

NOUNS. THE INSTRUMENTAL-ABLATIVE.

The endings of the OPers. instrumental-ablative are inherited from Old Iranian instrumental and ablative forms. The forms are:

	a-stems	ā-stems	u-stems	ū-stems
Sing.	<i>draugā</i>	<i>haināyā</i>	<i>Bābirauš, Bābirauv</i>	<i>Ufrātuvā</i>
Plur.	<i>bagaibiš</i>	-	-	-

²⁷ See Stolper, 1999.

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	<i>n</i> -stems	<i>h</i> -stems	<i>θ</i> -stems	<i>p</i> -stems
Sing.	<i>baršnā, vašnā</i>	<i>manahā</i>	<i>viθā°</i>	-
Plur.	-	<i>rauca^hbiš</i>	<i>viθbiš</i>	<i>abiš</i>

In Old Persian, the Indo-Iranian endings of the instr. and abl. sing. of *a*-stems became identical: *-ā* and *-āt* both > *-ā*. The plural ending *-(ai)biš* was originally instrumental. The two endings of the *u*-stems are both originally abl.: *-auš* is the old genitive-ablative ending, while *-auv* is probably the same as Av. *-aot*, in which the *-š* of the old genitive-ablative ending has been replaced with the *-t* of the *a*-stems (Av. *-at*).

Note that *baršnā* and *vašnā* are probably inst.-abl. of stems in *-zan-*, zero grade *-šn-*: *barzan-/baršn-* and *vazan-/vašn-*. The nom.-acc. of **vazan-* may have been **vazqr*, from which *vazarka-* was derived. This kind of declension is called the heteroclitic *r/n*-declension. Examples from other languages include Latin *femur* “thigh,” gen. *feminis*, English *water* as opposed to Norwegian-Swedish *vatn*, and Greek *húdōr* “water,” gen. *húdatos* < **hudn-t-os*.

PRONOUNS. THE INSTRUMENTAL-ABLATIVE.

The pronominal masc.-neut. instr.-abl. ending is *-anā*, as in *anā* (< *ima-*), *avanā*, *tayanā*, *aniyanā*.

The instr.-abl. enclitic pronouns are 1st sing. *-ma* and 3rd sing. *-šim*.

Pronouns. The far-deictic pronouns *hauv* and *ava-*.

The complete attested singular and plural (dual see lesson 10) paradigm of the far-deictic demonstrative pronoun is:

	masc.	fem.	neut.
Sing.			
nom.	<i>hauv</i>	<i>hauv</i>	<i>ava, avaš-ciy</i>
acc.	<i>avam</i>	<i>avām</i>	=
instr.-abl.	<i>avanā</i>	-	<i>avanā</i>
gen.-dat.	<i>avahayā</i>	-	<i>avahaya°</i>
Plur.			
nom.-acc.	<i>avaiy</i>	<i>*avā</i>	<i>avā</i>
gen.-dat.	<i>avaišām</i>	-	-

PRONOUNS. PERSONAL PRONOUNS. THE ENCLITIC 3RD SING.

The enclitic pronominal stem *di-* is specifically Iranian (Av. and OPers.). It probably developed through wrong division of combinations such as **ād-im* “then ... him,” etc. > **ā-dim*.

The enclitic pronouns in *š-* are originally sandhi forms of the pronominal stem *ha-/hi-*, which by “ruki” became *ša-/ši-*. In Avestan the original distribution is still found, but in Old Persian the stem *ša-/ši-* has been generalized to all positions.

Enclitic pronouns were originally (e.g., in Old Iranian) attached to the first word of the sentence, but in Old Persian there is some relaxation of this rule.

The complete attested paradigm is:

	masc.	fem.	neut.
Sing.			
acc.	<i>-šim, -dim</i>	<i>-šim, -dim</i>	<i>-šim</i>
instr.-abl.	<i>-šim</i>		
gen.-dat.	<i>-šaiy</i>		<i>-šaiy</i>
Plur.			
acc.	<i>-šiš, -diš</i>	<i>-šiš, -diš</i>	
gen.-dat.	<i>-šām</i>	<i>-šām</i>	

Examples:

Auramazdāmaiy upastām abara “Ahuramazdā bore me aid.” (DB 1.25)

pasāvašim Arbairāyā uzmayāpatiy akunavam “Then I impaled him at Arbela.” (DB 2.90-91)

martiya haya hataxšataiy anudim [ha]kartahayā avaθādīm paribarāmiy haya [v]ināθayatiy anudim vinastaha[yā ava]θā pārsāmiy “The man who makes an effort, him I reward according to (his) achievement. The one who commits an offense, him I punish according to (his) offense.” (DNb 16-18)

martiya taya kunautiy yadivā ābaratiy anuv taumanišaiy xšnuta amiy “What a man does or endeavors (to do) according to his powers I am pleased (with).” (DNb 25-26)

vašnā Auramazdāha utāmaiy “by the greatness of Ahuramazdā and me” (DB 4.45-47) (cf. *vašnā Auramazdāhā manacā Dārayavahauš xšāyathiyahayā* (DPd 9-11)

In the following example *-diš* “them” refers to the collective singular *kāra-* “army, people”:

adam niyačārayam kārahayā abicarīš ... tayādīš Gaumāta haya maguš adīnā “I restored to the people the pastures ... that Gaumāta the Magian had taken from them.” (DB 1.64-66)

Note that for emphasis the non-enclitic pronoun may be placed at the beginning of the sentence, before the subject:

mām Auramazdā pātuv “Let Ahuramazdā protect me!” (XPc 12)

avataiy Auramazdā ucāram kunautuv “May Ahuramazdā make that easy for you!” (DB 4.76)

manā Auramazdā upastām baratuv “May Ahuramazdā bear me aid!” (DPd 13-14)

SYNTAX. INSTRUMENTAL-ABLATIVE.

The functions of the OPers. inst.-abl. incorporate the functions of the OIran. instrumental and ablative.

Instrumental functions.

1. means and instrument and expressions signifying “according to” (sometimes + *hacā*), “with respect to” and “because of”; instrumental of place “throughout” which:

vašnā Auramazdāha “by the greatness of Ahuramazdā.”

manahā uvaipašiyahayā dārša[m] xšāyamna a[m]iy “By my mind, I am strongly in control of myself.” (DNb 14-15)

imā dahayāva tayanā manā dātū apariyāya “These lands behaved according to my law.” (DB 1.23)

artācā < *artāhacā* (Av. *ašūhaca*) “according to the (cosmic and ritual) Order”

XL arašnīš baršnā ... XX arašnīš baršnā “forty cubits in depth, twenty cubits in depth” (DSf 26-27)

kāra haya Naditabairahayā Tigrām adāraya avadā aištātā utā abiš nāviyā āha “The army which belonged to Nidintu-Bēl held the Tigris: there it stood. And it (= the Tigris) was *deep with waters.” (DB 1.85-86)²⁸

aniyašciy naibam kartam anā Pārsā “much other beautiful (construction) too (has been) made throughout this Persia” (XPa)

adam niyačārayam kārahayā abicarīš gaiθāmcā māniyamcā viθbišcā tayādiš Gaumāta haya maguš adīnā “I restored to the people the pastures and the cattle and the household (slaves), and throughout the houses/estates(?)²⁹ that Gaumāta the Magian had taken from them ...” (DB 1.64-66)

2. association; this is expressed by the preposition *hadā* + inst.-abl. in Old Persian.

θātiy Dārayavauš xšāyaθiya manā Auramazdā upastām baratuv hadā visaibiš bagaibiš “King Darius announces: ‘May Ahuramazdā bear me aid together with all the gods!’” (DPd 12-15)

θātiy Dārayavauš xšāyaθiya pasāva Naditabaira hadā kamnaibiš asabāraibiš amuθa Bābirum ašiyava “King Darius announces: ‘Then Nidintu-Bēl fled with a few horsemen (and) went to Babylon.’” (DB 2.1-3)

pasāva hauv Vidārna hadā kārū ašiyava yaθā Mādam parārasa Māruš nāma vardanam Mādaiy avadā hamaranam akunauš hadā Mādaibiš “Then that Vidārna went (off = left) with the army. When he arrived in Media, he fought a battle with the Medians at a town called Māru.” (DB 2.21-23)

Ablative functions.

3. The main function of the ablative is to express movement away from. In Old Persian this function has to be expressed by the preposition *hacā* + inst.-abl.

pasāva adam nijāyam hacā Bābirauš ašiyavam Mādam “Then I left Babylon (and) went to Media.” (DB 2.64-65)

hacā Bāxtriyā ... hacā Uvārazmiyā “from Bactria, from Chorasmia” (DSf 36, 39-40)

This function of *hacā* is also seen in the passive construction *hacāma aθahaya* “it was announced from me” (probably < “the royal command went out from me”) > “it was said by me” (see lesson 11)

4. The ablative was used to express comparison, English “than,” but only one example is found:

adakaiy fratara maniyaiy afuvāyā “Then I consider myself superior to (higher than) fear.” (DNb 38)

5. The inst.-abl. is found with pre-/postpositions: *anuv* “along(side),” *hacā* “from,” *hadā* “together with,” *patiy* “in, throughout” (in *viθāpatiy*), and (*hacā* ...) *yātā* and *yātā ā* “(from ... all the way) up to,”

Zāzāna nāma vardanam anuv Ufrātuvā avadā [hauv N]aditabaira haya Nabukudracara agaubatā aiš hadā kārā patiš [mām] “At a town called Zāzāna on the shore of the Euphrates, there that Nidintu-Bēl who called himself Nebuchadrezzar came with the army against me.” (DB 1.90-96)

θātiy Dārayavauš Xš ima xšačam taya adam dārayāmiy hacā Sakaibiš tayaiy para Sugdam amata yātā ā Kūšā hacā Hidauv amata yātā ā Spardā “King Darius announces: ‘This empire which I hold (is =

²⁸ Traditionally understood as: “had to be crossed by ship because of the waters.” Cf. the Akk. version: *Diglat* (ÍD.IDIGNA) *mali* “the Tigris was full.”

²⁹ *viθbišcā* has traditionally been taken as an instr.-abl. used as nom.-acc.

stretches) from the Sakas who are beyond Sogdiana: from there, all the way to Kush (and) from Sindh: from there, all the way to Sardis.” (DPH 6-8 = DH 5-6)

Note especially the use of *hacā* + inst.-abl. with the verbs *pā-* “to protect (from),” *tarsa-* “to fear, be afraid of,” and *hamiçiya- bava-* “to conspire to leave, to rebel against” (also with gen.-dat.).

θātiy Dārayavauš xšāyaθiya ... imām dahayāum Auramazdā pātuv hacā haināyā hacā dušiyārā hacā draugā “King Darius announces: ‘May Ahuramazdā protect this land from the enemy army, from famine, (and) from the Lie!’” (DPd 12-18)

θātiy Dārayavauš xšāyaθiya iyam dahayāuš Pārsa ... hacā anīyanā naiy tartsatiy “King Darius announces: ‘This land Persia fears no other.’” (DPd 5-12)

kārašim hacā dāršam atarsa “The army feared him strongly.” (DB 1.50-51)

pasāva kāra haruva hamīçiya abava hacā Kabūjiyā abiy avam [a]šiyava utā Pārsa utā Māda utā aniyā dahayāva “Then the whole army/people rebelled against Cambyses (and) went to *him* (= the false Smerdis), both Persia and Media and the other lands.” (DB 1.40-41)

θātiy Dārayavauš xšāyaθiya yātā adam Bābirauv āham imā dahayāva tayā hacāma hamīçiyā abava Pārsa Ūvja Māda Aθurā Mudrāya Parθava Marguš θataguš Saka “King Darius announces: ‘These are the lands that rebelled against me while I was in Babylon: Persia, Elam, Media, Assyria, Egypt, Parthia, Margiana, Sattagydia, (and) Scythia.’” (DB 2.5-8)

but:

I martiya Ciçataxma nāma Asagartiya hauvmaiç hamīçiya abava “(There was) a Sagartian man named Ciçantaxma; he rebelled against me.” (DB 2.79-80)

5. Appositions to words in the inst.-abl. are in the inst.-abl. (no examples?).

Instrumental-ablative as subject and direct object?

This unusual use of the inst.-abl. is seen in Old Persian in the dating formula.

Dates are expressed as follows:

The first: the name of month in gen.-dat. + *māhayā I rauca θakatam āha* — literally: “of the month of A, 1 day had passed.”

Other days: the name of month in gen.-dat. + *māhayā* + number *raucabiš θakatā āha* — literally: “of the month of A, by X days (the days) had passed.”

Comparison between these two formulas, suggests that the instr.-abl. plur. *raucabiš* functions as subject.

Examples:

Viyaxanaḥayā māḥa[yā] XIV raucabiš θakatā āha yadiy udapatatā “It was on the 14th of Viyaxana that he rose up in rebellion.” (DB 1.37-38)

Garmapadahayā māḥayā IX raucabiš θakatā āha avaθā xšaçam agarbāyatā “It was on the 9th of Garmapada. Thus he took the command for himself.” (DB 1.42-43)

LESSON 9

According to Darius's account, Cambyses had secretly killed his brother Bardiya (Smerdis) before he went to Egypt. While he was there, a certain Gaumāta, a magian, seized the kingship by presenting himself as Bardiya, son of Cyrus and brother of Cambyses. Cambyses hurried home to Persia, but on the way he supposedly died by accident, and the false Smerdis became king in Persia, Media, and some other lands.

TEXTS. THE EXTENT OF DARIUS'S EMPIRE.

DPh=DH

*Dārayavauš XŠ vazarka XŠ XŠyānām XŠ dahayūvnām Vištāspahayā puça Haxāmanišiya
ōātiy Dārayavauš XŠ ima xšačam taya adam dārayāmiy hacā Sakaibiš tayaiy para Sugdam amata yātā ā
Kūšā hacā Hidauv amata yātā ā Spardā tayamaiy Auramazdā frābara haya maθišta bagānām mām
Auramazdā pātuv utāmai yitham*

In the heyday of his power, Darius was able to describe his empire as reaching to the four quarters of the world,³⁰ from the northeasternmost Scythians to the southwesternmost Ethiopians, and from easternmost India to westernmost Sardis.

VOCABULARY 9

a ^h mata ^h : from there	raucah-: day
akumā < √kar: we did	Sugda- = Suguda-: Sogdiana
amata ^h : from there	Θūravāhara-: month name
anuv: along(side) (+ instr.-abl.)	Ufrātū-: Euphrates
Arakadri-: name of a mountain	vi-nasta-: offense
Arbairā-: Arbela (place name)	vi-nāθaya- < √naθ: to do harm, do wrong
avadaš: thence (+ hacā)	Viyaxana-: month name
ā-bara- < √bar: bring (about), perform	xšayamna- < √xšā (see lesson 13): being in control
Ādukanaiša-: month name	xšnuta-: pleased
ā-jamiyā (optative) < √gam: to come (to)	Yadā-: Anshan
cartanaiy < √kar: to do (inf.)	yadivā: or
dacara- = tacara-	yātā: until (temporal)
-dim: him (acc.)	yātā ā: up to, until (+ instr.-abl.; local)
-diš: them (acc.)	Zāzāna-: place name
dušiyāra- neut.: bad year (famine)	
frataram: beyond(?)	
Garmapada-: month name	
hadā + instr.-abl.: together with (people)	
^h uvāmaṣšiyu-: self-dead, i.e., without foreign intervention	
kaufa-: mountain	
Kuduru-: place name	
Kūša-: Ethiopia	
maṣiya- < √mar (cf. maṣta-): to die	
mā: let not	
māhi/ī-: month	
mu ^h θa- < √mauθ: to flee	
ni-čāraya- < √sray: put back in place, restore	
nij-ay- < niš + √ay: to go out	
Paišiyā ^(h) uvādā-: place name	
paranam: previously	
pari-ay-: to behave	
pari-bara- < √bar: to reward	
patiy postpos.: in (+ instr.-abl.)	

³⁰ An old Elamite formula.

LESSON 10

PHONOLOGY. ABLAUT.

In Indo-Iranian (and Indo-European) a vowel belonging either to the stem of a word (noun, verb) or the ending can appear in various “grades”: zero, full (Skt. *guna*), and long (Skt. *vridhhi*) grade. This phenomenon is also referred to as *ablaut* (surviving in English *bite - bit, shine - shone*; not to be confused with the different process of *umlaut*, surviving in English *man - men, mouse - mice*). Examples encountered so far include the stem vowels of *i-* and *u-*stems and the vowel of the element *-tar-* in *r-* stems. (See also lesson 13.)

The original ablaut patterns were the following:

zero grade	full grade	lengthened grade	examples:
<i>-C</i>	<i>aC</i>	<i>āC:</i>	<i>h-atiy ~ ah-miy, as-tiy ~ -</i>
<i>i</i>	<i>ai</i>	<i>āi/āy:</i>	<i>Cišp-iš ~ Cišp-aiš ~ -</i> <i>para-itā ~ aitiy ~ -</i>
<i>u</i>	<i>au</i>	<i>āu/āv:</i>	<i>°dahay-um ~ dahay-auš ~ dahay-āuš, dahayāva;</i> <i>duruxta- ~ drauga- ~ -</i>
<i>a (< ŋ)</i>	<i>an</i>	<i>ān:</i>	<i>ja-diy ~ a-jan-am ~ -</i>
<i>m, a (< m)</i>	<i>am</i>	<i>ām:</i>	<i>haⁿ-gm-atā ~ ā-jam-iyā</i>
<i>r, ar</i>	<i>ar</i>	<i>ār:</i>	<i>kar-ta, ca-xr-iyā ~ a-kar-iya, car-tanaiy ~ u-cār-am;</i> <i>- ~ Marguš ~ Mārgava</i>
<i>ar (< rH)</i>	<i>ar, rā</i>	<i>ār, rā</i>	<i>darga</i> (cf. Av. <i>drājah-</i> , Pers. <i>derāz</i>)

Note especially the suffix *-tar-*:

<i>-ç- < -θr-</i>	<i>-tar-</i>	<i>-tār-</i>	<i>piça < *piθrah ~ - ~ pitā, framātūram</i>
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As we see, ablaut plays an important role in Old Persian grammar. It also plays an important role in derivation; *vridhhi* is commonly used to derive nouns and adjectives from other nouns and adjectives. Compare:

<i>Margu-</i> “Margiana”	<i>vridhhi</i> + suffix <i>-a-</i> : <i>Mārgava-</i> “person from Margiana”
<i>baga-</i> “god” + <i>*yāda-</i> “sacrificing” <i>*yauhman-</i> (< √ <i>yaug</i> “yoke, combine”?)	<i>vridhhi</i> + suffix <i>-i-</i> : <i>Bāgayādi-</i> month name <i>yāumani-</i> (<i>yāumaini-</i>) “*coordinated, controlled”
<i>*xšayaθa-</i> “the wielding of command”	<i>vridhhi</i> + suffix <i>-iya-</i> (< <i>-i + a-</i>): <i>xšāyaθiya-</i> “king”

When the original first term already has a long *ā*, the *vridhhi* is not visible:

<i>*āç-</i> “fire” + <i>*yāda-</i>	<i>Āçiyādiya-</i> month name
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NOUNS AND PRONOUNS. THE DUAL.

The dual was still alive in Old Persian, but few examples are found, for understandable reasons. Only masc. forms are attested, except *ušī-*. In Old Indic and Young Avestan there are three distinct forms: nom.-acc., instr.-abl.-dat., and gen.-loc. (in Old Avestan the gen. and loc. are distinct), but we do not know if this was the situation in Old Persian as well, since no instances of duals in dative or genitive function are found, except *ubānām* “of both,” which has the plur. gen.-dat. ending.

nom.-acc.	-ā; -īy	<i>gaušā, avā, ubā; ušīy</i>
instr.-abl.(-dat.?)	-aibiyā; -ībiyā	<i>dastaibiyā, pādaibiyā; ušībiyā</i>
(gen.-?)loc.	-āyā; -īyā	<i>gaušāyā; ušīyā</i>

VERBS. THE DUAL.

The only attested verbal form is *ajīvatam* “they (= the two) lived/were alive,” with the 3rd dual active ending *-tam*.

VERBS. PRESENT STEMS.

Present stems are grouped in thematic and athematic stems. These two groups are grouped into a number of classes according to the suffix used to form the present stem. The stems attested in Old Persian are the following:

Thematic stems:

- 1) *-a-*
 - a. + full grade: *bara-*, *bava-*, *ā-naya-*, *jīva-*, etc.
 - b. + zero grade: *ava-ḥarda-*
 - c. + nasal infix: *piⁿθa-* (or *paiθa-*), *muⁿθa-*
- 2) *-aya-*:
 - a. from roots in *-ā-*: *paya-*, *pati-xšaya-*, *pati-zbaya-*, *ni-saya-*
 - b. + zero grade: *θadaya-* (< √*θa*nd)
 - c. + full grade: *vi-taraya-*, *apa-gaudaya-*
 - d. + long grade: *tāvaya-*, *dāraya-*, *ni-çāraya-*, *ni-šādaya-*, *vi-nāθaya-*
- 3) *-āya-*:
 - a. from roots in *-ā-*: *ava-stāya-*, *ni-štāya-*, *fra-māya-*
 - b. other: *garbāya-*
- 4) *-ya-*:
 - a. active: *jadiya-*, *maniya-*, *durujiya-*, *māriya-*
 - b. passive: *θahāya-*, etc.
 - c. denominative: *avahāya-* (in *patiy-avahāya-*, cf. Av. *auuah-*)
- 5) *-sa-* (Skt *-ccha-*, Lat. *-sc-*)
 - a. + zero grade: *parsa-*, *ṭarsa-*, *ā-yasa-*, *ā-rasa-*, etc.
 - b. other: *xšnāsa-* (cf. Lat. *gnōscō*)
- 6) reduplicated: *ḥašta-/hišta-* (< **si-šta-* < √*stā* with “*ruki*”)

Athematic stems

- 1) root stems: *ah-/as-*, *ai-*, *jan-*
- 2) reduplicated: *dadā-*
- 3) with suffix *-nau-/nu-*: *kunau-*, *ḍaršnau-*, *āxšnau-*
- 4) with suffix *-nā-/n-*: *dānā-*, *dīnā-*

Athematic verbs are often transferred to the thematic conjugations: *āha* (replacing **ā* < **āst* < √*as* “to be”), *varnava-* (< *varnau-* “to believe”), *adīna-* (*dīnā-* “to rob”).

The present stem *rasa-* is attested only in the imperf. *arasa-* and with preverbs *parārasa-* and *nirasa-*. The original form was **r̥sa-* (Skt *recha-*), which became *rasa-* (MPers. *ras-*)—at some indeterminable time—possibly by analogy with *jasa-* (attested in Avestan).

VERBS. THE AORIST.

Old Persian possesses a few forms that formally belong to the Old Iranian aorist stem of the verbs. One such form is *adā* “he placed, set in (its) place,”³¹ a so-called root aorist, because it is made from the root

³¹ Traditionally translated as “created.”

√dā, as opposed to the imperfect *adadā*, which is made from the present stem *dadā-*. Other root-aorist forms are the imperatives *pādiy* and *pātuv* “protect!” and “let him protect!” from √pā, different from the present stem *paya-* in *apayaiy* “I protected.” Another aorist form is *adāršiy*, a so-called *s*-aorist, because it is made by affixing *-s-* (or *-š-* by “ruki”) to the root √dar. In Old Persian, the aorist indicative has no discernible function of its own and is only a variant of the imperfect.

The other aorist forms apparently form suppletive paradigms with present stem forms (*paya-* ~ *pā-*, *vaina-* ~ *dī-*). There are too few forms, however, to enable us to determine the exact range and use of aorist forms in Old Persian.

All the attested forms are singular:

	Indicative		Imperative
	active	middle	active
Sing.			
1.		<i>a-dārš-iy</i>	
2.			<i>dī-diy, pā-diy</i>
3.	<i>a-dā-t</i>		<i>pā-tuv</i>

The forms *akutā*, *akumā*, *kušuvā* were formerly and are sometimes still considered as (root) aorists < **akṛta*, etc. The development of **kṛ-* to *ku-* is unexpected as the same verb forms the past participle *ḳarta-*. As the irregular *ku-* is already found in the present stem *kunau-* < *ḳṛnau-*, it is simpler to regard them as present stem forms with loss of the second *u* before the ending: *aku^mtā*, *aku^mmā* or *aku^mmā* (cf. Skt. *akṛṇma!*), and *ku^mšuvā* (< **kunušuvā*).

SYNTAX. DUAL.

pasāvašaiy adam utā nāham utā gaušā frājanam “Then I cut off both his nose and ears.” (DB 2.88-89)

tayataiy gaušāyā θ[ahayātiy] avašciy āxšnudiy “Listen to just that which is said into your ears.” (DNb 53-54)

utā Vištāspa utā Aršāma ubā ajīvatam “Both Hystaspes and Arsames were alive.” (XPf 19-21)

avākaramcamaiy ušīy u[t]ā framānā ... “And of such sort (are) my intelligence and my thought...” (XPI 27-28)

hakaram-maiy ušīyā gā[θa]vā [h]i[št]ataiy yaciy va[i]nāmiy hamičiyam yaciy naiy vaināmiy utā ušībiyā utā framānāyā ... “Once it stands in place (= clearly) in my intelligence whatever I see (as) rebellious and whatever I do not see (as rebellious), both with my intelligence and my thought.” (DNb 34-37; de Blois, 1995, p. 62)

yāumainiš^a amiy utā dastaibiyā utā pādaibiyā “I am *coordinated both with regard to (my) hands and (my) feet.” (DNb 40-41)

a. *yāumaini-* = *yāumani-*.

martiya taya patiy martiyam θātiy ava mām naiy varnavataiy yātā ubānām hadugām āxšnauvaiy “I do not believe what a man says against (another) man until I hear (= have heard) the testimony of both (of them).” (DNb 21-24)

LESSON 10

VOCABULARY 10

āciy: until, as long as; with neg.: “yet”?	fra-jan- < √jan: cut off
apataram: further away (from), in addition to (+ hacā)	framānā-: intelligence, thought(?) (Akk. <i>tēmu</i> “mind”)
Asagarta-: Sagartia	gauša-: ear
Asagartiya-: Sagartian	ḥadūgā-: testimony
asman-: sky	Karka-: Carian
avašciy < avat + -ciy (lesson 12): just that	karša-: a measure of weight = 83.33 g.
avākaram: of such a sort	Kūšiya-: Ethiopian
ay-/ī-: to go	nī-šādaya- < √had/šad: to set down
ā-naya- < √nay: to bring (people to)	paradraya ^h : beyond the sea
ā-xšnau- < √xšnu act./mid.: to hear	pād(a)-: foot
basta- < √band: to bind	Putāya-: Libyan
Bāgayādi-: month name	Skudra-: a people north of Greece
bāji-: tribute; bājim bara-: pay tax to	takabara-: petasos-bearing
būmi/ī- fem.: earth	Taxmaspāda-: proper name
Ciça ⁽ⁿ⁾ taxma-: proper name	ubā: both
daraniya- neut.: gold	vaja- < √vaj: to gouge out
dānā-/dān- < √xšnā: to know (sth.)	yaciy: whatever
dāriya- < √dar: to be held (passive)	yauda ^{ntī} - (fem.): (being) in turmoil
dīdiy < √vain, day/dī: to see, look at	Yauna-: Ionian
duvara-: (palace) gate, court	yāumani-, yāumaini-: coordinated, being in control

LESSON 11

SCRIPT. UNWRITTEN SOUNDS.

Comparison with Avestan, etc., and Middle Persian, as well as the spellings in neighboring languages, permits us to conclude that in the OPers. writing system

1. preconsonantal nasals were not written
2. *h* was not written before *u*. It was also not written before *i*, or *hi* was written <ha>:

OPers.		Elamite	Akkadian	Aramaic	Greek
<ca-i-ča-ta-xa-ma>	Ciçantaxma-	zi-iš-šá-an-tak-ma	ši-it-ra-an-tah-ma		
<ka-ba-u-ji-i-ya>	Kambu/ūjjiya-	kán-bu-zi-ia	kam-bu-zi-ia	kmbwzy	Kambúsēs
<ba-da-ka>	bandaka, cf. MPers. bandag.				

For *h* before *u* Elamite never indicates the presence of any *h*, Akkadian sometimes writes *ḫ*, sometimes not,³³ while Greek shows initial *k* or *kh*:

OPers.	Avestan	Elamite	Akkadian	Greek
<i>Uvārazmī-</i>	<i>X^vāirizəm</i>	ma-ra-iš-mi-iš	ḫu-ma-ri-iz-ma- [?]	<i>Khorazmia</i>
<i>Uvaxštra</i>		ma-ak-iš-ta-ra	ú-ma-ku-iš-tar	<i>Kuaksárēs</i>
<i>Auramazdā</i>	<i>Ahura- Mazdā-</i>	u-ra-maš-da	ú-ra-ma-az-da, a-ḫu-ru-ma-az-da- [?]	<i>Ōromazdēs</i>
<i>uvaipašiya</i>	Av. <i>x^vaēpaθiia-</i> , cf. MPers. <i>xwēbaš</i>			

Between vowels *h* was sometimes lost, compare:

ai- < *ahi-*: <a-i-ša-ta-> < a- + *hišta-*
-ā- < *-āha-*: *āḥay* < **ahahi*; *maniyāiy* < **manyāhai*; *artācā* < **artāt-haca*; *θātiy* < **θahatiy*, cf. *aθaha*

Note Elamite *tur-mar* = **Tūrvār* for OPers. *Ōūravāhara*.

Before *m*, *h* was not usually written:

taumā- “family” < *tauhmā-*, cf. Av. *taoxman-*;
amiy “I am” vs. *ahmiy* in XPl.

A possible explanation of the non-writing of *h* in the above instances is that the *h* devoiced the preceding and/or following vowels.

In words from Median, however, *xm* is found, as in *Taxmaspāda-*, proper name, with *taxma-* (= Av.) “brave.”

Final consonants other than *m* and *š* are not written, but that does not necessarily prove that they were not pronounced. The spread of *-š* as the ending of the 3 sing. and plur. in *akunauš* and similar forms, however, strongly indicates that the corresponding forms of *a*-stems in fact had no consonantal ending, see lesson 6.

Final *-a* < *-an* may, of course, also have been nasalized [ã]. The final *-n* is written in *abaran* XPh 17, unless *𐎠* is a mistake for *𐎡* (*abaraha* in DNa 19-20) as suggested by Kent.

³³ Note also that Akkadian appears to use Median forms more often than Persian forms. See Zadok, 1976.

ADJECTIVES AND ADVERBS. COMPARATIVE AND SUPERLATIVE.

The comparative and superlative of adjectives and adverbs are formed with the suffixes *-tara-* (*-θara-*) or *-i/īyah-* and *-tama-* or *-išta-*:

The comparative and superlative of adjectives are usually formed from a different stem than the base form. Thus *tunuva^{nt}-* “strong, mighty” (< √tav) has the comparative *tauvi/īyah-* “stronger, mightier,” *vazarka-* “great” the superlative *maθišta-* “greatest,” and *dūra-* “far, long-lasting” the superlative *duvaišta-*. The comparative **vahayah-* “better” (cf. Av. *vašiih-*, *vajhah-* < **vahyah-* < *vahu-* “good”) is only found in the proper name *Vahayaz-dāta-*.

Comparative and superlative forms of adverbs include *apataram* < *apa-* “further away” and *fratarā-* (*fraθara-*) and *fratama-* < *fra-* “superior, supreme.” The attested forms are:

Comparative	
<i>-tara-</i> (<i>-θara-</i>)	<i>apataram, fratarā-</i> (<i>fraθara-</i>)
<i>-iyah-</i>	<i>tauvi/īyah-, Vahayaz-dāta-</i>
Superlative	
<i>-tama-</i>	<i>fratama-</i>
<i>-išta-</i>	<i>maθišta-, duvaišta-</i>

ADJECTIVES. PRONOMINAL ADJECTIVES.

As we have seen in earlier lessons, a number of adjectives are partly inflected like pronouns. This feature is Indo-Iranian (and Indo-European). The forms attested are (from *aniya-* “other,” *haruva-* “all, every,” and *hama-* “one and the same”):

	masc.	neut.	fem.
Sing.			
nom.	<i>aniya, haruva</i>	<i>aniyaš-čiy</i>	<i>aniyā</i>
acc.	<i>aniyam</i>	<i>aniya, haruva^o</i>	<i>aniyām</i>
instr.-abl.	<i>aniyanā</i>		
gen.-dat.	<i>aniyahayā</i>		<i>hamahayāyā</i>
loc.			<i>haruvahayāya</i>
Plur.			
nom.-acc.	<i>aniyaiy, aniyāha</i>		<i>aniyā</i>
loc.			<i>aniyāuvā</i>

The adjective *vispa-*, *visa-* “all” has neut. nom.-acc. *visam* and no attested pronominal endings.

ima taya adam akunavam vašnā Auramazdāha hamahayāyā θarda “This which I did, by the greatness of Ahuramazdā, I did it in one and the same year.” (DB 4.3-5)

adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya dahayūnām xšāyaθiya haruvahayāya būmiyā Vištāspahayā puça Haxāmanišiya (DSb) “I am Darius, the great king, king of kings, king of lands, king of the whole earth, son of Vištāspa, an Achaemenid.”

Note the use of *aniya-* *aniya-* to express “one another” or “one ... the other ...”:

ava adam akunavam [vašnā] Auramazdāhā yaθā aniya aniyam naiy jatiy “That I accomplished, by the greatness of Ahuramazdā, that they no longer kill one another.” (DSe 34-36)

kāra haya Naditabairahayā Tigrām adāraya ... nāviyā āha pasāva adam kāram maškāuvā avākanam aniyam ušabārim akunavam aniyahayā asam frānayam “The army that belonged to Nidintu-Bel stood by the Tigris. It was deep (with water). Then I loaded the army onto inflated hides. Another

(part of the army) I mounted on camels, another (still) I brought horses for.” (DB 1.85-87)

VERBS. THE PASSIVE.

There are two ways of expressing passive in Old Persian, either by middle forms or by the special passive stems formed from the full or zero grade of the root + suffix *-ya-*, e.g., *janiya-* “be struck (down),” *θahaya-* “be said,” *karīya-* “be done.” No verbs use both methods.

Note that *Cr + ya > Carīya-*, not †*Criya-*.

Note that the endings of the passive forms are the “active” endings, even though the meaning is “passive,” e.g., *θahayāmahay*, *akariya* (MPers. *akirīy*).³⁴

SYNTAX. COMPARATIVE AND SUPERLATIVE.

haya tauviyā tayam skauθim naiy jatiy naiy vimardatiy “(that) he who is stronger does not crush the weak (one), nor wipe (him) out” (DSe 39-41)

Auramazdā vazarka haya maθišta bagānām “great Ahuramazdā, who (is) greatest of the gods” (DPd 1-2)

imā dahayāva tayā adam aqarbayam apataram hacā Pārsā “These (are) the lands that I seized away from (in addition to ?) Persia.” (DNa 16-18)

fratara maniyaiy afuvāyā “I feel myself superior to fear.” (DNb 38)

vasiy taya fraθaram akunauš “much that he made better” (XPf 26-27)

martiyā tayaišaiy fratamā anušiay āhatā “the men who were his foremost followers” (DB 2.77)

SYNTAX. PASSIVE.

The passive is the form a transitive verb must take when no agent (logical subject) is expressed. The majority of passive constructions in Old Persian are of this type. If an agent is expressed, then the passive construction is an alternative to an active construction. The vast majority of constructions containing expressed agents in Old Persian are active.

There are, however, a few instances of passive constructions with expressed agent as well. In such constructions the agent has to be indicated by special means. In English, for instance, the agent is indicated by means of the preposition *by*: “the rebel was killed *by* the king.”

Three constructions are found in Old Persian to express the agent with passive verbs: 1. with the prep. *hacā* (with *aθahaya*), 2. with the postpos. *rādiy* (with *karīya-*); 3. using an enclitic pronoun (with *ayadiya*). The material is too limited (the only examples are the ones below) to decide whether one of these was the preferred or “regular” construction.

The 3rd plural can be used in the sense of “one” instead of a passive construction.

vayam Haxāmanišiyā θahayāmahay “We are called Achaemenids.”

*f[ra]vata] BU akaniya pasāva θikā avaniya ... upariy avām θikām hadiš *frāsahaya ... yakā hacā Gadārā ābariya utā hacā Karmānā ... taya ištiš ajaniya kāra haya Bābiruviya hauv akunauš ... daraniyam hacā Spardā utā hacā Bāxtriyā ābariya taya idā akariya* “Down the earth was dug. Then the gravel was *filled in. ... On top of that gravel the platform/palace was constructed. ... The sisso wood was brought/carried from Gandhara and Carmania. ... That the brick was pounded (into shape): the Babylonian contingent, it did (it). ... The gold, which was made (worked) here, was brought from Sardis and Bactria.” (DSf 23-30, 34-37)

³⁴ See Schmitt, 1967.

B–Translate into Old Persian:

Under Darius a great palace was built (= made) in Persia. It was quite wonderful. Its gateway was called “of all nations.”

A great throne hall was built at a fortress called Susa. Its columns were of stone and its ornaments of glass. There was also much gold and silver. Under Artaxerxes the palace burned.

Artaxerxes sent an army to Ionia. The men seized the palace (and) it all burned (down), and they took as their own the gold which the subjects had brought there. It had been brought there from the land of Sardis. When the men had taken the gold, they killed one another. The whole army was wiped out. In the whole land there was famine. They robbed one another of pastures and herds. For the sake of the gold the land was destroyed. Foreign armies came (and) fought battles with the Persians. The Persian army was smashed. Those that they seized they hung out for display in Sardis inside the fortress. The whole army saw them (and) was greatly afraid.

TEXTS. THE RELIGION OF DARIUS.

DE 1-11

bagā važarka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahayā haya Dārayavaum xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram

DPd

*Auramazdā važarka haya maθišta bagānām hauv Dārayavaum xšāyaθiyam adadā haušaiy xšačam frābara vašnā Auramazdāhā Dārayavauš xšāyaθiya
θātiy Dārayavauš xšāyaθiya iyam dahayāuš Pārsa tayām manā Auramazdā frābara hayā naibā uvaspā umartiyā vašnā Auramazdāhā manacā Dārayavauš xšāyaθiyahayā hacā anīyanā naiy tارساتiy
θātiy Dārayavauš xšāyaθiya manā Auramazdā upastām baratuv hadā visaibiš bagaibiš utā imām dahayāum Auramazdā pātuv hacā haināyā hacā dušiyārā hacā draugā abiy imām dahayāum mā ājamiyā mā hainā mā dušiyāram mā drauga aita adam yānam jadiyāmiy Auramazdām hadā visaibiš bagaibiš aitamaiy yānam Auramazdā dadātuv hadā visaibiš bagaibiš*

DB 4.60-61

Auramazdāmai upastām abara utā aniyāha bagāha tayaiy hatiy

DSf 8-12

θātiy Dārayavauš Xš Auramazdā haya maθišta bagānām hauv mām adā hauv mām Xšyam akunauš haumaiy ima xšačam frābara taya važarkam taya uvasam umartiyam

To Darius the one most important god was Ahuramazdā, although he also recognized that there were others, whom he never names by name. Ahuramazdā was responsible for organizing the cosmos. In his reliefs Darius is portrayed as standing in front of the fire altar underneath the winged disk, which no doubt symbolizes the ubiquitous presence and support of Ahuramazdā and the (cosmo-political) Order that the king is supposed to enforce on earth. As ruler of the land, he would specifically implore Ahuramazdā to keep from his land three plagues: famine, which could threaten the subsistence of the land, the enemy army, which could threaten the political independence of the land, and the Lie, which threatened the ideological underpinnings of the land.

LESSON 11

VOCABULARY 11

*aguru-: baked brick	išti- fem: sun-dried brick
apadāna-: palace, throne hall	kaniya- < √kan: to be dug
avaparā: thither	Karmāna-: Kerman, Karmania
asan-: stone; asan- dāru-: stone wood = ebony	kaṛṇuvaka-: artisan, craftsman
*ā-bara- < √bar: to bring (things to)	Labanāna-: place name
ājamiyā, opt.: may (it) come!	naucaina-: of cedar
āra ⁿ jana-: decoration	niyāka-: grandfather
Çūšā: Susa	paiθa- or pi ⁿ θa < √paiθ: to paint
daraniyakara-: goldsmith	Ragā-: Rhaga, Ray
dāru-: wood	Spardiya-: Sardinian
duvaišta-: longest, most enduring (superl. of dūra-)	sta ^m bava- < √stamb: to rebel
dūra-: far, long-lasting	θarmi-: timber
dūradaš: from far	θava- < √θav: to burn (intr.)
fra-haja-: to hang out (for display)	θikā-: gravel
*fra-saha- < √sah: to be built	vaniya-: to be filled into
fravata ^h : down(ward)	vi-marda- < √mard: to wipe out, destroy
hadiš- neut.: palace	yakā-: yak tree, sissoo
Ha ⁿ gmatāna-: Ecbatana, Hamadan	

LESSON 12

PHONOLOGY. ENCLISIS AND SANDHI.

When pronouns or other words are attached directly to a preceding word so as to form one unit, the final of the first word takes on forms different from its form in absolute final. Most importantly, sounds lost in absolute final position are sometimes kept, others (especially vowels) retain a more archaic form. In Old Persian sandhi forms are found before the enclitic pronouns, postpositions, and *-cā* “and” and *-ciy* “just” (an emphatic particle).

Before enclitics original vowel quantities are sometimes restored, for instance:

manā (< *mana*) + *cā* > *manacā*; *avahayā* (< *avahya*) + *rādiy* > *avahayarādiy*.

Note also spellings such as *pati-*, *nai-*, *hau-* for *patiy*, *naiy*, *hauv* and especially *-āhā-* for *-āhay* (2nd sing. subj.) before enclitics.

The compound *paru-zana-* “of many kinds (of peoples)” is sometimes spelled *paruv zana-* with word divider.

When *-cā* and *-ciy* were preceded by *-h* (= Indo-Iranian *-s*) the *-s* became *-š* by assimilation probably already in Old Iranian (cf. Old Ind. *-s + c-* > *-śc-*). When preceded by original *-t* the *-t* was assimilated to the *c-* > **-cc-* (as in Old Ind.) which was simplified to *-c-*. Mostly, however, the sandhi form *-šc-* was generalized and also substituted for the older *-cc-*. In Avestan the original forms were reintroduced (*-sc-* and *-tc-*). Examples:

Indo-Iranian	>	Old-Iranian	>	Old Persian
<i>*manas + ca</i>	>	<i>*manaš-ca</i> (Av. <i>manasca</i>)	>	<i>manaš-cā</i>
<i>*anyas + cid</i>	>	<i>*anyaš-cit</i> (Av. <i>ainiiascī</i>)	>	<i>*aniyaš-ciy</i>
<i>*kas + cid</i>	>	<i>*kaš-cit</i> (Av. <i>kascī</i>)	>	<i>kaš-ciy</i>
<i>*yat + cid</i>	>	<i>*yae-cit</i> (Av. <i>yaṭcī</i>)	>	<i>yaciy</i>
<i>*at/āt + cid</i>	>	<i>*a/āe-cit</i> (Av. <i>aṭcī</i>)	>	<i>a/āciy</i>
<i>*anyat- + cid</i>	>	<i>*anyae-cit</i>	⇒	<i>aniyaš-ciy</i>
<i>*avat- + cid</i>	>	<i>*avae-cit</i>	⇒	<i>avaš-ciy</i>
<i>*cit + cid</i>	>	<i>*cie-cit</i>	⇒	<i>ciš-ciy</i>

The generalization of *-šca-* is easily explained by a proportion (without recourse to sound changes):

aniya (masc.) : *aniya* (neut.) = *aniyašciy* (masc.) : X (neut.) ⇒ X = *aniyašciy*.

Other sandhi phenomena in Old Persian:

1. initial *h* after prefixes ending in *i* or *u* becomes *š*, e.g., *ni-had-* > *nišad-* in *nišādaya-* “to place”; in this verb the sandhi form is kept even in the imperfect, *niyašādayam* (later *nīšādayam*);
2. after *hu-* the initial *h-* was restored in *huš-hamaranakara-* < **hu-šamaranakara-*;
3. *niš-* became *niž-* before vowels in Indo-Iranian, written *nij-* in *nijāyam*;
4. the final *m* in the preverb *ham-* became *n*, which was not written, before *t*, *k*, and *g*: *hamataxšaiy* ~ *hanⁿtaxšataiy*, *hanⁿkarta-*, *hanⁿgmata-*.

Note that that double consonants are simplified (or just not written), hence *hucāram-maiy* > *hucāramaiy*.

PRONOUNS. RELATIVE PRONOUNS.

The attested forms of the relative pronouns are:

	masc.	neut.	fem.
Sing.			
nom.	<i>haya</i>	<i>taya</i>	<i>hayā</i>
acc.	<i>tayam</i>	<i>taya</i>	<i>tayām</i>
instr.-abl.	<i>tayanā</i>		
Plur.			
nom.	<i>tayaiy</i>		<i>tayā, tayaiy</i>
acc.		<i>tayā</i>	<i>tayā</i>
gen.-dat.		<i>tayaišām</i>	<i>tayaišām</i>

Notes:

tayaišām is fem. in DPe 3-4 *dahayūnām tayaišām parūnām* “of many lands.”

tayaiy is fem. in XPh 30-31 *atar aiṭā dahayāva tayaiy upariy nipištā* “among these lands which are written above.”

SYNTAX. RELATIVE CLAUSES.

Although most Old Persian relative clauses behave like English ones, there are some that contain constructions that are likely to cause the student some difficulty. One should beware, however, of projecting into Old Persian the New Persian “ezafe-construction,” which is of a very different nature from the Old Persian constructions that at first glance might seem to contain the New Persian construction.

Relative pronoun = subject.

The simplest relative clauses are the ones in which the relative pronoun occupies the position of subject. These clauses are identical with the corresponding English ones. If the verb of the relative clause is the verb “to be,” it may, as elsewhere, be omitted. This happens frequently in relative clauses consisting of a relative pronoun = subject + an adjective or a noun in an oblique case form, gen.-dat. or loc., for instance.

When the relative clause precedes the verb of the main clause a “resumptive” pronoun, usually *ava-*, is commonly used:

paraitā kāram hamīçiyam haya manā naiy gaubataiy avam jatā “Go forth! Crush that rebellious army, which does not call itself mine!” (DB 2.83-84)

Dārayavaum haya manā pitā avam xšāyaθiyam akunauš “Darius, who (was) my father, him he made king.” (XPf 22-24)

The resumptive pronoun is only rarely absent:

martiyā tayai-šaiy fratamā anušiṭyā āhatā avāja “He killed the men who were his foremost followers.” (DB 3.74-75) — Perhaps for: **avā avāja?*

Such relative clauses frequently seem to function as “specifying” or “delimiting,” approximately: “that is, namely, the ... one”:³⁵

kāra Pārša utā Māda haya upa mām āha hauv kamnam āha “The Persian and Median army I had at my disposal was insufficient.” (DB 2.18-29)

³⁵ Kent (pp. 84-85) regards this use of the rel. pronoun as similar to that of a definite article, but such an analysis is better avoided.

and

imam Pārsam kāram pādiy “Protect this Persian people!” (DPe 21-22)

vs.

avam kāram tayam Mādām jatā haya manā naiy gaubataiy “Crush that army, which (is) Median (= the Median one), which does not call itself mine!” (DB 2.18-29)

paraitā kāram hamiçiyam haya manā naiy gaubataiy avam jatā “Go forth! Crush that army, which (is) Median, which does not call itself mine!” (DB 2.83-84)

vs.

kāra haya manā avam kāram tayam hamiçiyam aja vasiy “My army crushed that *rebellious* army.” (DB 2.25-26)

Vištāspa manā pitā ... hauv [Parθavaiy] āha “My father, Hystaspes, he was in Parthia.” (DB 2.93-94)

vs.

Dārayavaum haya manā pitā avam xšāyaθiyam akunauš “He made Darius, who (was) my father, king.” (XPf 22-24)

Assimilation of the relative clause.

The case of relative pronoun and the predicate noun or adjective may be assimilated to the case of the antecedent:

kāra haya manā avam kāram tayam hamiçiyam aja vasiy “My army crushed that *rebellious* army.” (DB 2.25-26)

< **kāram haya hamiçiya* < [*kāra haya hamiçiya*]_{acc.}

xšāyaθiya dahayūnām tayaišām parūnām “king of the many lands” (DPe 3-4)

< **xšāyaθiya dahayūnām tayā *paruviyā* (?)

Assimilation of the antecedent.

The “opposite” can also happen, namely that a noun as antecedent is assimilated to the case of the relative pronoun:

martiya haya draujana astiy avam ufraštam parsā “A man who is a liar, punish him well!” (instead of **martiyam haya draujana astiy ufraštam parsā*) (after DB 4.68-69)

as opposed to:

Dārayavaum haya manā pitā avam xšāyaθiyam akunauš “Darius, who (was) my father, him he (= Ahuramazdā) made king.” (XPf 22-24)

imā dahayūva tayā adam aḡarbāyam ... adamšām patiyaxšayaīy “these countries which I seized—I ruled over them” (DNa 6)

In the last sentence it is also possible to analyze the antecedent as a so-called *nominativus pendens* or “dangling nominative,” that is a nominative that is unaffected by the syntax of the sentence.

Antecedent inside the relative clause.

Sometimes the antecedent is, seemingly, “transposed” into the relative clause and assumes the case of the relative pronoun. In Old Persian this construction occurs frequently with the “specifying” relative clause. The phenomenon is known from other Indo-European languages, as well.

LESSON 13

PHONOLOGY. CONSONANT ALTERNATIONS 1.

There are three principal kinds of consonant alternations in Old Persian: I. those due to historical development; II. those due to analogy; and III. those due to the existence of Median beside Old Persian forms. Here types I and II will be discussed. Type III is discussed in the next chapter.

Historical developments.

I. The consonant alternations due to historical development are of varying age: 1. some were already present in Indo-Iranian, 2. some developed in Proto-Iranian, and 3. some in Old Persian only.

Proto-Indo-Iranian alternations:

I.1. To type 1 belong the following alternations:

k ~ c: The alternation seen in forms of √kar “to do”: ppp. *karta-*, but infinitive *cartanaiy*, was caused by a difference in the vowels following the *k* in early Indo-Iranian. Thus, *c < k* before *e*, *i*, and *y*, while *k* remained before other vowels: *karta-* < **kṛta-*, but *cartanaiy* < **kertenai*. The alternation in the interrogative pronouns *ka-* ~ *ci-* has the same origin, cf. Latin *quod* ~ *quid*.

θ or *s ~ š* as in *ni-paiθ-* “to write,” ppp. *ni-pišta-*, and *parša-* “to ask, punish,” passive *fraθiya-*, and ppp. *u-frašta-*. Here OPers. *θ* is from IE. **k̑*, which became *š* before *t* in Indo-Iranian. In *parša-* the *s* is from **s̑k-* with the present stem suffix *-s̑k-* (as in Latin *poscō* < *pȓ[k̑]-s̑k-ō*), while the ppp. is from **prek̑-to-*.

Proto-Iranian alternations:

I.2. To type 2 belong the following alternations:

d ~ s, as in *pād-* “foot” ~ *pasti-* “foot soldier”; *bandaka-* “bondsmen” ~ *basta-* “bound” [similarly, in proto-Iranian, *t-t > st*, but there are no OPers. examples];

p ~ f, *t ~ θ*, *k ~ x*. According to a Proto-Iranian rule the stops *p*, *t*, *k* became the spirants *f*, *θ*, *x* before *r*, *y* (*i*), *w* (*u*), or laryngeal (*H*), cf.

stop	spirant
<i>parša-</i>	<i>u-frašta-</i>
-	<i>paθī-</i> < * <i>patH-</i>
<i>tuvam</i> < * <i>tu-wam</i>	<i>θuvām</i> < * <i>twām</i>
<i>xratum</i>	* <i>xraθuva^h</i> gen.dat. (cf. below)
<i>karta-</i>	<i>ca-xr-iyā</i> (see lesson 16)

h or *s ~ š* is the result of a type 1 alternation (*s ~ š*, the “ruki” rule) plus a type 2 alternation (*h ~ s*). According to the “ruki” rule Indo-Iranian *s* becomes *š* after *r*, *u*, *k*, or *i*, cf. *ava-stāya-* “to place,” but *ni-štāya-* “to lay down, order.” As Indo-Iranian *s* becomes *h* in Iranian except before *p*, *t*, *k* the “ruki” rule has the common form *h ~ š* in Iranian, cf. *hadiš* “seat, palace,” but *ni-šādaya* “to set down”; loc. plur. *maškāhuvā* “on inflated hides,” but *Mādaišuvā* “among the Medes” and *dahayušuvā* “among the lands.”

Old Persian alternations:

I.3. To type 3 belong the following alternations:

Old Persian *θy > šiy*, cf. OInd. *satya-*, Av. *haiθiia-*, OPers. *hašiya-*.

d ~ (x)š with regular OPers. *d* from IE. **ǵ* alternates with *(x)š* before *n*, cf. *Bardiya-*, literally “the tall one”(?), vs. *baršnā* “in depth”; *dānā-* “to know (sth.)” (Germ. *wissen*, French *savoir*) vs. *xšnāsa-* “to know (sb.)” (Germ. *kennen*, French *connaître*).

The corresponding “Median” alternation appears to be *z ~ š*, with “Median” *z* from IE. **ǵ*, cf. *vazarka-* ~ *vašnā*.

The alternation *tar* ~ *ç* in the *tar*-stems has *ç* < **θr*, which is from **tr* according to type II. The only example is *piça* < **piθrah*, cf. *pitā* and *framātāram*.

Analogy.

II. Alternations due to analogy.

The alternation *t* ~ *θ* seen in some *u*-stems and elsewhere is due to analogical leveling within paradigms and patterns of word formation. Examples are *u*-stem forms *gāθum*, *gāθavā* and *xraθum* vs. *xratu[m]* (XPI) and *fratarā* (Darius) vs. *fraθara* (Darius and XPI).

The origin of the forms with *θ* in the *u*-stems is clear. The two forms were originally in complementary distribution: *tu* before consonant and *θv* before vowels, cf. Av. *ratus* “master” ~ (gen.) *raθβō* and *xratuš* ~ (inst.) *xraθβa*.

The suffix *-θara* may be compared with the Old Indic superlative suffix *-thama*, which would correspond to Iranian **-θama* (not attested), which in turn might influence *-tara* > *-θara*.

In Middle Persian both forms with *t* and *θ* are reflected: *xrad* < *xratu-*, *gāh* < *gāθu-*, *fradar* < *fratarā-*, *pahlom* < **paraθama-* or **uparaθama-*.

PRONOUNS. DEMONSTRATIVE PRONOUNS.

Old Persian has a two-way deixis in the demonstrative pronouns, that is, it opposes *iyam/ima-* (*aita-*) “this” and *hauv/ava-* “that” (Lesson 9), something close to the speaker and something far from the speaker. The paradigms are suppletive, that is, they incorporate forms from a variety of stems. The far-deictic demonstrative is also used as third-person personal pronoun.

Pronouns. The near-deictic pronouns *ima-* and *aita-*.

Of the pronoun *aita-* “this” only the nom.-acc. neut. sing. *aita* and the nom.-acc. fem. plur. *aitā* are found. The forms of *ima-* are:

	masc.	fem.	neut.
Sing.			
nom.	<i>iyam</i>	<i>iyam</i>	<i>ima</i>
acc.	<i>imam</i>	<i>imām</i>	<i>ima</i>
instr.-abl.	<i>anā</i>		
gen.-dat.		<i>ahayāyā^h</i>	
loc.		<i>ahayāyā</i>	
Plur.			
nom.-acc.	<i>imaiy</i>	<i>imā</i>	
instr.-abl.			<i>imaibiš</i>
gen.-dat.	<i>imaišām</i>		

PRONOUNS. REFLEXIVE PRONOUNS.

The reflexive pronouns are *uvaipašiya-* “self” and *uvāipašiya-* “own.”

manahā uvaipašiyahayā dārša[m] xšayamna a[m]iy “By my mind, I am strongly in control of myself.” (DNb 14-15)

hauv āyasatā uvāipašiyam akutā “he took (these lands), he made (them) his own” (DB 1.47)

PRONOUNS. INTERROGATIVE AND INDEFINITE PRONOUNS.

Interrogative and indefinite pronouns are barely represented in Old Persian. The only forms attested are *kašciy* and *cišciy* found in the following passage:

naiy āha martiya naiy Pārsa naiy Māda naiy amāxam taumāyā kašciy haya ... kašciy naiy adaršnauš cišciy θastanaiy “There was no man, either Persian or Median, or anybody of our family, who ... Nobody dared say anything.” (DB 1.48-49, 53)

VERBS. NON-FINITE FORMS.

The non-finite forms of the Indo-Iranian verb comprise the infinitives, the participles, the gerunds (absolutives), and the gerundives. Of these only infinitives and participles are found in Old Persian.

Infinitives.

The infinitive is formed with the ending *-tanaiy* attached to the full grade of the root. The original (Indo-Iranian) vowel of the root was *e*, as can be seen from *cartanaiy* < √kar, in which the palatalization of the initial *k-* was caused by the following *e*. Five infinitives are attested, *kaⁿtanaiy*, *cartanaiy*, *bartanaiy*, *nipaištanaiy*, *θaⁿstanaiy*.

Present participles.

Present participles are active or middle. The active present participles are *nt*-stems. The middle present participles end in *-amna-*. The forms attested are:

Active	Middle
<i>tunuva^{nt}-</i>	<i>xšayamna-, jiyamna</i>

The gen.-dat. of *tunuva^{nt}-* is thematic *tunuva^{nt}tahayā*.

Past participles.

The endings of the past participle are *-ta-*, rarely *-ata-*, most often but not always attached to the stem in its reduced form. Not many forms are attested, and each form has to be learned separately:

Stem	Present stem	Past participle
<i>kar/car</i>	<i>kunau-</i>	<i>kār-ta-</i>
<i>paiθ</i>	<i>ni-paiθa- (ni-piⁿθa-)</i>	<i>ni-piš-ta-</i>

The meaning of this participle is active with intransitive verbs but passive with transitive verbs (as in English). Examples:

Intransitive	Passive
<i>parai-ta-, maṛ-ta-</i>	<i>kār-ta-, pā-ta-, etc.</i>
<i>haⁿgm-ata-, θak-ata-</i>	

Note that the verb *šiyava-* has no past participle in the inscriptions. Instead *paraita-* is used.

SYNTAX. THE NEAR-DEICTIC PRONOUN *IMA-*.

The near-deictic pronoun *ima-* refers to what is near to the speaker in time and space, contrasting with *hauv*. Specifically it refers to what is on earth, as opposed to in heaven.

Examples:

baga vazarka Auramazdā haya imām būmim adā haya avam asmānam adā “Ahuramazdā (is) the great god, who put in its place this earth, who put in its place that heaven.” (DE 1-4)

Dārayavaum haya manā pitā avam xšāyaθiyam akunauš ahqyāyā būmiyā “Darius, who (was) my father, him he (= Ahuramazdā) made king of this earth.” (XPf 23-25)

baga vazarka Auramazdā haya adadā ima frašam taya vainataiy “Ahuramazdā (is) the great god, who

put in its place this wonderful (work) that is seen.” (DNb 1-2)

mām Auramazdā pātuv hacā gastā utāmaiy viθam utā imām dahayāum “May Ahuramazdā protect me from evil, as well as my house and this land.” (DNa 51-53)

tayām imaišām martiyānām taumām [ubar]tām paribarā “Treat well the family of these men!” (DB 4.87-88)

ava ahayāyā dipiyā naiy nipištām “That is not written in this inscription.” (DB 4.47-52)

SYNTAX. THE NEAR-DEICTIC PRONOUN *AITA-*.

This pronoun refers to the matter at hand and often to what has just been said.

aita xšačam taya Gaumāta haya maguš adīnā Kabūjīyam aita xšačam hacā paruviyata amāxam taumāyā āha “This empire which Gaumāta the magian had robbed Cambyses of (as just told), this empire belonged to our family from old.” (DB 1.43-48)

aitamaiy aruvastam upariy manaščā uštcā “This (just described) is my agility in both mind and intelligence.” (DNb 31-32)

θātiy Dārayavauš xšāyaθiya manā Auramazdā upastām baratuv ... utā imām dahayāum Auramazdā pātuv ... aita adam yānam jadyāmiy Auramazdām ... aitamaiy yānam Auramazdā dadātuv “King Darius announces: ‘Let Ahuramazdā bring me help! ... And let Ahuramazdā protect this land! ... This (is) the favor I ask Ahuramazdā for. Let Ahuramazdā grant me this favor!’” (DPd 12-16, 20-24)

utā atar aita dahayāva āha yadātaya paruvam daivā ayadiya “And among these lands (just enumerated), there was (one) where formerly bad gods had had received sacrifices.” (XPh 35-36)

SYNTAX. INFINITIVE.

The infinitive is used after words meaning “be able, dare, order, come.”

adam ni[yā]štāyam imām [yauviyā]m katanaiy “I gave the order (for them) to dig this canal.” (DZc 8-9)

[i]mā uvnarā tayā Auramazdā [upa]r[iy mā]m niyasaya utādiš atāvayam barta[nai]y “These (are) talents that Ahuramazdā bestowed upon me. And I was able to bear them.” (DNb 45-47)

kašciy naiy adaršnauš cišciy θastanaiy pariya Gaumātām tayam magum “Nobody dared say anything about Gaumāta the magian.” (DB 1.53-54)

iyam patikara aθaⁿgaina tayam Dārayavauš xšāyaθiya niyaštāya cartanaiy Mudrāyaiy “This stone image that King Darius gave order to make in Egypt.” (DSab 1-2)

utā ima stānam hauv niyaštāya katanaiy ... pasāva adam niyaštāyam imām dipim nipaštānaiy “And he gave order to dig this *niche... Then I gave the order (for them) to write this inscription.” (XV 20-25)

Note that in English one might also translate these sentences using a passive infinitive: “gave order for a canal to be dug, for an inscription to be written.”

hauv fravartīš ... āiš hadā kārā patiš mām hamaranam cartanaiy “That Fravarti came together with an army against me to do battle” (DB 2.67)

SYNTAX. PARTICIPLES.

Participles are the adjectival forms of the verb and can be used in the same way as adjectives and nouns.

Present participles.

The active present participle *tunuva^{nt}-* is used as an adjective meaning “mighty, powerful”:

na[i-mā] kāma taya skauθiš tunuva^{nt}taḥayā rādiy miθa kariyaiš nai-mā ava kāma taya t[ʃu]nuvā skauθaiš rādiy miθa kariyaiš “It is not my desire that a weak (man) should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by a weak (one).” (DNb 8-11)

The middle participle *xšayamna-* is found once in a periphrastic construction with *ah-* meaning “be in command (of), in control (of)”:

manahā uvaipašiyahayā darša[m] xšayamna a[m]iy “By (my) mind I am strongly in control of myself.” (DNb 14-15)

The middle participle *jiyamna-* is used in the neuter in a date expression signifying “the last day of”:

Θūravāharahayā māḥayā jiyamnam patiy “on the last day of the month Θūravāhara” (DB 2.62)

Past participles.

The past participle is commonly used as an adjective or as a noun. It is also used in the Old Persian periphrastic perfect tense (lesson 14).

[... *Xšayār]šāha XŠḥayā viθiyā kartam* “A ... made in the house of King Xerxes.” (XH)

duvarayāmai bastā adāriya “He was held bound at my gate” (DB 2.75, 89-90)

utā aniya kartam abījāvayam “And I added other work, too.” (XPf 39-40)

adam abījāvayam abiy avam kartam “I added to that work.” (XPg 9-10)

AM Anahita utā Mitra mām pātuv ... utamai kartam “May Ahuramazdā, Anāhitā, and Mitra protect me and my work.” (A²Sd 3-4)

martiya haya hataxšataiy anu-dim [ha]kartahayā avaθādim paribarāmiy haya [v]ināθayatiy anu-dim vinastahayā ava]θā parsāmiy martiya taya kunautiy yadivā ābaratiy anuv taumanišaiy xšnuta amiy “The man who strives (to do sth.), according to the result, thus I reward him. He who does harm, according to the harm done, thus I punish him. What a man does or else performs according to his power(s) I am pleased (with).” (DNb 25-26)

ima ḥāšiyam naiy duruxtam adam akuna[vam hama]ḥayāyā θarda “This is true, not something said as a lie, (that) I did (it) in one and the same year.” (DB 4.44-45)

SYNTAX. VERBAL IDIOMS.

The perfect participle with the prefixes *hu-* and *duš-* are used in expressions of the type “to do well,” for which Old Persian says “to do well-done” (a so-called *figura etymologica*). The expression is also found in the passive:

θātiy [Dāra]yavauš xšāyaθiya atar imā dahayāva martiya haya agriya āha avam ubartam abaram haya arīka āha avam ufrastam aparsam “King Darius announces: ‘In these lands, the man who was loyal him I treated well. He who sided with the Evil One, him I punished well.’” (DB1.20-22)

B–Translate into Old Persian:

In Egypt there was a river called the Nile. That (particular) river was deep. Under King Darius a canal was dug from the Nile to the Persian sea. Ships went from Egypt to Persia and from there to Makran in India. There was a Greek man. He went from Makran to Gandhara. He saw a great river and great mountains. He sent (a message) to the king. He said: “O king, your country is great. Your subjects are brave. Everything I see is excellent.” When the canal had been dug in Egypt, the Persians sent (his) army from Persia to the Nile. They placed great statues along the river.

When Darius had seized Egypt he gave an order for a canal to be dug from the Nile to the Persian sea and stone statues to be made along the Nile and an inscription to be written on a pillar. He treated well the man who read the inscription before the people, (but) he punished well the man who destroyed it.

Darius’s ships went from Cappadocia to the Ionians who (live) in the sea. They arrived there on the last day of the month of Āçiyādiya.

TEXTS. THE END OF THE FALSE SMERDIS.

DB 1.43-49, 61

θātiy Dārayavauš xšāyaθiya ... kašciy naiy adaršnauš cišciy θastanaiy pariy Gaumātam tayam magum yātā adam arasam
pasāva adam Auramaz(d)ām patiyāvahayaiy Auramazdāmai upastām abara Bāgayādaiš māhayā X raucabiš θakatā āha avaθā adam hadā kamnaibiš martiyaibiš avam Gaumātam tayam magum avājanam utā tayaišaiy fratamā martiyā anušiā āhatā Sika[y]auvatiš nāmā didā Nisāya nāmā dahayāuš Mādaiy avadašim avājanam xšačamšim adam adīnam vašnā Auramazdāha adam xšāyaθiya abavam Auramazdā xšačam manā frābara

TEXTS. DARIUS’S HELPERS.

DB 4.80-86

θātiy Dārayavauš xšāyaθiya imaiy martiyā tayaiy adakaiy avadā [ā]hatā yātā adam Gaumātam tayam magum avājanam haya Bardiya agaubatā
adakaiy imaiy martiyā hamataxšatā anušiā manā
Vindafarnā nāma Vahayasp[ara]hayā puça Pārsa
[U]tā[na n]āma Θuxrahayā puça Pārsa
[Gaubar]uva nāma Marduniyahayā [puça P]ārsa
[Vi]darna nāma Bag[ā]bignahayā puça Pārsa
Ba[ga]buxša nāma Dāt[u]vahayahayā puça Pārsa
Ar[duma]n[iš nāma] Vahau[kahā]y[ā p]uça Pārsa

According to Darius, nobody else of the family but himself was able to challenge Gaumāta, and those who had known the real Bardiya dared say nothing for fear that they might be killed for revealing the truth. Darius decided to take matters into his own hands, and with the help of six friends killed Gaumāta in September of 522. His helpers are listed both in DB and by Herodotus:

Vindafarnah “finder of good fortune”	Intaphernes
Utāna	Otanes
Gaubaruva “*beef-eater”	Gobryas
Vidarna “*the ripper”	Hydarnes
Bagabuxša “*God’s joy”	Megabyxus
Ardumaniš	Aspathines(!)

As we see, Darius and Herodotus agree on all but the last name. Much has been written about the discrepancy, but no good explanation has been given of Herodotus’s last name.

LESSON 13

VOCABULARY 13

agriya-: *loyal, *first-class (?)

ahāya-* < √ah: to throw

Ānāmaka-: month name

arštā-: rectitude, righteousness

aθaiya: *at first

danuva-*: to flow

daršnau- < √darš: to dare

dipi/ī- fem.: inscription

gasta-: foulness

^hu-bartam pari-bara-: keep in great honor

^hufrastam ^hufraštam paśa-: punish well

^hu-θaⁿdu-: satisfied, happy

jiyamna-: last day of the month

kaⁿtanay < √kan: to dig (inf.)

kašciy: anybody

*nāva^h (only restored): ships

Nisāya-: place name

paṛtana- neut.: fight, conflict

stāna-: *niche

upa-ay- < √ay: to come close to

vā: or

xraθu- = xratu-

xšaya- < √xšā mid.: to rule, control (+ gen.-dat.)

yauviyā-: canal

zūra^hkara-: a doer of crooked deeds, crook, wrong-doer

LESSON 14

PHONOLOGY. CONSONANT ALTERNATIONS 2: MEDISMS.

By the time Old Persian became the official Iranian language under the Achaemenids numerous Median words had found their way into it. The Median words are not restricted to technical terminology such as administration, but are from all parts of the lexicon. Sometimes both Median and Old Persian forms are found.

The main differences between the two languages as reflected in Old Persian are the following:

—The Indo-European palatal velars **k̑*, **ǵ*, and **ǵh* had become palatal affricates in Indo-Iranian **č* [tʃ], **ǰ* [dʒ],³⁷ and *ǰh* [dʒh] (> OInd. *ś*, *j*, *h*), which in Iranian probably lost the palatalization becoming **ts* and **dz*. In Old Persian these finally became *θ* and *d* [ð?], but *s* and *z* in the other Iranian languages.

—An exception were the groups **kw*, **ǵw*, and **ǵwh*, Indo-Iranian **ćw*, **ǰw*, and *ǰhw* (> OInd. *śv*, *jv*, *hv*), which, in Old Persian, were simplified to *s* and *z*, but elsewhere became **sp* and **zb*.

—In Old Persian, Proto-Iranian **θy* > *šy* and **θr* > *ç*, but remained elsewhere.

—Indo-European, **k̑t* became Median *št*, but OPers. *st*.

Note therefore the following correspondences:

Indo-Eur.	Indo-Ir.	Proto-Ir.	OPers.	Med., Av.	Examples
<i>*k̑</i>	<i>*tś</i>	<i>*tś</i>	<i>θ</i>	<i>s</i>	<i>aθaga</i> ~ <i>asā</i>
<i>*ǵ(h)</i>	<i>*dž(h)</i>	<i>*dž</i>	<i>d</i>	<i>z</i>	<i>adānā</i> ~ <i>vazararka-</i>
<i>*kw</i>	<i>*tśw</i>	<i>*tśw</i>	<i>s</i>	<i>sp</i>	<i>uvasa</i> ~ <i>uvaspa</i>
<i>*ǵw(h)</i>	<i>*dž(h)w</i>	<i>*džw</i>	<i>z</i>	<i>zb</i>	<i>hazānam</i> ~ <i>patiyazbayam</i>
<i>*ty</i>	<i>*ty</i>	<i>*θy</i>	<i>šiy</i>	<i>θy</i>	<i>hašiya</i> ~ <i>xšāyaθiya</i>
<i>*tr</i>	<i>*tr</i>	<i>*θr</i>	<i>ç</i>	<i>θr</i>	<i>xšaça</i> ~ <i>Xšaθrita</i>
<i>*k̑t</i>	<i>*tśt</i>	<i>*št</i>	<i>st</i>	<i>št</i>	<i>ufraštam</i> ~ <i>ufrastam</i>

Note: The phonological features characterizing these “Median” words in Old Persian were probably common in most non-Old Persian languages of the Median-Achaemenid periods, most notably Avestan. The assumption that these words are in fact Median, is therefore based on a political/historic-linguistic argument.

ADJECTIVES AND ADVERBS. CORRELATIVE PRONOMINAL ADJECTIVES AND ADVERBS.

A number of adjectives and adverbs are formed from the pronominal stems *a-* and *ava-* and *ya-* that sometimes, but not usually, occur in pairs. These are often referred to as “correlative.” Other pronominal stems may also correspond:

Demonstrative	Relative	Interrogative/indefinite	Other
<i>avākaram</i> “of such a sort”		<i>ciya/ākaram</i> “of what sort”	
<i>avaθā</i> “in that manner, thus”	<i>yaθā</i> “as, like”		<i>aniyaθā</i> “else, differently”
<i>ada</i> ^o , <i>adakaiy</i> “then”	<i>yadiy</i> “when, if”		
<i>idā</i> “here,” <i>avadā</i> “there”	<i>yadā</i> , <i>yadāyā</i> “where(ver)”		<i>vispadā</i> “everywhere”
<i>avadaš</i> (<i>hacā</i> ~) “from there”			<i>dūradaš</i> (<i>hacā</i> ~) “from afar”
<i>a/āciy</i> “then”	<i>yaciy</i> “whatever”		
<i>avā</i> “so much”	<i>yāvā</i> “as long as”		

³⁷ Note that in Iranian the voiced aspirate series merged with the voiced series: **d* and **dh* > *d*, etc., e.g., OInd. *dā-* and *dhā-* both = Iran. *dā-*.

yātā “until, as long as, while”
citā “however long”
yaniy “where, in which”

The ending *-daš* is, according to K. Hoffmann, to be explained by the proportion

Bābirauv : *hacā Bābirauš* = *avadā* : *X* ⇒ *X* = *avadaš*

Examples:

yādāyā paruvam daivā ayadiya avadā adam Auramazdām ayadaiy artācā barzmani “where previously the *daivas* had received sacrifices, there I sacrificed to Ahuramazdā according to Order in the height” (XPh 39-41)

pasāva dādāršiš citā mām amānaya arminiya yātā adam arasam mādam “Then Dādarši waited for me in Armenia for as long as it took for me to arrive in Media.” (DB 2.47-49)

adakaiy fratarā maniyaiy afuvāyā yadiy vaināmiy hamīčiyam yaθā yadiy naiy vaināmiy “When I see something rebellious, then I feel myself farther beyond fear than when I do not see (it).” (DNb 38-40)

yaθā paruvamciy avaθā adam akunavam āyadanā tayā Gaumāta haya maguš viyaka “As (they were) before, thus I made the temples that Gaumāta the magian had ruined.” (DB 1.63-64)

VERBS. THE PERIPHRASTIC PERFECT.

The Old Iranian perfect tense appears to have been lost in Old Persian. The old perfect was formed through reduplication, that is, the initial consonant of the stem + a vowel, mostly *a*, was repeated before the stem, e.g., $\sqrt{\text{kar}} > \text{caka}/\bar{a}r-$. Only one such form is found in Old Persian: *caxriyā*, which is a 3rd sing. optative perfect. It is only attested in a potentialis construction with the optative expressing irrealis (see lesson 16).

In Old Persian a new perfect was formed, however: a periphrastic formation consisting of a past participle in *-ta-* (ppp.) + forms of “to be” (often omitted).

There are forms of both transitive and intransitive verbs. As the ppp. of transitive verbs has passive meaning (“done, killed”) the perfect construction in these instances is formally passive. There is no *active* perfect *construction* corresponding to the *passive* one, however, and the ppp. in the perfect corresponds to both active and passive presents and imperfects.

When the ppp. is from a transitive verb but the agent is not expressed, the perfect participle corresponds to a passive imperfect (*taya kartam* ~ *taya akariya*) and should be translated as a passive perfect (“what has been done”).

SYNTAX. PERFECT.

The function of the perfect is as a true “present perfect,” that is, it expresses the result seen in the present of a past action or event. It is often used to “sum up” past events told in the imperfect. Often, but not exclusively, the perfect is found in relative clauses.

ava ahayāyā dipiyā naiy nipištam “That has not been written (is not written) in this inscription.” (DB 4.47)

kāsaka haya kapautaka utā sikabruš haya idā karta hauv hacā Sugudā abariya “The blue glass (= lapis lazuli) and the carnelian, which has been made here, that was brought from Sogdiana.” (DSf 37-39)

ārajanam tayanā didā pištā *ava hacā Yaunā abariya* “The decoration with which the fortress has been painted, that was brought from Ionia.” (DSf 41-43)

stūnā aθagainiya tayā idā kartā *Abirāduš nāma āvahanam Ūjaiy hacā avadaš abariya* “The stone columns that have been made here were brought from Abirādu, a town in Elam.” (DSf 45-47)

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha utāmaiṅ anyašciy vasiy astiy kartam “King Darius announces: ‘By the greatness of Ahuramazdā and myself much else too has been done.’” (DB 4.45-47)

θātiy Dārayavauš XŠ Čūšāyā paruv frašam framātam paruv frašam kartam “King Darius announces: ‘In Susa much beautiful (work) had been ordered, much has been made.’” (DSf 55-57)

If an agent is expressed it is in the gen.-dat., but note that the only examples are with *karta-* “done.” Most often the agent is a pronoun, but there are also examples of nouns as agents. When an agent is expressed in a perfect construction it corresponds to an active imperfect and should be translated as active, unless a translation as passive would be better English style. In any case it is wrong to translate it *consistently* as passive, as there is no *active* perfect construction corresponding to the *passive* one.

In fact, formally *manā kartam astiy* “I have done” could also be understood as a possessive construction of the type *manā puça astiy* “I have a son” and is thus parallel with English *I have a son* and *I have done*.

θātiy Dārayavauš xšāyaθiya ima taya manā kartam Pārsaiy “King Darius announces: ‘This (is) what I have done in Persia.’” (DB 3.52-53)

θātiy Dārayavauš xšāyaθiya tayaiy paruvā xšāyaθiyā yātā āha avaišām avā naiy astiy kartam yaθā manā *vašnā Auramazdāha hamahayāyā θarda kartam* “King Darius announces: ‘The previous kings while they were (kings/alive) have not done as much as I by the greatness of Ahuramazdā have done in one year.’” (DB 4.50-52)

[i]mā uvnarā tayā Auramazdā [upa]r[iy mā]m niyasaya utādiš atāvayam barta[nai]y vašnā Auramazdāha tayamaiy kartam *imaibiš ūvnaraibiš akunavam tayā mām Auramazdā upariy niyasaya* “These talents which Ahuramazdā bestowed upon me, I was able to support them. By the greatness of Ahuramazdā, that which I have done, that I did with these talents that Ahuramazdā (had) bestowed upon me.” (DNb 45-49)

mām Auramazdā pātuv hadā bagaibiš utā tayamaiy kartam utā tayamaiy piça *Dārayavahauš XŠhayā kartam* *avašciy Auramazdā pātuv hadā bagaibiš* “May Ahuramazdā together with the (other) gods protect me and that which I have done! And that which my father King Darius has done, may Ahuramazdā together with the (other) gods protect that as well!” (XPc 12-15)

In DSf, *karta-* and *akariya* are used in the same contexts. The difference between the two is one of perspective: the imperfect focuses on the past activities, whereas the perfect looks at what has been done and is now in place.

In the following passage, which recurs several times only with change of actors and scenery, the use of the perfect instead of the imperfect is difficult to explain. If it is not an example of incipient confusion of the two tenses, we may perhaps regard the forms as conjunct past participles rather than as finite verbs:

θātiy Dārayavauš xšāyaθiya patiy duvitīyam hamiçiyā hagmatā paraitā patiš Dādāršim hamaranam cartanaiy Tigra nāmā didā Arminiyaṅ avadā hamaranam akunava “King Darius announces: ‘For a second (time) the rebels, having come together and gone off against Dadārši to fight a battle, fought the battle at a fortress in Armenia named Tigra.’” (DB 2.37-39)

LESSON 14

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤

LESSON 15

PHONOLOGY. PERSIAN AND MEDIAN 2.

As a rule the Elamite transcriptions of Old Persian names show the Persian form, while the Akkadian ones show the older, Median, form, e.g.:

OPers.	Elamite	Akkadian
<i>Āçina-</i>	ha-iš-ši-na	at-ri-na = *Āθrina
<i>Ciçaⁿtaxma-</i>	ti-iš-š-ša-an-tam-ma	ši-it-ra-an-tah-ma = *Ciθrantaxma
<i>Bāxtrī-</i> , Av. <i>Bāxōī-</i>	ba-ik-tur-ri-iš = *Bāxtriš, ba-ak-ši-iš = *Bāxçiš	ba-ah-tar = *Bāxtar?
<i>Ārta-varđiya-</i>	ir-du-mar-ti-ia	ar-ta-mar-zi-ia = *Ārtavarziya
<i>Bārđiya-</i>	Bir-ti-ya	bar-zi-ya = *Bārziya

In some instances, the Elamite and Akkadian transcriptions reflect Persian forms not used in the inscriptions (see also lesson 11):

OPers. *Ciçaⁿtaxma-*, but Elamite *ti-iš-š-ša-an-tam-ma* = **Tiçaⁿta^hma*, with 1) a dialectal change (dissimilation) of *č - ç > *t - ç, for which we may compare Greek *Tissaphernēs* from OPers. **Ciça-farnah-*; and 2) *xm > Pers. hm as in *tau^hmā-* < **tauxmā-*.

OPers. *vispa-zana-*, but Elamite *mišadana* = **visa-dana*, has Pers. *visa* for *vispa* and *dana* for *zana*.

ADVERBS.

Adverbs in Old Persian are formed in various ways. One large group of adverbs consist of the so-called correlative adverbs (lesson 14). Other adverbs include the following types:

1. adverbs without identifiable derivation: *apiy*, °*patiy*; *nūram*;
2. adverbs derived from adjectives,
 - a. using the nom.-acc. sing. ending *-am*: *apataram*, *dargam*, *duviti/iyam* and *çiti/iyam*, *paruvam*;
 - b. using the loc. sing. ending *-(a)iy*: *vasiy*, *ašnaiy*, *dūrai(y)apiy*;
3. adverbs derived from adjectives or other words using other endings:
 - a. ending *-ta^h*: *paruviyata^h*, *a^hmata^h*, *fravata^h*.
4. compounds: *pati-padam*, *duvitā-paranam*, *hayāparam* (*patiy hayāparam*) “once again,” *fra-haravam*, *ni-padiy*, *pasāva* (< *pasā-ava*), *para-drayah^h*.

Note that adverbs can be used as predicate of “to be”:

kāra Pārsa utā Māda haya upā mām āha hauv kamnam āha “The Persian and Median army I had at my disposal was insufficient.” (DB 2.18-19)

VERBS. THE INJUNCTIVE.

The injunctive is formally an imperfect without the augment, e.g., *tařsam*, vs. imperf. *atařsam*.

VERBS. THE SUBJUNCTIVE.

The subjunctive marker was originally the addition of an “extra” thematic vowel, that is, athematic verbs had subjunctive stems in *-a-*, while thematic verbs had subjunctive stems in *-ā-*. Early on, however, the marker of the thematic verbs (*-ā-*) began spreading to the athematic verbs, as well, as in *kunavāniy*, etc.

In the 1st sing. the ending has an *-n-* rather than an *-m-*.

Only singular forms of the subjunctive are attested:

	athematic	thematic
Active Sing.		
1	- <i>aniy</i>	- <i>āniy</i>
2	- <i>ahay</i>	- <i>āhay</i>
3	- <i>atīy</i>	- <i>ātīy</i>

	athematic	thematic
Middle Sing.		
1	- <i>anaiy</i>	- <i>ānaiy</i>
2	- <i>ahay</i>	- <i>āhay</i>
3	- <i>ataiy</i>	- <i>ātaiy</i>

athematic	thematic
<i>ahaniy</i>	<i>kunavāniy</i>
<i>āhay</i> (< * <i>ahahay</i>)	<i>vaināhay, kunavāhay, θāhay</i>
<i>ahatīy</i>	<i>bavātīy, kunavātīy</i>

athematic	thematic
	<i>kunavānaiy</i>
	<i>maniyāhay</i> (<i>maniyā^hhay</i>)
	<i>yadātaiy</i>

Notes:

The form *θāhay* is subjunctive in DB 4.55 and must be contracted from **θahāhi* (cf. lesson 11).

The form *maniyāiy* in XPh 47 may be purely orthographic for *maniyā^hhay* or a late form with contraction.

SYNTAX. INJUNCTIVE.

The injunctive is used with *mā* to express exhortations and negative commands (“let me not do, be!” “you should not do/be doing!”).

hacā anīyanā mā t̄arsam “Let me not fear another!” (DPe 20-21)

martiyā hayā Auramazdāhā framānā hauvtaiy gastā mā θadaya paθi/īm tayām rāstām mā avarda mā stabava “Man! Let not the command of Ahuramazdā seem evil to you! Do not leave the straight path! Do not be obstinate!” (DNa 56-60)

SYNTAX. USES OF THE SUBJUNCTIVE.

The main functions of the subjunctive in Old Persian are:

1. to express future (< “prospective/eventual subjunctive”), mainly in main, temporal, conditional, and relative clauses (“he who, whoever”);

θātīy Dārayavauš xšāyaθiya yadiy avaθā maniyāhay hacā anīyanā mā t̄arsam imam Pārsam kāram pādīy “King Darius announces: ‘If you think: Let me not fear another! then protect this Persian people!’” (DPe 18-24)

yadiy kāra Pārsa pāta ahatiy hayā duvaiš[t]am šiyātīš axšatā hauvcīy aurā nirasātīy abiy imām viθam “If the Persian people is protected (then) precisely the longest peace unbroken will come down upon this house.” (DPe 18-22)

avākaramcamaiy ušīy u[t]ā framānā yaθāmai yaya kartam vaināhay [y]adivā āxšnavāhay utā viθiyā utā spāyantiyayā “And my understanding and thought is in the manner you see (from) that which I have done or if you hear (about it), both at home and in the camp.” (DNb 27-31)

θātīy Dārayavauš xšāyaθiya tuvam kā x[šāyaθiya ha]ya aparam āhay hacā draugā d̄aršam patipayauvā martīya haya drau[j]ana ahatiy avam ufraštam p̄arsā yadiy avaθā man[īyāhay] dahayāušmai duruvā ahatiy “King Darius announces: ‘You who will be king in the future, protect yourself strongly from the lie. If you think: Let my land be safe! (then) punish well any man who may be a liar!’” (DB 4.36-40)

θātiy Dārayavauš xšāyaθiya yadiy imām hadugām apagaudayāhay naiy θāhḡy kārāḡyā “King Darius announces: If you hide this testimony (and) do not tell it to the people ...” (DB 4.57-58)

θātiy Dārayavauš xšāyaθiya tuvam kā xšāyaθiya haya aparam āhḡy tayām imaišām martiyānām taumām [ubar]tām paribarā “King Darius announces: ‘You who will be king in the future, treat well the family of these men!’” (DB 4.86-88)

θātiy Dārayavauš xšāyaθiya haya Auramazdām yadūtaiy yānam avahḡyā ahatiy utā jīvahḡyā utā martahḡyā “King Darius announces: ‘He who sacrifices to Ahuramazdā will receive a boon both (while) alive and (after he is) dead.’” (DB 5.18-20=33-36)

2. in final clauses “in order that”; only negated clauses are attested: *mātaya* “lest, in order that ... not”:

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha utāmai y aniyašciy vasiy astiy kḡrtam ava ahḡyāyā dipiyā naiy nipištām avahḡyarādīy naiy nipištām mātaya haya aparam imām dipim patiparsātiy avahḡyā paruv θadayātiy taya manā kḡrtam naišim ima varnavātaiy duruxtām maniyātaiy “King Darius announces: ‘By the greatness of Ahuramazdā and my self much else has been done.³⁸ That has not been written in this inscription for the reason that whoever may read this inscription in the future should not find what I have done too much and does not believe it (but) thinks it has been made up (= is a lie).’” (DB 4.45-50)

tuvam kā haya aparam imām dipi[m] patiparsāhay taya manā kḡrtam varnavatām θuvām mātaya dra[uga]m maniyāhay “You whoever may see this inscription in the future believe that which I have done, so that you do not think it is a lie!” (DB 4.41-43)

3. to express the “hortative,” i.e., exhortation to 1st person: “may I be/do!” “let me be/do!”:

šiyāta ahaniy jīva utā marta ḡrtāvā ahaniy “Let me be happy (while) alive and blessed (after I am) dead!” (XPh 47-48)

SYNTAX. INDIRECT AND DIRECT SPEECH.

In Old Persian indirect speech does not exist, instead direct speech is used. Direct speech is introduced by *taya* or without any introductory particle, in which case the content of the speech or thought follows directly upon the introductory verb (to say, think, know) and can be recognized from the choice of tense or mood in it.³⁹

yadipatiy maniy[āhaiy ta]ya ciyakaram [āha a]vā dahḡyāva tayā Dārayavauš xšāyaθiya adārāya patikarā dīdiy tayaīy ḡθum baratiy “Also, if you think: ‘How were those lands that King Darius held,’ then look at the statues that carry the throne!” (DNa 38-42)

avahḡyarādīy kāram avājaniyā mātayamām xšnāsātiy taya adam naiy Bardiya amiy haya Kurauš puḡa “For that reason he would kill the people (thinking) that: ‘May it (they) not know me (and realize that): *kī* am not Smerdis son of Cyrus!’” = “He would kill the people in order that it (the people) should not realize that he was not Smerdis son of Cyrus!” (DB 1.51-53)

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha taya amanīyaiy kunavāniy avamaiy visam ucāram āha “King Darius announces: ‘By the greatness of Ahuramazdā whatever I thought ‘let me do’ all (that) was easy for me.’” = “... whatever I thought I would do was easy for me.” (DS1)

³⁸ See lesson 17 for another interpretation of this passage.

³⁹ Schmitt, 1995b.

TEXTS. DARIUS'S PRAYER.

DPe

*adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya dahayūnām tayaišām parūnām
Vištāspahayā puça Haxāmanišiya
θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha imā dahayāva tayā adam adaršiy hadā anā Pārsā kārā
tayā hacāma atarsa manā bājim abara
Ūvja Māda Bābiruš Arabāya Aθurā Mudrāyā Armina Katpatuka Sparda Yaunā tayaiy uškahayā utā
tayaiy drayahayā
utā dahayāva tayā para draya Asagarta Parθava Zraka Haraiva Bāxtriš Suguda Uvārazmīy Ōataguš
Harauvatiš Hiduš Gadāra Sakā Maka
θātiy Dārayavauš xšāyaθiya yadiy avaθā maniyāhay hacā aniyānā mā tarsam imam Pārsam kāram
pādiy yadiy kāra Pārsa pāta ahatiy hayā duvaiš[t]am šiyātiš axšatā hauvciy aurā nirasātiy abiy
imām viθam*

TEXTS. DARIUS'S ACCESSION.

DSf 8-18

*θātiy Dārayavauš XŠ ... vašnā Auramazdāha haya ma[nā] pitā Vištāspa utā Aršāma haya manā
[ni]yāka av[ā] ubā ajīvatam yadiy Auramazdā mān XŠ[ya]m akunauš ahayāyā BUyā Auramazd[ām
ava]θā kāma āha ha[r]uvahayāy[ā BUyā] mar[tiyam mān]avār[navatā mā]m XŠyam a[kunauš
ahayā]yā BUyā*

VOCABULARY 15

ada-: then
apa-gaudaya √gaud: to hide
aparam: henceforth, afterward
apiy: also
Asagarta-: Sagartia
aurā: hither
axšata-: undisturbed
danuva-: to run, flow
dūrai adv.: far
hayāparam (patiy hayāparam) adv.: once again
huškah-: dry land
ni-rasa- √ras: to come down
parā-gmata- < √ay/gam: gone far (partic.)
parataram: farther away, beyond⁴⁰
pati-jan- < √jan mid.: to fight (back)
pati-parsa- < √pars/fraθ: to read
paθi/ī- fem.: path
spāyaⁿtiya-: *army camp
tuvam kā ... haya: you who
θadaya- < √θaⁿd: to seem (+ gen.-dat.)
xšnāsa- < √xšnā/dān: to know

⁴⁰ Schmitt (2000, p. 32) argues for a noun meaning “enemy” and reads *parataram*, presumably “the one on the other side, the enemy.”

LESSON 16

VERBS. OPTATIVE.

The optative is sparsely represented in our inscriptions but must still have been quite common. The forms are the regular Indo-Iranian ones. They are:

	athematic	thematic	athematic	thematic
Active				
Sing.				
3	-iyā ^t	-aiš	avājanīyā ^t ; biyā ^t , ājamīyā ^t ; caxriyā ^t	vināθayaiš, kəriyaiš, fraθīyaiš
Plur.				
3	-	-aiš(a ⁿ ?)		yadiyaiš(a ⁿ ?)
Middle				
Sing.				
2	-	-aišā		yadaišā
Plur.				
3	-	-aya ⁿ tā		akunavaya ⁿ tā

VERBS. THE AUGMENTED (PRETERITAL) OPTATIVE.

In Old Persian and Avestan we find a few optative forms with augments, made from present indicative or aorist stems. The forms are:

Sing. 3 avājanīyā^t
 Plur. 3 akunavayaⁿtā

VERBS. THE POTENTIALIS.

There are a few verbal constructions in Old Persian involving a past participle + forms of √bav or √kar. These constructions are now called potentialis.

Sing.	active	passive
Present optative		
3	dītam caxriyā ^t	
Imperfect indicative		
3	kārtam akunauš	ka ⁿ tam abava

SYNTAX. PARTICLES.

-ca “as well”

utā anīyašca āha taya duškārtam akəriya ava adam naibam akunavam

“And there was other matter as well that had been made badly—that I made good.” (XPh 41-46)

-ciy “just, precisely; even; too, as well”

adamšim gāθavā avāstāyam yaθā paruvameciy “I put it (back) in its place, just as (it had been) before.” (DB 1.61-63)

tayataiy gaušāyā θ[ahayātiy] avašciy āxšnudiy “Listen to just that which is said into your ears.” (DNb 53-54)

yadiy kāra Pārsa pāta ahatiy hayā duvaiš[t]am šiyātiš axšatā hauvciy aurā nirasātiy abiy imām viθam
 “If the Persian people is protected (then) precisely the longest peace unbroken will descend upon this house.” (DPe 18-24)

ima hadiš taya Čūšāyā akunavam hacāciy dūradaš ārajanamšaiy abariya “This palace which I built at Susa, the decoration for it was brought even from far away.” (DSf 22-23)

vašnā Auramazdāha utāmaiyaniyašciy vasiy astiy kartam “by the greatness of Ahuramazdā and myself much else too has been done.” (DB 4.46-47)

vašnā[ciy] Auramazdāha ada[m] abiyajāvayam abiy ava kartam utā frataram akunavam “also by the greatness of Ahuramazdā, I added to that work and made it better.” (XPg 7-12)

See also indefinite pronouns (lesson 13).

SYNTAX. NOMINATIVE. 3.

A variety of verbs other than “to be” take a nominative predicate, cf.:

vayam Haxāmanišiyā θahayāmahay “We are called Achaemenids.” (DB 1.7 = DBa 10-11)

Naditabaira haya Nabukdracara agaubatā “Nidintu-Bēl, who called himself Nebuchadrezzar” (after DB 1.84)

avahayarādiy naiy nipištam mātaya haya aparam imām dipim patiparsātiy avahayā paruv θadayātiy taya manā kartam “It has not been written (here) lest that which I have done seem (too) much to whoever read this inscription in the future.” (DB 4.47-49)

adakaiy fratara maniyaiy afuvāyā yadiy vaināmiy hamičiyam yaθā yadiy naiy vaināmiy “When I see something rebellious, then I feel myself farther ahead of fear than when I do not see (it).” (DNb 38-40)

Transitive verbs that take two accusatives (direct object and predicate of the direct object) take two nominatives when passive:

Fravartiš agarbiya ānayatā abiy mām ... duvarayāmai basta adāriya “Phraortes was seized and led to me. He was kept bound at my gate.” (DB 2.73-75)

cf.

utā Ciçataxmam agarbāya ānaya abiy mām “And they seized Ciçantaxmam and led him to me.” (DB 2.87-88)

utā[šām haya maθ]išta Skuxa nāma avam agarbāya [basta]m ānaya [abiy mām]
 “And their leader, Skunxa, him they seized and led (him) bound to me.” (DB 5.26-28)

SYNTAX. OPTATIVE.

The optative is used to express a wish (negation *naiy*), hence also exhortation (commands, prayers) and prohibitions (negation *mā*). It is used to express potential (pres. opt.) and unreal (perf. opt.) conditions (with *yadiy*). Examples:

Auramazdām yadaišā artācā bārzmani “You should sacrifice to Ahuramazdā according to the Order in the height!” (XPh 50-51)

Auramazdā θuvām dauštā biyā utā[ta]iy taumā vasiy biyā “May Ahuramazdā be pleased with you, and may you have much family!” (DB 4.55-56)

Auramazdāta[i]y jatā biyā utātaiy taumā mā biyā “May Ahuramazdā strike you, and may you have no family!” (DB 4.56-59)

abiy imām dahayāum mā ājamīyā mā hainā mā dušiyāram ma drauga aita adam yānam jadyāmiy Auramazdām “Against this land may there come neither an enemy army nor famine nor the lie! This boon I ask Ahuramazdā for.” (DPd 18-22)

patiyazbayam daivā mā yadyaiša “I counter-demanded ‘The *daivas* should not be sacrificed to!’” (XPh 38-39)

na[i-mā] kāma taya skauθiš tunuvaⁿtahayā rādiy miθa karīyaiš naimā ava kāma taya t[u]nuvā skauθaiš rādiy miθa karīyaiš “It is not my desire that a weak (man) should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by a weak (one).” (DNb 8-11)

naimā kāma taya martiya vināθayaiš naipatimā ava kāma yadyi vināθayaiš naiy fraθiyaiš martiya “It is not my desire that a man should work damage, nor is it my desire that a man should not be punished if he should work damage.” (DNb 19-21)

SYNTAX. PRETERITAL OPTATIVE.

The “augmented” or “preterital optatives” are used to express repeated or habitual action in the past.

θātiy Dārayavauš xšāyaθiya imā dahayāva tayā manā pati[yāiša] vašnā Auramazdāha ma[n]ā badakā āhatā manā bājim abaratā [taya]šām hacāma aθahaya xšapavā raucapativā ava akunavayatā “King Darius announces: ‘These lands which came to me, by the greatness of Ahuramazdā they were my subjects. They paid me tribute. Whatever was said to them by me at night or also by day, that they would do.’” (DB 1.17-20)

vašn[ā] Auramazdāha imā dahayāva tayanā manā dātā apariyāya yaθāšām hacāma aθahaya [a]vaθā akunavayatā “By the greatness of Ahuramazdā these lands which abode by my law, as was said to them by me, thus they would do.” (DB 1.22-24)

kārašim hacā daršam atarša kāram vasiy avājaniyā haya paranam Bardiyam adānā avahayarādiy kāram avājaniyā mātayamām xšnāsātiy taya adam naiy Bardiya amiy haya Kurauš puça “The people/army feared him strongly: He would kill in large numbers the people who had known Smerdis in the past. For that reason he would kill it (them; thinking) that: ‘May it (they) not learn that I am not Smerdis son of Cyrus!’” (DB 1.50-53)

SYNTAX. POTENTIALIS.

The potentialis expresses either completion of an action or the feasibility of an action.

θātiy Dārayavauš xšāyaθiya naiy āha martiya naiy Pārsa naiy Māda naiy amāxam taumāyā kašciy haya avam Gaumātam tayam maḡum xšaçam dītām caxriyā “King Darius announces: ‘There was not a (single) man—neither Persian, Median, nor anyone of our family—who could have taken the command from that Gaumāta, the magian.’” (DB 1.48-50)

yātā kartam akunavam “until I finished (doing)” (DNa 51, XPf 45-46)

yaniy dipim naiy nipištām akunauš “where he had not finished writing (or: been able to write) an inscription” (XV 22-23)

B–Translate into Old Persian:

King Cyrus said: You should sacrifice to the Babylonian gods, so that (= and then) the god of the Babylonians may be pleased with you and you and your family may have much happiness.

Cyaxares said: There was no man, either Assyrian or Babylonian, who could have done what I did in Media. I fought battles with the Assyrians until I had taken the command from the Assyrian king. After that the Assyrians would do whatever they were told by me.

Cyrus prayed to the gods: May my family come to no harm! May there be no rebel in my land! May no one harm my house! May my people be protected!

TEXTS. DARIUS IN EGYPT.

DSab (inscription on a statue of Darius found at Susa but transported there from Egypt)

*baga vazarka Aurama[z]dā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā marti[yahayā haya D]ārayavaum xšāyaθiyam akunauš
iyam patikara aθagaina tayam Dārayavauš xšāyaθiya niyaš{ā}tāya cartanaiy Mudrāyaiy avahayarādiy
hayašim aparam vainātiy avahayā [azdā bavā]tiy taya Pārsa martiya Mudrāyam adāraiya
adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθi[yānām] xšāyaθi[ya dahayūnām] xšāyaθiya
ahayāyā būmiyā vazarkāyā Vištāspahayā puça Haxāmanišiya
θātiy Dāra[yava]uš xšā[yaθiya mā]m Auramazdā pātuv utā tayamaiy kartam*

TEXTS. THE SUEZ CANAL.

DZc

*[baga] vazarka Auramazdā haya avam asmānam adā haya imām bū[mi]m adā haya [mar]tiyam adā
hafya š[i]yātim adā martiyahayā haya Dārayavaum XŠyam aku[nau]š haya D[ā]rayavahauš XŠyā
xšačam frābara taya vazarkam taya [uvaspam u]mar[ti]yam
adam Dārayavauš XŠ vazarka XŠ XŠyānām XŠ dahayūnām v[ispazan]ānām [XŠ a]hayāyā būmiyā
vazarkāyā dūrai yapiy Vištās[pahayā p]uça Haxāmanišiya
θātiy Dārayavauš XŠ ada[m P]ārsa ami[ya hac]ā Pārsā Mudrāyam aqarbā[ya]m adam ni[ya]štāyam
imām [yauviyā]m kaⁿtanaiy hacā Pirāva nāma rauta taya Mudrāyaiy danu[vatīy a]biy [d]raya taya
hacā Pārsā aitiy pas[āva] iyam yauviyā [akani]ya ava[θā yaθā] adam niyaštāyam ut[ā nāva]
āyaⁿtā hacā [Mudrā]yā ta[ra imā]m yauviyām abiy Pārsam [ava]θā yaθā mā[m kāma āha]*

VOCABULARY 16

fraθiya- < √pars/fraθ: to be punished
nūram: now
pati-paya- √pā mid.: to guard (oneself)
pati-zbaya- √zbā: to counter-demand (?)
skauθi- = škauθi-: weak, poor
xšap- fem.: night
yadāyā (for *yadāyadā?): where(ever)

LESSON 17

SYNTAX. COORDINATION.

Parataxis.

Main clauses often follow one another without any coordinating particle, where in English one would use “and” or “but.”

VIII manā taumāyā tayaiy paruvam xšāyaθiyā āha adam navama “(There were) eight in my family who were kings before; I (am) the ninth.” (DBa 14-17)

iyam Gaumāta haya maguš adurujiya avaθā aθaha “This (is) Gaumāta, the magian; he lied (and) said thus.” (DBd)

**pasāva I martiya āha Gaumāta nāma hauv udapatatā* “Then there was a certain man called Gaumāta; he rose up ...” (DB 1.35-36)

pasāva adam frāišayam Ūvjam hauv Āçina basta ānayatā abiy mām “Then I sent (messengers) to Elam. That Āçina was led bound to me.” (DB 1.82-83)

Coordination by *-cā*.

A B-cā:

vašnā Auramazdāhā manacā Dārayavahauš xšāyaθiyahayā “by the greatness of Auramazdā and me, King Darius” (DPd 9-11)

A-cā B-cā:

aitamaiy aruvastam upariy manašcā uštcā “This is my agility in both thought and understanding.” (DNb 31-32)

*ima taya adam akunavam duvītyāmca *çitiyāmca θardam pasāva yaθā xšāyaθiya [abavam]* “This is what I did in the second and third year after I became king.” (DB 5.2-5)

A B-cā C-cā:

adam niyaçārayam kārahayā abicarīš gaiθāmca māniyamecā “I restored to the people the pastures, the cattle and the household (slaves).” (DB 1.64-66)

Coordination by *utā*.

A utā B:

vašnā Auramazdāha utāmai “by the greatness of Ahuramazdā and me” (DB 4.45-47) (cf. *vašnā Auramazdāhā manacā Dārayavahauš xšāyaθiyahayā* (DPd 9-11)

yakā hacā Gadūrā ābariya utā hacā Karmānā “The sisso wood was brought/carried from Gandhara and from Carmania.” (DSf 34-35)

AM Anahita [u]tā Mitra mām pātuv hacā vispā gastā utamaiy kartam “May Ahuramazdā, Anāhitā, and Miθra protect me from all evil as well as that which I have done!” (A²Sd 3-4)

manā Auramazdā upastām baratuv hadā visaibiš багаibiš utā imām dahayāum Auramazdā pātuv “May Ahuramazdā bear me aid together with all the gods, and may Ahuramazdā protect this land!” (DPd 13-16)

A B utā C:

AM Anahita [u]tā Mītra mām pātuv hacā vispā gastā “May Ahuramazdā, Anāhitā, and Miθra protect me from all evil!” (A²Sd 3-4)

A utā B utā C:

*mām Auramazdā pātuv hacā *gastā utāmaiṽ viθam utā imām dahayāum* “May Ahuramazdā protect me from evil, as well as my house and this land.” (DNa 51-53)

utā A utā B.

utā avam Vahayazdātam agarbāya utā martiyā tayašaiṽ fratamā anušiṽyā āhatā agarbāya “They both seized that Vahayazdāta and seized the men who were his foremost followers.” (DB 3.47-49)

utā A utā B utā C.

pasāva Gaumāta haya maguš adīnā Kabūjijam utā Pārsam utā Mādam utā aniyā dahayāva “Then Gaumāta the magian robbed Cambyses of both Persia and Media and the other lands.” (DB 1.46-47)

Coordination by -cā ... utā.

adam kāram gāθavā avāstāyam Pārsamcā Mādamcā utā aniyā dahayāva “I settled the people/army in (its) place, both Persia and Media and the other lands.” (DB 1.66-67)

Coordination by repetition.

utā imām dahayāum Auramazdā pātuv hacā haināyā hacā dušiyārā hacā draugā “May Ahuramazdā protect this land from the enemy army, from famine, (and) from the Lie!” (DPd 15-18)

abiy imām dahayāum mā ājamiyā mā hainā mā dušiyāram ma drauga “Against this land may there come neither an enemy army nor famine nor the lie!” (DPd 18-20)

Sentence-introductory utā.

utā I martiya Bābiruviya Naditabaira nāma Aina[ira]hayā puça hauv udapatatā Bābirauv “And there was a certain Nidintubēl, a Babylonian: he rose up in rebellion in Babylon.” (DB 1.77-78)

utā atar aitā dahayāva āha yadātaya paruvam daivā ayadiya “And among these lands (just enumerated), there was (one) where formerly bad gods had been sacrificed to.” (XPh 35-36)

“Empty” utā:

Occasionally *utā* introduces a main clause after a subordinate clause with the function of accomodating an enclitic pronoun:

[i]mā uvnarā tayā Auramazdā [upa]r[iy mā]m niyasaya utādiš atāvayam barta[nai]y “These (are) talents that Ahuramazdā bestowed upon me. And I was able to bear them.” (DNb 45-47)

Perhaps also in:

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha utāmaiṅ aniyāšciy vasiy astiy kartam “King Darius announces: ‘By the greatness of Ahuramazdā I have done much else as well.’” (DB 4.45-47)⁴¹

Disjunction.

A B-vā:

martiya haya draujana ahatiy hayavā zūrakara ahatiy avaiy mā dauštā biyā “A man who is a liar or does crooked deeds—those you shall not befriend!” (DB 4.68-69)

yadiy imām dipim vaināhəy imaiṅ patikarā naiydiš vikanahəy “If you see this inscription or these images (and) do not destroy them...” (DB 4.72-73)

martiya taya kunautiy yadivā ābaratiy anuv taumanišaiy xšnuta amiy “What a man does or if he brings (it) about according to his powers I am pleased (with).” (DNb 25-26)

A-vā B-vā:

[taya]šām hacāma aθahəyā xšapavā raucapativā ava akunavayatā
“Whatever was said to them by me either at night or also by day, that they would do.” (DB 1.19-20)

Parenthetical clauses.

I martiya Martiya nāma Cicaxraiš puça Kuganakā nāma vardanam Pārsaiy avadā adāraya hauv udapatatā Ūvjaiy “One man, Martiya, son of Cincaxra, dwelt in the town of Kuganakā in Persia—he rose up in Elam.” (DB 2.8-9)

cf.

I martiya Fra[vartiš nāma Māda] hauv udapatatā Mādaiy “One man named Fravarti, a Mede—he rose up in Media.” (DB 2.14-15)

SYNTAX. SUBORDINATION.

Subordination by parataxis.

In Old Persian the verbs meaning “to command, order to do” are occasionally construed by parataxis: “he ordered someone (who) did”. The construction recalls the Middle Persian construction with relative pronoun: *framūd kē* “he ordered (someone) who did.” The more common practice is to use an infinitive construction (lesson 13).

**niyaštāyam hauv Arxa utā martiyā tayaišaiy fratamā anušiṅ āhatā Bābirauv uzmayāpatiy akariyatā* “I commanded (that) that Arxa and the men who were his foremost followers should be impaled in Babylon.” (DB 3.91-92)

*vašnā AM *Anahəta utā Miθra adam n¹stāy^a apadānā imam akunaiy^a* “By the greatness of Ahuramazdā, Anāhitā, and Miθra, I ordered (someone who) should build (?) this palace.” (A²Sa 4, see lesson 19)

The same construction is found with *kāma ah-*:

⁴¹ Thus Schmitt, 1986. The expression *utamaiṅ kartam* “and my work” is common, however, so the other interpretation (lesson 15) may be more probable.

Auramazdām avaθā kāma āha Dārayavaum haya manā pitā avam xšāyaθiyam akunauš ahayāyā būmīyā
 “It was the wish of Ahuramazdā that he made my father Darius king of this earth.” (XPf 21-25)

Relative clauses modifying phrases with the existential verb (“there is, was”) can lack a relative pronoun as subject (cf. Eng. *there is nothing pleases me more*).

yaθā taya adam xšāyaθiya abavam astiy atar aitā dahayāva tayaiy upariy nipištā ayauda
 “When I became king there was among these lands that are written above (one that) was in turmoil.”
 (XPh 29-32)

Subordinating conjunctions.

taya “that”

The conjunction (neut. relative pronoun) *taya* is used in a variety of subordinate clauses, like Eng. *that*, French *que*, etc.

Substantival clauses:

Subject-clauses.

na[imā] kāma taya skauθiš tunuvatahyā rādiy miθa kəriyaiš naimā ava kāma taya t[u]nuvā skauθaiš
rādiy miθa kəriyaiš ... naimā kāma taya martiya vināθayaiš “It is not my desire that a weak (man)
 should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by
 a weak (one)... Nor is it my desire that a man should do harm.” (DNb 8-11, 19-20)

yaθā Kabūjiya Bardiyam avāja kārahay[ā naiy] azdā abava taya Bardiya avajata
 “When Cambyses had killed Smerdis, it did not become known to the army/people that Smerdis had been
 killed.” (DB 1.31-32)

avahayarādiy hayašim aparam vainātiy avahayā [azdā] bavātiy taya Pārsa martiya Mudrāyam adāraiya
 “... for the reason (that) whoever would see it in the future, he should be aware that a Persian man
 held Egypt.” (DSab 2)

As *nominativus pendens* (cf. lesson 12 on Assimilation of antecedent):

utā taya BU akaniya fravata utā taya θikā avaniya utā taya ištiš ajaniya kāra haya Bābiruviya hauv
akunauš “And (the fact) that the earth was dug down, and that the rubble was filled in, and that the
 brick was pounded (into shape): the Babylonian contingent, it did (it).” (DSf 28-30)

Without *taya*:

θātiy Dārayavauš xšāyaθiya Auramazdāha ragam [v]ardiyaiy yaθā ima hašiyam naiy duruxtam adam
akuna[vam hama]hayāyā θarda “King Darius announces: ‘I *swear by Ahuramazdā that this is true,
 not something said as a lie, **(that)** I did (it) in one and the same year.’” (DB 4.43-45)

Direct object-clauses containing direct speech:

yadipatiy maniy[āhaiy ta]ya ciyakaram [āha a]vā dahayāva tayā Dārayavauš xšāyaθiya adāraya
patikarā dīdiy tayaiy gāθum baratiy “Also, if you think: ‘How were those lands that King Darius
 held,’ then look at the statues that carry the throne!” (DNa 38-42)

avahayarādiy kāram avājanīyā mātayamām xšnāsātiy taya adam naiy Bardiya amiy haya Kurauš puça

“He would kill the people in order that it (they) should not realize that he was not Smerdis son of Cyrus!” (DB 1.51-53)

Adverbial clauses:

Purpose/result-clauses.

draugadi[š hamiçiy]ā akunauš taya imaiy karam adurujiyaša “The Lie made them rebellious, so that these (people) lied to the people/army.” (DB 4.34-35)

Final clauses.

tuvam kā haya aparam imām dipi[m] patiparsāhay taya manā kartam varnavatām θuvām mātaya dra[uga]m maniyāhay “You whoever may see this inscription in the future believe that which I have done, so that you do not think it is a lie!” (DB 4.41-43)

avahayarādiy ... (mā)taya “in order that (not)”:

avahayarādiy karam avājaniyā mātayamām xšnāsātiy taya adam naiy Bardiya amiy haya Kurauš puça “He would kill the people in order that it (they) should not realize that he was not Smerdis son of Cyrus!” (DB 1.51-53)

avahayarādiy naiy nipištām mātaya haya aparam imām dipim patiparsātiy avahayā paruv θadayātiy taya manā kartam “That has not been written in this inscription for the reason that whoever may read this inscription in the future should not find what I have done too much and does not believe it.” (DB 4.47-49)

Without *taya*:

avahayarādiy hayašim aparam vainātiy avahayā [azdā] bavātiy “for the reason (**that**) whoever would see it in the future, he should be aware.” (DSab 2)

Temporal clauses (*yaθā taya*).

yaθā taya adam xšāyaθiya abavam astiy atar aitā dahayāva tayaiy upariy nipištā ayauda “When I became king there were among these lands that are written above (one that) was in turmoil.” (XPh 29-32)

Local clauses (*yadātaya*).

utā atar aitā dahayāva āha yadātaya paruvam daivā ayadiya “And among these lands (just enumerated), there was (one) where formerly bad gods had been sacrificed to.” (XPh 35-36)

***yaθā* “as; than”**

Comparison:

vašn[ā] Auramazdāha imā dahayāva tayanā manā dātā apariyāya yaθāšām hacāma aθahaya [a]vaθā akunavayatā “By the greatness of Ahuramazdā these lands which abode by my law, as was said to them by me, thus they would do.” (DB 1.18-24)

yaθā paruvamciy avaθā adam akunavam āyadanā tayā Gaumāta haya maguš viyaka “As (they were) before, thus I made the temples that Gaumāta the magian had ruined.” (DB 1.63-64)

pasāvadi[š Auramaz]dā manā dastayā akunauš yaθā mām kāma avaθādi[š akunavam] “Then

Ahuramazdā delivered them into my hand. As I willed, so I did to them.” (DB 4.35-36)

tayaīy paruvā xšāyaθiyā yātā āha avaišām avā naiy astiy k̄artam yaθā manā vašnā Auramazdāha hamahayāyā θarda k̄artam “The previous kings while they were (kings/alive) have not done as much as I by the greatness of Ahuramazā have done in one year by the greatness of Ahuramazā.” (DB 4.50-52)

avākaramcamaiy ušīy u[t]ā framānā yaθāmai yaya k̄artam vaināhay [y]adivā āxšnavāhay utā viθiyā utā spāyantiyayā “And my understanding and thought is in the manner you see (from) that which I have done or if you hear (about it), both at home and in the camp.” (DNb 27-31)

adakaiy fratarā maniyaiy afuvāyā yadiy vaināmiy hamīçiyam yaθā yadiy naiy vaināmiy “When I see something rebellious, then I feel myself farther beyond fear than when I do not see (it).” (DNb 38-40)

*Auramazdāha *ragam *vardiyaiy yaθā ima hašiyam naiy duruxtam adam *akunavam *hamahayāyā θarda* “I *swear by Ahuramazdā that this is true, not something said as a lie, (that) I did (it) in one and the same year.” (DB 4.44-45)

Temporal:

*Auramazdā yaθā avaina imām būmim *yaudatīm pasāvadim manā frābara* “When Ahuramazdā saw this earth, (that) it was in commotion, then he gave it to me.” (DNa 33-34)

yaθā Dārayavauš xšāyaθiya abava vasiy taya fraθaram akunauš “When Darius became king, he improved on a lot of things.” (XPf 25-27)

yaθā Kambūjiya Bardiya avāja kārahayā [naiy] azdā abava taya Bardiya avajata “When Cambyses had killed Smerdis, it did not become known to the army/people that Smerdis had been killed.” (DB 1.31-32)

yaθāmai pitā Dārayavauš gāθavā ašiyava vašnā Auramazdahā adam xšāyaθiya abavam piça gāθavā “When my father Darius had gone to his place/throne (in heaven), (then), by the greatness of Ahuramazdā, I became king in my father’s place (on my father’s throne). (XPf 32-48)

yaθā Mādam parārasa Māruš nāma vardanam Mādaiy avadū hamaranam akunauš hadā Mādaibiš “When he arrived in Media, then he fought a battle with the Medians at a town called Māru.” (DB 2.22-23)

yaθā ... pasāva:

yaθā Kambūjiya Mudrāyam ašiyava pasāva kāra arīka abava “When Cambyses had gone off to Egypt, then the army/people sided with the Evil One.” (DB 1.33)

yaθā adam Gaumātam tayam magum avājanam pasāva I martiya Āçina nāma Upadarmahayā puça hauv udapatatā Ūvjaiy “When I had killed Gaumāta the magian, then a certain Āçina, son of Upadarma, rose up in Elam.” (DB 1.73-75)

yaθā kantam abava pasāva θikā avaniya “When it had finished being dug (when it had been completely dug), then the gravel was filled in.” (DSf 25)

pasāva yaθā:

ima taya adam akunavam pasāva yaθā xšāyaθiya abavam “This is what I did after I became king.” (DB 1.27-28)

ima taya adam akunavam vašnā Auramazdāha hamahayāyā θarda pasāva yaθā xšāyaθiya abavam “This I what I did, by the greatness of Ahuramazdā, in one and the same year after I became king.” (DB 4.3-5)

*ima taya adam akunavam duvitīyāmca *çitāmca θardam pasāva yaθā xšāyaθiya [abavam]* “This is what I did in the second and third year after I became king.” (DB 5.2-5)

yaθā taya:

yaθā taya adam xšāyaθiya abavam astiy atar aitā dahayāva tayaiy upariy nipištā ayauda “When I became king, there were among these lands that are written above (one that) was in turmoil.” (XPh 29-32)

Causal:

avahayarādīmai Auramazdā upastām abara utā aniyāha bagāha tayai[y hatiy ya]θā naiy arīka āham naiy draujana āham naiy zūrakara āham “For this reason did Ahuramazdā, as well as the other gods there are, bear me aid, because I did not side with the Evil One, nor a liar, nor did I do anything crooked.” (DB 4.62-67)

Result:

ava adam akunavam [vašnā] Auramazdāhā yaθā aniya aniyam naiy jatiy “That I accomplished, by the greatness of Ahuramazdā, that they no longer kill one another.” (DSe 34-36)

dātam taya manā haca avanā tarساتiy yaθā haya tauvīyā tayam skauθim naiy jantiy naiy vimardatiy “They fear my Law, so that no longer does the mighty kill the poor nor *wipe him out.” (DSe 37-44)

*yadātaya, yadāyā*⁴² “where”

utā atar aitā dahayāva āha yadātaya paruvam daivā ayadiya “And among these lands (just enumerated), there was (one) where formerly bad gods had been sacrificed to.” (XPh 35-36)

yadāyā paruvam daivā ayadiya avadā adam Auramazdām ayadaiy artācā barzmaniy “Where previously the *daivas* were sacrificed to, there I sacrifice to Ahuramazdā according to Order in the height” (XPh 39-41)

yaniy “in which, where”

utā ima stānam hauv niyaštāya kaⁿtanaiy yaniy dipim naiy nipištām akunauš “And he gave order to dig this niche, where he had not finished writing (or: been able to write) an inscription” (XV 20-23)

yātū “while, until”

tayaiy paruvā xšāyaθiyā yātū āha avaišām avā naiy astiy kartam yaθā manā vašnā Auramazdāha

⁴² R. Schmitt (1994) assumes an error for **yadāyadā* “wherever.”

hamahayāyā θarda k̄artam “The previous kings while they were (kings/alive) have not done as much as I by the greatness of Ahuramazdā have done in one year by the greatness of Ahuramazdā.” (DB 4.50-52)

pasāva dādāršiš citā mām amānaya arminiyaiy yāvā adam arasam mādam “Then Dādārši waited for me in Armenia for as long as it took for me to arrive in Media.” (DB 2.47-49)

yāvā “as long as”

*yāvā *daθas āhay avaθādiš paribarā* “As long as you have the strength, maintain them thus (as they are).” (DB 4.71-72)

yadiy imām dipim vaināhay imaivā patikarā ... utātaiy yāvā taumā [ahatiy] paribarāhadiš Auramazdā θuvām dauštā biyā ... utātaiy yāvā taumā ahatiy naiydiš paribarāhay Auramazdātaiy jatā biyā “If you see this inscription or these images ... and, for as long as you have strength, you maintain them, (then) may Ahuramazdā love you... (but if), for as long as you have strength, you do not maintain them, (then) may Ahuramazdā strike you down!” (DB 4.71-79)

TEXTS. FRAGMENTARY TEXTS.

Many of the Old Persian inscriptions have suffered various kinds of deterioration over the millennia. As a matter of fact, some of the most interesting inscriptions and parts of inscriptions are quite lacunary.

In the case of inscriptions with known or routine contents the texts can often be reconstructed by comparing similar inscriptions, as well as the Akkadian and Elamite versions.

In other cases, when the inscriptions contain new information, not known from other inscriptions, we have only the help of the Akkadian and Elamite, occasionally also the Aramaic, versions. Where these are absent or themselves fragmentary, we can do little to reconstruct the Old Persian texts.

TEXTS. DARIUS AND HIS EMPIRE.

DSe

[baga vazarka Aur]amazdā haya imā[m būmim adadā] haya avam as[mānam adadā haya mar]tiyam
ada[dā haya šiyātim] adadā mart[iyahayā haya Dārayavaum] XŠm ak[unauš aivam parūv]nām XŠm
a[ivam parū]vn[ām framāt]āram

adam Dārayava[uš XŠ vazarka] XŠ XŠyānām [XŠ dahayūnām vis]pazanānām xšāyaθiya ahay[āyā
būmi]yā vazarkāyā [d]ūrai[y apiy] Vištāspahayā puça Ha[xāmani]ši[ya] Pārsa Pārsahayā p[uča]
Ariya Ariya ciça

θā[tiy] Dārayava[uš XŠ] vašnā Aura[mazd]āha im[ā dahay]āva tayā [adam a]garbāya[m apata]ram
hac[ā Pārsā] adam[šām pat]iya[xšayaiy manā] bā[jim abara tayašām hacāma aθahaya ava akunava
dātam taya manā avadiš adāraya Māda Ūvja Parθava Haraiva Bāxtriš Suguda Uvārazmiš Zraka
Harauvatiš θataguš Maciyā Gadāra Hiduš Sakā haumavargā Sakā tigraxaudā Bābiruš Aθurā
Arabāya Mudrāya Armina Katpatuka Sparda Yaunā tayaiy drayahayā utā tayaiy paradraya Skudra
Putāyā Kušiyā Karkā

θātiy Dārayavauš xšāyaθiya vasiy ta]ya duš[kartam^a āha ava naibam a]kunavam dahayāva [ayauda aniya]
aniyam aja ava a[dam] akunavam [vašnā] Auramazdāhā yaθā a[niya a]niyam naiy jatiy ci[nā
gā]θavā kašciy astiy^b d[ātam] taya manā haca avanā tar[sati]y yaθā haya tauviyā tayam skauθim
naiy jatiy nai[y] vimardatiy

θātiy [Dārayavauš] XŠ vašnā Auramazd[āhā dasta]kartam vasiy taya [paruvam naiy] gāθavā kartam [ava
adam gāθa]vā akunavam [Čūšāyā avai]nam didā d[uškartā āha ha]yā paruvam [kartā hacā ava]daš ā
pasā[va didām] aniy[ā]m a[kunavam

θātiy D]ārāya[vauš XŠ mām Auramazdā pāt]uv hadā [bagaibiš utamaiy] viθam utā [tayamaiy ni]pištam

a. = Akk. *bīsi*. – b. = Akk. *ušib*; read *āstaiy* “sits”? –

TEXTS. DARIUS AND HIS INSCRIPTION.

DB 4.88-92

*θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha ima dipi[c]i[çam] taya adam akunavam patišam ariyā
utā pavastāyā utā carmā gra[ftam āha pat]išam[c]iy [nāmanā]fam^a akunavam pa[t]iša[m
u]vadāt[am^b akunavam] utā niyapai[θiya u]tā patiyafrasiya paišiyā mā[m]
pasāva ima dipi[ciça]m frāstāyam vispadā atar dahayāva kāra hamā[t]axšatā*

a. Elamite *hi-iš* “name.” – b. Elamite *e-ip-pi* “lineage.”

TEXTS. DARIUS’S TESTAMENT.

DNb 50-60

*marikā daršam azd[ā] kušu[vā ciyā]karam ahay ciyākaramm-taiy uv[narā ciy]ākaramm-taiy parīyanam
mātaiy [ava fraθa]mam θadaya tayataiy gaušāyā θ[ahayātiy] avašciy āxšnudy taya [paratar-^a
θahay]ātīy
ma[rī]kā mātaiy ava [naibam θadaya taya x x x] kunavāt(a)iy taya [skauθiš kunav]ātīy avašciy dīdiy
marikā [x x x x x] mā pa[t]iyāyātaya ā;[x x x x x] mā[patiy š]iyātiyā^b *ayāumaini^c bavā [...]diy mā
raxθa⁽ⁿ⁾tuv ...*

a. Aramaic *prtr.* – b. Aramaic *ṭwbk.* – c. Aramaic *ʾymnš.*

TEXTS. XERXES’S INSCRIPTIONS. 1.

The inscriptions of Xerxes contain numerous orthographic and phonetic peculiarities that are partly to be ascribed to a more developed stage of the language and partly to dialect differences. Of special interest in this respect is XPl, which is Xerxes’s version of Darius’s DNb.

XPa

*baga vazarka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya
šiyātīm adā martiyahayā haya Xšayaqršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam
parūnām framātāram adam Xšayaqršā xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya
dahayūnām paruv zanānām xšāyaθiya ahayāyā būmiyā vazarkāyā dūrai y apiy Dārayavahauš
xšāyaθiyahayā puça Haxāmanišiya
θātiy Xšayaqršā xšāyaθiya vašnā Auramazdāhā imam duvarθim visadahayum adam akunavam vasiy
aniyašciy naibam kartam anā Pārsā taya adam akunavam utamaiy taya pitā akunauš tayapatīy
kartam vainataiy naibam ava visam vašnā Auramazdāhā akumā
θātiy Xšayaqršā xšāyaθiya mām Auramazdā pātuv utamaiy xšaçam utā taya manā kartam utā tayamaiy
piça kartam avašciy Auramazdā pātuv*

XPb

*baga vazarka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya
šiyātīm adā martiyahayā haya Xšayaqršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam
parūnām framātāram adam Xšayaqršā xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya
dahayūnām paruvzanānām xšāyaθiya ahiyāyā būmiyā vazarkāyā dūrai y apiy Dārayavahauš
xšāyaθiyahayā puça Haxāmanišiya
θātiy Xšayaqršā xšāyaθiya vazarka taya manā kartam idā utā tayamaiy apataram kartam ava visam
vašnā Auramazdāhā akunavam
mām Auramazdā pātuv hadā bagaibiš utamaiy xšaçam utā tayamaiy kartam*

XPc

*baga vazarka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya
šiyātīm adā martiyahayā haya Xšayaqršām XŠm akunauš aivam parūnām XŠm aivam parūnām
framātāram adam Xšayaqršā XŠ vazarka XŠ XŠānām XŠ dahayūnām paruv zanānām XŠ ahayāyā
būmiyā vazarkāyā dūrai y apiy Dārayavahauš XŠhayā puça Haxāmanišiya*

LESSON 17

θātiy Xšayaqršā XŠ vazarka vašnā Auramazdāha ima hadiš Dārayavauš XŠ akunauš haya manā pitā mān Auramazdā pātuv hadā bagaibiš utā taya manā kartaṃ utā tayamaiy piça Dārayavahauš XŠhaya kartaṃ avašciy Auramazdā pātuv hadā bagaibiš

XPd

*baga vazarka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahayā haya Xšayaqršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaqršā xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya dahayūnām paruvzanānām xšāyaθiya ahayāyā būmiyā vazarkāyā dūraiṃ apiy Dārayavahauš xšāyaθiyahayā puça Haxāmanišiya
θātiy Xšayaqršā xšāyaθiya vazarka vašnā Auramazdāha ima hadiš akunavam
mām Auramazdā pātuv hadā bagaibiš utāmaiṃ xšaçam utā tayamaiṃ kartaṃ*

VOCABULARY 17

*ayāumaini-: *not in control (of: + gen.dat.)
carman-: skin, hide, parchment
citā: naiy ... *citā “not any more”(?)⁴³
dastakarta-: property
*daθas masc.: *capable (uncertain)
*dipi-ciça- neut.: form of writing(?)
*duškarta-: in bad shape(?)
fra-stāya- < √stā: to send out
*grafta-, pp. of garbāya-: seized, grasped
*huvadāta-: *lineage
*nāmanāfa-: *genealogy
*pati-yātaya-: stand up against (?)
pati-fraθiya- = -frasiya- < √pārs/fraθ: to be read
patišam: in addition
pavastā-: clay tablet
yauḍa- < √yauḍ: to be in turmoil

⁴³ Schmitt, 2009, reads ci[nā].

LESSON 18

SYNTAX. WORDORDER. 1.

The Old Persian unmarked (neutral) word order is (Adverb +) Subject + predicate or direct object (+ predicate of the direct object) + finite verb.

Basic structures.

Adv. + Su. + Pred. + V:

vašnā Auramazdāha adam xšāyaθiya amiy “By the greatness of Ahuramazdā I am king.” (DB 1.11-12)

Adv. + Su. + DO + V:

vašnā Auramazdāha ima xšačam dārayāmiy “By the greatness of Ahuramazdā I hold this (royal) command.” (DB 1.26)

(Su.) + DO + OPred. + V:

aniyam ušabārim akunavam “Another I made camel-borne.” (DB 1.86-87)

Indirect object.

The indirect object can precede or follow (emphatic?) the direct object:

Su + IO + DO + V:

imā dahqyāva ... manā bājim abaratā “These lands brought me tribute.” (DB 1.18-19)

aniyahayā asam frānayam “For another I brought forth a horse.” (DB 1.87)

Su + DO + IO + V:

Auramazdā xšačam manā frābara “Ahuramazdā gave me the (royal) command.” (DB 1.12)

Sentence modifiers.

Sentence modifiers (adverbial phrases of time, place, cause, etc.) are regularly initial, but can also be internal or final:

Initial:

avahqyarādīy vayam Haxāmanišiyā θahqyāmahiy hacā paruviyata āmātā amahqy “For this reason we are called Achaemenids: From long ago we have been noblemen.” (DB 1.6-8)

vašnā Auramazdāha ima xšačam dārayāmiy “By the greatness of Ahuramazdā I hold this command.” (DB 1.26)

After the subject/before the verb:

**hauv paruvam idā xšāyaθiya āha* “He had been king here before.” (DB 1.29)

drauga dahqyauvā vasiy abava “The Deception became rampant in the lands.” (DB 1.34)

pasāva hauv Vidarna hadā kārā ašiyava “Then that Vindafarnah went off with the army.” (DB 2.18-30)

pasāva Naditabaira hadā kamnaibiš asabāraibiš amuθa “Then Nidintu-Bēl fled with a few horsemen.” (DB 2.1-5)

pasāva kāra Māda ... abiy avam Fravartim ašiyava “Then the Median army went against that Phraortes.” (DB 2.16-17)

*pasāva Kabūjiya Mudrāyam *ašiyava* “Then Cambyses went off to Egypt.” (DB 1.32-33)

hauv kārahayā avaθā adurujiya “He lied thus to the army/people.” (DB 1.38-39)

Raising (fronting).

When a sentence part is moved from its unmarked position toward the beginning of the clause, we say it is *raised* (or *fronted*). The opposite action is *lowering* (or *backing*).

It is not always obvious whether we are dealing with raising or lowering, since, for instance, raising of the DO sometimes has the function of highlighting the Subject, which therefore can be said to have been lowered (see examples below).

Verb:

θātiy Dārayavauš xšāyaθiya “King Darius announces.” (passim)

Note that in the following type we have lowering of the accusative of direction rather than raising of the verb:

pasāva adam nijāyam hacā Bābirauš ašiyavam Mādam “then I left Babylon (and) went to Media.” (DB 2.64-65)

Direct object:

xšaçam hauv aqarḃāyatā “He seized the command for himself.” (DB 1.41-42)

xšaçamšim adam adīnam “I took the command from him.” (DB 1.59)

Direct object + rel. clause:

xšaçam taya hacā amāxam taumāyā parāḃartam āha ava adam patipadam akunavam “I put back in place that command that had been taken away from our family.” (DB 1.61-62)

avadā avam kāram tayam Naditabairahayā adam ajanam vasiy “There I struck down mightily that army of Nidintu-Bēl.” (DB 1.88-89)

*mām Auramazdā pātuv hacā *gastā utāmaiḃ viθam utā imām dahayāum* “May Ahuramazdā protect me from evil, as well as my house and this land!” (DNa 51-53)

TEXTS. XERXES'S INSCRIPTIONS. 2.

XPf

baga vazarka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātīm adā martiyahayā haya Xšayaqršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaqršā xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya dahqyūnām paruv zanānām xšāyaθiya ahqyāyā būmīyā vazarkāyā dūrai y apiy Dārayavahauš xšāyaθiyahqyā puça Haxāmanišiya

θātīy Xšayaqršā xšāyaθiya manā pitā Dārayavauš Dārayavahauš pitā Vištāspa nāma āha Vištāspahqyā pitā Aršāma nāma āha

utā Vištāspa utā Aršāma ubā ajīvatam aciy Auramazdām avaθā kāma āha Dārayavaum haya manā pitā avam xšāyaθiyam akunauš ahqyāyā būmīyā

yaθā Dārayavauš xšāyaθiya abava vasiy taya fraθaram akunauš

θātīy Xšayaqršā xšāyaθiya Dārayavahauš puçā aniyaiçiy āhatā Auramazdām avaθā kāma āha Dārayavauš haya manā pitā pasā tanum mām maθištam akunauš

yaθāmai y pitā Dārayavauš gāθavā ašiyava vašnā Auramazdahā adam xšāyaθiya abavam piça gāθavā

yaθā adam xšāyaθiya abavam vasiy taya fraθaram akunavam tayamai y piça qartam āha

ava adam apayaiy^a utā aniya qartam abjāvayam

tayapatiy adam akunavam utamai y taya pitā akunauš ava visam vašnā Auramazdahā akumā

θātīy Xšayaqršā xšāyaθiya mām Auramazdā pātuv utamai y xšaçam utā taya manā qartam

utā tayamai y piça qartam avašciy Auramazdā pātuv

a. I protected as my own?

XPg

θātīy Xšayaqršā xšāyaθiya vazarka vašnā Auramazdāha vasiy taya naibam akunauš utā frāmāyatā Dārayavauš xšāyaθiya haya manā pitā vašnā[ci]y Auramazdāha ada[m] abiyajāvayam abiy ava qartam utā frataram akunavam

mām Auramazdā pātuv [had]ā bagaibiš utāmai y xšaçam

XPh

baga vazarka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātīm adā martiyahayā haya Xšayaqršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaqršā xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya dahqyūnām paruv zanānām xšāyaθiya ahqyāyā būmīyā vazarkāyā dūrai y apiy

Dārayavahauš xšāyaθiyahqyā puça Haxāmanišiya Pārsa Pārsahqyā puça Ariya Ariyaciça

θātīy Xšayaqršā xšāyaθiya vašnā Auramazdahā imā dahqyāva tayaišām adam xšāyaθiya āham apataram hacā Pārsā adamšām patiyaxšayai y manā bājim abara[h]a tayašām hacāma aθahiya ava akunava

dātam taya manā avadiš adāraya Māda Ūja Harauvatiš Armina Zraka Parθava Haraiva Bāxtriš

Sugda Uvārazmiš Bābiruš Aθurā θataguš Sparda Mudrāya Yaunā taya drayahiyā dārayatīy utā

tayai y paradraya dārayatīy Maciyā Arabāya Gadāra Hiduš Katpatuka Dahā Sakā haumavargā

Sakā tigraxaudā Skudrā Ākaufaci y Putāyā Karkā Kūšiya

θātīy Xšayaqršā xšāyaθiya yaθā taya adam xšāyaθiya abavam astiy atar aitā dahqyāva tayai y upari y nipištā ayauda

pasāvamai y Auramazdā upastām abara

vašnā Auramazdahā ava dahqyāvam adam ajanam utašim gāθavā nīšādayam

utā atar aitā dahqyāva āha yadātaya paruvam daivā ayadiya

pasāva vašnā Auramazdahā adam avam daivadānam viyakanam utā patiyazbayam daivā mā yadiyaiša

yadāyā paruvam daivā ayadiya avadā adam Auramazdām ayadai y artācā bārzmaniy

utā aniyašca āha duškartam akariya ava adam naibam akunavam

aita taya adam akunavam visam vašnā Auramazdahā akunavam

Auramazdāmai y upastām abara yātā qartam akunavam

tuva ka/kā haya apara yadi-manīyāiy šiyāta ahani y jīva utā marta artāvā ahani y avanā dātā parīdiy

taya Auramazdā niyaštāya Auramazdām yadaišā artācā bārzmaniy

*martiya haya avanā dātā pariyaita taya Auramazdā nīštāya utā Auramazdām yadataiy ąrtācā
 bąrzmaniy hauv utā jīva šiyāta bavatiy utā mąrta ąrtāvā bavatiy
 θātiy Xšayaąršā xšāyaθiya
 mām Auramazdā pātuv hacā gastā [u]tāmai viθam utā imām dahayāvam
 aita adam Auramazdām jادیāmiy aitamaiy Auramazdā dadātuv*

XPj

*adam Xšayaąršā Xš vaząrka Xš Xšānām Xš DHyūnām Xš ahayāyā būmi[y]ā Dārayavahauš Xšyahayā
 puça Haxāmanišiya
 θātiy Xšayaąršā Xš
 imam tacaram adam akunavam*

XV

*baga vaząrka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya
 šiyātim adā martiyahayā haya Xšayaąršām Xšm akunauš aivam parūnām Xšm aivam parūnām
 framātāram adam Xšayaąršā Xš vaząrka Xš Xšānām Xš dahayūnām paruv zanānām Xš ahayāyā
 būmiyā vaząrkāyā dūrai y apiy Dārayavahauš Xšhayā puça Haxāmanišiya
 θātiy Xšayaąršā Xš vaząrka
 Dārayavauš xšāyaθiya haya manā pitā hauv vašnā Auramazdāha vasiy taya naibam akunauš
 utā ima stānam hauv niyaštāya kaⁿtanaiy yaniy dipim naiy nipištām akunauš
 pasāva adam niyaštāyam imām dipim nipaištānaiy
 mām Auramazdā pātuv hadā ba[gaibiš utāmai xšaçam utā tayamaiy kąrtam]*

Around 1970, a stone tablet with an Old Persian inscription was discovered at Persepolis. It soon became clear that it was an inscription by Xerxes that closely imitated Darius's second inscription at Naqsh-e Rostam (DNb), and it was long referred to as XDNb. Later it was correctly added to the sequence of inscriptions by Xerxes from Persepolis and called XPI. Interestingly, the text of XPI seems to follow a copy of DNb that differs somewhat from the known inscription. It also differs in many points of orthography.

DNb

*baga vaząrka Auramazdā haya adadā ima frašam
 taya vainatai[y] haya adadā šiyātim martiyahayā
 haya xraθum utā aruvastam upariy Dārayavaum
 xšāyaθiyam niyasaya*

*θātiy Dārayavauš xšāyaθiya vašnā Auramazdāhā
 avākaram amiy taya rāstam dauš[tā] amiy
 miθa na[i]y dauštā amiy*

*na[i-mā] kāma taya skauθiš tunuvatahayā rādiy
 miθa kąriyaiš
 nai-mā ava kāma taya t[u]nuvā skauθaiš rādiy
 miθa kąriyaiš
 taya rāstam ava mām kāma
 martiyam draujanam naiy daušt[ā] amiy*

*naiy manauviš am[iy]
 [ya]ci-maiy [pa]rtanayā bavatiy dąršam
 dārayāmiy manahā
 uvaipašiyahayā dąrša[m] xšayamna a[m]iy*

XPI

*baga vaząrka Auramazdā haya adā imam fra[ša]m
 taya vainatay haya adā šiyātim [mar]tiyahayā
 haya xratu[m] utā aruvastam upar[iy]
 Xša[yaąrš]ām xšāyaθiyam n[iyasaya]*

*[θātiy Xšay]aąršā [xšāyaθiya vašnā Auramazdā]hā
 a [.] ta [avākaram a]hmiy taya r[āsta]m dauš[tā]
 ahmiy m]iθa naiy dauš[tā] ahm[i]y*

*[nai-mā k]āma taya skauθiš tunu[va]ta[hq]y[ā]
 r]ādiy miθa kąriya[iš]
 nai-[mā] a[va kāma] taya tunuvā skau[θaiš rād]iy
 miθa kąriyaiš
 taya rā[stam ava] [mām] kāma
 martiyam draujana[m nai]y dau[št]ā ahmiy*

*naiy m[anauviš a]hmiy
 yaca-maiy pąrtanāyā [bavat]i[y] dąršam
 dārayāmiy manahay[ā]
 [uvai]pašiyahayā [dąr]šam xšayamna a[hmiy]*

*martiya haya hataxšataiy anu-dim [ha]kartahayā
avaθā-dim paribarāmiy
haya [v]ināθayatiy anu-dim vinastah[yā ava]θā
pārsāmiy*

*nai-mā kāma taya martiya vināθayaiš
nai-pati-mā ava kāma yadiy vināθayaiš naiy
fraθiyaiš
martiya taya patiy martiyam θātiy ava mām naiy
varnavataiy yātā ubānām hadugām āxšnauvaiy*

*martiya taya kunautiy yadi-vā ābaratiy anuv
taumani-šaiy xšnuta amiy
utā mām vasiy kāma utā u[θad]uš amiy
(...)*

*avākaram-ca-maiy ušīy u[t]ā framānā yaθā-maiy
taya kartam vaināhəy [y]adi-vā āxšnāvāhəy utā
viθiyā uta spāyatiyayā
aita-maiy aruvastam upariy manāšc[ā u]šīcā ima
pati-maiy aruvastam taya-maiy tanuš tāvayat[i]y
hamaranakara a[m]iy ušhamaranakara*

*hakaram-maiy ušīyā gā[θa]vā [h]i[št]ataiy yaciy
va[i]nāmiy hamičiyam yaciy naiy vaināmiy
utā ušībiyā utā framānāyā adakaiy fratara
maniyaiy afuvāyā yadiy vaināmiy hamičiyam yaθā
yadiy naiy vaināmiy*

*yāumaniš amiy utā dastaibiyā utā pādaibiyā
asabāra uv'asabāra^a amiy
θanuvaniya uθanuvaniya amiy utā pastiš utā
asabāra
aršt[i]ka amiy uv'arštika^b utā pastiš utā asabāra
a. For <u-va-a-sa-°>. – b. For <u-va-a-ra-°>.*

*[i]mā unarā tayā Auramazdā [upa]r[riy mām]
niyasaya utā-diš atāvayam barta[nai]y*

*vašnā Auramazdāhā taya-maiy kartam
imābiš uv[naraibi]š akunavam tayā mām
Auramazdā upariy niyasaya
(see lesson 17)*

*mart[i]ya haya [hatax]šataiy anu[v
hakar]tahay[ā] avaθa-d[im par]ibarā[miy]
[haya v]ināθayatiy [anu-dim vinastahəyā]
pārsāmiy*

*na[i]-mā kāma taya marti]ya vināθayaiš
na[i]-pati-mā ava k]āma yadiy vināθaya[iš naiy
fraθiya]iš
martiya haya upa[riy martiya]m θātiy ava mām
na[iy varnavatai]y yātā ubānām hadugām
āxšnūmiy*

*martiya taya kunautiy yadi-vā ābaratiy anuv taumā
avanā-šaiy xšnuta bavāmiy
uta-mām vasiy kāma utā uθaduš ahmiy
utā vasiy dadāmiy agriyānām ma(r)tiyānām^a
a. For <ma-va-ta-i°>.*

*avākara-may ušīyā utā framānā yaθā-maiy taya
kartam vaināhiy yadi-vā āxšnāvāhiy utā viθiyā uta
spāyatiyayā
aita-maiy aruvastam upariy manāscā ušīcā ima-
pati-maiy aruvastam taya-maiy tanuš tāvayatiy
hamaranakara ahmiy ušhamaranakara*

*hakaram-maiy ušīyā gāθavā hāštataiy yaciy
vaināmiy hamičiyam yaciy naiy vaināmiy
utā [u]šībiyā utā framānāyā adakaiy fraθara
maniyaiy afuvāyā yadiy vaināmiy hamičiyam yaθā
yadiy naiy vaināmiy*

*yāumaniš ahmiy utā dastaibiyā utā pādaibiyā
asabāra uvasabāra ahmiy
θanuvaniya uθanuvaniya ahmiy utā pastiš utā
asabāra
arštika uvarštika ahmiy utā pastiš utā asab(ā)ra*

*imā unarā tayā Auramazdā upariy mām niyasaya
utā-diš atāvayam ba(r)tanaiy^a
a. For <ba-ba-ta-°>.*

*vašnā Auramazdahā taya-maiy kartam
imābiš unarābiš akunavam taya mām
Auramazdā upariy niyasaya
mām Auramazdā pātuv utā taya-maiy kartam*

LESSON 18

EXERCISES 18

Compare the orthography of Xerxes's inscriptions with those of Darius.

VOCABULARY 18

Daha-: name of a district and its people (east of the Caspian); Dahistan, Dahians
h_uvaipašiya-: self
partanā- = partana-

LESSON 19

SYNTAX. WORD ORDER. 2.

Lowering:

Subject:

vašnā Auramazdāha vasiy taya naibam akunauš utā frāmāyatā Dārayavauš xšāyaθiya haya manā pitā
“By the greatness of Ahuramazdā, there was a lot of good (building) that my father, King Darius did and ordered (to be done).” (XPg 2-7)

Direct object or indirect object + direct object:

aīta xšačam taya Gaumāta haya maguš adīnā Kabūjīyam ... pasāva Gaumāta haya maguš adīnā Kabūjīyam utā Pārsam utā Mādam utā aniyā dahyāva “This empire which Gaumāta the magian had robbed Cambyses of... Then Gaumāta the magian robbed Cambyses of both Persia and Media and the other lands.” (DB 1.44-47)

adam niyačārayam kārahayā abicarīš gaiθāmcā māniyamecā viθbišcā tayādiš Gaumāta haya maguš adīnā “I restored to the people the pastures, the cattle, the household (slaves), and the houses that Gaumāta the magian had taken from them.” (DB 1.64-66)

*Auramazdā yaθā avaina imām būmim *yaudatīm pasāvadim manā frābara* “When Ahuramazdā saw this earth, (that) it was in commotion, then he gave it to me.” (DNa 33-34)

*yadiy imām hađugām apagaudayāhay naiy θāhay *kārahayā* “If you hide this testimony (and) do not tell it to the people ...” (DB 4.57-58)

cf.

yadiy imām hađugām naiy apagaudayāhay kārahayā θāhay “If you do not hide this testimony (and) do tell it to the people ...” (DB 4.54-55)

yadiy imām dipim vaināhay imaiivā patikarā naiydiš vikanahay “If you see this inscription or these images (and) do not destroy them...” (DB 4.72-73)

cf.

yadiy imām dipim imaiivā patikarā vaināhay vikanahadiš “If you see this inscription or this images (and) do destroy them...” (DB 4.77-78)

baga vazarka Auramazdā haya adadā ima frašam taya vainataiy haya adadā šiyātīm martiyahayā haya xraθum utā aruvastam upariy Dārayavaum xšāyaθiyam niyasaya “Ahuramazdā (is) the great god, who put in place this wonderful (work) that is seen, who put in place happiness for man, who bestowed reason and physical ableness upon King Darius.” (DNb 1-5)

Prepositional complements:

hauv Āčina basta ānayatā abiy mām “That Āčina was led bound to me.” (DB 1.82-83)

hauv amunθa hadā kamnaibiš asabāraibiš “He fled with a few horsemen.” (DB 3.71-72)

pasāva adam Bābirum ašiyavam abiy avam Naditabairam “Then I went off to Babylon against that Nidintu-Bēl.” (DB 1.83-86)

pasāva kāra haruva hamičiya abava hacā Kabūjīyā abiy avam ašiyava “Then the whole people/army

conspired to leave Cambyses (and) went over to *that one* (= Gaumāta).” (DB 1.40-41)

patiy duvitīyam Bābiruviyā hamiçiyā abava hacāma “For the second time the Babylonians conspired to leave me.” (DB 3.77-78)

cf.

pasāva kāra Bābiruviya hacāma hamiçiya abava abiy avam Arxam ašiyava “Then the Babylonian army conspired to leave me and went over to that Arxa.” (DB 3.81-82)

**pasāva I martiya āha Gaumāta nāma hauv udapatatā hacā *Paišiyāuvādāyā* “Then there was a certain Gaumāta; he rose up from Paišiyāuvādā.” (DB 1.35-37)

Adverbial complements:

avadā avam kāram tayam Naditabairahqyā adam ajanam vasiy “There I smashed that army of Nidintu-Bēl’s greatly.” (DB 1.88-89)

cf.

kāram vasiy avājanīyā “He killed the people/army in large numbers.” (DB 1.51)

pasāva adam kāram frāišaya nipadiy “Then I sent an army in pursuit.” (DB 2.72-73)

cf.

*pasāva Vivāna hadā kārā *nipadišaiy ašiyava* “Then Vivāna went with the army in pursuit of him.” (DB 3.73-74)

ima taya adam akunavam vašnā Auramazdāha hamahqyāyā θarda pasāva yaθā xšāyaθiya abavam “This is what I did, by the greatness of Ahuramazdā, in one and the same year after I became king.” (DB 4.3-5)

cf.

ima taya adam akunavam vašnā Auramazdāha hamahqyāyā θarda akunavam “This what I did, by the greatness of Ahuramazdā, I did in one and the same year.” (DB 4.40-41)

Local complements:

hauv udapatatā hacā Paišiyā]uvādāyā Arakadriš nāma kaufu hacā avadaš “He rose up from the mountain Arakadri in Paišiyāhuvādā.” (DB 1.36-37)

pasāva I martiya Āçina nāma Upadarmahqyā puça hauv udapatatā Ūvjaiy “then a certain Āçina, son of Upadarma, rose up in Elam.” (DB 1.73-75)

ašiyava Patigrabanā nāma vardanam Parθavaiy “He went to the town of Patigrabanā in Parthia.” (DB 3.4-5)

cf.

Ragā nāmā dahqyāuš Mādaiy avaparā ašiyavā “He went beyond the land of Ragā in Media.” (DB 2.71-72)

Appositions:

*avahayā Kabūjiyahqyā brātā *Bardīya nāma āha hamātū hamapitū Kabūjiyahqyā* “That Cambyses had a brother called Smerdis, having the same father and mother as Cambyses.” (DB 1.29-30)

Parenthetical or explanatory phrases:

[utā] drauga dahqyauvā vasiy abava utā Pārsaiy utā Mādaiy utā aniyauvā dahqyūšuvā “And the lie became much (abundant) in the land, both in Persia and in Media and in the other lands.” (DB 1.34-35)

**pasāva I martiya āha Gaumāta nāma hauv udapatatā hacā *Paišiyāvādāyā* “Then there was a certain Gaumāta; he rose up from Paišiyāvādā.” (DB 1.35-37)

Relative clauses:

adam Bardiya amiy haya Kurauš puça Kabūjiyahayā brātā “I am Smerdis, who is the son of Cyrus. I am king.” (DB 1.39-40)

paraidiy avam kāram jادی haya manā naiy gaubataiy “Go forth! Crush that army which does not call itself mine!” (DB 3.14-15)

cf.

paraidiy kāra haya hamičiya manā naiy gaubataiy avam jادی “Go forth! Crush that army which has conspired and does not call itself mine!” (DB 2.30-31)

pasāva adam kāram Pārsam utā Mādam frāišayam haya upā mām āha “Then I sent (off) that Persian and Median army that I had at my disposal.” (DB 3.29-30)

cf.

kāra Pārsa utā Māda haya upā mām āha hauv kamnam āha “The Persian and Median army that was at my disposal was insufficient.” (DB 2.18-19)

adam Gaumātam tayam magum avājanam haya Bardiya agaubatā “I killed that Gaumāta, the magian, who called himself Smerdis.” (DB 4.81-82)

cf.

*avadā [hauv] Naditabaira haya Nabukudaracara agaubatā āiš hadā kārā patiš [mām] *hamaranam cartanaiy* “There that Nidintu-Bēl who called himself Nebuchadrezzar came with the army against me to fight a battle.” (DB 1.92-94)

Enumerations:

In enumerations, items other than the first are often lowered:

avaθā adam hadā kamnaibiš martiyaibiš avam Gaumātam tayam magum avājanam utā tayaišaiy fratamā martiyā anušiya āhatā “Then I with a few men killed that Gaumāta the magian and those men who were his foremost followers.” (DB 1.56-58)

cf.

pasāva adam avam Vahayazdātam utā martiyā tayaišaiy fratamā anušiya āhatā Uvādaicaya nāma vandanam Pārsaiy avadašiš uzamayāpatiy akunavam “Then I impaled that Vahayazdāta and the men who were his foremost followers in the town of Uvādaicaya in Persia.” (DB 3.50-52)

paraitā Vivānam jatā utā avam kāram haya Dārayavahauš xšāyaθiyahayā gaubataiy “Go, strike Vivāna and that army which does not call itself King Darius’s!” (DB 3.58-59)

avahayarādimaiy Auramazdā upastām abara utā aniyāha bagāha tayaiy [hatiy] “For this reason did Ahuramazdā, as well as the other gods there are, bear me aid.” (DB 4.62-63)

mām Auramazdā pātuv hacā ga[stā] utāmai y viθam utā imām dahayūm “May Ahuramazdā protect me from evil, both my house and this land.” (DNa 51-53)

TEXTS. LATE INSCRIPTIONS.

The inscriptions of Artaxerxes the II and his successors contain numerous forms that are incorrect by the standard of the inscriptions of Darius I and Xerxes I. What we are dealing with is in fact a post-Old Persian stage of the language (or pre-Middle Persian), which already has its own morphology, which is barely disguised by pseudo-Old Persian orthography.

LESSON 19

The inscriptions from Artaxerxes II on are written in what is clearly a post-OPers. stage of the language. Those from Artaxerxes I and Darius II are less clear; they are written in a late-OPers. form, as seen from the thematic forms such as *Dārayavaušahayā* and some grammatical constructions, but they are too short and formulaic to tell us much.

Among the (orthographic-)phonetic peculiarities of the post-OPers. stage note:

Vowels:

Cy for Ciy: *n^ayāka-*, *apan^ayāka-*; *ab^ayapara*;

use of *i*, *y*, or *iy* to wrote long *ē*: *paradaydām* for *pardēda*(?), cf. MPers. *pālēz*; *saiymam* (A¹) for *sēm^a* from Gk. *ásēmos*.

contraction of *iya* > *ī* in *martīhayā* (A³?);

perhaps <a> for *ā*: *kayādā* for **kayad^a*; *šāyātīm* for **š^ayātīm* for **šiyātīm* (perhaps pronounced *šāⁱ*);

defective writing of *ā*: *n^ayaka-* (A²Sa);

defective writing of *i* or *ī*: *nastāya* for *n^īstāy^a*.

Consonants:

voicing of *t* to *d* in *Ardaxcašca*;

merger of *c* and *š*(?): *Xšayārcahayā*; *[usta]canām* (A²), *ustašanām* (A³); *Ardaxcašca*;

st for št in *nastāya*.

Loss of final consonants and probably vowels in endings, as evidenced by the indiscriminate use of short and long vowels and omission of final *m*:

acc. sing.: *imam bātugara* (A¹); *imam apadāna*, *apadānā imam*; *imām hadiš utā imām *ustacanām taya aθagainām*, *Artaxšaça* (A²); *imām būmām*, *avam asmānām*, *Artaxšaça xšāyaθiya*, *imam ustašanām aθaganām* (A³);

1st sing.: *n(ī)stāya*, *akunā*, *akunavām*;

3rd sing.: *aθavā*; *akunaš*;

3rd plur.: *akunaiy(a)* < **akunavayaⁿ* (cf. *akunavayaⁿtā*).

TEXTS

A¹I (Artaxerxes I Longimanus, 465-25)⁴⁴

Artaxšaça Xš vazarka Xš Xšyānām Xš DHyūnām
Xšayaqršahayā Xšhayā puça
Dārayavaušahayā Xšhayā puça Haxāmanašiya
haya imam bātugara sēymam viθiyā karta

Note the Persian-type relative clause: “who this *silver *cup was made in the house” for “in whose house ...”

D²Ha (Darius II Nothus, 424-05)

baga vazarka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātīm adā martiyahayā haya Dārayavaum Xšm akunauš aivam parūnām Xšm aivam parūnām framātāram
adam Dārayavauš Xš vazarka Xš Xšānām Xš dahayūnām paruvzanānām Xš ahayāyā būmiyā vazarkāyā dūrai y apiy
Artaxšaça(āhay)ā^a Xšhayā puça
Artaxšaçaāhayā Xšayaqršāhayā Xšhayā puça

⁴⁴ This inscription (see the text above) may be a fake, since Gk. *ásēmos* does not yet seem to have meant “silver” at this time.

Xšayaqršahayā Dārayavaušahayā XŠhayā puça Haxāmanašiya
θātiy Dārayavauš XŠ
Auramazdā imām dahayāum manā frābara
vašnā Auramazdāha adam XŠ ahayāyā būmiyā amiy
mām Auramazdā pātuv utāmai viθam utā xšaçam tayamaiy frābara
 a. The omission occurred at the line division: <’-ra-ta-xa-ša-ça-(a-ha-ya-)a>.

D²Sa

[imam apadā]nam stūnāya [a]θagainam Dāra[yavauš XŠ vazq]rka akunauš
Dāraya[vaum XŠ]m AM pātuv hadā BGibiš

A²Hc (Artaxerxes II Mnemon, 405-359; Steve, 1987, pp. 88-90)

baga vazarka Auramazdā haya maθišta bagānām haya imām būmim adā haya avam asmānām adā haya
martiyam adā haya šiyātim adā martīhayā haya Artaxšačām XŠm akunauš aivam parūnām XŠm
aivam parūnām framātāram
θātiy Artaxšačā XŠ vazarka XŠ XŠyānām XŠ DHyūnām XŠ ahayāyā BUyā
adam Dārayavaušahayā XŠhayā puça
Dārayavaušahayā Artaxšačāhayā XŠhayā puça
Artaxšačāhayā Xšayārcahayā XŠhayā puça
Xšayārcahayā Dārayavaušahayā XŠhayā puça
Dārayavaušahayā Vištāspahayā nāma puça Haxāmanašiya
θātiy Artaxšačā XŠ vašnā Auramazdāha adam XŠ ahayāyā BUyā vazarkāyā dūrai apiy amiy
Auramazdā xšaçam manā frābara
mām Auramazdā pātuv utā xšaçam tayamaiy frābara utāmai viθam

A²Sa

θātiy Artaxšačā XŠ vazarka XŠ XŠyānām XŠ DHyūnām XŠ ahayāyā BUyā
Dārayavaušahayā XŠhayā puça
Dārayavaušahayā Artaxšač[ā]hayā XŠhayā puça
Artaxšačāhayā Xšayārcahayā XŠhayā puça
Xšayārcahayā Dārayavaušahayā XŠhayā puça
Dārayavaušahayā Vištāspahayā puça Haxāmanašiya
imam apadāna Dārayavauš apanayākam(a) akunāš abayapara upa Artaxšačā nayakam(a) aθavā
vašnā AM [Anahq]ta utā Miθra adam nastāya apadānā imam akunaiy
AM Anahqta utā Miθra mām pātuv [hacā] vispā gastā
utā imam taya akunā mā yātum mā kayādā vi[-]itu[v]

A²Sc 4-6

[i]mām hadiš utā imām [usta]canām taya aθagainām ta[...]

A²Sd

adam Artaxšačā XŠ vazarka XŠ XŠyānām XŠ DHyūnām XŠ ahayāyā BUyā Dārayavauš XŠāhayā puça
Haxāmanišiya
θātiy Artaxšačā XŠ
vašnā AMhā imām hadiš taya jivadiy paradaydām adam akunavam (vars. akunavām, akunvašāš)
AM Anahita [u]tā Mⁱtra mām pātuv hacā (var. hašā) vispā gastā utamaiy kartam

A³Pa (Artaxerxes III Ochus, 359-338)

baga vazarka Auramazdā haya imām būmām adā haya avam asmānām adā haya martiyam adā haya
šyātim adā martīhayā haya mām Artaxšačā xšāyaθiya akunauš aivam parūvnām xšāyaθiyam aivam
parūvnām framātāram
θātiy Artaxšačā xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya DHyūnām xšāyaθiya ahayāyā
BUyā
adam Artaxšačā xšāyaθiya puça Artaxšačā Dārayavauš xšāyaθiya puça

LESSON 19

Dārayavauš Artaxšaça xšāyaθiya puça
Artaxšaça Xšayāršā xšāyaθiya puça
Xšayāršā Dārayavauš xšāyaθiya puça
Dārayavauš Vištāspahayā nāma puça
Vištāspahayā Aršāma nāma puça Haxāmanišiya
θātiy Artaxšaça xšāyaθiya imam ustašanām aθaganām mām upā mām kartā
θātiy Artaxšaça xšāyaθiya mām Auramazdā utā Miθra baga pātuv utā imām DHyaum utā taya mām
kartā

AVsa

Ardaxcašca XŠ vazarka

EXERCISES 19

Write the inscriptions of the Artaxerxes in correct Old Persian.

VOCABULARY 19

abayapara: subsequently, later on

akunaiy, for **akunavaya*?

Anāhātā-: Anahita

apanayāka-, for **apaniyāka*-: great-grandfather

bātugara-: a kind of vessel

Miθra-: Mithra

nayāka-, for **niyāka*-: grandfather

paraday(a)dā-, i.e., **pardēd*: garden, pleasure grounds(?)

Patigrabanā-: place name

stūnāya-: having columns (?)

ustašanā-, ustacanā-: staircase (with carved reliefs?)

^hUvādaicaya-: place name

LESSON 20

STYLISTIC FEATURES.

The Old Persian prose is a highly literary prose, probably influenced both by the epic-poet and the religious language, perhaps also by the style of neighboring literatures.

Formula variations.

Schmitt, 1992, lists the following variants of the end-formula “May Ahuramazdā protect me, etc.”:

A <i>mām auramazdā pātu</i>	A' <i>mām auramazdā utā miθra бага pātu</i>
B <i>hacā gastā</i>	
C <i>hadā visaibiš багаibiš</i>	C' <i>hadā багаibiš</i>
D <i>utā vištāspam haya manā pitā</i>	
E <i>utā-maiy viθam</i>	
F <i>utā imām dahayāvam</i>	F' <i>utamaiy dahayum</i>
G <i>utamaiy xšačam</i>	G' <i>utā xšačam tayamaiy frābara</i>
H <i>utā tayamaiy kartaṃ</i>	
I <i>utā tayamaiy piča kartaṃ</i>	I' <i>utā tayamaiy piča dārayavahauš XŠhaya kartaṃ</i>

distributed as follows:

DPh	A				E														
DNa	A	B			E	F													
DSe	A		C		E														+??
DSf	A			D		F'													
DSj	A					F'													
DSs	A																		H
DSz	A					F'													
DSab	A																		H
DH	A				E														
XPa	A									G	H	I							K
XPb	A									G	H								
XPc	A										H	I'							K C'
XPd	A									G	H								
XPf	A									G	H	I							K
XPg	A									G									
XPh	A	B			E	F													
XPl	A																		H
XV	A									G	H								
D ² Ha	A				E					G'									
A ² Hc	A				E					G'									
AsH	A				E	F													L M
A ³ Pa	A					F				H									

Identical formulas in different syntactic contexts.

ima taya adam akunavam vašnā Auramazdāha hamahayāyā θarda pasāva yaθā xšāyaθiya abavam
(DB 4.3-5)

cf.

ima taya adam akunavam || vašnā Auramazdāha hamahayāyā θarda akunavam
(DB 4.40-41)

DB 1.61-71

*xšačam taya hacē amāxam taumāyā parābartam āha ava adam patipadam akunavam
adamšim gāθavā avāstāyam
yaθā paruvamciy
avaθā adam akunavam āyadanā tayā Gaumāta haya maguš viyaka ...*

*adam kāram gāθavā avāstāyam Pārsamecā Mādamcā utā aniyā dahayāva
yaθā paruvamciy
adam taya parābartam patiyābaram ...*

*adam hamataxšaiy yātā viθam tayām amāxam gāθavā avāstāyam
yaθā paruvamciy
avaθā adam hamataxšaiy vašnā Auramazdāha*

Word order variation.

paraidiy avam kāram jadiy haya manā naiy gaubataiy “Go forth! Crush that army which does not declare itself as mine!” (DB 3.14-15)

cf.

paraidiy kāra haya hamičiya manā naiy gaubataiy avam jadiy “Go forth! Crush that army which has conspired and does not declare itself as mine!” (DB 2.30-31)

ima taya adam akunavam vašnā Auramazdāha hamahayāyā θarda pasāva yaθā xšāyaθiya abavam
“This is what I did, by the greatness of Ahuramazdā, in one and the same year after I became king.”
(DB 4.3-5)

cf.

ima taya adam akunavam vašnā Auramazdāha hamahayāyā θarda akunavam “This what I did, by the greatness of Ahuramazdā, I did in one and the same year.” (DB 4.40-41)

Parallelism.

This is the pattern AB AB:

utā avam Vahayazdātam aqarbāya utā martiyā tayašaiy fratamā anušiyyā āhatā aqarbāya “They both seized that Vahayazdāta and seized the men who were his foremost followers.” (DB 3.47-49)

**yaθā naiy arīka āham naiy draujana āham naiy zūrakara āham* “because I did not side with the Evil One, nor a liar, nor did I do anything crooked.” (DB 4.63-64)

Chiasmus.

This is the pattern AB BA:

yadiy imām dipim vaināhḡy imaiivā patikarā naiydiš vikanahḡy “If you see this inscription or these images (and) do not destroy them...” (DB 4.72-73)

yadiy imām dipim imaiivā patikarā vaināhḡy vikanahḡdiš “If you see this inscription or these images (and) do destroy them...” (DB 4.77-78)

TEXTS. FAKES.

There are numerous falsified Old Persian inscriptions in Western museums and other art collections, as well as in private collections. Most of the time these fakes can be identified by the style of the writing or by grammatical errors committed by modern falsifiers not conversant with Old Persian.

APPENDIX 1. HISTORY OF OLD PERSIAN

1. FROM INDO-EUROPEAN TO PROTO-IRANIAN

Old Persian belongs to the family of Iranian languages, just as English belongs to the Germanic, French to the Romance, and Russian to the Slavic language families. The Iranian languages are in turn closely related to the Indic (or Indo-Aryan)⁴⁵ languages, Sanskrit, Pali, Hindi, Urdu, etc. We refer to this greater language family as the Indo-Iranian languages. The Indo-Iranian languages in turn are part of the so-called Indo-European (in German literature “Indo-Germanic”) family of languages, to which the Germanic, Romance, Slavic, Greek, and other languages also belong (but not, for instance, Finnish and Hungarian; Turkish; Akkadian, Arabic, and Hebrew, etc.).

Indo-European.

Relationships between languages are determined by “comparison.” The scientific method developed to perform such comparison is called the “historical comparative method.” The main principle of this method is that language relationships are not determined on the basis of *individual* similarities between single words, but on *systematic* correspondences in such similarities. On the basis of these systematic correspondences, one can *reconstruct* a common pre-form of the words, from which the words in the individual languages are derived. These reconstructed words are commonly marked by an asterisk (*) and may be considered as convenient short-hand forms of the historical forms. Following are a few examples:

IE.	Old Persian	Avestan	Old Indic	Greek/Latin	Germanic
*nepōt-	napā	napāt-	napāt	-/nepōt-	Germ. <i>Neffe</i>
*pāter-	pitar-	patar-	pitar-	pater-/pater-	<i>father</i>
*p _r Hwo-	paruva	paouruua	pūrva		<i>be-fore</i>
*ǵ _{nne} H-/ǵ _{ne} H-	dānā-/xšnās-	zānā-/ xšnāsa	jānā-/jñā-	gnōscō	<i>ken/know</i>
*polHu-	paruv	pouru	puru	polú/-	Germ. <i>viel</i>
*somo-	hama-	hama-	sama-	homo-/-	<i>same</i>
*se/onti	ha ⁿ tiy	hānti	santi	*henti/sunt	Germ. <i>sind</i>
*wik-	viθ-	vīs-	viś-	oiko-/vicus	
*dek _m	*daθa	dasa	daśa	deka/decem	Goth. <i>taihun</i>
*ǵenos-	*dana-	zana	jana	genos/genus	<i>kin</i>
*ekwo-	asa-	aspa-	aśva-	hippos/equus	OEng. <i>Eo-red</i>
*bher-	bar-	bar-	bhar-	pher-/fer-	<i>bear</i>
*bhrāter-	brātar-	brātar-	bhrātar-	phrāter-/frāter-	<i>brother</i>

Aryan/Indo-Iranian

A few notable changes from Indo-European characterize the reconstructed proto-language of Iranian and Indo-Aryan:

Consonants:

- The merger of the IE. velar and labio-velars into one series of velars ($k/k^w > k$).
- The affrication—not phonemic—of the IE. palatals \acute{k} , \acute{g} , $\acute{gh} > \acute{c}$, \acute{j} , $\acute{j}h$
- The palatalization of the velars to alveo-palatals before the front vowels e and i (before the merger of e and a) and the semivowel y , which produced allophones $k \sim k^y$, etc.
 - Subsequent phonemization of k^y , etc. $> \acute{c}$ and $\acute{j}(h)$ through the merger of IE. e , a , $o >$ Iir. a , and the various subsequent analogical levelings, cf. **gadhi* $>$ **jadhi* (Ind. *jahi*, Av. *jaiḍi*), etc. This process continued in the individual languages, e.g., **čar-* (Av. *car-*) $>$ Ind. *kar-*, **jama-* $>$ Ind. *gama-* (cf. *jamad-agni*, Av. *jima-*).
- The development from various sources of \acute{s} and its allophone \acute{z} , which thus achieved phonemic status:
 - by the “ruki” rule s (z) became \acute{s} (\acute{z}) after the vowels i and u , after liquids (r and l and their syllabic

⁴⁵ “Aryan,” as opposed to the other language families in the Indian Subcontinent: Dravidian, Muṇḍa, etc.

- variants, and after *k* and *g(h)*, probably also after labials *p* and *b(h)*.
- IE. *k̂* and *ĝ* (*h*) became *š* and *ž(h)* before dentals and probably after labials.
 - final *š* became voiced before voiced stop, including before vowels = voiced smooth onset, notably in final position in prefixes and before enclitic particles (*duž-*, *niž-*; *yūž-am*).
 - š* and *ž* also developed in the IE. “thorn” groups *kθ* > *kš* (> Ind. *kṣ*, Ir. *xš*), *gδ(h)* > *gž* (> Ind. *kṣ*; Ir. *gž*) and *k̂θ* > *ćš* (> Ind. *kṣ*, Ir. *š*), *ĝδ(h)* > *jž(h)* (Ind. *kṣ*; Ir. *z?*). (The simplification of thorn groups before consonant is possibly of IE. date in **ǵ(δ)hmē* > Ind. *jmā*, Av. *zəmā*, cf. Gk. *χαμου*, Lat. *humus*.)
 - The development of the IE. laryngeals to a glottal stop or voiced smooth breathing (·) after and between vowels. After vowel before consonant they were then lost with compensatory lengthening of the vowel, while they remained or disappeared leaving a mere hiatus between vowels. After consonant *H*₁ was lost, while *H*₂ became a simple aspiration; *H*₃ may have become a voiced continuant, which turned *p* into *b* in *piba-* “to drink” and was then lost.
 - The general merger of *r* and *l* in the standard languages, but preservation of *l* sporadically in many dialects, both Indic and Iranian. (NOTE: Ir. *l* in early Irano-Alanic words is secondary < *ry*.)

Vowels:

- The vocalization of syllabic *ŋ* and *m* > *a* before the merger of *a/ā*, *e/ē*, *o/ō* > *a/ā*
- The merger of the three vowel series *a/ā*, *e/ē*, *o/ō* and the corresponding diphthongs into one series: *a(i/u)/ā(i/u)*. The historical correspondences are muddled by developments such as that of *o* in open syllable > *ā* (Brugmann’s Law) and ensuing analogies.
- The development of long vowels from short ones plus laryngeal.

Proto-Iranian.

The phonological system of Proto-Iranian must have been very close to that of Old Indic. The principal differences, which give Iranian a different look from Old Indic, are two:

1. the development of Indo-Ir. *s* > Iran. *h*, for example: OInd. *asura-* > OIran. *ahura-*.
2. the opening (spirantization) of unvoiced stops before other consonants, including *r*, the half-consonants *w* and *y*, and the Indo-Ir. laryngeal *H*: *pC* > *fC*, *tC* > *θC*, and *kC* > *xC*. Examples:

<i>*trayas/trāyas</i> > <i>*θrayah/θrāyah</i>	<i>*prāyas</i> > <i>*frāyah</i>	<i>cakra-</i> > <i>caxra-</i>
<i>*satya-</i> > <i>*hathya-</i>	<i>*sapta</i> > <i>*hafta</i>	<i>*wākš</i> > <i>*wāxš</i>
<i>*ratHa-</i> > <i>*raθa-</i>	<i>*kapHa-</i> > <i>*kafa-</i>	<i>*sakHā</i> > <i>*haxā</i>
		(cf. OPers. <i>Haxā-maniša-</i>)

Note especially:

IE nom. sing. **pónteh-s*, acc. sing. *pónteh-m* > OIran. **pantāh*, **pantām*, Av. *pantā*, *pantqm*, but OInd. *panthās*, *panthām*.

IE instr. sing. **pñth-é/ó*, acc. plur. **pñth-ñs*, gen. plur. **pñth-óm* > Ind.-Iran = OInd. *pathā*, *pathās*, *pathām* OIran. *paθa*, *paθō*, *paθqm* (cf. OPers. *paθi/-*).

Consonants:

- The loss of aspiration and the merger of the series of voiced and aspirated voiced consonants.
- The spirantization of stops before consonants, including IIr. *H*; with the loss of *H*, the spirants (*f θ x*) achieved phonemic status.
- The palatalization of *č* before *y*: **čyāti-* > Av. *š(ii)āiti-*, OPers. *šiyāti-*).
- The change of *s* > *h* except before stops and in some unusual groups.
- The loss of dental before *s/z* (OInd. *matsya-*, Av. *masiia-*), including in the T₁ST₂ (OInd. *utthā-*, Ir. *ustā-* < **ud-steH-*; OInd. *vitta-*, Ir. *vista-*; **ud-kē* > **ustšā* > OInd. *uccā*, Ir. *usca*; **prk-ske-* > **prtš-stša-* > **prtstša-* = OInd. *pr̥cha-*, Ir. *pr̥sa-*); **yad-dži* > **yadži* > Av. *yezi* (OPers. *yadiy* < **yadži* or = Av. *yeidi*). —In OPers. the reduction of these groups continued and Ir. *stš* also eventually became *s* (Av. *pascāt*, cf. OPers. *pasāva*).

- The simplification of all geminates ($s-s > s$, $z-z > z$), including those resulting from assimilation (e.g., $s-tś > s$, $tś-š > š$, $jž > ž$, $d-n > n$, $p-b > b$).
- The IE.-IIr. allophone z of s before voiced stop achieved phonemic status through the development of IE., IIr. $d^zd(h) > \text{Ir. } zd$ (Ind. ddh).
- IIr. final $ž$ was devoiced.

Vowels:

- The loss of IIr. interconsonantal ϑ in all positions and the sporadic development of anaptyctic vowels to ease resulting initial consonant groups.

2. THE OLD-IRANIAN LANGUAGES

Proto-Iranian at an early period split into at least three distinct dialect groups, characterized, among other things, by the typical developments of the palatal affricates \acute{c} and \acute{j} and the groups $\acute{c}w$ and $\acute{j}w$. A fourth group may have included various Scythian dialects.

Proto-Southwest Iranian:

In what is in historical times the southwestern dialect group \acute{c} and \acute{j} merged with Pr.-Ir. θ and d , respectively, but $\acute{c}w$ and $\acute{j}w$ with s and z , respectively. This group is represented by OPers. and its more or less immediate descendants, including MPers., NPers. and the modern dialects in Fars (Av. *masišta-*, OPers. *maθišta-*; Av. *zraiih-*, OPers. *drayah-*; Av. *aspa-*, OPers. *asa-*; OPers. *hazānam*, OInd. *jihvā-*) (In a subgroup of Southwest Iranian $\acute{c}w$ apparently became θ , which developed variously into t or h in modern dialects of the Fars region: Av. *spiš* “louse,” MPers. *špiš*, Fars dial. *teš*, Larestani *heš*, Baskardi *šōš* < **siš*?)

Other typical OPers. developments are the following:

- Ir. internal $\acute{j}n > šn$ (Av. *vašnā* < **vazan-*, *baršnā* < *barzan-*);
- Ir. $\theta y > šy$ (Av. *haiθiia-*, OPers. *hašiya-*);
- Ir. $\theta n > šn$ (Av. *araθni-*, OPers. *arašni-*);
- Ir. θr (and OPers. θr < Ir. $\acute{c}r$) > ζ , a sibilant of uncertain nature that later merged with s (Av. *puθra-*, OPers. *puça-*; Av. *sraiiia-*, OPers. *niçāraya-*).
- Ir. $sč$ (*stš*) > s (Av. *pascā*, OPers. *pasāva*);
- Ir. $\acute{c}t$ (*tśt*) > st (Av. *našta-*, OPers. *vinasta-*).

Proto-Central Iranian:

In the remaining dialects \acute{c} and \acute{j} merged with Pr.-Ir. s and z , respectively, but $\acute{c}w$ and $\acute{j}w$ became sp and zb . This group is represented by Old Iranian Avestan and Median; Mİr. Parthian, Bactrian, Choresmian, and Sogdian; and by most modern Ir. languages, including the literary languages Kurdish, Balochi, Pashto, and Ossetic.

Median is (supposed to be, see lesson 14) attested by a large vocabulary incorporated into Old Persian, presumably as a substrate for the official language of the Persian Achaemenid kings. This Median substrate language did not share in the special OPers. developments listed above ($\acute{j} > z$: *°zana-*; $\acute{c}w > sp$: *aspa-*; θy : *xšāyaθiya-*). Many non-OPers. forms are found only in personal or geographical names ($\acute{c} > s$: *Asagarta-* [?]; θr : *Xšaθrita-*) and some are typically from the religious vocabulary and so could in principle also be influenced by Avestan ($\acute{j}w > zb$: *°zbaya-*, Av. *zbaia-* “call upon, invoke [a deity],” *zūrah-* “crooked, deceitful > evil deed,” *barzmani-*, Av. *barəziman-* “height”).

Proto-Northeast Iranian:

Only in the extreme northeast did $\acute{c}w$ and $\acute{j}w$ become palatal \acute{s} and \acute{z} , respectively, represented by Mİr. Khotanese and modern Wakhi.

Proto-Northwest Iranian:

The development of initial $p > f$ and internal $ry > l$.]

Old Iranian dialects.

The different developments in the first two groups did not, apparently, produce two different phonemic systems, as the old affricates merged with already existent phonemes. Various other developments also did not affect the phonemic system, e.g., that of *ćt* > *št* or *st* according to dialect.

1. Development of the IE. palatal velars *k̂, ġ(h)* to sibilants *s* and *z* everywhere in Iranian, exc. OPers., where they became *θ* and *d* respectively. In Middle Persian, initial *θ* merged with *s* again, but intervocally OPers. *θ* became *h*:

IE.	OInd.	Av.	OPers.	
* <i>k̂ered</i>	<i>śarad</i>	<i>sarəd</i>	<i>θar(a)d</i>	MP/NP <i>sāl</i>
* <i>viḱ</i>	<i>viś-</i>	<i>vīs-</i>	<i>viθ-</i>	Kh. <i>bāsā-</i>
* <i>deḱm̂</i>	<i>daśa</i>	<i>dasa</i>	* <i>daθa</i>	MP/NP <i>dah</i>
* <i>ġenos</i>	<i>janas-</i>	<i>zanah-</i>	<i>°zana-/°dana</i>	MPers. <i>°zanag</i>
* <i>ġreyos</i>	<i>jrāyas-</i>	<i>zraiiāh-</i>	<i>draya</i>	MP <i>dray-āb, zrēh</i>
* <i>ġews-tr-</i>	<i>joštṛ-</i>	<i>zaoš-</i>	<i>dauštar-</i>	MP <i>dōst</i>
* <i>ġherenyo-</i>	<i>hiranya</i>	<i>zaraniia-</i>	<i>daraniya</i>	MP <i>zarr</i>
* <i>ġhyem-</i>	<i>hima-</i>	<i>ziiā, zima-</i>		MP <i>damestān</i> , Lat. <i>hiems</i>
* <i>eġh-om</i>	<i>aham</i>	<i>azəm</i>	<i>adam</i>	MP <i>an</i> (< * <i>anam</i> < <i>adam</i>)
* <i>bherġh-</i>	<i>brhāt</i>	<i>barəzah-</i>	<i>Barđiya (?)</i>	MP <i>burz, buland</i>

2. Development of the IEur. groups palatal velar + *w* (*k̂w, ġw, ġhw*) to *sp* and *zb* everywhere in Iran. exc. in OPers., which has *s* and *z*, and Khot. (and Wakhi), which have *ś* (Wa. *š*) and *ž*:

IE.	OInd.	Av.	OPers.	
* <i>k̂wō/k̂wṇ-</i>	<i>śvā</i>	<i>spā</i>	* <i>spaka-/°saka</i>	MP <i>sag</i> , but Kh. <i>śśuvan-</i>
* <i>ekwo-</i>	<i>aśva-</i>	<i>aspa-</i>	<i>aspa-/asa°</i>	MP/NP <i>asp</i> , Kh. <i>aśśa-</i>
* <i>wiḱwa-</i>	<i>viśva-</i>	<i>vīspa-</i>	<i>vispa°/visa-</i>	MPers. <i>wisp</i> , Kh. <i>biśśa-</i>
* <i>-ġhwen</i>	<i>jihvā</i>	<i>hizbān-</i>	<i>hizān-</i>	MPers. <i>zabān</i> , Kh. <i>biśśā- /bižāa-/</i>
* <i>ġhweh-</i>	<i>hvayati</i>	<i>zbaiia-</i>	<i>°zbaya-</i>	

3. Proto-Iran *θr* (< *tr*) remained everywhere in OIran. exc. OPers., where it became *ç*. OPers. *ç* is also the descendant of IE. **k̂r* > IIr. **ćr* > Proto-OPers. **θr* (?):

IE.	Skt	Av.	OPers.	
* <i>k̂θe-tlo-(?)</i>	<i>kṣatra</i>	<i>xšaθra-</i>	<i>xšaça-</i> <i>Xšaθrita</i>	MPers. <i>šahr</i>
	<i>citra-</i>	<i>čiθra-</i> <i>Bāxdi-</i>	<i>čiça-</i> <i>Bāxtriš</i>	MPers. <i>čihr</i> Elam. <i>ba-ak-ši-iš</i>
* <i>k̂ley</i>	<i>śri-</i>	<i>sri-, °srāraiiā-</i>	<i>°çāraya-</i>	

4. Proto-Iran. *θy* remained everywhere, exc. in OPers., where it became *šiy*:

* <i>ŝnt-yo-</i>	<i>satya-</i>	<i>haiθiia-</i>	<i>hašiya-</i>	
* <i>-pot-yo-</i>	<i>°patya-</i>	<i>°paiθiia-</i>	<i>°pašiya-</i>	MPers. <i>xwēbaš</i>

5. Similarly OPers. has *šn* < *θn*, as everywhere else:

* <i>al̂n-</i>	<i>aratni-</i>	<i>araθni-</i>	<i>arašni-</i>	MPers. <i>a/ārešn</i>
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APPENDIX 1. HISTORY OF OLD PERSIAN

6. On the other hand IE. *k̑t* and *g̑t* became *st* in OPers., but *št* elsewhere, including Median:

* <i>prek̑to-/pȓk̑to-</i>	<i>pȓšta-</i>	<i>paršta-</i>	° <i>frasta-</i>	Med. ° <i>frašta-</i>
* <i>rēg̑to-</i>		<i>rāšta-</i>	<i>rāsta-</i>	MPers. <i>rāst</i> , Parth. <i>rāšt</i> .

7. Initial *dw* may have become *b* in Median, as in some words in Avestan:

* <i>d(h)war-</i>	<i>dvār-</i>	<i>duuar-</i>	<i>duvara-</i>	MPers. <i>dar</i> , Parth. <i>bar</i>
* <i>dwiṭīya-</i>	<i>dviṭīya-</i>	<i>bitiia-</i>	<i>duvitiṭīya-</i>	MPers. <i>dudīg</i> , Parth. <i>bidīg</i>

8. OIran. *xm* > OPers. *m*:

(<i>tokman-</i>	<i>taoxman-</i>)	<i>taumā-</i>	MPers. <i>tōm</i> , NP <i>toxm</i>
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Note also OPers.-Med. *c-i-ç-t-x-m-*, Akk. *ši-it-ra-an-tah-ma*, but Elam. *ti-iš-š-šá-an-tam-ma*, and cf. OPers.-Med. *Taxmaspāda*, Elam. *tak-maš-ba-da*.

Note, finally, the different treatment of the group *s-c*:

Av.	OPers.	Parth.	MPers.
<i>pasca</i>	<i>pasā</i>	<i>paš</i>	<i>pas</i>
<i>kasciṭ</i>	<i>kašciy</i>	<i>kyc</i>	<i>kas</i>
	<i>cišciy</i>	<i>čiš</i>	<i>tis</i>

APPENDIX 2. DARIUS'S INSCRIPTION AT BEHISTUN

DARIUS'S INSCRIPTION AT BEHISTUN. COLUMN 1

DB 1.1-3

adam Dārayavauš xšāyaθiya vazarka
xšāyaθiya xšāyaθiyānām
xšāyaθiya Pārsaiy
xšāyaθiya dahayūnām
Vištāspahayā puça
Aršāmahayā napā
Haxāmanišiya

DB 1.3-7

θātiy Dārayavauš xšāyaθiya
manā pitā Vištāspa
Vištāspahayā pitā Aršāma
Aršāmahayā pitā Ariyāramna
Ariyāramnahayā pitā Cišpiš
Cišpaiš pitā Haxāmaniš

DB 1.7-8

θātiy Dārayavauš xšāyaθiya
avahayarādiy vayam Haxāmanišiyā θahayāmahay
hacā paruviyata āmātā amahay
hacā paruviyata hayā amāxam taumā xšāyaθiyā āha

DB 1.8-11

θātiy Dārayavauš xšāyaθiya
VIII manā taumāyā tayaiy paruvam xšāyaθiyā āha
adam navama
IX duvitāparanam vayam xšāyaθiyā amahay

DB 1.11-12

θātiy Dārayavauš xšāyaθiya
vašnā Auramazdāha adam xšāyaθiya amiy
Auramazdā xšačam manā frābara

DB 1.12-17

θātiy Dārayavauš xšāyaθiya
imā dahayāva tayā manā *patiyāiša
vašnā Auramazdāha adamšām xšāyaθiya āham
Pārsa Ūvja Bābiruš Aθurā Arabāya Mudrāya
tayaiy drayahayā Sparda Yauna
Māda Armina Katpatuka Parθava Zraka Haraiva Uvārazmīy Bāxtriš Suguda Gadāra Saka θataguš
Harauvatiš Maka
fraharavam dahayāva XXIII

DB 1.17-20

θātiy Dārayavauš xšāyaθiya
imā dahayāva tayā manā *patiyāiša vašnā Auramazdāha manā badakā āhatā
manā bājim abaratā
*tayašām hacāma aθahaya xšapavā raucapativā ava akunavayatā

DB 1.20-24

θātiy Dārayavauš xšāyaθiya
 atar imā dahayāva martiya haya agridya āha avam ubartam abaram
 haya arīka āha avam ufrastam aṗarsam
 vašnā Auramazdāha imā dahayāva tayanā manā dātā apariyāya
 yaθāšām hacāma aθahaya avaθā akunavayatā

DB 1.24-26

θātiy Dārayavauš xšāyaθiya
 Auramazdāmaiy ima xšačam frābara
 Auramazdāmaiy upastām abara yātā ima xšačam hamadārayaiy
 vašnā Auramazdāha ima xšačam dārayāmiy

DB 1.26-35

θātiy Dārayavauš xšāyaθiya
 ima taya manā kartaṃ pasāva yaθā xšāyaθiya abavam
 Kabūjiya nāma Kurauš puča amāxam taumāyā *hauv paruvam idā xšāyaθiya āha
 avahayā Kabūjiyahayā brātā *Bardīya nāma āha hamātā hamapitā Kabūjiyahayā
 pasāva *Kabūjiya avam Bardīyam avāja
 yaθā Kabūjiya Bardīyam avāja kārahayā [naiy] azdā abava taya Bardīya avajata
 pasāva Kabūjiya Mudrāyam *ašiyava
 yaθā Kabūjiya Mudrāyam ašiyava pasāva kāra arīka abava
 [utā] drauga dahayauvā vasiy abava utā Pārsaiy utā Mādaiy utā aniyāuvā dahayūšuvā

DB 1.35-40

θātiy Dārayavauš xšāyaθiya
 *pasāva I martiya āha Gaumāta nāma
 hauv udapatatā hacā *Paišiyāuvādāyā Arakadriš nāma kaufa hacā avadaš
 Viyaxanahayā māhayā XIV raucabiš θakatā āha
 yadiy udapatatā
 hauv kārahayā avaθā adurujiya
 adam Bardīya amiy haya Kurauš puča Kabūjiyahayā brātā

DB 1.40-43

pasāva kāra haruva hamičiya abava hacā Kabūjiyā
 abiy avam ašiyava utā Pārsa utā Māda utā aniyā dahayāva
 xšačam hauv agarbāyatā
 Garmapadahayā māhayā IX raucabiš θakatā āha
 avaθā xšačam agarbāyatā
 pasāva Kabūjiya uvāmaršiyuš amariyatā

DB 1.43-48

θātiy Dārayavauš xšāyaθiya
 aita xšačam taya Gaumāta haya maguš adīnā Kabūjiyam
 aita xšačam hacā paruviyata amāxam taumāyā āha
 pasāva Gaumāta haya maguš adīnā Kabūjiyam utā Pārsam utā Mādam utā aniyā dahayāva
 hauv āyasatā
 uvāipašiyam akutā
 hauv xšāyaθiya abava

DB 1.48-54

θātiy Dārayavauš xšāyaθiya
 naiy āha martiya naiy Pārsa naiy Māda naiy amāxam taumāyā kašciy haya avam Gaumātam tayam magum

APPENDIX 2. DARIUS'S INSCRIPTION AT BEHISTUN

xšačam dītam caxriyā
 kārašim hacā dāršam atarsa
 kāram vasiy avājaniyā haya paranam Bardiya adānā
 avahayarādiy kāram avājaniyā
 mātayamām xšnāsātiy taya adam naiy Bardiya amiy haya Kurauš puça
 kašciy naiy adaršnauš cišciy θastanaiy pariy Gaumātam tayam magum yātā adam arasam

DB 1.54-61

pasāva adam *Auramazdām patiyāvahayaiy
 Auramazdāmai upastām abara
 Bāgayādaiš māhayā X raucabiš θakatā āha
 avaθā adam hadā kamnaibiš martiyaibiš avam Gaumātam tayam magum avājanam
 utā tayaišaiy fratamā martiyā anušiyyā āhatā
 Sikayauvatiš nāmā didā Nisāya nāmā dahayāuš Mādaiy avadašim avājanam
 xšačamšim adam adīnam
 vašnā Auramazdāha adam xšāyaθiya abavam
 Auramazdā xšačam manā frābara

DB 1.61-71

θātiy Dārayavauš xšāyaθiya
 xšačam taya hacā amāxam taumāyā parābartam āha ava adam patipadam akunavam
 adamšim gāθavā avāstāyam
 yaθā paruvamciy
 avaθā adam akunavam āyadanā tayā Gaumāta haya maguš viyaka
 adam niyačarayam kārahayā abicarīš gaiθāmcā māniyamcā
 viθbišcā tayādiš Gaumāta haya maguš adīnā adam kāram gāθavā avāstāyam Pārsamcā Mādamcā utā aniyā
 dahayāva
 yaθā paruvamciy
 adam taya parābartam patiyābaram
 vašnā Auramazdāha ima adam akunavam
 adam hamataxšaiy yātā viθam tayām amāxam gāθavā avāstāyam
 yaθā paruvamciy
 avaθā adam hamataxšaiy vašnā Auramazdāha
 yaθā Gaumāta haya maguš viθam tayām amāxam naiy parābara

DB 1.71-73

θātiy Dārayavauš xšāyaθiya
 ima taya adam akunavam pasāva yaθā xšāyaθiya abavam

DB 1.73-77

θātiy Dārayavauš xšāyaθiya
 yaθā adam Gaumātam tayam magum avājanam pasāva I martiya Āčina nāma Upadarmahayā puça hauv
 udapatatā Ūvjaiy
 kārahayā avaθā aθaha
 adam Ūvjaiy xšāyaθiya amiy
 pasāva Ūvjaiy hamīciyyā abava
 abiy avam Āčinam ašiyava
 hauv xšāyaθiya abava Ūvjaiy

DB 1.77-81

utā I martiya Bābiruviya Naditabaira nāma *Ainairahayā puça hauv udapatatā Bābirauv
 kāram avaθā adurujiya
 adam Nabukudaracara amiy haya Nabunaitahayā puça
 pasāva kāra haya Bābiruviya haruva abiy avam Naditabairam ašiyava

APPENDIX 2. DARIUS'S INSCRIPTION AT BEHISTUN

Bābiruš hamiçiya abava
xšaçam taya Bābirauv hauv aḡarbāyatā

DB 1.81-83
θātiy Dārayavauš xšāyaθiya
pasāva adam frāišayam Ūvjam
hauv Āçina basta ānayatā abiy mām
adamšim avājanam

DB 1.83-86
θātiy Dārayavauš xšāyaθiya
pasāva adam Bābirum ašiyavam abiy avam Naditabairam haya Nabukudaracara agaubatā
kāra haya Naditabairahayā Tigrām adāraya
avadā aištātā
utā abiš nāviyā āha

DB 1.86-90
pasāva adam kāram maškāuvā avākanam
aniyam ušabārim akunavam aniyahayā asam frānayam
Auramazdāmayi upastām abara
vašnā Auramazdāha Tigrām viyatarayāma
avadā avam kāram tayam Naditabairahayā adam ajanam vasiy
Āçiyādiyahaya māhaya XXVI raucabiš θakatā āha
avaθā hamaranam akumā

DB 1.90-96
θātiy Dārayavauš xšāyaθiya
pasāva adam Bābirum ašiyavam
aθiya Bābirum [yaθā naiy] *upāyam Zāzāna nāma vardanam anuv Ufrātuvā
avadā [hauv] Naditabaira haya Nabukudaracara agaubatā āiš hadā kārā patiš [mām] *hamaranam cartanaiy
pasāva hamaranam akumā
Auramazdāmayi upastām abara
[vašnā] Auramazdāha kāram tayam Naditabairahayā adam ajanam vasiy
aniya apiyā *āhaya
āpīšim parābara
Ānāmakahayā māhaya II raucabiš θakatā āha
avaθā hamaranam akumā

DARIUS'S INSCRIPTION AT BEHISTUN. COLUMN 2

DB 2.1-5
θātiy Dārayavauš xšāyaθiya
pasāva Naditabaira hadā kamnaibiš asabāraibiš amuθa
Bābirum ašiyava
pasāva adam Bābirum ašiyavam
[vašnā] Auramazdāha utā Bābirum aḡarbāyam utā avam Naditabairam aḡarbāyam
pasāva avam Naditabairam adam Bābirauv avājanam

DB 2.5-8
[θātiy] Dārayavauš xšāyaθiya
yātā adam Bābirauv āham [imā dahayāva] tayā hacāma hamiçiyā abava
Pārša Ūvja Māda *Aθurā [Mudrāya] *Parθava Marguš θataguš Saka

DB 2.8-11

θātiy Dārayavauš xšāyaθiya
 [I] *martiya Martiya nāma Cicaxraiš puça Kuganakā nāma [vardanam Pārsaiy] avadā adāraya
 hauv udapatatā Ūvjaiy
 kārahayā avaθā [aθaha
 adam] Imaniš amiy Ūvjaiy xšāyaθiya

DB 2.11-13

θātiy Dārayavauš [xšāyaθiya]
 adakaiy adam ašnaiy āham abiy Ūvjam
 pasāva *hacāma [atarsa] Ūvjijā
 avam Martiyam agarbāya hayašām maθišta āha [utašim] avājana

DB 2.13-17

θātiy Dārayavauš xšāyaθiya
 I martiya *Frašartiš [nāma Māda] hauv udapatatā Mādaiy
 kārahayā avaθā aθaha
 [adam Xšaθrita] amiy Uvaxšatarahayā taumāyā
 pasāva kāra Māda haya [viθāpatiy hauv] hacāma hamīçiya abava
 abiy avam Frašartim ašiyava
 hauv [xšāyaθiya] abava Mādaiy

DB 2.18-30

θātiy Dārayavauš xšāyaθiya
 kāra Pārsa utā Māda haya upā mām āha hauv kamnam āha
 pasāva adam kāram frāišayam
 Vidarna nāma Pārsa manā badaka avamšām maθištam akunavam
 avaθāšām aθaham
 paraitā avam kāram tayam Mādam jatā haya manā naiy gaubataiy
 pasāva hauv Vidarna hadā kārā ašiyava
 yaθā Mādam parārasa *Māruš nāma vardanam Mādaiy avadā hamaranam akunauš hadā Mādaibiš
 haya Mādaišuvā maθišta āha hauv adakaiy naiy avadā āha
 Auramazdāmai upastām abara
 vašnā Auramazdāha kāra [haya] manā avam kāram tayam hamīçiyam aja vasiy
 Ānāmakahayā māhayā XXVII raucabiš θakatā āha avaθāšām hamaranam křartam
 pasāva hauv kāra haya manā Kapada nāma dahayāuš Mādaiy avadā mām amānaiya yātā adam arasam
 Mādam

DB 2.29-37

θātiy Dārayavauš xšāyaθiya
 Dādaršiš nāma Arminiya manā badaka avam adam frāišayam Arminam
 avaθāšaiy aθaham
 paraidiy kāra haya hamīçiya manā naiy gaubataiy avam jadiy
 pasāva Dādaršiš ašiyava
 yaθā Arminam parārasa pasāva hamīçiyā hagmatā paraitā patiš Dādaršim hamaranam cartanaiy
 Zūzahaya nāma āvahanam Arminiya iy avadā hamaranam akunava
 Auramazdāmai upastām abara
 vašnā Auramazdāha kāra haya manā avam kāram tayam hamīçiyam aja vasiy
 Ūravāharahayā māhayā VIII raucabiš θakatā āha
 avaθāšām hamaranam křartam

DB 2.37-42

θātiy Dārayavauš xšāyaθiya

patiy duvitīyam hamīçiyā hagmatā paraitā patiš Dādaršim hamaranam cartanaiy
Tigra nāmā didā Arminiyaiy avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamīçiyam aja vasiy
Ūravāharahayā māhāyā XVIII raucabiš ōakatā āha
avaθāšām hamaranam křtam

DB 2.42-49

θātiy Dārayavauš xšāyaθiya
patiy çitīyam hamīçiyā hagmatā paraitā patiš Dādaršim hamaranam cartanaiy
Uyamā nāmā didā Arminiyaiy avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamīçiyam aja vasiy
Ōāigracaiš māhāyā IX raucabiš ōakatā āha
avaθāšām hamaranam křtam
pasāva Dādaršiš citā mām amānaya Arminiyaiy yātā adam arasam Mādam

DB 2.49-57

θātiy Dārayavauš xšāyaθiya
Vaumisa nāma Pārsa manā badaka avam adam frāišayam Arminam
avaθāšaiy aθaham
paraidiy kāra haya hamīçiya manā naiy gaubataiy avam jadiy
pasāva Vaumisa ašiyava
yaθā Arminam parārasa pasāva hamīçiyā hagmatā paraitā patiš Vaumisam hamaranam cartanaiy
Izalā nāmā dahayāuš Aθurāyā avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamīçiyam aja vasiy
Ānāmakahayā māhāyā XV raucabiš ōakatā āha
avaθāšām hamaranam křtam

DB 2.57-64

θātiy Dārayavauš xšāyaθiya
patiy duvitīyam hamīçiyā hagmatā paraitā patiš Vaumisam hamaranam cartanaiy
Autiyāra nāmā dahayāuš Arminiyaiy avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamīçiyam aja vasiy
Ūravāharahayā māhāyā jiyamnam patiy
avaθāšām hamaranam křtam
pasāva Vaumisa citā mām amānaya Arminiyaiy yātā adam arasam Mādam

DB 2.64-70

θātiy Dārayavauš xšāyaθiya
pasāva adam nijāyam hacā Bābirauš
ašiyavam Mādam
yaθā Mādam parārasam Kuduruš nāma vardanam Mādaiy avadā hauv Fravřtiš haya Mādaiy xšāyaθiya
agaubatā āiš hadā kārā patiš mām hamaranam cartanaiy
pasāva hamaranam akumā
Auramazdāmai upastām abara
vašnā Auramazdāha kāram tayam Fravřtaiš adam ajanam vasiy
Ādukanaišahayā māhāyā XXV raucabiš ōakatā āha
avaθā hamaranam akumā

DB 2.70-78

θātiy Dārayavauš xšāyaθiya

APPENDIX 2. DARIUS'S INSCRIPTION AT BEHISTUN

pasāva hauv Fravartiš hadā kamnaibiš asabāraibiš amuθa
 Ragā nāma dahayāuš Mādaiy avaparā ašiyava
 pasāva adam kāram frāišayam nipadiy
 Fravartiš aḡarbiya ānayatā abiy mām
 adamšaiy utā nāham utā gaušā utā ḡazānam frājanam utāšaiy I cašma avajam
 duvarayāmai basta adāriya
 haruvašim kāra avaina
 pasāvašim Hagmatānaiy uzmayāpatiy akunavam
 utā martiyā tayaišaiy fratamā anušiya āhatā avaiy Hagmatānaiy [atar] didām frāhajam

DB 2.78-91

θātiy Dārayavauš xšāyaθiya
 I martiya Ciçataxma nāma Asagartiya hauvmai hamičiya abava
 kārahayā avaθā aθaha
 adam xšāyaθiya amiy Asagartiy Uvaxštarahayā taumāyā
 pasāva adam kāram Pārsam utā Mādam frāišayam
 Taxmaspāda nāma Māda manā badaka avamšām maθištam akunavam
 avaθāšām aθaham
 paraitā kāram hamičiyam haya manā naiy gaubataiy avam jatā
 pasāva Taxmaspāda hadā kārā ašiyava
 hamaranam akunauš hadā Ciçataxmā
 Auramazdāmai upastām abara
 vašnā Auramazdāha kāra haya manā avam kāram tayam hamičiyam aja
 utā Ciçataxmam aḡarbāya ānaya abiy mām
 pasāvašaiy adam utā nāham utā gaušā frājanam utāšaiy I cašma avajam
 duvarayāmai basta adāriya
 haruvašim kāra avaina
 pasāvašim Arbairāyā uzmayāpatiy akunavam

DB 2.91-92

θātiy Dārayavauš xšāyaθiya
 ima taya manā kḡrtam Mādaiy

DB 2.92-98

θātiy Dārayavauš xšāyaθiya
 Parθava utā Vḡrkāna [hamičiyā] *abava *hacāma
 *Fravartaiš *agaubatā
 Vištāspa manā pitā hauv [Parθavaiy] āha
 avam kāra *avaharda
 [hamičiya] abava
 pasāva Vištāspa *ašiyava [hadā] *kārā *hayašaiy *anušiya āha
 *Višpauzātiš nāma vardanam [Parθavaiy] avadā hamaranam akunauš hadā Parθavaibiš
 Auramazdāmai [upastām abara]
 vašnā Auramazdāha [Vištāspa] avam kāram [tayam] hamičiyam [aja vasiy]
 Viyaxanahaya māhayā [XXII raucabiš] θakatā āha
 avaθāšām hamaranam kḡrtam

DARIUS'S INSCRIPTION AT BEHISTUN. COLUMN 3

DB 3.1-9

θātiy Dārayavauš xšāyaθiya
 pasāva adam kāram Pārsam frāišayam abiy Vištāspam hacā Ragāyā
 yaθā hauv kāra parārasa abiy Vištāspam pasāva Vištāspa āyasatā avam kāram
 ašiyava Patigrabanā nāma vardanam Parθavaiy
 avadā hamaranam akunauš hadā hamīçiyaibiš
 Auramazdāmaiy upastām abara
 vašnā Auramazdāha Vištāspa avam kāram tayam hamīçiyam aja vasiy
 Garmapadahaya māhaya I rauca θakatam āha
 avaθāšām hamaranam kṛtam

DB 3.9-10

θātiy Dārayavauš xšāyaθiya
 pasāva dahayāuš manā abava
 ima taya manā kṛtam Parθavaiy

DB 3.10-12

θātiy Dārayavauš xšāyaθiya
 Marguš nāmā dahayāuš hauvmaiy hamīçiyā abava
 I martiya Frāda nāma Mārgava avam maθištam akunavatā

DB 3.12-15

pasāva adam frāišayam Dādaršiš nāma Pārsa manā badaka Bāxtrīyā xšaçaṇvā abiy avam
 avaθāšaiy aθaham
 paraidiy avam kāram jadiy haya manā naiy gaubataiy

DB 3.15-19

pasāva Dādaršiš hadā kārā ašiyava
 hamaranam akunauš hadā Mārgavaibiš
 Auramazdāmaiy upastām abara
 vašnā Auramazdāha kāra haya manā avam kāram tayam hamīçiyam aja vasiy
 Āçiyādiyaha māhaya XXIII raucabiš θakatā āha
 avaθāšām hamaranam kṛtam

DB 3.19-21

θātiy Dārayavauš xšāyaθiya
 pasāva dahayāuš manā abava
 ima taya manā kṛtam Bāxtrīyā

DB 3.21-25

θātiy Dārayavauš xšāyaθiya
 I martiya Vahayazdāta nāma Tāravā nāma vardanam Yautiyā nāmā dahayāuš Pārsaiy avadā adāraya
 hauv duvitīyam udapatatā Pārsaiy
 kārahayā avaθā aθaha
 adam Bardiya amiy haya Kurauš puça

DB 3.25-28

pasāva kāra Pārsa haya viθāpatiy hacā Yadāyā frataram hauv hacāma hamīçiya abava
 abiy avam Vahayazdātam ašiyava
 hauv xšāyaθiya abava Pārsaiy

DB 3.28-33

θātiy Dārayavauš xšāyaθiya
pasāva adam kāram Pārsam utā Mādam frāišayam haya upā mām āha
Artavardiya nāma Pārsa manā badaka avamšām maθištam akunavam
haya aniya kāra Pārsa pasā manā ašiyava Mādam

DB 3.33-36

pasāva Artavardiya hadā kārā ašiyava Pārsam
yaθā Pārsam parārasa Raxā nāma vardanam Pārsaiy avadā hauv Vahayzdāta haya Bardiya agaubatā āiš
hadā kārā patiš Artavardiyam hamaranam cartanaiy

DB 3.36-40

pasāva hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam Vahayzdātahaya aja vasiy
Θūravāharahaya māhaya XII raucabiš θakatā āha
avaθāšām hamaranam kartam

DB 3.40-49

θātiy Dārayavauš xšāyaθiya
pasāva hauv Vahayzdāta hadā kamnaibiš asabārabiš amuθa
ašiyava Paišiyāuvādām
hacā avadaš kāram āyasatā
hayāparam āiš patiš Artavardiyam hamaranam cartanaiy
Parga nāma kaufa avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam Vahayzdātahaya aja vasiy
Garmapadahaya māhaya V raucabiš θakatā āha
avaθāšām hamaranam kartam
utā avam Vahayzdātam agarbāya utā martiyā tayašaiy fratamā anušiya āhata agarbāya

DB 3.49-52

θātiy Dārayavauš xšāyaθiya
pasāva adam avam Vahayzdātam utā martiyā tayaišaiy fratamā anušiya āhata Uvādaicaya nāma vardanam
Pārsaiy avadašiš uzamayāpatiy akunavam

DB 3.52-53

θātiy Dārayavauš xšāyaθiya
ima taya manā kartam Pārsaiy

DB 3.53-59

θātiy Dārayavauš xšāyaθiya
hauv Vahayzdāta haya Bardiya agaubatā hauv kāram frāišaya Harauvatīm Vivāna nāma Pārsa manā
badaka Harauvatīyā xšačapāvā abiy avam
utāšām I martiyam maθištam akunauš
avaθāšām aθaha
paraitā Vivānam jatā utā avam kāram haya Dārayavahauš xšāyaθiyahayā gaubataiy

DB 3.59-64

pasāva hauv kāra ašiyava tayam Vahayzdāta frāišaya abiy Vivānam hamaranam cartanaiy
Kāpišakāniš nāmā didā avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamīčiyam aja vasiy
Ānāmakahaya māhaya XIII raucabiš θakatā āha

avaθāšām hamaranam kṛtam

DB 3.64-69

θātiy Dārayavauš xšāyaθiya
 patiy hayāparam hamīçiyā hagmatā paraitā patiš Vivānam hamaranam cartanaiy
 Gadutava nāmā dahayāuš avadā hamaranam akunava
 Auramazdāmai upastām abara
 vašnā Auramazdāha kāra haya manā avam kāram tayam hamīçiyam aja vasiy
 Viyaxanaḥaya māḥayā VII raucabiš θakatā āha
 avaθāšām hamaranam kṛtam

DB 3.69-75

θātiy Dārayavauš xšāyaθiya
 pasāva hauv martiya haya avahayā kārahayā maθišta āha tayam Vahayazdāta frāišaya abiy Vivānam hauv
 amu^{na} hadā kamnaibiš asabāraibiš
 ašiyava Aršādā nāmā didā Harauvatīyā
 avaparā atiyāiš
 pasāva Vivāna hadā kārā *nipadišaiy [x x x] ašiyava
 avadāšim aḡarbāya
 utā martiyā tayaišaiy fratamā anušiyyā āhatā avāja

DB 3.75-76

θātiy Dārayavauš xšāyaθiya
 pasāva dahayāuš manā abava
 ima taya manā kṛtam Harauvatīyā

DB 3.76-83

θātiy Dārayavauš xšāyaθiya
 yātā adam Pārsaiy *utā Mādaiy āham patiy duvitīyam Bābiruviyā hamīçiyā abava hacāma
 I martiya Araxa nāma Arminiya Halditahaya puça hauv udapatatā Bābirauv Dubāla nāmā dahayāuš hacā
 avadaš
 hauv kārahayā avaθā adurujiya
 adam Nabukudaracara amiy haya Nabunaitahaya puça
 pasāva kārā Bābiruviya hacāma hamīçiya abava
 abiy avam Araxam ašiyava
 Bābirum hauv aḡarbāyatā
 hauv xšāyaθiya abava Bābirauv

DB 3.83-86

θātiy Dārayavauš xšāyaθiya
 pasāva adam kāram frāišayam Bābirum
 Vidafarnā nāma Pārsa manā badaka avamšām maθištam akunavam
 avaθāšām aθaham
 paraitā avam kāram Bābiruviyam jatā haya manā naiy gaubataiy

DB 3.86-92

pasāva Vidafarnā hadā kārā ašiyava Bābirum
 Auramazdāmai upastām abara
 vašnā Auramazdāha Vidafarnā Bābiruviyā aja
 utā [bastā ānaya]
 [Varkazanaḥaya] māḥayā XXII raucabiš θakatā āha
 avaθā avam Arxam [haya] *Nabukudaracara [duruxta]m agaubatā utā martiyā tayaišaiy fratamā anušiyyā
 [āhatā aḡarbāya]
 *niyaštāyam hauv Arxa utā martiyā tayaišaiy fratamā anušiyyā āhatā Bābirauv uzmayāpatiy akariyatā

DARIUS'S INSCRIPTION AT BEHISTUN. COLUMN 4

DB 4.1-2

θātiy Dārayavauš xšāyaθiya
ima taya manā kartaṃ [Bābirauv]

DB 4.2-7

θātiy Dārayavauš xšāyaθiya
ima taya adam akunavam vašnā Auramazdāha hamahayāyā θarda pasāva yaθā xšāyaθiya abavam
XIX hamaranā akunavam
vašnā Auramazdāha adamšiš ajanam
utā IX xšāyaθiyā agarbāyam

DB 4.7-10

I Gaumāta nāma maguš
[hauv] adurujiya
avaθā aθaha
adam Bardiya amiy [haya] Kurauš puça
hauv Pārsam hamiçiyam akunauš

DB 4.10-12

I Āçina nāma Ūvjiya
hauv adurujiya
avaθā [aθaha
adam] xšāyaθiya amiy Ūvjaiy
hauv Ūvjam hamiçiyam akunauš

DB 4.12-15

[I] Niditabaira nāma Bābiruviya
hauv adurujiya
avaθā aθaha
adam Nabukdracara [amiy] haya Nabunaitahaya puça
hauv Bābirum hamiçiyam akunauš

DB 4.15-18

I Martiya nāma Pārsa
hauv adurujiya
avaθā aθaha
adam Imaniš amiy Ūvjaiy xšāyaθiya
hauv Ūvjam hamiçiyam akunauš

DB 4.18-20

I Fravartiš nāma Māda
hauv adurujiya
avaθā aθaha
adam Xšaθrita amiy Uvaxštarahaya taumāyā
adam xšāyaθiya amiy Mādaiy
hauv Mādam hamiçiyam akunauš

DB 4.20-23

I Ciçataxma nāma Asagartiya
hauv adurujiya
avaθā aθaha
adam xšāyaθiya amiy Asagartaiy Uvaxštarahayā taumāyā

hauv Asagartam hamiçiyam akunauš

DB 4.23-26

I Frāda nāma Mārgava

hauv adurujiya

avaθā aθaha

adam xšāyaθiya amiy Margauv

hauv Margum hamiçiyam akunauš

DB 4.26-28

[I] *Vahayzdāta nāma Pārsa

hauv adurujiya

avaθā aθaha

adam Bardiya amiy haya Kurauš puça

hauv Pārsam hamiçiyam akunauš

DB 4.28-31

I Araxa nāma Arminiya

[hauv] adurujiya

avaθā aθaha

adam Nabukudracara amiy haya Nabunaitahaya puça

hauv Bābirum hamiçiyam akunauš

DB 4.31-32

θātiy Dārayavauš xšāyaθiya

imaiy IX xšāyaθiyā tayaiy *adam aḡarbāyam atar imā hamaranā

DB 4.33-36

θātiy Dārayavauš xšāyaθiya

dahayāva imā tayā hamiçiyā abava draugadiš *hamiçiyā akunauš

taya imaiy kāram adurujiyaša

pasāvadiš *Auramazdā manā dastayā akunauš

yaθā mām kāma avaθādiš [akunavam]

DB 4.36-40

θātiy Dārayavauš xšāyaθiya

tuvam kā *xšāyaθiya haya aparam āhay hacā draugā dāšam patipayauvā

martiya [haya] *draujana ahatiy avam ufraštam pārsā yadiy avaθā *maniyāhay

dahayāušmai y duruvā ahatiy

DB 4.41-43

θātiy Dārayavauš xšāyaθiya

ima taya adam akunavam vašnā Auramazdāha hamahayāyā θarda akunavam

tuvam kā haya aparam imām dipim patipārsāhay taya manā kartam varnavatām θuvām

mātaya *druxtam maniyāhay

DB 4.43-45

θātiy Dārayavauš xšāyaθiya

Auramazdāha *ragam *vardiyaiy yaθā ima hašiyam naiy duruhtam adam *akunavam *hamahayāyā θarda

DB 4.45-50

θātiy Dārayavauš xšāyaθiya

vašnā Auramazdāha utāmai anyāšciy vasiy astiy kartam

ava ahayāyā dipiyā naiy nipištam

avahayarādiy naiy nipištam
mātaya haya aparam imām dipim patiparsātiy avahayā paruv θadayātiy taya manā kartam naišim ima
varnavātaiy duruxtam maniyātaiy

DB 4.50-52

θātiy Dārayavauš xšāyaθiya
tayaiy paruvā xšāyaθiyā yātā āha avaišām avā naiy astiy kartam yaθā manā vašnā Auramazdāha
hamahayāyā θarda kartam

DB 4.52-57

θātiy Dārayavauš xšāyaθiya
nūram θuvām varnavatām taya manā kartam
avaθā kārahayā θādiy mā apagaudaya
yadiy imām hadugām naiy apagaudayāhay kārahayā θāhay
Auramazdā θuvām dauštā biyā utātaiy taumā vasiy biyā utā dargam jīvā

DB 4.57-59

θātiy Dārayavauš xšāyaθiya
yadiy imām hadugām apagaudayāhay naiy θāhay *kārahayā
Auramazdātaiy jatā biyā utātaiy taumā mā biyā

DB 4.59-61

θātiy Dārayavauš xšāyaθiya
ima taya adam akunavam hamahayāyā θarda vašnā Auramazdāha akunavam
Auramazdāmai upastām abara utā aniyāha bagāha tayaiy hatiy

DB 4.61-67

θātiy Dārayavauš xšāyaθiya
avahayarādimaiy Auramazdā upastām abara utā aniyāha bagāha tayaiy [hatiy]
*yaθā naiy arīka āham naiy draujana āham naiy zūrakara āham
naiy adam naimaiy taumā
upariy arštām upariyāyam
naiy škauθim naiy tunuvatam zūra akunavam
martiya haya hamataxšatā manā viθiyā avam ubartam abaram
haya viyanāθaya avam ufraštam aparsam

DB 4.67-69

θātiy Dārayavauš xšāyaθiya
tuvam [kā] xšāyaθiya haya aparam āhay martiya haya draujana ahatiy hayavā zūrakara ahatiy avaiy mā
dauštā biyā
ufraštādiš parsā

DB 4.69-72

θātiy Dārayavauš xšāyaθiya
tuvam kā haya aparam imām dipim vaināhay taya adam niyapaiθam imaivā patikarā mātaya vikanahay
yāvā *daθas āhay avaθādiš paribarā

DB 4.72-76

θātiy Dārayavauš xšāyaθiya
yadiy imām dipim vaināhay imaivā patikarā naiydiš vikanahay
utātaiy yāvā taumā [ahatiy] paribarāhadiš Auramazdā θuvām dauštā biyā
utātaiy taumā vasiy biyā
utā dargam jīvā
utā taya kunavāhay avataiy Auramazdā ucāram kunautuv

APPENDIX 2. DARIUS'S INSCRIPTION AT BEHISTUN

DB 4.76-80

θātiy Dārayavauš xšāyaθiya
yadi imām dipim imaiivā patikarā vaināhəy vikanahədiš
utātaiy yāvā taumā ahatiy naiydiš paribarāhəy Auramazdātaiy jatā biyā
utātaiy taumā [mā biyā]
utā taya kunavāhəy avataiy Auramazdā nikatuv

DB 4.80-86

θātiy Dārayavauš xšāyaθiya
imaiy martiyā tayaiy adakaiy avadā *āhatā yātā adam Gaumātam tayam magum avājanam haya Bardiya
agaubatā
adakaiy imaiy martiyā hamataxšatā anušiyyā manā
Vidafarnā nāma *Vahayasparahəyā puça Pārsa
*Utāna nāma Θuxrahəyā puça Pārsa
*Gaubaruva nāma Marduniyahəyā puça Pārsa
Vidarna nāma Bagābignahəyā puça Pārsa
Bagabuxša nāma Dātuvahəyahəyā puça Pārsa
*Ardumaniš nāma Vahaukahəyā puça Pārsa

DB 4.86-88

θātiy Dārayavauš xšāyaθiya
tuvam kā xšāyaθiya haya aparam āhəy tayām imaišām martiyānām taumām *ubartām paribarā

DB 4.88-92

θātiy Dārayavauš xšāyaθiya
vašnā Auramazdāha ima *dipicičam taya adam akunavam
patišam ariyā utā pavastāyā utā carmā *graftam [āha]
*patišamciy *nāmanāfam akunavam
*patišam *uvadātam [akunavam]
utā *niyapaiθiya utā patiyafrasiya paišiyā mām
pasāva ima *dipicičam frāstāyam vispadā atar dahəyāva
kāra *hamātaxšatā

DARIUS'S INSCRIPTION AT BEHISTUN. COLUMN 5

DB 5.1-4

θātiy Dārayavauš xšāyaθiya
ima taya adam akunavam duvitīyāmcā *čitāmcā θardam pasāva yaθā xšāyaθiya [abavam]

DB 5.4-14

Ūvja nāmā dahəyāuš hauv hamičiyā abava
[I martiya] Atamaita nāma Ūvjjiya [avam] maθištam akunavatā
pasāva adam kāram frāišayam
[I] *martiya Gaubaruva nāma Pārsa manā badaka avamšām maθištam akunavam
pasāva Gaubaruva [hadā] kārā ašiyava Ūvjam [hamaranam] akunauš hadā Ūvjjiyaibiš
pasāva Gaubaruva Ūvjjiyā aja utā viyamarda utā tayāmšām maθištam aqarbāya ānaya abiy mām
utāšim adam avājanam
pasāva dahəyāuš manā [abava]

DB 5.14-18

θātiy Dārayavauš xšāyaθiya
avaiy Ūvjjiyā [arīkā āha] utāšām Auramazdā naiy *ayadiya

APPENDIX 2. DARIUS'S INSCRIPTION AT BEHISTUN

Auramazdām ayadaiy
vašnā Auramazdāha [yaθā] mām [kāma] *avaθādiš akunavam

DB 5.18-20

θātiy Dārayavauš xšāyaθiya
haya Auramazdām yadātaiy *yānam [avahayā] ahatiy utā jīvahayā utā martaḥayā

DB 5.20-30

θātiy Dārayavauš xšāyaθiya
pasāva hadā kārā adam ašiyavam abiy Sakām
*pasā Sakā tayaiy xaudām tigrām baratiy *imaiy [patiš mām] *āiša
*yadiy abiy draya *avārasam *draxtā [ava] *hadā *kārā visā viyatarayam
[pasāva] avaiy Sakā [adam] ajanam
aniyam aḡarbāyam
[aniya] *basta [ānayatā] abiy mām
*utāšām [haya] *maθišta Skuxa nāma avam aḡarbāya
*bastam ānaya [abiy mām]
avadā aniyam maθištam akunavam *yaθā mām kāma
pasāva dahayāuš manā abava

DB 5.30-33

θātiy Dārayavauš xšāyaθiya
[avaiy] Sakā arīkā āha utā naiy Auramazdā[šām] *ayadiya
Auramazdām ayadaiy
vašnā Auramazdāha yaθā mām kāma avaθādiš akunavam

DB 5.33

θātiy Dārayavauš xšāyaθiya
[haya] Auramazdām yadātaiy [avahayā] *yānam [ahatiy] utā jīvahayā utā *martaḥayā

OLD PERSIAN - ENGLISH GLOSSARY

- abayapara (*abiyapara): subsequently 19
 abicari-: *pasture 7
 abi-jāvaya- < √jav: to add (to: + abiy + acc.) 4
 Abirādu-: place in Elam 14
 abiy: to, over to, toward (+ acc.) 4
 *abiyapara (abayapara): subsequently 19
 aciy/āciy: until, as long as 10
 ada-: then 15
 adakaiy: then, at that time 5
 adam: I 1
 afuvā-: fear 5
 agriya- (or āg(a)riya-): loyal 13
 *aguru- (Akk. *agurru*): baked brick 11
 aḥaya-* < √ah: to throw 13
 a^hmata^h: from there 9
 a^hmiy: I am 1
 a^hmāxam: our 3
 A^huramazdā-: Ahuramazdā 1
 ai-/i-: to go 10
 Ainaira-: proper name 7
 aita: this (neut.) 4
 aitiy < ai-/i-
 aiva-: one 5
 akumā < √kar: we did 9
 akunaiy: past infinitive? 19
 akunau- < √kar: made 4
 amata^h > a^hmata^h
 Anāḥatā-, Anāhitā-: Anahita 19
 aniya-: other; aniya- ... aniya-: one ... another 4
 aⁿtar: among, in (+ acc.) 4
 anušiya-: a loyal follower 3
 anuv: according to (+ gen.-dat.), along (+ instr.-abl.) 5, 9
 ap- fem.: water 7
 apa-gaudaya √gaud: to hide 16
 apadāna-: palace, throne hall 11
 *apaniyāka- (apanayāka-): great-grandfather 19
 aparam: henceforth, afterward 15
 apataram: further away (from), in addition to (+ hacā) 10
 apiy: also 15
 Arabāya-: Arabia 7
 Arakadri-: name of a mountain 9
 arašni-: a cubit 4
 Araxa-: name of an Armenian rebel, son of Haldita- 1
 Arbairā-: Arbela (place name) 9
 ardastāna-: window sill 5
 ardata- neut.: silver 14
 Ardumani-: proper name;
 (Herodotus: Aspathines!), son of Vahauka- and one of Darius's six helpers 13
 Ariya-: Aryan 2
 Ariya-ciça-: of Aryan stock 2
 Ariyāramna-: Ariaramnes 2
 a^hrīka-: evil 3
 Armina-: Armenia 4
 Arminiya-: Armenian 1
 Aršāda-: place name 12
 Aršāma-: Arsames 2
 arštā-: rectitude, righteousness 13
 aršti- fem.: spear 3
 arštika- (or ārštika-?): spearman 2
 Artaxšaça- masc.: Artaxerxes 2
 Artavardiya-: proper name; one of Darius's generals 6
 artācā (< artā hacā): according to the (universal) Order 5
 artāvan-: blessed, belonging to or acting according to the (universal) Order (after death) 5
 aruvasta- neut.: physical ability 7
 *asa-, see aspa-
 asa-bāra-: a rider, on horseback 2
 Asagarta-: Sagartia 10
 Asagarta-: Sagartia 15
 Asagartiya-: Sagartian 10
 asan-: stone 14
 asman-: heaven 8
 asman-: sky 10
 aspa-: horse 2
 Aspakanah-: proper name, Aspathines 2
 ašnaiy: near(?) 7
 ati-ay- < √ay: to *pass (near) by 12
 aḥaiya (uncertain reading): *at first 13
 aḥaⁿga-: stone 3
 aḥaⁿgaina-, fem. aḥaⁿgainī- (lesson 7): (made) of stone 3
 Aḥuriya-: Assyrian 2
 Aḥurā-: Assyria 2
 aurā- (down) hither 15
 ava-jan- < √jan: to kill 6
 ava-jata- < ava-jan-: killed 8
 ava-kan- < √kan: load onto 7
 ava-rasa-: to come down to (+ abiy + acc.) 8
 ava-stāya- < √stā: to place 7
 avadaš: thence 9
 avadā: there 6
 avahāya-rādiy: for this (the following) reason 4
 avaparā: thither 11
 avarda for ava-^harda- < √hard(?): to leave, relinquish 15
 avaḥā: thus, in that manner 6
 avā < avant-: so much 14
 avākaram: of such a sort 10
 axšaina-: blue-green (turquoise) 14
 axšata-: undisturbed 15
 *ayāumaini-: uncoordinated, *not in control (of: + gen.dat.)
 azdā √bav-: become known (+ taya "that") 8
 azdā √kar-: to make known (+ taya "that") 8
 *ā-ai-/i- < √ai: to come 6
 *ā-bara- < √bar: bring (about), perform; to bring (things to) 9, 11
 Āčina-: proper name 6
 Āciyādiya-: month name (Nov.-Dec.) 12
 Ādukanaiša-: month name 9
 āha^t, āhaⁿ he was, they were 2
 āhāya- < aḥaya-
 ā-jamiyā (optative) < √gam: to come (to) 9
 Ākaufāciya-: mountain dwellers, tribal name 3
 āmāta-: distinguished, noble 3
 *ā-naya- < √nay: to bring (people to) 10
 Ānāmaka-: month name (the month in which the name of God should be invoked?) 12
 āraⁿjana-: decoration 11
 āvahana- neut.: settlement 14
 ā-xšnau- < √xšnu act./mid.: to hear 10
 āyadana- neut.: place of sacrifice, temple 4
 ā-yasa- < √yam mid.: to appropriate, assume command of 6
 āciy/acy: until 10
 бага-: god 1
 Bagabuxša-: proper name; Megabyxus, son of Dātuvahāya- and one of Darius's six helpers 13
 Bagābigna-: proper name; father of Vidarna-, one of Darius's six helpers 13
 *baⁿdaya-, pp. basta- < √band: to bind 10
 baⁿdaka-: loyal subject 3
 bara-, inf. bartanaiy < √bar: to carry 4
 Bardiya-: Smerdis 6
 baršnā (< *barzan-): in height, depth 4
 basta-, pp. of *bandaya-: to bind 10
 bava- < √bav: to become 5

- barzman-: height, the highest 5
 Bābiru- : Babylon, Babylonian 2
 Bābiruviya-: Babylonian 6
 Bāgayādi-: month name 10
 bāji-: tribute; bājim bara-: pay tax (to gen.-dat.) 10
 bātugara-: kind of vessel 19
 Bāxtri/ī- fem.: Bactria 7
 brātar-: brother 8
 būm- fem.: earth 10
 caxriyā, opt. perf. of √kar 16
 carman-: skin, hide, parchment 17
 cartanaiy inf. of √kar: to do 9
 cašman- neut.: eye 6
 -cā: and; -cā ... -cā: both ... and 7
 ci-: indef. rel. pron. 13
 Ciça⁽ⁿ⁾taxma-: proper name 10
 Ciⁿcaxri-: proper name 7
 Cišpi-: proper name; Darius's great-grandfather, Teispes 5
 citā: for as long as, however long (+ yātā: [it takes] to); naiy ... citā "not so long, not any more"(?) 17
 cišciy: indef. rel. pron. 13
 -ciy: too, just 6
 ciyākaram: of what sort 8
 čiti/īyam: a third time 14
 Čūšā: Susa 11
 dacara- = tacara- 9
 dadā- < √dā: to give 5
 Daha-: name of a district and its people; Dahistan, Dahians 18
 dahayau- fem.: land, country 3
 daiva-: (foreign) god 8
 daivadāna- neut.: place of (worship of foreign) gods 8
 *danuva-: to flow 13
 daraniya- neut.: gold 11
 daraniya-kara-: goldsmith 11
 darga-: long 8
 dargam adv.: for a long time 8
 daršam: strongly, vigorously, very 6
 daršnau- < √darš: to dare 13
 dasta-: hand; + kar- "place in sb.'s hands, surrender (sb.) to" 7
 dastakārta-: property 17
 ° masc.: *capable (uncertain) 17
 dauštar- + acc. + √ah: to be pleased with, friendly to 6
 Dādārši-: proper name 6
 dānā-/dān- < √xšnā: to know (sb.) 10
 dāraya- , aor. darš- < √dar: to hold, have; stay near, dwell in/at 4, 7
 Dārayava^{hu}-: Darius 1
 dāriya- < √dar: to be held (passive) 10
 dāru-: wood (ebony) 11
 dāta- neut.: law 2
 Dātuvahaya-: proper name 6
 -dim: him 9
 -diš: them (acc.) 9
 didā-: fortress 6
 dipi-ciça- neut.: form of writing(?) 17
 dipi/ī- fem.: inscription 13
 dīdiy imper. of √vain, day/dī: to see, look at 10
 dīnā- (or dinā-), pp. dīta- < √dī: to take away, rob sb. of sth. (+ acc. + acc.) 6
 drauga-: the Lie 7
 draujana-: lying, liar 3
 *draxta-: tree (trunk) 27
 drayah- neut.: ocean 7
 Dubāla-: place name 22
 durujiya-, pp. duruxta- < √draug: to (tell a) lie, deceive 6
 duruva-: healthy, whole 7
 duruxta-, pp. of durujiya-: false (lit. "lied up") 2
 dušiyāra- neut.: bad year (famine) 9
 duškārta-: something badly done, evil deed 8
 duvaišta- < du-u-va-i-ša-[x]-ma>, superl. of dūra-: longest, most enduring 11
 duvara-: (palace) gate, court 13
 duvarθi-: gate, portal 4
 duvitāparanam: (always) before and still (now), from the beginning till now 3
 duviti/īyam: a second time 4
 dūra-: far, long-lasting 11
 dūradaš: from far 11
 dūraiadv.: far 15
 fra-haja-: to hang out for display 11
 fraharavam: clockwise(?) 7
 fra-išaya- < fra + √aiš: to send (+ acc. of place; + abiy + acc. of persons) 4
 fra-jan- < √jan: cut off 10
 fra-jan-: to cut off 8
 framānā-: intelligence, thought(?) 10
 framātam, pp. of fra-māya-
 framātar-: commander 5
 fra-māya- mid., pp. framātam < √mā: to order 6
 fra-naya- < √nay: to bring forth 7
 *fra-sahaya- (only imperf. < fa-ra-sa-ha-[x]>) < √sah: to be built 11
 fra-stāya- < √stā: to send out 17
 fraša-: excellent, wonderful 5
 fratama-: foremost 7
 fratara-, fraθara-: superior, better 3
 frataram, in: hacā ... frataram: on this (that?) side of (?) 9
 fraθiya- < √pārs/fraθ: to be punished 16
 Fravarti-: proper name; Median rebel, Phraortes 7
 fravata^h: down(ward) 11
 frābara < fra + √bar: he gave 4
 Frāda-: proper name; Margian rebel 7
 Gadutava-: place name 22
 gaiθā-: herd, livestock 7
 gam-, aor. ā-jam-, pp. haⁿ-gmata-
 Gaⁿdāra-: Gandhara 7
 garbāya- < √garb/grab: to seize 5
 Garmapada-: month name 9
 gasta-: foulness 8
 gauba- < √gaub mid.: to call oneself 6
 Gaubaruva-: proper name; Gobryas, one of Darius's six helpers 12
 Gaumāta-: proper name 6
 gauša-: ear 10
 gāθu-: place, throne 7
 *grafta-, pp. of garbāya-: seized, grasped
 hacā: from (prep. + inst.-abl.) 3
 hacāma: from me 6
 hadā + instr.-abl.: together with (people) 9
 hadiš- neut.: palace 11
 hadugā-/hadūgā-: testimony 10
 hagramata- pp., see haⁿgmata-
 Hagmatāna-, see Haⁿgmataⁿa-
 hainā-: (enemy) army 2
 hakaram: once 5
 Haldīta-: an Armenian, father of the rebel Araxa- 1
 ham-dāraya- mid.: to consolidate(?) 6
 ham-taxša- < √taxš mid.: to work hard 6
 hama-: one and the same (with pronominal fem. gen.-dat. hamahayāyā) 5
 hamapitar-: having the same father (as + gen.-dat.) 8
 hamarana- neut.: battle 3
 hamarana-kara-: a fighter 2
 hamičiya-: rebellious, inimical 2
 hamātar-: having the same mother (as + gen.-dat.) 8
 haⁿgmata- pp. < ham-gam-: to come together 12
 Haⁿgmataⁿa-: Ecbatana, Hamadan 11
 haⁿkārta-: sth. achieved, achievement 5
 Hara^huvati/ī-: Arachosia 7
 Haraiva-: Areia, Herat 7
 haruva-: entire, whole 5
 hašiya-: true 2
 hašta- = hjšta-
 hauv-: he (nom. sing. masc.) 4

- Haxāmaniša-: Achaemenes 5
 Haxāmanišiya-: Achaemenid 1
 haya-, taya-: relative pronoun 4
 hayāparam (patiy hayāparam) adv.:
 once again 15
 ḥazān-: tongue 2
 hi-, see also ḥa-
 Hiⁿdu-: India 2
 Hiⁿduya-: Indian 19
 ḥišta- < √stā (mid.): to stand 6
 ḥu-ḥartam bara-: to treat well 4
 ḥu-ḥartam pari-bara-: keep in great
 honor 13
 ḥucāra-: easy 5
 ḥufrastam = ḥufrastam paṣa-: punish
 well 13
 ḥu-martiya-: with good men, having
 good men 4
 ḥu/ūvnara- neut., ḥu/ūvnarā- : talent,
 abiliy 14
 ḥuṣ-hamaranakara-: a good fighter 2
 ḥuška-: dry 15
 ḥu-ḥaⁿdu-: satisfied, happy 13
 ḥu-ḥanuvaniya-: a good archer 2
 *ḥuvadāta-: *lineage 17
 ḥuvaipašiya-: self 18
 ḥuv-ārštika- (uv-ārštika-?): a good
 spearman 2
 ḥuv-asa- = ḥuv-asa-: with good
 horses, having good horses 4
 ḥuv-asabāra-: a good rider 2
 ḥuv-asa- = uv-asa- 3
 ḥUvaxšatara-: proper name;
 Cyaxares, Median king 2
 ḥUvādaicaya-: place name 19
 ḥuvāipašiya-: own 6
 ḥuvāmaršiyu-: self-dead, i.e., without
 foreign intervention 9
 ḥUvārazm-: Chorasmia 7
 ḥŪ(v)ja-: Elam, Elamite 2
 ḥŪvjīya-: an Elamite 6
 ḥūvnara- neut., ḥūvnarā-: talent,
 abiliy 3
 i- > ay-
 idā-: here 8
 ima-: this 2
 Imani-: proper name; an Elamite 7
 isuvā-: battle-axe 4
 išti- fem.: sun-dried brick 11
 iyam-: this (nom. masc., fem.) 2
 Izalā-: place name 7
 jadiya- < √jad: ask (sb. for sth.: +
 acc. + acc.) 4
 jan-/ja- < √jan: strike, smite 4
 jaⁿtar-: crusher, striker (of: + gen.-
 dat.) 6
 jiyamna-, only in: jiyamnam patiy: on
 the last day of the month 13
 jīva- < √jīv: live 8
 jīva-: alive 5
 ka-, rel. pron., only in: tuvam kā ...
 haya: you who 15
 Ka^mbūjiya-: Cambyses (king of
 Persia) 6
 kamna-: few 8
 Ka^mpaⁿda-: name of land 8
 kaniya-, pp. kaⁿta-, inf. kaⁿtaniy <
 √kan: be dug 11
 kaⁿtaniy, infin. of kaniya- < √kan: to
 dig, be dug 13
 kapautaka-: blue 2
 Kaṛka-: Carian 10
 Karmāna-: Kerman, Karmania 11
 kaṛnuvaka-: artisan, craftsman 11
 karša-: a measure of weight = 83.33
 g.
 kaṛta-, pp. of √kar-: done, made;
 work 5
 kašciy: anybody 13
 Katpatuka-: Cappadocia 7
 kaufa-: mountain 9
 kayāda-: astrologer 8
 kāma-: to wish, please (+ acc. of
 subject) 6
 Kāpišakāni-: name of a fortress 6
 kāra-: the people, army 2
 kāsaka-: glass 2
 kāsakaina-: (made) of glass 3
 Kuⁿdu-: place name 9
 Kuganakā-: place name 7
 kunau-/kun-, perf. caxr-, pp. kaṛta-,
 infin. cartaniy < √kar: to do 4
 Kuru-: Cyrus 6
 Kūša-: Ethiopia 9
 Kūšiya-: Ethiopian 10
 Lab(a)nāna-: place name 11
 Maciya-: Makranian 3
 magu-: magian 6
 -maiy: me (gen.-dat.) 4
 Maka-: Makran 3
 manah- neut.: mind, thought 8
 manauvi-: angry, vengeful, hot-
 tempered(?) 6
 manā-: me, my, mine (gen.-dat.) 4
 maniya- < √man mid.: to think 5
 Marduniya-: proper name; father of
 Gaubaruva-, one of Darius's six
 helpers 13
 Margu-: Margiana 7
 marīka-: young man 8
 Martiya-: proper name 7
 martiya-: man 2
 maṛiya- < √mar (cf. maṛta-): to die 9
 maṛta-: dead 5
 maškā-: inflated cow hide (used for
 ferrying) 7
 maθišta-: greatest 4
 mayuxa- : nail, doorknob 3
 mā-: let not 9
 Māda-: Media, Median, Mede 2
 māhi/-: month 9
 mām-: me (acc.) 4
 mānaya-, mānaiya- < √man: to await,
 wait for 8
 māniya-: household(?) 3
 Mārgava-: Margian 8
 Māru-: name of town 8
 miθa^h- kunau-: to do sth. wrong to (+
 acc.) 4
 Miθra-, Mitra-: Mithra 19
 Mudrāya-: Egypt, Egyptian 6
 muⁿθa- < √mauθ: to flee 9
 Nabukudracara-: Nebuchadrezzar 6
 Nabunaita-: proper name; last (Neo-
)Babylonian king, Nabonidus,
 Nabū-na'id 6
 Nadiⁿtabaira-: proper name;
 Babylonian rebel, Nidintu-Bēl 6
 naiba-: good, beautiful 2
 naiy-: not 2
 napat-: grandson 5
 *nau- (only restored): ship 13
 naucaina-: of cedar 11
 navama-: ninth 5
 nay-, see ā-nay-
 nayāka- (for *niyāka-): grandfather
 19
 nāh-: nose 8
 nāman- neut.: name 6
 *nāmanāfa-: *genealogy 17
 nāviya-: deep (so as to require ships,
 or similar, to cross; cf. Sogdian
 nāyuk "deep") 7
 ni-čāraya- < √čay (< sray): put back
 in place, restore 9
 nij-ay- < niš + √ay: to go out 9
 ni-kan-: to destroy 8
 nipadiy-: in pursuit (of: + acc.) 11
 ni-pišta-, pp. of paiθa-: written 12
 ni-rasa- √ras: to come down 15
 ni-saya- < √sā: to bestow (upon: +
 upariy + acc.) 4
 Nisāya-: place name 13
 ni-štāya- < √stā: to lay down, order
 (+ infinitive) 12
 ni-šādāya- < √had/šad: to set down
 10
 niyāka-: grandfather 11
 nūram-: now 16
 paišiyā (+ acc.): before, in the
 presence of 4
 Paišiyā^(h)uvādā-: place name 9
 paišiyā-: before 17
 paiθa- (or piⁿθa) < √paiθ: to paint 11

- para-ay-/i- < √ay: go (forth) 8
 para^h: beyond (+ acc.) 4
 paradayādā-, for *paridaidā-?:
 *garden, pleasure spot 19
 para-draya^h: beyond the sea 10
 paraita- pp. < para-ay-/i-: to go off 12
 paranam: previously 16
 parataram: farther away, beyond 15
 parā-bara- < √bar: to carry away 7
 parā-gmata- < √ay/gam: gone far
 (partic.) 15
 parā-rasa < √ras: to arrive 6
 *parā-yātaya-: ? 17
 Parga-: name of mountain 22
 pari-ay-/i- < √ay: to behave 9
 pari-bara- < √bar: to reward 9
 pariy + acc.: about, concerning 4
 pariyana-: behavior 3
 pārša- < √pars/fraθ: to ask, punish 9
 partana- neut.: fight, conflict 13
 Parθava-: Parthia, Parthian 2
 paru-: much, plur. many 2
 paruva-: former 14
 paruvam: of old, before 5
 paruviyata^h, in: hacā paruviyata^h:
 from before, from old 3
 paru-zana-: of many kinds 3
 pasā: after (+ acc. or gen.-dat.) 4
 pasāva: afterward; pasāva yaθā
 “after” (in past narrative) 6
 pasti-: foot soldier 2
 patikara-: representation, statue,
 picture 3
 pati-bara- < √bar: to bring back 14
 pati-fraθiya- = -frasiya- < √pars/fraθ:
 to be read 17
 Patigrabanā-: place name 19
 pati-jan- < √jan mid.: to fight 15
 patipadam √kar: to reestablish, to put
 back where it belongs 14
 pati-paya- √pā mid.: to guard
 (oneself) 16
 pati-pārša- < √pars/fraθ: to read 15
 pati-xšaya- < √xšā mid.: to rule over
 (+ gen.-dat.) 5
 -patiy: too 7
 patiy-avaḥaya- mid.: to implore
 somebody for help, to pray to (+
 acc.) 6
 patiy-ay- < √ay: to come to 7
 pati-zbaya- √zbā: to counter-demand
 16
 patiš: against (+ acc.) 4
 patišam: in addition 17
 pavastā-: clay tablet 17
 paθi/ī- fem.: path 15
 paya- < pā-
 pā-, pres. paya-, pp. pāta- < √pā: to
 protect 8
 pād(a)-: foot 10
 Pārša-: Persia, Persian 2
 Pirāva-: the Nile 6
 piru-: ivory 14
 pitar-: father 5
 pišta-, pp. of paiθa- (piⁿθa-): to paint
 14
 puça-: son 1
 Putāya-: Libyan 10
 ragam *vārđiya- mid.: to swear 5
 Ragā-: Rhaga, Ray 11
 rasa- < √ras: to arrive 8
 raucāh-: day 9
 rauta^h (nom.-acc. sing. of rautah-
 neut.): river 6
 Raxā-: name of a town in Persia 6
 raxθa-: ? 8
 rādiy: from, by, on account of 15
 rāsta-: right 2
 saiyma-: silver 19
 Saka-: Scythian, Scythia 3
 Sikayauvati/ī-: name of a fortress in
 Media
 siⁿkabru-: carnelian 14
 skauθi- = škauθi-: weak, poor 16
 Skudra-: a people north of Greece
 (Thrace, Thracian?) 10
 Skuⁿxa-: proper name; Scythian rebel
 Sparda-: Sardis 7
 Spardiya-: Sardinia 11
 spāyaⁿtiya-: *army camp 15
 sta^mbava- < √stamb: to rebel 11
 stāna-: *niche 13
 stūnā-: column 7
 Sugda- = Suguda-: Sogdiana 9
 Suguda- = Sugda-: Sogdiana 7
 -šaiy: him (gen.-dat.) 9
 -šaiy: his, her, its (gen.-dat.) 5
 -šām: them, their (gen.-dat.) 5
 šāyāta- for šiyāti- 20
 -šim: him 7
 šiyava- < √šiyav: to go 6
 šiyāta-: happy, blissful 3
 šiyāti-: peace, happiness 10
 -šiš: them 6
 škauθi- = skauθi-: weak 8
 tacara-, dacara-: palace 6
 takabara-: petasos-bearing 10
 tanū- fem.: body, self 7
 tara^h: through, via (+ acc.) 4
 tārša- < √tars: to fear (+ hacā + inst.-
 abl.) 7
 tauman- neut.: power, capacity 6
 taumā-: family 3
 tauvi/iyah-: stronger, mightier 8
 *taxma-: brave 2
 Taxmaspāda-: “having a brave army”
 proper name 10
 taya: that (conjunction) 8
 tayaiy: who (nom. plur. masc.) 3
 Tāravā-: place name 22
 tāvaya- < √tav: be capable of 4
 tigra-: pointed 3
 tigra-xauda-: wearing pointed hats 3
 Tigrā-: Tigris 6
 tunuvaⁿt-: mighty 4
 θadaya- < √θaⁿd: to seem (to: + gen.-
 dat.) 15
 θaha-, infin. θastanaiy < √θah: say,
 speak, announce (to: gen.-dat.) 6
 θahāya- < √θah: be said (by: + hacā,
 to: gen.-dat.), be announced (as),
 be called (+ nom.) 3, 4
 θakata-: passed 4
 θanuvaniya-: archer (lit. bow-man) 2
 θard- (or θarad-) fem.: year 5
 θarmi-: timber 11
 θatagu-: Sattagydia 7
 θava- < √θav: to burn (intr.) 11
 θā- < θaha--
 θāigraci-: month name 12
 θātiy < *θahatiy < √θah: he says 4
 θikā-: gravel 11
 θuxra-: proper name; a Persian ,
 father of Utāna 13
 θūravāhara-: month name 14
 ubā: both 10
 ud-pata- < √pat: to rise up (in
 rebellion) 6
 Ufrātū-: Euphrates 9
 upa-ay- < √ay: to come close to 13
 Upadarma-: proper name 6
 upariy-ay- < √ay: to abide (by: +
 inst.-abl.) 14
 upariy: in, on, above 4
 upastā-: assistance, aid; + bar-: “to
 bear aid” 6
 upā + acc.: under = during the reign
 of 4
 ustašanā-, ustacanā-: staircase (with
 carved reliefs?) 19
 ušī (nom.-acc. dual): consciousness,
 intelligence 8
 uša-bāri-: camel-borne 7
 Utāna-: proper name; Otanes, son of
 θuxra-, one of Darius’s six helpers
 13
 utā: and; utā ... utā: both ... and 2
 Uyamā-: name of a town 6
 uzmayāpatiy kar-: to impale 7
 vaçabara-: shield-bearer 2
 Vahauka-: proper name; (Ochus)
 father of Ardumani-, one of
 Darius’s six helpers 13
 Vahāyazdāta-: proper name; rebel 6

- *Vahayaspara-: proper name; father of Vidafarnah-, one of Darius's six helpers 8
 vaina- < √vain: to see 4
 vaja- < √vaj: to gouge out 10
 vaniya-: to be filled (poured) in 11
 vardana- neut.: town 6
 *vardiya-, see ragam *vardiya- 5
 Varkāna-: Hyrcania, Gurgān 7
 varnava- < √var mid.: to choose 15; + pers. pron. acc.: to believe (see grammar) 6
 vasiy: greatly, mightily (only form of this word) 2
 vašnā (instr.-abl. of *vazar): by the greatness of (often translated as: by the favor of, by the grace of; see lesson 9) 1
 Vaumisa-: proper name; a Persian
 vayam: we 3
 vazarka-: great 1
 vā: or; vā ... vā "either ... or" 13
 Vidarna-: proper name; Hydarnes, son of *Vahayaspara-, one of Darius's six helpers 8
 vi-kan- < √kan: to destroy 4
 vi-marda- (-marda-) < √mard: to wipe out, destroy 11
 vi-nasta-: offense 9
 vi-nāθaya- < √naθ: to do harm, do wrong 9
 Viⁿdafarnah^h-: proper name; Intaphernes, one of Darius's six helpers 13
 visa-: all 9
 visa-dahayū-: of all nations 4
 vispadā: everywhere 14
 vispa-zana-: of all kinds 5
 Višpauzāti-: name of town 21
 Vištāspa-: proper name; Hystaspes, Darius's father 1
 vi-taraya- < √tar: to cross over 6
 viθ- fem.: house 5
 Vivāna-: proper name; Persian satrap of Arachosia 12
 Viyaxana-: month name 9
 xaudā-: hat 3
 xraθu-, xratu-: wisdom, intelligence 12, 13
 xšaça-:neut.: (royal) command, empire 3
 xšaça^pāvan(t)-: satrap 8
 xšap- fem.: night 16
 xšaya- < √xšā mid.: to rule, control (+ gen.-dat.) 13
 Xšayaaršā- (Xšayāršā-) masc.: proper name; Xerxes, son of Darius 2
 xšayamna- < √xšā (see lesson 13): being in control 9
 Xšaθrita-: proper name; a Mede 7
 xšāyaθiya-: king 1
 xšnāsa- < √xšnā: to know 15
 xšnuta-: pleased 9
 yaciy: whatever 10
 yada- < √yad mid.: to sacrifice to (+ acc.) 5
 Yadā-: Anshan 9
 yadāyā: where(ever) 16
 yadivā: or 9
 yadiy: if, when 5
 yakā-: yak tree, sissoo 11
 yaniy: where, in which 14
 yaθā: as, than, when 5
 yaθā: so that 6
 yaudaⁿtī- (fem.): (being) in turmoil 10
 Yauna-: Ionian, Greek 7
 Yautiyā-: place name 22
 yauviyā-: canal 13
 yāna- neut.: boon, favor, gift (dā- "grant," jadiya- "ask") 4
 yātu-: sorcerer 8
 yātā: until 6
 yātā ā: up to, until (+ instr.-abl.; local) 9
 yāumani-/ yāumaini-: coordinated, being in control 10
 yāvā: as long as 14
 Zāzāna-: place name 13
 Zraⁿka-: Drangiana 7
 zūra^h- neut.: crooked deed, wrong(doing) 4
 zūra^h- kar-: to wrong 6
 zūra^hkara-: doer of crooked deeds, crook, wrong-doer 13
 Zūza-: place name 21

ENGLISH - OLD PERSIAN GLOSSARY

- ?: *parā-yātaya-: 17
 abide (by; + inst.-abl.): upariy-ay-: 14
 ability, physical: aruvasta-: 7
 abiliy: ^hu/ūvnara-, ^hu/ūvnarā-: 14
 about: pariy + acc.: 4
 above: upariy: 4
 according to (+ gen.-dat.): anuv: 5, 9
 Achaemenes: Haxāmaniša-: 5
 Achaemenid: Haxāmanišiya-: 1
 achievement: haⁿkarta-: 5
 add (to; + abiy + acc.): abi-jāvaya-: 4
 addition, in: patišam: 17
 after (+ acc. or gen.-dat.): pasā: 4
 after (in past narrative): pasāva yaθā:
 6
 afterward (in past narrative): pasāva:
 6
 afterward: aparam: 15
 against (+ acc.): patiš: 4
 agility: aruvasta-: 7
 aid: upastā-: 6
 alive: jīva-: 5
 all: visa-: 9
 along (+ instr.-abl.): anuv: 5, 9
 also: apiy: 15
 among, in (+ acc.): aⁿtar: 4
 and: -cā:
 and: utā:
 angry: manauvi-: 6
 announce: θaha- 6
 Anshan: Yadā-: 9
 anybody: kašciy: 13
 appropriate: ā-yasa-: 6
 Arabia: Arabāya-: 7
 Arachosia: Hara^huvati/ī-: 7
 Arbela: Arbairā-: 9
 archer: θanuvaniya-:
 archer, good: ^hu-θanuvaniya-: 2
 Areia: Haraiva-: 7
 Ariaramnes: Ariyāramna-: 2
 Armenia: Armina-: 4
 Armenian: Arminiya-: 1
 army (enemy): hainā-: 2
 army: kāra-: 2
 arrive: parā-rasa-: 6
 arrive: rasa-: 8
 Arsames: Aršāma-: 2
 Artaxerxes: Artaxšaça-: 2
 artisan: karnuvaka-: 11
 Aryan: Ariya-: 2
 as long as: yāvā: 14
 as long as: aciy/āciy: 10
 as: yaθā: 5
 ask (sb. for sth.; + acc. + acc.):
 jadiya-: 4
 ask: pārsa-: 9
 Aspathines: Aspacanah-: 2
 assistance: upastā-: 6
 assume command of: ā-yasa-: 6
 Assyria: Aθurā-: 2
 Assyrian: Aθuriya-: 2
 astrologer: kayāda-: 19
 await: mānaya-, mānaiya-: 8
 Babylon, Babylonian: Bābiru-: 2
 Babylonian: Bābiruviya-: 6
 Bactria: Bāxtri/ī-: 7
 bad year: dušiyāra-: 9
 badly done, something: duškarta-: 8
 battle-axe: isuvā-: 4
 battle: hamarana-: 3
 be able: tāvaya-: 4
 bear aid: upastām bar-: 6
 become: bava-: 5
 before and still (now):
 duvitāparanam: 3
 before, from: hacā paruviyata^h: 3
 before, in the presence of: paišiyā (+
 acc.): 4
 before: paišiyā: 17
 before: paruvam: 5
 behave: pari-ay-/i-: 9
 behavior: pari-yana-: 3
 believe: vārnava-: 6
 bestow (upon; + upariy + acc.): ni-
 saya-: 4
 better: fratarā-, fraθara-: 3
 beyond (+ acc.): parā^h: 4
 beyond the sea: para-draya^h: 10
 beyond: paratarām: 15
 bind: *baⁿdaya-: 10
 blessed (after death): artāvan-: 5
 blissful: šiyāta-: 3
 blue-green (turquoise): axšaina-: 14
 blue: kapautaka-: 2
 body: tanū- fem.: 7
 boon: yāna-; dā- “grant,” jadiya-
 “ask”: 4
 both ... and: -cā ... -cā: 7
 both ... and: utā ... utā: 2
 both: ubā: 10
 brave: *taxma-: 2
 brave: *taxma-: 10
 brick, baked: *aguru-: 11
 brick, sun-dried: išti-: 11
 bring (about): *ā-bara-: 9, 11
 bring (people to): *ā-naya-: 10
 bring (things to): *ā-bara-: 9, 11
 bring back: pati-bara-: 14
 bring forth: fra-naya-: 7
 brother: brātar-: 8
 built, be: *fra-saḥaya-: 11
 burn (intr.): θava-: 11
 call oneself: gauba-: 6
 call: be called 3, 4
 Cambyses: Ka^mbūjiya-: 6
 camel-borne: uša-bāri-: 7
 camp, *army: spāyaⁿtiya-: 15
 canal: yauviyā-: 13
 capable: tāvaya-: 7
 capacity: tauman-: 6
 Cappadocia: Katpatuka-: 7
 Carian: Karka-: 10
 Carmania: Karmāna-: 11
 carnelian: siⁿkabru-: 14
 carry away: parā-bara-: 7
 carry: bara-: 4
 cedar, of: naucaina-: 11
 choose: vārnava- 15
 Chorasmia: ^hUvārazm-: 7
 clay tablet: pavastā-: 17
 clockwise(?): fraharavam: 7
 column: stūnā-: 7
 come (to): ā-jam- aor.: 9
 come close to: upa-ay-: 13
 come down to (+ abiy + acc.): ava-
 rasa-: 8
 come down: ni-rasa-: 15
 come to: patiy-ay-: 7
 come together: haⁿgmata-: 12
 come: *ā-ai-/i-: 6
 command, (royal): xšaça-: 3
 commander: framātar-: 5
 concerning: pariy + acc.: 4
 conflict: pārtana-: 13
 consciousness: ušti (nom.-acc. dual):
 8
 consolidate(?): ham-dāraya-: 6
 control (+ gen.-dat.): xšaya-: 13
 control, being in: xšayamna-: 9
 control, being in: yāumani-: 10
 control, not in (of; + gen.dat.):
 *ayāumaini-:
 coordinated: yāumani-: 10
 counter-demand: pati-zbaya-: 16
 country: dahayau- fem.: 3
 craftsman: karnuvaka-: 11
 crook: zūra^hkara-: 13
 cross over: vi-taraya-: 6
 crusher (of; + gen.-dat.): jaⁿtar-: 6
 cubit: arašni-: 4
 cut off: fra-jan-: 8
 cut off: fra-jan-: 10
 Cyaxares: ^hUvaxšatarā-: 2
 Cyrus: Kuru-: 6
 Dahian: Daha-: 18
 Dahistan: Daha-: 18
 dare: dāšna-: 13
 Darius: Dārayava^hu-: 1

- day: raucāh-: 9
 dead: mar̄ta-: 5
 deceive: durujiya-: 6
 decoration: āraⁿjana-: 11
 deep: nāviya-: 7
 depth, in: baršnā-: 4
 destroy: ni-kan-: 8
 destroy: vi-kan-: 4
 destroy: vi-marda- (-mar̄da-): 11
 die: m̄riya-: 9
 dig, be: kaniya-: 13
 distinguished: āmāta-: 3
 do sth. wrong to (+ acc.): miθa^h-
 kunau-: 4
 do: kunau-/kun-: 4
 done: k̄arta-: 5
 doorknob: mayuxa-: 3
 down(ward): fravata^h-: 11
 Drangiana: Zraⁿka-: 7
 dry: huška-: 15
 dwell in/at (+ acc.): dāraya-: 4, 7
 ear: gauša-: 10
 earth: būm-: 10
 easy: hucāra-: 5
 Ecbatana: Haⁿgmatāna-: 11
 Egypt: Mudrāya-: 6
 Egyptian: Mudrāya-: 6
 either ... or: vā ... vā: 13
 Elam: hŪ(v)ja-: 2
 Elamite: hŪvjīya-: 6
 empire: xšaça-: 3
 endeavor: *ā-bara-: 9, 11
 entire: haruva-: 5
 ery: d̄aršam-: 6
 Ethiopia: Kūša-: 9
 Ethiopian: Kūšīya-: 10
 Euphrates: Ufrātū-: 9
 everywhere: vispadā-: 14
 evil deed: dušk̄arta-: 8
 excellent: fraša-: 5
 eye: cašman- neut.: 6
 false: duruxta-: 2
 family: taumā-: 3
 famine: dušiyāra-: 9
 f̄ar, from: dūradaš-: 11
 far: dūra-: 11
 far: dūrai-: 15
 farther away: parataram-: 15
 father: pitar-: 5
 favor: yāna-; dā- “grant,” jadiya-
 “ask”: 4
 fear (+ hacā + inst.-abl.): t̄arsa-: 7
 fear: afuvā-: 5
 few: kamna-: 8
 fight: pati-jan-: 15
 fight: partana-: 13
 fighter, good: huš-hamaranakara-: 2
 fighter: hamarana-kara-: 2
 filled (poured) in, be: vaniya-: 11
 first, *at: aθaiya (?) : 13
 flee: muⁿθa-: 9
 flow: *danuva-: 13
 follower, loyal: anušiya-: 3
 foot soldier: pasti-: 2
 foot: pād(a)-: 10
 foremost: fratama-: 7
 form of writing(?): *dipi-ciça-: 17
 former: paruva-: 14
 fortress: didā-: 6
 foulness: gasta-: 8
 friendly to, be: dauštar- + acc. + √ah-:
 6
 from (prep. + inst.-abl.): hacā-: 3
 from, by, on account of: rādiy-: 15
 further away (from), in addition to (+
 hacā): apataram-: 10
 Gandhara: Gaⁿdāra-: 7
 garden, pleasure spot: paradayadā-:
 19
 gate (palace), court: duvara-: 13
 gate: duvarθi-: 4
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liar: draujana-: 3	not: naiy: 2	pray to (+ acc.): patiy-avahaya-: 10
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loyal subject: ba ⁿ daka-: 3	order: ni-štāya-: 12	rebel: sta ^m bava-: 11
loyal: agriya-: 13	Otanes: Utāna-: 13	rebellious: hamičiya-: 2
lying: draujana-: 3	other: aniya-:	rectitude: arštā-: 13
shield-bearer: vačabara-: 2	our: a ^h māxam: 3	reestablish: patipadam: 14
made: akunau-: 4	over to: abiy (+ acc.): 4	relinquish: avarda-: 15
made: karta-: 5	own: huvāipašiya-: 6	representation (artistic): patikara-: 3
magian: magu-: 6	paint: paiθa-: 11	restore: ni-čāraya-: 9
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Media: Māda-: 2	path: paθi/ī- fem.: 15	rule (+ gen.-dat.): xšaya-: 13
Median: Māda-: 2	pay tax: bājim bara- (to; gen.-dat.): 10	rule over (+ gen.-dat.): pati-xšaya-: 5
Megabyxus: Bagabuxša-: 13	peace: šiyāti-: 10	sacrifice to: yada- (+ acc.): 5
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 speak (to; gen.-dat.): θaha-: 6
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