An Introduction to Old Persian

Prods Oktor Skjærvø

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

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

- o part of compound or before enclitic (e.g., drao° in draoca)
- * restored form
- √ root
- < comes from
- Ø zero = no ending
- (a) in text: left out by the stone carver
- <a> transliteration
- /a/ phoneme
- [a] pronunciation; in text: broken out of the stone

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<thead>
<tr>
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<td>ablative</td>
<td>nom.</td>
<td>nominative</td>
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<td>acc.</td>
<td>accusative</td>
<td>neut.</td>
<td>neuter</td>
</tr>
<tr>
<td>act.</td>
<td>active</td>
<td>OAv.</td>
<td>Old Avestan</td>
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<tr>
<td>aor.</td>
<td>aorist</td>
<td>OEng.</td>
<td>Old English</td>
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<tr>
<td>Av.</td>
<td>Avestan</td>
<td>OInd.</td>
<td>Old Indic (especially Rigvedic)</td>
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<tr>
<td>C</td>
<td>any consonant</td>
<td>OIran.</td>
<td>Old Iranian</td>
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<tr>
<td>dat.</td>
<td>dative</td>
<td>OPers.</td>
<td>Old Persian</td>
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<td>e.g.</td>
<td>for instance</td>
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<td>Pahl.</td>
<td>Pahlavi</td>
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<td>Indo-European</td>
<td>ppp.</td>
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<td>Indo-Iranian</td>
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<td>lw.</td>
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<td>YAv.</td>
<td>Young Avestan</td>
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<tr>
<td>masc.</td>
<td>masculine</td>
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<td>mid.</td>
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<tr>
<td>MPers.</td>
<td>Middle Persian</td>
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<td>ms., mss.</td>
<td>manuscript(s)</td>
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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 Fars, which the Greek historians and geographers called Persis, an area under Elamite control with its capital at Anzan/Anšan. We do not know when or how the Old Persian-speaking tribes came from Central Asia to southwest Iran, where they are found in the historical period. The only clue is the mention of the Parsuwa in the area of Lake Van in the records of Ashurnasipal (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 (Farsi).

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

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

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

1 Another explanation of the mixture of dialects in Old Persian could be that Old Persian had assimilated elements from
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 Pasargad 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 §I §I §I, while the transcription bagā indicates the pronunciation of the word.

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

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

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

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

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<tr>
<td>ma</td>
<td>i</td>
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<td>th</td>
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<tr>
<td>va</td>
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<td>xa</td>
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<tr>
<td>ya</td>
<td></td>
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</tr>
<tr>
<td>za</td>
<td></td>
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</tr>
</tbody>
</table>

\< : > (word dividers)

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

The forms \<å> is found once. The form \<a> is a mistake found once.
LOGOGRAMS.

< XŠ > = xšāyaθiya
< DH₁ > = dahayāuš
< DH₂ > = dahayāuš
< BG > = baga
< BU > = bümīš
< AM₁ > = Auramazdā
< AM₂ > = Auramazdā
< AMha > = Auramazdāha

TABLE OF SIGNS ACCORDING TO COMPONENTS.

NUMERALS.

<table>
<thead>
<tr>
<th></th>
<th>10</th>
<th>20</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<tr>
<td>9</td>
<td></td>
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</tr>
</tbody>
</table>
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 (\(Ahuramazdā\), ba\(d\)aka\(h\), abara\(t\), abara\(n\)), 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>ḫ</td>
<td>&lt;ba-ga&gt;</td>
<td>baga</td>
</tr>
<tr>
<td>ḫ ḫ</td>
<td>&lt;ka-a-ra&gt;</td>
<td>kāra</td>
</tr>
<tr>
<td>ḫ ḫ</td>
<td>&lt;ma-a-ma&gt;</td>
<td>mām</td>
</tr>
<tr>
<td>ħ ħ ḫ ḫ</td>
<td>&lt;ji-i-ya-ma-na&gt;</td>
<td>jīyamna</td>
</tr>
<tr>
<td>ħ ḫ ḫ ḫ</td>
<td>&lt;vi-θa-i-yā-a&gt;</td>
<td>viṭiyā (viṭiyā)</td>
</tr>
<tr>
<td>ħ ḫ</td>
<td>&lt;pa-fa-i-yā&gt;</td>
<td>pāfy</td>
</tr>
<tr>
<td>ħ</td>
<td>&lt;ji-va&gt;</td>
<td>jīva (jīva)</td>
</tr>
<tr>
<td>ħ ḫ ħ ḫ</td>
<td>&lt;ku-u-ru-u-ša&gt;</td>
<td>Kuruš</td>
</tr>
<tr>
<td>ħ ḫ ħ ḫ</td>
<td>&lt;sa-u-gu-u-da&gt;</td>
<td>Suguda</td>
</tr>
<tr>
<td>ħ ḫ</td>
<td>&lt;sa-u-gu-da&gt;</td>
<td>Sug(d)a (Suguda)</td>
</tr>
<tr>
<td>ħ ḫ ḫ</td>
<td>&lt;za-u-ra&gt;</td>
<td>zura (zūra)</td>
</tr>
<tr>
<td>ħ</td>
<td>&lt;ba-da-ka&gt;</td>
<td>ba(d)aka (bandaka)</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. istic, 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, ā are pronounced like the short ones, only longer.

The combination ar should probably be pronounced [ar] (as in English courageous, French ferais). Similarly, āḥ should be pronounced [hā], 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 \(z\).
LESSON 1

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 òr.
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, Viśṭāspa, ām’ātā, Aurasamad’āha, kāsakāina
važ’arka, Aurasamadā, Ariyārāmna
fr’ābara, duvišt āparanam
mártiya, viśpazan

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, Kurāuš: Kurāuš or Kurāuš, and dahayauš: dāhayauš or dahayauś.

In words with several short syllables the stress moved toward the beginning of the word: bàga, nāvama, but we do not know how far it was allowed to go and so, for instance, where the stress lay in hamaranakāra and other words with four or more short syllables, e.g.: ákunavam or akínavam, hāmānakāra or hamāranakāra (a = secondary stress), ušhamānaka or ušhārānakāra.

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 > *nowóm4 (the new stress may represent a generalization of the stress of the genitive-dative: navāhāyā).

In cases where a short vowel developed, as in xāyāthya, which is from *xāyāthya, Haxāmanisīya < *Hāxāmanisīya, or thānvanīya < *thānvanīya, the position of the stress is a matter of conjecture. These words may have been stressed either xāyāthya < *xāyāthya, Haxāmanisīya < *Hāxāmanisīya, and thānvanīya, or x ś āyāthya, Haxāmanisīya, and thānvanīya, according to the above rule (cf. Middle and New Persian šāh < x ś āyāthya?). We also do not know whether the stress shifted position in the genitive-dative forms such as kārāhaya – kārāhaya (< *kārāhaya).

Note also the case of mārīka- < *mariyaka- (cf. Av. mārii-, Olnd. māra-, māryaká-). The probable development is *mariyaka > mārīka > mar’ika, but it may also have been *mariyaka > mar’ika.

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

EXCERCISE 1

Practice reading:

Dārayavaš xšāyašīya vazarka Vištāspahāyā puça Haxāmanišīya
“Darius, the great king, son of Hystaspes, an Achaemenid”

adam Dārayavaš xšāyašīya vazarka “I (am) Darius, the great king.”

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

vašnā Auramazdāha adam xšāyašīya amīy “by the greatness of Ahuramazdā I am king.”

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

VOCABULARY 1

adam: I
ahmiy: I am
Araxa-: proper name
Arminiya-: Armenian
Auramazdā-: Ahuramazdā
baga-: god
Dārayavaš-: Darius
Haldita-: proper name
Haxāmanišīya-: 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
xšāyašīya-: king

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

SCRIPT. SPECIAL CONVENTIONS. I.

<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> -ahya- instead of <Ca-ha-i-ya> -ahiya- <*-ahya-. The spelling <Ca-ha-i-ya> -ahiya- is found in the inscriptions of Xerxes.
Examples of ḥa in other positions: ḥażānam “the tongue,” ḥaštataiy “it stands.”
Examples of hi: Ḥīdūs “India” (actually Sindh), Ḥīdūya- “Indian.”

<u> = h₃u- or h₅u-:
Original initial hu- or hū- is written <u(v)>-h₃u- or h₅u- in Old Persian, see the vocabulary.

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

NOUNS AND ADJECTIVES. THE NOMINAL SYSTEM.

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

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

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

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

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

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

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

5 Note that stem forms are grammatical objects and not necessarily found in texts.
NOUNS. THE NOMINATIVE SINGULAR. VOWEL STEMS.

The texts in lessons 1-2 contain examples of the a-, ā-, i-, u-, and au-declensions. The a-declension contains masculine and neuter nouns. There are two ā-declensions, the common feminine ā-declension and the masculine ā-declension, which contains a few proper names, among them the name of the god 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.</td>
<td>masc. fem.</td>
<td>masc., fem.</td>
<td>masc. neut.</td>
<td>neut.</td>
</tr>
<tr>
<td>-ah</td>
<td>-āh</td>
<td>-iš</td>
<td>(-iy)</td>
<td>-uš</td>
</tr>
<tr>
<td>-am</td>
<td>-ā</td>
<td></td>
<td>-uv</td>
<td>dahayaus</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 ikkhūs “fish,” Latin dominus, civis, sīnus, 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: Aḥuramazdā-, Xšayaqršā- (or Xšayāršā-) “Xerxes,” and Artaxšaça- “Artaxerxes.” Of these three Xšayaqršā- was originally an n-stem, Xšayaqršan-, and Artaxšaça- an a-stem. The nom. Aspacanāh “Aspathines” is from an h-stem (Aspacanah-, see lesson 8).

Adjectives:

Most Old Persian adjectives are declined according to the a-declension in the masculine and neuter. Feminine forms of adjectives of the a-declension are usually declined according to the ā-declension (exceptionally according to the 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: hašiyam “something true,” duruxtam “something spoken as a lie,” rāstam “something straight, what is right.”

Dahayau-:

The femininne au-stem dahayau- “land” has the nom. sing. dahayauš.

SYNTAX. NOMINATIVE 1.

The nominative is used:

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

Aspacanā vaçašbara “(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”):

\[ \text{adam } xšāyaθiya } \text{amiy “I am king.”} \]

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.”

\[ \text{adam } xšāyaθiya } \text{amiy “I am king.”} \]
\[ \text{Auramazdā } \text{baga } \text{vaζrka “Ahuramazdā (is) a great god.”} \]

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:

\[ \text{iyam } \text{kāra } \text{Pārsa “This (is) the Persian people/army” or “This people/army (is) Persian.”} \]
\[ \text{iyam } \text{aspā vaζrka “This (is) a great horse” or “This horse (is) great.”} \]
\[ \text{iyam } \text{kāsaka } \text{kapautaka “This glass (is) blue” or “This (is) blue glass.”} \]
\[ \text{iyam } \text{hainā } \text{hamiθiyā “This army (is) rebellious” or “This (is) a rebellious army.”} \]
\[ \text{ima } \text{dātam rāstam “This law (is) right” or “This (is) the right law.”} \]
\[ \text{ima } \text{haθiθam nai } \text{duθuxtam “This (is) true, not false.”} \]
\[ \text{paruv } \text{naibam “Much good” or “much (is) good.”} \]

Note: \text{paruv} is the acc.-nom. neut. sing. of \text{paru}-, a u-stem.

4. As an apposition to another nominative:

\[ \text{adam } \text{Dārayavaθu } xšāyaθiya } \text{vaζrka ... } \text{Haxāmanīθiya } \text{Pārsa ... } \text{Ariya } \text{Ariya-ciθa “I (am) Darius, great king, an Achaemenid, a Persian, an Aryan, of Aryan stock.” (DNa 8-15)} \]
\[ \text{hamaranakara } \text{amiy uθhamaranakara “as a fighter I am a good fighter” (DNb 34)} \]
\[ \text{asabāra } \text{uvasabāra } \text{amiy } \text{θanuθvantya } \text{ulθanuθvantya } \text{amiy } \text{utθ } \text{pastiθ } \text{utθ } \text{asabāra “as a horseman I am a good horseman, as an archer I am a good archer both on foot and on horse” (DNb 41-45);} \]

In the last two sentences \text{hamaranakara} and \text{asabāra} are appositions to \text{adam} “I,” implied in \text{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 \text{-ahayā}, e.g., \text{Viθtāspahayā “Hystaspes’s,” Arθmahayā “Arsames’s,” ariyaθayā “the Aryan’s.” See some examples in lesson 1, exercises 1.}

Instead of final \text{-ā} we find short \text{-a (-ahaya)} in a few words (see lesson 5). Note also \text{avahayarāθiθ “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 Ṯātiy “(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:

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.
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
- **Ariyāciça**: of Aryan stock
- **Ariyāramna**: Ariaramnes
- **Aršāma**: Arsames
- **āršīka** (or ṣāršīka?): spearman
- **Artaxṣaçā**: a rider, on horseback
- **aspa**: horse
- **Aspacanā** (nom.): Aspathines
- **Aθurā**: Assyria
- **Aθuriya**: Assyrian
- **ā̄ha, āha**: he was, they were
- **Bābiru**: Babylon, Babylonian
- **dāta**: law
- **duruxta**: false (lit. “lied up”)
- **hainā**: army
- **hamarana-kara**: a fighter
- **hamiçiya**: rebellious, inimical
- **haṣiya**: true
- **ḥaţānam < ḥaţan**: tongue
- **Hīdū**: India
- **Hīduya**: Indian
- **hū-hamaranakara**: a good fighter
- **hū-ḥanuvaniya**: a good archer
- **huv-arsīka** (huv-ārṣīka?): a good spear-thrower
- **huv-asabāra**: a good rider
- **hVaxṣatara**: Cyaxares (Median king)
- **hUvja**: 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
- ḥanuvaniya: archer (lit. bow-man)
- utā: and; utā utā: both ... and
- vasiy: much; greatly, mightily (only form of this word)
- vaçabara: shield-bearer (Pirart)
- Xśayaṣā: 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. sūnara- 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 mariśka- “young man” in the inscriptions of Darius. Similarly 〈pa-ra-i-ya-na-〉 is probably for pariyāna- < *pariy-aśya- “behavior.”

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,” puca-“son.”

Derived nouns and adjectives:

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

   ending
   -a- drauga- “lie, the Lie” < 〈draug-〈drauj-7 “to lie”;
   -ana- draujana- “full of lies, lying” < 〈draug-〈drauj- “to lie”;
   -aina- kāsakaina- “made of glass” < kāsaka- “glass,” athāngaia- “made of stone” < athanga- “stone” (cf. Mod. Pers. sang);

   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.”
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.,

noun + verbal element: asa-bāra- “on horseback” < asa- “horse” + bāra- “carried”; hamarana-kara- “battle-fighting” < hamarana- “battle” + kara- “doing”;
prefix + noun: huva-asas “having good horses” < hu- “good” + asa-; huva-asabāra- “good horseman” < hu- + asabāra-; pati-kara- < pati-kar- “imitate(?)” > “image”;
verb + noun: Dāraya-vahu- “to hold” + vahu- “sth. good.”

Nouns can be derived from adjectives and adjectives from nouns. Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds). Compounds are also declined as single words, e.g., ariyam ciçam, but ariya-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 -āha9 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 tayaḥiḥ hatiḥ “the other gods who are” (DB 4.61 and 63)10

PRONOUNS. PERSONAL PRONOUNS. FIRST PERSON.

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

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

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

9 = Avestan -āphō, Sanskrit -āsah.
10 Akkad. DINGIR.MEŠ gabbi “all the gods.”

28 September 15, 2016
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 marîyā šiyātā “These men (are) happy.”
iyam arštiš tigrā “This spear (is) pointed.”
imā xaudā tigrā “These hats (are) pointed.”
ima dātam rāstam “This law (is) right.”
imā xšača uvaspā “These empires have good horses.”

Note that in sentences such as iyam Sakā tigrāxaudā “This (is) the Sakas with pointed hats.” (DN XV) and iyam Māciyā “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>aniyā</td>
<td>aniya, aniyaš-ca12</td>
</tr>
<tr>
<td>Plur.</td>
<td>aniyaïy</td>
<td>aniyā</td>
<td></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 aniyašcā astiy kartam “There is much other, too, (that has been) done.”

bagā aniyaïy 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” (vah):

---

11 “deictic” means that it points to something near or far.
12 See lesson 12.
Lesson 3

Table:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>abmiy</td>
</tr>
<tr>
<td>3rd</td>
<td>astiy</td>
</tr>
</tbody>
</table>

Plur.

| 1st  | abmahay |
| 3rd  | haṭtiy  | āha⁶ |

vayam badakā anuśīyā amahay hamīciyā naỹ amahay “We are loyal subjects. We are not rebellious.”

vayam Haxāmānīṣiyā ... haec paruviyata āmātā amahay ... IX duvitāparanam vayam xšāyaṭiyā 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 (hati) “These doorknobs are of glass.”
imā xaudā kapautakā (hati) “These hats are blue.”

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

The copula is often left out:

adam Dārayavauḥ xšāyaṭiya vazarka ... Haxāmānīṣiya 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:

1. puv.nibm.astiy.
2. vym.parsa.amhy.mada.niy.amhy.uta uvsbara.uta uv π tika.amhy.u † uv niya.niy.amhy.
3. imiy.myuxa.kputka.
4. imiy.mrtiya.hMiçiya.ah.amaxm.bdka niy.ah.
5. imiy.π ayfyia.uta.vzrka.uta.ama htiy.hxamni π iy.ah.parsa.aríya.ariyciça.
6. ima.dhyav.hMiçiya.ah.
7. hxamni π iy.ah.daryvu π π ayfyiy.Vi π tasphya.puç.
Lesson 3

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

Vocabulary 3

abhmāxam: our
anušiya-: a loyal follower
abhrika-: evil, siding with the Evil One
āršiti- fem.: spear
ahlaga-: stone
ahlagaima-: (made) of stone
Ākaufragiya-: mountain-dwellers
āmāta-: distinguished, noble [Akkadian mār banī
(DUMU.DŪ) “free, full citizen, notable, person of quality”(?)]
āyadana- neut.: place of sacrifice, temple
bahdaka-: loyal subject
dahayau- fem.: land, country
drauñana-: lying, liar
duvitāpar(a)nam: in two “wings” (branches ?)
fratarā-: superior, better
hacā: from (prep. + inst.-abl.)
hamarana- neut.: battle
ahuvaspa = uvasa-
IX = *navā: nine
karta- < Ṛkar-: made (perfect participle); work
kāsakaina-: (made) of glass
Maciya-: Makranian
Maka-: Makran
mayuxa-: nail, doorknob
māniya-: household(?)
navama-: ninth
pārīyana-: behavior
paruviyataḥ, in hacā paruviyataḥ: from before, from old
paru-zana-: of many kinds
patikara-: representation, statue, picture
Saka-: Scythian
stūnā-: column
siyāta-: happy, blissful
taumū-: family
taivy: who (nom. plur. masc.)
tigra-: pointed
tigra-xauda-: wearing pointed hats
0ahāyahāhay < 0ahaya- < 0ah: we are called
vayam: we
visa-: all
xaudā-: hat
xṣaça- neut.: (royal) command, empire

1 Presumably: < *ahriya- “on the side of the Evil one,
Avestan Anra (< ahra-) Maniiu.
3 Another proposed translation is “from the beginning till
now.”
4 Cf. Skt. mayūkha, but Persian mīx from *mayuxa.
PRESENT STEM

ATHEMATIC FORMS ARE BASED ON THE ROOT ALONE, WHILE THEMATIC FORMS ARE BASED ON THE ROOT + -a-. 

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 <ja-di-i-ya-a-mi-ya> jadiyāmiy
<i-sa-u-va-a> isuva <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
<hu-u-va> hauv <da-a-ra-ya-ta-i-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-patiy “nor,” and hauv becomes hau- before the pronoun -mai “me, my”: <ha-u-ma-i-ya> hau-maiy. Often this rule is not observed, so we also find hauvmai, 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 \( \sqrt{} \). It is the smallest meaningful part of the verb, but it is a grammatical object (like “stem”). It is usually written as consonant + vowel (+ consonant) or vowel + consonant, but more complex roots are found, e.g., \( \sqrt{\text{had}} \) “to sit,” \( \sqrt{\text{ah}} \) “to be,” \( \sqrt{\text{ay}} \) “to come,” \( \sqrt{\text{siyav}} \) “to go,” \( \sqrt{\text{kar}} \) “to do,” \( \sqrt{\text{jan}} \) “to strike (down), crush.” With this terminology, we can say that athematic forms are based on the root alone, while thematic forms are based on the root + -a-; \( \sqrt{\text{jan}} \)-: present stem jan-; \( \sqrt{\text{siyav}} \)-: present stem siyav-a-. 

Lesser, Special Conventions. 3.

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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.

\[ h + m > bm \]
\[ h + t > st \] (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,” \( θaha- \) “to announce, say,” \( θahaya- \) “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>-miy</td>
<td>-āmiy</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>-mahay</td>
<td>-āmahay</td>
</tr>
<tr>
<td>1</td>
<td>-mahay</td>
<td>-āmahay</td>
</tr>
<tr>
<td>3</td>
<td>-aṭtiy</td>
<td>-aṭtiy</td>
</tr>
</tbody>
</table>

Examples:

<table>
<thead>
<tr>
<th>Examples:</th>
<th>athem.</th>
<th>them.</th>
</tr>
</thead>
<tbody>
<tr>
<td>athem.</td>
<td>dārayāmiy, jadiyāmiy</td>
<td></td>
</tr>
<tr>
<td>them.</td>
<td>ahay</td>
<td></td>
</tr>
<tr>
<td></td>
<td>astiy, jaṭtiy, θātiy (&lt; *θahatiy), dārayatiy kunautiy</td>
<td></td>
</tr>
<tr>
<td></td>
<td>aṭmahay</td>
<td>θahayāmahay</td>
</tr>
<tr>
<td></td>
<td>haṭtiy</td>
<td>baraṭtiy</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,” \( adurujiya \) “he lied, they lied,” \( ḡaha \) “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 \( dāhayau- \) is \( dāhayāum \) or \( dāhayāvam \).

Few forms of the accusative plural are known. The \( a- \) and \( ā-\) declensions both have \(-ā\), which reflects three different original endings: masc. probably \(-ā,^{17} \) fem. \(-āb, \) 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>dāhayau-</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>neut.</td>
<td></td>
<td></td>
<td>dāhayāum, dāhayāvam</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>-āb</td>
<td>-ī(&lt;?)</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 \( abiy sakām pasāva \) (DB 5.21–22); since sakām is the last word of a sentence and pasāva begins, not only a new sentence, but a new section of the inscription, this hypothesis remains weak, however.
Examples:

*a*- and *ā* - stems:

<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>vaṣrka</td>
<td>Aḥuramazdā</td>
<td>umartiya</td>
</tr>
<tr>
<td>acc.</td>
<td>vaṣrkam</td>
<td>Aḥuramazdām</td>
<td>tigrām</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>āmātā, aniyyāha</td>
<td>-</td>
<td>hamiṣtyā</td>
</tr>
<tr>
<td>acc.</td>
<td>marṭiyā</td>
<td>-</td>
<td>=</td>
</tr>
</tbody>
</table>

*i*- and *u*- stems

<table>
<thead>
<tr>
<th></th>
<th>fem.</th>
<th>masc.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>šiyātiš</td>
<td>dārayavaḥuš</td>
<td>paruv</td>
</tr>
<tr>
<td>acc.</td>
<td>šiyātim</td>
<td>dārayavaḥum</td>
<td>=</td>
</tr>
<tr>
<td>Plur.</td>
<td>(no examples)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

**NOUNS. THE Ū-STEM *TANŪ*-.**

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

**PRONOUNS. THE ACCUSATIVE.**

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

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

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

<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>acc.</td>
<td>imam</td>
<td>imām</td>
<td>ima</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>imaïy</td>
<td>imā</td>
<td>imā</td>
</tr>
</tbody>
</table>
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>ayañey</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>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 taimā “the family which is ours,” where, according to English usage, we would expect *taimā hayā amāxam. We see that what we call the antecedent (the word the relative pronoun refers to, that is, the word the relative clause modifies) instead of coming before the relative clause, has been “pulled” into the clause itself: “which family is ours.”

SYNTAX. ACCUSATIVE. 1.

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

1. direct object of a transitive verb:

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

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

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

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

āyadanā vikatiy “He destroys the temples.”

θātiy Xšayaĥrāš xšāyaḏiya vašnā Auramazdāhā Dārayavauš imam duvarošim visadahguyum akunauš “King Xerxes announces: ‘By the greatness of Ahuramazdā Darius made this gate of all nations.’” (cf. XPa 11-13)
θάτι Dārayavaux XŚ ima xšaçam taya adam dārayāmiy “King Darius announces: ‘This (is) the empire which I hold.’” (DPh 4-5 = DH 3-4)

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

Auramazdā mām Dārayavaum xšāyatiyam akunauš hau-mā drajunam 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 aniyam miθa akunauš “They did wrong to one another.”

naiy škauθim naiy tunuva*m tam 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 ubqartam abaram “I treated him well,” literally, “I carried him well-carried.”

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

avam frāišayam Arminam “him I sent to Armenia,”

but:

abiθ 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: aṉtar “in(side),” abiθ “to,” upā “under (the reign of),” upariθ “on(to),” tarabh “through, via,” pašiyā “before, in the presence of,” patiθ “against,” paraθ “beyond,” pariy “about, concerning,” pasā “after.” Examples:

atar imā dahqāva “among these lands”

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

upā Artaxšaçām “under Artaxerxes”

Auramazdā ... xraθum uta aruvastam upariθ 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 martiyam θάτιy “that which a man says against (another) man.”

patiθ duvitiyam “for the second (time).”

hauv ašiyava patiθ Dādaṛṣīm “He went against Dādaṛṣī.”
Lesson 4

pariy Gaumātam tayam magum “about Gaumāta the Magian.”

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

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

Syntax. Present Tense. 1.
The present tense is used as in English.

θātiy Dārayavaus XS ima xšaçam 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 tayaïx xaudām tigrām baraiy “the Scythians who wear the pointed hat” (DB 5.22)

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

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

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

Note the formula θātiy X xšaṭhaïyā “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 √dar and √bar.

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

1. p¸uv.darytiy.ty.nibm.vsiy.ty.frtrm.vin aMiy.
3. ŋatiy,daryvupΠ,xΠayΠiy,avhyraDiy,vym,h xamniΠiya,ƒhyamhy,hca,p¸uviyta,amhy,hca,p¸uViyt,hya,amaxm,tuma,xΠayΠiya,ah,
4. aurmzda.xΠçm.upriy.mam.niysy.
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- < vjāv: to add (to: + abiy + acc.)
abiya: to, over to, toward (+ acc.)
adānam (see dmā- in lesson 6): I took + 2 acc.: sth. from sb.
akunau- < vkar: made
aniya-: other; aniya- ... aniya-: one ... another
araš: a cubit
Armina-: Armenia
aruvasta-: neut.: physical ability, agility
aṭar: among, in (+ acc.)
avahā-ardiy: for this (the following) reason
bara- < vbar: to carry
baršā (< *barzan-): in height, depth
Dādārši-: proper name
dārāya- < vdar: to hold, have
duvaršt: gate, portal
duviṭiyam: a second (time)
fraḥšaya- < fra + vās: to send (+ acc. of place; + abiy + acc. of persons)
frābara < fra + vbar: he gave
hauv: he (nom. sing. masc.)
haya-: taya-: relative pronoun
हु-बतram bara-: to treat well
हु-मतriya-: with good men, having good men
हुव-asa- = हुव-ṣpasa-: with good horses, having good horses
isuvā-: battle-axe
jadiya- < vjad: I ask + 2 acc.: sb. for sth.
jan- < vjan: to strike
kunau- < vkar: to do
-mā enclitic: me (acc.)
mām: me (acc.)
mīthau-: kunau-: to do wrong to (+ acc.)
nipadī: after, in pursuit (of) (+ acc.)
niyasaya < ni-saya- < všā: he bestowed (upon: + upariy + acc.)
paišiyā (+ acc.): before, in the presence of
parah: beyond (+ acc.)
pariy: about, concerning (+ acc.)
pās: after (+ acc., gen.-dat.)
patiy adverb: also, too, in addition
patis: against (+ acc.)
ṣiyāti-: fem.: peace, happiness
ṣkauṭi- = skauṭi-: poor
tanū-: fem.: body, self
tarab: through, via (+ acc.)
tāvaya- < vāv: to be able, capable (of)
tunuvat-: mighty (see lesson 8)
θahaya- < vθah (passive): to be said, be announced (as), be called
θakata-: passed (used in dating formula, see lesson 9)
θātiy < *θahatiy < vθah: he says
upariy: in, on (+ acc.)
upā: under = during the reign (of: + acc.)
vainā- < vāin: to see
vi-kan- < vkan: to destroy
visa-dahayu-: of all nations
xρθu- (xråtu-): wisdom, intelligence
yāna-: neut.: boon, favor, gift
zūrah-: neut.: crooked deed, wrong(doing) (zūraḥ kar-: 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 (Āciyādiyahaya māhayā “in the month of Ā.”), occasionally in the “son of” formula (Nabunaitahaya puça “the son of Nabonidus”), and occasionally elsewhere.

The word kā “who(ever)” is written ḫ <ka-a> in DB but ḫ ḫ <ka-ā> in XPh, where the second sign is “a semi-a,” i.e., an <a> with only the top horizontal and the middle vertical wedge. This spelling may indicate that the word was ka with short a, which by the rules of Old Persian should be written only ḫ <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 > avahāyārādiy (see also lesson 12).

<ai> = aii:
An “extra” <a> is twice written in the gen.-dat. (see below) sing. ending -aiš <Ca-a-i-ša>, apparently to distinguish it from the nom. ending -iš <Ca-i-ša>: <ca-i-ša-pa || a-i-ša> (at line break) Cissa-aiš, <ca-i-ca-xa-ra-a-i-ša> = 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 XaXayā = xāyāthiyahayā, XaXyānām = xāyāthiyānām, DfHṇām = dahāyānām.

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 *dahā’s). There are no examples of two consonants in final position (e.g., -fś, -xś). 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 -āC (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 -ā 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-maïy “easy for me” is written <u-ca-a-ra-ma-i-ya>, probably ucāramaiy; but we also find hakaram-maïy “(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: xšaçapāvā < xšaçapāvan- “satrap”; pitā < pitar- “father,” framātā < framātar- “commander”; napā < napat- “grandson.” Acc. sing. forms include framātāram.

NOUNS, THE GENITIVE-DATIVE.

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

<table>
<thead>
<tr>
<th></th>
<th>a-stems</th>
<th>ā-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&lt;br&gt; -āhā</td>
<td>-āvāh</td>
<td>-aiš</td>
<td>-auš</td>
<td>dahayauš</td>
</tr>
<tr>
<td>Plur.</td>
<td>-ānām</td>
<td>-ānām</td>
<td>-</td>
<td>-ānām</td>
<td>dahayūnām</td>
</tr>
</tbody>
</table>

Examples:

<table>
<thead>
<tr>
<th></th>
<th>a-stems</th>
<th>ā-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>xšāyatiyāhāyāh</td>
<td>Ahuramazdāh&lt;sup&gt;h&lt;/sup&gt;</td>
<td>taumāyāh&lt;sup&gt;h&lt;/sup&gt;</td>
<td>Cišpāiš</td>
</tr>
<tr>
<td>Plur.</td>
<td>xšāyatiyānām</td>
<td>vispazanānām</td>
<td></td>
<td>parūnām</td>
</tr>
</tbody>
</table>

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

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

NOUNS, DECLENSION OF A<sup>H</sup>URAMAZD<sup>H</sup>-.

The masc. ā-stem A<sup>H</sup>uramazd- 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:

<table>
<thead>
<tr>
<th></th>
<th>nom.</th>
<th>acc.</th>
<th>gen.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>*Ahurah mazdāH-āH</td>
<td>*Ahuram mazdā'm</td>
<td>*Ahurahya mazdāH</td>
<td>*Ahura-mazdā&lt;sup&gt;h&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

Because the gen.-dat. became identical with the nominative, the original ending was repeated (> A<sup>H</sup>ura-mazdāh-āh) or the gen.-dat. ending -āh of the consonant stems was attached to the original form (> A<sup>H</sup>ura-mazdāh-<sup>a</sup>h). The form A<sup>H</sup>uramazdahā is also found.
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>-šaivy</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>Sing.</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>
</tbody>
</table>

Plur. | imaišām | - | avaišām | tayaišām | - |

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 vīḥiyā karta “(This is) a glass doorknob made in the house of king Darius.” (DPI)

adam Dārayavauš xšāyathiya vaza rka ... Vištāspahyā puça Aršāmahyā napā Haxāmanišiya thāiy Dārayavauš xšāyathiya manā pitā Vištāspa Vištāspahyā pitā Aršāma Aršāmahyā pitā Aripa rama Aripa rama xšāyathiya pitā Cispiš Cispaiš pitā Haxāmanišā “I am Darius, great king, ... son of Hystaspes, grandson of Arsames, an Achaemenid. King Darius announces: ‘My father was Hystaspes. Hystaspes’ father was Arsames. Arsames’ father was Arieramnes. Arieramnes’ father was Teispes. Teispes’ father was Achaemenes.”(DBa 1-8)

Dārayavahuš puça aniyaci yāhatā (= 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.
LESSON 5

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

adam Dārayavaus xšāyatiya vazarka xšāyatiya xšāyatiyānām xšāyatiya dahayānām vispazanānām “I am the great King Darius, king of kings, king of lands of all kinds.” (DNa 8-11)

adam Dārayavaus xšāyatiya vazarka xšāyatiya xšāyatiyānām xšāyatiya dahayānām paruzanānām “I am the great King Darius, king of kings, king of lands of many kinds.” (DE 11-16)

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

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

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

adam Dārayavaus xšāyatiya vazarka xšāyatiya xšāyatiyānām “I am Darius, great king, king of kings”

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

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

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

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

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

anuv *hakartahayā “according to (his) achievement.” (XP1 18)

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

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

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

θātiy Dārayavaus xšāyatiya vaśnā Auramazdāhā imā dahayāva tayā adam agarbāyam ... adamsām pattiyaxšayiy “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: na-i-pa-di-[ · · · · · · j-ya: In a photo taken by Korean Television, I can make out na-i-pa-di-ša-[j-ya · · · · · · j-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:

\[ \text{iym \ d\h y\rm\'u\'s P\b s\r a\ t\a y\rm\'u\'m m\a n\a A\ur\a m\a z\d\a d\a f\ \b r\a h\a r\a a h\a y\b\i\'\a n\b\i\b\a \u v\a s\p\a \u m\a r\i\y\a \"This (is) the land Persia, which Ahuramazd\a gave me, which (is) good, has good horses, and has good men.\" (DPd 6-9) \]

\[ \text{h\a u\m a\i\y i\m a x\b a\c\a m f\r\a h\a r\a a t\a y\a \b a\z\r\k\a m t\a y\a u\v a\s\a m u\m a\r\i\y\a m \"He (=\Ahuramazd\a) gave me this empire, which (is) large, which has good horses, (and) which has good men.\" (DSf 10-12) \]

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

\[ \text{i\m\a\d h\a y\h\i\v a t\a y\a m\a n\a \a \\"These (are) the lands which came to me.\" (DB 1.13) \]

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

\[ \text{m\a\y u\x x\a k\a s\a\k\a i\a n\a D\b r\a a y\a v\a\h a\u\s\h X\b\h \h\i\y\a v\i\b\h i\y\a k\a r\a t\a \"(This is) a glass doorknob made in the house of Darius, the king.\" (DPi) \]

\[ \text{v\a\s\n\a A\ur\a m\a z\d\a d\a h\a m\a n\a c\a D\b r\a a y\a v\a\h a\u\s\h X\b\h \a\b\h i\b\i\y\h a\h\y\h a\y\a \b\a \b\a \\"by the greatness of \Ahuramazd\a and me, King Darius\" (DPd 9-11) \]

VERBS. THE MIDDLE VOICE.
Old Persian has preserved the middle voice. The endings of thematic verbs in the present singular are (\textit{maniya}- “think,” \textit{yada}- “sacrifice”):

<table>
<thead>
<tr>
<th>Sing.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-\a\i\y</td>
<td>\a n\i\y\a\i\y</td>
</tr>
<tr>
<td>3</td>
<td>-\a\t\a\i\y</td>
<td>\a d\a\t\a\i\y</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:

\[ \text{\b\a t\i\y D\b r\a a y\a v\a\u\s\h x\b\h \a\b\h i\b\i\y a A\ur\a m\a z\d\a d\a h\a r\a a r\a g\a\m [v\\h\a r\a d\i\y\a\i\y \i\a h\a \i\y\a\i\y n\i\y d\u r\a u\x t\a m a\d\a m\a k\a u\n\a f\a v\a m h\a m\a n\a h\a y\i\y a h\a \b\a r\a d\a a \"King Darius announces: ‘I *swear by Ahuramazd that this is true, not something said as a lie, (that) I did (it) in one and the same year.’\" (DB 4.43-45) \]

\[ \text{a\d a\k\a i\y \a f\u\v\a\y\a h \a d\i\y v\a i\n\a m\i\y h\a m\i\c\i\y a y\b\a h \a d\i\y n\i\y \a i\y v\a i\n\a m\i\y \b\a \\"When I see} \]
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.

\[\text{martiya haya ... Auramazdām yadataiy ārtācā barzmaniā hauv utā īva šiyāta bavatiy utā mārta ārtāvā bavatiy} \]

“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. *ārtā* instr.-abl., see lesson 9; Cf. Y.1.19 etc. *yōi hōnti yesniāca vahmiiāca aśāt hacā yaṭ vahistāṭ.

barzmaniā loc., see lesson 7.

2. Passive:

\[\text{ima frašam taya vainataiy} \]

“this wonderful (matter) which is seen.”

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

\[\text{xšaçaam gərbəyatiy} \]

“He seizes the command (for himself).”

vs.

\[\text{avam gərbəyatiy} \]

“He seizes [active] him.”

**EXERCISES 5**

A–Transcribe and translate from Old Persian the following:

1. aurmzda.vzrk.hy.mʃi π t.bganam.
2. fatiy.aurmzda.adm.daryvum.x π ayʃiym.a˚ unvm.aivm.pʃunam.aivm.pʃunam.frmatarm hvu.im.x π çm.parsm.daryaMiy.parsa.mna.bdk a.htiy.adm π am.
3. adm.im.x π çm.parsm.daryaMiy.parsa.mna.bdk a.htiy.adm π am.
4. pʃuv.fr π m.ast iy.ty.adm.hmhyaya.ʃrd.a˚ unvm.
5. yanm.avhya.ddaMiy.uta.Jivhya.uta.mrth ya.
8. daryvu miy.imam.isuvam.frabr.hya.niba.h τiγra.
9 ardstan.aʃgin π daryvhu Xhya.Viʃiya.krt.

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.

---

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

**VOCABULARY 5**

adakaïy: then, at that time

afuvā-: fear

aiva-: one

anuv: according to (+ gen.-dat.)

ardastāna-: window sill

ārtācā (< ārtā hacā): according to the (cosmic) Order

ārtāvā (nom. < ārtāvān-): supporting and acting according to the (cosmic) Order

Āçiyādiya-: month name (Nov.-Dec.)

bava- < √bav: to become

bārzmaniy (loc. sing. of bārzman-): in the height, in the highest

Cišpi-: Teispes

dadā- < √dā: to give

framātar-: commander

fraśāya-: excellent, wonderful

garbāya- < √garb/grab: to seize

hakaram: once

hama-: one and the same (with pronominal fem. gen.-dat. hamahāyaīyā)

ha*kārta-: sth. achieved, achievement

haruva- (pronominal inflection): entire, whole

Haxāmanīša-: Achaemenes

hucāra-: easy

jīva-: alive

kārta-, pp. of √kar-: done, made; (as noun, neut.) work

manā: me, my, mine (gen.-dat.)

maniya- mid.: to think

mātā-: dead

Nabunaita-: Nabonidus

napat-: grandson

paruvam: of old, before

pati-xšaya- < √xšā mid.: to rule over (+ gen.-dat.)

pitar-: father

ragam *vārdiya- mid.: to swear

rādiy: from, by, on account of

-sāiy: his, her, its (gen.-dat.)

-sām: them, their (gen.-dat.)

vispa-zana-: of all kinds

viθiyā (loc. sing. of viθ-): in the house

*yadā- < √yad mida-: to sacrifice to (+ acc.)

yadiy: if, when

yaθā: as, when, than

θard- (or θarad-): fem.: year

VIII = *aštā: eight
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>ā</td>
<td>ā</td>
</tr>
<tr>
<td>i</td>
<td>ē</td>
</tr>
<tr>
<td>āi</td>
<td>āi</td>
</tr>
<tr>
<td>ī</td>
<td>ī</td>
</tr>
<tr>
<td>u</td>
<td>ū</td>
</tr>
<tr>
<td>āu</td>
<td>āu</td>
</tr>
<tr>
<td>ū</td>
<td>ū</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/, /-iya/ and /-u/, /-ū/, /-uva/ are all written <-i-ya>, <-u-va>!

It is also not impossible that final short -a became a reduced vowel or was lost, that is <Ca> = /Cǝ/ or /C/, and that final -a was written for a final vowel of irrelevant length, that is, <Ca-a> = /C̣/. In interior position there is every reason to assume that the inherited quantitative oppositions /i/ ~ /ī/ and /u/ ~ /ū/ were maintained, as they were still phonemic in Middle Persian.21 The spelling <u-va> for ū is never found with historically short u and may have been devised to distinguish between long and short u and ū.

NOUNS. NEUTER N-STEMS.

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

The n-stem tauman- “strength, power” appears to have nom.-acc. taumā in anuv taumā (avanā)-šaiy (XPl 28) “according to his powers/power,”22 with the nom.-acc. plur. taumāni in expression anuv taumāni-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 (viṭhyā “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>adam</td>
<td>tuvam (tuva)</td>
</tr>
<tr>
<td>acc.</td>
<td>mām, -mā</td>
<td>thuvām</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>-maiy</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 tuvan kā/kā < *tuvam kā/kā 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 tuvām = 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:

\[
\begin{array}{ccc}
\text{Active} & \text{Themetic} & \text{Themetic} \\
\text{Sing.} & \text{Sing.} & \\
\hline
1 & \text{-am} & \text{-am} & \text{-am} & \text{-am} \\
3 & \text{-a} & \text{-a} & \text{-a} & \text{-a} \\
\hline
\text{Plur.} & \text{Plur.} & \\
1 & \text{-mā} & \text{-mā} & \text{-mā} & \text{-mā} \\
3 & \text{-an} & \text{-an} & \text{-an} & \text{-an} \\
\end{array}
\]

Irregularities include a-pariāyā- with an additional augment before the prefix; ham-ā-taxā- (in DB 4.92 hamā[ī]taxātā) beside ham-ā-taxā-.

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

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

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 ābāriya can be a-bariya or < a-ābāriya, cf. patriy-ābara < patriy-ābar- and Middle Persian bar- “to bring/take (away)” but āwar- “to bring/take (to);” frišaya “sent” can be from fra-ašaya or fra-a-āsaya.

The sequence -iša- was contracted to -i- in later Old Persian, abiyājāvāyam “I added” > abīyāvāyam.

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>athematic</th>
<th>thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-am</td>
</tr>
<tr>
<td>3</td>
<td>-a</td>
</tr>
<tr>
<td>Plur.</td>
<td>-mā</td>
</tr>
<tr>
<td>3</td>
<td>-an</td>
</tr>
</tbody>
</table>

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

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

\[
\text{abara}^n : \text{abara}^d = \text{āha}^n : X \Rightarrow X = \text{āha}^d
\]

The middle form āhatu “they were” does not seem to differ in meaning from āha^n.

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

2nd abara : 3rd abara = 2nd *akunaš : 3rd X ⇒ X = akunaš
sing. abara : plur. abara = sing. akunaš : X ⇒ X = *akunaš, for which akunavaš(a)n;
sing. akunaš : plur. akunavaš(a)n = sing. abara : X ⇒ 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:

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

[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 [Dāḏaršiš nāma Pārsa manā badaka Bāxtribiya xštacāpāvā] abiy avam “Then I sent a Persian called Dāḏarši, my loyal subject (and) satrap of in Bactria, against him.” (DB 3.12-14)

Note: The genitives that occur in these sentences (manā, Bāxtribiya) are subordinated to the nouns in nominative, i.e, they can be removed without affecting the constructions.
The entire naming phrase (in the nominative!) may be governed by a preposition:

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

**The nominative with verbs of “consideration.”**

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

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

Naditabaira haya 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.):

kāram avathā aduruiya “he lied to (deceived) the people thus,” (DB 1.78)—beside kārahayā avathā aduruiya (DB 1.38-39), cf. kārahayā avathā atha “he spoke to the people thus.” (DB 1.75)

2. with the impersonal verb vārnav- in the meaning “to believe”:

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

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

Auramazdā θuvious daustā “Ahuramazdā likes/favors you” (lit. “a liker unto you”)

4. with kāma ah- “to wish”:

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

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

naiy škaušim naiy tunuva#tam zūra akunavam “I did nothing crooked (= I did no wrong) to either a poor man or a rich man”

**SYNTAX. IMPERFECT.**

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

adam Dārayavauš xšāyatiya vazarka xšāyatiya xšāyatiya xšāyatiya dahayānām Vištāspahaya puça Ḥaxāmanisiya haya imam tačaram 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 maguś aduruiya avathā altaha adam Bardiya amiy haya Kuraš puça adam xšāyathiya amiy “This (picture represents) Gaumāta the magian. He lied (and) said thus: ‘I am Smerdis, who is the son of Cyrus. I am king.’” (DBb)

iyam Āćina aduruiya avathā altaha adam xšāyathiya amiy “This (picture is) Āćina. He lied (and) said thus: ‘I am king.’” (DBc)

imaiv kāram aduruiyasa “These lied to the army.” (DB 4.34-35)

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

θāṭiy Dārayavaus xšāyathiya ... yaṭā paruvamciy avathā adam akunavam āyadanā tayā Gaumāta haya maguś viyaka “King Darius announces: ‘Just as (they were) before, thus I made the temples that Gaumāta the magian had ruined.’” (DB 1.61-64)

kāra haya Naditabairahayā Tigrām adāraya avadā aiṣṭatā “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 xšāyathiya Aurmazdāmaiya ima xṣaçam frābara Aurmazdāmaiya upastām abara yāṭā ima xṣaçam hamadārayaiy “King Darius announces: ‘Ahuramazdā gave me this empire. Ahuramazdā bore me aid until I had consolidated this empire.’” (DB 1.24-26)

θāṭiy Dārayavaus xšāyathiya aitā xṣaçam taya Gaumāta haya maguś adīnā Kabūjiya aitā xṣaçam hacā paruviyata amāxam taumāyā āha pasāva Gaumāta haya maguś adīnā Kabūjiya utā Pārsam utā Mādam utā aniyā dahayāva hauv āyasatā uvāpaṣiyam akutā hauv xšāyathiya 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: uvāpaṣiyam akutā “he made his own.” Other examples:

imaiv dhāhayāva tayā adam aggabhāyam “These (are) the countries which I seized.” (DNa 16-17)

cf.

avaṭṭa xṣaçam aggabhāyatā “Thus he took the command for himself.” (DB 1.42-43)

Artavardiya nāma Pārsan maṇaḥ badaka avamāsām maṭhiṣtam akunavam “A Persian called Artavardiya, my bondsman, him I made their chief.” (DB 3.30-32)

cf.

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

The middle as passive:

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

cf.

Ciçataxmon aggabhiya ānaya abiy mām “He seized Ciçantaxma (and) led (him) to me.” (DB 2.78-91)
A–Transliterate, transcribe, and translate from Old Persian the following:

DB 1.68-77
1

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 Dātuvahya. 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.

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 (Kuruš), 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 (Kambüjiya), the great king, king of Anshan, grandson of of Cyrus (Kuruš), the great king, king of Anshan, descendant of Teispes (Teispes), the great king, king of Anshan.”

In another source, namely Herodotus, we are told that Hystaspes (Vistāspa) 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)
Kambüjiya I (Cambyses; *600-559)
Kuruš II (Cyrus the Great; 559-530)
Kambüjiya II (Cambyses; 530-522)

Ariyāranma (Ariaramnes; *640-590)
Aršāma (Arsames; 590-559)
Vištāspa (Hystaspes)

Dārayavaus I (Darius; 522-486)
```

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

ahrika-: siding with the Evil One (probably from *ahriya- < *ahra as in Avestan Aŋra Maniu “the Evil Spirit”; Kent).
Artavardiya-: proper name; one of Darius’s generals
ava-jan- < vjan: to kill
avādā: there
avafā: thus, in that manner
ā-ay-ī- < āiy: to come
Ācīna-: proper name
ā-yasa- < āyam: to appropriate, assume command of
Bardiya-: Smerdis
Bābiruviya-: Babylonian
cāśman- neut.: eye
-ciy: too, just
daśam: strongly, vigorously, very
dauṣtar- + acc. + āḥ: to be pleased with
Dātuvahya-: proper name
didā-: fortress
dīnā- (or dinā-) < dī: to take (sth.) away from (sb.) , rob sb. of sth. (+ acc. + acc.)
durujīya- < ādraug: to (tell a) lie, deceive
fra-māyā- mid., pp. framātām < vimā: to order
gauba- < āgūbd mid.: to call oneself
Gaumāṭa-: proper name
hacāma: from me
ham-dāraya- mid.: to consolidate(?)
ham-taxā- < ṛtaxā mid.: to work hard
haruva- (pronominal inflection): entire, every
hiṣta- < ṛstā (mid.): to stand
huvāpiśiya-: own
hŪvjaïy, loc. of Ūvja-: in Elam
hŪvjiya-: an Elamite
jaṭar-: crusher, striker
Kāmbūjiya-: Cambyses (king of Persia)
kāma-: wish
Kāpiśakāṇi-: name of a fortress
Kuru-: Cyrus
magu-: magian
manauvi-: angry, hot-tempered(?), vengeful (Schmitt, 1987)
Mudrāya-: Egypt
Nabukudracara-: Nebuchadrezzar
Nādītabairā-: Nidintu-Bēl
nāman- neut.: name
parā-rasa < āras: to arrive (in: + acc.)
pāsāva: afterward; pāsāva yaṭā “after”
patiy-avahaya- mid.: to implore somebody for help, to pray to (+ acc.)
Pirāva-: the Nile
rautaḥ (nom.-acc. sing. of rautah- neut.): river
Raxā-: name of a town in Persia
-siś: them
śiyava- < śiyav: to go
tacara-: palace
tauman-: power, capacity
Tigrā-: Tigris
ṭāha- < ṛṭāha: to say, speak
ud-pata- < ṛpat: to rise up (in rebellion)
Upadarma-: proper name
upastā-: assistance, aid; + bar-: “to bear aid”
Uyamā-: name of a town
Vahayazdāta-: proper name
vardana- neut.: town
vaṃnya- < vṛna (impersonal): to believe (see grammar)
vi-taraya- < ṛtar: to cross over
yaṭā: so that
yātā: until
PHONOLOGY. DIPHTHONGS.

The Old Persian diphthongs ai and au (both before consonants and vowels) were still intact in Avestan, but were monophthongized to ē 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-ra-ša-na&gt;</td>
<td>ik-še-ir-ša</td>
<td>hi-ši-ar-ša, etc.</td>
<td>Xerxēs</td>
</tr>
<tr>
<td>&lt;ha-um-va-ra-ga&gt;</td>
<td>u-mu-mar-ka</td>
<td>ú-mu-ur-ga‘</td>
<td>Amúrgioi</td>
</tr>
<tr>
<td>&lt;va-ha-ya-za-da-a-ta&gt;</td>
<td>mi-iš-da-ad-da</td>
<td>ú-miz-da-a-tū</td>
<td></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 (svarabhāti in Sanskrit, a word meaning “sound-divider”).

The following instances are found in Old Persian: dru- > duru- in duruva- “healthy, whole,” Av. druua-, Skt dhruvā; duruxta- “lied,” Av. *druxta-, Skt. drugdha; Sugda-, beside Sugda-, Av. Sugdā- and Suśdā-.

PHONOLOGY. CONTRACTION.

Contraction is seen in a few instances: a(h)a > ā in <a-ha-ya> = āhay < *ahahi; iya > ē in <ni-i-sha-a-da-ya-ma> = niśādayam (XPh), beside <na-i-ya-sha-a-da-ya-ma> (Darius) = niyaśādayam; also Olran. -ya- > OPers. iya > ī, e.g., Skt maryakā-, OPers. *marīyaka- > mairika-, Av. mairīa-, Olnd. marya-.

NOUNS. I/i- AND U/Ū-DECLENSIONS.

Feminine nouns such as Harauvati- and tanū- are historically long ī- and ū-stems (cf. Skt. Sarasvatī- and tanū-), which were originally declined differently from short ī- and ū-stems. In Old Persian, however, it appears that the differences between the short and long ī/ū- 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 -iś/iš,25 and feminine ī- and ū-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 -īyah, which would give OPers. -īyāh, in the other in -išah. It is possible, however, that the forms had been remade in analogy with the ū-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 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 ū).

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25 Recently, R. Schmitt proposed that the forms in -iś 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>ī-stems</th>
<th>ī-stems</th>
<th>u-stems</th>
<th>ī-stems</th>
<th>dahayau-</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>-iš</td>
<td>-īy, -iś/-īš</td>
<td>-uš</td>
<td>-ūv</td>
<td>-ūš (-uš?)</td>
</tr>
<tr>
<td>fem.</td>
<td>-iš</td>
<td>-īy/-iš</td>
<td>-uš</td>
<td>-ūv</td>
<td>dahayāum,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>ī-stems</th>
<th>ī-stems</th>
<th>u-stems</th>
<th>ī-stems</th>
<th>dahayau-</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>-iš</td>
<td>-iš/-iš</td>
<td>-iš</td>
<td>-uš</td>
<td>dahayauš</td>
</tr>
<tr>
<td>fem.</td>
<td>-uš</td>
<td>-uš</td>
<td>-uš</td>
<td>dahayāvam</td>
<td></td>
</tr>
</tbody>
</table>

Note that parūnām is fem. in DPe 4 dahayūnām tayaišām parūnām.

Examples:

Ariyāramnahayā pitā Čišpiš Čišpaš pitā Haxāmanisā “Ariaramnes’ father was Teispes. Teispes’ father was Achaemenes.” (DBa 7-8)

Uvārazmiy Bāxtriš (DB 1.16) = Bāxtriš ... Uvārazmiš “Chorasmia, Bactria” (DNa 23-24)

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

ima patimaity aravastam tayamaity tanuš tāvayatiy “And this, too, is my agility, (that) of which my body is capable.” (DNb 32-34)

Dārayavaus 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 ā-stem adjectives was declined according to the ī-declension. In Old Persian the only example is athangaine- “(made) of stone,” fem. athangaini-, of which the only form attested is the nom. plur. athangainiya.

imā stūnā athagainiya “These columns are of stone.”

The acc. plur. is found twice:

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

XL araṇiš barānā ... XX araṇiš barānā “forty cubits in depth, twenty cubits in depth” (DSf 26-27) < araṇi-, cf. Skt. aratni- (masc.).

NOUNS. MONOSYLLABIC DIPHTHONG STEMS.

There are no examples of monosyllabic diphthong stems in Old Persian, but the adjective nāviva-, which seems to mean “(so) deep (that it must be crossed by ships),” is probably derived from *nau- “ship,” whose nom.-acc. plur. *nāva is restored—rightly or wrongly—in DZc.
Nouns. The Locative.
The OPers. locative is descended from the Indo-Iranian locative and shows the same forms as Avestan. The original locative ending of the *-ā, *-ā, and consonant-stems was *-i in the sing., OPers. *-iy, and *-hu or *-ṣi in the plur., to both of which a final -ā was frequently added.
The locative singular ending of the u-stems was -au-ā, to which a final -ā could be added. The resulting ending -au-ā was written -auvā or -avā.
The forms are:

<table>
<thead>
<tr>
<th>a-stems</th>
<th>ā-stems</th>
<th>u-stems</th>
<th>ī-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Mādaīy, dastāy-ā</td>
<td>Āṭurāyā</td>
<td>Bābirauv, gāṭav-ā, dahayauv-ā</td>
<td>Bāxtrīyā</td>
</tr>
<tr>
<td>Plur. Mādaīṣuv-ā</td>
<td>maśkāuv-ā</td>
<td>dahayuṣuv-ā</td>
<td></td>
</tr>
</tbody>
</table>

Pronouns. The Locative.
The only locative forms found are the fem. sing. ahayāyā and the fem. plur. aniyauvā.

Syntax. The Locative.
The locative is used:

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

iyam Fravartiš aduruiyā avathā athā ha adam Xṣaṭrīta amiy Uvaxšatarahāyā taumāyā adam xšāyaθiyā amiy Mādaīy “This (picture is) Phraortes. He lied thus (and) said: ‘I am Xṣaṭrīta of the family of Cyaxes. I am king in Media.’” (DBe)

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

iyam Naditabaira aduruiyā avathā athā ha adam Nabukudraca amiy haya Nabunaitahāyā puça adam xšāyaθiyā amiy Bābirauv “This (picture is) Nidintu-Bel. He lied thus (and) said: ‘I am Nebuchadrezzar, son of Nabonidus. I am king in Babylon.’” (DBd)

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

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

adam kāram gāṭavā avastāyam Pārsaṃcā Mādamcā utā aniya dahayavya “I settled the people/army in (its) place, both Persia and Media and the other lands.” (DB 1.66-67)

kāra haya Naditabairahāyā Tigrām adāraya ... nāviyā āha pasāva adam kāram maškāuvā avākanam aniyam uṣabārīm akunavam aniyahavyā 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 arikā abava [utā] drauga dahayauvā vasiy abava utā Pārsaīy utā Mādaīy utā aniyauvā dahayuṣuvā “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 Mādaīṣuvā māṭiṣta āha hauv adakaiy naivy avadā āha “The one who was greatest among the
LESSON 7

Medes was not there then.” (DB 2.23-24)

2. In the expressions dastayā kar- “to deliver into the hand(s of),” and uzmayāpatīy 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—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 Hyrcania. For that reason it was called Hyrcania (that) wolves lived there who had killed Persian men in great numbers.

TEXTS. DARIUS’S EMPIRE.

DB 1.12-17, 24-26

Cf. Khotanese diṣṭa 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 control 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**
LESSON 8

PHONOLOGY. THE / ṛ / PHONEME.

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

<table>
<thead>
<tr>
<th>OPers. / ṛ /</th>
<th>Elamite ar</th>
<th>Akkadian ar</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>OPers. / ṛ /</th>
<th>Elamite ir</th>
<th>Akkadian ar</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;ra-ra-sa-a-ma-&gt; = Aršāma-</td>
<td>ir-sa-um-ma</td>
<td>ar-sá-am-ma’</td>
</tr>
<tr>
<td>&lt;ra-ra-ta-xa-sha-ca-&gt; = Artaxšaça-</td>
<td>ir-tak-sha-āša</td>
<td>ar-tak-šat-su</td>
</tr>
<tr>
<td>&lt;ba-ra-di-ya-&gt; = Bardiya-</td>
<td>Bir-ti-ya</td>
<td>bar-zi-ya</td>
</tr>
<tr>
<td>&lt;vi-i-da-ra-na-&gt; = Vidarnā-</td>
<td>mi-tir-ter-na</td>
<td>ú-mi-da-ar-na’</td>
</tr>
<tr>
<td>&lt;xa-sa-yar-ra-sha-na-&gt; = Xsaya-aršan-</td>
<td>ik-še-ir-ša</td>
<td>hi-si’-ar-ša, etc.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Indo-Iranian</th>
<th>Old Indic</th>
<th>Avestan</th>
<th>Old Persian</th>
<th>Middle Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>*ar</td>
<td>ar</td>
<td>ar</td>
<td>ar</td>
<td>ar, ār</td>
</tr>
<tr>
<td>*ṛ</td>
<td>ṛ</td>
<td>ar</td>
<td>ar</td>
<td>ir/er, ur</td>
</tr>
<tr>
<td>*ṛ (&lt; *ṛH-C)</td>
<td>īr, īr</td>
<td>ar</td>
<td>ar</td>
<td>ar</td>
</tr>
<tr>
<td>*ṛHV</td>
<td>īr, ur</td>
<td>ar</td>
<td>ar</td>
<td>ar</td>
</tr>
</tbody>
</table>

Examples:

<table>
<thead>
<tr>
<th>Indo-Iranian</th>
<th>Old Indic</th>
<th>Avestan</th>
<th>Old Persian</th>
<th>Middle Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>martiya</td>
<td>māśia</td>
<td>martiya</td>
<td>mard</td>
<td></td>
</tr>
<tr>
<td>kṛta</td>
<td>koroṭa</td>
<td>kṛta</td>
<td>kird/kerd</td>
<td></td>
</tr>
<tr>
<td>mṛta</td>
<td>moroṭa</td>
<td>mṛta</td>
<td>murd</td>
<td></td>
</tr>
<tr>
<td>dīrga</td>
<td>darīya</td>
<td>darga</td>
<td>*darg &gt; dagr (&gt; dēr)</td>
<td></td>
</tr>
<tr>
<td>hīranya</td>
<td>zarainta-</td>
<td>daraniya</td>
<td>zarr</td>
<td></td>
</tr>
</tbody>
</table>

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

WORD FORMATION. COMPOUNDS.

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

The compounds hamaraṇa-kara- and asa-bāra- are of a different kind. Here a kind of case relationship must be assumed between the two elements, such as, “he who does battle (accusative)” and “he who is carried or rides on a horse (instrumental).” Such compounds are called tatpuruṣas, literally “(the one who is) his (genitive) man.”
LESSON 8

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

NOUNS. CONSONANT STEMS.

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

<table>
<thead>
<tr>
<th>r-stem</th>
<th>n-stems</th>
<th>h-stems</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>pitā, brātā</td>
<td>Aspacanāh, tauviyāh</td>
<td>drayah, manaš-cā</td>
</tr>
<tr>
<td>acc.</td>
<td>framātāram</td>
<td>asmānām</td>
<td>cašma</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>picaḥ</td>
<td>barzmaniy</td>
<td>drayahāyā, manahāyā</td>
</tr>
<tr>
<td>loc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:
On the sandhi form manaš-cā < *manas-ća see lesson 12).
The gen.-dat. picaḥ is from *pitaḥrah with c < *br (see lesson 13).
The gender of barzmaniy is not known for certain.
The old h-stem māh- “moon, month” appears to have been transferred to the i-declension: gen.-dat. sing. māhayāh (see above).

Other consonant stems (only sing. forms attested):

<table>
<thead>
<tr>
<th>t-stem</th>
<th>d-stem</th>
<th>θ-stem</th>
<th>p-stems</th>
<th>van-stem</th>
<th>nt-stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>napā</td>
<td>thārdam</td>
<td>xšaçapāvā</td>
<td>tunuvā</td>
<td>tunuvatam</td>
</tr>
<tr>
<td>acc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>thardah</td>
<td>xšapaḥ</td>
<td></td>
<td>(tunuvatahayā: thematized)</td>
<td></td>
</tr>
<tr>
<td>loc.</td>
<td></td>
<td>višliyā</td>
<td>apiyā</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Examples:

n-stems:
*baga vazarka Auramazdā haya avam asmānām adadā “a great god is Ahuramazdā, who set in place yonder sky” (after DSe)
Auramazdām yadatayt artācā barzmaniy “he sacrifices to Ahuramazdā ‘according to the Order in the height’” (XPh 53-54)

nt-stems:
tunuvā skauṭīm miθṭa naïy kunautiḥ “the strong does not harm the weak” [POS]
naïy skauṭīm naïy tunuvatam zūra akunavam “I did wrong to neither the weak nor the strong” (DB 4.65)

n- or nt-stems:
Dādaṛšīs nāma Pārsa manah baḍaka Bāxtriya xšaçapāvā “a Persian, my subject, by name Dādaṛši, satrap in/of Bactria” (DB 3.13-14)

h-stems:
pasāvaṣaiḥ adān nāham frājanam “Then I cut off his nose.” (after DB 2.73-74)
LESSON 8

aitamaiy aruvastam upariy manaścā uśicā “This is my agility in both thought and understanding.” (DNb 31-32)
yadiy abiy draya avārasam “when I came down to the sea” (DB 5.23-24)
tayaiy drayahayā “those (peoples) that (are) in/by the sea” (DB 1.15)

r-stems:
Kabūjiyahayā brātā Bardiya nāma āha hamātā hamapitā Kabūjiyahayā “Cambyses’s brother was called Smerdis. He had the same mother and father as Cambyses.” (DB 1.26-32)
avam framātāram hamiçiyam avāja “He killed that rebellious commander.” (after DB)
manā piça puçā aniayaiy āha “My father had other sons.” (after XPf 28-29)

viθ- “house”:
mām Auramazdā pātn utāmaiy viθam “Let Ahuramazdā protect me and my house!” (DH 7-8)
mayuxa kāsakaina Dārayavahauš XŚhayā viθiyā karta “(This is) a glass doorknob made in the house of king Darius.” (DPI)

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

aniya apiyā [ā]ha[y]atā āpiś/sim parābara “Another was thrown into the water. The water carried him away.” (DB 1.95-96)

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

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

<table>
<thead>
<tr>
<th>Active Sing.</th>
<th>athematic</th>
<th>thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 -diy</td>
<td>-ā</td>
<td></td>
</tr>
<tr>
<td>3 -tuv</td>
<td>-atuv</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2 -tā</td>
<td>-</td>
</tr>
<tr>
<td>3 -nātuv</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Middle Sing.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2 -śūvā</td>
<td>-aḥūvā</td>
</tr>
<tr>
<td>3 -</td>
<td>-atām</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>athematic</th>
<th>thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>jadiy, paraidiy, pādiy</td>
<td>paribarā, parsā</td>
</tr>
<tr>
<td>*astuv, pātuv, dadātuv, kunautuv</td>
<td>baratuv</td>
</tr>
<tr>
<td>paraitā, jatā</td>
<td>-</td>
</tr>
<tr>
<td>pātutuv</td>
<td>-</td>
</tr>
</tbody>
</table>

|                       |             |
| kunšuvā | patipayahuvā |
| - | vānravauvām |

The verb šiyava- has no imperative “go!” in the inscriptions. Instead paraidiy and paraitā are used. The form *astuv is attested only in an Elamite inscription as aš-du.
SYNTAX. VOCATIVE AND IMPERATIVE.
In Old Persian, the vocative is used when addressing somebody directly. The verb of the sentence is then often an imperative or a form of similar function. This restriction of the usage is due to the nature of the text. Another common context of the vocative is in questions. The imperative is used principally in positive commands. Negative commands or wishes are expressed with the injunctive and the optative (see later).

The 3rd person imperative may be translated as “may he do!,” “let him do!”

maritū dargam jīvā “O man, live long!”
xšāyaθiyā imam xšaçaṃ utā dārayā utā pādiy “O king, both keep this land and protect (it)!”
avatāsaiy aθaham paraθiy avam kāram jadīy haya manā naiy gaubataiy “Thus I said to him: ‘Go forth! Crush that army which does not call itself mine!’” (DB 3.14-15)
marīkā dārṣam aζ[ā] θuṣ[ā] ciθākaram ahāy “O young man, mark well what kind you are!” (DNb 50-51)
xšāyaθiya kārahayā aθaha avam framaθāram hamiθiyam avajatā “The king said to the army: ‘Kill that rebellious commander!’”
avatāsām aθaham paraθated avam kāram tayam θhādam θatā haya manā naiy gaubataiy “Thus I said to them: ‘Go forth! Crush that army, the Median one, which does not call itself mine!’” (DB 2.20-21)
avataiy AΘaramazdā ucθāθam kunaθtuv ... avataiy AΘaramazdā nikatuv “May Ahuramazdā make that easy for you! Let Ahuramazdā destroy that for you!” (DB 4.76, 79-80)
θaθiy Dārayavaus xšāyaθiya manā ΑΘaramazdā upastām bθaratuv ... utā imām dahāγyāum ΑΘaramazdā pθatuθ ... aita θadam yānam jadiyāmiθy ΑΘaramazdām ... aitamaθy yānam ΑΘaramazdā dθadāθuv “King Darius announces: ‘Let Ahuramazdā bring me help! ... And let Ahuramazdā protect this land! ... This favor I ask Ahuramazdā for. Let Ahuramazdā grant me this favor!’” (DPd 12-16, 20-24)
ima vθarnavatām θhuθm taya haθiyam “Believe this, which is true!”

The following lacunary passages appear to contain imperatives negated with mā:
[...]diy mā raxθatuθ [...] (DNb 59-60)
mā yāθum mā kayāθdā vifθ-ituθv “Let neither a sorcerer nor an *astrologer *destroy (it).” (A2Sa; see lesson 19)

EXERCISES 8
A–Transliterative, transcribe, and translate from Old Persian the following:

DB 2.18-29
LESSON 8

September 15, 2016

B–Translate into Old Persian:
The satrap of Bactria rose up and said: “I am king in Bactria, Choresmia, Arachosia, and Sattagydia.” He made these countries his own, Bactria, Choresmia, Arachosia, and Sattagydia. When it became known to Darius that the satrap had become rebellious, then he went to Areia. There they fought a battle. Darius killed that man who did not call himself his satrap. Dātuvaḥya went to Babylon. In Babylon, the Lie was great (rampant) and the Babylonians were evil. When Dātuvaḥya arrived in Babylon he went to the temple of the (local) gods. He asked the gods of the Babylonians: This favor I ask of the gods! Send me an army! Let it go (forth) to Elam, and let it strike that Aršaka who does not call himself my father! The gods bore him aid. By the greatness of the gods, that army killed Aršaka. Dātuvaḥya stayed in (his) house until the army killed Aršaka. The entire army which was in Elam, (it) waited for Dātuvaḥya there. Then he went to Elam, and the Elamites made him their greatest king.

TEXTS. THE STORY OF CAMBYSES. 1. CAMBYSES KILLS SMERDIS AND GOES TO EGYPT.

The reign of Cyrus’s son and successor, Cambyses (II), is known chiefly from Herodotus’s (book 2) account, and many points about it therefore remain unclear. He was Cyrus’s son by Cassandane, daughter of Pharnaspes, he was made crown prince by his father, and for a short while he was king of Babylon. His main claim to fame is the fact that he expanded the already considerable empire of his father to the west. Four years after his accession, he conquered Egypt and brought the regions to the west and south of Egypt under Persian control. According to Darius’s account (above), Cambyses had secretly killed his brother Bardiya (Herodotus calls him Smerdis) before he went to Egypt.
Lesson 8

Vocabulary 8

asman-: heaven
ava-jata-: killed
ava-rasa-: to come down to
azdā āvav-: become known (+ taya “that”)
azdā ākār-: to make known (+ taya “that”)
brātar-: brother
ciyākaram: of what sort
daiva-: (foreign) god
daivadāna- neut.: place of worship of (foreign) gods
darga-: long
dargam adv.: for a long time
duṣkṛta-: something badly done, evil deed
fra-jan-: to cut off
hamapitar-: having the same father (as + gen.-dat.)
hamātar-: having the same mother (as + gen.-dat.)
idā: here
jīva- < jīv: to live
kamnam: too few, just a few, insufficient
Kaṃpada-: name of land
kayāda- (for kayada-?): *astrologer(?)) (Av. kaiāda-)
manah- neut.: mind, thought
marīka-: young man
mānaya-, mānaiya- < āman: to await, wait for
Mārgava-: Margian
Māru-: name of town
ni-kan-: to destroy
nāh-: nose
para-ī < āay: go (forth)
parśa- < āparś/praθ: to ask, punish
pā- < āpā: to protect
rasi- < āras: to arrive
raxθa-:?
taya: that (conjunction)
tauvi/iyah-: stronger, mightier
uṣi (nom.-acc. dual): consciousness, intelligence
Vidrāna-: proper name
xšaçapāvan-: satrap
yātu-: sorcerer
LESSON 9

PHONOLOGY. CONSONANT PHONEMES.

The Old Persian consonant phonemes are the following:

<table>
<thead>
<tr>
<th>Phono</th>
<th>Phoneme</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>t</td>
</tr>
<tr>
<td>b</td>
<td>d</td>
</tr>
<tr>
<td>m</td>
<td>n</td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

NOUNS. THE INSTRUMENTAL-ABLATIVE.

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

<table>
<thead>
<tr>
<th></th>
<th>a-stems</th>
<th>ā-stems</th>
<th>u-stems</th>
<th>ē-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>draugā</td>
<td>haināyā</td>
<td>Bābirauš, Bābirauv</td>
<td>Úfrātuvā</td>
</tr>
<tr>
<td>Plur.</td>
<td>bagaibiš</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

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

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

**PRONOUNS. THE INSTRUMENTAL-ABLATIVE.**

The pronominal masc.-neut. inst.-abl. ending is -anā, as in anā (< ima-), avanā, tayanā, aniyanā. The instr.-abl. enclitic pronouns are 1st sing. -ma and 3rd sing. -šim.

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

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

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>hauv</td>
<td>hauv</td>
<td>ava, avaš-ciš</td>
</tr>
<tr>
<td>nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>avam</td>
<td>avam</td>
<td></td>
</tr>
<tr>
<td>instr.-abl.</td>
<td>avanā</td>
<td>-</td>
<td>avanā</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>avahayā</td>
<td>-</td>
<td>avahaya</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td>*avā</td>
<td>avā</td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>avaiy</td>
<td>*avā</td>
<td>avā</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>avaišām</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**PRONOUNS. PERSONAL PRONOUNS. THE ENCLITIC 3RD SING.**

The enclitic pronominal stem di- is specifically Iranian (Av. and OPers.). It probably developed through wrong division of combinations such as *aš-im “then ... him,” etc. > *aš-im. The enclitic pronouns in š- are originally sandhi forms of the pronominal stem ha/-hi-, which by “ruki” became ša/-ši-. In Avestan the original distribution is still found, but in Old Persian the stem ša/-ši- has been generalized to all positions.

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

The complete attested paradigm is:

<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>acc.</td>
<td>-šim, -dim</td>
<td>-šim, -dim</td>
<td>-šim</td>
</tr>
<tr>
<td>instr.-abl.</td>
<td>-šim</td>
<td>-šim</td>
<td>-šim</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>-šaiy</td>
<td>-šaiy</td>
<td>-šaiy</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>-šiš, -diš</td>
<td>-šiš, -diš</td>
<td>-šiš, -diš</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>-šām</td>
<td>-šām</td>
<td>-šām</td>
</tr>
</tbody>
</table>
Examples:

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

pasāvaśim Arbairāyā uzmayāpātiy *akunavam* “Then I impaled him at Arbela.” (DB 2.90-91)

martiya haya hataxṣataiy anudīm [ha]kartaḥya āvaθādīm *parivarāmiy* haya [v]ināθayatiy anudīm vinastaha[yā ava]θā *parsāmiy* “The man who makes an effort, him I reward according to (his) achievement. The one who commits an offense, him I punish according to (his) offense.” (DNb 16-18)

martiya taya kunautiy yadiv āna[y] ābaratiy anuva taumani "What a man does or endeavors (to do) according to his powers I am pleased (with).” (DNb 25-26)

vaśnā Auralmazdāha utāmai “by the greatness of Ahuramazdā and me” (DB 4.45-47) (cf. vaśnā Auralmazdāha manacā Dārayavahauš xāyādiyaha[yā] (DPd 9-11)

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

adam niyaçā rayam kā rahāyā śišiš ... tayādiś Gaumāta haya maguš adinā “I restored to the people the pastures ... that Gaumāta the Magian had taken from them.” (DB 1.64-66)

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

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

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

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

**Syntax. Instrumental-Ablative.**

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

**Instrumental functions.**

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

vaśnā Auralmazdāha “by the greatness of Ahuramazdā.”

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

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

₃artacā < ₃artāhacā (Av. aṣṭa hac) “according to the (cosmic and ritual) Order”

XL araśnīš barśnā ... XX araśnīš barśnā “forty cubits in depth, twenty cubits in depth” (DSf 26-27)
kāra haya Naditabairahayā Tigrām adāraya avadā aištātā utā abiš nāvīyā āha “The army which belonged to Nidintu-Bēl held the Tigris: there it stood. And it (= the Tigris) was *deep with waters.” (DB 1.85-86)28

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

Adam niyaçārayam kārahayā abicarīš gaiṭhāmcā māniyamcā viṭhīšcā tayādīš Gaumāṭa haya maguš adīnā “I restored to the people the pastures and the cattle and the household (slaves), and throughout the houses/estates(?)29 that Gaumāṭa the Magian had taken from them ...” (DB 1.64-66)

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

θāṭiy Dārayavaus xšαyaṭṭiya manā Auramazdā upastām baratuβ hadā vṣαbīš bagaβiš “King Darius announces: ‘May Ahuramazdā bear me aid together with all the gods!’” (DPd 12-15)

θāṭiy Dārayavaus xšαyaṭṭiya pasāva Naditabairarı hadā kamnaβiš asabāraβiš amuβa Bābirum ašiyava “King Darius announces: ‘Then Nidintu-Bēl fled with a few horsemen (and) went to Babylon.’” (DB 2.1-3)

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

Ablative functions.

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

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

hicā Bāʾξtṛiyā ... hacā Uvāraβmiyā “from Bactria, from Chorasmia” (DSf 36, 39-40)

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

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

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

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

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

θāṭiy Dārayavaus XŠ ima xšαcαm taya adam dārayāmīy hacā Sakaβiš tayāiy para Sugdam amata yātā ā Kūśā hacā Hidaβu amata yātā ā Spardā “King Darius announces: ‘This empire which I hold (is =

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

29 viṭhīšcā has traditionally been taken as an instr.-abl. used as nom.-acc.
stretches) from the Sakas who are beyond Sogdiana: from there, all the way to Kush (and) from Sindh: from there, all the way to Sardis.’’ (DPH 6-8 = DH 5-6)

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

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

θātiy Dārayavauš xšayaθiya iyam dahayāuš Pārsa ... hacā aniyāna nauy tarsatiy “King Darius announces: ‘This land Persia fears no other.’” (DPd 5-12)

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

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

θātiy Dārayavauš xšayaθiya yāṭi adām Bābirauva hāmā imām dahayāva tavā hacāma hamičiyya abava Pārsa Ûvja Māda Athurā Mūrdāya Parthava Marguš Θataguš Saka “King Darius announces: ‘These are the lands that rebelled against me while I was in Babylon: Persia, Elam, Media, Assyria, Egypt, Parthia, Margiana, Sattagydia, (and) Scythia.’” (DB 2.5-8)

but:

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

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

Instrumental-ablative as subject and direct object?

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

Dates are expressed as follows:

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

Other days: the name of month in gen.-dat. + māhaya + number raucaβiš ṭakatā āha — literally: “of the month of A, by X days (the days) had passed.”

Comparison between these two formulas, suggests that the instr.-abl. plur. raucaβiš functions as subject. Examples:

Viyaxanahayā māha[fy]ā] XIV raucaβiš ṭakatā āha yadiy udapatatā “It was on the 14th of Viyaxana that he rose up in rebellion.” (DB 1.37-38)

Garmapadahayā māhaya IX raucaβiš ṭakatā āha avabhā xšačam agarbīyatā “It was on the 9th of Garmapada. Thus he took the command for himself.” (DB 1.42-43)
LESSON 9

EXERCISES 9

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

DB 2.64-70

<table>
<thead>
<tr>
<th>psav, kar, pars, hY, VfaptiY, hca, YdaYa, frtrm,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>DB 3.15-18</th>
</tr>
</thead>
</table>

| psav, dadr, hda, kara, aπiYv, hmrnm, a˚unu, h | π |

<table>
<thead>
<tr>
<th>DB 2.64</th>
</tr>
</thead>
</table>

| psav, hmrnm, aπiY, psav, adm, nijaYm, hπatiY, darYvu, π |

B–Translate into Old Persian:

From Elam, Dātuvahya went forth with a few horsemen and other faithful subjects to Makran. When the Makranians saw the large army, they were greatly afraid. They fled with a few men to a fortress in India called Tigra. On the eighth of the month of Garmašad, they fought battle with the Makranians. Afterward, by the greatness of Ahuramazdą, Dātuvahya seized the fortress. He killed the Makranians and assumed the command.

From India, the army went to Choresmia. There they saw great towns, pastures, and cattle. There was a great river. It was very deep, (so) they crossed over on inflated hides together with men and horses. The men were very afraid of the Sakas, who had previously rebelled against the king of Choresmia and did not abide by his law, (but) they were beyond (their) fear and in full mental control of themselves. When the Sakas saw the army of Dātuvahya, they became afraid and fled. On the 25th of Ādúkanaiša, they left (and) arrived in Persia on the 10th of Ōūravāhara.

TEXTS. THE STORY OF CAMBYSES. 2. THE FALSE BARDIYA, GAUMĀTA THE MAGIAN.

DB 1.35-48
θατί� Dārayavuš xšayaθiya
θατί� Dārayavuš xšayaθiya aita xšaçaṃ taya Gaumāta haya maguš adinā Kabūjiyam aita xšaçaṃ hacā paruviyata amāxam taumāyā āha pasāva Gaumāta haya maguš adinā Kabūjiyam utā Pārsa utā Mādam utā aniyā dahayāva hauv āyasatā uśvapāsiyam akutā hauv xšayaθiya abava
According to Darius’s account, Cambyses had secretly killed his brother Bardiya (Smerdis) before he went to Egypt. While he was there, a certain Gaumāta, a magian, seized the kingship by presenting himself as Bardiya, son of Cyrus and brother of Cambyses. Cambyses hurried home to Persia, but on the way he supposedly died by accident, and the false Smerdis became king in Persia, Media, and some other lands.

**TEXTS. THE EXTENT OF DARIUS'S EMPIRE.**

DPh=DH

*Dārayavausu XŠ vazarka XŠ XȘyānām XŠ dāhayūnām Vištāspahayā puça Haxāmanīşiya

θāiii Dārayavausu XŠ ima xšaçaṃ taya adam dārayāmiy hacā Sakaibīš tayaita para Sugdam amata yātā ā

Kūšā hacā Hīluav amata yātā ā Špārdā tayamaiy Auramazdā frābara haya maθīšta bagānām mām Auramazdā pātuv ulāmai vītham*

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

**VOCABULARY 9**

*aβmatha*: from there

akumā < ṣkar: we did

amataβ: from there

amata: along(side) (+ instr.-abl.)

Arakadr: name of a mountain

Arbairā: Arbela (place name)

avadaš: thence (+ hacā)

ā-barā: < ṣbar: (about), perform

Āđukanaiš: month name

ā-jamiyā (optative) < ṣgām: to come (to)

cartanaiy < ṣkar: to do (inf.)

dacara = tacara-

-dim: him (acc.)

-diš: them (acc.)

dušiyāra- neut.: bad year (famine)

frataram: beyond(?)

Garmapa: month name

hadā + instr.-abl.: together with (people)

huβumarsiyyu: self-dead, i.e., without foreign intervention

kaufa: mountain

Kuduru: place name

Kūšā: Ethiopia

mariya- < ṣmar (cf. mārtā-): to die

mā: let not

māhi: month

muθa- < ṣmaθ: to flee

ni-ṣāraya- < ṣray: put back in place, restore

niθ-ay: < niθ + ṣay: to go out

Pašišya(huβvād): place name

paranam: previously

pari-ay: to behave

pari-barā- < ṣbar: to reward

patri postpos.: in (+ instr.-abl.)

raucah: day

Sugda- = Suguda-: Sogdiana

Θūravahara: month name

Ufrāt: Euphrates

vi-nasta-: offense

vi-nāθaya- < ṣnaθ: to do harm, do wrong

Viyašana: month name

xšaymina- < ṣxšā (see lesson 13): being in control

xšnuta-: pleased

Yadā-: Anshan

yadivā: or

yātā: until (temporal)

yātā ā: up to, until (+ instr.-abl.; local)

Zāzāna: place name

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30 An old Elamite formula.
PHONOLOGY. ABLAUT.

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

The original ablaut patterns were the following:

<table>
<thead>
<tr>
<th>zero grade</th>
<th>full grade</th>
<th>lengthened grade</th>
<th>examples:</th>
</tr>
</thead>
<tbody>
<tr>
<td>C</td>
<td>aC</td>
<td>āC;</td>
<td>h-atiy ~ aŋ-miŋy, as-tiŋy ~ -</td>
</tr>
<tr>
<td>i</td>
<td>ai</td>
<td>āi/āy:</td>
<td>Cįšp-įš ~ Cįšp-aįš ~ -</td>
</tr>
<tr>
<td>u</td>
<td>au</td>
<td>āu/āv:</td>
<td>para-tā ~ aįtiŋy ~ -</td>
</tr>
<tr>
<td>a (~ ṅ)</td>
<td>an</td>
<td>ān:</td>
<td>‘dahay-um ~ dahay-aʊš ~ dahay-āʊš, dahayāva;</td>
</tr>
<tr>
<td>m, a (~ ṅ)</td>
<td>am</td>
<td>ām:</td>
<td>duruxta- ~ drausga- ~ -</td>
</tr>
<tr>
<td>r, ar</td>
<td>ar</td>
<td>ār:</td>
<td>kār-ta, ca-xr-īyā ~ a-kar-iyā, car-tanaiy ~ u-cār-am;</td>
</tr>
<tr>
<td>ar (~ rH)</td>
<td>ar, rā</td>
<td>ār, rā</td>
<td>~ Marguš ~ Mārgava</td>
</tr>
</tbody>
</table>

Note especially the suffix -tar-:

-ç- < -dr-      -tar-      -tār-          piça < *pitrah ~ - ~ pitā, framaṭāraṃ

As we see, ablaut plays an important role in Old Persian grammar. It also plays an important role in derivation; vriddhi is commonly used to derive nouns and adjectives from other nouns and adjectives. Compare:

Margu- “Margiana”  Mārgava- “person from Margiana”

baga- “god” + *yāda- “sacrificing”  Bāgavādi- month name
*yauṭman- (< ṣvauq “yoke, combine”?)  yauṭmani- (yauṭmaini-) “*coordinated, controlled”

*xšayāθa- “the wielding of command”  xšāyāθiya- “king”

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

*āc- “fire” + *yāda-  Ācīyāθiya- month name

NOUNS AND PRONOUNS. THE DUAL.

The dual was still alive in Old Persian, but few examples are found, for understandable reasons. Only masc. forms are attested, except ušš. In Old Indic and Young Avestan there are three distinct forms: nom.-acc., instr.-abl.-dat., and gen.-loc. (in Old Avestan the gen. and loc. are distinct), but we do not know if this was the situation in Old Persian as well, since no instances of duals in dative or genitive function are found, except ubānām “of both,” which has the plur. gen.-dat. ending.
The original form was *be*),\(^{31}\)

Athematic stems

1) root stems: ah-/as-, aï-, jaï-
2) reduplicated: dadâ-
3) with suffix -nau-/nu: kunau, daršnau, āxšnau-
4) with suffix -nā-/n-: dānā-, dīnā-

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

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

Verbs. The Aorist.

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

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\(^{31}\) Traditionally translated as “created.”
\[v\text{dæ, as opposed to the imperfect } adad\text{ă, which is made from the present stem } dad\text{ă}.\] Other root-aorist forms are the imperatives \(pādī\) and \(pātuv\) “protect!” and “let him protect!” from \(v/pā\), different from the present stem \(paya\)- in \(apayai\) “I protected.” Another aorist form is \(adara\text{śi}\), a so-called \(s\)-aorist, because it is made by affixing \(-s\) (or \(-ś\) by “ruki”) to the root \(v\text{dar}\). In Old Persian, the aorist indicative has no discernible function of its own and is only a variant of the imperfect.

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

All the attested forms are singular:

<table>
<thead>
<tr>
<th></th>
<th>Indicative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>active</td>
<td>middle</td>
</tr>
<tr>
<td>1.</td>
<td>(a-dārś-iy)</td>
<td>(dī-diy, pā-diy)</td>
</tr>
<tr>
<td>2.</td>
<td>(a-dāś)</td>
<td></td>
</tr>
</tbody>
</table>

The forms \(akutā\), \(akumā\), \(kuśuvā\) were formerly and are sometimes still considered as (root) aorists < *akrta, etc. The development of *\(kr\)- to \(ku\-\) is unexpected as the same verb forms the past participle \(karta\-\). As the irregular \(ku\-\) is already found in the present stem \(kunau\- < kr\text{nau-}\), it is simpler to regard them as present stem forms with loss of the second \(u\) before the ending: \(ak\text{utā, ak\text{um}mā or ak\text{um}mā\) (cf. Skt. \(akr\text{mta}\)), and \(ku\text{śuvā\) (< *\(kum\text{svu}vā\).}

**SYNTAX. DUAL.**

\(pāsavāṣa\text{tay adam utā nāham utā gauśā frājānam “Then I cut off both his nose and ears.”} (DB 2.88-89)\)

\(tayataivy gauśāyā \text{θ}[ahayātiy] avašciy āxșmudiy “Listen to just that which is said into your ears.” (DNb 53-54)\)

\(utā Viṣṭāspa utā Arśāma ubā ajīvatam “Both Hystaspes and Arsames were alive.” (XPl 19-21)\)

\(avākara\text{mcamaiy ušy ufṭā frāmanā ... “And of such sort (are) my intelligence and my thought...”} (XPl 27-28)\)

\(hakaram-maiy ušyā \text{y}[θa]vā [h][št]ataiy yaciy va/[i]nāmilay hamičiyam yaciy naīy vaināmilay utā ušibiyā utā frāmanāyā ... “Once it stands in place (= clearly) in my intelligence whatever I see (as) rebellious and whatever I do not see (as rebellious), both with my intelligence and my thought.” (DNb 34-37; de Blois, 1995, p. 62)\)

\(yāumaini\text{št āmiy utā dastaibiym utā pādaibiym “I am *coordinated both with regard to (my) hands and (my) feet.”} (DNb 40-41)\)

a. \(yāumaini\text{-} = yāumani\text{-}\).

\(martiyā taya patiy martyām ṭhātiy ava mām naiy vārnavatāiy yātā ubānām hadugām āxśnauvaiy “I do not believe what a man says against (another) man until I hear (= have heard) the testimony of both (of them).” (DNb 21-24)\)
WEIGHTS.
The Old Persian weight unit was *karša*.- On three weights belonging to Darius the weights are expressed as follows:

- **Wa** 11 *karšā*
- **Wc** CXX *karšayā*
- **Wd** LX *karšayā*

All these forms could be dual—nom.-acc. and (gen.-?)loc., respectively, but we do not know why different cases should be used.32 Other interpretations include *karšā* instr.-abl. sing.: “with respect to (its) karša (weight),” and *karšayā* loc. sing., with an otherwise unattested use of the locative.

SYNTAX. AORIST.
In Indo-Iranian and still in Old Avestan the main function of the aorist was to express anteriority. In Old Persian this function is, as we have seen, regularly expressed by the imperfect, and the few aorist indicative forms must therefore be considered as relics, whose functions are identical with those of the imperfect.

*baga vazarka Auramazdā haya imām būnim *adā* haya avam asmān *adā* haya martiyām *adā* haya šiyātīm *adā* martiyahayā haya Dāravyauṃ xšāyaṭhiyām akunaš aivām parānām xšāyaṭhiyām aivām parānām framātāram “Ahuramazdā is the great god, who put in its place this earth, who put in its place that heaven, who put in his place man, who put in its place happiness for man, who made Darius king, one king over many, one commander of many.” (DE 1-11)

θāτiY Dāravyauś xšāyaṭhiya vaśnā Auramazdāha imā dahayyāva tayā *adagšíy* hadā anā Pārsā kārā tayā hacāma atārās manā hājīm abara “King Darius announces: ‘By the greatness of Ahuramazdā these lands that I obtained with that Persian army (and) which feared me, bore me tribute.’” (DPe 5-10)

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

patikarā *didiY* tayaiy gāθum baratiy “Look at these pictures which carry the throne!” (DNa 41-42)

EXERCISES 10

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

32 One is reminded of the Russian system: 2 to 4 + gen. sing. (< dual. nom.); 5 and higher + gen. plur.
first reign appear shortly after Darius’s death in November of that year. Darius was in his late sixties. He had five sons: Artaxerxes, Orodruines, and Xerxes, the last two being children of a later marriage. The king designate a successor before he went on the Egyptian campaign, and he chose Xerxes, who was the son of Artaxerxes. Xerxes himself says in this inscription that, although Darius had other sons beside Xerxes, he was the one he made “greatest after himself,” that is, second in command. Herodotus elaborates on the story, saying that, as was the custom, Darius had to designate a successor before he went on the Egyptian campaign, and he chose Xerxes, who was the son of Atossa, Darius’s most powerful queen, over Artobazanes, who was the son of a lesser queen. There do not seem to have been any difficulties with the succession, as Babylonian documents dated 1 December 486 of Xerxes’s first reign appear shortly after Darius’s death in November of that year.

In the following, assume that the forms exist:

B—Translate into Old Persian:

Dātuvahya had a brother called Aspathines. Aspathines was king in Arachosia. He fought battles in Margiana and Sogdiana. He smashed those Margians and Sogdians mightily who did not pay him taxes. He seized those who were their leaders and led them to his fortress. He kept them bound in a town called Aršāda. Then he led them before the king. The king cut off their nose(s) and one ear and gouged out their eye(s). When it became known in Margiana and in Sogdiana that Dātuvahya had killed those men, then both (of them) rebelled against him, both Margiana and Sogdiana. They sent a large army against the Arachosians. They smashed the army, seized the king, cut off his nose, and impaled him at his (own) gate.

In the following, assume that the forms exist:
Two men lived in Skudra. They were both good horse-men. They went with (their) horses to Sardis. There they seized much gold and with that gold they paid their taxes to the king. The king was satisfied and treated those two loyal subjects of his well for (= according to) their achievement.

TEXTS. THE ACCESSION OF XERXES.

XPf 15-38

The circumstances surrounding Xerxes’s accession are unclear. Xerxes himself says in this inscription that, although Darius had other sons beside Xerxes, he was the one he made “greatest after himself,” that is, second in command. Herodotus elaborates on the story, saying that, as was the custom, Darius had to designate a successor before he went on the Egyptian campaign, and he chose Xerxes, who was the son of Atossa, Darius’s most powerful queen, over Artobazanes, who was the son of a lesser queen. There do not seem to have been any difficulties with the succession, as Babylonian documents dated 1 December 486 of Xerxes’s first reign appear shortly after Darius’s death in November of that year.

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LESSON 10

VOCABULARY 10

āciy: until, as long as; with neg.: “yet”?
apataram: further away (from), in addition to (+ hacā)
Asagarta: - Sagartia
Asagartiya: - Sagartian
asman: - sky
avaściy < avaṭ + -ciy (lesson 12): just that
avākaram: of such a sort
ay-/ī-: to go
ā-naya- < ṣnay: to bring (people to)
ā-xšnau- < ṣxšnu act./mid.: to hear
basta- < ṣhand: to bind
Bāgayādi: - month name
bāji-: tribute; bājim bara-: pay tax to
būmi/t-: fem.: earth
Ciça(ን)taxma-: proper name
daraniya-: neut.: gold
dānā-/dān-< ṣxšnā: to know (sth.)
dāriya- < ṣdar: to be held (passive)
didīy < 봤ain, day/dī: to see, look at
duvara-: (palace) gate, court
fra-jan- < ṣjan: cut off
framānā-: intelligence, thought(?) (Akk. tēmu “mind”)
gauṣa-: ear
hadūgā-: testimony
Karka-: Carian
karsa-: a measure of weight = 83.33 g.
Kūsiya-: Ethiopian
ni-ṣādaya- < ṣḥaddās: to set down
paradrayaḥ: beyond the sea
pād(a)-: foot
Putāya-: Libyan
Skudra-: a people north of Greece
takabara-: petasos-bearing
Taxmaspāda-: proper name
ubā: both
vaja- < ṣvaj: to gouge out
yacyi: whatever
yauḍatī- (fem.): (being) in turmoil
Yauna-: Ionian
yāumani-, yāumaini-: coordinated, being in control
LESSON 11

SCRIPT. UNWRITTEN SOUNDS.
Comparison with Avestan, etc., and Middle Persian, as well as the spellings in neighboring languages, permits us to conclude that in the OPers. writing system
1. preconsonantal nasals were not written
2. $h$ was not written before $u$. It was also not written before $i$, or $hi$ was written $<ha>$:

<table>
<thead>
<tr>
<th>OPers.</th>
<th>Elamite</th>
<th>Akkadian</th>
<th>Aramaic</th>
<th>Greek</th>
</tr>
</thead>
</table>
| <ca-i-ca-ta-xa-ma> | Ciçantaxma- | zi-iš-sá-an-tak-ma | ši-it-ra-an-tah-ma | šma-
| <ka-ba-u-j-i-i-ya> | Kambu/išiya- | kán-bu-zí-ia | kam-bu-zí-ia | kmawz Kambúsēs |
| <ba-da-ka> | bandaka, cf. MPers. bandag. | |

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

<table>
<thead>
<tr>
<th>OPers.</th>
<th>Avestan</th>
<th>Elamite</th>
<th>Akkadian</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>$uvārazmī$-</td>
<td>*ārizom</td>
<td>ma-ra-iš-mi-iš</td>
<td>ḫu-ma-ri-iz-ma-‘</td>
<td>$Khorazmia$</td>
</tr>
<tr>
<td>$uvaxstra$</td>
<td></td>
<td>ma-ak-iš-ta-ra</td>
<td>Ĺu-ma-ku-iš-tar</td>
<td>$Kuaksárēs$</td>
</tr>
<tr>
<td>$uvaipaštīya$</td>
<td>Av. $x’aepaθtiassa$, cf. MPers. $xwēba$</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Between vowels $h$ was sometimes lost, compare:

$ai-<ahi-: <a-i-i-xa-xa-; <a-+hišt$a-
$-a<-ā-ha-: āhāy < *ahāhi; maniyāy $< *maniyā-hai; artācā $< *artā-haca; θātiy $< *θahatiy, cf. $θaθa$

Note Elamite tur-$mār = *Tūrvār$ for OPers. $Θūravāhara$.

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

$taumā- “family” < tahu$mā-, cf. Av. tauxm-$-
$amiy “I am” vs. ahmiy in XPl.$

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

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

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

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

---

33 Note also that Akkadian appears to use Median forms more often than Persian forms. See Zadok, 1976.
ADJECTIVES AND ADVERBS. COMPARATIVE AND SUPERLATIVE.

The comparative and superlative of adjectives and adverbs are formed with the suffixes -tara- (-ṭara-), -iyyah- and -tama- or -ištā-.

The comparative and superlative of adjectives are usually formed from a different stem than the base form. Thus *tunuṭa*- "strong, mighty" (< *tav) has the comparative *tauvīyah*- "stronger, mightier," *vazarka*- "great" the superlative *maṭišta*- "greatest," and *dūrā*- "far, long-lasting" the superlative *duvaištā-*. The comparative *vahyayah*- "better" (cf. Av. vašiia-, važiha- < *vahyayah- < vahu- "good") is only found in the proper name *Vahyayaz-dāta-*. Comparative and superlative forms of adverbs include *apataram < apa- "further away" and fratara- (<fratara-) and fratama- < fra- "superior, supreme." The attested forms are:

<table>
<thead>
<tr>
<th>Comparative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-tara- (-ṭara-)</td>
<td>apataram, fratara- (&lt;fratara-)</td>
</tr>
<tr>
<td>-iyyah-</td>
<td>taurīyah-, Vahyayaz-dāta-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Superlative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-tama-</td>
<td>fratama-</td>
</tr>
<tr>
<td>-ištā-</td>
<td>maṭišta-, duvaištā-</td>
</tr>
</tbody>
</table>

ADJECTIVES. PRONOMINAL ADJECTIVES.

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

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>aniya, haruva</td>
<td>aniyaš-čiy</td>
<td>aniyā</td>
</tr>
<tr>
<td>acc.</td>
<td>aniya, ha ṵuva</td>
<td>aniya, haruva°</td>
<td>aniyām</td>
</tr>
<tr>
<td>instr.-abl.</td>
<td>aniyanā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>aniyaḥyā</td>
<td></td>
<td>hamahyayā</td>
</tr>
<tr>
<td>loc.</td>
<td></td>
<td></td>
<td>haruvahyayā</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>aniyaṭiy, aniyaḥa</td>
<td></td>
<td>aniya</td>
</tr>
<tr>
<td>loc.</td>
<td></td>
<td></td>
<td>aniyauvā</td>
</tr>
</tbody>
</table>

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

*ima taya adam akunavam vašnā Auramazdāha hamahyayā ṣardā* "This which I did, by the greatness of Ahuramazdā, I did it in one and the same year." (DB 4.3-5)

*adam Dārayavauš xšaṭyāhiya vaẓarka xšaṭyāhiya xšaṭyāhiya dahayūnām xšaṭyāhiya haruvaḥyayā hūmiyā Viṣṭāphaḥyā puça Haxamāniṣṭi (DSb) "I am Darius, the great king, king of kings, king of lands, king of the whole earth, son of Viṣṭāspa, an Achaemenid."

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

*ava adam akunavam [vašnā] Auramazdāhā yaḥā aniya aniyaṃ naiv jatīy "That I accomplished, by the greatness of Ahuramazdā, that they no longer kill one another." (DS 34-36)*

*kāra haya Naditabairahyā Tigrām adāraya ... nāviyā āha pasāva adam kāram maškāuvā avākanam aniyaṃ uṣabārim akunavam aniyahyā asam frānayam “The army that belonged to Nidintu-Bel stood by the Tigris. It was deep (with water). Then I loaded the army onto inflated hides.” Another*
VERBS. THE PASSIVE.

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

Note that Cr + ya > Cariya-, not Criya-.

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

SYNTAX. COMPARATIVE AND SUPERLATIVE.

hayā tawuyīyā tayam škatūtim nayī jatiy nayī vimardatiy “(that) he who is stronger does not crush the weak (one), nor wipe (him) out” (DSe 39-41)

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

imā dahayāvā tayā adam agarbāyām apaturam hacā Pārsā “These (are) the lands that I seized away from (in addition to ?) Persia.” (DNA 16-18)

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

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

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

SYNTAX. PASSIVE.

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

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

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

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

vayam bāḥmansītiyā dāhāyāmāhāy “We are called Achaemenids.”

LESSON 11

yadāyā paruvaṁ daivā ayadiya avadā adam Auramazdām ayadaiy ərtācā barzmaniā “where previously the daivas received sacrifices, there I sacrificed to Ahuramazdā according to Order in the height” (XPh 39-41)

Fravartīs agrabī[ya] (or: agrabī[ya]) ānayatā abiy mām “Phraortes was seized and led/brought to me” (DB 1.73)

tayaśām hacāma adhāiya avā akunava “What was said to them by me, that they did.” (XPh 17-18)

skauṭīṣ tunuvatahayā rādiy miḍa akṣīriya “The weak was wronged by the mighty.” (after D Nb 8-9)

utāśā[ma] Auramazdā naʃī[va] taya[diʃ]ya (DB 5.15-16) = utā naʃy Auramazdā/[Šām (?) ayaʃ]ya (DB 5.31-32) “And Ahuramazdā was not sacrificed to by them.”

EXERCISES 11

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

DB 2.70-78

DSf 22-43, 47-55

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B–Translate into Old Persian:
Under Darius a great palace was built (= made) in Persia. It was quite wonderful. Its gateway was called “of all nations.”

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

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

TEXTS. THE RELIGION OF DARIUS.

DE 1-11
baga vaẕrka Auramazda ʰaya imām būnum adā ʰaya avam asmānum adā ʰaya marțiyaχ adā ʰaya šiyātum adā marțiyaχhay ʰaya Dārayavaum xšāyatiyaχ akunauš avam paruṇām xšāyatiyaχ avam paruṇām framaṭārām

DPd
Auramazda ʰaya maurišta bagānum hauv Dārayavaum xšāyatiyaχ adadā haušali xšaçaχ frābara vašnā Auramazdaχh Dārayavaus xšāyatiya
θātiy Dārayavaux xšāyatiya iyam dahayauš Pārsa tayām manā Auramazda frābara hayā naibā uvaspa umartiyaχ vašnā Auramazdaχh manacā Dārayavaus xšāyatiyaχhay ʰacā aniyanā naiy tarsatiy
θātiy Dārayavaux xšāyatiya manā Auramazda upastām baratuv hadā visaiβi bagaiβi uta imām dahayauχ Auramazda ʰaṭīv hacā haināy ʰacā dušiyārā ʰacā druagā abiβ imām dahayauχ mā ājamiyā mā hainā mā dušiyārām mā druagā aita adam yānām jādiyāmī Auramazdaχ hadā visaiβi bagaiβi aitamaιy yānām Auramazda ʰadāṭuχ hadā visaiβi bagaiβi

DB 4.60-61
Auramazdaχmāy upastām abara uta aniyaχa bagāha tayaχ hatiχ

DSf 8-12
θātiy Dārayavaux XȘ Auramazda ʰaya maurišta bagānum hauv mām adā hauv mām XȘyam akunauš haumaiχ imá xšaçaχ frābara taya vaẕrkaχk taya uvaspam umartiyaχ

To Darius the one most important god was Ahuramazda, although he also recognized that there were others, whom he never names by name. Ahuramazda was responsible for organizing the cosmos. In his reliefs Darius is portrayed as standing in front of the fire altar underneath the winged disk, which no doubt symbolizes the ubiquitous presence and support of Ahuramazda and the (cosmo-political) Order that the king is supposed to enforce on earth. As ruler of the land, he would specifically implore Ahuramazda to keep from his land three plagues: famine, which could threaten the subsistence of the land, the enemy army, which could threaten the political independence of the land, and the Lie, which threatened the ideological underpinnings of the land.
Lesson 11

Vocabulary 11

*aguru-: baked brick
apadâna-: palace, throne hall
avaparâ: thither
asan-: stone; asan- dâru-: stone wood = ebony
*ā-barâ- < ābar: to bring (things to)
ājamîyâ, opt.: may (it) come!
āraṭjana-: decoration
Çâš: Susa
daraniyakara-: goldsmith
dâru-: wood
duvaśta-: longest, most enduring (superl. of dōra-)
dōra-: far, long-lasting
dūradaš: from far
fra-haja-: to hang out (for display)
*fra-sahaya- < āsah: to be built
fravâtaṭb: down(ward)
haṭ: neut.: palace
Haṅgmatâna-: Ecbatana, Hamadan

išṭî- fem: sun-dried brick
kaniya- < ākan: to be dug
Karmâna-: Kerman, Karmania
kāruvaka-: artisan, craftsman
Labâñâna-: place name
naucaina-: of cedar
niyâka-: grandfather
paiōa- or piōa < āpaiō: to paint
Ragâ-: Rhaga, Ray
Spardiya-: Sardian
staṭbhava- < āstamb: to rebel
θarmî-: timber
θava- < āθav: to burn (intr.)
θikā-: gravel
vaniya-: to be filled into
vi-marda- < āmard: to wipe out, destroy
yakâ-: yak tree, sissoo
LESSON 12

PHONOLOGY. ENCLISIS AND SANDHI.

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

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

\[
\text{manā (< mana) + cā > manacā; avahavyā (< avahya) + rādiy > avahayarādiy.}
\]

Note also spellings such as pati-, nai-, hau- for pāthy, naiy, hav and especially -āha- for -āhāy (2nd sing. subj.) before enclitics.

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

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

Examples:

<table>
<thead>
<tr>
<th>Indo-Iranian</th>
<th>Old-Iranian</th>
<th>Old Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>*manas + ca</td>
<td>*manaš-ca (Av. manasca)</td>
<td>manaš-cā</td>
</tr>
<tr>
<td>*anyas + cid</td>
<td>*anyaš-cit (Av. ainiiasčī)</td>
<td>*aniyaš-ciy</td>
</tr>
<tr>
<td>*kas + cid</td>
<td>*kaš-cit (Av. kascī)</td>
<td>kaš-ciy</td>
</tr>
<tr>
<td>*yat + cid</td>
<td>*yac-cit (Av. yaččī)</td>
<td>yaciy</td>
</tr>
<tr>
<td>*atāt + cid</td>
<td>*a/āc-cit (Av. aččī)</td>
<td>a/āciy</td>
</tr>
<tr>
<td>*anyat + cid</td>
<td>*anyac-cit</td>
<td>aninyaš-ciy</td>
</tr>
<tr>
<td>*avat + cid</td>
<td>*avac-cit</td>
<td>avaš-ciy</td>
</tr>
<tr>
<td>*cit + cid</td>
<td>*cič-cit</td>
<td>ciš-ciy</td>
</tr>
</tbody>
</table>

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

\[
\text{aniya (masc.): aniya (neut.) = aninyašciy (masc.): X (neut.) ⇒ X = aniyašciy.}
\]

Other sandhi phenomena in Old Persian:

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

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

The attested forms of the relative pronouns are:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>haya</td>
<td>taya</td>
<td>hayā</td>
</tr>
<tr>
<td>acc.</td>
<td>tayam</td>
<td>taya</td>
<td>tayām</td>
</tr>
<tr>
<td>instr.-abl.</td>
<td>tayanā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>tayaīy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>taya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>tayaśām</td>
<td></td>
<td>tayaśām</td>
</tr>
</tbody>
</table>

Notes:

tayaśām is fem. in DPe 3-4 dahayānām tayaśām parānām “of many lands.”
tayaīy is fem. in XPh 30-31 atar aitā dahayāva tayaīy upariy nipištā “among these lands which are written above.”

SYNTAX. RELATIVE CLAUSES.

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

Relative pronoun = subject.

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

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

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

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

The resumptive pronoun is only rarely absent:

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

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

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

35 Kent (pp. 84-85) regards this use of the rel. pronoun as similar to that of a definite article, but such an analysis is better avoided.
and
*imam Pārsam kāram pādiy “Protect this Persian people!” (DPe 21-22)*

vs.

*avam kāram tayam Mādam jatā haya manā lai y gauhataiy “Crush that army, which (is) Median (= the Median one), which does not call itself mine!” (DB 2.18-29)*

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

vs.

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

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

vs.

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

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

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

< *kāram haya hamiçiya* < [kāra haya hamiçiya]acc.

xśāyaṭiyah dahayūnām tayaśām parūnām “king of the many lands” (DPe 3-4)

< *xśāyaṭiyah dahayūnām tayā *paruviyā (?)

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

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

as opposed to:

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

imā dahayāya tayā adam agarbāya ... adamšām pattiyaxšayaṭ “these countries which I seized— I ruled over them” (DNA 6)

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

Antecedent inside the relative clause.
Sometimes the antecedent is, seemingly, “transposed” into the relative clause and assumes the case of the relative pronoun. In Old Persian this construction occurs frequently with the “specifying” relative clause. The phenomenon is known from other Indo-European languages, as well.
hacā paruviyata hayā amāxam taumā xšāyathiyā āha “From old our family were kings.” (DB 1.8) 
< *taumā hayā amāxam xšāyathiyā āha (instead of simply *amāxam taumā)

imā dahayāva tayanā manā dātā apariyāya “These lands behaved according to my law.” (DB 1.20) 
< *imā dahayāva dātā taya (or: tayanā) manā apariyāya

The “specifying” or “delimiting” relative clause is the origin of the later “ezafe construction.” It is, however, not yet identical with the New Persian “ezafe construction.” In New Persian, the ezafe is a grammatical particle linking an adjective or genitive to a noun and is predictable (i.e., its use follows strict rules): “house” + ezafe + “big” = “a/the big house” or “house” + ezafe + “man” “a/the man’s house.” As we have seen, in Old Persian the relative pronoun is not predictable.

EXERCISES 12

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

DB 1.79-90

<psav,kar,hY,babi¸uViY,h¸uv,abiY,avm,nDitb

1im,adm,frai

2psav,adm,babi¸um,

3a,Yµu¸uJiY

4psav,adm,karm,mπkauva,avaknm,aniYm,uπbari

5aurmzdamiY,upstam,abr,vπna,aurmzdah,tig

6açiYaDiYhY,mahYa,´6,rucbiπ,ƒkta,ah,avƒa

7DB 3.69-75

8psav,Vivan,hda,kara,nipDiπiY,aπiYv,avdaπim,agrbaY,uta,mr

9DB 4.31-36

<
B—Translate into Old Persian:
When the Elamites rebelled against me, I told Gobryas, who was the commander of my army: “Go forth, smite those rebels who do not call themselves mine and that Atamaita who calls himself their chief!”

Young man, this is my desire. That which Darius, king of many kings, says, mark that well! Speak that which is true! Act (= behave) according to my law! Protect the weak one! Let Ahuramazdā, who is the greatest of the gods, not leave you!”

Skunxa, who was the greatest of Sakas, was seized and led before me.

**TEXTS. THE OLD PERSIAN CALENDAR.**

Not all the Old Persian month names are known from the inscriptions, but the missing ones are supplied by the Elamite transcriptions (the original OPers. forms of which are not all certain). The order of the months has been established on the basis of the Akkadian equivalents. In the following list the Old Persian names have been juxtaposed with the month names of the Cappadocian calendar, which is the earliest attested “Zoroastrian” calendar in the west:

<table>
<thead>
<tr>
<th>Old Persian</th>
<th>Elamite</th>
<th>Cappadocian</th>
<th>Av./Middle/New Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Ādūkanaštā: m. of sowing?</td>
<td>Hadukannaštā</td>
<td>Artana</td>
<td>Frawardīn, Farvardīn</td>
</tr>
<tr>
<td>2 Šūrvāvahara: strong spring?</td>
<td>Turmar</td>
<td>Artēue&lt;štē</td>
<td>Aša vahīšta, Ardwahīšt, Ordēbehešt</td>
</tr>
<tr>
<td>3 Šāigrači: m. of garlic?</td>
<td>Sākurrizīštā</td>
<td>Arotaata</td>
<td>Hauruatuatu, Ḥordād, Ḫordād</td>
</tr>
<tr>
<td>4 Garmapada: station of heat</td>
<td>Karrmaštāštā</td>
<td>Teiri</td>
<td>Tištriya, Tir [Širīus, the Dog Star]</td>
</tr>
<tr>
<td>5 *Pāranbājī: harvest</td>
<td>turning</td>
<td>Amartata</td>
<td>Amartāt, Āmurdād, Mordād</td>
</tr>
<tr>
<td>6 *Kārpaštāyā</td>
<td>Karbašištā</td>
<td>Ksathriōrē</td>
<td>Xsathra vairiia, Šahrēwar, Šahrīvar</td>
</tr>
<tr>
<td>7 Bāgayādī: m. of sacrificing to the god</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 *Varakazar: ?</td>
<td>Markaštā/zanaštā</td>
<td>Apomenapa</td>
<td>Aḵam Nāpāt, Ābān</td>
</tr>
<tr>
<td>9 Āṣiyādīya: m. of sacrificing to the fire</td>
<td>Hāsiytištā</td>
<td>Athra</td>
<td>Ātār, Ādur, Ād’ār</td>
</tr>
<tr>
<td>10 Ānāmaka: m. ?</td>
<td>Hanamaštā</td>
<td>Dathusa</td>
<td>Daftuš, Day, Dey [the creator]</td>
</tr>
<tr>
<td>11 ?</td>
<td>Samiyanamaštā</td>
<td>Osmana</td>
<td>&lt; Āshmān [the sky]</td>
</tr>
<tr>
<td>12 Viyarxana: m. of cleaning the canals?</td>
<td>Miyakannaštā</td>
<td>Sondara&lt;mat&gt;</td>
<td>Spandārmad, Esfandārmad</td>
</tr>
</tbody>
</table>

**VOCABULARY 12**

Aršāda-: place name
ati-ay- < ṣay: to *pass (near) by36
avarda for avayarda- < ṣhard(?): to leave, relinquish
Āṣiyādīya-: month name (Nov.-Dec.)
Ānāmaka-: month name (the month in which God’s name should be mentioned in prayers?)
Gubaruva-: Gobryas, proper name
ḥagmata- pp. < ḥam-gam-: come together
ni-pištā- < ṣpafṭ: written
ni-stāya- < ṣštā: to set down, to lay down
taya: so that
ōragaci-: month name

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36 Thus the Akkadian.
PHONOLOGY. CONSONANT ALTERNATIONS 1.
There are three principal kinds of consonant alternations in Old Persian: I. those due to historical development; II. those due to analogy; and III. those due to the existence of Median beside Old Persian forms. Here types I and II will be discussed. Type III is discussed in the next chapter.

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

Proto-Indo-Iranian alternations:
I.1. To type 1 belong the following alternations:

\[ k \sim c \]: The alteration seen in forms of ḫkar “to do”: ppp. kart-, but infinitive cartanaïy, was caused by a difference in the vowels following the \( k \) in early Indo-Iranian. Thus, \( c \sim k \) before \( e, i, \) and \( y \), while \( k \) remained before other vowels: kart- < *kapta-, but cartanaïy < *kertenai. The alteration in the interrogative pronouns ka- ~ ei- has the same origin, cf. Latin quod ~ quid.
θ or s ~ ś as in ni-pāθ “to write,” ppp. ni-pišta-, and parsa- “to ask, punish,” passive fraθiya-, and ppp. u-frašta-. Here OPers. θ is from IE. *k, which became ś before t in Indo-Iranian. In parsa- the s is from *sk- with the present stem suffix -šk- (as in Latin poscō < pr[ś]-skā), while the ppp. is from *prek-to-.

Proto-Iranian alternations:
I.2. To type 2 belong the following alternations:

\[ d \sim s \], as in pād- “foot” ~ pasti- “foot soldier”; baavdaka- “bondsman” ~ basta- “bound” [similarly, in proto-Iranian, t-t > st, but there are no OPers. examples];
\[ p \sim f, t \sim θ, k \sim x \]. According to a Proto-Iranian rule the stops \( p, t, k \) became the spirants \( f, θ, x \) before \( r, y (j) \), w \((u)\), or laryngeal \( H\), cf.

<table>
<thead>
<tr>
<th>stop</th>
<th>spirant</th>
</tr>
</thead>
<tbody>
<tr>
<td>pārta-</td>
<td>u-frašta-</td>
</tr>
<tr>
<td>-</td>
<td>paθi- &lt; *patH-</td>
</tr>
<tr>
<td>tvam &lt; *tu-wam</td>
<td>uetooth- &lt; *twām</td>
</tr>
<tr>
<td>xratam</td>
<td>xratuvē &lt; gen.dat. (cf. below)</td>
</tr>
<tr>
<td>karta-</td>
<td>ca-xr-iyā (see lesson 16)</td>
</tr>
</tbody>
</table>

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

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

Old Persian θy > šy, cf. Olnd. satya-, Av. haīṭīa-, OPers. hašiya-.
\[ d \sim (x)ś \] with regular OPers. \( d \) from IE. *g alternates with \((x)ś \) before \( n \), cf. Barādiya-, literally “the tall one”(?), vs. baršnā “in depth”, dānā “to know (sth.)” (Germ. wissen, French savoir) vs. xšnāsā- “to know (sb.)” (Germ. kennen, French connaître).

The corresponding “Median” alternation appears to be \( z \sim ść \), with “Median” \( z \) from IE. *g, cf. važarka- ~ vaśnā.
The alternation tar ~ ç in the tar-stems has ç < *θr, which is from *tr according to type II. The only example is piça < *pitraθ, cf. pitā and framātāram.

Analogies.

II. Alternations due to analogy.

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

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

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

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

PRONOUNS. DEMONSTRATIVE PRONOUNS.

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

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

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

<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>iym</td>
<td>iym</td>
<td>ima</td>
</tr>
<tr>
<td>acc.</td>
<td>iym</td>
<td>imām</td>
<td>ima</td>
</tr>
<tr>
<td>instr.-abl.</td>
<td>anā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>ahgyāyah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>loc.</td>
<td>ahgyāyā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>imaiy</td>
<td>imā</td>
<td>imaibiś</td>
</tr>
<tr>
<td>instr.-abl.</td>
<td>imaibisn</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

PRONOUNS. REFLEXIVE PRONOUNS.

The reflexive pronouns are uvaipaśiya- “self” and uvāipaśiya- “own.”

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

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

PRONOUNS. INTERROGATIVE AND INDEFINITE PRONOUNS.

Interrogative and indefinite pronouns are barely represented in Old Persian. The only forms attested are kaściy and ciściy found in the following passage:
VERBS. NON-FINITE FORMS.
The non-finite forms of the Indo-Iranian verb comprise the infinitives, the participles, the gerunds (absolutives), and the gerundives. Of these only infinitives and participles are found in Old Persian.

Infinitives.
The infinitive is formed with the ending -tanaī attached to the full grade of the root. The original (Indo-Iranian) vowel of the root was e, as can be seen from cartanaī < √kar, in which the palatalization of the initial k- was caused by the following e. Five infinitives are attested, karaī, cartanaī, bartaī, nipataī, ṭāpstaī.

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

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>tunuva(nt-)</td>
<td>xšayamna-, jiyamna</td>
</tr>
</tbody>
</table>

The gen.-dat. of tunuva- is thematic tunuvaštahayā.

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

<table>
<thead>
<tr>
<th>Stem</th>
<th>Present stem</th>
<th>Past participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>kar/car</td>
<td>kunau-</td>
<td>kar-ta-</td>
</tr>
<tr>
<td>paiθ</td>
<td>ni-paiθa-(ni-piθa-)</td>
<td>ni-piš-ta-</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Intransitive</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>parai-ta-, mārt-a-</td>
<td>kar-ta-, pā-ta-, etc.</td>
</tr>
<tr>
<td>haŋgm-ata-, ṭak-ata-</td>
<td></td>
</tr>
</tbody>
</table>

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

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

Examples:

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

Dārayavaum haya manān pīta avam xšāyatiyam akunauš ahgyāyā būmiyā “Darius, who (was) my father, him he (= Ahuramazdā) made king of this earth.” (XPf 23-25)

baga vazarca Auramazdā haya adadā ima frašam taya vainatāiy “Ahuramazdā (is) the great god, who
put in its place this wonderful (work) that is seen.” (DNb 1-2)

$mām$ $Auramazdā$ $pātu$ $hacā$ $gastā$ $utāmaiy$ $vi$ $dām$ $utā$ $imām$ $dahayāum$ “May Ahuramazdā protect me from evil, as well as my house and this land.” (DNA 51-53)

tayām $ima$ $śām$ $martyānām$ $taumām$ $[ubār]$tām $paribārā$ “Treat well the family of these men!” (DB 4.87-88)

$ava$ $ahāyāyā$ $dipiyā$ $naity$ $nipi$ $stam$ “That is not written in this inscription.” (DB 4.47-52)

SYNTAX. THE NEAR-DEICTIC PRONOUN $aita$-

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

$aita$ $xša$ $c$ $tāy$ $Gaumāta$ $hay$ $magu$ $a$ $dinā$ $Ka$ $bi$ $jī$ $yam$ $aita$ $xša$ $c$ $hac$ $paruviyata$ $amā$ $xam$ $taumāyā$ $ā$ $hā$ “This empire which Gaumāta the magian had robbed Cambyses of (as just told), this empire belonged to our family from old.” (DB 1.43-48)

$aitamaiy$ $aruvastam$ $upari$ $m$ $mana$ $scē$ $u$ $scē$ “This (just described) is my agility in both mind and intelligence.” (DNb 31-32)

$θāi$ $Dārayava$ $xšayati$ $manā$ $Aurama$ $dā$ $usapām$ $barata$ $...$ $utā$ $imām$ $dahayāum$ $Aurama$ $dā$ $pātu$ $...$ $aita$ $ad$ $m$ $yā$ $m$ $ja$ $yā$ $m$ $i$ $yam$ $Aurama$ $dā$ $dadātu$ “King Darius announces: ‘Let Ahuramazdā bring me help! ... And let Ahuramazdā protect this land! ... This (is) the favor I ask Ahuramazdā for. Let Ahuramazdā grant me this favor!’” (DPd 12-16, 20-24)

$utā$ $atar$ $aitā$ $dahayāva$ $ā$ $hā$ $yadātay$ $paruv$ $davā$ $ayadiya$ “And among these lands (just enumerated), there was (one) where formerly bad gods had had received sacrifices.” (XPh 35-36)

SYNTAX. INFINITIVE.

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

$adam$ $nī$ $ya$ $śtāy$ $imām$ $[yauvīyā]m$ $katanaiy”$ “I gave the order (for them) to dig this canal.” (DZc 8-9)

$f$m $u$ $nara$ $tāy$ $Aurama$ $dā$ $[up]$ $r$f $m$ $niya$ $saya$ $utā$ $di$ $hā $ $atav$ $yam$ $barta$ $naiy$ “These (are) talents that Ahuramazdā bestowed upon me. And I was able to bear them.” (DNb 45-47)

$ka$ $c$ $c$ $i$ $nai$ $ad$ $r$ $sna$ $c$ $i$ $c$ $i$ $y$ $tastanaiy$ $pariy$ $Gaumāta$ $tay$ $magum$ “Nobody dared say anything about Gaumāta the magian.” (DB 1.53-54)

$i$ $yam$ $pati$ $kara$ $a$ $ha$ $gai$ $tay$ $Auraya$ $x$ $yati$ $niya$ $t$ $ya$ $c$ $a$ $tastanaiy$ $Mudrā$ $yaiy$ “This stone image that King Darius gave order to make in Egypt.” (DSab 1-2)

$utā$ $ima$ $stān$ $hau$ $niya$ $t$ $ya$ $katanaiy$ $...$ $pas$ $ā$ $adam$ $niya$ $t$ $ya$ $am$ $imām$ $dipim$ $nipi$ $stana$ “And he gave order to dig this *niche... Then I gave the order (for them) to write this inscription.” (XV 20-25)

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

$hauv$ $fravart$ $...$ $ǎ$ $i$ $i$ $h$ $d$ $k$ $r$ $p$ $di$ $m$ $ hà$ $n$ $m$ $AH$ $n$ $r$ $p$ $na$ $c$ $tastanaiy”$ “That Fravart came together with an army against me to do battle” (DB 2.67)
SYNTAX. PARTICIPLES.

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

Present participles.
The active present participle *tunuvavangst* is used as an adjective meaning “mighty, powerful”:

\[
\text{na[i-mā] kāma taya skauṭiš}
\]

“It is not my desire that a weak (man) should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by a weak (one).” (DNb 8-11)

The middle participle *xšayamna* is found once in a periphrastic construction with *ah-* meaning “be in command (of), in control (of)”:  
\[
\text{manah āuvāipa xšayamna a[m]iy}
\]

“By (my) mind I am strongly in control of myself.” (DNb 14-15)

The middle participle *jiyamna* is used in the neuter in a date expression signifies “the last day of”:
\[
\text{Θūravāharahayā māhayā jiyamnam patiy on the last day of the month Θūravāhara” (DB 2.62)
}\]

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

\[
\text{... Xšayār]štāhā XŠhayā viṭiyay krtam “A ... made in the house of King Xerxes.” (XH)}
\]

\[
\text{duvarayāmai y basta adāriya “He was held bound at my gate” (DB 2.75, 89-90)}
\]

\[
\text{utā aniya krtam abūjāvayam “And I added other work, too.” (XPf 39-40)}
\]

\[
\text{adam abūjāvayam abiya avam krtam “I added to that work.” (XPg 9-10)}
\]

\[
\text{AM Anahita utā Mitra mām pātuv ... utamaity krtam “May Ahuramazdā, Anāhitā, and Mitra protect me and my work.”} (A2Sd 3-4)
\]

\[
\text{martiya haya hataxšatayi anu-dim [hajkrtahayā avuθādim paribarāmīy haya [v]ināθayatyt anu-dim vinastahayāya avajb parsamīy martiya taya kunautiy yadivā ābaratiy anuv taumanisāiy xšnuta amiy “The man who strives (to do sth.), according to the result, thus I reward him. He who does harm, according to the harm done, thus I punish him. What a man does or else performs according to his power(s) I am pleased (with).”} (DNb 25-26)
\]

\[
\text{ima hašiyam naiy duruxtam adum akuna[vam hama]hayāyā ṣarda “This is true, not something said as a lie, (that) I did (it) in one and the same year.””} (DB 4.44-45)
\]

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

\[
\text{θātiy [Dāra]yavanx śāyatiya atar imā dahayāva martiya haya agriya āha avam ubṛtam abaram haya arīka āha avam ufrastam aprasam “King Darius announces: ‘In these lands, the man who was loyal him I treated well. He who sided with the Evil One, him I punished well.’”} (DB1.20-22)\]
LESSON 13

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

taya duṣkṛtam akṛiya ava adam naibam akunavam “That which had been done badly (= the bad things that had been done) that I made good.” (XPh 42-43)

EXERCISES 13

A. Translate into Old Persian:

DB 1.90-96

DB 4.61-69

DNb 1-8, 11-19, 21-27, 45-47
B–Translate into Old Persian:

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

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

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

TEXTS. THE END OF THE FALSE SMERDIS.

DB 4.80–86

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

As we see, Darius and Herodotus agree on all but the last name. Much has been written about the discrepancy, but no good explanation has been given of Herodotus’s last name.
VOCABULARY 13

agriya-: *loyal, *first-class (?)
ahaya-* < vāh: to throw
Ānāmakā-: month name
ārēṭa-: rectitude, righteousness
āṭaīya: *at first
danuva-*: to flow
dāṛnau- < ḍaṛ: to dare
dipī- fem.: inscription
gasta-: foulness
hū-ḥārtam pari-bara-: keep in great honor
hūfrastam hūfrāṭam pārsa-: punish well
hū-ṭaṭaṭu-: satisfied, happy
jiyamna-: last day of the month
kaṭātanay < ḍikan: to dig (inf.)
kaściy: anybody
*nāvāb (only restored): ships
Nisāya-: place name
parīta- neut.: fight, conflict
stāna-: *niche
upa-ay- < vāy: to come close to
vā: or
xraṭu = xraṭu-
xṣaya- < ḍxṣā mid.: to rule, control (+ gen.-dat.)
yauviyā-: canal
zūrākara-: a doer of crooked deeds, crook, wrong-doer
LESSON 14

PHONOLOGY. CONSONANT ALTERNATIONS 2: MEDISMS.

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

The main differences between the two languages as reflected in Old Persian are the following:
—The Indo-European palatal velars *k, *g, and *ğ had become palatal affricates in Indo-Iranian *ç [tš], *g [dž],37 and jh [dzh] (> OInd. š, j, h), which in Iranian probably lost the palatalization becoming *ts and *dž. In Old Persian these finally became θ and d [θʔ], but s and z in the other Iranian languages.
—An exception were the groups *kw, *gw, and *ğw, Indo-Iranian *ćw, *fw, and jhw (> OInd. šw, jw, hw), which, in Old Persian, were simplified to s and z, but elsewhere became *sp and *žb.
—In Old Persian, Proto-Iranian *θy > šy and *θr > ç, but remained elsewhere.
—Indo-European, *kt became Median št, but OPers. st.

Note therefore the following correspondences:

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>*k</td>
<td>*ts</td>
<td>*ts</td>
<td>θ</td>
<td>s</td>
<td>aštâša — asâša</td>
</tr>
<tr>
<td>*g(h)</td>
<td>*dž(h)</td>
<td>*dž</td>
<td>d</td>
<td>z</td>
<td>adânâ — vazârka-</td>
</tr>
<tr>
<td>*kw</td>
<td>*tšw</td>
<td>*tšw</td>
<td>s</td>
<td>sp</td>
<td>uvasâ — uvaspa</td>
</tr>
<tr>
<td>*ğw(h)</td>
<td>*dž(h)w</td>
<td>*džw</td>
<td>z</td>
<td>zb</td>
<td>hašiya — xšâvâšiya</td>
</tr>
<tr>
<td>*ty</td>
<td>*ty</td>
<td>*theta</td>
<td>šiy</td>
<td>θy</td>
<td>xšaça — Xšâthrita</td>
</tr>
<tr>
<td>*tr</td>
<td>*tr</td>
<td>*theta</td>
<td>ç</td>
<td>θr</td>
<td></td>
</tr>
<tr>
<td>*kt</td>
<td>*tšt</td>
<td>*št</td>
<td>st</td>
<td>št</td>
<td>ufrâštam — ufrastam</td>
</tr>
</tbody>
</table>

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

ADJECTIVES AND ADVERBS. CORRELATIVE PRONOMINAL ADJECTIVES AND ADVERBS.

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

<table>
<thead>
<tr>
<th>Demonstrative</th>
<th>Relative</th>
<th>Interrogative/indefinite</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>avâkaram “of such a sort”</td>
<td>avātha “in that manner, thus”</td>
<td>yâθa “as, like”</td>
<td>aniyaθa “else, differently”</td>
</tr>
<tr>
<td></td>
<td>adâ, adakaiv “then”</td>
<td>yadiy “when, if”</td>
<td>vispada “everywhere”</td>
</tr>
<tr>
<td></td>
<td>idâ “here,” avadâ “there”</td>
<td>yadâ, yadâyâ “where(verb)”</td>
<td>dûrâdaš (hacâ ~) “from afar”</td>
</tr>
<tr>
<td></td>
<td>avadaš (hacâ ~) “from there”</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a/âcîy “then”</td>
<td>yaciy “whatever”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>avâ “so much”</td>
<td>yâvâ “as long as”</td>
<td></td>
</tr>
</tbody>
</table>

37 Note that in Iranian the voiced aspirate series merged with the voiced series: *d and *dh > d, etc., e.g., OInd. dâ- and dhâ- both = Iran. dâ-.
yātā “until, as long as,” citā “however long” while yaniy “where, in which”

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

Bābirausv : hacā Bābirausv = avadā : X ⇒ X = avadaš

Examples:

yadāyā paruvam daivā ayadiya avadā adam Auramazdām ayadaiy ortācā barzmaniy “where previously the daivas had received sacrifices, there I sacrificed according to Order in the height” (XPh 39-41)

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

adakaiy fratara maniyaiy afuvāyā yadiy vaināmiy hamičiyam yadā yadiy naivy vaināmiy “When I see something rebellious, then I feel myself farther beyond fear than when I do not see (it).” (DNb 38-40)

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

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

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

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

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

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

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

kāsaka haya kapautaka utā sikbruš haya idā karta hauv hacā Sugudā abariya “The blue glass (= lapis lazuli) and the carnelian, which has been made here, that was brought from Sogdiana.” (DSf 37-39)
ārajanam tavanā didā piṣṭā ava hacā Yaunā abariya “The decoration with which the fortress has been painted, that was brought from Ionía.” (DSf 41-43)

stūnā aṭhagāniya tayā idā kartā Abirāduś nāma āvahanam Ījay hacā avadaś abariya “The stone columns that have been made here were brought from Abirādu, a town in Elam.” (DSf 45-47)

ḥāṭiy Dārayavaus xśāyathiya vaśnā Aurasamazdāha utāmaiy aniyāsci vasiy asti kartam “King Darius announces: ‘By the greatness of Ahuramazdā and myself much else too has been done.’” (DB 4.45-47)

ḥāṭiy Dārayavaus XŚ Čiśāyvā paruv fraśam framātam paruv fraśam kartam “King Darius announces: ‘In Susa much beautiful (work) had been ordered, much has been made.’” (DSf 55-57)

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

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

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

ḥāṭiy Dārayavaus xśāyathiya tayaiy paruvā xśāyathiyyā yātā āḥa avalśām avā naiy asty kartam yathā manā vaśnā Aurasamazdāha hamahayāyā θarā kartam “King Darius announces: ‘The previous kings while they were (kings/alive) have not done as much as I by the greatness of Ahuramazdā have done in one year.’” (DB 4.50-52)

[i]mā unnarā tayā Aurasamazdā fupārfi yām niyasa utādīs atāvayam barta[nai]y vašnā Aurasamazdāhā tayamaiy kartam imaibīś unnaraiḥ akunavam taya mām Aurasamazdā upariy niyasaya “These talents which Ahuramazdā bestowed upon me, I was able to support them. By the greatness of Ahuramazdā, that which I have done, that I did with these talents that Ahuramazdā (had) bestowed upon me.” (DNb 45-49)

mām Aurasamazdā pātuv hadā bagaiḥiḥ utā tayamaiy piṣa Dārayavahauś XŚhayā kartam avasācy Aurasamazdā pātuv hadā bagaiḥiḥ “May Ahuramazdā together with the (other) gods protect me and that which I have done! And that which my father King Darius has done, may Ahuramazdā together with the (other) gods protect that as well!’” (XPc 12-15)

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

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

ḥāṭiy Dārayavaus xśāyathiya pattī dvuṭitiyam hamičiṣyā hagmatā paraitā patiś Dādaṛīṃ hamaranam cartamaiy Tigra nāṃ didā Arminiyaiya avadā hamaranam akunava “King Darius announces: ‘For a second (time) the rebels, having come together and gone off against Dādaṛīṃ to fight a battle, fought the battle at a fortress in Armenia named Tigra.’” (DB 2.37-39)
LESSON 14

Corresponding to the present perfect there is a past perfect or pluperfect using the imperfect of “to be.”

xṣaçaṃ tava haca amāxam taumāyā parāḥṛtam āha ava adam patipadam akunavam ... adam tava parāḥṛtam patiyāharam “The empire that had been taken away from our family, that I put back in its place (back to where it belonged). ... I brought back that which had been taken away.’ (DB 1.61-63, 67-68)

Θūrvāharahaya māhayā XVIII raucabī ḷakataī āha avadāśām hamaranam kartam “They fought the battle on the 18th of Θūrvāhara.” (DB 2.41-42)

EXERCISES 14

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

DB 1.61-63, 67-68

DB 2.26-29

DB 2.37-49

DSf 37-47
B—Translate into Old Persian:
In this inscription nothing is written that is not true. I did no harm to a weak one. As long as I was king I treated my subjects well everywhere and punished evildoers well.
That which my father did pleases me. It is beautiful. His father had not done as much as my father did while he was (king).
This column, which had been taken away to Babylon, that I brought back to Susa. I put it back here where it belonged.
It has been painted with beautiful decoration. In Babylon nothing had been made that was better than what I have made in Persia. Ahuramazdā is pleased with what I have ordered.

TEXTS. XERXES’S BUILDING ACTIVITIES.

XPc 9-15
\(\theta\)ātīy Xšayaqršā Xš vazarkā vašnā Aůramazdāhā ima hādiš Dārayavauš Xš akunauš hayā manā pitā mām Aůramazdā pātuv hādā bagaibiš utā taya manā kartam utā tayamaiy piça Dārayavahuš Xšhayā kartam avašciy Aůramazdā pātuv hādā bagaibiš

XPf 32-48
\(y\)āθāmāyī pitā Dārayavauš gāθavā ašiyava vašnā Aůramazdahā adam xšāyatiya abavam piça gāθavā yathā adam xšāyatiya abavam vasiy taya fratharam akunavam tayamaiy piça kartam āhā ava adam apayaiv uta anya kartam abijāvayam tayapatiy adam akunavam utamaiy taya pitā akunauš ava visam vašnā Aůramazdahā akumā \(\theta\)ātīy Xšayaqršā xšāyatiya mām Aůramazdā pātuv utamaiy xšaçam uta taya manā kartam utā tayamaiy piça kartam avašciy Aůramazdā pātuv

VOCABULARY 14

Abirādu-: place name
apaya-< pā- “to protect”
ardata- neut.: silver
avā< avant-: so much
axšaina-: blue-green (turquoise)
āvahana- neut.: settlement
citā: for as long as; citā ... yātā: however long (it took)
until
cītīyam: a third time
paruva-: former
pati-barā-< vbar: to bring back

patipadam \(\mathbf{\check{v}}\)kar: to reestablish, to put back in its own proper place
piru-: ivory
pištā-< \(\check{v}\)pāšt: to paint
sikabru-: carnelian
\(\Theta\)ūravāhara-: month name
upariy-ay-< \(\check{v}\)y: to abide (by: + inst.-abl.)
vispadā: everywhere
yanīy: where, in which
yāvā: as long as
LESSON 15

PHONOLOGY. PERSIAN AND MEDIAN 2.

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

<table>
<thead>
<tr>
<th>OPers.</th>
<th>Elamite</th>
<th>Akkadian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āçina-</td>
<td>ha-iš-si-na</td>
<td>at-ri-na = *Āθrina</td>
</tr>
<tr>
<td>Ciçaštoma-</td>
<td>tī-iš-sā-an-tam-ma</td>
<td>ši-it-ra-an-tah-ma = *Ciθrantaxma</td>
</tr>
<tr>
<td>Bāxtri-, Av. Bāxdi-</td>
<td>ba-ik-tur-rī-iš = *Bāxtriš,</td>
<td>ba-ah-tar = *Bāxtar?</td>
</tr>
<tr>
<td>Arta-vardiya-</td>
<td>ir-du-mar-ti-ia</td>
<td>ar-ta-mar-zì-ia = *Artavarziya</td>
</tr>
<tr>
<td>Bārdiya-</td>
<td>Bir-ti-ya</td>
<td>bar-zi-ya = *Bāriziya</td>
</tr>
</tbody>
</table>

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

OPers. Ciçaštoma-, but Elamite tī-iš-sā-an-tam-ma = *Tīcāštoma, with 1) a dialectal change (dissimilation) of *č - ç > *t- ç, for which we may compare Greek Tissaphernēs from OPers. *Ciça-farnah-; and 2) *x > Pers. h as in tau:mā- < *tauxmā-.

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

ADVERBS.

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

1. adverbs without identifiable derivation: apiy, ōpatiy; nūram;
2. adverbs derived from adjectives,
   a. using the nom.-acc. sing. ending -am: apataram, dargam, duvitiyam and çitiyam, paruvam;
   b. using the loc. sing. ending -(a)iy: vasiy, ašnaiy, dūrāiy(apiy);
3. adverbs derived from adjectives or other words using other endings:
   a. ending -tāh: paraviyatah, duhmatah, fravatah.

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

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

VERBS. THE INJUNCTIVE.

The injunctive is formally an imperfect without the augment, e.g., tārsam, vs. imperf. atārsam.

VERBS. THE SUBJUNCTIVE.

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

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

Only singular forms of the subjunctive are attested:

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LESSON 15

Relative clauses ("he who, whoever");
1. to express future (< "prospective/eventual subjunctive"), mainly in main, tense:

The main functions of the subjunctive in Old Persian are:
1. to express future (< "prospective/eventual subjunctive"), mainly in main, temporal, conditional, and relative clauses ("he who, whoever");

<table>
<thead>
<tr>
<th>Active</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>athematic</td>
<td>thematic</td>
</tr>
<tr>
<td>1</td>
<td>-aniy</td>
<td>-āniy</td>
</tr>
<tr>
<td>2</td>
<td>-ahay</td>
<td>-āhay</td>
</tr>
<tr>
<td>3</td>
<td>-atiy</td>
<td>-ātiy</td>
</tr>
<tr>
<td>Middle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-anaiy</td>
<td>-ānaiy</td>
</tr>
<tr>
<td>2</td>
<td>-ahay</td>
<td>-āhay</td>
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<tr>
<td>3</td>
<td>-ataiy</td>
<td>-ātaiy</td>
</tr>
</tbody>
</table>

Notes:
The form ŭāhay is subjunctive in DB 4.55 and must be contracted from *ūbahāi (cf. lesson 11).
The form maniyāi in XPh 47 may be purely orthographic for maniyāhi or a late form with contraction.

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

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

martiyyā hayā Auramazdāhā frāmānā hauvtaiy gastā mā thadayā pāthēm tayēm rāstām mā avarda mā stabava “Man! Let not the command of Ahuramazdā seem evil to you! Do not leave the straight path! Do not be obstinate!” (DNA 56-60)

SYNTAX. USES OF THE SUBJUNCTIVE.
The main functions of the subjunctive in Old Persian are:

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

θātiy Dārayavaus xšāyaṭiya yadiy avarā maniyāhay hacā aniyanā mā taṃsram imām Pārsam kāram pādiy “King Darius announces: ‘If you think: Let me not fear another! then protect this Persian people!’” (DPe 18-24)

yadiy kāra Pārsa pūta ahatiy hayā duvaiś[ti]am šiyētis axšatā hauvčiy aurā nirasātiy abiy imām vihad “If the Persian people is protected (then) precisely the longest peace unbroken will come down upon this house.” (DPe 18-22)

avākaramcamiyā usiḥ u[ṛ]ā frāmānā yaθāmāiy taya kurtam vaināhay [y]adivā āxšnavāhay utā viḥyā utā spāyantiyavā “And my understanding and thought is in the manner you see (from) that which I have done or if you hear (about it), both at home and in the camp.” (DNb 27-31)

θātiy Dārayavaus xšāyaṭiya tuvam kā xšāyaṭiya ḥa[ya] aparam āhay hacā drauḡa dāṛṣṭam patipayauvā martiyya hayā drauṣṭana ahatiy avam uṛaṣṭam parsā yadiy avarā maniyāhay[ ] dhahyaušmaiy duruva ahatiy “King Darius announces: ‘You who will be king in the future, protect yourself strongly from the lie. If you think: Let my land be safe! (then) punish well any man who may be a liar!’” (DB 4.36-40)
LESSON 15

θατι Ḍārayavaus ḥaitya yadiy imām hadugām apagaudayāhāy naqthāhay kāhahāy “King Darius announces: If you hide this testimony (and) do not tell it to the people ...” (DB 4.57-58)

θατι Ḍārayavaus ḥaitya tuvam kā ḥaitya haya aparam ḥhay tayām imaišām marṭiyānām taumām [ubar]tām paribarā “King Darius announces: ‘You who will be king in the future, treat well the family of these men!’” (DB 4.86-88)

θατι Ḍārayavaus ḥaitya haya Auramazdām yadātaiy yānām avahāyā ḥatiy utā jīavyā utā maṛtahāyā “King Darius announces: ‘He who sacrifices to Ahuramazdā will receive a boon both (while) alive and (after he is) dead.’” (DB 5.18-20=33-36)

2. in final clauses “in order that”; only negated clauses are attested: mātaya “lest, in order that not”:

θατι Ḍārayavaus ḥaitya vaśnā Auramazdāha utāmaiti aniyāṣciy vasīy astīy kartam ava ahgāyāyā dipiyā naqtiṣtam avahāyārādiy naqtiṣtam mātaya haya aparam imām dipim patipār sıtiy avahāyā paruv thdavātíy taya manā kartam naiśim ima vṛnarvātaiy duruxtum maniyātaiy “King Darius announces: ‘By the greatness of Ahuramazdā and my self much else has been done.38 That has not been written in this inscription for the reason that whoever may read this inscription in the future should not find what I have done too much and does not believe it (but) thinks it has been made up (= is a lie).’” (DB 4.45-50)

tuvam kā haya aparam imām dipim mātaya draf[ug]a maniyāhāy “You whoever may see this inscription in the future believe that which I have done, so that you do not think it is a lie!” (DB 4.41-43)

3. to express the “hortative,” i.e., exhortation to 1st person: “may I be/do!” “let me be/do!”;

siyāta ahaniy jīva utā marta ġartāvā ahaniy “Let me be happy (while) alive and blessed (after I am) dead!” (XPh 47-48)

SYNTAX. INDIRECT AND DIRECT SPEECH.

In Old Persian indirect speech does not exist, instead direct speech is used. Direct speech is introduced by taya or without any introductory particle, in which case the content of the speech or thought follows directly upon the introductory verb (to say, think, know) and can be recognized from the choice of tense or mood in it.39

yadipatiy maniyā[ha]itajya ciyakaram [āha a]vā dahāvāvā tayā Dārayavaus ḥaitya adāraya patikarā dīdiy tayāvī gathum baratiy “Also, if you think: ‘How were those lands that King Darius held,’ then look at the statues that carry the throne!” (DNA 38-42)

avahāyārādiy kāram avājaniyā mātayāmām xśnąstaiy taya adām naiy Bṛdīya amiy haya Kurauṣ puṣa “For that reason he would kill the people (thinking) that: ‘May it (they) not know me (and realize that): Ḧī am not Smerdis son of Cyrus!’” = “He would kill the people in order that it (the people) should not realize that he was not Smerdis son of Cyrus!” (DB 1.51-53)

θατι Ḍārayavaus ḥaitya vaśnā Auramazdāha taya amaniyāit kusavānī avamaiy visam ucāram aha “King Darius announces: ‘By the greatness of Ahuramazdā whatever I thought ‘let me do’ all (that) was easy for me.’” = “... whatever I thought I would do was easy for me,” (DSI)

38 See lesson 17 for another interpretation of this passage.
LESSON 15

tuva ka/kā haya aparā yadi-\textit{mani\=yāy} šiyāta ahanīy jīva utā māṛta ərtāvā ahanīy avanā dātā parādīy taya
Auramazdā niyaṣṭāya “You whoever in the future may think: ‘Let me be happy both (while) alive, and (after I am) dead let me be blessed!’ behave according to the law which Ahuramazdā set down!” = “You whoever in the future may think you will be happy both (while) alive and (after you are) dead you will be blessed, behave ...” (XPh 46-50)

EXERCISES 15

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

DNA 38-47

DNb 27-45

B–Translate into Old Persian:

The king thought: When I arrive, if the river is dry, then I shall bring the men horses. When they came to the river which flows from Babylon to Assyria it was dry, and they crossed over.

The magian said to the Persian: If you sacrifice to (foreign) gods, then Auramazdā will not be pleased with you, he will strike you (down), and you will not be happy while alive, and you will not be blessed when (you are) dead!

Ahuramazdā is pleased with me, then let him grant me this boon, that I may become king! Let me not become a subject!

(B) Babylonian, who shall be hereafter, look at this palace which Cyrus destroyed. Then you will know that Cyrus was a mighty king and that he killed those who sacrificed to evil gods and sacrificed to his own god, Ahuramazdā. Let no man harm that which the Persians made in Babylon. Let it not seem to you to be a lie.

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TEXTS. DARIUS’S PRAYER.

DPe
adam Dārayavauš xšāyaθiya vazarka xšāyaθiya xšāyaθiyanām xšāyaθiya dahayūnām tayaišām parunām Višāspahāya puça Haxāmanisīya
θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha imā dahayāva tayā adam adarašiy hadā anā Pārsā kārā tayā hacama atrasa manā bājim abara
Ūvja Māda Bābirūš Arabāya Āṭurā Mudrāyā Armina Katpatuka Sparda Yaunā tayaiy uškahayā utā tayaiy drayahayā
utā dahayāva tayā para draya Asagarta Parthava Zraka Haraiya Bāxtriš Suguda Uvārazmiš Ṣataguš Harauvatiš Hiduš Gadāra Sakā Maka
θātiy Dārayavauš xšāyaθiya yadiy avaṭā maniyāhay hacā anīyanā mā tarsam imam Pārsam kāram pādiy yadiy kāra Pārsa pāta ahātiy hayā duvaš[t]ām siyātiš axšatā hauveiy aurā nirasātiy abiy imām viṭhān

TEXTS. DARIUS’S ACCESSION.

DSf 8-18

VOCABULARY 15

adaː-: then
apa-gaudaya ṣgaud: to hide
aparam: henceforth, afterward
apiyː also
Asagartaː-: Sagartia
aurāː: hither
ax刹ː-ː undisturbed
danuvaː-ː to run, flow
dūrai advː: far
hayāparam (paṭi y hayāparam) advː: once again
hūskahː: dry land
ni-rasaː-ː vrās: to come down
parā-gmataː-ː vay/gam: gone far (partic.)
paratāram: farther away, beyond
pāṭi-janː-ː vjan midː: to fight (back)
pāṭi-pārsː-ː vpars/fraː: to read
paṭhīː-ː femː: path
spāyaPatiyaː-ː *army camp
tuvaṃ kā ... haya: you who
θādayaː-ː vtaθdː: to seem (+ gen.-dat.)
xšnāsaː-ː vxsnaː/dānː: to know

40 Schmitt (2000, p. 32) argues for a noun meaning “enemy” and reads parataram, presumably “the one on the other side, the enemy.”
LESSON 16

VERBS. OPTATIVE.
The optative is sparsely represented in our inscriptions but must still have been quite common. The forms are the regular Indo-Iranian ones. They are:

<table>
<thead>
<tr>
<th></th>
<th>athematic</th>
<th>thematic</th>
<th>athematic</th>
<th>thematic</th>
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</thead>
<tbody>
<tr>
<td>Active</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 3</td>
<td>-iyāt</td>
<td>-ašš</td>
<td>avājaniyāt; biyāt, ājamiyāt; caxriyāt</td>
<td>vināθayaiš, kāriyaiš, frāθiyaiš</td>
</tr>
<tr>
<td>Plur. 3</td>
<td>-</td>
<td>-ašš(a?)</td>
<td></td>
<td>yadiyaš(a?)</td>
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<tr>
<td>Middle</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 2</td>
<td>-</td>
<td>-aššā</td>
<td></td>
<td>yadaššā</td>
</tr>
<tr>
<td>Plur. 3</td>
<td>-</td>
<td>-ayaštā</td>
<td></td>
<td>akunavayaštā</td>
</tr>
</tbody>
</table>

VERBS. THE AUGMENTED (PRETERITAL) OPTATIVE.
In Old Persian and Avestan we find a few optative forms with augments, made from present indicative or aorist stems. The forms are:

Sing. 3 avājaniyāt
Plur. 3 akunavayaštā

VERBS. THE POTENTIALIS.
There are a few verbal constructions in Old Persian involving a past participle + forms of √bav or √kar. These constructions are now called potentialis.

<table>
<thead>
<tr>
<th></th>
<th>active</th>
<th>passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present optative 3</td>
<td>dītam caxriyāt</td>
<td></td>
</tr>
<tr>
<td>Imperfect indicative 3</td>
<td>kārtam akanaš</td>
<td>kārtam abava</td>
</tr>
</tbody>
</table>

SYNTAX. PARTICLES.
-ca “as well”

utā aniyašca āha taya duškārtam akariya ava adam naibam akunavam
“And there was other matter as well that had been made badly—that I made good.” (XPh 41-46)

cly “just, precisely; even; too, as well”

adamsin gādhavā avāstāyam yaθtā paruvamecy “I put it (back) in its place, just as (it had been) before.” (DB 1.61-63)
tayataiy gausāyā θ[ahayatiy] avašešiy āxnudiy “Listen to just that which is said into your ears.” (DNb 53-54)
yadi yāra Pārsa pāia ahati yā duvaś[t]am šiyātē axšatā hauveš [a]urā ni rasati yābī yimām vītiām
“If the Persian people is protected (then) precisely the longest peace unbroken will descend upon this house.” (DPe 18-24)

ima hadiš taya Čūšāyā akunavam hacēdīy dūradaš ārajanamšaiy abariyā “This palace which I built at Susa, the decoration for it was brought even from far away.” (DSf 22-23)

vašnā Auramazdāhā utāmāy aniyašēdīy vasiy astiy kartam “by the greatness of Ahuramazdā and myself much else too has been done.” (DB 4.46-47)

vašnā[cily]y Auramazdāhā ada[m] abiyaṈavayam abi y ā kartam utā frataram akunavam “also by the greatness of Ahuramazdā, I added to that work and made it better.” (XPh 7-12)

See also indefinite pronouns (lesson 13).

SYNTAX. NOMINATIVE. 3.
A variety of verbs other than “to be” take a nominative predicate, cf.:

vayam Haxāmānišiyā ṯahayāmahag “We are called Achaemenids.” (DB 1.7 = DBa 10-11)

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

avahayarādiy naiy niṣṭamat mātaya haya aparam īmām dipim patipāṁtāsīy avahayā paruv ṯadayātīy taya manā kartam “It has not been written (here) lest that which I have done seem (too) much to whoever read this inscription in the future.” (DB 4.47-49)

adakaiy fratara maniyaś afuvāyā yadī yavāmī naṁ yavāmī “When I see something rebellious, then I feel myself farther ahead of fear than when I do not see (it).” (DNb 38-40)

Transitive verbs that take two accusatives (direct object and predicate of the direct object) take two nominatives when passive:

Fravartiš agarbiya ānantā abi yā mām ... duvarayāmai yā basta adāriyā “Phraortes was seized and led to me. He was kept bound at my gate.” (DB 2.73-75)

utā Ciçatxamn agarbāya ānaya abi yā mām “And they seized Ciçantaxmam and led him to me.” (DB 2.87-88)

utā[śām haya mat]išta Skuxa nāma avam agarbāya [basta]m ānaya [abi yā mām]
“And their leader, Skunxa, him they seized and led (him) bound to me.” (DB 5.26-28)

SYNTAX. OPTATIVE.
The optative is used to express a wish (negation naï), hence also exhortation (commands, prayers) and prohibitions (negation mā). It is used to express potential (pres. opt.) and unreal (perf. opt.) conditions (with yadiy). Examples:

Auramazdām yadaśā artacaḥ bārzmaniy “You should sacrifice to Ahuramazdā according to the Order in the height!” (XPh 50-51)
Auramazdā ḥuvām dauštā biyā utā[ta]iy taumā vasīy biyā “May Ahuramazdā be pleased with you, and may you have much family!” (DB 4.55-56)

Auramazdā[ly] jatā biyā utāa[i]y taumā mā biyā “May Ahuramazdā strike you, and may you have no family!” (DB 4.56-59)

abi[y] imām dahayāuṃ mā ājamī[ya]i[m]ā hainā mā dušiyyārām ma drauga ita adām yīnām jadiyāmiy Auramazdām “Ag[ainst this land may there come neither an enemy army nor famine nor the lie! This boon I ask Ahuramazdā for.” (DPd 18-22)

patiyazhayam daivā mā yadiyaśa “I counter-demanded ‘The daivas should not be sacrificed to!’” (XPh 38-39)

na[i]-mā] kāma taya skauṭṭiś tunuva[tahayā rādiy mīṭha kariyaś] naīmā ava kāma taya t[u]nuvā skauṭṭiś rādiy mīṭha kariyaś “It is not my desire that a weak (man) should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by a weak (one).” (DNb 8-11)

naimā kāma taya maritya vināṭhayaiś naipatimā ava kāma yadiy vināṭhayaiś naiv frathyaśi mario “It is not my desire that a man should work damage, nor is it my desire that a man should not be punished if he should work damage.” (DNb 19-21)

**SYNTAX. PRETERITAL OPTATIVE.**

The “augmented” or “preterital optatives” are used to express repeated or habitual action in the past.

θātīy Dāryavauś xāyaṭhīya imā dahayāva tāyā manā pat[īyaśa] vaśnā Auramazdāha ma[n]ā badakā āhātā manā bājim abaratā [taya]šām hacāma aṭhahaya xšapavā rauca pattīvā ava akunavayatā “King Darius announces: ‘These lands which came to me, by the greatness of Ahuramazdā they were my subjects. They paid me tribute. Whatever was said to them by me at night or also by day, that they would do.’” (DB 1.17-20)

vaśn[ā] Auramazdāhā imā dahayāva tāyānā manā dātā aparivayāya yaṭhāšām hacāma aṭhahaya [a]vāṭhā akunavayatā “By the greatness of Ahuramazdā these lands which abode by my law, as was said to them by me, thus they would do.” (DB 1.22-24)

kāraśīm hacā dāršam atārsa kārav āvasī avājanīyā hava paranam Bardiyam adānā avahayarādiy kāram avājanīyā māṭrayamām xšnāsāti tāya adām naiv Bardiyā adām hava Kurauś puça “The people/army feared him strongly: He would kill in large numbers the people who had known Smerdis in the past. For that reason he would kill it (them; thinking) that: ‘May it (they) not learn that I am not Smerdis son of Cyrus!’” (DB 1.50-53)

**SYNTAX. POTENTIALIS.**

The potentialis expresses either completion of an action or the feasability of an action.

θātīy Dāryavauś xāyaṭhīya naiv āha marīya naiv Pārsa naiv Māda naiv amāxam taumāyā kaštciy hava avam Gaumāṭam taya magum xšaçam dītam caṛiyaś “King Darius announces: ‘There was not a (single) man—neither Persian, Median, nor anyone of our family—who could have taken the command from that Gaumāṭa, the magian.’” (DB 1.48-50)

yētā karṭam akunavam “until I finished (doing)” (DNa 51, XPf 45-46)

yanīy dipim naivy nipistām akunauś “where he had not finished writing (or: been able to write) an inscription” (XV 22-23)
LESSON 16

yaštā katam abava “when it had been finished digging” (when they had finished digging it) (DSf 25)

EXERCISES 16

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

DB 1.17-24

1. 

2. 

DB 1.43-53

1. 

2. 

DB 4.52-59

1. 

2. 

3. 

4. 

D Nb 8-13, 19-24

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8.
B—Translate into Old Persian:

King Cyrus said: You should sacrifice to the Babylonian gods, so that (= and then) the god of the Babylonians may be pleased with you and you and your family may have much happiness.

Cyaxares said: There was no man, either Assyrian or Babylonian, who could have done what I did in Media. I fought battles with the Assyrians until I had taken the command from the Assyrian king. After that the Assyrians would do whatever they were told by me.

Cyrus prayed to the gods: May my family come to no harm! May there be no rebel in my land! May no one harm my house! May my people be protected!

TEXTS. DARIUS IN EGYPT.

DSab (inscription on a statue of Darius found at Susa but transported there from Egypt)

bagavatarka Avaramazdâ hava avam âsmânâm adâ adâ avam Astâvâ Xšâvâ Xšnām avahâriyu adâ hava Dârayavaux xšâyadây âkunaux iyam patikara ahâgaïna taya Dârayavaux xšâyadây niyaštây cartanaïy Mâdruâyâiy avahâryâdiy havaâsiy aparam vainâtiy avahâyâ ãazâ bavâyîy taya Pârsa matriyâ Mâdruâyâm adârâïy adam Dârayavaux xšâyadây vazaarka xšâyadây xšâyadây yâmam khâyi yâm Dâraya vâpiça Hâxâmanîsiyâ

θâity Dâraya[vâ]u xu xšâ[yâthi]m âm Mâm Avaramazdâ pâtu utâ tayamây kârtam

TEXTS. THE SUEZ CANAL.

DZc


VOCABULARY 16

fraʃïya- < Ypars/frað: to be punished
nûram: now
pati-payâ- ñpâ mid.: to guard (oneself)
pati-xbaya- ñžba: to counter-demand (?)
skauði- = skauði: weak, poor
xšap- fem.: night
yadâyâ (for *yadâyadâ?): where(ever)
Lesson 17

Syntax. Coordination.

Parataxis.
Main clauses often follow one another without any coordinating particle, where in English one would use “and” or “but.”

VIII maṇaṁ taumāyā tayaiy paruvam xšāyaθiyā āha adam navama “(There were) eight in my family who were kings before; I (am) the ninth.” (DBa 14-17)

iyam Gaumāta haya maguš aduruiya avathā aθaha “This (is) Gaumāta, the magian; he lied (and) said thus.” (DBd)

*pasāva I matriya āha Gaumāta nāma hauv udapatata “Then there was a certain man called Gaumāta; he rose up ...” (DB 1.35-36)

pasāva adam frāišayam Īvjam hauv Āčīna basta ānayatā abiθ mām “Then I sent (messengers) to Elam. That Āčīna was led bound to me.” (DB 1.82-83)

Coordination by -cā.

A B-cā:
vaśnā Auramazdāhā manacā Dārayavaḥauś xšāyaθiyahayā “by the greatness of Auramazdā and me, King Darius” (DPd 9-11)

A-cā B-cā:
aitamaiy aruvastam upariy manaścā uśiθ “This is my agility in both thought and understanding.” (DNb 31-32)

ima taya adam akunavam duvitiyāmcā cītyāmcā thardam pasāva yaθā xšāyaθiya [abavam] “This is what I did in the second and third year after I became king.” (DB 5.2-5)

A B-cā C-cā:
adam niyaçārayam kāraθhayā abicarīθ gaitiθmca māniyamcā “I restored to the people the pastures, the cattle and the household (slaves).” (DB 1.64-66)

Coordination by utā.

A utā B:
vaśnā Auramazdāhā utāmaθy “by the greatness of Ahuramazdā and me” (DB 4.45-47) (cf. vaśnā Auramazdāhā manacā Dārayavaḥauś xšāyaθiyahayā (DPd 9-11)

yakā hacā Gadārā ābāriyā utā hacā Karmānā “The sisso wood was brought/carried from Gandhara and from Carmania.” (DSf 34-35)

AM Anahita [u]tā Mīтра mām pātuv hacā vispā gostā utamaθiy kārtam “May Ahuramazdā, Anāhitā, and Mīθra protect me from all evil as well as that which I have done!” (A²Sd 3-4)
manā Auramazdā upastām baratuv hadā visaibiš bagaibiš utā imām dahayāum Auramazdā pātuv “May Ahuramazdā bear me aid together with all the gods, and may Ahuramazdā protect this land!”” (DPd 13-16)

A B utā C:

AM Anahita [u]ṭā Mītra mām pātuv hacā vispā gastā “May Ahuramazdā, Anāhitā, and Miθra protect me from all evil!”” (A2Sd 3-4)

A utā B utā C:

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

utā A utā B.

utā avam Vahayazdātam aggrbāya utā martiyā xytašaīy fratamā anuśiyā āhatā aggrbāya “They both seized that Vahayazdātam and seized the men who were his foremost followers.”” (DB 3.47-49)

utā A utā B utā C.

pasāva Gaumāta haya maguś adīnā Kabājiyām utā Pārsam utā Mādam utā aniyā dahayāva “Then Gaumāta the magian robbed Cambyses of both Persia and Media and the other lands.”” (DB 1.46-47)

Coordination by -cā ... utā.

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

Coordination by repetition.

utā imām dahayāum Auramazdā pātuv hacā haināyā hacā duśiyārā hacā draugā “May Ahuramazdā protect this land from the enemy army, from famine, (and) from the Lie!”” (DPd 15-18)

abiy imām dahayāum mā ājamīyā mā hainā mā duśiyārām ma drauga “Against this land may there come neither an enemy army nor famine nor the lie!”” (DPd 18-20)

Sentence-introductory utā.

utā I marīya Bābiruiya Naditabaira nāma Aina[ira]hayā puṣa hauv udapatatā Bābiruva “And there was a certain Nidintubēl, a Babylonian: he rose up in rebellion in Babylon.”” (DB 1.77-78)

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

“Empty” utā:

Occasionally utā introduces a main clause after a subordinate clause with the function of accommodating an enclitic pronoun:

[i]mā unvarātayā Auramazdā [upa]rīvi mā]n nīyāsaya utādiś atāvam barta[nai]y “These (are) talents that Ahuramazdā bestowed upon me. And I was able to bear them.”” (DNb 45-47)
Perhaps also in:

θāṭīy Dārayavaux xāyatiya vaśnā Auramazdāha utāmaiy aniyašciy vasiy astiy kartām “King Darius announces: ‘By the greatness of Ahuramazdā I have done much else as well.’” (DB 4.45-47)

Disjunction.

A B-vā:

martiya haya draujana ahatiy hayavā zārakara ahatiy avaiy mā dauštā biyā “A man who is a liar or does crooked deeds—those you shall not befriend!” (DB 4.68-69)

yadiy imām dipim vaināhay imavāati patikarā naiydiś vikanahay “If you see this inscription or these images (and) do not destroy them...” (DB 4.72-73)

martiya taya kunauty yadivā ābaratiy anuv taumānīṣaiy xšnuta amiy “What a man does or if he brings (it) about according to his powers I am pleased (with).” (DNb 25-26)

A-vā B-vā:

[taya]šām hacāma atūhaya xšapavā raucapatīvā ava akunavayaṭā “Whatever was said to them by me either at night or also by day, that they would do.”” (DB 1.19-20)

Parenthetical clauses.

I martiya Martiya nāma Cincaxraiš puça Kuganakā nāma vardanam Pārsaiy avadā adāraya hauv udapatata Īvaiy “One man, Martiya, son of Cincaxra, dwelt in the town of Kuganakā in Persia—he rose up in Elam.” (DB 2.8-9)

cf.

I martiya Fra[varti]š nāma Mādaiy hauv udapatata Mādaiy “One man named Fravarti, a Mede—he rose up in Media.” (DB 2.14-15)

SYNTAX. SUBORDINATION.

Subordination by parataxis.

In Old Persian the verbs meaning “to command, order to do” are occasionally construed by parataxis: “he ordered someone (who) did”. The construction recalls the Middle Persian construction with relative pronoun: framūd kē “he ordered (someone) who did.” The more common practice is to use an infinitive construction (lesson 13).

*nīyaštāyam hauv Arxa utā martiyā tayaisaiy fratamā anuśiṣyā āhatā Bābiraux uzmayaṭatiy akpariyatiy “I commanded (that) that Arxa and the men who were his foremost followers should be impaled in Babylon.” (DB 3.91-92)

vaśnā AM *Anahāta utā Mitra adām nīstāyā apadānā imam akunatiya “By the greatness of Ahuramazdā, Anāhitā, and Mitra, I ordered (someone who) should build (?) this palace.” (A2Sa 4, see lesson 19)

The same construction is found with kāma ah-:

41 Thus Schmitt, 1986. The expression utamaiy kartām “and my work” is common, however, so the other interpretation (lesson 15) may be more probable.
Auramazdām avahā kāma āha Dārayavaum haya manā pitā avam xšāyaθiyan akūnaš ahqyāyā būmiyā
“It was the wish of Ahuramazdā that he made my father Darius king of this earth.” (XPf 21-25)

Relative clauses modifying phrases with the existential verb (“there is, was”) can lack a relative pronoun as subject (cf. Eng. there is nothing pleases me more).

yathā taya adam xšāyaθiyan abavan astiy atāt ādahyāva tayaiy upariy nipīštā ayauda
“When I became king there was among these lands that are written above (one that) was in turmoil.” (XPh 29-32)

Subordinating conjunctions.

taya “that”
The conjunction (neut. relative pronoun) taya is used in a variety of subordinate clauses, like Eng. that, French que, etc.

Substantival clauses:

Subject-clauses.

na[imā] kāma taya skauθīs tunuvatathyā rādiy mītha kariyaiš naimā ava kāma taya t[ū]nuvā skaθbaθīs rādiy mīθa kariyaiš ... naimā kāma taya martiya vināθhayaθ “It is not my desire that a weak (man) should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by a weak (one)... Nor is it my desire that a man should do harm.” (DNb 8-11, 19-20)

yathā Kabūjiya Bardiya avāja kārahay[ā na]yai azdā abava taya Bardiya avajata
“When Cambyses had killed Smerdis, it did not become known to the army/people that Smerdis had been killed.” (DB 1.31-32)

avahyarādiy hayaθim aparam vaināθiav ahqyayā [azdā] havāθy taya Pārsa martiya Mudrāyam adāraiya “... for the reason (that) whoever would see it in the future, he should be aware that a Persian man held Egypt.” (DSab 2)

As nominativus pendens (cf. lesson 12 on Assimilation of antecedent):

utā taya BU akaniya fravata utā taya θikā avaniya utā taya ištīs ajaniya kāra haya Bābiruviya hauv akunaš “And (the fact) that the earth was dug down, and that the rubble was filled in, and that the brick was pounded (into shape): the Babylonian contingent, it did (it).” (DSf 28-30)

Without taya:

θātiy Dārayavaus xšāyaθiyan Auramazdāha ragam [v]ardiyaiy yathā ima haθiyam naθy duruxtam adam akunaθvam hamaθhayāθ barda “King Darius announces: ‘I *swear by Ahuramazdā that this is true, not something said as a lie, (that) I did (it) in one and the same year.’” (DB 4.43-45)

Direct object-clauses containing direct speech:

yadipatiy maniθy/aθaiy tajya ciyakaram [āha aj]vā dahayāva tayā Dārayavaus xšāyaθiyan adāraya patikarā didiy tayaiy gāθum baratīy “Also, if you think: ‘How were those lands that King Darius held,’ then look at the statues that carry the throne!” (DNA 38-42)

avahyarādiy kāram avājaniyā mātayamām xšnāsatiθy taya adam naθy Bardiya amiy haya Kuraus puθa

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“He would kill the people in order that it (they) should not realize that he was not Smerdis son of Cyrus!” (DB 1.51-53)

Adverbial clauses:

Purpose/result-clauses.

draugadí[š hamicīy]ā akunauš taya imaiy kāram aduruiyaša “The Lie made them rebellious, so that these (people) lied to the people/army.” (DB 4.34-35)

Final clauses.

tuvam kā haya aparam imām dipim patipārsahay taya manā kartam varnavatām ñuvān mātaya dra[uga]m maniyāhay “You whoever may see this inscription in the future believe that which I have done, so that you do not think it is a lie!” (DB 4.41-43)

avahāyaraďi ... (mā)taya “in order that (not)”: avahāyaraďi kāram avājaniyā mātayaymām xšnāšātīy taya naiy ārdiya amiy haya Kurauš puça “He would kill the people in order that it (they) should not realize that he was not Smerdis son of Cyrus!” (DB 1.51-53)

avahāyaraďi naiy nipištām mātaya haya aparam imām dipim patipārsātīy avahayā paruv ūdāyātīy taya manā kartam “That has not been written in this inscription for the reason that whoever may read this inscription in the future should not find what I have done too much and does not believe it.” (DB 4.47-49)

Without taya:

avahāyaraďi hayašim aparam vañātīy avahayā [azdā] bavātīy “for the reason (that) whoever would see it in the future, he should be aware.” (DSab 2)

Temporal clauses (yaθā taya).

yaθā taya adam xšāyāθiya abavam asītia atar aitā dahayāva taya[y] upariy nipištā ayauda “When I became king there were among these lands that are written above (one that) was in turmoil.” (XPh 29-32)

Local clauses (yaθātaya).

utā atar aitā dahayāva āha yaθātaya paruvam daivā ayadiya “And among these lands (just enumerated), there was (one) where formerly bad gods had been sacrificed to.” (XPh 35-36)

yaθā “as; than”

Comparison:

vaśn[a] Āuramazdāha imā dahayāva tayānā manā dātā apariyāya yaθāšām hācāma aθahaya [a]yaθā akunavatā “By the greatness of Ahuramazdā these lands which abode by my law, as was said to them by me, thus they would do.” (DB 1.18-24)

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

pasāvadi[š Āuramazdā]dā manā dastayā akunauš yaθā mām kāma avahādī[š akunavam] “Then
Ahuramazdā delivered them into my hand. As I willed, so I did to them.” (DB 4.35-36)

tayaiv parūvā xšāyathiya yātā āha avaišām avā naivy astiy kartam yaθā manā vašnā Auramazdāha hamahayāyā ārada kartam “The previous kings while they were (kings/alive) have not done as much as I by the greatness of Ahuramazā have done in one year by the greatness of Ahuramazā.” (DB 4.50-52)

avākaramcamaivy ašīv u[t]ā frāmānā yaθāmai yata kartam vainhāy [y]aḍīvā āxšnavāhāy utā vīḥyā utā spāyatiyayā “And my understanding and thought is in the manner you see (from) that which I have done or if you hear (about it), both at home and in the camp.” (DNb 27-31)

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

Auramazdāha *ragam *vardiyaiy yaθā ima hašiyam naivy duruxtam adum *akunavam *hamahayāyā ārada “I *swear by Ahuramazdā that this is true, not something said as a lie, (that) I did (it) in one and the same year.” (DB 4.44-45)

Temporal:

Auramazdā yaθā avainā imām būnim *yaudatim pasāvadim manā frāhara “When Ahuramazdā saw this earth, (that) it was in commotion, then he gave it to me.” (DNa 33-34)

yaθā Dārayavaux xšāyaθiya abava vasiy taya fratharam akunauš “When Darius became king, he improved on a lot of things.” (XPf 25-27)

yaθā Kambūjiya Bardiyam avājā kārahayā [naivy] azdā abava taya Bardiya avajata “When Cambyses had killed Smerdis, it did not become known to the army/people that Smerdis had been killed.” (DB 1.31-32)

yaθāmai yitā Dārayavaux gāθavā ašiyava vašnā Auramazdahā adam xšāyaθiya abavam piça gāθavā “When my father Darius had gone to his place/throne (in heaven), (then), by the greatness of Ahuramazdā, I became king in my father’s place (on my father’s throne).” (XPf 32-48)

yaθā Mádam parārasya Māru nāma vardahan Mādaiti avadā hamaranam akunauš hadā Mádaibiś “When he arrived in Media, then he fought a battle with the Medians at a town called Māru.” (DB 2.22-23)

yaθā ... pasāvā:

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

yaθā adum Gaumātām tayam magum avajam pasāvā I martiya Ācina nāma Upadarnahayā puça hauv udapattā Īvaiy “When I had killed Gaumāta the magian, then a certain Ācina, son of Upadarma, rose up in Elam.” (DB 1.73-75)

yaθā kartam abava pasāvā thikā avaniya “When it had finished being dug (when it had been completely dug), then the gravel was filled in.” (DSf 25)
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Pasāva yathā:

ima taya adam akunavam pasāva yathā xšaštathya abavam “This is what I did after I became king.” (DB 1.27-28)

ima taya adam akunavam vašnā Auramazdāha hamahayāyā θardā pasāva yathā xšaštathya abavam “This I what I did, by the greatness of Ahuramazdā, in one and the same year after I became king.” (DB 4.3-5)

ima taya adam akunavam duvitīyāmca *citāmca θardām pasāva yathā xšaštathya abavam “This is what I did in the second and third year after I became king.” (DB 5.2-5)

Yaθā taya:

yaθā taya adam xšaštathya abavam astiy atar aitām xšāyaθiya abavam “When I became king, there were among these lands that are written above (one that) was in turmoil.” (XPh 29-32)

Causal:

avahyaryarādinaiy Auramazdā upastām abara utā aniyāha baγāha tayaθyli hafi yathām naιy aristā hām naιy draujiθa hām naιy zūraθaka hām “For this reason did Ahuramazdā, as well as the other gods there are, bear me aid, because I did not side with the Evil One, nor a liar, nor did I do anything crooked.” (DB 4.62-67)

Result:

ava adam akunavam vašnā Auramazdāhā yathā aniyal naθiy jatiθy “That I accomplished, by the greatness of Ahuramazdā, that they no longer kill one another.” (DSe 34-36)

dātam taya manā haca avanā τάρσαθiy yathā hāya taylorvīyā tayam skaθīθim naθiy jantīθy naθiy vimardatīθy “They fear my Law, so that no longer does the mighty kill the poor nor *wipe him out.” (DSe 37-44)

Yadātaya, Yadāiy42 “where”

utā atar aitām daθarvāna θā yadātaya paruvam daθivā ayadiθa “And among these lands (just enumerated), there was (one) where formerly bad gods had been sacrificed to.” (XPh 35-36)

Yadāyā paruvam daθivā ayadiθa avadā adam Auramazdām ayadiθa θrtācā bāρzmaniy “Where previously the daivas were sacrificed to, there I sacrifice to Ahuramazdā according to Order in the height” (XPh 39-41)

Yaniθ “in which, where”

utā ima stānam hauv niyαštāya karθtanaiy yaniθ dipim naθiy nipištām akunauś “And he gave order to dig this niche, where he had not finished writing (or: been able to write) an inscription” (XV 20-23)

Yatā “while, until”

tayai paruvvā xšaštathya yatā aθha aʋavai̱sm avā naθiy astiy karθtam yathā manā vašnā Auramazdāha

absent or themselves fragmentary, we can do little than have only the help of the Akkadian and Elamite, occasionally also the Aramaic, versions.

In the case of inscriptions with known or routine contents the texts can often be reconstructed by... ut... (then) may Ahuramazd... (but if), for as long as you have... (then) may Ahuramazd strike you down!” (DB 4.71-79)

as long as

yāvā "as long as"

yāvā *dahus āhāy avahādīṣ parivarā "As long as you have the strength, maintain them thus (as they are).” (DB 4.71-72)

yadiy imām dipim vaināhāy imāiv patikara... utūtaiy yāvā taumā [ahatiy] parivarāhādīṣ Auramazdā... utūtaiy yāvā taumā ahātiy naiydiš parivarāhāy Auramazdātaiy jatā biyā “If you see this inscription or these images... and, for as long as you have strength, you maintain them, (then) may Ahuramazd love you... (but if), for as long as you have strength, you do not maintain them, (then) may Ahuramazd strike you down!” (DB 4.71-79)

TEXTS. FRAGMENTARY TEXTS.

Many of the Old Persian inscriptions have suffered various kinds of deterioration over the millennia. As a matter of fact, some of the most interesting inscriptions and parts of inscriptions are quite lacunary.

In the case of inscriptions with known or routine contents the texts can often be reconstructed by comparing similar inscriptions, as well as the Akkadian and Elamite versions.

In other cases, when the inscriptions contain new information, not known from other inscriptions, we have only the help of the Akkadian and Elamite, occasionally also the Aramaic, versions. Where these are absent or themselves fragmentary, we can do little to reconstruct the Old Persian texts.

TEXTS. DARIUS AND HIS EMPIRE.

DSe
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TEXTS. DARIUS AND HIS INSCRIPTION.

DB 4.88-92

This respect is XPl, which is Xerxes’s version of Darius’s DNb. Ascribed to a more developed stage of the language and partly to dialect differences.

TEXTS. DARIUS’S TESTAMENT.

DNb 50-60

... The inscriptions of Xerxes contain numerous orthographic and phonetic peculiarities that are partly to be ascribed to a more developed stage of the language and partly to dialect differences. Of special interest in this respect is XPl, which is Xerxes’s version of Darius’s DNb.

TEXTS. XERXES’S INSCRIPTIONS. 1.

The inscriptions of Xerxes contain numerous orthographic and phonetic peculiarities that are partly to be ascribed to a more developed stage of the language and partly to dialect differences. Of special interest in this respect is XPl, which is Xerxes’s version of Darius’s DNb.

XPa

Baga vazarka Auramazda haya imam bűmim adā haya avam asmnām adā haya martiyam adā haya šiyātim adā martiyahayā haya Xšayaqsrām xšayatiyam akunauš avam parūnām xšayatiyam avim parūnām ūrwadāram adarm Xšayaqsrā xšayatiyava vazarka xšayatiya xšayatiyānām xšayatiya dahayānām paruv zanānām xšayatiya ahayāyā būmiya vazarkāyā dūrai apiy Dārayavahuš xšayatiyahayā puça Haxāmanisīya

θātiy Xšayaqsrā xšayatiya vaśnā Auramazdāhā imam duvarōm visadahayam adarm akunavam vasīy anīyašcīy naibam kartam anā Pārśā taya adarm akunavam utamaīy taya pitā akunauš tayapatiy kartam vainataiy naibam avam visam vaśnā Auramazdāhā akumā

θātiy Xšayaqsrā xšayatiya mām Auramazda pātuv utamaīy xšaçam ut taya manā kartam ut taya tayamaiy piça kartam avaschīy Auramazdā pātuv

XPb

Baga vazarka Auramazda haya imam bűmim adā haya avam asmnām adā haya martiyam adā haya šiyātim adā martiyahayā haya Xšayaqsrām xšayatiyam akunauš avim parūnām xšayatiyam avim parūnām ūrwadāram adarm Xšayaqsrā xšayatiyava vazarka xšayatiya xšayatiyānām xšayatiya dahayānām paruvzanānām xšayatiya ahayāyā būmiya vazarkāyā dūrai apiy Dārayavahuš xšayatiyahayā puça Haxāmanisīya

θātiy Xšayaqsrā xšayatiya vazarka taya manā kartam idā utā tayamaiy apataram kartam ava visam vaśnā Auramazdāhā akunavam mām Auramazda pātuv hadā bagaibīši utamaīy xšaçam ut taya tayamaiy kartam

XPC

Baga vazarka Auramazda haya imam bűmim adā haya avam asmnām adā haya martiyam adā haya šiyātim adā martiyahayā haya Xšayaqsrām XSm akunauš avim parūnām XSm avim parūnām ūrwadāram adarm Xšayaqsrā XŚ vazarka XS XŚnām XS dahayānām paruv zanānām XS ahayāyā būmiya vazarkāyā dūrai apiy Dārayavahuš XŚhayā puça Haxāmanisīya

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θātiy Xšayaṛšā XŠ vazarka vašnā Auramazdāha ima hadiš Dārayavaush XȘ akunauš haya manā pitā mām Auramazdā pātuv hadā bagaibiš utā taya manā kartam utā tayamaiy piça Dārayavahaus XȘhayā kartam avaṣcīy Auramazdā pātuv hadā bagaibiš

XPD

haga vazarka Auramazdā haya imām būmim adā haya avam asmānam adā haya šiyātīm adā marṭiyayāyā haya Xšayaṛšām xšāyatiyam akunauš avam parūnām xšāyatiyam avam parūnām framatāram adām Xšayaṛšā xšāyatiyaya vazarka xšāyatiyaya xšāyatiyānām xšāyatiyaya dahayānym paruvzanānām xšāyatiyaya ahayāyā būmiyā vazarkāyā dūrai apiy Dārayavahaus xšāyatiyahayā puça Haxāmanīṣīya
θātiy Xšayaṛšā xšāyatiyaya vazarka vašnā Auramazdāha ima hadiš akunavam mām Auramazdā pātuv hadā bagaibiš utāmaiya xšaçaṃ utā tayamaiy kartam

VOCABULARY 17

*ayūmaini-: *not in control (of: + gen.dat.)
carman-: skin, hide, parchment
citā: naiy ... *citā “not any more”(?)
dastakarta-: property
*daθas masc.: *capable (uncertain)
dipi-ciça- neut.: form of writing(?)
duškarta-: in bad shape(?)
frā-stāya- < √stāya: to send out
*grafta-, pp. of garbāya-: seized, grasped
*huvadāta-: *lineage
*nāmanāfa-: *genealogy
*pati-yātaya-: stand up against (?)
pati-fraṭiya- = -frasiya- < √pārs/fraθ: to be read
patišam: in addition
pavastā-: clay tablet
yađa- < √yađ: to be in turmoil

43 Schmitt, 2009, reads ci[nā].
LESSON 18

SYNTAX. WORDORDER. 1.

The Old Persian unmarked (neutral) word order is (Adverb +) Subject + predicate or direct object (+ predicate of the direct object) + finite verb.

Basic structures.

Adv. + Su. + Pred. + V:

vašnā Auramazdāha adam xšāyaθiya amiy “By the greatness of Ahuramazdā I am king.” (DB 1.11-12)

Adv. + Su. + DO + V:

vašnā Auramazdāha ima xšaçam dārayāmiy “By the greatness of Ahuramazdā I hold this (royal) command.” (DB 1.26)

(Su.) + DO + OPred. + V:

aniyam ušābārim akunavam “Another I made camel-borne.” (DB 1.86-87)

Indirect object.

The indirect object can precede or follow (emphatic?) the direct object:

Su + IO + DO + V:

imā dahayāva ... manā bājim abaratā “These lands brought me tribute.” (DB 1.18-19)

aniyahqyā asam frānayam “For another I brought forth a horse.” (DB 1.87)

Su + DO + IO + V:

Auramazdā xšaçam manā frābara “Ahuramazdā gave me the (royal) command.” (DB 1.12)

Sentence modifiers.

Sentence modifiers (adverbia/phil of time, place, cause, etc.) are regularly initial, but can also be internal or final:

Initial:

avahayarādiy vayam Haxāmanīšiyā dahayāmahiya hacā paruviyata āmātā amahay “For this reason we are called Achaemenids: From long ago we have been noblemen.” (DB 1.6-8)

vašnā Auramazdāha ima xšaçam dārayāmiy “By the greatness of Ahuramazdā I hold this command.” (DB 1.26)

After the subject/before the verb:

*hauv paruva man idā xšāyaθiya āha “He had been king here before.” (DB 1.29)

drauga dahayauvā vasiy abava “The Deception became rampant in the lands.” (DB 1.34)
pasāva hauv Vīdārma hadā kārā aśiyava “Then that Vindafarnah went off with the army.” (DB 2.18-30)

pasāva Nāditābaira hadā kāmnābīḥ asabāraibīḥ amuṭa “Then Nidintu-Bēl fled with a few horsemen.” (DB 2.1-5)

pasāva kāra Māda ... abiy avam Fravartim aśiyava “Then the Median army went against that Phraortes.” (DB 2.16-17)

pasāva Kābūjiya Mudrāyam *aśiyava “Then Cambyses went off to Egypt.” (DB 1.32-33)

hauv kārahayā avaṭā adurūjiya “He lied thus to the army/people.” (DB 1.38-39)

Raising (fronting).
When a sentence part is moved from its unmarked position toward the beginning of the clause, we say it is raised (or fronted). The opposite action is lowering (or backing).

It is not always obvious whether we are dealing with raising or lowering, since, for instance, raising of the DO sometimes has the function of highlighting the Subject, which therefore can be said to have been lowered (see examples below).

Verb:

0ṭāṭy Dārayavauṣ xāṣṭayāṭya “King Darius announces.” (passim)

Note that in the following type we have lowering of the accusative of direction rather than raising of the verb:

pasāva adam niǰiyam hacā Bābirauṣ aśiyavam Mādam “then I left Babylon (and) went to Media.” (DB 2.64-65)

Direct object:

xšaṭam hauv agarbāyatā “He seized the command for himself.” (DB 1.41-42)

xšaṭamṣim adam aḍīnam “I took the command from him.” (DB 1.59)

Direct object + rel. clause:

xšaṭam taya hacā amāxam taumāyā parābāratm āha ava adam patipadam akunavam “I put back in place that command that had been taken away from our family.” (DB 1.61-62)

avadā avam kāraṃ tayam Nāditābairahāyā adam ajanam vasiy “There I struck down mightily that army of Nidintu-Bēl.” (DB 1.88-89)

mām Āuruṇāzādā pāuṣu hacā *gastā utāmaiy vīdhām utā imām dahgāyām “May Ahuramazdā protect me from evil, as well as my house and this land!” (DNa 51-53)
TEXTS. XERXES'S INSCRIPTIONS. 2.

XPf
baga vazarka Auramazdā haya imām būmim adā haya avam asmānām adā haya martiyam adā haya šiyyātim adā martiyahāyā haya Xsayaqrāsām xšāyāthiyam akunauš avam parūnām xšāyāthiyam avam parūnām framātāram adām Xsayaqrāsā xšāyāthiy vaẓarka xšāyāthiy xšāyāθyānām xšāyāθiyā dahayānām paruva zānānām xšāyāthiy ahaθyā būmīyā vazarkāyā dūraiy apiy Dārayavahuš xšāyāθiyahu piça Hāxāmānshiyā
θātiy Xsayaqrāsā xšāyāthiy manā pitā Dārayavauš Dārayavahuš pitā Vištāspa nāma āha Vištāspahāyā pitā Aršāma nāma āha
utā Vištāspa utā Aršāma ubā ajīvatam acīy Auramazdām avathā kāma āha Dārayavauš haya manā pitā avam xšāyāthiyam akunauš ahaθyā būmīyā
yabā Dārayavauš xšāyāθiy abava vaṣişi taya fratharam akunauš
θātiy Xsayaqrāsā xšāyāθiy Dārayavahuš piça aniyāciy āhatā Auramazdām avathā kāma āha Dārayavauš haya manā pitā pasā tanum mām mahūtām akunauš
yatāmāy pitā Dārayavauš gādhāvā aṣiyava vaṣnā Auramazdāhā adām xšāyāθiy abavam piça gālāvā
yabā adam xšāyāθiy ahavam vaṣişi taya fratharam akunavam tayāmāy piça kartam āha
a va ādak yāviyēk utā aniyā kartam abihjavayam
tayāpātiy adām akunavam utamāy taya pitā akunauš avā vaṣnā Auramazdāhā akunā
θātiy Xsayaqrāsā xšāyāθiy mām Auramazdā pātuv utamāy xšācam utā taya manā kartam
utā tayamāy piça kartam avashcy Auramazdā pātu
a. I protected as my own?

XPg
θātiy Xsayaqrāsā xšāyāθiy vaζarka vaṣnā Auramazdāhā vaζarka taya naibam akunauš utā frāmāyātā Dārayavauš xšāyāθiy haya manā pitā vaṣnācēly Auramazdāhā adā[m] abiyajjavayam abiy āva kartam utā fratharam akunavam
mām Auramazdā pātuv [had]ā bagaibi utaμaι xšācam

XPb
baga vazarka Auramazdā haya imām būmim adā haya avam asmānām adā haya martiyam adā haya šiyyātim adā martiyahāyā haya Xsayaqrāsām xšāyāθiyam akunauš avam parūnām xšāyāθiyam avam parūnām framātāram adām Xsayaqrāsā xšāyāθiy vaẓarka xšāyāθiy xšāyāθiyānām xšāyāθiyā dahayānām paruva zānānām xšāyāθiy ahaθyā būmīyā vazarkāyā dūraiy apiy Dārayavahuš xšāyāθiyahu piça Hāxāmānshiyā Pārsa Pārsahāyā piça Aria Ariaicya
θātiy Xsayaqrāsā xšāyāθiy vaṣnā Auramazdāhā imā dahāyāva tayaisām adām xšāyāθiy āham apataram hachā Pārsa adamsām patiyaxayai manā bahīm abaran[h]a taya saμām haθyāva ahavam akunava dātam taya manā avadiṣ adāraya Māda Úja Haraudvāti Armīna Zraka Parfor游客 Haraiva Bāxtiri Sugda Uvārazmiš Bābīruš Athagū Sparda Mūdēya Yawnā taya drayahiyā dārayatī utā tayaiai paradraya dārayatī Maciyā Arabēya Gādāra Hiduš Kapatuka Dahā Sakā haunavargā Šakā tigraxaudā Škudrā Ḵkafacya Puyāty Karkā Kūšiyā
θātiy Xsayaqrāsā xšāyāθiy yāthā taya adam xšāyāθiy abavam astiy atar aitā dahāyāva tayaiai upariy nipistā ayauda
pasvamaiy Auramazdāpā upastām abara
vaṣnā Auramazdāhā avā dahāyēvam adām ajanam utāsim gādhāvā nāṣādayam
utā atar aitā dahāyēva āha yadātaya paruva daivā ayadiya
pasvā vaṣnā Auramazdāhā adām avam daivādānam viyakanaṁ utā patiyavabam daivā mā yadīyaśa yadīya paruvam daivā ayadiya avadā adām Auramazdām ayadāyā ārtacā bārzmaniy utā aniyācēva āha duṣkham akiśriyey avā adām naibam akunavam aita taya adām akunavam vaṣnā Auramazdāhā akunavam Auramazdāpāi upastām abara yāṭā kartam akunavam
tuva kaḥa haya apanyānaya yiśaḥ ahanā jīva utā maṛta arṭāvā ahaṇī avanā dātā parīdiy taya Auramazdā niyaśtāya Auramazdām yadāsā ārtacā bārzmaniy
Around 1970, a stone tablet with an Old Persian inscription was discovered at Persepolis. It soon became clear that it was an inscription by Xerxes that closely imitated Darius’s second inscription at Naqsh-e Rostam (DNb), and it was long referred to as XDNb. Later it was correctly added to the sequence of inscriptions by Xerxes from Persepolis and called XPl. Interestingly, the text of XPl seems to follow a copy of DNb that differs somewhat from the known inscription. It also differs in many points of orthography.

### DNb

- **bagā vazārka** Auramazdā hāya adadā ima frašam taya vainatay[y] hāya adadā sīyātim martiyahāyā hāya xrahum utā aruvastam upariy Darayavaum xšāyathiya nīyasaya

### XPl

- **bagā vazārka** Auramazdā hāya adā imam frašam taya vainatay hāya adā sīyātim [mar]tīyahāyā hāya xratu[m] utā aruvastam upar[i]y

The text of XPl differs somewhat from the known inscription. It also differs in many points of orthography.
martiya haya hatayṣataty anu-dim [ha] kartahāyā
avaṭā-dim paribarāmīy
haya [v] ināṭhayati anu-dim vinastah[yā ava]ṭā parsāmīy

nai-mā kāma taya martiya vināṭhayaiś
nai-pati-mā avā kāma yadiy vināṭhayaiś naiy fraṭhiyaiś
martiya taya patiy martiya thātiy avā mām naiy
varnavatay yātā ubānām hadugām āxṣnauvāy

martiya taya kunautiy yadi-vā ābaratiy anuv
tautani-śaiy xānuta amiy
utā mām vasty kāma utā u[θad]uṣ amiy
(...)

avākaram-ca-maiy usiū y[t]ā frāmāna yathā-maiy
taya kārtam vaināhay [y]a-dī vā āxṣnāvahay utā
viṭīyā uta spāvatiyayā
aita-maiy aruvastam unarī maneṣc[a u]jśic ima
pati-maiy aruvastam taya-maiy tanuś āvayati[y]y
hamaranakara a[m]iy uṣhamaranakara

hakaram-maiy usiūy āg[θa[vā h[i[śt]atiy yacyi
va[i]nāmīy hamiṣtyam yacyi naiy vaināmīy
utā usiḥiūy utā frāmānāyā adakaiy fratara
maniayi afuviūy yadiy vaināmīy hamiṣtyam yathā
yadiy naiy vaināmīy

yāumaniś amiya utā dastaibiyā utā pādaibiyā
asabāra u[v]asabāraś amiy
thuṇunaviyā uṭhauṇuniyā amiy utā pastiś utā
asabāra
arṣ[i]ka amiy u[v]arṣikas utā pastiś utā asabāra
a. For <u-va-a-sa>-v. – b. For <u-va-a-ra>-v.

[i]ma unnarā tayā Auramazdā [upa]r[i]y mām
niyasaya utā-dīś aṭāvayam bart[i]naiy
imā unarā tayā Auramazdā upariy mām niyasaya
utā-dīś aṭāvayam bahrr[i]tanaiy
a. For <ba-ba-ta>-v.

vaśnā Auramazdāhā taya-maiy kartam
imaiś usiuv[narābi]ś akunavam tayā mām
Auramazdā upariy niyasaya
(see lesson 17)

vaśnā Auramazdāhā taya-maiy kartam
imābiś unarābiś akunavam taya mām
Auramazdā upariy niyasaya
mām Auramazdā pātuv utā taya-maiy kartam
LESSON 18

EXERCISES 18

Compare the orthography of Xerxes’s inscriptions with those of Darius.

VOCABULARY 18

Daha-: name of a district and its people (east of the Caspian); Dahistan, Dahians
huvaiapiaiya-: self
pərtanə- = pərtana-
LESSON 19

SYNTAX. WORD ORDER. 2.

Lowering:

Subject:

vašnā Auramazdāha vasiy taya naibam akunaš utā frāmāyatā Dārayavaš xšāyaḍiya haya manā pītā “By the greatness of Ahuramazdā, there was a lot of good (building) that my father, King Darius did and ordered (to be done).” (XPg 2-7)

Direct object or indirect object + direct object:

aita xšaçaṃ taya Gaumāta haya maguš adīnā Kabūjiyam ... pasāva Gaumāta haya maguš adīnā Kabūjiyam utā Pārsam utā Mādam utā aniyā dāḥgyāva “This empire which Gaumāta the magian had robbed Cambyses of... Then Gaumāta the magian robbed Cambyses of both Persia and Media and the other lands.” (DB 1.44-47)

adam niyaçaṛrayam kāraḥgyā abīcariṣ gaiṭāmca māniyamca vīhīscā tayādī Gauṁāta haya maguš adīnā “I restored to the people the pastures, the cattle, the household (slaves), and the houses that Gaumāta the magian had taken from them.” (DB 1.64-66)

Auramazdā yaṭā avarina imām būmim *yauḍam pasāvadim manā frābara “When Ahuramazdā saw this earth, (that) it was in commotion, then he gave it to me.” (DNa 33-34)

yadīy imām hāḍugām apagaudayāhay naiy Ṯăhay *kāraḥgyā “If you hide this testimony (and) do not tell it to the people ...” (DB 4.57-58)

cf.
yadīy imām hāḍugām naiy apagaudayāhay kāraḥgyā Ṯāhay “If you do not hide this testimony (and) do tell it to the people ...” (DB 4.54-55)

yadīy imām dīpim vānāḥgy imaiwā patikarā naiydiš vikanahāhay “If you see this inscription or these images (and) do not destroy them...” (DB 4.72-73)

cf.
yadīy imām dīpim imaiwā patikarā vānāḥgy vikanahādiš “If you see this inscription or the images (and) do destroy them...” (DB 4.77-78)

bağa vaẓarka Auramazdā haya adadā ima frašam taya vainataiy haya adadā šiyāḍim martiyahgyā haya xraṭum utā aruvaṣam upariy Dārayavaum xšāyaḍiya niyasaya “Ahuramazdā (is) the great god, who put in place this wonderful (work) that is seen, who put in place happiness for man, who bestowed reason and physical ableness upon King Darius.” (DNb 1-5)

Prepositional complements:

hauv Āçina basta anayatā abiy mām “That Āçina was led bound to me.” (DB 1.82-83)

hauv amuṭa hadā kamaḥbīṣ ṣaṣabārābīṣ “He fled with a few horsemen.” (DB 3.71-72)

pasāva adam Bābirum aṣiṣyaṃv abiy amav Nadiṭabairam “Then I went off to Babylon against that Nidintu-Bēl.” (DB 1.83-86)

pasāva kāra haruva hamićiya abava hacā Kabūjiyā abiy amav aṣiyava “Then the whole people/army
conspired to leave Cambyses (and) went over to that one (= Gaumāṭa).” (DB 1.40-41)

*pataī duxīyam Bābiruviyā hamičiyā abava hacāma “For the second time the Babylonians conspired to leave me.” (DB 3.77-78)

cf. pasāva kāra Bābiruviyā hacāma hamičiya abava abiy avam Arxam ašiyava “Then the Babylonian army conspired to leave me and went over to that Arxa.” (DB 3.81-82)

*patiy duvit īyam Bā biruviyā hamīcyā abava hacāma “For the second time the Babylonians conspired to leave me.” (DB 3.77-78)

cf. *pasāva I martyā āha Gaumāṭa nāma hauv udapatatā hacā *Paišiyāuvūdāyā “Then there was a certain Gaumāṭa; he rose up from Paišiyāuvūdā.” (DB 1.35-37)

Adverbial complements:

avad āvam kāram tayam Naditabairahayā adam ajanam vasiy “There I smashed that army of Nidintu-Bēl’s greatly.” (DB 1.88-89)

cf. kāram vasiy avājaniyā “He killed the people/army in large numbers.” (DB 1.51)

pasāva adam kāram frāśaya nipadiy “Then I sent an army in pursuit.” (DB 2.72-73)

cf. pasāva Vivāna hadā kārā *nipadišaiy ašiyava “Then Vivāna went with the army in pursuit of him.” (DB 3.73-74)

ima taya adam akunavam vaśnā Auramazdāha hamahgyāyā θarδa pasāva yathā xšāyaθiya abavam “This is what I did, by the greatness of Ahuramazdā, in one and the same year after I became king.” (DB 4.3-5)

cf. ima taya adam akunavam vaśnā Auramazdāha hamahgyāyā θarδa akunavam “This what I did, by the greatness of Ahuramazdā, I did in one and the same year.” (DB 4.40-41)

Local complements:

hauv udapatatā hacā Paišiyāuvūdāyā Arakadriš nāma kaufa hacā avadaš “He rose up from the mountain Arakadri in Paišiyāuvūdā.” (DB 1.36-37)

pasāva I martyā Āçina nāma Upadarmahayā puça hauv udapatatā Óvaiy “then a certain Āçina, son og Upadarma, rose up in Elam.” (DB 1.73-75)

ašiyava Patigrabanā nāma vardanaṃ Parθavaiy “He went to the town of Patigrabanā in Parthia.” (DB 3.4-5)

cf. Ragā nāmā dahiya uš Mādaiy avaparā ašiyavā “He went beyond the land of Ragā in Media.” (DB 2.71-72)

Appositions:

avahyāyā Kabūjiyahayā brāṭa *Brōdiya nāma āha hamāṭa hamapitā Kabūjiyahyā “That Cambyses had a brother called Smerdis, having the same father and mother as Cambyses.” (DB 1.29-30)

Parenthetical or explanatory phrases:

[utā] drauga dahayavuvā vasiy abava utā Pārsaiy utā Mādaiy utā aniyauvā dahgyuvuvā “And the lie became much (abundant) in the land, both in Persia and in Media and in the other lands.” (DB 1.34-35)
*pasāva I marṭiya āha Gaumāta nāma hauv udpapatā hacā *Paišīyāuvādāya “Then there was a certain Gaumāta; he rose up from Paišīyāuvādā.” (DB 1.35-37)

Relative clauses:

adam Bārdiya amīy haya Kurauš puça Kabūjīyahāyā brātā “I am Smerdis, who is the son of Cyrus. I am king.” (DB 1.39-40)

paraṇīy avam kāram jadīy haya manā nāli gaubaṭaṭy “Go forth! Crush that army which does not call itself mine!” (DB 3.14-15)

cf.

paraṇīy kāra haya hamičiya manā nāli gaubaṭaṭy avam jadīy “Go forth! Crush that army which has conspired and does not call itself mine!” (DB 2.30-31)

pasāva adam kāram Pārsam utā Mādam fraīśayam haya upā mām āha “Then I sent (off) that Persian and Median army that I had at my disposal.” (DB 3.29-30)

cf.

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

adam Gaumātam tayam magum avājanam haya Bārdiya agaubaṭā “I killed that Gaumāta, the magian, who called himself Smerdis.” (DB 4.81-82)

cf.

avadā [hauv] Naditabaṟa haya Nabukudaracara agaubaṭā āiś hadā kārā patiš [mām] *hamaranam cartanaṭy “There that Nidinṭu-Bēl who called himself Nebuchadrezxzar came with the army against me to fight a battle.” (DB 1.92-94)

Enumerations:

In enumerations, items other than the first are often lowered:

avaṭā adam hadā kamnaibiś marṭiyaibiś avam Gaumātam tayam magum avājanam utā tayasiy fratamā marṭiya anuṣṭyā āhatā “Then I with a few men killed that Gaumāta the magian and those men who were his foremost followers.” (DB 1.56-58)

cf.

pasāva adam avam Vaḥyazdātam utā marṭiya tayasiy fratamā anuṣṭiyā āhatā Uvāḍaicaya nāma vardanam Pārsaiy avadasiś uzamayāpaiti akunavam “Then I impaled that Vahyazdāta and the men who were his foremost followers in the town of Uvāḍaicaya in Persia.” (DB 3.50-52)

paraṇīy Vivānam jaṭā utā avam kāram haya Dārayavahaṇu sīvāyaṭiyahāyā gaubaṭaṭy “Go, strike Vivāna and that army which does not call itself King Darius’st!” (DB 3.58-59)

avahyaratādinaṭy Auramazdā upaṇīm abara utā aniyāḥa bagāha tayai [hatiṭy] “For this reason did Ahuramazdā, as well as the other gods there are, bear me aid.” (DB 4.62-63)

mām Auramazdā pāṭuva hacā ga[stā] utāmāiy viṭaṁ utā imām dahqyāum “May Ahuramazdā protect me from evil, both my house and this land.” (DNa 51-53)

TEXTS. LATE INSCRIPTIONS.

The inscriptions of Artaxerxes the II and his successors contain numerous forms that are incorrect by the standard of the inscriptions of Darius I and Xerxes I. What we are dealing with is in fact a post-Old Persian stage of the language (or pre-Middle Persian), which already has its own morphology, which is barely disguised by pseudo-Old Persian orthography.
The inscriptions from Artaxerxes II on are written in what is clearly a post-OPers. stage of the language. Those from Artaxerxes I and Darius II are less clear; they are written in a late-OPers. form, as seen from the thematic forms such as Dārayaušahayā and some grammatical constructions, but they are too short and formulaic to tell us much.

Among the (orthographic-)phonetic peculiarities of the post-OPers. stage note:

Vowels:
- Cy for Ciy: nâyâka-, apamâyâka-; abâyapara;
- use of i, y, or iy to wrote long ē: paradaydām for pardēdā(?), cf. MPers. pâlēz; saiyam (A1) for sēm
d from Gk. âsêmos.
- contraction of iy > ī in martihayā (A3?);
- perhaps <a> for ā: kayādā for *kayadā; šāyātim for *šīyātim (perhaps pronounced šār);
- defective writing of ā: nâyaka- (A2Sa);
- defective writing of i or ī: nastāya for nīstāyā.

Consonants:
- voicing of t to d in Ardaxcaša;
- merger of c and š(?): ššayārcahayā; [usta]canām (A2), ustašanām (A3); Ardaxcaša;
- st for št in nastāya.

Loss of final consonants and probably vowels in endings, as evidenced by the indiscriminate use of short and long vowels and omission of final m:

acc. sing.: imam bâtugara (A1); imam apadâna, apadānā imam; imām hadīš utā imām *ustacanām taya athaganām, Artašāçā (A2); imām būmān, avam asmānām, Artašāçā xšāyathia, imam ustašanām atahanām (A3);
1st sing.: n(t)istāya, akunā, akunavān;
3rd sing.: aθavā; akunāš;
3rd plur.: akunavy(a) < *akunavya (cf. akunavyaιūtā).

TEXTS

A\textsuperscript{1} (Artaxerxes I Longimanus, 465-25)\textsuperscript{44}

\begin{quote}
Artaxašāça XŠ vazarka XŠ XŠyānām XŠ DHyānām
Xšayāaršahayā XŠhayā puça
Dārayaušahayā XŠhayā puça Haxāmanaśiyya
haya imam bâtugara sēyam vištīyā karta
\end{quote}

Note the Persian-type relative clause: “who this *silver *cup was made in the house” for “in whose house ...”

D\textsuperscript{2}Ha (Darius II Nothus, 424-05)

\begin{quote}
baša vazarka Auramanzādā hayā imām būmim adā hayā avam asmānām adā hayā marṭiyam adā hayā šīyātim adā marṭiyahayā hayā Dārayavaum XŠm akunauš avam parūnām XŠm avam parūnām framātāram
adam Dārayauš XŠ vazarka XŠ XŠyānām XŠ dahayānām paruзнānām XŠ ahayāyā būmiyā vazarkāyā
dūrāy apiy
Artaxašāç(ahay)ām XŠhayā puça
Artaxašāçahayā Xšayāaršahayā XŠhayā puça
\end{quote}

\textsuperscript{44} This inscription (see the text above) may be a fake, since Gk. âsêmos does not yet seem to have meant “silver” at this time.
Xšayaṛšāhayā Dārayavaushahayā XŠhayā puça Haxāmānišaṭiya

Dārayavaush XŠ

Auramazdā imām dahayāun manā frāhara
vašnā Auramazdāha ādam XŠ ahayāyā būmiyā aṃiy
mām Auramazdā pātuv ṭ stupid viṭhām utā xṣaṇam tayamaiy frāhara

a. The omission occurred at the line division: <'ra-ta-xa-sha-ca-(a-ha-ya)-a'>.

D2Sa

[īmam apadā] nam stūnāya [a]thagainam Dārayavaush XŠ vazak[rka akunaṣ Dāraya(vaun XŠ)m ādam pātuv hadā BGibīš

A2Hc (Artaxerxes II Mmemon, 405-359; Steve, 1987, pp. 88-90)
baga vazarka Auramazdā hāyā mahiṣṭa baqānām hāyā imām būmiḥ adā hāyā avam asmānām adā hāyā
marthiyām adā hāyā shiyātim adā marthiḥayā hāya Artaxaṣaṭām XŠm akunaṣ aivam parūnām XŠm
avim parūnām frāmāṭāram

D2Sa

Dārayavaushahayā XŠpēkyā puça
Dārayavaushahayā Artaxaṣaṭāhayā XŠhayā puça
Xšayārcahayā Dārayavaushahayā XŠhayā puça
Dārayavaushahayā Višartaphayā nāma puça Haxāmānišaṭiya

A2Sa

Dārayavaushahayā XŠ vazarka XŠ XŠyānām XŠ DHyānām XŠ ahayāyā BUyā
Dārayavaushahayā XŠhayā puça
Xšayārcahayā Dārayavaushahayā XŠhayā puça
Dārayavaushahayā Višartaphayā puça Haxāmānišaṭiya

A2Sc 4-6

[i]mām hadīṣ utā imām jūṣṭa]canām taya aṭhagainām ta[...]

A2Sd

Adam Artaxaṣaṭā XŠ vazarka XŠ XŠyānām XŠ DHyānām XŠ ahayāyā BUyā Dārayavaush XŠhayā puça Haxāmānišaṭiya

A3Pa (Artaxerxes III Ochus, 359-338)
baga vazarka Auramazdā hāyā imām būmiḥ adā hāyā avam asmānām adā hāyā marthiyām adā hāyā
shiyātim adā marthiḥayā hāyā mām Artaxaṣaṭā xšāyatiya akunaṣ aivam parūnām xšāyatihīya aivam
parūnām frāmatāram

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ESSON

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LESSON 19

Dārayauš Artaxšaça xšāyaθiya puça
Artaxšaça Xšayāršā xšāyaθiya puça
Xšayāršā Dārayauš xšāyaθiya puça
Dārayauš Vištāspahyā nāma puça
Vištāspahyā Aršāma nāma puça Haxāmanšiyā
θātiy Artaxšaça xšāyaθiya imam ustašanām abaganām mām upā mām kartā
θātiy Artaxšaça xšāyaθiya mām Auramazdā utā Mithra baga pātuv utā imām DHyaum utā taya mām
cartā

AVsa
Ardaxcašca XŠ vazarka

EXERCISES 19

Write the inscriptions of the Artaxerxes in correct Old Persian.

VOCABULARY 19

abayapara: subsequently, later on
akunaiy, for *akunavaya?
Anāhāt-: Anahita
apanayāka-, for *apaniyāka-: great-grandfather
bātugara-: a kind of vessel
Mithra-: Mithra
nayāka-, for *niyāka-: grandfather

paraday(a)dā-, i.e., *pardēd: garden, pleasure

grounds(?)

Patigraban-: place name

stūnāya-: having columns (?)

ustašan-:, ustacan-: staircase (with carved reliefs?)

hUvādaicaya-: place name
LESSON 20

STYLISTIC FEATURES.
The Old Persian prose is a highly literary prose, probably influenced both by the epic-poet and the religious language, perhaps also by the style of neighboring literatures.

Formula variations.
Schmitt, 1992, lists the following variants of the end-formula “May Ahuramazdā protect me, etc.”:

A  mām auramazdā pātu  
B  hacā gastā  
C  hadā visāibiš bagaibiš  
D  utā vištāspam haya manā pītā  
E  utā-maiy viṭham  
F  utā inām dahayāvam  
G  utamaiy xāṣam  
H  utā tayamaiy kartam  
I  utā tayamaiy piça kartam

A’  mām auramazdā utā miṭra baga pātu  
C’  hadā bagaibiš  
F’  utamaiy dahayum  
G’  utā xāṣam tayamaiy frābara  
I’  utā tayamaiy piça dārayavahauš XShayā kartam

distributed as follows:

|   | DPh | DN  | DSe | DSf | DSj | DSs | DSz | DSab | DH | XP  | XPb | XPe | XPd | XPf | XPh | XPl | XV | D^2Ha | A^2He | AsH | A^3Pa |
|---|-----|-----|-----|-----|-----|-----|-----|-----|----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| A | E   |     |     |     |     |     |     |     |    |     |     |     |     |     |     |     |     |     |     |     |
| B |     | E   | F   |     |     |     |     |     |    |     |     |     |     |     |     |     |     |     |     |     |
| C |     |     | E   |     |     |     |     |     |    |     |     |     |     |     |     |     |     |     |     |     |
| D |     |     |     | F’  |     |     |     |     |    |     |     |     |     |     |     |     |     |     |     |     |
| E |     |     |     |     | F’  |     |     |     |    |     |     |     |     |     |     |     |     |     |     |     |
| F |     |     |     |     |     | H   |     |     |    |     |     |     |     |     |     |     |     |     |     |     |
| G |     |     |     |     |     |     |     | F’  |    |     |     |     |     |     |     |     |     |     |     |     |
| H |     |     |     |     |     |     |     |     |    |     |     |     |     |     |     |     |     |     |     |     |
| I |     |     |     |     |     |     |     |     |    |     |     |     |     |     |     |     |     |     |     |     |

Identical formulas in different syntactic contexts.

*ima taya adam akunavam vaśnā Auramazdāha hamahayāyā ārdā* pasāva yathā xšāyaθiya abavam
(DB 4.3-5)
cf.

*ima taya adam akunavam || vaśnā Auramazdāha hamahayāyā ārdā* akunavam
(DB 4.40-41)
LESSON 20

DB 1.61-71
xšaçaš taya hāčā amāxam taumāyā parābartam āha avā adam patipadam akunavam
adamšin gāθāvā avāštāyam
yatā paruvamcy
avatā adam akunavam āyadanā taya Gaumāta haya maguš viyaka ...

adam kāram gāθāvā avāštāyam Pārsamcā Mādamsa utā aniyā dahāyāva
yatā paruvamcy
adam taya parābartam patiyābaram ...

adam hamataxāy yātā viṭam tayaṃ amāxam gāθāvā avāštāyam
yatā paruvamcy
avatā adam hamataxāy vaśnā Auramazdāha

Word order variation.

paraiḍy avam kāram jadiy haya manā naiy gaubatai “Go forth! Crush that army which does not declare itself as mine!” (DB 3.14-15)
cf. paraiḍy kāra haya hamiṣṭa manā naiy gau-batai ayam jadiy “Go forth! Crush that army which has conspired and does not declare itself as mine!” (DB 2.30-31)

ima taya adam akunavam vaśnā Auramazdāha hamahayāyā ṣardā pasāva yatā xšāyatiya abavam
“This is what I did, by the greatness of Ahuramazdā, in one and the same year after I became king.” (DB 4.3-5)
cf. ima taya adam akunavam vaśnā Auramazdāha hamahayāyā ṣardā akunavam “This what I did, by the greatness of Ahuramazdā, I did in one and the same year.” (DB 4.40-41)

Parallelistm.
This is the pattern AB AB:

utā avam Vahayazdātam aggrāyā utā martiṃyā tayaṣāy fratiṃ ānuṣṭyā āhatā aggrāya “They both seized that Vahayazdāta and seized the men who were his foremost followers.” (DB 3.47-49)

*yatā naiy aṛika ṣhām naiy drajaṇa ṣhām naiy zūrakara ṣhām “because I did not side with the Evil One, nor a liar, nor did I do anything crooked.” (DB 4.63-64)

Chiasmus.
This is the pattern AB BA:

yadiy imām dipim vaināḥy māivā patikārē naiyā diś vikanahy “If you see this inscription or these images (and) do not destroy them...” (DB 4.72-73)

yadiy imām dipim māivā patikārē vaināḥy vikanahdqā “If you see this inscription or these images (and) do destroy them...” (DB 4.77-78)

TEXTS. FAKES.
There are numerous falsified Old Persian inscriptions in Western museums and other art collections, as well as in private collections. Most of the time these fakes can be identified by the style of the writing or by grammatical errors committed by modern falsifiers not conversant with Old Persian.
Ariaramnes, Hamadan (AmH)

Ariyāramna xšāyatiya vazarka xšāyatiya xšāyatiyānām xšāyatiya Pārsa Cišpāš xšāyatiyahayā puça Haxāmanišahayā nāpā
θātiy Ariyāramna xšāyatiya ivam dahayāuš Pārsā taya adam dārayāmiy haya uvaspā umartiyā manā baga vazarka Auramazdā frābara vašnā Auramazdāha adam xšāyatiya ivam dahayāuš amiy
θātiy Ariyāramna xšāyatiya Auramazdā manā upastā[m baratuv]

Arsames, Hamadan (AsH)

Aršāma xšāyatiya vazarka xšāyatiya xšāyatiyānām xšāyatiya Pārsa Ariyāramna xšāyatiyahayā puça Haxāmanišiyya
θātiy Aršāma xšāyatiya Auramazdā baga vazarka haya mafišta bagānām mām xšāyatiyam akunauš hauv dahayāum Pārsam manā frābara taya ukāram uvaspam vašnā Auramazdāha imām dahayāum dārayāmiy mām Auramazdā pātuv utāmāti vihām utā imām dahayāum [taya] adam dārayāmiy hauv pātuv

The OPers. version of Cyrus’s inscription at Murgab (CMa) is now assumed to be an early addition, perhaps dating from the time of Darius.

adam Kuruš xšāyatiya Haxāmanišiyya

Golden plaque, first brought to my attention for authentication. Failing that, it was taken to N. Sims-Williams, SOAS, who also identified it as a fake. Published in From the Lands of the Bible: Art and Artifacts. An Archaeological Exhibition in Celebration of Israel’s Twentieth Anniversary Under the Patronage of His Excellency Major-General Yitzhak Rabin, Ambassador of Israel to the United States [America-Israel Culture House, May 22 - July 3, 1968], America-Israel Cultural Foundation, inc., New York 168, pl. 381 (Schmitt 1995-96). Owner unknown. The students should identify the inscriptions used by the forger to compose the text, as well as spot the errors which give the fake away.
APPENDIX 1. HISTORY OF OLD PERSIAN

1. FROM INDO-EUROPEAN TO PROTO-IRANIAN

Old Persian belongs to the family of Iranian languages, just as English belongs to the Germanic, French to the Romance, and Russian to the Slavic language families. The Iranian languages are in turn closely related to the Indic (or Indo-Aryan) languages, Sanskrit, Pali, Hindi, Urdu, etc. We refer to this greater language family as the Indo-Iranian languages. The Indo-Iranian languages in turn are part of the so-called Indo-European (in German literature “Indo-Germanic”) family of languages, to which the Germanic, Romance, Slavic, Greek, and other languages also belong (but not, for instance, Finnish and Hungarian; Turkish; Akkadian, Arabic, and Hebrew, etc.).

Indo-European.

Relationships between languages are determined by “comparison.” The scientific method developed to perform such comparison is called the “historical comparative method.” The main principle of this method is that language relationships are not determined on the basis of individual similarities between single words, but on systematic correspondences in such similarities. On the basis of these systematic correspondences, one can reconstruct a common pre-form of the words, from which the words in the individual languages are derived. These reconstructed words are commonly marked by an asterisk (*) and may be considered as convenient short-hand forms of the historical forms. Following are a few examples:

<table>
<thead>
<tr>
<th>IE.</th>
<th>Old Persian</th>
<th>Avestan</th>
<th>Old Indic</th>
<th>Greek/Latin</th>
<th>Germanic</th>
</tr>
</thead>
<tbody>
<tr>
<td>*nepōt-</td>
<td>napā</td>
<td>napāt-</td>
<td>napāt</td>
<td>/-nepōt-</td>
<td>Germ. Neffe</td>
</tr>
<tr>
<td>*pater-</td>
<td>pitar-</td>
<td>pitar-</td>
<td>pitar-</td>
<td>/-pater-</td>
<td>father</td>
</tr>
<tr>
<td>*prHwo-</td>
<td>paruva</td>
<td>paourua</td>
<td>pūrva</td>
<td></td>
<td>be-fore</td>
</tr>
<tr>
<td>*śgneH/-śgneH-</td>
<td>dānā/-xšnās-</td>
<td>zānā/-xšnāsa</td>
<td>jānā/-jīnā-</td>
<td>/gnōscō</td>
<td>ken/know</td>
</tr>
<tr>
<td>*polHu-</td>
<td>paruv</td>
<td>pouru</td>
<td>puru</td>
<td>/polū/-</td>
<td>Germ. viel</td>
</tr>
<tr>
<td>*somo-</td>
<td>hama-</td>
<td>hama-</td>
<td>sama-</td>
<td>/homo-/-</td>
<td>same</td>
</tr>
<tr>
<td>*se/onti</td>
<td>hətti</td>
<td>honti</td>
<td>santi</td>
<td>/henti/sunt</td>
<td>Germ. sind</td>
</tr>
<tr>
<td>*wīk-</td>
<td>vīt-</td>
<td>vēs-</td>
<td>viš-</td>
<td>/oiko-/vicus</td>
<td></td>
</tr>
<tr>
<td>*dekīm</td>
<td>*daθa</td>
<td>dasa</td>
<td>dāsa</td>
<td>/deka/decem</td>
<td>Goth. taihun</td>
</tr>
<tr>
<td>*genos-</td>
<td>*dana-</td>
<td>zana</td>
<td>jana</td>
<td>/genos/genus</td>
<td>kin</td>
</tr>
<tr>
<td>*ēkwo-</td>
<td>asa-</td>
<td>aspa</td>
<td>ašva</td>
<td>/hippos/equus</td>
<td>OEng. Eo-red</td>
</tr>
<tr>
<td>*bher-</td>
<td>bar-</td>
<td>bar-</td>
<td>bhar-</td>
<td>/phēr-/fer-</td>
<td>bear</td>
</tr>
<tr>
<td>*bhrāter-</td>
<td>brātar-</td>
<td>brātar-</td>
<td>bhrātar-</td>
<td>/phrāter-/frāter-</td>
<td>brother</td>
</tr>
</tbody>
</table>

Aryan/Indo-Iranian

A few notable changes from Indo-European characterize the reconstructed proto-language of Iranian and Indo-Aryan:

Consonants:
— The merger of the IE. velar and labio-velars into one series of velars (k/kw > k).
— The affrication—not phonemic—of the IE. palatals k̄, ǵ, ǵh > č, ǰ, jh
— The palatalization of the velars to alveo-palatals before the front vowels e and i (before the merger of e and a) and the semivowel y, which produced allophones k ~ kv, etc.
— Subsequent phonemization of k̄v, etc. > č and ǰ(h) through the merger of IE. e, a, o > IIr. a, and the various subsequent analogical levelings, cf. *gadhi > *jadhī (Ind. jahi, Av. javī), etc. This process continued in the individual languages, e.g., *čar- (Av. car-) > Ind. kar-, *jama- > Ind. gama- (cf. jamad-agni, Av. jima-).
— The development from various sources of ĥ and its allophone ĕ, which thus achieved phonemic status:
— by the “ruki” rule s (ez) became š (ez) after the vowels i and u, after liquids (r and l and their syllabic
variants, and after $k$ and $g(h)$, probably also after labials $p$ and $b(h)$.

—IE. $k$ and $g(h)$ became $s$ and $Z(h)$ before dentals and probably after labials.

—final $s$ became voiced before voiced stop, including before vowels = voiced smooth onset, notably in
final position in prefixes and before enclitic particles ($duZ-, niZ-; yuZ-am$).

—$s$ and $Z$ also developed in the IE. “thorn” groups $kh > kš$ (> Ind. $kš$, Ir. $xš$), $gô(h) > gž$ (> Ind. $kš$; Ir. $gž$)
and $kh > čš$ (> Ind. $kš$, Ir. $š$), $gô(h) > jê(h)$ (Ind. $kš$; Ir. $z$?). (The simplification of thorn groups
before consonant is possibly of IE. date in *ğ(ô)hmê > Ind. jmā, Av. zmā, cf. Gk. χεμε, Lat.
humus.)

—The development of the IE. laryngeals to a glottal stop or voiced smooth breathing ( ) after and between
vowels. After vowel before consonant they were then lost with compensatory lengthening of the
vowel, while they remained or disappeared leaving a mere hiatus between vowels. After consonant $H_1$
was lost, while $H_2$ became a simple aspiration; $H_3$ may have become a voiced continuant, which turned
$p$ into $b$ in piha- “to drink” and was then lost.

—The general merger of $r$ and $l$ in the standard languages, but preservation of $l$ sporadically in many
dialects, both Indic and Iranian. (NOTE: Ir. $l$ in early Irano-Alanic words is secondary < $ry$.)

Vowels:

—The vocalization of syllabic $n$ and $m > a$ before the merger of $a/ä$, $e/ē$, $o/ö$ > $a/ä$
—The merger of the three vowel series $a/ä$, $e/ē$, $o/ö$ and the corresponding diphthongs into one series:
$a/i/u/ä/i/u)$. The historical correspondences are muddied by developments such as that of $o$ in open
syllable > $ä$ (Brugmann’s Law) and ensuing analogies.

—The development of long vowels from short ones plus laryngeal.

Proto-Iranian.

The phonological system of Proto-Iranian must have been very close to that of Old Indic. The principal
differences, which give Iranian a different look from Old Indic, are two:

1. the development of Indo-Ir. $s >$ Iran. $h$, for example: OInd. asura- > Olran. ahura-.

2. the opening (spirantization) of unvoiced stops before other consonants, including $r$, the half-consonants
$w$ and $y$, and the Indo-Ir. laryngeal $H$: $pC > fC$, $tC > ðC$, and $kC > xC$. Examples:

$*trayas/trāyas > *thrayah/thrāyah$

$*jr̥̄yas > *fhr̥̄yah$

$cakra > caxra-

$*ratHa- > *raθa-$

$*kapHa- > *kafα-

Note especially:

pantās, pantām.

pathām Olran. patha, pathō, pathām (cf. OlPers. pathī-).

Consonants:

—The loss of aspiration and the merger of the series of voiced and aspirated voiced consonants.

—The spirantization of stops before consonants, including Ir. $H$, with the loss of $H$, the spirants ($f$ $θ$ $x$
achieved phonemic status.

—The palatalization of $č$ before $y$: *čyāti- > Av. Ŝ(y)iJiti-, OlPers. šiyāti-).

—The change of $s > h$ except before stops and in some unusual groups.

—The loss of dental before $s/z$ (OInd. matsya-, Av. masṭā-), including in the $T_1ST_2$ (OInd. uthā-, Ir. ustā-
< *ud-steH-; OInd. vitta-, Ir. vista-; *ud-kē > *urtśā > OInd. ucca-,Ir. usca; *prē-ske- > *prts-sťa-
*prtsśā- = OInd. prccha-, Ir. prṣa-); *yad-dēzi > *yadzi > Av. yeṣi (OlPers. yady < *yadži or = Av.
yeiḥ). —In OlPers. the reduction of these groups continued and Ir. $st$ also eventually became $s$ (Av.

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APPENDIX 1. HISTORY OF OLD PERSIAN

—The simplification of all geminates (s-s > s, z-z > z), including those resulting from assimilation (e.g., s-tš > s, tš-tš > š), jž > ź, d-n > n, p-h > h).

—The IE.-Irr. allophone z of s before voiced stop achieved phonemic status through the development of IE., Irr. ē(d(h) > Ir. zd (Ind. ḍḥ).

—Irr. final ź was devoiced.

Vowels:
—The loss of IIr. interconsonantal ṣ in all positions and the sporadic development of anaptyctic vowels to ease resulting initial consonant groups.

2. THE OLD-IRANIAN LANGUAGES

Proto-Iranian at an early period split into at least three distinct dialect groups, characterized, among other things, by the typical developments of the palatal affricates č and j and the groups ēw and ēw. A fourth group may have included various Scythian dialects.

Proto-Southwest Iranian:
In what is in historical times the southwestern dialect group č and j merged with Pr.-Irr. θ and ḍ, respectively, but ēw and ēw with s and z, respectively. This group is represented by OPers. and its more or less immediate descendants, including MPers., NPers. and the modern dialects in Fars (Av. māshišta-, OPers. maθišta-; Av. zrāiia-, OPers. drayah-; Av. aspa-, OPers. asa-; OPers. āzānam, OInd. jihvā-) (In a subgroup of Southwest Iranian ēw apparently became θ, which developed variously into t or h in modern dialects of the Fars region: Av. spīš “louse,” MPers. spīš, Fars dial. teš, Larestani heš, Baskardi ṣōś < *siš?)

Other typical OPers. developments are the following:
Ir. internal jn > šn (vašnā < *vazan-, baršnā < barzan-);
Ir. θv > šy (Av. haθhiia-, OPers. hašiya-);
Ir. θn > šn (Av. araθni-, OPers. arašni-);
Ir. Ȝ (and OPers. θr < Ir. ēr) > ç, a sibilant of uncertain nature that later merged with s (Av. puθra-, OPers. puṣa-; Av. sraθia-, OPers. niqāraθa-).
Ir. sč(stš) > s (Av. pascāθ, OPers. pusāva);
Ir. čt (ššt) > š (Av. naθta-, OPers. vinasta-).

Proto-Central Iranian:
In the remaining dialects č and j’ merged with Pr.-Irr. s and z, respectively, but ēw and j’w became sp and z ś. This group is represented by Old Iranian Avestan and Median; Mlr. Parthian, Bactrian, Choresmian, and Sogdian; and by most modern Ir. languages, including the literary languages Kurdish, Balochi, Pashto, and Ossetic.

Median is (supposed to be, see lesson 14) attested by a large vocabulary incorporated into Old Persian, presumably as a substrate for the official language of the Persian Achaemenid kings. This Median substrate language did not share in the special OPers. developments listed above (j > z: *zana-; ēw > sp: aspa-; Ȝ: xsāyaθhya-). Many non-OPers. forms are found only in personal or geographical names (č > s: Asagarta[?]; Ȝ: Xšaθrita-) and some are typically from the religious vocabulary and so could in principle also be influenced by Avestan (jw > z: *zḥaya-, Av. zbaiia- “call upon, invoke [a deity],” zūrah- “crooked, deceitful > evil deed,” barzmani, Av. barzziman- “height”).

Proto-Northeast Iranian:
Only in the extreme northeast did ēw and j’w become palatal š and ź, respectively, represented by Mlr. Khotanese and modern Wakhi.

Proto-Northwest Iranian:
The development of initial p > f and internal ry > l]
Old Iranian dialects.

The different developments in the first two groups did not, apparently, produce two different phonemic systems, as the old affricates merged with already existent phonemes. Various other developments also did not affect the phonemic system, e.g., that of ňr > št or st according to dialect.

1. Development of the IE. palatal velars ň, ř(h) to sibilants s and z everywhere in Iranian, exc. OPers., where they became θ and d respectively. In Middle Persian, initial θ merged with s again, but intervocalically OPers. ň became h:

<table>
<thead>
<tr>
<th>IE.</th>
<th>OInd.</th>
<th>Av.</th>
<th>OPers.</th>
<th>MP/NP sāl</th>
</tr>
</thead>
<tbody>
<tr>
<td>*kšered</td>
<td>sārad</td>
<td>sərd</td>
<td>ſar(a)d</td>
<td>Kh. bāsā-</td>
</tr>
<tr>
<td>*vič</td>
<td>viš-</td>
<td>viš-</td>
<td>viθ-</td>
<td></td>
</tr>
<tr>
<td>*dekšt</td>
<td>daša</td>
<td>daša</td>
<td>*daθa</td>
<td>MP/NP dah</td>
</tr>
<tr>
<td>*geños</td>
<td>janás-</td>
<td>zanah-</td>
<td>*ožanah</td>
<td>MPers. *ṣanag</td>
</tr>
<tr>
<td>*greyos</td>
<td>ţrjav-</td>
<td>zraiah-</td>
<td>draya</td>
<td>MP dray-āb, zrēh</td>
</tr>
<tr>
<td>*gews-tr-</td>
<td>jošt-</td>
<td>zaoš-</td>
<td>dauštar-</td>
<td></td>
</tr>
<tr>
<td>*gherényo-</td>
<td>hiranya</td>
<td>zaranía-</td>
<td>daraniya</td>
<td>MP zarr</td>
</tr>
<tr>
<td>*ghyem-</td>
<td>hima-</td>
<td>ziū, zim-</td>
<td></td>
<td>MP damestān, Lat. hiems</td>
</tr>
<tr>
<td>*eγh-iom</td>
<td>aham</td>
<td>azam</td>
<td>adam</td>
<td>MP an (&lt; *anam &lt; adamin)</td>
</tr>
<tr>
<td>*bherghi-</td>
<td>bhát-</td>
<td>barazah-</td>
<td>Bārdiya (?)</td>
<td>MP burz, buland</td>
</tr>
</tbody>
</table>

2. Development of the IEur. groups palatal velar + w (ṅw, řw, ġhw) to sp and zb everywhere in Iran. exc. in OPers., which has s and z, and Khot. (and Wakhi), which have š (Wa. š) and ž:

<table>
<thead>
<tr>
<th>IE.</th>
<th>OInd.</th>
<th>Av.</th>
<th>OPers.</th>
<th>MP sag, but Kh. ššuvan-</th>
</tr>
</thead>
<tbody>
<tr>
<td>*kwos/kwš-</td>
<td>svā</td>
<td>spā</td>
<td>*spaka/*saka</td>
<td>MP/NP asp, Kh. ašša-</td>
</tr>
<tr>
<td>*wkwo-</td>
<td>ašva-</td>
<td>aspa-</td>
<td>aspa*/asa*</td>
<td>MPers. wisp, Kh. bišša-</td>
</tr>
<tr>
<td>*wikwa-</td>
<td>višva-</td>
<td>višpa-</td>
<td>vispa°/visa</td>
<td></td>
</tr>
<tr>
<td>*-γhwš</td>
<td>jihvā-</td>
<td>hizbān-</td>
<td>hizān-</td>
<td>MPers. zabān, Kh. bišša-/bīzāa-/</td>
</tr>
<tr>
<td>*γhweš-</td>
<td>huvat-</td>
<td>zbalīa-</td>
<td>&quot;zbaya-</td>
<td></td>
</tr>
</tbody>
</table>

3. Proto-Iran ŋr (< tr) remained everywhere in Oliran. exc. OPers., where it became ç. OPers. ç is also the descendant of IE. *ŗr > IIr. *er > Proto-OPers. *ňr (?):

<table>
<thead>
<tr>
<th>IE.</th>
<th>Skt</th>
<th>Av.</th>
<th>OPers.</th>
<th>MPers. šahr</th>
</tr>
</thead>
<tbody>
<tr>
<td>*kše-tlo-</td>
<td>kšatra</td>
<td>xšatra-</td>
<td>xšaça-</td>
<td>Xšahriat-</td>
</tr>
<tr>
<td></td>
<td>citra-</td>
<td>ċitra-</td>
<td>čica-</td>
<td>MPers. ċihr</td>
</tr>
<tr>
<td></td>
<td>Bāxōi-</td>
<td>Bāxtriś</td>
<td>Elam. ba-ak-ši-iš</td>
<td></td>
</tr>
<tr>
<td></td>
<td>šri-</td>
<td>šri-, ćśrāriia-</td>
<td>ćcāraya-</td>
<td></td>
</tr>
</tbody>
</table>

4. Proto-Iran. ţy remained everywhere, exc. in OPers., where it became šiy:

<table>
<thead>
<tr>
<th>IE.</th>
<th>Av.</th>
<th>OPers.</th>
<th>MPers. xwēbaš</th>
</tr>
</thead>
<tbody>
<tr>
<td>*snt-yo-</td>
<td>satya-</td>
<td>haidhia-</td>
<td>hašiya-</td>
</tr>
<tr>
<td>*pol-yo-</td>
<td>ṭpatya-</td>
<td>ćpatliha-</td>
<td>ćpašiya-</td>
</tr>
</tbody>
</table>

5. Similarly OPers. has šn < ţn, as everywhere else:

<table>
<thead>
<tr>
<th>IE.</th>
<th>Av.</th>
<th>OPers.</th>
<th>MPers. a/ārešn</th>
</tr>
</thead>
<tbody>
<tr>
<td>*aŋ-</td>
<td>aratni-</td>
<td>arathni-</td>
<td>arašni-</td>
</tr>
</tbody>
</table>

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6. On the other hand IE. ṭt and ġt became st in OPers., but št elsewhere, including Median:

*prekto-/prkto-  prsta-  parsta-  ṭfrasta-  Med. ṭfrašta-
*rēği-  rasha-  rāsta-  MPers. rāst, Parth. rāšt.

7. Initial dw may have become b in Median, as in some words in Avestan:

*d(h)war-  dvār-  duuar-  duvara-  MPers. dar, Parth. bar
*dwitīya-  dvitiya-  bitiia-  dūvitiya-  MPers. dudīg, Parth. bidīg

8. OIran. xm > OPers. m:

(tokman-  taoxman-)  taumā-  MPers. tōm, NP toxm


Note, finally, the different treatment of the group s-c:

<table>
<thead>
<tr>
<th>Av.</th>
<th>OPers.</th>
<th>Parth.</th>
<th>MPers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pasca</td>
<td>pasā</td>
<td>paš</td>
<td>pas</td>
</tr>
<tr>
<td>kascit</td>
<td>kaščiy</td>
<td>kyc</td>
<td>kas</td>
</tr>
<tr>
<td></td>
<td>ciščiy</td>
<td>čiš</td>
<td>tiš</td>
</tr>
</tbody>
</table>
APPENDIX 2. DARIUS’S INSCRIPTION AT BEHISTUN

DARIUS’S INSCRIPTION AT BEHISTUN. COLUMN 1

DB 1.1-3
adam Dārayavaš xšāyaθiya vazarka
xšāyaθiya xšāyaθiyānām
xšāyaθiya Pārsaiy
xšāyaθiya dahayūnām
Vištāspahāyā puçā
Aršāmahāyā napā
Haxāmanišiya

DB 1.3-7
θātiy Dārayavaš xšāyaθiya
manā pitā Vištāspa
Vištāspahāyā pitā Aršāma
Aršāmahāyā pitā Ariyāramna
Ariyāramnahāyā pitā Cīspiš
Cīspiš pitā Haxāmaniš

DB 1.7-8
θātiy Dārayavaš xšāyaθiya
avahayarādiy vayam Haxāmanišiyāθahyāmahāy
hacā paruviyata āmaṭā amahāy
hacā paruviyata hayā amāxam taumā xšāyaθiyā āha

DB 1.8-11
θātiy Dārayavaš xšāyaθiya
VIII manā taumāyā tayaiy paruvaṃ xšāyaθiyā āha
adam navama
IX duvitāparanam vayam xšāyaθiyā amahāy

DB 1.11-12
θātiy Dārayavaš xšāyaθiya
vaśnā Auramazdāha adam xšāyaθiya amiy
Aramazdā xšaçaṃ manā frābara

DB 1.12-17
θātiy Dārayavaš xšāyaθiya
imā dahayāva tayā manā *patiyāša
vaśnā Auramazdāha adamšām xšāyaθiya āham
Pārsā Êvja Bābiruš Aθurā Arabāya Mudrāya
tayaiy drayahāyā Sparda Yañu
Māda Armīna Katpatuqa Parthāva Zraka Haraiwa Uvārazmīy BāΧtrīš Suguda Gaddā Saka Ḍataguś
Harauvatiš Maka
fraharavam dahayāva XXIII

DB 1.17-20
θātiy Dārayavaš xšāyaθiya
imā dahayāva tayā manā *patiyāša vaśnā Auramazdāha manā badakā āhatā
manā bājim abaratā
*tayašām hacāma aθahāya xšapavā raucapativā avā akunavayatā
DB 1.20-24
ōṭāti Dārayavauś xšāyaṭiya
atar imā dahayāva martiya haya agriya āha avam uṛatam abaram
haya aṛika āha avam ufrastam apiṃsam
vaśnā Auramazḍāha īmā dahayāva tayanā manaḥ dāṭā aparīyaḥ
yaṭāśām hacāma aḍahaya avaṭā akunavayatā

DB 1.24-26
ōṭāti Dārayavauś xšāyaṭiya
Auramazḍāmiya imā xšaṃcaṃ fṛābara
Auramazḍāmiya upastāṃ abara yātā imā xšaṃcaṃ hamadārayaiy
vaśnā Auramazḍāha imā xšaṃcaṃ dārayāmiy

DB 1.26-35
ōṭāti Dārayavauś xšāyaṭiya
ima taya manaḥ kārtam paśāva yaṭā xšāyaṭiya abavam
Kabūjiya nāma Kurauś puṇa amāṃxaṃ taumāyā āha
ahavahayā Kabūjiyahāyā brāṭā *Bṛdiya nāma āha hamāṭā hamapitā Kabūjiyahāyā
paśāva *Kabūjiya avam Bṛdiyaṃ avāja
yaṭā Kabūjiya Bṛdiyāṃ avāja kāraḥayā [naiy] azdā abava taya Bṛdiya avajata
paśāva Kabūjiya Mudrāyam *aṣiyava
yaṭā Kabūjiya Mudrāyam aṣiyava paśāva kāra aṛika abava
[utā] drauga dahayauvā vasiy abava utā Pārsaiy utā Mādaiy utā aniyāuvā dahayuṣuvā

DB 1.35-40
ōṭāti Dārayavauś xšāyaṭiya
*paśāva I martiya āha Gaumāṭa nāma
hauv udapatatā hacā *Paśiyāuvādāyā Arakadiśī nāma kaufa hacā avadaṣ
Viyaxanahāyā māhayā XIV raucabiś ṛakatā āha
yadī udapatatā
hauv kāraḥayā avaṭā aduruiyā
adam Bṛdiya amīy haya Kurauś puṇa Kabūjiyahāyā brāṭā

DB 1.40-43
paśāva kāra haruva hamiṣṭya abavac hacā Kabūjiyā
abīya avam aṣiyava utā Pārsa utā Māda utā aniyā dahayāva
xšaṃcaṃ hauv agarbāyatā
Garmapadaḥayā māhayā IX raucabiś ṛakatā āha
avaṭā xšaṃcaṃ agarbāyatā
paśāva Kabūjiya uvāmaṛṣiyuṣ amārīyatā

DB 1.43-48
ōṭāti Dārayavauś xšāyaṭiya
aita xšaṃcaṃ taya Gaumāṭa haya maguṣ adīnā Kabūjiyam
aita xšaṃcaṃ hacā paruviyata amāṃxaṃ taumāyā āha
paśāva Gaumāṭa haya maguṣ adīnā Kabūjiyam utā Pārsam utā Mādam utā aniyā dahayāva
hauv āyasatā
uvāpiṣiyam akutā
hauv xšāyaṭiya abava

DB 1.48-54
ōṭāti Dārayavauś xšāyaṭiya
naṭy āha martiya naṭy Pārsa naṭy Māda naṭy amāṃxaṃ taumāyā kaściy haya avam Gaumāṭam tayaṃ magum
APPENDIX 2. DARIUS’S INSCRIPTION AT BEHISTUN

xšaçaṃ dītam caxriyā
kārāṃ haca dāršam atarṣa
kāram vasiy avājaniyā haya paranam Bārdīyam adānā
avahāryārdiṣ kāram avājaniyā
mātayamāṃ xṃāṣāti tiyā tada naivy Bārdīya ami haya Kuraus puṣa
kaṣcyi naivy adāṛṣauṣu cīṣcyi (ṭastanaivy pari) Gaumāṭam tayaṃ magum yātā adām arasam

DB 1.54-61
pasāva adām *Aurmazdāṃ patiyāvahayaiy
Aurmazdāṃ naivy upaṣṭām abara
Bāgayādaiṣ māhaya X raucābiṣ ṭaṅkata āha
avatā adām hadā kanmaibīṣ martiyaibīṣ avam Gaumāṭam tayaṃ magum avājanam
utā tayaśaiy fratamā martiyā anuṣiyā āhatā
Sikayauvatiṣ nāmā didā Nisāya nāmā daḥayāuṣ Māḍaiy avadaṣim avājanam
xšaçaṃṣim adām adānām
vaṃṣa Auramazdāha adām xšayaṭiya abavam
Aurmazdā xšaçaṃ manā frābara

DB 1.61-71
ōtiy Dārayavaus xšayaṭiya
xšaçaṃ taya hacā amāxam taumāyi parābarṭam āha ava adām patipadad akunavam
adāṃṣim gāṭavā avāṣāyam
yaṭa paruvaṃciy
avatā adām akunavam āyadanā tāyā Gaumāṭa haya maguṣ viyaka
adām niyācārayam kārāḥayā abicarīṣ gaiṭāṃcā māniyāmcā
vībhisāca tayādī Gaumāṭa haya maguṣ adānā adām kāram gāṭavā avāṣāyam Pārsamcā Māḍamcā utā aniyā
daḥayāva
yaṭa paruvaṃciy
adām taya parābarṭam patiyābaram
vaṃṣa Auramazdāha ima adām akunavam
adām hamataxṣaiy yāṭa viṭham tayāṃ amāxam gāṭavā avāṣāyam
yaṭa paruvaṃciy
avatā adām hamataxṣaiy vaṃṣa Auramazdāha
yaṭa Gaumāṭa haya maguṣ viṭham tayāṃ amāxam naivy parābara

DB 1.71-73
ōtiy Dārayavaus xšayaṭiya
ima taya adām akunavam pasāva yaṭa xšayaṭiya abavam

DB 1.73-77
ōtiy Dārayavaus xšayaṭiya
yaṭa adām Gaumāṭam tayaṃ magum avājanam pasāva I martiya Āṣina nāma Upadarmahayā puṣa hauv
udapatātā Īvyaiy
kārāḥayā avatā āṭaha
adām Īvyaiy xšayaṭiya ami y
pasāva Īvyaiy hamićiyā abava
abiy avam Āṣinam aṣiyava
hauv xšayaṭiya abava Īvyaiy

DB 1.77-81
utā I martiya Bābiruviya Naditabaira nāma *Ainairaḥayā puṣa hauv udapatatā Bābirauv
kāram avatā aduruiya
adām Nabukudaracara ami haya Nabunaitahayā puṣa
pasāva kāra haya Bābiruviya haruva abiy avam Naditabairam aṣiyava
APPENDIX 2. DARIUS’S INSCRIPTION AT BEHISTUN

Bābiruš hamiçiya abava
xšaçam taya Bābirauv hauv agarbāyatā

DB 1.81-83
θātiy Dārayavauš xšāyaōiya
pasāva adam frāışayam Ûvjam
hauv Āçina basta ānaytā abiy mām
adamsīm avājanam

DB 1.83-86
θātiy Dārayavauš xšāyaōiya
pasāva adam Bābirum aşiyavam abiy avam Naditabairam haya Nabukudaracara agaubatā
kārā haya Naditabairahayē Tigrām adāraya
avadā aištataē
utā abiš nāviyā āha

DB 1.86-90
pasāva adam kāram maškāuvā avākanam
aniyam ušabārīm akunavam aniayahyā asam frānayam
Auramazdāmaiyy āpastām abara
vaşnā Auramazdāhā Tigrām viyatarayāmā
avadā avam kāram tayam Naditabairahayē adam ajanam vasiy
Āviyādiyahaša māḥayā XXVI raucabiš əkatā āha
avaţā hamaranam akumā

DB 1.90-96
θātiy Dārayavauš xšāyaōiya
pasāva adam Bābirum aşiyavam
aţaiyya Bābirum [yaţāi] *upāyam Zāzāna nāma vardanam anuv Ufrātuvā
avadā [hauv] Naditabairā haya Nabukudaracara agaubatā āiš hadā kārā patiš [mām] *hamaranam cartaniay
pasāva hamaranam akumā
Auramazdāmaiyy āpastām abara
[vaşnā] Auramazdāhā kāram tayam Naditabairahayē adam ajanam vasiy
aniya apiyyā *aihayatā
āpišim parābara
Ānānakahayē māhayā II raucabiš əkatā āha
avaţā hamaranam akumā

DARIUS’S INSCRIPTION AT BEHISTUN. COLUMN 2

DB 2.1-5
θātiy Dārayavauš xšāyaōiya
pasāva Naditabaira hadā kannaišiš asabāraibiš amuţa
Bābirum aşiya va
pasāva adam Bābirum aşiyavam
[vaşnā] Auramazdāhā utā Bābirum agarbāyam utā avam Naditabairam agarbāyam
pasāva avam Naditabairam adam Bābirauv avajanam

DB 2.5-8
[θātiy] Dārayavauš xšāyaōiya
yātā adam Bābirauv āham [imā dahāyāva] tāyā hacāma hamiçiyā abava
Pārsa Ûvja Māda *Aūrā [Mudrāya] *Parvā Pavarguš Ŗataguš Saka

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APPENDIX 2. DARIUS’S INSCRIPTION AT BEHISTUN

DB 2.8-11
[90x75]šā
[90x75]θ
[90x75]š
[90x87]ya
[90x49]S
I *martiya Martiya nāma Cicaxrāiš puça Kuganakā nāma [vardanam Pārsaiy] avadā adāraya
hauv udapatatā Ûvjaïy
kārahayā avaṭā [aṭha
adam] Imanis amiy Ûvjaïy xšāyaṭiya

DB 2.11-13
[90x75]šā
[90x75]θ
[90x75]š
[90x90]ya
[90x90]x
[90x111]θ
[90x111]ā
[90x111]rama
[90x111]k
[90x135]ā
[90x135]ra
[90x135]h
[90x135]a
[90x135]y
[90x135]a
[90x159]ạ
[90x159]z
[90x159]a
[90x159]h
[90x159]a
[90x159]y
[90x159]a
[90x171]Đ
[90x171]θ
[90x171]ā
[90x171]im
[90x171]hama
[90x171]rana
[90x171]m
[90x171]m
[90x171]ar
[90x171]naiy
gava
[90x183]ā
[90x183]d
[90x183]š
[90x183]iyava
pasāva [aṭarṣa] Ûvjaïy
avam Martiya agārbāya hayaśām maṭiśta āha [utaśim] avājana

DB 2.13-17
[90x75]šā
[90x75]θ
[90x75]š
[90x87]ya
[90x87]x
[90x111]θ
[90x111]ā
[90x111]rama
[90x111]k
[90x111]n
[90x111]a
[90x135]ā
[90x135]ra
[90x135]h
[90x135]a
[90x135]y
[90x135]a
[90x159]ạ
[90x159]z
[90x159]a
[90x159]h
[90x159]a
[90x159]y
[90x159]a
[90x171]Đ
[90x171]θ
[90x171]ā
[90x171]im
[90x171]hama
[90x171]rana
[90x171]m
[90x171]m
[90x171]ar
[90x171]naiy
gava
[90x183]ā
[90x183]d
[90x183]š
[90x183]iyava
pasāva kāra Māda haya [viṭāpāṭiy hauv] hacāma hamićiya abava
abiy avam Fravərtim aśiyava
hauv [xšāyaṭiya] abava Mādaiy

DB 2.18-30
[90x75]šā
[90x75]θ
[90x75]š
[90x87]ya
[90x87]x
[90x111]θ
[90x111]ā
[90x111]rama
[90x111]k
[90x111]n
[90x111]a
[90x135]ā
[90x135]ra
[90x135]h
[90x135]a
[90x135]y
[90x135]a
[90x135]n
[90x135]a
[90x159]ạ
[90x159]z
[90x159]a
[90x159]h
[90x159]a
[90x159]y
[90x159]a
[90x171]Đ
[90x171]θ
[90x171]ā
[90x171]im
[90x171]hama
[90x171]rana
[90x171]m
[90x171]m
[90x171]ar
[90x171]naiy
gava
[90x183]ā
[90x183]d
[90x183]š
[90x183]iyava
pasāva hauv Vīdama hadā kāra aśiyava
yaō Mādām parārasa *Māruś nāma vardanam Mādaiy avadā hamaranam akunauṣ hadā Mādaibiś
haya Mādaśuvā maṭišta āha hauv adakaiy naiy avadā āha
Auramazdāmāiy upastām abara
vaśnā Auramazdāhā kāra [haya] manā avam kāram tayam hamićiymam aja vasiy
Ānāmakahāyā māhāyā XXVII raucabiś ṭakatā āha avaṭāśām hamaranam kartam
pasāva hauv kāra haya manā Kapada nāma dahayaaś Mādaiy avadā mām amānaiy yatā adam arasam
Mādam

DB 2.29-37
[90x75]šā
[90x75]θ
[90x75]š
[90x87]ya
[90x87]x
[90x111]θ
[90x111]ā
[90x111]rama
[90x111]k
[90x111]n
[90x111]a
[90x135]ā
[90x135]ra
[90x135]h
[90x135]a
[90x135]y
[90x135]a
[90x135]n
[90x135]a
[90x159]ạ
[90x159]z
[90x159]a
[90x159]h
[90x159]a
[90x159]y
[90x159]a
[90x171]Đ
[90x171]θ
[90x171]ā
[90x171]im
[90x171]hama
[90x171]rana
[90x171]m
[90x171]m
[90x171]ar
[90x171]naiy
gava
[90x183]ā
[90x183]d
[90x183]š
[90x183]iyava
yasā Arminam parārassā pasāva hamićiymā hagmatā paraitā patiś Dādṛšim hamaranam cartanaiy
Zūzahāyā nāma āvahanam Arminiyaiy avadā hamaranam akunava
Auramazdāmāiy upastām abara
vaśnā Auramazdāhā kāra haya manā avam kāram tayam hamićiymam aja vasiy
Θārvāharaḥāyā māhāyā VIII raucabiś ṭakatā āha
avaṭāśām hamaranam kartam

DB 2.37-42
[90x75]šā
[90x75]θ
[90x75]š
[90x87]ya
[90x87]x
[90x111]θ
[90x111]ā
[90x111]rama
[90x111]k
[90x111]n
[90x111]a
[90x135]ā
[90x135]ra
[90x135]h
[90x135]a
[90x135]y
[90x135]a
[90x135]n
[90x135]a
[90x159]ạ
[90x159]z
[90x159]a
[90x159]h
[90x159]a
[90x159]y
[90x159]a
[90x171]Đ
[90x171]θ
[90x171]ā
[90x171]im
[90x171]hama
[90x171]rana
[90x171]m
[90x171]m
[90x171]ar
[90x171]naiy
gava
[90x183]ā
[90x183]d
[90x183]š
[90x183]iyava
yasā Arminam parārassā pasāva hamićiymā hagmatā paraitā patiś Dādṛšim hamaranam cartanaiy
Zūzahāyā nāma āvahanam Arminiyaiy avadā hamaranam akunava
Auramazdāmāiy upastām abara
vaśnā Auramazdāhā kāra haya manā avam kāram tayam hamićiymam aja vasiy
Θārvāharaḥāyā māhāyā VIII raucabiś ṭakatā āha
avaṭāśām hamaranam kartam

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patiy duvitiyam hamiçiyyā hagmatā paraitā patiš Dādaṛšim hamaranam cartanaiy
Tigra nāmā didā Armiṇiyaiy avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyyam aja vasiy
Θūravāharahayā māhayā XVIII raucibiš ṭakatā āha
avaṭāśām hamaranam kartam

DB 2.42-49
thāiy Dārayavaš xšāyaṭiya
patiy cifiyam hamiçiyyā hagmatā paraitā patiš Dādaṛšim hamaranam cartanaiy
Uyamā nāmā didā Armiṇiyaiy avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyyam aja vasiy
Θūigracaiš māhayā IX raucibiš ṭakatā āha
avaṭāśām hamaranam kartam
pasāva Dādaṛšiś citā mām amānaya Armiṇiyaiy yātā adam arasam Mādam

DB 2.49-57
thāiy Dārayavaš xšāyaṭiya
Vaumisa nāma Pārsa manā badaka avam adam frājšayam Arminam
avaṭāśiay aṭaham
paraidiy kāra haya hamiçiyya manā naiy gaubataiy avam jadiy
pasāva Vaumisa ašiyava
yašā Arminam parārāsa pasāva hamiçiyyā hagmatā paraitā patiš Vaumisam hamaranam cartanaiy
Izlā nāmā dahayāuš Aṭurāyyā avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyyam aja vasiy
Ānāmakahayā māhayā XV raucibiš ṭakatā āha
avaṭāśām hamaranam kartam

DB 2.57-64
thāiy Dārayavaš xšāyaṭiya
patiy duvitiyam hamiçiyyā hagmatā paraitā patiš Vaumisam hamaranam cartanaiy
Aritiyyā nāmā dahayāuš Armiṇiyaiy avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiçiyyam aja vasiy
Θūravāharahayā māhayā jiyamnam patiy
avaṭāśām hamaranam kartam
pasāva Vaumisa citā mām amānaya Armiṇiyaiy yātā adam arasam Mādam

DB 2.64-70
thāiy Dārayavaš xšāyaṭiya
pasāva adam nişayam hačā Bābiraš ašiyavam Mādam
yašā Mādam parārasam Kuduruš nāma vardanam Mādaiy avadā hauv Fravartiš haya Mādaiy xšayaṭiya
agaubatu āśi hadā kāra patiš mām hamaranam cartanaiy
pasāva hamaranam akumā
Auramazdāmai upastām abara
vašnā Auramazdāha kāra tayam Fravartaiš adam ajanam vasiy
Ādukanaišahayā māhayā XXV raucibiš ṭakatā āha
avaṭā hamaranam akumā

DB 2.70-78
thāiy Dārayavaš xšāyaṭiya

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pasāva hauv Fravartīš hadā kamnaibiš asabāraibiš amuθa
Ragā nāma dahayāauš Mādaiy avaparā ašiyava
pasāva adam kāram frāišayam nipadiy
Fravartīš agarbiyā ānayaṭa abiy mām
adamśaiy utā nāham utā gauśā utā ḥāzānam frājanam utāšaiy I caśma avajam
duvarayāmaiy basta adāriya
haruvašim kāra avaina
pasāvašim Hagmatānaiy uzmayāpatiš akunavam
utā mārtiyā tayaśaiy fratamā anuśiyā āhatā avaiy Hagmatānaiy [atar] didām frāhajam

DB 2.78-91
θātiy Dārayavašu xšāyašiyya
I mārtiya Ciçatamnā nāma Asagartiya hauvmaiy hamiçiyya abava
kārahāyā avaθa aθaha
adam xšāyašiyya amiy Asagartaiy Uvaxṭarāhaya taumāyā
pasāva adam kāram Pārīsam utā Mādam frāišayam
Taxmaspāda nāma Māda manā badaka amvašmā maθištam akunavam
avoθāsām aθaham
paraitā kāram hamiçiyyam haya manā naiy gauβaṭaiy avam jatā
pasāva Taxmaspāda hadā kārā ašiyava
hamaranam akunās hadā Ciçatamnā
Auramazdānaiy upastām abara
vašnā Auramazdāhā kāra haya manā avam kāram tayam hamiçiyyam aja
utā Ciçatamnam agarbāyā ānaya abiy mām
pasāvašaiy adam utā nāham utā gauśā frājanam utāšaiy I caśma avajam
duvarayāmaiy basta adāriya
haruvašim kāra avaina
pasāvašim Arbairāyā uzmayāpatiš akunavam

DB 2.91-92
θātiy Dārayavašu xšāyašiyya
ima taynā kārtam Mādaiy

DB 2.92-98
θātiy Dārayavašu xšāyašiyya
Parθava utā Varkāna [hamiçiyya] *abava *hacāma
*Fravartais *agaubatā
Višṭaṣpa manā pīṭa hauv [Parθavaïy] āha
avam kāra *avaharā
[hamiçiyya] abava
pasāva Višṭaṣpa *ašiyava [hadā] *kārā *hayaśaiy *anuśiya āha
*Viṣpauzātiš nāma vardanam [Parθavaïy] avadā hamaranam akunās hadā Parθavaiyiš
Auramazdānaiy [upastām abara]
vašnā Auramazdāhā [Višṭaṣpa] avam kāram [tayam] hamiçiyyam [aja vasiy]
Viyaṇaxahāya māhāyā [XXI raucabiš] ṭakatā āha
avoθåṣäm hamaranam kārtam
DARIUS’S INSCRIPTION AT BEHISTUN. COLUMN 3

DB 3.1-9
θātiy Dārayavaṣu xšāyaṭiya
pasāva adām kāram Pāraṃ frāṣyayam abiy Vištāspam hacā Ragāyā
yādā hauv kāra parārāsa abiy Vištāspam pasāva Vištāspa āyasatā avam kāram
āṣiyava Patigrabanā nāma vardanam Parϑavaiy
avadā hamaranam akunauš hadā hamičiyaibiš
Auramazdāmai upastām abara
vaṣnā Auramazdāha Vištāspa avam kāram tayam hamičiyam aja vasiy
Garmapadahāya māḥāyā I rauca ṭakukan āha
avaθašām hamaranam kartam

DB 3.9-10
θātiy Dārayavaṣu xšāyaṭiya
pasāva dahāyauš manā abava
ima taya manā kartam Parϑavaiy

DB 3.10-12
θātiy Dārayavaṣu xšāyaṭiya
Marguś nāma dahāyauš hauvmaiḥ hamičiyā abava
I marṭiya Frāḍa nāma Mārgava avam maṭištam akunavatā

DB 3.12-15
pasāva adām frāṣyayam Dāḍarśiḥ nāma Pā rsa manā badaka Bāxtrīyā xšaçapāvā abiy avam
avaθašāiy āṭaham
paraiḍiy avam kāram jadiy haya manā naiy gaubataiγ

DB 3.15-19
pasāva Dāḍarśiḥ hadā kārā aṣiyava
hamaranam akunauš hadā Mārgavaibis
Auramazdāmai upastām abara
vaṣnā Auramazdāḥa kāra haya manā avam kāram tayam hamičiyam aja vasiy
Āciyiḍiyahāya māḥāyā XXIII raucabiš ṭakatā āha
avaθašām hamaranam kartam

DB 3.19-21
θātiy Dārayavaṣu xšāyaṭiya
pasāva dahāyauš manā abava
ima taya manā kartam Bāxtrīyā

DB 3.21-25
θātiy Dārayavaṣu xšāyaṭiya
I marṭiya Vahāyaṭdātā nāma Tāravā nāma vardinam Yautiyā nāma dahāyauš Pārsaιy avadā adāraya
hauv duviṭiyam udapatatā Pārsaιy
kāraḥāya abāṭa aṭaha
adam Bardiya amιy haya Kurauṣ puça

DB 3.25-28
pasāva kāra Pārsa haya viṭāpatiḥ hacā Yadāyā fratarām hauv hacāma hamičiya abava
abiy avam Vahāyaṭdātam aṣiyava
hauv xšāyaṭiya abava Pārsaιy
APPENDIX 2. DARIUS’S INSCRIPTION AT BEHISTUN

DB 3.28-33
ottie Dārayavaush xšāyaṭiya
pasāva adām kāram Pārsam utā Mādam frāišayam haya upā mām āha
Artavardiya nāma Pārsa manā badaka avamāšām mašīstam akunavam
haya anīya kāra Pārsa pasā manā ašiyya Mādam

DB 3.33-36
pasāva Artavardiya hadā kāra ašiyya Pārsam
yatā Pārsam parārasa Raxā nāma vardanam Pārsay avadā hauv Vahayazdāta haya Bardiya agaubatā āiš
hadā kāra pātiš Artavardiym hamaranam cartanaiy

DB 3.36-40
pasāva hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam Vahayazdātahaya aja vasiy
Θūravāharahaya māhayā XII raucabiš θakatā āha
avaθāšām hamaranam kartam

DB 3.40-49
ottie Dārayavaush xšāyaṭiya
pasāva hauv Vahayazdāta hadā kamnaibiš asabārabiš amuṭa
ašiyya Pašiyyāuvādām
haçā avadaš kāram ayasatā
hayāparam āiš pātiš Artavardiym hamaranam cartanaiy
Parga nāma kaufa avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam Vahayazdātahaya aja vasiy
Garmapadahaya māhayā V raucabiš θakatā āha
avaθāšām hamaranam kartam
utā avam Vahayazdātām agarbāya utā martiyā tayašāiy fratamā anušiyyā āhata agarbāya

DB 3.49-52
ottie Dārayavaush xšāyaṭiya
pasāva adām avam Vahayazdātām utā martiyā tayašāiy fratamā anušiyyā āhata Uvādaicya nāma vardanam
Pārsay avadašiš uzamayāpatiy akunavam

DB 3.52-53
ottie Dārayavaush xšāyaṭiya
ima taya manā kartam Pārsay

DB 3.53-59
ottie Dārayavaush xšāyaṭiya
hauv Vahayazdāta haya Bardiya agaubatā hauv kāram frāišaya Harauvatīm Vivāna nāma Pārsa manā
badaka Harauvatīyā xšēcaşpavā abiy avam
utāšām I martiyām mašīstam akunauš
avaθāšām aθa
paraitā Vivānam jatā utā avam kāram haya Dārayavahauš xšāyaṭiyahāyā gaubataiy

DB 3.59-64
pasāva hauv kāra ašiyya tayam Vahayazdāta frāišaya abiy Vivānam hamaranam cartanaiy
Kāpišakāniš nāmā didā avadā hamaranam akunava
Auramazdāmai upastām abara
vašnā Auramazdāha kāra haya manā avam kāram tayam hamiciyam aja vasiy
Ānāmakahaya māhayā XIII raucabiš θakatā āha
avaθəšām hamaranam καρταμ

DB 3.64-69
θətiy Dāravavaus xəshaṭiya
pati yhayapam həmiciyə hagmatə paraitə patiš Vivənam hamaranam cartanaiy
Gadutava nəmə dahayəus avadə hamaranam akunava
Auramazdənaiy upastəm abara
vaşna Auramazdāha kəra haya manə avam kəram tayam həmiciyam aja vasiy
Viyaxanahaya məhəyə VII raucabisi θakəta aha
avaθəšām hamaranam καρταμ

DB 3.69-75
θətiy Dāravavaus xəshaṭiya
pasəva hauv martiya haya avahayə kərahayə maθišta aha tayam Vahəyazdəta frəišaya abiy Vivənam hauv
amuθə hadə kammaibiš asəbaibiš
əsiyəva Arşədə nəmə didə Harauvafiyə
avapara ətiyəşi
pasəva Vivənə hadə kərə *nipədišayi [x x x] əsiyəva
avadaşi agərbaʃə
utə martiyə tayasiyə frəmatə anuşiya əhatə avajə

DB 3.75-76
θətiy Dāravavaus xəshaṭiya
pasəva dahayəus manə abava
ima taya manə καρταμ Harauvafiyə

DB 3.76-83
θətiy Dāravavaus xəshaṭiya
yətə adam Pərəsaiy *utə Mədaiy əham pati y duvitɨyam Bəbiruviyə həmiciyə abava hacəma
I martiya Araxa nəma Arəmiyiya Haldtiyəya puça hauv udapatatə Bəbirauv Dubəla nəmə dahayəus hacə
avadəs
hauv kərahayə avəθə aduruiyi
adam Nabukudaraçara amiy haya Nabunaihaya puça
pasəva kərə Bəbiruviyə hacəma həmiciyə abava
abiy avam Araxam əsiyəva
Bəbiruŋ hauv agərbaʃətə
hauv xəshaṭiya abava Bəbirauv

DB 3.83-86
θətiy Dāravavaus xəshaṭiya
pasəva adam kəram frəišayam Bəbiruŋ
Vidaʃənə nəmə Pərsa manə badaka avamʃəm maθiʃtam akunavam
avaθəʃəm aθəham
paraitə avam kəram Bəbiruviyəm jətə haya manə naiy gəubataiə

DB 3.86-92
pasəva Vidaʃənə hadə kərə əsiyəva Bəbiruŋ
Auramazdənaiy upastəm abara
vaşna Auramazdāha Vidaʃənə Bəbiruviyə aja
utə [bastə ənayə]
[Vərkazanahaya] məhəyə XXII raucabisi θəkəta aha
avəθə avam Arxa [haya] *Nabukudaraçara [duruxta]m agəubatə utə martiyə tayasiyə frəmatə anuşiya
[əhatə agərbaʃə]
*nəiyaʃəyam hauv Arxa utə martiyə tayasiyə frəmatə anuşiya əhatə Bəbirauv uzmayəpatiy əkəriyatə
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DB 4.1-2
θātiy Dārayavaš xšāyaθiya
ima taya manā kārtam [Bābīrauv]

DB 4.2-7
θātiy Dārayavaš xšāyaθiya
ima taya adam akunavam vašnā Auramazdāha hamahayāyā òardā pasāva yaθā xšāyaθiya abavam
XIX hamaranā akunavam
vašnā Auramazdāha adamšiš ajanam
utā IX xšāyaθišā agārbāyam

DB 4.7-10
I Gaumāta nāma maguš
[hauv] aduruiyiya
avaθā aθaha
adam Bārdiya amiy [haya] Kuraš puča
hauv Pārsam hamiçiyam akunauš

DB 4.10-12
I Āçina nāma Ûviyiya
hauv aduruiyiya
avaθā [aθaha
adam xšāyaθiya amiy Ûvjiy
hauv Ûvjam hamiçiyam akunauš

DB 4.12-15
[I] Niditabaira nāma Bābiruviya
hauv aduruiyiya
avaθā aθaha
adam Nabukudracara [amiy] haya Nabunaitahuya puča
hauv Bābirum hamiçiyam akunauš

DB 4.15-18
I Martiša nāma Pārsa
hauv aduruiyiya
avaθā aθaha
adam Imaniš amiy Ûvjiy xšāyaθiya
hauv Ûvjam hamiçiyam akunauš

DB 4.18-20
I Fravartinya nāma Māda
hauv aduruiyiya
avaθā aθaha
adam Xšāfrīta amiy Uvaxštaraḥaya taumāyā
adam xšāyaθiya amiy Mādiy
hauv Mādām hamiçiyam akunauš

DB 4.20-23
I Ciçataxma nāma Asagraṭiya
hauv aduruiyiya
avaθā aθaha
adam xšāyaθiya amiy Asagartaiy Uvaxštaraḥayā taumāyā
APPENDIX 2. DARIUS’S INSCRIPTION AT BEHISTUN

hauv Asagartam hamiçiyam akunaüş

DB 4.23-26
I Frāda nāma Mārgava
hauv aduruijiya
avaňą aθaňa
adam xšāyašiya amiy Mārgauv
hauv Margum hamiçiyam akunaüş

DB 4.26-28
[I] *Vahyazdāta nāma Pārsa
hauv aduruijiya
avaňą aθaňa
adam Bārdiya amiy haya Kurauš puça
hauv Pārsam hamiçiyam akunaüş

DB 4.28-31
I Araxa nāma Arminiya
[hauv] aduruijiya
avaňą aθaňa
adam Nabukudracara amiy haya Nabunaitahaya puça
hauv Bābirum hamiçiyam akunaüş

DB 4.31-32
ōťiū Dārayavaus xšāyašiya
imaiy IX xšāyašiyā tayaiy *adam agarbāyam atar imā hamaranā

DB 4.33-36
ōťiū Dārayavaus xšāyašiya
dahayava imā tayā hamiçiyā abava draugadiš *hamiçiyā akunaüş
taya imaiy kāram adurujiasa
pasāvadiš *Auramazdā manā dastayā akunaüş
yaθā mām kāma avaθādǐš [akunavam]

DB 4.36-40
ōťiū Dārayavaus xšāyašiya
tuvam kā *xšāyašiya haya aparām āhay hacā draugū daŕam patipayavvā
martiya [haya] *draŭjana ahatiy avamuela parsā yadiy avatha *maniyāhay
dahayūsusmai duruvā ahatiy

DB 4.41-43
ōťiū Dārayavaus xšāyašiya
ima taya adam akunavam vašnā Auramazdāha hamahayāyā ʔarda akunavam
tuvam kā haya aparām imām dipim patiparsāhay taya manā kartam varnavatām ʔuvām
mātaya *druxtam maniyāhay

DB 4.43-45
ōťiū Dārayavaus xšāyašiya
Auramazdāha *ragam *vārdiyan yaθā ima hašiyan naiy duruxtam adam *akunavam *hamahayāyā ʔarda

DB 4.45-50
ōťiū Dārayavaus xšāyašiya
vašnā Auramazdāha utāmai aniyasčiy vasiy astiy kartam
ava hašayāyā dipīyā naiy nipištam
avahāyārādiy naiy nipištām
mātaya haya aparam imām dipim patiparsātiy avahāyā paruv ədayātiy taya manā kartam naišim ima varnavātaiy duruxtām maniyātaiy

DB 4.50-52
ətiy Դărāvyauš xšāyaŋi
stasy paruvā xšāyaŋiyā yātā āha avaišām avā naiy astiy kartam yaθā manā vašnā Auramazdāha hamahāyāŋ əardā kartam

DB 4.52-57
ətiy Դărāvyauš xšāyaŋi
nūram ūvām vārnavaṭām taya manā kartam
avahā kārāhāyā ətiy mā apaguadaya
yadiy imām hadugām naiy apagaudayāhāy kārāhāyā əāhay
Auramazdā ūvām dauštā biyā utātaiy taumā vasiy biyā utā dargam jivā

DB 4.57-59
ətiy Դărāvyauš xšāyaŋi
yadiy imām hadugām apagaudayāhāy naiy əāhay *kārāhāy
Auramazdātaiy jatā biyā utātaiy taumā mā biyā

DB 4.59-61
ətiy Դărāvyauš xšāyaŋi
ima taya adam akunavam hamahāyāŋ əardā vašnā Auramazdāha akunavam
Auramazdāmaiy upastām abara utā aniyāha bagāha tayaiy hatiy

DB 4.61-67
ətiy Դărāvyauš xšāyaŋi
avahāyarādimaiy Auramazdā upastām abara utā aniyāha bagāha tayaiy [hatiy]
*yaθā naiy arīka āham naiy draujana āham naiy zūrakara āham
naiy adam najmaiya taumā
upariy arṣām upariyāyen
naiy ṣkaušim naiy tunuvatam zūra akunavam
martiya haya hamataxšatā manā viθiyā avam ubartam abaram
haya viyanāθaya avan ufraṣtām aparsam

DB 4.67-69
ətiy Դărāvyauš xšāyaŋi
tuvam [kā] xšāyaŋi haya aparam āhāy martiya haya draujana ahatiy hayavā zūrakara ahatiy avaiy mā dauštā biyā
ufraṣtādiš parsā

DB 4.69-72
ətiy Դărāvyauš xšāyaŋi
tuvam kā haya aparam imām dipim vaināhāy taya adam niyapaiθam imaivā patikarā mātaya vikanahāy yāvā *daθas āhāy avaθādiš paribarā

DB 4.72-76
ətiy Դărāvyauš xšāyaŋi
yadiy imām dipim vaināhāy imaivā patikarā niydiš vikanahāy
utātaiy yāvā taumā [hatiy] paribarāhadiš Auramazdā ūvām dauštā biyā
utātaiy taumā vasiy biyā
utā dargam jivā
utā taya kunavāhāy avataiy Auramazdā ucāram kunautuv

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APPENDIX 2. DARIUS’S INSCRIPTION AT BEHISTUN

DB 4.76-80
θατι Ḍārayavaḵ xšāyaθiya
yadi imām dipim imaiwī patikarā vaināhāy vikanahaṇḍiṁ
utātai yāvā taumā ahati naiydiṁ pariṇarāhāy Auramazdaītaiy jātā biyā
utātaiy taumā [mā biyā]
utā taya kunavāhāy avataiṛy Auramazdā nikātuva

DB 4.80-86
θατι Ḍārayavaḵ xšāyaθiya
imaṛi martiyā tayaṛi adakaṛi avadā *ahatā yātā adam Gaumātam tayam magum avājanam haya Bārdiya
gagaṇatā
adakaṛi imaiṛi martiyā hamataxštāt ānuśiyā manā
Vidafarnā nāmā *Vahayaspaharāhāy puṇaça Pārśa
*Uṭānā nāmā Ṭuṛxarāhāy puṇaça Pārśa
*Gaubaruva nāmā Marduniyaharāy puṇaça Pārśa
Vidarna nāmā Āgābignaharāy puṇaça Pārśa
Bagabuṣā nāmā Dātuvaharṣaṇaharāy puṇaça Pārśa
*Ardumaniś nāmā Vahaukharahāy puṇaça Pārśa

DB 4.86-88
θατι Ḍārayavaḵ xšāyaθiya
tuvar kā xšāyaθiya haya aparām āhāy tayāṁ imaiśām martiyānām taumām *ubartām pariṇarā

DB 4.88-92
θατι Ḍārayavaḵ xšāyaθiya
vaśnā Auramazdāhā ima *dipiciçaṃ taya adama akunavam
patiṣām ariyā utā pavastāyā utā carmā *graftām [āha]
*patiṣāmciy *nāmanāfam akunavam
*patiṣām *uvadātām [akunavam]
utā *niyapaiθiyā utā patiyafraṣtaṇi paiṣiyā mām
pasāva ima *dipiciçaṃ frāṣtāyam vispadā atar dahāyāva
kāra *hamaṭaṭaṭāt

DARIUS’S INSCRIPTION AT BEHISTUN. COLUMN 5

DB 5.1-4
θατι Ḍārayavaḵ xšāyaθiya
ima taya adama akunavam dvitiyāmca *citāmca ṭardam pasāva yaño xšāyaθiya [abavam]

DB 5.4-14
Ūṛja nāmā dahāyāuḥ hauv hamičiṇyā abava
[I] martiya Atamaita nāmā Ḫuriya [avam] maṭiṣtam akunavatā
pasāva adama kāram frāṣiyam
[I] *martiya Gaubaruva nāmā Pārṣa manā badaka avamśām maṭiṣtam akunavam
pasāva Gaubaruva [hadā] kārā aṣiyayeELY Ḫuvam [hamaranam] akunauḥ hadā Ḫuvjaibis
pasāva Gaubaruva Ḫuriya aja uta viyamarda utā tayāṃśām maṭiṣtam agarbāya ānaya abiy mām
utāśim adama avājanam
pasāva dahāyāuḥ manā [abava]

DB 5.14-18
θατι Ḍārayavaḵ xšāyaθiya
avaiṛy Ḫuriya [arīkā āha] utāśim Auramazdā naiy *ayadiya
Auramazdām ayadaiy
vašnā Auramazdāha [yaθā] mām [kāma] *avathādiš akunavam

DB 5.18-20
θātiy Dārayavaush xšāyaṭiya
haya Auramazdām yadātaiy *yānām [avahayā] ahati y utā jīvahayā utā maṭtahayā

DB 5.20-30
θātiy Dārayavaush xšāyaṭiya
pasāva hadā kārā adam ašiyavam abiya Sakām
*pasā Sakā tayai xaudām tigrām baratiy *imaity [patiš mām] *āiša
*yadiy abi y dray *avārasam *draxtā [ava] *hadā *kārā visā viyatarayam
[pasāva] avaiy Sakā [adam] ajanam
aniyam agarbāyam
[aniyā] *basta [ānayata] abiya mām
*utāšām [haya] *maθiṣṭa Skuxa nāma avam agarbāya
*bastām ānaya [abiya mām]
avadā aniyaṃ maθiṣṭam akunavam *yaθā mām kāma
pasāva daḥayauḥ manā abava

DB 5.30-33
θātiy Dārayavaush xšāyaṭiya
[avayi] Sakā arīkā āha utā naiy Auramazdā[šām] *ayadiya
Auramazdām ayadaiy
vašnā Auramazdāha yaθā mām kāma vaθādiš akunavam

DB 5.33
θātiy Dārayavaush xšāyaṭiya
Old Persian - English Glossary

abayapara (*abiyapara): subsequently 
19
abicari: *pasture 7
abī-jāvaya- (<ēj)ay: to add (to: + ābiy + acc.) 4
Abirādu: place in Elam 14
āby: to over, to, toward (+ acc.) 4
*abayapara (abayapara): subsequently 
19
aci/āciy: until, as long as 10
ada-: then 15
adakaiy: then, at that time 5
adam: I 11
afuvā: fear 5
agriya- (or ȧg(a)riya-): loyal 13
*aguru- (Akk. *agurrū): baked brick 
11
ahaya- (<āh)ay: to throw 13
ābmatāh: from there 9
ābmiy: I am 1
ābmaxam: our 3
Ābaramazdā-: Ahuramazdā 1
ai-/: to go 10
Ai'ma-: proper name 7
aita: this (neut.) 4
aitiy < aį- 
āivy- one 5
akumā < ākār: we did 9
akunaiy: past infinitive? 19
akunau- < ākār: made 4
amatāh > ābmatāh
Anāhātā-, Anāhītā-: Anahita 19
aniya-: other; aniya- ... aniya- one 
... another 4
āpītar: among, in (+ acc.) 4
anuṣiya-: a loyal follower 3
anuv: according to (+ gen-dat.), 
along (+ instr.-abl.) 5, 9
ap- fem.: water 7
apa-gaudaya (<gaud: to hide 16
apadāna-: palace, throne hall 11
*apanīyāka- (apanāyāka-): great-grandfather 
19
aparam: henceforth, afterward 15
apataram: further away (from), 
in addition to (+ hācā) 10
apiy: also 15
Arabīya-: Arabia 7
Arakad-a-: name of a mountain 9
araši-: a cubit 4
Araxa-: name of an Armenian rebel, 
son of Haldita- 1
Arbairā-: Arbelo (place name) 9
ardastāna-: window sill 5
ardata- neut.: silver 14
Ardumani-: proper name;
(herodotus: *AspNiches!), son of 
Vahauka- and one of Darius’s six 
helpers 13
Ariya-: Aryan 2
Ariya-ciça-: of Aryan stock 2
Ariyarāmmes-: Ariarhammes 2
ārīka-: evil 3
Armina-: Armenia 4
Arminiyā-: Armenian 1
Arshāda-: place name 12
Arshāma-: Arsames 2
ārīšai: rectitude, righteousness 13
ārīši- fem.: spear 3
ārīšika- (or ārīšika-?): spearman 2
Artaxašāš - masc.: Artaxerxes 2
Artavardiyā-: proper name; one of 
Darius’s generals 6
ārīši (< ārīšah): according to: 
the (universal) Order 5
ārīšvan-: blessed, belonging to or 
acting according to: 
the (universal) 
Order (after death) 5
aruvasta- neut.: physical ability 7
*āsā-, see aspa- 
āsā-bārā-: a rider, on horseback 2
Asagarta-: Sagartia 10
Asagarta-: Sagartia 15
Asagarīya-: Sagartian 10
asān-: stone 14
asman-: heaven 8
asman-: sky 10
aspā-: horse 2
Aspahanāhā: proper name, 
Aspithines 2
āsahiy: near(?) 7
ati-ay < āy: to *pass (near) by 13
ātāyaiy (uncertain reading): *at first 
13
ātāpāga: stone 3
ātāpāgain: fem. ațahpāgain (<- 
lesson 7): (made) of stone 3
Ātuρiyā-: Assyrian 2
Ātuρā-: Assyria 2
āurā: (down) hither 15
ava-<ān: to kill 6
ava-<ān: killed 8
ava-<ākan: to load onto 7
ava-rasā-: to come down to (+ ābiy + acc.) 8
ava-<stāya- (< stāh): to place 7
avadā: thence 9
avadā: there 6
avahaya-rādyā: for this (the 
following) reason 4
avapārā: thither 11
avarda for avā-harda- (< āhard): to
leave, relinquish 15
avafā: thus, in that manner 6
āvā < āvant-: so much 14
avākaram: of such a sort 10
āxāna-: blue-green (turquoise) 14
āxāta-: undisturbed 15
*āyūmān: uncoordinated, *not in 
control (of: + gen.dat.)
avādā < vār-: become known (+ taya 
“that”) 8
avādā < vār-: to make known (+ taya 
“that”) 8
*ā-ai-<vai: to come 6
*ā-bara- < vār: bring (about), 
perform; to bring (things to) 9, 11
Ācina-: proper name 6
Āçiia-: month name (Nov.-Dec.) 12
Ātukanāsha-: month name 9
āhā, āhāh he was, they were 2
āhaya- < āhaya- 
ā-jamīyā (optative) < āgam: to come 
to 9
Ākaufačia-: mountain dwellers, 
tribal name 3
āmāta-: distinguished, noble 3
*ā-na: < ānay: to bring (people to) 
10
Ānāmaka-: month name (the month 
in which the name of God should 
be invoked?) 12
ārāšan: decoration 11
āvahana- neut.: settlement 14
ā-xšan < āxšna act./mid.: to hear 
10
āyadana- neut.: place of sacrifice, 
temple 4
ā-yasa- < āyam mid.: to appropriate, 
assume command of 6
āciy/āciy: until 10
baga-: god 1
Bagabuxa-: proper name; 
Megabyxus, son of Dātuvahaya- 
and one of Darius’s six helpers 13
Bagābiga-: proper name: father of 
Vidarma-, one of Darius’s six 
helpers 13
*baδdayā-, pp. basta- < āband: to bind 
10
baδbaδ: loyal subject 3
bara-, inf. bartanaiy < ābar: to carry 4
Bardiya-: Smerdis 6
barān (< *barzan-): in height, depth 
4
basta-, pp. of *bandaya-: to bind 10
bava- < bāv: to become 5
barzman: - height, the highest 5
Bābiru: - Babylon, Babylonian 2
Bābiruviya: - Babylonian 6
Bāgayādi: - month name 10
bāji: - tribute; bājīm bara: - pay tax (to:
    gen.-dat.) 10
bātugara: - kind of vessel 19
Bāxtiri/-f.: - Bactria 7
brātār: - brother 8
būm: - fem.: earth 10
caξiyā, opt. perf. of v/kar 16
caran: - skin, hide, parchment 17
cartanaiy inf. of v/kar: to do 9
cāξman: - neut.: eye 6
-cā: and; -cā ... -cā: both ... and 7
ci: - indef. rel. pron. 13
Ciξaξtma: - proper name 10
Ciξaxriy: - proper name 7
Ciξπi: - proper name; Darius’s great-grandfather, Teispes 5
citā: - for as long as, however long (+
yāta: [it takes] to); naiy ... citā “not
do not long, not any more” (?) 17
Ciξcyi: - indef. rel. pron. 13
-ciy: too, just 6
ciyākaram: - of what sort 8
citū/tyam: a third time 14
Ciξā: - Susa 11
dacara: - tacara: 9
dadā: - <vādā: to give 5
Daha: - name of a district and its
persons; Dahistan, Dahians 18
dahayau: - fem.: land, country 3
daiξa: - (foreign) god 8
daξvadāna: - neut.: place of (worship of
foreign) gods 8
*danuva: - to flow 13
daraniyā: - neut: gold 11
daraniya-kara: - goldsmith 11
darga: - long 8
dargam adv. - for a long time 8
daršam: - strongly, vigorously, very 6
daršnu: - <vdarš: to dare 13
dastid: - hand; + kar: “place in sb.’s
hands, surrender (sb.) to” 7
dastakarta: - property 17
- masc.: *capable (uncertain) 17
dauξtār: - acc. + vah: to be pleased
with, friendly to 6
Dāξarši: - proper name 6
dāνā-dān: - <vśnā: to know (sb.) 10
dāraya, aor. daris: - <vdar: to hold, have;
stay near, dwell in/at 4, 7
Dārayaβ: - Darius 1
dāriya: - <vdar: to be held (passive)
10
dāru: - wood (ebony) 11
dāta: - neut.: law 2
Dātuvaβaya: - proper name 6
-dim: him 9
dīξ: them (acc.) 9
dīξdi: - fortress 6
diξ-ciξa- neut.: form of writing(?) 17
diξt-fem.: inscription 13
dīξdy imper. of v/vain, day/dī: to see,
look at 10
dinā (or dinā), pp. digā: to take
away, rob sb. of sth. (+ acc. +
acc.) 6
draug: - the Lie 7
drajuana: - lying, liar 3
*draξtξa: - tree (trunk) 27
drayah - neut.: ocean 7
Dubāξa: - place name 22
duruξiy, pp. duruxta: <vdraug: to
tell (a) lie, deceive 6
duruxa: - healthy, whole 7
duruξa, pp. of duruiya: - false (lit.
“lied up”) 2
duξiyāξa-neut.: bad year (famine) 9
duξkarta: - something badly done, evil
deed 8
duξvaξita: - <du-u-vα-i-śα-[x]-ma>,
superl. of dūrα- longest, most
enduring 11
duvuξa: - (palace) gate, court 13
duvuξ: - gate, portal 4
duvuξtaranam: (always) before and
still (now), from the beginning till
now 3
duvuξt/tyam: a second time 4
dūξa: - far, long-lasting 11
dūξadāξ: from far 11
dūξaid adv: far 15
fra-haju: - to hang out for display 11
fraξara: - avaricious (usurper) 7
fra-iξaśa: - <fra + v/ai: - to send (+ acc.
of place; + abhi + acc. of persons)
4
fra-ju: - <v/ajan: cut off 10
fra-jaξ: - to cut off 8
frajāξ: - to cut off 8
framāξ: - intelligence, thought(?) 10
framāξam, pp, of fra-māξa-
framāξar-: commander 5
fra-māξa-mīd, pp. framāξam <v/ma:
to order 6
fra-naya: - <v/nay: to bring forth 7
*fra-sahaya: - (only imperf. <fra-ra-a-
-sa-ha-[x]> <v/sah: to be built 11
fra-stāξa: - vstāξ: to send out 17
fraξa: - excellent, wonderful 5
fratama: - foremost 7
fraξara-, fraξar: - superior, better 3
frataram, in: hacā ... frataram on this
(that?) side of (?) 9
fraξita: - <v/par/sfraβ: to be punished
16
Fravartix: - proper name; Median rebel,
Phraortes 7
fravat: - down(ward) 11
frāξbāξa - <fra:vbar: he gave 4
Frāξa: - proper name; Margian rebel 7
Gaduta: - place name 22
gaiξa: - herd, livestock 7
gam-, aor. -jam-., pp. haξgmata-
Gaξdāξa: - Gandhara 7
garbāξa: - <v/garβ:grab; to seize 5
Garmapada: - month name 9
gasta: - foulness 8
gauta: - <v/gaut: mid.: to call oneself
6
Gaubaruxv: - proper name; Gobryas,
one of Darius’s six helpers 12
Gaumāξa: - proper name 6
gauξa: - ear 10
gāξu: - place, throne 7
*grαξta, pp. of garbāξa: - seized,
grasped
haξa: from (prep. + inst.-abl.) 3
haξma: from me 6
hadā + instr.-abl.: together with
(poor) 9
hadīξ: - neut.: palace 11
haduξξa-haduξξa: - testimony 10
haξgmatα, pp., see haξgmata-
Hagmatāξa, see Haξgmata
hainξa: - (enemy) army 2
hakaram: once 5
Halδita: - an Armenian, father of the
rebels Araxa- 1
ham-dāξa-yam: - to consolidate(?) 6
ham-tξξa: - <v/λξš: mid.: to work
hard 6
hama: - one and the same (with
pronominal fem. gen.-dat.
hamahāξa): 5
hamapitαr: - having the same father
(as + gen.-dat.) 8
hamaran: - neut.: battle 3
hamaranα-kara: - a fighter 7
hamiξiya: - rebellious, inimical 2
hamatαξa: - having the same mother (as +
gen.-dat.) 8
haξgmata- pp. <ham-gamatα: to come
together 12
Haξgmataξa: - Ecbatana, Hamadan 11
haξkarta: - sth. achieved, achievement
5
Haruxv: - Arachosis 7
Haraξa: - Areia, Herat 7
haruv: - entire, whole 5
haξiya: - true 2
haξta: - hind-ta
hauξ: he (nom. sing. masc.) 4
Haxāmanīša-: Achaemenes 5
Haxāmanīšiyya-: Achaemenid 1
haya-, taya-: relative pronoun 4
hayāpare (paty hayāpare) adv.: once again 15
hāzān-: tongue 2
hi-, see also ḫa-
Hīḍu-: India 2
Hīḍuvida-: Indian 19
hiṣṭa- < ṣvā (mid.): to stand 6
hu-bartam bara-: to treat well 4
hu-bartam pari-barā-: keep in great honor 13
huçāra-: easy 5
hufrastam = hufrastam parsā-: punish well 13
hu-martiya-: with good men, having good men 4
hu/uvnara- neut., hu/uvnara-: talent, ability 14
huš-hamaranakara-: a good fighter 2
huška-: dry 15
hu-štadu-: satisfied, happy 13
hu-tamunviyaniya-: a good archer 2
huvadāta-: *lineage 17
huvaipasiyya-: self 18
huv-āristika- (uv-āristika-?): a good spearman 2
huv-asama = huv-asama-: with good horses, having good horses 4
huv-asabāra: a good rider 2
huv-asapa = uv-asapa- 3
huvaxshatara-: proper name;
Cyaaxes, Median king 2
huvādaiyana-: place name 19
huvaipasiyya-: own 6
huvmārshiyya-: self-dead, i.e., without foreign intervention 9
huvārazma-: Chorasmia 7
hu[(v)ja-: Elam, Elamite 2
hu[vjyya-: an Elamite 6
huvnara- neut., hvvnara-: talent, ability 3
i- > ay-
idhā: here 8
imā-: this 2
Imani-: proper name; an Elamite 7
isvā-: battle-axe 4
išti- fem.: sun-dried brick 11
iyam: this (nom. masc., fem.) 2
Izalā-: place name 7
jadīya- < ṣjad: ask (sb. for sth.: + acc. + acc.) 4
jān-ja- < ṣjan: strike, smite 4
jaštār-: crusher, striker (of: + gen.-dat.) 6
jiyamna-, only in: jiyamnam paty: on the last day of the month 13
jīva- < ḫjīv: live 8
jīva-: alive 5
ka-, rel. pron., only in: tuvam kā ... haya: you who 15
Kaቡījiya-: Cambyses (king of Persia) 6
kamna-: few 8
Ka turno da-: name of land 8
kaniya-, pp. ka-ta-, inf. ka[tanaiy < ḫkan: be dug 11
ka[tanaiya, infin. of kaniya- < ḫkan: to dig, be dug 13
kapautaka-: blue 2
Karāka-: Carian 10
Karmanā-, Kerman, Karmania 11
karvūka-: artisan, craftsman 11
kara-: a measure of weight = 83.33 g.
karta-, pp. of vkar-: done, made, work 5
kaściy: anybody 13
Katputaka-: Cappadocia 7
kaufa-: mountain 9
kayāda-: astrologer 8
kāma-: to wish, please (+ acc. of subject) 6
Kāpiśakānī-: name of a fortress 6
kāra-: the people, army 2
kāsaka-: glass 2
kāsakaina-: (made) of glass 3
Ku turno du-: place name 9
Kuganakā-: place name 7
kunau-kun-, perf. cax-, pp. karta-, infin. cartaniya < ḫkar: to do 4
Kuru-: Cyrus 6
Kūša-: Ethiopia 9
Kūšiya-: Ethiopian 10
Lab(a)nāna-: place name 11
Maciya-: Makranian 3
magu-: magian 6
-maiy: me (gen.-dat.) 4
Maka-: Makran 3
manah- neut-: mind, thought 8
manauvi-: angry, vengeful, hot-tempered (?) 6
manā: me, my, mine (gen.-dat.) 4
maniya- < ḫman mid.: to think 5
Marduniya-: proper name; father of Gaubaruva-, one of Darius’s six helpers 13
Margu-: Margiana 7
Marika-: young man 8
Martiya-: proper name 7
martiya-: man 2
marjia- < ḫmar (cf. marţa-): to die 9
marţa-: dead 5
māska-: inflated cow hide (used for ferrying) 7
maṭiśa-: greatest 4
maya-: nail, doorknob 3
mā: let not 9
Māda-: Media, Median, Mede 2
māhi-: month 9
māṃ: me (acc.) 4
mānya-, mānaiya- < ḫman: to await, wait for 8
māniva-: household(? 3
Mārgava-: Margian 8
Mārū-: name of town 8
miṭā-: kunau- to do sth. wrong to (+ acc.) 4
Mīrā-, Mītra-: Mitra 19
Mudrāya-: Egypt, Egyptian 6
mu turno da-: to flee 9
Nabukudrāca-: Nebuchadrezzar 6
Nabunaita-: proper name; last (Neo-) Babylonian king, Nabonidus, Nabū-na‘i 6
Nadiṭtabaīra-: proper name;
Babylonian rebel, Nidintu-Bēl 6
naiba-: good, beautiful 2
nāy: not 2
napat-: grandson 5
*nau- (only restored): ship 13
naucaina-: of cedar 11
navama-: ninth 5
nay- see ā-nay-
nayāka- (for *niyāka-): grandfather 19
nāh-: nose 8
nāman- neut.: name 6
*nāmanā-: *genealogy 17
nāvīya-: deep (so as to require ships, or similar, to cross; cf. Sogdian nāyuk “deep” 7)
ni-cāraya- < ḫcay (< sray): put back in place, restore 9
nī-ay- < niś + ḫay: to go out 9
ni-kan-: to destroy 8
nipadī: in pursuit (of: + acc.) 11
ni-pišta-, pp. of paiṭa-: written 12
ni-rasa- vras: to come down 15
ni-sayā- < ḫsā: to bestow (upon: + uparī + acc.) 4
Nisāya-: place name 13
ni-stāya- < ḫstā-: to lay down, order (+ infinitive) 12
ni-sādaya- < ḫḥad/sād: to set down 10
niyāka-: grandfather 11
nūram: now 16
paīśiṇā ( + acc.): before, in the presence of 4
Paśiṇāvā-: place name 9
paśiṇā-: before 17
paīṭa- (or pi turno da- < ḫpa: to paint 11
parā-aya-ī/-< ṣvay: go (forth) 8
parābā: beyond (+ acc.) 4
paradayaadā-, for *paridaidā?: 7
*pard: garden, pleasure spot 19
para-drayaāb: beyond the sea 10
paraia- pp. < para-aya-ī/-: go off 12
paranam: previously 15
parataram: farther away, beyond 15
parā-bara- < ṣvar: to carry away 7
parā-gmata- < ṣvay/gam: gone far (partic.) 15
parā-rasa < ṣras: to arrive 6
*pārā-yātaya-?: 17
Paraga-: name of mountain 22
pari-ay-ī/- < ṣvay: to behave 9
pari-bara- < ṣvar: to reward 9
pariy + acc.: about, concerning 4
parīyana-: behavior 3
parsa- < ṣpars/rañhat: to ask, punish 9
partana- neut.: fight, conflict 13
Parthava-: Parthia, Parthian 2
paru-: much, plur. many 2
paruvu-: former 14
paruvam: of old, before 5
paruviyataāb, in: hācā paruviyataā: from before, from old 3
paru-zama-: of many kinds 3
pasā: after (+ acc., or gen.-dat.) 4
pasāva: afterward; pasāva yaññath “after” (in past narrative) 6
pastī-: foot soldier 2
patikara-: representation, statue, picture 3
pati-bara- < ṣvar: to bring back 14
pati-frātiya- = -frasiya- < ṣpars/rañhat: to be read 17
Patigrabanā-: place name 19
pati-jan- < ṣvān mid.: to fight 15
patipadam <kar: to reestablish, to put back where it belongs 14
pati-paya- ṣpā mid.: to guard (oneself) 16
pati-para- < ṣpars/rañhat: to read 15
pati-xāya- < ṣvāṣā mid.: to rule over (+ gen.-dat.) 5
-patī-: too 7
patiyavahyā- mid.: to implore somebody for help, to pray to (+ acc.) 6
patiy-ay- < ṣvay: to come to 7
pati-zhaya- ṣzhā: to counter-demand 16
patiṣ: against (+ acc.) 4
patiṣam: in addition 17
pavastā-: clay tablet 17
pañītim: path 15
paya- < pā- pā-, pres. paya-, pp. pāta- < ṣpā: to protect 8
pādā(-a): foot 10
Pārās-: Persia, Persian 2
Pīrāva-: the Nile 6
piru-: ivory 14
pitar: father 5
piṣa-, pp. of paiṭa- (piṭa-): to paint 14
puca-: son 1
Putāya-: Libyan 10
ragam *vardiyā- mid.: to swear 5
Rāgā-: Rhaga, Ray 11
rasa- < ṣras: to arrive 8
raucah- day 9
rautāb (nom.-acc. sing. of rautan- neut.): river 6
Raxā-: name of a town in Persia 6
ra疱a- ? 8
rāddy: from, by, on account of 15
rāsta-: right 2
saiyama-: silver 19
Saka-: Scythian, Scythia 3
Sikayauvaṭi-: name of a fortress in Media
siñkabu-: carmelian 14
skauṭi- = skauṭi-: weak, poor 16
Skudra-: a people north of Greece
(Thrace, Thracian?) 10
Skua-: proper name; Scythian rebel
Sparda-: Sardis 7
Spardiya-: Sardian 11
spāyaṭiya-: *army camp 15
stāba- < ṣvāmba: < ṣvamb: to rebel 11
sāna-: *nische 13
stūnā-: column 7
Sugda-: Suguda-: Sogdiana 9
Suguda- = Sugda-: Sogdiana 7
-sāyi: him (gen.-dat.) 9
-sāyi: his, her, its (gen.-dat.) 5
-sām: them, their (gen.-dat.) 5
śiṭyāṭa- for śiṭyāṭa- 20
-sim: him 7
śiṭyāva- < śiṭyav: to go 6
śiṭyāṭa-: happy, blissful 3
śiṭyāti: peace, happiness 10
-śiṭ: them 6
śkauṭi- = skauṭi-: weak 8
tacara-, dacara-: palace 6
takabarā-: petasos-bearing 10
tanū- fem.: body, self 7
tarñh: through, via (+ acc.) 4
tarsa- < ṣvars: to fear (+ hacā + inst.-abl.) 7
tauman- neut.: power, capacity 6
taumā-: family 3
tauviṭyah-: stronger, mightier 8
*taxma-: brave 2
Taxmāspāṭā-: “having a brave army”
proper name 10
taya: that (conjunction) 8
tayai: who (nom. plur. masc.) 3
Tāravā-: place name 22
tāva- < ṣvāt: be capable of 4
tigra-: pointed 3
tigra-xauḍa-: wearing pointed hats 3
Tigrā-: Tigris 6
tunuvatī-: mighty 4
0aḍaya- < ṣvāąd: to seem (to: + gen.-dat.) 15
0āha-, infin. 0aṣtanaiy < ṣvāh: say, speak, announce (to: gen.-dat.) 6
0aḥya- < ṣvaḥ: be said (by: + hacā, to: gen.-dat.), be announced (as), be called (+ nom.) 3, 4
0akata-: passed 4
0anuvaniya-: archer (lit. bow-man) 2
0ard- (or 0arad-) fem.: year 5
0armi-: timber 11
0aṭtagu-: Sattagidia 7
0ava- < ṣvāv: to burn (intr.) 14
0ā- < ṣva- 0āigracī-: month name 12
0ātiy < 0aṭatiy < ṣvāh: he says 4
0ikā-: gravel 11
0ūxra-: proper name; a Persian , father of Utāna 13
0ūdravāhara-: month name 14
ubā: both 10
ud- pata- < ṣvat: to rise up (in rebellion) 6
Ufrāṭī-: Euphrates 9
upā- < ṣvāy: to come close to 13
Upadarma-: proper name 6
upariy-ay- < ṣvāy: to abide (by: + inst.-abl.) 14
upariy: in, on, above 4
upastā-: assistance, aid; + bar-: “to bear aid” 6
upā + acc.: under = during the reign of 4
ustaṇā-, ustaṇ.cnā-: staircase (with carved reliefs?) 19
uṣ (nom.-acc. dual): consciousness, intelligence 8
uṣa-bārī-: camel-borne 7
Utāna-: proper name; Otanes, son of 0ūxra-, one of Darius’s six helpers 13
utā: and; utā ... utā: both ... and 2
Uyamā-: name of a town 6
uzmāyāpati-kar-: to impale 7
vaṣaṭara-: shield-bearer 2
Vahauka-: proper name; (Ochus)
father of Ardumani-; one of Darius’s six helpers 13
Vahayazdāta-: proper name; rebel 6
*Vahayaspara-: proper name; father of Vidafarnah, one of Darius’s six helpers 8
vaina- < vāvain: to see 4
vaja- < vāvaj: to gouge out 10
vaniiya-: to be filled (poured) in 11
vardana- neut.: town 6
*vardiya-: see raga *vardiya- 5
Varkāna-: Hircania, Gurgān 7
varnava- < vāvar mid.: to choose 15; + pers. pron. acc.: to believe (see grammar) 6
vasiy: greatly, mightily (only form of this word) 2
vaśnā (instr.-abl. of *vaśar): by the greatness of (often translated as: by the favor of, by the grace of; see lesson 9) 1
Vauinisa-: proper name; a Persian
vayam: we 3
vaśaraka-: great 1
vā: or; vā: vā “either … or” 13
Vidarna-: proper name; Hydarnes, son of *Vahayaspara-, one of Darius’s six helpers 8
vi-kan- < vikan: to destroy 4
vi-mard- (<vāmard-): to wipe out, destroy 11
vi-nasta-: offense 9
vi-nāñayā- < vānāθ: to do harm, do wrong 9
Viṇḍafarnah: proper name; Intaphernes, one of Darius’s six helpers 13
visa-: all 9
visa-dahayu-: of all nations 4
vispādā: everywhere 14
vispa-zana-: of all kinds 5
Viṃsauabati-: name of town 21
Viśtaṣpa-: proper name; Hystaspes, Darius’s father 1
vi-taraṇā- < vītā: to cross over 6
viθ- fem.: house 5
Viṅgāna-: proper name; Persian satrap of Arachosia 12
Viṅyakana-: month name 9
xaudā-: hat 3
xraθu-, xratu-: wisdom, intelligence 12, 13
xšaça-: neut.: (royal) command, empire 3
xšaçapāvan(t)-: satrap 8
xšap- fem.: night 16
xšaya- < xśā mid.: to rule, control (+ gen.-dat.) 13
Xšayaqšā- (Xšayāqšā) masc.: proper name; Xerxes, son of Darius 2
xšayamna- < xšā (see lesson 13): being in control 9
Xšaṇīra-: proper name; a Mede 7
xšaṇīya-: king 1
xšāna- < xšāṇā: to know 15
xšutu-: pleased 9
yaciy: whatever 10
yada- < yādā mid.: to sacrifice to (+ acc.) 5
Yadā-: Anshan 9
yaddāyā: where(ever) 16
yadīv: or 9
yadīy: if, when 5
yakā-: yak tree, sissoo 11
yaniiy: where, in which 14
yaṭā: as, than, when 5
yaṭā: so that 6
yaudāṭī- (fem.): (being) in turmoil 10
Yauna-: Ionian, Greek 7
Yautiyā-: place name 22
yauvīya-: canal 13
yāna- neut.: boon, favor, gift (dā- “grant,” jadiya- “ask”) 4
yahū-: sorcerer 8
yātā: until 6
yāṭā: as, than, when 5
yāṭā: so that 6
yaudāṭī- (fem.): (being) in turmoil 10
yāumani-: yāumaini-: coordinated, being in control 10
yāvā: as long as 14
Zāzāna-: place name 13
Zraṅka-: Drangiana 7
zūra-: neut.: crooked deed, wrong(doing) 4
zūra- kar.: to wrong 6
zūra- kara-: doer of crooked deeds, crook, wrong-doer 13
Zūza-: place name 21
ENGLISH - OLD PERSIAN GLOSSARY

?: *parā-yātaya-: 17
abide (by, + inst.-abl.): upariy-ay-: 14
ability, physical: aruvasta-: 7
ability: hu-\text{u}v\text{a}-\text{nara}-, hu-\text{u}v\text{a}-\text{nara}-: 14
about: pariy + acc.: 4
above: upariy: 4
according to (+ gen.-dat.): anuv: 5, 9
Achaemenes: Hāxāmānīša-: 5
Achaemenid: Hāxāmānīšīya-: 1
achievement: ha\text{u}kārtā-: 5
add (to; + abiy + acc.): abī-jāvaya-: 4
addition, in: pātisam: 17
after (+ acc. or gen.-dat.): paras: 4
after (in past narrative): pasava yaftā:
6
afterward (in past narrative): pasava:
6
afterward: aparam: 15
against (+ acc.): pātis: 4
agility: aruvasta-: 7
aid: upastā-: 6
alive: jīva-: 5
all: visa-: 9
along (+ instr.-abl.): anuv: 5, 9
also: apiy: 15
among, in (+ acc.): a\text{u}tar: 4
and: -cā:
and: utā:
angry: manauvi-: 6
announce: ðauha-: 6
Anshan: Yadā-: 9
anybody: kašciy: 13
appropriate: ā-yasa-: 6
Arabia: Arabāya-: 7
Arachosia: Harab\text{u}v\text{a}\text{i}tārī-: 7
Arbel: Arbairā-: 9
archer: ūanuvanīya-:
archer, good: Hu-ūanuvanīya-:
Area: Harāva-: 7
Ariaimes: Arijāramma-: 2
Armenia: Armina-: 4
Armenian: Arminiya-: 1
army (enemy): hainā-: 2
army: kāra-: 2
arrive: parā-rasa-: 6
arrive: rasa-: 8
Arsames: Aršāma-: 2
Artaxerxes: Artaxaśaça-: 2
artisan: kārmuvaka-: 11
Aryan: Ariva-: 2
as long as: yāvā: 14
as long as: aciy/acyi: 10
as: yāftā: 5
ask (sb. for sth.; + acc. + acc.): jadiya-: 4
ask: pārṣa-: 9
Aspathines: Aspavanah-: 2
assistance: upastā-: 6
assume command of: ā-yaśa-: 6
Assyria: A\text{b}urā-: 2
Assyrian: A\text{b}uriya-: 2
astrolabe: kāyāda-: 19
await: mānaya-, mānaiya-: 8
Babylon, Babylonian: Bābiru-: 2
Babylonian: Bābiruviya-: 6
Bactria: Bāxtrīrī-: 7
bad year: dūsiyāra-: 9
badly done, something: du\text{u}kārtā-: 8
battle-axe: isuvā-: 4
battle: hamaranā-: 3
be able: tāvaya-: 4
bear aid: upastām bar-: 6
become: bava-: 5
before and still (now):
duvitāparamam: 3
before, from: hacā paruviyatāb: 3
before, in the presence of: paśiyyā (+
acc.): 4
before: paśiyyā: 17
before: paruvam: 5
behave: pari-ayi-: 9
behavior: parfyana-: 3
believe: varnava-: 6
bestow (upon; + upariy + acc.): ni-
saya-: 4
better: fratara-, fratara-: 3
beyond (+ acc.): para: 4
beyond the sea: para-draya\text{b}: 10
beyond: parataram: 15
bind: *ba\text{u}daya-: 10
blessed (after death): artāvan-: 5
blissful: šiyāta-: 3
blue-green (turquoise): axšaina-: 14
blue: kapatauka-: 2
body: tanā- fem.: 7
boon: yāna-: dā “grant,” jadiya-
“ask”: 4
both ... and: -cā ... -cā: 7
both ... and: utā ... utā: 2
both: ubā: 10
brave: *taxma-: 2
brave: *taxma-: 10
brick, baked: *aguru-: 11
brick, sun-dried: īsti-: 11
bring (about): *ā-barā-: 9, 11
bring (people to): *ā-naya-: 10
bring (things to): *ā-barā-: 9, 11
bring back: pāti-barā-: 14
bring forth: fra-naya-: 7
brother: brātar-: 8
built, be: *fra-sahaya-: 11
burn (intr.): ōvā-: 11
call oneself: gauba-: 6
call: be called 3, 4
Cambyses: Ka\text{b}hūjīya-: 6
camel-borne: uṣa-bāri-: 7
camp, *army: spāyātiya-: 15
canal: yauvīya-: 13
capable: tāvaya-: 7
capacity: tauman-: 6
Cappadocia: Kapatuka-: 7
Carian: Karka-: 10
Carmania: Karmāna-: 11
carnelian: sīkipakru-: 14
carry away: parā-barā-: 7
carry: bara-: 4
cedar, of: naucaina-: 11
choose: varnava-: 15
Chorasmia: ūvārazm-: 7
clay tablet: pavastā-: 17
clockwise(?): fraharavam: 7
column: stānā-: 7
come (to): ā-jam- aor.: 9
come close to: upa-ay-: 13
come down to ( + abiy + acc.): av-
rasa-: 8
come down: ni-rasa-: 15
come to: pati-ay-: 7
come together: ha\text{b}gmāta-: 12
come: *ā-ai-: 6
command, (royal): xṣaça-: 3
commander: frāmātar-: 5
concerning: pari + acc.: 4
conflict: partana-: 13
consciousness: uṣī (nom.-acc. dual.):
8
consolidate(?): ham-dārava-: 6
control (+ gen.-dat.): xṣāya-: 13
control, being in: xṣāyamna-: 9
control, being in: yāumani-: 10
control, not in (of + gen.-dat.):
*ayāumaini-:
coordinated: yāumani-: 10
counter-demand: pāti-zbaya-: 16
country: dahayau- fem.: 3
craftsman: kārmuvaka-:
crook: zāra\text{b}kara-: 13
cross over: vi-taraya-: 6
crusher (of; + gen.-dat.): ja\text{b}tar: 6
cubit: araśi-: 4
cut off: fra-jan-: 8
cut off: fra-jan-: 10
Cyaxares: ūvāxšatara-: 2
Cyprus: Kuru-: 6
Dahian: Daha-: 18
Dahistan: Daha-: 18
dare: daṅšnav-: 13
Darius: Dārayava\text{b}u-: 1
day: raucah:- 9
dead: marta:- 5
decieve: durujya:- 6
decoration: āraḏjana:- 11
deep: nāviya:- 7
depth, in: bāršānā: 4
destroy: ni-kan:- 8
destroy: vi-kan:- 4
destroy: vi-marda- (-marda-): 11
die: marīyā:- 9
dig, be: kaniya:- 13
distinguished: āmāta:- 3
do sth. wrong to (+ acc.): miṯāb-
kunau:- 4
do: kunau/-kun:- 4
done: karta:- 5
doorknob: mayuxa:- 3
down(ward): fravatāb: 11
Drangiana: Zraḵkā:- 7
dry: ḫuškā:- 15
dwell in/at (+ acc.): dārāya:- 4, 7
ear: gausa:- 10
earth: būm:- 10
easy: ḫūcāra:- 5
Ecbatana: Haḏgormātna:- 11
Egypt: Mudrāya:- 6
Egyptian: Mudrāya:- 6
either ... or; vā ... vā: 13
Elam: bU(v)ja:- 2
Elamite: bŪjvīya:- 6
empire: xšaṣa:- 3
endeavor: *ā-bara:- 9, 11
entire: haruva:- 5
erly: ḥarām:- 6
Ethiopia: Kūša:- 9
Ethiopian: Kūšiyā:- 10
Euphrates: Ufrātū:- 9
everywhere: vispadā:- 14
evil deed: duḵšarta:- 8
excellent: frašā:- 5
eye: cašman-neut: 6
false: duruxta:- 2
family: taumā:- 3
famine: dušiyāra:- 9
far, from: dūrāda:- 11
far: dūra:- 11
far: dūray: 15
farther away: parataram: 15
father: pitar:- 5
favor: yāna:- dā- “grant,” jadiya- “ask”: 4
fear (+ hacā + inst.-abl.): tarsa:- 7
fear: afvā:- 5
few: kamna:- 8
fight: paiti-jān:- 15
fight: partana:- 13
fighter, good: būš-hamaranakara:- 2
fighter: hamaranaka-kara:- 2
filled (poured) in, be: vaniya:- 11
first, *at: afaiya (?): 13
flee: mūthā: 9
flow: *danuva:- 13
follower, loyal: anušiya:- 3
foot soldier: pasti:- 2
foot: pāḏ(a):- 10
foremost: fratama:- 7
form of writing(?): *dipic-iča:- 17
former: paruva:- 14
fortress: didā:- 6
foulness: gasta:- 8
friendly to, be: daustar- + acc. + vāh: 6
from (prep. + inst.-abl.): hacā: 3
from, by, on account of: rādiy: 15
further away (from), in addition to (+ hacā): apataram: 10
Gandhara: Gaḏdāra:- 7
garden, pleasure spot: paradaydā:- 19
gate (palace), court: duvara:- 13
gate: duruva:- 4
genealogy: *nāmanāfā:- 17
gift: yāna:- dā- “grant,” jadiya- “ask”: 4
give: dadā: 5
glass, (made) of: kāsakaina:- 3
glass: kāsaka:- 2
go (forth): para-ay/i/-: 8
go off: para-ay/i/-: 12
go out: njī-ay/-: 9
go: ahi-/i/-: 10
Go: niya:- 6
Gobryas: Gauvaruva:- 12
god (foreign): dava:- 8
god: baga:- 1
gold: daranīya:- 11
goldsmith: daranīya-kara:- 11
gone far: parīg-mata:- 15
good, beautiful: naiba:- 2
gouge out: vaja: 10
grandfather: niyāka:- 11
grandson: napat:- 5
grelē: 6kā:- 11
great-grandfather: *apaniyyāka:- 19
great: važarka:- 1
greatest: maḏišta:- 4
greatly: viyā:- 2
greatness of, by the: vašnā: 1
Greek: Yauna:- 7
guard (oneself): pāti-paya:- 16
Hamadan: Haḏgormatāna:- 11
hand: dasta:- 7
hang out for display: fra-haja:- 11
happiness: šiyāta:- 10
happy: šiyāta:- 3
harm, do: vi-nāfaya:- 9
hat: xaūdā:- 3
have: dāraya:- 4, 7
he (nom. sing. masc.): hauv: 4
healthly: duruva:- 7
hear: ā-xšnā:- 10
heaven: asman:- 8
height, in: bāršānā: 4
height, the highest: bārzmān:- 5
henceforth: aparam: 15
Herat: Haraiva:- 7
herd: gafoilā:- 7
here: idā: 8
hide: apa-gaudaya: 16
hide: carman:- 17
hither: aurā: 15
hold: dāraya:- 4, 7
honor, keep in great: bū-bartam pari-
bara:- 13
horse: aspa:- 2
horses, having good: buv-asa = buv-
aspā: 4
horses, with good: buv-asa = buv-
aspā: 4
hot-tempered: manauva:- 6
house: višt- fem.: 5
household(?): māniya:- 3
Hydarnes: Vidaṁna:- 8
Hyrcania, Gurgan: Varkāna:- 7
Hystaspes: Vištāspa:- 1
I: adam: 1
if: yadiy: 5
impale: uzmayāpatis kar:- 7
implore somebody for help (+ acc.):
patiy-avahaya:- 6
in: upariy: 4
India: Ḫpdu:- 2
Indian: Ḫpduya:- 19
inflated cow hide (used for ferrying):
masākā:- 7
inimical: hamičiya:- 2
inscription: dipi/- fem.: 13
Intaphernes: Viḏafarnāb:- 13
intelligence(?): framān:- 10
intelligence: uši (nom.-acc. dual): 8
intelligence: xraθu-, xratu:- 12, 13
Ionian: Yauna:- 7
ivory: piru:- 14
just: -ciy 6
Kerman: Karmāna:- 11
kill: ava-jān:- 6
killed: ava-jāta:- 8
kinds, of all: vispa-zana:- 5
kinds, of many: paru-zana:- 3
king: xšāyaḵiyā:- 1
know (sh.): dānā-dān:- 10
know: xšnāsā:- 15
known, become: azdā (+ taya “that”): 8
known, make (+ taya “that”): azdā
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