LESSON 14

PHONOLOGY. CONSONANT ALTERNATIONS 2: MEDISMS.

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

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

—The Indo-European palatal velars *$\hat{k}$, *$\hat{g}$, and *$\hat{g}h$ had become palatal affricates in Indo-Iranian *ć [tš], *ǰ [dž],[25] and ǰh [džh] (> OInd. *ś, j, h*), which in Iranian probably lost the palatalization becoming *ts and *dz. In Old Persian these finally became θ and d [δ?], but s and z in the other Iranian languages.

—An exception were the groups *$\hat{k}u$, *$\hat{g}u$, and *$\hat{g}uh$, Indo-Iranian *ću, *ǰu, and ǰhu (> OInd. *śv, jv, hv*), which in Old Persian were simplified to s and z, but elsewhere became *sp and *zb.

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

—Indo-European *$\hat{k}t$ became Median št, but OPers. *st*.

Note therefore the following correspondences:

Indo-Eur.	Indo-Ir.	Proto-Ir.	OPers.	Med., Av.	Examples
*$\hat{k}$	*tš	*ts	θ	s	*aθaga ~ asā*
*$\hat{g}(h)$	*dž(h)	*dz	d	z	*adānā ~ vazạrka-*
*$\hat{k}u$	*tšu	*tsu	s	sp	*uvasa ~ uvaspa*
*$\hat{g}u(h)$	*dž(h)u	*dzu	z	zb	*hạzānam ~ patiyazbayam*
*ty	*ty	*θy	šiy	θy	*hašiya ~ xšāyaθiya*
*tr	*tr	*θr	ç	θr	*xšaça ~ Xšaθrita*
*$\hat{k}t$	*tšt	?	st	št	*ufraštam ~ ufrastam*

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

ADJECTIVES AND ADVERBS. CORRELATIVE PRONOMINAL ADJECTIVES AND ADVERBS.

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

Demonstrative	Relative	Interrogative/indefinite	Other
avākaram "of such a sort"		*ciyǎkaram* "of what sort"	
avaθā "in that manner, thus"	*yaθā* "as, like"		*aniyaθā* "else, differently"
ada°, adakaiy "then"	*yadiy* "when, if"		
idā "here," *avadā* "there"	*yadā, yadāyā* "where(ver)"		*vispadā* "everywhere"
avadaš (*hacā ~*) "from there"			*dūradaš* (*hacā ~*) "from afar"
ǎciy "then"	*yaciy* "whatever"		
avā "so much"	*yāvā* "as long as"		
	yātā "until, as long as, while"	*citā* "however long"	
	yaniy "where, in which"		

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

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

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

Examples:

yadāyā *paruvam daivā ayadiya* **avadā** *adam Auramazdām ayadaiy ạrtācā bạrzmaniy* "where previously the *daiva*s were worshiped, there I worshiped Ahuramazdā according to Order in the height" (XPh 39-41)

pasāva dādạršiš **citā** *mām amānaya arminiyaiy* **yātā** *adam arasam mādam* "Then Dādạrši waited for me in Armenia for as long as it took for me to arrive in Media." (DB 2.47-49)

adakaiy *fratara maniyaiy afuvāyā* **yadiy** *vaināmiy 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)

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

VERBS. THE PERIPHRASTIC PERFECT.

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

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

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

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

SYNTAX. PERFECT.

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

ava ahạyāyā dipiyā naiy **nipištam** "That has not been written (is not written) in this inscription." (DB 4.47)

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

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

stūnā aθagainiya tayā idā **kạrtā** *Abirāduš nāma āvahanam Ūjaiy hacā avadaš abariya* "The stone

columns that have been made here were brought from Abirādu, a town in Elam." (DSf 45-47)

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha utāmaiy aniyašciy vasiy **astiy kr̥tam** "King Darius announces: 'By the greatness of Ahuramazdā and myself much else too has been done.'" (DB 4.45-47)

θātiy Dārayavauš XŠ Çūšāyā paruv frašam **framātam** *paruv frašam* **kr̥tam** "King Darius announces: 'In Susa much beautiful (work) had been ordered, much has been made.'" (DSf 55-57)

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

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

θātiy Dārayavauš xšāyaθiya ima taya **manā kr̥tam** *Pārsaiy* "King Darius announces: 'This (is) what I have done in Persia.'" (DB 3.52-53)

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

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

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

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

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

θātiy Dārayavauš xšāyaθiya patiy duvitīyam hamiçiyā **hagmatā paraitā** *patiš Dādạršim hamaranam cartanaiy Tigra nāmā didā Arminiyaiy avadā hamaranam akunava* "King Darius announces: 'For a second (time) the rebels, having come together and gone off against Dadạrši to fight a battle, fought the battle at a fortress in Armenia named Tigra.'" (DB 2.37-39)

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

xšaçam taya hacā amāxam taumāyā **parābạrtam āha** *ava adam patipadam akunavam ... adam taya* **parābạrtam** *patiyābaram* "The empire that had been taken away from our family, that I put back in its place (back to where it belonged). ... I brought back that which had been taken away.' (DB 1.61-63, 67-68)

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Ōūravāharahạyā māhạyā XVIII raucabiš **θakatā āha** *avaθāšām hamaranam kạrtam* "They fought the battle on the 18th of Ōūravāhara." (DB 2.41-42)

EXERCISES 14

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

DB 1.61-63, 67-68

[cuneiform text]

DB 2.26-29

[cuneiform text]

DB 2.37-49

[cuneiform text]

DSf 37-47

[cuneiform text]

DSf 55-58

[cuneiform text]

B–Translate into Old Persian:

In this inscription nothing is written that is not true. I never did harm to a weak one. As long as I was king I treated my subjects well everywhere and punished evildoers well.

That which my father did pleases me. It is beautiful. His father had not done as much as my father did while he was (king).

This column, which had been taken away to Babylon, that I brought back to Susa. I put it back here

where it belonged. It has been painted with beautiful decoration. In Babylon nothing had been made that was better than what I have made in Persia. Ahuramazdā is satisfied with what I have ordered.

TEXTS. XERXES'S BUILDING ACTIVITIES.

XPc 9-15

θātiy Xšayaạršā XŠ vazạrka vašnā Auramazdāha ima hadiš Dārayavauš XŠ akunauš haya manā pitā
mām Auramazdā pātuv hadā bagaibiš utā taya manā kạrtam utā tayamaiy piça Dārayavahauš XŠhạyā
    kạrtam avašciy Auramazdā pātuv hadā bagaibiš

XPf 32-48

yaθāmaiy pitā Dārayavauš gāθavā ašiyava vašnā Auramazdahā adam xšāyaθiya abavam piça gāθavā
yaθā adam xšāyaθiya abavam vasiy taya fraθaram akunavam tayamaiy piça kạrtam āha
    ava adam apayaiy utā aniya kạrtam abījāvayam
tayapatiy adam akunavam utamaiy taya pitā akunauš ava visam vašnā Auramazdahā akumā
θātiy Xšayaạršā xšāyaθiya mām Auramazdā pātuv utamaiy xšaçam utā taya manā kạrtam
    utā tayamaiy piça kạrtam avašciy Auramazdā pātuv

VOCABULARY 14

Abirādu-: place name
apaya- < pā-
ardata- neut.: silver
asan-: stone
avā < avant-: so much
axšaina-: blue-green (turquoise)
āvahana- neut.: settlement
citā: for as long as; citā ... yātā: however long (it
    took) until
çitĭyam: a third time
paruva-: former

pati-bara- < √bar: to bring back
patipadam √kar: to reestablish, to put back to where it
    belongs
piru-: ivory
pišta- < √paiθ: to paint
sikabru-: carnelian
Θūravāhara-: month name
upariy-ay- < √ay: to abide (by: + inst.-abl.)
vispadā: everywhere
yaniy: where, in which
yāvā: as long as

LESSON 15

PHONOLOGY. PERSIAN AND MEDIAN 2.

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

OPers.	Elamite	Akkadian
Āçina-	ha-iš-ši-na	at-ri-na = *Āθrina
Ciçantaxma-	ti-iš-š-ša-an-tam-ma	ši-it-ra-an-tah-ma = *Ciθrantaxma
Bāxtrī-, Av. *Bāxδī-*	ba-ik-tur-ri-iš = *Bāxtriš, ba-ak-ši-iš = *Bāxçiš	ba-ah-tar = *Bāxtar?
Arta-vardiya-	ir-du-var-ti-ia	ar-ta-mar-zi-ia = *Artavarziya
Bardiya-	Bir-ti-ia̯	bar-zi-ia̯ = *Barziya

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

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

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

ADVERBS.

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

1. adverbs without identifiable derivation: *apiy*, *°patiy*; *nūram*;
2. adverbs derived from adjectives,
   a. using the nom.-acc. sing. ending *-am*: *apataram*, *dargam*, *duvitīyam* and *çitīyam*, *paruvam*;
   b. using the loc. sing. ending *-(a)iy*: *vasiy*, *ašnaiy*, *dūraiy(apiy)*;
3. adverbs derived from adjectives or other words using other endings:
   a. ending *-tah*: *paruviyatah*, *ahmatah*, *fravatah*.
4. compounds: *pati-padam*, *duvitā-paranam*, *hayāparam* (*patiy hayāparam*) "once again," *fra-haravam*, *ni-padiy*, *pasāva* (< *pasā-ava*), *para-drayah*.

Note that adverbs can be used as predicate of "to be":

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

VERBS. THE INJUNCTIVE.

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

VERBS. THE SUBJUNCTIVE.

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

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

Only singular forms of the subjunctive are attested:

	athematic	thematic
Active		
Sing.		
1	*-aniy*	*-āniy*
2	*-ahạy*	*-āhạy*
3	*-atiy*	*-ātiy*

athematic	thematic
ahaniy	*kunavāniy*
āhạy (< **ahahạy*)	*vaināhạy, kunavāhạy, θāhạy*
ahatiy	*bavātiy, kunavātiy*

	athematic	thematic
Middle		
Sing.		
1	*-anaiy*	*-ānaiy*
2	*-ahay*	*-āhay*
3	*-ataiy*	*-ātaiy*

	kunavānaiy
	maniyāhay (*maniyāʰaiy*)
	yadātaiy

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

SYNTAX. INJUNCTIVE.
   The injunctive is used in Old Persian in the first and second persons with *mā* to express exhortations ("let me not do, be!" "you should not do/be doing!").
   hacā aniyanā **mā tạrsam** "Let me not fear another!" (DPe 20-21)

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

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

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

   θātiy Dārayavauš xšāyaθiya yadiy avaθā **maniyāhay** *hacā aniyanā mā tạrsam imam Pārsam kāram pādiy* "King Darius announces: 'If you think: Let me not fear another! then protect this Persian people!'" (DPe 18-24)

   yadiy kāra Pārsa **pāta ahatiy** *hayā duvaiš[t]am šiyātiš axšatā hauvciy aurā* **nirasātiy** *abiy imām viθam* "If the Persian people is protected (then) precisely the longest peace unbroken will come down upon this house.'" (DPe 18-22)

   avākaramcamaiy ušīy u[t]ā framānā yaθāmaiy taya kạrtam **vaināhạy** *[y]adivā* **āxšnavāhạy** *utā viθiyā utā spāyanتiyayā* "And my understanding and thought is in the manner you see (from) that which I have done or if you hear (about it), both at home and in the camp." (DNb 27-31)

   θātiy Dārayavauš xšāyaθiya tuvam kā x[šāyaθiya ha]ya aparam **āhạy** *hacā draugā dạršam patipayauvā mart[iya haya drau]jana* **ahatiy** *avam ufraštam pạrsā yadiy avaθā* **man[iyāhay]** *dahạyāušmaiy duruvā* **ahatiy** "King Darius announces: 'You who will be king in the future, protect yourself strongly from the lie. If you think: Let my land be safe! (then) punish well any man who may be a liar!'" (DB 4.36-40)

   θātiy Dārayavauš xšāyaθiya yadiy imām hadugām **apagaudayāhạy** *naiy* **θāhạy** *kārahạyā* "King Darius announces: If you hide this testimony (and) do not tell it to the people ..." (DB 4.57-58)

   θātiy Dārayavauš xšāyaθiya tuvam kā xšāyaθiya haya aparam **āhạy** *tayām imaišām martiyānām taumām*

[ubạr]tām paribarā "King Darius announces: 'You who will be king in the future, treat well the family of these men!'" (DB 4.86-88)

θātiy Dārayavauš xšāyaθiya haya Auramazdām **yadātaiy** *yānam avahạyā* **ahatiy** *utā jīvahạyā utā mạrtahạyā* "King Darius announces: 'He who worships Ahuramazdā will receive a boon both (while) alive and (after he is) dead.'" (DB 5.18-20=33-36)

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

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha utāmaiy aniyašciy vasiy astiy kạrtam ava ahạyāyā dipiyā naiy nipištam avahạyarādiy naiy nipištam **mātaya** *haya aparam imām dipim patipạrsātiy avahạyā paruv* **θadayātiy** *taya manā kạrtam naišim ima* **vạrnavātaiy** *duruxtam* **maniyātaiy** "King Darius announces: 'By the greatness of Ahuramazdā and my self much else has been done.[26] That has not been written in this inscription for the reason that whoever may read this inscription in the future should not find what I have done too much and does not believe it (but) thinks it has been made up (= is a lie).'" (DB 4.45-50)

tuvam kā haya aparam imām dipi[m] patipạrsāhạy taya manā kạrtam vạrnavatām θuvām **mātaya** *dra[uga]m* **maniyāhạy** "You whoever may see this inscription in the future believe that which I have done, so that you do not think it is a lie!'" (DB 4.41-43)

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

šiyāta **ahaniy** *jīva utā mạrta ạrtāvā* **ahaniy** "Let me be happy (while) alive and blessed (after I am) dead!" (XPh 47-48)

SYNTAX.   INDIRECT AND DIRECT SPEECH.
In Old Persian indirect speech does not exist, instead direct speech is used. Direct speech is introduced by *taya* or without any introductory particle, in which case the content of the speech or thought follows directly upon the introductory verb (to say, think, know) and can be recognized from the choice of tense or mood in it.[27]

yadipatiy **maniy[āhaiy ta]ya** *ciyakaram [āha a]vā dahạyāva tayā Dārayavauš xšāyaθiya adāraya patikarā dīdiy tayaiy gāθum baratiy* "Also, if you think: 'How were those lands that King Darius held,' then look at the statues that carry the throne!" (DNa 38-42)

*avahạyarādiy kāram avājaniyā mā***taya***mām xšnāsātiy* **taya** *adam naiy Bạrdiya amiy haya Kurauš puça* "For that reason he would kill the people (thinking) that: 'May it (they) not know me (and realize that): «I am not Smerdis son of Cyrus!»'" = "He would kill the people in order that it should not realize that he was not Smerdis son of Cyrus!" (DB 1.51-53)

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha taya **amaniyaiy** *kunavāniy avamaiy visam ucāram āha* "King Darius announces: 'By the greatness of Ahuramazdā whatever I thought 'let me do' all (that) was easy for me.'" = "... whatever I thought I would do was easy for me." (DSl)

*tuva kā̌ haya apara yadi-***maniyāiy** *šiyāta ahaniy jīva utā mạrta ạrtāvā ahaniy avanā dātā parīdiy taya Auramazdā niyaštāya* "You whoever in the future may think: 'Let me be happy both (while) alive, and (after I am) dead let me be blessed!' behave according to the law which Ahuramazdā set down!" = "You whoever in the future may think you will be happy both (while) alive and (after you are) dead you will be blessed, behave ..." (XPh 46-50)

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[26] See lesson 17 for another interpretation of this passage.
[27] Schmitt, 1995b.

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EXERCISES 15

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

DNa 38-47

[cuneiform text]

DNb 27-45

[cuneiform text]

B–Translate into Old Persian:

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

   The magian said to the Persian: If you worship (foreign) gods, then Auramazdā will not be pleased with you, he will strike you (down), and you will not be happy while alive, and you will not be blessed when (you are) dead!   The Persian thought: May I not leave the right path, (and) may I not be obstinate! If Ahuramazdā is pleased with me, then may he grant me this boon, that I may become king! May I not become a subject!

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

TEXTS. DARIUS'S PRAYER.

DPe

adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya dahạyūnām tayaišām parūnām Vištāspahạyā puça Haxāmanišiya

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha imā dahạyāva tayā adam adạršiy hadā anā Pārsā kārā tayā hacāma atạrsa manā bājim abara

Ūvja Māda Bābiruš Arabāya Aθurā Mudrāyā Armina Katpatuka Sparda Yaunā tayaiy uškahạyā utā tayaiy drayahạyā

utā dahạyāva tayā para draya Asagarta Parθava Zraka Haraiva Bāxtriš Suguda Uvārazmiy Θataguš Harauvatiš Hiduš Gadāra Sakā Maka

θātiy Dārayavauš xšāyaθiya yadiy avaθā maniyāhay hacā aniyanā mā tạrsam   imam Pārsam kāram pādiy yadiy kāra Pārsa pāta ahatiy hayā duvaiš[t]am šiyātiš axšatā hauvciy aurā nirasātiy abiy imām viθam

TEXTS. DARIUS'S ACCESSION.

DSf 8-18

θātiy Dārayavauš XŠ ... vašnā Auramazdāha haya ma[nā] pitā Vištāspa utā Aršāma haya manā [ni]yāka av[ā] ubā ajīvatam yadiy Auramazdā mām XŠ[ya]m akunauš ahạyāyā BUyā Auramazd[ām ava]θā kāma āha ha[r]uvahạyāy[ā BUyā] mar[tiyam mām]avạr[navatā mā]m XŠyam a[kunauš ahạyā]yā BUyā

VOCABULARY 15

ada-: then
apa-gaudaya √gaud: to hide
aparam: henceforth, afterward
apiy: also
Asagarta-: Sagartia
aurā: hither
avarda for ava-ʰạrda- < √hard(?): to leave, relinquish
axšata-: undisturbed
dūraiy adv.: far
hayāparam (patiy hayāparam) adv.: once again
ʰuška-: dry
ni-rasa- √ras: to come down
parā-gmata- < √ay/gam: gone far (partic.)
parataram: farther away, beyond[28]
pati-jan- < √jan mid.: to fight
pati-pạrsa- < √pạrs/fraθ: to read
paθĭ- fem.: path
spāyaⁿtiya-: *army camp
tuvam kā ... haya: you who
θadaya- < √θaⁿd: to seem (+ gen.-dat.)
xšnāsa- < √xšnā/dān: to know

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[28] Schmitt (2000, p. 32) argues for a noun meaning "enemy" and reads *parataram*, presumably "the one on the other side, the enemy."

LESSON 16

VERBS. OPTATIVE.

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

	athematic	thematic	athematic	thematic
Active				
Sing.				
3	*-iyāᵗ*	*-aiš*	*avājaniyāᵗ*; *biyāᵗ*, *ājamiyāᵗ*; *caxriyāᵗ*	*vināθayaiš, kariyaiš, fraθiyaiš*
Plur.				
3	-	*-aiš(aⁿ ?)*		*yadiyaiš(aⁿ ?)*
Middle				
Sing.				
2	-	*-aišā*		*yadaišā*
Plur.				
3	-	*-ayaⁿtā*		*akunavayaⁿtā*

VERBS. THE AUGMENTED (PRETERITAL) OPTATIVE.

In Old Persian and Avestan we find a few optative forms with augments, made from present indicative or aorist stems. The forms are:

Sing. 3   *avājaniyāᵗ*
Plur. 3   *akunavayaⁿtā*

VERBS. THE POTENTIALIS.

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

	active	passive
Present optative		
3	*dītam caxriyāᵗ*	
Imperfect indicative		
3	*kartam akunauš*	*kaⁿtam abava*

SYNTAX. PARTICLES.

-ca "as well"

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

-ciy "just, precisely; even; too, as well"

   adamšim gāθavā avāstāyam yaθā paruvamciy "I put it (back) in its place, just as (it had been) before." (DB 1.61-63)

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

yadiy kāra Pārsa pāta ahatiy hayā duvaiš[t]am šiyātiš axšatā hauvciy aurā nirasātiy abiy imām viθam "If the Persian people is protected (then) precisely the longest peace unbroken will descend upon this house.'" (DPe 18-24)

ima hadiš taya Çūšāyā akunavam hacāciy dūradaš ārajanamšaiy abariya "This palace which I built at Susa, the decoration for it was brought even from far away." (DSf 22-23)

vašnā Auramazdāha utāmaiy aniyašciy vasiy astiy kạrtam "by the greatness of Ahuramazdā and myself much else too has been done." (DB 4.46-47)

vašnā[ci]y Auramazdāha ada[m] abiyajāvayam abiy ava kạrtam utā frataram akunavam "also by the greatness of Ahuramazdā, I added to that work and made it better." (XPg 7-12)

See also indefinite pronouns (lesson 13).

SYNTAX. NOMINATIVE. 3.

A variety of verbs other than "to be" take a nominative predicate, cf.:

*vayam **Haxāmanišiyā θahạyāmahạy*** "We are called Achaemenids." (DB 1.7 = DBa 10-11)

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

*avahạyarādiy naiy nipištam mātaya haya aparam imām dipim patipạrsātiy avahạyā **paruv θadayātiy** taya manā kạrtam* "It has not been written (here) lest that which I have done seem (too) much to whoever read this inscription in the future." (DB 4.47-49)

*adakaiy **fratara** maniyaiy afuvāyā yadiy vaināmiy 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)

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

Fravartiš *agạrbiya ānayatā abiy mām ... duvarayāmaiy **basta** adāriya* "Phraortes was seized and led to me. He was kept bound at my gate." (DB 2.73-75)

cf.

*utā **Ciçataxmam agạrbāya ānaya** abiy mām* "And they seized Ciçantaxmam and led him to me." (DB 2.87-88)

*utā[šām haya maθ]išta Skuxa nāma **avam agạrbāya [basta]m ānaya** [abiy mām]* "And their leader, Skunxa, him they seized and led (him) bound to me." (DB 5.26-28)

SYNTAX. OPTATIVE.

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

*Auramazdām **yadaišā** ạrtācā bạrzmaniy* "You should worship Ahuramazdā according to the Order in the height!" (XPh 50-51)

*Auramazdā θuvām dauštā **biyā** utā[ta]iy taumā vasiy **biyā*** "May Ahuramazdā be pleased with you, and may you have much family!" (DB 4.55-56)

Auramazdāta[i]y jatā **biyā** *utātaiy taumā* **mā biyā** "May Ahuramazdā strike you, and may you have no family!" (DB 4.56-59)

abiy imām dahạyāum **mā ājamiyā** *mā hainā mā dušiyāram ma drauga aita adam yānam jadiyāmiy Auramazdām* "Against this land may there come neither an enemy army nor famine nor the lie! This boon I ask Ahuramazdā for." (DPd 18-22)

patiyazbayam daivā **mā yadiyaiša** "I proclaimed 'The *daiva*s should not be worshipped!'" (XPh 38-39)

na[i-mā] kāma taya skauθiš tunuvaⁿtahạyā rādiy miθa **kạriyaiš** *naimā ava kāma taya t[u]nuvā skauθaiš rādiy miθa* **kạriyaiš** "It is not my desire that a weak (man) should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by a weak (one)." (DNb 8-11)

naimā kāma taya martiya **vināθayaiš** *naipatimā ava kāma yadiy* **vināθayaiš naiy fraθiyaiš** *martiya* "It is not my desire that a man should work damage, nor is it my desire that a man should not be punished if he should work damage." (DNb 19-21)

SYNTAX. PRETERITAL OPTATIVE.
The "augmented" or "preterital optatives" are used to express repeated or habitual action in the past.

θātiy Dārayavauš xšāyaθiya imā dahạyāva tayā manā pati[yāiša] vašnā Auramazdāha ma[n]ā badakā āhatā manā bājim abaratā [taya]šām hacāma aθahạya xšapavā raucapativā ava **akunavayatā** "King Darius announces: 'These lands which came to me, by the greatness of Ahuramazdā they were my subjects. They paid me tribute. Whatever was said to them by me at night or also by day, that they would do.'" (DB 1.17-20)

vašn[ā] Auramazdāha imā dahạyāva tayanā manā dātā apariyāya yaθāšām hacāma aθahạya [a]vaθā **akunavayatā** "By the greatness of Ahuramazdā these lands which abode by my law, as was said to them by me, thus they would do." (DB 1.22-24)

kārašim hacā dạršam atạrsa kāram vasiy **avājaniyā** *haya paranam Bardiyam adānā avahạyarādiy kāram* **avājaniyā** *mātayamām xšnāsātiy taya adam naiy Bardiya amiy haya Kurauš puça* "The people/army feared him strongly: He would kill in large numbers the people who had known Smerdis in the past. For that reason he would kill it (them; thinking) that: 'May it (they) not learn that I am not Smerdis son of Cyrus!'" (DB 1.50-53)

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

θātiy Dārayavauš xšāyaθiya naiy āha martiya naiy Pārsa naiy Māda naiy amāxam taumāyā kašciy haya avam Gaumātam tayam magum xšaçam **dītam caxriyā** "King Darius announces: 'There was not a (single) man, either Persian, Median, or anyone of our family, who could have taken the power from that Gaumāta, the magian.'" (DB 1.48-50)

yātā **kạrtam akunavam** "until I finished (doing)" (DNa 51, XPf 45-46)

yaniy dipim naiy **nipištām akunauš** "where he had not finished writing (or: been able to write) an inscription" (XV 22-23)

yaθā **katam abava** "when it had been finished digging" (DSf 25)

EXERCISES 16

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

DB 1.17-24

[cuneiform text]

DB 1.43-53

[cuneiform text]

DB 4.52-59

[cuneiform text]

DNb 8-13, 19-24

[cuneiform text]

B–Translate into Old Persian:

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

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

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

TEXTS. DARIUS IN EGYPT.

DSab (inscription on a statue of Darius found at Susa but transported there from Egypt)
> *baga vazạrka Aurama[z]dā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya*
> *šiyātim adā marti[yahạyā haya D]ārayavaum xšāyaθiyam akunauš*
>
> *iyam patikara aθagaina tayam Dārayavauš xšāyaθiya niyaš{ā}tāya cartanaiy Mudrāyaiy avahạyarādiy*
> *hayašim aparam vainātiy avahạyā [azdā bavā]tiy taya Pārsa martiya Mudrāyam adāraiya*
>
> *adam Dārayavauš xšāyaθiya vazạrka xšāyaθiya xšāyaθi[yānām] xšāyaθi[ya dahạyūnām] xšāyaθiya*
> *ahạyāyā būmiyā vazạrkāyā Vištāspahạyā puça Haxāmanišiya*
>
> *θātiy Dāra[yava]uš xšā[yaθiya mā]m Auramazdā pātuv utā tayamaiy kạrtam*

TEXTS. THE SUEZ CANAL.

DZc
> *[baga] vazạrka Auramazdā haya avam asmānam adā haya imām bū[mi]m adā haya [mar]tiyam adā*
> *ha[ya š]iyātim adā martiyahạyā haya Dārayavaum XŠyam aku[nau]š haya D[ā]rayavahauš XŠyā*
> *xšaçam frābara taya vazạrkam taya [uvaspam u]mar[ti]yam adam Dārayavauš XŠ vazạrka XŠ*
> *XŠyānām XŠ dahạyūnām v[ispazan]ānām [XŠ a]hạyāyā būmiyā vazạrkāyā dūraiy apiy*
> *Vištās[pahạyā p]uça Haxāmanišiya*
>
> *θātiy Dārayavauš XŠ ada[m P]ārsa ami[y hac]ā Pārsā Mudrāyam agạrbā[ya]m adam ni[ya]štāyam*
> *imām [yauviyā]m ka^ntanaiy hacā Pirāva nāma rauta taya Mudrāyaiy danu[vatiy a]biy [d]raya taya*
> *hacā Pārsā aitiy pas[āva] iyam yauviyā [akani]ya ava[θā yaθā] adam niyaštāyam ut[ā nāva]*
> *āya^ntā hacā [Mudrā]yā ta[ra imā]m yauviyām abiy Pārsam [ava]θā yaθā mā[m kāma āha]*

VOCABULARY 16

fraθiya- < √pạrs/fraθ: to be punished

nūram: now

paranam: previously

pati-paya- √pā mid.: to guard (oneself)

pati-zbaya- √zbā: to proclaim

skauθi- = škauθi-: weak, poor

xšap- fem.: night

yadāyā (for *yadāyadā?): where(ever)

LESSON 17

SYNTAX. COORDINATION.

Parataxis.

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

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

iyam Gaumāta haya maguš adurujiya avaθā aθaha "This (is) Gaumāta, the magian; he lied (and) said thus." (DBd)

*pasāva I martiya āha Gaumāta nāma hauv udapatatā "Then there was a certain man called Gaumāta; he rose up ..." (DB 1.35-36)

pasāva adam frāišayam Ūvjam hauv Āçina basta ānayatā abiy mām
(DB 1.82-83)

Coordination by *-cā.*

A B-*cā*:

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

A-*cā* B-*cā*:

*aitamaiy aruvastam upariy **manašcā ušīcā*** "This is my ability in both thought and understanding." (DNb 31-32)

*ima taya adam akunavam **duvitīyāmca** *çitāmca θardam pasāva yaθā xšāyaθiya [abavam]* "This is what I did in the second and third year after I became king." (DB 5.2-5)

A B-*cā* C-*cā* D^instr.-*cā*:

*adam niyaçārayam kārahạyā abicarīš **gaiθāmcā māniyamcā viθbišcā** tayādiš Gaumāta haya maguš adīnā* "I restored to the people the pastures, the cattle, the household (slaves), and the houses[29] that Gaumāta the magian had taken from them." (DB 1.64-66)

Coordination by *utā.*

A *utā* B:

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

*yakā **hacā Gadārā** ābariya **utā hacā Karmānā*** "The sisso wood was brought/carried from Gandhara and from Carmania." (DSf 34-35)

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[29] See lesson 9 on Instrumental-ablative as subject and direct object.

AM Anahita [u]tā Mⁱtra **mām** *pātuv hacā vispā gastā* **utamaiy kr̥tam** "May Ahuramazdā, Anāhitā, and Miθra protect me from all evil as well as that which I have done!" (A²Sd 3-4)

manā Auramazdā upastām **baratuv** *hadā visaibiš bagaibiš* **utā** *imām dahạyāum Auramazdā* **pātuv** "May Ahuramazdā bear me aid together with all the gods, and may Ahuramazdā protect this land!'" (DPd 13-16)

A B *utā* C:

AM Anahita [u]tā Mⁱtra *mām pātuv hacā vispā gastā* "May Ahuramazdā, Anāhitā, and Miθra protect me from all evil!" (A²Sd 3-4)

A *utā* B *utā* C:

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

utā A *utā* B.

utā *avam Vahạyazdātam* **agr̥bāya utā** *martiyā tayašaiy fratamā anušiyā āhatā* **agr̥bāya** "They both seized that Vahạyazdāta and seized the men who were his foremost followers." (DB 3.47-49)

utā A *utā* B *utā* C.

pasāva Gaumāta haya maguš adīnā Kabūjiyam **utā Pārsam utā Mādam utā aniyā dahạyāva** "Then Gaumāta the magian robbed Cambyses of both Persia and Media and the other lands.'" (DB 1.46-47)

Coordination by *-cā ... utā*.

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

Coordination by repetition.

utā imām dahạyāum Auramazdā pātuv **hacā haināyā hacā dušiyārā hacā draugā** "May Ahuramazdā protect this land from the enemy army, from famine, (and) from the Lie!" (DPd 15-18)

abiy imām dahạyāum mā ājamiyā **mā hainā mā dušiyāram ma drauga** "Against this land may there come neither an enemy army nor famine nor the lie!" (DPd 18-20)

Sentence-introductory *utā*.

utā *I martiya Bābiruviya Naditabaira nāma Aina[ira]hạyā puça hauv udapatatā Bābirauv* "And there was a certain Nidintubēl, a Babylonian: he rose up in rebellion in Babylon." (DB 1.77-78)

utā *atar aitā dahạyāva āha yadātaya paruvam daivā ayadiya* "And among these lands (just enumerated), there was (one) where formerly bad gods had been worshipped." (XPh 35-36)

"Empty" *utā*:
Occasionally *utā* introduces a main clause after a subordinate clause with the function of accomodating an enclitic pronoun:

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

Perhaps also in:

θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha utāmaiy aniyašciy vasiy astiy kạrtam "King Darius announces: 'By the greatness of Ahuramazdā I have done much else as well.'" (DB 4.45-47)[30]

Disjunction.

A B-*vā*:

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

*yadiy **imām dipim** vaināhạy **imaivā patikarā** naiydiš vikanahạy* "If you see this inscription or this images (and) do not destroy them..." (DB 4.72-73)

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

A-*vā* B-*vā*:

*[taya]šām hacāma aθahạya **xšapavā raucapativā** ava **akunavayatā***
"Whatever was said to them by me either at night or also by day, that they would do.'" (DB 1.19-20)

Parenthetical clauses.

*I martiya Martiya nāma Cicaxraiš puça Kuganakā nāma vardanam Pārsaiy **avadā adāraya** hauv udapatatā Ūvjaiy* "A certain Martiya, son of Cincaxra dwelt in the town of Kuganakā in Persia. He rose up in Elam." (DB 2.8-9)

cf.

I martiya Fra[vartiš nāma Māda] hauv udapatatā Mādaiy
(DB 2.14-15)

SYNTAX. SUBORDINATION.

Subordination by parataxis.

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

****niyaštāyam** hauv Arxa utā martiyā tayaišaiy fratamā anušiyā āhatā Bābirauv uzmayāpatiy **akạriyatā***
"I commanded (that) that Arxa and the men who were his foremost followers should be impaled in Babylon." (DB 3.91-92)

*vašnā AM *Anahạta utā Miθra adam **nⁱstāy^a** apadānā imam **akunaiy^a*** "By the greatness of Ahuramazdā, Anāhitā, and Miθra, I ordered (that) one/they should build this palace." (A²Sa 4, see lesson 19)

The same construction is found with *kāma ah-*:

*Auramazdām avaθā **kāma āha** Dārayavaum haya manā pitā avam xšāyaθiyam akunauš ahạyāyā būmīyā*

"It was the wish of Ahuramazdā that he made my father Darius king of this earth." (XPf 21-25)

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

yaθā taya adam xšāyaθiya abavam **astiy** *atar aitā dahạyāva tayaiy upariy nipištā* **ayauda**
  "When I became king there was among these lands that are written above (one that) was in turmoil."
  (XPh 29-32)

Subordinating conjunctions.

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

Substantival clauses:

  Subject-clauses.

na[imā] kāma **taya** *skauθiš tunuvatahyā rādiy miθa* **kạriyaiš** *naimā ava kāma* **taya** *t[u]nuvā skauθaiš rādiy miθa* **kạriyaiš** *... naimā kāma* **taya** *martiya vināθayaiš* "It is not my desire that a weak (man) should be wronged by a mighty (one), nor is it my desire that a mighty (man) should be wronged by a weak (one)... Nor is it my desire that a man should do harm." (DNb 8-11, 19-20)

yaθā Kabūjiya Bardiyam avāja kārahạy[ā naiy] azdā abava **taya** *Bardiya avajata*
  "When Cambyses had killed Smerdis, it did not become known to the army/people that Smerdis had been killed." (DB 1.31-32)

avahạyarādiy hayašim aparam vainātiy avahạyā [azdā] bavātiy **taya** *Pārsa martiya Mudrāyam adāraiya*
  "... for the reason (that) whoever would see it in the future, he should be aware that a Persian man held Egypt." (DSab 2)

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

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

Without *taya*:

θātiy Dārayavauš xšāyaθiya Auramazdāha ragam [v]ardiyaiy yaθā ima hašiyam naiy duruxtam adam akuna[vam hama]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)

Direct object-clauses containing direct speech:

yadipatiy maniy[āhaiy **ta]ya** *ciyakaram [āha a]vā dahạyāva tayā Dārayavauš xšāyaθiya adāraya patikarā dīdiy tayaiy gāθum baratiy* "Also, if you think: 'How were those lands that King Darius held,' then look at the statues that carry the throne!" (DNa 38-42)

avahạyarādiy kāram avājaniyā mātayamām xšnāsātiy **taya** *adam naiy Bạrdiya amiy haya Kurauš puça*
  "He would kill the people in order that it (they) should not realize that he was not Smerdis son of Cyrus!" (DB 1.51-53)

Adverbial clauses:

Purpose/result-clauses.

draugadi[š hamiçiy]ā akunauš **taya** *imaiy kāram adurujiyaša* "The Lie made them rebellious, so that these (people) lied to the people/army." (DB 4.34-35)

Final clauses.

tuvam kā haya aparam imām dipi[m] patipạrsāhạy taya manā kạrtam vạrnavatām θuvām **mātaya** *dra[uga]m maniyāhạy* "You whoever may see this inscription in the future believe that which I have done, so that you do not think it is a lie!'" (DB 4.41-43)

avahạyarādiy ... (mā)taya "in order that (not)":

avahạyarādiy kāram avājaniyā **mātaya***mām xšnāsātiy taya adam naiy Bạrdiya amiy haya Kurauš puça* "He would kill the people in order that it (they) should not realize that he was not Smerdis son of Cyrus!" (DB 1.51-53)

avahạyarādiy naiy nipištam **mātaya** *haya aparam imām dipim patipạrsātiy avahạyā paruv θadayātiy taya manā kạrtam* "That has not been written in this inscription for the reason that whoever may read this inscription in the future should not find what I have done too much and does not believe it.'" (DB 4.47-49)

Without *taya*:

avahạyarādiy hayašim aparam vainātiy avahạyā [azdā] bavātiy "for the reason **(that)** whoever would see it in the future, he should be aware." (DSab 2)

Temporal clauses (*yaθā taya*).

yaθā taya *adam xšāyaθiya abavam astiy atar aitā dahạyāva tayaiy upariy nipištā ayauda*
"When I became king there were among these lands that are written above (one that) was in turmoil." (XPh 29-32)

Local clauses (*yadātaya*).

utā atar aitā dahạyāva āha **yadātaya** *paruvam daivā ayadiya* "And among these lands (just enumerated), there was (one) where formerly bad gods had been worshipped." (XPh 35-36)

yaθā "as; than"

Comparison:
vašn[ā] Auramazdāha imā dahạyāva tayanā manā dātā apariyāya **yaθā***šām hacāma aθahạya [a]vaθā akunavayatā* "'By the greatness of Ahuramazdā these lands which abode by my law, as was said to them by me, thus they would do.'" (DB 1.18-24)

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

pasāvadi[š Auramaz]dā manā dastayā akunauš **yaθā** *mām kāma* **avaθā***di[š akunavam]* "Then Ahuramazdā delivered them into my hand. As I willed, so I did to them." (DB 4.35-36)

tayaiy paruvā xšāyaθiyā yātā āha avaišām **avā** *naiy astiy kạrtam* **yaθā** *manā vašnā Auramazdāha hamahạyāyā θarda kạrtam* "The previous kings while they were (kings/alive) have not done as much as I by the greatness of Ahuramazā have done in one year by the greatness of Ahuramazā."

(DB 4.50-52)

avākaramcamaiy ušīy u[t]ā framānā **yaθā**maiy taya kạrtam vaināhạy [y]adivā āxšnavāhạy utā viθiyā utā spāyaⁿtiyayā "And my understanding and thought is in the manner you see (from) that which I have done or if you hear (about it), both at home and in the camp." (DNb 27-31)

adakaiy **fratara** maniyaiy afuvāyā 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)

Auramazdāha *ragam *vạrdiyaiy **yaθā** ima hašiyam naiy duruxtam adam *akunavam *hamahạyāyā θarda "I *swear by Ahuramazdā that this is true, not something said as a lie, (that) I did (it) in one and the same year." (DB 4.44-45)

Temporal:

Auramazdā **yaθā** avaina imām būmim *yaudatīm pasāvadim manā frābara "When Ahuramazdā saw this earth, (that) it was in commotion, then he gave it to me." (DNa 33-34)

yaθā Dārayavauš xšāyaθiya abava vasiy taya fraθaram akunauš "When Darius became king, he improved on a lot of things." (XPf 25-27)

yaθā Kambūjiya Bạrdiyam avāja kārahạyā [naiy] azdā abava taya Bạrdiya avajata "When Cambyses had killed Smerdis, it did not become known to the army/people that Smerdis had been killed." (DB 1.31-32)

yaθāmaiy pitā Dārayavauš gāθavā ašiyava vašnā Auramazdahā adam xšāyaθiya abavam piça gāθavā "When my father Darius had gone to his place/throne (in heaven), (then), by the greatness of Ahuramazdā, I became king in my father's place (on my father's throne). (XPf 32-48)

yaθā Mādam parārasa Māruš nāma vardanam Mādaiy **avadā** hamaranam akunauš hadā Mādaibiš "When he arrived in Media, then he fought a battle with the Medians at a town called Māru." (DB 2.22-23)

yaθā ... pasāva:

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

yaθā adam Gaumātam tayam magum avājanam **pasāva** I martiya Āçina nāma Upadarmahạyā puça hauv udapatatā Ūvjaiy "When I had killed Gaumāta the magian, then a certain Āçina, son of Upadarma, rose up in Elam." (DB 1.73-75)

yaθā kaⁿtam abava **pasāva** θikā avaniya "When it had finished being dug (when it had been completely dug), then the gravel was filled in." (DSf 25)

pasāva yaθā:

ima taya adam akunavam **pasāva yaθā** xšāyaθiya abavam "This is what I did after I became king." (DB 1.27-28)

ima taya adam akunavam vašnā Auramazdāha hamahạyāyā θarda **pasāva yaθā** xšāyaθiya abavam "This I what I did, by the greatness of Ahuramazdā, in one and the same year after I became king." (DB 4.3-5)

ima taya adam akunavam duvitīyāmca *çitāmca θardam **pasāva yaθā** xšāyaθiya [abavam] "This is what

I did in the second and third year after I became king." (DB 5.2-5)

yaθā taya:

yaθā taya *adam xšāyaθiya abavam astiy atar aitā dahạyāva tayaiy upariy nipištā ayauda* "When I became king, there were among these lands that are written above (one that) was in turmoil." (XPh 29-32)

Causal:

avahạyarādi*maiy Auramazdā upastām abara utā aniyāha bagāha tayai[y hatiy* **ya]θā** *naiy arīka āham naiy draujana āham naiy zūrakara āham* "For this reason did Ahuramazdā, as well as the other gods there are, bear me aid, because I was not disloyal, nor a liar, nor did I do anything crooked." (DB 4.62-67)

Result:

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

dātam taya manā haca avanā tạrsatiy **yaθā** *haya tauvīyā tayam skauθim naiy jantiy naiy vimardatiy* "They fear *my* Law, so that no longer does the mighty kill the poor nor *wipe him out." (DSe 37-44)

yadātaya, yadāyā[31] "where"

utā atar aitā dahạyāva āha **yadātaya** *paruvam daivā ayadiya* "And among these lands (just enumerated), there was (one) where formerly bad gods had been worshipped." (XPh 35-36)

yadāyā *paruvam daivā ayadiya* **avadā** *adam Auramazdām ayadaiy ạrtācā bạrzmaniy* "Where previously the *daiva*s were worshiped, there I worshiped Ahuramazdā according to Order in the height" (XPh 39-41)

yaniy "in which, where"

utā ima stānam hauv niyaštāya kạⁿtanaiy **yaniy** *dipim naiy nipištām akunauš* "And he gave order to dig this niche, where he had not finished writing (or: been able to write) an inscription" (XV 20-23)

yātā "while, until"

tayaiy paruvā xšāyaθiyā **yātā** *āha avaišām avā naiy astiy kạrtam yaθā manā vašnā Auramazdāha hamahạyāyā θarda kạrtam* "The previous kings while they were (kings/alive) have not done as much as I by the greatness of Ahuramazdā have done in one year by the greatness of Ahuramazdā." (DB 4.50-52)

pasāva dādạršiš **citā** *mām amānaya arminiyaiy* **yātā** *adam arasam mādam* "Then Dādạrši waited for me in Armenia for as long as it took for me to arrive in Media." (DB 2.47-49)

yāvā "as long as"

yāvā *utava$$ āhạy avaθādiš paribarā* "As long as you have the strength, maintain them thus (as they are)." (DB 4.71-72)

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[31] R. Schmitt (1994) assumes an error for **yadāyadā* "wherever."

*yadiy imām dipim vaināhạy imaivā patikarā ... utātaiy **yāvā** taumā [ahatiy] paribarāhạdiš Auramazdā*
*θuvām dauštā biyā ... utātaiy **yāvā** taumā ahatiy naiydiš paribarāhạy Auramazdātaiy jatā biyā* "If
you see this inscription or these images ... and, for as long as you have strength, you maintain them,
(then) may Ahuramazdā love you... (but if), for as long as you have strength, you do not maintain
them, (then) may Ahuramazdā strike you down!" (DB 4.71-79)

TEXTS. FRAGMENTARY TEXTS.

Many of the Old Persian inscriptions have suffered various kinds of deterioration over the millennia. As
a matter of fact, some of the most interesting inscriptions and parts of inscriptions are quite lacunary.

In the case of inscriptions with known or routine contents the texts can often be reconstructed by
comparing similar inscriptions, as well as the Akkadian and Elamite versions.

In other cases, when the inscriptions contain new information, not known from other inscriptions, we
have only the help of the Akkadian and Elamite, occasionally also the Aramaic, versions. Where these are
absent or themselves fragmentary, we can do little to reconstruct the Old Persian texts.

TEXTS. DARIUS AND HIS EMPIRE.

DSe
[baga vazạrka Aur]*amazdā haya imā*[m būmim adadā] *haya avam as*[mānam adadā haya mar]*tiyam*
ada[dā haya šiyātim] *adadā mart*[iyahạyā haya Dārayavaum] *XŠm ak*[unauš aivam parūv]*nām XŠm*
a[ivam parū]*vn*[ām framāt]*āram*
adam Dārayava[uš XŠ vazạrka] *XŠ XŠyānām* [XŠ dahạyūnām vis]*pazanānām xšāyaθiya ahạy*[āyā
būmi]*yā vazạrkāyā* [d]*ūrai*[y apiy] *Vištāspahạyā puça Ha*[xāmani]*ši*[ya] *Pārsa Pārsahạyā p*[uça]
Ariya Ariya ciça
θā[tiy] *Dārayava*[uš XŠ] *vašnā Aura*[mazd]*āha im*[ā dahạy]*āva tayā* [adam a]*gạrbāya*[m apata]*ram*
hac[ā Pārsā] *adam*[šām pat]*iya*[xšayaiy manā] *bā*[j]*im abara tayašām hacāma aθahạya ava akunava*
dātam taya manā avadiš adāraya Māda Ūvja Parθava Haraiva Bāxtriš Suguda Uvārazmiš Zraka
Harauvatiš Θataguš Maciyā Gadāra Hiduš Sakā haumavargā $$ Sakā tigraxaudā Bābiruš Aθurā
Arabāya Mudrāya Armina Katpatuka Sparda Yaunā tayaiy drayahạyā utā tayaiy paradraya Skudra
Putāyā Kušiyā Kạrkā
θātiy Dārayavauš xšāyaθiya vasiy ta]*ya duš*[kạrtam[a] āha ava naibam a]*kunavam dahạyāva* [ayauda
aniya] *aniyam aja ava a*[dam] *akunavam* [vašnā] *Auramazdāhā yaθā a*[niya a]*niyam naiy jatiy ci*[tā
gā]*θavā kašciy astiy*[b] *d*[ātam] *taya manā haca avanā tạr*[sati]*y yaθā haya tauviyā tayam skauθim*
naiy jatiy nai[y] *vimardatiy*
θātiy [Dārayavauš] *XŠ vašnā Auramazd*[āhā dasta]*kạrtam vasiy taya* [paruvam naiy] *gāθavā kạrtam* [ava
adam gāθa]*vā akunavam* [utā Çūšāyā avai]*nam didā d*[uškạrtā āha ha]*yā paruvam* [kạrtā x x x x]*daš*
ā pasā[va didām] *aniy*[ā]*m a*[kunavam
θātiy D]*āraya*[vauš XŠ mām Auramazdā pāt]*uv hadā* [bagaibiš utamaiy] *viθam utā* [tayamaiy ni]*pištam*

a. = Akk. *bīši*. – b. = Akk. *ušib*; read *āstaiy* "sits"? –

TEXTS. DARIUS AND HIS INSCRIPTION.

DB 4.88-92
θātiy Dārayavauš xšāyaθiya vašnā Auramazdāha ima dipi[c]*i*[çam] *taya adam akunavam patišam ariyā*
utā pavastāyā utā carmā gra[ftam āha pat]*išam*[c]*iy* [nāmanā]*fam*[a] *akunavam pa*[t]*iša*[m
u]*vadāt*[am[b] akunavam] *utā niyapai*[θiya u]*tā patiyafrasiya paišiyā mā*[m]
pasāva ima dipi[ciçam] *frāstāyam vispadā atar dahạyāva kāra hamā*[t]*axšatā*

a. Elamite *hi-iš* "name." – b. Elamite *e-ip-pi* "lineage."

TEXTS. DARIUS'S TESTAMENT.

DNb 50-60

> *marīkā dạršam azd*[ā] *kušu*[vā ciyā]*karam ahạy ciyākaramm-taiy uv*[narā ciy]*ākaramm-taiy parīyanam mātaiy* [*ava fraθa*]*mam θadaya tayataiy gaušāyā θ*[*ahạyātiy*] *avašciy āxšnudiy taya* [paratar-[a] θahạy]*ātiy*
>
> *ma*[*rī*]*kā mātaiy ava* [naibam θadaya taya x x x] *kunavāt(a)iy taya* [skauθiš kunav]*ātiy avašciy dīdiy*
>
> *marīkā* [x x x x x] *mā* [par]*āyātaya ā̆*[x x x x x] *mā*[patiy š]*iyātiyā*[b] **ayāumainišᶜ bavā* [...]*diy mā raxθa(ⁿ)tuv ...*
>
> > a. Aramaic *prtr*. – b. Aramaic *ṭwbk*. – c. Aramaic *ʾymnš*.

TEXTS. XERXES'S INSCRIPTIONS. 1.

The inscriptions of Xerxes contain numerous orthographic and phonetic peculiarities that are partly to be ascribed to a more developed stage of the language and partly to dialect differences. Of special interest in this respect is XPl, which is Xerxes's version of Darius's DNb.

XPa

> *baga vazạrka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahạyā haya Xšayaạršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaạršā xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya dahạyūnām paruv zanānām xšāyaθiya ahạyāyā būmiyā vazạrkāyā dūraiy apiy Dārayavahauš xšāyaθiyahạyā puça Haxāmanišiya*
>
> *θātiy Xšayaạršā xšāyaθiya vašnā Auramazdāhā imam duvarθim visadahạyum adam akunavam vasiy aniyašciy naibam kạrtam anā Pārsā taya adam akunavam utamaiy taya pitā akunauš tayapatiy kạrtam vainataiy naibam ava visam vašnā Auramazdāhā akumā*
>
> *θātiy Xšayaạršā xšāyaθiya mām Auramazdā pātuv utamaiy xšaçam utā taya manā kạrtam utā tayamaiy piça kạrtam avašciy Auramazdā pātuv*

XPb

> *baga vazạrka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahạyā haya Xšayaạršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaạršā xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya dahạyūnām paruvzanānām xšāyaθiya ahiyāyā būmiyā vazạrkāyā dūraiy apiy Dārayavahauš xšāyaθiyahạyā puça Haxāmanišiya*
>
> *θātiy Xšayaạršā xšāyaθiya vazạrka taya manā kạrtam idā utā tayamaiy apataram kạrtam ava visam vašnā Auramazdāhā akunavam*
>
> *mām Auramazdā pātuv hadā bagaibiš utāmaiy xšaçam utā tayamaiy kạrtam*

XPc

> *baga vazạrka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahạyā haya Xšayaạršām XŠm akunauš aivam parūnām XŠm aivam parūnām framātāram adam Xšayaạršā XŠ vazạrka XŠ XŠānām XŠ dahạyūnām paruv zanānām XŠ ahạyāyā būmiyā vazạrkāyā dūraiy apiy Dārayavahauš XŠhạyā puça Haxāmanišiya*
>
> *θātiy Xšayaạršā XŠ vazạrka vašnā Auramazdāha ima hadiš Dārayavauš XŠ akunauš haya manā pitā*
>
> *mām Auramazdā pātuv hadā bagaibiš utā taya manā kạrtam utā tayamaiy piça Dārayavahauš XŠhạyā kạrtam avašciy Auramazdā pātuv hadā bagaibiš*

XPd

> *baga vazạrka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahạyā haya Xšayaạršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaạršā xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya dahạyūnām paruvzanānām xšāyaθiya ahạyāyā būmiyā vazạrkāyā dūraiy apiy Dārayavahauš xšāyaθiyahạyā puça Haxāmanišiya*
>
> *θātiy Xšayaạršā xšāyaθiya vazạrka vašnā Auramazdāha ima hadiš akunavam*
>
> *mām Auramazdā pātuv hadā bagaibiš utāmaiy xšaçam utā tayamaiy kạrtam*

VOCABULARY 17

*ayāumaini-: *not in control (of: + gen.dat.)
carman-: skin, hide, parchment
citā: naiy ... *citā "not any more"(?)
dastakạrta-: property
*dipi-ciça- neut.: form of writing(?)
*duškạrta-: in bad shape(?)
fra-stāya- < √stā: to send out
*grafta-, pp. of gạrbāya-: seized, grasped

*ʰuvadāta-: *lineage
*nāmanāfa-: *genealogy
parā-yātaya-: ?
pati-fraθiya- = -frasiya- < √pạrs/fraθ: to be read
patišam: in addition
pavastā-: clay tablet
yauda- < √yaud: to be in turmoil

July 31, 2005

LESSON 18

SYNTAX. WORDORDER. 1.
   The Old Persian unmarked (neutral) word order is (Adverb +) Subject + predicate or direct object (+ predicate of the direct object) + finite verb.

Basic structures.

Adv. + Su. + Pred. + V:

   vašnā Auramazdāha adam xšāyaθiya amiy "By the greatness of Ahuramazdā I am king." (DB 1.11-12)

Adv. + Su. + DO + V:

   vašnā Auramazdāha ima xšaçam dārayāmiy "By the greatness of Ahuramazdā I hold this royal power." (DB 1.26)

(Su.) + DO + OPred. + V:

   aniyam ušabārim akunavam "Another I made camel-borne." (DB 1.86-87)

Indirect object.
   The indirect object can precede or follow (emphatic?) the direct object:

Su + IO + DO + V:

   *imā dahạyāva ... **manā bājim** abaratā* "These lands brought me tribute." (DB 1.18-19)

   ***aniyahạyā asam** frānayam* "For another I brought forth a horse." (DB 1.87)

Su + DO + IO + V:

   *Auramazdā **xšaçam manā** frābara* "Ahuramazdā gave me the royal power." (DB 1.12)

Sentence modifiers.
   Sentence modifiers (adverbial phrases of time, place, cause, etc.) are regularly initial, but can also be internal or final:

Initial:
   ***avahạyarādiy** vayam Haxāmanišiyā θahạyāmahiy **hacā paruviyata** āmātā amahạy* "For this reason we are called Achaemenids: From long ago we have been noblemen." (DB 1.6-8)

   ***vašnā Auramazdāha** ima xšaçam dārayāmiy* "By the greatness of Ahuramazdā I hold this power." (DB 1.26)

After the subject/before the verb:

   hauv **paruvam idā xšāyaθiya āha* "He had been king here before." (DB 1.29)

   *drauga **dahạyauvā vasiy** abava* "The Deception became rampant in the lands." (DB 1.34)

   *pasāva hauv Vidạrna **hadā kārā** ašiyava* "Then that Vindafarnah went off with the army." (DB 2.18-30)

pasāva Naditabaira **hadā kamnaibiš asabāraibiš** *amuθa* "Then Nidintu-Bēl fled with a few horsemen." (DB 2.1-5)

pasāva kāra Māda ... **abiy avam Fravartim** *ašiyava* "Then the Median army went against that Phraortes." (DB 2.16-17)

pasāva Kabūjiya **Mudrāyam** **ašiyava* "Then Cambyses went off to Egypt." (DB 1.32-33)

hauv kārahạyā **avaθā** *adurujiya* "He lied thus to the army/people." (DB 1.38-39)

Raising (fronting).

When a sentence part is moved from its unmarked position toward the beginning of the clause, we say it is *raised* (or *fronted*). The opposite action is *lowering* (or *backing*).

It is not always obvious whether we are dealing with raising or lowering, since, for instance, raising of the DO sometimes has the function of highlighting the Subject, which therefore can be said to have been lowered (see examples below).

Verb:

θātiy *Dārayavauš xšāyaθiya* "King Darius announces." (passim)

Note that in the following type we have lowering of the accusative of direction rather than raising of the verb:

pasāva adam nijāyam hacā Bābirauš **ašiyavam Mādam** "then I left Babylon (and) went to Media." (DB 2.64-65)

Direct object:

xšaçam *hauv agạrbāyatā* "*He* seized the command for himself." (DB 1.41-42)

xšaçam*šim adam adīnam* "*I* took the command from him." (DB 1.59)

Direct object + rel. clause:

xšaçam taya hacā amāxam taumāyā parābạrtam āha **ava** *adam patipadam akunavam* "*I* put back in place that command that had been taken away from our family." (DB 1.61-62)

avadā **avam kāram tayam Naditabairahạyā** *adam ajanam vasiy* "There I struck down mightily that army of Nidintu-Bēl." (DB 1.88-89)

mām *Auramazdā pātuv hacā *gastā utāmaiy viθam utā imām dahạyāum* "May Ahuramazdā protect *me* from evil, as well as my house and this land!" (DNa 51-53)

TEXTS. XERXES'S INSCRIPTIONS. 2.

XPf
baga vazạrka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya šiyātim adā martiyahạyā haya Xšayaạršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam parūnām framātāram adam Xšayaạršā xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya dahạyūnām paruv zanānām xšāyaθiya ahạyāyā būmiyā vazạrkāyā dūraiy apiy Dārayavahauš xšāyaθiyahạyā puça Haxāmanišiya
θātiy Xšayaạršā xšāyaθiya manā pitā Dārayavauš Dārayavahauš pitā Vištāspa nāma āha Vištāspahạyā

pitā Ạršāma nāma āha

utā Vištāspa utā Ạršāma ubā ajīvatam ǎciy Auramazdām avaθā kāma āha Dārayavaum haya manā
pitā avam xšāyaθiyam akunauš ahạyāyā būmīyā

yaθā Dārayavauš xšāyaθiya abava vasiy taya fraθaram akunauš

θātiy Xšayaạršā xšāyaθiya Dārayavahauš puçā aniyaiciy āhatā Auramazdām avaθā kāma āha
Dārayavauš haya manā pitā pasā tanum mām maθištam akunauš

yaθāmaiy pitā Dārayavauš gāθavā ašiyava vašnā Auramazdahā adam xšāyaθiya abavam piça gāθavā

yaθā adam xšāyaθiya abavam vasiy taya fraθaram akunavam tayamaiy piça kạrtam āha

ava adam apayaiy[a] *utā aniya kạrtam abījāvayam*

tayapatiy adam akunavam utamaiy taya pitā akunauš ava visam vašnā Auramazdahā akumā

θātiy Xšayaạršā xšāyaθiya mām Auramazdā pātuv utamaiy xšaçam utā taya manā kạrtam
utā tayamaiy piça kạrtam avašciy Auramazdā pātuv

> a. I protected as my own?

XPg

θātiy Xšayaạršā xšāyaθiya vazạrka vašnā Auramazdāha vasiy taya naibam akunauš utā frāmāyatā
Dārayavauš xšāyaθiya haya manā pitā vašnā[ci]y Auramazdāha ada[m] abiyajāvayam abiy ava
kạrtam utā frataram akunavam

mām Auramazdā pātuv [had]ā bagaibiš utāmaiy xšaçam

XPh

baga vazạrka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya
šiyātim adā martiyahạyā haya Xšayaạršām xšāyaθiyam akunauš aivam parūnām xšāyaθiyam aivam
parūnām framātāram adam Xšayaạršā xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya
dahạyūnām paruv zanānām xšāyaθiya ahạyāyā būmiyā vazạrkāyā dūraiy apiy

Dārayavahauš xšāyaθiyahạyā puça Haxāmanišiya Pārsa Pārsahạyā puça Ariya Ariyaciça

θātiy Xšayaạršā xšāyaθiya vašnā Auramazdahā imā dahạyāva tayaišām adam xšāyaθiya āham apataram
hacā Pārsā adamšām patiyaxšayaiy manā bājim abara[h]a tayašām hacāma aθahiya ava akunava
dātam taya manā avadiš adāraya Māda Ūja Harauvatiš Armina Zraka Parθava Haraiva Bāxtriš
Sugda Uvārazmiš Bābiruš Aθurā Θataguš Sparda Mudrāya Yaunā taya drayahiyā dārayatiy utā
tayaiy paradraya dārayatiy Maciyā Arabāya Gadāra Hiduš Katpatuka Dahā Sakā haumavargā
Sakā tigraxaudā Skudrā Ākaufaciyā Putāyā Kạrkā Kūšiya

θātiy Xšayaạršā xšāyaθiya yaθā taya adam xšāyaθiya abavam astiy atar aitā dahạyāva tayaiy upariy
nipištā ayauda

pasāvamaiy Auramazdā upastām abara

vašnā Auramazdahā ava dahạyāvam adam ajanam utašim gāθavā nīšādayam utā atar aitā dahạyāva
āha yadātaya paruvam daivā ayadiya

pasāva vašnā Auramazdahā adam avam daivadānam viyakanam utā patiyazbayam daivā mā yadiyaiša
yadāyā paruvam daivā ayadiya avadā adam Auramazdām ayadaiy ạrtācā bạrzmaniy

utā aniyašca āha duškạrtam akạriya ava adam naibam akunavam

aita taya adam akunavam visam vašnā Auramazdahā akunavam

Auramazdāmaiy upastām abara yātā kạrtam akunavam

tuva kǎ haya apara yadi-maniyāiy šiyāta ahaniy jīva utā mạrta ạrtāvā ahaniy avanā dātā parīdiy taya
Auramazdā niyaštāya Auramazdām yadaišā ạrtācā bạrzmaniy

martiya haya avanā dātā pariyaita taya Auramazdā nīštāya utā Auramazdām yadataiy ạrtācā
bạrzmaniy hauv utā jīva šiyāta bavatiy utā mạrta ạrtāvā bavatiy

θātiy Xšayaạršā xšāyaθiya

mām Auramazdā pātuv hacā gastā [u]tāmaiy viθam utā imām dahạyāvam
aita adam Auramazdām jadiyāmiy aitamaiy Auramazdā dadātuv

XPj

adam Xšayaạršā XŠ vazạrka XŠ XŠānām XŠ DHyūnām XŠ ahạyāyā būmi[y]ā Dārayavahauš XŠyahạyā
puça Haxāmanišiya

θātiy Xšayaạršā XŠ
imam tacaram adam akunavam

XV

baga vazạrka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya
    šiyātim adā martiyahạyā haya Xšayaạršām XŠm akunauš aivam parūnām XŠm aivam parūnām
    framātāram adam Xšayaạršā XŠ vazạrka XŠ XŠānām XŠ dahạyūnām paruv zanānām XŠ ahạyāyā
    būmiyā vazạrkāyā dūraiy apiy Dārayavahauš XŠhạyā puça Haxāmanišiya
θātiy Xšayaạršā XŠ vazạrka
  Dārayavauš xšāyaθiya haya manā pitā hauv vašnā Auramazdāha vasiy taya naibam akunauš
    utā ima stānam hauv niyaštāya ka^{n}tanaiy yaniy dipim naiy nipištām akunauš
    pasāva adam niyaštāyam imām dipim nipaištanaiy
    mām Auramazdā pātuv hadā ba[gaibiš utāmaiy xšaçam utā tayamaiy kạrtam]

    Around 1970, a stone tablet with an Old Persian inscription was discovered at Persepolis. It soon became clear that it was an inscription by Xerxes that closely imitated Darius's second inscription at Naqsh-e Rostam (DNb), and it was long referred to as XDNb. Later it was correctly added to the sequence of inscriptions by Xerxes from Persepolis and called XPl. Interestingly, the text of XPl seems to follow a copy of DNb that differs somewhat from the known inscription. It also differs in many points of orthography.

DNb	XPl
baga vazạrka Auramazdā haya adadā ima frašam	*baga vazạrka Auramazdā haya adā imam fra[ša]m*
taya vainatai[y] haya adadā šiyātim martiyahạyā	*taya vainatay haya adā šiyātim [mar]tiyahạyā*
haya xraθum utā aruvastam upariy Dārayavaum	*haya xratu[m] utā aruvastam upar[iy]*
xšāyaθiyam niyasaya	*Xša[yaạrš]ām xšāyaθiyam n[iyasaya]*
θātiy Dārayavauš xšāyaθiya vašnā Auramazdāhā	*[θātiy Xšay]aạršā [xšāyaθiya vašnā Auramazdā]hā*
avākaram amiy taya rāstam dau[š]tā amiy	*a [.] ta [avākaram a]hmiy taya r[āsta]m dauš[tā*
miθa na[i]y dauštā amiy	*ahmiy m]iθa naiy dauš[tā] ahm[i]y*
na[i-mā] kāma taya skauθiš tunuvatahạyā rādiy	*[nai-mā k]āma taya skauθiš tunu[va]ta[hạ]y[ā*
miθa kạriyaiš	*r]ādiy miθa kạriya[iš]*
nai-mā ava kāma taya t[u]nuvā skauθaiš rādiy	*nai-[mā] a[va kāma] taya tunuvā skau[θaiš rād]iy*
miθa kạriyaiš	*miθa kạriyaiš*
taya rāstam ava mām kāma	*taya rā[stam ava] [mām] kāma*
martiyam draujanam naiy daušt[ā] amiy	*martiyam draujana[m nai]y dau[št]ā ahmiy*
naiy manauviš am[iy]	*naiy m[anauviš a]hmiy*
[ya]ci-maiy [pạr]tanayā bavatiy dạršam	*yaca-maiy pạrtanāyā [bavat]i[y] dạršam*
dārayāmiy manahā	*dārayāmiy manahạy[ā]*
uvaipašiyahạyā dạrša[m] xšayamna a[m]iy	*[uvai]pašiyahạyā [dạr]šam xšayamna a[hmiy]*
martiya haya hataxšataiy anu-dim [ha]kạrtahạyā	*mart[i]ya haya [hatax]šataiy anu[v hakạr]tahạy[ā]*
avaθā-dim paribarāmiy	*avaθa-d[im par]ibarā[miy]*
haya [v]ināθayatiy anu-dim vinastah[yā ava]θā	*[haya v]ināθayatiy [anu-dim vinastahạyā]*
pạrsāmiy	*pạrsāmiy*
nai-mā kāma taya martiya vināθayaiš	*na[i-mā kāma taya marti]ya vināθayaiš*
nai-pati-mā ava kāma yadiy vināθayaiš naiy	*na[i-pati-mā ava k]āma yadiy vināθaya[iš naiy*
fraθiyaiš	*fraθiya]iš*
martiya taya patiy martiyam θātiy ava mām naiy	*martiya haya upa[riy martiya]m θātiy ava mām*
vạrnavataiy yātā ubānām hadugām āxšnauvaiy	*na[iy vạrnavatai]y yātā ubānām hadugām*
	āxšnūmiy

*martiya taya kunautiy yadi-vā ābaratiy anuv
taumani-šaiy xšnuta amiy utā mām vasiy kāma utā
u[θad]uš amiy (...)*

       a. For <ma-va-ta-i°>.

*avākaram-ca-maiy ušīy u[t]ā framānā yaθā-maiy
taya kạrtam vaināhạy [y]adi-vā āxšnavāhạy utā
viθiyā uta spāyatiyayā
aita-maiy aruvastam upariy manašc[ā u]šīcā ima
pati-maiy aruvastam taya-maiy tanuš tāvayat[i]y
hamaranakara a[m]iy ušhamaranakara*

*hakaram-maiy ušīyā gā[θa]vā [h]i[št]ataiy yaciy
va[i]nāmiy hamiçiyam yaciy naiy vaināmiy
utā ušībiyā utā framānāyā adakaiy fratara
maniyaiy afuvāyā yadiy vaināmiy hamiçiyam yaθā
yadiy naiy vaināmiy*

*yāumainiš amiy utā dastaibiyā utā pādaibiyā
asabāra uvᵓasabāraᵃ amiy
θanuvaniya uθanuvaniya amiy utā pastiš utā
asabāra
aršt[i]ka amiy uvᵓarštikaᵇ utā pastiš utā asabāra*
a. For <u-va-a-sa-°>. – b. For <u-va-a-ra-°>.

*[i]mā uvnarā tayā Auramazdā [upa]r[iy mā]m
niyasaya utā-diš atāvayam barta[nai]y*
       a. For <ba-ba-ta-°>.

*vašnā Auramazdāhā taya-maiy kạrtam
imaibiš uv[naraibi]š akunavam tayā mām
Auramazdā upariy niyasaya*
(see lesson 17)

*martiya taya kunautiy yadi-vā ābaratiy anuv taumā
avanā-šaiy xšnuta bavāmiy uta-mām vasiy kāma
utā uθaduš ahmiy utā vasiy dadāmiy agriyānām
ma(r)tiyānāmᵃ*

*avākara-may ušīyā utā framānā yaθā-maiy taya
kạrtam vaināhiy yadi-vā āxšnavāhiy utā viθiyā uta
spāyatiyayā
aita-maiy aruvastam upariy manascā ušīcā ima-
pati-maiy aruvastam taya-maiy tanuš tāvayatiy
hamaranakara ahmiy ušhamaranakara*

*hakaram-maiy ušīyā gāθavā hạštatay yaciy
vaināmiy hamiçiyam yaciy naiy vaināmiy
utā [u]šībiyā utā framānāyā adakaiy fraθara
maniyaiy afuvāyā yadiy vaināmiy hamiçiyam yaθā
yadiy naiy vaināmiy*

*yāumaniš ahmiy utā dastaibiyā utā pādaibiyā
asabāra uvasabāra ahmiy
θanuvaniya uθanuvaniya ahmiy utā pastiš utā
asabāra
arštika uvarštika ahmiy utā pastiš utā asab(ā)ra*

*imā unarā tayā Auramazdā upariy mām niyasaya
utā-diš atāvayam ba(r)tanaiyᵃ*

*vašnā Auramazdahā taya-maiy kạrtam
imābiš unarābiš akunavam taya mām
Auramazdā upariy niyasaya
mām Auramazdā pātuv utā taya-maiy kạrtam*

EXERCISES 18

Compare the orthography of Xerxes's inscriptions with those of Darius.

VOCABULARY 18

Daha-: name of a district and its people (east of the Caspian); Dahistan, Dahians
ʰuvaipašiya-: self
pạrtanā- = pạrtana-

LESSON 19

SYNTAX.   WORDORDER. 2.

Lowering:

<u>Subject:</u>

*vašnā Auramazdāha vasiy taya naibam akunauš utā frāmāyatā **Dārayavauš xšāyaθiya** haya manā pitā* "By the greatness of Ahuramazdā, there was a lot of good (building) that my father, King Darius did and ordered (to be done)." (XPg 2-7)

<u>Direct object or indirect object + direct object:</u>

*aita xšaçam taya Gaumāta haya maguš adīnā **Kabūjiyam** ... pasāva Gaumāta haya maguš adīnā **Kabūjiyam utā Pārsam utā Mādam utā aniyā dahạyāva*** "This empire which Gaumāta the magian had robbed Cambyses of... Then Gaumāta the magian robbed Cambyses of both Persia and Media and the other lands." (DB 1.44-47)

*adam niyaçārayam **kārahạyā abicarīš gaiθāmcā māniyamcā viθbišcā tayā**diš Gaumāta haya maguš adīnā* "I restored to the people the pastures, the cattle, the household (slaves), and the houses that Gaumāta the magian had taken from them." (DB 1.64-66)

*Auramazdā yaθā **avaina imām būmim** * **yaudatīm** pasāvadim manā frābara* "When Ahuramazdā saw this earth, (that) it was in commotion, then he gave it to me." (DNa 33-34)

*yadiy imām hạdugām apagaudayāhạy naiy θāhạy * **kārahạyā*** "If you hide this testimony (and) do not tell it to the people ..." (DB 4.57-58)
cf.
*yadiy imām hạdugām naiy apagaudayāhạy **kārahạyā θāhạy*** "If you do not hide this testimony (and) do tell it to the people ..." (DB 4.54-55)

*yadiy imām dipim **vaināhạy imaivā patikarā** naiydiš vikanahạy* "If you see this inscription or these images (and) do not destroy them..." (DB 4.72-73)
cf.
*yadiy imām dipim **imaivā patikarā vaināhạy** vikanahạdiš* "If you see this inscription or this images (and) do destroy them..." (DB 4.77-78)

*baga vazạrka Auramazdā haya **adadā ima frašam** taya vainataiy haya **adadā šiyātim martiyahạyā** haya **xraθum utā aruvastam** upariy Dārayavaum xšāyaθiyam **niyasaya*** "Ahuramazdā (is) the great god, who put in place this wonderful (work) that is seen, who put in place happiness for man, who bestowed reason and physical ableness upon King Darius." (DNb 1-5)

<u>Prepositional complements:</u>

*hauv Āçina basta ānayatā **abiy mām*** "That Āçina was led bound to me." (DB 1.82-83)

*hauv amunθa **hadā kamnaibiš asabāraibiš*** "He fled with a few horsemen." (DB 3.71-72)

*pasāva adam Bābirum ašiyavam **abiy avam Naditabairam*** "Then I went off to Babylon against that Nidintu-Bēl." (DB 1.83-86)

*pasāva kāra haruva **hamiçiya** abava **hacā Kabūjiyā** abiy avam ašiyava* "Then the whole people/army conspired to leave Cambyses (and) went over to *that one* (= Gaumāta)." (DB 1.40-41)

patiy duvitīyam Bābiruviyā **hamiçiyā** *abava* **hacāma** "For the second time the Babylonians conspired to leave me." (DB 3.77-78)

cf.

pasāva kāra Bābiruviya **hacāma hamiçiya** *abava abiy avam Arxam ašiyava* "Then the Babylonian army conspired to leave me and went over to that Arxa." (DB 3.81-82)

*pasāva I martiya āha Gaumāta nāma hauv udapatatā **hacā *Paišiyāuvādāyā** "Then there was a certain Gaumāta; he rose up from Paišiyāuvādā." (DB 1.35-37)

Adverbial complements:

avadā avam kāram tayam Naditabairahạyā adam **ajanam vasiy** "There I smashed that army of Nidintu-Bēl's greatly." (DB 1.88-89)

cf.

kāram **vasiy avājaniyā** "He killed the people/army in large numbers." (DB 1.51)

pasāva adam kāram frāišaya **nipadiy** "Then I sent an army in pursuit." (DB 2.72-73)

cf.

pasāva Vivāna hadā kārā ***nipadišaiy** *ašiyava* "Then Vivāna went with the army in pursuit of him." (DB 3.73-74)

ima taya adam **akunavam vašnā Auramazdāha hamahạyāyā θarda** *pasāva yaθā xšāyaθiya abavam* "This is what I did, by the greatness of Ahuramazdā, in one and the same year after I became king." (DB 4.3-5)

cf.

ima taya adam akunavam **vašnā Auramazdāha hamahạyāyā θarda akunavam** "This what I did, by the greatness of Ahuramazdā, I did in one and the same year." (DB 4.40-41)

Local complements:

hauv udapatatā **hacā Paiši[yā]uvādāyā Arakadriš nāma kaufa** *hacā avadaš* "He rose up from the mountain Arakadri in Paišiyāhuvādā." (DB 1.36-37)

pasāva I martiya Āçina nāma Upadarmahạyā puça hauv udapatatā **Ūvjaiy** "then a certain Āçina, son og Upadarma, rose up in Elam." (DB 1.73-75)

ašiyava **Patigrabanā nāma vardanam Parθavaiy** "He went to the town of Patigrabanā in Parthia." (DB 3.4-5)

cf.

Ragā nāmā dahạyāuš Mādaiy avaparā ašiyavā "He went beyond the land of Ragā in Media." (DB 2.71-72)

Appositions:

avahạyā Kabūjiyahạyā brātā *Bạrdiya nāma āha **hamātā hamapitā Kabūjiyahạyā** "That Cambyses had a brother called Smerdis, having the same father and mother as Cambyses." (DB 1.29-30)

Parenthetical or explanatory phrases:

[utā] drauga dahạyauvā vasiy abava **utā Pārsaiy utā Mādaiy utā aniyauvā dahạyušuvā** "And the lie became much (abundant) in the land, both in Persia and in Media and in the other lands." (DB 1.34-35)

*pasāva I martiya āha **Gaumāta nāma** hauv udapatatā **hacā *Paišiyāuvādāyā** "Then there was a certain Gaumāta; he rose up from Paišiyāuvādā." (DB 1.35-37)

Relative clauses:

adam Bạrdiya amiy **haya Kurauš puça Kabūjiyahạyā brātā** "I am Smerdis, who is the son of Cyrus. I am king." (DB 1.39-40)

paraidiy avam kāram jadiy **haya manā naiy gaubataiy** "Go forth! Crush that army which does not call itself mine!" (DB 3.14-15)

cf.

paraidiy kāra **haya hamiçiya manā naiy gaubataiy** *avam jadiy* "Go forth! Crush that army which has conspired and does not call itself mine!" (DB 2.30-31)

pasāva adam kāram Pārsam utā Mādam frāišayam **haya upā mām āha** "Then I sent (off) that Persian and Median army that I had at my disposal." (DB 3.29-30)

cf.

kāra Pārsa utā Māda **haya upā mām āha** *hauv kamnam āha* "The Persian and Median army that was at my disposal was insufficient." (DB 2.18-19)

adam Gaumātam tayam magum avājanam **haya Bạrdiya agaubatā** "I killed that Gaumāta, the magian, who called himself Smerdis." (DB 4.81-82)

cf.

avadā [hauv] Naditabaira **haya Nabukudaracara agaubatā** *āiš hadā kārā patiš [mām] *hamaranam cartanaiy* "There that Nidintu-Bēl who called himself Nebuchadrezxzar came with the army against me to fight a battle." (DB 1.92-94)

Enumerations:

In enumerations items other than the first are often lowered:

avaθā adam hadā kamnaibiš martiyaibiš **avam Gaumātam** *tayam magum* **avājanam utā tayaišaiy fratamā martiyā** *anušiyā āhatā* "Then I with a few men killed that Gaumāta the magian and those men who were his foremost followers." (DB 1.56-58)

cf.

pasāva adam avam **Vahạyazdātam utā martiyā tạyaišaiy fratamā** *anušiyā āhatā Uvādaicaya nāma vardanam Pārsaiy avadašiš uzamayāpatiy akunavam* "Then I impaled that Vahạyazdāta and the men who were his foremost followers in the town of Uvādaicaya in Persia." (DB 3.50-52)

paraitā **Vivānam** *jatā* **utā avam kāram** *haya Dārayavahauš xšāyaθiyahạyā gaubataiy* "Go, strike Vivāna and that army which does not call itself King Darius's!" (DB 3.58-59)

avahạyarādimaiy **Auramazdā** *upastām abara* **utā aniyāha bagāha** *tayaiy [hatiy]* "For this reason did Ahuramazdā, as well as the other gods there are, bear me aid." (DB 4.62-63)

mām *Auramazdā pātuv hacā ga[stā]* **utāmaiy viθam utā imām dahạyāum** "May Ahuramazdā protect me from evil, both my house and this land." (DNa 51-53)

TEXTS. LATE INSCRIPTIONS.

   The inscriptions of Artaxerxes the II and his successors contain numerous forms that are incorrect by the standard of the inscriptions of Darius I and Xerxes I. What we are dealing with is in fact a post-Old Persian stage of the language (or pre-Middle Persian), which already has its own morphology, which is barely disguised by pseudo-Old Persian orthography.

   The inscriptions from Artaxerxes II on are written in what is clearly a post-OPers. stage of the language. Those from Artaxerxes I and Darius II are less clear; they are written in a late-OPers. form, as seen from the thematic forms such as *Dārayavaušahạyā* and some grammatical constructions, but they are too short and formulaic to tell us much.

   Among the (orthographic-)phonetic peculiarities of the post-OPers. stage note:

Vowels:

Cy for Ciy: *n^ayāka-*, *apan^ayāka-*; *ab^ayapara*;

use of *i*, *y*, or *iy* to wrote long *ē*: *paradaydām* for *pardēd^a*(?), cf. MPers. *pālēz*; *saiymam* (A[1]) for *sēm^a* from Gk. *ásēmos*.[32]

contraction of *iya > ī* in *martīhaya* (A[3]?);

perhaps <a> for *ă*: *kayādā* for **kayad^a*; *šāyātim* for **š^ayātim* for **šiyātim* (perhaps pronounced *šāt^i*);

defective writing of *ā*: *n^ayaka-* (A[2]Sa);

defective writing of *i* or *ī*: *nastāya* for *n^īstāy^a*.

Consonants:

voicing of *t* to *d* in *Ardaxcašca*;

merger of *c* and *š*(?): *Xšayārcahaya*; *[usta]canām* (A[2]), *ustašanām* (A[3]); *Ardaxcašca*;

st for *št* in *nastāya*.

Loss of final consonants and probably vowels in endings, as evidenced by the indiscriminate use of short and long vowels and omission of final *m*:

acc. sing.: *imam bātugara* (A[1]); *imam apadāna*, *apadānā imam*; *imām hadiš utā imām *ustacanām taya aθagainām*, *Artaxšaça* (A[2]); *imām būmām*, *avam asmānam*, *Artaxšaçā xšāyaθiya*, *imam ustašanām aθaganām* (A[3]);

1st sing.: *n(ī)stāya*, *akunā*, *akunavām*;

3rd sing.: *aθavā*; *akunaš*;

3rd plur.: *akunaiy(a) < *akunavaya^n* (cf. *akunavaya^ntā*).

TEXTS

A[1]I (Artaxerxes I Longimanus, 465-25)

Artaxšaçā XŠ vazarka XŠ XŠyānām XŠ DHyūnām
  Xšayaaršahaya XŠhaya puça
  Dārayavaušahaya XŠhaya puça Haxāmanašiya
  haya imam bātugara sēymam viθiyā karta

Note the Persian-type relative clause: "who this *silver *cup was made in the house" for "in whose house ..."

D[2]Ha (Darius II Nothus, 424-05)

baga vazarka Auramazdā haya imām būmim adā haya avam asmānam adā haya martiyam adā haya
  šiyātim adā martiyahaya haya Dārayavaum XŠm akunauš aivam parūnām XŠm aivam parūnām
  framātāram
adam Dārayavauš XŠ vazarka XŠ XŠānām XŠ dahayūnām paruvzanānām XŠ ahayāyā būmiyā vazarkāyā
  dūraiy apiy
  Artaxšaç(āhay)ā^a XŠhaya puça
  Artaxšaçāhaya Xšayaaršāhaya XŠhaya puça
  Xšayaaršāhaya Dārayavaušahaya XŠhaya puça Haxāmanašiya
θātiy Dārayavauš XŠ
  Auramazdā imām dahayāum manā frābara
  vašnā Auramazdāha adam XŠ ahayāyā būmiyā amiy
  mām Auramazdā pātuv utāmaiy viθam utā xšaçam taya-maiy frābara
    a. The omission occurred at the line division: <ʾ-ra-ta-xa-ša-ça-/(a-ha-ya-)a>.

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32 This inscription (see the text above) may be a fake, since Gk. *ásēmos* does not yet seem to have meant "silver" at this time.

D²Sa

[imam apadā]nam stūnāya [a]θagainam Dāra[yavauš XŠ vazạ]rka akunauš
Dāraya[vaum XŠ]m AM pātuv hadā BGibiš

A²Hc

baga vazạrka Auramazdā haya maθišta bagānām haya imām būmim adā haya avam asmānām adā haya
  martiyam adā haya šiyātim adā martīhạyā haya Ạrtaxšaçām XŠm akunauš aivam parūnām XŠm
  aivam parūnām framātāram
θātiy Ạrtaxšaçā XŠ vazạrka XŠ XŠyānām XŠ DHyūnām XŠ ahạyāyā BUyā
  adam Dārayavaušahạyā XŠhạyā puça
  Dārayavaušahạyā Ạrtaxšaçāhạyā XŠhạyā puça
  Ạrtaxšaçāhạyā Xšayāršāhạyā XŠhạyā puça
  Xšayārcahạyā Dārayavaušahạyā XŠhạyā puça
  Dārayavaušahạyā Vištāspahạyā nāma puça Haxāmanašiya
θātiy Ạrtaxšaçā XŠ vašnā Auramazdāhā adam XŠ ahạyāyā BUyā vazạrkāyā dūraiy apiy amiy
  Auramazdā xšaçam manā frābara
  mām Aurmazdā pātuv utā xšaçam tayamaiy frābara utāmaiy viθam

A²Sa (Artaxerxes II Mnemon, 405-359; Steve, 1987, pp. 88-90)

θātiy Ạrtaxšaçā XŠ vazạrka XŠ XŠyānām XŠ DHyūnām XŠ ahạyāyā BUyā
  Dārayavaušahạyā XŠhạyā puça
  Dārayavaušahạyā Ạrtaxšaç[ā]hạyā XŠhạyā puça
  Ạrtaxšaçāhạyā Xšayārcahạyā XŠhạyā puça
  Xšayārcahạyā Dārayavaušahạyā XŠhạyā puça
  Dārayavaušahạyā Vištāspahạyā puça Haxāmanašiya
  imam apadāna Dārayavauš apanayākam akunaš abayapara upa Ạrtaxšaçā nayakam aθavā
  vašnā AM [Anahạ]ta utā Miθra adam nastāya apadānā imam akunaiy
  AM Anahạta utā Miθra mām pātuv [hacā] vispā gastā
  utā imam taya akunā mā yātum mā kayādā vi[-]itu[v]

A²Sc 4-6

[i]mām hadiš utā imām [usta]canām taya aθagainām ta[...]

A²Sd

adam Ạrtaxšaçā XŠ vazạrka XŠ XŠyānām XŠ DHyūnām XŠ ahạyāyā BUyā Dārayavauš XŠāhạyā puça
  Haxāmanišiya
θātiy Ạrtaxšaçā XŠ
  vašnā AMhā imām hadiš taya jᶦvadiy paradaydām adam akunavam (vars. *akunavām, akuvnašāš*)
  AM Anahita [u]tā Mᶦtra mām pātuv hacā (var. *hašā*) *vispā gastā utamaiy kạrtam*

A³Pa (Artaxerxes III Ochus, 359-338)

baga vazạrka Auramazdā haya imām būmām adā haya avam asmānām adā haya martiyam adā haya
  šāyātim adā martihạyā haya mām Ạrtaxšaçā xšāyaθiya akunauš aivam parūvnām xšāyaθiyam aivam
  parūvnām framatāram
θātiy Ạrtaxšaçā xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya DHyūnām xšāyaθiya ahạyāyā
  BUyā
  adam Ạrtaxšaçā xšāyaθiya puça Ạrtaxšaçā Dārayavauš xšāyaθiya puça
  Dārayavauš Ạrtaxšaçā xšāyaθiya puça
  Ạrtaxšaçā Xšayāršā xšāyaθiya puça
  Xšayāršā Dārayavauš xšāyaθiya puça
  Dārayavauš Vištāspahạyā nāma puça
  Vištāspahạyā Aršāma nāma puça Haxāmanišiya
θātiy Ạrtaxšaçā xšāyaθiya imam ustašanām aθaganām mām upā mām kạrtā
θātiy Ạrtaxšaçā xšāyaθiya mām Auramazdā utā Miθra baga pātuv utā imām DHyaum utā taya mām
  kạrtā

AVsa
  Ardaxcašca XŠ vazạrka

EXERCISES 19

Write the inscriptions of the Artaxerxeses in correct Old Persian.

VOCABULARY 19

abayapara: subsequently
akunaiy, for **akunavaya^n*
Anāhạtā-: Anahita
apanayāka-, for *apaniyāka-: great-grandfather
bātugara-: a kind of vessel
Miθra-: Mithra
nayāka-, for *niyāka-: grandfather

paraday(a)dā-, i.e., *pardēd: garden, pleasure
  grounds(?)
Patigrabanā-: place name
stūnāya-: having columns (?)
ustašanā-, ustacanā-: staircase (with carved reliefs?)
[h]Uvādaicaya-: place name

LESSON 20

STYLISTIC FEATURES.
   The Old Persian prose is a highly literary prose, probably influenced both by the epic-poet and the religious language, perhaps also by the style of neighboring literatures.

Formula variations.
   Schmitt, 1992, lists the following variants of the end-formula "May Ahuramazdā protect me, etc.":

A	*mām auramazdā pātu*	A'	*mām auramazdā utā miθra baga pātu*
B	*hacā gastā*		
C	*hadā visaibiš bagaibiš*	C'	*hadā bagaibiš*
D	*utā vištāspam haya manā pitā*		
E	*utā-maiy viθam*		
F	*utā imām dahạyāvam*	F'	*utamaiy dahạyum*
G	*utamaiy xšaçam*	G'	*utā xšaçam tayamaiy frābara*
H	*utā tayamaiy kạrtam*		
I	*utā tayamaiy piça kạrtam*	I'	*utā tayamaiy piça dārayavahauš XŠhạyā kạrtam*

distributed as follows:

DPh	A				E						
DNa	A	B			E	F					
DSe	A		C		E			+??			
DSf	A			D		F'					
DSj	A					F'					
DSs	A							H			
DSz	A					F'					
DSab	A							H			
DH	A				E						
XPa	A						G	H	I	K	
XPb	A		C'				G	H			
XPc	A		C'					H	I'	K	C'
XPd	A		C'				G	H			
XPf	A						G	H	I	K	
XPg	A		C'				G				
XPh	A	B			E	F					
XPl	A							H			
XV	A		C'				G	H			
D²Ha	A				E		G'				
A²Hc	A				E		G'				
AsH	A				E	F				L	M
A³Pa	A					F		H			

Identical formulas in different syntactic contexts.

   *ima taya adam **akunavam vašnā Auramazdāha hamahạyāyā θarda** pasāva yaθā xšāyaθiya abavam*
      (DB 4.3-5)
cf.
   *ima taya adam **akunavam** // **vašnā Auramazdāha hamahạyāyā θarda** akunavam*
      (DB 4.40-41)

   DB 1.61-71
   xšaçam taya hacā amāxam taumāyā parābạrtam āha ava adam patipadam akunavam

***adam**šim **gāθavā avāstāyam**
  yaθā paruvamciy*
***avaθā adam** akunavam āyadanā tayā Gaumāta haya maguš viyaka ...*

***adam** kāram **gāθavā avāstāyam** Pārsamcā Mādamcā utā aniyā dahạyāva*
  yaθā paruvamciy*
***adam** taya parābạrtam patiyābaram ...*

***adam** hamataxšaiy yātā viθam tayām amāxam **gāθavā avāstāyam**
  yaθā paruvamciy*
***avaθā adam** hamataxšaiy vašnā Auramazdāha*

Word order variation.

*paraidiy **avam kāram jadiy** haya **manā naiy gaubataiy*** "Go forth! Crush that army which does not declare itself as mine!" (DB 3.14-15)

cf.

*paraidiy **kāra haya** hamiçiya **manā naiy gaubataiy avam jadiy*** "Go forth! Crush that army which has conspired and does not declare itself as mine!" (DB 2.30-31)

*ima taya adam **akunavam vašnā Auramazdāha hamahạyāyā θarda** pasāva yaθā xšāyaθiya abavam* "This is what I did, by the greatness of Ahuramazdā, in one and the same year after I became king." (DB 4.3-5)

cf.

*ima taya adam akunavam **vašnā Auramazdāha hamahạyāyā θarda akunavam*** "This what I did, by the greatness of Ahuramazdā, I did in one and the same year." (DB 4.40-41)

Parallelism.
  This is the pattern AB AB:

utā** avam Vahạyazdātam **agạrbāya utā** martiyā tayašaiy fratamā anušiyā āhatā **agạrbāya "They both seized that Vahạyazdāta and seized the men who were his foremost followers." (DB 3.47-49)

yaθā **naiy arīka **āham naiy** draujana **āham naiy** zūrakara **āham*** "because I was not disloyal, nor a liar, nor did I do anything crooked." (DB 4.63-64)

Chiasmus.
  This is the pattern AB BA:

*yadiy imām dipim **vaināhạy imaivā patikarā** naiy**diš vikanahạy*** "If you see this inscription or these images (and) do not destroy them..." (DB 4.72-73)

*yadiy imām dipim **imaivā patikarā vaināhạy vikanahạdiš*** "If you see this inscription or these images (and) do destroy them..." (DB 4.77-78)

TEXTS. FAKES.

  There are numerous falsified Old Persian inscriptions in Western museums and other art collections, as well as in private collections. Most of the time these fakes can be identified by the style of the writing or by grammatical errors committed by modern falsifiers not conversant with Old Persian.

Ariaramnes, Hamadan (AmH)

  Ariyāramna xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya Pārsā Cišpaiš xšāyaθiyahạyā puça Haxāmanišahạyā napā

*θātiy Ariyāramna xšāyaθiya iyam dahạyāuš Pārsā taya adam dārayāmiy haya uvaspā umartiyā manā
baga vazạrka Auramazdā frābara vašnā Auramazdāha adam xšāyaθiya iyam dahạyāuš amiy*

θātiy Ariyāramna xšāyaθiya Auramazdā manā upastā[m baratuv]

Arsames, Hamadan (AsH)

*Ạršāma xšāyaθiya vazạrka xšāyaθiya xšāyaθiyānām xšāyaθiya Pārsa Ariyāramna xšāyaθiyahạyā puça
Haxāmanišiya*

*θātiy Ạršāma xšāyaθiya Auramazdā baga vazạrka haya maθišta bagānām mām xšāyaθiyam akunauš
hauv dahạyāum Pārsam manā frābara taya ukāram uvaspam vašnā Auramazdāha imām dahạyāum
dārayāmiy mām Auramazdā pātuv utāmaiy viθam utā imām dahạyāum [taya] adam dārayāmiy hauv
pātuv*

The OPers. version of Cyrus's inscription at Murgab (CMa) is now assumed to be an early addition, perhaps dating from the time of Darius.

adam Kuruš xšāyaθiya Haxāmanišiya

Golden plaque. Published in *From the Lands of the Bible: Art and Artifacts. An Archaeological Exhibition in Celebration of Israel's Twentieth Anniversary Under the Patronage of His Excellency Major-General Yitzhak Rabin, Ambassador of Israel to the United States* [America-Israel Culture House, May 22 - July 3, 1968], America-Israel Cultural Foundation, inc., New York 168, pl. 381 (Schmitt 1995-96). Owner unknown. The students should identify the inscriptions used by the falsifier to compose the text, as well as spot the errors which give the fake away.

Another much publicized gold tablet found in Pakistan was allegedly found in the wooden coffin of the "daughter" of Xerxes. The inscription on the wooden coffin itself is composed of fragments from DB.

Fake inscriptions are sometimes composed of bits of text taken from genuine inscriptions, often from Kent. Such falsifications can sometimes be identified by "new" text composed by the forger, as in the case of the text cited above or the "daughter of Xerxes" inscription.