LESSON 1

OLD PERSIAN AND OLD IRANIAN.

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

  Old Persian was the language of a group of Iranians who in the Achaemenid period settled in the area of modern Fārs, which the Greek historians and geographers called Persis, an area under Elamite control with its capital at Anzan/Anšan. We do not know when or how the Old Persian-speaking tribes came from Central Asia to southwest Iran, where they are found in the historical period. The only clue is the mention of the Parsuwa in the area of Lake Van in the records of Ashurnasirpal (883-859 B.C.E.); in 835 B.C.E. Shalmaneser (858-824 B.C.E.) is said to have received tributes from 27 kings of Parsuwa.
  The extant Old Persian texts all date from the 6th to the 4th century. They are written in a cuneiform script, probably invented under Darius for the purpose of recording his deeds. It was the first cuneiform script to be deciphered and provided the clue to the decipherment of all the other cuneiform scripts. The Old Persian language as we know it from the inscriptions (5th-4th cents.) was already about to change into Middle Persian, as we can see from the late inscriptions, in which "wrong" endings (from an Old Persian point of view) are common. It is therefore probable that Old Persian had already been spoken for a few centuries before this time, that is, throughout most of the first half of the first millennium B.C.
  The late inscriptions probably record a post-Old Persian language in its own right, a "post-Old Persian" or "pre-Middle Persian," the predecessor of Middle Persian as known from the 1st century B.C.E. on. Characterizing this language simply as "incorrect Old Persian" fails to acknowledge the natural evolution of language, as if modern English were simply incorrect Middle English, etc.
  Middle Persian (or Pahlavi) is mainly known from the official inscriptions of the Sasanian period (ca. 240-621 C.E.) and the literature of the Zoroastrians. Old Persian and Middle Persian are the ancestors of New Persian (Fārsi).

  In northwestern Iran, **Median** was spoken, which is known from numerous loanwords in Old Persian. We know nothing about its grammar, but it shares important phonological isoglosses with Avestan, rather than Old Persian. The Medes, too, are first mentioned in the Assyrian annals. Tiglath-Pileser III (744-727 B.C.E.) refers to the Mātai, Medes, as the "mighty Medes" or the "distant Medes." At the battle of Halule on the Tigris in 691 Sennacherib (704-681) faced an army of troops from Elam, Parsuwa, Anzan, and others. In the Vassal Treaties of Esarhaddon (680-69 B.C.E.) and elsewhere "kings" of the Medes are mentioned.
  Under the Median rule (ca. 700-522) 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 Raγā," if that is to be identified with Ragā in Media of Darius's Bisotun inscription and the town of Ray just south of modern Tehran, but that is wholly uncertain.

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[1] Another explanation of the mixture of dialects in Old Persian could be that Old Persian had assimilated elements from Avestan, with which the Achaemenids were apparently familiar.

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

SCRIPT. ORIGIN.

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

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

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

SCRIPT. WRITING SYSTEM.

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

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

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

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

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[2] Reading proposed by R. Schmitt.

[3] C = consonant, V = vowel.

THE SYLLABARY.

Ca		**Ci**		**Cu**	
𒀀	\<a\>	𒄿	\<i\>	𒌋	\<u\>
	\<ǎ\>				
	\<ba\>				
	\<ca\>				
	\<ça\>				
	\<da\>		\<di\>		\<du\>
	\<fa\>				
	\<ga\>				\<gu\>
	\<ha\>				
	\<ja\>		\<ji\>		
	\<ka\>				\<ku\>
	\<la\>				
	\<ma\>		\<mi\>		\<mu\>
	\<na\>				\<nu\>
	\<pa\>				
	\<ra\>				\<ru\>
	\<sa\>				
	\<ša\>				
	\<ta\>				\<tu\>
	\<θa\>				
	\<va\>		\<vi\>		
	\<xa\>				
	\<ya\>				
	\<za\>				
	\< : \> (word dividers)				

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

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

LOGOGRAMS.

𒀭	<XŠ> = xšāyaθiya	𒀯	<BU> = būmiš
𒀭	<DH₁> = dahạyāuš	𒀭	<AM₁> = Auramazdā
𒀭	<DH₂> = dahạyāuš	𒀭	<AM₂> = Auramazdā
𒀭	<BG> = baga	𒀭	<AMha> = Auramazdāha

TABLE OF SIGNS ACCORDING TO COMPONENTS.

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

NUMERALS.

		10	𒌋	20	€
1	𒁹				
2	𒈫	12		22	
3	𒐈	13		23	
4	𒐉	14			
5	𒐊	15		25	
6	𒐋			26	
7	𒐌			27	
8	𒐍	18			
9	𒐎	19		120	

July 31, 2005

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: v^i, g^u.

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

Examples:

Old Persian	Transliteration	Transcription (normalization)
𒀀𒃼	<ba-ga>	*baga*
𒅗𒀀𒊏	<ka-a-ra>	*kāra*
𒈠𒀀𒈠	<ma-a-ma>	*mām*
𒄀𒄿𒅀𒈠𒈾	<ji-i-ya-ma-na>	*jiyamna*
�#𒅀	<vi-θa-i-ya-a>	$v^i\theta iy\bar{a}$ (*viθiyā*)
𒉺𒋫𒄿𒅀	<pa-ta-i-ya>	*patiy*
𒄀�	<ji-va>	$j^i va$ (*jīva*)
𒆪𒌋𒊒𒌋�	<ku-u-ru-u-ša>	*Kuruš*
𒊓𒌋𒄖𒌋�	<sa-u-gu-u-da>	*Suguda*
𒊓𒌋𒄖𒁕	<sa-u-gu-da>	$Sug^u da$ (*Suguda*)
𒍝𒌋𒊏	<za-u-ra>	*zura* (*zūra*)
𒁀𒁕𒅗	<ba-da-ka>	ba^ndaka (*bandaka*)

PHONOLOGY. PRONUNCIATION.

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

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

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

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

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

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

July 31, 2005

Special transcription letters include:

c   as Eng. *ch* in *child* or Ital. *cento*.

j   as Eng. *j* in judge.

ç   to be pronounced as *s*. We do not know the exact pronunciation of this letter. It may have been [sr]. Historically ç comes from older *θr*.

θ   as Eng. *th* in *thing*.

x   as Germ. *ch* in *auch* (not as in *ich*), Spanish Span. *j*, as in *bajo* [baxo] (not as in American Span. [baho]).

š   as Eng. *sh* in *shall*, *fish*.

PHONOLOGY. STRESS.

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

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

kā́ra, *Vištā́spa*, *āmā́tā*, *Auramazdā́ha*, *kāsakáina*
vazárka, *Auramázdā*, *Ariyārámna*
frā́bara, *duvitā́paranam*
mártiya, *víspazanā*

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, *Krauš*: *Kúrauš* or *Kuráuš*, and *dahạyauš*: *dáhạyauš* or *dahạyáuš*.

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

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

In cases where a short vowel developed, as in *xšāyaθ**i**ya*, which is from **xšāyaθya*, *Haxāmaniš**i**ya* < **Haxāmanišya*, or *θan**u**vaniya* < **θanvanya*, the position of the stress is a matter of conjecture. These words may have been stressed either *xšāyáθiya* < **xšāyáθya*, *Haxāmaníšiya* < **Haxāmaníšya*, and *θanuvániya*, or *xšā́yaθiya*, *Haxā́manišiya*, and *θánuvàniya*, according to the above rule (cf. Middle and New Persian *šāh* < *xšā́yaθiya*?). We also do not know whether the stress shifted position in the genitive-dative forms such as *kā́rahạya* ~ *kāráhạya* (< **kārahya*).

Note also the case of *marīka-* < **mariyaka-* (cf. Av. *mairiia-*, OInd. *márya-*, *maryaká-*). The probable development is **máriyaka* > *márīka* > *marī́ka*, but it may also have been **maríyaka* > *marī́ka*.

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

EXCERCISE 1

Read:

𒁹 𒁕𒀀𒊏𒅀𒉿𒌋𒃻 :   \<da-a-ra-ya-va-u-ša : \>

   𒊻𒆷𒀀𒅀𒔲𒄿𒅀 :   \<xa-ša-a-ya-θa-i-ya : \>

   𒉿𒍝𒊏𒅗 :   \<va-za-ra-ka : \>

   𒃦�şa𒋫𒀀𒊓𒉺�43𒅀𒀀 :   \<vi-ša-ta-a-sa-pa-ha-ya-a : \>

   𒉺𒌋𒌚 :   \<pa-u-ça : \>

   �违𒊻𒀀𒈠𒈾𒄿�şa𒄿𒅀 :   \<ha-xa-a-ma-na-i-ša-i-ya : \>

   Dārayavauš xšāyaθiya vazạrka Vⁱštāspahạyā puça Haxāmanišiya
     "Darius, the great king, son of Hystaspes, an Achaemenid"

𒉽   � :   *adam Dārayavauš xšāyaθiya vazạrka* "I (am) Darius, the great king."

𒐐   ...   *Auramazdā baga vazạrka* "Ahuramazdā (is) a great god."

𒐑   ...   *vašnā Auramazdāha adam xšāyaθiya amiy* "by the greatness of Ahuramazdā I am king."

𒐒   ...   *Araxa Halditahạyā puça Arminiya* "Araxa, son of Haldita, an Armenian."

VOCABULARY 1

adam: I
aʰmiy: I am
Araxa-: proper name
Arminiya-: Armenian
Auramazdā-: Ahuramazdā
baga-: god
Dārayavaʰu-: Darius
Haldita-: proper name

Haxāmanišiya-: Achaemenid
puça-: son
vazạrka-: great
vašnā: by the greatness of (commonly translated as: by
   the favor of, by the grace of); see lesson 9.
Vištāspa-: Hystaspes
xšāyaθiya-: king

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

LESSON 2

SCRIPT. SPECIAL CONVENTIONS. 1.

<u><ha> = *hạ*:</u>

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

Examples of *hạ* in other positions: *hạzānam* "the tongue," *hạštataiy* "it stands."
Examples of *hi*: *Hiⁿduš* "India" (actually Sindh), *Hiⁿduya-* "Indian."

<u><u-> = *ʰŭ̄-*:</u>

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

<u><ra> = *ar*:</u>

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

NOUNS AND ADJECTIVES. THE NOMINAL SYSTEM.

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

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

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

Nouns and adjectives are classed in vocalic and consonantic declensions. Vowel-declension nouns have a vowel before the ending (*ă, ĭ, ŭ, 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.

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.)

NOUNS. THE NOMINATIVE SINGULAR. VOWEL STEMS.

The texts in lessons 1-2 contain examples of the *a*-, *ā*-, *i*- and *u*-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 *Aʰuramazdā-*. The *i*- and *u*-declensions contain masculine, feminine, or neuter nouns. The nominative singular endings are:

a-declension		*ā*-declension		*i*-declension		*u*-declension		*dahạyu-*
masc.	neut.	masc.	fem.	masc., fem.	neut.	masc.	neut.	
-aʰ	*-am*	*-āʰ*	*-ā*	*-iš*	*(-iy)*	*-uš*	*-uv*	*dahạyāuš*

Examples: *arīkaʰ* "disloyal," *rāstam* "straight," *Aʰuramazdāʰ*, *Aθurā*, *pastiš* "foot-soldier," *Dārayavaʰuš* "Darius," *paruv* "much."   There are no examples of the nom. of neut. *i*-stems in OPers.

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

Masculine *ā*-stems:
There are only three masculine *ā*-stems: *Aʰuramazdā-*, *Xšayạršā-* (or *Xšayāršā-*) "Xerxes," and *Ạrtaxšaçā-* "Artaxerxes."   Of these three *Xšayạršā-* was originally an *n*-stem, *Xšayạršan-*, and *Ạrtaxšaçā-* 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 *ī*-declension).
There are a few *i*- and *u*-stem adjectives.
The fem. noun *dahạyu-* is properly an *au*-stem.

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," *paruv* "much," or adverbs: *vasiy* "greatly, mightily."

dahạyau-:
The femininine *au*-stem *dahạyau-* has the nom. sing. *dahạyāuš.*

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 vaçabara "(This is) Aspathines, the mace-bearer(?)." (DNd)

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

adam *xšāyaθiya amiy* "I am king."

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

adam **xšāyaθiya** *amiy* "I am king."
Auramazdā **baga vazṛka** "Ahuramazdā (is) a great god."

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

iyam kāra **Pārsa** "This (is) the Persian people/army" or "This people/army (is) Persian."
iyam aspa **vazṛka** "This (is) a great horse" or "This horse (is) great."
iyam kāsaka **kapautaka** "This glass (is) blue" or "This (is) blue glass."
iyam hainā **hamiçiyā** "This army (is) rebellious" or "This (is) a rebellious army."
ima dātam **rāstam** "This law (is) right" or "This (is) the right law."
ima hašiyam naiy **duruxtam** "This (is) true, not false."
paruv **naibam** "Much good" or "much (is) good."

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

4. As an apposition to another nominative:

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

hamaranakara *amiy ušhamaranakara* "as a fighter I am a good fighter" (DNb 34)

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

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

5. In the "nominative naming phrase," see lesson 6.

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

NOUNS. THE GENITIVE.

The genitive sing. of nouns of the *a*-declension ends in *-ahạyā*, e.g., *Vištāspahạyā* "Hystaspes's," *Ạršāmahạyā* "Arsames's," *ariyahạyā* "the Aryan's." See some examples in lesson 1, exercises 1.

Instead of final *-ā* we find short *-a* (*-ahạya*) in a few words (see lesson 5). Note also *avahạyarādiy* "on account of that, therefore."

SYNTAX. WORD ORDER.

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

   1. A pronoun usually precedes the noun.
   2. An adjective usually follows the noun.
   3. A genitive usually precedes the noun.
   4. The verb is usually at the end of the sentence.
   5. The subject is usually at the beginning of a sentence unless it is introduced by a conjunction or certain adverbs.
   6. The predicate noun, direct object, indirect object, etc. are placed between the subject and the verb.
   7. The main exceptions to these general rules are:
      7a. The verb *θātiy* "(the king) says" 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:

𒀯 ...

𒀯 ...

𒀯𒀯 ...

𒀯𒀯 ...

𒀯𒀯𒀯 ...

𒀯𒀯𒀯 ...

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
Ariya-ciça-: of Aryan stock
Ariyāramna-: Ariaramnes
Ạršāma-: Arsames
ạrštika- (or ārštika-?): spearman
Ạrtaxšaçā- masc.: Artaxerxes
asa-bāra-: a rider, on horseback
aspa-: horse
Aspacanāh (nom.): Aspathines
Aθurā-: Assyria
Aθuriya-: Assyrian
āhat, āhan he was, they were
Bābiru- : Babylon, Babylonian
dāta- neut.: law
duruxta-: false (lit. "lied up")
hainā-: (enemy) army
hamarana-kara-: a fighter
hamiçiya-: rebellious, inimical
hašiya-: true
hạzānam < hạzan-: tongue
Hindu-: India
Hinduya-: Indian
huš-hamaranakara-: a good fighter
hu-θanuvaniya-: a good archer

huv-arštika- (uv-ārštika-?): a good spear-thrower
huv-asabāra: a good rider
hUvaxšatara-: Cyaxares (Median king)
hŪvja-: 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
*taxma-: brave
θanuvaniya-: archer (lit. bow-man)
utā: and; utā ... utā: both ... and
vasiy: much; greatly, mightily (only form of this word)
vaçabara-: mace-bearer(?)
Xšayaạršā- masc.: Xerxes

LESSON 3

SCRIPT. SPECIAL CONVENTIONS. 2.

<u><u> ~ <u-va> = *ŭ̄*</u>:

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

short: <pa-ru-u-za-na->, <pa-ru-u-va-za-na->, or <pa-ru-u-va : za-na-> *paru-zana-*, *paruv-zana-*;
long: <u-ja> *Ūja-* or <u-va-ja> *Ūvja-*, <pa-ru-u-na-a-ma> *parūnām* or <pa-ru-u-va-na-a-ma> *parūvnām*;
short or long: <u-va-na-ra-> *ʰŭ̄vnara-* "talent, capability," cf. OInd. *sūnara-* with long *ū*, but Pers. *hunar*, with short *u*.

<u><i> ~ <i-ya></u>:

There seem to be no instances of long *ī* written <i-ya> before consonants. Wherever we have doublets such as *niyašādayam* <na-i-ya-ša°> (Darius) "I placed" beside *nīšādayam* <na-i-ša°> (Xerxes) we are probably dealing with the historical development of *-iya- > -ī-*. Note also that older **mariyaka-* has already become *marīka-* "young man" in the inscriptions of Darius. Similarly <pa-ra-i-ya-na> is probably for *parīyana- < *pariy-ayana-* "behavior."[5]

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

NOUNS AND ADJECTIVES. WORD FORMATION.

Nouns and adjectives can be

<u>Underived nouns and adjectives:</u>

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

kāra- "people, army," *puça-*"son."

<u>Derived nouns and adjectives:</u>

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-[6] "to lie";
-ana-	*draujana-* "full of lies, lying" < √draug-/drauj- "to lie";
-aina-	*kāsakaina-* "made of glass" < *kāsaka-* "glass," *aθaⁿgaina-* "made of stone" < *aθaⁿga-* "stone" (cf. Mod. Pers. *sang*);
-iya-	*Aθuriya-* "Assyrian" < *Aθurā-* "Assyria," *Haxāmanišiya-* "Achaemenid" < *Haxāmaniša-* "Achaemenes," *θanuvaniya-* "connected with/using a bow, archer" < **θanuvan-* "bow," *xšāyaθiya-* "king" < **xšayaθa-* "the wielding of power" < √xšay "to be in power," *māniya-* "*household" < **māna-*"house" (YAv. *nmāna-*); note that nouns in *-ka-* change the *k > c*: *Maciya-* < *Maka-* "Makran," *Ākaufaciya-* "mountain-dwellers" < **Ākaufaka-*.
-ka-	*vazarka-* < **vazar* "greatness," cf. *vašnā* "by the greatness (of Ahuramazdā)"; *arštika-* (or *ā̆rštika-*) < **aršti-* "spear" (YAv. *aršti-*); *marīka-* "young man" < **mariya-* (YAv. *mairiia-*);
-man-	*tauman-* "strength" < √tau "to be able, powerful."

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[5] Suggested by Sims-Williams, 1981.

[6] 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.

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

Compounds:

3. compounds, e.g.,

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

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

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

NOUNS. NOMINATIVE PLURAL.
The nominative plural of *a-* and *ā-*stems ends in *-ā*. Some masculine nouns and pronouns of the *a-*declension have the ending *-āhaʰ*[7] in the nominative plural.

a-declension		*ā*-declension	*dahạyu-*
masc.	neut.	fem.	
-ā, -āhaʰ	*-ā*	*-āʰ*	*dahạyāvaʰ*

Examples: masc. *Haxāmanišiyā* "Achaemenids," neut. *āyadanā* "temples," *stūnāʰ* "columns."

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

aniyāha bagāha tayaiy hatiy "the other gods who are" (DB 4.61 and 63)[8]

PRONOUNS. PERSONAL PRONOUNS. FIRST PERSON.
The 1st-person pronouns are nom. *adam* "I" and *vayam* "we." In Old Persian these pronouns are rarely omitted.

adam Dārayavauš *xšāyaθiya vazạrka* "I (am) Darius, the great king." (DB 1.1)

vayam *Haxāmanišiyā ...* **vayam** *xšāyaθiyā amahạy* "We Achaemenids ... We are kings" (DB 1.7, 10-11 = DBa 10-12, 17-18)

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*.

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[7] = Avestan *-åŋhō*, Sanskrit *-āsaḥ*.
[8] Akkad. DINGIR.MEŠ gabbi "all the gods."

PRONOUNS. DEMONSTRATIVE PRONOUNS. NEAR-DEIXIS.
The nom. forms of the near-deictic[9] demonstrative pronoun *ima-* "this" are:

	masc.	fem.	neut.
Sing.	*iyam*	*iyam*	*ima*
Plur.	*imaiy*	*imā*	*imā*

iyam *asa naiba* "This horse (is) good."
imaiy *martiyā šiyātā* "These men (are) happy."

iyam *ṛštiš tigrā* "This spear (is) pointed."
imā *xaudā tigrā* "These hats (are) pointed."

ima *dātam rāstam* "This law (is) right."
imā *xšaçā uvaspā* "These empires have good horses."

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

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

	masc.	fem.	neut.
Sing.	*aniya*	*aniyā*	*aniya, aniyaš-ca*
Plur.	*aniyaiy*	*aniyā*	

baga **aniya** *naiy astiy* "There is no other god."

paruv **aniya** *astiy kṛtam* "There is much other (that has been) done."
paruv **aniyaš**cā *astiy kṛtam* "There is much other, too, (that has been) done."

bagā **aniyaiy** *hatiy* "There are other gods."

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

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[9] "deictic" means that it points to sth. near or far.

July 31, 2005

LESSON 3

	present	imperfect
Sing.		
1st	*aʰmiy*	
3rd	*astiy*	*āhaᵗ*

Plur.		
1st	*aʰmahạy*	
3rd	*haⁿtiy*	*āhaⁿ*

vayam badakā anušiyā **amahạy** *hamiçiyā naiy* **amahạy** "We are loyal subjects. We are not rebellious."

vayam Haxāmanišiyā ... hacā paruviyata āmātā **amahạy** *... IX duvitāparanam vayam xšāyaθiyā* **amahạy** "We Achaemenids ... from old are (=have been) distinguished. ... from the beginning till now we are (have been) nine kings" (DB 1.7, 10-11 = DBa 10-12, 17-18)

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

imā dahạyāva arīkā **āha** "These countries were disloyal."
amāxam taumā āmātā **āha** "Our family was distinguished."

The copula is often left out:

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

adam navama "I (am) the ninth." (DB 1.10)

EXERCISES 3

A–Transcribe and translate from Old Persian the following:

B–Translate into Old Persian:

1 We are called Persian, (but) we are Median.
2 These Parthians were not Medes. They were not good horsemen.
3 The Assyrians were not great kings. They were liars.
4 The Makranians have always been and still are disloyal.
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

a^hmāxam: our
anušiya-: a loyal follower
arīka-: disloyal
ạršti- fem.: spear
aθa^nga-: stone
aθa^ngaina-: (made) of stone
Ākaufaciya-: mountain-dwellers
āmāta-: distinguished, noble [Akkadian *mār banī*
   (DUMU.DÙ) "free, full citizen, notable, person of
   quality"(?).]
āyadana- neut.: place of worship, temple
ba^ndaka-: loyal subject
dahạyu- fem.: land, country (Schmitt, "Zur Bedeutung,"
   1999)
draujana-: lying, liar
duvitāparanam: (always) before and still (now), from the
   beginning till now
fratara-: superior, better
hacā: from (prep. + inst.-abl.)
hamarana- neut.: battle
^huv-aspa- = uv-asa-
IX = *navā: nine
kạrta- < √kar-: made (perfect participle); work

kāsakaina-: (made) of glass
Maciya-: Makranian
Maka-: Makran
mayuxa- : nail, doorknob
māniya-: household(?)
navama-: ninth
parīyana-: behavior
paruviyata^h, in hacā paruviyata^h: from before, from old
paru-zana-: of many kinds
patikara-: representation, statue, picture
Saka-: Scythian
stūnā-: column
šiyāta-: happy, blissful
taumā-: family
tayaiy: who (nom. plur. masc.)
tigra-: pointed
tigra-xauda-: wearing pointed hats
θahạyāmahạy < θahạya- < √θah: we are called
vayam: we
visa-: all
xaudā-: hat
xšaça- neut.: power, (royal) command, empire

LESSON 4

SCRIPT. SPECIAL CONVENTIONS. 3.

Consonant + *v* or *y*:

The groups "consonant + *v* or *y*" are always written *uv* <Cu-u-va> or <Ca-u-va> and *iy* <Ci-i-ya> or <Ca-i-ya>, with the exception of 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>	*isuvā*	<ma-ra-ta-i-ya>	*martiya*

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-i-ya>	*dārayāmiy*
<ha-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, 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 *-maiy* "me, my": <ha-u-ma-i-ya> *hau-maiy*. Often this rule is not observed, so we also find *hauvmaiy*, etc.

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

VERB. THE VERBAL SYSTEM.

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

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

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

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

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

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

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

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.

$h + m > {}^h m$
$h + t > st$ (in *astiy*)
$n + t > {}^n t$

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":

Endings:				Examples:	
	athem.	them.		athem.	them.
Sing.					
1	*-miy*	*-āmiy*		*aʰmiy*	*dārayāmiy, jadiyāmiy*
2	*-hay*			*ahay*	
3	*-tiy*	*-atiy*		*astiy, jaⁿtiy, kunautiy*	*θātiy (< *θahatiy), dārayatiy*
Plur.					
1	*-mahay*	*-āmahay*		*aʰmahay*	*θahayāmahay*
3	*-aⁿtiy*	*-aⁿtiy*		*haⁿtiy*	*baraⁿtiy*

VERBS. THE IMPERFECT.

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

NOUNS. THE ACCUSATIVE.

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

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

The accusative singular of *dahayu-* is *dahayāum* or *dahayāvam*.

Few forms of the accusative plural are known. The *a-* and *ā-*declensions both have *-ā*, which reflects three different original endings: masc. probably *-ā*,[10] fem. *-āʰ*, neut. *-ā*. The endings are:

	a-stems		*ā*-stems	*i*-stems	*u*-stems	*dahayu-*
	masc.	neut.				
Sing.	*-am*	*-am*	*-ām*	*-im*	*-um*	*dahayāum, dahayāvam*
Plur.	*-ā*	*-ā*	*-āʰ*	*-īš*(?)		*dahayāva*

Examples:

a- and *ā-*stems:

	masc.			fem.	neut.
Sing.					
nom.	*vazạrka*		*Aʰuramazdā*	*umartiyā*	*vazạrkam*
acc.	*vazạrkam*		*Aʰuramazdām*	*tigrām*	=

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10 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.

Plur.				
nom.	*āmātā, aniyāha^h*	-	*hamiçiyā^h*	*θakatā*
acc.	*martiyā*	-	=	=

i- and *u*-stems

		masc.	neut.
Sing.			
nom.	*šiyātiš*	*dārayava^huš*	*paruv*
acc.	*šiyātim*	*dārayava^hum*	=
Plur.	(no examples)		

Note: there are no plural forms of *paru-*. Use *vasiy* to translate "many."

NOUNS. THE *Ū*-STEM *TANŪ-*.

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

PRONOUNS. THE ACCUSATIVE.

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

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

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

	masc.	fem.	neut.
Sing.			
acc.	*imam*	*imām*	*ima*
Plur.			
acc.	*imaiy*	*imā*	*imā*

PRONOUNS. DEMONSTRATIVE PRONOUNS. FAR-DEIXIS.

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

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

PRONOUNS. RELATIVE PRONOUNS.

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

	masc.	fem.	neut.
Sing.			
nom.	*haya*	*hayā*	*taya*
acc.	*tayam*	*tayām*	*taya*
Plur.			
nom.-acc.	*tayaiy*	*tayā* (*tayaiy*)	*tayā*

SYNTAX. RELATIVE CLAUSES.

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

SYNTAX. ACCUSATIVE. 1.

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

1. direct object of a transitive verb:

imām dahạyāum (or **dahạyāvam**) *vaināmiy* "I see this land."

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

Aspacanā vaçabara **isuvām** *dārayatiy* "Aspathines the mace-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 Xšayaạršā xšāyaθiya vašnā Auramazdāhā Dārayavauš **imam duvarθim visadahạyum** *akunauš* "King Xerxes announces: 'By the greatness of Ahuramazdā Darius made this gate of all nations.'" (cf. XPa 11-13)

θātiy Dārayavauš XŠ 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 deprive sb. of sth. or to take sth. from sb., to do sth. to sb.":

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

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

adam avam Gaumātam xšaçam adīnam "I took the power from that Gaumāta."

aniya **aniyam miθa** *akunauš* "They did wrong to one another."

July 31, 2005

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

avam ubạrtam *abaram* "I treated him well," literally, "I carried him well-carried."

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

avam frāišayam **Arminam** "him I sent **to** Armenia,"
but:
abiy Vištāspam *ašiyava* "he went (over) to Hystaspes."

4. to indicate measure: "how much, how many?"

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

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

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

atar imā dahạyāva "among these lands"

abiy Vištāspam *ašiyava* "he went (over) to Hystaspes."

upā Ạrtaxšaçām "under Artaxerxes"

Auramazdā ... xraθum utā aruvastam **upariy Dārayavaum** *xšāyaθiyam niyasaya* "Ahuramazdā ... bestowed reason and physical ability upon King Darius." (DNb1-5)

paišiyā mām "before me, in my presence"

martiya taya **patiy martiyam** *θātiy* "that which a man says against a(nother) man."

patiy duvitīyam "for the second (time)."

hauv ašiyava **patiš Dādạršim** "He went against Dādạrši."

pariy Gaumātam *tayam magum* "about Gaumāta the magian."

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

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

SYNTAX. PRESENT TENSE. 1.
The present tense is used as in English.

θātiy Dārayavauš XŠ ima 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 tanūš **tāvayatiy** "And this, too, is my ability of which my body is capable." (DNb 32-34)

martiya taya **kunautiy** "What a man does."

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

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

vayam Haxāmanišiyā **θahạyāmahiy** *hacā paruviyata āmātā* **amahạy** "We are called Achaemenids (because) we are (= have been) distinguished from old." (DB 1.7-8 = DBa 10-12)

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

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

EXERCISES 4

A–Write out the present forms of √dar and √bar.

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

𒐏 𒀸𒆠𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸

𒐐 𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊

𒑏 𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊
  𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊
  𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊
  𒀸𒐊𒀸𒐊

𒑏 𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊𒀸𒐊

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- < √jav: to add (to: + abiy + acc.)

abiy: to, over to, toward (+ acc.)

adīnam (see dīnā- in lesson 6): I took + 2 acc.: sth. from. sb.

akunau- < √kar: made

aniya-: other; aniya- ... aniya-: one ... another

arašni-: a cubit

Armina-: Armenia

aruvasta- neut.: physical ability

aⁿtar: among, in (+ acc.)

avahaya-rādiy: for this (the following) reason

bara- < √bar: to carry

baršnā (< *barzan-): in height, depth

Dādạrši-: proper name

dāraya- < √dar: to hold, have

duvarθi-: gate, portal

duvitĭyam: a second (time)

fraišaya- < fra + √aiš: to send (+ acc. of place; + abiy + acc. of persons)

frābara < fra + √bar: he gave

hauv: he (nom. sing. masc.)

haya-, taya-: relative pronoun

ʰu-bạrtam bara-: to treat well

ʰu-martiya-: with good men, having good men

ʰuv-asa- = ʰuv-aspa-: with good horses, having good horses

isuvā-: battle-axe

jadiya- < √jad: I ask + 2 acc.: sb. for sth.

jan- < √jan: to strike

kunau- < √kar: to do

-maiy enclitic: my (gen.-dat.)

maθišta-: greatest

-mā enclitic: me (acc.)

mām: me (acc.)

miθaʰ- kunau-: to do wrong to (+ acc.)

nipadiy: after, in pursuit (of) (+ acc.)

niyasaya < ni-saya- < √sā: he bestowed (upon: + upariy + acc.)

paišiyā (+ acc.): before, in the presence of

paraʰ: beyond (+ acc.)

pariy: about, concerning (+ acc.)

pasā: after (+ acc., gen.-dat.)

patiy adverb: also, too, in addition

patiš: against (+ acc.)

šiyāti- fem.: peace, happiness

tanū- fem.: body, self

taraʰ: through, via (+ acc.)

tāvaya- < √tav: to be able, capable (of)

θahaya- < √θah (passive): to be said, be announced (as), be called

θakata-: passed (used in dating formula, see lesson 9)

θātiy < *θahatiy < √θah: he says

upariy: in, on (+ acc.)

upā: under = during the reign (of: + acc.)

vaina- < √vain: to see

vi-kan- < √kan: to destroy

visa-dahayu-: of all nations

xraθu- (xratu-): reason, understanding

yāna- neut.: boon, favor, gift

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 (*Āçiyādiyahaya māhayā* "in the month of Ā."), occasionally in the "son of" formula (*Nabunaitahaya puça* "the son of Nabonides"), and occasionally elsewhere.

The word *kā* "who(ever)" is written 𐎣 𐎠 <ka-a> in DB but 𐎣 𐏓 <ka-ă> 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 𐎣 <ka>, which, however, was probably felt to be too small a word.

-ā + enclitics:

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

<a-i> = ai:

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

SCRIPT. LOGOGRAMS.

When a word is expressed by a logogram but also has an oblique[11] case ending, the case ending is attached to the logogram, as in 𐎧𐏁𐏃𐎹𐎠 *XŠhayā = xšāyaθiyahayā*, 𐎧𐏁𐎹𐎠𐎴𐎠𐎶 *XŠyānām = xšāyaθiyānām*, 𐎭𐏃𐎹𐎢𐎴𐎠𐎶 *DH₁nām = dahayūnām*.

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

SCRIPT. FINAL CONSONANTS.

Only three consonants (other than *y* and *v*) are allowed at the end of words in Old Persian writing, namely, *m*, *r*, *š*. There are no examples of two consonants in final position (e.g., *-fš*, *-xš*). Other consonants that were there in older Iranian are not written, and we cannot be sure whether they were pronounced at all.

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

—older final *-a* and *-ā* (not followed by a consonant) are *-ā* in Old Persian;

—older final *-aC* (short *a* before a consonant other than *m*) is short *-a* in Old Persian;

—older final *-āC* (long *ā* before a consonant other than *m*) is *-ā* in Old Persian.

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

SCRIPT. DOUBLE CONSONANTS.

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

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[11] A case other than the nominative.

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:

	a-stems masc.-neut.	*ā*-stems masc.	fem.	*i*-stems	*u-stems*	*dahạyu-*
Sing.	*-ahạyā*	*-āhaʰ, -āhā, -ahā*	*-āyāʰ*	*-aiš*	*-auš*	*dahạyauš*
Plur.	*-ānām*		*-ānām*	-	*-ūnām*	*dahạyūnām*

Examples:

	a-stems	*ā*-stems masc.	fem.	*i*-stems	*u*-stems
Sing.	*xšāyaθiyahạyā*	*Ahuramazdāhaʰ* *[Xšayạṛ]šāhaʰ* (XH)	*taumāyāʰ*	*Cišpaiš*	*Dārayavahauš*
Plur.	*xšāyaθiyānām*		*vispazanānām*		*parūnām,* *dahạyūnām*

The gen.-dat. of consonant stems ends in *-aʰ*, e.g., *θardaʰ < θard-* "year."

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

NOUNS. DECLENSION OF *ᴴURAMAZDĀ-*.

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

nom.	**Ahurah mazdăH*		*> Aʰura-mazdā*
acc.	**Ahuram mazdaHam*	*> *Ahuram mazdaʾam*	*> Aʰura-mazdām*
gen.	**Ahurahya mazdaHah*	*> *Ahurahya mazdaʾah*	*> *Aʰura-mazdāʰ*
			> Aʰura-mazdāhaʰ or *Aʰura-mazdāhā*

Because the gen.-dat. became identical with the nominative, the original ending was repeated (> *Aʰura-mazdāh-āʰ*) or the gen.-dat. ending *-aʰ* of the consonant stems was attached to the original form (> *Aʰura-mazdāh-aʰ*). The form *Auramazdahā* is also found.

July 31, 2005

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

	adam "I"	*vayam* "we"	"he, she"	"they"
gen.-dat.	*manā, -maiy*	*amāxam*	*-šaiy*	*-šām*

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

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

	iyam, ima-	*iyam, imā-*	*hauv, ava-*	*haya, taya-*	*hama-*
	masc.-neut.	fem.	masc.-neut.	masc.-neut.	fem.
Sing.	-	*ahạyāyā^h*	*avahạyā*	-	*hamahạyāyā^h*
Plur.	*imaišām*	-	*avaišām*	*tayaišām*	-

Note the following typically "pronominal" endings:
   The fem. gen.-dat. *-ahạyāyā^h*.
   The gen.-dat. plur. masc.-neut. *-aišām*.

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

Genitive functions.

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

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

   *mayuxa kāsakaina **Dārayavahauš XŠhạyā** viθiyā kạrta* "(This is) a glass doorknob made in the house of king Darius." (DPi)

   *adam Dārayavauš xšāyaθiya vazạrka ... **Vištāspahạyā** puça **Ạršāmahạyā** napā Haxāmanišiya θātiy Dārayavauš xšāyaθiya **manā** pitā Vištāspa **Vištāspahạyā** pitā Ạršāma **Aršāmahạyā** pitā Ariyāramna **Ariyāramnahạyā** pitā Cišpiš **Cišpaiš** pitā Haxāmaniša* "I am Darius, great king, ... son of Hystaspes, grandson of Arsames, an Achaemenid. King Darius announces: 'My father was Hystaspes. Hystaspes' father was Arsames. Arsames' father was Ariaramnes. Ariaramnes' father was Teispes. Teispes' father was Achaemenes.'"(DBa 1-8)

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

b. subjective genitive:

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

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

adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya **dahạyūnām vispazanānām** "I am the great King Darius, king of kings, king of lands of all kinds." (DNa 8-11)

adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya **dahạyūnām paruzanānām** "I am the great King Darius, king of kings, king of lands of many kinds." (DE 11-16)

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

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

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

adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya **xšāyaθiyānām** "I am Darius, great king, king of kings"

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

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

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

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

3. The gen.(-dat.) is governed by several pre- and postpositions (*anuv* "according to," *nipadiy* "in pursuit of," *pasā* (also with acc.) "after," *rādiy* "from, on account of" (with passive, see lesson 11). Note especially *avahạya-rādiy* "for this (= the following) reason."
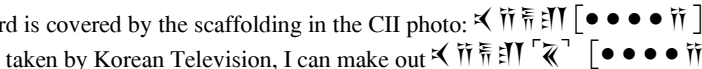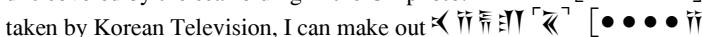
*anuv *hakạrtahạyā* "according to (his) achievement." (XPl 18)

*pasāva Vivāna ... ***nipadišaiy*** 12 *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, have power over":

*θātiy Dārayavauš xšāyaθiya vašnā Auramazdāhā imā dahạyāva tayā adam agạrbāyam ... adam***šām** **patiyaxšayaiy** "King Darius announces: 'By the greatness of Ahuramazdā—these countries which I seized ...—I ruled over them'" (DNa 15-19)

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12 The word is covered by the scaffolding in the CII photo: 𒀹 𒌋 𒈨 𒀭 [● ● ● ● 𒌋] 𒁹 𒀸 na-i-pa-di-[● ● ● ● i]-ya: In a photo taken by Korean Television, I can make out 𒀹 𒌋 𒈨 𒀭 ⌜𒍑⌝ [● ● ● ● 𒌋] 𒁹 𒀸 na-i-pa-di-ša-[i-ya ● ● i]-ya:

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

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

*hau***maiy** *ima xšaçam frābara taya vazạrkam taya uvasam umartiyam* "He (=Ahuramazdā) gave me this empire, which (is) large, which has good horses, (and) which has good men." (DSf 10-12)

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

imā dahạyāva tayā **manā** **patiyāiša* "These (are) the lands which came to me." (DB 1.13)

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

mayuxa kāsakaina Dārayavahauš **XŠhạyā** *viθiyā kạrta* "(This is) a glass doorknob made in the house of Darius, the king." (DPi)

vašnā Auramazdāhā manacā **Dārayavahauš xšāyaθiyahạyā** "by the greatness of Auramazdā and me, King Darius" (DPd 9-11)

VERBS. THE MIDDLE VOICE.
Old Persian has preserved the middle voice. The endings of thematic verbs in the present singular are:

Sing.		
1	*-aiy*	*maniyaiy*
3	*-ataiy*	*yadataiy*

SYNTAX. THE MIDDLE VOICE.
Verbs can have active and/or middle forms. Some verbs have only active forms, some only middle forms, and some both active and middle forms. Only in the third group does the middle have a special function.
The functions of the middle are inherited from Indo-Iranian (and Indo-European). There are two:

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

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

1. Middle verbs without an active counterpart:

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

adakaiy fratara **maniyaiy** *afuvāyā*ᵃ *yadiy vaināmiy hamiçiyam yaθā yadiy naiy vaināmiy* "When I see something rebellious, then I feel myself farther beyond fear than when I do not see (it)." (DNb 38-40)
    a. *afuvāyā* instr.-abl., see lesson 9. — Darius is saying that he likes a challenge.

martiya haya ... Auramazdām **yadataiy** *r̥tācā br̥zmaniy*[a] *hauv utā jīva šiyāta bavatiy utā mr̥ta r̥tāvā bavatiy* "The man who ... worships Ahuramazdā according to Order in the *height,[13] he both becomes happy (while) alive and becomes "a follower of Order" (when) dead.' (XPh 51-56)

    a. *r̥tā* instr.-abl., see lesson 9; *br̥zmaniy* loc., see lesson 7.

2. Passive:

  ima frašam taya **vainataiy** "this wonderful (matter) which is seen."

3. Action performed in the interest of the subject:

  xšaçam **gr̥bāyataiy** "He seizes the power (for himself)."
vs.
  avam **gr̥bāyatiy** "He seizes [active] him."

EXERCISES 5

A–Transcribe and translate from Old Persian the following:

𒁹 [Old Persian cuneiform text]

𒈨 [Old Persian cuneiform text]

𒐈 [Old Persian cuneiform text]

𒑂 [Old Persian cuneiform text]

𒐊 [Old Persian cuneiform text]

𒑆 [Old Persian cuneiform text]

𒑇 [Old Persian cuneiform text]

𒑈 [Old Persian cuneiform text]

𒑉 [Old Persian cuneiform text]

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. Ahuramazdā made Darius a great commander. He was the king of both the Persians and the Medes. He was their commander.
3 By the greatness of the king I am the commander of both the horsemen and the bow-men.
4 Darius worships Ahuramazdā. Ahuramazdā gave us a great empire with good men.
5 This window sill, which is seen in our house, is the work of the Assyrians.

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13 See Skjærvø, 1999, pp. $$.

VOCABULARY 5

adakaiy: then, at that time
afuvā-: fear
aiva-: one
anuv: according to (+ gen.-dat.)
ardastāna-: window sill
ạrtācā (< ạrtā hacā): according to the (cosmic) Order
ạrtāvā (nom. < ạrtāvan-): supporting and acting according to the (cosmic) Order
Āçiyādiya-: month name (Nov.-Dec.)
bava- < √bav: to become
bạrzmaniy (loc. sing. of bạrzman-): in the height, in the highest
Cišpi-: Teispes
dadā- < √dā: to give
framātar-: commander
fraša-: excellent, wonderful
gạrbāya- < √garb/grab: to seize
hakaram: once
hama-: one and the same (with pronominal fem. gen.-dat. *hamahạyāyā*)
haruva- (pronominal inflection): entire, whole
Haxāmaniša-: Achaemenes
ʰucāra-: easy

jīva-: alive
kạrta-, pp. of √kar-: done, made; work
manā: me, my, mine (gen.-dat.)
maniya- mid.: to think
mạrta-: dead
Nabunaita-: Nabonides
napat-: grandson
paruvam: of old, before
pati-xšaya- < √xšā mid.: to rule over (+ gen.-dat.)
pitar-: father
ragam *vạrdiya- mid.: to swear
rādiy: from, by, on account of
-šaiy: his, her, its (gen.-dat.)
-šām: them, their (gen.-dat.)
vispa-zana-: of all kinds
viθiyā (loc. sing. of viθ-): in the house
*vạrdiya- [very uncertain], see ragam *vạrdiya-
yada- < √yad mid.: to worship
yadiy: if, when
yaθā: as, when, than
θard- (or θarad-) fem.: year
VIII = *aštā: eight

LESSON 6

PHONOLOGY. VOWEL PHONEMES.

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

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

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

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

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.[14] 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*.

The phoneme /ṛ̥/ may have merged with /ir/, /ur/ already in the the course of the history of Old Persian.

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,"[15] with the nom.-acc. plur. *taumani°* in expression *anuv taumani-šaiy* (DNb 25-26).

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

NOUNS. THE LOCATIVE.

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

PRONOUNS. PERSONAL PRONOUNS. SECOND PERSON.

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

	2nd person
nom.	*tuvam* (*tuva*)
acc.	*θuvām*
gen.-dat.	*-taiy*

The form *tuva* is uncertain. As it is followed by *kā̆* "whoever": *tuva kā̆* "you who(ever)," it is possible that we should read *tuvaŋ kā̆* < **tuvam kā̆* with simple assimilation of the final -*m* to the 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

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[14] Cf. MP. *bid* "again" vs. *bīm* "fear," *but* "idol" vs. *būd* "was."

[15] Mayrhofer and Schmitt prefer dual.

is quite unlikely that it should be read *tūv* = Av. *tū*, which is the Old Avestan *enclitic* form of *tuuə̄m* = 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:

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

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

The present stem *haṣṭa-*, *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 *āyantā* "he/they came" it is therefore impossible to determine on the basis of the form whether they are from *ay-* or *āy-* (< *ā-ay-*).

Note also that *ănaya* "he led (to)" can be *a-naya* or < *a-ānaya*, cf. Middle Persian *nay-* "to lead (away)" but *ānay-* "to lead (to)," and *ăbariya* can be *a-bariya* or < *a-ābariya*, cf. *patiy-ābara < patiy-ā-bar-* and Middle Persian *bar-* "to bring/take (away)" but *āwar-* "to bring/take (to)."

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

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

	athematic	thematic	athematic	thematic
Active Sing.				
1	*-am*	*-am*	*āham, avājanam, akunavam*	*ašiyavam*
3	Ø, *-š*	*-a*	*āha, āiš, adadā, avāja^n, viyaka^n, akunauš*	*abava, aθaha, adurujiya*
Plur.				
1	*-mā*	*-āmā*	*aku(^{m})mā (< aku^{n}mā)*	*viyatarayāmā*
3	*-a^n*	*-a^n, -ah(a^n), -aš(a^n)*	*āha^n; a-pariyāya^n, avājana^n, akunava^n, akunavaš(a^n)*	*ašiyava^n, abaraha^n, adurujiyaš(a^n)*
Middle Sing.				
1	-	*-aiy*		*ayadaiy, amaniyaiy*
3	*-tā*	*-atā*	*aku^{n}tā, patiyajatā*	*udapatatā, frāmāyatā*
Plur				
3	*-a^{n}tā*	*-a^{n}tā*	*āha^{n}tā, āya^{n}tā, akunava^{n}tā*	*agauba^{n}tā*

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

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

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

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

$$abara^n : abara^t = \bar{a}ha^n : X \implies X = \bar{a}ha^t$$

The middle form $\bar{a}ha^n t\bar{a}$ "they were" does not seem to differ in meaning from $\bar{a}ha^n$.

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 *adurujiyaša*. A similar form is *abaraha^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 *akunauš : 3rd X $\implies$ X = *akunauš*
sing. *abara* : plur. *abara* = sing. *akunauš* : X $\implies$ X = *akunauš, for which *akunavaš(a^n)*;
sing. *akunauš* : plur. *akunavaš(a^n)* = sing. *abara* : X $\implies$ 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:

Dādạršiš nāma Arminiya *manā badaka* **avam** *adam frāišayam Arminam* "An Armenian (his) name Dādạrši, my loyal subject—him I sent to Armenia," (DB 2.29-30) = "I sent an Armenian called Dādạrši ..."

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

Without resumptive:

pasāva adam frāišayam Dādạršiš nāma Pārsa manā badaka Bāxtrīyā xšaçapāvā abiy avam "Then I sent a Persian called Dādạrši, my loyal subject (and) satrap of/in Bactria, against him." (DB 3.12-14)

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

2. with the impersonal verb *vạrnava-* in the meaning "to believe":[16]

mām/θuvām *naiy vạrnavataiy* "I/you do not believe"

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

Auramazdā **θuvām** *dauštā* "Ahuramazdā likes/favors you" (lit. "a liker unto you")

4. with *kāma ah-* "to wish":

mām *kāma āha* "I wished" (lit. "the wish was unto me")

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

adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya dahạyūnām Vištāspahạyā puça Haxāmanišiya haya imam tacaram **akunauš** "I (am) Darius, the great king, king of kings, king of lands, son of Hystaspes, an Achaemenid, who made this palace." (DPa)

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

iyam Āçina **adurujiya** *avaθā* **aθaha** *adam xšāyaθiya amiy* "This (picture is) Āçina. He lied (and) said thus: 'I am king.'" (DBc)

imaiy kāram **adurujiyaša** "These lied to the army." (DB 4.34-35)

yaθā Kabūjiya Mudrāyam **ašiyava** *pasāva kāra arīka* **abava** "When Cambyses had gone to Egypt, then the people/army became disloyal." (DB 1.33)

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

kāra haya Naditabairahạyā Tigrām **adāraya** *avadā* **aištatā** "The army that belonged to Nidintu-Bēl held the Tigris. There it (they) stood." (DB 1.85)

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[16] See Thordarson, 1992, p. 179.

July 31, 2005

θātiy Dārayavauš xšāyaθiya Auramazdāmaiy ima xšaçam **frābara** Auramazdāmaiy upastām **abara** yātā ima xšaçam **hamadārayaiy** "King Darius announces: 'Ahuramazdā gave me this empire. Ahura-mazdā bore me aid until I had consolidated this empire.'" (DB 1.24-26)

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

SYNTAX. MIDDLE VOICE. 2.

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

imā dahạyāva tayā adam **agạrbāyam** "These (are) the countries which I seized." (DNa 16-17)
cf.
avaθā xšaçam **agạrbāyatā** "Thus he took the power for himself." (DB 1.42-43)

Ạrtavardiya nāma Pārsa manā badaka avamšām maθištam **akunavam** "A Persian called Artavardiya, my bondsman, him I made their chief." (DB 3.30-32)
cf.
I martiya Frāda nāma Mārgava avam maθištam **akunavatā** "A certain man called Frāda, a Margian, him they made their (own) chief." (DB 3.12)

The middle as passive:

Fravartiš agạrbiya **ānayatā** abiy mām "Phraortes was seized (and) led to me." (DB 2.70-78)
cf.
Ciçataxmam agạrbāya **ānaya** abiy mām "He seized Ciçantaxma (and) led (him) to me. (DB 2.78-91)

EXERCISES 6

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

DB 1.68-77

𒁀 [cuneiform text]

𒁀 [cuneiform text]

𒁲 [cuneiform text]

𒐏 [cuneiform text]

DB 2.1-4

𒐲 [cuneiform text]

𒐳 [cuneiform text]

DB 3.28-36

𒀭 [cuneiform text]

DB 4.2-7

𒀭 [cuneiform text]

XPg 1-7

𒁹 [cuneiform text]

XPm

𒁹 [cuneiform text]

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, whose name was Marduniya, killed that man who had lied to (his) son. After the army had fought the battle in Media it went to Armenia. There they fought a battle at a fortress called Uyamā.

TEXTS. DARIUS'S GENEALOGY.

DBa[17]

adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya Pārsaiy xšāyaθiya dahạyūnām Vištāspahạyā puça Ạršāmahạyā napā Haxāmanišiya θātiy Dārayavauš xšāyaθiya manā pitā Vⁱštāspa Vⁱštāspahạyā pitā Ạršāma Ạršāmahạyā pitā Ariyāramna Ariyāramnahạyā pitā Cišpiš Cišpaiš pitā Haxāmaniša θātiy Dārayavauš xšāyaθiya avahạyarādiy vayam Haxāmanišiyā θahạyāmahạy hacā paruviyata āmātā amahạy hacā paruviyata hayā amāxam taumā xšāyaθiyā āha θātiy Dārayavauš xšāyaθiya VIII manā taumāyā tayaiy paruvam xšāyaθiyā āha adam navama IX duvitāparanam vayam xšāyaθiyā amahạy

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

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

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

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

The main problem with Darius's claim is that his direct ancestors must have ruled at the same time as the
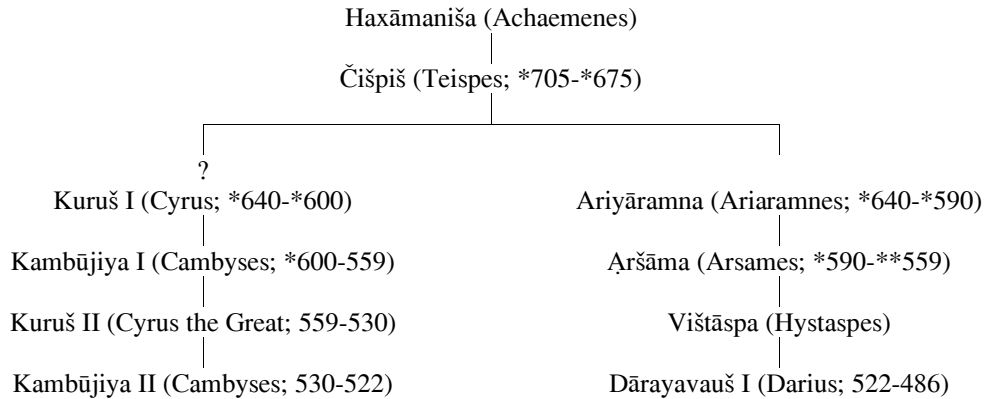
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[17] Note that the inscription DBa contains a resumé of the beginning of DB.

kings of the direct line of Cyrus, and there is no historical evidence for two, contemporary, lines of rulers in Persia. Our sources are very fragmentary, however, so this problem may one day find a solution.

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

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

Haxāmaniša (Achaemenes)

Čišpiš (Teispes; *705-*675)

?

Kuruš I (Cyrus; *640-*600)   Ariyāramna (Ariaramnes; *640-*590)

Kambūjiya I (Cambyses; *600-559)   Ạršāma (Arsames; *590-**559)

Kuruš II (Cyrus the Great; 559-530) Vištāspa (Hystaspes)

Kambūjiya II (Cambyses; 530-522)   Dārayavauš I (Darius; 522-486)

VOCABULARY 6

Ạrtavardiya-: proper name; one of Darius´s generals
ava-jan- < √jan: to kill
avadā: there
avaθā: thus, in that manner
ā-ay-/i- < √ay: to come
Āçina-: proper name
ā-yasa- < √yam mid.: to appropriate, assume command of
Bardiya-: Smerdis
Bābiruviya-: Babylonian
cašman- neut.: eye
-ciy: too, just
dạršam: strongly, vigorously, very
dauštar- + acc. + √ah: to be pleased with
Dātuvahya-: proper name
didā-: fortress
dīnā- (or dinā-) < √dī: to take away (+ acc. + acc.)
durujiya- < √draug: to (tell a) lie, deceive
fra-māya- mid., pp. framātam < √mā: to order
gauba- < √gaub mid.: to call oneself
Gaumāta-: proper name
hacāma: from me
ham-dāraya- mid.: to consolidate(?)
ham-taxša- < √taxš mid.: to work hard
haruva- (pronominal inflection): entire, every
hišta- < √stā (mid.): to stand
huvāipašiya-: own
hŪvjaiy, loc. of Ūvja-: in Elam
hŪvjiya-: an Elamite
jantar-: crusher, striker
Kambūjiya-: Cambyses (king of Persia)
kāma-: wish

Kāpišakāni-: name of a fortress
Kuru-: Cyrus
magu-: magian
manauvi-: angry, vengeful (Schmitt, 1987)
Mudrāya-: Egypt
Nabukudracara-: Nebuchadrezzar
Nadintabaira-: Nidintu-Bēl
nāman- neut.: name
parā-rasa < √ras: to arrive (in: + acc.)
pasāva: afterward; pasāva yaθā "after"
patiy-avahạya- mid.: to implore somebody for help, to
   pray to (+ acc.)
Pirāva-: the Nile
rautah (nom.-acc. sing. of rautah- neut.): river
Raxā-: name of a town in Persia
-šiš: them
šiyava- < √šiyav: to go
tacara-: palace
tauman-: power, capacity
Tigrā-: Tigris
θaha- < √θah: to say, speak
ud-pata- < √pat: to rise up (in rebellion)
Upadarma-: proper name
upastā-: assistance, aid; + bar-: "to bear aid"
Uyamā-: name of a town
Vahạyazdāta-: proper name
vardana- neut.: town
vạrnava- < √var (impersonal): to believe (see grammar)
vi-taraya- < √tar: to convey across
yaθā: so that
yātā: until

LESSON 7

PHONOLOGY. DIPHTHONGS.

The OIran. 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:

Old Persian	Elamite	Akkadian	Greek
<da-a-ra-ya-va-u-ša> = *Dārayava^huš*	da-ri-i̯a-ma-u-iš	da-a-ri-i̯a-muš	Dareîos
<xa-ša-ya-a-ra-ša-na-> = *Xšaya-r̥šan-*	ik-še-ir-ša	hi-ši-ʾ-ar-šá, etc.	Xerxēs
<ha-u-ma-va-ra-ga-> = *haumavarga-*	u-mu-mar-ka	ú-mu-ur-ga-ʾ	Amúrgioi
<va-ha-ya-za-da-a-ta-> = *Vah̥yazdāta-*	mi-iš-da-a-ad-da	ú-miz-da-a-tú	

PHONOLOGY. SVARABHAKTI VOWELS.

Consonant groups before or after *u* were sometimes "eased" through insertion of another *u*. Such inserted vowels are called *svarabhakti* in Sanskrit, a word meaning "sound-divider." In Avestan grammar they are called epenthetic "inserted" vowels.

The following instances are found in Old Persian: *dru- > duru-* in *duruva-* "healthy, whole," Av. *druua-*, Skt *dhruvá*; *duruxta-*, Av. °*druxta-*, Skt. *drugdha*; *Suguda-*, beside *Sugda-*, Av. *Suγδa-* and *Suxδa-*.

PHONOLOGY. CONTRACTION.

Contraction is seen in a few instances: *a(h)a > ā* in <a-ha-ya> = *āh̥y* < **ahahi*; *iya > ī* in <ni-i-ša-a-da-ya-ma> = *nīšādayam* (XPh), beside <na-i-ya-ša-a-da-ya-ma> (Darius) = *niyašādayam*; also OIran. *-i̯a-* > OPers. *iya > ī*, e.g., Skt *maryaká-*, OPers. **mariyaka- > marīka-*, Av. *mairiia-*, OInd. *marya-*.

NOUNS. *ĭ-* AND *ŭ-*DECLENSIONS.

Feminine nouns such as *Harauvatī-* and *tanū̆-* are historically long *ī-* and *ū-*stems (cf. Skt. *Sarasvatī-* and *tanū-*), which were originally declined differently from short *i-* and *u-*stems. In Old Persian, however, it appears that the differences between the short and long *ĭ-* and *ŭ-*declensions were disappearing and a redistribution of forms was taking place. Thus the nom. sing. of the *ī-*stems ends in both *-īy* and *-ĭš*,[18] and feminine *i-* and *ī-*stems both have the ending of the *ī-*stems in the gen.-dat. and other oblique cases in the singular. Originally there were two different *ī-*declensions. In one, the gen. sing. ended in *-yāh*, which would give OPers. *-iyāh*, in the other in *-iyah*. It is possible, however, that the forms had been remade in analogy with the *ā-*declension, where the gen. sing. was *-āyāh*, with long vowel before *-yāh*:

nom. *-ā* : *-īy* = gen. *-āyāh* : X ⟹ X = *-īyāh*.

It cannot be determined from the spelling whether the endings had short or long *ĭ*. If *māh̥yā* "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 *hī*).

The attested forms are:

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[18] Recently, R. Schmitt proposed that the forms in *-īy* should be read as *-iya* and be the nom. sing. of the adjective: *uvārazmiya* "the Choresmian."

	i-stems	*ī*-stems	*u*-stems		*ū*-stems	*dahạyu-*
	masc.	fem.	masc.	neut.	fem.	
Sing.						
nom.	*-iš*	*-īy, -ĭš*	*-uš*	*-uv*	*-ūš*	*dahạyāuš*
acc.	*-im*	*-ĭm*	*-um*		*-ūm*	*dahạyāum, dahạyāvam*
gen.-dat.	*-aiš*	*-ĭyā*	*-auš*			*dahạyauš*
Plur.						
nom.		*-iya*				*dahạyāva*
acc.	*-īš(?)*	*-īš(?)*				*dahạyāva*
gen.-dat.			*-ūnām*			*dahạyūnām*

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

Examples:

Ariyāramnahạyā pitā **Cišpiš Cišpaiš** *pitā Haxāmaniša* "Ariaramnes' father was Teispes. Teispes' father was Achaemenes." (DBa 7-8)

Uvārazmiy Bāxtrīš (DB 1.16) = **Bāxtrīš** ... **Uvārazmiš** "Chorasmia, Bactria" (DNa 23-24)

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

ima patimaiy aruvastam tayamaiy **tanūš** *tāvayatiy* "And this, too, is my ability of which my body is capable." (DNb 32-34)

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

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

imā stūnā **aθagainiya** "These columns are of stone."

The acc. plur. is found twice:

abicarīš *gaiθāmcā* "the *pasture lands and the lifestock" (DB 1.64-65) < *ăbicarĭ-* otherwise unknown;

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

NOUNS. MONOSYLLABIC DIPHTHONG STEMS.

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

NOUNS. THE LOCATIVE.

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

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

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

The forms are:

	a-stems	*ā*-stems	*u*-stems	*ī*-stems
Sing.	*Mādaiy*, *dastayā*	*Aθurāyā*	*Bābirauv*; *gāθavā*, *dahạyauvā*	*Bāxtrīyā*
Plur.	*Mādaišuvā*	*maškāuvā*	*dahạyušuvā*	

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

SYNTAX. THE LOCATIVE.
   The locative is used:

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

   iyam Fravartiš adurujiya avaθā aθaha adam Xšaθrita amiy Uvaxšatarahạyā taumāyā adam xšāyaθiya amiy **Mādaiy** "This (picture is) Phraortes. He lied thus (and) said: 'I am Xšaθrita of the family of Cyaxares. I am king in Media.'" (DBe)

   Izalā nāmā dahạyāuš **Aθurāyā** *avadā hamaranam akunava* "They did battle in a land in Assyria called Izalā." (DB 2.53-54)

   iyam Naditabaira adurujiya avaθā aθaha adam Nabukudracara amiy haya Nabunaitahạyā puça adam xšāyaθiya amiy **Bābirauv** "This (picture is) Nidintu-Bel. He lied thus (and) said: 'I am Nebuchadrezzar, son of Nabonides. I am king in Babylon.'" (DBd)

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

   iyam Frāda adurujiya avaθā aθaha adam xšāyaθiya amiy **Margauv** "This (picture is) Frāda. He lied thus: 'I am king in Margiana.'" (DBj)

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

   kāra haya Naditabairahạyā Tigrām adāraya ... nāviyā āha pasāva adam kāram **maškāuvā** *avākanam aniyam ušabārim akunavam aniyahạyā 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 horses for." (DB 1.85-87)

   pasāva kāra arīka abava [utā] drauga **dahạyauvā** *vasiy abava utā* **Pārsaiy** *utā* **Mādaiy** *utā* **aniyauvā** **dahạyušuvā** "Then the army became disloyal, and the lie became much (rampant) in the land, both in Persia and in Media and in the other lands." (DB 1.34-35)

   haya **Mādaišuvā** *maθišta āha hauv adakaiy naiy avadā āha* "The one who was greatest among the Medes was not there then." (DB 2.23-24)

2. In the expressions **dastayā** *kar-* "to deliver into the hand(s of),"[19] and **uzmayā**patiy *kar-* "to impale."

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

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[19] Cf. Khotanese *dīšta yan-* "to put into the hands (of)."

EXERCISES 7

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

DB 1.68-69

1. 𒀭 ... ◆ ◆ ◆

DB 1.77-79

2. ...

3. ...

DB 2.8-13

4. ...

5. ...

6. ...

XSd

7. ...

B–Translate into Old Persian:

Greatest among the Babylonians was Nebuchadrezzar. He was king in Babylon. Cyrus was king both 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 power 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 this reason it was called Hyrcania (that) there (there) wolves lived who had killed many Persian men.

TEXTS. DARIUS'S EMPIRE.

DB 1.12-17, 24-26
θātiy Dārayavauš xšāyaθiya imā dahạyāva tayā manā [pat]iyāiša vašnā Auramazdāha adamšām xšāyaθiya āham Pārsa Ūvja Bābiruš Aθurā Arabāya Mudrāya tayaiy drayahạyā Sparda Yauna Māda Armina Katpatuka Parθava Zraka Haraiva Uvārazmīy Bāxtriš Suguda Gadāra Saka Θataguš Harauvatiš Maka fraharavam dahạyāva XXIII ...
θātiy Dārayavauš xšāyaθiya Auramazdāmaiy ima xšaçam frābara Auramazdāmaiy upastām abara yātā ima xšaçam hamadārayaiy
DB 2.5-8
θātiy Dārayavauš xšāyaθiya yātā adam Bābirauv āham imā dahạyāva tayā hacāma hamiçiyā abava Pārsa Ūvja Māda Aθ[urā Mudrāya Par]θava Marguš Θataguš Saka

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

When Darius assumed power, 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 power as far south as Mt. Olympus. Persian expansion was finally halted, however, at least for a while, in 490, when the Persians were defeated at the battle of Marathon.

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

VOCABULARY 7

abicari-: *pasture
Ainaira-: proper name
ap- fem.: water
Arabāya-: Arabia
ava-kan- < √kan: load onto
ava-stāya- < √stā: to place
ašnaiy: near(?)
Bāxtrĭ- fem.: Bactria
-cā: and; -cā ... -cā: both ... and
Ciⁿcaxri-: proper name
dasta-: hand
dāraya- (+ place): stay near, dwell in/at
drauga-: the Lie
drayahạyā, loc. of drayah- neut.: sea
duruva-: healthy, whole, safe
fraharavam: clockwise(?)
fra-naya- < √nay: to bring forth
fratama-: foremost
Fravarti-: Phraortes
Frāda-: proper name
gaiθā-: herd
Gaⁿdāra-: Gandhara
gāθu-: place, throne
Hara^huvatĭ-: Arachosia
Haraiva-: Areia, Herat
^hUvārazmĭ-: Chorasmia
Imani-: proper name

Izalā-: place name
Katpatuka-: Cappadocia
Kuganakā-: place name
Margu-: Margiana
Martiya-: proper name
maškā- (Aram. lw.): inflated hide (used for ferrying)
nāviya-: deep (so as to require ships, or similar, to cross;
    cf. Sogdian *nāyuk* "deep")
parā-bara- < √bar: to carry away
paruvamciy: just (like) before
pasā: after (+ acc.)
-patiy: too
patiy-ay- < √ay: to come to
Sparda-: Sardis
stūnā-: column
Suguda-: Sogdiana
-šim: him
tanŭ- fem.: body, self
tạrsa- < √tars: to fear (+ hacā + inst.-abl.)
Θatagu-: Sattagydia
uša-bāri-: camel-borne
uzmayāpatiy kar-: to impale
*vạrka-: wolf
Vạrkāna-: Hyrcania, Gurgān
Xšaθrita-: proper name
Yauna-: Ionian, Greek; Ionia
Zraⁿka-: Drangiana