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/Anšān. 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.).

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.

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1 Another explanation of the mixture of dialects in Old Persian could be that Old Persian had assimilated elements from...
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 cārmā 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 ḏḏ ḡḡ ḥḥ, 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 ĭ and ĭ. 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.

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2 Reading proposed by R. Schmitt.
3 C = consonant, V = vowel.
### THE SYLLABARY.

<table>
<thead>
<tr>
<th>Ca</th>
<th>Ci</th>
<th>Cu</th>
</tr>
</thead>
<tbody>
<tr>
<td>ă</td>
<td>&lt;a&gt;</td>
<td>ă</td>
</tr>
<tr>
<td>a</td>
<td>ă</td>
<td>a</td>
</tr>
<tr>
<td>ba</td>
<td>ba</td>
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</tr>
<tr>
<td>ca</td>
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<tr>
<td>ca</td>
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<td>ca</td>
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<td>&lt;di&gt;</td>
<td>&lt;du&gt;</td>
</tr>
<tr>
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<td>fa</td>
<td>fa</td>
</tr>
<tr>
<td>ga</td>
<td>&lt;gu&gt;</td>
<td>ą</td>
</tr>
<tr>
<td>ha</td>
<td>ha</td>
<td>ha</td>
</tr>
<tr>
<td>ja</td>
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<tr>
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<tr>
<td>va</td>
<td>&lt;vi&gt;</td>
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<td>ya</td>
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<tr>
<td>za</td>
<td>za</td>
<td>za</td>
</tr>
</tbody>
</table>

\< : > (word dividers)

The forms ă <ya> and \< : > are used in Darius’s Behistun (Bisotun) inscription (DB).
The forms ă <ā> is found once. The form ă is a mistake found once.
LOGOGRAMS.

<xš> = xšāyaθīya
<dh₁> = dahāyāuš
<dh₂> = dahāyāuš
<bg> = baga

<bu> = būmiš
<AM₁> = Auramazdā
<AM₂> = Auramazdā
<AMha> = Auramazdāha

TABLE OF SIGNS ACCORDING TO COMPONENTS.

<ka> <ku> <ma> <na>
<sa> <ga> <va> <ba>
<za> <ha> <ja> <ta>
<θa> <θa> <vi> <θa>
<ya> <gu> <ji> <ri>
<mi> <u> <ru> <di>
<θa> <xa> <bg> <mu>
<tu> <nu> <i> <la>
<θa> <ca> <bu>
<da> <sa> <pa>
<ca> <pa>

NUMERALS.

<p>| | | |</p>
<table>
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<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<td>9</td>
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<td>29</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>120</td>
</tr>
</tbody>
</table>
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 (Aburamazdāh, baṇḍaka, abara, abara), but in the text examples they are omitted.

Examples:

<table>
<thead>
<tr>
<th>Old Persian</th>
<th>Transliteration</th>
<th>Transcription (normalization)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;ba-ga&gt;</td>
<td>&lt;ka-a-ra&gt;</td>
<td>&lt;ma-a-ma&gt;</td>
</tr>
<tr>
<td>&lt;ji-i-ya-ma-na&gt;</td>
<td>&lt;vi-θa-i-ya-a&gt;</td>
<td>&lt;pa-ta-i-ya&gt;</td>
</tr>
<tr>
<td>&lt;ji-va&gt;</td>
<td>&lt;ku-u-ru-ša&gt;</td>
<td>&lt;sa-u-gu-u-da&gt;</td>
</tr>
<tr>
<td>&lt;ba-da-ka&gt;</td>
<td>&lt;ba-da-ka&gt;</td>
<td></td>
</tr>
</tbody>
</table>

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 [ar] (as in English courageous, French ferais). Similarly, ha should be pronounced [ha], 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 ðr.
- 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’aśpa, ām’ātā, Auramazd’ōha, kāsakāina
vaz’arka, Auramāzdā, Ariyārāmūna
fr’ābara, duviṭ’āparanam
mārtiya, viṣpazān

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, Kūrāuš: Kūrāuš or Kurāuš, and dahayaus: dāhayaus or dahayauš.

In words with several short syllables the stress moved toward the beginning of the word: bāga, nāvama, but we do not know how far it was allowed to go and so, for instance, where the stress lay in ħamāranakāra and other words with four or more short syllables, e.g.: ākunavam or akīnavam, ħāmaranakāra or hamāranakāra (ā = secondary stress), uśhamāranakāra or uśhamāranakāra.

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: navāma > *nowom4 (the new stress may represent a generalization of the stress of the genitive-dative: navāhayā).

In cases where a short vowel developed, as in xšāyāhyā, which is from *xšāyābhyā, Haxāmənīšyā < *Haxāmənīshyā, or thənəvənyā < *θənvanyā, the position of the stress is a matter of conjecture. These words may have been stressed either xšāyāhyā < *xšāyābhyā, Haxāmənīshyā < *Haxāmənīshyā, and thənvənəvyā, or xš āyəbhyā, Haxāmənīshyā, and thənvənəvyā, according to the above rule (cf. Middle and New Persian sāh < xš āyəbhyā?). We also do not know whether the stress shifted position in the genitive-dative forms such as kārahaya ~ kārahaya (< *kārāhyā).

Note also the case of mərikα- < *məriya-kα- (cf. Av. mairiia-, Olnd. márya-, maryaká-). The probable development is *məriya-kα > mərıkα > mərīka, but it may also have been *məriya-kα > mərīka.

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4 An asterisk (*) indicates that the word is not actually found, only reconstructed.
LESSON 1

EXCERCISE 1

Practice reading:

1. 

Dārayavauś xšāyaθiya vazarka Vištāspahayā puça Haxāmanišiya
   “Darius, the great king, son of Hystaspes, an Achaemenid”

2. adam Dārayavauś xšāyaθiya vazarka “I (am) Darius, the great king.”

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

4. vašnā Auramazdāha adam xšāyaθiya amiy “by the greatness of Ahuramazdā I am king.”

5. Araxa Halditahayā puça Arminiya “Araxa, son of Haldita, an Armenian.”

VOCABULARY 1

adam: I
ahmiy: I am
Araxa:- proper name
Arminiya:- Armenian
Auramazdā:- Ahuramazdā
baga:- god
Dārayavaθu:- Darius
Haldita:- proper name
Haxāmanišiya:- Achaemenid
puça:- son
vazarka:- great
vašnā: by the greatness of (commonly translated as: by the favor of, by the grace of); see lesson 9.
Vištāspa:- Hystaspes
xšāyaθiya:- king

Note: The grammatical forms will be explained from Lesson 2 onward.
LESSON 2

SCRIPT. SPECIAL CONVENTIONS. 1.

<ha> = ḥa:

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 ḥa. Most often this occurs in the combination <Ca-ha-ya> -ahiya- instead of <Ca-ha-i-ya>-ahiya- <*-ahiya-. The spelling <Ca-ha-i-ya>-ahiya- is found in the inscriptions of Xerxes.

Examples of ḥa in other positions: ḥazānam “the tongue,” ḥaštataiy “it stands.”

Examples of hi: Ḥɪḍuṣ “India” (actually Sindh), Ḥɪḍuva- “Indian.”

<u> = ḥu- or hū-:

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

<ra> = ār:

The sign <ra> was also used to spell r, the Indo-Iranian so-called “vocalic r,” that is, an r used as a vowel (CrC; similar to American pronunciation of er in perhaps [pʰærps]). Such a use of ra is indicated here by writing ār, 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., Āršāma), 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., Dārayavahu-, Vištāspa-) or 2. common nouns (appellatives, e.g., xšāyaḥiya- “king,” puča- “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.
LESSON 2

NOUNS. THE NOMINATIVE SINGULAR. VOWEL STEMS.

The texts in lessons 1-2 contain examples of the -a-, -ā-, -i-, 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 Aḥuramazdā-. The i- and u-declensions contain masculine, feminine, or neuter nouns. The au-stem dahayau- “land” is feminine. The nominative singular endings are:

<table>
<thead>
<tr>
<th>a-declension</th>
<th>ā-declension</th>
<th>i-declension</th>
<th>u-declension</th>
<th>dahayau-</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. fem.</td>
<td>āh</td>
<td>iš</td>
<td>-uš</td>
<td>dahayau-</td>
</tr>
<tr>
<td>masc. neut.</td>
<td>āh</td>
<td>(-iy)</td>
<td>-uv</td>
<td></td>
</tr>
<tr>
<td>neut.</td>
<td>a</td>
<td>-ā</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


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: Aḥuramzādā-, Xšayaqršā- (or Xšayāršā-) “Xerxes,” and Artaxšaça- “Artaxerxes.” Of these three Xšayaqršā- was originally an n-stem, Xšayaqršān-, and Artaxšaça- an a-stem. The nom. Aspacaṇāḥ “Aspathines” is from an h-stem (Aspacaṇah-, 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 i-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: hašīyam “something true,” duruxtam “something spoken as a lie,” rāstam “something straight, what is right.”

Dahayau-:

The feminine au-stem dahayau- “land” has the nom. sing. dahayāuš.

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”:

Aspacaṇā vaçaṭabara “(This is) Aspathines, the shield-bearer.” (DNd)
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 baga vaz̄rka “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 kāša Pārsa “This (is) the Persian people/army” or “This people/army (is) Persian.”

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

iyam kāša kapataka “This glass (is) blue” or “This (is) blue glass.”

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

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

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

paruv naib am “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 vaz̄rka ... Haxāmaniθiya Pārsa ... Ariya Ariya-ciça “I (am) Darius, great king, an Achaemenid, a Persian, an Aryan, of Aryan stock.” (DNa 8-15)

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

asabāra uvasabāra amiy uthamunviyta uthamunviyta amiy utā pastiθ 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 -ahāyā, e.g., Vištāspahāyā “Hystaspes’s,” Aršāmahāyā “Arsames’s,” ariyahāyā “the Aryan’s.” See some examples in lesson 1, exercises 1.

Instead of final -ā we find short -a (-ahya) in a few words (see lesson 5). Note also avahyarādiy “on account of that, therefore.”
LESSON 2

SYNTAX. WORD ORDER.
Various arrangements of the main parts of a sentence (subject, predicate, direct object, verb) are possible in Old Persian. In this lesson patterns 1-2 are seen:

1. A pronoun usually precedes the noun.
2. An adjective usually follows the noun.
3. A genitive usually precedes the noun.
4. The verb is usually at the end of the sentence.
5. The subject is usually at the beginning of a sentence unless it is introduced by a conjunction or certain adverbs.
6. The predicate noun, direct object, indirect object, etc. are placed between the subject and the verb.
7. The main exceptions to these general rules are:
   7a. The verb θātiy “(the king) announces” is always placed at the beginning of the sentence.
   7b. A direct object can be placed before the subject for emphasis.
   7c. A sentence part can be placed after the verb for emphasis.
8. The negation naiy is usually immediately in front of the verb.

See lessons 18-19 for further details.

EXERCISES 2

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

1. adm.ariyarn.x
2. adm.hxamni
3. iym.pstix
4. iym.vçbr.hMiçiy.
5. iym.pars.iym.mad.iym.uvj.iym.prfuv.
6. ar.tik.aMiy.uvr.tik.uta.pstix

B–Translate into Old Persian:
1. I am Darius, a Persian and an Achaemenid.
2. I am a Parthian; I am not an Aryan.
3. Hystaspes was a Persian man. (His) son was Darius the great king.
4. This is Hystaspes, Arsames’s son. Arsames was Ariaramnes’s son.
5. Cyaxares was a Median king. He was a brave horseman.
6. I am both an Elamite and a good archer.
7. There was a man. He was a foot soldier.
8. The horse was blue, the enemy army was big, the law was true.

Note: The students should concentrate on using the regular or “unmarked” word order.
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
Ariya-ciça-: of Aryan stock
Arīyāramna-: Ariaramnes
Aršāma-: Arsames
āršīka- (or āršīka-?): spearman
Artaxsaça-: Artaxerxes
asa-bāra-: a rider, on horseback
aspa-: horse
Aspakanabh (nom.): Aspathines
Aθurā-: Assyria
Aθuriya-: Assyrian
āha!, āha-: he was, they were
Bābiru-: Babylon, Babylonian
dāta-: neut.: law
duruxta-: false (lit. “lied up”)
hainā-: (enemy) army
hamarana-kara-: a fighter
hamiçiya-: rebellious, inimical
hašiya-: true
hāzanaim < hāzan-: tongue
Hīṇdu-: India
Hīṇduya-: Indian
hūn-haranakara-: a good fighter
hūn-thanuvaniya-: a good archer
huv-aršīka- (uv-āršīka-?): a good spear-thrower
huv-asabāra-: a good rider
huvaxšatara: Cyaxares (Median king)
ūvya-: Elam, Elamite
ima: this (dem. pron., nom.-acc. neuter)
iyam: this (dem. pron., nom. masc. and fem.)
kapautaka-: blue
kāra-: the people, army
kāsaka-: glass
martiya-: man
Māda-: Media, Median, Mede
naiba-: good, beautiful
naiy-: not
Parθava-: Parthia, Parthian
paru-: much, plur. many
pasti-: foot-soldier
Pārsa-: Persia, Persian
rāsta-: right
*tahma-<taxma-: brave
θanuvaniya-: archer (lit. bow-man)
utā: and; utā ... utā: both ... and
vasiy-: much; greatly, mightily (only form of this word)
vaçabara-: shield-bearer (Pirart)
Xšayaaršā-: masc.: Xerxes
LESSON 3

SCRIPT. SPECIAL CONVENTIONS. 2.

<\u> ~ <u-va> = ū (u):
A short ū or long ū before consonant is sometimes written <u-va> rather than just <u>, for instance:

  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. sūna- with long ū,
  but Pers. hunar, with short ū.

<i> ~ <i-ya>:
There seem to be no instances of long i written <i-ya> before consonants. Wherever we have doublets such as niyaśādayam <na-i-ya-śa> (Darius) “I placed” beside nīśādayam <na-i-śa> (Xerxes) we are probably dealing with the historical development of -iya > -i. Note also that older *mariyaka- has already become marika- “young man” in the inscriptions of Darius. Similarly <pa-ra-i-ya-na> is probably for pariyaṇa- ~ *pariya-ayana- “behavior.” 6

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

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,” puṣa- “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- “to lie”;
    -ana- drauñana- “full of lies, lying” < √draug-/drauj- “to lie”;
    -aina- kāsakāina- “made of glass” < kāsaka- “glass,” aṭhārgaina- “made of stone” < aṭhāng- “stone”
    (cf. Mod. Pers. sang);
    -iya- Aṭhūrīya- “Assyrian” < Aṭhūrā- “Assyria,” Ḥaxāmānīṣīya- “Achaemenid” < Ḥaxāmānīṣa-
    “Achaemenes,” ḥanuvaṇīya- “connected with/using a bow, archer” < ḥanuvaṇ- “bow,”
    xāyatha- “king” < *xayaθaθa- “the wielding of (royal) command” < √xāyay “to be in
    command,” māṇiya- “household” < *māna- “house” (YAv. mnāna-); note that nouns in -ka-
    change the k > c³ Maciya- < Maka- “Makran,” Ḥākaufacīya- “mountain-dwellers” < *Ḥākaufaka-

---

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.”
-ka- vazarka- < *vazar “greatness,” cf. vaśnā “by the greatness of Ahuramazdā”; aršīka- (or āršīka-) < *aršī- “spear” (YAv. aršīi-); marīka- “young man” < *marīya- (YAv. mairiīa-);
-man- tauman- “strength” < *taīu “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.,


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-ciça. 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 -āhā in the nominative plural.

<table>
<thead>
<tr>
<th>a-declension</th>
<th>ā-declension</th>
<th>dahayau-</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>neut.</td>
<td>fem.</td>
</tr>
<tr>
<td>-ā, -āhā</td>
<td>-ā</td>
<td>-āh</td>
</tr>
</tbody>
</table>


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

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

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 Dārayavaus xšāyahiyva vazarka “I (am) Darius, the great king.” (DB 1.1)

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

9 = Avestan -āpōh, Sanskrit -āsah.
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:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>iyam</td>
<td>iyam</td>
<td>ima</td>
</tr>
<tr>
<td>Plur.</td>
<td>imaiy</td>
<td>imā</td>
<td>imā</td>
</tr>
</tbody>
</table>

iyam asa naiba “This horse (is) good.”
imaiy marīyā šiyāta “These men (are) happy.”

iyam arštī tigrā “This spear (is) pointed.”
imā xaudo tigrā “These hats (are) pointed.”

ima dātam rāstam “This law (is) right.”
imā xσaça 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:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>aniya</td>
<td>aniyašca</td>
<td>aniyā,</td>
</tr>
<tr>
<td></td>
<td>aniyaš</td>
<td>aniyašca</td>
<td>aniyaš-</td>
</tr>
<tr>
<td>Plur.</td>
<td>aniyašca</td>
<td>aniyaš</td>
<td>aniyaš-ca</td>
</tr>
</tbody>
</table>

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

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

bagā aniyašt 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” (āvah):

---

11 “deictic” means that it points to something near or far.
12 See lesson 12.
present | imperfect
--- | ---
1st | abmiy
3rd | astiy āhaē

Plur.

| 1st | abmahay | āhaē |
| 3rd | haartiya | āhaē |

vayam badakā anušiyā amahay hamiciyā naiy amahay “We are loyal subjects. We are not rebellious.”

vayam Haxāmanišiyā ... hae refillarvita āmātā amahay ... IX duvitaparanaṃ vayam xśyaṭhayā amahay “We Achaemenids ... from old are (=have been) distinguished. ... from the beginning till now we are (have been) nine kings” (DB 1.7, 10-11 = DBa 10-12, 17-18)

imaiy mayuxā kāsakainā (hatiy) “These doorknobs are of glass.”
imā xaudā kapautakā (hatiy) “These hats are blue.”

imā dahayāva a’rīkā āha “These countries sided with the Evil One.”
amāxam taumā āmātā āha “Our family was distinguished.”

The copula is often left out:

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

adam navama “I (am) the ninth.” (DB 1.10)

EXERCISES 3

A–Transcribe and translate from Old Persian the following:
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

abhmāxam: our
anuṣiya:- a loyal follower
abhrikā:- evil, siding with the Evil One
āristī- fem.: spear
abhaga:- stone
abhagaima:- (made) of stone
Ākaufaciya:- mountain-dwellers
āmāta:- distinguished, noble [Akkadian mār banī
(DUMU.DŪ) “free, full citizen, notable, person of
good quality”(?).]
āyadana- neut.: place of sacrifice, temple
baabhāka:- loyal subject
dahayau- fem.: land, country
draujana:- lying, liar
duviṭapar(a)nam: in two “wings” (branches ?)
fratara:- superior, better
hacā: from (prep. + inst.-abl.)
hamarana- neut.: battle
huv-aspa = uv-asā-
IX = *navā: nine
karta- < ṭkar-: made (perfect participle); work
kāsakaina:- (made) of glass
Maciya:- Makranian
Maka:- Makran
mayuxa:- nail, doorknob
māniya:- household(?)
navama:- ninth
paṛiyana:- behavior
paruviyataḥ, in hacā paruviyataḥ: from before, from old
paru-zana:- of many kinds
patikara:- representation, statue, picture
Saka:- Scythian
stūnā:- column
śiyāta:- happy, blissful
taumā:- family
tayaiy: who (nom. plur. masc.)
tigrā:- pointed
tigrā-xauda:- wearing pointed hats
ṭahayāmahay < ṭahaya- < ṭah: we are called
vayam: we
visa:- all
xaudā:- hat
xṣaça- neut.: (royal) command, empire

1 Presumably: < *ahrīya- “on the side of the Evil one, Avestan Āŋra (< āhra-) Maniū.
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-ya> or <Ca-i-ya> (except after h, as explained in lesson 2). Examples:

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

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

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

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-paty “nor,” and hauv becomes hau- before the pronoun -maiy “me, my”: <ha-u-ma-i-ya> hau-maiy. Often this rule is not observed, so we also find hauvmaiy, 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- ~ dāraya-, 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 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 consonant and thematic and athematic, conjunctions. 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 √. 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., √had “to sit,” √ah “to be,” √ay “to come,” √siyav- “to go,” √kar “to do,” √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-; √jan-: present stem jan-; √siyav-: present stem siyav-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.

\[ h + m > hm \]
\[ h + t > st \text{ (in asty)} \]
\[ n + t > nt \]

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

<table>
<thead>
<tr>
<th>Endings:</th>
<th>athem.</th>
<th>them.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-miy</td>
<td>-āmiy</td>
</tr>
<tr>
<td>2</td>
<td>-hay</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>-tiy</td>
<td>-atiy</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-mahay</td>
<td>-āmahay</td>
</tr>
<tr>
<td>3</td>
<td>-o̞tiy</td>
<td>-o̞tiy</td>
</tr>
</tbody>
</table>

Examples:

<table>
<thead>
<tr>
<th>athem.</th>
<th>them.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a̞miy</td>
<td>dārayāmiy, jadiyāmiy</td>
</tr>
<tr>
<td>ahay</td>
<td>astiy, jαntiy, θαtiy (&lt; *θahatiy), dārayatiy</td>
</tr>
<tr>
<td>kunahtiy</td>
<td></td>
</tr>
<tr>
<td>a̞mahay</td>
<td>thahayāmahay</td>
</tr>
<tr>
<td>hαntiy</td>
<td>baraαntiy</td>
</tr>
</tbody>
</table>

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,” aduruiya “he lied, they lied,” adhaha “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 dahayau- is dahayāum or dahayāvam.

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, fem. -āh, neut. -ā. The endings are:

<table>
<thead>
<tr>
<th>a-stems</th>
<th>ā-stems</th>
<th>i-stems</th>
<th>u-stems</th>
<th>dahayau-</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>neut.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>-am</td>
<td>-am</td>
<td>-ām</td>
<td>-im</td>
</tr>
<tr>
<td>Plur.</td>
<td>-ā</td>
<td>-ā</td>
<td>-āh</td>
<td>-īš(?)</td>
</tr>
</tbody>
</table>

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 abiy sakām pasāvā (DB 5.21-22); since sakām is the last word of a sentence and pasāvā begins, not only a new sentence, but a new section of the inscription, this hypothesis remains weak, however.
Examples:

\[
\begin{array}{c|c|c|c}
\text{Sing.} & \text{masc.} & \text{fem.} & \text{neut.} \\
\hline
\text{nom.} & \text{vazrka} & \text{A\textsuperscript{4}uramazd\text{\textae}h} & \text{umarti\text{\textae}y} & \text{vazr\text{\textae}kam} \\
\text{acc.} & \text{vazr\text{\textae}kam} & \text{A\textsuperscript{4}uramazd\text{\textae}m} & \text{tigr\text{\textae}m} & = \\
\end{array}
\]

\[
\begin{array}{c|c|c|c}
\text{Plur.} & \text{masc.} & \text{fem.} & \text{neut.} \\
\hline
\text{nom.} & \text{\textae}m\text{\textae}t\text{\textae}h, \text{aniy\textae}h\text{\textae} \text{\textae} & - & \text{hami\textae}t\text{\textae}y\text{\textae}h & \text{\textae}t\text{\textae}kat\text{\textae}h \\
\text{acc.} & \text{mart\textae}y\text{\textae}h & - & = & = \\
\end{array}
\]

\[
\begin{array}{c|c|c|c}
\text{Sing.} & \text{fem.} & \text{masc.} & \text{neut.} \\
\hline
\text{nom.} & \text{\textae}s\text{\textae}t\text{\textae}h & \text{d\textae}rayava\text{\textae}m\text{\textae}\text{\textae} & \text{paru}\text{\textae}v \\
\text{acc.} & \text{\textae}s\text{\textae}t\text{\textae}m & \text{d\textae}rayava\text{\textae}h\text{\textae}m & = \\
\end{array}
\]

\[
\begin{array}{c|c|c|c}
\text{Plur.} & \text{fem.} & \text{masc.} & \text{neut.} \\
\hline
\text{Plur.} & \text{(no examples)} & & \\
\end{array}
\]

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

**Nouns. The ū-Stem \textit{tanū}-**

The ū-stem \textit{tanū}- fem. “body, self” has the nom. \textit{tanūs}, acc. \textit{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 \textit{u}-stems.

**Pronouns. The Accusative.**

The accusative of \textit{adam} “I” is \textit{mām} “me,” enclitic \textit{-mā} (-mām).

Note: \textit{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 (\textit{mā-taya-mām} “not-that-me” = “that ... not me”). Note also \textit{avašciy} < \textit{ava} + \textit{ciy} (below).

The accusative forms of the demonstrative pronoun \textit{ima}- “this” are:

\[
\begin{array}{c|c|c|c}
\text{Sing.} & \text{masc.} & \text{fem.} & \text{neut.} \\
\hline
\text{acc.} & \text{im\textae}m & \text{im\textae}m & \text{ima} \\
\end{array}
\]

\[
\begin{array}{c|c|c|c}
\text{Plur.} & \text{fem.} & \text{masc.} & \text{neut.} \\
\hline
\text{acc.} & \text{im\textae}t\text{\textae}y & \text{im\textae}h & \text{im\textae}h \\
\end{array}
\]
PRONOUNS. DEMONSTRATIVE PRONOUNS. FAR-DEIXIS.
The nom. and acc. forms of the demonstrative hauv/ava- “that” are:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>hauv</td>
<td>hauv</td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>avam</td>
<td>avām</td>
<td>ava, avašciy</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>avaiy</td>
<td>*avā</td>
<td>avā</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>haya</td>
<td>hayā</td>
<td>taya</td>
</tr>
<tr>
<td>acc.</td>
<td>tayam</td>
<td>tayām</td>
<td>taya</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>tayaiy</td>
<td>tayā (tayaiy)</td>
<td>tayā</td>
</tr>
</tbody>
</table>

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 taurā “the family which is ours,” where, according to English usage, we would expect *taurā 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 dahayāvan) vaināmiy “I see this land.”
   Sakā tayaiy xaudām tigrām baratiy “the Scythians who wear a pointed hat” (DB 5.22)
   Aspakanā vaçābara isuvām dārayatiy “Aspathines the shield-bearer holds the battle-axe(?).” (DNd)
   aniya aniyām jatiy “They strike one another.” (lit.: “(one) strikes the other”)
   āyadanā vikatiy “He destroys the temples.”
   ūtāy Xšayaartā xšāyatiya vaśnā Anumazdāhā Dārayavaun isam duvarīm visadahgyum akunauš “King Xerxes announces: ‘By the greatness of Ahuramazdā Darius made this gate of all nations.’” (cf. XPa 11-13)
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 xšāyatiyam akunauš hau-mā draujanam naiy akunauš “Ahuramazdā made me, Darius, king. He did not make me a liar.”

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

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

aniya aniyaṃ mīta akunauš “They did wrong to one another.”

naiy škauθim naiy tunuvaṭam 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 ubārtam abaram “I treated him well,” literally, “I carried him well-carried.”

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

avam frāšayam Arminam “him I sent to Armenia,”

but:

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

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

XL arašniš baršnā ... XX arašniš 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: aνtαr “(in)side),” abiβ “to,” upā “under (the reign of),” upariy “on(to),” tarabh “through, via,” pašiyā “before, in the presence of,” patiš “against,” parabh “beyond,” pariy “about, concerning,” pasā “after.” Examples:

atar imā dahayāva “among these lands”

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

upā Artaxšaçām “under Artaxerxes”

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

pašiyā mām “before me, in my presence”

martiya taya patiθ martyam θατιθ “that which a man says against a(nother) man.”

patiθ duvitiyam “for the second (time).”

hauv ašiyava patiš Dāḍarṣim “He went against Dāḍarṣi.”
parīy Gaumātam tayam magum “about Gaumāta the Magian.”

Dārayavaus ... pasā tanūm mām maṭhiṣam akunāus “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.

thaṭiy Dārayavaus XS ima xṣaçaṃ taya adam dārayāmiy “King Darius announces: ‘This (is) the empire which I hold.’” (DPh 4-5 = DH 3-4)

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

ima patimaiy aruvastam tayamaiy tanūs 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 Haxāmanisīyiā thaḥyāmahiya hacā paruviyata āṃtā amahay “We are called Achaemenids (because) we are (= have been) distinguished from old.” (DB 1.7-8 = DBa 10-12)

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

Note the formula thaṭiy X xṣavatiyiya “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 ṣdar and ṣbar.

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

1. p¸uv.darytiy.ty.nibm.vsiy.ty.frtrm.vin aMiy.
3. ṭatiy,daryvu π, xπ ayƒiy,avhyraDiy, vym, h xamni π iy a, ḥyamhy, hca, p¸u viyt, amata, a mhy, hca, p¸u Viyt, hya, amxm, tuma, x π ayƒ iy, a h,
4. aurmzda.x π çm.upriy.mam.niysy.
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

aita: this (neut.)
abi-jāvaya- < ṣjav: to add (to: + abiy + acc.)
abi: to, over to, toward (+ acc.)
adānum (see diā− in lesson 6): I took + 2 acc.: sth. from sb.
akunau- < ṣkar: made
aniya−: other; aniya− ... aniya−: one ... another
arašni−: a cubit
Armina−: Armenia
aruvasta− neut.: physical ability, agility
aḥtar: among, in (+ acc.)
avahāya-rādyi: for this (the following) reason
bara− < ṣbar: to carry
baršā− (< a barzan−): in height, depth
Dādāri−: proper name
dārāya− < ṣdar: to hold, have
duvarši−: gate, portal
duvūtiṭam: a second (time)
frāša− < fra + vāš: to send (+ acc. of place; + abiy + acc. of persons)
frābara < fra + ṣbar: he gave
hauv: he (nom. sing. masc.)
haya−, taya−: relative pronoun
ḥu-bartam barā−: to treat well
ḥu-martiya−: with good men, having good men
ḥuv-asā− = ḫuv-aspa−: with good horses, having good horses
isuv−: battle-axe
jādiya− < ṣjad: I ask + 2 acc.: sb. for sth.
jan− < ṣjan: to strike
kunau− < ṣkar: to do
-ма enclitic: me (acc.)
mām: me (acc.)
mīṭah− kunau−: to do wrong to (+ acc.)
nipadiy− after, in pursuit (of) (+ acc.)
niyasaya− < ni-saya− < ṣsā: he bestowed (upon: + upariy + acc.)
paišiyā− (+ acc.): before, in the presence of
parāḥ− beyond (+ acc.)
pariy−: about, concerning (+ acc.)
pasā−: after (+ acc., gen.-dat.)
patiy adverb: also, too, in addition
patiš−: against (+ acc.)
ṣiyāṭi− fem.: peace, happiness
ṣkaṭāṭi− = skauṭi−: poor
tanū− fem.: body, self
tarāḥ−: through, via (+ acc.)
tāvaya− < ṣlav: to be able, capable (of)
tunuvāḥ−: mighty (see lesson 8)
ṭahaya− < ṣḥah (passive): to be said, be announced (as), be called
ṭakata−: passed (used in dating formula, see lesson 9)
ṭāṭi− < ṣṭhati− < ṣḥah: he says
upariy−: in, on (+ acc.)
upā−: under = during the reign (of: + acc.)
vaiṇa− < ṣvain: to see
vi-kan− < ṣkān: to destroy
visa-daḥyau−: of all nations
xraθu− (xraṭu−): wisdom, intelligence
yāṇa− neut.: boon, favor, gift
zūrah− neut.: crooked deed, wrong(doing) (zūrahā dūk−: do wrong to, + acc.)

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 ~ -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 ~ -ahayā, always in the dating formula (Āciyādiyahāya māhayā “in the month of Ā.”), occasionally in the “son of” formula (Nabunaitahāya puça “the son of Nabonidus”), and occasionally elsewhere.

The word kā “who(ever)” is written ʰ<ka-a> in DB but ʰ<ka-ā> in XPh, where the second sign is “a semi-ā,” i.e., an <ā> 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 ʰ<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).

<ca-i> = ai:

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

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 𐤌𐤇𐤊 <XShāyā> = xšāyathiyayā, 𐤌𐤊𐤇𐤇𐤇 XŠyānām = xšāyathiyānām, 𐤊𐤌 <DHyānām = dahayānām.

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, ś, and perhaps s (in *dathā’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 a 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 ≠ 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 hakram-maiy “(if) once for me,” etc.

¹⁸ A case other than the nominative.
LESSON 5

NOUNS, CONSONANT STEMS.
The nom. sing. of n-stems, r-stems, and t-stems ends in -ā: xšaçaṇavā < xšaçaṇavon- “satrap”; pītā < pītar- “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:

<table>
<thead>
<tr>
<th></th>
<th>a-stems</th>
<th>ą-stems</th>
<th>i-stems</th>
<th>u-stems</th>
<th>dahayau-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.-neut.</td>
<td>masc.</td>
<td>fem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>-ahā</td>
<td>-ahā, -ahā, -ahā</td>
<td>-ayāh</td>
<td>-aiā</td>
<td>-auš</td>
</tr>
<tr>
<td>Plur.</td>
<td>-ānām</td>
<td>-ānām</td>
<td>-</td>
<td>-ānām</td>
<td>dahayānām</td>
</tr>
</tbody>
</table>

Examples:

<table>
<thead>
<tr>
<th></th>
<th>a-stems</th>
<th>ą-stems</th>
<th>i-stems</th>
<th>u-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>fem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>xšayaṭiyayahāyā</td>
<td>Ahuramazdāhā &lt; [Xšayaart]sāhā(XH)</td>
<td>taumāyāh</td>
<td>Cišpāiš</td>
</tr>
<tr>
<td>Plur.</td>
<td>xšayaṭiyānām</td>
<td>vispazanānām</td>
<td></td>
<td>parūnām</td>
</tr>
</tbody>
</table>

The gen.-dat. of consonant stems ends in -āh, e.g., ŧardāh < ŧard- “year.”

In some cons. stems case forms other than the nom. and acc. are formed from a modified stem, for instance pīçaḥ (< *pītraḥ < *pīra-st) < pītar-, 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 AhURAMAZDĀ-.
The masc. ā-stem Ahuramazdā- 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. *Ahurah mazdaH-āH > Ahura-mazdā
acc. *Ahuram mazdaHam > *Ahuram mazda’ām > Ahura-mazdām
gen. *Ahurahya mazdaHah > *Ahurahya mazda’ah > Ahura-mazdāh

Because the gen.-dat. became identical with the nominative, the original ending was repeated (> Ahuramazdāh-āh) or the gen.-dat. ending -āh of the consonant stems was attached to the original form (> Ahuramazdāh-āh). The form Aurnamezahā is also found.
LESSON 5

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

<table>
<thead>
<tr>
<th></th>
<th>adam “I”</th>
<th>vayam “we”</th>
<th>“he, she”</th>
<th>“they”</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.-dat.</td>
<td>manā, -maiy</td>
<td>amāxam</td>
<td>-šaiy</td>
<td>-šām</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th></th>
<th>iyam, ima-</th>
<th>iyam, imā-</th>
<th>hauv, ava-</th>
<th>haya, taya-</th>
<th>hama-</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.-neut.</td>
<td>fem.</td>
<td>masc.-neut.</td>
<td>masc.-neut.</td>
<td>fem.</td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>-</td>
<td>ahavāyāh</td>
<td>avahayā</td>
<td>-</td>
<td>hamahavāyāh</td>
</tr>
<tr>
<td>Plur.</td>
<td>imaišām</td>
<td>-</td>
<td>avaišām</td>
<td>tayaišām</td>
<td>-</td>
</tr>
</tbody>
</table>

Note the following typically “pronominal” endings:

The fem. gen.-dat. -ahayāyāh.
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 Dārayavahuš XŠhayā vīthiyā karta “(This is) a glass doorknob made in the house of king Darius.” (DPI)

adam Dārayavaus xšāyaθiya vazarka ... Vištāspaša Vīštāspahqavī ṁanā pitā Vištāspa Vištāspahqavī pitā Aršāma Aršāmehqavī pitā Arīyāramna Arīyāramnahqavī pitā Cišpiš Cišpaθ pitā Haxāmehkiva “I am Darius, great king, ... son of Hystaspes, grandson of Arsamis, an Achaemenid. King Darius announces: ‘My father was Hystaspes. Hystaspes’ father was Arsamis. Arsamis’ father was Ariaramnes. Ariaramnes’ father was Teispes. Teispes’ father was Achaemenes.”(DBa 1-8)

Dārayavahuš puča aṇiyaciy 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.”]).

\[
\text{adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiya xšāyaθiya xšāyaθiya xšāyaθiya \text{ dahayānām vispazanānām} \text{ “I am the great King Darius, king of kings, king of lands of all kinds.” (DNa 8-11)}
\]

\[
\text{adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiya xšāyaθiya xšāyaθiya \text{ dahayānām paruzanānām} \text{ “I am the great King Darius, king of kings, king of lands of many kinds.” (DE 11-16)}
\]

\[
\text{adam Ahuramazdā Dārayavaum xšāyaθiya akunavam aivam parūnām xšāyaθiya aivam parūnām framātāram \text{ “I Ahuramazdā made Darius king: one king over many, one commander of many.” (cf. DE 1-11)}
\]

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”:

\[
\text{adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiya xšāyaθiya \text{ “I am Darius, great king, king of kings”}}
\]

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

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

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

\[
\text{ima taya adam akunavam vaśnā Ahuramazdāha hamahayāyā θardā “This which I did—by the greatness of Ahuramazdā—in one and the same year ....” (DB 4.3-5)}
\]

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.”

\[
\text{anuv *hakartahayā “according to (his) achievement.” (XPl 18)}
\]

\[
\text{pasāva Vivāna ... *nipadišaiyü ašiyava “Then Vivāna went in pursuit of him.” (DB 3.73-74)}
\]

\[
\text{kāra Pārṣa pasā manā ašiyava Mādam “The Persian army went after me to Media.” (DB 3.32-33)}
\]

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

\[
\text{θātiy Dārayavauš xšāyaθiya vaśnā Ahuramazdāhā imā dahayāvā tayā adam agarbāyam ... adamšām patiyaxšayayi “King Darius announces: ‘By the greatness of Ahuramazdā—these countries which I seized ...—I ruled over them’ (DNa 15-19)}
\]

---

19 The word is covered by the scaffolding in the CII photo: \[ \begin{array}{c}
\text{κ} \\
\text{κ} \\
\text{κ} \\
\text{κ} \end{array} \text{ na-i-pa-di-[ • • • ] i-ya: In a photo taken by Korean Television, I can make out} \begin{array}{c}
\text{κ} \\
\text{κ} \\
\text{κ} \end{array} \text{ na-i-pa-di-ša-[i-ya • • i]-ya:} \]
Lesson 5

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)

hau maiy ima xšaça frābara taya vazārkam 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 Dārayavahuš XŠHYA višiyā karta “(This is) a glass doorknob made in the house of Darius, the king.” (DPi)

vašnā Auramazdā ⟪a manacā Dārayavahuš xšāyaṭiyahyā “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”):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1</th>
<th>-aiy</th>
<th>maniyaiy</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>-ataiy</td>
<td>yadataiy</td>
<td></td>
</tr>
</tbody>
</table>

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 Dārayavahuš xšāyaṭiyā Auramazdāha ragam [v]ardiyaiy yaθā ima hašiyam naïy duruxtam adam akuna[yam hama]haiyā ṭardā “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 maniyaṭiy afuvāyāḥ yadiy vaināmiy hamičiyam yaθā yadiy naïy vaināmiy “When I see
something rebellious, then I feel myself farther beyond fear than when I do not see (it).” (DNb 38-40)

a. *afuvāyā* instr.-abl., see lesson 9 — Darius is saying that he likes a challenge.

*martiya haya ... Auramazdām yadatatāy* *artācā barzmaniyā* *hauv utā ōvā šiyāta bavatiy utā marta artāvā* *bavatiy* “The man who ... sacrifices to Ahuramazdā according to Order in the *height,* he both becomes happy (while) alive and becomes “a follower of Order” (when) dead.” (XPh 51-56)

a. *artā* instr.-abl., see lesson 9; Cf. Y.1.19 etc. *yōi hōnti yesniīāca vahniīāca aṣāt hacā yaṭ vahistiṭāt.*

2. Passive:

*ima frašam taya* *vainatały “this wonderful (matter) which is seen.”*

3. Action performed in the interest of the subject, cf.:

*xšačam* *garbāyatiy* “He seizes the command (for himself).”

vs.

*avam* *garbāyatiy* “He seizes [active] him.”

EXERCISES 5

A–Transcribe and translate from Old Persian the following:

B–Translate into Old Persian:

1. In our house there is a window sill of glass. There is much good work to be seen.
2. Darius, son of Hystaspes, was a great king. Darius’s family were kings from old. They are called Achaemenids.
3. Ahuramazdā made Darius a great commander. He was the king of both the Persians and the Medes. He was their commander.
4. By the greatness of the king, I am the commander of both the horsemen and the archers.
5. Darius sacrifices to Ahuramazdā. Ahuramazdā gave us a great empire with good men.

---

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
afuvā: fear
aiva-: one
anuv: according to (+ gen.-dat.)
ārdastāna-: window sill
ārtācā (<ārtā hacā): according to the (cosmic) Order
ārtāvā: supporting and acting
according to the (cosmic) Order
Ācīyadiya-: month name (Nov.-Dec.)
bava- < ḫav: to become
bāṛzmaniy (loc. sing. of bāṛzman-): in the height, in
the highest
Cišpi-: Teispes
dadā- < ḫadā: to give
framātar-: commander
frašāy: excellent, wonderful
garbāya- < ḫgarb/grab: to seize
hakaram: once
hama-: one and the same (with pronominal fem. gen.-
dat. hamahāyāyā)
ha*kārtā-: sth. achieved, achievement
haruva- (pronominal inflection): entire, whole
Haxāmaniša-: Achaemenes

hucāra-: easy
jīva-: alive
kārtā-, pp. of ḫkar-: done, made; (as noun, neut.) work
mānā: me, my, mine (gen.-dat.)
māniya-: to think
mārtā-: dead
Nabunaita-: Nabonidus
napat-: grandson
paruva-: of old, before
pati-xšaya- < ḫxšā mid.: to rule over (+ gen.-dat.)
pitar-: father
ragam *vārdiya- mid.: to swear
rādiy: from, by, on account of
-rāiy: his, her, its (gen.-dat.)
-sām: them, their (gen.-dat.)
vispa-zana-: of all kinds
vīthīyā (loc. sing. of vīθ-): in the house
*yārdiya- [very uncertain], see ragam *vārdiya-
yada- < ḫyad mid.: to sacrifice to (+ acc.)
yadiy: if, when
yāthā: as, when, than
θārd- (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:

<table>
<thead>
<tr>
<th>Early stage</th>
<th>Late stage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>i</td>
<td>ē</td>
</tr>
<tr>
<td>ī</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>ō</td>
</tr>
<tr>
<td>ū</td>
<td></td>
</tr>
<tr>
<td>r̥</td>
<td></td>
</tr>
</tbody>
</table>

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/ and /-u/, /-ū/ 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> = /Cǝ/ or /C/, and that final -ā was written for a final vowel of irrelevant length, that is, <Ca-a> = /Cä/.

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 ū and may have been devised to distinguish between long and short ū 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 (XPl 28) “according to his powers/power,”22 with the nom.-acc. plur. taumani° 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., Pārsaiy “in Persia,” that of consonant stems in -iyā (viṭhiyā “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:

<table>
<thead>
<tr>
<th></th>
<th>1st person</th>
<th>2nd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>adām</td>
<td>tuva (tuva)</td>
</tr>
<tr>
<td>acc.</td>
<td>mām, -mā</td>
<td>tuvām</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>-maiyy</td>
<td>-taiy</td>
</tr>
</tbody>
</table>

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 tuvaŋ kā/kā < *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 tāv = Av. tū, which is the Old Avestan enclitic form of tuvam = 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:

\[
\begin{align*}
    a + C & \rightarrow aC- \quad a + C & \rightarrow aC- \\
    a + a & \rightarrow ā- \quad a + a & \rightarrow a-
\end{align*}
\]

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

The present stem haštā-, hištā- “stand” has imperfect stem aišt-a-, 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 āyāntā “he/they came” it is therefore impossible to determine on the basis of the form whether they are from āy- 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-ābārīya, cf. patiy-ābara < patiy-ā-bar- and Middle Persian bar- “to bring (away)” but āwar- “to bring (to)”;

The sequence -iy- was contracted to -i- in later Old Persian, abiyajiwam “I added” > abijāvam.

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):

<table>
<thead>
<tr>
<th>Active</th>
<th>theme</th>
<th>athematic</th>
<th>thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-am</td>
<td>-am</td>
<td>āham, avājanam, akunavam</td>
</tr>
<tr>
<td>3</td>
<td>Ō, -š</td>
<td>-a</td>
<td>āha, āiš, ādādā, avāja, viyaka, akunavš</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td>akm(m)amā (&lt; akmamā)</td>
</tr>
<tr>
<td>1</td>
<td>-mā</td>
<td>-mā</td>
<td>āhmā, ā-pariyāvam, avājana, akunava, akunavą</td>
</tr>
<tr>
<td>3</td>
<td>-ān</td>
<td>-ān, -ah(ān), -āš(ān)</td>
<td>āhanā, ā-äiyāvam, akunavam, akunava, akunavaš(ān)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Middle</th>
<th>theme</th>
<th>athematic</th>
<th>thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-</td>
<td>-aiy</td>
<td>akutā, patiyajatā</td>
</tr>
<tr>
<td>3</td>
<td>-tā</td>
<td>-atā</td>
<td>akutā, patiyajatā</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td>āhantā, āyomtā, akunavantā</td>
</tr>
</tbody>
</table>

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

The 3rd plural is written -an once (abarana XPh 17).
Note the irregular changes in the imperfect of √kar: akunau-, akunava-, akunā-.
The imperfect āha- “he was” is for the original *āh(s) < *a-as-t, on the pattern of the thematic verbs; note the morphological (grammatical) “proportion”:

\[ \text{akunā} : \text{akunād} = \text{āha} : X \Rightarrow X = \text{āha}! \]

The middle form āhanā “they were” does not seem to differ in meaning from āhān.

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 aduruiyaša. A similar form is abarahān (DNA 19-20), which seems to have been formed by analogy to akunavaša. The “proportions” here are (see Kuryłowicz, Inflectional Categories, p. 157; Allegri-Panaino, 1995):

2nd abara : 3rd abara = 2nd *akunan : 3rd X \( \Rightarrow \) X = akunan
sing. abara : plur. abara = sing. akunan : X \( \Rightarrow \) X = *akunan, for which akunavaš(a)n;
sing. akunan : plur. akunavaš(a)n = sing. abara : X \( \Rightarrow \) X = abarah(a)n.

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:

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

[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 frāšayam [Dādṛšīš nāma Pārsa manā badaka Bāxtrīyā xšaçapāvā] abiy avam “Then I sent a Persian called Dādṛši, 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:

\[ \text{hacā [Pirāva nāma rauta]} \] “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:

\[ \text{fratara maniyaiy} \] “I consider myself superior” (DNb 38)

\[ \text{Nadiitabaira hava Nabukudracara agaubatā “Nidintu-Bēl, who called himself Nebuchadrezzar” (after DB 1.84)} \]

**SYNTAX. ACCUSATIVE. 2.**

Note the following uses of the accusative:

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

   \[ \text{kāram avaθā } \text{aduruiya “he lied to (deceived) the people thus,” (DB 1.78)—beside kārahuyā } \text{avaθā aduruiya (DB 1.38-39), cf. kārahuyā } \text{avaθā oθaha “he spoke to the people thus.” (DB 1.75)} \]

2. with the impersonal verb vərnavai in the meaning “to believe”:23

   \[ \text{mām/oūvām naiy vərnavataiy “I/you do not believe”} \]

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

   \[ \text{Auramazdā oūvām dauštā “Ahuramazdā likes/favors you” (lit. “a liker unto you”)} \]

4. with kāma ah- “to wish”:

   \[ \text{mām kāma ḍāha “I wished” (lit. “the wish was unto me”)} \]

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

   \[ \text{naiy škuoiim naiy tunuvatam zūra akunavam “I did nothing crooked (= I did no wrong) to either a poor man or a rich man”} \]

**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.

\[ \text{adam Dārayavaus xšāyaθiya vazarka xšāyaθiya xšāyaθiyānām xšāyaθiya dahayūnām Vištāspahyā puça Haxāmanišṭiya haya imam tacaram akunauš “I (am) Darius, the great king, king of kings, king of lands, son of Hystaspes, an Achaemenid, who made this palace.” (DPa)} \]

iyam Gaumāta haya maguš adurūjiya avatā ḍaha adam Bardīya amit haya Kurauś puṣa adam xāyathiya amit “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 Ācina adurūjiya avatā ḍaha adam xāyathiya amit “This (picture is) Ācina. He lied (and) said thus: ‘I am king.’” (DBc)

imaī kāram adurūjiyaśa “These lied to the army.” (DB 4.34-35)

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

θāṭiy Dārayavaus xāyatiya ... yaṭā paruvamciy avatā 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 Nadrītairahay Āvarāyam adārāyam avadā aṅītā “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.

θāṭiy Dārayavaus xāyatiya Auramazdāmaīya ima xāṣaṃ frābara Auramazdāmaīy upastān abara yātā ima xāṣaṃ hamadārayay “King Darius announces: ‘Ahuramazdā gave me this empire. Ahuramazdā bore me aid until I had consolidated this empire.’” (DB 1.24-26)

θāṭiy Dārayavaus xāyatiya aita xāṣaṃ taya Gaumāta haya maguš adīnā Kabūjiya aita xāṣaṃ hācā paruvitya amāxam taumāyā āha pasāva Gaumāta haya maguš adīnā Kabūjiya utā Pārsam utā Mādam utā aniyā dahayāva havu āyasaṭā uvāpaśiyam akutā havu xāyatiya 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: uvāpaśiyam akutā “he made his own.” Other examples:

*imā dahayāva tāyā adam agarbāyam* “These (are) the countries which I seized.” (DNA 16-17)

cf.

*avatā xāṣaṃ agarbāyatā* “Thus he took the command for himself.” (DB 1.42-43)

_Artavardīya nāma Pārsa manā badaka avamāṃ maṇīṣṭam akunavam_ “A Persian called Artavardīya, my bondsman, him I made their chief.” (DB 3.30-32)

cf.

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

The middle as passive:

*Fravartīṣ agarbiya ānayatā abiy mām_ “Phraortes was seized (and) led to me.” (DB 2.70-78)

cf.

*Cicataxmam agarbāya ānaya abiy mām_ “He seized Cicantaxma (and) led (him) to me. (DB 2.78-91)
A–Transliterate, transcribe, and translate from Old Persian the following:

DB 1.68-77

DB 2.1-4

DB 3.28-36

DB 4.2-7

XPg 1-7

XPM

B–Translate into Old Persian:

There was a man in Elam called Aršaka. That Aršaka had a son called Dātuvaḥya. He lied to the son saying: “I am not your father.” The son became very angry. He went to Babylon. There he worked hard until he became king. After he became king he sent an army to Elam. The commander of the army, a Mede named Marduniya, killed that man who had lied to (his) son. After the army had fought the battle in Media it went to Armenia. There they fought a battle at a fortress called Uyamā.
TEXTS. DARIUS'S GENEALOGY.

DBa

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 (Kurāš), 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 (Kurāš), the great king, king of Anshan, descendant of Teispes (Šişpiš), 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):

```
Haxāmaniša (Achaemenes)  
|  Čišpiš (Teispes; *705-*675)

| Kuruš I (Cyrus; *640-*600)  | Ariyāramna (Ariaramnes; *640-*590)
| Kambūjiya I (Cambyses; *600-559)  | Āršāma (Arsames; *590-**559)
| Kuruš II (Cyrus the Great; 559-530)  | Vištāspa (Hystaspes)
| Kambūjiya II (Cambyses; 530-522)  | Dārayavaus I (Darius; 522-486)
```

Note that the inscription DBa contains a resumé of the beginning of DB.
Lesson 6

Vocabulary 6

ahriška-: siding with the Evil One (probably from *ahriya-< *ahra as in Avestan Āhro Maniū “the Evil Spirit”; Kent).
Artavardiyā-: proper name; one of Darius's generals
ava-jan-< ṣjan: to kill
avādā: there
avaθā: thus, in that manner
ā-ay-< ṣay: to come
Āčina-: proper name
ā-yasā-< ṣyas mid.: to appropriate, assume command of
Bardiyā-: Smerdis
Bābiruviyā-: Babylonian
cāšman- neut.: eye
-ciya: too, just
dāršam: strongly, vigorously, very
dauštar-+ acc. + ṣah: to be pleased with
Dātuvaṃya-: proper name
didā-: fortress
dinā- (or dinā-)< ṣdē: to take (sth.) away from (sb.), rob sb. of sth. (+ acc. + acc.)
durujīya-< ṣdraug: to (tell a) lie, deceive
fra-māya- mid., pp. framātam< ṣmā: to order
gauθā-< ṣgaut mid.: to call oneself
Gaumāṭā-: proper name
hacāma: from me
ham-dārāya- mid.: to consolidate(?)
ham-taṣa-< ṣtas mid.: to work hard
haruvā- (pronominal inflection): entire, every
hišta-< ṣṭā (mid.): to stand
huvāpiṣayā-: own
hūvājiyā, loc. of Ḫūvājyā- in Elam
hūvājiyā-: an Elamite
jaθtar-: crusher, striker
Kambūjiyā-: Cambyses (king of Persia)

Kāma-: wish
Kāpišakāni-: name of a fortress
Kuru-: Cyrus
magu-: magian
manauvi-: angry, hot-tempered(?), vengeful (Schmitt, 1987)
Mudrāyā-: Egypt
Nabukudrakarā-: Nebuchadrezzar
Nadīṭabaira-: Nidintu-Bēl
nāman- neut.: name
parā-rasa< ṣrasa: to arrive (in: + acc.)
paṣāva: afterward; paṣāva yaθā “after”
patiθ-avahaya- mid.: to implore somebody for help, to pray to (+ acc.)
Prāyā-: the Nile
rautab (nom.-acc. sing. of rautah- neut.): river
Raxā-: name of a town in Persia
-ṣiṣ: them
ṣiyaθā-< ṣṣiyāv: to go
tacarā-: palace
taμan-: power, capacity
Tigrā-: Tigris
ṭahā-< ṣṭah: to say, speak
ud-patā-< ṣpat: to rise up (in rebellion)
upadarma-: proper name
upastā-: assistance, aid; + bar-: “to bear aid”
Uyamā-: name of a town
Vahayzdāṭā-: proper name
vardana- neut.: town
vānava-< ṣvār (impersonal): to believe (see grammar)
vi-tharaya-< ṣtar: to cross over
yaθā: so that
yāṭā: until
PHONOLOGY. DIPHTHONGS.

The OIran. diphthongs ai and au (both before consonants and vowels) were still intact in Avestan, but were monophthongized to ḍ and ō 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:

<table>
<thead>
<tr>
<th>Old Persian</th>
<th>Elamite</th>
<th>Akkadian</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;xa-ša-ya-a-ra-ša-na-&gt; = Xšaya-qaršan-</td>
<td>ik-še-ir-ša</td>
<td>hi-ši-’-ar-ša, etc.</td>
<td>Xerxēs</td>
</tr>
<tr>
<td>&lt;ha-u-ma-va-ra-ga-&gt; = haumavarga-</td>
<td>u-mu-mar-ka</td>
<td>ú-mu-ur-ga-’</td>
<td>Amūrgioi</td>
</tr>
</tbody>
</table>

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- “laid,” Av. “druxtä-, Skt. drugāda; Ságuda-, beside Súgda-, Av. Súyóda- and Súxóda-.

PHONOLOGY. CONTRACTION.

Contraction is seen in a few instances: a(h)a > ā in <a-ha-ya> = āhāy <*ahahi; iya > i in <ni-i-ša-a-da-ya-ma> = nišādayam (XPh), beside <na-i-ya-ša-a-da-ya-ma> (Darius) = niyaśādayam; also OIran. -ya- > OPers. īya > i, e.g., Skt maryakā-, OPers. *marīyaka- > marīka-, Av. mārīka-, Olnd. marya-.

NOUNS. I/ī- AND U/ū-DECLENSIONS.

Feminine nouns such as Harauvatī- and tanū- are historically long ī- and ū-stems (cf. Skt. Sarasvati- 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/ī- and u/ū-declensions were disappearing and a redistribution of forms was taking place. Thus the nom. sing. of the ī-stems ends in both -īy and -īš/īša,25 and feminine ī- and ī-stems both have the ending of the ī-stems in the gen.-dat. and other oblique cases in the singular. Originally there were two different ī-declensions. In one, the gen. sing. ended in -īyāh, which would give OPers. -iyāb, in the other in -iyah. It is possible, however, that the forms had been remade in analogy with the ā-declension, where the gen. sing. was -āyāh, with long vowel before -yāh:


It cannot be determined from the spelling whether the endings had short or long i/ī. If māhāyā “of the month” is a fem. ī-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 ḫ).

25 Recently, R. Schmitt proposed that the forms in -īy should be read as -iya and be the nom. sing. of the adjective: uvārazmiya “the Choresmian.”
The attested forms are:

<table>
<thead>
<tr>
<th></th>
<th>i-stems</th>
<th>ī-stems</th>
<th>u-stems</th>
<th>ū-stems</th>
<th>dahayau-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>fem.</td>
<td>masc.</td>
<td>fem.</td>
<td>neut. fem.</td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>-iš</td>
<td>-īy, -iš/-iš</td>
<td>-uš</td>
<td>-uv</td>
<td>-ūš (-uš?)</td>
</tr>
<tr>
<td>acc.</td>
<td>-im</td>
<td>-im/-iš</td>
<td>-um</td>
<td>-um</td>
<td>-iš (-um?)</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>-aiš</td>
<td>-išy/-išy</td>
<td>-auš</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td></td>
<td>-iya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>-iš(?)</td>
<td>-iš(?)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>-išnām</td>
<td>-išnām</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note that parūnām is fem. in DPe 4 dahayunām tayašām parūnām.

Examples:

Ariyāramnaha[yā] pitā Cīspiś Cīspaś pitā Haxāmanishā “Ariaramnes’ father was Teispes. Teispes’ father was Achaemenes.” (DBa 7-8)

Uvāraźnīy Bāxtrīś (DB 1.16) = Bāxtrīś ... Uvārazmīś “Chorasmia, Bactria” (DNa 23-24)

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

ima patimaś aruvaštām tayaśām tanūś tāvayatiy “And this, too, is my agility, (that) of which my body is capable.” (DNb 32-34)

Dārayavašh haya manā pitā pasā tanūm mām maṭištam 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 athaŋgaina- “(made) of stone,” fem. athaŋgainī-, of which the only form attested is the nom. plur. athaŋgainiya.

imā stūnā athagainiya “These columns are of stone.”

The acc. plur. is found twice:

abīcarīś gaiṭāmca “the *pasture lands and the livestock” (DB 1.64-65) < a/ahtīcarītī- otherwise unknown;

XL araśniś baršnā ... XX araśniś baršnā “forty cubits in depth, twenty cubits in depth” (DSf 26-27) < araśni-, cf. Skt. aratnī- (masc.).

Nouns. Monosyllabic Diphthong Stems.

There are no examples of monosyllabic diphthong stems in Old Persian, but the adjective nāviya-, 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 DZe.
LESSON 7

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 */-ihu* or */-itu* in the plur., to both of which a final */-a* 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 */-auvi/* or */-avā*.
The forms are:

<table>
<thead>
<tr>
<th>Plur.</th>
<th>a-stems</th>
<th>ā-stems</th>
<th>u-stems</th>
<th>ī-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>Mādaiśuv-ā</td>
<td>maśkāuv-ā</td>
<td>dahgyuśuv-ā</td>
<td>BāΧtrīyā</td>
</tr>
</tbody>
</table>

PRONOUNS. THE LOCATIVE.
The only locative forms found are the fem. sing. ahayāyā and the fem. plur. aniyāuvā.

SYNTAX. THE LOCATIVE.
The locative is used:

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

   iyam Fravartiš adurujīya avathā adha adam Xšaθrita amiy Uvaxšatarahayā taumāyā adam xšāyaθiyā amiy Mādaiy “This (picture is) Phraortes. He lied thus (and) said: ‘I am Xšaθrita of the family of Cyaxes. I am king in Media.’” (DBe)

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

   iyam Naditabaira adurujīya avathā adha adam Nabukudracara amiy haya Nabunaitahayā puça adam xšāyaθiyā amiy Bāθirauv “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 Bāθirauv avājanam “Then I slew that Nidintu-Bel in Babylon.” (DB 2.4-5)

   iyam Frāda adurujīya avathā adha adam xšāyaθiyā amiy Margauv “This (picture is) Frāda. He lied thus: ‘I am king in Margiana.’” (DBj)

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

   kāra haya Naditabairahayā Tigrām adāraya ... nāviyā āha pasāva adam kāram maśkāuvā avākanam aniyam ušabārim akunavam aniyahayā asam frānayam “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 dahgyauvā vasiy abava utā Pārsaiy utā Mādaiy utā aniyāuvā dahgyuśuvā “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 Mādaiśuvā māθiṣṭa āha hauv adakaivy naivy avadā āha “The one who was greatest among the
Medes was not there then.” (DB 2.23-24)

2. In the expressions *dastayā kar-* “to deliver into the hand(s of),”26 and *uzmayāpaty kar-* “to put to the test(?)”.

3. Appositions to words in the loc. are in the loc. (no examples?).

EXERCISES 7

A—Transliterate, transcribe, and translate from Old Persian the following:

DB 1.68-69

B 1.77-79

DB 2.8-13

Xsd

B—Translate into Old Persian:

Greatest among the Babylonians was Nebuchadrezzar. He was king in Babylon. Cyrus was king in Persia, Media, and Babylonia. He was the greatest of kings, he was the foremost among Persians. Cyrus went to Babylon. They fought a battle there. He took the command from their king. The men who were the king’s followers, those he seized. (The one) who was the greatest of them, him he killed. Afterward his empire was safe.

One land was Hycania. For that reason it was called Hycania (that) wolves lived there who had killed Persian men in great numbers.

TEXTS. DARIUS'S EMPIRE.

DB 1.12-17, 24-26

*θατί� Dārayavaux xšāyathiya imā dahayāva tayā manā [pati]yāiša vaśnā Auramazdāhā adamšām xšāyathiya āham Parsa Ėvja Bābiruš Aḥurā Arabāya Mudrāya tayaiy drayahāyi Sparda Yauna

26 Cf. Khotanese *dīša yan-* “to put into the hands (of).”
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 Bosporus 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 |
| Ainaira:- | proper name |
| ap- | fem.: water |
| Arabāya:- | Arabia |
| ava-kan- | < vkan: load onto |
| ava-stāya- | < vstā: to place |
| ašnaīyai- | near(?) |
| Bāxtrī:- | fem.: Bactria |
| -cā: and, -cā ... -cā: both ... and |
| Cīnəcaxri:- | proper name |
| dasta:- | hand |
| dāraya- | (- place): stay near, dwell (in/at) |
| drauga-: | the Lie |
| drayahāyā, loc. of drayah- neut.: sea |
| duruva-: | healthy, whole, safe |
| fraharavam: | clockwise(?) |
| fra-naya- | < vṇay: to bring forth |
| fratama:- | foremost |
| Fravarti:- | Phraortes |
| Frāda:- | proper name |
| gaiθā:- | herd, livestock |
| Gaθdāra:- | Gandhara |
| gāθu:- | place, throne |
| Haraθuvatī:- | Arachosia |
| Haraivā:- | Areia, Herat |
| hŪvārazm:- | Chorasmia |
| Imani:- | proper name |

| Izalā:- | place name |
| Katpatuka:- | Cappadocia |
| Kuganakā:- | place name |
| Margu:- | Margiana |
| Martiya:- | proper name |
| maθkā- (Aram. lw.): inflated hide (used for ferrying) |
| nāviya:- | deep (so as to require ships, or similar, to cross; cf. Sogdian nāyuk "deep") |
| parā-bar:- | < vbar: to carry away |
| paravamciy: just (like) before |
| pasā: | after (+ acc.) |
| -patiy: too |
| patiy-ay- | < vāy: to come to |
| Sparda-: | Sardis |
| stūnā:- | column |
| Suguda:- | Sardis |
| -sim: | him |
| tanū:- | fem.: body, self |
| Ŧarsa- | < vṭars: to fear (+ hacā + inst.-abl.) |
| Ūtagu-: | Sattagydia |
| uša-bāri:- | camel-born, riding on a camel |
| uzmay-patiy kar-: | to put to the test (?), i.e., execute? |
| *vrkā-: | wolf |
| Vērkāna:- | Hyrcania, Gurgān |
| Xšatrita:- | proper name |
| Yauna-: | Ionian, Greek; Ionia |
| Zraθka:- | Drangiana |