

OLD PERSIAN

GRAMMAR TEXTS LEXICON

BY

ROLAND G. KENT

Professor Emeritus of Indo-European Linguistics

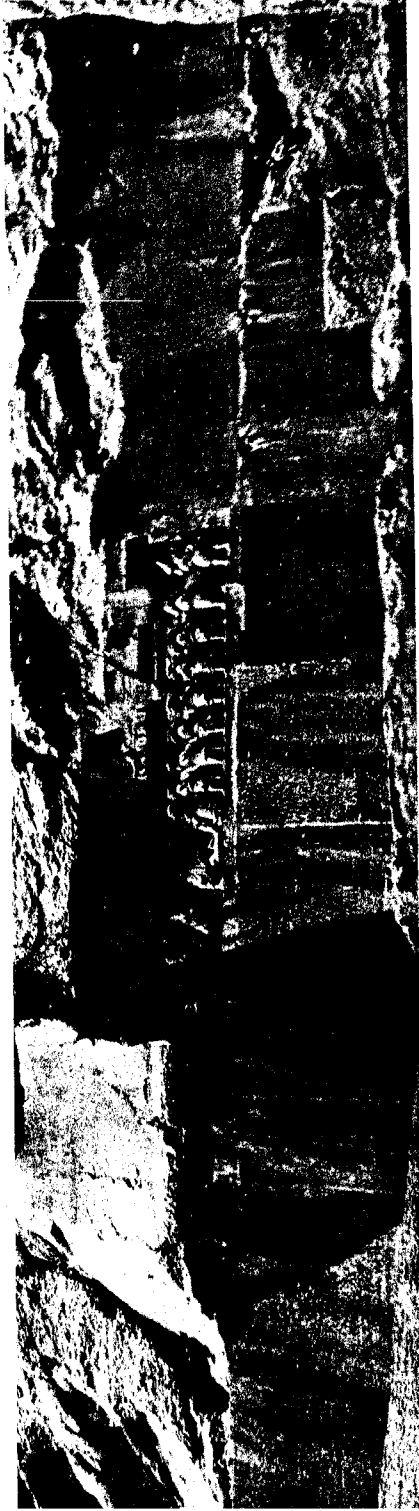
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PLATE 1



THE INSCRIPTION AND SCULPTURES OF DARIUS THE GREAT AT BEHISTAN
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FOREWORD

This volume has been prepared to meet the need for a comprehensive treatment of the Old Persian inscriptions; neither the latest collections of texts, nor the latest lexicon of their vocabulary, nor the latest grammatical treatment represents the evidence of all the material, a considerable portion of which is of very recent publication.

In matters of etymology it has seemed desirable to give a goodly representation to cognates outside the Indo-Iranian; not all those interested in Old Persian are primarily specialists in Avestan and Sanskrit. For greater clarity, stems of nouns and adjectives ending in *-i-* and *-u-* have been cited with *-i-* and *-u-*, rather than with the strong grade *-ay-* and *-aw-* customary among Iranists; but verbs of OP and Avestan are cited in the strong grade, though Sanskrit verbal roots are cited in the form fixed by the Hindu grammarians and customary among Sanskritists. The English translations of words and passages in the Grammar, especially in the Chapter on Syntax, frequently vary from the translations which accompany the texts in Part II; this variation is intentional, to bring out more clearly the point for which the word or passage is being cited.

Published views of my own on any of the problems involved, so far as they are inconsistent with the views presented in this volume, are to be considered as abandoned even though not explicitly renounced; at times I have considered it desirable specifically to condemn such older views of my own. References to my own printed articles are normally by the name of the journal only, unless there might be ambiguity.

To the American Oriental Society I give my hearty thanks for the opportunity of publication in its American Oriental Series, and to the Society's Editor, Dr. Murray B. Emeneau, and its Secretary-Treasurer, Dr. Ferris B. Stephens, for their labors upon the manuscript and the business management of the volume. To Mr. A. Eric Parkinson, of the University Museum in Philadelphia, I am indebted for the skillful drawing of the cuneiform characters which are

reproduced on pages 12 and 215. My grateful appreciation is also expressed to those numerous friends who during the preparation of the volume have shown their interest in it and have urged that it be completed without undue delay. My special thanks are extended to Dr. Erich F. Schmidt, leader of The Persepolis Expedition sponsored jointly by the Oriental Institute of the University of Chicago, the Boston Museum of Fine Arts, and the University Museum in Philadelphia, for generous permission to include new texts found by The Expedition and to use the evidence of The Expedition's photographs of inscriptions already known as well as of those newly discovered. This indebtedness is acknowledged in many places, not infrequently being made by the statement that data have been furnished by Dr. Schmidt or by Dr. George G. Cameron, formerly his colleague at the Oriental Institute, and now Chairman of the Department of Near Eastern Studies at the University of Michigan. Dr. Cameron has for years given me in every way the benefit of his direct acquaintance with the inscriptions and of his rich scholarship, and recently has transmitted to me the chief results of his examination in 1948 of the Behistan Inscription, with permission to use them although he had himself as yet not placed them in printed form before the public; to him, for all these favors, my profound gratitude is here expressed, though any such expression must needs fall far short of his deserts.

Finally, my unending thanks are here given to a small group of those who have studied with me, who—when the American Oriental Society found that it did not have at its command funds adequate to publish the volume—undertook to secure the financial support necessary to see it through the press, and carried their plan through to successful completion: Ruth Lilienthal Pearce, Alfred Senn, Maria Wilkins Smith, E. A. Speiser.

I must add that to Dr. Maria W. Smith is due also much of the typographical accuracy of the book; for to her the Editor of the Series, first because of absence in Europe and then because

of press of work, delegated the task of proofreading in his stead. Her repeated skillful readings caught numerous misprints that had escaped me; yet with all our care I dare not think that perfection has been attained, and I shall be grateful to any reader who sends me a list of such misprints and errors as he may discover.

R. G. K.

Wynnewood, Pa.,
March 21, 1950.

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GENERAL BIBLIOGRAPHY

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- Chr. Bartholomae, *Altiranisches Wörterbuch*, Strassburg 1904; with bibliography in the notes attached to the caption words.
- H. C. Tolman, *Ancient Persian Lexicon and Texts* 59-134, Nashville 1908; where references are attached to the words in the lexicon.
- F. H. Weissbach, *Die Keilinschriften der Achämeniden*, Leipzig 1911; which lists and evaluates virtually all the previous literature.
- Indogermanisches Jahrbuch, in the appropriate section, beginning with 1912, but lacking some items, notably from 1914 to 1920.
- J. H. Kramers, *A Classified List of the Achæmenian Inscriptions*, pp. 12, reprinted from the *Annual Bibliography of Indian Archaeology* for 1931 (Leiden 1933), containing bibliography of the separate inscriptions from 1911 to 1932.
- R. G. Kent, *The Present Status of Old Persian Studies*, in *JAOS* 56.208-225 (1936), with bibliography from 1912 to 1936.
- R. G. Kent, *Old Persian Jottings*, in *JAOS* 58.324-30 (1938), with continuation of the preceding bibliography.
- There are the following historical grammars of OP:
- E. L. Johnson, *Historical Grammar of the Ancient Persian Language*, New York 1917.
- A. Meillet, *Grammaire du Vieux Perse*, 1915; 2d ed., entirely revised by É. Benveniste, Paris 1931.
- The following items might be listed here:
- W. Foy, *KZ* 35.1-78 (1899); a preliminary sketch of the phonology.
- H. C. Tolman, *Cuneiform Supplement*, Nashville 1910; pp. vii-xxv give a summary of the phonology and morphology.
- T. Hudson-Williams, *A Short Grammar of Old Persian*, Cardiff 1936; pp. 1-19 give a brief and inaccurate account of the phonology and morphology.
- Sukumar Sen, *Old Persian Inscriptions*, Calcutta 1941; pp. 259-88 give an essentially descriptive grammar, inaccurate in many points.
- A concordance of the OP vocabulary is found in E. L. Johnson, *Index Verborum to the Old Persian Inscriptions*, published with Tolman's *Cuneiform Supplement* (see above).
- A glossary of the OP vocabulary is to be found in W. Hinz, *Altpersischer Wortschatz*, Leipzig 1942; including bibliographical references and concordance.
- On the names of persons and places, reference may be made to the entries in our lexicon, and to the following:
- F. Justi, *Iranisches Namenbuch*, Marburg 1895.
- G. Hüsing, *Die iranischen Eigennamen in den Achämenideninschriften*, Soltau 1897.
- A. Hoffmann-Kutschke, *Persische Eigennamen*, in *OLZ* 9.439-44, 604-6 (1906); *Iranisches bei den Griechen*, in *Philologus* 66.173-91, 320 (1907).
- F. H. Weissbach, *Die Keilinschriften der Achämeniden* 136-58, Leipzig 1911.
- A. H. M. Stonecipher, *Graeco-Persian Names*, New York 1918.
- The difficult problem of the chronology of the Behistan inscription has evoked a voluminous literature on the OP calendar; it will be adequate here to refer to a recent discussion by A. Poebel, in the *American Journal of Semitic Languages and Literatures* 55.130-65, 285-314 (1938); see *Historical Appendix IV*.
- There are the following complete collections of the OP inscriptions; I omit those before the reading of the Rock of Behistan by Rawlinson:
- H. C. Rawlinson, *JRAS* 10.187-349 (1847); text, translation, notes.
- Theodor Benfey, *Die persischen Keilinschriften, mit Uebersetzung und Glossar*, Leipzig 1847.
- J. Oppert, *Les Inscriptions des Achéménides*, Paris 1851; text, translation, notes.

- Fr. Spiegel, *Die altpersischen Keilinschriften*, Leipzig 1862; 2d ed., 1881; text, translation, grammar, glossary.
- C. Kossowicz, *Inscriptiones Paleo-persicae Achaemenidarum quot hucusque repertae sunt*, Petropolis 1872; cuneiform and transliterated text, Latin translation, glossary.
- F. H. Weissbach und W. Bang, *Die altpersischen Keilinschriften*, fasc. 1, Leipzig 1893; fasc. 2, 1908; text, translation.
- H. C. Tolman, *Ancient Persian Lexicon and Texts*, Nashville 1908; text, translation, lexicon.
- H. C. Tolman, *Cuneiform Supplement to the preceding*, Nashville 1910; autographed cuneiform texts.
- F. H. Weissbach, *Die Keilinschriften der Achämeniden*, Leipzig 1911; OP, Elam., Akk. texts, with translation and glossary of proper names; the bibliography to the separate inscriptions, pages x-xxx, is especially valuable.

More recently discovered inscriptions were for the most part published in the following:

- V. Scheil, *Inscriptions des Achéménides à Suse*, in *Mémoires de la Mission Archéologique de Perse*, tome xxi; Paris 1929. The inscriptions, with English translation and partial vocabulary, are repeated by J. M. Unvala, *The Ancient Persian Inscriptions of the Achaemenides found at Susa*, Paris 1929.
- V. Scheil, *Inscriptions des Achéménides*, pp. 105-29, in *Mémoires etc.*, tome xxiv; Paris 1933.
- Ernst Herzfeld, *Altperische Inschriften*, Berlin 1938.

Collected editions of these inscriptions, so far as already published, are found in the following:

- R. G. Kent, *JAOS* 51.189-240 (1931).
- Wilhelm Brandenstein, *WZKM* 39.7-97 (1932), with F. W. König, *Der Burgbau zu Susa*, Leipzig 1930: OP, Elam., Akk.

All OP texts to date are contained in the following:

- Sukumar Sen, *Old Persian Inscriptions of the Achaemenian Emperors*, Calcutta 1941; text, Sanskrit and English translations, notes, glossary, grammar (inaccurate and unreliable).

Two other volumes must be noted here, in the publications of the Oriental Institute of the University of Chicago:

George G. Cameron, *Persepolis Treasury Tablets*, Chicago, 1948 (Or. Inst. Publ. vol. 65); containing all Elamite inscriptions found in the Treasury Halls of Darius, Xerxes, and Artaxerxes I at Persepolis. An important feature is the collection and discussion of the words borrowed from OP, many of them not found in the OP texts themselves.

Erich F. Schmidt, *Persepolis*, shortly to appear; containing reproductions of photographs of all inscriptions attached to reliefs at Persepolis and Naqš-i-Rustam.

The literature on the individual inscriptions is given at the beginning of Part II, before the texts; but no references are there given to Unvala's *Ancient Persian Texts*, since it has no value. Nor, in general, are citations made to volumes which appeared before KT's volume. The present location of the inscriptions is given according to available records, but may have been changed by the events of the Second World War.

ABBREVIATIONS

The following periodicals are referred to in abbreviated form:

- AbkSGW = *Abhandlungen der philosophisch-historischen Klasse der königl. sächsischen Gesellschaft der Wissenschaften*.
- Acta Or. = *Acta Orientalia*.
- Acta Sem. Phil. Erlangen = *Acta Seminarii Philologici Erlangensis*.
- AfOF = *Archiv für Orientforschung*.
- AJP = *American Journal of Philology*.
- AJSLL = *American Journal of Semitic Languages and Literatures*.
- Arch. Anz. = *Archäologischer Anzeiger*.
- BB = *Beiträge zur Kunde der indogermanischen Sprachen*, herausgegeben von Ad. Bezzenger.
- BIFAO = *Bulletin de l'Institut français de l'archéologie orientale*.
- BSLP = *Bulletin de la Société de Linguistique de Paris*.
- BSOS = *Bulletin of the School of Oriental Studies*, London.
- GGA = *Göttingische Gelehrte Anzeigen*.
- GN = *Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen*.
- IF = *Indogermanische Forschungen*.

- IFA = Indogermanische Forschungen, Anzeiger.
 JAOS = Journal of the American Oriental Society.
 Jb. DAI = Jahrbuch des deutschen archäologischen Instituts.
 JCOI = Journal of the Cama Oriental Institute.
 JNES = Journal of Near Eastern Studies.
 JRAS = Journal of the Royal Asiatic Society.
 KZ = Zeitschrift für vergleichende Sprachforschung, begründet von A. Kuhn.
 Lg. = Language.
 MSLP = Mémoires de la Société de Linguistique de Paris.
 MVAG = Mitteilungen der vorderasiatisch-ägyptischen Gesellschaft.
 OLZ = Orientalistische Literaturzeitung.
 PAPA = Proceedings of the American Philological Association.
 Rec. Trav. = Recueil de Travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes.
 Rev. d'Assyr. = Revue d'Assyriologie.
 RHRel. = Revue de l'Histoire et des Religions.
 Riv. Stud. Or. = Rivista degli Studi orientali.
 SbPAW = Sitzungsberichte der königlich-preussischen Akademie der Wissenschaften.
 TAPA = Transactions of the American Philological Association.
 TPS = Transactions of the Philological Society (London).
 Ung. Jrb. = Ungarische Jahrbücher.
 WZKM = Wiener Zeitschrift für die Kunde des Morgenlandes.
 ZDMG = Zeitschrift der deutschen morgenländischen Gesellschaft.
 ZfA = Zeitschrift für Assyriologie.
 ZII = Zeitschrift für Indologie und Iranistik.
- The following authors and works are referred to in abbreviated form:
 Bthl. = Chr. Bartholomae.
 Bthl. AF = Bthl., Arische Forschungen; 3 vols., Halle 1882-7.
 Bthl. AiW = Bthl., Altiranisches Wörterbuch; Strassburg 1904.
 Bthl. Stud. = Bthl., Studien zur indogermanischen Sprachgeschichte; Halle 1890-1.
 Bthl. zAiW = Bthl., Zum altiranischen Wörterbuch; Strassburg 1906.
 Brd. = Wilh. Brandenstein.
 Brugmann, Gdr. = Karl Brugmann, Grundriss der vergleichenden Grammatik der indogermanischen Sprachen, 2d ed.; Strassburg 1897 ff.
 Bv. = É. Benveniste.
 Bv. Gr. = A. Meillet, Grammaire du Vieux-Perse, 2d ed., revised by Bv.; Paris 1931.
 Bv. Origines = Bv., Origines de la Formation des Noms en Indo-européen; Paris 1935.
 Cowley, AP = A. Cowley, Aramaic Papyri of the Fifth Century B.C.; Oxford 1923.
 Gdr. IP = Grundriss der iranischen Philologie, herausgegeben von W. Geiger und A. Kuhn; Strassburg 1895-1906.
 Hinz = W. Hinz, ZDMG 93.364-75.
 HK = A. Hoffmann-Kutschke.
 HK 1 or HK ApKI 1 = HK, Die altpersischen Keilinschriften des Grosskönigs Dārajawausch des Ersten am Berge Bagistān; Stuttgart 1908.
 HK 2 or HK ApKI 2 = HK, Die altpersischen Keilinschriften des Grosskönigs Dārajawausch des Ersten bei Behistun; Stuttgart und Berlin, 1909.
 Hz. = Ernst Herzfeld.
 Hz. AMI = Hz., Archäologische Mitteilungen aus Iran; Berlin 1929 ff.
 Hz. ApI = Hz., Altpersische Inschriften; Berlin 1938.
 Jn. = A. V. Williams Jackson.
 Jn. Iran. Rel. = Jn., Iranian Religion, in Zoroastrian Studies; New York 1928.
 Johnson, Gram. = E. L. Johnson, Historical Grammar of the Ancient Persian Language; New York 1917.
 Johnson, IV = E. L. Johnson, Index Verborum to the Old Persian Inscriptions; in Tm. CS (q.v.).
 Justi, INB = F. Justi, Iranisches Namenbuch; Marburg 1895.
 Kg. = Fr. Wilh. König.
 König, Burgbau = Kg., Der Burgbau zu Susa nach dem Bauberichte des Königs Dareios I; in MVAG 35.1, Leipzig 1930.
 König, RuID = Relief und Inschrift des Koenigs Dareios I am Felsen von Bagistan; Leiden 1938.
 KT = [L. W. King and R. C. Thompson,] The Sculptures and Inscription of Darius the

- Great on the Rock of Behistûn in Persia; London 1907.
- MB Gr. = Mt. Gr. (q.v.) and Bv. Gr. (q.v.).
- Mt. Gr. = A. Meillet, *Grammaire du Vieux Perse*; Paris 1915.
- Nyberg, Rel. = H. S. Nyberg, *Die Religionen des alten Iran*, deutsch von H. H. Schaeder; Leipzig 1938.
- Oppert, IdA = J. Oppert, *Les Inscriptions des Achéménides*; Paris 1851.
- Oppert, Mèdes = J. Oppert, *Le Peuple et la Langue des Mèdes*; Paris 1879.
- Prašek, GMP = J. V. Prašek, *Geschichte der Meder und Perser*, vol. II; Gotha 1910.
- PW = *Paulys Real-Encyclopädie der classischen Altertumswissenschaft*, Neue Bearbeitung herausgegeben von Georg Wissowa; Stuttgart 1894 ff.
- Rawlinson = H. C. Rawlinson, *JRAS* vol. 10.
- Reichert, Aw. Elmb. = Hans Reichelt, *Awestisches Elementarbuch*; Heidelberg 1909.
- Rl. = Rawlinson (q.v.).
- RV = *Rigveda*.
- Sachau, AP = E. Sachau, *Aramäische Papyrus und Ostraka aus einer jüdischen Militär-Kolonie zu Elephantine*; Leipzig 1911.
- Scheil 21 = V. Scheil, *Inscriptions des Achéménides à Suse*, in *Mémoires de la Mission archéologique de Perse*, tome XXI, *Mission en Susiane*; Paris 1929.
- Scheil 24 = V. Scheil, *Inscriptions des Achéménides, supplément et suite*, in *Mémoires etc.*, tome XXIV; Paris 1933.
- Sen = Sen, OPI (q.v.).
- Sen, OPI = Sukumar Sen, *Old Persian Inscriptions of the Achaemenian Emperors*; Calcutta 1941.
- Spiegel = Fr. Spiegel, *Die altpersischen Keilinschriften im Grundtexte, Uebersetzung, Grammatik, und Glossar*; Leipzig 1862, 2d ed. 1881.
- Sturtevant, IH Laryngeals = E. H. Sturtevant, *The Indo-Hittite Laryngeals*; Baltimore 1942.
- Tm. = H. C. Tolman.
- Tm. CS = Tm. *Cuneiform Supplement*; Nashville 1910.
- Tm. Lex. = Tm. *Ancient Persian Lexicon and Texts*; Nashville 1908.
- Tm. VS or Vdt. Stud. = Tm. *The Behistan Inscription of King Darius*, *Vanderbilt University Studies* vol. I; Nashville 1908.
- Vd. = *Vendidad*, originally *Vidaēvadāta* (a book of the Avesta).
- Wb. = F. H. Weissbach.
- Wb. Grab = Wb. *Die Keilinschriften am Grabe des Darius Hystaspis*; *AbkSGW* vol. XXIX, no. 1.
- Wb. KIA = Wb. *Die Keilinschriften der Achämeniden*; Leipzig 1911.
- Wb. Symbolae Koschaker = Wb. in *Symbolae Paulo Koschaker Dedicatae*; Leiden 1939.
- WB = F. H. Weissbach und W. Bang, *Die altpersischen Keilinschriften in Umschrift und Übersetzung*, 1. Lieferung; Leipzig 1893.
- WBn = WB, 2. Lieferung, *Nachträge und Berichtigungen*; Leipzig 1908.

Other abbreviations are readily understood; they include those for modern scholars and their works when only slightly shortened, for Greek and Latin authors and their works, for names of languages, for grammatical terms.

SYMBOLS FOR DESIGNATING INSCRIPTIONS AND LOCATING WORDS

The inscriptions are referred to by abbreviations on the following plan:

First symbol	Second Symbol
Am = Ariaramnes	B = Behistan
As = Arsames	P = Persepolis
C = Cyrus the Great	N = Naqš-i-Rustam
D = Darius the Great	S = Susa
X = Xerxes	Z = Suez
A ¹ = Artaxerxes I	E = Elvend
D ² = Darius II	V = Van
A ² = Artaxerxes II	H = Hamadan
A ³ = Artaxerxes III	M = Murghab
W = Weight of Darius	I = incerto loco
S = Seal	Vs = Vase
SD = Seal of Darius	

Further symbols, if any:

An immediately following small letter indicates a particular inscription or part of an inscription already designated.

A second small letter indicates a particular copy of the inscription.

A small *v* indicates a copy with variant orthography.

A Roman numeral after a gap indicates a special part of the inscription.

Phrases or words are designated after a gap:

By two numerals, indicating column and line.

By one numeral, indicating line.

By 0, indicating a line preceding those previously known and numbered.

By *f* after the line-number, indicating that the phrase or word runs over into the next line.

Note also the following indications:

The lack of a number where it is expected indicates that the inscription consists of one line only.

° at the end of the reference means that the entire word is restored.

{ } mark the enclosed word or words or part of a word as restored; but in the complete texts of the inscriptions in Part II the restorations are indicated only by italics.

PART I. GRAMMAR

CHAPTER I. THE LINGUISTIC SETTING OF OLD PERSIAN

§1. OLD PERSIAN is the name applied to the Persian language used in the cuneiform inscriptions of the Achaemenian dynasty; it can be localized as the language of southwestern Persia, or Persis in the narrower sense, and was the vernacular speech of the Achaemenian rulers. The OP inscriptions are commonly accompanied also by translations into Elamite and Accadian, engraved in other types of cuneiform writing, and sometimes by an Aramaic version or an Egyptian hieroglyphic version. Linguistically, OP belongs to the Iranian branch of Indo-Iranian or Aryan, which is one of the main divisions of the Indo-European family of languages.

§2. THE IRANIAN LANGUAGES¹ are, like many other sets of languages, divisible on a chronological basis into three periods: Old Iranian, Middle Iranian, and New² Iranian. They were spread in ancient times over the territory bounded by the Persian Gulf on the south, by Mesopotamia and Armenia on the west, and by the Caucasus Mountains; to the east of the Caspian Sea they extended considerably to the north of the present boundary of Iran and Afghanistan, into the Pamir plateau of Turkestan, and thence approximately along the course of the Indus River to the Gulf of Oman. This is even today approximately the area of Iranian-speaking peoples, although at all periods there have been islands of non-Iranian speech within it, and islands of Iranian speech outside it.

§3. OLD IRANIAN includes two languages represented by texts, Old Persian and Avestan, and a number of other dialects which are but very slightly known.

I. Old Persian is known by inscriptional texts found in Persis, at Persepolis and the nearby Naqš-i-Rustam and Murghab (Pasargadae); in

Elam, at Susa; in Media, at Hamadan and the not too distant Behistan and Elvend; in Armenia, at Van; and along the line of the Suez Canal. They are mainly inscriptions of Darius the Great (521-486 B.C.) and Xerxes (486-65); but others, mostly in a corrupted form of the language, carry the line down to Artaxerxes III (359-38).

II. Avestan is the language of the Avesta or sacred writings of the Mazdayasnians, known also as Parsis (i.e. Persians) and as Zoroastrians or followers of Zoroaster, the prophet who proclaimed the religion. It consists linguistically of two parts: an older part containing the Gāthā's or metrical sermons of Zoroaster himself, and the Later Avesta, differing in a number of linguistic features from the Gāthā's. Zoroaster himself came from the northwest, but his successes in converting to his faith were made in the northeast, in Bactria; it is therefore disputed as to whether Avestan is a northwestern or a northeastern language. It is noticeable that it agrees rather with Median than with OP, but this is not decisive.

III. Among the less known Old Iranian languages the most important was Median, known only from glosses, place and personal names, and its developments in Middle Persian, apart from borrowings in OP, which are of considerable importance for the understanding of OP itself. Others were the language of the Carduchi, presumably the linguistic ancestor of modern Kurdish; Parthian, the language of a great empire which contended against Rome in the time just before and after the beginning of the Christian era; Sogdian in the northeast, the ancestor of the medieval Sogdian; Scythian, the language or languages of the various tribes known in OP as *Sakā*, located to the east of the Caspian and north of Parthia and Sogdiana, but also to the west of the Caspian on the steppes north of the Euxine Sea.

§4. MIDDLE IRANIAN includes the Iranian dialects as they appear from about 300 B.C. to about 900 A.D. They are in general called Pahlavi, which is only the regular development of a deriv-

¹ Cf. Meillet et Cohen, *Les Langues du Monde* 34-42; MB Gr. §§5-§6; Kieckers, *Die Sprachstämme der Erde* 6-7; E. W. West, *Gdr. IP* 2.75-81; W. Horn, *Gdr. IP* 1.2412-23. ² New is preferable to Modern, which leads to an abbreviation identical with that for Middle.

ative of the OP word *Parthava* 'Parthian'. It is clearer to discuss the dialects partly by dialects and partly by the extant remains.

I. Arsacid Pahlavi was the official language of the Arsacid dynasty of Parthia, which ruled from 250 B.C. to 226 A.D.; it did not die out with the dynasty. It is represented in some bilingual inscriptions alongside the Sasanian Pahlavi, where it is often called Chaldaeo-Pahlavi or Parthian; by the parchment manuscripts of Auromān; and by certain Manichaean texts from Turfan (IV). It is also called Northwest Pahlavi, and apparently was developed from a dialect which was almost or quite identical with that of Media.

II. The Sasanian or Southwest Pahlavi was the official language of the Sasanian dynasty, which ruled from 226 A.D. until the Mohammedan conquest in 652. It is known from some rock-inscriptions of the kings in the general region of Persepolis, datable in the 3d and 4th centuries, some being accompanied by a translation into Arsacid Pahlavi or even by a second translation into Greek; from some texts on Egyptian papyri, of about the 8th century; from many religious texts preserved by the Zoroastrians (III); and from some of the Manichaean texts found at Turfan. In inscriptional form it can be observed in legends on coins, seals, and gems, until near the end of the 7th century. It appears to have developed from Old Persian or from a very similar dialect.

III. The 'Book-Pahlavi' includes the writings preserved by the Zoroastrians of Persia and India, forming a very considerable body of literature divisible into (1) translations of parts of the Avesta, with commentary, (2) texts on other religious subjects, (3) texts on other than religious topics. They represent both Sasanian and Arsacid Pahlavi. They are written in an alphabet derived from that of Aramaic, and, like all the early Pahlavi writings and inscriptions, contain an extremely high percentage of Semitic words; but many of these were to be read with the Iranian equivalents, even as we write *id est* and say 'that is', *viz.* and say 'namely'.

IV. The manuscripts found at Turfan, in the early years of the 20th century, give us texts that are mostly of the 8th and 9th centuries, though some of them go back almost to the beginning of the Christian era. These texts represent several

dialects, including the Arsacid and the Sasanian types, the Sogdian (known also from a trilingual inscription of Kara-Balgassūn), and a dialect known as 'Eastern Iranian', perhaps a derivative of northeastern Scythian, in which there are texts of the Buddhists of Khotan. The notable peculiarity of these Turfan texts is that they are written in relatively pure Iranian, without the Semitic writings for the words which are to be spoken by the Iranian equivalent.

V. Among the earliest traces of Pahlavi, however, are certain legends in Greek characters on coins of Indo-Scythic rulers of the Turuška dynasty in northwestern India, belonging to the first two Christian centuries.

§5. NEW IRANIAN includes the Iranian languages from about 900 A.D. onward; its greatest monument is the national epic of Persia, the *Shāh Nāmāh* or Book of Kings, composed by Firdausi about the year 1000. The languages of this period are the following:

I. Persian, the national language of Persia to this day, spoken in numerous varying dialects throughout the empire; some of the aberrant dialects may go back to different dialects of antiquity, but the language as a whole seems to come from the general types of the Old Persian and the Avestan. The most highly esteemed literary Persian is the dialect of Shiraz.

II. Pushtu, sometimes called Afghan, the national language of Afghanistan.

III. Baluchi, the language of Baluchistan.

IV. The dialects of the Pamir, in the northeast.

V. The Caspian dialects, to the south and west of the Caspian Sea; probably derived from ancient Scythian.

VI. The Kurdish dialects, apparently derived from the ancient Carduchian; now spoken by various tribes in western Persia and in the neighboring parts of the Turkish Republic.

VII. The Ossetic dialects, in the general region of the Caucasus; derived from the Scythian of Southern Russia.

VIII. The Yagnobi or dialect spoken in the valley of the Yagnob, in the northeast; apparently derived from ancient Sogdian.

All but the last division consist of varying dialects. Throughout the territory of the New Iranian languages there is competition with other languages, such as Arabic, Turkish, Armenian,

Mongol. The Persians in Bombay and its vicinity, usually called Parsees, speak the Indic language known as Gujrati (or Gujerati).

§6. DIALECT MIXTURE IN THE OLD PERSIAN INSCRIPTIONS. Like most or perhaps all other series of documents, the OP inscriptions are not in pure OP dialect, free from admixture from outside.¹ They contain the expected borrowings of names of persons and places, and presumably of some cultural materials. Thus *Aθurā* 'Assyria', *Bābiruš* 'Babylon', *Mudrāya* 'Egypt' are from Semitic; *Izalā* (a district in Assyria), *Dubāla* (a district in Babylonia), *Labanāna* 'Mt. Lebanon', *Haldita*- (name of an Armenian) betray their non-Iranian character by the *l*; a few words lack a convincing IE etymology, such as *si^rkabruš* 'carnelian', *θarmiš* 'timber', *yakā* (a kind of wood), *skauθiš* 'weak, lowly', or are obvious borrowings, such as *maškā*- 'inflated skin' from Aramaic. But the main outside influence is that of the Median dialect, seen in phonetic and lexical differences, perhaps also in variant grammatical forms. Aramaic also seems to have had a certain influence on the phrasing and the syntax. There is no evidence that OP itself, at the time of the inscriptions, possessed a literature of any kind apart from these inscriptions themselves.

§7. THE MEDIAN DIALECT was the language of the great Median Empire, which at the death of Cyaxares in 594 extended from the Indus to the Aegean Sea; the last Median ruler was Astyages, son of Cyaxares, who in 559 was conquered and deposed by his grandson Cyrus, son of Cambyses King of Persis and of Mandane daughter of Astyages. The new ruler naturally took over the Median chancellery and the Median royal titles, and their influence is still seen in the language of the OP inscriptions of Darius and his followers.

§8. MEDIAN PHONETIC DEVELOPMENTS which can be identified in the language of the OP inscriptions are the following; they are discussed in the phonology, with complete lists of examples:

pIE *k* became Med. *s*, Av. *s*, OP *θ*; §87.

pIE *ǵ* and *ǵh* became Med. *z*, Av. *z*, OP *d*; §88.

pIE *kū* became Med. *sp*, Av. *sp*, OP *s*; §90.

pIE *ǵuE* became Med. *zθ*, Av. *zθ*, OP *z*; §91.

pAr. *km* became Med. *zm*, Av. *zm*, OP (*h*)*m*; §103.II.

pIE *sq^z* before front vowel became pAr. *śc*, then Med. *šc*, Av. *šč*, OP *s*; §105.

pIE *-s q^z-* and *-d q^z-* in sandhi, before front vowel, became Med. *šc*, Av. *šč*, OP *s* (shown by Pahlavi only) and remade *c*; §105.

pIE *tr* and *tl* became pAr. *tr*, then Med. *θr*, Av. *θr*, OP *ç*; §78.

pAr. *tr* after Iranian spirants or sibilant became Med. *tr*, Av. *tr*, OP *ç* or perhaps *š*; §79.

pIE *tš* became Med. *θš*, Av. *θy*, OP *šç*; §80.

pIE *sy* became Med. *f*, Av. *hw* and *x*, OP (*h*)*y*; §118. IV.

§9. OP WORDS SHOWING MEDIAN PECULIARITIES are the following, which are here listed in groups, according to their meanings and uses; fuller discussion will be found in the phonology and in the Lexicon, s.vv.:

I. Place-Names:

Asagarta 'Sagartia', a district of Media, with *s* in *asa*- from *k* if it means 'stone'.

Sikayawatiš, a Median fortress, with *s*- from *k* if, as is probable, the first part is identical with OP *θikā* 'broken stone'.

Two East Iranian names, outside the Median territory, show non-OP phonetics identical with those of Median:

Bāxtriš 'Bactria', with *tr* retained after a spirant.

Zra^rka 'Drangiana', with *z* from *ǵ* or *ǵh*.

II. Personal names:

taxma- 'brave', with *x* retained before *m*, in the names of the Mede *Taxmaspāda* and of the Sagartian *Çiçataxma*.¹

Xšabrita, the name assumed by the Mede *Fra-vartiš*, with *θr* from *tr*.

Uvaxštra 'Cyaxares', a king of the Median line, with *tr* retained after a sibilant.

Vištāspa 'Hystaspes', father of Darius, with *sp* from *kū*.²

Aspacanā, one of Darius's helpers, with *sp* from *kū*.

¹ Note that *Çiça*- in this name has the OP form and not the Median **Çitra*-. ² *Vištāspa*, *Aspacanā*, and *Vidafarnā*, despite the Median phonetics, are specifically Persians; but personal names often belong to other dialects or languages than that of the locality to which the owner of the name belongs. Cf. also note 1.

¹ MB Gr. §5-§18.

Vi²dafarnā, one of Darius's helpers, with *f* from *sy*.

III. Words in the official titles:

xšāyathiya 'king', with *θ* from *i₂*.

vazraka 'great', with *z* from *ġ*.

vispa-zana- 'having all men', with *sp* from *k₂* and *z* from *ġ*.

paru-zana- 'having many men', with *z* from *ġ*.

waspa- 'having good horses', with *sp* from *k₂*.

IV. Technical words of the religion:

zūra 'evil', with *z* from *ġh*.

Varka-zana- '(month) of the Wolf-Men', with *z* from *ġ*; but the entire word is merely restored after the Elamite.

V. Names of cultural materials:

asan- 'stone', with *s* from *k̄*.

kāsaka 'semi-precious stone', with *s* from *k̄*.

VI. Miscellaneous:

masc. *kašciy*, nt. *cišciy*, *avašciy*, *aniyašciy*, with *šc* from *-s q²*- and *-d q²*- respectively, in sandhi; no specific reason can be assigned for the borrowing by OP of this type.

Pārsa 'Persia', with *s* from *k̄*, cf. *Parθava* with *θ*; the name seems to have been imposed by an outside source.

patiyazbayam 'I proclaimed', with Med. *-zb-*, but *h²zānam* (acc.) 'tongue' with OP *-z-*, both from IE *ǵh₂*; see also §91.

vasiy 'at will, greatly', with *s* from *k̄*; but see §87 for another explanation of the form.

Mitra M²θra, divine name borrowed from Indic; see §78.

§10. DIALECT MIXTURE IN THE OP FORMS may be regarded as uncertain, though in the verbs there are alternative forms used apparently without distinction of meaning: thus impf. 3d pl. *abaraⁿ* *abaraⁿ* *abaraⁿiā*. Only the peculiar plural

aniyāha bagāha 'the other gods', with double endings (like Vedic Skt. *devāsas* for *devās*) seems to come from the language of religion, for a normal OP *aniya²iy bagā* (pl. *bagā* happens not to occur).

§11. DIALECT MIXTURE IN THE OP VOCABULARY: it is difficult at times to decide what is genuinely OP and what is borrowed. Of the two words for 'good', *naiba-* is a religious term, and *va²u-* is found only in proper names. Of the two for 'earth', *zam-* (which would have Med. *z*) appears only in the form *zm-*, which is phonetically OP as well as Median, and occurs in one proper name and in an official term for execution with torture; *būmi-* occurs chiefly in phrases of official character, but is used also in DSf to denote the earth which was excavated for the palace of Darius. On some other points, the usages of Pahlavi seem to inform us: nom. *harw* 'he', *iyam* 'this', prep. *hadā* 'with' belong to Pahlavi of the Northwest and not to that of the Southwest, and thus are shown to be borrowings from Median.¹

§12. ARAMAIC INFLUENCE. Aramaic, a Semitic language, was the international language of southwestern Asia from the middle of the eighth century B.C.; speakers of Aramaic were in charge of all archives for some centuries thereafter. As OP had no developed literary style at the time of the inscriptions, it is to be expected that the style of the inscriptions should reflect the style of Aramaic; and it does. Notable are the short sentences, with repetition of all essential words (§290); certain of the official titles (§309); and the anacoluthic definition of place and personal names (§312).

¹ P. Tedesco, *Le Monde oriental* 15.248; Bv. Gr. page 4 infra.

CHAPTER II. THE SCRIPT OF OLD PERSIAN

§13. THE SCRIPT OF THE OLD PERSIAN INSCRIPTIONS is, as we have said, of the cuneiform type: that is, the characters are made of strokes which can be impressed on soft materials by a stylus having an angled end. The OP inscriptions, being on hard materials, must have been made with engraving tools with which the strokes

impressed on soft materials were imitated. There was no tradition from antiquity as to the significance of the characters, nor was any OP inscription accompanied by a version in a previously known system of writing; modern scholars were therefore obliged to start from the very beginning in the task of decipherment.

§14. EARLY STEPS IN THE DECIPHERMENT. OP inscriptions and writing are mentioned in a number of ancient authors, from Herodotus onward, and are remarked upon and described by certain modern travelers early in the seventeenth century, who published parts of inscriptions from Persepolis in the accounts of their travels. The first inscription to be published in complete form was DPc, given by Chardin in 1711. Better copies of several were given in 1778 by Carsten Niebuhr, who recognized that the inscriptions were composed in three systems of writing, and that the writing ran from left to right: the direction of the writing was shown by two copies of XPe with somewhat differing line-divisions. O. G. Tychsen in 1798 discovered that the three systems of writing represented three different languages, and that a recurring diagonal wedge in the simplest of the three types was a word-divider; but he wrongly assigned the inscriptions to the Parthian period. Friedrich Münter in 1802 independently identified the word-divider, and thought that a frequently recurring series of characters must be the word for 'king'; he assigned the inscriptions to the Achaemenian period.¹

§15. G. F. GROTEFEND of Frankfurt in 1802 applied himself to the problem of the decipherment, and by a comparison of DPa and XPe (in Niebuhr's copies) he made the first real progress. He assumed that the inscriptions were inscriptions of the Achaemenian kings, that they consisted essentially of the names and titles of the kings, and that those in the simplest type of writing were in Persian, closely resembling the language of the Avesta. He was helped by Silvestre de Sacy's recent decipherment of the royal titles in Pahlavi, '. . ., great king, king of kings, king of Iran and non-Iran, son of . . ., great king,' etc., which guided him as to what to expect. To facilitate the exposition, we set the two inscriptions in parallel columns:

DPa	XPe
<i>Dārayavauš :</i>	<i>Xšayāršā :</i>
<i>xšāyabīya : varaka :</i>	<i>xšāyabīya : varaka :</i>

¹ A detailed account of these matters and of the further steps of the decipherment is given by Weissbach, *Gdr. IP* 2.64-72; by E. L. Johnson, *Gr.* 1-16; by R. W. Rogers, *History of Assyria and Babylonia*, vol. 1, chapters 1-2.

DPa	XPe
<i>xšāyabīya :</i>	<i>xšāyabīya :</i>
<i>xšāyabīyānām :</i>	<i>xšāyabīyānām :</i>
<i>xšāyabīya : dahyūnām :</i>	
<i>Vištāspahyā :</i>	<i>Dārayavahauš :</i>
	<i>xšāyabīyahyā :</i>
<i>puça : Haxāmanišīya :</i>	<i>puça : Haxāmanišīya :</i>
<i>hja : imam : tacaram :</i>	
<i>akunauš</i>	

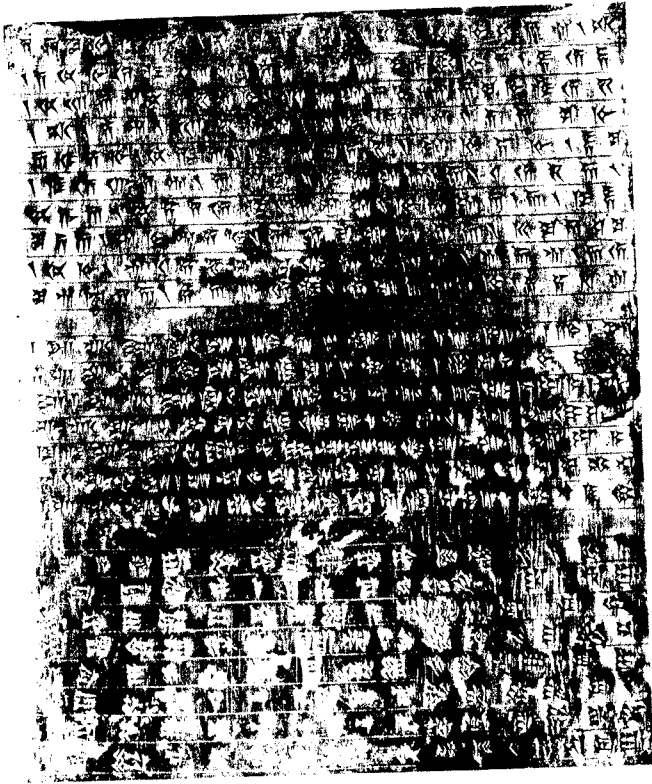
Grotefend recognized correctly that the names of two different kings were followed by titles, 'great king, king of kings', and then a third similar title in the one which was lacking in the other; that then followed the name of the king's father, who was the same person in one inscription as the king in the other, and that in the other the father did not bear the title king. He decided upon Darius, whose father Hystaspes had not been king, rather than upon Cyrus, since Cyrus and his father Cambyses had names beginning with the same letter¹ whereas the corresponding two names in the inscriptions began with different characters; he thought the name of Artaxerxes to be too long. Thus he saw in the three names Hystaspes, Darius, Xerxes, in the transliteration of which he used the later Iranian pronunciations:

Grotefend	Correct
<i>g o sch t a s p</i>	<i>vi i ša ta a sa pa</i>
<i>d a r h e u sch</i>	<i>da a ra ya va u ša</i>
<i>kh sch h a r sch a</i>	<i>xa ša ya a ra ša a</i>

Thus he had identified, for all but the inherent *a*, the characters *a*, *u*, *x* (his *kh*), *t*, *d*, *p*, *r*, *s*, *š* (his *sch*), and elsewhere he identified *f*. But his reliance on the later pronunciations misled him sorely, and of the 22 different signs in DPa and XPe he got only 10 correctly, and even for two of these he admitted two values each (*a* and *e*, *p* and *b*). Apart from the three names, 'king' and 'great' were the only words which he identified correctly; later (1815) he identified the name 'Cyrus' in CMa. But the remainder of his read-

¹ As it happens, Cyrus and Cambyses do not begin with the same letter in OP, but with *k^a* and *k^o* respectively; but Grotefend could have dismissed the Cyrus line on the ground that Cyrus's father and Cyrus's son were both named Cambyses, but the first and the third of the dynasty in these inscriptions bore different names.

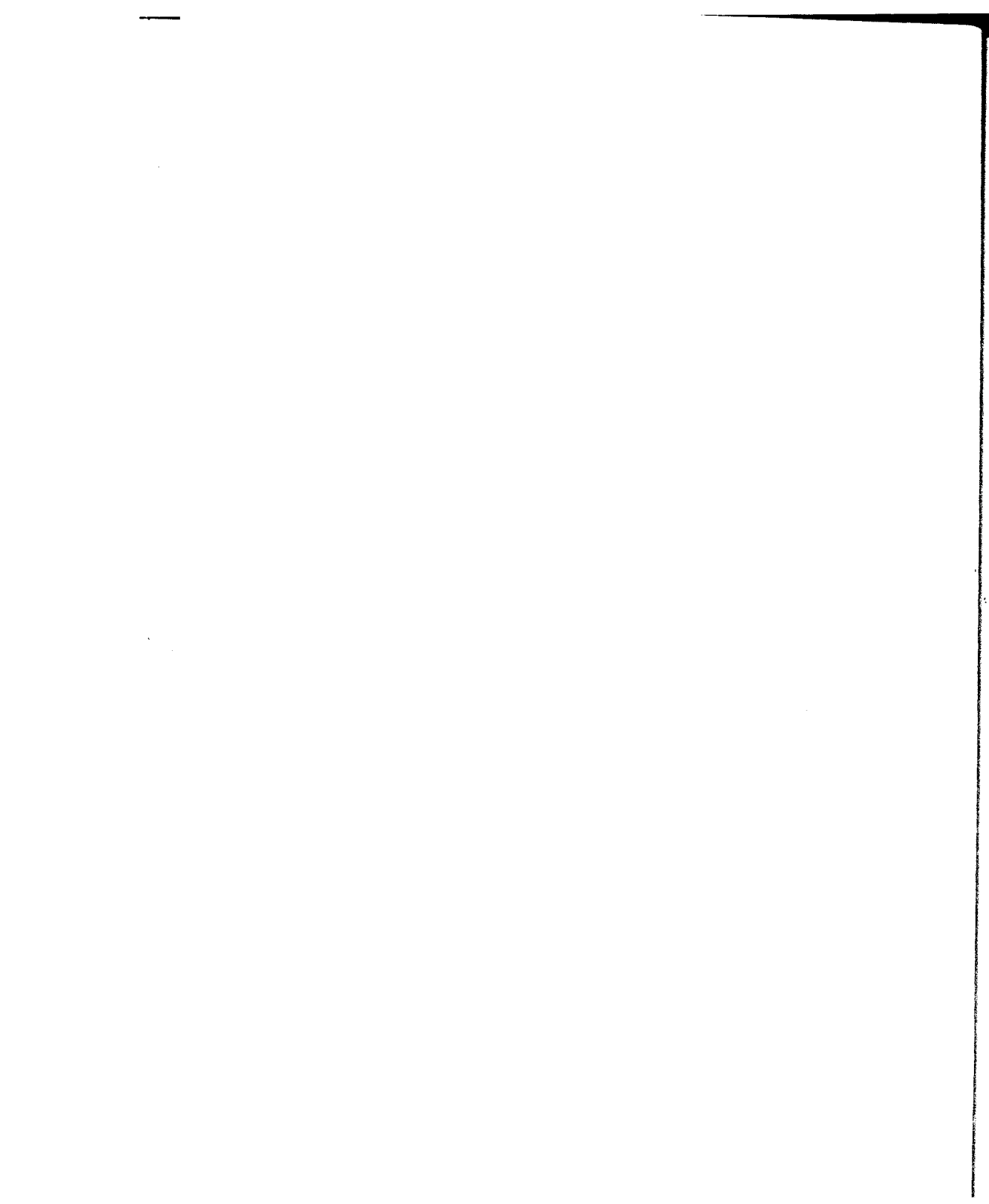
PLATE II



THE GOLD TABLET OF HAMADAN

The Limits of the Empire of Darius the Great
showing the three systems of writing of the three versions
Old Persian (top), Elamite (middle), Akkadian (bottom)

Reproduced by courtesy of the Oriental Institute of the University of Chicago



ings, even in these inscriptions, is sorry stuff, and he could never realize in later years that the foundations which he had laid had been built upon and improved.

§16. THE COMPLETION OF THE DECIPHERMENT. After a gap of twenty-one years other scholars took up the task, but progress was mainly in identifying individual characters and single words. The notable steps in the decipherment were the following: Lassen in 1836 supplied the vowel *a* after many consonants; that is, he realized that these consonants had an inherent *a*. Lassen in 1839 noted that some characters were used only before *i* and others only before *u*; Rawlinson in 1846, Hincks in 1846, and Oppert in 1847 independently realized that these consonants had inherent *i* and inherent *u*. Oppert at the same time discovered that diphthongs were indicated by *i* or *u* after a consonant with inherent *a*, and that *n* and *m* were omitted before consonants.

§17. SUMMARY OF THE DECIPHERMENT. The detail of the decipherment can best be portrayed in tabular form. For simplicity in composition, I use *c* and *j* rather than *č* and *ǰ*, and as a better representation of the sound I use *ç* rather than *θ*.

The scholars who participated in the decipherment are indicated by the following abbreviations; the dates of their publications are also given:

B Beer 1838	L Lassen 1836 '39 '45
Bf Burnouf 1836	M Münter 1802
Br Brandenstein 1932	Op Oppert 1847 '51 '74
E Evetts 1890	Rk Rask 1823
G Grotefend 1802	Rl Rawlinson 1846
H Hincks 1846	Sc Scheil 1929
Hl Holtzmann 1845	SM Saint-Martin '23 '32
H _z Herzfeld 1931	Ty Tychemsen 1798
J Jacquet 1838	W Windischmann 1845

Num-ber	Present Orthog.	Progress of Decipherment
1	<i>a</i>	<i>a</i> G 02
2	<i>i</i>	<i>y</i> SM 23, <i>i</i> SM 32
3	<i>u</i>	<i>u</i> G 02
4	<i>k^a</i>	<i>k</i> Bf-L 36
5	<i>k^u</i>	<i>k</i> G 15, <i>k^u</i> L 39, <i>ku</i> Rl-H 46
6	<i>x^a</i>	<i>kh</i> G 02
7	<i>ç^a</i>	<i>g</i> L 36
8	<i>ç^u</i>	<i>gh</i> Bf 36, <i>g'</i> L 36, <i>qu</i> Rl-H 46

Num-ber	Present Orthog.	Progress of Decipherment
10	<i>j^a</i>	<i>z</i> J 38, <i>j</i> Hl 45
11	<i>jⁱ</i>	<i>g'</i> L 36, <i>ji</i> Rl 46
12	<i>l^a</i>	<i>t</i> G 02
13	<i>l^u</i>	<i>t'</i> L 36, <i>l^u</i> L 39, <i>lu</i> W 45, Rl 46
14	<i>θ^a</i>	<i>ç</i> L 36, <i>th</i> J 38, <i>θ</i> L 39
15	<i>ç^a</i>	<i>t'</i> L 36, <i>thr</i> L 45, <i>tř</i> Rl 46
16	<i>d^a</i>	<i>d</i> G 02
17	<i>dⁱ</i>	<i>d'</i> Hl 45, <i>di</i> Rl-H 46
18	<i>d^u</i>	<i>d'</i> L 36, <i>du</i> Rl-H 46
19	<i>n^a</i>	<i>n</i> Rk 23
20	<i>n^u</i>	<i>nu</i> Rl 46
21	<i>p^a</i>	<i>p</i> G 02
22	<i>f^a</i>	<i>f</i> G 02
23	<i>b^a</i>	<i>b</i> Bf-L 36
24	<i>m^a</i>	<i>m</i> Rk 23
25	<i>mⁱ</i>	' <i>m</i> L 36, <i>mⁱ</i> L 39, <i>mi</i> Rl-H 46
26	<i>m^u</i>	<i>mu</i> Rl 46
27	<i>y^a</i>	<i>y</i> B-J 38
28	<i>r^a</i>	<i>r</i> G 02
29	<i>r^u</i>	<i>sr</i> G 15, <i>r^u</i> J 38, <i>ru</i> Rl 46
30	<i>l^a</i>	<i>l</i> Op 51
31	<i>v^a</i>	<i>w</i> L 36, <i>va</i> Rl-H 46
32	<i>vⁱ</i>	<i>v</i> SM 23, <i>vi</i> Rl-H 46
33	<i>s^a</i>	<i>s</i> G 02
34	<i>š^a</i>	<i>sch</i> G 02
35	<i>z^a</i>	<i>z</i> Bf-L 36
36	<i>h^a</i>	<i>h</i> B-J 38

Ideograms and Ligature

37	<i>XŠ</i>	'König' M-G 02
38	<i>DH</i>	'Land' L 45
39	<i>BU</i>	'Erde' L 45
40	<i>AM</i>	'Ahuramazda' Op 74, E 90
41	<i>BG</i>	<i>baga</i> 'god' Sc 1929
42	<i>AMha</i>	<i>Auramazdā</i> Sc 1929, <i>Auramazdā-ha</i> Br 1932 (cf. H _z 1931)
		Word-divider
43	:	Ty 1798

§18. THE OLD-PERSIAN SYLLABARY. The inscriptions composed in the Old Persian language are inscribed on various hard materials in a syllabary, each character having the value of a vowel or of a consonant plus a vowel. To the 36 characters of this nature must be added 5 ideograms (§42), one ligature of ideogram and case ending (§42), the word-divider (§44), and numerical symbols (§43).

SYLLABARY

𐎠	a	𐎡	j ^a	𐎢	n ^a	𐎣	r ^a
𐎤	i	𐎥	j ⁱ	𐎦	n ⁱ	𐎧	r ⁱ
𐎨	u	𐎩	t ^a	𐎪	p ^a	𐎫	l ^a
𐎬	k ^a	𐎭	t ^u	𐎮	f ^a	𐎯	v ^a
𐎱	k ^u	𐎲	θ ^a	𐎳	b ^a	𐎴	v ⁱ
𐎶	z ^a	𐎷	ç ^a	𐎸	m ^a	𐎹	s ^a
𐎺	g ^a	𐎻	d ^a	𐎼	m ⁱ	𐎽	š ^a
𐎿	g ^u	𐏀	d ⁱ	𐏁	m ^u	𐏂	z ^a
𐏄	c ^a	𐏅	d ^u	𐏆	y ^a	𐏇	h ^a

IDEOGRAMS

𐎠𐎡	XŠ = xšāyahiya	𐎢𐎣	BU = būmiš
𐎥𐎦	DH = dahyāuš	𐎡𐎢	AM = Aura-mazdā
𐎦𐎧			
𐎣𐎤	BG = бага	𐎡𐎢𐎣	AMmaiy

WORD DIVIDERS

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the cuneiform syllabary of Akkadian, but its simplicity as compared with its parent syllabary shows that it has been specially drawn up for its present purpose. There is no conclusive evidence how the Akkadian characters were utilized and how the new characters received OP values; though several scholars have advanced theories.¹

It is uncertain also when this Old Persian system of writing was invented. The extant inscriptions are largely those of Darius I and of Xerxes, and it is tempting to ascribe the invention to the orders of Darius when he wished to record the events of his accession, on the Rock of Behistan; but there are three inscriptions of Cyrus, as well as one each purporting to be of Ariaramnes and of Arsames. These last two may have been set up as labels to small monuments or other objects of a later period;² the orthography

¹ For a critique of these theories, see Wb. KIA lv-lx.

² Ariaramnes was great-uncle of Cyrus and great-grandfather of Darius I; Arsames was son of Ariaramnes and grandfather of Darius. Note that the two inscriptions are both on gold tablets and found at or near Ecbatana

points to approximately the time of Artaxerxes II.³ Of the inscriptions of Cyrus, one is very fragmentary, and the other two are brief labels; yet as they were inscribed in the palace which belonged to Cyrus,⁴ at Pasargadae (Murghab), they show that the OP cuneiform syllabary existed and was in use in Cyrus's time.⁵

§19. THE SYLLABIC CHARACTERS OF OP NUMBER 36, including the following:

3 vowel-signs: a i u

22 consonant-signs with inherent a:

k^a x^a g^a c^a j^a t^a θ^a ç^a d^a n^a p^a f^a b^a m^a y^a r^a l^a v^a
s^a š^a z^a h^a

4 consonant-signs with inherent i:

jⁱ dⁱ mⁱ vⁱ

7 consonant-signs with inherent u:

k^u g^u t^u d^u n^u m^u r^u

A close transcription of the cuneiform, when desirable, will be given by keeping the inherent vowels as raised letters; but for most purposes a normalized transcription (§45) will be satisfactory.

§20. THE ALPHABETIC ORDER OF NORMALIZED OLD PERSIAN, as employed in this volume, is the following: ā ī ū k x g c j t θ ç d n p f b m y r l v s š z h. The transcription here used differs in

(Hamadan) in Media; though the two kings are spoken of in them only as 'king in Pārsa = Persis', which was quite distinct from Media. They may have been set up in the time of Artaxerxes II as part of an anti-Cyrus propaganda, since Cyrus the Great had dethroned Arsames, and Cyrus the Younger came very near defeating and killing Artaxerxes II at Cunaxa (cf. JAOS 66.206-12). The gold tablet A³Hc may have been a third in the same series; all three are in Old Persian only. ³ Cf. especially Schaefer, SbPAW 1931.636-42.

⁴ They are hardly to be ascribed to Cyrus the Younger, despite Wb. ZDMG 48.653-65 (cf. also KIA lxvii-lxix) on CMA, which alone was known to him; for the opposing view, cf. Hz. Klio 8.1 ff. ⁵ Though perhaps not much used by him. The other three known inscriptions of Cyrus the Great are in Akkadian; but Strabo 15.3.7-8 (page 730), on the authority of Onesicritus, states that the tomb of Cyrus at Pasargadae bore at least two inscriptions, one being bilingual, Greek and Persian. We need attach no importance to the identification of the languages by Onesicritus, but the account indicates that Cyrus had inscriptions engraved in more than one language; in which case it is unlikely that his own vernacular was omitted. Cf. JAOS 66.206-12; but also Hinz, ZDMG 96.343-9.

some points from that used by certain other scholars in recent years, as follows:

- \bar{a} also \acute{a} (KT, Scheil).
 $i \bar{u}$ i u without mark of length (KT, Wb., Scheil, Mt., Bv.).
 x kh (KT), \acute{k} (Wb.), h (Kg., Brd.), \flat (Hinze).
 c or \acute{c} \acute{k} (Wb.).
 j or \acute{j} \acute{g} (Wb., Scheil), \acute{z} (Hz., Hinze).
 θ or \flat th (KT), \acute{t} (Wb., Hinze), \acute{t} (Scheil).
 ζ tr (KT), θ (Tm., Hz.), \acute{t} (Wb.), \underline{ss} (Bv.),¹
 \acute{s} (Kg., Brd., Hinze).
 f p (Wb.).
 y v j w (Kg., Brd.).

Some scholars also regularly indicate omitted h and n by raised letters or by letters in parenthesis, or the omitted n by a tilde over the preceding vowel. A few other variations are found, but it is hardly worth while to list them.

§21. THE REPRESENTATION OF a IN OP WRITING. The character a at the beginning of a word represents either \acute{a} or \bar{a} , and decision must be made on etymological and morphological grounds. Elsewhere in the word the character a is used only after an a -inherent character, the value being \bar{a} ; thus $n^a m^a a = n\bar{a}m\bar{a}$. When the a -constant is immediately followed by another consonant, or is final, the a of the consonant either represents \acute{a} or has no value at all; thus $d^a r^a s^a m^a = dar\acute{s}am$. For a or \bar{a} in diphthongs, see §24: for final \acute{a} written \bar{a} , see §36.

§22. THE REPRESENTATION OF i AND u IN OP WRITING. OP i is normally represented by the character i initially, and medially by the character i preceded by an i -consonant, or, if there is no special i -consonant character for the consonant sound, by the a -consonant; thus $im^a = ima$, $j^i v^a = jiva$, $r^i t^a = pita$.

OP u is similarly represented; $ut^a = ut\bar{a}$, $k^u r^u s^u = K\bar{u}r\bar{u}s$, $p^u q^a = puqa$.

Thus the difference of short and long in i and u is not represented in the script, except in the way indicated later (§23), of rare occurrence; and where there is no special i -consonant character or u -consonant character, there was no means of indicating the difference between \acute{i} and the diphthong ai , and between \acute{u} and au (§24).

The i is occasionally omitted after an i -inherent consonant, and the u after a u -inherent consonant; there are the following examples, in the normalization of which we indicate the omission by printing the inherent vowel as a raised character:

$v^i bi\acute{s}$ DB 1.65 and other forms of the same word; so always in DB, but $v\theta$ - in other inscriptions. $V^i\acute{s}t\bar{a}s$ - pa - pam - $pahy\bar{a}$, always in DB, in some DS inscriptions, and in those of Artaxerxes II and III; but $V\acute{i}s\bar{t}\bar{a}s$ pa etc. elsewhere. $Arm^i niya\acute{i}y$ four times in DB; also - min - $j^i va$ - diy A²Sd 3; but $j\bar{v}a$, $j\bar{v}ahy\bar{a}$, $aj\bar{v}atam$, $j\bar{v}\bar{a}$ twice each, in inscriptions of Darius and Xerxes. $M^i\theta ra$, $M^i\theta ra$, and also $M\bar{i}[\bar{r}a]$, in late inscriptions.

[$Uv\bar{a}ra$] $zm^i ya$ A²P 8; $Vahyav^i\acute{s}d\bar{a}paya$ Sd.

$Nabuk^a dracara$ DB 1.78f, 84, 93; but more often $Nabukudracara$.

$Kud^a ru\acute{s}$ DB 2.65.

$Sug^a da$ DPe 16; but $Suguda$ DB 1.16, DNa 23, $Sugud\bar{a}$ DSf 38, and $Sugda$ XPh 21, $Sugd\bar{a}m$ DPh 6, DH 5. With $s^u g^a d^a$ alongside $s^u g^a u\acute{d}^a$, cf. $f^a r^a h^a r^a w^a m^a = fra$ - $harawam$ DB 1.17, alongside the usual $h^a r^a w^a = harawa$ (DB 1.40, etc.).

The i is omitted after an a -inherent consonant, three times in inscriptions of Darius, and four times in those of Artaxerxes II; we may indicate this by a raised a :

$B\bar{a}b^a raw$ DBi 11; elsewhere $B\bar{a}biraw$.

$bar\bar{a}t^y$ DB 5.22f; but $barat^iy$ DNa 42f.

$Haz\bar{a}mani\acute{s}ya$ DNa 2f, A²Sd 2 (copies a and c);

$Hazama\bar{n}^i\acute{s}iya$ A²Sa 3; for the common $Hazama\bar{n}i\acute{s}iya$.

$ab^i ya$ para A²Sa 4, for $*abiyaparam$.

$ap\bar{a}n^y\bar{a}kama$ A²Sa 3, and presumably $[n^a y\bar{a}]kama$ A²Sa 4.

§23. WRITTEN INDICATION OF LENGTH OF i AND u WAS AT MOST SPORADIC, and is not absolutely certain even where it seems to be meant. Since final i and u were written $-iy^a$ and $-uw^a$, whether long or short (§§37-8), it is only in other positions that indication of length can be sought.

I. Apparently $-iya-$ in the interior of words contracted to $-i-$; there are the following examples:

$niya\acute{s}\bar{a}dayam$ DNa 36, and $n\bar{i}\acute{s}\bar{a}dayam$ XPh 34f.

$niya\acute{s}\bar{t}\bar{a}ya$ DSn 1, XPh 50, XV 21, and $n\bar{i}\acute{s}\bar{t}\bar{a}ya$ XPh 52f.

¹ Bv. Gr. §105 uses this transcription to indicate a strong sibilant; not a long sibilant, since Iranian shortened all long consonants (§130).

abiyajāvayam XPg 9, and *abijāvayam* XPf 40. *nīyasaya* DNb 5, 46, 49, probably for **nīyayasaya*. [a]līya[sī]ya DB 4.91, perhaps for **atīyayasīya*. *marika-* DNb 50, 55, 59°, cf. Phl. *mērak*, Skt. *maryaka-*; see Lex. s.v.

Perhaps in the verbs the longer writings should be normalized *nījāvayam*, etc., with *-iy-* = *-īy-* graphic for *-i-*; but this cannot be definitely proved, for the uncontracted forms of these verbs may have survived alongside the contracted forms, by the analogy of the uncompounded forms **ajāvayam*, etc., where contraction was impossible.

II. For *w* = *ū*, there is better evidence; cf. the following:

ūnarā DNb 45, 51, *ūnaraibiš* DNb 48, cf. Skt. *sūndra-*.

wj *wjīy* = *Ūvja Ūvjīya* many times, alongside *uj* *ujīy* = *Ūja Ūjīy*; cf. later *Huz.*

dahyūnām DPh 2, DH 1f, alongside many occurrences of *dahyūnām*.

parūnām DNa 6, 7, DSe 6, 7, A²Pa 6, 7, alongside many occurrences of *parūnām*.

The last word gives the clue to the origin of this usage: asn. *parw* for **parū* was the source of the orthography in the wrongly divided *parw* : *zanānām* (§44; five occurrences), as well as in the undivided *parwzanānām* (XPb 15f, XPd 11), alongside the correct *paruzanānām* (DE 15f, XE 15f), with *ū*; thence this script passed into the gen. pl. *parūnām*, where the *ū* was long, giving *parūnām*; whence also the gen. pl. *dahyūnām* became *dahyūnām*. But initially, in *Ūvja* and *ūnarā*, the usage must rest on an over-pronunciation in the process of analysis for reduction to writing (§46).

§24. THE DIPHTHONGS were indicated initially by the *a*-character + the *i*- or *u*-character; medially and final, by the *a*-consonant + the *i*- or *u*-character (for final diphthongs, see §§37-8): *aiw^a* = *aivam*, *aur^a* = *Aurā*; *dⁱwa* = *daiwā*, *ʔum^a* = *taumā*; *naīy^a* = *naīy*, *h^uw^a* = *haw*.

Long diphthongs could not be indicated initially, as distinct from short diphthongs, but were indicated in non-initial position by the writing of the *a*-character to show length: *aiš^a* = *aiš*, but *f^aaiš^ay^am^a* = *frāišayam*, *d^ah^ay^auš^a* = *dahyāuš*.

Ambiguities of interpretation are present where there are no special characters for the *i*-inherent or *u*-inherent consonants:

ciš^ap^aiš^a = nom. *Cišpiš* and gen. *Cišpaiš*, whence for distinction also a writing *ciš^ap^aiš^a* = *Cišpaiš* is found for the gen.

-tiy^a = act. *-tiy*, mid. *-taiy*, personal ending of the third singular.

p^auš^a = *puša*, but would represent also *pauša* if such a word had to be written.

§25. POSTCONSONANTAL *y* was written as *-iy-*; thus *aniy^a* = *aniya*, Skt. *anīyas*; *d^auš^aiy^aar^am^a* = *dušīyāram* 'famine', from **duš-* + *yār-* 'year'. But *hy* was not written *hiy*, since *i* was not normally represented after *h* (§27, where a few variant writings are listed).

An important regular exception is the relative pronoun and article *tya-*, always written *ʔy^a* = *tya-*, and never *ʔiy^a* = *tiya-*. The reason for this is that the nom. sg. masc. and fem. were *hya* and *hyā* (Skt. *syās syā*), in which an *i* could not be written (§27); and the other forms, using the stem *tya-*, followed their model in this point: thus nom. masc. *hya*, fem. *hyā*, nt. *tya*; acc. *tyam tyām tyā*; etc.

§26. POSTCONSONANTAL *v* was written *-w-*: thus *h^ar^aw^a* = *haruwa*, Skt. *sārvas*; *ʔw^am^a* = *ʔwām*, Skt. *twām*. In *f^arah^aw^am^a* = *fraharawam* (for *fra-harwam*) there is an exceptional orthography. But as *h* was not written before *u*, the *hw* from *hw* was written merely *w* (§28).

§27. THE COMBINATION *hi* was peculiar, since it could normally be used only for the value *hai*, not for *hi*. In representing *hi*, whether the *i* was an etymological vowel or only a part of *hiy* for *hy* (§25) or for final *-hi* (§37), the *i* was normally omitted in writing: *an^ah^a* = *Anah^a*, Av. *Anā-hitā-*; *d^ah^ay^auš^a* = *dahyāuš*, Skt. *dāsyu-*; *h^ay^a* = *hya*, Skt. *syās*; *p^ari-barāh^ay^a* = *pari-barāhy*, Skt. *bhārāsi*; *h^azān^am^a* = *h^azānam* DB 2.74, Av. *hizwā-*. Before an enclitic, the *-y* of *-hy* for *-hi* disappeared: *pari-barāh^a-diš* DB 4.74, cf. *pari-barāhy* 78; *vikanāh^a-diš* DB 4.77, cf. *vikanāhy* 73. Rarely, the *h^a* is omitted and the *i* is kept: *aiš^a-ʔ^a* = *aištalā* DB 1.85, cf. Av. pres. *hištaite*. Both types of writing are exemplified in *maniyāhay* DPe 20, *maniyāiy* XPh 47, for *maniyāhiy*.

By exception, *hi* is written in the value *hi* normally in the place name *h^aid^auš^a* = *Hi^aduš*

and its forms, and in its ethnic *h^oid^ouy^o* = *Hi^o-duya*; and once in *an^oh^oit^o* = *Anahita* A²Sd 3f. Occasionally there are writings with *h^oiy^o* for *-hiy-* in words which are normally written *h^oy^o*: such are:

ab^oh^oiy^o = *abahiya* XPh 18; elsewhere *abahya*.

dr^oy^oh^oiy^o = *drayahiyā* XPh 23; elsewhere *drayahyā*.

ah^oiy^oay^o = *ahiyāyā* XPb 17, XPd 12, XE 17, and in some copies of XPj; elsewhere *ahyāyā*.

XŠy^oh^oiy^o = *XŠyahiyā* apparently in some copies of XPj; elsewhere *XŠyahyā*.

§28. THE COMBINATION *h^ou* also was peculiar, since it could be used only in the value *haw*, as in *h^ow^o* = *haw*. In indicating *hu*, the *h^o* was always omitted, and only the *u* written: *ub^or^oh^om^o* = *ubartam*; *p^oh^oiy^og^ow^o* = *patiyapaya^owā*, cf. Skt. *-yasva*; *an^oiy^oaw^o* = *aniyā^owā*, cf. Skt. *anyāsu + ā*; *d^oar^oy^ov^ou^os^o* = nom. *Dārayava^oh^os^o*, *d^oar^oy^ov^oh^ou^os^o* = gen. *Dārayawah^ou^os^o*.

§29. THE PERSISTENCE OF VOWEL *r* INTO OP¹ makes difficulties in the normalization. The normalized form of some words containing *r^o* is certain: thus *g^or^om^o* in the month-name *Garmapada-* might theoretically be *grama-* or *garama-* or *grma-*, but is actually *garma-*, a form assured by etymological cognates. The name *ar^oš^oam^o* is *ršāma*, though the characters might equally well stand for *Aršāma*; and those who would normalize with *r* as a vowel, write *ršāma*, using the sign for the glottal stop to represent the character which elsewhere has the vowel value *a*. But in *θ^or^om^oiš^o* we have no clue to the vowel of the first syllable; it may be *θarmiš* or *θaramiš* or *θrmiš* (though hardly *θramiš*, since *θr* became *ç*). To avoid the necessity of making decisions in cases where there is no evidence, the normalization here employed is *ar* alike for phonetic *ar* and for phonetic *r*, and for those instances where we do not have proof of the value, which may also be *ara* or *ra*.

The problem confronts us wherever we find three successive consonants of which the first has inherent *a* and the second is *r^o*; wherever we find initial *a + r^o + a* consonant; and wherever we find at the end of a word the *r^o* preceded by an *a*-inherent consonant. The evidence which

may determine the phonetic value consists of the following kinds:

I. The evidence of etymological comparison: since OP *r* comes only from older *r̥*, it is testified to by correspondence with *r̥* or its products in other languages; notably (1) with Skt. *r̥*, (2) with Av. *ərə* (Av. *arə* normally represents earlier *ar* from PIE *er* or *ar*, *el ol al*).

II. The evidence of later Iranian: the development of the sounds into Pahlavi and into Modern Persian and its dialects may show the distinction between older *ar* and *r̥*. Thus *r̥* appears as NPers. *ir* after dental and guttural sounds, and as *ur* after labials, but *ar* regularly keeps the *a*-quality, and does not become *ir* or *ur*.

III. The evidence of borrowed words: OP words appear in Elamite with *ir* or *ur* for *r̥*, and with *ar* for *ar*; but there are occasional inconsistencies. There are also some borrowed words in Armenian, and a few in Arabic (from Pahlavi), which have differences reflecting the distinction in OP between *r̥* and *ar*.

IV. But sometimes the various items of evidence contradict one another, and then a decision must be made as to which line of evidence is stronger.²

§30. OLD PERSIAN *r̥* seems to be established in the following words; in many instances, fuller listing of evidential forms will be found in the Lexicon:

artācā = *r̥tācā*, Elam. *ir-ta-ha-ci*; so also in *artāvā*, *Artaxšačā*, *Artavardiya*, by the Elamite transcriptions.

Aršāma = *ršāma*, Elam. *ir-ša-ma* and *ir-ša-um-ma*; so also in *Aršaka*, *Aršādā*.

arštām = *rštām* by etymology, see Lex. s.v.

arštīš = *rštīš*, Skt. *r̥štī*, Av. *aršti-* (*r̥* > Av. *ar* before *št*), NP *hišt* (*h-* is a later accretion); so also *arštibara*.

awahar[da] = *awahṛda*, Skt. *awa-sṛja*.

wāmaršiyuš = *-mr̥šiyuš*, Av. *mərəbyu-*, Skt. *mṛtyū-*.

² Greek *ep* is not conclusive evidence for *r̥*, despite *επορα* = *karša-* and *Σηπέρις* = *Barđiya*, both with *r̥* (§30); cf. *Ἰρακόπορις* = *Vīradajarnā*, with *ar-*, and *Ἀραάμης* = *Aršāma* and *Ἀρατάξωρις* = *Artaxšačā*, both with *r̥* by the Elam. testimony, despite Gr. *αρ-*. Several Greek transliterations of place-names have *αρ* for Persian *ar*: *Παρθία* = *Parθava*, *Σαγαρτία* = *Asagarta*, etc.

¹ On this subject, MB Gr. §93; on the development of *r̥* into Avestan, see Reichelt, *Aw. Elmb.* §109.2.

karta- = *kṛta-*, Skt. *kṛtá-*, Av. *karota-*; NPers. *kārd* has *-ār-* by analogy to other forms of the verb *kar-*.

karnuwakā = *kṛnuwakā*, cf. Av. present stem *kərnw-*.

karša- = *kṛša-*, Elam. *kur-ša-um*.

agarbāyam, *āgarbūla* = *-grb-*, Skt. *agr̥bhāyat*, Av. *gəurvayašt*.

Θāigarcaiš = *-grc-*, Elam. *sa-a-kur-ri-ši-iš*.

Dādaršiš = *-dṛš-*, Skt. *dādṛṣi-*, Elam. *da-tur-ši-iš* (once *da-tar-ši-iš*).

adaršnuuš = *-dṛš-*, Skt. *ádṛṣnot*.

parsāmiy = *pr̥sāmiy*, Skt. *pr̥cchāmi*, Av. 3d sg. inf. *par̥sašt*; and other forms of the same verb.

Bardiya = *Brd-*, Elam. *bir-ti-ja*.

Parga = *Pr̥ga*, NPers. *Purg*, Arab. *Furf*; despite Elam. *par-rak-qa*.

marta- and *-bartā-*, ptc. to roots *mar-* and *bar-*, = *mṛta-* and *-bṛta-*, Skt. *mṛtá-* and *bṛtá-*, Av. *mərōta-* and *borōta-*.

vi-mardaiiy, Skt. *mṛdāti*.

varnavatām and other forms, = *vṛn-*, Skt. *vṛṇo-*, Av. *vərnaw-*.

Varkāna = *Vṛkāna*, Elam. *Mi-ir-qa-nu-ja-ip* 'Hyrcanians', Phl. MPers. *Gurgān*, Gk. *Ῥρκᾱνᾱ*.

vardanam = *vṛj-*, GAv. *vərəzōna*, LAv. *varəzāna-*, Skt. *vṛjāna-*; see Lex. s.v.

ardata 'silver', Av. *ərəzata-*; Yazdi *ālī* 'silver', from earlier *ard-*, is not necessarily evidence for OP, since Yazdi is a Kurdish dialect; Skt. *rajatá-* also has a different initial.

partara 'battle', Av. *pašana-*, Skt. *pṛtana-*.

§31. OLD PERSIAN *ar* seems to be established in the following:

By the Elam. writings: *Arxa* (or *Araxa*), *Arbairā-*, *Armina*, *Asagarta*, *Parbava*, *Fravartiš* (also Phl. *fravartikān*), *Marguš*, *Marduniya*, *-vard-* in *Artavardiya*, *Vidafarnā* (also Av. *x'armō*), *Vidarna*, *Sparāda*, *haumavargā*: many of these confirmed also by Greek forms, etc.

By the Avestan and Skt. cognates: *atar*, Skt. *antar*; *garma-* in *Garnapadahya*, Skt. *gharmā-*; *bard-*, Av. *sarəd-*; *darga-*, Av. *daroga-*, Skt. *dirghá-*; *baršnā*, Av. instr. *barəšna*; *martiya*, Skt. *mārtiya-*.

ardastāna 'window-frame', Elam. *har-da-iš-da-na*.

tarsaiiy with Iran. *tars-* because of NPers. *társāb*, despite Av. *tərəsaiiti*, from *tṛs-*, both with IE suffix *-ske-*; but Skt. *trásati* from **treseti*.

cartaniy: the *c* shows that a front vowel formerly stood immediately after it; therefore *car-* from **cer-* from **ker-*.

Karkā, Gk. *Kāpes*, *Kāpuoi*; Elam. *kur-qa-ap* seems to have no evidential value.

[*va*]rtaiiyiy, if identical with Skt. *varṭaye*; see Lex. s.v. *vart-* for reff.

§32. OLD PERSIAN *ara* seems to be established in the following:

By cognates in Skt. and Avestan: *apataram*, *aparam*, *para*, *hamarana-*, *partaram*, and the verbal nouns *-kara-* and *-bara-* as second elements of compounds.

By Elamite and other transcriptions: *Arakadriš* (or *Ark-?*), *Arabāya*, the final of *Nabukudra-cara*.

arasam impf. of pres. stem *rasa-* (*-sa-* from **-ské-*), NPers. *rāsām*; despite Skt. *rechāti* from **ṛ-sketi*.

arašaniš, Skt. *aratni-*; see also Lexicon.

daraniya-, Av. *zaranya-*, Skt. *hṛanya-*.

§33. OLD PERSIAN *ra* AFTER CONSONANTS seems to be established in the following:

After *f θ x*, since *p t k* in Iranian became the corresponding voiceless spirants before another consonant (*θ* became OP *ç* but remained in Median, §78): *fra-* as prefix, Skt. *pra*, and all words beginning with *fra-*; *Miθra*; *xraθum*.

By transliterations: *Patigrabanā*; *-dra-* in *Nabukudracara*; *Zraka*, Gk. *Δραγγιᾱρή*.

fraštam in *u-fraštam u-frastam*, ptc. to root seen in Lt. *precor*, keeping strong-grade vowel.

brazmaniya, Elam. *pir-ra-iš-man-ni-ja*.

vazraka, a disputed word; see reff. in Lexicon.

§34. OLD PERSIAN GRAPHIC *ar* OF UNCERTAIN VALUE. OP graphic *ar* cannot be evaluated with certainty in the following:

Ablaut grades uncertain: *Arđumaniš*, for which the Elam. transcription is lacking; *duwardim*; [*da*]rtanam, in which the restoration and formation are both uncertain.

Adequate cognates lacking: *arjanam*, *θarmiš*.

§35. OLD PERSIAN *ar* BEFORE *y* AND *v*. In this position OP *r* cannot be demonstrated with certainty. In all instances, graphic *ar* is followed by

iy or w, precisely as though the r were a consonant. In some words there is testimony to the value ar.

I. The sequence *-ariy-* is found in *Ariya* (and compounds), where Elam. has *har-ri-ia*, proving phonetic ar and not r: and in the middle *amariyatā* to root *mar-* 'die', the passive *abariya* to root *bar-* 'bear', and the passives *akariya akariyatā kariyaiš* to root *kar-* 'do, make'. The corresponding Skt. forms, in the 3d sg. impf., are *amriyate*, *abhriyate*; *akriyate*; but the OP forms from root *kar-* cannot have this vocalism, since the product would be **axriya-*. In this verb then there was in these forms a vowel between the k and the r: either a full vowel or the reduced vowel (shwa secundum or ə), which assumed the full value of a short vowel in Indo-Iranian. It is likely that the other two verbs had the same formation. Thus there is no sure support for the sequence r̄k in OP.

II. For OP *-arw-* we find the following examples:

harwa-, once written *fra-haravam*; Skt. *sārva-* shows that this has a full vowel, as does also Gk. ἄλος.

paruwam (and derivatives), corresponding to Skt. *pūrva-*, which had r̄; this became ar in Avestan, so that here there is Iran. arv.

arwāyā and *arwastam* probably have arv-, since the Elam. transcribes *arwastam* with *har-va-as-tam*.

Gaubarwa = *barv-*, on the evidence of Elam. *kam-bar-ma*, or *-barw-* on the added evidence of Akk. *gu-ba-ru-*, Gk. Γωβρόης.

§36. OLD PERSIAN FINAL ā.

I. OP final ā was written with the sign of length; that is, with addition of the separate character for a: *utā* = *utā*, Skt. *utā*; *-cā* = *-cā*, Skt. *ca*; *māriyā* = *martiyahyā*, Skt. *-asya*.

II. But graphic final ā represents regularly also any absolutely final ā or any ā followed by an unwritten minimal final consonant (§40): *piā* = *piā*, Skt. *piā*; *napā* = *napā*, Skt. *nāpāt*; abl. *Pārsā* = *Pārsā*, Skt. abl. *-ād*; npf. *tyā* = *tyā*, Skt. *tās*.

III. Any graphic final ā represents the ā with an unwritten minimal final consonant: *abā* = *abara* for *abara*, Skt. *ābharat*, or *abara*, Skt. *ābharan*; *hā* = *hya* for *hya*, Skt. *syās*; *tyā* =

tya for *tyā*, Skt. *tyād*; *piā* = *piā* for *piā*, Gk. *παρός*.

IV. Occasionally a graphic final ā represents final ā without a following consonant, especially if there is close syntactic connection with the next word; this is almost confined to the genitive ending *-ahyā* = Skt. *-asya*:

a. Regularly in the *-ahyā* genitive of the month name, before *māhyā*: *Viyaxnahyā māhyā* DB 1.37; other examples 1.42, 96; 2.26, 36, 41, 56, 61, 69, 98; 3.7f, 18, 39, 46, 63, 68; and restored in 1.89, 3.88.

b. Sometimes in other genitives standing before the nouns on which they depend: *Uvaxštrahyā taumāyā* DB 4.19, 4.22, e.7, g.9f (but *-hyā* DB 2.15f, 2.81); *Nabunaitahyā puça* DB 3.81, 4.14, 4.30, d.5f, i.7f (but *-hyā* DB 1.79); *Halditahyā puça* DB 3.79; or with which they agree: *Aurahyā Mazdāha* XPc 10 (cf. §44); *harwahyāyā būmīyā* DSb 8f (but probably *-yāyā* DSf 16, 18).

c. Four times before an initial vowel, all in one short passage (DB 3.38-51): *Vahyazdātahyā aja* DB 3.38f, 3.46; *āhatā agarbāya* DB 3.49, *āhatā Uvādaicaya* DB 3.51 (*āhatā* often); in none of which the syntactic connection is close.

§37. OLD PERSIAN FINAL i was always written with added y^e (§46): *amīy^e* = *amīy*, Skt. *āsmi*; *asīy^e* = *asīy*, Skt. *āsti*; this includes the diphthong *-ai*: *vāināiy^e* = *vāinaiy*.

But final *-hi*, which would be expected to give *-hiy^e* = *-hiy*, must be written *-hiy^e* = *-hy*, since *h^ei* is almost never written for *hi* (§27): *am^ehiy^e* = *amahy*, for **as-masi*; *vāināhiy^e* = *vāināhy*.

§38. OLD PERSIAN FINAL u was always written with added v^e (§46): *paruv^e* = *paruw*, Skt. *purū*; *anuv^e* = *anuw*, Skt. *ānu*; *baratuv^e* = *baratuw*, Skt. *bhāratu*; *huv^e* = *haw*.

§39. OLD PERSIAN NASALS BEFORE CONSONANTS were omitted in the writing, except before y and v; such omitted sounds may be represented by raised letters in the normalized transcription, when desirable: *h^eiy^e* = *h^eāiy*, Skt. *sānti*; *k^būiy^e* = *Ka^mbūiyā* 'Cambyses', see Elam., Akk., Gk. transcriptions in Lexicon; *b^dk^a* = *ba^ddaka*, Phl. *bandak*; *k^pd^a* = *Ka^mpa^da*, Elam. *qa-un-pan-tāš*.

Before enclitics, a final nasal which would otherwise be written, is retained: *gʷiθamʷca* = *gaidām-cā*; *xšačam-šim*, *parwam-ciy*, *adam-šim*.

For *-ny-* and *-nw-*, *-niy-* and *-nwy-* are written (§§25-6): *anʷiyʷ* = *aniya*, Skt. *anyās*; *tʷunʷmʷ* = *tunwaʷlam*, for **tunwantam*.

§40. OLD PERSIAN REDUCED FINAL CONSONANTS were omitted in writing: these were *s* (after *ā*), *t*, *d*, *n*, *nt*; *s* had become *h* and *nt* had been reduced to *n* in pAryan. That they were still pronounced, though with a minimal value, at least after short *ā*, is shown by the fact that they prevented the representation of a preceding *ā* by a long vowel (§36.III): thus voc. *martiyā* for *-yā*, Skt. *-ya*; but nom. *martiya* for *-yā*, Skt. *-yah*. The unwritten consonants may be represented by raised letters in normalized transcription, when desirable: thus *hya^h*, *tya^d*, *abara^t*, *abaraⁿ* (for *-nt*), *nāma^s*; nom. pl. *martiyā^s*, abl. sg. *Pārsā^d*. There is one example of such a reduced consonant after *i*:¹ enclitic *-ciy*, = Av. *-cūt*, Skt. *cid*, Lt. *quid*. There is no example of the reduced final consonants after *u*.²

§41. REPETITION OF THE SAME CONSONANT-SIGN is permitted only when the inherent vowel of the prior character is a pronounced vowel: *adʷdʷa* = *adadā*, *imʷmʷ* = *imam*. Any long consonants which had developed by assimilation had been shortened in Iranian; even the doubles that came from enclisis were graphically reduced to singles: *āpišim* DB 1.95f = *āpiš-šim*, *taumanišaiy* DNb 25f = *taumaniš-šaiy*, [*nʷyā*]kama A²Ša 4 = *niyākam-maiy* (§52.I). An error in cutting the characters, or in the drafting of the model copy, has given a repeated *mʷ* in *cʷiyakʷmʷmʷmʷcʷiyʷ*, twice in DNb 51-2, for *-mʷcʷmʷcʷiyʷ*, = *ciyākaramcamaiy*.

§42. THE IDEOGRAMS are five in number, standing respectively for *xšāyabiya* 'king', *dahyāuš* 'province', *būmiš* 'earth', *Auramazdā* 'Ahuramazda', and *baga* 'god'; they are transcribed by *XŠ*, *DH*, *BU*, *AM*, *BG*. In DSk 4 there is what seems to be a ligature for *AM-ha*.

The ideograms, without addition of syllabic characters, stand for the nominative singular;

¹ Final *s* after *ī* and *ū* became *š* in pAryan, and this final *š* is written in OP. ² The final *t* was analogically replaced by *š* in such forms of 3d sg. *akunauš* (= Skt. *ākṛnot*); §228.III.

other forms are indicated by writing after the ideogram the last character or characters of the full word. Thus acc. *xšāyabiyam* is written *XŠmʷ* or *XŠ-yʷmʷ* = *XŠm* or *XŠyam*; gen. *xšāyabiyahyā* is written *XŠ-yʷa* *XŠ-hyʷa* *XŠ-yʷhyʷa* = *XŠyā* *XŠhyā* *XŠahyā*; but *XŠ-ahʷyʷa* A²Sd 2 is a misspelling, since this should mean *XŠāhyā* rather than the intended *XŠāhyā*.

The use of ideograms had its limitations in time and place, to judge by the extant inscriptions. Darius I used no ideograms at Behistan, Naqš-i-Rustam, Elvend, and on the weights; Xerxes used none at Elvend and Van. Darius I used only *XŠ* at Suez, and varied between *XŠ* and none at Persepolis; Xerxes also varies between *XŠ* and none at Persepolis, but in XPj has *XŠ* and *DH*, but not *BU*. At Susa, Darius I varied from the use of none to the use of *XŠ* only, and that of *XŠ DH BU AM*, so far as they occur (on DSe Dsf DSm DSt, see below); Xerxes in his two short inscriptions gives no proof of using any ideogram, but Darius II seems to have used all five, including *BG* which appears only in D²Ša; Artaxerxes II certainly used four ideograms, but may also have entirely avoided their use in another inscription. At Hamadan, Ariaramnes has no ideogram; Darius I has only *XŠ*; Xerxes has only *XŠ*, but happens not to use the other words; Artaxerxes II has four (but see below on A²He), but writes *baga* in full in A²He. The other texts are too brief or defective to warrant special remark.

In general, then, more ideograms appear in later texts, and they were more used at Susa than elsewhere. Further, *XŠ* was the ideogram of most widespread use, and the order of introduction into texts was *DH*, *BU*, *AM*, *BG*. Few texts have any irregularity in this respect, and few use both ideogram and full writing for the same word; there are the following exceptions: DSe contains all five words, with a regular use of *XŠ*, and the rest in full, except that after four occurrences of *Auramazdā* and its forms *AM* is found in line 50 (restored but certain). Dsf has both *būmim* and *BU BUyā*; otherwise *XŠ* and *DH*, but *Auramazdā* and *baga* in full. DSm, as restored by Brandenstein, WZKM 39.55-8, has *XŠ* and *xšāyabiyam*, *DHnām* and *dahyāva*, *būmiyā*, *AMhā* and *AMmai*; it is probable that all the words should be written

in full, but in presenting the text it seemed hardly worth while to make the alterations, since only a few slight fragments are preserved.

DSt, as restored, has XŠ and xšāyabiya(m) (both entirely restored), and būmim Auramazdā bagabiš; this should not be, but I fail to see any alternative.

A²Sc seems to have XŠ and xšāyabiya; but this is a much mutilated text, and also the inscriptions of Artaxerxes II are not accurately written.

A²He agrees with DSf; it has būmim and BUyā, otherwise XŠ and DH, but Auramazdā and baga.

A²Pa has xšāyabiya, DH, būmām (sic) and BUyā, Auramazdā, baga; a state of variation which is attributable to the inaccuracy of OP writing at this period.

§43. NUMERALS: The cardinals are not written in full (except aiva- 'one' in a formulaic phrase), but are indicated by signs: 1, a single long vertical wedge; 2, two short vertical wedges, one above the other; 3, two short verticals with a long vertical to the right, and so on; 10, an angle with point to the left; 20, two small angles, one above the other; 100, two short horizontal wedges meeting at their points, above a single vertical wedge. Smaller units are placed to the right of larger units. But the ordinals are written in full, with the regular characters.

The cuneiform characters for the numerals are given at the end of the Lexicon, where their occurrences also are listed.

§44. THE SEPARATION OF WORDS is made in OP by a word-divider, which in the Behistan text has the form of an angle with the point to the left, and in other texts is a single slanting wedge running from upper left to lower right. The divider stands at the beginning of each column and of each section and each smaller inscription at Behistan, and at the end of Behistan a-g, i-j; elsewhere it does not stand at the beginning, but it stands at the end of DPd, of some copies of XPd, of A²Pa, and of some of the items in A²P. It is frequently lacking between words in Scheil's texts from Susa, notably in DSa, DSē, DSd, DSg, DSi, DSj, DSy, A²Sd; these texts have been published not in mechanical reproductions, but only in hand-drawn copies, but the

reliability of the copyist is confirmed by similar omissions in DSy, our text of which has been read from a carbon rubbing of the original.¹ In other inscriptions omission of the divider is extremely rare: examples are yadīmaniyāy XPh 47 = yadi(y) : maniyā(ha)iy, and upā Artaxša- [çām] Sf. The gen. Auramazdāha is replaced in XPc 10 by Aurahyā Mazdāha, with declension of both parts of the compound, but no divider.²

The emphatic adverb apiy is sometimes attached to the preceding as an enclitic, and sometimes separated from it by a divider. The enclitic pronoun aiš is preceded by a divider in DB 4.34, 35, 36. At DB 5.11, utā : daiy : mardā is probably to be emended to utā : viyamardā, with wrongly inserted divider;³ other peculiarities in connection with enclitics are given in §133.

Two compound words are sometimes cut by the divider; these are Ariya : ciçā and Ariyaciçā, paruw : zanānām and paruzanānām paruzanānām. There is also variation between the phrasal adverb paradraya and the prepositional phrase para : draya. But in Fragment Theta of DSf, the . . .|y^a-:-k^a-|. . . supposed to belong to dāramiyakarā 49 should be read . . .|y^a-:-s^a-|. . . as part of awaiy : Sparāiya 51-2.

§45. THE NORMALIZATION OF OP TEXTS.¹ The first step is to make a close transcription of the text, representing the inherent vowels of the consonantal characters by raised letters. Then in normalizing.²

¹ Cf. JAOS 67.32-3. ² For possible haplography of the divider with the angle-sign of the adjacent character, see notes on DB 4.71 and 4.83. ³ So Wb. ZfA 46.55, for KT's reading; cf. Lex. s.vv. -di- and mard-.

§45.¹ The normalized text is not necessarily a phonetic text, but only an approximation to such a text. Especially note the normal writings

(a) final -ā -īy -ūv for phonetic -ā -ī -ū.
 (b) iy and uv for postconsonantal y and v.
 (c) h^a or rarely i for hi, and especially hy for (phonetic) hy or hiy or final hi.
 (d) u for hu, and especially uv for (phonetic) hu or huv or final -hu.

² This system of normalization for Old Persian texts has become standard among scholars; it is the outcome of a long series of attempts to reach sound conclusions, made by the earlier workers in the field (§16; §14.n1, citing Weissbach's article in which earlier literature may be traced). The proof of its correctness lies in the fact that it works, enabling us to make cogent comparisons with cognates in other IE languages and with

- A. The vowel character *a* initial becomes (normalized) \bar{a} or \bar{a} , or the prior part of a diphthong $\bar{a}i$ or $\bar{a}u$: medial, \bar{a} or the prior part of $\bar{a}i$ $\bar{a}u$: final, \bar{a} .
- B. The vowel characters *i* and *u* become \bar{i} or \bar{i} , \bar{u} or \bar{u} ; or the second part of a diphthong.
- C. The consonantal characters with inherent *i* and *u*, if standing before *i* or *u*, lose the inherent vowel.
- D. The consonant characters with inherent *a*
- (a) keep the *a* to show the vowel sound before a medial consonant, or as part of the diphthongs *ai* and *au*, or final before an unwritten minimal consonant (*t d n h*);
 - (b) lose the *a* when the consonant sound is immediately followed by another consonant, or by the character *a* (= \bar{a}), or when the consonant is final in the word ($-\bar{s} -m -r -y -v$), or when the *a*-inherent character functions for an *i*- or *u*-inherent character before the characters *i* or *u*.
- E. Raised *i u a* are used in the normalized text to show:
- (a) *i* and *u*, to show *i*- and *u*-inherent characters after which the *i* and *u* failed to be written.
 - (b) *a*, to show *a*-inherent characters functioning for *i*-inherent characters after which *i* failed to be written.
- F. Raised *n* and *h* medial, *t d n h* final, may optionally be supplied to mark sounds not indicated in the writing:
- (a) medial *n*, before a consonant not *y* nor *v*.

(b) medial *h*, before *u* and rarely before *i* and *m*.

(c) final *t d n h*, after \bar{a} and \bar{a} .

§46. THE REDUCTION OF OP TO WRITING. The scribes, in analyzing the OP words into sounds, must have spoken the words slowly, prolonging them until the sound-units could be clearly distinguished and receive each a symbol. This procedure was, apparently, responsible for the most conspicuous of the peculiarities of the syllabary, notably the following: every consonant which stood before a consonant or final was equipped with the common vowel *a*; postconsonantal *y* and *v* became *iy* or *uw* (§25, §26); final \bar{a} was prolonged to \bar{a} (§36), though the reduced final consonants, even though they were never written, checked the prolongation and caused the keeping of \bar{a} (§40): final *i* and *u* were prolonged to *iy* and *uw* (§37, §38; after *i* and *u* the reduced final consonants seem to have been entirely lost, §40); anteconsonantal \bar{i} and \bar{u} were occasionally prolonged to $\bar{i}y$ and $\bar{u}v$ (§23); medial *ay* and *aw* occasionally became *aiy* and *awv* (§48).

This procedure, however, does not explain the peculiarities in the writing of *h* before *i* and *u* (§27, §28), nor the omission of the anteconsonantal nasal and of certain reduced final consonants (§39, §40); the most that we can say is that they were disregarded in writing because they were weak sounds, yet most of them survived into later periods of Persian.

§47. IRREGULARITIES AND ERRORS IN OP WRITING are, of course, to be found; in the preceding sections we have listed the examples of the following irregular phenomena:

Lack of *i* or *u* after a consonant with inherent *i* or *u*, to denote *i* or *u*; §22.

Lack of *i* after a consonant with inherent *a*, to denote *i*; §22.

Lack of *a* final, to mark absolutely final \bar{a} as \bar{a} ; §36.

Writing of *hi* by *h^a* or by *i* or by *hⁱi*; §27.

Writing of *tja-* and its forms by *t^aya-* instead of by *tⁱiy^{a-}*; §25.

Occasional writing of *iy^a* and *uw^a* to denote \bar{i} and \bar{u} ; §23.

Variation between ideograms and full writing in the same inscription; §42.

borrowed words in non-IE languages. Although some scholars use other symbols to represent certain OP syllabic characters (§20), there is no important disagreement in method, and there is no gain in using those other characters. A goodly amount of ambiguity still remains in connection with initial *a* and with *a*-inherent characters (§21, §22), and with the value of (normalized) *ar*, which is phonetic *ar* or *r* (§29-§35); such problems must be settled by etymological comparison or by comparison with borrowings in other languages; but these are only problems relating to individual words or forms, not affecting the general method of normalization. On these, one should consult the Lexicon, where divergent views are cited under the words concerned. Some scholars, it is true, normalize or rather 'interpret' OP *ai* and *au* as *e* and *o*, but the only result is to obscure the relation between the word and its cuneiform representation; it is quite simple, if one so desires, to regard *ai* and *au* as symbols for the sounds *e* and *o*.

Irregularities in word division and in the use of the word-divider; §44.

Other irregularities and errors will be discussed in §48-§57.

§48. MEDIAL *ay* AND *aw* were occasionally prolonged in the analysis for reduction to writing, so that they became *aiy* and *aww* (cf. JAOS 62.271-2); the examples are the following: *adārāya* DB 1.85, 2.9, 3.23, DNa 41; *adāraiya* DNa 22.

amānāya DB 2.48, 2.63; *amānaiya* DB 2.28.

parādāya DNa 28f; *parādāraiya* A?P 24 (cf. *drāya*, *drāyahyā*, *drāyahiyā*).

Perhaps [*va*]rtaiyaiy DB 4.44, for *vartaiyaiy*.

Cf. also the sandhi phenomena of *dūraiapiy* DNa 12, *dūrayapiy* DNa 46, and the same as two words, *dūraiapy*.

bavaiy DNb 14, *bavaiiy* DNbv 14.

gūthavā DB 1.62f, etc.; *dahyavā* DB 1.34.

iauvīyā DSe 39, cf. Skt. *sthāvīyas-*.

yauvīyā DZc 8f, 10; cf. Skt. *yavīyā*.

hawam DB 1.29, for **hav-am*, from *haw* + enclitic *-am*.

§49. VARIATIONS IN CONSONANTS sometimes appear in the writing, though this can usually be explained as the product of special causes: lateness, dialect, borrowing from other languages.

(a) *t/d*, in the late *Ardaxšaça* AVsa, for *Artaxšaça*.

in borrowed *tacaram* DPa 6, XPj, and *dacaram* DSd 3.

(b) *c/š*, in late inscriptions:

haša A³Sde 4, for the usual *haçā*.

Xšayārcahyā A³Sa 2 bis, for *Xšayāršā* etc.

[*usta*]canām A³Sc 5f, for *ustašanām* A³Pa 22.

Ardaxšaça AVsa for *Artaxšaça*.

(c) *ç* and variants: in late *Ardaxšaça* AVsa, for *Artaxšaça*.

in late *Mit[ra]*, *M'tra*, *M'ōra* (see Lexicon), and the Persian personal name *Vau-misa* DB 2.49 etc.

Other variants are explained in the phonology as being due to admixture of Median forms; cf. §8.

§50. THE ERRORS OF WRITING can be divided into the following heads:

1. Metathesis of characters; §51.

2. Omission of characters and of groups of characters; §52.

3. Addition of characters or of groups of characters; §53.

4. Alteration of characters by omission or addition of a stroke; §54.

5. Miswritings less easily classified; §55.

6. Syntactical misuse of forms; §56.

7. Creation of new incorrect forms; §57.

Some examples might be classified under more than one of these headings, but will be arbitrarily assigned to the places which are most appropriate. As will be seen, most of these errors belong to late inscriptions, that is, after those of Xerxes. For by this time the development to Middle Persian was under way; sounds were undergoing changes, new words and meanings were coming in, the final syllables were being lost. OP had ceased to be a vernacular, and the scribes who composed the inscriptions had no experience of the language as it had been. They were thrown back upon the use of words and forms found in the older records, the use of which they often failed to understand. The result was inevitably an inaccurate orthography, most notably in the final syllables.

§51. METATHESIS OF CHARACTERS. The examples are the following:

ciyākaramm^oçiy^o DNb 51, 51f, for *-ç^om^oiy^o*, = *ciyākaram-ca-maiy*.

im^oiy^o A?P 22, for *iy^om^o*, = *iyam*.

Dārayavahauš nom. XPf 25, *Dārayavauš* gen.

XPf 28: the original copy had *-vauš* in both places, and the corrector, finding the error in 28, made the insertion in the word where it stood in 25.

Skudrā XPh 27, *Kūšiya* XPh 28: a similar error; the lacking *a* should have been added to *k^ušⁱiy^o*, but was actually added to *s^kud^riy^o*, which stood just above it.

šarastibara DNC 2, written *š^rastⁱib^ro*: the original copy had *ar^sastⁱib^ro* = *arstibara*, and in endeavoring to change to *ar^sšastⁱib^ro* = *arštibara*, the scribe altered the first character instead of the third.

Haxamān^ošiya A³Sa 3, with *-x^mam^o* for *-x^mam^o*. *dāwadānam* XPhb 37f for the correct *-dānam* in copy a; the *v* for *n* stands at the end of line 37, and is copied from line 36, where the last character is *v*.

§52. OMISSIONS OF CHARACTERS: The omissions fall into several classes.

I. The characters *iy* at the end of a word are sometimes omitted after an *a*-inherent consonant: $t^a y^a = tya(iy)$ XPh 23; $an^a iy^a šc^a = aniyāšc(iy)$

XPh 41f; $par^a iy^a i^a = pariya(iy)$ XPh 52.
 $apan^a yakama^a = apanyākama(iy)$ A²Sa 3;
 $[n^a y^a]kama^a = [nyā]kama(iy)$ A²Sa 4.
 $p^a r^a s^a = (loc.) Pārsa(iy)$ AsH 3.
 $a[v^a]m^a = a[vā]mc(iy)$ DB 5.2f (probable restoration).

II. The *-i* may be omitted in final *-aiy*:

Auramazdā-tay DB 4.58, for *-taiy*.
maniyāhay DPe 20, for *-haiy*.

uta-may A²Sdc 4, for *uta-maiy* (which is in db).

Cf. forms of *dūrai*, with enclitic *apiy* (§136).

III. The character *a* was sometimes omitted where it marked length:

XŠyānām DPh 1, DH 1, *xšāyabiyānām* A²Sc 2f, A²Pa 10, for *-yānām*.

avabā XPh 30, for the common *avabā*.

Auramazdāhā XPh 34, 43, XPh 14, 33, 37, 44, A¹Pa 18f, for *-āhā*.

ahāniy XPh 47, 48 (1st sg. subj.) = Skt. *āsāni*; unless the *ā* is analogical to the *ā* in other forms, such as 3d sg. *ahatiy*.

stūniyā D²Sa 1, A²Hb, perhaps 1sf. for *-āyā*.

framātūram A²Pa 8, for the common *framātūram*.

Anāhitā, *Anāhetā*, in A²Sa, A²Sd, A²Ha, for (Av.) *Anāhitā*.

hyā waspā AmH 6, for *hyā*.

tyā ukārām waspām AsH 9f, for *tyām ukārām waspām* (cf. §56. V).

IV. The character *a*, representing the augment, seems to be lacking in *avāhar[da]* DB 2.94. On an apparently unaugmented *mardā* DB 5.11, cf. §44 and Lex. s.v. *mard-*.

V. Final *m* is lacking in *iya* DB 4.90; *tuva* XPh 46; *XŠyānā* A²Sb; *apadāna* A²Sa 3, A²Ha 5; *abr̥yapara* A²Sa 4. For all but the last, the forms with *-m* are found in other passages. Cf. also *tya* AsH 9, 13^o, for *tyām* (§52. III, §56. V).

VI. Miscellaneous characters are lacking as follows; for brevity we put the omitted value in the word, in parenthesis:

Auramaz(d)ām DB 1.54f; *u(l)ā* DB 3.77; perhaps *ava(θ)ā* DB 4.51; *i(ya)m* DB 4.91; in *U]tā]na : n]āma* DB 4.83, according to KT, the gap is inadequate for *n^o : n^a ; im^a* DB 4.89 (Cameron), for *i(mā)m*; *Nabuku(d)racara* DBi 5f.

Auramazdā(ma)iy DNa 50; *ayāu(ma)iniš* DNb 59.

y^adⁱm^an^aiy^aiy^a XPh 47, for *yadi(y :) maniyā-(ha)iy*.

ahyā(yā) A²Sdc 1 = *ahyāyā* A²Sdb 1.

utamaiy : kartam A²Sdb 4 (-may de), for *ut(ā : tyā)mai^y : kartam*.

Dārayava(u)šahyā A²Ha 2, 2^o, 4, 4^o.

marī(yā)hyā A²Pa 4f; *ašaga(i)nām* A²Pa 22.

VII. A serious haplography occurs, according to Bv. MSLP 23.182-3, in DB 1.66, where he would read *adīnā : adam : (patiyābaram : adam :) kāram*; but his assumption is not necessary for an interpretation.

§53. ADDITION OF CHARACTERS: in almost all examples the addition is of the character *a*:

awājanīyā DB 1.51, 52, perhaps for *awajanīyā*; cf. JAOS 62.274.

patiyābaram DB 1.68, perhaps for *patiyabaram*; cf. JAOS 62.275.

Hāzāmanišiya XPa 10f, for *Hazāmanišiya*.

āhām XPh 15f, for *āham*.

akunauuš XSab 2, for *akunauš*, as in XSaa 2.

Artaxšašahyā A²Sa 2 bis, for *Artaxšašahyā* (or as in §172).

XŠah^aya = *XŠāhyā* A²Sd 2, for *XŠh^aya* = *XŠhyā* or *XŠh^aya* = *XŠyahyā*.

akunawām A²Sdb 3, for *akunawam*.

gāstā A²Sda 4, db 4, for *gastā* (as in A²Sdc, and elsewhere).

pučā A²Hb, for *puča* (after *napā*, acc. to Brd. WZKM 39.92).

Pārsā AmH 5, for *Pārsa*.

asmānām A²Pa 3, for *asmānam*.

Doublet forms, one with and the other without the character *a*, sometimes occur, where doubt may exist as to whether two pronunciations actually existed, or one of the two writings is erroneous:

wāipašiyam DB 1.47, but *wāipašiyahyā* DNb 15. *ciyākaram* DNb 50, 51, 51f, but *ciyākaram* DNa 39.

gen. *Cišpāiš* DB 1.5f, but *Cišpāiš* DBa 8, AmH 3; cf. §179. IV, Lg. 19.222.

acc. *dahyāum* DPd 15, 18, DNa 53; but *-y^aum^a* = *-y^aum* or *-yum*, in *visadahy^aum^a* XPa 12, *DHy^aum^a* A²Pa 26.

In A²Sb an extra *XŠ* is inscribed after *XŠyānā*; unless indeed the engraver has omitted the word

DHyinām immediately after the apparently extra *XŠ*.

§54. ALTERATION OF CHARACTERS BY OMISSION OR ADDITION OF A STROKE sometimes occurs, altering the value; the error may be either in original engraving, or in the reading by the modern observer:

I. The stroke is lacking; the corrected form is given first:

[A]tamaita DB 5.5, formerly read *m^om^oit^o*; see Lexicon.

ṭadayālaiy DSA 5, formerly read *-m^oiy^o* = *miy*; cf. Hz. ApI 156-8.

utava DB 4.71f, for KT's *d^oṭ^os^o*.

abaraha XPh 17, inscribed *ab^or^on^o*.

ṭaṭaḡudaya, perhaps to be read for *ṭaṭaḡuiya* A?P 11; see Lexicon.

II. The stroke is in excess:

agaubatā DB 3.55, inscribed *ag^our^oṭ^oa*, acc. to KT.

abara DB 3.67, inscribed *ar^or^o*, acc. to KT.

akariyatā DB 3.92, inscribed *as^or^o*. acc. to KT.

vikarāhy DB 4.71, 73, inscribed *v^ois^o*. acc. to KT.

vikarāh^odiš DB 4.77, inscribed *v^ois^o*. acc. to KT.

paśava : had^oā : k[ā]rā DB 5.21, correction from KT's *hadā : kār*ā : Sa[kām].

ḡ^or^oš^om^o = *frašam* DSA 5, rather than *ḡ^or^oš^oṭ^o* = *frašta*; cf. Hz. ApI 156-8.

§55. MISCELLANEOUS ERRORS OF WRITING are in the following:

I. The word is recognizable, but is considerably changed from the writing known in other passages:

š^ok^our^oim^o = *škaurim* DB 4.65, for *š^ok^our^oim^o* = *skaurim*.

ḡ^od^oiy^oiš^o = *yadaiyaiša* XPh 39, for *ḡ^od^oiy^oiš^o* = *yadaiyaiša*.

ḡ^od^oiy^oa = *yadāyā* XPh 39, apparently for *yadāyā*.

v^oas^op^oa = *vāspā* A^oSdb 4, for *v^ois^op^oa* = *vispā* (so A^o Sda, dc 4).

ḡ^our^oam^o = *būmām* A^oPa 2, for *ḡ^our^oim^o* = *būmim*.

š^oay^oam^o = *šāyatām* A^oPa 4, for *š^oiy^oat^oim^o* = *šāyatim*.

ak^our^oam^o = *akunām* XSc 3 and A^oHa 5f (only *ām* visible), A^oSA 4 and 5 (restored); *ak^our^oa* = *akunā* A^oHa 7; *ak^our^oš^oaš^o* = *akunanašāša* A^oSdc 3 (and *ak^our^or^oam^o* = *akunawim* A^oSdb 3, see §53); all for *ak^our^or^om^o* = *akunavam*.

ak^our^oš^o = *akunaš* A^oSA 3f, D^oSbb 3, for *ak^our^ouš^o* = *akunauš*.

II. The word is itself problematic or obscure: *a+ṭa+* DB 4.89, as read by KT; see now Cameron's reading.

am^or^om^oṭ^oa DB 4.92, as read by KT; perhaps *hamazmatā* (JAOS 62.269).

aj^our^oay^oa DNb 38, perhaps for *aruwāyā* (JNES 4. 44, 52).

ḡ^oat^our^o = *š^oiy^om^om^o* = *bātugara* : *siyamam* A^oI; uncertain words.

j^oṭ^od^oiy^o : *p^or^od^oiy^od^oam^o* = *j^oṭ^od^oiy* : *paradayadām* A^oSd 3; uncertain words.

All the words on Seals b, c, d, e; uncertain.

§56. ERRORS IN SYNTAX may be either the product of an intentional writing of a form other than that called for by the use of the word in its context, or the product of a fortuitous miswriting which accidentally yields a form not called for by the context. Those occurring in the OP inscriptions may be classified as follows:

I. The nominative form, in a group of two or more words, is used as appositive or as predicate to a noun in another case or to an adverb; see §312, §313, §247E.

II. The nominative is apparently misused for the genitive, or the genitive for the nominative, in genealogies of Artaxerxes I-II-III; these misuses are explainable as examples of anacoluthon; see §313.

III. The labels of the throne-bearers in DN and A?P are sometimes written with the plural of the ethnic, or with the province-name for the ethnic; we give the examples, with a literal translation:

DN xv *iyam* : *Sakā* : *ṭigraxa[udā]* 'this is the Pointed-Cap Scythians'.

DN xxix *iyam* : *Maciyā* 'this is the men of Maka'.

A?P 9 *iyam* : *Zrakā* 'this is the Drangians'.

A?P 14 *iyam* : *Sakā* : *haumavargā* 'this is the Amyrgian Scythians'.

A?P 15 *iyam* : *Sakā* : *ṭigraxa[ud]ā* (as above).

A?P 23 *iyam* : *Yaunā* 'this is the Ionians'.

A?P 24 *iyam* : *Sakā* : *paradrāyā* 'this is the Scythians across the sea'.

A?P 26 *iyam* : *Yauna* : *takabarā* 'this is the Ionian (sg.), petasos-wearers (pl.)'.

DN xvi [*iyam* : *Bā]viruš*, A?P 16 *iyam* : *Bāviruš* 'this is Babylon'.

IV. The use of masculine plural pronouns with

collective antecedents either masculine or feminine, exemplifies the constructio ad sensum rather than syntactical error; examples in §258.III.

V. Miscellaneous errors concerned with cases and genders:

AmH 2 *Pārsā* for loc. (§314.b); 5 *tya* as asf. (= *tyām*); 8f *iyam dahyāuš*, nom. for loc. (§314.b).

AsH 2 *Pārsa*, nsm. for lsf. (§52.I); 9f *tya ukāram waspam*, nt. for fem. *tyām ukārām waspām* (possibly by imitation of the phrasing seen in DSf 11, where the agreement is with nt. *xšačam*).

XPh 33 *ava* (for *avām*) *dahyāvam*.

A¹I *hya* (nsm. for gsm.) *imam* (asm. for nsm. *iyam*) *bātagara siyamam* (asm. for nsm. *-ma*).

A²Sc 4f [i]mām (asf. for asn. *ima*) *hadiš*; 6 *tya* (for asf. *tyām*) *abagainām*.

A²Sd 3 *imām* (asf. for nsm. *ima*) *hadiš*.

A²Ha 7 *imam* (asm. for asn. *ima*) *tya*; so also A²Sa 5 (restored).

A²Pa 22f *imam ustašanām abaganam* (for nom. *iyam ustašanā abagainā*) *mām* (perhaps for *manā*) *upā mām kartā*.

A²Pa 26 *tya mām kartā* (perhaps for *manā kartam*).

§67. NEOLOGISMS IN THE LATER INSCRIPTIONS, that is, after Xerxes, may perhaps be counted as errors, though susceptible of explanation. There are the following, all new formations for the genitive—presumably after the gen. *xšāyābiyahyā*, with which the genitives of the royal name were constantly associated, and gen. *Artaxšačahyā*: *Haxāmanišahyā* AmH 3f.

Dārayavaušahyā in A¹I, A²Sa, A²Hc, and restored in A²Sc; *Dārayavašahyā* in A²Ha.

Xšayāršahyā in A²Pa, A¹I, A²Ha; *Xšayārcahyā* (§49b) in A²Sa; *Xšayāršahyā* (§187) in A²Hc.

CHAPTER III. PHONOLOGY

§58. THE PIE SOUNDS, whose history will be traced down into OP, were the following:

I. Vowels:	pure	semi-consonantal
short:	<i>e o a</i>	<i>i u r l n ɳ</i>
reduced:	<i>ɛ ɔ ə</i>	
long:	<i>ē ō ā</i>	<i>ī ū ṛ ḷ ṅ ṇ</i>

II. Diphthongs:	
short:	<i>ei oi ai əi eu ou au əu</i>
long:	<i>ēi ōi āi ēu ōu āu</i>

III. Consonants:	voiceless		voiced		
	non-asp.	aspi-rate	non-asp.	asp.	
Stops					Nasals
labial	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
dental	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>
palatal	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ñ</i>
pure velar	<i>q</i>	<i>qh</i>	<i>g</i>	<i>gh</i>	} <i>ɳ</i>
labiovelar	<i>q^h</i>	<i>q^hh</i>	<i>g^h</i>	<i>g^hh</i>	
Clusters					
dental	<i>tst</i>	<i>tsth</i>	<i>dzd</i>	<i>dzdh</i>	

Continuants (voiced, except *s*)

sibilants	<i>s</i>	<i>z</i>
liquids		<i>l r</i>
semivowels		<i>j y</i>

Remarks on the list of PIE sounds:

A. I have omitted from this list (a) Brugmann's *b bh ɖ ɖh*,¹ sounds of problematic nature which are posited to explain the occurrence of dental stops in Greek corresponding to sibilants in other IE languages; (b) Sturtevant's *z* and preaspirated continuants,² which also explain only certain peculiarities of development in Greek; (c) Brugmann's *sh* and *zh*,³ from *s* after voiceless and voiced aspirated stops, no distinctive product of which appears in any IE language; (d) short and long vocalic *ñ* and *ɳ*, since they were non-phonemic, and so rare that they seem not to occur in the extant words of OP.

B. Not all the sounds in the list were phonemic: *ñ* and *ɳ* developed only from a nasal standing before palatal and velar stops respectively; *z* developed only from *s* before voiced stops and after voiced aspirated stops, and in the voiced dental clusters.

C. There is no need for a special symbol to denote velar *g*, since the Aryan developments (§73.I-III) distinguish velar *g* from palatal *ǵ*.

D. The dental clusters were clusters consisting

¹ Brugmann, Gdr.² 1.790-3; cf. §102. ² Sturtevant, IH Laryngeals §80b, §73-§77. ³ Brugmann, Gdr.² 1.721, 724.

of three phonemes each, but of such peculiarity in their developments in the separate languages as to deserve places in the list; they originated in pre-Indo-Hittite from the following combinations:

tst < *t-t d-t*

tsth < *th-t th-th t-th d-th*

dzd < *t-d d-d*

dzdh < *lh-t dh-th dh-d dh-dh th-d t-dh th-dh d-dh*

The most important of these are the combinations of *t d dh* with *t* of a suffix.

E. Of the 'reduced vowels', *ə* is a reduction of *e*; *ɐ* is a reduction of *o*; *ɔ* is a reduction of *ē ō ā*.

§69. THE OLD PERSIAN SOUNDS are represented, in the normalized orthography, by the following equipment of graphic signs:

Vowels: *a i u ā ī ū*

Diphthongs: *ai au āi āu*

Stops and corresponding Spirants and Nasals:

Labial *p b f m*

Dental *t d θ n*

Palatal *c j*

Velar *k g x*

Sibilants *s š ç z*

Other Continuants *r l y v h*

The sounds represented by these symbols cannot be defined with entire precision; but in general they may be said to be those usually represented by these symbols, with the following limitations:

(a) *b d g* were probably voiced spirants when intervocalic, rather than voiced stops.¹

(b) *c j* were not stops, but the affricates *č* and *ǰ* (as in Eng. *church* and *judge*); but *j* represented also *ž* (as in *azure*).

(c) *f θ x* were voiceless spirants.

(d) *ç* appears to have been a voiceless sibilant between dental *s* and alveolar *š*.

(e) *v* was the voiced labial semivowel, as in Eng. *vo*.

(f) The sound *r* was indicated by *r̄* preceded by the character *a* or an *a*-inherent consonantal character, and is indistinguishable graphically from phonetic *ar*; see §29.

(g) For other sounds present in the spoken language and not represented in the writing, see §27, §28, §39, §40, §103.II, §118.II.

(h) Other details will be presented in connection with the history of the sounds concerned.

(i) There is no evidence as to the position and nature of the syllabic accent of OP, except that the presence of enclitic words shows that there was an accent.

§60. THE POSITION OF SOUNDS AND SOUND-CLUSTERS IN OP WORDS.

I. The vowels *ā ā ī ī ū ū r* and the diphthongs *āi āi āu āu*, may occur anywhere in the word; there are extant examples initially of *ā ā ī ī ū ū r* *āi āu*, medially of all, final of *ā ā ī ī ū āi āu*.

II. All the consonants occur initially before vowels, except *f*; all occur medially intervocalic.

III. The following clusters of two consonants occur initially before vowels: *xr xš dr dv fr br sk st sp zr hy*; *ty* only in the stem *tya-* (see Lex. s.v.). The only initial cluster of three is *xšn*.

IV. The following clusters of two consonants occur medially between vowels: *xt xθ* xn xm* xr xš, gd gn gm gr, jy, tp* tr*, θb* θm θr*, dr dv, ny nw, fr, br, mn my, rk rx ry re rj rt rθ rn rb rm ry rv rs rš, ld*, st sp sm, šc šc št šd* šn šp šm šy šv, zd zb* zm zr, hy*. In the clusters *nk nx* ny nt nd mp mb hm hv*, all of which actually occur, the prior sound is omitted in the writing. Of those marked with *, *θb* occurs by analogical formation; *xθ* only in an uninterpretable word; *xm, θr*, and *zb*, only in Median words; *nx* only in a Scythian name; *tp, tr, ld* only in non-Iranian names of persons and places; *šd* only in apparently corrupt writings.

V. Clusters of three or four sounds occur medially intervocalic, as follows: *xšn*, transferred from the initial position (III); *xtr* and *xštr*, which are Median; *ngm*, written *gm*; *ršt, ršn, ršy*; *rvy*, unless this is phonetically *rviy*.

VI. In final position only single consonants are found, and of these only *m r š* are written; but peculiarities of the script show that final *t, d, n* (from *n* and *nt*), *h* (from *s* after pAr. *ā*) survived in the speech as faintly pronounced (i.e., minimal or reduced) sounds.

§61. PIE *e o a* fell together into one sound *a* in pAr., and this situation remained unchanged in pIr. and OP:¹

¹ Some scholars argue that OP *a* was pronounced *e* and *o* before *y* and *v* respectively, and that the OP diphthongs *ai* and *au* were pronounced *ē* and *ō* respec-

¹ On the phonetic value of *b d g*, see MB Gr. §§127-9.

- **ebherom*, OP *abaram*, Skt. *ābharam*, Gk. ἔφερον.
 **ekyom*, OP *asam*, Skt. *āsavam*, Lt. *equom*.
 **pro*, OP *fra-*, Skt. *prā*, Gk. πρῶ.
 **apo*, OP prefix *apa-*, Skt. *āpa*, Gk. ἀπό 'from',
 Lt. *ab*.
 **akmōn-*, OP acc. *asmānam*, Skt. *āsmānam*, Gk.
 nom. ἄκμων 'anvil'.

In many words it is impossible to determine from what pIE vowel the OP *ā* has developed; a cognate outside Aryan, from a language which preserves the distinctions among the original vowels, is necessary, except where a pIE front vowel has palatalized a preceding velar stop and has thus indicated its own original quality (§73. III).

Absolutely final *ā* in OP was written *-ā*; that is, with addition of the character *a*, as though it were lengthened. This does not apply where the *-ā* was protected by a following unwritten minimal consonant. See §36.I, §40.

For *-ay-* becoming *-aiy-* and *-av-* becoming *-aw-*, see §48; for contraction of *ahah* to *āh* after dissimilative loss of the prior *h*, see §131.

- §62. PIE *ē* *ō* *ā*, like the corresponding short vowels, fell together in pAr. in the one quality *ā*, and remained in this value in OP:
 **e-dhē-t*, OP *adā* 'he made', Skt. *ādhat*, Lt. *fē-cit*.
 **mātē[r]*, OP *-mātā*, Skt. *mātā*, Gk. (Dor.) μάτηρ.
 root **dō-*, OP *dadātuw* 'let him give', Skt. *dādātu*,
 cf. Gk. δίδωμι 'I give'.
 subj. **ǵmō-skē-ti*, OP *xšnāsātiy* 'he shall know',
 Lt. (fut.) *nāscet* 'he will learn'.
 **bhrātēr*, OP *brātā*, Skt. *bhrātā*, Gk. φράτηρ 'clan-brother'.

§63. PIE REDUCED VOWELS.

I. pIE *ɛ* was the reduction of full-grade *e*, and *ɛ* the reduction of full-grade *o*; in the remains of OP they are convincingly seen only as the vowel remaining before liquid or nasal + vowel, in situations in which the liquid or nasal might be expected to assume merely vocalic value. Examples are given of *ɛ* in connection with vocalic *l* and *r*, and vocalic *m* and *n* (§66.II, §67.I-II);

tively; cf. MB Gr. §88, Hz. ApI 116, König Burgbau 62. These views are not supported by the OP orthography (cf. §48), and rest on the transliterations into Elamite and Akkadian, which sometimes stand in opposition to each other, and on the developments in Middle Iranian, which are not necessarily to be pushed back to the period of the OP inscriptions.

there are the following probable examples of *ɛ*, where other languages, notably the Skt. *u*, seem to indicate that the reduction is from *o* rather than from *e*:

- **proso*, OP *para*, Skt. *purās*, Gk. πάρος.
 **robu-*, OP *paru-*, Skt. *purā-*, Gk. πόλις.
 II. pIE *ə* was the reduction of *ē* or *ō* or *ā*; it became *i* in pAr., but *a* in all other IE branches.¹
 **patē[r]* 'father', OP *piā*, Skt. *pitā*, Gk. πατήρ.
 **sedos*, OP *hadiš* 'abode', but **sedos*, Gk. ἔδος 'seat'.
 **menas*, OP *-maniš* in personal names, but **menos*, Gk. μένος 'vigor (of spirit)'.

In *hadiš* and *-maniš* the *ə* varies with a short vowel, which indicates another origin; the problem is too complicated for adequate discussion here.

But before *i* or *y* of the same or the next syllable, pIE *ə* became *a* even in pAryan; see §71.

§64. PIE *i* AND *u* have undergone very few changes in the various languages; they appear unchanged in OP:

- **q'id*, OP *-ciy*, Skt. *cid*, Gk. τί 'what', Lt. *quid*.
 **peri*, OP *pariy*, Skt. *pāri*, Gk. περὶ 'around'.
 **esisteto*, OP *a'ištata*, cf. Skt. *dīṣṭhata*.
 **su-* 'good, well', OP *u-fraštam*, Skt. *su-*, Gk. ὑγιής 'healthy'.
 **pullo-*, OP *puca*, Skt. *putrā-*, Osc. *puclō-*.
 **susko-*, OP *ʰuska-*, Skt. *śuśka-*, Lith. *saūsa-s* 'dry'.

Final *i* was in OP always followed by the character *y*, and final *u* by the character *v*; this was true whether the *i* and *u* were monophthongal or in diphthongs. See §37, §38.

For the method of writing *i* and *u* in OP, and irregularities therein, see §22; for the method of writing *hi* and *hu*, see §27, §28.

§65. PIE *ī* AND *ū* survived into most IE languages, including OP, without change; but because of the nature of the OP system of writing they can with rare exceptions be distinguished from *ī* and *ū*, only by etymological considerations:

- **gʷiyos* 'living', OP *īva*, Skt. *jīvās*, Lt. *vīvos*.
 **dhi-dhi* (§129), OP inv. *dādiy* 'see', cf. NPers. *dīdān* 'to see', Skt. root *dhi-* 'think'.

¹ To identify pIE *ə*, it is necessary to have two cognates, one in Aryan and the other outside; or to have a cognate with the long-vowel grade.

**bhūmī-*, OP acc. *būmim* 'earth', Skt. *bhūmim*.
pAr. **dūra-*, OP adv. *dūraiṅ* 'afar', Skt. *dūrā-*
'far'.

For the occasional use of *w^a* = *w*, and possibly of *iḡ^a* = *iḡ*, to denote *ū* and *ī*, see §23.

§66. PIE *r* AND *l* fell together in pAr. in the sound *r*, which remained unchanged in Skt., and so apparently in OP, though its written representation is by *r^a* preceded by *a* or by an *a*-inherent consonant: thus *k^ar^al^am^a*, normalized *karlam*, is *kṛtam*, Skt. *kṛtām*; *a^rl^a-*, normalized *arta-*, is *ṛta-*, Skt. *ṛtā-*. For details, see §29–§35.

I. Apparently PIE *r* became OP *u* before *n*, though this value is seen only in forms of *kar-* 'make, do'; and this peculiar development is rather to be attributed to the influence of other verbs with *u* in the root before the *-nau-* suffix.¹ pAr. **kṛnautā*, OP *kunautiḡ*, Skt. *kṛṇōti*; so also other forms of the present and imperfect, such as 1st sg. inf. *akunavam*, 1st sg. subj. mid. *kunavānaiḡ*, etc.; and by extension in the strong aorist: 3d sg. mid. *akutā*, etc.

II. When *r* (of either origin) is expected to stand before a vowel, it must be either as consonant *r*, or as the reduced vowel + consonant *r*. The latter combination² appears in OP as *-ar-*: pIE **ǵhwl-enjo-*, OP *daraniya-* 'gold', Skt. *hiraṅya-*. pIE **e-kwriḡonto*, OP *akariya^atā*, cf. Skt. *ākriyanta*.³

Before *i* and *y* there seems to have been the same development as before a vowel; it is possible that OP *akariya^atā* is based rather on **ekwriḡonto*.

§67. PIE *ṛ* AND *ṛ̥* became pAr. *a* before consonants.

**ṛbhi*, OP *abiy*, Skt. *abhi*, oHG *umbi* (but see Lex. s.v. *abiy*).

**kṛtom* '100', in *ḡata-guš* (uncertain etymology, see Lex. s.v.).

**bṛḡdh-to-*, OP *basta-* (§85), Skt. *baddhā-*, cf. Eng. *bound*.

negative prefix **ṛ-* in *a-xšaina-*, *a-xšala-*, etc.

**sṛ-dhe*, OP *hadā*, Skt. *sahā* 'with'.

I. Before a vowel or *i* or *y*, pIE *ṛ* and *ṛ̥* must,

like *r* (§66.II), appear as *ṛn* and *ṛm*, which became OP *an* and *am*:

**ḡṛm-ṛēt*, Skt. *gamyāt*, OP *ā-jamiyā* 'may it come' (with analogical *j*, §101).

neg. prefix **ṛm-* in *An-āhita* (never so written, see Lexicon) 'The Spotless Goddess'.

In *a-yāu(ma)iniš*, negative of *yāumainiš*, the prefix has been generalized in the antecorsonantal form.

II. When final in the word, pIE *ṛ* and *ṛ̥* became pAr. *a*, which of course was written *ā* in OP (§36.I):

acc. **nōmṛ* 'name', OP *nāmā*, Skt. *nāma*, Lt. *nōmen*.

But if *-ṛ* was the ending of the acc. sg. of a noun or of the 1st sg. of a verb, the value *-am* for *-ṛm* which was proper before an initial vowel of the next word, was generalized: doubtless this *-am* was fixed as normal by the concurrent influence of the *-am* in the acc. sg. of *-ḡ-* stems and in the 1st sg. of the imperfect of thematic verbs:

acc. *viḡ-am*, *asmān-am*; cf. *kāra-m*, *martiya-m*.

**ēs-ṛ* 'I was', OP *āh-am*, Skt. *ās-am*, Gk. (Hom.) *ḡ-α*; cf. OP *abara-m*, Skt. *ābhara-m*, Gk. *ēφερο-ν*.

§68. PIE *ī* *ī̥* *ṛ̥* relate to the corresponding pIE short vowels as *ī* *ū* to *ī* *u*; the first two became OP *ar*, Skt. *īr* or *ūr*, the latter two became *ā* in OP and Skt. alike. A few examples only can be recognized with some probability, on the basis of the Skt. equivalents:

**dl̥gho-* 'long', OP *dargam*, Skt. *dirghā*, Gk. *δολιχός*.

**ǵ^aṛ^a-tu-* 'place', OP *gāth-*, Skt. *gātū-* to the root **ǵ^aem-* 'come'.

**e-ǵṛ^a-nā-t* 'he knew', OP *adānā*, Skt. *djānāt*, to root **ǵnō-*; unless this tense-formation really be **ǵnō-nā-*, with pAr. dissimilative loss of the prior *n*.

**ṛṛ^aom*, OP *parwam* 'formerly', Skt. *pārvam*.

§69. THE PIE SHORT DIPHTHONGS IN *i*, namely *ei* *oi* *ai*,¹ all became pAr. *ai*, which remained in OP,² but became Av. *aē* or *ōi*, and Skt. *e*; they remained distinct in Greek, with virtually no change, and in Latin, where they became respectively *ī*, *oe* or *ū*, *ae*. The ambiguity of OP

¹ Lg. 18.79–82. ² Phonetically proper when the *r* was preceded by two consonants, or by one consonant which was itself preceded by a long vowel or a diphthong: Edgerton, Lg. 10.257. ³ The OP must not be normalized *akr-* (like the Skt.), since *kr* became *xr* in Iranian; §103.I.

¹ No certain examples of pIE *ai* can be identified in the OP vocabulary; for pIE *ai*, see §71. ² On the theory that OP *ai* was sounded *ē*, see §61.n1.

writing makes considerable difficulty in their identification; but $j^o d^o m^o v^o + i$ show diphthongs, since there are special characters $j^i d^i m^i v^i$ which are used before the monophthongal i . Further, *kai* and *gai* mark original *oi* or *ai*; for *vai* and *jai* result if the original diphthong was *ei* (§98).

**eitiy* 'he goes', *aitiy*, Skt. *éti*, Gk. *έτι*.

**ne-éd* 'not', OP *naiy*, Av. *nōiđ*, Skt. *néd*, cf.

Lt. *ne-* in *nescio* 'I don't know'.

**oiyos* 'one', OP asm. *aiyam*, Av. nsm. *aēvō*, Gk. (Hom.) *oiros* 'lone'.

**moi* 'to me', OP *maiṣ*, Skt. *me*, Gk. *μοι*.

Also *vaināhy*, Skt. ind. *véṇati*; *hainā*, Skt. *śénā*; *aita*, *dhvaištam*, *gaibām*, *naibam*, *-laiy*, *-šaiy*, *tyaiy*.

For *ai* graphic for *a* before *y*, see §48: for *-aiy* graphic for final *-ai*, see §37; for *h^ei* = *hai* and not *hi*, §27.

§70. THE PIE SHORT DIPHTHONGS IN *u*, namely *eu* or *au*,¹ all became pAr. *au*, which remained in OP;² but became Av. *ao* or *əu*, and Skt. *o*; they remained essentially unchanged in Greek, and appeared in Latin as *ū* *ū* *au* respectively. These diphthongs are less frequent of occurrence than the *i*-diphthongs, and the distinction of them from one another is more difficult because of the lack of obvious evidence. But in OP, a diphthong is definitely proved by the use of an *a*-inherent consonant before *u*, if there is a corresponding *u*-inherent consonant (*k g t d n m r*); and as *k* and *g* would be palatalized before original *e* (§98), the *au* after *k* or *g* must be from pIE *ou* or *au*.

suffix *-neu-* in OP *kunautiy* 'he makes', Av. *kəronaoti*, Skt. *कर्णोति*.

**leukes-*, OP *rauca* 'day', Av. *raočō*, Skt. *rocas-* 'light'.

**dhroughos*, OP *drauga* 'Lie', Av. *draoγō*, Skt. *drōgha-s*.

OP *kaufa* 'mountain', Av. *kaofō*; *gaušā* 'two ears', Av. *gaoša*; *tau^hmā* 'family', Av. *taoxman-*; *haw* 'this one', cf. Gk. *οὗτος*.

For *au* graphic for *a* before *v*, see §48; for *-auv* graphic for final *-au*, see §38; for *h^eu* = *hau* and

not *hu*, §28. An apparent *au* is often for *a^hu*, as in *A^huramazdā*, Av. *Ahurō Mazdā*, Skt. *ásura-s*; nom. *Dārayava^huš*, but gen. *Dārayavahauš*.

§71. THE PIE SHORT DIPHTHONGS *ei* AND *eu* always develop like pIE *ai* and *au*, from which they can be distinguished only by etymological considerations; they originated only as zero-grades of long diphthongs. Similarly, pIE *ɔ* became pAr. *a* before *i* or *ɥ* of the next syllable. An almost certain example is seen in the present stem *paya-* (*apayaiy* 'I protected'; *pai-payawā* 'do thou protect thyself') as a variant of *pā-* (*pātuv* 'may he protect', etc.); since *pā-* seems to be the normal grade (on the testimony of Sanskrit also), then *paya-* must be for **pa-je-*. Similarly, if the *xšnu-* of *ā-xšnavitiy* 'he satisfies' (cf. further zero-grade in *xšnuta* 'satisfied') is an extension of root *xšnā-* 'learn' (from **ǵnō-*; see Lex. s.v. *xšnau-*), it must stand for **ǵnəu-*.

§72. THE PIE LONG DIPHTHONGS appear in OP as *āi* and *āu*, corresponding to the short diphthongs *ai* and *au*; they are easily identified by their writings, except when they are initial, in which position they are ambiguous with the short diphthongs. There are the following occurrences:

wāipašiyam 'his own', cf. *waiipašiyahyā* with the short diphthong (see Lex. s.v.).

root **ei-* 'go', augmented in *āiš* 'he went', where *āi* is proved by the compound *aiy-āiš* 'he went past'.

root **eis-* 'hasten', augmented in causative *frāišayam* 'I sent forth', from **fra-āišayam*.

Θāigarcaiš, gen. sg. of month-name, with vriddhi (§§125-6) in the first syllable; etymology uncertain.

nom. *dahyāuš*, acc. *dahyāum* 'province', with lengthening of the diphthong of the stem in these case-forms.

But *āi* in gen. *Cišpāiš* and *Cicirāiš* is only graphic, cf. §179.IV; *aniyāwā*, *maškāwā* are for *-ā^hwā*, = Skt. *-āsu* + enclitic *-ā*; *Paišiyāwādāyā* is probably for *Paišiyā^hwādāyā*.

§73. THE PIE STOPS IN PROTO-ARYAN: The pIE stops underwent certain general changes in the passage into Proto-Aryan, as follows:

I. The pIE palatal stops became pAr. sibilants (*ś šh ž žh*).

¹ For pIE *eu*, see §71. ² For possible pronunciation of OP *au* as *ō*, cf. §61.n1.

II. The pIE labiovelars lost their labialization, and with the pIE velars formed a new series of velars (*q qh g gh*).

III. The new series of velars split into two series, according to the nature of the following sounds: palatal (*č čh ǵ ǵh*), if standing before pIE *č ǵ ž*; velars (*k kh g gh*), if standing before other sounds.

IV. In pInd. (and also separately in Proto-Greek), the prior of two aspirated stops standing in the same word and separated by at least one vowel lost its aspiration; this formulation is known as Grassmann's Law. Examples are to be found in §75.III, §76.III, §101. Though this change did not take place in pAr. nor in Iranian, it is cited here to facilitate the proper understanding of Sanskrit words and forms in which it has operated.

V. It is to be remembered that at virtually all times the old general process which worked in pIE continued to operate: that voiced stops and *z* became voiceless if they came to stand before voiceless stops or *s*, and voiceless stops and *s* became voiced if they came to stand before voiced stops or *z*.

VI. From the pIE stops, therefore, pAr. had the following stock of sounds:

Labial Stops	<i>p ph b bh</i>
Dental Stops	<i>t th d dh</i>
Palatal Sibilants	<i>ś śh ź źh</i>
Palatal Stops	<i>č čh ǵ ǵh</i>
Velar Stops	<i>k kh g gh</i>

§74. THE pIE STOPS IN PROTO-IRANIAN: In the passage from pAr. to pIr., the products of the pIE stops underwent certain additional general changes:

I. The voiceless stops *p t č k*, if standing before a consonant, became voiceless spirants *f θ š x*, unless an Aryan sibilant preceded.

II. The voiceless aspirates, if standing after a sibilant, lost their aspiration and became *p t č k* respectively; otherwise they became voiceless spirants *f θ š x*.

III. The voiced aspirates lost their aspiration, and became identical with the voiced non-aspirates: *b d ǵ g*.

IV. Details, including the developments of the palatal sibilants and the additions to and exceptions from these general formulations, will

appear in the following paragraphs; it is to be noted that *ž* is the only consonant before which the pAr. palatals can develop.

§75. THE pIE LABIAL STOPS IN OP: By the formulations in §73 and §74, pIE *p* will appear as OP *p* usually, *f* before consonants; pIE *ph* will be OP *f*, but *p* after *s*; pIE *b* and *bh* will be OP *b*. The common representations of these sounds in other languages are:

pIE *p*, Skt. *p*, Av. *p* and *f*, Gk. *π*, Lt. *p*, Gmc. *f*, BS *p*.

pIE *ph* (a rare sound), Skt. *ph*, Av. *f* and *p*, Gk. *φ*, BS *p*.

pIE *b*, Skt. *b*, Av. *b*, Gk. *β*, Lt. *b*, Gmc. *p*, BS *b*.

pIE *bh*, Skt. *bh*, Av. *b* and *w*, Gk. *φ*, Lt. *f*- and *-b*-, Gmc. *b*, BS *b*.

I. OP *p*:

pIE **peri*, OP *pariy*, Av. *pairi*, Skt. *pāri*, Gk. *περι*.

pIE **potē* and **potēr*, OP *pitā*, Skt. *pitā*, Gk. *πατήρ*, Lt. *pater*.

pIE **puḷo-*, OP *puca-*, Av. *puṭra-*, Skt. *putrā-*, Osc. *puelo-*.

pIE **apo*, OP *apa-*, Skt. *āpa*, Gk. *ἀπό*.

pIE **nepōt-s*, OP *napā*, Skt. *nāpāt*, Lt. *nepōs*.

OP gen. *xšapa* 'by night', Av. *xšap-*, Skt. *kṣap-*.

II. OP *f* from pIE *p* before consonant:

pIE **pro*, OP *fra-* as prefix, Skt. *prā*, Gk. *πρό*.

pIE **prek-* in OP ptc. *u-fraštam* 'well punished', cf. Lt. *precor* 'I ask', and pIE **prk-skō*, OP *parsā-miy*, Skt. *prcchā-mi*, Lt. *poscō*.

There is no identifiable example of OP *f* from pIE *ph*; OP *kaufa-* 'mountain', Av. *kaofa-*, seems to have no cognates outside Iranian.

III. OP *b* is mostly from pIE *bh*; for pIE *b* was an extremely rare sound, and its only probable occurrence in OP is in *ā-biy-na-*, second component of *Bagābignā-*, if this is a participle to the root in Skt. *bīja-* 'seed' (see Lex. s.v.).

pIE **ebherom* 'I bore', OP *abaram* 'I esteemed', Skt. *ābharam*, Gk. *ἔφερον*.

pIE **bhrālē* and **bhrālēr*, OP *brātā*, Skt. *bhrātā*, Lt. *frāter*.

pAr. **abhi*,¹ OP *abiy*, Skt. *abhi*.

pIE **u-bhō* and *-bhōu* 'both', OP *ubā*, Skt. *ubhā ubhāu*, Gk. *ἄμφω*, Lt. *am-bō*.

¹ Conflux of pIE **mbhi* and pIE **obhi*, see Lex. s.v. *abiy*.

In some words OP *b*, though from PIE *bh*, corresponds to Skt. *b*, because Grassmann's Law (§73.IV) operated in Indic:

PIE **bhendh-* 'bind', in OP *ba^adaka-* 'subject', cf. Skt. *bandhā-* 'bond', and the *b-* in Eng. *bind*, *bond*, from PIE *bh-*.

PIE **bherǵh-* 'be high', in *Bardiya-*, *baršan-*, *brazmaniya-*; see Lex. s.vv.

IV. Combinations of the labials with following consonants, other than *r*, chance to be rare in OP; there is however **ap-bhis* > **abbhiš* > OP *abiš* 'with the waters' (JAOS 62.269-70; §73.V, §130). For *p* in *sp* from PIE *k₂y*, §90; for *b* in *zb* from *ǵhy*, §91; for *f* from *sy* in *Vi^adafarnah-*, §118.IV.

V. OP *p b f* are in some instances not traceable to PIE forebears or are definitely borrowings from outside sources; such are *piru-* 'ivory', *si^akabru-* 'carnelian', *naiba-* 'good' (only in Iranian), and many place and personal names, such as *Pirāva* 'Nile', *Putāya-* 'Libyan', *Bābiruš* 'Babylon', *Arabāya* 'Arabia', *Arbairā-* 'Arbela', *Ufrātu-* 'Euphrates', *Naditabaira* 'Nidintu-Bel', *Nabukudracara* 'Nebuchadrezzar'.

§76. THE PIE DENTAL STOPS IN OP: By the formulations in §73 and §74, PIE *t* appears as OP *t* usually, but as *θ* before consonants; PIE *th* becomes OP *θ*, but *t* after *s*; PIE *d* and *dh* become OP *d*. But *θ* from PIE *t* before consonants underwent additional changes in some combinations, which will therefore be reserved for §77-§82. The usual correspondences of the PIE dentals in other languages are the following:

PIE *t*, Skt. *t*, Av. *t* and *θ*, Gk. *τ*, Lt. *t*, Gmc. *þ*, BS *t*.

PIE *th*, Skt. *th*, Av. *θ* and *t*, Gk. *θ*, Lt. *f-* *-d-* *-b-*.

PIE *d*, Skt. *d*, Av. *d* and *δ*, Gk. *δ*, Lt. *d*, BS *d*.

PIE *dh*, Skt. *dh*, Av. *d* and *δ*, Gk. *θ*, Lt. *f-* *-d-* *-b-*, BS *d*.

I. OP *t* from PIE *t*:

PIE **eti*, OP *atiy*, Skt. *āti* 'beyond', Gk. *ἐτι* 'yet', Lt. *et* 'and'.

PIE **ute*, OP *utā*, Skt. *utā*, Gk. Hom. *ἡ-ῶτε* 'like'. pAr. **tanū-*, OP *tanū-* 'body', Av. *tanū-*, Skt. *tanū-*.

pAr. **twam*, OP *twam*, Skt. Ved. *tvám*, cf. Lt. *tū*.

PIE **potē*, OP *pitā*, §75.I; PIE **bhrātē*, OP *brātā*, §75.III.

PIE **grto-*, OP *karta-*, Skt. *kṛtā-*.

II. OP *θ* from PIE *th*:

PIE **p₁thi-*, OP acc. *paθim* 'path', Skt. *paθi-*.

PIE **rotho-*, OP *u-raba-* 'having good chariots', Av. *raba-* 'wagon', Skt. *rātha-*, cf. Lt. *rota* 'wheel' (with PIE *t*, not *th*).

pAr. **ḡathā*, OP *yaθā*, Skt. *yāthā*; so also OP *awa-θā*.

OP *mauθ-*, *Āviyābaušna-*, *gaiθā-*, *fraθara-*, *miθah-*, see Lex. s.vv.

OP *razbatu-*, an inv. of entirely unknown connections.

OP *t* from pAr. *th* after *s*, in OP *stā-* (see Lex.), Av. *stā-*, Skt. *sthā-*, from pAr. *sthā-* (evidence for the aspirate is lacking outside Indic; cf. Gk. Dor. *τ-στᾶ-μι*, Lt. *stā-re*, OCS *sta-ti*).

III. OP *d* from PIE *d*:

PIE **deiyō-* 'deity', OP *daiwa-* '(evil) god', Av. *daēva-*, Skt. *devā-*, Lt. *divos deus*.

PIE **ped-* 'foot', loc. in OP *ni-padiy*, Skt. *padī*, Lt. abl. *pede*, Gk. dat. *ποδί*; PIE **pedo-m*, OP *pāi-padam* 'on its base', Skt. *padā-* 'step', Gk. *πέδον* 'ground'; PIE **pōdo-* 'foot', OP inst. dual *pādaibiyā*, Skt. *pāda-*, cf. Gt. *fōtu-*.

PIE **dō-* 'give', OP *dadātuw* 'let him give', Skt. *dādātu*, cf. Gk. *δαδῶτω*.

PIE **sed-* 'sit', OP *had-iš* 'seat, abode', Gk. *ἕδος* 'seat'; causative in OP *niy-ašādayam* 'I established' (on *-š-*, §117), Skt. *āsādayam*.

PIE insep. prefix **dus-* 'ill', OP *duš-*, Av. *duš-*, Skt. *duṣ-*, Gk. *δυσ-*.

PIE **d₂iθiyo-* 'second', OP *duwitiya-m*, Skt. *dvitīya-*.

OP *d* from pAr. *dh* from PIE *dh*:

PIE **dhē-* 'put', OP *adā* 'he created', Skt. *ādhat*.

PIE **dher-* 'hold', OP *dārayāmiy* 'I hold', Skt. *dhārāyāmi*.

PIE **dhyor-* 'door', in OP loc. *duwarayā*, Av. *dvar-*, Skt. *dhvar-*, cf. Gk. *θύρα*.

OP *ba^adaka* 'subject', to PIE **bhendh-*, §75.III.

OP *hadā* 'with', Skt. *śahā*, from PIE **sm₂-dhe*; same suffix in *avadā*, *idā*, *ada-kaiy*.

With Skt. *d* from PIE *dh* by Grassmann's Law (§73.IV):

PIE **d₁hrugh₂-ǵe-* in OP *aduruyiya* 'he lied', Skt. *drūhyati* 'he deceives', Gm. *trügen*; PIE **d₁hrugho-* in OP *dravaga-* 'Lie', Skt. *drōha-drōgha-* 'injury'.

PIE **d₁hiǵhā*, OP *didā* 'wall', cf. Skt. *dehī-*, Gk. *τείχος*.

pIE **dhugh-* in OP *ha-dugā-* 'inscription', see Lex. s.v.

Reduplicated forms of pIE **dhē-*, OP *adadā*, Skt. *ādadhāt*.

Reduplicated personal name, *Dādarši-* = Skt. adj. *dādhyši-* 'bold', to pIE **dhers-* seen in OP *adaršnauš* 'he dared', Skt. *ādhyṣnot*.

IV. On pIE *t* before a consonant, §77-§82; on other special developments of non-final dental stops, §83; on final dentals, §84; on dental + dental, §85; on OP *θ* and *d* from pIE palatal stops, §§87-8.

V. There are also numerous instances of OP *t θ d* which are not traceable with certainty to IE origins, or are demonstrably borrowings from non-IE sources. Among these are *taka-* 'shield, round hat' in *taka-bara-*, *tacara-* 'palace', *dipi-* 'inscription' (see Lex. s.v.), *spāda-* 'army' (only in Iranian), inv. *razbatw* of uncertain meaning; and personal and place names such as *Atamaita-* (Elamite), *Nadīlabaira* (Semitic), *Ufratu-* 'Euphrates', *Katpatuka* 'Cappadocia', *Tigrā-* 'Tigris', *Putūya-* 'Libyan', *Dātawahya-*, *Daha-*, *Dubāla-*, *Mudrāya-*, *Aθurā*, etc.

§77. PIE *t* BEFORE CONSONANTS became the voiceless spirant *θ* in pIr.; but further changes also took place, cf. §78-§82.

§78. PAR. *tr*, from pIE *tr* and *tl*, became (except after a spirant, §79) pIr. *θr*, which persisted in Av. and in Med., but became a sibilant in OP; it is transcribed by *ç*, and apparently was a sound intermediate between pure dental *s* and palatal *š*. Examples:

pIE **pulō-*, OP *puça-* 'son', Av. *puθra-*, Skt. *putrá-*, Osc. *puclō-*.

pIE **potr-os* (not original, but a later remade form), OP *piça*, Av. *piθrō*, Gk. *πατρός*; gen. of OP *piā* 'father'.

pAr. **kšatram* 'kingdom', OP *xšaçam*, Av. *xšaθrəm*, Skt. *kṣatráṃ*; but Med. *θr* in *Xšaθrita*, the name assumed by the Median rebel Phraortes.

pIE **tritiyo-* 'third', OP *çitiyam*, Av. *θritiya-* (graphic for *θritiya-*), cf. Skt. *trītiya-*, Lt. *tertius*. Av. *ātar- āθr-* 'fire', seen in the OP month-name *Āçiyādiya-* and probably in the personal name *Āçina* (despite the fact that *Āçina* was an Elamite).

Av. *çīθra-* 'seed, lineage', OP *çiça-*.

OP *vaça-* 'bow', of uncertain etymology, in *vaça-bara-* 'bowbearer'.

Skt. *mitrá-* 'friend', borrowed into Iranian as epithet of a divinity, and eventually his name; in OP, written *Mitra-* *M'tra-* *M'θra-*, *miça-* in derivative *ha-miçiya-* 'united (in conspiracy)', *misa-* in personal name *Vaθu-misa-* (= Skt. **vasu-mitra-*; see below). The variant orthographies represent in part differences of dialect, and in part the variant pronunciations of a foreign word incompletely assimilated to the phonetic pattern of the dialects in which it was being used.

That the product of pIr. *θr* was in OP a sibilant is shown by the orthography of borrowed words. Thus the *ç* of *Çiça-lazma-* is represented by *š* in Elam. *ši-iš-ša-an-tak-ma* (the *tr* of Akk. *ši-it-ra-an-tah-ma* is based on the Median form of the name, since he was a native of Sagartia in Media). Note also the following:

OP **Çiça-farnā*, Gk. *Τισσα-φάρνης*, Lycian *cizza-prñna*.

OP *Arta-xšaça*, Elam. *ir-tak-ša-a-š-ša*, Akk. *ar-tak-ša-as-su* (Vases b and c; *ar-tak-šat-su* in longer inscriptions), Aram. (Elephantine) *'rtxššš*, Lydian *artaksassa*.

OP *Vaθu-misa* for *miça* (see above), Elam. *ma-umi-iš-ša*, Akk. *ú-mi-is-si*; while Akk. *mi-it-ri* corresponds to the non-OP *Mitra-* or *M'θra-*.

OP *Āçina*, Elam. *ha-iš-ši-na*, Akk. *a-ši-na*.

OP *Āçiyādiya-*, Elam. *ha-iš-ši-ça-ti-ça-iš*.

OP *Çuša-*, from Elam. *šu-ša-an*, whence also Akk. *šu-ša-an*.

On *ç* from pIE *kl* in *niy-açārayam* 'I restored', see §94.

§79. PAR. *tr* AFTER SPIRANTS (including the sibilants) appears unchanged in Avestan. This seems to have been the development also in Median, as in the name of the Mede *Uvaxštra-* 'Cyxares', Elam. *ma-ak-iš-ta-ra*, Akk. *ú-ma-ku-iš-tar*. The name of the northeastern province Bactria, Gk. *Báxτρα*, likewise shows a non-OP form in *Baxtriš*, Elam. *ba-ik-tur-ri-iš*, Akk. *ba-aθ-tar*; but a pure OP **Bāxšiš* or **Bāxçiš* is attested by the alternative Elam. *ba-ak-ši-iš*. Finally, OP *uša-bāri-* 'camel-borne', by comparison with Av. *uštra-* 'camel', shows that in OP, even after a spirant or a sibilant, *tr* became *θr* and then *ç*, and that after *š* the *ç* was assimilated to that preceding *š*.

§80. PIE t_k became regularly (§77) pIr. θ_k , which survived in Avestan and in Median, but became ξ_k in OP:

OP $zšāyābiya$ 'king', from pAr. * $kšājatā-$; a word of the Median officialdom.

OP $hašiyam$ 'true', Skt. $satyām$.

OP $uwā-maršiyuš$ (see Lex.), Skt. $mṛtyú-$ 'death'.

OP $uwā-pašiya-$ 'belonging to one's self', from pAr. * $patā-$ (see Lex.).

OP $anušiya-$ 'follower', from * $anu-tiō-$.

The preposition $abiy$ seems to be a sandhi doublet of $atiy$; see Lex. s.v.

For the retention of t in $tya-$ and its forms, see Lex. s.v.

§81. PIE t_y became regularly (§77) pIr. θ_y , which remained in OP with the writing $\theta^u w = \theta u w$:

pIE * $t_yē$ + acc. $-m$, OP $\theta u w m$, Av. $\theta w q m$, Skt. $t w ā m$.

pAr. * $gātu-gāby-$ $gāta-$, Skt. $gātū-gāw-gāta-$, Av. $gātu-gāw-gāta-$, OP (with generalized θ) acc. $gāwum$, loc. $gāwā$.

pAr. $kratu-$ etc., Skt. $krātu-$ etc., Av. $xratu-xraθw-xrata-$, OP (with generalized θ) acc. $xraθum$.

§82. PIE tn became regularly (§77) pIr. θn , which remained in Avestan but became OP ξn ; thus the pAr. * $arath-$ $aratan-$ gave Av. dual $arəθā$, but OP $arāšn-$ and (with extension of the ξ) $arāšan-$ 'cubit', in inst. pl. $arāšaniš$ (see Lex. s.v. $arāšan-$). For $vašnā$ and $baršnū$, see §96, §120.

§83. OTHER DEVELOPMENTS OF NON-FINAL DENTAL STOPS.

I. pIE $-d-n-$ became pIr. $-n-$ (shortening of $-nn-$, §130), as in pIE * $yeid-ne-$, OP $vaināmiy$ 'I see', Av. 3d sg. $vaēnaiti$; cf. the same root with nasal infix (instead of nasal suffix) in Skt. $vindāti$ 'he finds', and in OP $Vi'da'-farnah-$ 'Intaphernes' (see Lex. s.v.; $-n-$ proved by Gk., Elam., Akk. transliterations).

II. In two words θ is found where d is expected: OP $\theta u w w a n i y a$ 'bowman', where Skt. has dh in $dhāwan-$ 'bow';

OP $spāda-$ 'army', in the name of the Mede $Tarmaspāda$, but with θ in its apparent derivative $spāθmaida-$ 'camp, war'. No likely solution of this variation has as yet been suggested.

III. The province name $Katpatuka$ shows an unassimilated $-tp-$, established by the Elam. and Akk. equivalents; the name is non-Iranian and has not been remodeled to the Iranian or Persian pattern of clusters.

§84. FINAL DENTALS were weakened and did not appear in the writing of OP. After \bar{a} they remained in the pronunciation sufficiently to prevent the writing of the vowel as long (§36.III): OP $abara$ 'he bore', Skt. $ābharat$; OP 3d pl. $abara$, Skt. $ābharan$, for * $ebheront$. After \bar{a} , it is likely that they disappeared entirely;¹ for $hyāparam$ seems to be abl. * $hyād + aparam$, and the crasis indicates a previous loss of the $-d$.

Final $-d$ disappeared after i , as in the encl. OP $-ciy$, Skt. cid , pIE $q^u id$; OP $naiy$ 'not', Av. $nōi$, from * $ne + id$. After u the final t seems to be retained as ξ in OP $akunauš$ 'he made', $adaršnauš$ 'he dared', Skt. $ākṛnot ādhṛṣnot$; but this ξ is better taken as an extension of the s of the aorist, after which $-t$ would be lost. The prefix ud 'up', which appears unchanged before a vowel in $ud-apatātā$ 'he rose up (in rebellion)', suffers complete assimilation of the d in $uzma-$ 'stake' (from * $ud-zma-$), and became $us-$ in $us-tašanā-$ 'staircase' in the dental cluster (§85).

For the sandhi combination of final d with initial c , see §105.

§85. THE DENTAL CLUSTERS $tst(h)$ AND $dzd(h)$ (§58.D) properly lost the prior dental by dissimilation, and in fact do have this development in Iranian and in Greek; but in Indie they in most instances lost the sibilant and in Italic the second dental, through analogies of various kinds.¹ Thus their usual developments are the following: pIE tst , Av. OP st , Skt. tt , Gk. $\sigma\tau$, Lt. ss . pIE $tsth$, Av. OP st , Skt. th , Gk. $\sigma\theta$, Lt. ss . pIE dzd , Av. OP zd , Skt. dd , Gk. ξ , Lt. (no certain examples).

pIE dzd , Av. OP zd , Skt. dh , Gk. $\sigma\theta$, Lt. ss .

Further changes of analogical nature took place in a number of these combinations, especially that the participle to a root in dh , which has $-dzdh-$ from $-dh-t-$, often remade this in

¹ Cf. the similar difference in development in Latin, where $-d$ was kept after short vowels, as in ad , sed , id ; but was lost after long vowels, as in $suprā$, $sē$, $Gnaeō$, Old Latin $suprād$, $sēd$, $Gnaivōd$.

§85.¹ Cf. Kent, Lg. 8.18-26; Emeneau, Lg. 9.232-6.

Iranian and Greek, to the more familiar *-lst-* (from *-t-t-* and *-d-t-*).

There are the following examples in OP:

- pasti-* 'foot-soldier', from **patsti-* from **ped-ti-*.
ustašanā- 'staircase', from **utst-* from **ud-te-*.
arwastam 'activity', in form an abstract **arwatam* (becoming *-lst-*); but see Lex. s.v.
basta 'bound', ptc. to PIE root **bhendh-*; therefore **bhñdh-to-* > **badzdha-* (Skt. *baddhá-*), replaced by **batsta-* in Iranian.
gasta- 'evil', ptc. to PIE root in Av. *ganti-* 'stench', Skt. *gandhá-* 'odor', with similar replacement of *-dzdh-* by *-lst-*.
azdā adv. 'known', Skt. *addhā* 'thus, truly', from pAr. **adzha-*.
Aura-mazdā 'Ahuramazda', from **ma(n)dzhā-s-*, see Lex. s.v.

§86. THE PIE PALATAL STOPS *k̄ kh̄ ḡ gh̄* became sibilants in pAr., *s̄ śh̄ z̄ žh̄*; the voiceless aspirate was very rare and may be omitted from the following discussion. pAr. *s̄ z̄ žh̄* appeared in Skt. as *ś* (often transcribed *ç*), *j*, *h*; in Av. as *s*, *z*, *z̄*, since voiced aspirates lost their aspiration in pIr. There was a double representation in OP: *θ* and *d* in pure OP, *s* and *z* in words borrowed from Median (other developments in some clusters, §§89–§97). In the *centum* branches of IE, these sounds developed precisely like the pure velars (§98).

§87. PIE *k̄* BEFORE VOWELS, unless preceded by *s*, became OP *θ*, Med. *s*:

- PIE **kens-* in OP *abāham*¹ 'I said', Av. root *sah-*, Skt. *śas-*, Lt. pres. *cēnsēō*.
 PIE **nek-* 'destruction', in OP *vi-nābayaliy* 'he injures', Lt. *nocet*, Skt. *nāsáyati*.
 PIE **mak-* in OP *mabišta* 'greatest', Av. *masišta-* 'longest', Gk. *μήκιστος*.
 PIE **aḱ-* in OP *abā'ya-* 'stone', Av. *asənga-*; cf. *asan-* 'stone' with Med. *s*, in nom. *asā*, and possibly in *Asa-garta-* (see Lex. s.v.). Cf. also acc. *asmānam* 'sky', Av. *asman-* 'sky, stone', Skt. *ásman-* 'stone', Gk. *ἀκρον* 'anvil' (*sm* from *k̄m* is probably OP as well as Med.; §95).
 PIE **uik-*, OP *viθ-* 'house, royal house', Av. *vīš-* 'noble's residence', Skt. *viś-* 'dwelling place',

cf. Gk. *oikos* 'house'; OP inst. pl. *vībiš* keeps *θ* by influence of the stem. Deriv., OP adj. *viθa-* 'belonging to the royal house'.

- OP *θikā* 'rubble, broken stone', see Lex. s.v.; probably from the same, with Med. *s*, the name of the Median fortress *Sikaya'watiš*.
Parθava 'Parthia' and *Pārsa* 'Persia', where the *θ* and the *s* seem to reverse the local values of *k̄*; both provinces were apparently named by rulers of non-local origin.
vasiy 'at will, greatly', with Med. *s* if loc. to a root-noun, **uek-i*, rather than *vasaiy*, loc. to **uek-sko-* (see Lex. s.v.).
kāsaka 'semiprecious stone', with Med. *s* if correctly referred to the same root as Skt. *kaś-* 'shine'.

Other examples of OP *θ* from PIE *k̄* are to be seen in *θakata-*, *θard-*, *θa'rd-*, *θuxra-*, *θūravāhara-*, and perhaps in *θāigarci-*, *θatagu-*, *θarñi-*; see Lex. s.vv.

§88. PIE *ḡ* AND *gh̄* before vowels and *r* (from PIE *r* and *l*) became OP *d*, Med. *z*:

- PIE **greios*, OP *draya* 'sea', Av. *zrayō*, Skt. *jrāyas* 'expanse'.
 PIE **ḡt-* in OP *atīnam* 'I took by force', Av. *zinūli* 'he harms', Skt. *jáyati* 'he overpowers'.
 PIE **jaǵelai*, OP *yulataiy* 'he worships', Av. *yazaitē*, Skt. *yájate*.
 PIE **rǵnto-*, OP *ardata-* 'silver', Av. *ərəzata-*, Lt. *argentum*, cf. Skt. *rajatām*.
 PIE **geus-* in OP *davištar-* 'friend', Av. *zuoš-* 'enjoy', Skt. *juṣ-*.
 PIE **ueǵ-* in OP *vazraka-* 'great', in the royal title and as epithet of the Earth, cf. Av. *vazra-* 'club', Skt. *vájra-* 'Indra's thunderbolt'; with Med. *z*.
 PIE **gono-*, OP *zana-* 'man' with Med. *z*, Av. *zana-*, Skt. *jāna-*; in OP *vispa-zana-*, *paruzana-*, and (restored month-name) *Varka-zana-*; OP *d* is seen in **visa-dana-* 'vispazana-', inferred from the Elamite *mi-iš-ša-da-na*.
 PIE **eǵhom*, OP *adam* 'I', Av. *azəm*, Skt. *ahám*.
 PIE **ghosto-*, OP *dasta-* 'hand', Av. *zasta-*, Skt. *hāsta-*.
 PIE **ghul-* in OP *daraniya-* 'gold', Av. *zaranya-*, Skt. *hāraya-*, cf. Eng. *gold*.
 PIE **dhiǵhā*, OP *didā* 'wall, fortress', cf. Skt. *dadhā-*, Gk. *τείχος*.
 PIE enclitic particle **ǵhi*, OP *-diy*, Av. *zī*, Skt. *hi*.

¹ Except before *s*; see §92.

§87.¹ Perhaps lacking the nasal in the OP present-tense stem; see reff. in Lex. s.v. *abā-*.

pIE **ǵhuros*, OP *zūra* 'wrong', Av. *zūrō*, cf. Skt. *hvdras* 'deceit'; the OP has Med. *z*.

OP *Zra'ka* 'Drangiana', name of an eastern province, with non-OP *z* from *ǵ* or *ǵh*; cf. Gk. *Σαράγγα*, and also *Δραγγιῶν*, with OP *d*.

Other examples of OP *d* from pIE *ǵ* are seen in *ardastāna-*, *Ardumaniš*, *avahar[da]*, *uradana-*, *dan-* in *adānā*, *vardana-*; from pIE *ǵh* in *gaud-*, *Bar-diya*; from pIE *ǵ* or *ǵh* in *yaud-*. For materials on these words, see Lex. s.vv.

§89. pIE *k̑* became pAr. *š̑*, and then OP *θ̑* and finally *š̑*, since *θ* before *ī* became *š* in OP (§80); the only example is a dubious one, *paišiyā-* 'written text', from **peik-* or **poik-* + *īā-*, in nsf. *pai[š]iyā* DB 4.91, and perhaps as the first element of the place-name *Paišiyāwādā-* (see Lex. s.vv.).

§90. pIE *k̑y* became pAr. *šy*, and then Av. *sp*, Med. *sp*, OP *s*, Skt. *śv*:

pIE **ekyo-* 'horse', OP *asa-* in acc. *asam* and in *asabāra-*; OP *aspa-* (with Med. *sp*) in *waspa-*, *Aspakanah-*, *Vištāspa-*; Av. *aspa-*, Skt. *śva-*, Lt. *equos*.

pIE **wikyo-*, OP *visa-* 'all', also in *visadahyu-*; OP *vispa-* (with Med. *sp*) in *vispazana-*; Av. *vispa-*, Skt. *viśva-*.

pIE **k̑yā-* in Av. *spā-* 'throw, set down', OP *sā-* 'erect, build', in *s-aor. pass. frāsa[ya]* DSf 27 (etymology not certain!).

§91. pIE *ǵhy* became pAr. *zhy*, and then Med. and Av. *zb*,¹ Skt. *hv*, but OP *z*; the OP texts have one example of the Median value and one of the OP value:

pIE *ǵhy-* in OP *patiy-azbayam* 'I proclaimed', Av. root *zbā-*, Skt. pres. *hvāyati*.

OP *hezānam* for acc. *hizānam* 'tongue', Av. *hizvā-*, Skt. *jihvā-*; see Lex. s.v. for details.

§92. pIE *ks* became pAr. *čš* and reverted in Indic (Skt.) to *ks*,¹ but became pIr. *šš*, shortened to *š*:

pIE aor. **e-peik-s-η*, OP *niy-apaišam*; cf. other forms in Lex. s.v. *paiθ-*.

¹ For the phonetic value of *-b-* in *-zb-*, see discussion by Debrunner, IF 56.176-7.

§92.¹ If pIE *k̑* in *ks* had become the usual pAr. sibilant *š*, it is difficult to see how the *š* could have yielded the stop in Skt. *ks*. Some other development of *k̑* in pAr. before *s* must therefore be assumed.

§93. pIE *kt* (from *k̑* or *ǵ* + *t*) became pAr. *št*, and then pIran. *št*, OP and Av. *št*, and Skt. *ṣt*; these clusters are seen in derivatives with a *t*-suffix:

pIE **piḱ-to-*, OP *ni-pišta-* 'engraved'; **peik-t-* in inf. *ni-paištanaiy*; for cognates, see Lex. s.v. *paiθ-*.

pIE **wik-to-* 'entered', OP *višta-* 'ready' in *Vištāspa-*, see Lex. s.v.

pIE **prek-to-*, OP *hu-frašta-* 'well punished'; for cognates, see Lex. s.v. *fraθ-*.

pIE **rg-ta-tā-* (with haplology) or fem. ptc. **rg-tā-*, OP *arštā-* 'rectitude'; from the root **rg-rg-* 'direct, hold upright', cf. *rāsta-* below.

Sometimes OP has *st* instead of *št*; this is probably analogical to the *-st-* of dental stems, such as *basta-* to pIE **bhendh-*, *gasta-* 'evil' to pIE **gendh-* (cf. §85), since pIE *k̑* and *ǵ(h)* gave OP *θ* and *d* in other forms of the paradigm.¹ The examples are:

hu-frasta-, varying with *hu-frašta-*, see above.

pIE **rg-ǵ-to-*,² OP *rāsta-* 'straight, right', Av. *rāšta-* 'directed', Lt. *rectus* 'directed, ruled, straight'.

pIE **nek-to-*, OP *vi-nasta-* 'damage'; for cognates, see Lex. s.v. *naθ-*.

§94. pIE *k̑l* became pAr. and pIr. *sr*, then OP *or*, whence *ç*; the only example is *niy-ačrayam*

¹ This interpretation of the *st* from *kt* now seems to me preferable to that which I formerly maintained (as in Lg. 21.58, following a suggestion of Bv. Gr. §125), that *št* was Median and *st* was OP; for the borrowing by OP of the words and forms which contain *št* can hardly be motivated. Tedesco, Le Monde Oriental 15.203-4 (referred to by Bv., l.c.), thinks *st* merely a later development from *št* (of any origin, including *št* from *st*, §115, §117), found in many Phl. words but not in all, and more extensively in SW Phl. (derived from OP, §4.II) than in NW Phl. (derived from Median, §4.I). His conclusion is based on the spellings in the Turfan Phl. (§4.IV); but the Turfan documents are of the 3d century A.D., about 700 years after the time of Darius and Xerxes, in whose inscriptions the *-st-* forms of OP are found. With such a gap in time the variation seen in OP can hardly be considered valid testimony to a preliminary stage of the development seen in the Turfan texts. ² The length of the vowel, which is not in point here, is probably due to analogical extension from the *s*-aorist active, where the long ablaut-grade was a regular formation in pIE, but may not have extended to the participle until pIE had split into the separate branches.

‘I restored’, in which the root is that seen in Lt. *čīnō* ‘I lean’; for details, see Lex. s.v. *çay-*.

§95. PIE *km* and *ghm* gave respectively in OP *sm* and *zm* (not *θm* and *dm*, so far as we can tell): PIE **akmōn-* in OP acc. *asmānam* ‘sky’, Skt. *āsmānam* ‘stone’, cf. OP *adaṅga-* ‘stone’ and (with Med. *s*) *asan-* ‘stone’, §87.

PIE **ghem-* in Lith. *žėmė* ‘earth’, Lt. *humus*, but **ghm-* in OP *u-zma-* ‘stake’ and in the province-name *Uvāra-zmī-*; see Lex. s.vv.

PIE **bhregh-* in OP *braz-man-īya-* ‘prayerful’; see Lex. s.v.

§96. PIE *k̄n ḡn gh̄n* became pAr. *śn žn žhn*, then all became pIr. *śn* since sibilants became voiceless before *n* in Iranian (§120); initial *śn* took a prothetic *x*. This *xśn* remained unchanged initial in Av. and OP, and was sometimes analogically extended to medial positions.

PIE **ḡnōskēti*, OP 3d sg. subj. *xśnāsātiy* ‘he may know’, Lt. *gnōscet* ‘he will learn’, Skt. root *jñā-* ‘know’; the *ḡ* is clearly shown in the *z-* of Av. *zixśnāp̄hōmnā*, reduplicated ptc. npf. of the desiderative (for reduplication, cf. Skt. perf. *jajñāu*, Gk. pres. *γῆγνώσκω*). See Lex. s.v. *xśnā-*.

PIE **ḡnu-to-*, OP *xśnuta* ‘satisfied’, Av. *xśnūtō*; medial *-xśn-* in the compound OP *ā-xśnautīy* ‘he satisfies’. See Lex. s.vv. *xśnav-*, *uxśnav-*.

PIE **uek-* ‘wish’ + suffix *-no-*, OP *vaśna-* ‘favor’;¹ see Lex. s.v.

PIE *gh̄n* in medial position is found in the *śn* of *barśnā* ‘by height’ and probably in *aśnaiy* ‘near’;¹ see Lex. s.vv.

§97. PIE *s̄k* became pAr. *sś*, then pIr. *śś*, *ss*, shortened to *s*, which is seen in Av. and OP; but pAr. *sś* developed in Indic to Skt. *(c)h*.¹ This cluster is seen especially in the present-tense suffix of certain verbs:

PIE **p̄rk-s̄ke-*, in OP *parsāmiy* ‘I punish’, Av. *porasaiti* ‘he asks’, Skt. *p̄rçhāti*, Lt. *poscil*.

PIE **t̄r-s̄ke-ti*, OP *tarsatiy* ‘he fears’, Av. *tərasaiti*.
PIE **ḡnōskēti*, OP *xśnāsātiy* ‘he may know’, Lt. *gnōscet* ‘he will learn’.

PIE **iṅ-s̄ke-* in OP *āyasatā* ‘he took as his own’, Av. pres. *yasaiti*, Skt. *yācchati*.

PIE **r-s̄keti*, Skt. *rçhāti* ‘he moves’; but OP inf. *arasam* ‘I went off’ from **re-s̄ke-*.

PIE **uek-s̄koi*, if *v^saiy^a* is to be normalized *vasaiy* rather than *vasiy*; see Lex. s.v. *vasiy*.

§98. THE PIE VELARS AND LABIOVELARS IN PAr. fell together into one set of velar stops (§73.II), which then split into two series by the Aryan Law of Palatalization (§73.III): palatals *ć č ħ ġ gh*, before PIE *č ĭ ĩ ĵ*; velars *k kh g gh*, elsewhere. The sounds therefore reached the following stage in pAr. (in Skt. the aspirates were subject to the dissimilation known as Grassmann’s Law, §73.IV; and *gh* and *gh̄*, where not so changed, often became Skt. *h* rather than *gh* and *jh*):

PIE Velars and Labiovelars		pAr. Velars	pAr. Palatals
<i>q</i>	<i>q^h</i>	<i>k</i>	<i>ć</i>
<i>gh</i>	<i>gh^h</i>	<i>kh</i>	<i>čh</i>
<i>g</i>	<i>g^h</i>	<i>g</i>	<i>ğ</i>
<i>gh̄</i>	<i>gh̄^h</i>	<i>gh</i>	<i>gh̄</i>

The voiceless aspirates are so rare that in the main they may be disregarded from now on. In pIr., the voiced aspirates lost their aspiration; the voiceless non-aspirate *k* before consonants became the voiceless spirant *x*, and the voiceless non-aspirate *ć* before *ĵ* (the only consonant before which it could originate) became *š*.

Examples of these developments will be given in the following sections; but while words containing these sounds are of frequent occurrence in OP, it is often impossible to distinguish between original velars and original labiovelars, because we have no cognate in a non-Aryan language where alone they are distinguished. Not infrequently also the words occur only in Iranian, where we cannot distinguish between original voiced non-aspirates and original voiced aspirates.

§99. PAr. *k* AND *ć* are found without further change in OP, in the following:

PIE *q-*, in OP *kāra-* ‘people, army’, cf. Lith. *kāras* ‘war’, Gm. *Heer* ‘army’.

¹ A somewhat differing view by Nyberg, *Studia Indo-Iranica* W. Geiger 213-6, does not convince me.

§96.¹ On Avestan *-sn-* for expected *-šn-*, as in *vasna* ‘by the favor’, *asne* ‘near’, see Bthl. Gdr. IP 1.§33.1.

§97.¹ On the relation of Skt. *ch* with *c* on the one hand and with a sibilant on the other, see J. Wackernagel, *Altindische Grammatik* 1.153-8; A. Thumb, *Handbuch des Sanskrit* 1.113.

pIE **q^uos-q^uid*, OP *kaš-ciy*, Skt. *ka-s*, Lt. *quo-*, and Skt. (particle) *cid*, Lt. *quid*.

pIE **y^lq^uo-* 'wolf' in Skt. *y^lka-s*, OP *Varkāna-* 'Hyrkania', Eng. *wolf*.

pIE **seq^uē*, OP *hacā* 'from', Skt. *sácā* 'with', to root in Lt. *sequor* 'I follow'.

pIE **leuq-* 'shine' in OP *rauca* 'day', Skt. *rócas-* 'light', Gk. *λευκός* 'white'.

pAr. root *kar-* 'make, do', OP pres. *kumautiy*, inf. pass. *akariya*, *zūra-kara-* 'evil-doer'; but **ker-* in pres. inf. *cartanaiy*, **kēr-* in *ucāram* 'well-done, successful', **ke-kr-* in perf. opt. *caziyā*.

OP *Maka*, a province, but ethnic *Maciya*, with palatalization because the suffix began with the palatal sound.

OP *Ākaufaciya* 'men of **Ākaufaka*', similarly.

pAr. *kāma-*, OP *kāma* 'desire', Skt. *kāma-*.

So also other instances of *k* and *c* in OP, though many of them are in words with very scanty etymological parallels, and others are obvious borrowings from other languages, such as *maškā-* 'inflated skin', *Katpatuka* 'Cappadocia', *Kūša-* 'Ethiopia'.

Where pAr. *k* stood before varying vowels, there may be variation in the products (as in the forms from root *kar-*), or one value may be generalized: OP *rauca* from nom.-acc. pIE **leuqos*, with *c* from oblique cases, where pIE had **leuqes-* (cf. Gk. *γένος γένος*, Lt. *genus generis*).

§100. pAr. *kh* seems to appear in a few words, which have no far-reaching etymological connections:

raudā- 'cap', also in *tigraxauda-* 'wearing the pointed cap', cf. Av. *zaranya-xuōda-* 'wearing a golden helmet'.

mayūra- 'door-knob', Skt. *mayūkha-* 'peg'.

haxā- 'friend' in *Haxā-maniš* 'Achaemenes', Skt. nom. *sākhā*.

Also the place-name *Raxā*, personal names *Arxa* and *Skuxa*, and the doubtful words *Xaršadašya* and *Hadaxaya*; see Lex. s.vv.

For OP *x* from *k* before consonants, see §102 and §103. Corresponding to Skt. *khānati* 'he digs' we have OP *akaniya* 'it was dug', Av. *kan-* 'dig', and Av. *xā* 'well', with unexplained variation between aspirate and non-aspirate.

§101. pAr. *g* AND *ǰ*, *gh* AND *ǧh*, appearing in OP as *g* and *j*; there is the same difficulty in

determining precisely the pIE origin, as has been met in the preceding sections.

pIE root **g^uem-* 'come', Lt. *veniō*, in OP ptc. pl. *parā-gmatā* 'gone forth', *ha^mgmatā* 'assembled', but with palatalization pres. opt. *ā-jamiyā* 'may it come', Skt. (without palatalization) *gamyāt*.

pIE **g^uiyo-* 'living', OP *jīva*, Skt. *jīvā-s*, Lt. *vīros*; pIE **g^uoi-* in OP acc. *gaidām* 'cattle'.

pIE stem **g^uou-* 'cow' in personal names *Gau-barua*, *Gau-māta*; see Lex.

pAr. **ghauša-*, OP *gauša-* 'ear', Skt. *ghōša-* 'noise'.

pIE **dǰghos* 'long', OP adv. *dargam*, Skt. *dūrghā-s*, Gk. *δοῦργός*.

pIE **dhago-*, OP *bagā* 'god', Skt. *bhāga-* 'dispenser', Gk. *-φαγος* 'eater'; with palatalization, OP *bājim* 'tribute'.

pIE **dhrougho-*, OP *drauga* 'the Lie', and with palatal suffix *-cno-*, *draujana-* 'follower of the Lie'; *adurujiya* 'he lied', denominative verb to the stem seen in Av. (acc.) *Druj-im* 'Devil'.

pIE **g^uhormo-* 'heat', Skt. *gharmā-s*, OP month-name *Garma-pala-*, cf. Lt. *formus* 'hot'.

pIE root **g^uhen-* 'strike', OP *ja^utiy*, Skt. *hānti*; OP 3d sg. inf. *ajaⁿ*, Skt. *āhan*; pIE **g^uh^udh^u* (inv.), OP *jadiy*, Skt. *jah^u* (Skt. *j* by Grassmann's Law, §73.IV).

Other examples of *g* and *j* could be added, but these are adequate.

The pIE roots **g^uem-* and **g^uhen-* have in OP generalized the palatalized value of the velar consonant, except where it stands before a consonant.

On *-j-* in *nijāyam*, see §120.

§102. OP *xš* is of various sources, and should be discussed in association with *š* from similar clusters. The origins which call for discussion, and the correspondences, are the following:¹

pIE *q^h*, Av. OP *xš*, Skt. *kš*, Gk. *κτ*.

pIE *qs*, Av. OP *xš*, Skt. *kš*, Gk. *ξ*.

pIE *k^h*, Av. OP *š*, Skt. *kš*, Gk. *κτ*.

pIE *kš*, Av. OP *š*, Skt. *kš*, Gk. *ξ*.

pIE root **q^hpei-*, OP *-acšayaiy* 'I ruled', Skt. *kšayati* 'he possesses', Gk. *κτάομαι* 'I acquire'; with derivatives, see Lex. s.v. *xšay-*.

pIE root **q^hpeu-*, OP *axšata-* 'unhurt', Skt. *kšayati* 'he injures', Gk. *κτείνω* 'I kill'.

pIE **aug-*, **ueg-* 'increase', Lt. *augeō* etc.; with

¹ For pIE *q^h*, cf. §58.Aa.

added *-s-*, **auks-* **yeks-*, in Gk. *aῖξω*, Gm. *wachsen*, Skt. *vakṣati*, OP *U-varš-tra-* 'Cyaxares'.

pAr. **baug-* 'free', in Av. *buŋjaini* 'they rescue' (with nasal infix); with added *-s-*, *-burša-* in *Bayā-burša-* (see Lex.); **baug-s-na-*, becoming pIr. **bauxšna-*, and losing the *-x-* in later OP, in *Āθiyābaušna-* (see Lex.).

Origin uncertain (no sure cognates outside Aryan): OP *xšap-* 'night', Skt. *kṣap-*; OP *axšaina-*, Av. *axšaēna-* 'dark-colored', *xšaēta-* 'shining'.

pIE **teḱp-* 'cut', Av. *tataša* 'he has created', Skt. *tákṣati* 'they fashion'; in OP *us-lašanā-* 'staircase'.

pIE **teḱp-* and **teḱqḱ-*, contaminated in OP *taxš-* 'be active', pres. *ha-taxšatāiy* (see Lex., s.v. *taxš-*).

pIE **qeḱ-s-*, probably in OP *caša-m* 'eye', cf. Av. *cašman-* 'eye', Skt. *cákṣas-* 'eye' (see Lex. s.v. *caša-*).

pIE **peiḱ-s-* in OP (aor.) *niy-apaišam* 'I engraved', cf. Skt. *piśāti* 'he cuts, adorns'. For OP *xšn-* from pIE *ǵn-*, see §96.

§103. PAr. *k* AND *g* BEFORE CONSONANTS (other than *s*, §102) in OP: there are the following examples:

I. pAr. *kr* became pIr. *xr* (§74, I):

OP *xraθu-* 'wisdom', Av. *xratav-*, Skt. *krātu-* 'power'.

OP *θaxra-* (man's name), Av. *suxra-* 'red', Skt. *śukrá-* 'bright'.

OP perf. opt. *caxriyā-*, Skt. *cakriyāt*, to root *kar-* 'make, do'.

II. pAr. *km* became pIr. *xm*, remaining in Av. and Median, but becoming *hm* in OP (the *h* omitted in writing):

OP *tazma-* 'brave', with Med. *-xm-* in the name of the Mede *Taxmaspāda-* and of the Sagar-tian *Ciçatazma-*; Av. *tazma-* 'brave'.

OP *taušmā-* 'family', cf. with different suffix Av. *taoxman-* 'seed', Skt. *tókman-* 'green blade of barley'.

Perhaps in OP *amazmatā* (see Lex. s.v. *amazmatā*), where the relation to other forms from the root *kam-* (if this etymology be correct) prevented the further change of *xm* to *hm*.

III. Other examples of earlier *k* before consonants are found in the province-name *Bāxtri-*

'Bactria', the month-name *Viyarna-*, and the inv. *razbatav-*, of uncertain meaning and connections.

IV. Earlier *g* before consonants, other than *s* and *t*, seems to remain unchanged in the extant examples:

Patigrabanā, a town in Parthia, perhaps to OP *grab-* (pIE **ghrebh-*), which elsewhere appears in OP only as *garb-* (graphic for both *garb-* and *grb-*).

tigra- 'pointed', also in *tigraxanda-*; *Tigra-*, a fortress in Armenia; *Tigrā-* 'Tigris', borrowed from Semitic.

-gmata- 'gone', to root *gam-*, in *parāgmatā hagmatā Hagmatāna-*.

Bagābigva- a man's name, see Lex. s.v.

Sugda- a Persian province, also *Suguda* with anaptyxis (§128).

But pIE *-gh-to-*, becoming *-gdho-*, pIr. *-gda-*, was in OP replaced by *-kt-* (analogical to *-gt-* becoming *-kt-*): *duruxtam* 'false', etc. to pres. stem *duruyiya-*, cf. *drauga-* 'the Lie' (palatalization only in the present stem, where there is the suffix *-jo-*).

§104. PAr. *čj* became *šj* in Av. and OP (graphic *-šiy-* in OP, §25):

pIE **q^hičelo-*, OP *šiyāta-* 'happy', GAv. *šyāta-* 'joyous', Lt. *quiētus*.

pIE **q^hičeti-*, OP *šiyāti-* 'happiness', cf. Lt. *quiēs*, gen. *quiēt-is*.

pIE **q^hičey-*, OP *ašiyava* 'he set forth', Skt. *ácjavat*, Gk. (Hom.) aor. *ἔσθεε* 'he put into motion'.

§105. THE CLUSTER *-s-č-* appears in OP with reduction to *s* in *pasā* 'after', from pIE **po-sq^he-*: cf. Av. *pasča*, Skt. *paścā*. The evidence of Sasanian Pahlavi shows that this value alone is phonetic in OP (Bv. Gr. §114), and that the *-šč-* which is seen in some sandhi combinations, belongs rather to Median: OP *kašciy* 'anyone' from pIE **q^hos-q^hičid*; *manaš-č[ā]* DNb 32 from **menos-q^he*. On *zūra-kara* 'evil-doer' from **zurah-kara-*, see §119.

The sandhi product of *-d-č-* has a similar variation: OP *s* (not attested) and remade *c* (§130), Med. *šč*; there are the following examples:

pIE **ed-q^hičid*, OP *acyi* 'then', Av. *ačiči*.

pIE **ičod-q^hičid*, OP *yacyi* 'when', Av. *yačiči*.

pIE **q^hičid-q^hičid*, OP *cišciy* 'anything', with Med.

šc; so also OP *avašciy* from earlier **avad-cid*, OP *aniyašciy* from earlier **anijad-cid*.

§106. PIE *r* remained unchanged in most IE languages, down into the recorded forms of the languages; exceptional combinations in which it suffered change in OP, are mentioned below. PIE **rēkto* 'directed', OP *rāsta* 'straight', Av. *rāšta* 'upright', Lt. *rēcto*.

PIE **pro*, OP *fra-* (in epds.), Av. *frā*, Skt. *pra*, Gk. *πρό*.

PIE **enter* 'inside', OP *a'tar*, Av. *antarə*, Skt. *antār*, Lt. *inter*.

PIE **su-prek-to-*, OP *ufrašta* 'well punished', cf. Skt. *prachāmi* 'I ask', Lt. *precor* 'I ask'.

PIE **proterom*, OP *frataram*, Skt. *pratarām*, Gk. *πρότερον*.

PIE root **dhreugh-* in OP *drauga-* 'the Lie', Skt. *drūhyati* 'he deceives', Gm. *trügen* 'to deceive'.

PIE **mortijo-*, OP *martiya-* 'man', Skt. *mārtya-*, cf. Lt. *mortalis*.

PIE **ebheront* 'they bore', OP *abara*ⁿ, Skt. *ābharan*, cf. Lt. *ferō*.

OP *r* may come also from PIE *r̄* (§66, §68, cf. §§30-35), and from PIE *l̄* (§107, §66, §68); but there are many ambiguities, since PIE *r* and PIE *l* can be distinguished only if we have a cognate outside the Aryan branch of IE. It is also difficult in many instances, to distinguish the original vocalic *r* and *l* from the original consonantal *r* and *l* (§30-§35).

For OP developments of pAr. *tr*, see §§78-9; of pAr. *sr*, see §118.II. In borrowed names of persons and places, *r* is of frequent occurrence; e.g. *Aθurā* 'Assyria', *Arabāya* 'Arabia', *Ufrātu-* 'Euphrates', *Armina* 'Armenia', *Karkā* 'Carians', in which the forms in other languages assure the *r* as original at the time of borrowing.

§107. PIE *l* became pAr. *r*, and therefore was indistinguishable from PIE *r* in the Aryan languages, unless a cognate from another IE branch can be adduced.

PIE **solho-* 'all', OP *haruwa-*, Av. *haurva-*, Skt. *sārva-*, Gk. Ion. *ὄλος*, Att. *ὄλος*.

PIE **ṛolu-*, OP *paru-*, Skt. *purú-*, Gk. *πολυ-*.

PIE **leuqos*, OP *rauca*, Skt. *rócas*, cf. Gk. *λευκός* 'white'.

PIE **syel-nos*, OP *-farna* in *Vī'ra-farnā*, Av. *x'arəno* 'royal splendor', cf. Gk. *σέλας* 'brightness' from **syel-ns*.

PIE **q^hel-* in OP *car-* in *abicarišš* 'pasture land', cf. Skt. *cārati* 'he goes', Lt. *colit* 'he tills'. Also *l* or *l̄* in OP *Varkāna-*, *Varkazana-* (see Lex.), *l̄* in *darga-* (§68).

In borrowings, an original *l* became OP *r* if the words were really assimilated into the OP; thus *Arbairā* 'Arbela' = Akk. *ar-ba'-il*; *Tigrā-* 'Tigris' = Akk. *di-iq-lat*; *Nadī'tabaira-* 'Nidintu-Bel' = Akk. *ni-din-tū-ubēl*; *Bābiru-* 'Babylon' = Akk. *bab-ilu*. In others that received less use, the *l* remained: *Haldita-* an Armenian, *Labanāna-* 'Mt. Lebanon', *Dubāla-* a district in Babylonia, and *Izalā-* a district in Assyria.

For the development of PIE *tl*, see §78; for PIE *kl*, §94; for PIE *l̄*, §66; for PIE *l̄*, §68.

§108. THE PIE NASALS in general remained unchanged in the various IE languages, except that they changed to agree with the position of a following stop or spirant; but this shift is hardly evidenced in OP, since nasals before homorganic stops or spirants¹ were not written in the OP syllabary (§39).

§109. PIE *m* remained *m*, in general, in all the languages.

PIE **mā* 'not', OP *mā*, Skt. *mā*, Gk. *μή*.

PIE **moi* 'of or to me', OP *maiyy*, Skt. *me*, Gk. *μοι*.

PIE **nyto-* 'dead', OP *marta*, Skt. *mṛtā-*, Lt. *mort-uos*.

PIE **somo-* 'same', OP *hama-*, Skt. *samā-*, Gk. *ὁμός*.

PIE **nōm^h* 'name', OP *nāmā*, Skt. *nāma*, Lt. *nōmen*.

PIE **eghom* 'I', OP *adam*, Skt. *ahām*, cf. Gk. *ἐγών*.

OP *m* remains before *n* and final, and before enclitics: *kamnam*, *jiyamnam*, acc. *nāham*, *adam-šim*, *avākaram-ca-maiyy*, *parwam-ciy*. On [*n^hyā*] *kama* =]*kam-ma*, see §130. On PIE *m̄*, see §67; on PIE *m̄*, §68: on failure to write *m* before stops and spirants, §111.

M occurs in non-Iranian proper names and in *maškā-* 'inflated skin', from Aramaic.

¹ In pIr., nasals before spirants were reduced to a mere nasalization of the preceding vowel (so also in Indic, cf. Waackernagel, Altindische Grammatik I. §224); the OP writing fails to show whether the nasalization persisted in OP (as it did in Av.) or was entirely lost. Thus OP *ašaha* may agree with Skt. *aśqat* in having a nasalized vowel, or may be from a form of the root lacking the nasal; cf. ref. in Lex. s.v. *šah-*.

§110. pIE *n* remained *n*, in general, in OP, Av., Skt., Gk., Lt.

pIE **nās-* 'nose', OP acc. *nāham*, Skt. *nās-*, Eng. *nose*.

pIE **nepōt-s* 'grandson', OP nom. *napā*, Skt. *nāpāt*, Lt. *nepōs*.

pIE **nōmṅ* 'name', OP *nāmā*, Skt. *nāma*, Lt. *nōmen*.

pIE **ǵnōskēti* 3d sg. subj., OP *xšnāsātīy*, Lt. fut. (*ǵ*)*nōscet*.

pIE **eg^hhen-ṅ*, OP *ajanam* 'I smote', Skt. *āhanam*, cf. Lt. *dē-fen-dō*.

OP *n* was of frequent occurrence in personal and place names, some at least being non-Iranian. For *n* before stop or spirant, see §111; for *n* final, see §112. For pIE *n̄*, see §67; for pIE *n̄*, §68. For *n̄*, written *nīy*, §25; for *n̄*, written *nūw*, §26.

§111. OP UNWRITTEN MEDIAL NASALS. OP nasals were not expressed in writing before stops and spirants (except *m* before enclitics, §39), but the presence of the sounds is indicated by the transliterations into other languages, or by the evidence of etymological comparisons.

Ka^mpa^{ra}da a district in Media, Elam. *qa-um-pan-taš*.

Ka^mbūjīya 'Cambyses', Elam. *kan-bu-ši-ja*, Akk. *kam-bu-zi-ja*.

Vi^{ra}dafarnā 'Intaphernes', Elam. *mi-in-da-par-na*. *Skura* a Scythian rebel, Elam. *iš-ku-in-qa*.

Hī^{ra}duš 'Sind', Elam. *hi-in-du-iš*, Av. *Hindu-*, Skt. *śindhu-*.

aba^{ra}ga- 'stone', Av. *asngā*.

ba^{ra}daka 'servant', Phl. *bandak*, NPers. *bāndāh*.

a^{ra}tar 'inside', Skt. *antār*, Lt. *inter*.

§112. OP FINAL *n*. OP *n* was not written when final: loc. **nōmen*, OP *nāma* (see Lex. s.v.); 3d pl. imp. **ebheyon*, OP *abava*, Skt. *ābhavan*. On *abaran* miswritten for *abaraha*, see §54.I.

§113. pIE *ǵ* appears unchanged in OP, as well as in Skt., when initial and intervocalic; but in Av. it is subject to many graphic alterations:

OP *yabā*, Skt. *yāthā*.

OP *yadataiy* 'he worships', Skt. *yājate*, Gk. *ἄζεται* (pIE *ǵ* > Gk. *h*-).

OP *dārayatiy* 'he holds', Skt. *dhārayati*.

OP *vayam* 'we', Skt. *vayām*.

OP *draya* 'sea', Av. *zrayō*, Skt. *drāyas*.

After consonants also, pIE *ǵ* remains unchanged

in OP and in Skt., but it is regularly written *-iy-* (§25):

root *kan-* 'dig' + pass. *-ya-*, in *akaniya* 'was dug'.

**duš-* 'ill' + **yār-* 'year', in *dušiyāram* 'famine'.

wāmaršiyuš nsm. 'by self-death', Skt. *mṛtyū-ś* 'death', cf. *-tijo-* in OP *martiya* 'man'.

adurujiya 'he lied', cf. *drauga* 'the Lie'.

ašiyava 'he went forth', Skt. (mid.) *ācyavata*.

Note pAR. *kī* > pAR. *čī* > OP *šy*, §104; pAR. *tī* > pIR. *θī* > OP *šy*, §80. OP *Maciya-* to the province-name *Maka* must be for **makišos*, or a late formation in which **makišos* did not make the second phonetic change; similarly *Ākarufaciya* to **Ākarufaka*.

But *hy* was normally written *hy* and not *hiy*, §27; on *tiya*, with retention of *t* and failure to write final *d* in OP; OP encl. *-maiyy*, Skt. *me*, Gk. *μoi*.

At the end of a word, *y* was added in OP to a final *i*: thus OP *pariy*, Skt. *pāri*, Gk. *περι*; OP *ciy*, Skt. *cid*, Lt. *quid* (§37; §84 for failure to write final *d* in OP); OP encl. *-maiyy*, Skt. *me*, Gk. *μoi*.

Occasionally medial *-ay-* was written *-aiy-*; see §48. Very rarely *-iy^a-* = *-iy-* was used to indicate length of *i*, see §23.

§114. pIE *u* appears unchanged in OP and in Skt., while in Av. there are numerous changes, essentially only graphic: OP *v* was the semi-vowel as in Eng. *we*, not the spirant as in Eng. *ewe*:

acc. **uik-ṅ*, OP *viḍam* 'house', Skt. *viśam*, cf. Lt. *vīcus* 'village'.

pl. **uei* 'we', OP *vayam*, Skt. *vayām*, Gt. *wei-s*.

pIE **deivo-*, OP *daiwa-* 'demon', Skt. *devā-* 'god', Lt. *dīvos*.

pIE **ǵ^hiuo-* 'living', OP *jīva*, Skt. *jīvā-s*, Lt. *vīvos*.

After consonants also, pIE *u* remains unchanged in OP and in Skt., but is regularly written *-uw-* in OP (§26):

OP *haruwa-* 'all', Skt. *sārva-*.

OP loc. *duwarayā* 'at the door', Skt. *dhvar-*.

OP acc. *θwām*, Skt. *tām*; but dissyllabic OP *twam*, Skt. *twām*.

OP *banwaniya* 'bowman', cf. Skt. *dhānvan-* 'bow'.

But pIE *u* was lost after labial stops:

OP 2d sg. opt. *biyā^a*, 3d sg. *biyā^a*, from **bhu-ijē-*, to root **bheu-*, see Lex. s.v. *bav-*.

Note pAr. *ty* > pIr. *θy* > OP *θv*, §81; pAr. *sy* > pIr. *hy* > OP *hw*, written *w* for *hw*, and Med. *f* in *farnah-*, §118.IV; pAr. *ry* and *ry*, §35.

At the end of a word, *v* was added in OP to final *u*: OP *paruw* 'much', Skt. *purú*, Gk. *πολύ*; OP loc. *Margaw Hi'daw Bābiraw* (§38). Occasionally medial *-av-* was written *-aw-*, see §48. Very rarely *-u-v-* = *-uw-* was used to indicate length of *ū*, see §23.

§115. PIE *s* remained unchanged in pAr. except as follows: (1) PIE *s* became pAr. *š* if preceded by pAr. *i*-vowel or *u*-vowel (including long and short vowels and diphthongs), or by pAr. *r* or *ṛ* (also from PIE *l* or *ḷ*), or by a pAr. palatal or velar stop; and (2) PIE *s* became a weak *h*-sound, indicated by *h* (called in Skt. *visarga*), when final after pAr. *ā* and immediately followed by a pause between phrases or at the end of a sentence.

pAr. *s* remained in pIr. before pAr. *p t k* (and presumably before pAr. *ph th kh*, but of these there are no certain examples in OP); but in other positions it became pIr. *h*.

Final *s* was subject in Aryan to various sandhi developments other than *-š* and *-h*; these are best seen in Sanskrit. But Iranian generalized *-š* and *-h* and shows only these values and their direct phonetic developments, except for a few combinations with enclitics (the OP examples are in §105). Skt. words and forms will be cited with *-s* and *-h* in order to show clearly their relation to the OP words and forms with which they are compared.

The developments of pIr. *s š h h* in Iranian and in OP will be discussed in the following sections.

§116. pIr. *s* from PIE *s* in pIr. *st sp sk* remained in OP without change:

st in PIE **esti* 'he is', OP *astiy*, Skt. *ásti*, Lt. *est*; PIE **ghosto-* 'hand', OP *dasta-*, Av. *zasta-*, Skt. *hástā-*. OP *avāstāyam* 'I restored', cf. Lt. *stāre*; OP *stānam* 'place', Skt. *sthānam* (it is uncertain whether the Iranian as well as the Skt. goes back to PIE *sth-*, but if so the aspiration was regularly lost in Iranian after a sibilant; other languages have the products of the non-aspirate).

sp in *spāda-* 'army', in *Taxmaspāda-* (name of a Mede); in *Vāyaspāra-* (name of a Persian):

but the ultimate origin of these words is not clear.

sk in *skaubi-*, *Sku'ra-*, *Skudra-*: all non-Persian words by origin, and given here only as evidence for the occurrence of the sound cluster.

OP *s* is more commonly of other origins: (Med.) *s* from PIE *k*, §87; from clusters containing PIE *k*, §90, §93, §95; from PIE dental stop + *t*, becoming *tst*, §85; and in words of uncertain etymology or borrowed from other languages: *Saka-*, *Sug(u)da-*, *Nisāya-*, *si'kabru-*, and the dubious *siyamam*.

§117. pIr. *š* from PIE *s* after certain sounds (§115) remained unchanged in OP:

OP *mabišta-* 'greatest', Av. *masišta-*, Gk. *μήκιστος* 'longest'.

OP *frāišayati* 'I sent', Skt. *śayati* 'he brings'.

OP *uška-* 'dry', Av. *huška-*, Lith. *sausas*.

OP *gauša-* 'ear', Skt. *ghōṣa-* 'noise'.

OP *adaršnauš* 'he dared', Skt. *dhyśnōti* 'he dares'.

OP *arša-* 'male' in *Aršāma-* 'Arsames', Skt. *ṛṣa-bhā-* 'bull'.

PIE **sed-as-* in OP *hadiš* 'seat', cf. Gk. *ἔδος* (from PIE **sedos*).

PIE **e-si-ste-to*, OP *arištalā* 'he stood', cf. Gk. *ἵσταναι* 'he stands' (from **sistatai*).

PIE **ṛsti-*, OP nom. *arštiš*, Skt. *ṛṣṭi-ṣ* (cf. §115).

OP nom. *tanūš* 'body', Skt. *tanū-ṣ*.

For *ks* and other clusters giving *xš*, see §102; for *kn* and *gn* giving initial *xšn* and medial *šn*, §96; for *-šc-* as a sandhi product, §105; for pAr. *čj* giving OP *šy*, §104; for pAr. *tj* giving OP *šy* §80; for pAr. *tn* giving OP *šn*, §82.

The verbal prefix *ni-* affects an initial *s* of the verbal root; thus *ni-štā-* from *ni-* + *stā-* and *ni-šad-* from *ni-* + *sad-* (Iran. *had-*), and the value *š* is extended to positions where the *š* is separated from the *i* by the augment: *nīyaštāyam* 'I commanded' (but *avāstāyam* 'I restored'), *nīyašādāyam* 'I commanded'. So also the enclitic pronoun *-šāiy -šim -šām -šiš* is generalized in the form which developed after a final *i* or *u* of the word to which it was attached; cf. Av. *hōi him hiš*, showing the generalization of initial *h*, which was regular after most finals.

For *št* from PIE *kṭ*, §93. The sound *š* also occurs in borrowed words, such as *maškā-* 'inflated skin' (from Aramaic); and in proper names, the origin of which is not always clear (here

only after *i* and *u*): *Kāpiśakāni-*, *Kūṣa-*, *Ciśpi-*, *Patiśuvari-*, *Adukanaiśa-*, *Āṣā-*, etc.

§118. pIr. *h* from pIE *s*, §115.

I. pIr. *h* remained in OP.

pIE **soḷyo-* 'all', OP *haruwa*, Skt. *sārva-*.

pIE **snt-jom*, OP *haśiyam* 'truth', Skt. *satyām*, cf. Eng. *sooth*.

pAr. **sainā-* 'army', OP *hainā-*, Skt. *sēnā-*.

OP *vāhara-* 'spring' in *Θūra-vāhara-*, Skt. *vāsarā-* 'bright', Lith. *vāsara* 'summer'.

pIE gen. *-osjo*, OP *martiy-ahyā* 'of a man', Skt. *mārtiy-ahya*.

pIE acc. **nās-ṃ*, OP *nāham*, Skt. *nāsam*.

II. Before *r* and *m* the *h* was not written in OP:

OP *rauta* 'river', Skt. *srōtas-* 'current, river'.

OP *amiy* 'I am', LAv. *ahmi*, Skt. *āsmi*, from pIE **esmi*.

OP *amāzam* 'of us', Av. *ahmākəm*, Skt. *asmākam*.

OP *taumā* 'family', for **tauhmā* from **tauzmā*, §103.II.

III. OP *hai* was written with *h^o*; OP *hi* initial or medial was written by *i* or by *h^o*; OP written *h^oiy^o* = *hiy*, which we expect for non-final *hy* and *hiy* and for final *hi*, is normally written without the *i*; OP final *h^oy^o* = *-hy* (for *-hi*) loses the *y^o* if it is followed by an enclitic. For examples, and a complete list of exceptions, see §27.

IV. The writing *h^ou* was normal for *hau*, as in *hawu*, *hawam*, *haumavarga-*, *Vahauka-*, but was not used for *hu*; to express *hu*, with vocalic *u*, the single character *u* was used, and to express *huw* for *h^ou* (from *sy*), *u^o* was written—the *h^o* being omitted in both situations:

Nom. *Dārayava^oruš*, gen. *Dārayavahuš*.

Nom. *Harar^owatiš*, Skt. *sārasvatī*.

Loc. pl. *aniyā^ow-ā*, Skt. *anyāsu*.

h^owa- 'own', Av. *x^oa-*, Skt. *sva-*.

h^owaspa- 'having good horses', Skt. *sv-āśva-*.

In the name *Vī^oda-farnah-* 'Intaphernes', the second element is identical with Av. *x^oarənah-* 'royal splendor', from pIE **syel-nos-*, cf. Skt. *svar-* 'sun', Lt. *sōl*; the *f* instead of OP *h^o* from *sy* seems to be a Median peculiarity, although Intaphernes was one of the Persians who aided Darius to overthrow the false Smerdis.

V. There are other words with *h*, which are of uncertain etymology or are borrowed from other languages: *Anāhitā*, usually written *Anahata*, the

name of a goddess with apparently an Iranian name based on an unidentifiable root; *Haldāta-*, an Armenian; *Hi^oduš*, a province-name from Indic, but with Iranian development of the initial *s*.

VI. For the loss of *h* in the sequence *ahah*, and subsequent contraction of the vowels, see §131.

§119. pAR. *h* developed from pIE *s* after pAr. *ā* when final in the phrase or sentence; it was not written in OP, but its presence as a sound is indicated by the fact that final *ā* remains *ā* in the writing if it is followed by *h*, but is written *ā* if it is absolutely final. When it is desirable to indicate this unwritten *h*, we use a raised *h* or a raised *s*,¹ as may be more convenient.

OP nom. *martiyā^h*, Skt. *mārtiyā^h*, from pIE *-os*.

OP nom. pl. *bagāhā^h* 'gods', cf. Skt. Ved. *devāsā^h* 'gods'.

But OP *abara^otā*, Skt. *ābharanta*; OP *agarbāyātā*, Skt. *agrbhāyātā*.

After *ā*, there is no evidence of the survival of *h* as an unwritten sound in OP:

OP gen. *taumāyā* 'family', Skt. gen. *-āyā^h* in *-ā-* stems.

OP npt. *kartā* 'done, made', Skt. *kytā^h*.

The inst. pl. *raucabiš*, to *rauco^o* 'day', raises a problem. The corresponding declension of neuter *-os/es-* stems is, with partial use of Skt. *mānas-* 'mind' and Av. *manah-* 'mind, sense':

	pIE	Skt.	Av.	OP
Nom. sg.	* <i>menos</i>	<i>māna^h</i>	<i>manō</i>	<i>rauco^o</i>
Ins. pl.	* <i>menez-bhis</i>	<i>mānōbhi^h</i>	<i>manōbi^h</i>	<i>raucabiš</i>
Loc. pl.	* <i>menes-su</i>	<i>māna^hsu</i>	<i>rao^oōhw-a</i>	

Apparently the suffix *-as-* or *-az-* was in some forms replaced by *-ah-* where *-ah-* yielded an easier phonetic development. We may assume that *raucabiš* is from *rauca^h-bhiš*, that the *h* became voiced before the voiced stop and was lost in OP, but in Av. and Skt. was lost with an attendant change of the preceding vowel to *ō*. A similar replacement is seen in *zūrā^o-kara-* 'evil-doer', where the *h* is lost before the voiceless stop; cf. Skt. *manah-pati-* 'Lord of the Mind'.

§120. pIE *z* developed in pIE only (1) from *s* which in word-formation came to stand before a voiced stop; (2) from *s* which in word-formation

¹ The *s* indicates more clearly the etymological origin; similarly, we quote Sanskrit words with either *-h* or *-s*.

came to stand after a voiced aspirated stop (of this there are no examples in OP); (3) in the voiced clusters *dzd* and *dzdʰ* which developed from certain combinations of dental + dental (§85).¹ There are only a few examples:

Personal name *Vahyaz-dāta*- '(Follower of) the Better Law', with *vahyas*- 'better' (Skt. *vāsya*-) + *dāta*- 'law'.

azdā and *Aura-mazdāh*-, with *-dzdʰ-*, see §85; for *basta*- and *gasta*-, with participial *-tst-* replacing *-dzdʰ-*, see §85.

The Aryan prefix **niš-*, from pIE **ni* + *s* (§115), became *niž* before voiced stops, as in Av. *niž-borəta*- 'carrying off' (nt. sb.), and is written *nij-* in OP *nij-āyam* 'I went forth'.

Other instances of *z* are largely the product of pIE *ǵ* and *ǵh* in Median (§88, §91), or in OP before consonants (§91, §95); such a *z* became *s* and then *š* before *n*:

pIE *ǵ*: *paruzana*-, *vispazana*-, *Varkazana*-, *vaz-raka*-.

pIE *ǵh*: *brazmaniya*-, *Uvārazmī*-, *uzma*-, *zūra*-, *zū-rakara*-.

pIE *ǵ* or *ǵh*: *Zra'ka*-.

pIE *ǵh*ṷ: *patiyazbayam*-, *k'zānam*-.

Names of non-Iranian places: *Zazāna*-, *Zūzakya*-, *Izalā*-.

It is to be noted that OP *z* remained unchanged before *m*, as in *brazman*-, though it became voiceless (and was further changed) before *n*, as in *baršnā*. But the *zm* which was retained in GAv. became *sm* in LAv.

§121. THE ABLAUT GRADES OF THE VOWELS: The pIE variation of the vowels, known as ablaut gradation, is well represented in OP, though it is obscured by the pAr. changes: pIE *e o a* became pAr. *a*, pIE *ē ō ā* became pAr. *ā*, and the diphthongs similarly were reduced to pAr. *ai āi*, *au āu*. Further, the reduced *ɚ* before liquid, nasal, or semivowel, became *a* in pAr.; cf. also the development of the long vocalic liquids and nasals, §68. In general, then, the pIE series assumed the following forms in OP:

	pIE		OP		
Series I	<i>e o</i>	<i>ɚ</i>	<i>ā ō</i>	<i>a</i>	<i>nil a ā</i>
	<i>ei oi</i>	<i>ɚ²</i>	<i>ēi ōi</i>	<i>ai</i>	<i>i² āi</i>
	<i>eu ou</i>	<i>u²</i>	<i>ēu ōu</i>	<i>au</i>	<i>u² āi</i>
	<i>er¹ or</i>	<i>r² ɚr ɚr</i>	<i>ēr ōr</i>	<i>ar</i>	<i>r² ar ār</i>
	<i>en² on</i>	<i>n² ɚn ɚn</i>	<i>ēn ōn</i>	<i>an</i>	<i>a,n an ān</i>
Series II ⁶	<i>a³ o</i>	<i>nil</i>	<i>ā ō</i>	<i>a</i>	<i>nil ā</i>
Series IV and V	<i>ē¹ ō</i>	<i>ə</i>	<i>ā</i>		<i>i,a⁶</i>
	<i>ā ō</i>	<i>ə</i>	<i>ā</i>		<i>i,a⁶</i>

Notes to the Table: (1) Similarly, pIE *el* etc., which became pAr. *ar* etc. (2) Either consonantal or vocalic, according to the nature of the neighboring sounds. (3) Similarly, pIE *em* etc., which gave pAr. *am* etc. (4) There are diphthongal varieties of this series, as of Series I; but few if any examples of this series can be identified in extant OP. (5) Series III, consisting of *o o nil* etc., and Series VI, consisting of *ō ō ə*, may be merely varieties of Series I and IV lacking extant examples of grades *e* and *ē* respectively. (6) The value *a* developed before *i* and *u*, *i* and *u*. (7) There are diphthongal varieties of Series IV and V, with zero-grades *ai* or *i*, *au* or *ū*, etc.

Apart from details, the vowel grades in the first two columns of the pIE belong by origin to accented syllables, those in the first to primarily accented syllables and those in the second to secondarily accented syllables; they are known as normal grades or accented grades. Those in the next three columns of the pIE belong by origin to unaccented syllables; those in the third column are known as zero grades, and those in the fourth and fifth as reduced grades. Those in the last two columns of the pIE have acquired length through special circumstances, such as contraction of the initial vowel of a verb with the vocalic augment, the marking of a derivative noun from a verbal root, the indication of the causative stem of a verb, or the indication of the nominative singular of a noun (sometimes extended to the accusative singular and the nominative plural); they are known as long grades, and originally bore respectively the primary and the secondary accent. But such a schematic distribution of the grades could not be thoroughgoing, since it would result in the alteration of related forms beyond the possibility of recognition, and analogy therefore interfered to preserve a useful similarity in related forms.

¹ As in §58.Ab, I intentionally omit Sturtevant's pIE *z* coming from pIH *s* with a preceding *γ* (the third laryngeal, which was voiced).

In the following lists, an attempt will be made to differentiate *e* and *o* grades; where this is impossible, the pre-form will be given with pAr. vocalism. For the most part, only examples will be given which show two different grades in OP itself.

§122. ABLAUT VARIATION WITHIN THE ROOT: examples from OP:

- **es-* in *as-tiy* 'he is', **s-* in *h-a^rtiy* 'they are', **ēs-* augmented) in *āh-am* 'I was'.
- **ped-* or *pod-* 'foot' in *ni-padiy pati-padam Garma-pada*, (Ar.) **pād-* in *pādaibiya* 'with the two feet'.
- **sed-* 'sit' in *had-iš* 'seat, abode'; (Ar.) **sād-* in *niyaśādayam* 'I established'.
- **nek-* 'perish', in *ni-vas-ta-* 'damage', (Ar.) **nās-* in *viy-anābaya* 'he injured'.
- **ei-* 'go' in *aitiy* 'he goes', **i-* in *-idiy* 'go thou' (*para-idiy, paridiy* from **pari-idiy*) and *-itā* 'gone' (*para-itā*); **ē-* (augmented) in *upāyam* (from **upa-āyam*) 'I arrived', *upariy-āyam* 'I behaved', *atiy-aiš* 'he went past'.
- **peik-* 'cut' in *ni-paištanaiy* 'to inscribe'; **piḥ-* in pte. *ni-pištām* 'inscribed'.
- **tev-* in *taumā* 'power', *u-lava* 'having good strength', *tauviyā* 'stronger' (for *tauiyā*, §48); **tu-* in *tunwā* 'powerful'; (Ar.) **tāu-* in *tāvayatiy* 'he is strong'.
- **drough-* in *drauga* 'Lie', **drough-* in *duruxtam* 'false'.
- **g^oou-* in *Gau-māta, Gau-baruwa*; **g^ou-* in *Ḡatagu-š* (but see Lex. s.v.); (**g^oū-* in Skt. *gāuṣ* 'cow').
- **bheu-* 'become' in *bavatiy* 'he is'; **bhy-* in *biyā* 'may he be'.
- **bher-* 'bear' in *bara^rtiy* 'they bear'; **bhor-* in *aršti-bara* 'spear-bearer'; **bhḥ-* in *u-bar-tam* 'well uplifted'; **bhōr-* in *asa-bāra* 'horse-borne', *uša-bāri-* 'camel-borne'.
- **qer-* 'make, do' in *cartanaiy* 'to do'; **qor-* in *zūra-kara* 'evil-doer'; **qr-* in *ca-xr-iyā* 'he might make', **qr-* in *kartam* 'made'; **q^or-* in *akariya* 'it was done'; *qēr-* in *u-cāram* 'successful'.
- **mer-* 'die' in *marika-* 'menial person' (see Lex. s.v.), **mor-* in *martiya* 'man' (see Lex. s.v.), **m^or-* in *marta* 'dead', *u^o-maršiyuš* 'by self-death' (see Lex. s.v.); perhaps **m^or-* in *amariyatā* 'he died' (cf. Av. *miryēite* 'he dies').
- **bhendh-* or **bhondh-* in *ba^rdaka* 'subject', **bh^ondh-* in *basta* 'bound'.

- **g^hen-* in *ajanam* 'I smote', **g^hh^o-* in *jadiy* 'do thou smite', *-jala* 'slain'.
- **dher-* or **d^hr-* in *adaršiy* 'I held'; **dhr-* in *durwa-* 'firm'; (Ar.) **dār-* in *dārayatiy* 'he holds'.
- **g^oem-* 'come' in *ā-jamiyā* 'may it come', **g^om-* in *parāgmatā* 'gone forth' (see §244).
- **ap-* 'water' in inst. pl. *abiš*, **āp-* in nom. *āpiš*, loc. *āpiyā*.
- **bhag-* in *baga* 'god', **bhāg-* in *bāji-* 'tribute'.
- **g^ooi-* in *gaiḥām* 'cattle' (*oi* proved by the lack of palatalization of the *g*), **g^oi-* in *jīva* 'living'.
- **prek-* in *ufraštām* 'well punished', **prk-* in *aparsam* 'I punished'.
- **reḡ-* 'direct, rule' or **roḡ-* in *uradanām*; **rḡ-* in *arštām, Ardu-maniš*; **reḡ-* in *rāstām* 'right' (cf. §93.n2).
- **stā-* 'place' in *stānam, avāstāyam, niyaštāyam*; reduced to **st-* with thematic vowel, instead of **st^o-*, in *arīštata*.
- (Ar.) **pā-* 'protect' in *pādiy, pātuw, pāta*; **p^o-* in *apayaiy, patipayawā* (§214).
- **ḡnō-* in *xšnāsātiy*; **ḡn^o-u-* in *ā-xšnautiy*, cf. **ḡn-u-* in *xšnuta* (§208).
- **dhē-* 'put', only in this grade: *adā* 'he made', *dātam* 'law'.
- **dō-* 'give', only in this grade: *dadāt^u* 'let him give'.

§123. FUNCTIONAL ABLAUT VARIATION WITHIN THE VERBAL ROOT: examples are found in the preceding section; they include

- (1) strong grade varying with zero or reduced inside the regular paradigm, with long grade where there is contraction with the augment;
- (2) long grade in causative formations, where other languages show the *-ō-* grade: *vinābaya*, Lt. *noceō*; *dāraya-*, *mānaya-*, *ḡaraya-*, *-šādaya-*, *tāvaya-*, *jāvaya-*.
- (3) long grade in substantives from the verbal root: *asa-bāra-*, *uša-bāri-*; *u-cāram*, *bāji-*.

§124. FUNCTIONAL ABLAUT VARIATION WITHIN THE LAST STEM-SYLLABLE OF NOUNS:

- (1) In *-ō-* stems: nom. *-os* as in *martiya*, and *-o-* in several other forms; voc. *-e* in *martiyā*; see §169.
- (2) In *-u-* stems: (Ar.) *-au* in loc. sg. *dahyauw-ā*, *-u-* in loc. pl. *dahyū-šuwā*, *-āu-* in nom. sg. *dahyāu-š*; see §180. Nom. sg. *Dārayawā^ruš* and acc. *-va^rum* with *-u-*, gen. *-vahuš* with (Ar.) *-au-*. Perhaps *Pirāvā* 'Nile' with *-āw-*, to *piruš* 'ivory', cf. Lex. s.v.

- (3) In *-i-* stems: *-i-* in nom. *Cišpiš*, (Ar.) *-ai-* in gen. *Cišpaiš*; see §177.
- (4) In *-s-* stems: *-nos* in nom.-acc. nt. *manaš-cā*, *-nes-* in instr. *manahā*, *-nēs* in nom. masc. *Vīda-farnā*, *-nēs* in *Haxā-maniš*, *Ardu-maniš*; see §185.
- (5) The long grade as marker of the nom. sg. of consonantal stems: *-t-* stem *napā*, *-r-* stems *pitā -mātā brātū dauštā*, *-n-* stems *asā artāvā xšaça-pāvā*; see §188, §186, §187. Of the long grade *-tē[r]* in *pitā*, the zero-grade *-tr-* is seen in gen. *piça* from **pa-tr-os*. The *-u-* stem *dahyāuš* (see above, 2) also belongs here.
- (6) The long grade as marker of the acc. sg. of these same classes: *asmānam framātāram nāham hēzānam dahyāum dahyāvam*, see §184.
- (7) The long grade as marker of the nom. pl. of these same classes: *dahyāva*; see §183.

§125. GUNA AND VRIDDHI: The Hindu grammarians recognized a variation of vowels within the same root or formative element. The vowels which they recognized in their system of roots were taken by them as the fundamental vowels; prefixation of *ā* gave to each the guna-form (Skt. *guna*); lengthening of the guna-form gave the vriddhi-form (Skt. *vriddhi* 'growth'). But *ā* was its own guna; that is, *ā* unchanged was also the guna of *ā*. Thus they got the following correspondences; note that to the Hindu grammarians the *e* and *o* were diphthongs *ai* and *au* (as they really were!).

Fundamental:	<i>a</i>	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>	<i>r</i>	<i>l</i>
Guna:	<i>a</i>	<i>ā</i>	<i>e</i>	<i>o</i>	<i>ar</i>	<i>al</i>		
Vriddhi:	<i>ā</i>	<i>ā</i>	<i>āi</i>	<i>āu</i>	<i>ār</i>	<i>āl</i>		

In the main, this scheme represents the development of the pIE ablaut series in Aryan, where pIE *e o a* became *a* and pIE *ē ō ā* became *ā*; and it would be unnecessary to introduce it here, if it were not that in both branches of Aryan, and in no other branch of Indo-European, the alteration to vriddhi-vowels was an important method of word-formation. In this use, *ī* and *ū* sometimes functioned as the vriddhi-vowels corresponding to *i* and *u* (instead of the *āi* and *āu* in the table given above).

§126. VRIDDHI AS A FORMATIVE. Vriddhi or lengthening of the vowel was in Aryan a much-used method of forming derivatives; many adjectives, for example, are in Skt. distinguished

from the nouns from which they come, only by the vriddhi-vowel in the initial syllable. There are a number of certain examples in OP (apart from those in which the long-grade vowel may be considered a direct inheritance from pIE or from a pIE system of formation):

dāraniya-kara- 'goldsmith', to *dāraniya-* 'gold'.
Bāga-yādi- 'God-worship (month)', to *baga-* 'god'.
wārštika 'good spearsman' (**hvār-*), to *arštīš* 'spear', Skt. *ṛṣṭi-* 'spear'; this leaves it uncertain whether *arštika* 'spearsman' agrees in vocalism with *wārštika*, as we have taken it, or is *arštika*, with *arštīš*. Cf. the next item.

wāsabāra 'good horseman' (**hw-āsa-*), to *asa-* 'horse'; *asabāra* with *ā* is rendered probable by the unlengthened vowel in *uṣabāri-* 'camel-borne'.

wāmaršiyuš 'having his own death' (see Lex.), to **hwa-* 'own'.

wāipašiya- 'own', with **hwāi-* in relation to *waiipašiya-* 'own', unless the writing with *-āi-* is an error.

xšāyathiya 'king', to *-aršayaiy* 'I ruled'.

Θāigarci- a month-name, of uncertain etymology.
yāumainiš 'skilled', derivative of **yau-man-*.

māniya- 'personal property', see Lex. s.v.
ūnarā 'skills', to **hu-nara-* (here *u* is vriddhied to *ū*).

Mārgava 'Margian', to *Marguš* 'Margiana'.

Pārsa 'Persia', to *Parθava* 'Parthia'.

Vriddhi is probable or possible as a formative in the first syllable of the following:

The month-names *Adukanaiša-*, *Anāmaka-*, *Vīaxna-*; for two other month-names certainly have it (see above).

The personal names *Vāyaspara-*, *Frāda-*.

The ethnic *Pātišwaris* (to *patiy*?).

The place name *Kāpišakāni-*.

abagaina- or *ābagaina-* 'of stone', adj. to *abaga-* 'stone'.

Āriya- or *Āriya-*,¹ *arwastam* or *ārūwastam*, *arjanam* or *ārjanam*.

kāsaka-, *kāsakaina-*.

Vriddhi as a factor in the second component of a compound is seen in the following:

¹ Tedesco, ZH 2.46-7, argues for *āriya-* (OP graphic *āriya-*) exclusively, on the ground that Skt. *āriya-* is merely a later form derived from the earlier *āriya-*, which then is alone original.

yād- in *Bāga-yādi-* and *Āci-yādiya-*, month-names.

vāhara- in *Θūra-vāhara-* a month-name, cf. Lith. *vāsara* 'summer' with earlier *ā*.

Perhaps *wā-dā-* (for **hvā-dā-*), in *Paišiyā-wādā-*; see Lex. s.v.

Perhaps ^h*U-vāra-zmīy*, *Vi-vāna*, ^h*U-tāna*, *Vāya-spāra-*.

-bāra-, *-bāri-*, *-cāra-*, as second elements of compounds.

Possibly nouns and adjectives formed on the root with the long vowel should be listed here: *kāma-*, *pāda-*, *bāji-*, *rāsta-*. See also the long-vowel forms in §143.

§127. EPENTHESIS is the insertion in a syllable, of *i* or *u* or other vowel by the influence of a sound in the following syllable, the result being a modification of the sound of the vowel in the syllable suffering epenthesis. It is frequent in Avestan, as in *paiti* for **pati*, OP *patiy*, or *pouru* for **paru*, OP *paruw*. The only certain example in OP is *yāumainiš* for **yāumaniš* and its compound *ayāu(ma)iniš* DNb 40, 59. It is less likely that *Paišiyāwādā-* is for **pašī-ā-hwādā-*, for **pašī-*, with epenthesis (see Lex. s.v.).

§128. ANAPTYXIS is the development of a vowel between two consonants which the speaker finds it difficult to pronounce without an intervening vowel; cf. the common pronunciation of *athletic* as *athēletic*. OP has anaptyxis in the cluster *dr* when it is followed by *u*: *durūwa* 'firm', Skt. *dhrwā-s*; *duruztam* 'false', Skt. *druḥam*; *adurujiya* 'he lied', cf. Av. acc. *drūjīm* 'devil'. The only other cluster which suffered anaptyxis in OP was *gd*, which we find in the name of Sogdiana in its various writings: *s^hug^hud^h* = *Suguda*, *s^hug^hd^h* = *Sug^hda*, but also *s^hug^hd^h* = *Sug^hda*, so that here the pronunciation was a shifting one.

There is a possibility that there was anaptyxis in the clusters *dr fr zr* before *a*, but OP writing can give no evidence on this point. NPers. has *durōy* = OP *drauga*, *birādār* = OP *brātā*, *fārmān* = *framānā*; but the anaptyxis may be later than the OP period. For *Zra^hka*, Greek has *Ζαράγγαι* (in Arrian) and *Ζαράγγαι* (in Herodotus) with anaptyxis, but Greek has no initial *sr-* or *zr-*, and there is also the form *Δαργγιάρη* (in Diodorus) without anaptyxis, when the initial cluster is one which is normal in

Greek. To these words we may add *draya* 'sea', and *Nabukudracara*. The assumption that the anaptyxis seen in the NPers. words is later than the OP times, facilitates the derivation of NPers. *buzurg* from *vazraka* (rather than from *vazarka* or *vazrka*, see Lex. s.v.).

§129. HAPLOLOGY is the loss of one of two similar sequences of sounds, each containing at least one consonant and one vowel, or one vowel and at least one consonant: thus English *mineralogy* from **mineralology*. OP has one certain example, *hamātā* from **hama-mātā* 'having the same mother', cf. *hama-pitā* 'having the same father', where no haplogy is possible. A second example, probable but less certain, is *dwarθim* from **dwar-varθim* 'door-cover', = 'colonnade'. Possibly also *arštā-* 'rectitude' from **aršta-tā-*, but cf. Lex. s.v.; and *dīdiy* 'see thou', if reduplicated pres. inv. **dhi-dhi-dhi* rather than aor. inv. **dhi-dhi*.

§130. SHORTENING OF LONG CONSONANTS. Long consonants frequently developed in word formation, either by juxtaposition of two identical consonants or by assimilation of one consonant to a contiguous consonant. All long consonants of earlier origin were shortened in pIr., and long consonants of later origin were shortened in pIr. or in OP. There are the following examples in OP:

pIE *sk̥* > pAr. *śś* > pIr. *ss* > *s* in the *-skē-* present-stems, such as OP *parsāmīy*, Skt. *prcchāmi*, Lt. *poscō*; §97.

pIE *ks̥* > pAr. *čš* (§92) > pIr. *šš* > *š* in OP aor. *nīy-apaištam* to pIE root **peik-*; §102.

pIE *str* (after *u*) > pAr. *štr* > pIr. *štr* > OP *štr šč šš šs* as in OP *uša-* 'camel', Av. *uštra-*; §79.

pIE *dn* > pAr. *nn* > pIr. *n* as in OP *vaināmīy* 'I see' to pIE **yeid-*; §83.I.

pIE *pbh* > pIE pAr. *bhh* > pIr. *bb* > *b*, as in *abiš* from **ap-bhis* (§75.IV).

This shortening took place in most languages before and after consonants; OP example: *uzma-* 'stake' from **ud-zma-*, §84.

The shortening of the sandhi combination *-d c-* to *-c-* in *aciy yaciy* (§105) is probably by way of assimilation of the weak *-d* (§84) to the following *c-*, whereupon the long consonant was shortened; but the shortening of sandhi combinations may be merely graphic when free enclitics were attached in OP, as in *āpišim* = *āpiš-šim*, *tau-*

manišaiy = *taumaniš-šaiy*, [*n^oyā*]kama = *-kam-maiy*, §138.

§131. CONTRACTION OF VOWELS took place in OP (or in pre-OP) when in word formation or composition two vowels came into immediate contact. There are the following examples:

ā + ā > ā: **ava-arasam* > *avārasam*, **xšaya-aršā* > *Xšayāršā*; **upa-āyam* > *upāyam*, **fra-āišayam* > *frāišayam*; **parā-arasam* > *parārasam*; **ā-āya^otā* > *āya^otā*; **pasā-ava* > *pasāva*; **ariya-āramnā* > *Ariyāramnā*.

ā + i > ai: **parā-īlā* > *parāīlā*; **parā-īdiy* > *parāīdiy*.

ā + ai > ai: **fra-āišayam* > *frāišayam*.

ā + u > au: pAr. masc. **sa* and fem. **sā* + **u* + OP masc.-fem. *haw*.

ī + ī > ī: **parī-īdiy* > *parīīdiy*.

-iya- in the interior of words > -ī-, see §23.I.

The view has been expressed that *h* was lost between two *a*-vowels which then contracted to *ā*; but this is true only if the sequence is *-ahah-*; note *fraharavam*, *avahar[da]*, *Auramazdāha -dāhā -dāhā*, *nāham*, *amiyāha bagāha*, *āvahanam*, *θūra-vāhara-*, *āham* and other forms of the tense, *avaham avaha* etc., *mani'yāhaiy*, *frāha^ojam*. The examples of *ahah* > *āh* are the following:

**ahahy* > *āhy* 'thou mayst be', cf. *ahaiy* 'he may be'.

**bahahy* > *thāhy* 'thou mayest say'.

**ahahy* > **thāhy* 'thou sayest', whence by analogy **thahaiy* > *thāiy* 'he says'.

**māhahyā* > *māhyā* 'of the month' (not loc., see Lex. s.v.).

Vivāna is hardly **vi-vah-ana-*, with the same prefix and root as Av. *Vī-vah-vant-*, Skt. *Vī-vās-vant-*; *apariyāya* is not **ahap-*, see Lex. s.v. *ay-*.

For the sequence *āhā* there are some wrong writings in XPh: *ah^oam^o* = *āhām* for *ah^om^o* = *āham* 'I was', *ah^on^oriy^o* = *ahaniy* for **ah^oan^oriy^o* = **ahāniy* 'may I be', (gen.) *aur^om^oz^od^oh^oa* = *Auramazdāhā* (4 occurrences; also twice in XPh) for *-d^oah^o* = *-dāha* or *-d^oah^oa* = *-dāhā*; but these miswritings, some of them probably explainable (§52, §53, §222.I), do not controvert the views expressed above.

§132. CONSONANTAL VARIATION occurs in OP words as a result of (1) internal sandhi in word formation, (2) pAr. phonetic developments, (3) pIr. phonetic developments, (4) dialect mixture of OP and Median.

(1) Neg. *a-* before consonants, *an-* before vowels, from **ṇ-*; prefix *ha-* and *ham-* similarly (= Skt. *sa-* and *sam-*). Root final before dental suffixes: pIE *gh* and *gh-t* > *gūh*, replaced by the product of *gt* in OP: *adurujiya* and *duruxtam* (§73.III, §242). pIE *dh* and *dh-t* > *dadh*, replaced by the product of *tst* in OP: *ba^odaka* and *basta* (§85, §242).

(2) pAr. palatalization of velars before palatal vowels, giving an alternation in OP *k/c*, *g/j* (§73.III): *Maka Maci^oyā*, *kunautiy kartam cartanaiy*, *kašciy cišciy*, *drauga draujana adurujiya*, *parā-gmatā ha^ogmatā ā-jamiyā*.

(2-3) pAr. split of pIE *s* into *s* š *h*, and pIr. split of pAr. *s* into *s* and *h* (§115): *stānam avāstāyam niyāštāyam a^oištalā*; *hadīš niy-āšādayam*; *avaham θastanaiy*; nom. ending in *bagā^h pasti-š piru-š*.

(3) pIr. change of *p t k* to *f θ x* before consonants (§74.I): *parā* but *fra-*, *aparsam* but *-fraštam*, *tuwam* but acc. *θwām*, *akariya* but *cazriyā*, *drauga adurujiya* but *duruxtam*.

(4) On the differences between OP and Median consonantism, see §8.

§133. ENCLISIS is a frequent phenomenon in OP. The enclitics are the following:

Pronouns: 1st sg. acc. *-mā*, gen. *-mai^oy*, abl. *-ma*.

2d sg. gen. *-tai^oy*.

3d sg. acc. *-šim*, gen. *-šai^oy*, abl. *-ša*;

pl. acc. *-šiš*, gen. *-šim*.

acc. *-dim*; pl. acc. *-diš*.

pl. acc. *-tā* (dubious; only in *avathāša-tā* DB 4.72).

Coordinating conjunctions: *-cā* 'and', *-vā* 'or'.

Postpositions: *ā*, *patiy*; both also as separate words before or after their nouns.

Adverbs and particles: *-am*, *-kai^oy*, *-ci^oy*, *-diy*, never separately.

-api^oy, *-patiy* both also separately.

Miscellaneous: *tya* in *mātya* DB 4.43, 48, 71; *yodātya* XPh 35f (miswritten *yadāyā* XPh 39), cf. *yathā* : *tya* XPh 29.

mām, elsewhere orthotone, in *mātyamām* DB 1.52.

rādiy in *avahya-rādiy* DB 1.6f, etc.; also separately.

Double enclisis: *mā-tya-mām* DB 1.52; *rauca-pati-vā* DB 1.20; *nai-pati-mā* DNb 20; *avā-*

karam-ca-maiy DNB 27f; *ciyākaram-ca-maiy* DNB 51, 51f.

Exceptions: *diš* is written as a separate word (i.e. with a preceding divider) in DB 4.34, 35, 36; so also *laiy* in DNB 58. But *daiy* in DB 5.11 is a wrong reading, cf. §44. Other variations are noted above.

§134. THE PHONETICS OF ENCLISIS has certain effects on the writing of words with enclitics. Thus the addition of an enclitic normally prevents the prolongation of $-ā$ $-ī$ $-ū$ to $-ā$ $-īy$ $-ūw$ in the reduction to writing; and there are a few examples in which other results take place. These are discussed in the following paragraphs.

§135. THE $-ā$ BEFORE ENCLITIC normally reverts to its true value, and the indication of length disappears: thus *manā* but *mana-cā*; *avākaram-ca-maiy*; *avahya-rāḍiy*; *fra-haravam*.

avadā but *avada-ša*, *avada-šim*, *avada-šiš*; but *avadā-sim* DB 3.74.

udā but *uda-kaiy*; *dūrada-ša*.
utā but *uta-maiy* (often), *uta-šim* XPh 34; but more often the *utā* keeps the \bar{a} : *utā-maiy*, *utā-laiy*, *utā-šaiy*, *utā-šim*, *utā-šim*, *utā-diš*. The retention of the \bar{a} is by analogy to the separate word.

§136. THE $-iy$ BEFORE ENCLITIC normally reverts to its true value, without the $-y$; but occasionally analogy of the separate word causes its retention:

nai-mā, *nai-maiy*, *nai-šim*, *nai-pati-mā*, *pai-maiy*, *tyai-šaiy*, *imai-vā*, *yadi-paiy*, *yadi-vā*, [*u*š] $-cā$; similarly in phrasal compounds, *pai-padam*, *ni-paiy*. By analogy, *naiy-diš* DB 4.73, 78.

dūrai + *apiy*, which is most often two words, appears as *dūraiapiy*, without the *y*, and also as *dūrayapiy*, showing the development of intervocalic *i* to *y*.

Locatives with postpositive \bar{a} : $-āi(y)$ became $-āy$ before the \bar{a} , as in *dwarayā* from $*dvarai + \bar{a}$, *Aḍurāyā* from $*Aḍurāi + \bar{a}$. But the script does not show whether locatives in $-i$ changed the *i* to *y* before \bar{a} , or kept the vowel by analogy: *drayahyā* (once $-hiyā$) may represent either $-hī-$ or $-hi-$.

Final $-hy$ written for $-hiy$ (§37) was reduced to h^e before an enclitic: *vikanāhy* and *vikanāh-*

diš DB 4.73, 77; *paribarāhy* and *paribarāh-diš* DB 4.78, 74.

§137. THE $-uw$ BEFORE ENCLITIC normally reverts to its true value, without the $-v$; but sometimes analogy of the separate word causes its retention:

haw, but *haw-maiy* *haw-šaiy* *haw-dim* *haw-diš*; also *haw-maiy* *haw-laiy* *haw-ci-y*.
anuw, but *anu-dim*.

When $-am$ is added, $-aw$ should become $-av-$, but remains by analogy in *haw-am*; $-ū$ became $-ūv-$ before $-am$, in *tuvam* from $*tū + -am$.

When \bar{a} is added to locatives, $-au(v)$ becomes $-av-$ as in *gāḍavā*, or remains by analogy as in *dahyavā*; $-u(v) + \bar{a}$ becomes $-wā$, which is ambiguous after consonants, representing either $-uw-$ or $-v-$, as in *dahyūšuvā*, *anivā^uwā* (cf. Skt. loc. pl. ending $-ṣu$ $-su$).

§138. CONSONANTS BEFORE ENCLITICS show few changes.

I. Doubled consonants are written single: *āpiš* + *šim* = *āpišim* DB 1.95f; *taumaniš* + *šaiy* = *taumanišaiy* DNB 25f; $-kam + maiy$ in [*n^uyā*] *kama* A^u Sa 4. In DNB 51f *ciyākaram^{m^uc^uiy^u}* is twice written for $-m^uc^uiy^u$ = *ciyākaram-ca-maiy*.

II. The reduced final consonants which are not written at the ends of words rarely reappear in sandhi; the examples are of $-s$ $c-$, $-s$ $k-$, $-d$ $c-$, and are given in §105.

§139. CONTRACTION OF VOWELS IN SANDHI is to be expected in combination with enclitics, but the situations which produce it rarely occur in OP; there is one probable instance, *vašnā* [p^ul] *y* XPg 7f, for *vašnā + apiy*.

§140. SANDHI IN CONNECTION WITH PREFIXES shows the same phenomena as with enclitics.

I. Graphic $-ā$ $-iy$ $-uw$ for $-ā$ $-ī$ $-ū$ revert to $-ā$ $-ī$ $-ū$ before consonants:

Prep. *upā*, but *upa-stām*; prefix *fra-* (not occurring separately in OP) in *fra-mātāram*, *fra-haravam*.

Prep. *paiy*, but *pai-padam*; *pariy*, but *pari-barāmiy*; prefix *ni-* (not found separately in OP) in *ni-paiy*, *ni-rasāiy*.

Nt. adj. *paruw*, but *paru-zanānām*; also *paruw-zanānām* and *paruw* : *zanānām*, after separate *paruw*.

II. Final $-ḍ$ contracts with following initial $\bar{ā}$ $\bar{ī}$ $\bar{ū}$ \bar{u} ; final $-ḥ$ contracts with initial $\bar{ī}$; $-i$

of prefix seems to have contracted with verbal augment *a-*, unless prevented by analogy; examples in §131.

III. Final *-i* before initial *ā-* keeps the writing *iy-*; the script does not show whether the *-i* is consonantized before the vowel, since it has no machinery for the distinction; but *pāti-* never becomes **pāšiy-* (= *pāšy-*) in compounds, though *-iy-* becomes OP *-š(i)y-*: *pātiy-āvahyāiy*, *pātiy-āišān*, *pātiy-ajalā*; *pariy-ait(iy)*, *nīy-apaišam*, *nīy-atarayam*.

The sequence *-iya-* seems in some instances to contract to *-i-*; all the examples are in augmented forms of compound verbs, in some of which the uncontracted forms also appear, in which the analogy of the separate uncompound form is the cause of the failure to contract:

abi-jāvayam, also *abiy-ajāvayam*.

nī-šādayam, also *nīy-ašādayam*.

nī-štāya, also *nīy-aštāya* and *nīy-aštāyam*.

nī-yasaya for **nīy-ayasaya*; perhaps [a]tīya[siya] for **atīy-ayasīya*.

IV. Final *-u* before initial *ā-* is similarly ambiguous in its writing; but probably the prefix Aryan **su-*, pIr. **hw-*, became *hw-* before a vowel, as in *waspa-*, cf. Av. *hwaspō*, Phl. *hwasp*. Other examples of this prefix can be found in the Lexicon, under **u-*.

V. Final *m* of the prior element was of course not written before an initial consonant of the second part:

ha^m-gmatā, *ha^m-kartā*, *ha^m-dugā*, but *ham-aranam*.

ha^m-taxšatāiy, but *ham-ataxšatā*.

VI. The initial *s-* of the second element appears as *š* after a final *-i* or *-u* of the preceding element, according to the Aryan phonetic variation (§115): pAr. **sad-*, plr. **had-*, but pAr. *nī-šad-*, unchanged in Iranian: generalized in *nīy-ašādayam*, contracted *nī-šādayam*.

**nī-štā-*, pAr. *nī-štā-*, unchanged in Iranian and generalized: *nīy-aštāyam*, *nīy-aštāya*, contracted *nī-štāya*.

Skt. *sam-aranam*, OP *hamaranam*; but with prefix, *uShamaranakara*, with double writing of the initial, *š* being the value after *u*, and *h* being the value when initial in the separate word. Perhaps also OP *Pātišwariš* for *Pātišwariš*, see Lex. s.v. Cf. Reichelt, Aw. Elmb. §103, for the same phenomenon in Avestan.

For the initial *š-* of the enclitic pronoun *-šāiy* *-šim* *-šām* *-šiš*, see §117.

VII. Initial *y-* after a final consonant of the prior element must of course appear as *-iy-*, as in *dušiyāram*, from *duš-* + *yāram*.

APPENDIX TO CHAPTER III

The origins of OP sounds, as expressed in the normalized transcription, may be traced from the following data (some references to Chapter II are included):

a < pIE *e o a* §61, cf. §36; pIE *ɔ ɔ* §63.I, §66.II, §67.I-II; pIE *ɱ ɱ* §67; pIE *ə* §71; graphic for *i* §22; see also *ar* below.

i < pIE *i* §64; pIE *ə* §63.II.

u < pIE *u* §64; analogical for *r* §66.I.

ā < pIE *ē ō ā* §62, §36; pIE *ṛ ṛ* §68; by contraction of *ā* + *ā* §131, of *āhā* §61, §131; graphic for *-ā* §36.I, §135; by vriddhi §126.

ī < pIE *ī* §65; by contraction of *ī* + *ī* §131, of *ī* + *ā* §131, §140.III; by vriddhi §126.

ū < pIE *ū* §65; by vriddhi §126.

ai < pIE *ei oi ai* §69; pIE *ei* §71; by contraction of *ā* + *i* §131; from *a* with epenthesis §127; graphic for *a* before *y* §48; cf. §136.

au < pIE *eu ou au* §70; pIE *eu* §71; by contraction of *ā* + *u* §131; graphic for *a* before *v* §48, and for *ahv* §70.

āi < pIE *ēi ōi āi* §72; by contraction of *ā* + *ai* §131; graphic for *ai* §72, §179.IV; by vriddhi §126; cf. §136.

āu < pIE *ēu ōu āu* §72; graphic for *āhu* §72; by vriddhi §126.

ar §29-§35.

= *r* < pIE *r* † §66, §29, §30.

= *ar* < Iran. *ar* §31-§33; pIr. *vr vr* §66.II;

pIE *r̥ †* §68.

k < pIE *q q** §98, §99; by borrowing §99.

x < pIE *qh q^h* §100; pIE *q* §102; pAr. *k* §103.I-III; pAr. *gh* §103.IV; by borrowing §100.

g < pIE *q gh g** §98, §101, §103.IV.

c < pIE *q q** §98, §99, §105; pIE *d* + *q** §105.

j < pIE *q gh g** §98, §101; pIE *s* §120.

t < pIE *t th* §76, §76.I-II; pIE *dh* §103.IV; pIE *t(h)* in *tst(h)* and *d(h)* in *dzd(h)* §85; by borrowing §76.V, §83.III.

θ < pIE *th* §76, §76.II; pIE *t* §77-§81; pIE *č* §86, §87; for *d(h)* §83.II; by borrowing §76.V.

ç < pIE *tr ll* §78, §79; pIE *kl* §94; by borrowing §78.

d < pIE *d dh* §76, §76.III; pAr. *d* from pIE *dh* §76.III; pIE *d(h)* in *dad(h)* §85; pIE *ġ ĝh* §86, §88; by borrowing §76.V.

p < pIE *p ph* §75, §75.I; pIE *ɥ* §75.IV, §90; by borrowing §75.V.

f < pIE *ph p* §75, §75.II; pIE *sɥ* §75.IV, §118.IV; by borrowing §75.V.

b < pIE *b bh* §75.III; pAr. *b* from pIE *bh* §75.III; pIE *ɥ* §75.IV, §91; pIE *p + bh* §75.IV, §130; by borrowing §75.V.

n < pIE *n* §110, cf. §67.I-II; pIE *dn* §83.I, §130; by borrowing §110.

m < pIE *m* §109, cf. §67.I-II; pIE *m + m* §130; by borrowing §109.

y < pIE *i* §113.

r < pIE *r l* §79, §106, §107; part of pIE *r ṛ ṝ ḹ* §66, §68; by borrowing §106.

l < by borrowing only, §107.

v < pIE *ɥ* §114.

s < pIE *s* §115, §116; pIE *ts* of *ts(h)* and *dz* of *dzd(h)* §85; pIE *k* §86, §87, §90, §93, §95; pIE *kɥ* §90; pIE *sĕ* §97, §130; pAr. *sĕ* §105; by borrowing §116.

š < pIE *s* §102, §105, §115, §117, §140.VI; pIE *k* §89, §93, §96, §120; pIE *g gh* §93, §96, §120; pIE *ks* §92, §102, §130; pIE *ḥ ħp* §102; pAr. *ĕ* §104; pIE *t* §80, §82; pIE *str* §79, §130; pIE *d* §105; *š + s* §130; by analogical extension §84; by borrowing §117.

z < pIE *ġ ĝh* §86, §88, §91, §95; pIE *ġhɥ* §91;

pIE *s* §120; pIE *d + ġh* §130; pIE *dz* in *dzd(h)* §85; by borrowing §120.

h < pIE *s* §118, §140.VI; by borrowing §118.V.

There are also certain losses and increments which could not be included in the preceding; these are merely graphic except when specified as phonetic:

Losses:

i after *h* §64, §27, §38; after *a*-consonant §22.

h before *i* §27, §64, §118.III; before *u* §28, §70, §118.IV, §140.IV; before *m r* §103.II, §118.II; (phon.) in *āh* from *āhāh* §131.

y final before enclitics §118.III, §136.

v final before enclitics §137.

t final §40, §84.

d final §40, §84.

n final §40, §84, §112; medial §39, §108, §111; (phon.) by dissimilation §68.

m medial §39, §108, §111, §140.V.

pIE *ɥ* (phon.) after labials §114.

pAr. *t* (phon.) in *-nt* §40, §84.

pAr. *h* (phonetic in some positions) §40, §105, §119.

syllables by haplology (phon.) §129.

Increments:

i after consonants §25, §140.VII.

u after consonants §26, §114; (phon.) by anaptyxis §128.

y after *-i* §37, §64, §113; after *ī* §23.I, §65.

v after *-u* §23.II, §38, §64; after *ū* §23.II, §65, §114.

x (phon.) before *š + consonant* §96.

CHAPTER IV. FORMATION OF NOUN AND ADJECTIVE STEMS

§141. NOUN AND ADJECTIVE STEMS may be either the bare root, nominal or verbal (§142), or the same with a thematic vowel *-a-* (§143), or the same with suffix ending in *-ā-* (§144-§151) or in *-ē-* (§152) or in *-ī-* (§153) or in a consonant (§154-§158). A noun or adjective suffix attached directly to a verbal root is called a primary suffix; one attached to a noun or adjective stem is called a secondary suffix. Many stems have two or more suffixes, or are compounds of two elements, the prior of which is or becomes invariable. A fuller treatment of the stems than that given in the following sections will normally be found in the

Lexicon s.vv. The suffixes and the antecedent stems will here be presented not in pIE form, but in their pAr. or even Iranian or OP values, as convenience may dictate.

The following noun and adjective stems are not dealt with here or are dealt with only in part, because of uncertainty in their formation or because they are loan-words; possible interpretations of their formation will in some instances be found in the Lexicon:

-a- stems: *fraša-*, *spāθmāida-*, *Aināira-*, *Autiyāra-*, *Atamāila-*, *Adukanāiša-*, *Arabāiya-*, *Arza-*, *Armina-*, *Ū(v)ja-*, *Uvāicāyā-*, *Katpatuka-*, *Ka^m-*

pa'da-, Karka-, Karmāna-, Kūša-, Ga'dāra-, Ga'duwa-, Tigra-, Dātawahya-, Daha-, Dwbāla-, Naditabaira-, Nabukudracara-, Nabunaita-, Nisāya-, Parga-, Pirāwa-, Frāda-, Maka-, Mu-drāya-, Yauna-, Labanāna-, Sug(u)da-, Sku'za-, Skudra-, Sparda-, Zazāna-, Zūzahya-, Zra'ka-, Harāwa-, Haldāta-

-ā- stems: *Aθurā-, Arbairā-, Aršādā-, Izalā-, Uyamā-, Kuganakā-, Tārawā-, Tigrā-, Čūšā-, Yautiyā-, Yadā-, Razā-, Ragā-*

-i- stems: *Arakadri-, Kāpišakāni-, Cicizirī-, Čišpi-, Pātišwārī-, Višpauzāti-*

-ā- stems: *Abirādu-, Ku'duru-, Bābiru-, Māru-*

§142. ROOT NOUNS AND ADJECTIVES, some of them only in derivatives or in compounds, are found as follows:

āp- 'water', xšap- 'night', xšnau- in *u-xšnau-* 'well satisfied', gau- 'cow' in compounds, *θard-* 'year', *duwar-* 'door' in *duwara-*, *nar-* 'man' in *ūw-nara-*, *nāv-* 'ship', *nāh-* 'nose', *pad-* 'foot' in *nipadiy* etc., *vas-* 'wish' in adv. *vasiy*, *viθ-* 'house', *stā-* in *upa-stā-* 'aid', *zam-* 'earth' in *u-zma-* etc.; perhaps *napāt-* 'grandson', an old PIE word, probably a compound; possibly *dā-* in *hūwādā-* as element of *Paišiyā-wādā-*, and *vaj-* in gen. *ābaha-vaja-*.

§143. NOUN AND ADJECTIVE STEMS WITH THE-
MATIC -a- occur as follows:

I. Attached to a verbal root, the ablaut grade of the root varying: *kara-* in compounds, *u-cāra-*, *kāma-*, *karša-*, *gauša-*, *raga-*, adv. *daršam*, *drauga-*, *baga-*, *bara-* and *bāra-* in compounds, *zana-* in compounds; less certain formations in *ābaha-* in *ābaha-vaja-*, *caša-*, *U-tāna-*, *u-tawa-*, *gara-* in *bātu-gara-*, *Vi-vāna-*, *varga-* in *hauma-varga-*.

II. Extending a non-verbal stem: *ūw-nara-* to *nar-*, *hūwāi-pašiya-* to *pati-*, *pada-* *pāda-* to *pad-*, *Mārgawa-* to *Margu-*, *duš-iyāra-* to *yār-*, *vazra-* in *vazra-ka-* to **vazr-*, *vāhara-* in *Θūra-vāhara-* to **vazr-*, *u-zma-* to *zam-*, *hama-* to *ham-*; perhaps *Gau-barwa-* to *baru-*, *māha-* to *māh-*, *viθa-* to *viθ-*.

III. With no obvious simpler nominal or verbal form: *ama-* in *Aršāma-*, *asa- aspa-*, *u-ba-*, poss. *hūwa-*, *kaufa-*, *kāra-*, *daiva-*, *darga-*, *naiba-*, *Pārsa-*, *pisa-*, *Māda-*, *raθa-* in *u-raθa-*, *varka-* in *Varkāna-* and *Varka-zana-*, *Saka-*, *spāda-* in *Taxma-spāda-*, *spāra-* in *Vāya-spāra-*; the restored *hana-* in *hana-tā-*; *mayūza-*, of uncertain etymology; the possible *vāra-* in *hūU-vāra-zmī-*.

IV. Corresponding feminine formations in -ā-:

iswā-, *xaudā-*, *θikā-*, *didā-*, *yakā-*, *Sakā-*, *ha^mdugā-*, *h^zā-* in *h^zānam*, the uncertain *paradayadām*, the borrowed *maškā-*; the feminines to adjectives in masc.-neut. -a-.

V. These formations have varying meanings, including the following:
Abstracts: *kāma-* 'desire'.

Agents: *baga-* 'dispenser, god'; *drauga-* 'deceiver, the Lie'; *aršti-bara-* 'spear-bearer'; *zūra-kara-* 'evil-doer'; *dāraniya-kara-* 'gold-worker, goldsmith'.

Passives: *ha^m-dugā-* 'im-pressed' = 'inscription'; *pati-kara-* 'made thereto' = 'sculptured figure'; *asa-bāra-* 'horse-borne'.

Adjectives of relation: *Mārgawa-* 'related or belonging to Margu-, Margian'; *ūw-nara-* 'good belonging-to-a-man, skillfulness'.

VI. The vocalism of the root varies in these formations, being either -a- (PIE -e- or -o- or -a-), as in *baga-*, *bara-*, *daiva-*; or a zero grade, as in *karša-*, *u-zma-*, *darga-* (see Lex. s.vv.); or a vriddhied or lengthened grade (§126), as in *kāma-*, *asa-bāra-*, *Mārgawa-*.

§144. NOUN AND ADJECTIVE STEMS WITH SUFFIX -(i)ā-: these are adjectival formations which may acquire substantival use; before the suffix a stem-final -a- regularly, and -ā- sometimes, disappears. The OP examples are the following:

I. Perhaps primary, in *ariya-*.

II. In words of numerical value: -iā- in *an-iya-*; -iā- in *duwīl-īya-*, *čit-īya-*, to pAr. **dyūta-* **bita-*.

III. Forming ethnics: *Ākaufac-īya-* to **Ākau-faka-*; *Aθur-īya-* to *Aθurā-*; *Armin-īya-* to *Armina-*; *Asagart-īya-* to *Asagarta-*; *Ū(v)j-īya-* to *Ū(v)ja-*; *Uvārazmi-ya-*; *Kūš-īya-* to *Kūša-*; *Ga'dāra-ya-* (possibly error for -riya-) to *Ga'dāra-*; *Θatagu-īya-* (error for -wiya- or -ulaya- or -udiya-?) to *Θatagu-*; *Putā-ya-*; *Bābiru-īya-*; *Mac-īya-* to *Maθa-*; *Spard-īya-* to *Spardu-*; *Haxāmaniš-īya-*; *Harawati-īya-*; *Hi'du-ya-* (error for *Hi'du-īya-*?).

IV. Other formations, including some personal names: *agr-īya-* to *agra-* (§148.I), *θanwan-īya-*, *darān-īya-*, *brazman-īya-*, *mart-īya-* to *marθa-*, *haš-īya-* to *haθ-* (§240), *ha-miç-īya-* to *miθra-*; *Artavard-īya-*, *Ka^mbūj-īya-*, *Bard-īya-*, *Mardun-īya-*.

V. Corresponding feminine forms as abstracts, which may become concretes: *yaw-iyā* 'course, canal'; *nāv-iyā* 'navigability'; perhaps *paiš-iyā* 'writing, document'.

VI. With suffix *-tja-*, becoming Med. *-θja-* in *xšāyabhiya-*, and OP *-šja-* in *anušiya-*.

§145. NOUN AND ADJECTIVE STEMS WITH SUFFIX *-ta-* found in OP are mostly participles (§242), superlatives (§190.II), and ordinal numerals (§204). The remaining examples are *arwasta-*, a neuter abstract seemingly formed upon an adjective **arwant-* (see Lex. s.v.); *Xšadrita-*, a hypocoristic to a compound personal name; *ardata-* 'silver', perhaps an *-a-* extension of a participle in *-nt-*, cf. Lat. *arg-ent-um*; *dasta-* 'hand', which cannot be related to any simpler extant root; and three feminine abstracts *arštī-*, *hanatā-*, *avastī-*, the last two of which are adjectives and the third is taken as having acquired concrete meaning.

§146. NOUN AND ADJECTIVE STEMS WITH SUFFIX *-ka-* are adjectives which may assume substantival meanings. This *-ka-* may be attached directly to a stem, nominal or verbal; it may appear as *-aka-* or *-ika-*, in which it can often not be determined whether the vowel belongs to the suffix or to the basic stem. Only when *-ika-* is attached to an *-a-* stem is it clear that the *-i-* belongs to the suffix. The OP examples are:

I. Perhaps primary: *uš-ka-*, *karnw-aka-*.

II. Secondary: **Ākaufa-ka-* in *Ākaufaciya-*; *Anāma-ka-*; *a^r-ika-*, to pAr. **asra-*, LAv. *avra-*; *Arša-ka-*, hypocoristic to a compound name; *ārštī-ka-*, probably with *vridhhi*; *kapauta-ka-*; *kāsa-ka-*; *ba^rda-ka-*; *vazra-ka-*; *Vahau-ka-*, hypocoristic to a compound name.

III. Of somewhat uncertain analysis: *niyāka-*, *apa-niyāka-*, *marī-ka-* (see Lex. s.vv.).

§147. NOUN AND ADJECTIVE STEMS WITH SUFFIX *-na-*, varying with *-ana-*, are not infrequent in OP; there are also extensions of the *-na-* to *-ina-* and *-mna-*.

I. Primary *-na-*, added to the root or to the thematic verbal stem (often not distinguishable from verbal nouns!), making nouns of various meanings:

Expressing place: *apa-dā-na-*, *daiva-dā-na-*, *āyada-na-*, fem. *us-taša-nā-*, *āvaha-na-*, *stā-na-*, *varda-na-*.

Expressing abstracts (actions): fem. *fra-mā-nā-*, loc. adv. *aš-naiy*, adj. *^hu-rada-na-*, *yā-na-*, *vaš-na-*, *ham-ara-na-*; possibly fem. *Patī-graba-nā-*, becoming a place-name.

Expressing concretes: *arja-na-*, fem. *stū-nā-*, fem. *hai-nā-*.

Expressing adjectival actor, as personal name: *Vidar-na-*; name of month, *Vi-yax-na-*.

Forming adjectives: *a-zšai-na-*.

Forming passive participles, see §243.

II. Secondary *-na-*, forming adjectives: *parana-*, perhaps here *kam-na-*; as masc. sb., *drauijana-*, as nt. abstract *pariy-ana-*; forming hypocoristic personal name, *Āçi-na-*; perhaps *Marduna-* in *Mardun-iya-*; forming place names, with lengthening of preceding vowel, *Varkāna-* to *varka-*, *Ha^m-gmatāna-* to *ha^m-gmata-*; with *-na-* of uncertain origin, *h^zāna-* (see Lex. s.v.).

III. Secondary *-ina-*, forming adjectives: *abaⁿ-ga-ina-*, *kāsaka-ina-*, *nauca-ina-*.

IV. *-mna-* in present middle participles, see §241.

V. For the dubious neuter abstract *dar-tana-*, see §238.

§148. NOUN AND ADJECTIVE STEMS WITH SUFFIX *-ra-* occur in OP as follows:

I. The suffix *-ra-*, sometimes primary and sometimes secondary, appears in *agra-* whence *agriya-*, *A^hu-ra-*, *ti^g-ra-*, personal name *θux-ra-*, *θū-ra-* in *θūra-vāhara-*; adj. *dū-ra-*, whence adv. *nū-ram*; the uncertain *^hu-raša-ra-*. Problematic, and perhaps not Iranian, *lacara-dacara-*. On *vazra-* in *vazra-ka-*, *vāhara-* in *θūra-vahara-*, *partara-*, see §154.I.

II. Comparatives in *-(a)ra-*, *-lara-*, *-θara-*, see §190.III.

III. Primary suffix *-tra-* appears in *ci-ça-*, *xša-ça-*, *pu-ça-*, *va-ça-* in *vaça-bara-*; *^hU-vāxš-tra-* (with Med. *tr* after *s*); loanword *Mitra-Mi^htra-*, also in *ha-miç-iya-* and *Va^hu-misa-*.

§149. NOUN AND ADJECTIVE STEMS WITH SUFFIX *-ma-*.

I. Primary, in the following: *dar-ma-* in personal name *Upa-darma-*, *gar-ma-* in month name *Garma-pada-*, fem. *tau-mā-*, adj. *tax-ma-* in personal names (see Lex.), *hau-ma-* in *hauma-varga-*. On dubious *siyamam*, see Lex.

II. Secondary, in ordinal *nava-ma-* (§204.IV).

§150. NOUN AND ADJECTIVE STEMS WITH SUFFIX *-ya-* are a miscellaneous group. They include *ai-va-* 'one'; adjective *duru-va-*, to verbal root *dar-*; adj. *par-va-*; ethnic *Parva-va-*, cf. *Pārsa-*; *yā-va-*, to relative *ya-*; *har-va-*; *visa-* and (Med.) *vispa-*, from pIE **yik^h-yo-*; *jī-va-* 'living', unless the *v* is somehow radical (cf. §216). On *Gau-barwa-*, see Lex. s.v.; on fem. *arwā-* as abstract, see Lex. s.v.

§151. NOUN AND ADJECTIVE STEMS WITH MISCELLANEOUS *-a-* SUFFIXES, not already given, include the following:

-ṭa- in fem. *gai-ṭā-*.

-ga- in *abaⁿ-ga-*, cf. *asan-*.

-sa- in *bux-ša-*, in personal name *Baqa-bux-ša-*.

§152. NOUN AND ADJECTIVE STEMS ENDING IN *-ī-*, apart from some names of persons and places listed in §141, are the following; stems in *-ī-* and those in *-ī-* cannot be distinguished except by correspondences in other languages, which sometimes are lacking (§22):

I. Stems in *-ī-*: acc. *paṭ-im*, *bāj-im*; *ābi-* in personal name *Āθiy-ābaušna-*; *dīp-i-*; *uša-bār-i-*; *Āçi-* extended from **ātr-* in hypocoristic personal name *Āçi-na-* and in month name *Āçi-yādiya-*; personal names *Dādarš-i-*, month names *Θāigarc-i-*, *Bāga-yād-i-*; secondary in adjective *yāuman-i-*; loanword *skauθ-i-*.

II. Stems in *-ī-*, some of which may have been transferred to *-i-* stem declension (§179.I): *āp-ī-* (see Lex. s.v.); dual *uš-ī-*; fem. adj. to stems in *-ant-*, as place names, *Sikaya^a-wat-ī-*, *Hara^a-wat-ī-*; fem. ptc. *yau[da^atim]*, to masc. *-ant-*; to stem in *-tar-*, *Bāx-tr-ī-*; **Uvārazm-ī-*; adj., *aba^again-ī-* in npf. *-iya*, to masc. *aba^againa-*.

III. Suffix *-ti-*: *arš-ti-*, *iš-ti-*, *pa-ti-* in **wāšipa-šiya-*, *šiyā-ti-*, *pas-ti-* to *pad-* 'foot', *mar-ti-* (pIE **m^r-ti-*) 'death' in *wā-maršiyu-*, *Fravar-ti-*, perhaps *ni-pāš-ti-*.

IV. Miscellaneous: *-thi-* in *duwar-thi-*; *-mī-* in *bū-mi-*; perhaps *-mi-* in *bar-mi-*.

§153. NOUN AND ADJECTIVE STEMS ENDING IN *-ū-*, apart from some place names listed in §141, are as follows:

I. Stems in *-ū-*: adj. *par-u-*, *ard-u-* in personal name *Ardu-maniš-*, *va^a-u-* in personal names *Dāraya-vau-* *Vau-misa-* *Vahau-ka-*; substantives *baru-* in *Gau-baru-a-*, *maršiy-u-* 'death' in adj. *wā-maršiyu-*, *mard-u-* in *Marduniya-*, *Mag-u-*, *Hi^rd-u-*, *Marg-u-*, *Kūr-u-*, uncertain *bāt-u-* in *bātu-gara-*; loanwords *pir-u-*, *Ufrat-u-*; restored loanword *agur-u-*; uncertain as to stem, *Ōtag-u-*, *sikabr-u-*.

II. Stem in *-ū-*; *lan-ū-*.

III. With suffix *-tu-*: *gā-θu-*; *xra-θu-* (unless the *t-* is in this word radical rather than suffixal). For *θ*, see §81.

IV. With suffix *-īu-*: *dah-yu-*, with uncertain root.

§154. NOUN AND ADJECTIVE STEMS ENDING IN *-r-*, as found in OP, consist of two classes of nouns.

I. Neuter nouns with nom.-acc. ending in *-r-*, replaced by *-n-* in other case-forms; in OP, only in derivatives: pAr. **yaz-r-*, in OP *vazr-a-ka-*; pAr. **yas-r-* in OP *Θūra-vāhar-a-*; pAr. **prt-r-* in OP *partara-*. An extension of the *-n-* form of the suffix *-tr/-tn-* is probably to be seen in the OP infinitive (§238), perhaps also in [dairtanayā (§238).

II. Nouns with suffix *-tar-*, including agents *ja^atar-*, *fra-mā-tar-*, *dauš-tar-*; words of relationship *pi-tar-*, *mā-tar-*, *brā-tar-*; also *ā-tar-* 'fire', in derivative personal names.

§155. NOUN AND ADJECTIVE STEMS ENDING IN *-n-* are of several kinds in OP:

I. Stems in *-an-*: *as-an-* and its derivative *abaⁿ-ga-*, *arš-an-* varying with *arš-a-*, *barš-an-*.

II. Stems in *-lan-*: *ara-šan-* (for *-š-*, §82).

III. Stems in *-man-*: *as-man-*, *lau-man-*, *nā-man-*, *braz-man-* in adj. *brazman-iya-*, *yāu-man-* in adj. *yāuman-i-*.

IV. Stems in *-van-*: *artā-van-*, *xšaça-pā-van-*, *θan-wan-* in *θanwan-iya-*.

V. Stem in *-vin-*: adj. *mana^a-win-*.

§156. NOUN AND ADJECTIVE STEMS ENDING IN *-s-* are of several kinds in OP:

I. Stem in *-s-*: *Maz-dā-h-*, also in *A^aura-mazdāh-*.

II. Neuters in *-as-*: *dray-ah-*, *man-ah-*, *miθ-ah-*, *rauc-ah-*, *zūr-ah-*, *har-ah-* in *Hara^a-wati-*; *can-ah-* assuming masc. forms in epd. personal name *Aspakanah-*; suffixal *-tas-* in *rau-tah-*; suffixal *-nas-* in *far-nah-* assuming masc. forms in epd. personal name *Vi^adā^a-farnah-*.

III. Stems in *-ias-*: *sika-yah-* in place name *Sikaya^a-wati-*; comparatives *tawi-yah-*, *vah-yah-* in personal name *Vahyaz-dāta* (§120); zero grade *-is-* in superlative ending *-iš-ta-*, in *maθ-išta-duu-išta-*, §190.II.

IV. Stems in *-is-*: neuters *abi-carīš-*, *had-iš-*; becoming masc. in personal names *Ardu-man-iš-*, *Harā-man-iš-*.

§157. ADJECTIVE STEMS WITH SUFFIX *-vant-* are found in OP only in derivatives; the OP syllabary does not make clear whether these derivatives are formed on *-vant-* (pIE *-yent-*) or on zero grade *-vat-* (pIE *-y^{nt}-*); more probably they are made upon *vat-*: *ar-want-* in *aruwas-ta-*, *sikaya^a-want-* in *Sikaya^a-wat-i-*, *hara^a-want-* in *Hara^a-wat-i-*.

§158. OTHER NOUN AND ADJECTIVE STEMS ENDING IN CONSONANTS are to be found listed among Root Nouns and Adjectives, §142.

§159. NOUN AND ADJECTIVE COMPOUNDS IN OP, apart from phrasal adverbs (§191.IV), may have as prior element an inseparable adverb as in *a-xšata-*, *hu-cāra-*, *duš-iyāra-*, *ham-arana-* (§268); or a prepositional adverb, as in *apa-dāna-*, *pati-kara-* (§268); or a noun or adjective stem.¹ They have as second element a noun or adjective stem, which may receive an additional suffix.

Only compounds of stem + stem will be here discussed. Either stem may itself be a compound; either stem may already have one or more suffixes. The initial syllable of the first element, especially in adjectives, may show *vriddhi* or lengthening of the vowel, as in *dāraniya-kara-* 'gold-worker' to *daraniya-* 'gold'; less often this appears in the second part, as in *Bāga-yādi-* 'god-worshipping (month)', where it is seen in both parts, and in *asa-bāra-* 'horse-borne', where it indicates passive meaning.

Compound adjectives with second elements of a specific gender assume the genders of their derived meaning and use, with change of form if necessary. Thus the masc. name *Haxā-maniš* 'Having the mind of a friend, Achaemenes' has a neuter stem as its second element, used without change in the masculine adjective as noun; the masc. adjective *tigra-xauda-* 'wearing a pointed cap' has as second element the fem. *xaudā-* 'cap'.

Derivative adjectives to compounds may be made by the addition of suffixes: *Haxāmaniš-īya-* 'Achaemenian' to *Haxāmaniš-*, *Asagart-īya-* 'Sagartian' to *Asa-garta-*.

Compounds of stem + stem, so far as they occur in OP, may be divided into (1) Determinative Nouns and Adjectives, dependent and descriptive; (2) Possessive Adjectives, dependent and

descriptive; (3) Participial Adjectives, the prior element governing the second. Adjectives of all these classes may become nouns as names of persons and places.

The following will not be dealt with here, because of uncertainties or difficulties in their interpretations; but some information may be found in the Lex. s.vv.:

Common nouns: *ābahawaja*, *hwādā-*.

Personal names: *Ka^wbūjīya-*, *Gaumāta-*, *Cišpi-*.

Place names: *Uvādaicaya-*, *Uvārazmī-*, *Paišī-yāwādā-*.

Personal and place names of Elamite, Akkadian, and Armenian origin also cannot be discussed among OP compounds.

§160. DETERMINATIVE NOUNS AND ADJECTIVES, compounded of stem + stem; the prior element determines or limits the second.

I. Dependent determinatives, the prior element standing in some case relation to the second:

a. Accusative:

hamarana-kara- 'battle-making'; *zūra-kara-* 'evil-doing'; *dāraniya-kara-* 'gold-working'; *ciyā-kara-* 'doing how much', *awā-kara-* 'doing that'. *aršti-bara-* 'spear-bearer'; *vaça-bara-* 'bow-bearer'; *taka-bara-* 'petasos-wearing'.

xšāça-pāwan- 'kingdom-protecting, satrap'; *du-varbi-* (for **duwar-varbi-*) 'doorway-covering, colonnade'; *hauma-varga-*, *maz-dāh-*, *bātu-gara-*, see Lex. s.vv.

Arta-varīyīya- 'Justice-worker'.

b. Genitive:

arda-stāna- 'place of light'; *daiva-dāna-* 'holder of demons'.

Xšayāršan- (from **xšaya-aršan-*) 'Hero of Kings'; *Gau-baruwa-* 'Lord of cattle'; *Va^wu-misa-* 'Friend of the good'.

c. Instrumental:

asa-bāra- 'borne by horses'; *uša-bari-* 'borne by camels'; [*dasta*]*karta-* 'done by hand'.

Bāga-buzša- 'Freed by God'; *Bagābigna-* perhaps 'Begotten by God'.

d. Ablative: *Ābīy-ābaušna-* 'Freed from misfortune'.

e. With idea of specification: *Čiça-tazma-* 'Brave in lineage'.

II. Descriptive determinatives,¹ the prior ele-

¹ In *Čiça-tazma-* the prior element is not the bare stem, but the stem with an added nasal, attested in the transliterations into Elam., Akk., and Greek. This nasal can hardly be the acc. case-ending (as tentatively suggested by Bthl. AiW 587); it seems unexplainable except as a transfer from some other cpd. in which a nasal in this position was justified (Schulze, KZ 33.216.n3; Richter, IF 9.203-4; Foy KZ 37.504-5). Cf. Gk. *Ἀρετῆ-βάρης* (Hdt. 1.114-6, 9.122; Aesch. Pers. 29, 302, 971) = OP **Artam-bara* 'Arta-upholder', where the prior element seems to be in the accusative (cf. Stonecipher, Graeco-Persian Names 27).

¹ The greatest part of this class consists of those whose first part is an inseparable adverb or a prepositional prefix; under our plan these are not here considered (§159).

ment directly modifying the second as adjective or appositive:

Ahura-mazdāh- 'Ahuramazda', lit. 'Lord Wise'; cf. Lex. s.v.

§161. POSSESSIVE ADJECTIVES, often differing from the preceding only by a shift of accent which can be observed in accented Sanskrit words, but cannot be determined in OP or Avestan.

I. Determinative compounds (cf. §160.I); the OP examples are all names of persons or of places or of months:

a. Accusative: *Aspa-canaḥ*- 'Having love of horses'; *Bāga-yādi*- '(Month) marked by the worship of the *bagas*'.

b. Genitive: *Arta-xšaça*- 'Having a kingdom of justice'; *Aršāma*- (from **arša-ama*-) 'Having the might of a hero'; *Hazā-maniš*- 'Having the mind of a friend'; *Garma-pada*- '(Month) having the place of heat'; *Asa-garta*- '(Land) having caves of stone'.

II. Descriptive compounds (cf. §160.II.):

a. The prior element is an adjectival modifier: *paru-zana*- 'having many men'; *vispa-zana*- 'having all (kinds of) men'; *visa-dahyu*- 'containing all lands'; *hama-pitar*- 'having the same father'; *ha-mātar*- 'having the same mother'; *tigra-zavuda*- 'wearing pointed caps'; *wā-maršiyu*- 'having one's own death' (see Lex.).

Ariya-ciça- 'Having Aryan lineage'; *Ardu-maniš*- 'Having an upright mind'; *Taxma-spāda*- 'Having a brave army'; *Vahyaz-dāta*- 'Following the better law'; *Vištāspa*- from **višta-aspa*- (see Lex. s.v.) 'Having ready horses'; *Ṡala-gu*- '(Land) having hundreds of cattle' (but see Lex. s.v.); *Ṡūra-vāhara*- '(Month) having vigorous spring-time'.

b. The prior element is appositive to the second:

Varka-zana- '(Month) belonging to the wolf-men'. *wāi-pašiya*- 'having self as lord', with adjectival suffix.

c. The second element is predicate to the prior: *Ariyāramna*- from **ariya-āramna*- 'Having the Aryans pacified'; so to be interpreted because the *-na*- participles are passive.

§162. PARTICIPIAL COMPOUND ADJECTIVES, the participle as prior element of the compound governing the second; all the OP examples are personal names:¹

Dāraya¹-vaḥu- 'Holding firm the good'.

Vi¹da¹-farnah- 'Finding the Glory'.

Vāya¹-spāra- 'Weaving shields', = 'Maker of wicker shields'; unless *vāya*- is not a participle, but a noun of action (*-a*- stem), and the name is a possessive adjective (§161.I.b.), 'Having a shield of weaving, = wicker shield'.

§163. NAMES OF PERSONS in the OP inscriptions must be divided according to nationalities, which in the main show the linguistic nature.

I. Names of Persians are far the most numerous; but some show Median phonetics, indicated by a following M in parenthesis:

a. Names of the Achaemenian dynasty: *Ariyāramna*-, *Artaxšaça*-, *Aršāma*-, *Uvaxštra*- (M), *Kabūjiya*-, *Kūru*-, *Xšayāršan*-, *Gaubarwa*-, *Cišpi*-, *Dārayavau*-, *Bardiya*-, *Vištāspa*- (M).

b. Names of other Persians: *Artavardiya*-, *Ardumaniš*-, *Aspacanah*- (M), *Ulāna*-, *Ṡuxra*-, *Dātawahya*-, *Dādarši*-, *Bagābigna*-, *Bagabuxša*-, *Marduniya*-, *Vaumisa*- (with *-s*- which is not Persian nor Median), *Vāyaspāra*-, *Vahauka*-, *Vahyaz-dāta*-, *Vida¹farnah*- (M), *Vidarna*-, *Vivāna*-, *Hazā-maniš*-.

II. Names of Medes: *Xšabrita*-, *Gaumāta*-, *Taxmaspāda*-, *Frawarti*-, and the Sagartian *Çiçatozma*-.

III. Names of other Iranians: the Margian (Bactrian) *Frāda*-; the Scythian *Skuxa*-; unspecified *Ātiyābaušna*-, *Aršaka*-.

IV. Names of Armenians: *Arxa*-, *Dādarši*-, *Haldita*-.

V. Names of Elamites: *Atamaita*-, *Cicixri*-, and four which have the appearance of IE names: *Āçina*-, *Upadarma*-, *Mariya*- (see Lex. s.vv.), which may have been more or less etymologized when transcribed into OP; and *Imaniš*-, the name assumed by the Persian Martiya as usurping king of Elam, with *-maniš*- reminding of *Haxāmaniš*- and *Ardumaniš*-.

VI. Names of Babylonians: Akkadian *Ainaira*-, *Naditabaira*-, *Nabukudracara*-, *Nabunaita*-.

VII. Uncertain writings, probably corrupt: *Xaršādašyā* (= *Xšayāršā*?), *Ardaçcaça* (prob-

ing' and *arša*- 'just', and therefore meaning 'Ruling with justice'. But there is no example in which contraction of a short vowel takes place despite the reduced final *-t*; for another objection, and the proper interpretation of the case-endings, see §187 and note 2, and Lex. s.v.

¹ *Xšayāršā* is taken by Bv. Gr. §315 as an *-āh*- stem like *Aršama* etc. based on a contraction of *aršā* and *aršā*.

ably = *Artaršaça*), *Vašdāsaka*, *Vahyav⁴šdāpaya*, *Hadazaya*.

§164. PERSONAL NAMES OF IRANIANS are of the usual IE types.

I. The typical IE name consisted of a compound of two stems; such names have mostly been interpreted in §160-§162. To these must be added the following, which are of uncertain interpretation: *Ka^mbūjiya*, *Gaumāta*- (see Lex. s.vv.).

II. Compounds of which the prior part is an inseparable or a prepositional prefix are the following: **U-vaštra*, *Vi-darna*, *Vi-vāna*, *Fra-varti*, perhaps **U-tāna*. It is possible that some of these are only shortenings of longer compounds of which these were the prior part, and that they belong under III.

III. Hypocoristics or nicknames were formed in pIE by limiting the compound name to approximately its prior part, to which there might or might not be added a suffix. There are the following probable examples in the OP names: *Θuzra*, *Bard-iya*, *Vahav-ka*, *Arša-ka*, *Xšatr-ita*, *Frāda*, *Mariya*-

IV. Still other names are appellatives indicating the qualities of the persons, like the reduplicated *Dā-darši* 'Bold'. Possibly **U-vaštra*, *Vi-darna*, *Vi-vāna*- (given under II) also belong here. Or names may denote occupations, as perhaps in the adjectival derivative, possibly patronymic, *Mardun-iya* 'Vintner's son'.

V. Uncertain names: *Cišpi*- (or *Ca^rišpi*-); *Kūru*-; *Dātawahya*-; *Arxa*-, name of an Armenian, of unknown meaning, and probably belonging under III or IV.

§165. NAMES OF MONTHS in OP are adjectives, or substantives as adjectives, modifying the word 'month'; the phrase is always in the genitive.¹ All are compounds of two stems or of prefix + stem, and some end in an adjectival suffix.

With vriddhi in first part: *Θāgarci*- (etymology uncertain); perhaps in *Adu-kanaiša*- (etymology uncertain), *A-nāma-ka*-.

With vriddhi in both parts: *Bāga-yādi*-.

With vriddhi in second part: *Āci-yād-iya*-, *Θūra-vāhara*-.

Perhaps with vriddhi in prefix: *Vi-yax-na*- (radical element uncertain).

Without vriddhi in either part: *Garma-pada*-, and the restored *Varka-zana*- (but see Lex. s.v.).

For further details, see Lex. s.vv. and §161.

§166. NAMES OF PLACES are less likely to be of perspicuous etymology even than names of persons, since names of places often persist even when there has been a change of population and an attendant change of language.¹ The OP place-names include the following types: *dahyāuš* 'administrative province' and also 'district' of a province; 'city', generic word not given in OP; *vardanam* 'town'; *āvahanam* 'village'; *didā* 'fortress'; *kaufa* 'mountain'; *rauta* 'river'. At the first introduction of less-known place names the generic word is regularly given; but it is given with names of provinces only when there is a list of all or several, and is omitted with some larger districts (*Karmāna*, *Varkāna*), with cities (*Pārsa*, if = 'Persepolis'; *Paišiyāwādā* 'Pasargadae'; *Hagmatāna* 'Ecbatana'; *Arbairā* 'Arbela'; *Bābiruš* 'Babylon'), and with well-known rivers (*Ufrātūš* 'Euphrates'; *Tigrā* 'Tigris'). The place names may be geographically, and to a certain extent linguistically, grouped together as follows:²

I. Indo-Iranian provinces:

Pārsa 'Persis, Persia': including districts *Karmāna*, *Yautiyā*; cities *Paišiyāwādā*, perhaps *Pārsa*; towns *Uvādaicaya*, *Kuḡanakā*, *Tārawā*, *Raxā*; mountains *Arakadriš*, *Parga*.

Māda 'Media': including districts *Asargarta* (given as administrative province in DPe 15), *Kapada*, *Nisāya*, *Ragā*; city *Hagmatāna*; towns *Kuduruš*, *Māruš*; fortress, *Šikayawatiš*.

Parṭava 'Parthia': including district *Varkāna* 'Hyrcania' and towns *Patigrabanā*, *Višpauzā-tiš*.

Harawatiš 'Arachosia': including district *Gadutawa*; fortresses *Aršādā*, *Kāpišakāniš*.

¹ Cf. the names of the states of the United States of America; about half of them are derived from aboriginal American languages, and the rest come directly or ultimately from English, German, Celtic, French, Spanish, Latin, Greek, Hebrew, and Indo-Iranian. For the OP place-names which can with certainty or with some probability be interpreted etymologically, see Lex. s.vv. ² This section attempts only to list and classify the nouns and ethnic adjectives used as geographical terms in the OP texts; a complete list of the provinces of the Persian Empire, as given in the OP texts, will be found in JNES 2.302-6, with discussion of the variations. The classification of *Yadū* DB 3.26, apparently the OP name for

¹ The form *māhyā* is more probably a contracted gen. **māhahyā*, to stem *māha*-, than a loc. *māhyā* to stem *māh*-,

Bāxtriš 'Bactria': including district *Marguš* 'Margiana'.

Ākaufaciyā 'Men of Akaufaka'; *Uvārazmīy* and *-mīš* 'Chorasnia'; *Gadāra* 'Gandaritis'; *Ōtaguš* 'Sattagydia'; *Dahā* 'the Daae'; *Maka* or ethnic *Macyā*; *Saka* or fem. *Sakā* 'Scythia' or *Sakā* 'the Scythians'; *Sug(u)da* 'Sogdiana'; *Harāiva* 'Aria'; *Hiduš* 'Sind'.

II. Elam:

Ū(v)ja 'Elam', including city *Čūšā*, village *Abirā-duš*.

III. Semitic provinces:

Bābiruš 'Babylonia': including district *Dubāla*; city *Bābiruš* 'Babylon'; town *Zazāna*; rivers *Ufrātuš*, *Tigrā*.

Aθurā 'Assyria and Syria': including district *Izalā*; city *Arbairā*; mountain *Labanāna*.

Arabāya 'Arabia'.

IV. Armenia:

Armina or *Arminiya* 'Armenia': including district *Autiyāra*; village *Zūzahya*; fortresses *Uyamā*, *Tigrā*.

V. Provinces of Asia Minor and Southeastern Europe:

Katpatuka 'Cappadocia'; *Karkā* 'the Carians'; *Yauna* 'Ionia' or *Yauṇā* 'the Ionians'; *Sparāda* 'Sardis, Lydia'; *Skudra* 'Thrace and Macedonia'.

VI. Provinces of Africa:

Mudrāya 'Egypt' or *Mudrāyā* 'the Egyptians', including river *Pirāva* 'Nile'.

Kūša 'Ethiopia' or *Kūšiyā* 'the Ethiopians'.
Putāyā 'the Libyans'.

§167. PROVINCE NAMES AND ETHNICS. In certain instances the province name is merely the masculine ethnic, with ellipsis of a masculine noun for 'country'; once it is the feminine ethnic. But more frequently the ethnic is formed from the province name by the *-ya-* suffix; and the plural of the ethnic thus formed, as well as that of other ethnics, may be used as province name. Once the *-ya-* ethnic in the singular is used for the province as alternative to the suffixless form. In the accompanying table, the occurrence of the province name and the ethnic in identical form is indicated in the second column by x, and ethnics which in the singular are extant in full only in the late text A?P are indicated by a following *.

To these names may be added those of three large districts which were not governmental provinces: *Karmāna*, *Varkāna*, *Marguš* with ethnic *Mārgava*; ethnic *Pātišwariš*, to an unknown place-name; *Haxāmanišiya*, patronymic family-name to *Haxāmaniš*; *Maguš*, denoting a member of the priestly clan of Media.

Of the province names used as ethnics, *Bābiruš* and *Ūva* as ethnics are certainly errors. Of the ethnics in A?P, *Kūšāya* is probably miswritten for *Kūšiya*; *Gadāraya* for *Gadāriya*; *Ōtaguīya* for *Ōtaguīya*, or misread for *Ōtagudaya*, a miswriting for *Ōtaguīya*; *Hiduya* for *Hiduīya*.

Province	Same as Ethnic	Fem. as Province	Derivative Ethnic	Pl. Ethnic as Province	Maac. as Province
<i>Aθurā</i>			<i>Aθuriya</i>		
<i>Arabāya</i>	x*				
<i>Armina</i>			<i>Arminiya</i>		<i>Arminiya</i>
<i>Asagarta</i>			<i>Asagartiya</i>		
<i>Ū(v)ja</i>	x		<i>Ū(v)jiya</i>		
<i>Uvārazmīy-iš</i>			<i>Uvārazmīya*</i>		
<i>Katpatuka</i>	x*				
<i>Kūša</i>			<i>Karka</i> <i>Kūšāya*</i>	<i>Karkā</i> <i>Kūšiyā</i>	
<i>Gadāra</i>			<i>Gadāraya*</i>		
<i>Ōtaguš</i>			<i>Ōtaguīya*</i>		
<i>Parθava</i>	x			<i>Dahā</i>	
<i>Pārša</i>	x				
<i>Bāxtriš</i>			<i>Putāya*</i>	<i>Putāyā</i>	

Province	Same as Ethnic	Fem. as Province	Derivative Ethnic	Pl. Ethnic as Province	Masc. as Province
<i>Bābiruṣ</i>	x		<i>Bābiruwiya</i>		
<i>Maka</i>			<i>Macyā*</i>	<i>Macyā</i>	
<i>Māda</i>	x				
<i>Mudrāya</i>	x			<i>Mudrāyā</i>	
<i>Yauna</i>	x			<i>Yaunā</i>	
<i>Saka</i>	x	<i>Sakā</i>		<i>Sakā</i>	
<i>Sug(u)da</i>					
<i>Skudra</i>	x*				
<i>Sparda</i>			<i>Spardīya</i>		
<i>Zraka</i>	x*				
<i>Haraiwa</i>					
<i>Harawatiṣ</i>			<i>Harawatiya*</i>		
<i>Hiduṣ</i>			<i>Hiduya*</i>		

CHAPTER V. DECLENSION OF NOUNS, ADJECTIVES, PRONOUNS

§168. DECLENSION IN OP. The OP noun, along with the pronoun and the adjective, shows approximately the expected assortment of forms. There are nouns and adjectives with stems ending in *-a -ā-, -i -ī-, -u -ū-, -āh -ah- -iṣ-, -tār -tar-, -an- -man- -van- -vin- -vant-, -l -d- -θ -s-*. Some categories are but scantily represented, and in the discussion of each class all extant forms are listed, except where the examples are numerous.

All the cases found in Sanskrit and Avestan are found in OP, except the dative, which has been lost, its functions being assumed by the genitive form. The ablative has no distinctive form, but has been merged in the instrumental and the locative either by phonetic development or by analogy; except for one form, *Bābirauṣ*, which is identical with the genitive, as in Sanskrit. Similarly the accusative plural has become identical with the nominative, either by phonetic process or by analogy, except in the enclitic pronouns which have no nominative form.

Both singular and plural numbers are represented in OP, and there are a few dual forms.

§169. THE CASE-ENDINGS OF *-o-* STEMS IN PIE: these are added to the stem-vowel, which is either *e* or *o*, and when vowel is added to vowel a contraction results, giving either a long vowel or a diphthong.

I. The endings of the singular: Nom. *-s* and acc. *-m* are added to stem-vowel *-o-*, giving *-os -om-*; and the voc. is the bare stem in *-e*: Lt. *lupus*

lupum lupē, Gk. *λύκος λύκου λύκει* 'wolf'. The neuter has *-m* as ending for the nom. as well as for the acc.

Gen. ending *-sjo* is found in Aryan and in Greek, added to stem-vowel *-o-*: **tosjo*, Skt. *tásya*, Gk. (Hom.) *τοῖο*, (classical) *τοῦ*; and with added *-s* in a few Latin words: *cius*, Skt. *asyá*; *ciuius*, Skt. *kásya*, from **q*osjo*. This ending was original in pronouns only, and spread from pronouns to certain classes of nouns in some languages.

The inst. ended in *-ē* and *-ō*, evidently by contraction of the stem-vowel *-e-* and *-o-* with another vowel whose quality cannot be determined. The abl. had *-ēd* and *-ōd*, a similar contraction with an unidentifiable vowel plus a dental consonant, which may have been either *t* or *d*; sandhi processes make it impossible to determine its original nature.¹ The loc. ended in *-i*, added to either stem-vowel: cf. Gk. *οἴκου* and *οἴκει* 'at home'.

II. The forms of the plural number: Nom. pl. ending *-es*, added to stem vowel *-o-*, gave *-ōs*, which remained in Aryan, Germanic (Gothic *wulfōs* 'wolves'), Oscan-Umbrian (but was replaced by *-oi*, with pronominal plural-sign *-i*, in Greek, Latin, Balto-Slavic). Acc. pl. ending *-ns*, added to *-o-*, gave *-ons*. Nom.-acc. nt. pl. in *-ā* was properly a fem. nom. sg. in *-ā*, with collective meaning. Gen. pl. ending *-ōm*, contracted with the

¹ For a theory of the origin of this ending, see Sturtevant, Lg. 8.1-10.

stem-vowel *-o-*, gave *-ōm*, as in Gk. *λόκων*, but in Aryan was remodeled after the gen. pl. of *-n-* stems. Inst. pl. ending *-ais* (*-a-* indeterminate for *a e o!*), contracting with stem-vowel *-o-*, gave *-ōis*, seen with shortening in Greek *λόκους*, and with retained length in Skt. and Av.; but the pronominal *-oibhis* (stem-vowel *-o-* + pronominal pl. *-i* + inst. pl. *-bhis*), remodeling of masc. dat.-abl. *-oibhios* (Skt. *tēbhyas*, demonstrative pronoun) after fem. inst. pl. *-ābhis* (Skt. *tābhiḥ*), is

seen in OP. Loc. pl. ending *-su*, added to stem-vowel *-o-* + pron. pl. *-i*, is found in Aryan and in Slavic; but *-oisu* was remodeled to *-oisi* in Gk. (dat. pl. *λόκοισι*) after the loc. sg. ending *-i*.

III. The forms of the dual number: see §189.

§170. THE CASE-ENDINGS OF *-o-* STEMS IN ARYAN. A comparative table of the endings in PIE, pAr., Skt., Av., OP is here given, including the cases represented in the extant OP words; except that dual forms are in §189.

	PIE	pAr.	Skt.	Av.	OP
Sg. Nom.	-os	-ah ¹	-ah	-ō	-a ^b
Acc.	-om	-am	-am	-əm	-am
Inst.	-ē, -ō	-ā	-ena ²	-ā -a ³	-ā
Abl.	-ēd, -ōd	-ād	-ā ¹	-ā ¹	-ā ¹
Gen.	-osjo	-asya	-asya	-ahyā -ahē ³	-ahyā
Loc.	-ei, -oi	-ai	-e	{ -ōi-, e ³ -ay-a ³ }	{ -aiy -ay-ā }
Voc.	-e	-a	-a	-ā -a ³	-ā
Pl. Nom.	-ōs	{ -āh ¹ -āsah ⁴ }	-āh -āsah	-ā -a ³ -āwhō	{ -ā ^b -āha ¹ }
Acc.	-ons	-ān ⁵	-ān	-ān	-ā ^b
Inst.	-āis	-āiḥ	-āiḥ	-āiḥ	-aiḥ ³
Gen.	-ōm	-ānām ⁷	-ānām	-ānām	-ānām
Loc.	-oisu	-aiśu	-eṣu	-aēśu	-aiśw-ā
Neuter					
Sg. Nom.-Acc.	-o-m	-am	-am	-əm	-am
Pl. Nom.-Acc.	-ā	-ā	-ā ³	-ā -a ³	-ā

¹ And other sandhi-products. ² With different suffix.

³ Short-vowel final in LAv.; long vowels or diphthong in GAv. ⁴ Double ending, with added *-as* from nom. pl. of consonantal stems. ⁵ With analogical length; and *-s* re-

tained in some sandhi combinations. ⁶ From *-oibhis*, cf. dat.-abl. pl. Skt. *-ebhyaḥ*, Av. *-aēibyō* from **-oibhios*.

⁷ By influence of *-n-* stems. ⁸ Ved. *-ā*, but classical Skt. *-āni* after *-n-* stems.

✓ §171. CASE-FORMS OF *-o-* STEMS IN OP:

Nom. Sg. *martiya*, *xšāyathiya*, *kāra*, *bagā*, *drauga*, *hamičiya*, *anušiya*; man's name, *Kabūjiya*; place names and ethnics *Pārsa*, *Māda*, *Sugda*, *Suguda*, *Saka*, *Sparda*, *Mudrāya*, *Ūja Ūvja*, *Yauna*, *Parθava*, *Armina*, *Arminiya*, *Asagarta*, *Gadāra*, *Mārgava*, *Ūvjiya*.

Acc. Sg. *martiyam*, *xšāyathiyam*, *kāram*, *hamičiyam*; *Kabūjiyam*; *Pārsam*, *Mādam*, *Sugdām*, *Mudrāyam*, *Ūvjam*, *Arminam*, *Asagartam*, *ufrāš-tam*.

Inst. Sg. *kārā*, *Pārsā*, *Aurā*, probably *karšā*; nt. *artā*, *dātā*, *ariyā*; masc. or nt. *vašnā*, *pišā*.

Abl. Sg. *draugā*; *Kabūjiyā*, *Pārsā*, *Sugudā*,

Spardā, *Mudrāyā*, *Kūšā*, *Yaunā*, *Gadārā*, *Kar-mānā*; nt. *dušiyārā*, *vispā*, *gastā*.

Gen. Sg. *martiyahyā*, *xšāyathiyahyā*, *kārahayā*, *Pārsahyā*, *visahyā*, probably *māhyā*; nt. *uškahyā*, *waiḥpašiyahyā*, *jvahyā*, [ha]karta^hhyā.

Loc. Sg. *Pārsaiy*, *Mādaiy*, *Mudrāyaiy*, *Ūjaiy Ūvjaiy*, *Parθawaiy*, *Arminiyaⁱ*, *Asagartaiy*, *Hagmatānaiy*; with added *-ā*, *dwarayā*, *dastayā*, *spāθmaidayā*, probably *karšayā*, [da]rtanayā; nt. *uzmayā*.

Voc. Sg. *martiyā*, *marikā*.

Nom. Pl. *martiyā*, *xšāyathiyā*, *hamičiyā*, *anušiyā*, *takabarā*, *tiyaxaudā*, *haumawargā*, *parwā*, *Mādā*, *Sakā*, *Mudrāyā*, *Yaunā*, *Ūvjiyā*; with double ending, *anīyāha bagāha*.

Acc. Pl. *martiyā, xšāyabiyā, hamiçiyā, Sakā, Ūvjiyā, ufraštā.*

Inst. Pl. *asabāraibiš, martiyaibiš, hamiçiyaibiš, baçaibiš, vīaibiš, kamnaibiš; Mādaibiš, Sakai-
biš, Parhavaibiš, Mārgavaibiš, Ūvjiyaibiš; nt.
ūnaraibiš.*

Gen. Pl. *martiyānām, xšāyabiyānām, baçānām.*

Loc. Pl. *Mādaišw-ā.*

Nt. Nom. Sg. *xšaçam, dušiyāram, ardatam, darani-
yam, arwastam, dātam, bakatam, kartam, visam,
kamnam; acc. xšaçam, stānam, daraniyam, aru-
vastam, kartam, visam, wāipašiyam, waspam,
probably cašam.*

Nt. Nom. Pl. *ūmarā, θakatā, [d]ātā; acc. āyadanā,
[waspā], uraθā.*

✓ §172. THE DEVELOPMENT OF THE -o- DECLENSION IN OP.

Nom. Sg.: OP -ā, regular from pAr. -ah, pIE -os; the failure to write the final vowel long shows a final minimal consonant: -a^h.

Acc. Sg.: OP -am, regular from pAr. -am, pIE -om.

Inst. Sg.: OP -ā, regular from pAr. -ā, pIE -ē or -ō.

Abl. Sg.: OP -ā for -āi, regular from pAr. -āi, pIE -ēd or -ōd (or -t).

Gen. Sg.: OP -ahyā, regular for pAr. -asya, pIE -osjo; OP -ā for -ā shows that no minimal consonant followed; for a few writings -ahyā, see §36.IV. For māhyā from *māhahyā, see §131.

Loc. Sg.: OP -aiy in place-names, regular from pAr. -ai, pIE -ei or -oi; OP -ayā in common nouns, being -ai + postposition -ā (similar forms are found in Avestan.)¹

Voc. Sg.: OP -ā, regular from pAr. -ā, pIE -e; with OP -ā because there is no final minimal consonant.

Nom. Pl.: OP -ā for -ā^h, regular from pAr. āh, pIE -ōs; also OP -āha for -āha^h in *amiyāha baçāha* 'other gods', cf. §10 and the similar formations Av. *ahurābhō* 'Ahuras', Skt. *devāsah* 'gods'.

Acc. Pl.: OP -ā for -ā^h, either regularly from pAr. -āns with reduced *n*, in some sandhi-positions; or the nom. pl. as acc., by analogy (§168).

Inst. Pl.: OP -aibiš, regular for pAr. -aibiš.

Gen. Pl.: OP -ānām, regular for pAr. -ānām, with

-nām from -n- stems (§187); for writing -ānām, see §52.III.

Loc. Pl.: OP -aišwā, regular from pAr. -aišwā, pIE -oisu, + postposition -ā; -šw-ā should become -šwā, but the OP writing does not distinguish between this value and -šwā, in which the -u- is retained as a vowel by the influence of the original form and a glide consonant written between it and the following vowel.

Nt. Nom.-Acc. Sg.: OP -am, regular from pAr. -am, pIE -om.

Nt. Nom.-Acc. Pl.: OP -ā, regular from pAr. -ā, pIE -ā.

dātā DB 1.23, XPh 49, 52, when used with *pari-ay-* 'respect', is probably inst. rather than abl., because of the lack of prep. *hacā*; note that the text of DSe 37-9, as now restored, gives no support for the abl. in the other passages, despite my remarks JAOS 54.46, Lg. 13.303, JAOS 58.117. On inst. sg. *karšā*, loc. sg. *karšayā*, nt. acc. *cašam*, acc. pl. *ufrāštā-diy*, see Lex. s.vv.

Artaxšaça- has the regular gen. -çahyā,² but nom. -çā and acc. -çām have been assimilated to *Xšayār-šā -šām* (§187), and gen. *Artaxšaçaḥyā* (A²Hc) may have been assimilated to the late gen. *Xšayār-šāhyā* (§187; unless there is mere addition of a character, §53).

§173. THE CASE-ENDINGS OF -ā-STEMS IN pIE: only those relevant to extant OP forms will be discussed.

I. In the singular, nom. -ā is the strong grade of the stem-vowel, without special case-suffix. Acc. -ām is stem-vowel -ā + case-suffix -m. From the evidence of non-Aryan languages, we should expect pIE to have inst. -ā (from -ā- + -a), abl.-gen. -ās (from -ā- + es), loc. -āi (from -ā- + -i);³ but in Aryan we find dissyllabic terminations, inst. -āyā, abl.-gen. -āyās, loc. -āyā. Either a pre-IE variant stem in -āyā- here comes to light, though it does not appear outside these singular cases (and in the dative, lost in OP), or these cases are built upon a stem extracted from the loc. sg. -āyā (so in Iranian, but extended by -m in Skt.): for the loc. sg. should have been stem-vowel -ā + ending -i, to which postposition -ā was added, making -āyā.

² Unless this form also is a neologism (§57).

³ §173. Although ā + i regularly contracted to ai (§131), the loc. of -ā- stems seems to have had -āi by the influence of -ā- in other cases; on Skt. inst. ending -āyā, see Thumb-Hirt, Handbuch d. Skt. §259, §351.

¹ The same phenomenon in Osc.-Umb.: *en 'in' is attached to the loc. ending as an integral part of the case-form, in Osc. *hūrtin* 'in horto' from *ei-en, and in Umb. *arven* 'in arvo' from *āi-en.

To the extracted stem *-āyā-* it is simple to form inst. *-āyā*, gen. abl. *-āyās*.

II. The plural has PIE nom. *-ās* from *-ā-* + *-es*; acc. *-ās* from *-ā-* + *-ns*, with PIE loss of *n* between long vowel and final *s*; gen. *-ōm* from *-ā-* + *-ōm*, replaced in pAr. by *-ānām* after *-n-* stems; loc. *-āsu* from *-ā-* + *-su*.

§174. THE CASE-ENDINGS OF *-ā-* STEMS IN ARYAN. The comparative table includes only cases represented in extant OP forms.

Sg.	PIE	pAr.	Skt.	Av.	OP
Nom.	<i>-ā</i>	<i>-ā</i>	<i>-ā</i>	<i>-ā -a¹</i>	<i>-ā</i>
Acc.	<i>-ām</i>	<i>-ām</i>	<i>-ām</i>	<i>-am</i>	<i>-ām</i>
Inst.		<i>-āyā²</i>	<i>-ayā</i>	<i>-ayā¹</i>	<i>-āyā</i>
Abl.		<i>-āyās</i>	<i>-āyās</i>	<i>-ayās³</i>	<i>-āya^b</i>
Gen.		<i>-āyās</i>	<i>-āyās</i>	<i>-ayā</i>	<i>-āyā^b</i>
Loc.		<i>-āi</i>	<i>-āyā</i>	<i>-āyam</i>	<i>-aya</i>
Pl.					
Nom.	<i>-ās</i>	<i>-ās</i>	<i>-ās</i>	<i>-ā</i>	<i>-ā^b</i>
Acc.	<i>-ās</i>	<i>ās</i>	<i>ās</i>	<i>-ā</i>	<i>-ā^b</i>
Gen.	<i>-ōm</i>	<i>-ānām</i>	<i>-ānām</i>	<i>-anām</i>	<i>-ānām</i>
Loc.	<i>-āsu</i>	<i>-āsu</i>	<i>-āsu</i>	<i>-āhu</i>	
			<i>-āhva¹</i>	<i>-ā^bwā</i>	

¹ Avestan forms with short final *-a* belong to the LAv.; note that the indication of length in interior syllables of Avestan words is not reliable. ² Cf. §173n. ³ Remodeling of the gen. ending in Late Avestan after the abl. *-āt* of *-o-* stems.

✓ §175. CASE-FORMS OF *-ā-* STEMS IN OP:

Nom. Sg. *taumā* 'family', *hainā*, *framānā*, *yawiviyā*, *didā*, *θikā*; *Aθurā*; adjectives *kartā*, *gastā*, *hamičiyā*.

Acc. Sg. *taumām*, *yawiviyām*, *didām*, *θikām*; *Paišiyāwādām*, *Sakām*; adjective *abagainām*.

Inst. Sg. *framānāyā*, *aruvāyā*, perhaps *ha[natāyā]*.

Abl. Sg. *Paišiyāwādāyā*, *haināyā*, *taumāyā*, *Yadāyā*.

Gen. Sg. *taumāyā*.

Loc. Sg. *Arbairāyā*, *Aθurāyā*, *Čušāyā*; perhaps *avastāyā*, *stūnāyā* (see §176); adj. *vazrakāyā* (unless gen. in some passages).

Nom. Pl. *stūnā*, *hamičiyā*, *kartā*.

Acc. Pl. [*stūnā*] (restored only).

Gen. Pl. *paruzanānām*, *vispazanānām*.

Loc. Pl. *maškā^bwā*, *anivā^bwā*.

§176. THE DEVELOPMENT OF THE *-ā-* DECLENSION IN OP. Reference to the table of endings in §174 will show that OP faithfully represents the endings as they were in pAr., with a few slight modifications. The failure to write the minimal

final consonants brings to a uniform writing *-āyā* the inst., abl., gen., loc. cases of the singular. It is impossible to determine whether OP shared the LAv. split of the Aryan abl.-gen. *-āyās* into gen. **-āyās*, abl. **-āyāt* in imitation of the *-o-* stem abl. in *-āt*; in the absence of evidence we assume that OP abl. and gen. were identical, with *-āyā* from older *-āyās*. The OP loc. shared the general Aryan addition of *-ā*, but not the further Skt. addition of *-m*. The plural forms of OP also are quite regular, the gen. showing the Aryan remodeling after *-n-* stems, and the loc. the addition of *-ā* which occurs also in a few Avestan forms. There is the same ambiguity as to the phonetic value of *-ā^bwā* in this declension that there is in the *-o-* stems (§172).

The fact that the pAr. loc. sg. of *-ā-* stems has the added *-ā* which passes to the loc. sg. of common nouns and adjectives of other stem-classes, and to the loc. pl., in OP, and to a smaller extent in Avestan, makes it likely that the *-ā-* stems are the starting point for this remodeling of the ending.

The puzzling form *stūnāyā* occurs only in the phrase *apadānam stūnāyā abagainām* 'palace stony . . . column'; as it occurs only in texts of Darius II and later, it may be a miswriting with omission of the final *a*, and stand for *stūnāyā*, inst. or loc. of specification (cf. the use of inst. *karšā* and loc. *karšayā* with a numeral, Lg. 19.227-9): 'palace stony as to column(s)', *stūnāyā* being singular in form but generic in meaning, and therefore to be taken as a collective.¹

§177. THE CASE-ENDINGS OF *-i-* AND *-ī-* STEMS IN PIE AND IN ARYAN: only those relevant to extant OP forms will be discussed.

I. The *-i-* stems had PIE nom. sg. *-i-s*, acc. *-i-m*, gen. *-ei-s* or *-oi-s* (with strong grade of the stem-vowel); these are represented by Skt. *agnīṣ agnīm agnēṣ* 'fire'. The loc. had the long diphthong, without case-suffix, *-ēi*; this became *-ē* in PIE, since long diphthongs in PIE regularly lost the semivowel when they were final: Skt. (Ved.) has *agnā*.¹

II. The *-ī-* stems had PIE nom. sg. *-ī*, acc. *-ī-m*,

¹ Hinz, ZDMG 95.250, takes as miswritten for *stūnāyam*, adj. modifying *apadānam*: 'Säulenhalle'.

§177.¹ Skt. *agnīvī* is a new formation by influence of the *-u-* stem loc. *śatrū śatrū* 'enemy', where both forms were still used.

abl.-gen. $-(i)ḷiēs$ or $-(i)ḷiās$,² inst. $-(i)ḷiā$,³ loc. $-(i)ḷiē$ or $-(i)ḷiā$ ² (from the final long diphthong, as in $-ḷ$ -stems). The nom. pl. was pIE $-i-es$, giving $-iēs$. These are represented by Skt. *devī devīm devyās devyā devyā-m* 'goddess' (with $-m$ attached to the loc., as in $-ā$ -stems), pl. *devyās = deviyās*.

III. The $-i$ -stems were exclusively feminine, but the $-ḷ$ -stems included both masculines and feminines; both in Skt. and in Av. the fem. $-i$ -stems optionally or regularly assumed the endings of $-i$ -stems in the inst., dat., abl.-gen., loc. singular. Occasionally, also, the fem. $-i$ -stems acquired a nom. sg. $-s$ from the $-ḷ$ -stems in Skt. and Av., giving nom. $-iś$.

§178. CASE-FORMS OF $-i$ - AND $-i$ -STEMS IN OP:

I. Masc. $-i$ -stems:

Nom. Sg.: *skauḍiś, pastiš, ṭarmiś, yāumainiś ayāu-(ma)iniś*; the personal names *Fravartiś, Dādaršiś, Cišpiś*; the ethnic *Pātiśwariś*; perhaps the place-names *Arakadriś, Kāpiśakāniś, Viś-[pa]uz[ā]tiś*.

Acc. Sg. *skauḍim, ušabārim, duwarḍim, Fravartim, Dādaršim*.

Gen. Sg. *skauḍaiś, Fravartaiś, Cišpaiś, Ōāigarcaiś, Bāgayādaīś*; also *Cišpaiś, Ciciṛaiś*.

II. Fem. $-i$ -stems (some possibly $-i$ -stems):

Nom. Sg.: *arš[i]ś, śiyātiś, ištiś*, probably *dipi[ś]*.

Acc. Sg.: *śiyātim, bājim, dipim; paḍim* (to a heteroclitic stem).

Inst. Sg.: *[nip]iś[tiyā]*.

Loc. Sg.: *d[i]p[iy]ā*.

III. Fem. $-i$ -stems:

Nom. Sg.: *Uvārazmīy Uvārazmiś, Baxtriś; Harawatiś* (Skt. *sārasvatī*), *Śikalya]watiś; āpiś* (in *āpišim = āpiś-šim*), *BU* 'earth' (ideogram only).

Acc. Sg.: *Harawatim, būmim*, probably *yau]datim*.

Abl. Sg.: *Harawatiyā, Bāxtriya, Uvārazmīyā*.

Loc. Sg.: *Harawatiyā, Bāxtriya, āpi]yā, būmīyā*.

Nom. Pl.: *abagainīya*.

IV: Not included here:

Inst. Pl.: *abiś, arašaniś*: see Lex. s.vv.

§179. THE DEVELOPMENT OF THE $-i$ - AND $-i$ -DECLENSIONS IN OP.¹

I. The $-i$ -stems and the $-i$ -stems fell together in OP into one declensional paradigm, having nom. sg. $-iś$, acc. $-im$, gen. $-aiś$, abl. $-iyā$ ^b (= Skt. $-yās$), loc. $-iyā$ (= Skt. $-yā-m$), nom. pl. $-iyā$ ^b. The only survival of separate declensional forms is nom. *Uvārazmīy*, with original $-i$, replaced in later inscriptions by *Uvārazmiś*. There is the possibility that when nom. $-i$ of $-i$ -stems took the ending $-s$, the length of the vowel remained to distinguish the $-i$ -stems from the $-i$ -stems; and similarly the long vowel in acc. $-im$ may have remained. The OP system of writing leaves this ambiguous. But it is more likely that the new ending $-iś$ and the old ending $-im$ became $-iś$ and $-im$ in imitation of the corresponding forms of $-i$ -stems.

II. It is true that in Aryan the abl. sg. and the gen. sg. of these stems have the same ending (so in all stems except $-ō$ -stems!), and here we find gen. $-aiś$, abl. $-iyā$. But all the OP genitives are of masculine words, and all the locatives are of feminines; and as we noted in §177.III, feminine $-i$ -stems were likely to assume $-i$ -stem endings in certain oblique cases of the singular. It is possible then that the feminines may in OP have diverged in some case-forms from the pattern of the masculine $-i$ -stems, without in reality preserving a separate declensional type. Note that *būmīyā* seems to be loc. only; if the form occurred in a passage where the gen. were certainly required, this differentiation would seem to be established. Yet in $-i$ -stems we find both endings in masc. ablatives.

III. It is not always possible to determine whether the feminine common nouns are $-i$ -stems or $-i$ -stems; etymological comparison is necessary. The short vowel seems assured in *aršti-*, Skt. *ṛṣṭi-* 'spear'; *paḍim*, Skt. stem *paḥi-* in some case-forms; but it is only a probability in *śiyāti-*, *išti-*, *bāji-*, *dipi-*. The long vowel seems assured in *būmi-* by Skt. Ved. nom. *bhūmī* (once only; against 12 occurrences of the new formation *bhūmiś*), and is certain in nom. pl. *abagainīya*, like Skt. *pāpyās* to sg. fem. *pāpī* which is one fem. formation to *pāpās* 'evil'.

IV. The gen. $-aiś$ in *Cišpaiś* and *Ciciṛaiś* is only graphic for $-aiś$ in words where the nom. and the gen. would be written alike: $*iśpiśiś =$ nom.

² Variation between $-i$ - and $-i$ - by Sievers' Law (cf. Edgerton, Lg. 10.235-65); differentiation between pIE i and pIE $ī$ cannot be made because of lack of adequate non-Aryan cognates. ³pAr. $ī$, cf. preceding note; probably pAr. $ī$ extended from $-ō$ -stem instrumentals.

¹ Debrunner, IF 52.131-6; Kent, Lg. 19.221-4.

Cišpiš or gen. *Cišpaiš*; similarly *-riš** = *-riš* or *-raiš*.

V. In forms ending in *-iyā*, the *-i-* is probably syllabic and not merely graphic; for **Harahvatyā* would become **Harawašiyā* and not *Harawa-tiyā*, and **dīpyā* would become **dīfiyā* and not *dīpiyā*.² In the others the long preceding syllable would cause Sievers' Law to operate, changing *-yā* to *-iyā*.

§180. THE CASE-ENDINGS OF *-ū-* STEMS IN PIE AND IN ARYAN: again, only those relevant to extant OP forms will be discussed.

The *-ū-* stems had pIE nom. sg. *-u-s*, acc. *-u-m*, gen. *-eu-s* or *-ou-s* (with strong grade of the stem-vowel), seen in Skt. *śātrus śātrum śātroḥ* 'enemy', Av. *vaxhuš vohūm vaxhōuš* 'good'. The inst. sg. was the stem in *-ū-* + pAr. ending *-ā*; the *-ū-* remained vocalic if after a single consonant preceded by two consonants or by a single consonant after a long vowel or a diphthong, but became consonantal after a single consonant preceded by a short vowel. The loc. sg. ended in the strong grade or the lengthened grade of the stem vowel, *-eu* or *-ēu*, to which the postposition *-ā* was often added in Iranian: Skt. *śātrāu*, Av. *vaxhāu*, also *anhava* to *anhuš* 'existence'. The nom.-acc. sg. nt. was the bare stem, and ended in *-u*: Skt. *mādhu* 'honey', GAv. *vohū* 'good' (all final vowels are long in GAv.). The gen. pl. was pIE *-(u)ṷōm*, but became *-ū-nām* in pAr. in imitation of the *-n-* stems; Av. has both endings in *vahvāqm* and *vohvāqm*.

✓ §181. CASE-FORMS OF *-ū-* STEMS IN OP:

Nom. Sg. Masc.: *maguš*, *piruš*, *sikabruš*, adj. *wāmaršiyuš*; names of kings, *Dārayavašruš*, *Kūruš*; place-names, *Abirāduš*, *Kudāruš*, *Θataguš*, *Bābiruš*, *Māruš*, *Marguš*, *Hirduš*.

Acc. Sg. Masc.: *magum*, *xraθum*, *gāθum*; *Dārayavaθum*; *Bābirum*, *Margum*; *visadahyūm*; perhaps *[agurum]*.

Inst. Sg.: *Ufrātuvā*.

Gen. Sg. Masc.: *Kūrauš*; *Dārayavahauš*, with neologisms *Dārayavašahyā* *Dārayavašahyā*.

Abl. Sg. Masc.: *Bābirauš* *Bābiraw*, *Hidaw*, *gāθavā*.

Loc. Sg. Masc.: *Bābiraw*, *Margaw*, *gāθavā*.

Gen. Pl. Masc.: *parūnām* *parūnām*. Fem.: *parūnām*.

Nt. Nom. Sg.: *paruw*, *dāruw*.

Nt. Acc. Sg.: *[dār]w*.

For forms of *tanūš*, *dahyāuš*, *uzšnauš*, *nāuš*, see §183.

✓ §182. THE DEVELOPMENT OF THE *-ū-* DECLENSION IN OP. The development of the endings from pIE and pAr. are quite perspicuous for the most part, and call for but few remarks.

I. The neologisms *Dārayavašahyā* and *Dārayavašahyā* are mere attempts to build up genitives on the nom. as a stem, at a time when the endings had worn down and were not distinguished in speech; §57.

II. The loc. in *-aw* represents the short diphthong (unlike the long diphthong in Skt.), without case-suffix; and that in *-awā* is the regular phonetic development of *-au* + *-ā*.

III. The abl. *Bābirauš* is the gen., for in Aryan the same form functioned as gen. and as abl., except in the *-ō-* stems; the other ablatives are locative forms (cf. the fusion of loc. and abl. forms and functions in Latin).

IV. The gen. pl. has the regular Aryan *-nām* from *-n-* stems; it is to be observed that the masc. form of the adjective functions also as fem.

V. The nom.-acc. nt. sg. inherits the old ending; OP nom. *paruw* is the exact equivalent of Av. *pouru*, Skt. *purā*, Gk. *πολι*.

✓ §183. THE *-ū-* STEMS AND *u-*DIPHTHONG STEMS IN OP.

I. The only *-ū-* stem in OP is *tanū-* 'body, self', which is shown by Skt. and Av. *tanū-* to have the long vowel; its forms in OP are nom. *tanūš*, acc. *tanūm*, unless indeed it has *-ūš-ūm* by assimilation to the *-ū-* stems.

II. OP fem. *dahyau-* 'land, province' has in most case-forms the diphthong and not the zero-grade *-u-*, a peculiarity which in general it shares with the Avestan cognate. The diphthong is lengthened as a mark of the nom. sg.: OP *dahyāuš* (but Av. *daīōhuš*). This length is extended to the acc. sg. OP *dahyāum* and *dahyāum* (of which the prior is phonetically correct¹ and the second is an-

² The tendency in OP is to level toward changed forms of the stem-consonant, not back to the original sound; cf. Lex.s.vv. *gāθu-* *xraθu-*, *arašan-*.

¹ In pIE, diphthong before nasal in the same syllable automatically became vowel + consonantal semivowel, after which the nasal became vocalic: thus *-ēum* > *-ēym*, whence OP *-āvam*. But nom. *-ēus* remained and induced

alogical to the nom.;² Av. *daiśhaom* graphic for *-švam*); but as second element of a compound we find *-dahyum* in *visadahyum* (or *-dahyaum*, as *-yrum*³ is ambiguous), and in A³Pa 26 we have *DH^yrum*⁴, which may be either *DHyaum* or *DHyum* (Av. *dahyūm* is probably for *-yūm*). OP loc. *dahyauwā* is *dahyaw* like *Bābiraw*, with added *-ā*; but the diphthong is here kept before the added vowel (unlike *gāthawā*). Nom. pl. *dahyāva* has the long diphthong extended from the nom. sg., and represents pAr. *-āvas* (so also Av. *daiśhāwō*); this form was extended to serve as acc. pl. in OP (so also in Av.). OP gen. pl. *dahyūnām* and *dahyūnām* is a regular gen. pl. of *-u-* stems in Aryan (Av. *dahyunaṃ*). OP loc. pl. *dahyūśwā* is the *-u-* stem loc. pl. with ending *-su*, + the postposition *-ā*; whether phonetically *-uśwā* or *-uśwā* depends on whether the *u* of *-su* was consonantized before the added vowel, or retained by analogy.³

III. Nom. sg. *u{xšna}uš* 'well satisfied' is formed with the case-suffix *s*, but no lengthening.

IV. Nom. pl. [*nāna*] corresponds to Skt. *nāv-as*, Gk. *νη-ες*, the regular nom. pl. of the diphthongal stem **nāu-* (pIE **nāy-es*).

§184. THE CASE-ENDINGS OF CONSONANT-STEMS IN PIE AND IN ARYAN. Again only part of the cases have extant forms in OP.

Nom. Sg. Masc. and Fem.: formed by adding *-s*, or by lengthening the last vowel of the stem, rarely by both together. After a lengthened vowel a final liquid or nasal was lost in pIE.¹

Acc. Sg. Masc. and Fem.: formed by adding *-m*, which here automatically became *-n*, since it stood after another consonant.

Nom.-Acc. Sg. Nt.: the bare stem, without suffix.

Gen. Sg.: pIE *-es* and *-os*,² Aryan *-as*.

Loc. Sg.: the bare stem, in the strong grade if hav-

ing ablaut variation; or the same + case-ending *-i*.
Inst. Sg.: formed by adding (Aryan) *-ā*, from pIE *-ē* or *-ō*.
Inst. Pl.: formed by adding *-bhis*, Aryan *-bhiš*.
It is to be noted that in Aryan, when a word ended in two or more consonants, the final consonant or consonants fell off until only one was left; thus pIE nom. **nepōt-s* 'grandson', Lt. *nepōs*, became pAr. **napāt*, Skt. *nāpāt*.
✓ §185. THE *-s-* STEMMS IN OP: of these there are several varieties.
I. The neuter formation with suffix *-os* in nom.-acc. sg., *-es-* in other forms: type Lt. *gen-us gener-is*, Gk. *γεν-ος γεν-ε-ος*, Skt. *jān-as jān-as-as*. OP has nom. *rautaš* 'river', Skt. *srōtas*; nom.-acc. *raucaš* 'day', Av. *raocō* 'light', Skt. *rōcas* 'light'; acc. *drayaš* 'sea' (and *draiṃyāš*, §48), Av. *zrayō*, Skt. *jrāyas*; acc. *manāš-cā* (§105), Av. *manō*, Skt. *mānas*; acc. *zūraš* 'evil', Av. *zurō*; acc. *mūbāš* 'evil'.
Inst. *manahā*, Skt. *mānasā*. Loc. *drayahy-ā* (with added *-ā*; also written *drayahiyā*, but whether the *-i-* is syllabic cannot be determined), Skt. *jrāyasi*, cf. Av. *manahi-cā*. Inst. pl. *raucabiš*, probably for **raucašbiš*, cf. Av. *manōbiš*, Skt. *mānobhis*: the *-h* from *-s* in certain sandhi positions here transferred to the medial position before the consonant of the case-suffix, and then voiced before the voiced consonant and lost with the same products as when final in the respective languages.
II. When a nt. *-es/-os-* stem forms the second element of a compound, whether adjectival or a man's name, the nom. sg. has *-ēs*, the other cases have *-es-*: Gk. *δυσμενης, Διογενης το μενος, γενος*. This *-ēs* became Ar. *-ās -āh*, OP *-āš*: *Vi'da-farnaš*, cf. Av. *x'arəno* 'royal splendor', pIE **syelnos*; *Aspacanāš*, cf. Skt. *cānas* 'delight'.
III. Apparently there was also a nt. suffix *-os-*, not varying within the paradigm nor in the corresponding masc. formation: type Skt. *kravīš* 'raw flesh', Gk. *κρεας*. OP nom.-acc. *hadiš* from **sed-os*, cf. Gk. *έδος* from **sed-os*; acc. *abīcariš* 'pastureland', see Lex. s.v. In names, *Haxā-maniš*, *Ardu-maniš*, perhaps *I-maniš*; late gen. *Haxāmaniš-ahyā* adds the gen. ending of *-o-* stems to the nom. as stem.¹

OP acc. *-āum* (which indeed might have come down from pIE in the position before an initial vowel). An alternative development of a long diphthong before final *m* in pIE was the loss of the semivowel of the diphthong; there are no examples in OP.² Cf. pIE nom. **nāus*, acc. **nāym* 'ship': Skt. *nāus*, *nāyam*; Gk. Hom. *νης νηα*, Att. *ναῦς ναῦν*.³ For further speculations on the declension of *dahyūš*, see Bv. Gr. §287.

§184.¹ The liquid or nasal was restored in the nom. in some IE branches, by the influence of the stem in the oblique cases: thus Skt. *pitā* 'father', but Gk. *πατήρ*, Lt. *pater*; Skt. *lākṣā* 'carpenter', but Gk. *τέκτων*.² *-es* as in Lt. *ped-is*, *-os* as in Gk. *ποδ-ός*.

¹ If we could accept *Haxāmanišahyā* at face-value, we could be quite sure that these three names are *-s-* stems and not *-i-* stems with nom. *-š*, as some have supposed;

IV. The remaining *-s-* stems of OP are *nāh-* 'nose', *tawīyah-* 'stronger', *Auramazdāh-* 'Ahuramazda', and possibly *māh-* 'month'.

OP acc. *nāh-am*, Skt. *nāsam*, has the ending *-ṃ* generalized in its antevocalic value, assisted by the *-am* of *-o-* stems. OP nom. sg. masc. *tawīyā^h* has the comparative suffix in the long-vowel form, pIE *-iōs*, pAr. *-iās*; Av. *spanyā* 'holier' has the same suffix and case-formation, while Skt. *śhāvī-yān* 'stronger' stands for *-yāns*, with an intrusive *-n²* and loss of the final consonant of the cluster, but a stem-formation closer to that of OP *tawīyā* (on *-aw-*, §48). OP *māhyā* probably does not belong here as loc. **māhi-* + *-ā*, cf. Skt. loc. *māśi*, but is rather gen. sg. **māhahyā* to *māha-*, Skt. *māsa-*, with reduction of *-āhah-* (§131).

OP nom. *Auramazdā^h* ends in pIE **-dhēs*, an *-s-* formation to a long-vowel root which in this formation shows no ablaut variation (cf. Lt. *flōs flōr-is* and other monosyllables); a nom. *-s* added to *-dhēs-*, pAr. *-dhās-*, produces no change, since the *-ss* is shortened automatically to *-s*. Acc. *Auramazdām* instead of **-dāham* shows that the form was transferred to the *-ā-* stems.³ Gen. *Auramazdāha^h* is regular for the stem in *-dāh-*, as is also the unique *Aurahya Mazdāha^h* declined in both parts;⁴ gen. *Auramazdāhā^h* has *-āhā^h* by influence of gen. *-āyā^h* of *-ā-* stems, since the nom. *-dā*, acc. *-dām* already agreed with the nom. *-ā*, acc. *-ām* of *-ā-* stems.⁵ Gen. *Auramazdāhā* is an error of writing which is to be classed with gen. pl. *xšāyati-yānām* 'of kings', for *-ānām* (§52.III).

but *Hazāmanišahyā* stands in the much miswritten Ariaramnes inscription, and may replace a gen. in **-manaiš as Dārayavauš-ahyā* (in inscriptions of Artaxerxes I and II) replaces the old gen. *Dārayavahauš*. However, the derivative *Hazāmaniš-īya* 'Achaemenian' seems to justify us in regarding the *-s-* as belonging to the stem.² This *-n-* may come from the perf. ptc. nom. Skt. *vidān*, pIE *-yōs* as in Gk. *εἰ(ς)ός* 'knowing'; and in the perf. ptc. of Skt. it seems to have come from the *-nt-* of the pres. ptc.³ Cf. similar phenomena in the declension of *Xšāyāršan-*, §187. Pisani, Riv. Stud. Or. 19.81-2, argues that *Auramazdā* is by origin a root-noun in *-ā-*, with analogical gen. to avoid identity of nom. and gen., but this is very improbable.⁴ The divine name is always declined in both parts in the Avesta; in the *Gāthās* other words commonly intervene between its two parts, and in the Later Avesta *mazdā ahurō* is more frequent than *ahurō mazdā*.⁵ This rather indicates that *-h* was lost in OP after *ā*, and remained only after *ā*; §40.

✓ §186. THE *-r-* STEMS IN OP: these fall into two groups.

I. Agency nouns with suffixes pIE *-tor-* and *-ter-*, showing ablaut variation in the declension; the nom. sg. has the long vowel, which is commonly extended to some or all of the other case-forms: Lt. *dator*, gen. *datōr-is* (*ō* throughout); Gk. *δῶτωρ δῶτορ-ος* (*ō* only in nom. sg.), *δοτήρ δοτήρ-ος*, *δοτήρ δωτήρ-ος* (*ē* throughout except in voc. sg. *δῶτερ*); Skt. *dātā*, acc. *dātāram*, dat. *dātṛé*, loc. *dātāri*, etc. OP has nom. sg. *ja²tā* 'slayer', Av. *janta*, Skt. *hanṭā*; *dauštā* 'friend'. OP acc. *framātāram* 'lord', with extension of the long vowel of the nom., and the antevocalic value of the acc. ending (§67.II).

II. Words of relationship had suffix *-ter-*, nom. *-tē* or restored *-tēr*, other cases *-ter-* or *-tr-*. OP has nom. *pitā* 'father', Skt. *pitā*, Gk. *πατήρ*, Lt. *pater*; also in cpd. *hama-pitā* 'having the same father'. OP nom. *mātā* 'mother' in *hamātā* 'having the same mother', Skt. *mātā*, Gk. (Dor.) *μᾶτηρ*, Lt. *māter*. OP nom. *brātā* 'brother', Skt. *bhrātā*, Gk. *φράτηρ* 'clan-brother', Lt. *frāter*.¹ OP gen. *piça^h*, Gk. *πατρός*, Lt. *patris*, from **patr-os* or *-es*, unlike Skt. *pitūṣ* from **pōtṛs*.

✓ §187. THE *-n-* STEMS IN OP: these also fall into several groups.

Those with suffixes (Aryan) *-man-* *-van-* *-an-* (pIE vowel *-e-* or *-o-*) had nom. in *-mā-vā-ā-*: OP *taumā* 'power', stem *tauman-*; *artāvā* 'blessed', GA. *ašavā*, LA. *ašava*, Skt. *ṛtāvā*, cf. GA. acc. *ašawanam*; *asā* 'stone', cf. LA. *asōngā-* in cpds., OP *aša²ga-* 'stone'; *xšācapāvā* 'kingdom-protecting, satrap', with stem *-pāvan-* as in Skt. (Ved.) *tanū-pāvan-* 'person-protecting'. Acc. with extension of the long vowel, in OP *asmānam* 'sky', cf. acc. Lith. *akmenī* 'stone' and Gk. *ἀκμωνα* 'anvil' with *-mēn-* and *-mōn-* respectively. It is uncertain whether acc. *hazānam* (for *hizānam*) is an *-an-* stem with the long vowel, or an *-āna-* stem; at any rate it is an extension of the stem seen in Av. *hizvā-* (see Lex. s.v. *hazāna-*). Neuters with suffix *-men-* have nom.-acc. in the zero-grade *-mē¹*; acc. OP *nāmā*, Skt. *nāma*, Lt. *nōmen*, from **nōmṛ*.

¹ OP *hamapitā* and *hamātā* do not distinguish, and cannot distinguish, between the two vocalisms seen in Gk. *δοπάτηρ* and *δοπάτωρ*; but the *-ōr* forms are those proper in original compounds.

✓ §187.¹ OP *c²s²m²* is not to be read *cašma* as a neut. *-n-*

The stem *Xšayāršan-*² has the regular nom. *Xšayāršā-*, but the other cases are remodeled to the type of *Auramazdā-*, acc. *-dām*, gen. *-dāha* (§185.IV): acc. *Xšayāršām*, gen. [*Xšayār*]šāha, with late genitives *Xšayāršahyā* (§57) and *Xšayāršahyā* (A²Hc), with the medial *-ā-* of the other cases. On forms of *Artaxšaça-*, see §172.

Of the other forms, OP *baršnā* is inst. sg. to stem *baršan-*, cf. Av. inst. *barəšna* to *barəzan-*, Skt. *rājñā* to *rājan-* 'king'. OP *nāma* is probably a suffixless loc. *nāma-*. Inst. pl. *taumaniš* and *arašaniš* are analogical for *-abiš*, since the paradigm would have been nom. *-anaš*, gen. *-anām*, inst. *-abiš* (from *-ṇ-bhiš*).³

OP nom. *manawiš* is probably for **manas-vi-*, nom. to *-vin-* (cf. Skt. nom. *batī* to stem *baltn-* 'strong'), with added nom. *-s*.⁴

✓ §188. THE STEMS IN STOPS, IN OP: these include stems ending in *t* (*napāt-* 'grandson'), *nt* (**tunwant-* 'strong'), *d* (*θard-* 'year', *pad-* 'foot', *rūd-* 'cause'), *p* (*zšap-* 'night', *ap-* 'water' cf. *āp-*) *k* (*vīθ-* 'house', *vas-* 'will').

I. Nom. *napā* = *napā'*, Skt. *nāpāt*, from PIE **nepōt-s* with Aryan loss of last consonant of the final cluster; or = *napāš* from a remade Iranian **napās* seen in Av. *napāš*.

II. Nom. *tunwā* = **tunwān* with PIE *-ōnt* (long vowel nom.) as in Gk. *φέρων* 'bearing', or the same + nom. *-s* as in Av. *has* 'being' from Iran. **hānt-s*, cf. Skt. nom. *sān* from **sant-s*, PIE **s-ent-s*. Acc. *tunwataṃ* = **tunwantam*, with the regular acc. *-am* from *-ṃ* (§67.II). Gen. *tunwatahyā* = **tunwantahyā*, with transfer to *-o-* stem ending, and retention of the *-ant-* of the suffix as in Av. gsm. *fšuyantō* 'cattle-raising', despite Av. *hatō* = Skt. *sat-ās*, PIE gsm. **sntēs* (or **sntós*) 'being' with strong grade in nsm. **sent-s*.

III. Acc. *θardam*, gen. *θarda*, gen. *zšapa*, loc. *rādiy*, *-padiy* in *nī-padiy*, *vasiy* (but cf. Lex. s.v.) have the regular PIE endings of their cases: acc. *-ṃ*; gen. *-es* or *-os*; loc. *-i*, without added *-ā* because the forms function as preposition, phrasal adverb, adverb respectively.

stem, because of the final short vowel (§36.III), but is *cašam*, acc. nt. of an *-a-* stem. ² Bv. Gr. §290 takes as stem *Xšayāršāh-* because of the gen. *-āha*, the second element being *aršā-* 'just' made into an (Ar.) *-ās-* stem; the objection to this is that *-ās-* stems are hardly made upon *-š-* stems. Cf. also §162 note. ³ Lg. 15.175-6; for other interpretations of these two forms, see Lex. s.vv. ⁴ Lg. 15.170.

IV. Acc. *viθam*, inst. *viθā*, loc. *viθiyā*, to stem *viθ-* from PIE **uik-*, also have the regular endings: acc. *-ṃ*, inst. *-ē* or *-ō*, loc. *-i*, here with added *-ā* because *viθiyā* is a true locative in use.

V. Inst. pl. *viθiš* and *abiš* show the regular *-bhiš* seen in Skt. *-bhiš*, Av. *-biš*; *-θb-* as a cluster remains by the influence of the separate stem and ending (we expect *-db-* from *-k-bh-*), and the *-b-* of *abiš* is for *-bbh-* from *-p-bh-*.

✓ §189. THE DUAL CASE-FORMS OF OP: nom. *ubā* 'both', *ušiy* 'two ears, understanding'; acc. *gaušū* 'two ears', [*uš*]i-cā; inst. *dastaibiyā* 'with two hands', *pādaibiyā* 'with two feet', *ušibiya*, *ušiyā*, *gaušāyā*.¹ These are masculines, except *ušiy*, which is neuter.²

The nom.-acc. of *-o-* stems ended in PIE *-ō* or *-ōu*, seen in Skt. *ubhā ubhāu*, Lt. *am-bō*, OP *ubā*, *gaušā*. That of neuter *-i-* stems ended in *-ī*, seen in Skt. Ved. dual *trī* 'three', Lt. *trī-gintā* 'three tens', and this *-ī* was transferred in Aryan to consonant-stems, as in Skt. *mānas-ī*, dual to *mānas-* 'mind'; thus *ušiy* is the proper form whether the stem is *uš-* or *uši-*, a point which cannot be determined.

The inst. *dastaibiyā* and *pādaibiyā* have the stems *dasta-* and *pāda-*, with the pronominal plural element *-i-*, plus the inst. ending *-bhi + -ā*, as in Av. dat. du. *aspaēbiya* 'two horses' = **aspaibiyā*: the dat., inst., loc. are identical in the dual, in Aryan languages. Skt. has in this form *āsuabhyām*, with *-bhyā* (as in Iranian) added to the dual in *-ā* as a stem, and a final *-m* attached; OP *ušibiya* is the same formation to *ušiy*, cf. Skt. *akṣibhyām* to *akṣī* 'two eyes'. OP *ušiyā* seems to be an inst. dual (it has the same use and meaning as *ušibiya*) formed on the dual stem with the inst. sg. ending *-i-*; *gaušāyā* is a like formation to *gaušā*. The *ī* before the *-ā* in *ušiyā* is responsible for the glide *-y-*, which has spread to *gaušāyā* as a vowel-separator; the prior *ā* in *gaušāyā* indicates that the *-ī-* in *ušiyā* also is long.³

§190. ADJECTIVES IN OP have all their customary uses and forms. For those which are cardinal and ordinal numerals, see §204; for the semi-

¹ Nom. *hamciyā* DB 2.93 is predicate to two singular masculine nouns, but is more probably plural than dual; cf. §259. ² The form *karšā* does not belong here, nor probably *artā-cā brazmaniy* (if so normalized) nor *taumanišaiy*; on these words see the Lexicon s.vv. ³ On these forms, cf. Kent. Lg. 19.225.

pronominal *aniya-*, *harwa-*, *hama-*, §203; for the demonstrative and determinative adjectives, which function also as pronouns, §199, §200, §202; for the relative, §198; for those which are participles, §239-244.

I. Adjectives are found in all classes of stems, and the history of their case-forms has been included with that of the substantives. The commonest type of adjectival stems ends in *-o-* for masc. and nt., with *-ā-* for the fem.: nom. pIE *-os -om -ā* = OP *-ab -am -ā* (§169-§176). The *-i-* stems are *skauθ-iš -im -aiš*, *yāumainiš ayāu(ma)iniš*, *ušabārim*; the *-ī-* stems are acc. sg. *yau[datim]*, probably *yau[da'tim]*, to masc. *yaudant-*, and nom. pl. *abagāniya* to masc. *abagāina-* (§§177-9). The *-ū-* stems are *paru-* (nt. *parw*, gen. pl. *parānām*), nom. sg. masc. *wāmaršiyu-š* and *u[xšna]u-š*, acc. sg. masc. *visadahyu-m* (§§180-3). The consonantal stems are *artāwan-*, *mana^hwīn-*, *tawīyah-*, *hamapitar-*, *hamātar-*, *tunwa^ht-*, all in nom. sg. masc.: *artāvā*, *manawīš*, *tawīyā*, *hamapitā*, *tunwā* with acc. sg. *tunwa^htam* and gen. sg. *tunwa^htahyā* of *-o-* stem formation (§§184-8).

II. The oldest comparison of adjectives was by the suffixes *-ies-/-ios-* for the comparative, *-is-to-* for the superlative; both added to the root rather than to the stem of the adjective in the positive degree. There are these examples in OP:

Comp. nsm. *tawīyā* with *-īōs* (§48 for *-aw-*), to a positive **tau-ma-* 'strong'; cf. Skt. nsm. *sthāvīyān* to positive *sthū-rā-*.

Comp. stem *vah-yas-* in *Vahyaz-dāta-* (for *z*, see §120), to positive *va^h-u-* 'good', Skt. *vāsu-*, cf. Lex. s.v. *va^h-u-*.

Superl. nsm. *mabišta* 'greatest', asm. *mabištam* with *-isto-*; cf. Av. *masista-*, Gk. Dor. *μάκιστος* to *μάκιστος*.

Superl. asn. *duvaiš[ta]m* as adv. 'for a very long time', Skt. *dāviṣṭha-* 'farthest', superl. to OP Av. Skt. *dūra-* 'far'.

III. Secondary comparison, that is, comparison by suffixes attached to the stem of the adjective as seen in the positive degree, was made in Aryan by the use of *-lara-* and *-tama-*, cf. Gk. *-τέπος -τατος*, Lt. *ex-terus* and *ex-timus*. The comparative is seen in OP *fralara-* and adv. *apataram*, the superlative in *fratama-*. Nt. comp. *frabaram* has an alternative suffix with aspirated stop, seen in the Skt. superlative *prathamā-*. A simpler form of the

comparative suffix is that in Aryan *-ra-* (pIE *-ro-*), seen in *apara-*, formed upon the local adverb OP *apa-*.

IV. Adjectives were used in OP not merely as attributive and predicate adjectives, but also as substantives: thus *skauθiš* 'lowly', as a masc. sg., means 'person of lowly station'. In certain case-forms they function as adverbs (§191).

§191. THE ADVERBS OF OP will be listed here, except the conjunctions (coordinating, §291; subordinating, §§293-9) and the prepositions and verbal prefixes, with the inseparable prefixes (§268-§271), which are elsewhere adequately discussed; further information may be sought in the Lexicon. These adverbs are by meaning local, temporal, modal, and serial, as in other languages; we group them here according to their formation:

I. Old Adverbs:

Negative: *naiy*, *mā* (§292).

Ending in *-i-*: *apiy* (also enclitic), *upariy*, *-diy*, *patiy* (also enclitic).

II. Adverbs having special adverbial endings:

In modal (pAr.) **-thā-*: *avaθā* (cf. conj. *yabā*), [*parw*] *iyabā*, *an[i]yabā*.

In abl. (pIE) **-to-*: *amala*, *parwiyata*, *fravata*.

In loc. (pIE) **-ta-*: *ciūā* (cf. conj. *yātā*).

In loc. (pIE) **-dhe-*: *ada-*, *avaḏā*, *iḏā*, [*harwadā*], *dūrādā*.

In abl. (OP) *-ša-*: *avadaša*, *dūradaša*, perhaps *avaḏāša-*.

III. Case-forms as adverbs:

Acc. Nt.: *apataram*, *aparam*, *çitīyam*, *dargam*, *ragam*, *daršam*, *duvaištam*, *nūram*, *paranam*, *parwam*, *duwīyam*, *-ciy*, perhaps *hama* (DB 4.90); compounds *duwītā-paranam* (first part instr.), *fra-haravam* (first part adv.), *ha-karam* (first part insep. numeral), *hyāparam* (abl. *hyā + aparam*); cf. conj. *yad-iy*.

Inst.: *azdā*, *kā*, *ci[nā]*; dubious *avā* (see Lex. s.v.); cf. *duwītā-* above.

Abl.: probably *hyā* (cf. *hyāparam*, above).

Loc.: *ašnaiy*, *dūraiyy*, *vasiyy*, *-kaiyy*; cf. conj. *yaniyy*.

IV. Phrasal Adverbs, of prep. + acc. or loc., and of acc. or gen. + postpos.:

abiy-aparam (written *abiyapara*), *pati-padam*, *para-draya* (also as two words), *pasāva* (from **pasā ava*), *ni-padiy*.

awa-parā, *avahya-rādiy*: cf. conj. *yad-ā*.

§192. THE PRONOUNS OF OP are the following, which will be discussed in the order in which they are here listed:

- (a) Personal pronouns: *adam* 'I', *tuwam* 'thou'.
- (b) Enclitic pronouns of the third person: *šī-*, *dī-*.
- (c) Nom. pronoun of the third person: *haw*.
- (d) Survivals of the pIE relative **jo-*.
- (e) The OP relative and article *hya hyā tya*.
- (f) The demonstrative *iyam ima* and its suppletions.
- (g) The demonstrative *awa-* 'that'.
- (h) The interrogative-indefinite pIE **q^uo-* **q^ui-*.
- (i) Demonstrative *ala-* 'this'.
- (j) Demonstrative *ama-* 'that', only in adv. *amata* 'from there'; see Lex. s.v.
- (k) Reflexive *^hwa-*, pronoun and possessive adjective of the third person, only in compounds; see Lex. s.v. *wa-*.
- (l) Semi-pronominal adjectives: *aniya-* 'other', *harwa-* 'all', *hama-* 'one and the same'.

§193. THE FIRST PERSONAL PRONOUN.

I. Nom. sg. *adam*, Av. *ažəm*, is pIE **eǵhom* or **eǵom*; it cannot be determined whether the Iranian forms agree with Skt. *ahám* in having *ǵh* by influence of the dat. **meǵhi* (Skt. *māhy-am*, Lt. *mihē*), or this extension of the aspirate was limited to Indic, and the Iranian preserved the unaspirated pIE *ǵ* and thus agreed with Lt. *ego*, Gk. *ἐγώ*.

II. Acc. sg. *mām* agrees with Skt. *mām*, in having the acc. ending *-m* of nouns added to the pIE **mē*, which was the accented form: enclitic acc. *-mā* is probably the same without the *-m*, since Skt. has *mā* as an enclitic (although OP *-mā*, Av. *mā* might be for pIE encl. **mē*, Gk. *με*, because OP writes final *ā* as long, and Av. writes all final vowels long in monosyllables).

III. Gen. sg. *manā*, before enclitics sometimes *manā-*, is for pAr. **mana*, Av. *mana*, cf. Skt. *māna* with consonantal assimilation: the case-suffix *-na*, which appears in a number of non-Indo-Iranian languages, is of uncertain origin, but possibly was transferred from the instrumental (OP *tyanā*; Skt. *kāmena*, instr. to *kāma-* 'desire'). Enclitic gen. *-mai*y (written *-ma* in A²Ša, §52.I) is for pIE **moi*, encl. gen.-dat. in GAv. *mōi*, Skt. *me*, Gk. dat. *μοι*.

IV. Encl. abl. *-ma* is for pIE **med*, Av. *maš*, Skt. *mat*, cf. accented pIE **mēd* in oLt. *mēd*, cLt. *mē*.

V. Nom. pl. *vayam* is pIE **yei* + *-om* from

other pronouns such as *adam*, *tuwam*; Skt. *vayám*, Av. *vaēm*, cf. Gothic *wei-s* with pluralizing *-s*.

VI. Gen. pl. *amāxam* corresponds to Av. *ahmākəm*, Skt. *asmākam*, nt. adj. in genitive function, from the stem seen in Skt. instr. *asmābhiḥ*, loc. *asmāsu*. The source of the aspiration which gives *-x-* in OP is unknown.

§194. THE SECOND PERSONAL PRONOUN.

I. Nom. sg. *tuwam* is the same as Skt. *tuwám*, from pIE **tū* + *-om* (spreading from 1st person *adam*, etc.): *tuwa* without *-m*, §52.V.

II. Acc. Sg. *θuwām* is the same as Skt. *tvām*, from pIE **tue* + acc. *-m* of nouns (cf. *mām* 'me').

III. Gen. encl. *-tai*y is the same as Skt. gen.-dat. *te*, pIE **toi*; *-tay*, §52.II.

§195. THE ENCLITIC PRONOUNS OF THE THIRD PERSON.

I. Acc. *-šim* is the acc. of pIE **st-*, in the pAr. sandhi-form with *š* after final *-i* and *-u* (§117); Skt. *sīm* has the long vowel; Av. *hīm* has pAr. *h* which is regular initial antevocalic, but the long vowel is not significant because *i* is in Av. often written long before final *-m*.¹ To *-šim*, the gen.-dat. *-šai*y was formed by analogy to 1st person *-mai*y, 2d person *-tai*y. The abl. *-ša*^t was used only as a suffix to ablative adverbs; in form it is analogical to 1st person *-ma*^t, Av. *maš*, Skt. *māt*, and to 2d person Av. *θwaš*, Skt. *tvāt*; but in DB 1.50 *-šim* functions as ablative. Pl. acc. *-ši*š (Av. *hī*š) and gen. *-šām* were formed by analogy, though *-šim* was used also to refer to a plural antecedent.

II. Acc. *-dīm* (Av. *đim*), not differentiated in function from *-šim*, seems to have originated by wrong division in such combinations as *pasāvad-īm* (cf. DNa 33, where we divide it *pasāva-dīm*), in which *-im* was acc. to **is*, Lt. *is* 'this, he'. Acc. pl. *-di*š (Av. *đi*š) is formed by analogy to *-ši*š, and is sometimes written as a separate word (DB 4.34, 35, 36); for a misread acc. pl. *dai*y (DB 5.11), see Lex. s.v. *dai*y.

III. *-ši*š and *-di*š are the only OP acc. pl. forms with endings distinctive of the case; all other OP acc. pl. forms are identical with the nom. pl., either by phonetic development or by analogy.

¹ The source of pIE **š-* is not clear. Perhaps it is a conflux of pIE nsm. **so*, nsf. **sā* (Skt. *sā-s* *sā*, Gk. *ῥ* *ῥ*) and pIE nsm. **i-s*, nsf. **ī* (Lt. nsm. *is*; Skt. nsf. *iyām* from **i* + *-om*), asm. **i-m*, asf. **i-m*. In this way even the variation in vowel length is accounted for.

The form *-šiš*, upon which *-diš* was made by analogy, must be older than the coalescence of the two sets of forms, and have received its *-š* from pIE *-ns* of the acc. pl., reduced to *-s* in pIE after long vowels, as in Skt. acc. pl. *sénās* 'armies', *devīṣ* 'goddesses', *vadhūṣ* 'women', cf. GAv. encl. acc. pl. masc. *iš* to stem *i-*. We cannot be certain therefore that *-šiš* and *-diš* had a short rather than a long vowel. The reason for the preservation of these distinctive forms is that these stems had no regular nominative forms which could be transformed by analogy to accusative function.

§196. THE THIRD PERSONAL PRONOUN *haw*, functioning also as an adjective, is from pIE **so* + particle **u*; see also Lex. s.v. This **so* is the nsm. of the pIE demonstrative **so *sā *tod*, seen in Av. *hō hā taṭ*, Skt. *sá-s sá táḍ*, Gk. *ὁ ἡ τό*. OP *haw* serves both as nsm. (from **so-u*) and as nsf. (from **sā-u*) (§131); before an enclitic pronoun it is written either *hav-* or *haw-* (§137). The form *havvam* (DB 1.29) is *haw* + *-am* from *adam*, *twam*, etc., retaining the *-v* after the model of the separate *haw*.

The same pIE demonstrative appears probably in the enclitic apm. *-tā* in *avabāša-tā* (DB 4.72; see Lex. s.v. *-ta-*), and as the prior element in *hya hyā tya* (§198).

§197. THE PIE RELATIVE PRONOUN **jo-* survives in OP as the second element of *hya hyā tya* (§198); in the nom.-acc. nt. *yaciy* 'whatever' from **jōd-q'id*; and in the subordinating conjunctions *yātā*, *yabā*, *yadā*, *yaliy*, *yaniy*, *yāvā*, the formation of which is given in the Lex. s.vv.

§198. THE OP RELATIVE AND ARTICLE *hya hyā tya* is for earlier **syas syā tyād*, an amalgamation of the demonstrative **sa sā tad* (pIE **so sā tod*) with the relative **jas jā jad* (pIE **jos jā jōd*); its equivalent is not found in Avestan. The demonstrative *syā-s syā tyād* of Vedic Skt., though phonetically identical, differs in meaning and seems to be an *-(i)jos* extension of the old demonstrative, which has assumed the paradigmatic endings of the demonstrative itself (Lg. 20.1-6).

The forms extant in OP are the following:

	Masc.	Fem.	Neut.
Sg. Nom.	<i>hya</i>	<i>hyā</i>	<i>tya</i>
Acc.	<i>tyam</i>	<i>tyām</i>	<i>tya</i>
Inst.			<i>tyānā</i>

	Masc.	Fem.	Neut.
Du. Nom.	<i>tyā</i>		
Pl. Nom.	<i>tyaiy tyai-</i>	<i>tyā tyaiy</i>	<i>tyā</i>
Acc.	<i>tyaiy</i>	<i>tyā</i>	<i>tyā</i>
Gen.		<i>tyaišām</i>	

The nom. sg. of the relative in pIE, as given above, is represented in the nom. sg. *hya^b hyā tya^d*. Other forms follow the usual *-o/-ā-* declension, except the following: inst. *tyānā* has the ending *-nā* seen in Skt. *yéna*, Av. *kana* (to Av. *ka-* 'who?'); nom. pl. *tyaiy* has pronom. pl. *-i*, like Skt. *yé*, from pIE **joi*, and this form, properly masc. nom., may function also as masc. acc. and as fem. nom. (alongside the regular fem. nom. *tyā*, Skt. *yās*); gen. pl. *tyaišām* has plural *-i* + pronominal gen. pl. *-šām*, cf. Skt. *yéšām*, and is used for the fem. as well as for the masc. (no extant masc. example).

While the stem with original initial *s* was originally limited to the nom. sg. masc. and fem., there is an occasional extension of the *s-* to other forms. In OP we have the absn. *hyā*, from pAr. **sṣād*, as adverb in *hyā duištam* and in *hyāparam*.

§199. THE DEMONSTRATIVE PRONOUN 'THIS' was in OP a combination of two stems, each in two forms: *i-* and *ima-*, *a-* and *ahyā-*: their developments are described below. The extant forms are:

	Masc.	Fem.	Neut.
Sg. Nom.	<i>iyam</i>	<i>iyam</i>	<i>ima</i>
Acc.	<i>imam</i>	<i>imām</i>	<i>ima</i>
Inst.	<i>anā</i>		
Loc.		<i>ahyāyā</i>	
Pl. Nom.	<i>imaiy</i>	<i>imā</i>	
Acc.	<i>imaiy</i>	<i>imā</i>	<i>imā</i>
Inst.			<i>imaibiš</i>
Gen.	<i>imaišām</i>		

The stem **i-* is that seen in Latin *is*, nt. *id*, pIE nsm. **is*, nt. **id*; the nsf. was presumably **i*, which, with the addition of (Ar.) *-am* from other pronouns, gives Skt. nsf. *iyám*, OP nsf. *iyam*, used also as masc. The asm. was pIE **im*, which, with the same affix, is Skt. *imám*, OP *imam*, Av. *iməm*; from this a stem *ima-* was extracted, declined according to the pronominal endings: nt. **imad*, OP *ima*, Av. *imaṭ*; npm. **imai*, OP *imaiy*, Av. *ime*. Other forms from this stem are regular in case-formation, but in Skt. and Av. they are limited to

the nom. and acc. cases; in OP the plural *-i* is kept before the case-ending in the inst. and gen.

From the gsm. **ahya* (Skt. *asyá*, GAv. *ahyā*, LAv. *ahē*), not found in extant OP, a stem *ahya-* was extracted in OP, to which a fem. stem *ahyā-* was formed, with a lsf. *ahyāyā*, sometimes also *ahiyāyā* (§27). The stem *a-*, on which **ahya* was formed, is PIE **e-*, seen in Lt. nt. **ed* in *ec-ce* 'lo'; on it also is formed the ism. OP *anā*, GAv. *anā*, with the inst. ending *-na* seen in *tyanā*.

§200. THE DEMONSTRATIVE PRONOUN 'THAT' was in OP *awa-*, found also in Av. (Skt. only gen. du. *avóṣ*). The extant OP forms are:

	Masc.	Fem.	Neut.
Sg. Nom.	<i>awa</i>		<i>awa awaš-ciy</i>
Acc.	<i>avam</i>	<i>avām</i>	<i>awa awaš-ciy</i>
Inst.			<i>avanā</i>
Abl.	<i>avanā</i>		<i>avanā</i>
Gen.	<i>awahyā</i>		
Pl. Nom.	<i>awaiy</i>	<i>a[vā]</i>	<i>avā</i>
Acc.	<i>awaiy</i>		
Gen.	<i>awaišām</i>		

The nt. *awa* is for **awad*, with pron. *-d*; *awaš-ciy* is a sandhi-product (§105). Isn. *avanā* has inst. *-na*, like *tyanā* and *anā*. Abl. *avanā* is for **awasmād*, with the regular pronominal ending of the abl., as in Av. *ahmā*, Skt. *asmāt*, to stem *a-*; whence OP **awamād*, remade to *avanā* after inst. *avanā*. The remaining forms show no new peculiarities.

The adverbs from this stem are *awadā*, *awadā*, *awa-parā*, *awahya-rādīy*, *pasāna* (from **pasā awa*).

§201. THE INTERROGATIVE-INDEFINITE PIE **q^ho-/*q^hi-* occurs only sparingly in OP. Nsm. *kaš-ciy* 'anybody' is **q^ho-s*, Skt. *kaś*, Av. *kaś-*, + encl. *-ciy*; asn. *ciš-ciy* 'anything' is **q^hi-d*, Gk. *τι*, Lt. *quid*, + encl. *-ciy*: both with Median sandhi-development (§105). Enclitic *-ciy* is PIE **q^hi-d*, Skt. *cid*, Av. *-ci*, Lt. *quid*, etc. See also *Acix*, *yaci*, *kā*, *-kaiy*, *citā*, *ci[nā]*, *ciyūkkara-* in the Lexicon.

§202. THE DEMONSTRATIVE *aita-* 'THIS' was perhaps the demonstrative PIE **e-* (§199) + deictic *-i* + demonstrative **to-* (§196). In OP we find nsm.-asn. *aita* (Av. *aitat*, Skt. *etad*), apf. *aitā*.

§203. SEMI-PRONOMINAL ADJECTIVES are those adjectives which to some extent are usable as pronouns, and therefore have assumed some of the special declensional forms of pronouns: such are,

for example, Lt. *ūnus*, *alter*, etc., with gen. in *-tus*, dat. in *-ī*, like *is*, *quī*, *hic*, etc.

I. OP *aniya-*, Av. *ainya-*, Skt. *anyá-* 'other (of two)'; forms:

	Masc.	Fem.	Neut.
Sg. Nom.	<i>aniya</i>	<i>aniyā</i>	<i>aniya</i> <i>aniyaš-ciy</i>
Acc.	<i>aniyam</i>	<i>aniyām</i>	
Abl.	<i>aniyanā</i>		
Pl. Nom.	<i>aniyai-ciy</i>	<i>aniyā</i>	<i>aniyāha</i>
Acc.		<i>aniyā</i>	
Loc.		<i>aniyāwā</i>	

Of these forms, nsm. *aniya* has *-d*, like Skt. *anyád*, Av. adv. *ainyaṭ* 'except'; *aniyaš-ciy* has the same sandhi-development which has been seen in *awaš-ciy*, *ciš-ciy*. Abl. *aniyanā* developed like abl. *avanā* (§200); cf. Skt. abl. *anyasmād*. Npm. *aniyai-* has the pronominal pl. *-i*; *aniyāha* has the double ending seen in *bagāha*, which it modifies (§10). Loc. *aniyāwā* is equal to Skt. *anyāsu*, with added postposition *-ā*; cf. *maškāwā* (§§175-6).

II. OP *harwa-* 'all' (Av. *haurva-*, Skt. *sarva-*) has nsm. *harwa*; asn. *-haravam* in adv. *fraharavam* (with irregular writing of *-rv-*, §26); lsf. *harwahyāyā*, upon fem. stem *harwahyā-* formed to gsm. **harwahyā*, Skt. *sarvasya* (*harwahyāya* is a defective writing not indicating the length of the vowel), cf. lsf. *ahyāyā* (§199).

III. OP *hama-* 'one and the same' (Av. *hama-*, Skt. *samā-*) has *hama* DB 4.92, either nsm. *hamaš* or asn. as adv. **hamaš* with pron. nt. *-d* (in DB 4.90, asn. as adv., if correctly read); gsf. *hamahyāyā*, formed on stem extracted from gsm. **hamahyā*, like lsf. *ahyāyā* and *harwahyāyā*.

§204. THE NUMERALS are scantily represented in OP, since they are commonly indicated by numerical signs (§43). There are the following written out in the cuneiform characters:

I. One: asm. *aiyam*, Av. *aēva-*, Gk. Cypr. *oiḥos* 'alone', from PIE **oiḥos*; probably demonstrative **o-* + deictic *i* + suffix *-yo-*, cf. with other suffixes Skt. *ēka-* 'one' from PIE **oiḥo-*, and Lt. *ūnus*, Gt. *ains*, from PIE **oino-*. PIE **sem* 'one' (Gk. nt. *ἓν* 'one', Lt. *sem-per* 'always') is seen in zero form **sm-* as first part of OP *ha-karam* 'once', cf. Skt. *sa-kṛti* 'once'; with this, the inseparable prefix

OP *ha-ham-* (see Lex. s.vv.), Skt. *sa-sam-*, is probably identical.

II. Two: nt. *dwitīyam* 'a second time' is the precise equivalent of Skt. *dvitīya-* 'second'; formed on **dui-* (as in Skt. *dvīṣ* 'twice') + ordinal suffix *-to-* + a further suffix *-ījo-*. The simpler *dvīta-* seems to appear in inst. sg. as the first part of *dwitā-paranam* 'former with a second', that is, 'one after another'. The stem *aniya-* 'one or other of two, other, rest of' is the same as Skt. *anyā-*; cf. Gt. *anpara-*, Eng. *other*, with the comparative suffix, see §190.III.

III. Three: nt. *çitīyam* 'a third time' and the conjectural asf. *çilām* are related to the stem **tri-* 'three' in Av. *θritīm* (graphic for *-tīyam*) 'a second

time' and to Gk. *τρίτος* 'third', as OP *dwitīyam* and *dvīta-* are to the similar cognates (see II); Skt. *tṛtīya-* has the same suffix, but is based on a simpler form of the stem.

IV. Nine: nsm. *navama* 'ninth' is identical with Skt. *navamā-s*, and is formed from the ordinal PIE **neyn*, Skt. *nāva*, in imitation of **dekmos* to **dekṃ*, cf. Skt. *daśamā-s* to *dāśa*, Lt. *decimus* to *decem*. The *-n* in 'nine' is seen in the Lt. ordinal *nōnus*, from **noyenos*.

V. Hundred: it is possible, but not certain, that the prior part of the province-name *Θατα-γυῖς* is the stem of the PIE **kmtō-m* '100', cf. Av. *satəm*, Skt. *śatām*, Lt. *centum*.

CHAPTER VI. STEMS AND FORMS OF VERBS

§205. THE VERB IN OLD PERSIAN shows the expected form-categories, though some of them are scantily represented:

Tense-Stems: present, aorist, perfect, with various formations.

Voices: active, middle, passive.

Moods: indicative, subjunctive, optative, injunctive, imperative.

Tenses: present, imperfect, aorist, perfect.

Persons: first, second, third.

Numbers: singular, dual, plural.

Infinitive: present.

Participles: present active, present middle, perfect passive, future passive.

§206. VERBAL PREFIXES.

(a) The following adverbs, occurring also in prepositional uses, are found as verbal prefixes in OP: *ā-*, *ati-*, *abi-*, *upa-*, *upari-*, *ni-*, *pāti-*, *parā-*.

(b) The following, not found as prepositions in the extant remains of OP, are found as verbal prefixes: *apa-*, *awa-*, *ud-*, *nij-*, *fra-*, *vi-*.

(c) Double prefixes are perhaps found in two forms: *pāti-ā-* in *pātiyābaram* DB 1.68, *awa-ā-* in *avājaniyā* DB 1.51, 52; but there are some dubious features even about these, cf. JAOS 62.274-5.

§207. THE PRESENT-TENSE FORMATIONS which are found in OP include the following types, which are discussed in the following sections:

(a) Type of Skt. *āsti*.

(b) Type of Skt. *dādhati*.

(c) Types of Skt. *kṛnōti*, *kṛñāti*, *venāti*.

(d) Type of Latin *juncti*.

(e) Type of Skt. *prcchāti*.

(f) Types of Skt. *bhāvati*, *rudāti*.

(g) Types of Skt. *nāhyati*, *drūhyati*.

(h) Types of Skt. *pātayati*, *patīyati*.

(i) Type with suffix *-ye/-yo-*.

(j) Type of Skt. *namasyati* (denominative).

§208. THE PRESENT-TENSE SYSTEM OF TYPE SKT. *āsti*: the stem is the bare root, non-thematic, suffixless, without reduplication; the root has the strong grade in the singular indicative active and in the singular imperative active (except when the personal ending is PIE **-dhi*), and the zero grade in other forms unless paradigmatic leveling interferes:

PIE **ei-ti* 'he goes', OP *aitiy*, Skt. *éti*; **i-te* 'go ye', OP *-itā* in *paraitā*, Skt. *itā*; **i-dhi* 'go thou', OP *-idiy* in *parīdiy*, Skt. *ihā*; inf. **ēi-ṇ* 'I went', OP *-āyam* (for *-am*, §67.II) in *nij-āyam* [up]-*āyam*, Skt. *āyam*; inf. 3d sg. OP *āiš* (on *-š*, §228.III) and *atīy-āiš*; inf. 3d pl. with thematic vowel from 1st sg., OP *-āya* in *apariy-āya*, *-āiša* (on *-ša*, §232.III) in *pātiy-āiša*, mid. *āya^rtā* from **ā-āya^rtā*.

PIE **es-mi* 'I am', OP *a^mmiy*, Skt. *āsmi*; **es-ti* 'he is', OP *astiy*, Skt. *āsti*; **s-enti* 'they are', OP *ha^rtiy*, Skt. *sānti*; pAR. **s-mas-i* 'we are', Skt. *smās-i*, OP *a^mmahy* (with full grade of root extended from the singular); inf. **ēs-ṇ* 'I was', in antevocalic development Skt. *āsam*, OP *āham*, whence with thematic vowel 3d sg. OP *āha^t*,

Av. *awhat*, 3d pl. OP *āha*^a, Skt. *āsan*, mid. OP *āha*^a*tā* (and *āha*^a*ta*, §36.IV.c).

PIE **g^hen-ti* 'he smites', OP *ja^htiy*, Skt. *hānti*; **eg^hen-t* 'he smote', OP *aja*^a, Skt. *āhan*; 2d sg. inv. **g^hh^h-dhi*, OP *jadiy*, Skt. *jaht*; so also 2d pl. inv. **g^hh^h-te*, OP *jatā*, and 3d sg. inf. mid. **eg^hh^h-lo*, OP *patiy-ajatā*; inf. **eg^hen-ṃ*, OP *ajanam*, Skt. *āhanam* (with antevocalic development of *ṃ*, §67.II), whence with thematic vowel 3d pl. OP *-ajana*^a in *avājana*^a and perhaps the restored subjunctive 3d pl. *vi-janā*^a*tiy*.

pAr. **k(h)an-* 'dig', in 3d pl. inf. OP *viy-aka*^a, 3d sg. inv. OP *ni-ka*^a*tw*.

pAr. **pā-* 'protect', Skt. *pāti* 'he protects'; OP 2d sg. inv. *pādiy*, 3d sg. and pl. inv. *pātu* *pā*^a*tw*.

PIE **xšnu-ti*, OP *ā-xšnautiy* 'he satisfies'; inv. **xšnu-dhi*, OP *ā-xšnudyi* 'hear thou'.

PIE **g^{em}-* in opt. Skt. *gam-yāt*, OP *ā-jamiyā*^a (cf. §101).

PIE **bhy-ijēt* to root **bheu-*, in OP *biyāt*, cf. Av. *buyāt* from **bhu-ijēt*; on loss of *-y-*, §114.

§209. THE PRESENT-TENSE SYSTEM OF TYPE SKT. *dādhati*: the stem is the root, non-thematic, suffixless, with reduplication; ablaut grades of the root the same as in the preceding class:

PIE **dhē-* 'put, make'; inf. OP *adadā*, Skt. *ādadhāt*, Gk. *éridhē*.

PIE **dō-* 'give'; inv. OP *dadātu*, Skt. *dādātu*, Gk. *didōro*.

PIE **stā-* 'put, (mid.) stand'; inf. mid. OP *āištata*, Skt. *ātištata*, both probably shifted to thematic class (§213); Gk. *ισταρο*.

PIE **dhī-* 'think, see', in inv. Skt. *didīht didīht*, OP *didiy* (with haplogy, §129).

§210. THE PRESENT-TENSE SYSTEM OF TYPES SKT. *kṛṇōti*, *kṛṇāti*, *vénati*: the stem is the root in the zero-grade (usually), with a suffix beginning with a nasal.

I. The suffix is *-neu-*, varying with *-nu-*:

pAr. **kṛ-nau-* in OP *kunautiy*, Skt. *kṛṇōti*; inv. OP *kunautu*, Skt. *kṛṇōtu*; inf. OP *akunavam* (§226.II), *akunauš* (§228.III), Skt. *ākṛnavam ākṛnot*; with thematic vowel, OP 3d pl. act. *akunava*^a, mid. *akunava*^a*tā*.

pAr. **dhṛš-nau-* in OP *adaršnauš*, Skt. *ādṛṣṇot*.

pAr. **y^h-nau-* in Skt. *vṛṇōti*; thematic in OP inf. mid. *avarnavatā*, inv. mid. *varnavatām*.

pAr. **tu-nau-/-nu-* in pres. **tunauti*, OP ptc. nsm. *tunuv-ā*, asm. *-a^atam*, gsm. *-a^atahyā*.

On *damu[taiy]* as alternative to *damu[patiy]*, see §216; on *ā-xšnautiy* and forms, see §208.

II. The suffix is *-nā-*, alternating with *-nə-*:

OP inf. *adīnāt* 'he took away', cf. Av. *zināiti* 'he harms'; OP 1st sg. *adīnam* with *-nā-* as though thematic.

OP inf. *adānāt*, Skt. *ājānāt* 'he knew', from **ǵh^h-nā-*; unless from **ǵh^hō-nā-* with full grade of the root and dissimilative loss of the prior *n* (§68).

III. The suffix is thematic *-ne-/-no-*:

PIE **ueid-ne-/-no-* in OP *vaināmīy* 'I see', 3d sg. *vainatīy*, mid. *vainatāiy*; Skt. *vénāmi* 'I desire', *vénati*, *vénate*.

§211. THE PRESENT-TENSE SYSTEM OF TYPE LATIN *jungit*: the stem is the root in zero grade, with an ablauting infix *-ne-/-n-*: Skt. *yu-nā-k-ti* 'he joins', pl. *yu-ñ-j-ānti*, to root **ǵeug-/*ǵug-*. In some languages the paradigm is leveled to the form of the plural, and the stem is made thematic; thus Latin *jungit*, *jungunt*. This is the situation in the Aryan root **mauth-*, Skt. pres. *muñthate*^a 'he runs away', OP inf. *amu^atha^a* 'he fled', and probably in Ar. **paīs-*, Skt. pres. *piśāti*, OP 3d sg. inf. *apiḍa^a* (DSf 54).

The same formation is seen in Skt. *vi-n-dāti* 'finds'; the present participle OP *vi^ada^a* is seen as the prior element of *Vidaḥarṇā* 'Intaphernes'.

§212. THE PRESENT-TENSE SYSTEM OF TYPE SKT. *prcchāti*: the stem has the thematic suffix *-ske-/-sko-*, the root being normally in a zero-grade; but some verbs have the full grade extended from other stems:

PIE **prek-*, pres. **prk^h-ske-*, OP *parsāmīy* 'I punish', Skt. *prcchāmi* 'I ask'; inf. OP *aparsam*, Skt. *āprccham*; inv. OP *parsā*, Skt. *prcchā*.

PIE **ǵem-* 'reach out', pres. **ǵm^h-ske-*, Skt. *yācchati*; inf. mid. OP *āyasa^a* (to *ā-yam-*).

PIE **tres-* in Skt. *trāsati*; pres. **tṛs^h-ske-*, OP *tarsatīy* 'he fears', pl. *tarsa^atiy*, inf. *atarsa^a*, pl. *atarsa^a*, inj. 1st sg. *tarsam*.

PIE **ǵnō-*, pres. **ǵnō^h-ske-*, Lt. *gnōscit* 'he learns'; subj. OP *xšnāsāhy xšnāsātīy*, Lt. (fut. ind.) *gnōscēs gnōscet*.

PIE **ǵ-* in pres. **t^h-ske-*, Skt. *ṛcchāti*; **re^h-ske-*, NPers. *rāsād*, inf. OP *arasam* 'I went', 3d sg. *-arasa* in *parārasa^a*.

¹ Middle, with cerebral *-ṅh-* of post-classical development.

§213. THE PRESENT-TENSE SYSTEM OF TYPES
SKT. *bhāvati*, *ruddhī*: the stem consists of the root ending in a thematic *-e/-o-*; the root is regularly in the strong grade if accented, but in the zero-grade if the thematic vowel is accented:

pIE **bhere-*, Skt. *bhāraṭi*; OP *bara^atiy* 'they bear', Skt. *bhāraṇti*; inf. OP *abaram*, 3d sg. *abara^a*, 3d pl. *abara^a abaraha^a*, mid. *abara^atā*; inv. 3d sg. *baratw*; in epds., 3d sg. pres. *ā-baratiy*, 2d sg. inv. *pari-barā*.

pIE **bheye-*, Skt. *bhāvati*, OP *bavatiy* 'he becomes'; 3d pl. *bava^atiy*, inf. *abavam abava^a abava^a*.

pIE **pete-*, Skt. *pātati* 'he flies'; inf. mid. OP *ud-apatatā* 'he rose up, rebelled'.

pIE **īaḡe-*, Skt. *yajati* 'he worships'; mid. OP *yadataiy*, inf. 1st sg. *ayadaiy*, Skt. *āyaje*.

pIE **reḡhe-* (or **redhe-*, see Lex. s.v.), Skt. *rahati* 'he leaves'; inj. 2d sg. OP *ava-rada^a*.

pIE **qīye-*, Skt. *cyavati* 'he moves'; inf. OP *ašiyavam* 'I set forth', *ašiyava^a ašiyava^a*.

pIE **ke(n)se-*, Skt. *śāsati* 'he praises', OP *θātiy* (§131) 'he says'; inf. OP *abāham, abaha^a*.

pIE **neḡe-*, Skt. *nāyati* 'leads'; OP inf. *-amayam* in *frānayam, anaya^a, anaya^a*, 3d sg. mid. *anayata^a*.

pIE **mṛde-*, Skt. *mṛddati* 'he crushes', OP *vi-mar-daiy*, inf. *viyamarda^a* (cf. §44).

pIE **sṛḡe-*, Skt. *srjāti* 'he looses'; inf. OP *ava-har-[da]* (unaugmented).

pIE **syḡe-*, Skt. *sājati* 'he hangs', or **seḡe-* (Skt. accent is irregular for root in zero-grade); imp. OP *-ahajam* (or *-aha^ajam?*) in *frāhajam*.

Also, with strong-grade roots: OP *kana-* in inf. *avākanam*; *gauba-* in mid. *gaubataiy*, inf. *agau-batā*, pl. *agau-batā*; *taxša-* in mid. *ha^ataxšataiy*, inf. *hamataxšaiy hamataxšatā hamataxša^atā*; *yau-da-* (Av. *yaozaiti*), in inf. *ayauda^a ayauda^a*, ptc. *yau[da^atim]*; apparently *vaja-* in *avajam, razθa-* in inv. *razbatw*; perhaps *māva-* in 3d pl. inf. mid. *[am]āvatā*.

pAr. **kšāja-* in Skt. *kṣāyati* 'he possesses', OP inf. *patiy-aršayaiy* 'I ruled over', ptc. *xšayamma* 'ruling'; unless this is rather pIE **qbā-je-* (§214) to **qbē-* seen in Gk. *κέρηuai* 'I possess'.

pAr. **ḡīya-*, OP *ḡīva-*, see §216.

§214. THE PRESENT-TENSE SYSTEM OF TYPES
SKT. *nāhyati*, *drūhyati*: there is a suffix *-je/-jo-* added to the root either in a strong grade or in a zero grade; this suffix may be identical with the

passive suffix (§220), which is accented, and therefore this class may be merely passives which have assumed active (or middle) meanings, usually accompanied with a shift of the accent to the radical syllable. Those with strong-grade roots seems to be later formations, made from the roots by direct addition of the unaccented suffix.

pIE **dhreugh-*: pAr. **drughja-* in Skt. *drūhyati* 'he deceives', OP inf. *adurujiyai^a*, pl. *adurujiyaiša^a*.

pIE **men-*: pAr. **manja-* in Skt. *mānyate* 'he thinks', OP 1st sg. *maniyaiy*, inf. *amaniyaiy*.

pIE **mer-*: pAr. **mrije-* or **mrije-* in Skt. *mriyāte* (with accent of passive) 'he dies', OP inf. *amariyatā*.

pIE **ḡhūā-* (vowel quality indeterminate) and **ḡhūa-*: pAr. *zhya-ya-* 'call' in Skt. *hvyati*, OP inf. *patiy-azbayam*.

pAr. **pā-* 'protect', and **pa-ya-* (from pIE **pā-*), in OP 1st sg. inf. *apayaiy*, 2d sg. inv. mid. *pati-paya^awa^a*.

pIE **ḡhedh-* in pAr. **ḡadhja-*, Av. *jaiḡeyiti*, OP *jadiyāmiy* 'I entreat'.

pAr. **as-* 'throw' in **ašja-*, Skt. *āsyati*, OP inf. mid. *[ā]hyatā*.

pIE **stā-* in pAr. **stā-ja-*, OP inf. *-astāyam* in *niyaštāyam* 'I enjoined' (on §117) and *avāstāyam* 'I restored', 3d sg. *niyaštāya^a*.

pIE **mē-* 'measure' in pAr. **mā-ja-*, Skt. *māyate*: OP inf. mid. *-amāyatā* in *frāmāyatā* 'commanded'.

On OP *xšaya-*, see §213.

§215. THE PRESENT-TENSE SYSTEM OF TYPES
SKT. *pātūyati*, *patāyati*: this is an original causative formation with the pIE suffix *-ēje/-ējo-* attached to the root in the *o*-grade; in Aryan the suffix is *-ija-* and the root has *-ā-* (also in the diphthongs *-ai-* and *-au-* before consonants) or *-ā-* (rarely, *-ī-* or *-ū-*).

pIE **dher-* 'hold firm': pAr. **dhāraja-* in Skt. *dhārāyati*; OP *dārayāmiy, dārayatiy*, pl. *dāraya^atiy*, inf. 3d sg. *adāraya^a*, mid. 1st sg. *ham-adārayaiy*, 3d sg. *adārayatā*.

pIE **klei-* 'lean': pAr. **šrāja-* in Skt. *śrāyāyati*; OP 1st sg. inf. *niy-ačarayam*, with *-r-* after *dārayatiy*.

pIE **nek-* 'perish': pAr. **nāšaja-* in Skt. *nāšāyati*, OP *vi-nāšayatiy*, inf. 3d sg. *viy-anāšaya^a*, opt. 3d sg. *vi-nāšayaiš*.

pIE **sed-* 'sit': pAr. **sādaja-* 'seat' in Skt. *sādāyati*;

- OP inf. *nīyaśādayam* 'I set down' (on -ś-, §117).
 pAr. **aiś-aja-* in Skt. *eṣayati*; OP inf. *frāiśayam frāiśaya'*.
 pAr. **gūy-aja-* in Skt. *jāvayati*; OP inf. *abiy-ajāvayam* 'I promoted'.
 pAr. **tāy-aja-* in OP *tāvayati* 'has strength', inf. *atāvayam*.
 pAr. **tar-aja-* 'cross', OP inf. *viy-atarayam* 'I put across', pl. *vīy-atarayāmā*; cf. Skt. *tārdayati*.
 pAr. **mān-aja-* 'remain', OP inf. *amānaya'*.
 pAr. **gauṣh-aja-* 'conceal', OP 2d sg. inj. *apa-gaudaya'*; cf. Skt. *gūhāyati*.
 pAr. **śadaja-* 'seem', Av. *sadayeiti*, OP 3d sg. inj. *ṭadayat'*; cf. Skt. *chadāyati chandayati*.
 pIE **uort-eje-* 'cause to turn', Skt. *varṭayati*; perhaps in OP [va]rṭayaiy 'I appeal to' (for *-tayaiy*, §48).
 pOP **ias-aja-* derivative to pAr. **īāsa-* (with pIE *-skē-*, OP inf. *āyasatā* 'took as his own'), *nīya-saya'* 'set down' (for **nīyayasaya'*, §23.I).
 §216. THE PRESENT-TENSE SYSTEM WITH SUFFIX *-ye/-yo-*: this is found with certainty in OP only in inj. *stā^mba-va^b* 'revolt!', cf. NPers. *stāmb-*. There are two other less certain examples:
 OP *danu[va]tiy*, Skt. *dhānvaṭi*, stem pAr. *dhan-va-*; unless we should restore OP *danu[va]tiy*, like Skt. *dhanuṭé*, stem pIE **dhn̥-nu-* (varying with *-neu-*, §210.I).
 OP inv. *jīvā* 'live!' from pIE **g^ui-ye*; OP 3d du. inf. *ajīvatam*; cf. Skt. *jīvati* 'he lives': unless **g^uiye-* is really a broken reduplication **g^ui^t-g^ue-* to the root **g^uei-* 'live', with dissimilative loss of the second *g*, cf. Lt. *vivō* 'I live', *vīvos* 'living', Osc. npm. *bīvos* 'living', but oEng. *cwīcu* 'living', NEng. *quick*, Gm. *queck*, *erquicken*.
 §217. THE PRESENT-TENSE SYSTEM OF DENOMINATIVE VERBS (type, Skt. *namas-yati* 'reveres', to *nāmas-* 'reverence') has the pIE suffix **-je/-jo-* attached to the nominal stem; the suffix originally bore the accent:
 OP *avah-ya-* in inf. *patīy-avahaiy* 'I appealed for help', to stem in Av. *avah-* 'help'.
 OP *garbā-ya-* in inf. *agarbāyam agarbāya' agarbā-ya^a agarbāyatā*; to pAr. **grbhā-*, cf. Skt. *grbhāyati*;

¹ But pAr. **dhanva-* may be merely **dha-nu-* made thematic, and therefore properly analyzable as **dha-nu-* + *-e-*; cf. similar shifts from non-thematic to thematic in Greek verbs, such as *deix-ub-ε-τε* 'you show' replacing *δεικ-υυ-τε*.

OP ptc. *ā-garbīta* has the final stem-vowel of the noun changed to *ī*, as in the next example.
 OP *draujī-ya-* 'regard as a lie' in 2d sg. subj. [*drau*]jīyāhy, to *drauga-* 'the Lie', with change of the final stem vowel to *ī* before the suffix; cf. Whitney, Skt. Gram. §1059d.

§218. THE AORIST-TENSE FORMATIONS found in OP are few and scattering.

I. The Sigmatic Aorist is seen in *nīy-apaiśam* 'I inscribed' (or *-apiśam?*)¹, to root *paiθ-*, pIE **peik-*; in mid. *adarśiy* 'I held', to root *dar-*, pIE **dher-*; perhaps in pass. *-sahya* in *frāśah[ya]*. The aorist endings 3d sg. *-s-t*, pl. *-s-nt*, may also be responsible for the endings of *aiś -āiśa^a* to root *ay-* (§208); *akunauś akunawaśa* to *kar-*; *adurujiyaśa* to *durujiya-*; *abaraha* to *bar-*.

II. The Strong or Suffixless Aorist, with strong grade of the root in the singular indicative active and zero grade in most other forms, is seen in OP *adā'* 'he created', Skt. *ādhat*, pIE **édhēt*; OP *akutā* 'he made', *akumā* 'we made', *kuśuwā* 'make thou', = Skt. *ākrta*, **akṛma*, **kr̥sya*. Possibly also there belong here the inv. *ḍīdiy*, if it is to be explained without haplogy (§209), and the opt. *ā-jamiyā* (§208), which have been taken as presents; perhaps also the opt. 2d sg. *biyā^b*, 3d sg. *biyā^t* (§223.I). On *am^ar^mra* if it to be taken as (*h*)*am-azmatā*, see Lex. s.v. *amazamatā*.

§219. THE PERFECT TENSE is attested with certainty in OP only by a single form, the opt. *cazriyā^t*, from **qe-gr-ijēt*, with regular reduplication and with zero grade of the root in the optative. There is a dubious restoration of a 3d sg. perf. indic. pass. [*claxr*]iyatā or *cazr*iyatā, DB 4.90, for KT's *.ax^r...*

§220. THE PASSIVE-VOICE PRESENT STEM of pIE was formed by the addition of the suffix pIE *-je/-jo-*, which is accented in Sanskrit; in OP the root regularly has the normal grade, with *-a-*: inf. 3d sg. and pl. *abariya abariya^a*, to root *bar-*; *ayadiya ayadiya^a*, to *yad-*; *akanīya*, to root *kan-* 'dig'; *abahiya* and *abahiya*, to *ṭah-*; *awaniya*, to *van-*; *ajaniya*, to *jan-*; *akariya akariya^atā*, to *kar-*; pres. 1st pl. *ṭahyāmahy*, to *ṭah-*; opt. 3d sg. *kariyāiś* to *kar-*, *frābiyāiś* to *frāθ-*, 3d pl. *yadiyāiśa^a* to *yad-*.

¹ Though OP *nīiy^a-pⁱś^m* permits either normalization, an s-aorist with strong ablaut-grade is to be expected rather than one with zero-grade.

With the vocalism of the present-tense stem: *adāriya*, to *dar-*, pres. *dārāya-* (§215); and the uncertain [ap]i[θ]i[ya] (see Lex. s.v. *paīθ-*). Formed on the present-tense stem: 3d pl. *akunavaya^rā*, to *kar-*, pres. *kunav-a-* (§210.I); and the uncertain [a]i[ya]si[ya], for **aliyayasiya* (§215), to *yam-*, pres. *yasa-* (§212). Dubious forms on the sigmatic aorist stem, *frāsah[ya]* to root *sā-* (§218.I), and on the perfect stem, *caxr[iyatā]* or [c]āxr[iyatā], to *kar-*.

It is to be noted that with two exceptions active endings are used, the *-ya-* suffix being adequate to indicate the passive value.¹ The exceptions are *akunavayatā* and *caxr[iyatā]* or [c]āxr[iyatā].

§221. THE FINITE MOODS OF THE VERB IN OP: The indicative is formed directly upon the tense stem by the addition of the personal endings, as is also the imperative. The subjunctive and the optative have special mood-formations, and the injunctive differs from the indicative in lacking the augment; these three moods will therefore be considered separately. The indicative and the imperative will be considered only under the personal endings (§225-§237).

§222. THE SUBJUNCTIVE FORMATIONS: all subjunctives so far found in OP have primary personal endings (§225).

I. Non-thematic stems have subjunctives with the thematic vowel, long in the first person and short in the second and third persons: to *as-* 'be', Skt. *āsāmi āsasi āsati*, OP *ahariy āhy ahaiy*. In *ahāniy* the *ā*, if not an error in writing, is an extension from the other forms; *āhy* is for **ahahi* (§131).

II. Thematic stems have subjunctives with the long thematic vowel throughout, 1st sg. and 1st and 3d pl. *ō*, other forms *ē*; 2d and 3d sg. and mid. as in Skt. *bhār-āsi-āti-āse-āte*: OP *xšnāsāhy, θāhy* (for **θahāhy*), *apa-gaudayāhy, [drau]jīyāhy, pati-parsāhy, pari-barāhy* (and *-āh^r-diš*), *vaināhy; ni-rasātiy, xšnāsātiy, pati-parsātiy, bavātiy, vainātiy; maniyāhaiy* (for variant spellings, see Lex. s.v. 'man-); *maniyātaiy, garbātāiy, θadayātāiy, yadātāiy, vainātāiy*. 3d pl. act. as in Skt. *-ānti*: OP *vi-nāḥayā^rtiy* (restored form).

¹ The same variation between active and middle endings in forms with the specifically passive stem-suffix is found in the Avesta (Reichelt, *Aw. Elmb.* §615) and in Sanskrit (Whitney, *Skt. Gram.* §774); but in both these languages the middle endings are more frequent than the active endings in the *am-* passives.

III. Certain non-thematic stems which in the indicative have in part been shifted to thematic stems, have subjunctives of the second type: *kar-*, pres. *kunav(a)-: kunavāhy*, mid. 1st sg. *kunavāniy*, 3d sg. *kunavātāiy. var-*, pres. *varnav(a)-: varnavātāiy. xšnaw-*, pres. *xšnaw(a)-: ā-xšnawāhy. kan-*, pres. *kan(a)-: vi-kanāhy* (and *-āh^r-diš*). *jan-*, pres. *jan(a)-*: perhaps (restored) 3d pl. *vi-janā^rtiy*, cf. Av. 3d sg. *janāiti*.

§223. THE OPTATIVE FORMATIONS: all optatives have in OP, as in other languages, secondary endings.

I. Non-thematic stems have optatives with pIE *-iē-* in the sg. act., *-i-* in other forms. The *-iē-* suffix, which alone appears in extant OP, became *-iē-* after two consonants even in pIE; and in OP even *-iē-* was of necessity written *-iyā-* after any consonant except *h* (§25). Examples: 2d sg. *b-iyā^r*; 3d sg. *b-iyā^r, ā-jam-iyā^r, avā-jan-iyā^r*, perf. *caxr-iyā^r*.

II. Thematic stems have optatives with *-i-* (as zero-grade of *-iē-*, cf. I) added to the thematic vowel pIE *-o-*, making pIE *-oi-*: cf. 2d and 3d sg. Gk. *φέποις φέποι*, Skt. *bhāres bhāret*. Examples: 3d sg. *vi-nāḥayaiš*, pass. *kariyaiš frāḥiyaiš*, pass. pl. *yadīyaiša^r* (for ending, §232.III); 2d sg. mid. with ending *-so*, *yadāišā*, cf. Gk. *φέποι*.

§224. THE INJUNCTIVE FORMATIONS are merely secondary indicative forms lacking the augment; the following forms have been found in OP: 1st sg. *tarsam*; 2d sg. *stabawa^r apa-gaudaya^r ava-rada^r*; 3d sg. *θadaya^r*. See also §237.

§225. THE PERSONAL ENDINGS OF THE VERB, so far as they appear in extant OP forms, are listed in the table; they are given in the pAr. values, since the pIE values cannot in all instances be determined.

TABLE OF PERSONAL ENDINGS

		Active			Middle		
		Prim.	Sec.	Inv.	Prim.	Sec.	Inv.
Sg.	1	$\begin{Bmatrix} -mi \\ -ni \end{Bmatrix}$	-m		$\begin{Bmatrix} -i \\ -nai \end{Bmatrix}$	-i	
	2	-si	-s	$\begin{Bmatrix} \text{nil} \\ -dhi \end{Bmatrix}$	-sai	-sa	-sya.
	3	-ti	-t	-tu	-tai	-to	-tām
Du.	3		-tam				
Pl.	1	-masi	-ma				
	2		-ta				
	3	-nti	-nt				-nta

The original quality of the pAr. *a* in some of these endings is seen in certain other languages, especially Greek: 2d pl. *-ta* is pIE *-te*; *-sai -tai* are pIE *-sai -tai*; *-sa*, 3d sg. *-ta, -tam, -nta* are pIE *-so -to -tom -nto*; *-masi* and *-ma* varied between *-e-* (as in Gk. Dor. *-mes*) and *-o-* (as in Lt. *-mus*); for the *-ā-* of *-nai, -sya, -tām* there is no evidence.

A number of variations from the pIE formations will be discussed in the following sections. The imperative endings are taken up collectively in §237.

It is to be noted that certain of these endings cannot be distinguished in the OP syllabary. The endings *-ti -tai -nti* are all written *-tiy^a*, though normalized *-tiy -taiy -ntiy* on the evidence of the context or of other forms of the same verb; *-ta* and *-nta* are both written *-ta*, and normalized *-tā* and *-ntā*; *-s -t -nt* are all unrepresented in the writing if preceded by *-ā-*, though, like the *n* in *-nti* and *-nta*, they may optionally be represented by raised letters in the normalization. The subjunctive endings *-ni* and *-nai* also are both written *-niy^a*, though normalized *-niy* and *-naiy*. Further, the Aryan change of both pIE *e* and pIE *o* to *a* makes it impossible to distinguish the quality of the thematic vowel by citation of Aryan forms merely; for this purpose, Greek cognates have been cited.

§226. THE PERSONAL ENDINGS OF THE FIRST SINGULAR ACTIVE.

I. The primary ending *-mi* is attached directly to non-thematic stems, as in pIE **es-mi*, Skt. *āsmi*, Av. *ahmi*, OP *amiy*. The ending of thematic stems was the lengthening of the thematic vowel *o*, as in Lat. *ferō*, Gk. *φέρω*; but to this *-ō* there was added in Aryan the ending *-mi*, as in Skt. *bhārvā-mi*, Av. *barāmi*, OP *pari-barāmiy*. Other OP examples: *parsāmiy*, Skt. *prcchāmi*; *dārayāmiy*, Skt. *dhārāyāmi*; *vaināmiy*, *jadīyāmiy*.

The ending *-ni*, of unexplained origin, was similarly added to the 1st sg. subj. in *-ō-*: pIE **es-ō* to *es- 'be'*, Gk. Ion. *ἔω*, Lat. (fut. ind.) *erō*; but Skt. *āsā-ni*, OP *ahāniy* (with *ā* perhaps after the *ā* of other forms, as in 3d sg. *ahatiy*).

II. The secondary ending *-m* was attached directly to the thematic vowel *-o-*: pIE *ebhero-m* 'I bore', Skt. *ābharam*, Gk. *ἔφερον*, OP *abarām*; Skt. *āpṛccham*, OP *aparsam*. Other OP examples: *niy-āśādayam*, *frānayam*, *arasam*, etc. When attached to non-thematic stems, the *-m* became vocalic, and developed in pAr. to *-am*, a generalization of the antevocalic value, furthered by the identity

with *-am* from thematic *-o-m*: pIE **es-m* 'I was', Skt. *āsam*, OP *āham*; Skt. *ākṛṇavam*, OP *akunavam*; OP *frājanam avājanam*, *viyakanam*, *avākanam*, *nij-āyam* [u]pāyam upari-ā[ya]m, aor. *niy-apaiśam*. The suffix *-nā-* has become *-na-* in *adīnam*, in imitation of other first persons.

§227. THE PERSONAL ENDINGS OF THE SECOND SINGULAR ACTIVE.

I. The primary ending *-si* was attached directly to the present stem, whether thematic or non-thematic, but happens to occur in OP only in subjunctive forms: *pai-parsāhy* (on *-hy*, §37), Skt. *prcchāsi*; *pari-barāhy* and *-barāh-diś* (§136), *vikanāhy* and *-kamāh-diś*, *kunavāhy*, *xśnāsāhy*, *āxśnavāhy*, *vaināhy*, *apa-gaudayāhy*, [drau]jīyāhy; *thāhy* for **thahāhy* (§131); *āhy* for short-vowel subjunctive (§222.I) **ahahy* = Skt. *āsasi*.

II. The secondary ending *-s* is seen in Skt. *ābharas*, Gk. *ἔφερες*; in OP it happens to occur only in injunctive *ava-rada*, *apa-gaudaya*, *śabava*, and in opt. [biy]ā, in which it is not written because it is final after *ā* (§36).

§228. THE PERSONAL ENDINGS OF THE THIRD SINGULAR ACTIVE.

I. The primary ending is *-ti*, before which the thematic vowel is *-e-*: pIE **bheyeti*, Skt. *bhāvati*, OP *bavatiy*; pIE **bhereti*, Skt. *bhāratī*, OP *ābaratiy*; OP *tarsatiy*, *dārayatiy*, etc.; *thātiy* for **thahatiy* after **thāhy* for **thahāhy* (§131). Non-thematic: pIE **esti*, Skt. *āsī*, OP *asti*; pIE **eiti*, Skt. *ēti*, OP *aitiy*; Skt. *hānti*, OP *ja'tiy*; Skt. *kṛṇōti*, OP *kunautiy*; OP *ā-xśnavatiy*. Subjunctives: Skt. *bhāvāti*, OP *bavatiy*; Skt. *āsati*, OP *ahatiy*; etc. (§222).

II. The secondary ending is *-t*, which is not written in OP final after *ā* (§40); before *-t* the thematic vowel is *-e-*: pIE **ebheyet*, Skt. *ābhavat*, OP *abava*; pIE **ebheret*, Gk. *ἔφερε*, Skt. *ābharat*, OP *abara*; Skt. *ādruhyat*, OP *adurujīya*; Skt. *adhārayat*, OP *adāraya*; *viyamarda*; unaugmented *ava-har[da]*; etc. Injunctive *thadaya*. Remodeled non-thematic, *āha* 'was'. Passive, *abariya*, *adāriya*, etc. (§220). Non-thematic: *adānā* to *xśnā-*, *adadā* to *ādā-*, *adīnā* to *ādī-*, *viy-aka* to *kan-*, *avāja* to *ava-jan-*; in the last two, radical *n* as well as ending *t* is not represented in the OP orthography. Strong aorist: pIE **edhēt*, Skt. *ādhat*, OP *adā*. Optatives: Skt. *gamyāt*, OP *ā-jamiyā*; OP *avā-janiyā*, *biyā*, perf. *caziyā*.

III. When *i* or *u* stands before the ending *t*, the OP form has a final *ś*. Probably this is a trans-

fer from the sigmatic aorist, where the terminations would be pIE *-is-ŋ -is-s -is-t*, pAr. *-išam -iš -išš*; the identity of second and third personal forms gives an analogy to the 2d sg. imperfect in *-i-š* (no examples extant in OP), whence impf. 3d sg. in *-iš*.¹ After *u* the phenomena are the same.² The OP examples are *āiš* 'went', *atīy-āiš* 'went past', *akunauš* 'made' (Skt. *ākṛnot*), *adaršnauš* 'dared' (Skt. *ādṛṣnot*); and the thematic optatives active *vinādayaiš*, passive *kariyaiš frathiyaiš* (cf. for ending Gk. *φέροι*, Skt. *bhāret*).

§229. THE PERSONAL ENDINGS OF THE THIRD DUAL ACTIVE. This occurs in OP only in *ajwatam* '(the two) were living', with ending agreeing with the Greek primary ending in present *φέρετον* '(the two) are bearing', pIE *-tom*. In the corresponding imperfect, Gk. Dor. *ἐφέρετᾶν* and Skt. *ābharatām* both have analogically lengthened vowels.

§230. THE PERSONAL ENDINGS OF THE FIRST PLURAL ACTIVE.

I. The primary ending was pIE *-mes*, as in Gk. Dor. *φέρομεσ*, or *-mos*, as in Latin *ferimus*; pAr. has *-mas* or, with added deictic *-i*, *-masi*. Both *-mas* and *-masi* occur in Skt., but only *-masi* in Iranian. Thus Skt. *smās* and *smāsi* 'we are', Av. *mahi*, OP *a^hmahy* (*a-* after sg. *a^hmīy*, *astiy*, as also in Gk. *ἐσμεν*). The same ending stands in OP *thayāmahy* 'we are called'.

II. The secondary ending was pIE *-me* or *-mo*, as in Gk. *ἐφέρομεν*, Skt. *ābharāma*; OP examples, impf. *viy-atarayāmā*, aor. *akumā*.

§231. THE PERSONAL ENDINGS OF THE SECOND PLURAL ACTIVE. The only OP forms are two infinitives as imperative: *paraitā* 'go ye forth' from *parā + itā*, cf. impv. Skt. *itā*, Gk. *ἴτε*, Lat. *ite* (with strong grade of root from singular); *jatā* 'smite ye', Skt. *hatā*. The ending is pIE secondary *-te*.

§232. THE PERSONAL ENDINGS OF THE THIRD PLURAL ACTIVE.

I. The primary ending was pIE *-nti*, which was attached to the thematic vowel *-o-*: pIE **bheronti*, Gk. Dor. *φέρωντι*, Skt. *bhārantī*, OP *baraⁿtīy*; Skt.

bhāvanti, OP *bavaⁿtīy*; Skt. *dhārayanti*, OP *dārayaⁿtīy*; OP *tarsaⁿtīy*; (restored) subjunctives with *-ō-*, OP *vinādayāⁿtīy*, *vijanāⁿtīy* (cf. §222.III). When attached to an unaccented non-thematic stem, the *-nti* was of necessity accented, and took the form pIE *-énti*: pIE **s-énti* 'they are', Osc. *sent*, Gk. Dor. (enclitic) *ἐντι*, Skt. *sānti*, OP *haⁿtīy*. It is to be noted that the OP script does not permit the writing of the nasal in the ending (§111).

II. The secondary ending was pIE *-nti*, which lost the final *t* in pAr. unless sentence phonetics permitted its retention; for in pAr. only a single consonant could stand at the end of a word. In OP, also, the final *n* was not written (§112). Before this ending the thematic vowel was *-o-*: pIE **ebheront*, Gk. *ἐφερον*, Skt. *ābharan*, OP *abaraⁿ*; OP *abavaⁿ*, *anayaⁿ*, *ayayudaⁿ*, *ašiyavaⁿ*, *atarsaⁿ*, *agarbāyaⁿ*; passive *abariyaⁿ*, *ayadiyaⁿ*. Non-thematic stems would normally have pIE *-nti* after consonants, becoming pAr. *-at*; but this was commonly replaced by *-an(t)* after the *-am* of the 1st sg.: pIE **es-nti*, but Skt. *āsana*, OP *āhaⁿ*; OP *apariyāyaⁿ*, *avājanaⁿ*.

III. The sigmatic aorist similarly remodeled its 3d pl. from *-sat* (< *-s-nti*) to *-san(t)*; thus in Gk., *s*-aorist *ἐδοσαν* 'they loosed', whence strong aorist *ἔδοσαν* 'they gave', and (late Greek) thematic *ἐλάβοσαν* 'they took'. So also in OP, the *-san* spread to some verbs,¹ being regularly *-haⁿ* after *a* and *-šaⁿ* after *i*: *abarahaⁿ* alongside *abaraⁿ*, *patiyāišaⁿ*, opt. pass. *yadiyaišaⁿ*, and with extension of *-šaⁿ* to the position after *a*, *adurujīyašaⁿ*, *akunavašaⁿ* alongside *akunavaⁿ*.

§233. THE PERSONAL ENDINGS OF THE FIRST SINGULAR MIDDLE.

I. The perfect tense seems to have had an ending *-ai*, as in Skt. *tutudē*, Latin *tutudī*, with vowel quality determined by Faliscan *PEPARAI* 'peperi'; this looks like the perfect first active *-a*, seen in Gk. *oīda*, Skt. *vēda*, + middle ending *-i* (see V, below).

II. Whatever the original ending in primary tenses, this was in Aryan replaced by *-ai*, identical with the ending in the perfect; probably this was facilitated by the change of the thematic vowel *-e/-o-* to Aryan *-a-*, and the *-ai* of the 2d sg. *-sai*, 3d sg. *-tai*, as in Gk. (non-thematic) *ἴδοσαι ἴδω*.

¹ A detailed discussion of this analogical process is given by Pisani, Riv. Stud. Or. 19.89-92. ² While nothing stands in the way of assuming phonetic development of final *t* after *u* to *š* in OP, it is unlikely that this change occurred after *i*; for OP *-ciy* is from pIE **q^hid*, which is Skt. *cid*, Av. *čīl*, Lat. *quid*. One must assume that the 3d sg. *-š* after *u* is of the same origin as the same ending after *i*.

¹ This analogical extension is treated in detail by Pisani, Riv. Stud. Or. 19.92-3.

ra-, (thematic) $\phi\acute{\epsilon}\rho\eta\ \phi\acute{\epsilon}\rho\epsilon\tau\alpha\iota$. In OP we have pres. *naniyayiy* (= Skt. *mānye*), *patiy-avahyayiy*, and *vaṛtaiyayiy* (for *-tayiy*, §48; = Skt. *varṭaye*). The same *-ai* is found as primary ending of non-thematic stems in Avestan and Indic, but there are no OP examples.

III. This *-ai* was used in Aryan also as secondary ending in thematic imperfections, as in Skt. *āmanye*, OP *amaniyayiy*; OP *ayadaiy*, *apayayiy*, *ham-adārayayiy*, *ham-ataxšayiy*, *patiy-axšayayiy*.

IV. The present subjunctive middle *kunavānaiy* has the active *-ni* remodeled to *-nai* after the 2d sg. *-sai*, 3d sg. *-tai*; in this form *-ānai* is not found in Skt., which has only *-āi*, but in Av. both *-āi* and *-āne* (from *-ānai*) occur.

V. The ending *-i* seems to be original in non-thematic imperfections and aorists in Aryan; cf. Skt. *āneṣi* 'I led' to root *nī-*. There is one example in OP, the sigmatic aorist *adaršiy* 'I held' to root *dar-* (normalization *adaršayiy*, with *-ayiy* like all other OP 1st sg. middles, is also possible).

§234. THE PERSONAL ENDINGS OF THE SECOND SINGULAR MIDDLE.

I. The primary ending was pIE *-sai*, seen in Gk. (non-thematic) *ēido-sai*, Skt. (thematic) *bhārase*. The only OP example is subj. *maniyāhayiy* (with varying orthographies, see Lex. s.v. '*man*').

II. The secondary ending was pIE *-so*, seen in Gk. (non-thematic) *ēido-so*, with which Avestan agrees (Skt. has a different ending, *-thās*). There is one OP example, opt. *yadaisā*; for formation and ending, cf. Gk. $\epsilon\pi\omega$ 'thou wouldst follow', Av. *haxšaēša* (written *hix*).

§235. THE PERSONAL ENDINGS OF THE THIRD SINGULAR MIDDLE.

I. The primary ending was pIE *-tai*, as in Gk. $\phi\acute{\epsilon}\rho\epsilon\tau\alpha\iota$, Skt. *bhārate*; this is seen in OP *yadatayiy* (= Skt. *yājate*), *gaubataiy*, *ham-taxšatayiy*, *vainatayiy*, *varnavatayiy*, and in the subjunctives *yadātayiy*, *gavbātayiy*, etc. (§222).

II. The secondary ending was pIE *-to*, as in Gk. $\epsilon\phi\acute{\epsilon}\rho\epsilon\tau\omega$, Skt. *ābharata*; this is seen in OP *ud-apatatā* (Gk. $\epsilon\pi\acute{\epsilon}\tau\epsilon\tau\omega$, Skt. *āpatata*), *amayatā* (Skt. *āmayata*), *amariyatā*, *frāmāyatā*, *agarbāyatā*, *agavbatā*, *ham-ataxšatā*, *āyasatā*, [ā]h[ya]t[ā], *adā[rayat]ā*, [am]āvatā, passive *akunavayatā*, perhaps aor. (h) *amaxmatā* and perf. pass. *cazr[iyatā]* or [c]axr[iyatā]; non-thematic remade to thematic, *avarnavatā* and *a^hištātā*; non-thematic aor. *akutā* (Skt. *ākṛta*) and inf. *patiy-ajātā* (Skt. *āhata*).

§236. THE PERSONAL ENDINGS OF THE THIRD PLURAL MIDDLE. The thematic vowel before the ending was *-o-*, as is shown by the Greek.

I. The primary ending was pIE *-ntai*, as in Gk. $\phi\acute{\epsilon}\rho\omega\tau\alpha\iota$, Skt. *bhāranṭe*; but this is not attested in OP.

II. The secondary ending was pIE *-nto*, as in OP *abara^htā*, Skt. *ābharanta*, Gk. $\epsilon\phi\acute{\epsilon}\rho\omega\tau\omega$; *agavba^htā*, pass. *akariya^htā*; non-thematic remade to thematic, *akunava^htā* 'made', *āha^htā* 'were', *āya^htā* 'went'.

§237. THE PERSONAL ENDINGS OF THE IMPERATIVE. Apart from injunctive forms, there are imperatives with special endings, here discussed. The injunctives are those used in prohibitions with *mā*: 1st sg. *tarsam* (§226.II), 2d sg. *stabava^h apagaudaya^h ava-rada^h* (§227.II), 3d sg. *ṭadaya^h* (§228.II); and those used as regular imperatives: 2d pl. *pariṭā jātā* (§231).

I. The second singular active of thematic stems is the stem without suffix: *jīvā*, Skt. *jīva*; *pari-barā*, Skt. *bhāra*, Gk. $\phi\acute{\epsilon}\rho\epsilon$; *parsā*, Skt. *prcchā*, Lat. *posce*. That of non-thematic stems has an accented *-dhi*, attached to the zero grade of the root: pIE **i-dhi*, OP *-idiy* in *paraidiy* and *paridiy*, Skt. *ihi*, Gk. $\iota\theta\iota$; pIE **g^hh^h-dhi*, OP *jadiy*, Skt. *jahi*; OP *pādiy*, *ḍidiy* (§129), *ā-zšnuidiy*.

II. The third singular active and the third plural active have in Aryan the endings *-tu* and *-ntu*, possibly being injunctives in *-t* and *-nt* with the accretion of an emphatic particle *u* (familiar in Skt.): thematic *baratw*, Skt. *bhāratu*; *raxdatw*; non-thematic *dadāt^hw*, Skt. *dādāt^h*; *kunaut^hw*, *pāt^hw*, *ni-ka^ht^hw*; 3d pl. *pāt^hw*.

III. The second singular middle had in Aryan an ending *-sya*: OP *patī-paya^h-wā*, cf. Skt. *bhārasya*; OP *ku-šuvā*, Skt. *kṛ-ṣvā*.

IV. The third singular middle had in Aryan an ending *-tām*, as in Skt. *bhāratām*; the only OP example is *varnavatām*, a thematic form remade from a non-thematic stem.

§238. THE INFINITIVE OCCURS in OP only in the present active, with the suffix *-tanayiy*, the ancestor of the NPers. infinitive ending *-tān* or *-dān*: *cartanayiy* 'to do', to *kar-*; *kar^h-tanayiy* 'to dig', to *kan-*, cf. NPers. *kāndān*; *bartanayiy* 'to bear', to *bar-*; *nīpaištānayiy* 'to engrave', to *nī-paišt-*. The *c-* of *cartanayiy* is evidence for the *-e-* ablaut-grade in this formation (§98); NPers. *kārdān* 'to do' has *k-* generalized from the rest of the paradigm. In form,

the *-tanaiy* is dat. sg. of a *-tan-* stem (other forms of *-an-* stems¹ occur as infinitives in Indic and elsewhere, which makes it unlikely that *-tanaiy* is loc. sg. of a *-tana-* stem).

§239. THE PARTICIPLES FOUND IN OP include the present active with suffix *-nt-*; the present middle with suffix *-mo-*; the perfect passive with suffixes *-to-* and *-no-*; the future passive in *-eto-*, with meaning shifted to the past.

§240. THE PRESENT ACTIVE PARTICIPLE has the suffix *-nt-*, before which the thematic vowel is *-o-*: nom. masc. pIE *-ōnt* or *-ont-*s, fem. *-ontī* or *-ontīā*, nt. *-ont-*; Gk. *φῆρ-ων -ovsa-ov*; Skt. *bhāran*, *bhārantī* or *bhārātī*, *bhārat*. Where (Aryan) thematic forms have *-at-* rather than *-ant-*, it is by extension from non-thematic forms, where *-nt-* became *-nt-* because of the preceding consonant; conversely, non-thematic forms might have (Aryan) *-ant-* by imitation of thematic forms or because the suffix, when accented, took the pIE value *-ent-* or *-ont-*. The OP examples are nsm. *tunuwā*, from *-ōnt*, probably with added *-s* in Iranian (§188.II), to present **tunau-ti*; asm. *tunwa*lam*; gsm. *tunwa*tahyā*, with thematic declension: the nom. *-s* and the *-ant-* of the stem agree with the Avestan formations. There is also an uncertain restored asf. *yau[da*]tim*, regularly formed to pres. **yaudati*.

The old neuter in pAr. *-at* survives in the first element of the compounds *Dāraya*va*u-* 'Darius'. *Vi*da*fa*na** 'Intaphernes', *Vāya*spāra-* (§162); and in the derivative *hašiya-* 'true', = Skt. *satya-*, pIE **snt-īō-*, where (Skt.) *sāt* is nt. ptc. to root *as-* 'be'.

§241. THE PRESENT MIDDLE PARTICIPLE has the suffix *-meno-*, which is seen in Gk. *φερόμενος*, but has a lengthened vowel in Skt., as in *bhāra-mānas*, or a zero grade, as in Av. *barəmna-*. The thematic vowel preceding *-meno-* is seen in Gk. to be *-o-*; but it is *-e-* in Gk. *βέλε-μνος* 'missile', which has the suffix in the form *-mno-*. The OP examples are *xšayamna* 'ruling', *jiyamnam* 'ending, end'.

§242. THE PERFECT PASSIVE PARTICIPLE IN *-to-* may be formed to any verbal root, whether transitive or intransitive; when the root is intransitive in meaning, the participle is active in meaning, as

in OP *para-iū* 'having gone forth', *marta* 'having died'.

I. The participial suffix *-to-* is accented, and the verbal root is therefore regularly in the zero grade: thus *para-iū*, Skt. *iūt-*, to *ay-* 'go'; [p]ištā *ni-pištā-*, Skt. *pištā-*, to *paib-* 'adorn'; *xšnuta-* to *xšnav-*; *a-xšatā*, Skt. *kṣata-*, to *xšan-*; *awa-jata*, Skt. *hatā-*, to *jan-*; *karta-*, Skt. *krtā-*, to *kar-*; *u-barta- parā-bartam*, Skt. *bhrtā-*, to *bar-*; *marta-*, Skt. *mrtā-*, to *mar-*; *arta-*, Skt. *rtā-*, to *ar-*; perhaps *parta[m]* to *par-*; *dītam*, cf. Av. *zyā-*; *hita-* in *An-ā-hitā*, of uncertain connections.

The cluster of a voiced aspirate stop + *t* in pIE resulted in pIE voiced cluster of non-aspirate + aspirate, the product of which remained in Indic, but which was replaced in Iranian by an analogical non-aspirate voiceless cluster:

pIE **dhrugh-*: ptc. **dhrugh-to-* > **dhrugh-*, pAr. **drugha-*, Skt. *drughā-*; but pIr. **druxta-*, GA.V. *druxtō*, OP *duruxtam*.

pIE **bhendh-*: ptc. **bhndh-to-* > **bhndzdho-* (§58.D), Skt. *baddhā-*, but Av. *basta-*, OP *basta-*. pIE **gendh-*: OP *gasta-* 'evil', cf. Skt. *gandhā-* 'smell'.

II. The *-to-* is sometimes attached to the strong grade of the root, as the result of leveling to the vocalism which stands in other verbal forms; in some instances the inconvenience of the consonantal clusters in the zero-grades was a factor.

pIE **dhē-*: **dhē-to-*, Skt. *hitā-*; but Av. *dāta-* 'right', OP *dātam* 'law'.

pAr. *pā-* 'protect': Skt. *pāta-*, Av. *pāta-*, OP *pāta-*. pIE **mē-*: **mē-to-*, Skt. *mitā-*, Av. *mita-*; also Av. *māta-*, OP *ā-mātā*, *fra-mātam*.

OP *šiyāta* 'happy', Av. *šyāta-*, Lt. *quiētus*.

Skt. *khatā-* 'dug' to root *khan-*; but Av. *kanta-*, OP *ka*tam* 'excavation'.

pIE **prek-* 'ask': **prek-to-*, Skt. *prṣtā-*, Av. *parṣta-*; but OP *u-frašta- u-frašta-* 'well punished' (where the change of *p* to *f* shows that consonantal *r* immediately followed, §74.I).

pIE **nek-* 'perish': **nek-to-* with strong grade, Skt. *naštā-*, Av. *našta-*, OP *vi-nastahyā*.

pIE **reġ-* 'direct': **reġ-to-* with lengthening of the vowel (§93.n2), Latin *rēctus*, Av. *rāšta-*, OP *rāstam* 'straight, right'.

pIE **grehb-* 'seize': pAr. *grbhī-ta-* (on *-ī-*, §217), Skt. *grbhīlā-*, OP *ā-garbīla-*.

Here belong, probably, also *garta-* in *Asagarta*

¹ Cf. Bv. Origines 105-6; Sturtevant, Lg. 20.206. The restored [dair]tanayā may belong to this type of formation, by transfer to the *-a-* stems, where it was felt as a loc. and took the postposition *-ā* like other locatives.

(see Lex. s.v.), *māta-* in *Gaumāta* (hardly the same as *māta-* in *āmātā*, above); *marta-* as base for *martīya-* (see Lex. s.v.).

§243. THE PERFECT PASSIVE PARTICIPLE IN *-no-* is seen in Skt. *sannā-* 'seated' to *sad-*, Gk. *ἀγρός* 'holy' to *ἄζομαι* 'I revere', Latin *plēnus* 'full' to *plē-* 'fill', and in the Germanic participles such as Gm. *gesprochen*, Eng. *spoken*, etc. These formations also normally have the root in the zero grade, but show the same variation as do the *-to-* participles (§242). There are two examples in OP, both serving as the second element of personal names:

OP *ā-bigna-*, to an unidentified root, in *Bagābigna-*.
OP *ā-baušna-*, late form for **ābaušna-*, to root *baug-* 'free', seen in Av. *pouru-baušna-*; in OP *Ābīyābaušna-* (see Lex. s.v.).

CHAPTER VII. SYNTAX AND STYLE

§245. THE SYNTAX OF OP has few features which differentiate it from that of other related languages; but from the paucity of the texts and the large amount of repetition in them the variety of constructions is very limited. As text and translation are both accessible in this volume, many examples are cited by reference and text, without translation; others are cited by reference only.

§246. THE SYNTAX OF THE NOUN IN OP follows the expected lines, in the main. Its special features are the anacoluthic use of the nominative (§§312-4), the disappearance of the dative form and the assumption of the dative uses by the genitive form (§250), and a certain amount of syncretization of the locative, ablative, and instrumental cases (§254).

§247. THE NOMINATIVE CASE is found in OP in the following uses:

A. As subject of a finite verb expressed or implied: DB 1.1 *adam Dārayavauš*, 1.3f *bātiy Dārayavauš xšāyabiya*.

B. As predicate to a nominative subject: DB 1.1 *adam Dārayavauš*, 1.7 *vayam Hazāmanišīyā bahyāmahy*, 2.27 *avobāšām hamaranam kartam*.

C. As appositive to a nominative: DB 1.1 *adam Dārayavauš xšāyabiya vazraka*.

D. By anticipation for another case, normally with a resumptive pronoun or adverb which defines the case-use; see §§312, §314.

The same formation probably stands also in the adv. *ašnaiy* (see Lex. s.v.).

§244. THE FUTURE PASSIVE PARTICIPLE IN *-eto-* is typified by Skt. *yajātā-*, Av. *yazata-* 'worthy of worship', to (Skt.) *yaj-* 'worship'; but the formation often comes to have virtually the force of a perfect passive in *-to-*: cf. Skt. *pacatā-*, but Gk. *πεπρός*, Lt. *coctus* 'cooked'. Cf. also Gk. *ἄσχετος* 'unchecked', to *ἔχω* 'I hold, have'. The OP examples happen to be from intransitives, and are therefore active in meaning: nsn. *θakalam*, npn. *θakalā* 'past', to root *θak-* 'pass'; and *-gmata-* 'gone' to *gam-* 'go', in npm. *ha^m-gmata* 'assembled', nsf. *parā-gmata* 'gone forth', perhaps nsf. *[ava-gmat]ā* 'gone down, fallen', cf. Av. *γomata-* as well as the regular passive participle *gata-* (PIE **g^hṛto-*, also in Skt. *gald-*, Gk. *-βαρος*, Lt. *ventum*).

E. In late inscriptions, as a general form replacing a genitive (§313) or an accusative: A²Pa 5f *hya mām Artaxšaça xšāyabiya akunauš* 'who made me, Artaxerxes, king'.

§248. THE VOCATIVE CASE is used in direct address: *martiyā* DNa 56.

§249. THE ACCUSATIVE CASE is found in OP in the following uses:

A. As direct object of a transitive verb: DB 1.19 *manā bājim abaratā* 'they bore tribute to me'.

B. As direct object of a verbal noun: DB 4.55f *Auramazdā θwām dauštā biyā* 'may Ahuramazda be a friend unto thee'.

C. As direct object anticipating the subject of an object clause: DB 1.52f. *mātyamām xšnāsatiy tyā adam naiy Bardiya amiy* 'lest (the people) know me, that I am not Smerdis'.

D. As double object, one of the person and the other of the thing: DB 1.44f *aita xšaçam tyā Gaumāta hya mauš adinā Kabūjīyam* 'this kingship which Gaumata the Magian took away from Cambyses' or 'of which Gaumata deprived Cambyses'; so also 1.46f, 59, 65f, and its passive in 1.49f *hya avam Gaumātām tyam maugum xšaçam dīlam cazriyā* 'who might make that Gaumata the Median deprived of the kingship'. DB 4.65 *naiy škaurim (= skaurim) naiy tunwalam zūra akunavam* 'neither to the weak nor to the powerful did I do wrong'. DPd 20-2 *aita adam yānam jalīyā-*

miy Auramazdām 'this I ask as a favor of Ahuramazda'. In the passive, the accusative of the thing remains unchanged: DNb 8f *tya skauhiš* . . . *mīta kariyaiš* 'that the weak should have wrong done to him'; also DNb 10f, and DB 1.49f (above).

E. As appositive to another accusative: DB 1.49f *Gaumātām tyam maḡum*; DPd 2f *haw Dārayavaum xšāyathiyam adadā* 'he created King Darius'.

F. As predicate to the direct object of a factitive verb: DNa 5f *hya Dārayavaum xšāyathiyam akunauš* 'who made Darius king'; and of other verbs, cf. *yānam* in DPd 20-2 (quoted under D).

G. To express the goal; names of places are often used thus without a preposition (regularly with *fra-aiš-*, *ar-*, *ava-ar-*, *parā-ar-*, *šiyav-*), but names of persons always have the preposition: DB 3.82 *abiy avam Arzam ašiyava Bābirum*; exception DB 5.21f *ašiyavam abiy Sakām*, cf. DB 2.72, 3.73f (*šiyav-*), 2.72f (*fra-aiš-*), DB 5.23f (*ava-ar-*), DPe 24 (*nī-ar-*). With *ay-* 'go' places as well as persons take prepositions, cf. DB 1.91f, 3.73, DZc 11 for places, DB 1.93, 2.32f for persons.

H. With prepositions and postpositions, denoting not merely goal but sometimes other ideas, see §269.

I. With *kāma* 'desire', apparently a terminal accusative indicating that the desire has reached the person and is felt by him (JAOS 66.44-9): DB 4.35f *yathā mām kāma* 'as was my desire', XPf 21f *Auramazdām awathā kāma āha* 'thus was the desire unto Ahuramazda'.

J. To express duration of time, as in the adv. *dargam*: DB 4.56 *dargam jīvā* 'mayest thou live long'.

K. To express time when, as in the adverbs *paranam* and *parivam* 'formerly', and with the postposition *patiy*: DB 1.20 *xšapavā raucapativā ava akunavayatā* 'either by night or by day, that was done'; DB 2.61f *θūravāharahya māhya jiyamnam patiy awathā šām hamaranam kartam* 'on the last of the month Thuravahara, then by them the battle was fought'.

L. To express specification: *nāmā* as in *Marguš nāmā dahyāuš* 'a province Margiana by name' (DB 3.11), if *nāmā* is really acc. nt. and not loc. with long-grade vowel (see Lex. s.v. *nāman-*).

§260. THE GENITIVE CASE appears in OP in the following uses:

A. Possessive,¹ as in DB 2.19f *manā badaka* 'my subject'; DB 4.82f *anušiyā manā* 'my followers', whence also with its opposite in DB 2.79f *haw-maiy hamičiya abava* 'he became rebellious toward me' (also DB 3.11, 4.12, instead of *hacāma* 'from me' and the like, DB 1.40, 2.6f, 3.27, 3.78, 3.81f); DB 1.4 *manā pitā*, 1.29f *Kabujiyahyā brātā*, and with other words of relationship. This is found also in the predicate: DB 3.9f *pasāva dahyāuš manā abava* 'afterwards the province became mine', cf. DB 5.19f, 35f, and DB 3.58f *avam kāram hya Dārayavahavuš xšāyathiyahyā geubataiy* 'that army which calls itself King Darius's'.

B. Subjective, as in DB 1.11f *vašnā Auramazdāha* 'by the favor of Ahuramazda', DNa 56f *hyā Auramazdāhā framānā* 'Ahuramazda's command'; especially with passive participles, where it develops into the agent: DB 1.27 *tya manā kartam* 'which has been done by me', XPf 38 *tyamaiy piḡa kartam āha* 'which had been built by my father'. Alternative ways of expressing the agent are the genitive with postposition *rādīy* (see K), the ablative with *hacā* in *hacā-ma* (see §271 and Lex. s.v. *hacā*), and apparently by the accusative alone (A³Pa 22f *mām upā mām kartā* 'made by me in my time', A³Pa 26 *mām kartā* 'made by me'; both probably corrupt, but cf. the *mām kāma* idiom, §249.I).

C. Objective, as in DB 4.78f *Auramazdātaiy jatā biyā* 'may Ahuramazda be a smiter of thee' (unless this is a dative use); and especially with *xšāyathiya* and *framātar-*, as in DB 1.1f *xšāyathiya xšāyathiyānām* 'king of kings' and DNa 7f *avam parūvām framātāram* 'one lord of many'. But only a plural genitive is used with *xšāyathiya*; in the singular the locative is used (§251.A). The genitive with the verb 'to rule' probably belongs here: DNa 18f *adamšām patiyacšayaiy* 'I ruled over them; DNb 15 *waipāšiyahyā xšayamna* 'ruling over my own (impulses)'.

D. Partitive, expressing the whole: DB 1.37f

¹ The disappearance of dative forms in OP and the assumption of dative functions by the genitive form makes it impossible to differentiate possessive datives with the copula, from possessive genitives; thus in XPf 28f *Dārayavauš* (error for *vahauš*) *puḡā aniyāciy āhatā* 'Of Darius other sons there were', the genitive may be either a true genitive of possession, or a possessive dative. When an orthotone genitive follows the word on which it depends, however, there may be a presumption in favor of the dative use; cf. §309.

Vijaynaha mahyā XIV raucabiš thakatā āha '14 days of the month Vijakhna were past'; DB 1.49 *naiy amāxam taumāyā kašciy* 'not anyone of our family', cf. *amāxam taumāyā* DB 1.28f depending directly on *Kabūjiyā*; DPd 1f *hya mabišta baqānām* 'the greatest of the gods'.

E. Expressing time within which: DB 4.4f *hamahyāyā tharda* 'in one and the same year'; from this use came the use of the genitive *xšapa*, DB 1.20, in a riming pair with acc. *rauca* and enclitic *patiy*, to indicate time when.

F. As appositive to a genitive, as in DB 3.58f *Dārayavahauš xšāyathiyahyā*.

G. As dative of indirect object, in DB 1.12 *Avramazdā xšačam manā frābara*, DB 1.31f *kārahya naiy azdā abava* 'it was not known to the people', DB 1.75 *kārahya awathā aθaha*, DSa 5 *visahyā frašam θadayātaiy*.

H. As dative of reference, in DB 1.87 *aniyahyā asam frānayam* 'for the rest I brought horses', DNa 3f *hya šiyātim adā martiyahyā* 'who created happiness for man'; including the dative of possession, as in DB 4.56 *utātaiy taumā vasiy biyā* 'and to thee may there be family in abundance'.

I. As dative of goal, in DB 1.13 *imā dahyāva tyā manā patiyāiša* 'these are the provinces which came to me'.

J. With the idea of *hama-* 'like' in compounds: DB 1.30 *hamātā hamapitā Kabūjiyahyā* 'having the same mother and father as Cambyse's'; the position of the genitive after the adjectives suggests that this is a dative use rather than a true genitive use (cf. §309).²

K. With prepositions, the mixed use with *-patiy* (see E); DB 3.32 *pasā manā* 'behind me'; with *anu-* 'according to', in DNb 16, 18; with following *rādīy*, to express agent, in DNb 9, 10f; with enclitic *-rādīy*, in *avahyarādīy* 'on account of this'.

§251. THE LOCATIVE CASE appears in OP in the following uses:

A. Expressing place where, without a preposition, as in DB 1.34f *pasāva dravga dahyāvā vasiy abava utā Pārsaiy utā Mādaiy utā aniyāvā dahyūšwā* 'afterwards the Lie waxed great in the country, both in Persia and in Media and in the other provinces'; DB 2.75 *diwarayāmaiyy basta adāriya* 'he was held bound at my palace en-

trance'; DB 2.76 *pasāvašim Hagmalānaiy uzmayā-patiy akunavam* 'afterwards I put him on the stake (= impaled him) at Ecbatana'; DB 1.15 *tyaiy drayahyā* '(those) who (dwell) by the sea' (not 'islanders', since the term denotes the satrapy of which Dascylium was the capital, JNES 2.304). With 'king', singular nouns are in the locative, as in DB 1.2 *xšāyathiya Pārsaiy* 'king in Persia', though plurals are in the genitive (§250.C); similarly DB 1.81 *xšačam tyā Bābiraw* 'the kingship in Babylon'. It is a substitute for the genitive in DB 2.23f *hya Mādaišwā mabišta āha* 'who was chief among the Medes' (cf. §250.D).

B. Expressing place to which, with prep. *yātā* 'as far as', in DSf 32f *abara yātā Bābiraw* 'carried as far as Babylon', 34 *yātā Čūšāyā* 'as far as Susa'; perhaps also, because of the idea of motion which seems to be in the verbs, in *gāθavā avāstāyam* (DB 1.62f), *gāθavā niyašādāyam* (DNa 36), *maškāvā avakanam* (DB 1.86), *uzmayā-patiy* (DB 2.76, etc.).

C. Expressing specification: *nāma* 'as to name' (see Lex. s.v. for examples, and §312), and possibly *nāmā* (if long-vowel loc. and not acc.); probably We 1 *CXX karšayā* '120 (units) in weight', and D²Sa 1 (and A²Hb) *apadānam stūniya* (if for *-ūyā*) *atagainam* 'palace made of stone as to its column(s)'.

D. Abnormal uses: The locative sometimes replaces the ablative with *hacā*, to denote place from which: *hacā Bābiraw* 'from Babylon' (DSf 33; but the abl. in *hacā Bābiravš* DB 2.64f), *hacā Hidaw* (DSf 44, DPh 7, DH 5f); and once even without the preposition: XPf 32-4 *yathimaiy pitā Dārayavauš gāθavā ašiyava* 'when my father Darius went from the throne (= died)'.

E. With prepositions: The locative is found with *yātā* (see B), *hacā* (see D), *ni-* in the adv. *nī-padiy*, *-patiy* (see A, B). Further, all locative case-forms have the postposition *-ā*, except names of places in the singular and those which function as adverbs (such as *dūraiyy*, *rādīy*, *nī-padiy*, etc.).

F. As appositive to a locative, as in DB 1.34f.

§252. THE INSTRUMENTAL CASE appears in OP in the following uses:

A. With *hadā*, to denote accompaniment either friendly or hostile: DB 2.21f *pasāva haw Vidarna hadā kārā ašiyava* 'after that this Hydarnes with the army marched forth'; DB 2.23 *avadā hamar-anam akunauš hadā Mādaiš* 'there he made battle with the Medes'.

² Cf. Greek use of the dative with adjectives of which the prior element was *ὅμο-*; though in later times the genitive also was used with them.

B. With *pari-ay-* 'to have respect for', to denote association: DB 1.23 *imā dahyāva tyanā manā dātā apariyāya* 'these provinces had respect for my law'.

C. Alone, to denote means: DB 1.11f *vašnā Auramazdāha aham xšāyabiya amiy* 'by the favor of Ahuramazda I am king'.

D. Alone, to express specification: DNb 40f *yāumainiš amiy utā dastabihiyā utā pādabihiyā* 'trained am I both as to hands and as to feet'. So also with numerals: DB 2.56 *Anāmakahya māhyā XV raucabiš θakatā āha* 'of the month Anamaka, 15 by days were past'; Wa 1 *II karšā* '2 (units) by weight'; cf. Lg. 19.227-9.

E. With or without prepositions,¹ to denote place where or within which: DB 1.92 *vardanam anuw Ufrāwā* 'a town beside the Euphrates'; DB 3.26 *kāra Pārsa hya vθāpatiy* 'the Persian army which (was) in the palace'; XPa 13f *vasiy aniyāšciy nāibam kartam anā Pārsā* 'much other good (construction) was built within this (city) Persepolis'.

F. With *hacā*, to denote place from which: DPh 5 (and DH 4) *hacā Sakaibiš* 'from the Scythians'; but perhaps the ablative form in the plural had been lost, and its functions been taken over by the instrumental form, for there is no distinctly ablative plural form recorded in OP.

G. Alone, to express cause: DB 1.86 *abiš nāviyā āha* 'on account of the waters there was navigability'; DSe 46f *didā ha[natāyā awagmat]ā* 'wall fallen down from lapse of time' (both examples doubtful, see Lex. s.vv.).

H. With *anuw*, to express accordance: DNb 24-6 *martiya tya kunaxtiy yadivā ūbaratiy anuw taumanišaiy* 'what a man does or performs according to his natural powers'.

I. As a general case-form, added as the last of a series of accusatives: DB 1.64f *abicariš gaibōmcā māniyamcā vθbišcā*; XPh 50f and 53f *Auramaz-*

dām . . . artācā. Apparently two locutions have been contaminated: 'Ahuramazda along with Arta' and 'Ahuramazda and Arta', giving 'Ahuramazda and along with Arta'. There is a similar but more extensive use of the instrumental as a general case-form in Avestan.²

J. With prepositions: *hadā* (see A); *anuw* (see E, H); *-patiy* (see E); *hacā* (see F).

§253. THE ABLATIVE CASE is found in OP in the following uses:

A. With *hacā*, to express the various 'from' ideas; listed §271.

B. With *yātā ā*, to express the goal in space: DPh 6 (and DH 5) *yātā ā Kūšā* 'as far as Ethiopia' DPh 7f (and DH 6) *yātā ā Spardā* 'as far as Sardis'; but cf. §270.II.

§254. SYNCRETISM OF THE CASES may have been a considerable factor in the forms and syntax of OP. With the reduction of final *-s -t* to a minimal sound, which perhaps was entirely lost after *ā* (though not lost after *-ā-*), the endings of certain cases, originally distinct, became identical. Thus in *-ā-* stems, a form ending in *-āyā* is gen., inst., loc., abl.; in *-š-* stems, a form in *-ā* is both inst. and abl.; in *-i-* stems, a form in *-iyā* is inst., loc., abl. (and possibly gen.; no example extant); while no such confusion is demonstrable in *-i-* stems (no inst., loc., abl. forms extant), in consonant-stems (no abl. forms extant), in *-ū-* stems (no inst. or abl. forms extant; but see remarks below). So much for the singular; in the plural the nom. and acc. are always alike, the gen. is distinct, the inst. and loc. are different, the abl. form is entirely lacking.

It may be then that (except in enclitic pronouns: *-ma* in *hacāma*, *-ša* in *avadaša* etc.) the ablative as a distinct form was lacking in OP, since the original ablative forms had become identical with other case-forms, notably those of the instrumental and locative, and that therefore certain instrumental and locative forms, not by origin identical with the ablative, are used with *hacā* 'from' (§251.D, §252.F). This would explain also the regular use of the preposition with what we designate as the ablative, whereas other case

¹ Use of the instrumental without a preposition to denote place where or within which is not common, but is approached in various languages; for the whole IE field, cf. Brugmann, Gdr.² 2.2. §480 (Der Instrumentalis als örtlicher und zeitlicher 'Proseutivus',—der Raumerstreckung—der Zeiterstreckung); in Sanskrit, cf. Whitney, Skt. Gr.² §281.d (Time passed through, or by the lapse of which anything is brought about); in Avestan, cf. Reichelt, Aw. Elmb. §448 (Proseutivus zur Bezeichnung des Raums, mit dessen Zurücklegung eine Bewegung voranrückt).

² On this subject, Ed. Schwyzer, Die sog. missbräuchlichen Instrumentale im Awesta, IF 47.214-71 (1929); but for such forms in the Gathas, also Maria W. Smith, Studies in the Syntax of the Gathas of Zarathushtra, esp. pages 19-35 (1929).

are used both with and without prepositions, and would also motivate the single exception in XPf 33, where the loc. *gāḍavā* is used without *hacā*, but in an ablative meaning. One form remains to be noted: DB 2.65 has *Bābirauš* as the old abl. form identical with the gen., as in Sanskrit; but a later inscription, DSf, has loc. *Bābiraw* with *hacā* in line 33, and *Hidaw* occurs with *hacā* in DSf 44, DPh 7, DH 5f, showing a shift in this declension. Late Avestan also departed from the old identity of gen. and abl. (outside the *-š-* stems!), by creating new ablatives in *-t*; OP allowed a new amalgamation of the abl. with other cases to remain as normal.

§255. NUMBER has in OP its usual significance. The singular form has collective meaning in DB 1.87 *aniyahyā asam frānyam* 'for the rest I brought horse(s)'; in DB 5.24f *avadā hadā kārā pišā viyatarayam* 'there with the army I crossed by raft(s)'; and perhaps in D'Sa 1 and A'Hb *apadānam stūnāya atagainam* 'palace stony as to column(s)' = 'palace with stone columns', if *stūnāya* is a miswriting for loc. *stūnāyā*. For *kāra* and *dahyāuš* as antecedents of plural masc. pronouns, see §258.III; for alternative singulars as antecedents of a plural pronoun, see §258.IV.

§256. GRAMMATICAL AGREEMENTS in OP follow the usual types found in IE languages, as to attributive adjectives, appositive nouns and adjectives, predicate nouns and adjectives, pronouns of the various kinds, and verbs with their subjects. A few peculiarities are listed in the following sections, with some instances of regular use.

§257. APPositives occur in the following cases; lack of examples in the other cases is accidental: nom. DB 1.1, 1.53, and almost everywhere; acc. DB 1.54, DPd 2, DNb 4f, etc.; gen. DB 3.59, DPd 9-11, XPc 14, etc.; loc. infrequent, DB 1.34f. More often the appositive, if more than a single word or if to an oblique case, is expressed by an anacoluthic nominative phrase, followed by a resumptive pronoun or adverb (§314a; §312). Partial appositives occur as in DB 1.34f *pasāva drauga dahyāvā vasiy abava utā Pārsaviy utā Mādaviy utā aniyāwā dahyūšwā* 'afterward the Lie became great in the country, both in Persia and in Media and in other provinces'; also DB 1.40f, 1.48f, DSf 25f *θikā awaniya aniyā XL arasaniš baršnā aniyā XX arasaniš baršnā* 'the rubble

was packed down, some 40 cubits in depth, another (part) 20 cubits in depth'. Appositive substantives do not necessarily agree in gender; thus DPd 6f *iyam dahyāuš Pārsa* 'this province Persia', where *dahyāuš* is feminine and *Pārsa* is masculine.

§258. AGREEMENTS OF PRONOUNS show the expected phenomena, and some special features which are here given.

I. The pronouns *haw*, *awa-*, *-šim*, *-dim*, and their forms are often used to refer back to a preceding phrase or relative clause; a preceding phrase is usually in the nominative, as in DB 2.30f *kāra hya hamičiya manā naiy gaubataiy awam jadiy* 'the rebel army which does not call itself mine—that do thou smite', but sometimes in its own proper case, as in DB 2.84 *kāram hamičiyam hya manā naiy gaubataiy awam jatā* 'the rebel army which may not call itself mine—that do ye smite'.

II. The enclitics *-šim* and *-dim* and their forms may have antecedents of any gender, and the singular forms may refer to antecedents of any number; for details, see Lex. s.vv. *-ša-* and *-di-*.

III. Plural pronouns are often used where the antecedent is 'men' implied in a preceding *kāra* 'people, army' or *dahyāuš* 'province' or the like: thus DB 1.65 *-diš* goes back to 64 *kārahayā*; DB 2.19-21 *-šām* in two occurrences and the two plural imperatives go back to *kāram*; DB 3.11f *akunawaⁿtā* is plural by the meaning of *dahyāuš*, as are *agarbāyāⁿ* 3.48 and *agarbāyāⁿ* 3.49 by reference to *kāra* 3.45. DNa 36f *-šām* refers back to *-šim* 36, denoting 'men' (cf. II, above) implied from *būmim* 32. DB 4.5f *-šim* has the meaning 'foe(s)' by reference to *hamaranā* 'battles' (see JAOS 35.344-50, 41.74-5).

IV. Other features: In DSe 32-7 the fem. pl. *dahyāva* motivates the masc. *aniya aniyam*. In DB 4.68f the masc. pl. *avaiy* refers back to masc. sg. *martiya* to which are attached two alternative relative clauses connected by *-vā* 'or'. In XPh 30f *atar aitā dahyāva tyaviy upariy nipištā* 'within these provinces which are inscribed above', the masc. relative *tyaviy* refers to fem. *dahyāva* though *dahyāva* has the fem. attribute *aitā*. DB 1.65 *tyā* and DSs 6 [-*diš*] are neuter plurals with multiple antecedents of different genders.

§259. AGREEMENT OF PREDICATES is of the normal types. But an adjective in the singular neuter

may be used as predicate to any subject:¹ DB 2.18f *kāra Pārsa utā Māda hya upā mām āha haw kamnam āha* 'the Persian and Median army which was with me—this was a small thing'; so also DB 1.47 *uwāpašiyam* (referring to *Pārsam utā Mādam utā aniyā dahyāwa*), DNa 39 *ciyākaram āha awā dahyāwa*, DNb 6f *avākaram amiy*, DNb 27f *avākaram-ca-maiy ušiy utā framānā*, DNb 50f *ciyākaram amiy ciyākaram-ca-maiy ūmarā*. A neuter subject may have a masculine substantive as predicate: DNb 11f *tya rāstam awa mām kāma* 'what is right, that is my desire'.

In DB 2.92f *Parḫava utā Vartāna hamičiyā abava*² *hacāma Fravartaiš agauba*² 'Parthia and Hyrcania became rebellious from me, they called themselves Fravartis's', the plural verbs indicate that the predicate adjective *hamičiyā* is plural rather than dual, although it is predicate to two singular nouns.

In DB 1.8 *hacā parwiyata hyā amāxam taumā xšāyabiyā āha*, the probability is that *xšāyabiyā* is nom. pl. 'kings', in which case *āha* is plural, agreeing with its predicate; but if *xšāyabiyā* is taken as nom. sg. adj. 'royal', *āha* is singular, agreeing with its subject *taumā* 'family'.

§260. THE PRONOUNS OF OP, including those which have also adjectival use, are the following:

I. The personal pronouns *adam* 'I' and *twam* 'thou' have no peculiarities of syntax; the genitive forms are used in all uses and not replaced by possessive adjectives (unlike the use of Latin *meus* and *tuus* to replace the possessive genitive, and sometimes other genitive uses). The only use of *twam* and its forms is, from the nature of the texts, to refer to a hypothetical second person of general character.

II. The enclitic pronouns of the third person, *-šim* and *-dim* and their forms, show no variation of form for gender; cf. Lex. s.vv. For forms of *-dim* written as separate words, see Lex. s.v. *-di-*, and §133.

III. Certain other pronouns may be grouped together as Demonstratives, though they seem to combine demonstrative and determinative mean-

ings that cannot be definitely separated from each other; these are all used both as pronouns and as adjectives:

haw (§263), much like Latin *is*.

awa- (§264), equivalent to Latin *ille*.

iyam and its suppletions (§265), like Latin *hic* and *is*.

aita- (§266), like Latin *hic*.

All these are used as resumptive pronouns, referring to something already mentioned which is frequently without grammatical construction (§314, §312), as well as in more usual ways. The adverbs *awadā* and *awadā* are also used as resumptives.

The adverb *amata* 'from there' indicates a stem *ama-* 'that', found in OP in the adverb only.

IV. The relative pronoun of OP is *hya hyā tyā* (§261), used also as definite article (cf. §262) and (rarely) as pronoun of the third person.

V. The interrogative-indefinite pronoun, pIE **qʷo- qʷi-*, has a few remnants in OP; see §201.

VI. The pIE relative **jo-* also has a few remnants in OP; see §197.

§261. THE RELATIVE DEMONSTRATIVE of OP is *hya hyā tyā*, in form and in functions combining Skt. demonstrative *sa-sā tad* and relative *ya-syā yad* (cf. Gk. ὁ ἢ τό, ὅς ἢ ὅ). In OP the use as relative occurs much more commonly than the use as article or demonstrative pronoun. Scrutiny of the examples makes it probable that the original dominant use was that of the relative; that in attributive clauses modifying a nominative the omission of the copula led to an understanding as an appositive marked by the article; that this use was extended to accusative antecedents, and rarely to substantives in other cases; that the appositive shifted to a mere attribute and was occasionally placed before the modified substantive; that the article was ultimately preposed to an adjective in a generic sense.¹

I. The relative use is clear where the clause has a finite verb, as in DB 1.51, or a participle without the copula as the passive equivalent of an active actually found: DB 4.1f *tyā manā kartam* 'what (was) done by me' = DB 4.3f *tyā adam akunawam* 'what I did'; also when the relative differs in case from its antecedent: XPf 22f *Dārayawam hyā manā pītā*, cf. DSf 57f, DSf 42, DPh 5f.

¹ Cf. the predicate neuter to a masc. or fem. subject sometimes used in Latin: Verg. Ecl. 3.80 *triste lupus stabulīs*, Aen. 4.569f *varium et mutabile semper fēmina*. Similarly in Greek: Xen. Anab. 2.3.15 (τὰ τραγῆματα) ἦν καὶ παρὰ πτόνον ἢδὲ μὲν, κεφαλῆγαλγες δέ, 3.2.22 εἰ . . . τοὺς . . . ποταμοὺς ἄπορον νομίζετε εἶναι.

¹ Lg. 20.1-10 (1944), with details of the argument leading to the views summarized in this section.

II. From the originally relative type *Gaumāta hya maguš* (DB 1.44, etc.) without the copula, there came the accusative type *Gaumātām tyam magum* (DB 1.49f, etc.), where the articular use is assured.

III. This pronoun as article is used after a noun to introduce modifiers: an appositive substantive alone (DB 1.44, 1.50) or with preceding genitive (XPf 30, DB 1.39); a common adjective (DB 2.25f, DPe 3f, DSf 30f, 37), two successive common adjectives (DSf 11f), an ethnic (DBk 2, DB 1.79, 2.21); a superlative with following genitive of the whole (DSf 9); a possessive genitive of a personal name (DB 1.89) or of a pronoun (DB 2.35, 1.69); a locative substantive (DB 1.81 *xšačam tya Bābiraw*) or an instrumental with enclitic postposition (DB 3.26 *kāra Pārša hya v'θāpatiy*).

IV. This pronoun as article occasionally precedes its noun to attach to it an adjective or a genitive; there are these examples: DB 1.8 and DBa 12f *hyā amāxam taumā*; DB 1.23 *tyanā manā dātā*, cf. DNa 21; DB 3.32 *hya aniyā kōra Pārša*; DB 4.87f *tyām imaišām martiyānām taumām*; DB 5.12 *tyāmšām mabištam*; DNa 56f *hyā Auramazdāhā framānā*; DSf 12f *hya manā pitā Višlāspa*.²

V. This pronoun as generic article has two occurrences in DSe 39f *hya tarwīyā tyam skauwim*; elsewhere generic force is given by use of *martiya* 'man', as in DNb 12 *martiyam draujnam*, or is unmarked, as with *skauwiš* DNb 8f, *tunwā* DNb 10.

VI. In two passages *tya-* is demonstrative: DB 3.73 *nīpadyī tyaiy* 'close after them', where the text is certain, and DSf 14 *tyā* 'these two', which rests upon only slight traces of the characters.³

§262. THE ARTICLES IN OP.

I. The definite article, properly speaking, is lacking in OP, despite the uses given in the preceding section (cf. Lg. 20.6-8); for *hya hyā tya* as article function only to attach modifiers to another substantive, or to indicate generic value. Thus we find *kāra Pārša utā Māda hya upā mām āha haw kamnam āha* 'the Persian and Median army which was with me, this was a small thing' (DB 2.18f); *adam Dārayawauš xšāyathiya vazraka* 'I (am) Darius the Great King' (DB 1.1). It is noticeable

that Xenophon uses *βασιλεύς* without the article in reference to the Persian king (Anab. 1.7.1, 2, etc.).

II. The indefinite article is entirely lacking in OP, except in the phrase *I martiya* 'one man', used in introducing a new personage, where the numerical sign has virtually the value of the indefinite article (DB 1.36, 74, 77, etc.).

III. The generic article is discussed in §261.V.

§263. THE DEMONSTRATIVE *haw* (once *hawam*, DB 1.29) is either a pronoun referring to a previously mentioned substantive, or an adjective immediately followed by its substantive, which is then sometimes explained by a relative clause (DB 1.92; 2.66; 3.35, 54, 70).

§264. THE DEMONSTRATIVE *awa-* 'that' is similarly either pronoun or adjective; it commonly refers to something already mentioned, but sometimes has a forward reference, as in *naimā awa kāma tya tunwā skauwaiš rādiy mīda kariyaiš* 'that is not my desire, that the mighty should have wrong done to him by the weak' (DNb 10f; also DB 3.58, 5.2f, DNa 39, DNb 20, 53, 55, 57, DSA 4, DSe 34, XPh 49, 51f). It has also the meaning 'yonder' as applied to the sky: *Auramazdā hya imām būmim ada hya awam asmānam adā* 'Ahuramazda, who created this earth, who created yonder sky' (DNa 1-3, etc.).

§265. THE DEMONSTRATIVE NSM.-NSF. *iyam* 'this', with its suppletions (§199), is likewise either pronoun or adjective, mainly of the following types: *iyam Pārša* 'this is the Persian' (DN I), *hya imam tacaram akunawiš* 'who built this palace' (DPA 5f), *xšāyathiya ahyāyā būmīyā vazrakāyā* 'king in this great earth' (DNa 11f). It is a pronoun with rather distant reference in *tya imaiy kāram adurujivaša* 'so that these deceived the people' (DB 4.34f), where *imaiy* refers to the rebel pretenders listed in DB 4.7-30.

§266. THE DEMONSTRATIVE *aita-* 'this' more often refers to the preceding, but also sometimes to the following (DB 1.44, DNa 48, XPh 43, perhaps XSc 4°), when it may be repeated by *aita-* or *awa-*.

§267. THE PRONOUNS IN RELATIVE CLAUSES show some interesting syntactic features.

I. Except for *aita tya* 'this which' (DNa 48, XPh 43), the relative never has a preceding nominal antecedent of general character; cf. DB 1.27 *ima tya manā kartam* 'this (is that) which

² DPe 22 *hyā* is not nom. sg. fem. article before its noun, but an ablative adverb; see Lex. s.v. ³ Lg. 20.3 for another possibility.

was done by me'. But there may be a general substantive antecedent, as in DB 1.21 *martiya hya agriya āha avam* 'a man who was excellent, him ...'

II. A general antecedent may be incorporated within the clause, as in DB 1.57f *utā tyaišaiy fratamā martiyā anušiṣyā āhatā* 'and those men who were his foremost followers'; but more commonly the antecedent precedes the relative, as in DB 2.77 *utā martiyā tyaišaiy fratamā anušiṣyā āhatā*.

III. A descriptive adjective is likewise incorporated within the clause, in DB 2.30f (and 2.50f) *kāra hya hamičiṣya manā naiy gaubataiy* 'the hostile army which does not call itself mine'; but such adjectives usually stand outside, as in DB 2.84 *kāram hamičiṣyam hya manā naiy gaubātaiy*, cf. also DB 2.21, 3.86.

IV. The antecedent of a relative pronoun is commonly repeated after the clause by a resumptive pronoun in its immediate context, such as DB 1.21 *avam* (see above, I); DB 4.75f *tya kuna-vāhy ava-taiy Auramazdā ucāram kunautuv* 'what thou shalt do, that may Ahuramazda make successful for thee'.² In one passage the resumptive pronoun is repeated: DNb 16f *martiya hya hataxšataiy anu-dim [ha]kartahyā avatā-dim paribārūmiy* 'the man who cooperates, him according to his cooperative service, him thus do I reward'.

V. In one passage a relative which is the object of two verbs is repeated by *-diš* as object of the second verb: DNb 45-7 *ūmarā tyā Auramazdā upariy mām nīyasaya utā-diš atāvayam bartamaiy* 'the skills which Ahuramazda bestowed upon me and I had the strength to bear THEM'.³

VI. The relative as subject is omitted before *ayauda* in XPh 31.

§268. THE PREPOSITIONS AND POSTPOSITIONS found in the OP texts, with certain others found

only as prefixes to verbs and nouns, are given in the following list, with a summary of their uses: *ā*, prep. w. adv.; postp. to loc.; pref. to verbs and nouns.

aⁿtar, prep. w. acc.

ati-, pref. w. verbs.

abiy, prep. w. acc.

anuv, prep. w. instr. and gen.

apa-, pref. w. verbs and nouns.

abiy, prep. w. acc.; pref. w. verbs and nouns.

ava-, pref. w. verbs.

ud-, pref. w. verbs and nouns.

upā, prep. w. acc.; pref. w. verbs and nouns.

upariy, prep. w. acc.; pref. w. verbs.

tara, prep. w. acc.

ni-, prep. w. loc. in phrasal adv.; pref. w. verbs.

nij-, pref. w. verbs.

nīpadiy, prep. w. acc.

patiy, prep. w. acc.; postp. w. acc., inst., loc.;

pref. w. verbs and nouns.

patiš, prep. w. acc.

para, prep. w. acc.; perhaps prefix in nouns.

parā, postp. w. acc.; prefix w. verbs.

pariy, prep. w. acc.; pref. w. verbs; used as root of derivative noun.

pasā, prep. w. acc. and gen.

fra-, pref. w. verbs and nouns, and in phrasal adverb.

yātā, prep. w. loc.

yātā ā, prep. w. abl.

rādīy, postp. w. gen.

vi-, pref. w. verbs and nouns.

hacā, prep. w. abl., loc., instr., adv.

hadā, prep. w. instr.

The inseparable prefixes are the following:

a- *an-*, the common negative prefix.

u- (= ^hu-) 'well'.

duš- 'ill'.

ha- *ham-*, equal in meaning to Gk. *σν* and Lt. *com-* as prefixes.

The uses as prepositions (and postpositions) will be discussed in the following sections; other uses are adequately described in the Lexicon.

§269. PREPOSITIONS WITH THE ACCUSATIVE are the following; for *patiy* and *pasā*, used also with other cases, see §271:

aⁿtar 'inside', of place where.

abiy 'to', of goal.

abiy 'to', of arrival at a goal, either person or

¹ Bv. TPS 1945.61n suggests that the engraver accidentally omitted *martiyā* before *tyaišaiy*, and then inserted it after *fratamā* when he noticed the omission.

² Cf. the similar usage in Latin: Caesar, BG 1.12 *quae pars civitatis Helvetiae insignem calamitatem populō Rōmānō intulerat, ea princeps poenās solvit*. ³ The same use occurs also in Latin: Cic. ad Fam. 12.23.2 *legiōnibus . . . quīs sibi conciliāre pecuniā cogitabat easque ad urbem addūcere*.

place; except in 'I was near to . . .' (DB 2.12), 'I made additions to . . .' (XPg 10).

upā 'under', always of a person, in figurative uses: 'was under me, under my command, with me' (DB 2.18, 3.30); 'under Artaxerxes, in the time of A.' (A³Sa 4); 'made under me, in my time (A³Pa 23).

upariy 'over', with slight idea of motion, shading down to 'according to' (DB 4.64); once placed as second word after its object (DNb 49, variant of 46).

tara 'through', with motion.

nīpadiy 'close after', see §270.IV.

patiś 'against', governing a person as goal.

para 'beyond', of place where.

parā 'along', of motion; enclitic postposition.

pariy 'about = concerning = against', of a person.

§270. PREPOSITIONS WITH OTHER CASES are the following:

I. With the instrumental; see also *anw*, *patiy*, *hacā*, §271.

hadā 'with', of accompaniment; of hostile association (as in DB 2.23).

II. With the ablative; see also *hacā*, §271:

yātā ā 'unto, as far as', of limit in place; see also *ā* and *yātā*, IV.

III. With the genitive; see also *anw*, *patiy*, *pasā*, §271:

rādīy 'on account of', enclitic postposition in *avahyarādīy* 'on account of this'; also orthotone postposition, indicating the agent (DNb 9, 10f).

IV. With the locative; see also *patiy*, *hacā*, §271:

ā, enclitic postposition attached to the locative singular of all common nouns and adjectives except in phrasal adverbs, and to all locatives plural; also preposition with phrasal adverb *pasāva* to denote limit in time (DSe 48); see also *yātā ā*, II.

nī- 'down', only in phrasal adverb *nīpadiy* 'down on the footstep, on the track of, close after', itself functioning as a preposition governing the accusative *tyaiy* (DB 3.73; for form, see §198).

yātā 'unto', of goal in place; see also *yātā ā*, II.

§271. PREPOSITIONS WITH TWO OR MORE CASES are the following; see also *ā*, *yātā*, §270.IV, and *yātā ā*, §270.II:

anw 'along', of motion past, with instrumental; 'according to', with instrumental (DNb 25) and genitive (DNb 16, 18).

patiy with accusative, 'against' (DNb 22), 'on' in phrasal adverb *patīpadam* (DB 1.62); as orthotone postposition with accusative, 'on', expressing time when (DB 2.62); as enclitic postposition, local 'in, at' with instrumental in *v⁰āpatiy* (DB 2.16^o, 3.26), 'on' with locative in *uzmayā-patīy* (DB 2.76, 91; 3.52, 92), temporal 'during' with genitive and accusative in *xšapa-vā rauca-patī-vā* (DB 1.20), with accusative in *[pa]tiy a[vā]mōc ś[itām] θardam* (DB 5.2f).

pasā 'after', with accusative of time in *pasā tanūm* 'after himself' and in the phrasal adverb *pasāva* 'after that'; with genitive of place in *pasā manā* 'after, behind me' (DB 3.32).

hacā 'from', with ablative of noun or pronoun, or ablative adverb; occasionally with nouns of locative or instrumental form (once with an anacoluthic nominative phrase, DZc 9, and once with an accusative enclitic pronoun as invariable, which it follows, DB 1.50). It governs place-names as the starting-point from which there is motion or action (DB 3.80) or extension (DPh 5, 7) or separation (XPh 16); names of persons of whom fear is felt, from whom commands proceed (= agent), from whom rebellion takes place, from whom something is taken away (DB 1.61); adverbs of time as starting-point; names of persons and things and abstracts from which protection is to be given (DPd 16f, etc.).

§272. THE VOICES OF THE VERB in OP include forms of the active, the middle, and the passive; but the meanings are not in all instances typical of the voice-forms.

§273. THE ACTIVE FORMS have the usual meanings of the active voice; but they are sometimes replaced, without difference of meaning, by middle forms (§274.b).

§274. THE MIDDLE FORMS have usually the proper meanings of the middle voice, but sometimes the meanings of the other voices.

(a) The middle meaning is clear in such examples as the following: DB 1.41f *xšaçam hauw aqarbayatā* 'he seized the kingship for himself'; DB 1.47 *wāipašiyam akutā* 'he made (the provinces) his own possession'; DB 1.55 *patiyāvahyaīy* 'I asked aid for myself'; DB 1.93 *hya.Nabuk^o dracara aqarbatā* 'who called himself Nebuchadrezzar'; DB 4.38 *patipayawā* 'protect thyself'.

(b) In some passages the middle is used with purely active meaning, as in *akunava^atā* DSf 48 'they wrought', but act. *akunavaša^a* DSf 51, 53; *manā bājim alara^atā* DB 1.19 'they bore tribute to me', but act. *abara^a* DPe 9f, *abaraha^a* DNa 19f, XPh 17, in the same phrase; *azdā kušwā* DNb 50 'do thou make known'; mid. *āha^atā* 'they were', but also act. *āha^a*.¹ Perhaps the ambiguity of *abara^a* for sg. *abara^a* and pl. *abara^a*, *akunava^a* for *akunava^a* and *akunava^a*, etc., led to the use of the middle form as distinctive for the plural; however, this does not account for some examples, such as the inv. *kušwā*.

(c) Some verbs are found only in the middle voice, though the middle meaning is no longer evident: such are *maniyaiy* 'I think', *yadataiy* 'he worships', *amariyatā* 'he died', and their forms. That these may originally have represented middle voice ideas, is indicated by the fact that Latin *arbitror*, *veneror*, *morior*, representing the same ideas (though only the last is etymologically cognate with the OP correspondent), are all deponents, as are indeed the etymological or semantic equivalents in various other languages.

(d) The following middle forms have passive meaning: ind. *vainataiy* 'is seen, is seen to be, seems' DNb 2, XPa 16, and subj. *vainātaiy* DNb 35; *anayatā* 'was led' DB 1.82, 2.73, 5.26²; probably *kunavātaiy* DNb 56, and the restored forms *[ā]h[ya]tā* 'was thrown' DB 1.95 and *adā[rayat]ā* DB 4.90f. This use of the middle is found in Avestan (Reichert, Aw. Elmb. §614); and the middle forms are the basis of the passive forms of Greek and Latin.

§275. THE PASSIVE FORMS fall into two groups, those with the passive suffix *-ya-* (§220), which are always passive in meaning, and those which are composed of the past participle with or without the verb 'to be'—usually omitted; the combinations in which it is expressed are listed in §276. That the participle without the auxiliary is a true indicative passive is shown by the equivalence of DB 4.1f *tya manā kartam* 'what (was) done by me' and DB 4.3f *tya adam akunavam*

'what I did'. When the verb is intransitive, the past participle has active meaning, as in DB 2.32, 38, 43, 52, 57f, 3.65 *hamičiyā hagmatā paraitā* 'the rebels assembled (and) came out'; DNa 43-5 *Pārsahyā martiyahyā dūrayi arštīš paragmatā* 'the spear of a Persian man has gone afar'.

§276. THE VERB 'TO BE' WITH PASSIVE PARTICIPLE is usually omitted; it is expressed only in the following examples:

I. True passives of action are perhaps to be seen in the following:

DB 1.61f *xšačam tya hacā amāzam taumāyā parābartam āha*.

DB 4.46f *aniyašciy vasiy astiy kartam*.

DB 4.51f *avaišām ava(θ)ā naiy astiy kartam*.

XPf 38 *tyamaiy piča kartam āha*.

II. The predicate participle is clearly adjectival in the following:

DB 1.37f *Viyaxnahya māhyā XIV raucabiš θakata āha* (so also in 17 other dates).

DB 3.7f *Garmapadahya māhyā I rauca θakalam āha*.

DPe 22 *yadiy kāra Pārsa pāta ahaiy*.

DNb 26 *xšnuata amiy*, cf. the adj. in the parallel clause *uxšnauš amiy*, in line 27.

XPh 47 *šiyāta ahaniy*, cf. adj. in 48 *artāvā ahaniy*, and the similar pair in 55f, *šiyāta bavaiy* . . . *artāvā bavaiy*, the prior of which seems in meaning nearer to a true present passive of action than any of the other phrases.

III. The verb *bav-* 'become' may fairly be considered here, cf. the German true passive with *werden* 'become', while Gm. *sein* 'be' forms only a passive of state, in which the participle is merely an adjective. With predicate participles OP *bav-* appears only in XPh 55, just cited; in DSf 25 *yabā kalam abava* the participle has become substantival and is subject.

IV. Four heavily restored passages, DSe 31f, DSf 56f, DNb 54f, DNb 56, give no additional evidence of value.

§277. THE INDICATIVE MOOD has in OP the usual uses to denote present and past time in independent clauses. In dependent clauses, it is used in the following:

(a) In relative clauses descriptive or restrictive, occasionally in clauses of general significance, in both of which types it may vary with the subjunctive (§301.a, b).

(b) In substantive clauses: object clauses of

¹ Bv. TPS 1945.61-3 seeks to show that active *āha* always denotes existence, but middle *āhatā* is always used in an expression of possession, with a genitive-dative. His argument is not quite convincing, especially for DB 4.81; and no motivation for the specialization seems to exist.

fact, direct and indirect quotations of fact, direct and indirect questions (§302.a, d, e).

(c) In temporal clauses introduced by 'when', 'after', 'while', 'as long as', 'until', in past time (§304.a, b, d, e, f), and by 'whenever', 'until' in present time as generalizations (§304.c, f).

(d) In modal, local, causal, and consecutive clauses in present or past time; in consecutive clauses with present result depending on present or imperfect in the main clause (§305).

§278. THE SUBJUNCTIVE MOOD has a number of uses in OP, including those of future time, of volitions, and of wishes. These may be divided into uses in independent clauses, uses in relative clauses, uses in other subordinate clauses.

I. In independent clauses:

(a) Future uses: mere futurity in apodosis of future condition, *nirasātiy* DPe 24: future of determination almost equal to command, *ṛśnāsātiy* DNā 42.

(b) Volitional uses: affirmative commands *bavātiy* DNā 43, 45f, *vainātaiy* DNb 35; negative commands with *mā* or *mātya*, *draujīyāhy* DB 4.43, *vikanāhy* DB 4.71, *kunavātaiy* DNb 56, *bavātiy* DNb 59. Negative wishes possibly in (restored) *vijanātiy*, *vināḥayātiy* A²Sa 5, A²Ha 7 (though optative or injunctive or imperative forms are equally possible in these passages).

(c) Uses in future possible wishes: *ahanīy* XPh 47, 48, *ahatiy* DB 4.39f, *ḥadayātaiy* DSa 5, DSj 6.

II. In relative clauses:

(a) In a relative clause of general future meaning, depending upon an expression of command or prayer: *āhy* DB 4.37, 68, 87, DSt 10°; *ahatiy* DB 4.38, 68, 68f; *kunavāhy* DB 4.75, 79; *patiparsāhy* DB 4.42; *patiparsātiy* DB 4.48; *vaināhy* DB 4.70; *vainātiy* DSj 5°.

(b) In a relative clause equivalent to a present general condition, with the conclusion in the present indicative: *yadātaiy* DB 5.19, 5.34f.

(c) In a defining relative clause, not differing from one with the present indicative, the main clause being a command: *gaubātaiy* DB 2.84, 3.86; cf. ind. *ganibātaiy* DB 2.21, 31, 51, 3.15, 59 in the same meaning.

III. In other subordinate clauses:

(a) In future conditions with *yadiy* 'if'; the negative is *naiy*, and the main clause is a com-

mand or a prayer, once a future statement (DPe 22): *apagaudayāhy* DB 4.55; *ḥāhy* DB 4.55, 58; *vaināhy* DB 4.73, 77; *vikanāhy* DB 4.73; *vikanāh°-diš* DB 4.77; *patibarāh°-diš* DB 4.74; *patibarāhy* DB 4.78; *manīyāhaiy* DB 4.39, DPe 20, DNā 38, XPh 47; *ahatiy* DPe 22.

(b) In temporal clauses of future time, with *yāvā* 'as long as'; the main clause has an inv. or a subjunctive in future meaning: *āhy* DB 4.72; *ahatiy* DB 4.74°, 78, 5.19, 35°.

(c) In alternative general clauses, the first introduced by *yathā* 'when' and the second by *yadi-vā* 'or if'; the main clause omits the copula: *vaināhy* . . . *āṛśnavāhy* DNb 29f.

(d) In negative clauses of purpose, introduced by *mātya*, with an implication of fear: *ṛśnāsātiy* DB 1.52, depending on a potential optative; *ḥadayātaiy* . . . *varnavātaiy* . . . *manīyātaiy* DB 4.49f, depending upon a timeless present.

(e) In a volition, object of a verb of mental action, without conjunction: *tya amanayāiy kunavānaiy* DSI 3f 'what I thought I will do'.

§279. THE OPTATIVE MOOD has a variety of uses in OP, fairly parallel to those of the subjunctive except that the uses as a future are lacking; they are as follows:

I. In independent clauses:

(a) Commands: *yadaišā* XPh 50; negative with *mā*, *biyā* DB 4.69, *yadiyāiṣa°* XPh 39.

(b) Prayers: *biyā* DB 4.56, 56, 58, 74f, 75, 78f; negative with *mā*, *biyā* DB 4.59, 79°, *ājamiyā* DPd 19.

II. In a relative clause of characteristic, with potential meaning: *caziyā* DB 1.50.

III. In other subordinate clauses:

(a) In optative clauses explanatory of *kāma* 'desire', introduced by *tya* 'that': *kariyāiṣ* DNb 9, 11; *vināḥayāiṣ* DNb 20; *frābiyāiṣ* DNb 21 (without *tya*).

(b) Potential in an object clause to a verb of fearing in a secondary tense; no introductory conjunction: *avājanīyā* DB 1.51, 52.¹

¹ Or perhaps potential as principal verbs of informal indirect discourse; but not principal verbs denoting repeated action in the past, as taken by Bv. TPS 1945.50-1 (cf. opt. in this use in Avestan; Reichelt, Aw. Elm. §638).

(c) Potential in a future less vivid condition with *yadiy* 'if': *vinādayaiš* DNb 21 (conclusion *frabiyaīš*, see IIIa).

§280. THE IMPERATIVE MOOD has in OP the meanings of command and prayer.

I. Commands, addressed to men; very common, cf. *parsā* DB 4.38, 69, *jadiy* DB 2.31 etc., *kušwā* DNb 50. In *jwā* DB 4.56, 75, the command approaches a wish in value; in *mā . . . razbatw* DNb 60, the negative command seems to become a threat. In *varnavatim* DB 4.42, 53, the man addressed is not subject, but object.

II. Prayers, addressed to Ahuramazda with or without other gods; frequent, with *pātaw pāⁿtaw*, *dadātaw*, *baratw*, *kunautw*, *nikaⁿtaw*.

§281. THE INJUNCTIVE MOOD, which is a secondary indicative form lacking the augment, has in OP only the use in a negative prohibition, with *mā*: in the first person, *tarsam* DPe 21; in the second person, *apagaudaya* DB 4.54, *awarada* and *stabava* DNa 60; in the third person, *badaya* DNa 58, DNb 53.

§282. THE INFINITIVE occurs in OP in two uses:

(a) as direct object of verbs meaning 'order', 'dare', 'be able': *niyastāyam . . . katanaiy* DZc 9 'I ordered to dig'; *niyaštāyam . . . nīpaištanaiy* XV 23f 'I ordered to inscribe', cf. the restorations in DSn 1 and DSf 19f (subject of passive *framātam*); *kašciy naiy adaršnauš cišciy bastanaiy* DB 1.53f 'no one dared say anything'; *utādiš atāvayam bartanaiy* DNb 46f 'and I had the strength to develop them'.

(b) to express purpose, with verbs of motion: only in the phrase *hamaranam cartanaiy* 'to make battle' (DB 1.93f, and 10 other occurrences), depending upon *aiš* 'he went', *paraitā* (pl. etc.) 'they went forth', *frāišaya* 'he sent forth'.

§283. THE PARTICIPLES in OP have no peculiarities of syntax. The following are examples of their uses: as attributive adjective, *axšatā* DPe 23; as appositive adjective, *marta* XPh 48; predicate adjective to a nom., *xšnuta* DNb 26, *xšayamna* DNb 15, *θakātā* DB 1.38; predicate adjective to an accusative, *ditam* DB 1.50, *duruxtam* DB 4.44f; predicate nominative without the copula, serving as finite verb, *paraitā* DB 2.32f; substantivized

by gender, masc. *tunwā* DNb 10, neut. *katam* DSf 25, *gastā* DNa 52, *rāstam* DNb 11, *vinastahyā* DNb 18, *jīyamnam* DB 2.62.

§284. THE TENSES in OP are the present, the imperfect, the strong aorist, the sigmatic aorist, in the indicative; the present, in the subjunctive, the optative, and the imperative. There are also one perfect optative, one strong aorist imperative (and possibly a second), and one heavily restored perfect indicative.

§285. THE PRESENT TENSE OF THE INDICATIVE is used to denote a real present, as in DB 1.3f *θāliy Dārayawauš xšāyabiya* 'Saith Darius the King', 1.12 *adam xšāyabiya amiy* 'I am king'; also to denote that which is true without respect to time, as DZc 10 *draya tyā hacā Pārsā ailiy* 'the sea which extends from Persia', XPh 51 *martiya . . . 56 batāiy*.

With an adverbial expression the present may, as in other languages, indicate time begun in the past and extending into the present, and the imperfect similarly may express time begun in a remoter past and extending into a nearer past; the best examples are in DB 1.7f *hacā parwiyata amātā amahy hacā parwiyata hya amāxam taumā xšāyabiya āha* 'from long ago we are (= have been) noble, from long ago our family was (= had been) royal (or kings)', and 9-11 *VIII manā taumāyā tyaiy paruwam xšāyabiya āha adam navama IX dwtlāparanam xšāyabiya amahy* '8 of my family (there were) who were (= had been) kings; I (am) the ninth; 9 in succession we are (= have been) kings'.

In XPh 30 *astiy* 'there is' seems to have been used illogically for *āha* 'there was'. The present *kunautiy* in DSs is an historical present, of timeless connotation, for the usual aorist *adā* 'created'.

§286. THE IMPERFECT AND AORIST TENSES OF THE INDICATIVE are in OP used to express action in past time, whether in progress or definitely terminated or habitual and repeated. The two tenses are seen in the variations of the same phrase: aorist in DB 1.90 *awadā hamaranam akumā* 'then we made battle', and imperfect in DB 2.23 *awadā hamaranam akunauš* 'there he made battle', both denoting terminated action. So also the imperfect *adadā* 'created' is used in the phrases at the beginning of DPd, DNb, DSe, precisely as the aorist *adā* is used in DNa, DSf, and other inscrip-

tions of Darius and Xerxes. Action in progress appears in the main clause of DB 2.62f *Vaumisa citā mām amānaya Armīniyaiy yatā adam arasam Mādam* 'Vaumisa waited for me so long, until I reached Media'. There seems to be no difference of aspect between *arasam* in this clause and its compound in DB 2.65 *yabā Mādam parārasam* 'when I reached Media'. Habitual repeated action is seen in DB 1.23f *yabāšām hacāma abahya avabā akunawayatā* 'as was said to them by me, thus 'twas done'. For action begun in a remoter past and extending into a nearer past, see examples in §285.

§287. TENSE ASPECT was not a living phenomenon of OP. The difference between imperfective (in progress, habitual, repeated) and perfective (definitely terminated) may be detected by examination of the meaning of the passages, but does not correspond to any difference of form in the verbs, as is seen from examples in §286, cf. §288.

§288. THE PERFECT TENSE is virtually lacking in OP. The one certain form, *caziyā* DB 1.50, is an optative, and the passive indicative in DB 4.90 is an uncertain conjecture; in neither instance can any reason be seen for a perfect in the normal meaning of resultant state. The meaning which in English is normally expressed by the perfect tense seems to be present in all the instances where the participle is accompanied by the present copula: *astiy kartam* 'has been done' DB 4.46, 51; *kartam astiy* DNb 56; restored uncertain text, DNb 54f. Where the copula *āha* 'was' is expressed, the meaning seems to be that of the pluperfect: DB 1.62 *parābartam āha* 'had been taken away'; XPf 38 *kartam āha* 'had been made'. But it is doubtful if such distinctions would have been felt by the speaker of OP, since all past ideas seem to have been merged into one set of forms, including imperfects, aorists, and perfects, and a passive periphrastic of the past participle with or without the copula (usually without it, §§275-6).

§289. THE FUTURE is in OP expressed by forms of the subjunctive, the optative, and the imperative. The only future statement in a main clause is in DPe 24, where the subjunctive *nirasātiy* means 'will come down'. Elsewhere the future ideas in main clauses are commands and prayers, and in subordinate clauses are expressive of time relative to that of the verb on which they depend.

In some of these subordinate clauses the mood expresses a subordinated volition or wish or potentiality.

The aorist imperative *kušwa* 'do thou make' (DNb 50) is clearly imperfective in meaning; the repeated phrases 'go, smite' (DB 2.20f *paraitā . . . jatā*; etc.) are presents and are as clearly perfective.

§290. COORDINATION AND SUBORDINATION. Not infrequently the OP texts express by coordinate clauses ideas which are logically subordinate; the result is a series of short sentences, syntactically simple, independent of each other grammatically, but logically and semantically connected. Thus, for example, DB 4.46-8 *vašnā Auramazdāha apimāiy aniyāšciy vasiy astiy kartam ava ahyāyā dipiyā naiy nipištām avahyarādīy naiy nipištām māhya . . .* 'by the favor of Ahuramazda indeed, much other (work) was done by me; that (work) is not inscribed in this inscription; for the following reason it is not inscribed, lest . . .'; this could have been expressed in one complex sentence somewhat as follows: 'much other work was done by me, which has not been inscribed in this inscription for the following reason, lest . . .'. Another excellent example is found in XPf 20-25 *utā Vištāspa utā Aršāma ubā ajiwatam aciy Auramazdām avabā kāma āha Dārayavum hya manā pūtā avam xšāyabiyam akunauš ahyāyā būmīyā* 'Hystaspes and Arsames both were living, then—unto Ahuramazda thus was the desire—Darius who (was) my father, him he made king in this land'; in the parallel passage DSf 13-5, *yadiy* 'when' is used instead of *aciy* 'then', and instead of *Auramazdām avabā kāma āha* (found also XPf 29f, DSf 15f), we find in DNa 37f (and elsewhere) *yabā mām kāma āha* 'as unto me was the desire'. In dating sentences we regularly have expressions of the type seen in DB 1.42f *Garmapadahya māhya IX rauca-biš θakata āha avabā xšačam agarbāyatā* 'of the month Garmapada, 9 days had passed—then he seized the kingship'; only in DB 1.38 the date is followed by a subordinated clause, *yadiy udapatatā* 'when he rose up in rebellion'. The same phenomenon is probably present where conjunctions are omitted as introductory to subordinate clauses, such as the absence of *tya* in DNb 20 and 50 (cf. DNa 39).

§291. THE COORDINATING CONJUNCTIONS are *utā* 'and', and the enclitics *-cā* 'and' and *-vā* 'or'.

I. *utā* and *-cā* connect either single words or entire clauses; if used also with the first word or clause of a series, the meaning is 'both . . . and'. In a series of three single words there is no asyndeton, except that in A³Ša 4f, A³Ha 5f, the 'and' is omitted between the first and second words. Principal clauses may or may not be connected by an 'and' (both uses in DB 1.76f), and similarly with two subordinate clauses (DSf 28f and DNb 36) and with the two parts of one subordinate clause (both uses in DB 4.73f). A series *-cā . . . -cā utā . . .* occurs DB 1.66f.

II. No special word for 'but' occurs in the OP inscriptions. However, *utā* functions to counteract a preceding negative, like Lt. *et* (DB 4.73). Note that *naiy* 'not' is not 'and not', like Lt. *neque*, though this would often be a suitable meaning (as in DB 4.73); for in many passages (as in DB 1.71) it is merely the negative to a verb, even to a verb already introduced by *utā* 'and' (DB 4.78). Yet when repeated, *naiy* is best translated 'neither . . . nor', with words and with clauses.

III. *-vā* is attached to the second of a pair of words or of subordinate clauses; in DB 1.20 it is attached to both words of a pair. In DNb 25 and 29 *yadivā* 'or if' merely brings in an alternative verb in a relative clause introduced by *tya* '(that) which' or by *yabā* 'when'.

IV. Other adverbs which show the relations between main clauses are essentially adverbs which may be used with reference outside the clause. Note that *aciy* 'then' in XPf 21 is a substitute for *yadiy* 'when' in DSf 14.

§292. THE NEGATIVE ADVERBS in OP are *naiy* and *mā*.

(a) The adverb *naiy* is used with the indicative; with the subjunctive in future relative clauses, DB 2.84, 3.86, and in future conditional clauses, DB 4.55, 4.58, 4.73, 4.78; with the optative in the conclusion of a future less vivid condition, DNb 21; with the subjunctive in a negative clause of purpose, to negative the introductory *mātya*, DB 4.49.

(b) The adverb *mā* is used with subjunctive, optative, injunctive, and imperative, in negative wishes and commands. In DPd 18-20, after *mā* and the optative, three subjects are given, each preceded by an additional *mā* intensifying the negative. The compound negative *mātya* is used with the subjunctive in principal clauses to ex-

press a negative command, DB 4.43, 4.71, and in subordinate clauses to express a negative purpose, DB 1.52, 4.48f (see a).

§293. THE SUBORDINATING CONJUNCTIONS of OP are derivatives of the pIE relative stem, in the forms *yātā*, *yabā*, *yadātya* (also miswritten *yadāyā*), *yadiy*, *yaniy*, *yāvā*; *tya*, from the OP relative stem; and *mā*, in the form *mātya*. Except *mā*, which is treated in §292.b, these will be treated in the following sections.

Subordination is achieved also by the use of the relative *hya-/tya-* (§261); and of the interrogative *ciyākaram* 'how great, how much, how many', introducing a direct or an indirect question with the indicative.

Perhaps there should be included here also *aciy* 'then' (§291.IV); and *hakaram* 'once' (DNb 34f), used with the subjunctive as the equivalent of a future general condition ('once let there be seen . . . ' = 'if at any time there shall have been seen').

§294. THE CONJUNCTION *yātā* has the meanings 'until' (twice with correlative *citā* 'so long'), 'while', 'as long as', 'when' (with correlative *adakaiy* 'then'). It usually refers to past time, and takes the imperfect indicative; once (DNb 23) it is in a general statement, expressed in the present tense. In two passages (DB 1.25 and 1.69) the 'until' has become virtually the equivalent of 'so that'.

§295. THE CONJUNCTION *yabā* has the meanings 'as' (marked by the correlative *avabā*, once miswritten *avā*; sometimes no correlative with *yabā* *mām kōma āha*); 'when', shading into 'after' (which is marked by the correlative *pasāva* 'after that'); 'that', introducing an object clause (DB 4.44); 'so that', introducing a result clause;¹ 'because' (marked by correlative *wahyarādhiy* 'on account of this', DB 4.63). In all these the time is past, and the verb is in the imperfect indicative; except that the time is present and the verb is in the present indicative, in DSe 35, 39, and the time is future and the verb is in the present subjunctive, in DNb 28f. In DNb 39 the present indicative of general timeless statement is used in two conditional clauses compared by *yabā* ('as' = 'as well as').

¹ So in DB 1.70, DSe 35, 39; *yabā* never introduces a hypothetical proposition or a purpose. Cf. Bv. TPS 1945.54-6.

§296. THE CONJUNCTION *yadātya* (XPh 35f; miswritten *yadāyā* XPh 39) 'where' and *yaniy* (XV 22) 'where' are used with the imperfect indicative; in XPh 39 there is a following correlative *avadā* 'there'.

§297. THE CONJUNCTION *yadiy* 'if, when' has several uses. In the meaning 'if', it most often takes the present subjunctive as the protasis of a future condition; the apodosis has the affirmative imperative or optative, the negative injunctive or optative, or the present subjunctive (DPe 22) as a future indicative. In DNb 20f *yadiy* introduces a future less vivid condition, with present optative in both parts. In DNb 25 and 29 *yadi-vā* 'or if' repeats *tya* '(that) which' in introducing an alternative verb; in 29 the verb is in the subjunctive with the main verb omitted, and in 25 both verbs are in the present indicative. In general conditions the 'if' easily passes into 'whenever', as in the two instances in DNb 38f, where the present indicative is used in both parts in a timeless general condition; and 'whenever' passes into 'when', used of past facts with the imperfect indicative, DB 1.38 and DSf 14.

§298. THE CONJUNCTION *yāvā* 'as long as' refers to the future in all its occurrences, and takes the present subjunctive; the verb in the clause on which it depends is also in the subjunctive, with future meaning.

§299. THE CONJUNCTION *tya* 'that' is used to introduce clauses of fact, of volition, of directly and indirectly quoted statement and question, of result; it has the present or imperfect indicative except in clauses of volition, which have the optative (DNb 8, 10, 19). For the compound *mātya*, see §292.b; for *yadātya*, §296; the phrase *yathā tyā* 'when that' (XPh 29) has the imperfect indicative precisely like *yathā* 'when'.

§300. SUBORDINATE CLAUSES in OP fall into the usual types: relative clauses, introduced by a relative pronoun (§301); substantival clauses of various types (§302); adverbial clauses, including conditional (§303), temporal (§304), and miscellaneous (modal, causal, consecutive, final, local; §305). In addition, logical subordination is often expressed by coordination, with or without an adverb indicating the logical relations (§290).

Two or more subordinate clauses which are co-

ordinate with one another have the following arrangements:

(a) Additive: the clauses may be connected by *utā* 'and', with repetition of the introductory word, as at DSf 28f; or the single clause may contain three coordinate verbs and their adjuncts, the first two asyndetic, but *utā* between the second and third (DB 4.73f, 4.77f.)

(b) Alternative: the alternative to a general relative clause is introduced by the relative with the enclitic *-vā* (DB 4.68f) when the relative is in the nominative case, but it is introduced by *yadi-vā* 'or if' (DNb 25) when the relative is in the accusative; the alternative to a general temporal clause introduced by *yathā* 'when' is introduced by *yadi-vā* 'or if' (DNb 29).

(c) Comparative: a general condition introduced by *yadiy* 'if' (= 'whenever') is compared with a preceding clause of the same kind by an intervening *yathā* 'as well as' (DNb 39).

§301. RELATIVE CLAUSES in OP are of various kinds.

(a) Most relative clauses are descriptive or restrictive, with the verb in the present or imperfect or aorist indicative; with a predicate nominative, participial or otherwise, or a predicate phrase (as in DH 4f, DB 1.15), the copula *astiy* or *hastiy* or *āha* may be omitted. In DB 2.84, 3.86, the present subjunctive is without apparent reason substituted for the present indicative in a restrictive clause of special (= not general) application.

(b) Relative clauses of general significance (= timeless) may have the present indicative (DNb 22-6, XPh 51-6) or the present subjunctive (DB 5.19, 5.34f), with the present indicative in the main clause; the sentence is virtually a present general condition.

(c) Relative clauses of general future meaning, depending upon an expression of command or prayer, have the verb in the subjunctive (§278.IIa).

(d) A relative clause of characteristic, with a general negative antecedent, has the optative in a potential sense (DB 1.50); the main clause contains an imperfect indicative.

§302. SUBSTANTIVE CLAUSES in OP are of several kinds.

(a) Objects clauses of fact: *tya* 'that' with *imf. ind.*, three clauses, objects of a following *akunauš* 'made, did', DSf 28f; *yathā* 'how', = 'that', with

imf. ind., as object of preceding *Auramazdāha vartaiyayiy* 'I appeal to Ahuramazda', DB 4.44f.

(b) Object clause with potential optative, depending upon *atarsa* 'feared', without conjunction, DB 1.51, 1.52.

(c) Substantive clause of wish, nominative as subject to *kāma* (*astiy*) 'is the desire' or appositive of *ava* in *ava kāma* 'that (is) the desire'; with optative introduced by *tya* 'that', DNb 8, 10, 19; without *tya* DNb 21.

(d) Clauses of directly quoted statement as object or subject, normally without introductory conjunction: quotations of fact, with past participle or imf. ind., depending on *xšnāsāhy* and *azdā bavātiy*, DNa 42-7; of volition, expressed by the subjunctive, depending upon *amanīyayiy*, DSI 3f; of wish, with the subjunctive or injunctive, depending upon *manīyāhaiy*, DB 4.39, DPe 20f, XPh 47; of negative command, with *mā* and the opt., depending upon *patīyazbayam*, XPh 38f; of direct question, with the imf. ind., introduced by *ciyākaram* 'how many' which is preceded by a superfluous *tya* 'that', and depending on *manīyāhaiy*, DNa 38f.

(e) Clauses of indirectly quoted statement as subject or object, normally introduced by *tya* 'that': with past ptc. as verb, as subject of *naiy azdā abava*, DB 1.32; with pres. ind. as verb, as object of *xšnāsātiy*, DB 1.52f; with pres. ind. as verb and no *tya*, indirect question introduced by *ciyākaram* 'how great' (and two other coordinate clauses without verbs) as object of *kušwā* in *azdā kušwā* 'do thou make known', DNb 50-2.

§303. CONDITIONAL CLAUSES occur as follows in OP:

(a) Future conditions occur only addressed to an idealized hearer in the second person; the protasis has the subjunctive in the second person, and the apodosis has a command or a prayer or a future statement; see §278.IIIa. General relative clauses with the subjunctive are often a virtual substitute for this form of the condition; see §278.IIb.

(b) A future less vivid condition, with optative in both parts, is found in DNb 20f, where it functions as appositive to *ava* in *naipatimā ava kāma* 'that again is not my desire'. The protasis has *yadiy*.

(c) For *yadi-vā* 'or if' as correlative to *tya* 'that', see §297.

§304. TEMPORAL CLAUSES in OP are of considerable variety.

(a) Introduced by 'when': to express past time, the temporal clause has imf. ind., and the main clause has the imf. ind. or a ptc. with *āha*; introduced by *yadiy*, DB 1.38, DSf 14; by *yātā*, DB 4.81; by *yabā*, DB 1.31, 91°, 2.22, 65, 3.34, DNb 28f, DSI 3, XPh 24, 32, 36; by *yabā tyā*, XPh 29. To express future time, the temporal clause has the subjunctive, and the main clause has an expression of prayer or command. Introduced by *yabā* DNb 28f, subjunctive in a general statement with omitted copula in main clause.

(b) Introduced by 'after', expressed by *yabā* preceded or followed by *pasūva*; the temporal clause has the imf. ind., and the main clause has the imf. ind. or the past ptc. without the copula: DB 1.27, 33, 72, 73, 2.32, 52, 3.3, 4.5, 5.3, 23, DNa 31f, DSf 25, XSc 3.

(c) Introduced by *yadiy* 'whenever', with pres. ind.; the main clause also has the pres. ind.: DNb 38, 39.

(d) Introduced by *yātā* 'while', with imf. ind. in both parts of the sentence: DB 2.6, 3.77.

(e) Introduced by 'as long as', with *yātā* and the imf. ind. to denote past time, the main clause having *astiy kartam*, DB 4.51; with *yāvā* and the subjunctive to denote future time, the main clause also having the imperative in a prohibition, DB 4.71, or the subjunctive in a condition, DB 4.74, 78, or in a general relative clause, DB 5.19, 35.

(f) Introduced by *yātā* 'until', with pres. ind. in both parts of the sentence in a timeless generalization, DNb 23f, and the imf. ind. in both parts to denote past time, DB 1.25, 54, 69, 2.28, 48, 63, DNa 51, DSf 24, XPh 45f.

§305. MISCELLANEOUS ADVERBIAL CLAUSES of the following types are found in OP:

(a) Modal, introduced by *yabā* 'as', with the imperfect ind. or an omitted *āha* 'was'; the main clause has the imf. ind.: DB 1.23, 63, 67, 69, 4.35, 5.17, 29, 33, DNa 37, DSJ 3, DZc 11, 12. Exception, DB 4.51f *naiy astiy kartam yabā manā kartam* 'has not been done as (has) been done by me', with past ptc. and copula.

(b) Local, introduced by 'where', with imf. ind. in both parts of the sentence: with *yaniy* XV 22, *yadātya* XPh 35f, *yadāyā* XPh 39.

(c) Causal, introduced by 'because': *yabā* DB

4.63, with *imf. ind.* in both parts of sentence; *tya* DNb 33, with *pres. ind.* in both parts.

(d) Consecutive, introduced by *yathā* 'so that', with *imf. ind.* in both parts DB 1.70, with *pres. ind.* in both parts DSe 38-41, with *pres. ind.* depending on an *imf. ind.* DSe 34-7; introduced by *tya* 'so that', with *imf. ind.* in both parts DB 4.34, with *pres. ind.* in both parts DNb 7.

(e) Volitive in a negative clause of purpose introduced by *mātya* 'lest': with *subj.* depending on potential opt. DB 1.52, with *subj.* depending on past *ptc.* with omitted *astiy* DB 4.48f.

§306. THE POSITION OF ADJECTIVES.

I. Attributive adjectives precede their nouns if they are demonstrative, numerical, quantitative, or month-names. Exceptions: DB 1.40 *kāra haruwa* 'the people entire', and DB 1.79f *kāra hya Bābiru-viya haruwa* 'the Babylonian people entire' (*hya* with *Bābiru-viya* only), where *haruwa*- 'all' (elsewhere preceding its noun) may perhaps be an appositive; XPh 28f *Dārayavauš* (error for *-vahauš*) *puṣā aniyaiṣiy āhatā* 'of Darius there were other sons', where the unusual position may be for emphasis.

II. Descriptive adjectives, if attributive, follow their nouns. Exceptions, (a) in a fixed phrase, DNb 23f *uradanām haduḡām* 'the Ordinance of Good Regulations'; (b) with a preceding demonstrative, as in DPe 8f *hadā anā Pārsā kārā* 'with this Persian army', DPe 21 *imam Pārsam kāram* (but also DPe 22 *kāra Pārsa*, etc.); (c) for emphasis, in DNa 46 *Pārsa martiya*, DNa 43f *Pārsahyā martiyahyā*.

III. Attributive adjectives preceded by articular *hya* follow the same principles; *hya* is required if *ava-* precedes the noun, as in *avam kāram tyam hamiciyam* 'that rebellious army' (DB 2.35, etc.). The only instance which precedes is DB 3.32 *hya aniya kāra Pārsa* 'the rest of the Persian army'.

IV. Adjectives as predicates and as appositives have the same position as nouns in the same uses (§307, §308).

§307. THE POSITION OF PREDICATE NOUNS AND ADJECTIVES. A predicate noun or adjective stands between the subject and the verb, unless the subject follows the verb; in this instance the order is predicate, verb, subject. Exceptions: DB 4.46f *aniyaṣciy vasiy astiy kartam* 'much other (work) was done'; DB 4.51f *avadhā* (miswritten *avā*) *naiy astiy kartam* 'thus it was not done'. In DNb both

positions are found, for stylistic reasons: 34 *hamaranakara amiy ušhamaranakara* 'as battle-fighter I am a good battle-fighter', 41f *asabāra uwāsabāra amiy* 'as horseman a good horseman am I', 42f *banwaniya ubanwaniya amiy* 'as bowman a good bowman am I', 44 *ārštika amiy uwārštika* 'as spearman I am a good spearman'.

§308. THE POSITION OF APPOSITIVES. Appositives, whether nouns or adjectives, usually follow that to which they are appositive; but the position is otherwise free. Appositives to a subject implied in the verbal ending may stand in any place; cf. DNb 41-5. Chiasmus sometimes is the result of stylistic considerations: XPh 47f *šiyāta ahaniy jīwa utā marta artāvā ahaniy* 'happy may I be while living, and when dead blessed may I be'; DSf 12f *hya manā pitā Vištāspa utā Aršāma hya manā niyāka* 'my father Hystaspes and Arsames my grandfather', in which the appositive precedes in one instance.

An appositive is usually attached to its noun by an articular *hya* (§261.III), if the fact thus expressed is considered to be known by the hearer or reader.

§309. THE POSITION OF THE GENITIVE. A genitive used as a genitive (not in a dative use), and depending upon a noun or adjective, precedes that noun or adjective, unless the genitive is attached to its noun by the article, in which instance it follows: DB 1.4 *manā pitā* 'my father', but DB 2.27 *kāra hya manā* 'my army'. The exception is only seeming in DB 1.9f *VIII manā taumāyā tyaiy paruwam xšāyabiyā āha* 'eight (there were) of our family, who were kings before'; for *amāzam taumāyā* is an appositive, equal to '(members) of our family', cf. DB 1.28 *Kabūjiya nāma Kūrauš puṣa amāzam taumāyā* 'Cambyses by name, a son of Cyrus, (a member) of our family'.

Other exceptions belong exclusively to governmental and religious formulas: *xšāyabiyā xšāyabiyānām* 'kings of kings', *xšāyabiyā dahyānām* 'king of countries', *hya mabišta bagānām* 'the greatest of gods', *vašnā Auramazdāha* 'by the will of Ahuramazda'. It is possible that the postposition of the genitive in these phrases is a Median usage.

Enclitic genitive pronouns are somewhat freer

¹ In the phrase *asā dāruw* (DSf 41; see Lex. s.v. *dāru-*) it is uncertain which word is appositive to the other; is it 'stone that is wood', or 'wood that is stone'?

in their position; for while they normally preceded the noun which they modify, we find also DNb 25f *anw taumanišaiy* 'according to his powers', and the restored DB 5.27 [*maθištašām* :] *S[ku]xa* : *nāma* 'the chief of them, Skunkha by name', where the *-šām* has no earlier word to which it may be attached, and space does not permit [*hyašām* : *maθišta* :] *S[ku]xa* : *nāma*. Cf. also §311.I end.

§310. THE WORD-ORDER IN THE SENTENCE in OP is quite free, but the normal order is subject—object—verb: DB 1.85 *kāra hya Nađitabairahyā Tigrām adāraya* 'the army of Nidintu-Bel held the Tigris'. There are the following types of exceptions:

I. The verb may come before the subject, for emphasis, as in *θātiy Dārayawauš xšāyathiya* 'Saith Darius the King'; to give substantive force to the verb 'to be', as in DB 1.48 *naiy āha martiya* 'there was not a man', and XPh 30 *astiy*; in direct and indirect questions, DNa 39, cf. DNb 50-2.

II. The object may precede the subject, for emphasis, as in DB 1.41f *xšačam haw aqarbāyātā* 'the sovereignty he seized', and when the object is a resumptive pronoun and the subject is a pronoun, as in DB 1.62 *awa adam patipadam akunavam* 'that (sovereignty) I put back on its base'.

III. When there are two or more subjects or objects, the second and later subjects or objects commonly follow the verb, as in DB 4.60f, 1.57f, DSf 57f.

IV. When a verb takes two accusatives, one denoting a person and the other a thing, the order is variable; with *dā-* 'take away from', DB 1.46 (both objects follow; cf. passive in DB. 1.50, where both nouns precede); DPd 20-2 *aita adam yānam jadiyāmiy Auramazdām* 'this as a boon I beg of Ahuramazda', DNa 53f *aita adam Auramazdām jadiyāmiy*.

V. A predicate to the object of a factitive verb usually follows the object, as in DSf 3f *hya Dārayavavam Xšyam akunauš* 'who made Darius king'; but occasionally precedes, as in DSf 16f *ha[r]-wahyāy[ā] BUy[ā] mar[tiyām] mām avar[navatā]* 'chose me as his man in all the earth'.

VI. The indirect object may stand before or after the direct object, or after the verb: DB 1.12 *Auramazdā xšačam manā frābara* 'Ahuramazda conferred the sovereignty upon me'; DB 1.19 *manā bājim abaratā* '(the provinces) bore tribute to me';

DZc 3f *hya Dārayavahauš Xšyā xšačam frābara* 'who conferred the sovereignty upon King Darius'; DNa 4 *hya šiyātim adā martiyahyā* 'who created happiness for man' (and so elsewhere; but DNb 2f *hya adadā šiyātim martiyahyā* has the verb before the direct object).

VII. Other adjuncts of the sentence are free in position, standing either at the beginning or between the subject and the verb or at the end: resp. DB 1.8 *hačā parwiyata*, 1.45 *hačā parwiyata*, 1.82 *Ūvjam* and *abiy mām*. The phrase *vašnā Auramazdāha* 'by the favor of Ahuramazda' stands first in its clause in 63 of its 77 occurrences. Resumptive pronouns (*haw* and forms of *awa-*) and adverbs (*avadā*, *avathā*) stand first after a nominative phrase; *pasāva* 'afterward' leads off its clause in 77 of its 82 occurrences, standing last in DB 1.27, 4.5, 5.3, XSc 3, before *yathā* 'when', while in DSe 48 the text is uncertain. Other adjuncts are variable in position; thus the goal may precede or follow the verb: DB 2.3 *pasāva adam Bābirum ašiyavam* 'afterward I set forth to Babylon', DB 2.30 *avam adam frāšayam Arminam* 'him I sent forth to Armenia'.

VIII. Subordinate clauses may stand either before or after the main clause; the order of the elements in them is the same as the order in main clauses, though the verb is more likely to stand in final position. Occasionally a word belonging to the clause stands before the relative or conjunction which introduces it: DB 4.37 *tuwam kā xšāyathiya hya aparam āhy* 'thou who shalt be king hereafter', 4.67f, 4.87, cf. especially DNb 21f, 24f. In one phrase an adjective belonging to the antecedent is incorporated within the relative clause: DB 2.31, 2.51 *kāra hya hamičiya manā naiy gaubaitiy* 'the rebel army which does not call itself mine', cf. DB 2.84 *kāram hamičiyam hya manā naiy gaubāitiy*.

§311. THE POSITION OF ENCLITIC WORDS. The enclitics of OP may be divided into four groups: (1) pronominal forms *-mai-y* *-mā* *-ma*, *-tai-y*, *-šai-y* *-šim* *-šām* *-šiš*, *-dim* *-diš*; (2) adv. *patiy*, conj. *tya*; (3) conj. *-cā*, *-vā*, adv. *apīy* *-ci-y* *-di-y*; (4) postpositions (see §133 for others in fixed combinations; §134-§139 for phonetic phenomena).

Some enclitic words are occasionally written as separate words; thus *diš* DB 4.34, 35, 36, *taiy* DNb 58 (*mā taiy*, but *mā-taiy* DNb 52, 55), *tya* in *yathā tyā* XPh 29 despite *yadā-tyā* XPh 35f and

mā-tya DB 1.52, 4.43, 48, 71, *patiy* in *ima pati-maiy* DNb 32f despite *nai-pati-mā* DNb 20. Regular orthotone *mām* is written with the preceding in *mā-tya-mām* DB 1.52. On adv. *patiy*, see II; on *apiy*, see III; on the postpositions, see IV.

I. The enclitic pronouns are attached to the first word of their sentence or clause or phrase, even though this be *utā* 'and': DB 1.25 *Auramazdā-maiy upastām frābara* 'Ahuramazda bore me aid'; DPh 8 *tya-maiy Auramazdā frābara* '(the kingdom) which Ahuramazda conferred upon me'; DPh 9f *mām Auramazdā pātū utā-maiy viḍam* 'me may Ahuramazda protect, and my royal house'. But the phrase *vašnā Auramazdāha* does not count in fixing the position of an enclitic: DB 1.13f *vašnā Auramazdāha adam-šām xšāyahiya āham* 'by the favor of Ahuramazda I was king of them'; except in two partly restored passages, see under III. An enclitic in a dependent clause is sometimes attached to *utā* preceding a conjunction or relative: DB 4.73f *utā-taiy yāvā taumā ahatiy* 'and as long as strength shall be unto thee'; XPa 15 *uta-maiy tya pitā akunauš* 'and what my father built', but also XPa 19f *utā tya-maiy piça kartam* 'and what was built by my father'; DNb 28f *yadā-maiy tya kartam vaināhy* 'when thou shalt see what was built by me'. An attributive enclitic genitive normally precedes the word which it modifies (cf. §309); but the meaning sometimes governs the position, as in A^sSa 3 *apan^oyāka-ma* 'my grandfather's grandfather', A^sSa 4 [*n^oyā*]/*kama* (for *-am-ma*, §138.I) 'my grandfather', both with *n^o* for *-n^oy^o* = *-maiy* (§52.I). The abl. *-ma* is found only in *hacā-ma* 'from me', standing anywhere in its clause. These formulations are violated in three heavily restored passages, but the available space and the other versions favor these restorations: DSf 20 [*ava ucāramaiy* (= *-am-maiy*) *akunauš*] 'that he made successful for me'; DSf 23 [*haci-ciy*] *dūradaša [arjanam-šaiy abariya]* 'from afar its ornamentation was brought'; DNb 54f *tya parta[m-taiy as]tiy* 'what is communicated to thee' (this restoration is highly conjectural).

II. The adverb *patiy*, when enclitic, was attached to the first word of its clause (for DNb 32f, see V), but also in an equal number of passages is orthotone and leads its clause. The conjunction *tya*, when enclitic, stands immediately after a conjunction which leads its clause (*mā-tya*, *yadā-tya*, *yadā tya*).

III. The conjunctions *-cā* and *-vā* are attached to the word which they introduce, which of necessity is the first word in the word-group concerned; *apiy*, either directly attached or as separate word, emphasizes the preceding *dūraiyy* 'far off', which never begins a clause (for a restored instance, see Lex. s. v.); *-ciy* is attached to the word which it emphasizes, wherever it stands; the rather doubtful *-diy* also is attached to the word which it emphasizes, which stands first in DB 4.69 and second in A^sSd 3.

IV. The postpositions are *upariy* (§269; only once postposed, as separate word); *parā*, only in *ava-parā*; *rādiy*, in *avahya-rādiy* and separately; *patiy*, as enclitic postposition, as separate postposition, and also as preposition; *-ā*, as formative of the locative case; *hacā* once (DB 1.50), separately, governing a preceding enclitic. Position in the clause varies.

V. When two enclitics stand in succession, they are attached to the first word of the sentence or clause, and the pronominal enclitic stands last. There are the following occurrences:

DNb 20 *nai-pati-mā*; with separation, DNb 32f *ima pati-maiy*.

DNb 27f *avākaram-ca-maiy*; DNb 51, 51f *ciyā-karam-ca-maiy*.

DB 1.52 *mā-tya-mām*, where the regular orthotone acc. *mām* is used as an enclitic instead of the unaccented form *-mā*.

§312. THE NAMING PHRASES. It is a feature of OP style, that at the first mention of a person (other than of the ruling king) or of a place (other than of a governmental province) the name of that person or place should be followed by *nāma* or *nāmā*; there are a few exceptions, as in DSf 12f, where the names of Arsames and Hystaspes lack *nāma*, and in DB 3.11 and 5.4, where the province-names *Marguš* and *Ūvja* are accompanied by *nāmā*. These phrases are always¹ in the nominative case, whether or not that is their function in the sentence; they are usually followed by a resumptive pronoun or adverb. The form *nāma* is used unless there is a following generic term of feminine gender (*lahyāuš*, *dīdā*), when *nāmū* is

¹ The only exception is A^sHc 14f *Višāspahyā nāma puça* 'son of Hystaspes by name', where *nāma* modifies the genitive and is not followed by a generic word; the cast of the sentence eliminates the possibility of a resumptive pronoun.

used as though itself also a feminine; for case formation, see Lex. s.v. *nāman*-. Typical examples: DB 2.29f *Dādaršīš nāma Arminiya manā badaka avam fraišayam Arminam* 'Dadarshi by name, an Armenian, my subject—him I sent forth to Armenia.'

DB 1.58f *Sikayawatiš nāmā didā Nisāya nāmā dahyāuš Mādaiy awadašim awājanam* 'a fortress by name Sikayawati, a district by name Nisaya, in Media—there I smote him.'

These phrases are perhaps based on similar phrasings in Aramaic, which suggest this manner of expression, if indeed they are not caused merely by the difficulty of expressing clearly by case endings such a statement as that just cited, with an accumulation of locatives the relation of which to each other might be obscure: 'in the fortress Sikayawati in the district Nisaya in Media' (the same difficulty was met in expressing genealogical lines with a string of genitives; note the substitutes in DB 1.4-6 and A²Sa).

I. With names of persons, 41 occurrences (9 in a list, DB 4.8-29, and 6 in another list, DB 4.83-6). The resumptive is *haw*, *hawam* (DB 1.29), *avam*, *abiy avam* (DB 3.56f). In some passages the phrase has *āha* 'was' and makes a complete sentence (DB 1.30, 36; 4.8; XPf 18, 19); in three of these (DB 1.30; XPf 18, 19) the continuation precludes reference by resumptive pronoun. There is also no resumptive in Sa, where the name-phrase is the entire inscription, nor in the corrupt A³Pa 19f, where *nāma* is used twice with genitives (one a nominative form in genitive function). Further, the *nāma*-subject in DB 2.8f and 3.22 is not repeated by a pronoun before the verb, because a *nāma*-phrase of place intervenes, which has its own resumptive *awadā* in each passage. The six helpers of Darius (DB 4.83-6) are not followed by resumptives, because they stand in a list appositive to a preceding substantive, and are not further mentioned. Typical phrasings are those of DB 2.29f (quoted above) and of 1.77f *I martiya Bābiruwiya Nadilabaira nāma Ainairahyā puça haw udapatatā Bābiraw* 'One man, a Babylonian, Nidintu-Bel by name, son of Ainaira—he rose up in Babylon.' A preceding *I martiya*, as in this passage, is the only generic term used for persons. The most interesting example is DB 3.12-4, where the nominative *nāma*-phrase stands after the verb and functions as direct object, without resump-

tive: *pasāva adam fraišayam Dādaršīš nāma Pārsa manā badaka Bāztriyā xšaçapāwā abiy avam* 'Afterward I sent forth a Persian by name Dadarshi, my subject, satrap in Bactria, against him (= Frada).'

II. With names of places, 32 occurrences. The common sequence is typified by DB 2.39 *Tigra nāmā didā Arm²niyaiy awadā hamaranam akunawa* 'A stronghold by name Tigra, in Armenia—there they made battle.' A more elaborate phrase is in DB 1.58f, quoted above. After the place name and *nāma* or *nāmā* follows a generic name, then commonly but not always a locative stating the governmental province in which the place is located (replaced in DB 1.92 by *anw Ufrātuwā* 'beside the Euphrates'), and then a resumptive adverb. The generic names are *dahyāuš* 'district, province', *didā* 'fortress, stronghold', *wardanam* 'town', *āvahanam* 'village', *kaufa* 'mountain', *rawta* 'river'. The resumptive adverbs are *awadā* 'there', *hacā awadaša* 'from there' (DB 1.37, 3.79; DSf 47), *hacā awanā* 'from that (mountain)' (DSf 31), *awaparā* 'along there' (DB 2.72). The aberrant example is DZc 9 *hacā Pīrāva nāma rawta* 'from a river by name Nile', where the nominative phrase functions as an ablative depending on *hacā*.

§313. THE ARTAXERXES GENEALOGIES take a form not found in earlier inscriptions; type, 'A son of B son of C son of D, an Achaemenian'. Since 'Achaemenian' applies to 'A', it is clear that the intervening phrases are dependent phrases (not independent sentences, as they are sometimes translated). This makes a difficulty in OP, for a succession of genitives from 'B' to 'D' would hardly be intelligible; therefore the appositive *puça* 'son' is always in the nominative, as are other embarrassing appositives (cf. §257, §312).

I. Inscriptions AI, A²Sa, A²Sc, A²Ha, A²He have genealogies of the type found in A²Sa 1-3: *Artaxšaça... Dārayawaušahyā XŠhyā puça Dārayawaušahyā Artaxšaçahyā XŠhyā puça Artaxšaçahyā XŠayārcahyā XŠhyā puça XŠayārcahyā Dārayawaušahyā XŠhyā puça D[āra]yawaušahyā V²tāspahyā puça Hazamān²šiya*.¹ In this the first phrase of parentage is grammatically correct; in the second, the gen. *Dārayawaušahyā* is repeated as a basis for clarity, and the appositive *puça* is in the nom. (see above), with proper depending

¹ The neologisms in the passage are treated in §57.

genitives; further phrases are of the type of the second. At the end, 'Achaemenian' is appositive to the initial 'Artaxerxes'. We may imitate this scheme in English, as follows: 'Artaxerxes, . . . son of Darius the King, of Darius (who was) son of Artaxerxes the King, of Artaxerxes (who was) son of Xerxes the King, of Xerxes (who was) son of Darius the King, of Darius (who was) son of Hystaspes, an Achaemenian.'²

II. The inscriptions A²Sb, A³Sd, A²Hb, AsH, A³Pa have a different scheme, in which the nominative of the royal name replaces the genitive. Only A³Pa is truly cogent, for the others have only these slightly varying versions of 'son of Darius the King': A²Sb *Dārayavauš XŠyā puça*, A³Sd *Dārayavauš XŠāhyā puça*, A²Hb *Dārayavauš XŠ puçā*; and 'son of Ariaramnes the King', in AsH *Ariyāramna xšāyabiyahyā puça*. But A³Pa has a full lineage from Artaxerxes III back to Arsames, and uses the nominative for all royal names except for Hystaspes, also replacing the genitive of 'king' by nom. *xšāyabiya*, like XŠ in A²Hb. Apparently OP had by this time become virtually a dead language employed only in writing ceremonial official records, its spoken form having suffered a wearing down of the endings (seen very clearly in Pahlavi). With the loss of the genitive ending it was natural to employ the nominative as a general case, as it had already been thus used in appositions. The gen. *V³šāspahyā* probably persisted because in the earlier inscriptions available to the scribes of Artaxerxes I and later the name of Hystaspes occurred much more frequently in the genitive than in the nominative, and the scribes therefore used the familiar form in the inscriptions which they composed.

Another use of the nominative as genitive is seen in A²Sa 4 [*vašnā : AM : Ana]h²ta [: u]lā : [M²]θra* 'by the favor of Ahuramazda, Anaitis, and Mithras' (so also in A²Ha, restored), where the occurrence of the same forms as nominatives in lines 4f sets a model; though the position of the gaps makes it possible to restore the genitive endings in A²Sa, their insertion would make the line unduly long.

§314. ANACOLUTHON is the use of a grammatical element in a form which does not find its justifi-

cation in the remainder of the sentence. This occurs in OP in connection with *nāma*-phrases (§312) with genealogies (§313), with relative clauses, and occasionally elsewhere.

(a) A relative clause may have a preceding general antecedent in the nominative,¹ and a following resumptive pronoun in the logical case: DB 1.21f *martiya hya agraia āha avam ubartam abaram*, where the nom. *martiya* is resumed and set in proper syntactical relation by the acc. *avam*; DNā 48-50 *aita tya kartam ava visam vašnā Auramazdāha akunavam*, where acc. *ava* repeats the presumably nom. *aita*;² DNb 16f *martiya hya hataxšataiy anu-dim [ha]kartahyā avabā-dim paribārāmiy*, where nom. *martiya* is resumed by acc. *-dim* (expressed twice).

(b) In AmH the misuse of cases seems to rest upon *iyam dahyāuš Pārsā* (for *Pārsā*, §53) 'this country Persia' in line 5, after which the resumptive *avām* is lacking in 6 as object of *frābara* in 7. From *iyam dahyāuš Pārsā* comes the nominative for locative in line 2, *xšāyabiya Pārsā* 'king in Persia', and in lines 8f *xšāyabiya iyam dahyāuš* 'king in this country'.

(c) A relative and its antecedent are both omitted in XPh 30-2 *astiy atar aitā dahyāva tyaiy upariy nipištā ayauā* 'there is (= 'was', §285) among these provinces which (are) inscribed above (one which) was in turmoil'.

§315. FEATURES OF OP STYLE. While OP had no developed literary style, and probably many of its fashions of expression are taken over direct from Aramaic, lingua franca of the ancient Orient, still there are some peculiarities which may be listed as stylistic: the use of the naming phrases (§312), anacoluthon and its phenomena of resumptive pronouns and adverbs (§314), asyndeton between main clauses and between coordinate parts of subordinate clauses (§290, §291), certain types of omissions (§§275-6), chiasmus (§317), riming phrases (§318), the use of the neuter singular as predicate to a masculine (§259), the repetition of *mā* with successive subjects in a pro-

² Cf. J. R. Ware, TAPA 55.56-7; a different view on the syntax of these genealogies is expressed by E. H. Sturtevant, JAOS 48.66-73.

¹ More commonly without the preceding antecedent, as in DB 4.50f *tyaiy paruvā xšāyabiya yātā āha avaišām avā* (= *avabā*, §52.VI) *naiy astiy kartam* 'who (were) the former kings, as long as they were, by them thus has not been done . . .'. ² But in XPh 43-5 *aita tya adam akunavam visam vašnā Auramazdāha akunavam* I take *aita* as acc., since a resumptive *ava* is lacking.

hibition (§292.b), abnormal position of adjectives (§306), variation in order of predicate noun and the copula (§307).

§316. STYLISTIC OMISSIONS occur in OP, especially of the copula when there is a predicate adjective or phrase; cf. §275, §276. Examples: DB 1.5f *Cišpāiš pitā* (sc. *āha*) *Hazāmaniš*; 1.9 *VIII manā taumāyā* (sc. *āha*) *tyaiy* . . .; 1.10 *adam* (sc. *amiy*) *navama*; 1.13 *imā* (sc. *ha^{tiy}*) *dahyāva tyaiy* . . .; 1.15 *tyaiy drayahyā* (sc. *ha^{tiy}*); or possibly *dāraya^{tiy}*, cf. XPh 23f; 1.27 *ima* (sc. *astiy*) *tya manā kartam* (sc. *astiy*).

The pronoun 'that' is omitted before an immediately following relative, as in DB 1.27 *ima tya manā kartam* 'this (is that) which (was) done by me'.

Another type of stylistic omission is found when a clause is repeated, and one or more words of the prior clause are not repeated in the second, but are to be understood from the prior clause. Thus DNb 35-7 *yaciy vaināmiy hamičiyam yaciy naiy vaināmiy* (sc. *hamičiyam*) 'whatever I see (to be) rebellious, whatever I see (to be) not (rebellious)'; and similarly in DNb 38-40.

§317. CHIASMUS, or change of order in corresponding pairs so as to give the sequence a-b—b-a, suits the shift in emphasis which attends the repetition; it occurs several times in the OP texts. DSf 12f *hya manā pitā Vištāspa utā Aršāma hya manā* [*nūyāka*] 'my father Hystaspes and Arsames

my grandfather'. DSf 36f *tya ida akariya* comes at the end of its sentence, 38 *hya idā karta* comes immediately after the subject, 40 *hya idā karta* comes at the end of its sentence. XPh 47f *šiyāta ahaniy jiva utā mara artāvā ahaniy* 'happy may I be while living, and when dead blessed may I be'; but there is no such variation in the order when the ideas are repeated in 54-6. On DNb 34, 41-4, see §307.

§318. RIMING PHRASES are sometimes used in OP for the expression of semantic coordinates, even though the coordinate words are of different grammatical forms; but we must not assume that the OP vowels gave as precise rimes in pronunciation as they do in writing. The following examples may be cited:

DB 1.20 *xšapa-vā rauca-pati-vā* 'by either night or day', in which *xšapa-* is gen. and *rauca-* is acc.

DPe 13f *tyaiy uskahyā utā tyaiy drayahyā* 'those which are of the mainland and those which are beside the sea', where a gen. in **-ahyā* is paired with a loc. in **-ahi* + *-ā*.

DB 4.56 (and 4.75) *utātaiy taumā vasiy biyā utā dargam jivā* 'and may family be unto thee in abundance, and do thou live long', where opt. *biyā* rimes with inv. **jivā*.

DNa 44f *parāgmatā*, nom. sg. fem. of the past participle, and 47 *patiya^{jatā}*, 3d sg. inf. ind. mid., occur at the ends of successive corresponding sentences.

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PART II. THE TEXTS

This part contains first a summary description of the inscriptions, with their special bibliography; certain inscriptions extant in Elamite or in Akkadian or in both, but not in OP, are listed in

the bibliography, but only to explain a gap in the alphabetic labeling of the OP inscriptions.

Then follow the OP texts, each attended by notes of critical and exegetical nature, if needed, and by translation.

DESCRIPTION AND BIBLIOGRAPHY OF THE INSCRIPTIONS

Bibliographical items of 1906 and earlier are given only for special reasons, but may be traced in *Wb. KIA* and elsewhere.

AmH = **ARIARAMNES, HAMADAN**: A slightly incomplete OP text in 10 lines, on a gold tablet; there is no evidence that the lost part of the tablet held Elam. and Akk. versions. *HZ. AMI* 2.117-27 (1930), 4.132-9 (1932), 8.17-35 (1938), *ApI* 1-2 No. 1 (1938); *HZ. Die Goldtafel des Ariyaramna*, in *Berliner Museen, Berichte aus den preussischen Kunstsammlungen* 52.3.52-5, with plate (1931); *HHSchaeder, SbPAW* 1931.635-45, 1935.494-8; *WBrandenstein, WZKM* 39.13-9 (1932); *Bv. Gr. §3* (1931); *RGKent, JAOS* 56.215 (1936); *Sen, OPI* 176-7 (1941); *Sidney Smith, Isaiah Chapters XL-LV* 122-3 (1944); *RGKent, JAOS* 66.206-12 (1946). See also §18, with note 2.

AsH = **ARSAMES, HAMADAN**: OP only, 14 lines, on a gold tablet in three pieces, complete except for lower right corner; about 9 x 13 cm.; found at Hamadan; see §18, with note 2. *Sidney Smith, Isaiah Chapters XL-LV* 122 (1944); *RGKent, JAOS* 66.209-12 (1946); *AUPope, The Illustrated London News*, July 17 1948, pp. 58-9. On exhibition at the *Musée Cernuschi* (Paris), in the summer of 1948, where it was No. 54 of the *Catalogue Illustré* (no date).

CMA = **CYRUS, MURGHAB A**: 5 or more copies of a trilingual inscription, OP two lines, Elam. and Akk. one line each, on columns and pillars of the palace. *Wb. ZDMG* 48.653-65 (1894), *KIA* xxviii-xxix, lxvii-lxix, 126-7 (1911); *HZ. Klio* 8.60 (1906); *Jn. Persia Past and Present* 281-2 (1908); *Trm. Lex.* 55-6 (1908); *Sen, OPI* 1 (1941); *RGKent, JAOS* 66.209 (1946).

CMB = **CYRUS, MURGHAB B**: A number of

small fragments of a trilingual inscription, OP at least 6 lines, Elam. and Akk. 4 lines each, which stood above the royal figure in the doorways of the palace. *HZ. ApI* 2-4 No. 3 and Plate 2 (1938); *Sen, OPI* 239 (1941); *RGKent, JAOS* 66.209 (1946).

CMc = **CYRUS, MURGHAB C**: A trilingual inscription, each version in one line, on the folds of the king's garments in three doorways of the palace; the OP text now entirely destroyed. *HZ. AMI* 1.14-6 (1929); *ApI* 2 No. 2 and Plate 1 fig. 2 (1938); *RGKent, JAOS* 66.209 (1946).

DB = **DARIUS, BEHISTAN**: The inscription of Behistan, trilingual, is inscribed on the face of a gorge in the cliff rising on the left-hand side of the main caravan route from Baghdad to Teheran, about 65 miles before reaching Hamadan. Here, at the height of about 225 feet (obliquely 322 feet) above the road, the last 100 feet being steep and difficult rock-climbing—the final portion being in part cut smooth by Darius's orders, to prevent access by vandals—sculptures and accompanying inscriptions are engraved in the natural rock. The panel of the sculptures contains at the left the standing figure of Darius, with two attendants behind him; his right foot is firmly planted on the prostrate figure of Gaumata. Beyond Gaumata stand in line the captive rebels, 9 in number, with hands tied behind their backs and a rope around their necks linking them together. Above, there is a figure of the God Ahuramazda. The inscriptions in OP, Elam., and Akk. occupy the free parts of the panel and its lower margin, as well as the spaces below, to right, to left, and diagonally below to the left. These have suffered both from erosion by water torrents and by limestone incrustations deposited by water in and over the engraved characters. Further damage was suffered

by the sculptures in both World Wars, when soldiers marching past on the highway below used the figures as targets for potshots.

Behistan is a much used but not recorded spelling which is intermediate between the OP **baga-stāna*—'Place of the God', for which Greek has *βαγίστανον* (Diodorus 2.13), and the *Behistūn* of the medieval Arabic Geographers, the Modern Persian *Bisitūn* or *Bisutūn* (or even *Bistūn*, without the anaptyctic vowel; understood by popular etymology as 'without columns'). The inscription was first reached and copied by Lieutenant (afterward Major General Sir) Henry C. Rawlinson in 1836-47; again in 1903, by Professor A. V. Williams Jackson of Columbia University, who was able to make only a partial examination, but did make the first photographs taken from the narrow ledge below the inscriptions; by L. W. King and R. C. Thompson of the British Museum in 1904; and finally by Professor George G. Cameron of the University of Michigan in 1948, who made a thorough examination of the entire inscription, including the Elamite text to the right of the sculptured panel, which had previously been pronounced completely illegible.

The Great Inscription: the OP text is in 5 columns, beneath the panel of sculptures; containing 96, 98, 92, 92, 36 lines respectively. Column 5 is at the right and is a later addition. The Elam. text is in two copies; one copy, in 4 columns totaling 323 lines, stands to the right of the sculptures, the final addition to which has cut into the first column (this is the supposedly illegible inscription, formerly dubbed 'supplementary texts', now for the first time read by Cameron). The second Elamite copy is in 3 columns, to the left of the OP text; containing 81, 85, 94 lines respectively, the equivalent of the first 4 OP columns, to the end of §69. A short column of 10 lines, in the upper left of the sculptured panel, is the Elam. equivalent of OP §70. The Akk. text is in a single column, running past an obtuse-angled corner so as to cover two faces of the rock to the left of the sculptured panel, and translates OP §1-§69; it contains 112 lines (lines 1-35 on front face only, lines 36-112 on the two faces of the rock).

The 11 small inscriptions have to do with Darius and his captive foes; they are placed as close as space permits, to the person whom they label.

Insc. a has to do with Darius; the OP version has 18 lines, the Elam. 10, there is no Akk. Inscriptions b-j are all trilingual; the OP texts run from 6 to 12 lines each, the Elam. 2 to 8, the Akk. 3 to 4. Insc. k, in OP and Elam., was like OP Column 5 added later, and has 2 lines in each language.

A dolerite block from Babylon contains part of a duplicate copy of the Akkadian version, corresponding to lines 55-8 and 69-72.

Fragments have also been found of an Aramaic version, on papyrus documents from Elephantine.

Rawlinson, JRAS vols. 10-11 (1846, 1849); vol. 12, i-civ (1851). Jn. JAOS 24.77-95 (1903) = Persia Past and Present 186-212 (1906). KT, The Sculptures and Inscriptions of Darius the Great on the Rock of Behistūn in Persia (London, 1907). Tm., The Behistan Inscription of King Darius (Vanderbilt Univ. Studies I, Nashville, 1908). Wb. and WBang, Die Altpersischen Keilinschriften in Umschrift und Übersetzung, fasc. 1 pp. 4-5, 12-33 (Leipzig 1893), fasc. 2 pp. x-xvi (Leipzig 1908). Tm., Ancient Persian Lexicon and Texts 2-36 (Nashville 1908). A. Hoffmann-Kutschke, Die altp. Keilinschriften d. Grosskönigs Dārāja-wausch d. Ersten am Berge Bagistān, bei Behistun (Stuttgart, Kohlhammer 1908 and 1909). Wb. Die Keilinschriften der Achämeniden xi-xiv, 8-79 (Leipzig 1911). FMEPereira, Inscrição de Dario o Grande, Rei da Persia, no Rochedo de Bisutun (Coimbra 1913). Shapurji Kavasji Hodivala, Cuneiform Inscriptions transcribed into Sanskrit and Avestan: Behistan Inscriptions, in JCOI 19.58-158 (1931). FWKönig, Relief und Inschrift des Königs Dareios I am Felsen von Bagistan (Leiden 1938). Sen, OPI 2-88 (1941). GGCameron, Life May 23 1949 pp. 149-52, National Geographic Magazine (shortly to appear), Journal of Cuneiform Studies (shortly to appear).

On Column 5 only: WHinz, ZDMG 93.364-75 (1939); Wb. ZfA 46.52-82 (1940); WHinz, ZDMG 96.331-43 (1942); Kent, JNES 2.105-14 (1943), 3.233-4 (1944); Weilers, JNES 7.106-10 (1948).

On the Aramaic version: ESachau, Aramäische Papyrus und Ostraka aus einer jüdischen Militär-Kolonie zu Elephantine, 187-205 and Plates 52 and 64-6 (Leipzig 1911); ECowley, Aramaic Papyri of the Fifth Century B.C., pages 248-71 (Oxford 1923).

DPa = DARIUS, PERSEPOLIS A: Trilingual, six

lines each, several times on doorposts of the inner room of the palace, above figures of Darius and his attendants. Tm. Lex. 35-6 (1908); Wb. KIA xvi, 80-1 (1911); Sen, OPI 89 (1941).

DPb = DARIUS, PERSEPOLIS B: OP only, in one line, on the garment of Darius; now in the Cabinet des Médailles of the Bibliothèque Nationale, Paris. Tm. Lex. 35-6 (1908); Wb. KIA xvi, 80-1; Sen, OPI 89 (1941).

DPc = DARIUS, PERSEPOLIS C: Trilingual, one line only, repeated 18 times on the window cornice of the same room of Darius's palace. Tm. Lex. 35-6 (1908); Wb. KIA xvi, 80-1 (1911); Hz. ApI 22-3 No. 9; Sen, OPI 89-90 (1941).

DPd = DARIUS, PERSEPOLIS D: OP only, 24 lines, on the south retaining wall of the palace. Tm. Lex. 36-8 (1908); Wb. KIA xvi, 80-3 (1911); Sen, OPI 90-2 (1941).

DPe = DARIUS, PERSEPOLIS E: OP only, 24 lines, on the south retaining wall of the palace. Tm. Lex. 37-8 (1908); Wb. KIA xvi, 82-3 (1911); Sen, OPI 92-5 (1941).

DPf and **g** = DARIUS, PERSEPOLIS F and G: Elam. and Akk. respectively, 24 lines each, without OP text. Wb. KIA xvi, 82-7 (1911).

DPh = DARIUS, PERSEPOLIS H: Trilingual, on two gold and two silver plates; now in Teheran. OP 10 lines, Elam. 7, Akk. 8; same text as DH. New York Times, Feb. 9, 1936, 2d news section, page 8; Univ. of Chicago Mag. 28.4.23-5, Feb. 1936; Hz. ApI 18-9 No. 6 and Plate 6 (1938).

DPi = DARIUS, PERSEPOLIS I: Trilingual, one line each, on doorknob of artificial lapis lazuli. Hz. ApI 23 No. 10 and Plate 7 (1938); EFSchmidt, The Treasury of Persepolis 62-3 (1939); Sen, OPI 252 (1941).

DN = DARIUS, NAQŠ-I-RUSTAM: Some miles north of Persepolis, on the south face of a steep ridge known as Husain Kūh or 'Mountain of Husain', there are four gigantic niches, cut in the shape of Greek crosses, and serving as entrances to the tombs lying in the rock behind them. The second from the east is the tomb of Darius I, and bears inscriptions.

The entire niche is about 73 feet high; the cross-beam is 20 feet high and 36 feet wide, and is divided by columns into five panels, thus giving

the appearance of the front of a Persian palace. The central panel contains the doorway to the tomb behind. The upper part of the cross is occupied by a throne platform, supported by 30 throne-bearers in two lines; Darius stands on a basis of three steps, facing right toward an altar, while beyond the altar there floats in the air the figure of Ahuramazda. At the extreme left of the field are three attendants of Darius, arranged vertically one above the other, the lowest one being on a level with the lower line of throne-bearers.

The inscription Naqš-i-Rustam **a** is inscribed behind the figure of Darius; first OP in 60 lines, then a second column of Elam. in 48 lines, finally, outside the niche on the adjacent rock the Akk. in 36 lines. Inscription **b** stands on the two sides of the door in the center of the crossbeam: OP in the panel to its left, in 60 lines; Elam., 43 lines, in the panel to the right, with an Aramaic version in 25 lines at the bottom; in the last panel to the right, the Akk. version in 39 lines, with the space of one line vacant between lines 31 and 32. Inscription **c**, trilingual, 2 lines for each language, is attached to Darius's spear-bearer, the topmost figure of the three at the left margin behind the king; **d**, trilingual, the OP filling 2 of the 5 lines of text, is attached to his bow-bearer, standing beneath the spear-bearer. Inscriptions **i** to **xxx**, trilingual, attach to the throne-bearers, but not all of them are legible.

Tm. Lex. 43-8 (1908); Wb. Grab, in AbkSGW 29.1.1-54 and 8 Plates (1911); Wb. KIA xvii-xx, 86-99 (1911); Tm. The Grave of King Darius at Naksh-i-Rustam, in Madrasa Jubilee Volume 168-72 (1914); Hz. ZDMG 80.244 (1926; on Aramaic version), AMI 3.8 (1931), ApI 4.13 No. 4 and Plates 3-5 (1938; some fragments of a second copy of DNb, found at Persepolis, on Plate 5); Kent, Lg. 15.160-77 (1939); Sen, OPI 96-107, 240-51 (1941); Kent, JNES 4.39-52, 232-3 (1945); Bv. TPS 1945.39-50 (1946); GGCameron, Persepolis Treasury Tablets 29 (1948; on Aramaic version); Hinz, Orientalia [Rome] 1950 No. 4 (shortly to appear).

DSa = DARIUS, SUSA A: OP only, on two broken clay tablets, in 5 lines; one copy in the Louvre, Paris. Tm. Lex. 47-8 (1908); Wb. KIA xx, 98-9 (1911); Scheil 21.52 No. 11 (1929); Bv. BSLP 30.1.63-4 (1930); Kent, JAOS 51.217-8

(1931), 58.326 (1938); Brd. WZKM 39.19-21 (1932); Sen, OPI 116, 131 m (1941); Hinz, ZDMG 95.222-5 (1941).

DSb = DARIUS, SUSA B: Two clay tablets, one complete and the other badly mutilated, with an OP inscription in 11 lines. One tablet is in the Louvre, Paris. Tm. Lex. 47-8 (1908); Wb. KIA xx, 98-9 (1911); Scheil 21.48-9 No. 8 (1929); Kent, JAOS 51.216 (1931); Brd. WZKM 39.22-3 (1932); Sen, OPI 117, 127 e, 129 j (1941); Hinz, ZDMG 95.225-6 (1941); Kent, JAOS 67.31, 152 (1947).

DSc = DARIUS, SUSA C: Trilingual, each version in one line, on the base of a column; two copies, of which one is in the Louvre, Paris. Wb. KIA xx, 98-9 (1911); Scheil 21.35-6 No. 2 (1929); Kent, JAOS 51.212 (1931); Brd. WZKM 39.23-4 (1932); Sen, OPI 127 d (1941); Hinz, ZDMG 95.226 (1941).

DSd = DARIUS, SUSA D: Parts of 2 OP copies and of 2 Elam. copies, on columns. Wb. KIA xx, 98-9 (1911); Scheil 21.38-9 No. 4 (1929); Kent, JAOS 51.213 (1931); Brd. WZKM 39.24-5 (1932); Sen, OPI 127 f (1941); Hinz, ZDMG 95.226-7 (1941).

DSe = DARIUS, SUSA E: On Restoration of Order in the Empire; 10 OP fragments, representing several copies; 3 Elam. fragments; one nearly complete Akk. copy and two partial Akk. copies, all on tablets. Our text is arranged according to an OP copy having 52 lines. CBezold, ZfA 25.393-4 (1911); Wb. AbkSGW 29.1.36-8 (1911), KIA xx, xxix, 99-101, 130 inc. b (1911); Scheil 21.61-4 No. 15 (1929); Kent, JAOS 51.221-2 (1931); Brd. WZKM 39.25-7 (1932); Scheil 24.116-25 (1933); Kent, JAOS 54.40-50 (1934); Wb. ZDMG 91.80-6 (1937), ZfA 44.150-69 (1938); Kent, JAOS (58.112-21, 324 (1938); Hz. API 19-21 No. 7 (1938); Sen, OPI 132-4 q (1941); Hinz, ZDMG 95.227-33 (1941).

DSf = DARIUS, SUSA F: On the Building of the Palace; trilingual, with fragments of many copies on clay and marble tablets, and on the glazed tiles of the frieze of the great hall. Our text is arranged according to the best preserved copy, a much broken baked clay tablet, with 58 lines: 27 on the front face, 3 on the lower edge, 27 on the reverse, 1 on the top edge. Scheil 21.3-34 No. 1

and 53-6 No. 12 (1929); König, Burgbau, in MVAG 35.1.1-76 and 16 plates (1930); RBleichsteiner, WZKM 37.93-104 (1930); Hz. AMI 3.29-124 (1931); Wb. AfOF 7.39-44 (1931); Kent, JAOS 51.193-212, 218-20 (1931); Brd. WZKM 39.28-39 (1932); Schaefer, Arch. Anz., Beibl. z. Jb. d. DAI 47.269-74 (1932); Kent, JAOS 53.1-23 (1933); Scheil 24.105-15 (1933); Kent, JAOS 54.34-40 (1934); Hz. ApI 13-7 No. 5 (1938); Sen, OPI 118-27, 132 n2 (1941); VIAbayev, Iranskije Yazyki 1.127-33 (Izd. Ak. Nauk, Iranica vol. 3; Moscow-Leningrad, 1945); Hinz, JNES 9.1-7 (1950).

DSg = DARIUS, SUSA G: Parts of 2 OP and 3 Akk. copies, on columns; every copy in 3 lines. Scheil 21.40-1 No. 5 (1929); Kent, JAOS 51.213-4 (1931); Brd. WZKM 39.39-40 (1932); Sen, OPI 127-8 g (1941); Hinz, ZDMG 95.236-8 (1941).

DSH = DARIUS, SUSA H: A two-line fragment, Scheil 21.41 infra; recognized by Kent as identical with D^s Sa, q, v.

DSi = DARIUS, SUSA I: Bilingual, OP in 4 lines, Elam. in 6 lines, on a column. Scheil 21.42-3 No. 6 (1929); Kent, JAOS 51.214 (1931); Brd. WZKM 39.43-4 (1932); Sen, OPI 128 h (1941); Hinz, ZDMG 95.238-9 (1941).

DSj = DARIUS, SUSA J: Trilingual, OP in 6 lines, Elam. and Akk. each in 5 lines, on a column. Scheil 21.44-7 No. 7 (1929); Kent, JAOS 51.214-6 (1931); Wb. AfOF 7.45 (1931); Brd. WZKM 39.44-52 (1932); Hz. ApI 21-2 No. 8 (1938); Sen, OPI 128-9 i (1941); Hinz, ZDMG 95.239-42 (1941).

DSk = DARIUS, SUSA K: OP only, in 5 lines, stamped on a baked clay brick. Scheil 21.50 No. 9 (1929); Kent, JAOS 51.216-7 (1931); Brd. WZKM 39.53 (1932); Sen, OPI 130 (1941); Hinz, ZDMG 95.242 (1941).

DSL = DARIUS, SUSA L: OP only, in 5 lines, stamped on a baked clay brick. Scheil 21.51 No. 10 (1929); Bv. BSLP 30.1.64-5 (1930); Kent, JAOS 51.217 (1931); Brd. WZKM 39.54-5 (1932); Sen, OPI 130-1 (1941); Hinz, ZDMG 95.242-3 (1941).

DSm = DARIUS, SUSA M: Trilingual, on enameled bricks forming a frieze in one of the

balls; one line only to the brick, and the fragments very limited in quantity. Scheil 21.53-6 No. 12 (1929); Brd. WZKM 39.55-8 (1932); Sen, OPI 131 n 1 (1941).

DSn = DARIUS, SUSA N: Trilingual, small fragments of an inscription on the garment of a statue; OP in 2 lines. Scheil 21.57-8 No. 13 and Plate 13 (1929); Kent, JAOS 51.220-1 (1931); Brd. WZKM 39.58-9 (1932); Sen, OPI 132 o (1941); Hinz, ZDMG 95.243-4 m (1941).

DSo = DARIUS, SUSA O: Bilingual, on a marble plaque; OP in 4 lines, Akk. in 5 lines. Scheil 21.59-60 No. 14 (1929); Kent, JAOS 51.221 (1931); Brd. WZKM 39.59-60 (1932); Sen, OPI 132 p (1941); Hinz, ZDMG 95.255-7 D^sd (1941).

DSp = DARIUS, SUSA P: OP fragment in 3 lines, on a marble plaque. Scheil 21.65 No. 16 A (1929); Kent, JAOS 51.222-3 (1931); Brd. WZKM 39.61-2 (1932); Sen, OPI 135 ra (1941); Hinz, ZDMG 95.244 n (1941).

DSq = DARIUS, SUSA Q: Two fragments of OP in 2 lines, on a marble plaque. Scheil 21.65 No. 16 B (1929); Kent, JAOS 51.223 (1932); Brd. WZKM 39.63 (1932); Sen, OPI 135 rb (1941); Hinz, ZDMG 95.245 o (1941).

DSr = DARIUS, SUSA R: OP only in 4 lines, on a marble plaque. Scheil 21.66 No. 16 C; recognized by Wb. ZDMG 91.643-8 as being part of a copy of A^sd, q.v.

DSs = DARIUS, SUSA S: OP only, in 7 lines, on a marble plaque. Scheil 21.66 No. 16 D (1929); Kent, JAOS 51.223-4 (1931); Brd. WZKM 39.65-6 (1932); Sen, OPI 135-6 rd (1941); Hinz, ZDMG 95.245-8 p (1941).

DS^t = DARIUS, SUSA T: OP only, in 10 lines, of which 2 lines are entirely lost; on the two sides of a marble plaque. Scheil 21.67 No. 16 E (1929); Kent, JAOS 51.224 (1931); Brd. WZKM 39.66-8 (1932); Sen, OPI 136 re (1941); Hinz, ZDMG 95.248-9 q (1941).

DSu, v, w, x = DARIUS, SUSA U, V, W, X: In Elamite (u and x) or in Akkadian (v and w). Scheil 21.68-76 Nos. 17-21 (1929); Brd. WZKM 39.68-74 (1932). But DSx (Scheil Nos. 20-1) is in reality part of two Elam. copies of DSe; Wb. ZDMG 91.80-6 (1937); Kent, JAOS 58.112, 118-21 (1938).

DSy = DARIUS, SUSA Y: On the base of a column; trilingual, the OP in 3 lines. Here printed from a carbon rubbing courteously furnished by Director André Godard, of the Archaeological Museum of Teheran. A fragmentary copy (OP and Akk.) is correctly restored by Scheil 21.37 No. 3 (1929), cf. Kent, JAOS 51.213 (1931); it was wrongly identified with DSb by Brd. WZKM 39.12 (1932). Kent, JAOS 67.30-2 (1947).

DZa, b, c = DARIUS, SUEZ A, B, C: On a granite stele, not far from the 33d kilometer-stone from Suez, slightly to the west of the modern canal. Insc. a is the name of Darius in a cartouche; two copies. Insc. b is trilingual: OP 6 lines, Elam. 4 lines, Akk. 3 lines. Insc. c records Darius's opening of a canal from the Red Sea to the Nile: OP 12 lines, and below it the Elamite, of which 7 lines are preserved in part, while the Akk., presumably standing below the Elam., is entirely lost. On the reverse of the stele is a longer inscription in hieroglyphic Egyptian, presumably recording in fuller form the opening of the canal.

Tm. Lex 49-52 (1908); Wb. KIA xxi-xxii, 102-5 (1911); Sen, OPI 108-11 (1941); Kent, JNES 1.415-21 (1942). On a small fragment of a duplicate copy: Scheil, BIFAO 30.292-7 (1930); Brd. WZKM 39.76 (1932); Sen, OPI 111 (1941).

DE = DARIUS, ELVEND: Trilingual, each version in 20 lines, in a niche cut in the face of Mt. Elvend, one hour's riding time southwest of Hamadan; probably cut not in Darius's time, but simultaneously with XE, by orders of Xerxes, cf. HHSchaeder, SbPAW 1931.644, and AVWJackson, Persia Past and Present 172 (1906). Tm. Lex. 51-3 (1908); Wb. KIA xx, 100-3 (1911); Sen, OPI 113 (1941).

DH = DARIUS, HAMADAN: Trilingual, in duplicate on a gold and a silver plate; now in Teheran. OP 8 lines, Elam. 7 lines, Akk. 8 lines. The two copies vary slightly in the line-division; our text follows the gold plate. The text is repeated in DPh. JMUnwalla, Jame Jamshed, Sept. 30, 1926; Hz. DLZ 47.2105-8 (Oct. 16, 1926); SSmith, JRAS 1926.433-6; CDBuck, Lg. 3.1-5 (1927); LHGray, JRAS 1927.97-101; JMUnwalla, JCOI 10.1-3 (1927); Wb. ZfA 37.291-4 (1927); ESchwentner, ZfA 6.171-3 (1928); Hz. Memoirs of the Archaeological Survey of India

No. 34, 7 + iii pp. (1928); LDBarnett, *JRAS* 1930.452; Kent, *JAOS* 51.229-31 (1931); *Brd. WZKM* 39.74-6 (1932); *Hz. ApI* 18-9 No. 6 and Plate 6 (1938); *Sen, OPI* 114-5 (1941).

XPa = XERXES, PERSEPOLIS A: Trilingual, each version in 20 lines, in 4 copies designated aa, ab, ac, ad, differing only slightly in line division, engraved on the inner walls of the great doorway; our text follows aa. *Tm. Lex.* 38-40 (1908); *Wb. KIA* xxiii, 106-9 (1911); *Sen, OPI* 138-40 (1941).

XPb = XERXES, PERSEPOLIS B: OP only, in 30 lines, on the north side of the colonnaded hall of Xerxes; also trilingual on the east side of the same, OP 30 lines, *Elam.* 18, *Akk.* 19. *Tm. Lex.* 39-40 (1908); *Wb. KIA* xxiii-xxiv, 108-11 (1911); *Hz. ApI* 24-6 No. 13 and Plate 9 (1938); *Sen, OPI* 140-1 (1941).

XPc = XERXES, PERSEPOLIS C: Trilingual, in triplicate; copy ca on the standing west pillar of the portico of Darius's palace, OP 15 lines, *Elam.* 14 lines, *Akk.* 13 lines; copy cb on the south boundary wall of the terrace on which the palace stands, each version in 25 lines; copy cc on the fallen east pillar of the portico, number of lines as in ca, but line-divisions slightly different. *Tm. Lex.* 40-2 (1908); *Wb. KIA* xxiv, 110-3 (1911); *Sen, OPI* 141-2 (1941); on copy cc, data by courtesy of E. F. Schmidt.

XPd = XERXES, PERSEPOLIS D: Trilingual, in quadruplicate; two identical copies da, on the pillars at the northeast and the northwest corners of the hall of Xerxes' palace, OP 19 lines, *Elam.* 12 lines, *Akk.* 11 lines; two identical copies db, on the walls beside the steps at the east and the west of the front terrace, OP 28 lines (with slight differences in line-divisions), *Elam.* 23 lines, *Akk.* 22 lines. *Tm. Lex.* 41-2 (1908); *Wb. KIA* xxiv-xxv, 112-5 (1911); *Sen, OPI* 142-3 (1941).

XPe = XERXES, PERSEPOLIS E: Trilingual, in duplicate (see below), each version 4 lines, with slightly differing line-divisions in OP; ea on a post of the north door, above the sculptured figure of the king; eb on a post of the east door, also above the king's figure. There are also numerous other copies of this inscription inside and outside the doors and windows, frequently in one-line and two-line arrangements (Cameron's data). *Tm.*

Lex. 41-2 (1908); *Wb. KIA* xxv, 114-5 (1911); *Sen, OPI* 143 (1941).

XPf = XERXES, PERSEPOLIS F: The Accession of Xerxes, bilingual, OP 48 lines, *Akk.* 38 lines; a limestone tablet simulating a clay tablet, found under the wall at the southeast corner of the southeast palace, now shown to be the harem of Darius and Xerxes. *Hz. AMI* 4.117-32 (1932), *Oriental Inst. Series, Stud. in Ancient Or. Civilization* No. 5 (Chicago, 1932); *Bv. BSLP* 33.2.144-56 (1932); *Wb. ZfA* 41.318-21 (1933); *Kent, Lg.* 9.35-46 (1933); *Schaeder, SbPAW* 1935.496-506; *JCTavadia, JCOI* 27.137-8 (1935); *Hz. AMI* 8.35-46 (1937), *ApI* 35-8 No. 15 and Plates 13-4 (1938); *Sen, OPI* 143-6 (1941).

XPg = XERXES, PERSEPOLIS G: An ornamental plaque in colored enameled bricks, intended to be placed on the wall of the palace, and found in fragmentary condition; 2 copies of the OP, in 14 lines, a number of fragments of the *Akk.* version, and a very few of the *Elamite*. *Ill. London News*, April 8, 1933 (colored illustration on page 488); *Bv. BSLP* 34.1.32-4 (1933); *Kent, Lg.* 9.229-31 (1933); *Hz. ApI* 38-41 No. 16 and Plate 15 (1938); *Sen, OPI* 147 (1941).

XP h = XERXES, PERSEPOLIS H: The Daiva Inscription: Trilingual, on stone tablets, found in the building on the southeast corner of the terrace; 2 OP copies, one complete in 60 lines, the other stopping in the middle of line 51; 1 *Elam.* copy in 50 lines, 1 *Akk.* copy in 50 lines. *New York Times*, Feb. 9, 1936; *Univ. of Chicago Mag.* 28.4.23-5 (Feb. 1936); *EFSchmidt, Ill. London News*, Feb. 22, 1936, page 328; *Kent, JAOS* 56.212-5 (1936); *AfOF* 11.91 (1936); *Hz. AMI* 8.56-77 (1936), *RHRel.* 113.21-41 (Jan.-Feb. 1936); *HHartmann, OLZ* 40.145-60 (1937); *Kent, Lg.* 13.292-305 (1937); *Hz. ApI* 27-35 No. 14 and Plates 10-3 (1938); *Wb. Symbolae Koschaker* 189-98 (1938; on the *Elamite* version); *ILevy, Revue historique* 185.105-22 (1939); *EFSchmidt, The Treasury of Persepolis* 12-5 (1939); *Sen, OPI* 148-56 (1941); *VIAbayev, Iranskie Yazyki* 1.134-40 (*Izd. Ak. Nauk, Iranica* vol. 3; *Moscow-Leningrad*, 1945).

XPi = XERXES, PERSEPOLIS I: on a doorknob (or similar object) of artificial lapis lazuli, from the harem building; OP and *Elamite*, each in 1

line. Hz. ApI 23-4 No. 11 and Plate 7 (1938); Sen, OPI 254 (1941).

XPj = XERXES, PERSEPOLIS J: Trilingual, each version in one long line, on the bases of at least five columns; found in small fragments. Cameron reports finding many fragments other than those which Hz. records. Hz. ApI 41-2 No. 17 (1938); Sen, OPI 254 (1941).

XPk = XERXES, PERSEPOLIS K: OP and Elam., each in one line, on the garment of the king's figure in the eastern part of the middle door of the tacara. Hz. ApI 42 No. 18 (1938); Sen, OPI 255 (1941).

XSa = XERXES, SUSA A: Trilingual, each version in 2 lines, on the base of a column; now in the Louvre, Paris. Tm. Lex. 1 (1908); Wb. KIA xxv, 114-5 (1911). A second copy is given by Scheil 21.81 No. 23 (1929); Kent, JAOS 51.225 (1931); Brd. WZKM 39.79 (1932); Sen, OPI 160 a, b (1941).

XSb = XERXES, SUSA B: Akk., on column base. Scheil 21.82-3 (1929); Brd. WZKM 39.79-80 (1932).

XSc = XERXES, SUSA C: OP only, in 5 lines, on a fragmentary marble tablet. Scheil 21.86 No. 26 (1929); Kent, JAOS 51.226 (1931); Brd. WZKM 30.80-1 (1932); Sen, OPI 160 c (1941).

XE = XERXES, ELVEND: To the right of Darius's inscription; trilingual, each version in 20 lines. Tm. Lex. 52-4 (1908); Wb. KIA xxv, 116-7 (1911); Sen, OPI 157 (1941).

XV = XERXES, VAN: Trilingual, each version in 27 lines, in a rectangular niche high on the precipitous rocky wall of the castle. Tm. Lex. 53-4 (1908); Wb. KIA xxv-xxvi, 116-9 (1911); Sen, OPI 158-9 (1941).

XH = XERXES, HAMADAN: OP only, in one line, on a fragment of a silver pitcher. Hz. AMI 2.115-6 (1930); Brd. WZKM 39.83 (1932); Hz. ApI 43 No. 19 (1938); Sen, OPI 161 (1941).

A¹Pa = ARTAXERXES I, PERSEPOLIS A: OP and Akk. The OP is a small fragment of 11 lines with a left edge, on a marble block found in the court before the south front of the palace; Hz. ApI 44-5 No. 21 (1938); Sen, OPI 256 (1941). The Akk. is a fragment of 14 lines with a left edge; Wb. KIA xxvi, 121 (1908); Hz. ApI 43-4 No. 20 and Plate 15 (1938). The two are combined

and the OP reconstructed by Kent, JNES 4.228-32 (1945); cf. also Cameron, Persepolis Treasury Tablets 16-7 (1948). The complete OP inscription had 24 lines, the complete Akk. had 18 lines. A second Akk. inscription, relevant to the same matters, is undamaged: Hz. ApI 45-6 No. 22 and Plate 16 (1938).

AI = ARTAXERXES I, INCERTO LOCO: OP only, in one line, identical inscription on four silver dishes. Hz. AMI 7.1-8 and 4 Plates (1935); Schaefer, SbPAW 1935.489-96; Hz. AMI 8.6-17, 46-51 (1937); Bv. JAS. 228.233-4 (1936); Kent, JAOS 56.215 (1936), 58.327 (1938); Hz. ApI 46 No. 23 (1938); Sen, OPI 178 (1941).

D²Sa = DARIUS II, SUSA A: OP only, in 3 lines on the base of a column; a fragmentary Akk. inscription of different content stands on the same column. Scheil 21.82-3 No. 24 (1929); Kent, JAOS 51.227-8 (1931); Brd. WZKM 39.83-5 (1932); Sen, OPI 162 b (1941); Hinz, ZDMG 95.249-51 (1941). Another fragmentary inscription, named Dar. Susa h by Brd., was published separately by Scheil 21.41 infra (1929), Kent JAOS 51.226-7 (1931), Brd. WZKM 39.40-2 (1932), Sen OPI 162 a (1941), but is now recognized by Kent, JNES 1.421-3 (1942), as part of another copy of this inscription; given as D²Sc by Hinz, ZDMG 95.253-5 (1941).

D²Sb = DARIUS II, SUSA B: Bilingual, OP 4 lines, Akk. 5 and 6 lines, two copies of each on the base of a column. Scheil 21.84-5 No. 25 (1929); Kent, JAOS 51.225 (1931); Brd. WZKM 39.85-8 (1932); Sen, OPI 163 (1941); Hinz, ZDMG 95.251-2 (1941).

A²Sa = ARTAXERXES II, SUSA A: Trilingual, each version in 5 lines, on the bases of 4 columns. Tm. Lex. 47-50 (1908); Wb. KIA xxvii, 122-5 (1911); Scheil 21.94-5 No. 29 (1929), giving two fragments of another Akk. copy in 7 lines; Brd. WZKM 39.88-9 (1932); Sen, OPI 166-7 (1941).

A²Sb = ARTAXERXES II, SUSA B: Trilingual, each version in one line, on the base of a column; now in the Louvre, Paris. Tm. Lex. 49-50 (1908); Wb. KIA xxvii, 124-5 (1911); Sen, OPI 167 (1941).

A²Sc = ARTAXERXES II, SUSA C: OP only, in 7 lines, on a stone tablet now in the Louvre, Paris.

Tm. Lex. 49-50 (1908); Wb. KIA xxvii, 124-5 (1911); Sen, OPI 167 (1941).

A²Sd = ARTAXERXES II, SUSA D: Trilingual, each version in 4 lines, on the base of a column; further fragments of two more OP copies, two more Akk. copies, and one more Elamite copy were later published. Scheil 21.91-3 No. 28 (1929); Kent, JAOS 51.228-9 (1931); Brd. WZKM 39.89-92 (1932); Scheil 24.126-8 (1933); Kent, JAOS 54.50-2 (1934); Sen, OPI 168 (1941). Wb. ZDMG 91.643-51 (1937) recognized the identity of his Frag. inc. a (KIA xxix, 130 [1911]; Mordtmann, ZDMG 14.555-6 [1860]; Sen, OPI 175 c [1941]) with Scheil's No. 16 C (21.66; Kent, JAOS 51.223 [1931]; Brd. WZKM 39.63-4 [1932]; Sen, OPI 175 b [1941]), and that this belonged to A²Sd. Copy da is that published by Scheil 21.91-3; db and dc those published by Scheil 24.128; dd the fragment recognized by Wb. Our copy has the line-division of da.

A²Ha = ARTAXERXES II, HAMADAN A: Trilingual, OP 7 lines, Elam. and Akk. 5 lines each, on a fragment of a column base; reported to be in private possession in England. Tm. Lex. 54-5 (1908); Wb. KIA xxviii, 126-7 (1911); Sen, OPI 164-5 (1941).

A²Hb = ARTAXERXES II, HAMADAN B: OP only, in one long line on the base of a column. Hz. Altorient. Stud. B. Meissner gewidmet = Mitteil. d. altorient. Ges. 4.85-6 (1928); Kent, JAOS 51.231-2 (1931); Brd. WZKM 39.92-4 (1932); Hz. ApI 50 No. 25 (1938); Sen, OPI 165 (1941).

A²Hc = ARTAXERXES II, HAMADAN C: OP only, in 20 lines on a gold tablet, about 13 x 13 cm.; found at Hamadan; see §18 n2. AUPope, The Illustrated London News, July 17 1948, pp. 58-9. On exhibition at the Musée Cernuschi (Paris), in the summer of 1948, where it was No. 53 of the Catalogue Illustré (no date).

A²P = ARTAXERXES II OR III, PERSEPOLIS: Trilingual, labeling the throne-bearers of the south tomb. Davis, JRAS 1932.373-7 and Plates 2-3; Hz. ApI 46-50 No. 24 (1938); Sen, OPI 172-3 (1941).

A²Pa, b, c, d = ARTAXERXES III, PERSEPOLIS A, B, C, D: OP only, 4 copies with identical text

but differing line-division; a, c, d on the north wall of the terrace of the palace of Artaxerxes, originally 26 lines each; b, in 35 lines, beside the stairway on the west side of the palace of Darius. Tm. Lex. 42-4 (1908); Wb. KIA xxix, 128-9 (1911); Photographs of Casts of Persian Sculptures of the Achaemenid Period, mostly from Persepolis, London, British Museum, 1932 (Plate 6 shows this inscription very legibly); Sen, OPI 170-1 (1941). The portion of copy c which was missing when Stolze took his photographs was found by the University of Chicago Expedition in 1939 (Cameron's data). Our text has the line division of copy a.

Wa = DARIUS, WEIGHT A: Trilingual, OP 8 lines, Elam. 7 lines, Akk. 5 lines, on a blunted pyramid of dark green diorite, 5.1 cm. high, 4.4 cm. long, 4.1 cm. wide; weighing 166.724 grams. It is now in the British Museum, London. Tm. Lex. 56-7 (1908); Wb. KIA xxii, 104-5 (1911); Sen, OPI 137 (1941).

Wb = DARIUS, WEIGHT B: Trilingual, OP 9 lines, Elam. 6 lines, Akk. 4 lines, on a blunted pyramid of dark green diorite (height 10.5 cm., base 10.9 by 10.7 cm.), weighing 2222.425 grams; found in a tomb a day's journey from Kerman, and often called Darius Kerman; now in the Asiatic Museum, Leningrad. Jn. JAOS 27.193-4 and 3 plates (1906), reprinted in Persia Past and Present 184 and 3 plates (1906); Tm. Lex. 51-2 (1908); Scheil, Rec. de Trav. 31.137 (1909); Wb. Bull. de l'Acad. Imp. des Sci. de St. Pet. 1910.481 ff; Wb. KIA xxii-xxiii, lxxiv-lxxv, 104-5 (1911); Sen, OPI 112 (1941).

Wc = DARIUS, WEIGHT C: Trilingual, OP 10 lines, Elam. 7 lines, Akk. 4 lines, on a blunted pyramid of grayish-green diorite weighing 9.950 kg. (original weight slightly greater, since some chips have been broken from the base), found in the southern part of the Treasury at Persepolis. Hz. ApI 24 No. 12 and Plate 8 (1938); Schmidt, Treasury of Persepolis 62-3 including plate (1939); Sen, OPI 253 (1941).

Wd = DARIUS, WEIGHT D: OP 10 lines, Elam. 6 lines (the last continuing around the right face), Akk. 5 lines (on the right face; damaged), on a blunted pyramid of grayish-green diorite weighing 4.930 kg. (original weight slightly greater, since

some damage has been suffered); found 1936 in the Treasury at Persepolis. Publication here by special permission of E. F. Schmidt.

SDa = **DARIUS, SEAL A**: Trilingual, each version in one line, on a crystal cylinder, now in the British Museum. *Tm. Lex.* 55-6 (1908); *Wb. KIA* xxiii, 106-7 (1911); HFrankfort, *Cylinder Seals Pl. xxxvii d* (1939); *Sen, OPI* 137 (1941).

SDb, SXa, SXb, SXc = **DARIUS, SEAL B**, trilingual, each version in one line; **XERXES, SEAL A, B, C, OP** only, in two lines (second line of **c** illegible); several copies of each. Seal impressions (not seals) on tablets found in the Persepolis Treasury by The University of Chicago Expedition. EFSchmidt, *The Treasury of Persepolis* 39 (1939); GGCameron, *Persepolis Treasury Tablets* 55-8 (1948).

Sa = **SEAL A**: **OP** in 7 lines, now in the British Museum. *Tm. Lex.* 55-6 (1908); *Wb. xxx*, 130-1 (1911); *Sen, OPI* 174 (1941).

Sb = **SEAL B**: **OP** in 3 lines, the second illegible; in the British Museum. *Tm. Lex.* 56-7 (1908); *Wb. KIA* xxx, 130-1 (1911); *Sen, OPI* 174 (1941).

Sc, Sd = **SEAL C** and **SEAL D**: **OP** only, on oval gems with Sasanian heads, the characters being in front of and behind the heads; present location of these seals unknown. *Tm. Lex.* 56-7 (1908); *Wb. xxx*, 130-1 (1911); *Sen, OPI* 174 (1941).

Se = **SEAL E**: **OP** only, in 3 lines; in the *Musée des Armures*, Brussels. *Tm. Lex.* 56-7 (1908); *Wb. KIA* xxx, 130-1 (1911); *Sen, OPI* 174 (1941).

Sf = **SEAL F**: **OP** only, in 4 lines, of which the fourth is lost and all of the third except parts of the first two characters; in a cartouche on an Egyptian roll-seal. H. H. von der Osten, *Ancient Oriental Seals in the Collection of Mr. Edward T. Newhall* no. 453, pages 66 and 166, and plate 31 (Univ. of Chicago, *Oriental Institute Publ.*, vol. 22; 1934); A. Goetze, *Berytus* 8.100 (1944).

XVs = **XERXES, VASES**: Of alabaster, bearing the king's name in **OP**, **Elam.**, **Akk.**, and **Egyptian hieroglyphics**. Vase **a**, in the *Cabinet des Médailles* of the *Bibliothèque Nationale*, Paris; Vase **b**, from *Halicarnassus*, in the *British Museum*; Vase **c**, in the *University Museum*, Philadelphia; some fragments found by Loftus at Susa

are in the *British Museum*, and other fragments found by Dieulafoy in 1854-5 at Susa, and some found by the expedition of de Morgan, are at the *Louvre*. *Tm. Lex.* 56-8 (1908); *Wb. KIA* xxvi, 118-9 (1911); *Sen, OPI* 161 (1941).

AVs = **ARTAXERXES, VASES**: In four languages, like those of **XERXES**, which is why they are assigned to Xerxes's son rather than to a later Artaxerxes. Vase **a**, of gray porphyry, in the *Treasury of St. Mark's*, Venice; Vase **b**, in the *University Museum*, Philadelphia; Vase **c**, in the *Imperial Museums*, Berlin; some fragments also were found at Susa by the expedition of de Morgan. *Tm. Lex.* 56-8 (1908); *Wb. KIA* xxvii, 120-1 (1911); *Sen, OPI* 169 (1941). Vase **d**, acquired in 1910 at Aleppo by Noël Giron, who published it in *Rev. d'Ass.* 18.143-5 (1921).

SPURIOUS INSCRIPTIONS:

Spur. a: From Tarku. *Wb. Gdr. IP* 2.62 §25 (1895).

Spur. b, c, d, e: Four baked clay tablets secured by Chantre near Caesarea; **OP** only. Tablets **b, c, d** contain on the recto more or less badly written copies of **DPa**, and on the verso copies of **XPe**. Tablet **e** has on the recto 3 lines of the same, then a mixture of **OP** signs and similar but meaningless signs on the balance of the recto and all of the verso. The tablets are now in the *Musée Asiatique de Paris (Musée Guimet)*. Ménant, *Comptes-Rendus de l'Ac. d. Inscr.*, 4th series, 23.126-41 (1895); *Wb. Gdr. IP* 2.62 §25 (1895).

Spur. f: **OP** only, on a glazed tile inscribed on both sides, bought by Sayce at Saqqara. Sayce, *AfO* 8.225 (1933); *Wb. ZDMG* 91.87 (1937); Kent, *JAOS* 56.215-6 (1936), 58.327-9 (1938); *Sen, OPI* 179 (1941).

Spur. g: **OP** only, in 14 lines interrupted by figures in hollow relief, on a red brick tablet in a small private museum in Philadelphia. Dyen, *JAOS* 56.91-3 (1936); Eilers, *ZDMG* 91.407-20 (1937); Kent, *JAOS* 58.327 (1938); *Sen, OPI* 180 (1941).

Spur. h, a jesting composition in **OP** by Weissbach, *ZDMG* 91.644; listed here only because it was misunderstood by Sen to be a genuine **OP** text (his *Frag. a* on page 175).

THE TEXTS WITH NOTES AND TRANSLATION

AmH = ARIARAMNES, HAMADAN.

- 1 Ariyāramna : xšāyaθiya : vazraka : xšāyaθ
 2 iya : xšāyaθiyānām : xšāyaθiya : Pārsā
 3 : Cīspaiš : xšāyaθiyahyā : puça : Haxāmanišah
 4 yā : napā : θātiy : Ariyāramna : xšāyaθiya
 5 : iyam : dahyāuš : Pārsā : tya : adam : dārayā
 6 miy : hya : uvaspā : umartiyā : manā : бага
 7 : vazraka : Auramazdā : frābara : vašnā : Au
 8 ramazdāha : adam : xšāyaθiya : iyam : da
 9 hyāuš : amiy : θātiy : Ariyāramna
 10 : xšāyaθiya : Auramazdā : manā : upastā
 11 m : *baratuw*

TRANSLATION OF AmH:

§1. 1-4. Ariaramnes, the Great King, King of Kings, King in Persia, son of Teispes the King, grandson of Achaemenes.

§2. 4-9. Saith Ariaramnes the King: This country Persia which I hold, which is possessed of good horses, of good men, upon me the Great God Ahuramazda bestowed (it). By the favor of Ahuramazda I am king in this country.

§3. 9-11. Saith Ariaramnes the King: May Ahuramazda bear me aid.

AsH = ARSAMES, HAMADAN.

- 1 Aršāma : xšāyaθiya : vazraka : x
 2 šāyaθiya : xšāyaθiyānām : x
 3 šāyaθiya : Pārsa : Ariyāramna : xš
 4 āyaθiyahyā : puça : Haxāmanišiya
 5 : θātiy : Aršāma : xšāyaθiya : Au
 6 ramazdā : бага : vazraka : hya : maθiš
 7 ta : bagānām : mām : xšāyaθiya
 8 m : akunauš : hauv : dahyāum : P
 9 ārsam : manā : frābara : tya : ukāram
 10 : uvaspam : vašnā : Auramazdāha : im
 11 ām : dahyāum : dārayāmiy : mām :
 12 Auramazdā : pātuv : utāmai : v

TEXT OF DB, COLUMN I:

- 1 : adam : Dārayavauš : xšāyaθiya : vazraka : xšāyaθiya : xšāyaθiy
 2 ānām : xšāyaθiya : Pārsaiy : xšāyaθiya : dahyūnām : V¹št
 3 āspahyā : puça : Aršāmahyā : napā : Haxāmanišiya : θātiy :
 4 Dārayavauš : xšāyaθiya : manā : pitā : V¹štāspa : V¹štāspahyā : pitā : Arš
 5 āma : Aršāmahyā : pitā : Ariyāramna : Ariyārammahyā : pitā : Cīšpiš : Cīšp
 6 āiš : pitā : Haxāmaniš : θātiy : Dārayavauš : xšāyaθiya : avahyarā

13 iθam : utā : imām : dahyāum : tya :

14 adam : dārayāmiy : hauv : pātuv

TRANSLATION OF AsH:

§1. 1-4. Arsames, the Great King, King of Kings, King (in) Persia, son (of) Ariaramnes the King, an Achaemenian.

§2. 5-14. Saith Arsames the King: Ahuramazda, great god, the greatest of gods, made me king. He bestowed on me the land Persia, with good people, with good horses. By the favor of Ahuramazda I hold this land. Me may Ahuramazda protect, and my royal house, and this land which I hold, may he protect.

CMa = CYRUS, MURGHAB (PASARGADAE) A.

1 adam : Kūruš : xšāya

2 θiya : Haxāmanišiya

TRANSLATION OF CMa: I am Cvrus the King, an Achaemenian.

CMB = CYRUS, MURGHAB B.

1 Kūruš : xšāyaθiya : vazraka : Kabūjīya

2 hyā : xšāyaθiyahyā : puça : Hazāmanišiya :

3 θātiy : yaθā ...

4 ... akutā ...

NOTE TO CMB: The other versions show that the inscription mentioned the sculptured figure in the doorway below, with a prayer to Ahuramazda for protection; but further reconstruction is as yet impossible. Not all the fragments given in Herzfeld's Plate belong to the same inscription; one such fragment contains clearly the word *vīθīyā* 'in the palace'.

TRANSLATION OF CMB: Cyrus the Great King, son of Cambyses the King, an Achaemenian. He says: When ... made ...

CMc = CYRUS, MURGHAB C.

Kūruš : xšāyaθiya : vazraka : Hazāmanišiya

TRANSLATION OF CMc: Cyrus the Great King, an Achaemenian.

DB = DARIUS, BEHISTAN.

- 7 diy : vayam : Haxāmanišiyā : ʕahyāmahy : hacā : paruviyata : āmātā : ama
8 hy : hacā : paruviyata : hyā : amāxam : taumā : xšāyaθiya : āha : 0
9 ātiy : Dārayavauš : xšāyaθiya : VIII : manā : taumāyā : tyaiy : paruvam
10 : xšāyaθiyā : āha : adam : navama : IX : duvitāparanam : vayam : xšāyabi
11 yā : amahy : ʕātiy : Dārayavauš : xšāyaθiya : vašnā : Auramazd
12 āha : adam : xšāyaθiya : amiy : Auramazdā : xšačam : manā : frābara : 0
13 ātiy : Dārayavauš : xšāyaθiya : imā : dahyāva : tyā : manā : patiyāiša : vašn
14 ā : Auramazdāha : adamšām : xšāyaθiya : āham : Pārša : Ūvja : Bābiruš : A
15 ʕurā : Arabāya : Mudrāya : tyaiy : drayahyā : Sparda : Yauna : Māda : Armina : Kat
16 patuka : Parθava : Zraka : Haraiva : Uvārazmiy : Bāxtriš : Suguda : Gadāra : Sa
17 ka : ʕataguš : Harauvatiš : Maka : fraharavam : dahyāva : XXIII : ʕātiy : Dāra
18 yavauš : xšāyaθiya : imā : dahyāva : tyā : manā : patiyāiša : vašnā : Au
19 ramazdāha : manā : badakā : āhatā : manā : bājim : abaratā : tyāšām : hacāma
20 : aʕahya : xšapavā : raucapativā : ava : akunavayatā : ʕātiy : Dārayava
21 uš : xšāyaθiya : atar : imā : dahyāva : martiya : hya : āgriya : āha : avam : u
22 bartam : abaram : hya : arika : āha : avam : ufrastam : aparsam : vašnā : Auramazdā
23 ha : imā : dahyāva : tyanā : manā : dātā : apariyāya : yaθāšām : hacāma : aʕah
24 ya : avaθā : akunavayatā : ʕātiy : Dārayavauš : xšāyaθiya : Auramazdā
25 maiy : ima : xšačam : frābara : Auramazdāmai : upastām : abara : yātā : ima : xšačam :
26 hamadārayaiy : vašnā : Auramazdāha : ima : xšačam : dārayāmiy : 0ā
27 tiy : Dārayavauš : xšāyaθiya : ima : tyā : manā : kartam : pasāva : yaθā : xš
28 āyaθiya : abavam : Kabūjiya : nāma : Kūrauš : puča : amāxam : taumāy
29 ā : hauvam : idā : xšāyaθiya : āha : avahyā : Kabūjiyahyā : brā
30 tā : Barθiya : nāma : āha : hamātā : hamapitā : Kabūjiyahyā : pasāva : Ka
31 būjiya : avam : Bardiyam : avāja : yaθā : Kabūjiya : Bardiyam : avāja : kārahy
32 ā : naiy : azdā : abava : tyā : Bardiya : avajata : pasāva : Kabūjiya : Mudrāyam
33 : ašiyava : yaθā : Kabūjiya : Mudrāyam : ašiyava : pasāva : kāra : arika : abava
34 : pasāva : drauga : dahyauvā : vasiy : abava : utā : Pāršaiy : utā : Mādaiy : ut
35 ā : aniyāuvā : dahyušuvā : ʕātiy : Dārayavauš : xšāyaθiya : pa
36 sāva : I martiya : maguš : āha : Gaumāta : nāma : hauv : udapatatā : hacā : Paiši
37 yāvūdāyā : Arakadriš : nāma : kaufa : hacā : avadaša : Viyaxnahya : māh
38 yā : XIV : raucabiš : ʕakatā : āha : yadiy : udapatatā : hauv : kārahyā : avatā
39 : adurujiya : adam : Bardiya : amiy : hya : Kūrauš : puča : Kabūjiyahyā : br
40 ātā : pasāva : kāra : haruva : hamičiya : abava : hacā : Kabūjiyā : abiy : avam :
41 ašiyava : utā : Pārša : utā : Māda : utā : aniyā : dahyāva : xšačam : hauv
42 : agarbāyatā : Garmapadahya : māhyā : IX : raucabiš : ʕakatā : āha : avatā : xša
43 čam : agarbāyatā : pasāva : Kabūjiya : uvāmaršiyuš : amariyatā : ʕātiy
44 : Dārayavauš : xšāyaθiya : aita : xšačam : tyā : Gaumāta : hya : maguš : adin
45 ā : Kabūjiyam : aita : xšačam : hacā : paruviyata : amāxam : taumāyā : ā
46 ha : pasāva : Gaumāta : hya : maguš : adinā : Kabūjiyam : utā : Pāršam : utā
47 : Mādām : utā : aniyā : dahyāva : hauv : āyasatā : uvāipašiyam : akutā : hau
48 v : xšāyaθiya : abava : ʕātiy : Dārayavauš : xšāyaθiya : naiy : āha : martiya :
49 naiy : Pārša : naiy : Māda : naiy : amāxam : taumāyā : kašciy : hya : avam : Gau
50 mātām : tyam : magum : xšačam : ditam : caxriyā : kārašim : hacā : daršam : a
51 tarsa : kāram : vasiy : avājaniyā : hya : paranam : Bardiyam : adinā : avahyar
52 ādiy : kāram : avājaniyā : mātymām : xšnāsātiy : tyā : adam : naiy : Bard
53 iya : amiy : hya : Kūrauš : puča : kašciy : naiy : adaršnauš : cišciy : ʕastana
54 iy : pari : Gaumātām : tyam : magum : yātā : adam : arasam : pasāva : adam : Aura
55 maz(d)ām : patiyāvahyaiy : Auramazdāmai : upastām : abara : Bāgāyadāiš :
56 māhyā : X : raucabiš : ʕakatā : āha : avatā : adam : hadā : kamnaibiš : martiyaibi

- 57 š : avam : Gaumātam : tyam : magum : avājanam : utā : tyaišaiy : fratamā : mar
 58 tiyā : anušiyā : āhatā : Sikayauvatiš : nāmā : didā : Nisāya : nā
 59 mā : dahyāuš : Mādaiy : avadašim : avājanam : xšačamšim : adam : adinam : va
 60 šnā : Auramazdāha : adam : xšāyaθiya : abavam : Auramazdā : xšačam : manā : fr
 61 ābara : θātiy : Dārayavauš : xšāyaθiya : xšačam : tya : hacā : amāxam : ta
 62 umāyā : parābartam : āha : ava : adam : patipadam : akunavam : adamšim : gāθa
 63 vā : avāstāyam : yaθā : paruvameiy : avaθā : adam : akunavam : āyadan
 64 ā : tyā : Gaumāta : hya : maguš : viyaka : adam : niyačarayam : kārahya : abi
 65 cariš : gaiθamcā : māniyameā : v'θbišcā : tyadiš : Gaumāta : hya :
 66 maguš : adinā : adam : kāram : gāθavā : avāstāyam : Pārsameā : Mādame
 67 ā : utā : aniyā : dahyāva : yaθā : paruvameiy : avaθā : adam : tya : parābarta
 68 m : patiyābaram : vašnā : Auramazdāha : ima : adam : akunavam : adam : hamataxšaiy :
 69 yātā : v'θam : tyām : amāxam : gāθavā : avāstāyam : yaθā : paruvameiy :
 70 avaθā : adam : hamataxšaiy : vašnā : Auramazdāha : yaθā : Gaumāta : hya : magu
 71 š : v'θam : tyām : amāxam : naiy : parābara : θātiy : Dārayavauš : xšāyaθ
 72 iya : ima : tya : adam : akunavam : pasāva : yaθā : xšāyaθiya : abavam : θātiy
 73 : Dārayavauš : xšāyaθiya : yaθā : adam : Gaumātam : tyam : magum : avājanam : pa
 74 sāva : I martiya : Ācina : nāma : Upadarmahya : puča : hauv : udapatatā : Ūvajai
 75 y : kārahya : avaθā : aθaha : adam : Ūvajaiy : xšāyaθiya : amiy : pasāva : Ūv
 76 jiyā : hamičiyā : abava : abiy : avam : Ācinam : ašiyava : hauv : xšāyaθiya
 77 : abava : Ūvajaiy : utā : I martiya : Bābiruviya : Naditabaira : nāma : Ainairahy
 78 ā : puča : hauv : udapatatā : Bābirauv : kāram : avaθā : adurujiya : adam : Nab
 79 uk'dracara : amiy : hya : Nabunaitahya : puča : pasāva : kāra : hya : Bābiruviya
 80 : hamrya : abiy : avam : Naditabairam : ašiyava : Bābiruš : hamičiya : abava : x
 81 šačam : tya : Bābirauv : hauv : agarbāyatā : θātiy : Dārayavauš : xšāya
 82 θiya : pasāva : adam : frāšayam : Ūvjam : hauv : Ācina : basta : anayatā : abiy : mā
 83 m : adamšim : avājanam : θātiy : Dārayavauš : xšāyaθiya : pasāva : adam : Bā
 84 birum : ašiyavam : abiy : avam : Naditabairam : hya : Nabuk'dracara : agaubatā
 85 : kāra : hya : Naditabairahya : Tigrām : adārāya : avadā : aištātā : utā :
 86 abiš : nāviyā : āha : pasāva : adam : kāram : maškāuvā : avākanam : aniyam : uša
 87 būrim : akunavam : aniyahya : asam : frānayam : Auramazdāmai : upastām
 88 : abara : vašnā : Auramazdāha : Tigrām : viyatarayāmā : avadā : avam : kāram :
 89 tyam : Naditabairahya : adam : ajanam : vasiy : Āciyādiyaha : māhya : XXVI : rau
 90 cabiš : θakatā : āha : avaθā : hamaranam : akumā : θātiy : Dārayavauš : x
 91 šāyaθiya : pasāva : adam : Bābirum : ašiyavam : abiy : Bābirum : yaθā : naiy : up
 92 āyam : Zāzāna : nāma : vardanam : anuv : Ufrātuvā : avadā : hauv : Nadita
 93 baira : hya : Nabuk'dracara : agaubatā : aiš : hadā : kāra : patiš : mām : hamaranam :
 94 cartanaiy : pasāva : hamaranam : akumā : Auramazdāmai : upastām : abara : vašnā : Aurama
 95 zdāha : kāram : tyam : Naditabairahya : adam : ajanam : vasiy : aniya : āpiyā : āhyatā : ā
 96 pišim : parābara : Anāmakahya : māhya : II : raucabiš : θakatā : āha : avaθā : hamaranam : akumā

NOTES TO DB I:

Our text of DB is based essentially on KT's examination and edition, supplemented by the examinations of the original by Jackson and Cameron. The notes include the additional characters and words recorded as visible by RI., and by WB from Wb.'s reading of RI.'s squeezes. In the text are embodied Cameron's readings, so far as they are available through his kindness; Cameron removed the limestone incrustations that had covered many of the engraved characters, and succeeded in establishing the original text of a number of passages that had previously been in part unreadable and had been

wrongly restored (so especially 1.21; 2.33, 74, 89; 3.26; 4.44, 46, 54, 65, 85, 89), as well as numerous single letters elsewhere. For these readings due credit is given in the notes attached to the passages. Citation of KT's reading in the notes, without comment, means that KT's reading corrects a previous text based on an incorrect reading by RI. or WB. Accepted restorations which fill the gaps are credited to their authors, except where they are of an obvious nature; but erroneous readings and discarded emendations are for the most part omitted. Mere differences of normalization have been disregarded where they do not imply a difference of interpretation; and for ease

of comparison, all readings which are not presented character by character are given in the normalization employed in this volume.

⁵ *Ariyāram*-KT, both occurrences; not *-ām*-, with Rl. ⁷ [a]m^ol^a KT, cf. a[m^o]l^a DBa 11 KT; not *ādātā* with Andreas and Hüsing KZ 38.255. ⁹VIII : *manā* : *tuvmāyā*: cf. Hist. App. I. ¹⁰ *duvitāparanam*, see Lex. ¹¹ On list of provinces, see Kent, JNES 2.302-6. ¹⁶ *Yauna* Bv. Gr. §348; not *y^oun^o[a]* = *Yaun[ā]*, with KT, cf. Rl.'s *Yaun[na]*. ¹⁶ [Sug]uda KT. ¹⁷ f^or^oh^or^ow^om^o Rl., KT; instead of the expected *f^or^oh^or^ow^om^o*. ²¹ *agr^or^o[++]* KT, cf. Rl.'s *agr^or^o*; *agr^or^oi^o* Cameron; see Lex. s.v. *agriya*-. ²³ *tyanā* : *manā* : *dātā* of Rl. and KT is correct; not dittography for *tyā* : *manā*, cf. the idiom in XPh 49 and 51-2. ²³ *apariyāya*, from *pari-* + *ay-*; for wrong interpretations, see Lex. ²⁴⁻⁶ *Auramazdā* | *m[aiy] : ima* KT. ²⁶ *ha[na]dārayai[y]* KT. ²⁹ *hawam* KT. ³⁰ *avajata* Rl., KT; not to be emended to *avājata*, with Gray, Bthl. ³⁰ On Gaumāta-Bardiya, see Hist. App. II. ³⁷ On the OP calendar, see Hist. App. IV.

⁶¹ *avājanīyā*, cf. Kent, JAOS 62.274. ⁶⁶ *m^oz^oam^o* KT, with omission of the *ā*. ⁶⁶ *pati^oyāmahyayiy* Jn., KT. ⁶⁸ *Sika[ya]watis* KT. ⁶⁴⁻⁶ *ab^oi^or^oi^os^o* Rl., WB, Jn., KT. ⁶⁶ *v^oh^oi^o-i^os^o* Jn., KT, for Rl.'s *v^oh^oi^or^oi^os^o*[a]; cf. Lex. for lit. on various normalizations and interpretations. ⁶⁸ Bv. MSLP 23.182-3 finds an haplography and would read *adinā* : *adam* [: *pati^oyābaram* : *adam*] : *kāram*. ⁷⁴ *Upadar-mahyā* Rl., Wb. KIA; *Upadara^omahyā* Opp. Mèd., Hüsing, KT, Tm.; *U^opadara^omahyā* HK.

⁸⁵ *āištala* WB, KT; *aištala* Rl., Tm., Wb. ⁸⁶⁻⁷ *ušabārim* Jn., KT; *uš[ra]bārim* Bthl. AiW 421; cf. §79. ⁸⁷ *asam* Jn., KT. ⁸⁷ *frānyam* KT. ⁸⁸ *viyatarayāma* acc. to KT's cuneiform text; *viyatarayāma* WB. ⁸⁸ [a]wadā : *avam* : *kāram* KT. ⁹⁰ *akumā*, with final a legible acc. to Rl., WB, Jn.; but not acc. to KT. ⁹¹ *abiy* Rl., KT. ⁹¹⁻² [u]pīyam KT, recording that part of the *p^o* is visible; this eliminates Foy's [abiy]yām. ⁹² *Ufratuwā* KT. ⁹⁵ [+h^o][++][a] Rl.; [a]ha[rat]ā Opp. 169, Gray AJP 21.22; [a]ha[r]at]ā WB; [a]ha[rat]ā Bthl. AF 1.61; [aharat]ā KT; [a]h[ya]t]ā Kern ZDMG 23.269, Foy KZ 37.554, Bthl. AiW 279, Wb KIA.

Rl. has the following correct readings, in which he records as visible certain characters, here indicated by roman type, which were not visible to KT: *xšāyapīya* [: *xšāya*]hīy-; ² *dahylūnām*; ⁴ *V^oštāspahyā*; ⁶ *xšāyab[iya]*; ¹⁴ *adamšēm*; ¹⁷ *Harauwatis*; ¹⁹ *manā*; ²⁰ *Dārayava-*; ²² [vašn]ā; ²⁴ *avabā*; ³⁰ *Bardiya*; ³¹ *būjīya* : *avam*; ³⁴ *pasā*]-va; ⁶⁵ *hya*; ⁶⁹ *par[u]va[m]iēy*; ⁸² *Āci[na]*; ⁸⁴ *agau[batā]*; ⁸⁷ *Auramazdāmaiya*; ⁹⁰ *avabā*; ⁹¹ *Bābirum* : *ya*[hā]; ⁹³ *m[ām]*; ⁹⁴ *hamaranam*; ⁹⁵ *āpiyā*.

WB, from Wb.'s reading of Rl.'s squeezes, add the following, also in roman, which were not visible to KT, nor to Rl.: ³³ *aš[i]yava*; ⁶⁶ *Mādame-*; ⁸² *abiy* : *mā*-.

TRANSLATION OF DB I:

§1. 1.1-3. I am Darius the Great King, King of Kings, King in Persia, King of countries, son of Hystaspes, grandson of Arsames, an Achaemenian.

§2. 1.3-6. Saith Darius the King: My father was Hystaspes; Hystaspes' father was Arsames; Arsames' father was Ariaramnes; Ariaramnes'

father was Teispes; Teispes' father was Achaemenes.

§3. 1.6-8. Saith Darius the King: For this reason we are called Achaemenians. From long ago we have been noble. From long ago our family had been kings.

§4. 1.8-11. Saith Darius the King: VIII of our family (there are) who were kings afore; I am the ninth; IX in succession we have been kings.

§5. 1.11-2. Saith Darius the King: By the favor of Ahuramazda I am King; Ahuramazda bestowed the kingdom upon me.

§6. 1.12-7. Saith Darius the King: These are the countries which came unto me; by the favor of Ahuramazda I was king of them: Persia, Elam, Babylonia, Assyria, Arabia, Egypt, (those) who are beside the sea, Sardis, Ionia, Media, Armenia, Cappadocia, Parthia, Drangiana, Aria, Chorasnia, Bactria, Sogdiana, Gandara, Scythia, Sattagydia, Arachosia, Maka: in all, XXIII provinces.

§7. 1.17-20. Saith Darius the King: These are the countries which came unto me; by the favor of Ahuramazda they were my subjects; they bore tribute to me; what was said unto them by me either by night or by day, that was done.

§8. 1.20-4. Saith Darius the King: Within these countries, the man who was excellent, him I rewarded well; (him) who was evil, him I punished well; by the favor of Ahuramazda these countries showed respect toward my law; as was said to them by me, thus was it done.

§9. 1.24-6. Saith Darius the King: Ahuramazda bestowed the kingdom upon me; Ahuramazda bore me aid until I got possession of this kingdom; by the favor of Ahuramazda I hold this kingdom.

§10. 1.26-35. Saith Darius the King: This is what was done by me after that I became King. A son of Cyrus, Cambyses by name, of our family—he was king here. Of that Cambyses there was a brother, Smerdis by name, having the same mother and the same father as Cambyses. Afterwards, Cambyses slew that Smerdis. When Cambyses slew Smerdis, it did not become known to the people that Smerdis had been slain. Afterwards, Cambyses went to Egypt. When Cambyses had gone off to Egypt, after that the people became evil. After that the Lie waxed great in the country, both in Persia and in Media and in the other provinces.

§11. 1.35-43. Saith Darius the King: Afterwards, there was one man, a Magian, Gaumata by name; he rose up from Paishiyauvada. A mountain by name Arakadri—from there XIV days of the month Viyakhna were past when he rose up. He lied to the people thus: "I am Smerdis, the son of Cyrus, brother of Cambyses." After that, all the people became rebellious from Cambyses, (and) went over to him, both Persia and Media and the other provinces. He seized the kingdom; of the month Garmapada IX days were past, then he seized the kingdom. After that, Cambyses died by his own hand.

§12. 1.43-8. Saith Darius the King: This kingdom which Gaumata the Magian took away from Cambyses, this kingdom from long ago had belonged to our family. After that, Gaumata the Magian took (it) from Cambyses; he took to himself both Persia and Media and the other provinces, he made (them) his own possession, he became king.

§13. 1.48-61. Saith Darius the King: There was not a man, neither a Persian nor a Mede nor anyone of our family, who might make that Gaumata the Magian deprived of the kingdom. The people feared him greatly, (thinking that) he would slay in numbers the people who previously had known Smerdis; for this reason he would slay the people, "lest they know me, that I am not Smerdis the son of Cyrus." Not anyone dared say anything about Gaumata the Magian, until I came. After that I besought help of Ahuramazda; Ahuramazda bore me aid; of the month Bagayadi X days were past, then I with a few men slew that Gaumata the Magian; and those who were his foremost followers. A fortress by name Sikayauvati, a district by name Nisaya, in Media—there I slew him. I took the kingdom from him. By the favor of Ahuramazda I became king; Ahuramazda bestowed the kingdom upon me.

§14. 1.61-71. Saith Darius the King: The kingdom which had been taken away from our family, that I put in its place; I reestablished it on its foundation. As before, so I made the sanctuaries which Gaumata the Magian destroyed. I restored to the people the pastures and the herds, the household property and the houses which Gaumata the Magian took away from them. I reestablished the people on its foundation, both

Persia and Media and the other provinces. As before, so I brought back what had been taken away. By the favor of Ahuramazda this I did: I strove until I reestablished our royal house on its foundation as (it was) before. So I strove, by the favor of Ahuramazda, so that Gaumata the Magian did not remove our royal house.

§15. 1.71-2. Saith Darius the King: This is what I did after that I became king.

§16. 1.72-81. Saith Darius the King: When I had slain Gaumata the Magian, afterwards one man, by name Açina, son of Upadarma—he rose up in Elam. To the people thus he said: "I am king in Elam." Afterwards the Elamites became rebellious, (and) went over to that Açina; he became king in Elam. And one man, a Babylonian, by name Nidintu-Bel, son of Ainaira—he rose up in Babylon; thus he deceived the people: "I am Nebuchadrezzar the son of Nabonidus." Afterwards the Babylonian people all went over to that Nidintu-Bel; Babylonia became rebellious; he seized the kingdom in Babylon.

§17. 1.81-3. Saith Darius the King: After that I sent (a message) to Elam. This Açina was led to me bound; I slew him.

§18. 1.83-90. Saith Darius the King: After that I went off to Babylon, against that Nidintu-Bel who called himself Nebuchadrezzar. The army of Nidintu-Bel held the Tigris; there it took its stand, and on account of the waters (the Tigris) was unfordable. Thereupon (some of) my army I supported on (inflated) skins, others I made camel-borne, for others I brought horses. Ahuramazda bore me aid; by the favor of Ahuramazda we got across the Tigris. There I smote that army of Nidintu-Bel exceedingly; of the month Açiyadiya XXVI days were past, then we fought the battle.

§19. 1.90-6. Saith Darius the King: After that I went off to Babylon. When I had not arrived at Babylon, a town by name Zazana, beside the Euphrates—there this Nidintu-Bel who called himself Nebuchadrezzar came with an army against me, to deliver battle. Thereupon we joined battle; Ahuramazda bore me aid; by the favor of Ahuramazda I smote that army of Nidintu-Bel exceedingly. The rest was thrown into the water, (and) the water carried it away. Of the month Anamaka II days were past, then we fought the battle.

TEXT OF DB, COLUMN II:

- 1 : θātiy : Dārayavauš : xšāyaθiya : pasāva : Naditabaira : ha
 2 dā : kamnaibiš : asabāraibiš : amatha : Bābirum : ašiya
 3 va : pasāva : adam : Bābirum : ašiyavam : vašnā : Auramazdāha : utā : Bā
 4 birum : agarbāyam : utā : avam : Naditabairam : agarbāyam : pasāva : ava
 5 m : Naditabairam : adam : Bābirauv : avājanam : θātiy : Dārayavauš : x
 6 šāyaθiya : yātā : adam : Bābirauv : āham : imā : dahyāva : tyā : hacāma : ha
 7 miçiyā : abava : Pārša : Ūvja : Māda : Aθurā : Mudrāya : Parθava : Marguš : θa
 8 taguš : Saka : θātiy : Dārayavauš : xšāyaθiya : I martiya : Martiya : nā
 9 ma : Cicixrāiš : puça : Kuganakā : nāma : vardanam : Pārsoiy : avadā : adāraya :
 10 hauv : udapatatā : Ūvjaiy : kārahyā : avathā : abaha : adam : Imaniš : amiy : Ū
 11 vjaiy : xšāyaθiya : θātiy : Dārayavauš : xšāyaθiya : adakaiy : adam : ašna
 12 iy : āham : abiy : Ūvjam : pasāva : hacāma : alarsa : Ūvjiyā : avam : Marti
 13 yam : agarbāya : hyašām : maθišta : āha : utāšim : avājana : θātiy : D
 14 ārayavauš : xšāyaθiya : I martiya : Fravartiš : nāma : Māda : hauv : udapatat
 15 ā : Mādaiy : kārahyā : avathā : abaha : adam : Xšāθrita : amiy : Uvaxštrah
 16 yā : taumāyā : pasāva : kāra : Māda : hya : v'θāpatiy : hauv : hacāma : hamičiya : a
 17 hava : abiy : avam : Fravartim : ašiyava : hauv : xšāyaθiya : abava : Mādaiy :
 18 θātiy : Dārayavauš : xšāyaθiya : kāra : Pārša : utā : Māda : hya : upā : mām : ā
 19 ha : hauv : kamnam : āha : pasāva : adam : kāram : fraišayam : Vidarna : nāma : Pārša : man
 20 ā : badaka : avamšām : maθištam : akunavam : avathāšām : abaham : paraitā : avam : k
 21 āram : tyam : Mādam : jatā : hya : manā : naiy : gaubataiy : pasāva : hauv : Vidarna : ha
 22 dā : kārā : ašiyava : yaθā : Mādam : parārasa : Māruš : nāma : vardanam : Mā
 23 daiy : avadā : hamaranam : akunauš : hadā : Mādaiš : hya : Mādaišuvā
 24 : maθišta : āha : hauv : adakaiy : naiy : avadā : āha : Auramazdāmai : u
 25 pastām : abara : vašnā : Auramazdāha : kāra : hya : manā : avam : kāram : t
 26 yam : hamičiyam : aja : vasiy : Anāmakahya : māhyā : XXVII : raucabiš : θakat
 27 ā : āha : avathāšām : hamaranam : kartam : pasāva : hauv : kāra : hya : manā : Kapada : nām
 28 ā : dahyāuš : Mādaiy : avadā : mām : amāniya : yātā : adam : arasam : Māda
 29 m : θātiy : Dārayavauš : xšāyaθiya : Dādaršiš : nāma : Arminiya : man
 30 ā : badaka : avam : adam : fraišayam : Arminam : avathāšaiy : abaham : paraidiy : kā
 31 ra : hya : hamičiya : manā : naiy : gaubataiy : avam : jadiy : pasāva : Dādarši
 32 š : ašiyava : yaθā : Arminam : parārasa : pasāva : hamičiyā : hagmatā : parai
 33 tā : patiš : Dādaršim : hamaranam : cartanaiy : Zūzahya : nāma : āvahanam : A
 34 rm'niyaiy : avadā : hamaranam : akunava : Auramazdāmai : upastām : a
 35 bara : vašnā : Auramazdāha : kāra : hya : manā : avam : kāram : tyam : hamičiyam :
 36 aja : vasiy : Ūravāharahya : māhyā : VIII : raucabiš : θakatā : āha : avath
 37 āšām : hamaranam : kartam : θātiy : Dārayavauš : xšāyaθiya : patiy : duv
 38 itiyam : hamičiyā : hagmatā : paraitā : patiš : Dādaršim : hamaranam : carta
 39 naiy : Tigra : nāmā : didā : Arm'niyaiy : avadā : hamaranam : akunava : A
 40 uramazdāmai : upastām : abara : vašnā : Auramazdāha : kāra : hya : manā : a
 41 vam : kāram : tyam : hamičiyam : aja : vasiy : Ūravāharahya : māhyā : XVIII
 42 : raucabiš : θakatā : āha : avathāšām : hamaranam : kartam : θātiy : Dāraya
 43 vauš : xšāyaθiya : patiy : çitiyam : hamičiyā : hagmatā : paraitā : pat
 44 iš : Dādaršim : hamaranam : cartanaiy : Uyamā : nāmā : didā : Arm'niyaiy : a
 45 vadā : hamaranam : akunava : Auramazdāmai : upastām : abara : vašnā : Aurama
 46 zdāha : kāra : hya : manā : avam : kāram : tyam : hamičiyam : aja : vasiy : Ōāigarca
 47 iš : māhyā : IX : raucabiš : θakatā : āha : avathāšām : hamaranam : kartam : pasāva
 48 : Dādaršiš : eitā : mām : amānaya : Arm'niyaiy : yātā : adam : arasam : Mā

- 49 dam : θātiy : Dārayavauš : xšāyaθiya : pasāva : Vaumisa : nāma : Pārsa : manā : ba
50 daka : avam : adam : frāišayam : Arminam : avaθāšaiy : aθaham : paraiđiy : kāra :
51 hya : hamičiya : manā : naiy : gaubataiy : avam : jadiy : pasāva : Vaumisa : a
52 šiyava : yaθā : Arminam : parārasa : pasāva : hamičiyā : hagmatā : paraitā : pa
53 tiš : Vaumisam : hamaranam : cartanaiy : Izalā : nāmā : dahyāuš : Aθurāy
54 ā : avadā : hamaranam : akunava : Auramazdāmai : upastām : abara : vašnā : Au
55 ramazdāha : kāra : hya : manā : avam : kāram : tyam : hamičiyam : aja : vasiy :
56 Anāmakahya : māhyā : XV : raucabiš : θakatā : āha : avaθāšām : hamaranam :
57 kartam : θātiy : Dārayavauš : xšāyaθiya : patiy : duvitīyam : ham
58 ičiyā : hagmatā : paraitā : patiš : Vaumisam : hamaranam : cartanaiy : Au
59 tiyāra : nāmā : dahyāuš : Arminiya : avadā : hamaranam : akunava :
60 Auramazdāmai : upastām : abara : vašnā : Auramazdāha : kāra : hya : ma
61 nā : avam : kāram : tyam : hamičiyam : aja : vasiy : θūravāharahya : māh
62 yā : jiyamnam : patiy : avaθāšām : hamaranam : kartam : pasāva : Vaumisa
63 : citā : mām : amānaya : Arminiya : yātā : adam : arasam : Mādam
64 : θātiy : Dārayavauš : xšāyaθiya : pasāva : adam : nijāyam : hacā :
65 Bābirauš : ašiyavam : Mādam : yaθā : Mādam : parārasam : Kud^hruš : nāma :
66 vardanam : Mādaiy : avadā : hauv : Fravartiš : hya : Mādaiy : xšāyaθiya : a
67 gaubatā : aiš : hadā : kārā : patiš : mām : hamaranam : cartanaiy : pasāva : hamarana
68 m : akumā : Auramazdāmai : upastām : abara : vašnā : Auramazdāha : kāram
69 : tyam : Fravartiš : adam : ašanam : vasiy : Adukanaišahya : māhyā : XXV : ra
70 ucabiš : θakatā : āha : avaθā : hamaranam : akumā : θātiy : Dārayavauš : x
71 šāyaθiya : pasāva : hauv : Fravartiš : hadā : kamnaibiš : asabāraibiš : amuθa : Ra
72 gā : nāmā : dahyāuš : Mādaiy : avaparā : ašiyava : pasāva : adam : kāram : f
73 rūišayam : nipadiy : Fravartiš : āgarbitā : anayatā : abiy : mām : ada
74 mšaiy : utā : nāham : utā : gaušā : utā : h^zānam : frājanam : utāša
75 iy : I cašam : avajam : duvarayūmai : basta : adāriya : haruvašim : k
76 āra : avaina : pasāvašim : Hagmatānaiy : uzmayāpatiy : akunavam
77 : utā : martiyā : tyaišaiy : fratamā : anušiā : āhatā : avaiy : Ha
78 gmatānaiy : atar : didām : frāhajam : θātiy : Dārayavauš : xš
79 āyaθiya : I marīya : Ciğataxma : nāma : Asagartiya : hauvmai : hamičiya :
80 abava : kārahya : avaθā : aθaha : adam : xšāyaθiya : amiy : Asagarta
81 iy : Uvaxštrahya : taumāyā : pasāva : adam : kāram : Pārsam : ut
82 ā : Mādam : frāišayam : Taxmaspāda : nāma : Māda : manā : badaka : avam
83 šām : maθištām : akunavam : avaθāšām : aθaham : paraitā : k
84 āram : hamičiyam : hya : manā : naiy : gaubātaiy : avam : jatā : pas
85 āva : Taxmaspāda : hadā : kārā : ašiyava : hamaranam : akunauš : had
86 ā : Ciğataxmā : Auramazdāmai : upastām : abara : vašnā : Auramaz
87 dāha : kāra : hya : manā : avam : kāram : tyam : hamičiyam : aja : utā : C
88 iğataxmam : agarbāya : anaya : abiy : mām : pasāvašaiy : adam : utā : n
89 āham : utā : gaušā : frājanam : utāšaiy : I cašam : avajam : duvarayā
90 maiy : basta : adāriya : haruvašim : kāra : avaina : pasāvašim : Arbairāyā :
91 uzmayāpatiy : akunavam : θātiy : Dārayavauš : xšāyaθiya : ima : tyā : ma
92 nā : kartam : Mādaiy : θātiy : Dārayavauš : xšāyaθiya : Parθava : utā : Var
93 kāna : hamičiyā : abava : hacāma : Fravartiš : agaubatā : Vištāspa : manā : pitā : ha
94 uv : Parθavaiy : āha : avam : kāra : avaharda : hamičiya : abava : pasāva : Vištāspa :
95 ašiyava : hadā : kārā : hyašaiy : anušiā : āha : Višpauzātīš : nāma : varda
96 nam : Parθavaiy : avadā : hamaranam : akunauš : hadā : Parθavaibiš : Auramazdāmai
97 : upastām : abara : vašnā : Auramazdāha : Vištāspa : avam : kāram : tyam : hamičiya
98 m : aja : vasiy : Viyaxnahya : māhyā : XXII : raucabiš : θakatā : āha : avaθāšām : hamaranam :
kartam

NOTES TO DB II: ² *asabāraibiš*, form established by *asabāra* DNB 41-5. ² *a[muā]* Hüsing, Wb., for *a[bij]* Rl., *ab[iy]* KT. ⁷ [*Mudrāya*] Wb., KT, after the Elam. ²⁴ *avadā* : *āha* legible, acc. to Cameron. ²⁵ [*ma]nā* KT. ²⁶ XXVII KT. ²⁸ *amānāyā* KT. ³² *uzhē* legible, acc. to Cameron. ³³⁻⁴ *ar'm'n'iyā* KT; so also in 39, 44. ⁴⁴ *uy'm'a* legible, acc. to Cameron.

⁵³ *iz'ka* legible, acc. to Cameron, eliminating various conjectures. ⁶² *jiyamnam*, for KT's *jiyamanam*. ⁶⁹ *Adukanaiš* WB; *Aduka[ni]šahya* KT. ⁷² *avuparā* KT. ⁷³ *nipadiy* KT. ⁷⁴ *agarbi[ta]* Bthl. WZKM 22.65, for KT's *agarbi[ta]*; immediately followed by *anayātā*, without intervening *utū*, acc. to KT. ⁷⁴ *h'zan'm* legible, acc. to Cameron, eliminating the conjectures. ⁷⁵ [*cašam*], after 2.89, q.v. ⁷⁶ *pasāvašim* KT. ⁷⁶ For 'impaled' rather than 'crucified', cf. Wb. KIA 39n.

⁸⁴ *kāram* : *hamiçiyam* KT, without Rl.'s *tyam* between the words. ⁸⁹ *I c's'm* legible, acc. to Cameron, settling old disputes; [*u]cšam* KT, + *cašma* Jn., *ucašma* Wb., *ucašam* Kent Lg. 19.225-6; *cašma* Bv. TPS 1945.53-4, after Jn. IF 25.182-3 (cf. conj. of Spiegel, Altp. Keilinsch. 2ln, 218), whence *cašam* Kent; see Lex. s.v. *caša*. ⁹²⁻⁹⁸ Except as noted, the supplements are those of WB and KT. ⁹³ Rl. records *hya* as visible before *manā pitā*; but KT omit without comment. ⁹⁴ *avahar[+]* KT; *avahar[ta]* Wb. ZDMG 61.726; *avahar[ja]* Tm. VS 1.22, Lex. 16, corrected to *avahar[da]* Tm. CS 21. ⁹⁵ *Viš[pa]uz[ā]tiš* KT; *Viš[pa]vaušatiš* Rl.; *Višpauzatiš* WB. ⁹⁶ *akunava* WB; *ajkunau[š]* KT.

Rl. has the following correct readings, in which he records as visible certain characters, here indicated by roman type, which were not visible to KT: ⁴ *Naditabai[ram]*; ⁶ *θātily* : *Dārayavauš*; ⁶ *āham* : *i]mā*; ⁷ *Aburū*; ⁸ *xšāya[θiya]*; ⁹ *nāma* : *var[danam]*; ¹⁰ *avaθš*; ¹¹ *Dārayavauš* : *xšāya[θiya]*; ¹² *hacāma*; ²⁵ *hya*; ³⁰ *māhyā* : *VI* : *ra]ucabiš* (*VI* is corrected to *VIII* by Rl. on page 218); ³⁸ *paraitū* : *pat[is]*; ³⁹ *Armaniya* (Rl. misread the third character); ⁴¹ *vasiy*; ⁴³ *hamiçiyā*; ⁶¹ *Uvaz[štra]hyā*; ⁶⁴ *uzmayāpat[iy]*.

WB, from Wb.'s reading of Rl.'s squeezes, add the following, also in roman, which were not visible to KT, nor to Rl.: ¹¹ *xšāyab[tiya]*; ¹⁴ *Frava[rti]š*; ⁶³ *Arminiya*; ⁹⁰ *ava[šino]*; ⁹⁸ *Fravartaiš* [-] *agaubaiš*; ⁹⁸ *anušiya*; ⁹⁸ *nam*.

TRANSLATION OF DB II:

§20. 2.1-5. Saith Darius the King: After that, Nidintu-Bel with a few horsemen fled; he went off to Babylon. Thereupon I went to Babylon. By the favor of Ahuramazda both I seized Babylon and I took that Nidintu-Bel prisoner. After that, I slew that Nidintu-Bel at Babylon.

§21. 2.5-8. Saith Darius the King: While I was in Babylon, these are the provinces which became rebellious from me: Persia, Elam, Media, Assyria, Egypt, Parthia, Margiana, Sattagydia, Scythia.

§22. 2.8-11. Saith Darius the King: One man, by name Martiya, son of Cincikhri—a town by name Kuganaka, in Persia—there he abode. He

rose up in Elam; to the people thus he said, "I am Imanish, king in Elam."

§23. 2.11-3. Saith Darius the King: At that time I was near unto Elam. Thereupon the Elamites were afraid of me; they seized that Martiya who was their chief, and slew him.

§24. 2.13-7. Saith Darius the King: One man, by name Phraortes, a Median—he rose up in Media. To the people thus he said, "I am Kshathrita, of the family of Cyaxares." Thereafter the Median army which (was) in the palace, became rebellious from me, (and) went over to that Phraortes. He became king in Media.

§25. 2.18-29. Saith Darius the King: The Persian and Median army which was with me, this was a small (force). Thereupon I sent forth an army. A Persian by name Hydarnes, my subject—him I made chief of them; thus I said to them: "Go forth, smite that Median army which does not call itself mine!" Thereupon this Hydarnes with the army marched off. When he arrived in Media, a town by name Maru, in Media—there he joined battle with the Medes. He who was chief among the Medes, he at that time was not there. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that rebellious army exceedingly. Of the month Anamaka XXVII days were past, then the battle was fought by them. Thereafter this army of mine, a district by name Kampana, in Media—there it waited for me until I arrived in Media.

§26. 2.29-37. Saith Darius the King: An Armenian by name Dadarshi, my subject—him I sent forth to Armenia. Thus I said to him: "Go forth, that rebellious army which does not call itself mine, that do thou smite!" Thereupon Dadarshi marched off. When he arrived in Armenia, thereafter the rebels assembled (and) came out against Dadarshi to join battle. A place by name Zuzahya, in Armenia—there they joined battle. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that rebellious army exceedingly; of the month Thuravahara VIII days were past, then the battle was fought by them.

§27. 2.37-42. Saith Darius the King: Again a second time the rebels assembled (and) came out against Dadarshi to join battle. A stronghold by name Tigra, in Armenia—there they joined battle. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that rebellious army

exceedingly; of the month Thuravahara XVIII days were past, then the battle was fought by them.

§28. 2.42-9. Saith Darius the King: Again a third time the rebels assembled (and) came out against Dadarshi to join battle. A fortress by name Uyama, in Armenia—there they joined battle. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that rebellious army exceedingly; of the month Thaignarei IX days were past, then the battle was fought by them. Thereafter Dadarshi waited for me until I arrived in Media.

§29. 2.49-57. Saith Darius the King: Thereafter a Persian by name Vaumisa, my subject—him I sent forth to Armenia. Thus I said to him: "Go forth; the rebellious army which does not call itself mine—that do thou smite!" Thereupon Vaumisa marched off. When he arrived in Armenia, then the rebels assembled (and) came out against Vaumisa to join battle. A district by name Izala, in Assyria—there they joined battle. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that rebellious army exceedingly; of the month Anamaka XV days were past, then the battle was fought by them.

§30. 2.57-63. Saith Darius the King: Again a second time the rebels assembled (and) came out against Vaumisa to join battle. A district by name Autiyara, in Armenia—there they joined battle. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that rebellious army exceedingly; on the last day of the month Thuravahara—then the battle was fought by them. After that, Vaumisa waited for me in Armenia until I arrived in Media.

§31. 2.64-70. Saith Darius the King: Thereafter I went away from Babylon (and) arrived in Media. When I arrived in Media, a town by name Kunduru, in Media—there this Phraortes who called himself king in Media came with an army against me to join battle. Thereafter we joined battle. Ahuramazda bore me aid; by the favor of Ahuramazda that army of Phraortes I smote

exceedingly; of the month Adukanaisha XXV days were past, then we fought the battle.

§32. 2.70-8. Saith Darius the King: Thereafter this Phraortes with a few horsemen fled; a district by name Raga, in Media—along there he went off. Thereafter I sent an army in pursuit; Phraortes, seized, was led to me. I cut off his nose and ears and tongue, and put out one eye; he was kept bound at my palace entrance, all the people saw him. Afterward I impaled him at Ecbatana; and the men who were his foremost followers, those at Ecbatana within the fortress I (flayed and) hung out (their hides, stuffed with straw).

§33. 2.78-91. Saith Darius the King: One man by name Ciqantakhma, a Sagartian—he became rebellious to me; thus he said to the people, "I am king in Sagartia, of the family of Cyaxares." Thereupon I sent off a Persian and Median army; a Mede by name Takhmaspada, my subject—him I made chief of them. Thus I said to them: "Go forth; the hostile army which shall not call itself mine, that do ye smite!" Thereupon Takhmaspada with the army went off; he joined battle with Ciqantakhma. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that rebellious army and took Ciqantakhma prisoner, (and) led him to me. Afterwards I cut off his ears and nose and tongue, and put out one eye; he he was kept bound at my palace entrance, all the people saw him. Afterwards I impaled him at Arbela.

§34. 2.91-2. Saith Darius the King: This is what was done by me in Media.

§35. 2.92-8. Saith Darius the King: Parthia and Hyrcania became rebellious from me, called themselves (adherents) of Phraortes. Hystaspes my father—he was in Parthia; him the people abandoned, became rebellious. Thereupon Hystaspes went forth with the army which was faithful to him. A town by name Vishpauzati, in Parthia—there he joined battle with the Parthians. Ahuramazda bore me aid; by the favor of Ahuramazda Hystaspes smote that rebellious army exceedingly; of the month Viyakhna XXII days were past—then the battle was fought by them.

TEXT OF DB, COLUMN III:

1 : 0äiy : Därayavauš : xšāyaθiya : pasāva : adam : kāra
 2 m : Pārsam : fraīšayam : abiy : Vīštāspam : hacā : Ragā
 3 yā : yaθā : hauv : kāra : parārāsa : abiy : Vīštāspam

- 4 : pasāva : Vištāspa : āyasatā : avam : kāram : ašiyava : Patigraba
 5 nā : nāma : vardanam : Parθavaiy : avadā : hamaranam : akunauš : hadā :
 6 hamīçiyabiš : Auramazdāmai : upastām : abara : vašnā : Auramaz
 7 dāha : Vištāspa : avam : kāram : tyam : hamīçiyam : aja : vasiy : Ga
 8 rmapadahya : māhyā : I : rauca : θakatam : āha : avaθāšām : hamaranam : ka
 9 rtam : θātiy : Dārayavauš : xšāyaθiya : pasāva : dahyāuš : ma
 10 nā : abava : ima : tya : manā : kartam : Parθavaiy : θātiy : Dārayavau
 11 š : xšāyaθiya : Marguš : nāmā : dahyāuš : hauvmai : hamīçiyā : abava
 12 : I martiya : Frāda : nāma : Mārgava : avam : maθištam : akunavatā : pasā
 13 va : adam : frāišayam : Dādaršiš : nāma : Pārsa : manā : badaka : Bāxtriy
 14 ā : xšaçaṇpāvā : abiy : avam : avaθāšaiy : aθaham : paraidiy : ava
 15 m : kāram : jadiy : hya : manā : naiy : gaubataiy : pasāva : Dādaršiš : hadā : k
 16 ārā : ašiyava : hamaranam : akunauš : hadā : Mārgavaibiš : Auramazd
 17 āmai : upastām : abara : vašnā : Auramazdāha : kāra : hya : manā : avam : kāram
 18 : tyam : hamīçiyam : aja : vasiy : Āçiyādiyaha : māhyā : XXIII : raucabi
 19 š : θakatā : āha : avaθāšām : hamaranam : kartam : θātiy : Dārayavau
 20 š : xšāyaθiya : pasāva : dahyāuš : manā : abava : ima : tya : ma
 21 nā : kartam : Bāxtriyā : θātiy : Dārayavauš : xšāya
 22 θiya : I martiya : Vahyazdāta : nāma : Tāravā : nāma : vardanam
 23 : Yautiyā : nāmā : dahyāuš : Pārsaiy : avadā : adāraya : ha
 24 uv : duvitiyam : udapatatā : Pārsaiy : kārahya : avaθā
 25 : aθaha : adam : Bardiya : amiy : hya : Kūrauš : puça : pasāva
 26 : kāra : Pārsa : hya : v¹θapatiy : hacā : Yadāyā : frataram : ha
 27 uv : hacāma : hamīçiya : abava : abiy : avam : Vahyazdāta
 28 m : ašiyava : hauv : xšāyaθiya : abava : Pārsaiy : θā
 29 tiy : Dārayavauš : xšāyaθiya : pasāva : adam : kāram : Pārsa
 30 m : utā : Mādam : frāišayam : hya : upā : mām : āha : Artavard
 31 iya : nāma : Pārsa : manā : badaka : avamšām : maθištam : aku
 32 navam : hya : aniya : kāra : Pārsa : pasā : manā : ašiyava : Mā
 33 dam : pasāva : Artavardiya : hadā : kārā : ašiyava : Pārsam
 34 : yaθā : Pārsam : parārasa : Raxā : nāma : vardanam : Pārsaiy : a
 35 vadā : hauv : Vahyazdāta : hya : Bardiya : agaubatā : āiš :
 36 hadā : kārā : patiš : Artavardiya : hamaranam : cartanaiy : pas
 37 āva : hamaranam : akunava : Auramazdāmai : upastām : abara : va
 38 šnā : Auramazdāha : kāra : hya : manā : avam : kāram : tyam : Vahya
 39 zdātahya : aja : vasiy : Ōuravāharaha : māhyā : XII : raucabiš : θaka
 40 tā : āha : avaθāšām : hamaranam : kartam : θātiy : Dārayavauš : xšāyaθi
 41 ya : pasāva : hauv : Vahyazdāta : hadā : kamnaibiš : asabāraibiš : a
 42 muθa : ašiyava : Paišiyāuvādām : hacā : avadaša : kāram : āyasa
 43 tā : hyāparam : āiš : patiš : Artavardiya : hamaranam : cartana
 44 iy : Parga : nāma : kaufa : avadā : hamaranam : akunava : Auramazdāma
 45 iy : upastām : abara : vašnā : Auramazdāha : kāra : hya : manā : ava
 46 m : kāram : tyam : Vahyazdātahya : aja : vasiy : Garmapadahya : mäh
 47 yā : V : raucabiš : θakatā : āha : avaθāšām : hamaranam : kartam : utā : ava
 48 m : Vahyazdātam : agarbāya : utā : martiyā : tyaišaiy : fratam
 49 ā : anušiya : āhata : agarbāya : θātiy : Dārayavauš : xš
 50 āyaθiya : pasāva : adam : avām : Vahyazdātam : utā : martiyā :
 51 tyaišaiy : fratamā : anušiya : āhata : Uvādaicaya : nāma : var
 52 danam : Pārsaiy : avadašiš : uzmayāpati : akunavam : θā
 53 tiy : Dārayavauš : xšāyaθiya : ima : tya : manā : kartam : Pārsaiy :

- 54 0ātiy : Dārayavauš : xšāyaθiya : hauv : Vahyazdāta : hya : Bardiya
 55 : agaubatā : hauv : kāram : frāišaya : Harauvatim : Vivāna :
 56 nāma : Pārsa : manā : badaka : Harauvatiyā : xšačapāvā : aby : ava
 57 m : utāšām : I martiyam : maθištam : akunauš : avatāšām : a
 58 0āha : paraitā : Vivānam : jatā : utā : avam : kāram : hya : Dāraya
 59 vahauš : xšāyaθiyahyā : gaubataiy : pasāva : hauv : kāra : ašiya
 60 va : tyam : Vahyazdāta : frāišaya : abiy : Vivānam : hamaranam : cartanaiy : K
 61 āpišakāniš : nāmā : didā : avadā : hamaranam : akunava : Auramazdāmai
 62 y : upastām : abara : vašnā : Auramazdāha : kāra : hya : manā : avam : kāram : tya
 63 m : hamičiyam : aja : vasiy : Anāmakahya : māhyā : XIII : raucabiš : 0akatā : āha : a
 64 va0āšām : hamaranam : kartam : 0ātiy : Dārayavauš : xšāyaθiya : patiy : h
 65 yāparam : hamičiyā : hagmatā : paraitā : patiš : Vivānam : hamaranam : cartana
 66 iy : Gadutava : nāmā : dahyauš : avadā : hamaranam : akunava : Auramazdāma
 67 iy : upastām : abara : vašnā : Auramazdāha : kāra : hya : manā : avam : kāram : t
 68 yam : hamičiyam : aja : vasiy : Viyaxnahya : māhyā : VII : raucabiš : 0akatā :
 69 āha : avatāšām : hamaranam : kartam : 0ātiy : Dārayavauš : xšāyaθiya :
 70 pasāva : hauv : martiya : hya : avahyā : kārahyā : maθišta : āha : tyam : Va
 71 hyazdāta : frāišaya : abiy : Vivānam : hauv : amuθa : hadā : kamnaib
 72 iš : asabāraibiš : ašiyava : Aršādā : nāmā : didā : Harauvatiyā : a
 73 vaparā : atiyāiš : pasāva : Vivāna : hadā : kāra : nipadiy : tyaiy : ašiya
 74 va : avadāšim : agarbāya : ulā : martiyā : tyaišaiy : fratamā : anušiya :
 75 āhatā : avāja : 0ātiy : Dārayavauš : xšāyaθiya : pasāva : dahyauš : ma
 76 nā : abava : ima : tya : manā : kartam : Harauvatiyā : 0ātiy : Dārayavauš : xšā
 77 yaθiya : yātā : adam : Pārsaiy : u(t)ā : Mādaiy : āham : patiy : duvitiyam :
 78 Bābiruviyā : hamičiyā : abava : hacāma : I martiya : Arxa : nāma : Armini
 79 ya : Halditahya : puča : hauv : udapatatā : Bābirauv : Dubāla : nāmā : dahyā
 80 uš : hacā : avadāša : hauv : kārahyā : avāθā : adurujiya : adam : Nabukud
 81 racara : amiy : hya : Nabunaitahya : puča : pasāva : kāra : Bābiruviya : hacāma : ha
 82 mičiya : abava : abiy : avam : Arxam : ašiyava : Bābirum : hauv : agarbāyat
 83 ā : hauv : xšāyaθiya : abava : Bābirauv : 0ātiy : Dārayavauš : xšāyaθi
 84 ya : pasāva : adam : kāram : frāišayam : Bābirum : Vidafarnā : nāma : Pārsa : manā
 85 : badaka : avamšām : maθištam : akunavam : avatāšām : a0aham : paraitā : avam : kāram
 86 : Bābiruviyam : jatā : hya : manā : naiy : gaubātaiy : pasāva : Vidafarnā : hadā : kār
 87 ā : ašiyava : Bābirum : Auramazdāmai : upastām : abara : vašnā : Auramaz
 88 dāha : Vidafarnā : Bābiruviyā : aja : utā : bastā : anaya : Varkazanahya : māhyā : XXII : ra
 89 ucabiš : 0akatā : āha : avatā : avam : Arxam : hya : Nabukudracara : a
 90 gaubatā : utā : martiyā : tyaišaiy : fratamā : anušiya : āhatā : agarbāya : pa
 91 sāva : niyaštāyam : hauv : Arxa : utā : martiyā : tyaišaiy : fratamā : an
 92 ušiya : āhatā : Bābirauv : uzmayāpatiy : akariyatā

NOTES TO DB III: ¹⁰0akatam KT. ¹¹hamičiyā KT. ¹²paraidiy KT. ¹³Mārgavaibiš KT. ¹⁴Āčiyādiyahya KT. ¹⁵yadāyā RI, KT, Cameron; not *yavadā* nor *yutiya* with Foy, nor *Ma'dāyā* with Hz. ApI 244-9; but see Lex. s.v. *yadā*-. ¹⁶frataram Cameron, confirmed by the Elamite *ir-pi*; this does away with the *fratarā* of RI. and KT. ¹⁷V KT. ¹⁸ahata RI, KT; so also in 51; cf. §36.IVc. ¹⁹RI. lost a line here by haplography; corrected by KT. ²⁰agaubatā is engraved *agurra*, KT. ²¹gāra RI, KT, Wb. KIA; perhaps to be read *gāra*, with Justi ZDMG 51.240, HK, Tm., because of Elam. *gan-du-ma*-, but see Wb. KIA 144. ²²abara is engraved *arra*, KT. ²³maθišta RI;

am[wa] KT. ²⁴nipadiyam. *iy* RI; *nipadiy* : *tyaiy* WB; *nipadi* : *l[ya]iy* KT. ²⁵utā is engraved *ua*, KT. ²⁶[k]ārahyā KT. ²⁷Nabunaitahya KT; cf. §36.IVb. ²⁸*v'de[ra]ra* KT, cf. 86 and 88; *v'de[ra]ra* RI. ²⁹Pā[ra]a KT, cf. 4.83; *Māda* RI. ³⁰RI's *tyam* at the beginning of the line is not there, acc. to KT. ³¹Bābiruvi[ya]m KT. ³²[ga]ubātaiy KT; *gaubātaiy* RI. ³³RI's *abiy* between *ašiyava* and *Bābirum* is not on the Rock, acc. to KT. ³⁴*v'de[ra]ra* KT; *v'de[ra]ra* RI. ³⁵Bābiruvi[ya] : *aja* KT; *Bābirum* : *agarbāya* RI, WB. ³⁶[agarbāya] WBn, HK; [*basta* : *anaya*] or [*anaya* : *abiy* : *mām*] Tm. VS. ³⁷r... *nahya* WB, WBn; *Margazānahya* HK; [*Ma*] [*ga*] [*na*] *nahya*

Wb. KIA, stating that the first character could be also *ka*, the third *ka* or *ca*, the fourth *ca* or *za*; [Varkazanahya] Kent (all after the Elamite and the traces of OP characters in Rl.'s squeezes).⁸⁸ XXII KT.

⁹⁰⁻² As read and restored by KT (who followed WB's restorations), except as noted in the following. ⁹⁰ The *ka* before and after the first gap were visible to Cameron, though not to KT. ⁹⁰ *tyaišaišy : fratamā :* *anušīyā* [: *āhatā : agarbāya*] Wb., after the traces seen by KT; *tyaišaišy* now confirmed by Cameron, who found the rest illegible. ⁹⁰⁻¹ [*pasāna : niyašitāyām*] Wb. after traces seen by KT; *pa-ya-m* still legible, acc. to Cameron. ⁹² *asariyatā* KT; *ākariyatām* WB; *akariya*⁹⁴ Bthl., WBn.

Rl. has the following correct readings, in which he records as legible certain characters, here indicated by roman type, which were not visible to KT: ⁷³ *nīpadiy*; ⁷⁴ *utā*; ⁷⁵ *Armīni*; ⁷⁹ *dahyā*; ⁸³ *Dārayavauš : xšāyabi*; ⁸⁶ *paraitā : avam*; ⁸⁷ *upastam*; ⁸⁷ *abara*; ⁸⁹ *akutā*.

TRANSLATION OF DB III:

§36. 3.1-9. Saith Darius the King: After that I sent forth a Persian army to Hystaspes, from Raga. When this army came to Hystaspes, thereupon Hystaspes took that army (and) marched out. A town by name Patigrabana, in Parthia—there he joined battle with the rebels. Ahuramazda bore me aid; by the favor of Ahuramazda Hystaspes smote that rebellious army exceedingly; of the month Garmapada I day was past—then the battle was fought by them.

§37. 3.9-10. Saith Darius the King: After that the province became mine. This is what was done by me in Parthia.

§38. 3.10-9. Saith Darius the King: A province by name Margiana—it became rebellious to me. One man by name Frada, a Margian—him they made chief. Thereupon I sent forth against him a Persian by name Dadarshi, my subject, satrap in Bactria. Thus I said to him: "Go forth, smite that army which does not call itself mine!" After that, Dadarshi marched out with the army; he joined battle with the Margians. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that rebellious army exceedingly; of the month Aciyadiya XXIII days were past—then the battle was fought by them.

§39. 3.19-21. Saith Darius the King: After that the province became mine. This is what was done by me in Bactria.

§40. 3.21-8. Saith Darius the King: One man by name Vahyazdata—a town by name Tarava, a district by name Yautiya, in Persia—there he abode. He made the second uprising in Persia. To the people thus he said: "I am Smerdis, the

son of Cyrus." Thereupon the Persian army which (was) in the palace, (having come) from Anshan previously—it became rebellious from me, went over to that Vahyazdata. He became king in Persia.

§41. 3.28-40. Saith Darius the King: Thereupon I sent forth the Persian and Median army which was by me. A Persian by name Artavardiya, my subject—him I made chief of them. The rest of the Persian army went forth behind me to Media. Thereupon Artavardiya with his army went forth to Persia. When he arrived in Persia, a town by name Rakha, in Persia—there this Vahyazdata who called himself Smerdis came with his army against Artavardiya, to join battle. Thereupon they joined battle. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that army of Vahyazdata exceedingly; of the month Thuravahara XII days were past—then the battle was fought by them.

§42. 3.40-9. Saith Darius the King: After that, Vahyazdata with a few horsemen fled; he went off to Paishiyavada. From there he got an army; later he came against Artavardiya to join battle. A mountain by name Parga—there they joined battle. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that army of Vahyazdata exceedingly; of the month Garmapada V days were past—then the battle was fought by them, and that Vahyazdata they took prisoner, and those who were his foremost followers they captured.

§43. 3.49-52. Saith Darius the King: After that I that Vahyazdata and those who were his foremost followers—a town by name Uvadaicaya, in Persia—there them I impaled.

§44. 3.52-3. Saith Darius the King: This is what was done by me in Persia.

§45. 3.54-64. Saith the King: This Vahyazdata who called himself Smerdis had sent an army to Arachosia—a Persian by name Vivana, my subject, satrap in Arachosia—against him; and he had made one man their chief. Thus he said to them: "Go forth, smite Vivana and that army which calls itself King Darius's!" Thereupon this army marched off, which Vahyazdata had sent forth against Vivana to join battle. A fortress by name Kapihakani—there they joined battle. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that rebellious army

exceedingly; of the month Anamaka XIII days were past—then the battle was fought by them.

§46. 3.64-9. Saith Darius the King: Again later the rebels assembled (and) came out against Vivana to join battle. A district by name Gandutava—there they joined battle. Ahuramazda bore me aid; by the favor of Ahuramazda my army smote that rebellious army exceedingly; of the month Viyakhna VII days were past—then the battle was fought by them.

§47. 3.69-75. Saith Darius the King: After that, this man who was the chief of that army which Vahyazdata had sent forth against Vivana—he fled with a few horsemen (and) got away. A fortress by name Arshada, in Arachosia—past that he went. Afterwards Vivana with his army went off in pursuit of them; there he took him prisoner and the men who were his foremost followers, (and) slew (them).

§48. 75-6. Saith Darius the King: After that the province became mine. This is what was done by me in Arachosia.

§49. 3.76-83. Saith Darius the King: While I was in Persia and Media, again a second time the

Babylonians became rebellious from me. One man by name Arkha, an Armenian, son of Haldita—he rose up in Babylon. A district by name Dubala—from there he thus lied to the people: "I am Nebuchadrezzar the son of Nabonidus." Thereupon the Babylonian people became rebellious from me, (and) went over to that Arkha. He seized Babylon; he became king in Babylon.

§50. 3.83-92. Saith Darius the King: Thereupon I sent forth an army to Babylon. A Persian by name Intaphernes, my subject—him I made chief of them. Thus I said to them: "Go forth; that Babylonian army smite, which shall not call itself mine!" Thereupon Intaphernes with the army marched off to Babylon. Ahuramazda bore me aid; by the favor of Ahuramazda Intaphernes smote the Babylonians and led them in bonds; of the month Varkazana XXII days were past—then that Arkha who called himself Nebuchadrezzar and the men who were his foremost followers he took prisoner. Afterwards I issued an order: this Arkha and the men who were his foremost followers were impaled at Babylon.

TEXT OF DB, COLUMN IV:

- 1 : 6ātiy : Dārayavauš : xšāyaθiya : ima : t
- 2 ya : manā : kartam : Bābirauv : 6ātiy : D
- 3 ārayavauš : xšāyaθiya : ima : tya : adam : akuna
- 4 vam : vašnā : Auramazdāha : hamahyāyā : 6ar
- 5 da : pasāya : yaθā : xšāyaθiya : abavam : XIX : hamaran
- 6 ā : akunavam : vašnā : Auramazdāha : adamšim : a
- 7 janam : utā : IX : xšāyaθiyā : agarbāyam : I Gaumāta :
- 8 nāma : maguš : āha : hauv : adurujiya : avaθā : aθaha : adam :
- 9 Bardiya : amiy : hya : Kūrauš : puça : hauv : Pārsam : ha
- 10 miçiyam : akunauš : I Āçina : nāma : Ūvjiya : hauv : adu
- 11 rujiya : avaθā : aθaha : adam : xšāyaθiya : amiy : Ūvjaiy
- 12 : hauv : Ūvjam : hamičiyam : akunauš : manā : I Naditabaira : n
- 13 āma : Bābiruviya : hauv : adurujiya : avaθā : aθaha :
- 14 adam : Nabukdracara : amiy : hya : Nabunaitaha : puça :
- 15 hauv : Bābirum : hamičiyam : akunauš : I Martiya : nā
- 16 ma : Pārsa : hauv : adurujiya : avaθā : aθaha : adam : Imani
- 17 š : amiy : Ūvjaiy : xšāyaθiya : hauv : Ūvjam : hamičiya
- 18 m : akunauš : I Fravartiš : nāma : Māda : hauv : adurujiya
- 19 : avaθā : aθaha : adam : Xšāhrita : amiy : Uvaxštraha : taumāy
- 20 ā : hauv : Mādam : hamičiyam : akunauš : I Ciçataxna : nāma : Asa
- 21 gartiya : hauv : adurujiya : avaθā : aθaha : adam : xšāyaθ
- 22 iya : amiy : Asagartaiy : Uvaxštraha : taumāyā : hauv
- 23 : Asagartam : hamičiyam : akunauš : I Frāda : nāma :
- 24 Mārgava : hauv : adurujiya : avaθā : aθaha : adam :

- 25 xšāyaθiya : *amiy* : Margauv : hauv : Margum : hamiçi
 26 yam : akunauš : *I Vahyazdāta* : nāma : Pārša : hauv : a
 27 durujiya : *avaθā* : *aθaha* : adam : Bardiya : amiy : hya : Kū
 28 rauš : puça : *hauv* : Pāršam : hamiçiyam : akunauš : I Ar
 29 xa : nāma : *Arminiya* : *hauv* : adurujiya : *avaθā* : *aθaha* : adam : Nab
 30 ukudracara : amiy : *hya* : *Nabunaitahya* : puça : hauv : Bābirum : ham
 31 içiyam : akunauš : θātiy : Dārayavauš : xšāyaθiya : imaiy :
 32 IX : xšāyaθiyā : adam : agarbāyam : atar : imā : hamaranā :
 33 : θātiy : Dārayavauš : xšāyaθiya : dahyāva : imā : tyā : hamiçi
 34 ā : abava : drauga : diš : *hamiçiyā* : akunauš : tya : imaiy : kāram : adur
 35 ujiyašā : pasāva : diš : *Auramazdā* : manā : dastayā : akunauš : yaθā : mām : k
 36 āma : *avaθā* : diš : *akunavam* : θātiy : Dārayavauš : xšāyaθi
 37 ya : tuvam : kā : xšāyaθiya : *hya* : aparam : *āhy* : hacā : draugā : daršam :
 38 patipayāvū : *martiya* : *hya* : *draušana* : ahatiy : avam : ufraštam : parsā : ya
 39 diy : *avaθā* : *maniyaθaiy* : dahyāušmai : duruvā : ahati
 40 y : θātiy : Dārayavauš : xšāyaθiya : ima : tya : adam : akunavam :
 41 vašnā : *Auramazdāha* : *hamahyāyā* : θarda : akunavam : tuvam : kā : hya
 42 : aparam : imām : dipim : patiparsāhy : tya : manā : kartam : varnavatām
 43 : θuvām : mātya : *draujiyāhy* : θātiy : Dārayavauš : xšā
 44 yaθiya : *Auramazdāha* : ragam : *vartaiyaiy* : yaθā : ima : hašiyam : naiy : duru
 45 xtam : adam : *akunavam* : *hamahyāyā* : θarda : θātiy : Dārayavauš : xšāya
 46 θiya : vašnā : *Auramazdāha* : utāmai : aniyašciy : vasiy : astiy : karta
 47 m : *ava* : ahyāyā : *dipiyaš* : naiy : nipištam : avahyarādiy : naiy : n
 48 ipištam : mātya : *hya* : aparam : imām : dipim : patiparsāty : avah
 49 yā : paruv : *θadayātaiy* : tya : manā : kartam : naišim : ima : varnavātaiy : d
 50 uruxtam : *maniyaθaiy* : θātiy : Dārayavauš : xšāyaθiya : tyaiy
 51 : paruvā : xšāyaθiyā : *yātā* : āha : avaišam : avā : naiy : astiy : kar
 52 tam : yaθā : manā : vašnā : *Auramazdāha* : *hamahyāyā* : θarda : kartam : θā
 53 tiy : Dārayavauš : xšāyaθiya : nūram : θuvām : varnavatām : tya : man
 54 ā : kartam : *avaθā* : kārahya : rādiy : mā : apagaudaya : yadiy : imām :
 55 hadugām : naiy : *apagaudayahy* : kārahya : θāhy : *Auramazdā* : θuvām :
 56 dauštā : biyā : utātaiy : taumā : vasiy : biyā : utā : dargam : jivā
 57 : θātiy : Dārayavauš : xšāyaθiya : yadiy : imām : hadugām : apagaudayā
 58 hy : naiy : θāhy : *kārahya* : *Auramazdātay* : jatā : biyā : utātaiy : taum
 59 ā : mā : biyā : θātiy : Dārayavauš : xšāyaθiya : ima : tya : adam : akunavam :
 60 *hamahyāyā* : θarda : vašnā : *Auramazdāha* : akunavam : *Auramazdāmai* : upas
 61 tām : abara : utā : *aniyāha* : bagāha : tyaiy : hatiy : θātiy : Dārayavau
 62 š : xšāyaθiya : *avahyarādiy* : *Auramazdā* : upastām : abara : utā : ani
 63 yāha : bagāha : tyaiy : *hatiy* : *yaθā* : naiy : arika : āham : naiy : *draušana* : āham : na
 64 iy : zūrakara : āham : *naiy* : adam : *naimaiy* : taumā : upariy : arštām : upariy
 65 *ayam* : naiy : škaurim : naiy : tunuvatam : zūra : akunavam : *martiya* : *hya* : hamata
 66 xšatā : manā : *vitiyā* : avam : ubartam : abaram : *hya* : *viyanāθaya* : avam : ufrasta
 67 m : *aparsam* : θātiy : Dārayavauš : xšāyaθiya : tuvam : kā : xšāyaθiya :
 68 *hya* : aparam : āhy : *martiya* : *hya* : *draušana* : ahatiy : hyavā : zūrakara : ahat
 69 iy : avaiy : mā : dauštā : biyā : ufraštādiy : parsā : θātiy : Dāra
 70 yavauš : xšāyaθiya : tuvam : kā : *hya* : aparam : imām : dipim : vaināhy : ty
 71 ām : adam : niyapaišam : imaiivā : patikarā : mātya : vikanāhy : yāvā : u
 72 tava : āhy : *avaθāšatā* : paribarā : θātiy : Dārayavauš : xšāyaθiya : ya
 73 *diy* : imām : dipim : vaināhy : imaiivā : patikarā : naiydiš : vikanāhy : utā
 74 taiy : yāvā : taumā : *ahatiy* : paribarā^hdiš : *Auramazdā* : θuvām : dauštā : biy

- 75 ā : utātaiy : taumā : vasiy : biyā : utā : dargam : jivā : utā : tya : kunavāhy
 76 : avataiy : Auramazdā : ucāram : kunautuv : θātiy : Dārayavauš : xšā
 77 yaθiya : yadiy : imām : dipim : imaiivā : patikarā : vaināhy : vikanāh^adiš : ut
 78 ātaiy : yāvā : taumā : ahatiy : naiydiš : paribarāhy : Auramazdātaiy : jatā : b
 79 iyā : utātaiy : taumā : mā : biyā : utā : tya : kunavāhy : avataiy : Auramazd
 80 ā : nikatuv : θātiy : Dārayavauš : xšāyaθiya : imaiy : martiyā : tyaiy
 81 : adakaiy : avadā : āhatā : yātā : adam : Gaumātam : tyam : magum : avājanam :
 82 hya : Bardiya : agaubatā : adakaiy : imaiy : martiyā : hamataxšatā : anušiyā : man
 83 ā : Vidafarnā : nāma : Vāyasparahyā : puça : Pārsa : Utāna : nāma : Θuxrahya
 84 : puça : Pārsa : Gaubaruva : nāma : Marduniyahyā : puça : Pārsa : Vidarna : nāma : Ba
 85 gābignahyā : puça : Pārsa : Baqabuxša : nāma : Dātuvahyahyā : puça : Pārsa :
 86 Ardumaniš : nāma : Vahaukahyā : puça : Pārsa : θātiy : Dārayavauš : xšāyaθ
 87 iya : tuvam : kā : xšāyaθiya : hya : aparam : āhy^a : tyām : imaišām : martiyānā
 88 m : taumām : ubartām : paribarā : θātiy : Dārayavauš : xšāyaθiya : vašnā : Au
 89 ramazdāha : i(mā)m : dipim : aniyatā : adam : akunavam : patišam : ariyā : āha : utā : avast
 90 āyā : cāxriyatā : patišam : iya : dipiš : hama : āθahavaja : nipiθiyā : adā
 91 rayatā : utā : apitθiya : utā : atiyasiya : pašiyā : mām : pasāva : i(ya)m : d
 92 ipiš : hacāma : amāvātā : harwadā : atar : dahyāva : kāra : hama : amaxmatā

NOTES TO DB IV: ⁴ *Auramazdā* WBn, for Rl's *Auramazdā* : āha, KT's *Auramazdā* : āha. ⁵ Correctly read by WB from Rl.'s squeezes (against Rl.'s wrong readings), as well as by KT. ⁶⁻⁷ *adamšim* KT is correct (confirmed by Cameron, who notes a space between ⁶ and the following ⁷), see §258.III and Lex s.v. ša-; the suggestion has been made that the clauses have been shifted in order, the original being *adam* : IX : xšāyaθiya : agarbāyam : utāšim : ajanam, but un-compounded *jan-* means only 'defeat (the foe)', not 'put (individuals) to death' (JAOS 35.349-50). ⁸ *amiy* Rl., KT: with blank unengraved space on each side of the a, acc. to KT. ¹² [ma]nā : I KT; manā : [I Cameron. ²⁶ A blank space of one character at the beginning of the line, KT.

²⁸ A blank space of one character between the divider and the following diš, KT. ²⁹ [akunavam] WB, KT; but KT state that the traces of the last letter are possibly those of š, which leads to a restored *akunauš* (so also Rl.), of which *Auramazdā* would have to be the implied subject (cf. Oppert's restoration, *IdA* 150). It is more probable that the phrase is here as in DB 5.17, 29, 33, and that *akunavam* is correct. ³⁷ *ahy* Rl., KT; first correctly normalized *āhy* by Tm. VS 1.30. So also 4.68, 72, 87. ³⁸ *ufrāštam* KT. ³⁹ *man[iyāhy]* Opp. *IdA*, etc., KT; *man[iyāhy]* Tm. after DPe 20; *man[iyāhaiy]* Kent, since there is no reason to assume here the defective writing of DPe.

⁴³ [y^aah^ay^a] Rl.; [duruj]iyāhy Spiegel, KT; [duruztam : man[iyāhy] WB; [durul]iyāhy WBn, [draul]iyāhy Bthl. *AiW* 769, after Rl. *JRAS* 12.vi, who states that *u* and *j* are still to be read. ⁴⁴ *Auramaz[dā ...]* Rl.; *Auramazd- [iya :]taiyia* WB, from Rl.'s squeezes; *Auramaz[dā ...]taiyia* with room for 4 or 5 characters in the gap, KT; various restorations and interpretations, Bthl. *WZKM* 22.69, Tm. VS 1.30, Lex. 122 (with lit.), *HK* 1.28, 1.61 (with lit.), 2.26, *Wb. KIA* 62-3n, Kent *JAOS* 63.67-8; all supplanted now by Cameron's reading, *aur- m^a-z^a-ah^a-d^a-g^a-m^a* : [v^a]i^aiy^a (part of v^a legible),

which must be reinterpreted to *Auramazdā* : *ragum* : *vartaiyaiy* (gen-dat. of goal, §250.I; and see Lex. s.vv. *raga-*, *vart-*). ⁴⁵ *tya*mai Rl.; *api*mai WB, *ap*mai KT; *u*mai Bthl. *AiW* 83, Gray *AJP* 30.457; *utāmai* (all characters visible) Cameron. ⁴⁶ θā[... Rl.; θada]yāy WB; θā]dūiy, with traces of the third character still visible, KT; θa^ada]yāy *HK* 1.28; θada]yā^a Bthl. *AiW* 1559; *θada*yā legible, Cameron: The second character was *d^a* rather than KT's *a*, *Jn.*; and KT's traces of the third character fit *y^a* as well as they do *d^a*. Elsewhere (except in *DNa* 58) forms of this verb are all middle, and as the subjunctive always has primary endings in OP (§222), the restoration is *θada*yā]taiy, the necessary space being the same as for KT's restoration.

⁴⁷ *avā* Rl., KT; reading assured, but apparently an omission in the engraving (*avā* for *av^ava*), *Mt. Gr.* 59. ⁴⁸ *kartam* KT. ⁴⁹ No gap between xšāyaθiya and nūram, *Jn.*, KT. ⁵⁴ sā[...]d[...]ādiy with vertical hasta at end of last gap, KT; kā]rahya : θ]ā]hy : avahya]rādiy Tm. (after Rl.'s [avahya]rādiy), but this is too long; Cameron's *kārahya* [-] rādiy, with *rā* of *rādiy* slightly doubtful, is to be accepted, though Cameron finds in *Elam.* 3.74 'to the people tell (it)' for this phrase.

⁵⁵ *hadugām* WB, KT, for Rl.'s incorrect *dipim*.

⁵⁴ *aršūm* Foy *KZ* 35.45 (conj.), *Jn.*, KT, for Rl.'s incorrect *abišām*. ⁵⁵⁻⁶ Definitive reading by Cameron, *upariy*]ā]yam [-] naiy : šakaurim : naiy : [u]nuwatam, confirming *upariy*]ā]yam of WB, *HK*, *Wb. KIA*; *šakaurim* WB, *Jn.*, *šakaurim*]m KT, Tm., *Wb. KIA* (read rather *šakaurim*, see Lex. s.v. *šakauri-*); [naiy] Spiegel; ... *uvato* Rl., [nuwatam *Jn.*, [u]nuwatam KT. ⁵⁶ *zuku* Rl., *zūra* Rl. later. ⁵⁷ *hya* WB (from Rl.'s squeezes), *Jn.*; omitted by KT. ⁵⁸ v^aib^a... Rl.; v]i]θiyā WB, *Jn.*; v^aθ]iyā KT. ⁵⁹ *vīyana*]sa]ya WB, KT, *HK*, Tm., *Wb. KIA*; correctly *vīyanā*]sa]ya Foy *KZ* 35.46. ⁶⁰ *avam* : *ufrasta-* WB; wrongly *ava* : *ufrasta-* KT. ⁶¹ [zū]rakara : ++ : KT, with possibly traces of two characters in the gap; but, Cameron finds [zū]rakara : *ahat-* with only a gap for one

character, perhaps miswritten and erased, after the divider. ⁶³ *dauššā* WB, KT. ⁶⁴ ... *ā* KT; *bijjā* WbN, HK, Tm. ⁶⁵ *atīfraštādiy* Rl.; *ahīfraštādiy* WB, Jn.; *ufrāštādiy* KT.

⁷¹ *visanāhy* Rl., KT; *vikanāhy* WB, Jn., Cameron; similarly 4.73, 4.77. ⁷¹⁻² *d*- | *ʿ*s- with *d*^o and *s*^o uncertain, KT; *utava* HK; Cameron is dubious about *utava*, and notes that 71 ends with a divider and *d*^o, which if combined make *u*, but if so there is no divider (i.e., haplography of two angle-signs). ⁷² *avāthāšta* KT; *avāthāšātā* Kent JAOS 62.272-3, see Lex. s.v. ⁷² *pari[ba]rā* KT, cf. 4.74. ⁷²⁻³ *y*- | [*av*]ā Rl.; *ya*- | *diy* WB; *ya*- | [*diy*] KT. ⁷²⁻³ *utā*- | [*lav*]y KT. ⁷⁴ *paribarāh'diš* KT. ⁷⁶ [*aa*]taiy : *aparam* Rl.; *avataiy* WB, Jn., KT (there is no *aparam*). ⁷⁸ + + + + + m with traces of the lost characters, KT; *ucāram* after DSI 5, Bv. BSLP 30.1.65-6. ⁷⁶ *d*^o *r*^o *u*^o *r*^o Rl.; *kanaww* WB, KT. ⁷⁷⁻⁸ *ut*- | [*atā*]y KT. ⁷⁸ *paribarāhy* KT.

⁸⁰⁻⁸ On the Helpers of Darius, see Hist. App. III. ⁸³ *Uāna* : *nāma* WB; *U[ā]na* : *nāma*, though the middle gap is hardly adequate for two characters and a divider, KT; perhaps the divider was not engraved because it followed an identical stroke as final part of *n*^o. ⁸⁶ *Dādu[hyahyā]* WB; [*Dadu*]hyahyā KT; [*Dātu*]hyahyā WbN; [*Dātu*]hyahyā or [*Daduwa*]hyahyā Wb. KIA; *Dāt- [u]hyahyā* Cameron, with *t*^o not absolutely certain and *r*^o damaged but sure. ⁸⁷⁻⁸ *tyām* : *imāišām* : *martiyā* : *u* | + + : *imām* : ... : *ā*+ : *par[ibar]ā* KT; *martiyānā* | *m* : *taumām* : [*ubart*]ām WbN, agreeing with traces noted by KT and slightly emending some other characters.

⁸⁹⁻⁹² See JAOS 63.266-9, where a complete restoration is attempted; also Wb. KIA 70-2 and König, Klothe 4.42-9. Except as noted here, the restorations in the text are mine, though depending in some points upon Wb. and König. In 89, Cameron reads *im*^o : *dīp*+ : *an*^o+ + *r*^o *m*^o and thence through *utā*; Kent emends, to fit Cameron's translation. The OP lacks the Elam. clause 'which formerly (was) not'. ⁸⁹⁻⁹⁰ *avast[ā]ya[m]* KT; *avast[ā]y[ā]* König. ⁹² *k[ā]ra* Wb.

Rl. has the following correct readings, in which he records as legible certain characters, here indicated by roman type, which were not visible to KT: ¹ *Dā*]rayava- [u]š; ³ *xšš*]yābiya; ¹² *ham*]içiyam; ¹² *manā* : I *Naditabairu*; ²² *Asagar*]taiy; ²⁴ *adu*]rujīya; ²¹ *θā*]tiy; ³⁷ *hya*; ⁴¹ *ha*]mahyāyā; ⁶³ *arika*; ⁷³ *dīpim*; ⁷⁶ *taumā*; ⁸⁰ *Dārayawauš*; ⁸² *agabubalā*; ⁸³ *ada*]ka]iy; ⁸³ *nāma* (prior occurrence); ⁸³ *Pārsa*; ⁸³ *θux*]rahhyā; ⁸⁴ *Gau*]baruwa.

WB, from Wb.'s reading of Rl.'s squeezes, add the following, also in roman, which were not visible to KT, nor to Rl.: ¹¹ *a*baha : adam; ³⁸ *draujana*; ⁵⁶ *apagaudayāhy*; ⁷¹ *niyapaišām* : *imāivā*; ⁷⁴ *ahatiy*; ⁷⁸ *taumā* : *ahatiy* : *nuiydiš*; ⁸¹ *āhatā*; ⁸³ *Vāyasparahyā*; ⁸⁴ *puça* : *Pārsa* : *Gaubarawa*; ⁸⁴ *puça* : *Pārsa* : *Vidarna*; ⁸⁵ *gābiḡnahyā* : *puça*; ⁸⁶ *Bagabuzša*; ⁸⁶ *Ardamāniš* : *nāma* : *Vahaukahyā* : *puça*; ⁸⁷ *kā* : *xššyābiya*.

TRANSLATION OF DB IV:

§51. 4.1-2. Saith Darius the King: This is what was done by me in Babylon.

§52. 4.2-31. Saith Darius the King: This is what I did by the favor of Ahuramazda in one

and the same year after that I became king. XIX battles I fought; by the favor of Ahuramazda I smote them and took prisoner IX kings. One was Gaumata by name, a Magian; he lied; thus he said: "I am Smerdis, the son of Cyrus;" he made Persia rebellious. One, Açina by name, an Elamite; he lied; thus he said: "I am king in Elam;" he made Elam rebellious. One, Nidintu-Bel by name, a Babylonian; he lied; thus he said: "I am Nebuchadrezzar, the son of Nabonidus;" he made Babylon rebellious. One, Martiya by name, a Persian; he lied; thus he said: "I am Imanish, king in Elam;" he made Elam rebellious. One, Phraortes by name, a Mede; he lied; thus he said: "I am Khshathrita, of the family of Cyaxares;" he made Media rebellious. One, Ciçantakhma by name, a Sagartian; he lied; thus he said: "I am king in Sagartia, of the family of Cyaxares;" he made Sagartia rebellious. One, Frada by name, a Margian; he lied; thus he said: "I am king in Margiana;" he made Margiana rebellious. One, Vahyazdata by name, a Persian; he lied; thus he said: "I am Smerdis, the son of Cyrus;" he made Persia rebellious. One, Arkha by name, an Armenian; he lied; thus he said: "I am Nebuchadrezzar, the son of Nabonidus;" he made Babylon rebellious.

§53. 4.31-2. Saith Darius the King: These IX kings I took prisoner within these battles.

§54. 4.33-6. Saith Darius the King: These are the provinces which became rebellious. The Lie made them rebellious, so that these (men) deceived the people. Afterwards Ahuramazda put them into my hand; as was my desire, so I did unto them.

§55. 4.36-40. Saith Darius the King: Thou who shalt be king hereafter, protect thyself vigorously from the Lie; the man who shall be a Lie-follower, him do thou punish well, if thus thou shalt think, "May my country be secure!" —

§56. 4.40-3. Saith Darius the King: This is what I did; by the favor of Ahuramazda, in one and the same year I did (it). Thou who shalt hereafter read this inscription, let that which has been done by me convince thee; do not thou consider it false.

§57. 4.43-5. Saith Darius the King: I turn myself quickly to Ahuramazda, that this (is) true, not false, (which) I did in one and the same year.

§58. 4.45-50. Saith Darius the King: By the

favor of Ahuramazda and of me much else was done; that has not been inscribed in this inscription; for this reason it has not been inscribed, lest whoso shall hereafter read this inscription, to him what has been done by me seem excessive, (and) it not convince him, (but) he think it false.

§59. 4.50-2. Saith Darius the King: Those who were the former kings, as long as they lived, by them was not done thus as by the favor of Ahuramazda was done by me in one and the same year.

§60. 4.52-6. Saith Darius the King: Now let that which has been done by me convince thee; thus for the people's sake do not conceal it: if this record thou shalt not conceal, (but) tell it to the people, may Ahuramazda be a friend unto thee, and may family be unto thee in abundance, and may thou live long!

§61. 4.57-9. Saith Darius the King: If this record thou shalt conceal, (and) not tell it to the people, may Ahuramazda be a smiter unto thee, and may family not be to thee!

§62. 4.59-61. Saith Darius the King: This which I did, in one and the same year by the favor of Ahuramazda I did; Ahuramazda bore me aid, and the other gods who are.

§63. 4.61-7. Saith Darius the King: For this reason Ahuramazda bore aid, and the other gods who are, because I was not hostile, I was not a Lie-follower, I was not a doer of wrong—neither I nor my family. According to righteousness I conducted myself. Neither to the weak nor to the powerful did I do wrong. The man who cooperated with my house, him I rewarded well; whoso did injury, him I punished well.

§64. 4.67-9. Saith Darius the King: Thou who shalt be king hereafter, the man who shall be a Lie-follower or who shall be a doer of wrong—unto them do thou not be a friend, (but) punish them well.

§65. 4.69-72. Saith Darius the King: Thou who shalt hereafter behold this inscription which I

have inscribed, or these sculptures, do thou not destroy them, (but) thence onward protect them, as long as thou shalt be in good strength!

§66. 4.72-6. Saith Darius the King: If thou shalt behold this inscription or these sculptures, (and) shalt not destroy them and shalt protect them as long as unto thee there is strength, may Ahuramazda be a friend unto thee, and may family be unto thee in abundance, and may thou live long, and what thou shalt do, that may Ahuramazda make successful for thee!

§67. 4.76-80. Saith Darius the King: If thou shalt behold this inscription or these sculptures, (and) shalt destroy them and shalt not protect them as long as unto thee there is strength, may Ahuramazda be a smiter unto thee, and may family not be unto thee, and what thou shalt do, that for thee may Ahuramazda utterly destroy!

§68. 4.80-6. Saith Darius the King: These are the men who were there at the time when I slew Gaumata the Magian who called himself Smerdis; at that time these men cooperated as my followers: Intaphernes by name, son of Vayaspara, a Persian; Otanes by name, son of Thukhra, a Persian; Gobryas by name, son of Mardonius, a Persian; Hydarnes by name, son of Bagabigna, a Persian; Megabyzus by name, son of Datuvahya, a Persian; Ardumanish by name, son of Vahauka, a Persian.

§69. 4.86-8. Saith Darius the King: Thou who shalt be king hereafter, protect well the family of these men.

§70. 4.88-92. Saith Darius the King: By the favor of Ahuramazda this inscription in other ways I made. In addition, it was in Aryan, and has been made on leather. In addition, this inscription as a whole has been confirmed by the impression of a seal. And it was written, and the written document was read off to me. Afterwards this inscription was sent by me everywhere among the provinces; the people universally were pleased.

TEXT OF DB, COLUMN V:

- 1 : θātiy : Dārayavauš : zšāyaθiya :
 2 ima : tya : adam : akunavam : patiy : avā
 3 me^a : çitām : θardam : pasāva : yabā : xsāya
 4 θiya : abavam : Ūvja : nāmā : dahyāuš : hau
 5 v : hamiçiyā : abava : I martiya : Atamaita : nāmā : Ū
 6 vjiya : avam : maθištam : akunawatā : pasāva : ada
 7 m : kārom : frāišayam : Ūvjam : I martiya : Gaubaruva :

- 8 nāma : Pārsa : manā : badaka : avamšām : maḥīštam : aku
 9 navam : pasāva : haw : Gaubaruva : hadā : kārā : ašiyava :
 10 Ūvjam : hamaranam : akunauš : hadā : Ūvjyaibīš : pas
 11 āva : Gaubaruva : Ūvjyā : aja : utā : viya : marda :
 12 utā : *tyamšām* : maḥīštam : agarbāya : anaya : abi
 13 y : mām : utāšīm : adam : avājanam : pasāva : dahyā
 14 uš : manā : abava : ḥātīy : Dārayavauš : xšāyaḥi
 15 ya : avaiy : Ūvjyā : arikā : āha : utāšām : Aurama
 16 zdā : naiy : ayadiya : Auramazdām : ayadaiy : vašnā : A
 17 uramazdāha : yabā : mām : kāma : avabādiš : akunavam
 18 : ḥātīy : Dārayavauš : xšāyaḥiya : hya : Auramazdā
 19 m : yadātīy : yāvā : taumā : ahatiy : utā : jivah
 20 yā : utā : martahyā : šiyātiš : ḥātīy : Dārayavauš : xš
 21 āyahiya : pasāva : hadā : kārā : adam : ašiyavam : abiy : Sak
 22 ām : abiy : Sakā : tyaiy : xaudām : tigrām : barat*
 23 y : pasāva : yabā : adam : ašnaiy : abiy : draya : a
 24 vārasam : avadā : hadā : kārā : pisā : viyatara
 25 yam : pasāva : adam : Sakā : vasiy : ajanam : aniyam : aga
 26 rbāyam : haw : basta : anayatā : abiy : mām : ut
 27 āšīm : avājanam : maḥīšašām : Skuxa : nāma : avam : aga
 28 rbāya : utā : anaya : abiy : mām : avadā : aniyam : maḥ
 29 īštam : akunavam : yabā : mām : kāma : āha : pasāva : da
 30 hyāuš : manā : abava : ḥātīy : Dārayavauš : xšāya
 31 ḥiya : avaiy : Sakā : arikā : āha : utā : naiy : Auramazd
 32 āšām : ayadiya : Auramazdām : ayadaiy : vašnā : Aurama
 33 zdāha : yabā : mām : kāma : avabādiš : akunavam : ḥāt
 34 iy : Dārayavauš : xšāyaḥiya : hya : Auramazdām : yadāta
 35 iy : yāvā : taumā : ahatiy : utā : jivahyā : utā
 36 : martahyā : šiyātiš

NOTES TO DB V: The text is badly weathered or entirely destroyed at many points. A full critical discussion is given in JNES 2.105-14, 3.233; cf. also Wb. ZfA 46.52-82, Hinz ZDMG 96.331-43. The following gives only the advances upon KT's text as read and restored in their edition:

² *palīy* Wb. ²⁻³ *a[pā]me** Hinz. ³ *ḥītam* Kent (after Wb.). ⁴ *jm'me** KT, *U|mamaita* later editors; *A|tamaita* Hüsing; *A|mamaita* Hinz, after Wb. ⁷ [I] RI. ¹¹ [*Ūvjyā*] WbN; *aja* Foy (not *av|ēja*). ¹⁴ *utā* : *daiy* : *marda* RI, KT; corrected to *utā* : *vijamarda*, with wrongly inserted divider, by Wb. ZfA 46.55; see also §44 and note 3, and Lex. s.v. *maid*-. ¹² [*tyamšām*] WbN. ¹⁵ *avaiy* Kent, for Hinz's *avā*. ¹⁶ [*hamiḥiyā* : *āha*] Hinz; [*arika*] Hinz later. ¹⁸ [*naiy* : *ayadiya*] Hinz; *A|uramazdām*] Wb. KIA. ¹⁹ *ya[dātīy]* Tm. VS. ²⁰ [*utā* Foy; *artah|yā*] : *bavatiy* Hinz, after Oppert's translation; *martah|yā* Wb., [*šiyātiš*] Kent JNES 7.107 n5.

²¹ *hadā* : *kārā* : *Sa|kām* KT; *hadā* : *kārā* : *Sa|kā* Hinz; *pasāva* : *had|ā* : *kārā* Kent. ²² [*abiy* : *Sakā*] Kent, for Hinz's [*abiy* : *avā*] (quoting Wb. for *avā*). ²³ *tyaiy* : *xaudām* Oppert. ²⁴ *pa|sāva* : *yabā* : *adam* : *ašnaiy* Hinz (quoting Wb. for *pasāva* : *yabā*). ²⁵ ²⁴ *avā|rasam* : *avad|ā* : *ha|dā* : *kārā* Hinz. ²⁵ ... *Sak|iyā* : *av|ājanam* KT; *Sak|ā* : *av|ājanam* Tm. Lex.; *pasāva* : *adam* : [*Sak|ā* : *vasiy* :]

ajanam Hinz. ²⁶ [*haw*] Kent apud Hinz. ²⁷ *maḥ|īšta-* [*mšām* Hinz; *maḥ|īšta|šām* Kent. ²⁷ *S|ku|za* KT (in their errata), after Oppert's translation. ²⁸ *utā* : *āna|ya* [: *abiy* : *mām* Hinz (quoting Wb.); *a|naya* Kent. ²⁹ *ya|ḥā* : *mām* : *k|āma* WbN, after Oppert's translation. ³¹ *avā* : [*Sa|k|ā*] : *hamiḥiyā* : *āha* : *u|k|ā* Hinz; [*avaiy*] Kent; [*arika*] Hinz later. ³² *ā* [: *ayad|iyā* Hinz; *ā|šām* : *aya|di|ya* Kent; *A|ura|mazdām* : *a|yadaiy* Tm. Lex. ³⁴ *hya*] Foy, after Oppert's translation. ³⁵ [: *utā* : *yāvā* :] *taumā* WbN, [: *yāvā* : *tau|m|ā* HK; [*ahatiy*] Foy, *u|k|ā* RI. ³⁶ [*artahyā* : *bavatiy*] Hinz; *m|artahyā* Wb.; [*šiyātiš*] Kent JNES 7.107 n5.

Wb. ZfA 46.53-82 makes and adopts the following emendations which are not discussed in my article, and which I do not accept: ²¹ *hadā* : *kārā* : *S|ugdam*; ²⁶ [*aniyam*] for [*vasiy*], ²⁸ [*aniya*] for [*haw*], ²⁸⁻⁷ *utā|š|īš* for *utā|š|īm*; ²⁷ *hya|š|ām* : *maḥ|īšta*, which violates the recorded length of the gaps.

Eilers JNES 7.106-10 proposes, after *yadātīy* in 19 and 34f, the following text (composite of the legible characters and traces in the two passages), after XPh 53-5: [: *š|iyā|īš* : *a|hatiy* : *utā* : *jivahyā* : *utā* : *ma|rtahyā* : *artam*, with *avahyā* after *šiyātiš* if space permits, and *artāvastam* as an alternative for *artam*.

RI. has the following correct readings, in which he

records as legible certain characters, here indicated by roman type, which were not visible to KT: ¹ Dārayavau- [š; ² akunava[m; ⁴ nā[na; ⁵ ha[mīçiyā :; ⁶ vjiya; ⁶ maθ]- ištām : a]kunava; ⁷ martjiya :; ⁸ : P[ārsa; ⁸ : a]vanšām; ⁹ Ga]ubar[ua; ¹⁰ ak]unau[š; ¹¹ uramaz[dā]ha; ²¹ āyaθ]iya; ²⁶ : abiy; ²⁷ Sk]uza; ²⁸ utā (prior occurrence).

TRANSLATION OF DB V:

§71. 5.1-14. Saith Darius the King: This is what I did in that third year after that I became king. A province by name Elam—this became rebellious. One man by name Atamaita, an Elamite—him they made chief. Thereupon I sent forth an army to Elam. One man by name Gobryas, a Persian, my subject—him I made chief of them. After that this Gobryas with an army marched off to Elam; he joined battle with the Elamites. Thereupon Gobryas smote and crushed the Elamites, and captured the chief of them; he was led to me, and I killed him. After that the province became mine.

§72. 5.14-7. Saith Darius the King: Those • Elamites were faithless and by them Ahuramazda • was not worshipped. I worshipped Ahuramazda; • by the favor of Ahuramazda, as was my desire, thus I did unto them.

§73. 5.18-20. Saith Darius the King: Whoso • shall worship Ahuramazda as long as (his) strength shall be, of him both living and dead (there is) happiness.

§74. 5.20-30. Saith Darius the King: Afterwards with an army I went off to Scythia, against the Scythians who wear the pointed cap. Afterwards, when I arrived near unto the sea, there with the army I crossed by raft(s). Afterwards, I smote the Scythians exceedingly; another (leader) I took captive; this one was led bound to me, and I slew him. The chief of them, by name Skunkha—him they seized and led to me. Then I made another (their) chief, as was my desire. After that, the province became mine.

§75. 5.30-3. Saith Darius the King: Those Scythians . . . (= DB 5.15-7).

§75. 5.33-6. . . . (= DB 5.18-20).

TEXT OF DB, MINOR INSCRIPTIONS:

DBA:

1 : adam : Dārayavauš : xšāyaθiya : vazraka :
xšāya
2 θiya : xšāyaθiyānām : xšāyaθiya : Pārsaiy : xš
3 āyaθiya : dahyūnām : V¹štāspahyā : puça :

4 Aršāmahyā : napā : Haxāmanišiya : θātiy :
Dāra
5 yavauš : xšāyaθiya : manā : pitā : V¹štāspa : V¹
6 štāspahyā : pitā : Aršāma : Aršāmahyā : pi
7 tā : Ariyāramna : Ariyāramnahyā : pitā :
8 Cišpiš : Cispaiš : pitā : Haxāmaniš :
9 θātiy : Dārayavauš : xšāyaθiya : avahya
10 rādiy : vayam : Haxāmanišiyā : θahyā
11 mahy : hacā : paruviyata : āmātā
12 : amahy : bacā : paruviyata : hyā : amā
13 xam : taumā : xšāyaθiyā : āha : θā
14 tiy : Dārayavauš : xšāyaθiya : VIII : ma
15 nā : taumāyā : tyaiy : paruva
16 m : xšāyaθiyā : āha : adam : na
17 vama : IX : duvitāparanam : vayam : x
18 šāyaθiyā : amahy :

DBB

1 : iyam : Gaumā
2 ta : hya : maguš
: a
3 durujiya :
4 avaθā : aθaha :
adam : Ba
5 rdiya : amiy : hya
: K
6 ūrauš : puça :
adam : xš
7 āyaθiya : amiy :

DBC

1 : iyam : Āç
2 ina : adu
3 rujiya :
4 avatā
5 : aθaha : a
6 dam : x
7 šāyaθ
8 iy : am
9 iy : Ū
10 vjaiy :

DBD

1 : iyam :
Naditabaira :
2 adurujiya : ava
3 θā : aθaha : adam :
Nab
4 ukudracara : ami
5 y : hya :
Nabunaita
6 hya : puça : adam
: x
7 šāyaθiya : amiy :
B

DBE

1 : iyam : Fra
2 vartiš :
3 aduru
4 jiya : ava
5 θā : aθaha : adam :
6 Xšārita : amiy
7 : Uvaxštrahya
8 : taumāyā : adam
9 : xšāyaθiya : amiy
10 : Mā
11 daiy :

8 ābirauv :

DBF

1 : iyam : Martiya
: a
4 dam : Imaniš : am
5 iy : Ūvjaiy : x
2 durujiya : a
6 šāyaθi
3 vaθā : aθaha : a
7 ya :

DBc

1 : iyam : Ciça	7 ya : ami
2 taxma : ad	8 y : Asaga
3 urujiya	9 rtaiy : Uva
4 : avafā : a	10 xšraya
5 ũaha : adam :	11 : taumāy
6 xšāyaŃi	12 ā

DBh

1 : iyam : Vahya	1 : iyam : Arxa
2 zdāta : adu	2 : aduruj
3 rujiya : ava	3 iya : avafā :
4 ũā : aũaha : ada	4 aũaha : adam :
5 m : Bardiya : a	5 Nabuku(d)ra
6 miy : hya : K	6 cara : amiy :
7 ũrauš : puça	7 hya : Nabuna
8 : adam : xšā	8 itahya : pu
9 yaŃiya : amiy	9 ça : adam : xšā
	10 yaŃiya : amiy
	11 : Bāb ^a rau ^v :

DBj

1 : iyam : Frāda :
2 aduruji
3 ya : avafā : aũaha
4 : adam : xšāyaŃ
5 iya : amiy : Marga
6 uv :

DBi

1 : iyam : Arxa
2 : aduruj
3 iya : avafā :
4 aũaha : adam :
5 Nabuku(d)ra
6 cara : amiy :
7 hya : Nabuna
8 itahya : pu
9 ça : adam : xšā
10 yaŃiya : amiy
11 : Bāb ^a rau ^v :

DBk

1 : iyam : Sku
2 xa : hya : Saka

DBg: This is Ciçantakhma. . . (= DB 4.1-2).

DBh: This is Vahyazdata. . . (= DB 4.26-8); I am king.

DBi: This is Arkha. . . (= DB 4.29-30); I am king in Babylon.

DBj: This is Frada. . . (= DB 4.24-5).

DBk: This is Skunkha the Scythian.

DPa = DARIUS, PERSEPOLIS A.

1 Dārayavauš : xšāyaŃiya :
2 vazraka : xšāyaŃiya : xšā
3 yaŃiyānām : xšāyaŃiya :
4 dahyūnām : Vištāspahy
5 ā : puça : Haxāmanišiya : h
6 ya : imam : tacaram : akunauš

TRANSLATION OF DPa: Darius the Great King, King of Kings, King of countries, son of Hystaspes, an Achaemenian, who built this palace.

DPb = DARIUS, PERSEPOLIS B.

Dārayavauš : XŠ : vazraka : Vištāspahyā : puça : Haxāmanišiya

TRANSLATION OF DPb: Darius the Great King, son of Hystaspes, an Achaemenian.

DPc = DARIUS, PERSEPOLIS C.

ardastāna : aũagaina : Dārayavahauš : XŠ¹hyā : viŃiyā : karta

TRANSLATION OF DPc: Stone window-frame, made in the house of King Darius.

DPd = DARIUS, PERSEPOLIS D.

1 Auramazdā : vazraka : hya : maŃišta : bag
2 ānām : hauv : Dārayavaum : xšāyaŃi
3 yam : adadā : haušaiy : xšaçam : frāba
4 ra : vašnā : Auramazdāhā : Dārayavau
5 š : xšāyaŃiya : Ńaiy : Dārayavauš :
6 xšāyaŃiya : iyam : dahyāuš : Pār
7 sa : tyām : manā : Auramazdā : frāba
8 ra : hyā : naibā : uvaspā : umartī
9 yā : vašnā : Auramazdāhā : manac
10 ā : Dārayavahauš : xšāyaŃiyahy
11 ā : hacā : aniyānā : naiy : tarsat
12 iy : Ńaiy : Dārayavauš : xšāya
13 Ńiya : manā : Auramazdā : upastām :
14 baratuv : hadā : viŃaihiš : bagai
15 biš : utā : imām : dahyāum : Aura
16 mazdā : pātiv : hacā : haināy :
17 ā : hacā : dušiyārā : hacā : dra
18 ugā : abiy : imām : dahyāum : mā

NOTES TO DB, MINOR INSCRIPTIONS:

DBa: Despite KT, the divider is at the end of 7 and not at the beginning of 8 (Cameron).

DBg: This has 12 lines (so WB 5, after Rl.'s squeezes; confirmed by Cameron) and not 11 (as in KT and a number of other editions, which omit line 7).

DBi: ^{b-c} n^bu^ku^rc^r on the Rock; ^d is omitted. ¹¹ b^ab^ar^au^v, with omission of the *i* which should follow the second *b*.

TRANSLATION OF DB, MINOR INSCRIPTIONS:

DBa: §1. 1-4. . . (= DB 1.1-3).

§2. 4-8. . . (= DB 1.3-6).

§3. 9-13. . . (= DB 1.6-8).

§4. 13-8. . . (= DB 1.8-11).

DBb: This is Gaumata the Magian. . . (= DB 4.8-9); I am king.

DBc: This is Açina. . . (= DB 4.10-1).

DBd: This is Nidintu-Bel. . . (= DB 4.13-4); I am king in Babylon.

DBe: This is Phraortes. . . (= DB 4.18-20); I am king in Media.

DBf: This is Martiya. . . (= DB 4.16-7).

- 19 : ājamiyā : mā : hainā : mā : duš
 20 iyāram : mā : drauga : aita : adam :
 21 yānam : jadiyāmiy : Auramazd
 22 ām : hadā : viθaibiš : bagaibiš : a
 23 ilamaiy : yānam : Auramazdā : dadāt
 24 w : hadā : viθaibiš : bagaibiš :

NOTES TO DPd: ¹⁷ *dušiyārā* Jn. (not *d'ašā-*). ¹⁸ *abiy* Stolze (not *an'iyē*). ¹⁹⁻²⁰ *dušiyāram* Jn. (not *d'ašā-*). ²⁰ *yār'mē* : *m'a* with divider and all characters visible, and a gap between *i* and *yē*, acc. to Cameron. ²¹ *yār'mē*, with separation caused by a defect in the stone (so Stolze's photograph). ²² The insertion of *yānam* is required for the filling of the gap, in which some slight traces of the characters are still visible; so Cameron, from photo.

TRANSLATION OF DPd:

- ✓ §1. 1-5. Great Ahuramazda, the greatest of gods—he created Darius the King, he bestowed on him the kingdom; by the favor of Ahuramazda Darius is King.

§2. 5-12. Saith Darius the King: This country of Persia which Ahuramazda bestowed upon me, good, possessed of good horses, possessed of good men—by the favor of Ahuramazda and of me, Darius the King, does not feel fear of (any) other.

- ✓ §3. 12-24. Saith Darius the King: May Ahuramazda bear me aid, with the gods of the royal house; and may Ahuramazda protect this country from a (hostile) army, from famine, from the Lie! Upon this country may there not come an army, nor famine, nor the Lie; this I pray as a boon from Ahuramazda together with the gods of the royal house. This boon may Ahuramazda together with the gods of the royal house give to me!

DPe = DARIUS, PERSEPOLIS E.

- 1 adam : Dārayavauš : xšāyaθiya : vaz
 2 raka : xšāyaθiya : xšāyaθiyānā.
 3 m : xšāyaθiya : dahyūnām : tyai
 4 šām : parūnām : Vištāspahyā :
 5 puça : Haxāmanišiya : θātiy : Dāra
 6 yavauš : xšāyaθiya : vašnā : Aurama
 7 zdāhā : imā : dahyāva : tyā : adam
 8 : adaršiy : hadā : anā : Pārsā : kā
 9 rā : tyā : hacāma : atarsa : manā : bāj
 10 im : abara : Ūvja : Māda : Bābiru
 11 š : Arabāya : Aθurā : Mudrāy
 12 ā : Armina : Katpatuka : Sparda : Ya
 13 unā : tyaiy : uskahyā : utā : tya
 14 iy : drayahyā : utā : dahyāva : t
 15 yā : para : draya : Asagarta : Parθava : Zra

- 16 ka : Haraiva : Bāxtriš : Sug'da : Ūv
 17 ārazmiy : θataguš : Haraுவதிš : H
 18 iduš : Gadāra : Sakā : Maka : θātiy
 19 : Dārayavauš : xšāyaθiya : yadiy
 20 : avaθā : maniyāhay : hacā : aniya
 21 nā : mā : tarsam : imam : Pārsam : kāram :
 pādi
 22 y : yadiy : kāra : Pārsa : pāta : ahatiy : hyā :
 23 duvaištām : šiyātiš : axšatā : hauvci
 24 y : Aurā : nirasātiy : abiy : imām : viθam

NOTES TO DPe: ⁸ *hadā* not 'by means of', as previously taken, but 'along with, in addition to', as shown by Bv. TPS 1945.51-3, which is its normal meaning. ¹⁵ *p'r'u + yē*, with a vertical hasta in the mutilated character, followed by a gap, according to the earliest editors; restored as *parvaiy* by Rl.; misread *p'r'u iyē* with a blank unengraved space in the gap, by Jn.; correctly read *p'r'u : d'r'u yē = para : draya* by Cameron, JNES 2.307-3, with a wide space between the *r'u* and the *yē*. ²⁰ *maniyāhay* for *-haiy*. ²² A divider is visible between *pāta* and *ahatiy*, acc. to Jn. and to Stolze's photographs.

TRANSLATION OF DPe:

§1. 1-5. I am Darius the Great King, King of Kings, King of many countries, son of Hystaspes, an Achaemenian.

§2. 5-18. Saith Darius the King: By the favor of Ahuramazda these are the countries which I got into my possession along with this Persian folk, which felt fear of me (and) bore me tribute: Elam, Media, Babylonia, Arabia, Assyria, Egypt, Armenia, Cappadocia, Sardis, Ionians who are of the mainland and (those) who are by the sea, and countries which are across the sea; Sagartia, Parthia, Drangiana, Aria, Bactria, Sogdiana, Chorasmia, Sattagydia, Arachosia, Sind, Gandara, Scythians, Maka.

§3. 18-24. Saith Darius the King: If thus thou shalt think, "May I not feel fear of (any) other," protect this Persian people; if the Persian people shall be protected, thereafter for the longest while happiness unbroken—this will by Ahura come down upon this royal house.

DPh = DARIUS, PERSEPOLIS H.

- 1 Dārayavauš : XŠ : vazraka : XŠ : XŠyanām :
 XŠ
 2 : dahyūvnām : Vištāspahyā : puça
 3 : Haxāmanišiya : θātiy : Dārayavau
 4 š : XŠ : ima : xšaçam : tya : adam : dāray
 5 āmiy : hacā : Sakaibiš : tyaiy : para
 6 : Sugdam : amata : yātā : ā : Kūšā :
 7 hacā : Hidauv : amata : yātā : ā : Spa

8 rdā : tyamaiy : Auramazdā : frābara
 9 : hya : mašišta : bagānām : mām : Au
 10 ramazdā : pātuv : utāmai : viθam

TRANSLATION OF DPh:

§1. 1-3. Darius the Great King, King of Kings, King of countries, son of Hystaspes, an Achae-menian.

§2. 3-10. Saith Darius the King: This is the kingdom which I hold, from the Scythians who are beyond Sogdiana, thence unto Ethiopia; from Sind, thence unto Sardis—which Ahuramazda the greatest of the gods bestowed upon me. Me may Ahuramazda protect, and my royal house.

DPi = DARIUS, PERSEPOLIS I.

mayūxa : kāsakaina : Dārayavahauš : XŠhyā :
 viθiā : karta

TRANSLATION OF DPi: Door-knob of precious stone, made in the house of Darius the King.

THE INSCRIPTIONS OF NAQŠ-I-RUSTAM.

DNa = DARIUS, NAQŠ-I-RUSTAM A.

1 бага : vazraka : Auramazdā : hya : im
 2 ām : būnim : adā : hya : avam : asm
 3 ānam : adā : hya : martiyam : adā : h
 4 ya : šiyātim : adā : martiyahyā
 5 : hya : Dārayavaum : xšāyaθiyam : ak
 6 nauš : aivam : parūvnām : xšāyaθ
 7 iyam : aivam : parūvnām : framātā
 8 ram : adam : Dārayavauš : xšāyaθiya : va
 9 zraka : xšāyaθiya : xšāyaθiyānām
 10 : xšāyaθiya : dahyūnām : vispazanā
 11 nām : xšāyaθiya : ahyāyā : būmi
 12 yā : vazrakāyā : dūraiapiy : Vištās
 13 pahyā : puça : Haxāmanišiya : Pārsa : P
 14 ārsahyā : puça : Ariya : Ariya : ei
 15 ça : θātiy : Dārayavauš : xšāya
 16 θiya : vašnā : Auramazdāhā : imā :
 17 dahyāva : tyā : adam : agarbāyam :
 18 apataram : hacā : Pārsā : adamšām :
 19 patiyaxšayaiy : manā : bājim : abara
 20 ha : tyāšām : hacāma : aθahya : ava : a
 21 kunava : dātām : tyā : manā : avadiš :
 22 adāraiya : Māda : Ūvja : Parθava : Harai
 23 va : Bāxtriš : Suguda : Ūvārazm
 24 iš : Zraka : Harauvatiš : θataguš : Ga
 25 dāra : Hiduš : Sakā : haumavargā : Sa
 26 kā : tigraxaudā : Bābiruš : A
 27 θurā : Arabāya : Mudrāya : Armina

28 : Katpatuka : Sparda : Yauna : Sakā : tyaiy
 : pa

29 radraya : Skudra : Yaunā : takabarā : Putāy
 30 ā : Kūšiyā : Maciyā : Karkā : θātiy : D
 31 ārayavauš : xšāyaθiya : Auramazdā : yaθ
 32 ā : avaina : imām : būnim : yaudatim :
 33 pasāvadim : manā : frābara : mām : xšā
 34 yaθiyam : akunauš : adam : xšāyaθiya
 35 : amiy : vašnā : Auramazdāhā : a
 36 damšim : gāθavā : niyašādayam : tjašā
 37 m : adam : aθaham : ava : akunava : yaθā :
 mām :

38 kāma : āha : yadipatiy : maniyāhaiy : t

39 ya : ciyakaram : āha : avā : dahyāva

40 : tyā : Dārayavauš : xšāyaθiya

41 : adāraya : patikarā : dīdiy : tyaiy : g

42 āθum : baratiy : avadā : xšnāsāhy :
 43 adataiy : azdā : bavātiy : Pārsahyā :
 44 martiyahyā : dūrai : arštš : pa
 45 rāgmata : adataiy : azdā : bavāti
 46 y : Pārsa : martiya : dūrayapiy : hacā : Pā
 47 ršā : partaram : patiyajatā : θātiy : Dā
 48 rayavauš : xšāyaθiya : aita : tja : karta
 49 m : ava : visam : vašnā : Auramazdāhā : ak
 50 unavam : Auramazdā(ma)iy : upastām : aba
 51 ra : yātā : kartam : akunavaom : mām : A
 52 uramazdā : pātuv : hacā : gastā : utāma
 53 iy : viθam : utā : imām : dahyāum : aita : ada
 54 m : Auramazdām : jadiyāmiy : aitama
 55 iy : Auramazdā : dadātuv :
 56 martiyā : hyā : Auramazdāh
 57 ā : framānā : hauvtaiy : gas
 58 tā : mā : θadaya : paθim :
 59 tyām : rāstām : mā
 60 : avarada : mā : stabava

NOTES TO DNa: The text of DNa now rests upon the photographs of F. Stolze (Persepolis: Berlin, 1882) and of A. Sevruguin (accessible in Wb. Grab, Plates 2-3). The following readings, which either replace older wrong readings or confirm older doubted readings, are assured by the photographs; the restorations agree with the length of the gaps: ⁷⁻⁸ framātā - | ram; ¹² dūraiapiy; ¹⁹ patiyaxšayaiy; ¹⁹⁻²⁰ aba[ra]- | ha; ²² adāraiya (for normalization, cf. §48); ²⁵ haumavargā; ³⁰ akunava; ³⁹ yadipatiy : maniyāhaiy : t| - | ya (for -haiy, cf. note on DB 4.39); ³⁹ [āha] Wb.; ⁴¹ no space for [manā] before gāθum; ⁴² a[va]dā; ⁴⁴ dūrai; ⁴⁵ dūrayapiy; ⁵⁰ Auramazdā(ma)iy, with omission of m; ⁶² ga[stā], see Lex. s.v. (not s^{re}+).

Other textual notes: ²⁸⁻⁹ [pa]- | radraya, after other occurrences, see Lex. s.v.; not [ta]- | radraya. ²⁹⁻³⁰ Put[ā]iyā, after other occurrences, see Lex. s.v.; not Put[i]iyā. ²⁹ yau[datim] Bthl., see Lex. s.v. yaud-; hardly yau[datim],

with Wb. ⁶⁰ *stabava* (as RI. JRAS 10.310 had it), see Lex. s.v.; not *starava* nor *stakava*.

TRANSLATION OF DNa:

§1. 1-8. A great god is Ahuramazda, who created this earth, who created yonder sky, who created man, who created happiness for man, who made Darius king, one king of many, one lord of many.

§2. 8-15. I am Darius the Great King, King of Kings, King of countries containing all kinds of men, King in this great earth far and wide, son of Hystaspes, an Achaemenian, a Persian, son of a Persian, an Aryan, having Aryan lineage.

§3. 15-30. Saith Darius the King: By the favor of Ahuramazda these are the countries which I seized outside of Persia; I ruled over them; they bore tribute to me; what was said to them by me, that they did; my law—that held them firm; Media, Elam, Parthia, Aria, Bactria, Sogdiana, Chorasmia, Drangiana, Arachosia, Sattagydia, Gandara, Sind, Amyrgian Seythians, Seythians with pointed caps, Babylonia, Assyria, Arabia, Egypt, Armenia, Cappadocia, Sardis, Ionia, Seythians who are across the sea, Skudra, petasos-

wearing Ionians, Libyans, Ethiopians, men of Maka, Carians.

§4. 30-47. Saith Darius the King: Ahuramazda, when he saw this earth in commotion, thereafter bestowed it upon me, made me king; I am king. By the favor of Ahuramazda I put it down in its place; what I said to them, that they did, as was my desire. If now thou shalt think that "How many are the countries which King Darius held?" look at the sculptures (of those) who bear the throne, then shalt thou know, then shall it become known to thee: the spear of a Persian man has gone forth far; then shall it become known to thee: a Persian man has delivered battle far indeed from Persia.

§5. 47-55. Saith Darius the King: This which has been done, all that by the will of Ahuramazda I did. Ahuramazda bore me aid, until I did the work. Me may Ahuramazda protect from harm, and my royal house, and this land: this I pray of Ahuramazda, this may Ahuramazda give to me!

§6. 56-60. O man, that which is the command of Ahuramazda, let this not seem repugnant to thee; do not leave the right path; do not rise in rebellion!

DNb = DARIUS, NAQŠ-I-RUSTAM B.

- 1 бага : vazraka : Auramazdā : hya : adadā : i
- 2 ма : frašam : tya : vainataiy : hya : adadā : ši
- 3 yātim : martiyahyā : hya : xraθum : ut
- 4 ā : aruvastam : upariy : Dārayavaum : xšā
- 5 yañiyam : nīyasaya : θātiy : Dārayavauš : xšāya
- 6 θiya : vašnā : Atramazdāhā : avākaram : a
- 7 miy : tya : rāstam : dauštā : amiy : miθa : na
- 8 iy : dauštā : amiy : naimā : kāma : tya : skauθ
- 9 iš : tunuvatahyā : rā^odiy : miθa : kariyaiš
- 10 : naimā : ava : kāma : tya : tunuvā : skauθaiš : r
- 11 ādiy : miθa : kariyaiš : tya : rāstam : ava : mām :
- 12 kāma : martiyam : draujanam : naiy : dauštā : ām
- 13 iy : naiy : manauviš : amiy : tyāmai : dartana
- 14 yā : bavatiy : daršam : dārayāmiy : manahā :
- 15 uvaipašiyahyā : daršam : xšayamna : amiy :
- 16 martiya : hya : hataxšataiy : anudim : hakarta^o
- 17 hyā : avaθādim : paribarāmiy : hya : v^o
- 18 ināθayatiy : anudim : vinastahyā : avaθ
- 19 ā : parsāmiy : naimā : kāma : tya : mar^otiya
- 20 : vināθayaiš : naipatimā : ava : kāma : yadi
- 21 y : vināθayaiš : naiy : frañiyaiš : martiya :
- 22 tya : pat^oiy : martiyam : θātiy : ava : mām :
- 23 naiy : varnavataiy : yātā : uradanām : hadu
- 24 gām : āxšnautiy : martiya : tya : kunau
- 25 tiy : yad^oivā : ābaratiy : anuv : tauman

- 26 išajy : xšnuta : °° amiy : utā : mām : vas
 27 iy : kāma : utā : uxšnauš : amiy : avākaram
 28 camaiy : ° ušiy : utā : framānā : yaθāmai
 29 y : tya : kartam : vaināhy : yadivā : āxšnav-
 30 āhy : utā : viθ°iyā : °° uta : spāθma
 31 i°da°yā : aitamai°y ° : °°° aruvastam :
 32 upariy : manašcā : °° ušicā : ima : patimai
 33 y : aruvastam : t°ya°mai : tanūš : tāvaya
 34 t°y : hamaranakara : am°iy : ušhamaranakara : hakara
 35 meiy : ušiyā : gāθa°vā : vainātaiy : yaciy :
 36 vaināmiy : hamīçiyam : yaciy : naiy : vainā
 37 miy : utā : ušbiyā : utā : framānāyā
 38 : a°dakaiy : fratarā : maniyaiy : aruvāyā : ya
 39 di°y : vaināmiy : hamīçiyam : yaθā : yadiy :
 40 nai°y : vaināmiy : yāumainiš : amiy : u
 41 tā ° : dastaibiyā : utā : pādaibiyā : asabā
 42 ra : ° uvāsabāra : amiy : θanuvaniya : uθa
 43 n°uvaniya : amiy : utā : pastiš : utā
 44 : asabāra : ārštika : amiy : uvārštika :
 45 utā : pastiš : utā : asabāra : utā : ūvnařā
 46 : tyā : Auramazdā : upariy : mām : niyasaya : utā
 47 diš : atāvayam : bartanaiy : vašnā : Auramazdāh
 48 ā : tyamaiy : kartam : imaibiš : ūvnařaibiš : aku
 49 navam : tyā : mām : Auramazdā : upariy : niyasaya
 50 : mari°kā : daršam : azdā : kušuvā : ciyākaram
 51 : amiy : ciyākaramcamaiy : ūvnařā : ciyākara
 52 mcamaiy : pariyanam : mātaiy : duruxtam :
 53 θadaya ° : tyataiy : gaušāyā : xšnutam : avaš
 54 ciy : ° āxšnudiyy : tya : partamtaiy : asti
 55 y : mari°kā : mātaiy : avašciy : duruxta
 56 m : kuna°vātaiy : tya : manā : kartam : astiy
 57 : avašciy : didiy : yaciy : nipištam : mā :
 58 taiy : dātā : + + + + + : mā : + + + + + + ātiy
 59 ā : ayāu(ma)iniš : bavātiy : marikā : xšyāθiyā
 60 : mā : raxθatuv : + + + + + + + + + + + + ina :

NOTES to DNB: Our text of DNB is that given in JNES 4.39-52, based upon the photographs of Schmidt taken in 1938, supplemented by Hz.'s chart and transliteration, ApI 4-6. The intercalated ° ° ° ° ° in our text marks blank spaces adequate for one, two, three characters respectively, where the rock was too rough to permit engraving.

A different interpretation of 34-40, with other textual restorations, by I. Gershevitch, TPS 1948.66-8, does not convince me. Certain alterations of the OP text and of the interpretation, esp. in 52-60, by W. Hinz, on the basis of the Elam. version, cannot be evaluated until his article is in print.

¹⁴ *bavatiy* on the Rock; *bawatiy* in fragmentary 2d copy (Hz. ApI Plate 5). ¹⁵ *mar°tiya* Schmidt photo; last character not *m*°, despite Hz. ²² *pařiy* Kent; *pař[sajiy]* 'in court' Hz. ApI 273. ²¹ The gap is inadequate for Hz.'s restored *didiy*; and the Schmidt photo shows a divider

in the middle of the space. ²⁸ *ar°ur°aθa*, with dubious *n*°, Wb. KIA 94, from Sevruguin's photo; *af°ur°ay°a* Hz., which he emends to *ar°ur°aθa*; *af°ur°ay°a*, with *ř*° to be emended to *r*°, and *y*° rather than *θ*°, Kent from Schmidt photo.

⁴⁹ The divider is not at the end of 49, but at the beginning of 50. Between the two lines there is the vacant space of one line, to indicate the break in the subject-matter. ^{51, 51-2} *ciy°ak°m°m°ciy°* in both places, Hz., confirmed by Schmidt photo; with metathesis for *m°c°m°*, and to be normalized *ciyākaramcamaiy*. ⁵² [*durux]tam* Bv., after DB 4.44f, 49f. ⁵³ [*xšnutam*] Kent; the space is inadequate for Bv.'s *āxšnūtam*. ⁵⁴⁻⁶ [*durux]tam* Kent, after Bv.'s restoration in 52. ⁵⁵⁻⁶⁰ The remaining restorations, quite dubious, are largely my own. ⁵⁵ The *m*° of *ayāumainiš* was omitted on the Rock.

For my variations from Hz.'s text, see Lg. 15.166-74, JNES 4.39-52.

DN III: This is the Elamite.

DN IV: This is the Parthian.

DN XV: This is the Scythian with pointed cap.

DN XVI: This is the Babylonian.

DN XVII: This is the Assyrian.

DN XXIX: This is the man of Maka.

DSa = DARIUS, SUSa A.

- 1 adam : Dārayavauš : XŠ : vazraka : XŠ
XŠyān
2 ām : XŠ DHnām : Vⁱštāspahyā : puça : Ha
3 xāmaniš^{ya} : θātiy : Dārayavauš : XŠ
4 : vašnā : AMha : adam : ava : akunavam :
tya :
5 akunavam : višahyā : frašam : θadayātaiy

NOTE TO DSa: **frašam* : *θadayātaiy*, HZ. ApI 156-8, for the previously accepted *frašta* : *θadayāmai*; but Hinz, ZDMG 95.223-5, supports a|*dam* : *viša*|*hyā* : *frašta* : *θadayāmai*.

TRANSLATION OF DSa:

1. 1-3. I am ... (= DPa 1-5).

§2. 3-5. Saith Darius the King: By the favor of Ahuramazda I have done that which I have done; to every one may it seem excellent.

DSb = DARIUS, SUSa B.

- 1 adam : Dārayavauš
2 š : xšāyaθiya
3 : vazraka : xšāya
4 θiya : xšāyaθi
5 yānām : xšāya
6 θiya : dahyūnā
7 m : xšāyaθiya :
8 haruvahyāya :
9 būmiyā : Vⁱšt
10 āspahyā : puça
11 : Haxāmanišiya

TRANSLATION OF DSb: I am ... (= DPa 1-4), King in all the earth, ... (= DPe 4-5).

DSc = DARIUS, SUSa C.

- adam : Dārayavauš XŠ : vazraka XŠ XŠyānām :
Vištāspahyā : puça

TRANSLATION OF DSc: I am ... (= DPa 1-3, 4-5).

DSd = DARIUS, SUSa D.

- 1 adam Dārayavauš XŠ vazraka XŠ XŠyānām
XŠ DHnām XŠ
2 ahyyā BŪyā Vištāspahyā : puça :
Haxāmanišiya θā

3 tiy Dārayavauš XŠ vašnā AMha imam :

dacaram akunavam

TRANSLATION OF DSd:

§1. 1-2. I am ... (= DPa 1-4), King in this earth, ... (= DPe 4-5).

§2. 2-3. Saith Darius the King: By the favor of Ahuramazda I built this palace.

DSe = DARIUS, SUSa E.

- 1 *baça* : *vazraka* : *Auramazdā* : *hya* : *imā*
2 *m* : *būmim* : *adadā* : *hya* : *avam* : *as*
3 *mānam* : *adadā* : *hya* : *martiyam* : *ad*
4 *adā* : *hya* : *šiyātim* : *adadā* : *mart*
5 *iyahyā* : *hya* : *Dārayavauš* : *XŠm* : *ak*
6 *unauš* : *avam* : *parūvnām* : *XŠm* : *a*
7 *ivam* : *parūvnām* : *framātarām* : *a*
8 *dam* : *Dārayavauš* : *XŠ* : *vazraka* : *XŠ* : *XŠy*
9 *ānām* : *XŠ* : *dahyūnām* : *vspazanā*
10 *nām* : *XŠ* : *ahyāyā* : *būmiyā* : *vaz*
11 *rakāyā* : *dūrai* : *apiy* : *Vⁱštās*
12 *pahyā* : *puça* : *Haxāmanišiya* : *Pār*
13 *sa* : *Pārsahyā* : *puça* : *Ariya* : *Ari*
14 *ya* : *ciça* : *θātiy* : *Dārayavauš* : *XŠ* :
15 *vašnā* : *Auramazdāhā* : *imā* : *dahy*
16 *āva* : *tyā* : *adam* : *agarbāyam* : *apata*
17 *ram* : *hačā* : *Pārsā* : *adamšām* : *pat*
18 *iyaxšayaiy* : *manā* : *bājim* : *abara* :
19 *tyāšām* : *hačōma* : *abahya* : *ava* : *aku*
20 *nava* : *dātām* : *tya* : *manā* : *avadiš* : *a*
21 *dāraya* : *Māda* : *Ūja* : *Parθava* : *Harava* :
22 *Bāztriš* : *Suguda* : *Uvārazmiš*
23 : *Zrčka* : *Harauatiš* : *Galaguš* : *Maci*
24 *yā* : *Gadāra* : *Hiduš* : *Sakā* : *haumava*
25 *rgā* : *Sakā* : *tigrazaudā* : *Bābir*
26 *uš* : *Aθurā* : *Arabāya* : *Mudrāya* :
27 *Armīna* : *Katpatuka* : *Spardā* : *Yaum*
28 *ā* : *tyaiy* : *drayahyā* : *utā* : *tyai*
29 *y* : *paradrāya* : *Skudra* : *Putāyā* :
30 *Kūšiyā* : *Karkā* : *θātiy* : *Dāra*
31 *yavauš* : *XŠ* : *vasiy* : *tya* : *duškarla*
32 *m* : *āha* : *ava* : *naibam* : *akunavam* : *da*
33 *hyāva* : *ayauda* : *aniya* : *aniyam* :
34 *aja* : *ava* : *adam* : *akunavam* : *vašnā*
35 : *Auramazdāhā* : *yaθā* : *aniya* : *a*
36 *niyam* : *naiy* : *jatiy* : *cinā* : *gā*
37 *θavā* : *kašciy* : *astiy* : *dātām* :
38 *tya* : *manā* : *hačā* : *avanā* : *tarsati*
39 *y* : *yaθā* : *hya* : *tauviyā* : *tyam* : *s*
40 *kaθim* : *naiy* : *jatiy* : *naiy* : *vi*
41 *mardatiy* : *θātiy* : *Dārayavauš* :

- 42 XŠ : vašnā : Auramazdāhā : *dastaka*
 43 rtam : vasiy : tya : *parvām* : *naiy*
 44 : gāθavā : kartam : *ava* : *adam* : *gāθa*
 45 vā : akunavam : + + + + : *nāma* : *varda*
 46 nam : didā : *hanalāyā* : *avagmat*
 47 ā : paruvam : *akartā* : *hacā* : *ava*
 48 daša : ā : *pasāva* : *didām* : *aniy*
 49 ām : *akunavam* : *θātiy* : *Dārayavau*
 50 š : XŠ : *mām* : *AM* : *pātuv* : *hadā* : *ba*
 51 *gāθiš* : *utamaiy* : *viθam* : *u*
 52 tā : *tyamaiy* : *nipištām*

NOTES TO DSe: For the restoration of this text, see the references in the bibliography.

²¹⁻²⁰ The list of provinces is restored by retranslation from the Akk. version; whether both *Puāyā* and *Kūšiyā* stood in 29-30 depends upon whether the gap at the end of line 21 of the Akk. is adequate to hold both names.

²⁰ *ci[nā]* Kent, JAOS 58.116-7; *ci[ā]* Sen 134. ⁴⁶⁻² The restorations are quite uncertain; but cf. Hinz, ZDMG 95.229-32.

TRANSLATION OF DSe:

§1. 1-7. . . . (= DNa 1-8).

§2. 7-14. . . . (= DNa 8-15).

§3. 14-30. . . . (= DNa 15-24), men of Maka, . . . (= DNa 24-8), Ionians, (those) who are by the sea and (those) who are across the sea, Skudra, Libyans, Ethiopians, Carians.

§4. 30-41. Saith Darius the King: Much which was ill-done, that I made good. Provinces were in commotion; one man was smiting the other. The following I brought about by the favor of Ahuramazda, that the one does not smite the other at all, each one is in his place. My law—that they feel fear, so that the stronger does not smite nor destroy the weak.

§5. 41-9. Saith Darius the King: By the favor of Ahuramazda, much handiwork which previously had been put out of its place, that I put in its place. A town by name . . . , (its) wall fallen from age, before this unrepaired—I built another wall (to serve) from that time into the future.

§6. 49-52. Saith Darius the King: Me may Ahuramazda together with the gods protect, and my royal house, and what has been inscribed by me.

DSf = DARIUS, SUSa F.

- 1 *baga* : *vazraka* : Auramazdā : *hya* : *imām* : *būmim* : *a*
 2 *dā* : *hya* : *avam* : *asmānam* : *adā* : *hya* : *martiyam* : *adā*
 3 : *hya* : *šiyātim* : *adā* : *martiyahyā* : *hya* : *Dāra*
 4 *yavaum* : XŠyam : *akunauš* : *aivam* : *parūnām* : XŠ
 5 *yam* : *aivam* : *parūnām* : *framātāram* : *adam* : *Dāra*
 6 *yavauš* : XŠ : *vazraka* : XŠ : XŠyānām : XŠ : *DHnām* : XŠ
 7 : *ahyāyā* : *BUyā* : *Vištāspahyā* : *puça* : *Haxāma*
 8 *nišiya* : *θātiy* : *Dārayavauš* : XŠ : Auramazdā :
 9 *hya* : *maθišta* : *bagānām* : *hauv* : *mām* : *adā* : *ha*
 10 *w* : *mām* : XŠyam : *akunauš* : *haumaiy* : *ima* : *xša*
 11 *çam* : *frābara* : *tya* : *vazrakam* : *tya* : *uvaspam* : *uma*
 12 *rtiyam* : *vašnā* : Auramazdāha : *hya* : *manā* : *pitā*
 13 : *Vištāspa* : *utā* : *Aršāma* : *hya* : *manā* : *niyāka* :
 14 *tyā* : *ubā* : *aḵivafam* : *yadiy* : Auramazdā : *mā*
 15 *m* : XŠyam : *akunauš* : *ahyāyā* : *BUyā* : Auramazd
 16 *ām* : *avabā* : *kāma* : *āha* : *haruvahyāyā* : *BUyā* : *mar*
 17 *tiyam* : *mām* : *avarnavātā* : *mām* : XŠyam : *akunauš* :
 18 *harwahāyā* : *BUyā* : *adam* : Auramazdām : *ayadaiy* :
 19 Auramazdāmai : *upastām* : *abara* : *tyamaiy* : *fram* :
 20 *ātam* : *cartānaiy* : *ava* : *ucāramaiy* : *akunauš* : *t*
 21 *ya* : *adam* : *akunavam* : *visam* : *vašnā* : Auramazdāha :
 22 *akunavam* : *ima* : *hadīš* : *tya* : *Čūšāyā* : *akunavam* :
 23 *hacāciy* : *dūradaša* : *arjanamšaiy* : *abariya* : *frava*
 24 *ta* : *BU* : *akaniya* : *yātā* : *adaqam* : *BUyā* : *avārasam* :
 25 *yaθā* : *katam* : *abava* : *pasāva* : *θikā* : *avaniya* : *aniyā* :
 26 *XL* : *arašaniš* : *baršnā* : *aniyā* : *XX* : *arašaniš* : *barš*

- 27 nā : upariy : avām : ōikām : hadiš : frāsahya .
 28 : utā : tya : BU : akaniya : fravata : utā : tya : ōikā :
 29 avaniya : utā : tya : ištīš : aĵaniya : kāra : hya : Bā
 30 biruviya : hauv : akunauš : ōarmiš : hya : nau
 31 caina : hauv : Labanāna : nāma : kaufa : hacā : avanā : aba
 32 riya : kāra : hya : Aθuriya : haudim : abara : yātā :
 33 Bābirauv : hacā : Bābirauv : Karkā : utā : Yau
 34 nā : abara : yātā : Čūšāyā : yakā : hacā : Gadārā
 35 : abariya : utā : hacā : Karmānā : daraniam : hacā
 36 : Spardā : utā : hacā : Bāxtriya : abariya : tya
 37 : idā : akariya : kāsaka : hya : kapautaka : utā : sikab
 38 ruš : hya : idā : karta : hauv : hacā : Sugudā : aba
 39 riya : kāsaka : hya : axšaina : hauv : hacā : Uvāraz
 40 miyā : abariya : hya : idā : karta : ardatam : utā : a
 41 sā : dāruv : hacā : Mudrāyā : abariya : ar
 42 janam : tyanā : didā : pištā : ava : hacā : Yaun
 43 ā : abariya : piruš : hya : idā : karta : hacā : Kūš
 44 ā : utā : hacā : Hidauv : utā : hacā : Harauvat
 45 iyā : abariya : stūnā : aθaganiya : tyā : id
 46 ā : kartā : Abirāduš : nāma : āvahanam : Ūjaiy
 47 : hacā : avadaša : abariya : martiyā : karnuvakā : t
 48 yaiy : aθagam : akunavatā : avaiy : Yaunā : utā
 49 : Spardiya : martiyā : dāraniyakarā : tyaiy : daran
 50 iyam : akunavaša : avaiy : Mādā : utā : Mudrāy
 51 ā : martiyā : tyaiy : dāruv : akunavaša : avaiy :
 52 Spardiya : utā : Mudrāyā : martiyā : tyaiy
 53 : agurum : akunavaša : avaiy : Bābiruviy
 54 ā : martiyā : tyaiy : didām : apiθa : avaiy : Mād
 55 ā : utā : Mudrāyā : ōātiy : Dārayavauš : X Š :
 56 Čūšāyā : paruv : frašam : framātam : paruv : fraša
 57 m : āha : mām : Auramazdā : pātuv : utā : V
 58 ištāšpam : hya : manā : pitā : utamaiy : DHum

NOTES TO DSf: The line-division is that of Scheil's tablet a, completed with the evidence of numerous fragments of other copies and that of the Elamite and Akkadian versions. All copies had the same text, except as stated in the note to line 55; there is no basis for the variations given by Brd., WZKM 39.30-9.

¹⁴ tyā König, Burgbau 29; imā Hz. AMI 3.34; but the traces are very faint and indecisive, cf. Kent, JAOS 53.8. ²⁰ Retranslation of Elam. version by Hinz, JNES 9.1-7, because of Elam. *ú-sa-ra-un-mi*, transliteration of OP *ucāramaiy* = *ucāram-maiy*; the Akk. version is here, as often, quite different. ²¹ The Akk. does not warrant *ava* with *visam*; in this phrase, *ava* always precedes, but the OP has no gap at that point. ²² *frāsah[ya]* (passive) is probably better than my *frāsah[an]* (active), JAOS 53.13. ⁴¹ *dāruva* Scheil 21.18, etc., is a better reading than *sāruva*, Hz. ApI 299; but normalize *dāruv*, with Duchesne-Guillemin (*d* certain, according to Duchesne-Guillemin, who inspected the original tablet at the Louvre in 1948); for meaning and normalization, see Lex. s.v. *dāruv*. ⁴² [p]ištā Bv. BSLP 30.1.62-3; [d]ištā Hz.

AMI 3.37. ⁵¹ [dār]uv Hinz, rather than [i]šmal[uv]; see Lex. s.v.v.

⁵³ 'Babylonians' here seems to denote 'Ionians resident in Babylonia', cf. König, Burgbau 25; confirmed by the reading of Akk. frag. Y line 9 of obverse (Akk. 21 = OP 30), given by Scheil 24.107. ⁵⁶ Between the text of 55 and that of 56, Scheil's fragment 0 indicates the presence of *vašnā Auramazdāha* (JAOS 51.196); but there is no space for it in tablet a. There is also no room for *aita tyā*, inserted here by Hz. AMI 3.38, 3.77. ⁵⁷ [āha] Brd. WZKM 39.36; probably better than *abava*, Kent, JAOS 52.22-3.

TRANSLATION OF DSf:

§1. 1-5. ... (= DNa 1-8).

§2. 5-8. ... (= DSD 1-2).

§3a. 8-12. Saith Darius the King: Ahuramazda, the greatest of the gods—he created me; he made me king; he bestowed upon me this kingdom,

great, possessed of good horses, possessed of good men.

§3b. 12-5. By the favor of Ahuramazda my father Hystaspes and Arsames my grandfather—these both were living when Ahuramazda made me king in this earth.

§3c. 15-8. Unto Ahuramazda thus was the desire: he chose me as (his) man in all the earth; he made me king in all the earth.

§3d. 18-22. I worshipped Ahuramazda. Ahuramazda bore me aid. What was by me commanded to do, that he made successful for me. What I did, all by the favor of Ahuramazda I did.

§3e. 22-7. This palace which I built at Susa, from afar its ornamentation was brought. Downward the earth was dug, until I reached rock in the earth. When the excavation had been made, then rubble was packed down, some 40 cubits in depth, another (part) 20 cubits in depth. On that rubble the palace was constructed.

§3f. 28-30. And that the earth was dug downward, and that the rubble was packed down, and that the sun-dried brick was molded, the Babylonian people—it did (these tasks).

§3g. 30-5. The cedar timber, this—a mountain by name Lebanon—from there was brought. The Assyrian people, it brought it to Babylon; from Babylon the Carians and the Ionians brought it to Susa. The *yakā*-timber was brought from Gandara and from Carmania.

§3h. 35-40. The gold was brought from Sardis and from Bactria, which here was wrought. The precious stone lapis-lazuli and carnelian which was wrought here, this was brought from Sogdiana. The precious stone turquoise, this was brought from Chorasmia, which was wrought here.

§3i. 40-5. The silver and the ebony were brought from Egypt. The ornamentation with which the wall was adorned, that from Ionia was brought. The ivory which was wrought here, was brought from Ethiopia and from Sind and from Arachosia.

§3j. 45-9. The stone columns which were here wrought, a village by name Abiradu, in Elam—from there were brought. The stone-cutters who

wrought the stone, those were Ionians and Sardiens.

§3k. 49-55. The goldsmiths who wrought the gold, those were Medes and Egyptians. The men who wrought the wood, those were Sardiens and Egyptians. The men who wrought the baked brick, those were Babylonians. The men who adorned the wall, those were Medes and Egyptians.

§4. 55-8. Saith Darius the King: At Susa a very excellent (work) was ordered, a very excellent (work) was (brought to completion). Me may Ahuramazda protect, and Hystaspes my father, and my country.

DSg = DARIUS, SUSa G.

- 1 adam : Dārayavauš XŠ *vazraka* XŠ XŠyānām
XŠ DHnām XŠ ah
2 yāyā BUyā : Vištāspahyā puça Haxāmanišiya
θāt
3 iy : Dārayavauš XŠ viθiyā imā stīnā adam
akunavam

NOTE TO DSg: **viθiyā imā stīnā*] Brd., for which Hinz, ZDMG 95.238, prefers [*imam apadānam*].

TRANSLATION OF DSg:

§1. 1-2. . . . (= Dsd 1-2).

§2. 2-3. Saith Darius the King: In (my) house I made these columns.

DSi = DARIUS, SUSa I.

- 1 adam : Dārayavauš XŠ : *vazraka* : XŠ
XŠyānām : XŠ DHnām : XŠ a
2 hyāyā BUyā : Vištāspahyā : puça :
Haxāmanišiya : θ
3 ātiy : Dārayavauš XŠ : *yabō* : AM : *mām* :
XŠyam : *akunauš* :
4 ahyāyā BUyā : *vašnā* : AMha : *visam* : *naibam*
: *akunavam*

NOTE TO DSi: * For restoration, cf. XPg 4, XV 20; but the Akk. does not warrant Brd.'s *visam tya naibam*, WZKM 39.43; cf. XPh 43.

TRANSLATION OF DSi:

§1. 1-2. . . . (= Dsd 1-2).

§2. 2-4. Saith Darius the King: After Ahuramazda made me king in this earth, by the favor of Ahuramazda everything (that) I did (was) good.

DSj = DARIUS, SUSa J.

- 1 adam : Dārayavauš XŠ : *vazraka* XŠ XŠyānām : XŠ ahyāyā BUyā : Vištāspahyā :
2 puça : Haxāmanišiya : θātiy : Dārayavauš XŠ : *ima* : *tya* : *adam* : *akunavam* :
3 *parwiyaōā* : *naiy* : *akunavam* : *yaōā* : AMhā : *framānā* : *āha* : *awaōā* : *akunava*

- 3 ūnām : XŠ : ahyāyā :
 4 būmiyā : vazrakāyā :
 5 Vištāspahyā : pu

6 ɕa : Haxāmanišiya

TRANSLATION OF DZb: ... (= DNa 8-12, lacking two words).

DZc = DARIUS, SUEZ c.

- 1 бага : vazraka : Auramazdā : hya : avam : asmānam : adā : hya : imām : būm
 2 im : adā : hya : martiyam : adā : hya : šiyātim : adā : martiyahy
 3 ā : hya : Dārayavaum : XŠyam : akunauš : hya : Dārayavahauš : XŠyā : xšāça
 4 m : frābara : tya : vazrakam : tya : waspam : umartiyam : adam : Dārayavauš :
 5 XŠ : vazraka : XŠ : XŠyānām : XŠ : dahyūnām : vispazanānām : XŠ : ahyāy
 6 ā : būmiyā : vazrakāyā : dūrai : apiy : Vištāspahyā : puça : Ha
 7 xāmanišiya : θātiy : Dārayavauš : XŠ : adam : Pārsa : amiy : hacā : Pā
 8 rsā : Mudrāyam : agarbāyam : adam : niyaštāyam : imām : yauviyā
 9 m : katanaiy : hacā : Pirāva : nāma : rauta : tya : Mudrāyaiy : danuvaiiy : ab
 10 iy : draya : tya : hacā : Pārsā : aitiy : pasāva : iyam : yauviyā : akaviya :
 11 avathā : yathā : adam : niyaštāyam : utā : nāva : āyatā : hacā : Mudrā
 12 yā : tara : imām : yauviyām : abiy : Pārsam : avathā : yaθā : mām : kāma : āha

NOTES TO DZc: The Fragment has ⁹⁻¹⁰ a|biy [: draya
 and ¹⁰⁻¹ akaniya : avathā.

TRANSLATION OF DZc:

§1. 1-4. ... (= DNa 1-6, with one change of order); who upon Darius the King ... (= DSf 11-2).

§2. 4-7. ... (= DNa 8-13).

§3. 7-12. Saith Darius the King: I am a Persian; from Persia I seized Egypt; I gave order to dig this canal from a river by name Nile which flows in Egypt, to the sea which goes from Persia. Afterward this canal was dug thus as I had ordered, and ships went from Egypt through this canal to Persia thus as was my desire.

DE = DARIUS, ELVEND.

- 1 бага : vazraka : Auramazdā
 2 : hya : imām : būmim :
 3 adā : hya : avam : asmā
 4 nam : adā : hya : martiya
 5 m : adā : hya : šiyāti
 6 m : adā : martiyahyā :
 7 hya : Dārayavaum : xšāya
 8 θiyam : akunauš : aiva
 9 m : parūnām : xšāyaθ
 10 iyam : aivam : parūnām
 11 : framātāram : adam :
 12 Dārayavauš : xšāyaθi
 13 ya : vazraka : xšāyaθiya :
 14 xšāyaθiyānām : xš

15 āyaθiya : dahyūnām : pa

16 ruzanānām : xšāyaθ

17 iya : ahyāyā : būmiy

18 ā : vazrakāyā : dūrai

19 : apiy : Vištāspahy

20 ā : puça : Haxāmanišiya

TRANSLATION OF DE:

§1. 1-11. ... (= DNa 1-8).

§2. 11-20. ... (= DNa 8-10), containing many men, ... (= DNa 11-3).

DH = DARIUS, HAMADAN.

- 1 Dārayavauš : XŠ : vazraka : XŠ : XŠyānām
 : XŠ : dahy
 2 ūvnām : Vištāspahyā : puça : Haxāmanišiya :
 3 θātiy : Dārayavauš : XŠ : ima : xšāçam : tya :
 ada
 4 m : dārayāmiy : hacā : Sakaibiš : tyaiy : pa
 5 ra : Sugdam : amata : yātā : ā : Kūšā : hacā :
 Hida
 6 uv : amata : yātā : ā : Spardā : tyamaiy :
 Aurama
 7 zdā : frābara : hya : maθišta : bagānām : m
 8 ām : Auramazdā : pātuv : utāmai : viθam

NOTE TO DH: Our text follows the line-divisions of the copy on the gold plate.

TRANSLATION OF DH:

§1. 1-2. ... (= DPh 1-3).

§2. 3-8. ... (= DPh 3-10).

XPa = XERXES, PERSEPOLIS A.

- 1 бага : vazraka : Auramazdā : hya : imām : būmim : a
 2 dā : hya : avam : asmānam : adā : hya : martivam :

- 3 adā : hya : šiyātim : adā : martiyahyā : hya
 4 : Xšayāršām : xšāyaθiyam : akunauš : aivam :
 5 parūnām : xšāyaθiyam : aivam : parūnām : fram
 6 ātāram : adam : Xšayāršā : xšāyaθiya : vazraka :
 7 xšāyaθiya : xšāyaθiyānām : xšāyaθiya : dahy
 8 ūnām : paruv : zanānām : xšāyaθiya : ahyāy
 9 ā : būmiyā : vazrakāyā : dūrai : apiy : Dā
 10 rayavahauš : xšāyaθiyahyā : puça : Hāxāmaniš
 11 iya : θātiy : Xšayāršā : xšāyaθiya : vašnā :
 12 Auramazdāhā : imam : duvarθim : visadahyum
 13 : adam : akunavam : vasiy : aniyašciy : naibam
 14 : kartam : anā : Pārsā : tya : adam : akunavam :
 15 utamaiy : tya : pitā : akunauš : tyapatiy : ka
 16 rtam : vainataiy : naibam : ava : visam : vašnā : A
 17 uramazdāhā : akumā : θātiy : Xšayāršā :
 18 xšāyaθiya : mām : Auramazdā : pātuv : utamai
 19 y : xšaçam : utā : tya : manā : kartam : utā : tyamai
 20 y : piça : kartam : avašciy : Auramazdā : pātuv

NOTE TO XPa: ¹¹⁻² *Hāxāmanišiya*, incorrect engraving for *Hāxā*.

TRANSLATION OF XPa:

§1. 1-6. . . . (= DNa 1-4), who made Darius king, one king of many, one lord of many.

§2. 6-11. I am Xerxes, . . . (= DE 12-9), son of King Darius, an Achaemenian.

§3. 11-7. Saith Xerxes the King: By the favor of Ahuramazda, this Colonnade of All Lands I built. Much other good (construction) was built within this (city) Persepolis, which I built and which my father built. Whatever good construction is seen, all that by the favor of Ahuramazda we built.

§4. 17-20. Saith Xerxes the King: Me may Ahuramazda protect, and my kingdom, and what was built by me, and what was built by my father, that also may Ahuramazda protect.

XPb = XERXES, PERSEPOLIS B.

- 1 бага : vazraka : Auramazdā
 2 : hya : imām : būmim :
 3 adā : hya : avam : asmā
 4 nam : adā : hya : martiya
 5 m : adā : hya : šiyāti
 6 m : adā : martiyahyā :
 7 hya : Xšayāršām : xšā
 8 yaθiyam : akunauš : ai
 9 vam : parūnām : xšāyaθ
 10 iyam : aivam : parūnām
 11 : framātāram : adam : X

- 12 šayāršā : xšāyaθiya :
 13 vazraka : xšāyaθiya : xš
 14 āyaθiyānām : xšāyaθ
 15 iya : dahyūnām : paruv
 16 zanānām : xšāyaθiya :
 17 ahyāyā : būmiyā :
 18 vazrakāyā : dūrai :
 19 piy : Dārayavahauš : axš
 20 āyaθiyahyā : puça : Hax
 21 āmanišiya : θātiy : X
 22 šayāršā : xšāyaθiya :
 23 vazraka : tya : manā : karta
 24 m : idā : utā : tyamaiy
 25 : apataram : kartam : ava : v
 26 isam : vašnā : Auramazdā
 27 ha : akunavam : mām : Aura
 28 mazdā : pātuv : hadā : ba
 29 gaibiš : utamaiy : xšaça
 30 m : utā : tyamaiy : kartam

NOTE TO XPb: Our text has the line-divisions of the second copy, as seen in Hz. ApI, Tafel IX.

TRANSLATION OF XPb:

§1. 1-11. . . . (= XPa 1-6).

§2. 11-21. . . . (= XPa 6-11).

§3. 21-30. Saith Xerxes the Great King: What has been built by me here, and what has been built by me at a distance (from here), all that by the favor of Ahuramazda I built. Me may Ahuramazda together with the gods protect, and my kingdom, and what has been built by me.

XPc = XERXES, PERSEPOLIS C.

- 1 бага : vazraka : Auramazdā : hya : imām : būmim :
- 2 adā : hya : avam : asmānam : adā : hya : marti
- 3 yam : adā : hya : šiyātim : adā : martiyahyā
- 4 : hya : Xšayāršām : XŠm : akunauš : aivam : pa
- 5 rūnām : XŠm : aivam : parūnām : framātāram
- 6 : adam : Xšayāršā : XŠ : vazraka : XŠ : XŠānām : XŠ :
- 7 dahyūnām : paruv : zanānām : XŠ : ahyāyā : b
- 8 ūmiyā : vazrakāyā : dūrai : apiy : Dārayava
- 9 hauš : XŠhyā : puça : Haxāmanišiya : 6ātiy : X
- 10 šayāršā : XŠ : vazraka : vašnā : Aurahya Mazdāha : i
- 11 ma : hadiš : Dārayavauš : XŠ : akunauš : hya : manā :
- 12 pitā : mām : Auramazdā : pātuv : hadā : бага
- 13 ibiš : utā : tyamaiy : kartam : utā : tyamaiy :
- 14 piça : Dārayavahauš : XŠhyā : kartam : avašciy
- 15 : Auramazdā : pātuv : hadā : багаibiš

NOTE TO XPc: The divider is lacking between *Aurahya* and *Mazdāha* (ca 10, cb 17, cc 11), acc. to Cameron's examination of the photographs.

TRANSLATION OF XPc:

§1. 1-5. ... (= XPa 1-6).

§2. 6-9. ... (= XPa 6-11).

§3. 9-15. Saith Xerxes the Great King: By the favor of Ahuramazda this palace Darius the King built, who was my father. Me may Ahuramazda together with the gods protect, and what was built by me, and what was built by my father Darius the King, that also may Ahuramazda together with the gods protect.

XPd = XERXES, PERSEPOLIS D.

- 1 бага : vazraka : Auramazdā : hya : i
- 2 mām : būmim : adā : hya : avam
- 3 : asmānam : adā : hya : martiya
- 4 m : adā : hya : šiyātim : adā : mar
- 5 tiyahyā : hya : Xšayāršām : x
- 6 šayātiyam : akunauš : aivam : par
- 7 ūnām : xšayātiyam : aivam : parū
- 8 nām : framātāram : adam : Xšayārš
- 9 ā : xšayātiya : vazraka : xšayātiya :
- 10 xšayātiyānām : xšayātiya : dahy
- 11 ūnām : paruvzanānām : xšayātiya
- 12 : ahyāyā : būmiyā : vazrakāyā
- 13 : dūrai : apiy : Dārayavahauš : xš
- 14 āyātiyahyā : puça : Haxāmanišiya :
- 15 6ātiy : Xšayāršā : xšayātiya : va
- 16 zraka : vašnā : Auramazdāha : ima : had
- 17 iš : adam : akunavam : mām : Auramaz
- 18 dā : pātuv : hadā : багаibiš : utama
- 19 iy : xšaçam : utā : tyamaiy : kartam

NOTE TO XPd: Copy db on the eastern stairway has a distinct divider at the end, after *kartam*; db on the western stairway has room for a divider at the end, but the stone is damaged and no divider can be seen (Cameron's data).

TRANSLATION OF XPd:

§1. 1-8. ... (= XPa 1-6).

§2. 8-14. ... (= XPa 6-11).

§3. 15-9. Saith Xerxes the Great King: By the favor of Ahuramazda this palace I built. ... (= XPb 27-30).

XPe = XERXES, PERSEPOLIS E.

- 1 Xšayāršā : xšayātiya : vazra
- 2 ka : xšayātiya : xšayātiyā
- 3 nām : Dārayavahauš : xšayā
- 4 iyahyā : puça : Haxāmanišiya :

TRANSLATION OF XPe: ... (= XPa 6-7, 9-11).

XPf = XERXES, PERSEPOLIS F.

- 1 бага : vazraka : Auramazdā : hya : imā
- 2 m : būmim : adā : hya : avam : asm
- 3 ānam : adā : hya : martiyam : adā :
- 4 hya : šiyātim : adā : martiyahy
- 5 ā : hya : Xšayāršām : xšayātiyam
- 6 : akunauš : aivam : parūnām : xš
- 7 āyātiyam : aivam : parūnām : fram
- 8 ātāram : adam : Xšayāršā : xšā
- 9 yātiya : vazraka : xšayātiya : xšā
- 10 yātiyānām : xšayātiya : dahyū
- 11 nām : paruv : zanānām : xšāyā
- 12 iya : ahyāyā : būmiyā : vazrak
- 13 āyā : dūrai : apiy : Dārayavaha
- 14 uš : xšayātiyahyā : puça : Haxā

- 15 manišiya : θātiy : Xšayāršā :
 16 xšayaθiya : manā : pitā : Dāraya
 17 vauš : Dārayavahauš : pitā : Viš
 18 tāspa : nāma : āha : Vištāspahy
 19 ā : pitā : Aršāma : nāma : āha : u
 20 tā : Vištāspa : utā : Aršāma :
 21 ubā : ajivatam : aciy : Auramaz
 22 dām : avatā : kāma : āha : Dārayava
 23 um : hya : manā : pitā : avam : xš
 24 āyaθiyam : akunauš : ahyāyā :
 25 būmiyā : yatā : Dārayavahauš : xš
 26 āyaθiya : abava : vasiy : tya : fraθara
 27 m : akunauš : θātiy : Xšayāršā
 28 : xšayaθiya : Dārayavauš : puça :
 29 aniyaiciy : āhatā : Auramazdām
 30 : avatā : kāma : āha : Dārayavauš : hya
 31 : manā : pitā : pasū : tanūm : mām
 32 : maθištam : akunauš : yaθāmaiy
 33 : pitā : Dārayavauš : gāhvā : a
 34 šiyava : vašnā : Auramazdahā : ada
 35 m : xšayaθiya : abavam : piça : gā
 36 θavā : yatā : adam : xšayaθiya : a
 37 bavam : vasiy : tya : fraθaram : aku
 38 navam : tyamaiy : piça : kartam : āha
 39 : ava : adam : apayaiy : utā : ani
 40 ya : kartam : abtjāvayam : tyapati
 41 y : adam : akunavam : utamaiy : tya
 42 : pitā : akunauš : ava : visam :
 43 vašnā : Auramazdahā : akumā : θ
 44 ātiy : Xšayāršā : xšayaθiya :
 45 mām : Auramazdā : pātuv : utama
 46 iy : xšačam : utā : tya : manā : kar
 47 tam : utā : tyamaiy : piça : kartam
 48 : avašciy : Auramazdā : pātuv

NOTES TO XPF: ²⁵ *Dārayavahauš*, for nom. *-vauš*; in the original draft, the *h* had been omitted in the gen. in line 28, and when the error was noted the correction was made in the wrong occurrence of the word. ²⁶ On the accession of Xerxes, see Hist. App. V.

TRANSLATION OF XPF:

§1. 1-8. ... (= XPa 1-6).

§2. 8-15. ... (= XPa 6-11).

§3. 15-27. Saith Xerxes the King: My father was Darius; Darius's father was Hystaspes by name; Hystaspes's father was Arsames by name. Both Hystaspes and Arsames were both living, at that time—thus unto Ahuramazda was the desire—Darius, who was my father, him he made king in this earth. When Darius became king, he built much excellent (construction).

§4. 27-43. Saith Xerxes the King: Other sons of Darius there were, (but)—thus unto Ahuramazda was the desire—Darius my father made me the greatest after himself. When my father Darius went away from the throne, by the will of Ahuramazda I became king on my father's throne. When I became king, I built much excellent (construction). What had been built by my father, that I protected, and other building I added. What moreover I built, and what my father built, all that by the favor of Ahuramazda we built.

§5. 43-48. ... (= XPa 17-20).

XPg = XERXES, PERSEPOLIS G.

- 1 θātiy : Xšayāršā :
 2 xšayaθiya : vazraka : vaš
 3 nā : Auramazdāha : vasi
 4 y : tya : naibam : akunau
 5 š : utā : frāmāyatā :
 6 Dārayavauš : xšayaθiya
 7 : hya : manā : pitā : vaš
 8 nāpīy : Auramazdāha
 9 : adam : abiyajāvayam
 10 : abiy : ava : kartam :
 11 utā : frataram : akuna
 12 vam : mām : Auramazdā
 13 : pātuv : hadū : bagai
 14 biš : utamaiy : xšačam

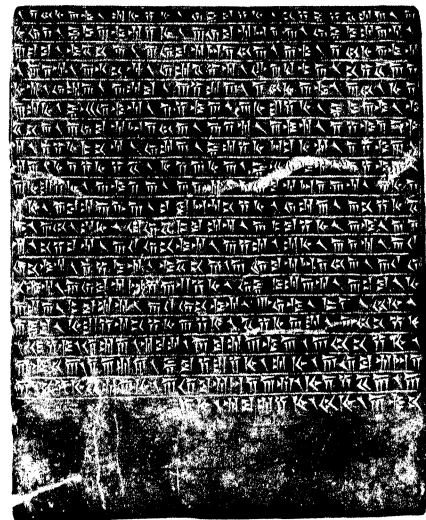
NOTE TO XPg: ⁷⁻⁸ *vašnā*[pi]ly Bv. BSLP 34.1.32-4, which I now regard as better than my own *vašnā*[ci]ly or *vašnā*[di]ly, Lg. 9.230.

TRANSLATION OF XPg: Saith Xerxes the Great King: By the favor of Ahuramazda, King Darius my father built and ordered (to be built) much good (construction). By the favor also of Ahuramazda I added to that construction and built further (buildings). ... (= XPb 27-30).

XPh = XERXES, PERSEPOLIS H.

- 1 baga : vazraka : Auramazdā : hya : imām :
 būm
 2 im : adā : hya : avam : asmānam : adā : hya
 3 : martiyam : adā : hya : šiyātim : adā :
 4 martiyahyā : hya : Xšayāršām : xšayaθi
 5 yam : akunauš : aivam : parūnām : xšayaθ
 6 iyam : aivam : parūnām : framātāram : ada
 7 m : Xšayāršā : xšayaθiya : vazraka : xšāya
 8 θiya : xšayaθiyanām : xšayaθiya : dahy
 9 ūnām : paruv : zanānām : xšayaθiya : ah
 10 yāyā : būmiyā : vazrakāyā : dūrai : a

PLATE III



copy a

copy b

THE DAIVA INSCRIPTION OF XERXES

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Ahuramazda bore me aid, until I completed the work.

§4. 46-56. Thou who (shalt be) hereafter, if thou shalt think, "Happy may I be when living, and when dead may I be blessed," have respect for that law which Ahuramazda has established; worship Ahuramazda and Arta reverent(ly). The man who has respect for that law which Ahuramazda has established, and worships Ahuramazda and Arta reverent(ly), he both becomes happy while living, and becomes blessed when dead.

§5. 56-60. Saith Xerxes the King: ... (= DNa 51-5).

XPi = XERXES, PERSEPOLIS I.

mayūxa : kāsakaina : Xšayāršāha : Xšhyā : viθiyā : karta

TRANSLATION OF XPi: ... (= DPi) of Xerxes.

XPj = XERXES, PERSEPOLIS J.

adam : Xšayāršā : Xš : vazraka : Xš : Xšyānām : Xš : DHyūnām : Xš : ahyāyā : būmiyā : Dārayavahauš : Xšyahyā : puça : Haxāmanišiya : θātiy : Xšayāršā : Xš : imam : tacaram : adam : akunavam

XSc = XERXES, SUS A.

1 adam : Xšayāršā : xšāyabiya : vazraka : xšāyabiya : xšāyabiyanām : xšāya
2 biya : dahyūnām : Dārayavahauš : xšāyabiya : puça : Haxāmanišiya : θāt
3 iy : Xšayāršā : xšāyabiya : ima : hadiš : akunām : pasāva : yabā : adam : xšāya
4 biya : abavam : aita : adam : yānam : jādīyūmiy : Auramazdām : mām : Au
5 ramazdā : pātūw : hadā : bagaibiš : ulamāiy : xšaçam : utā : tyamāiy : kartam

TRANSLATION OF XSc:

§1. 1-2. ... (= XPa 6-8, 9-11).

§2. 2-5. Saith Xerxes the King: This palace I built after that I became king. This I ask as a boon from Ahuramazda: ... (= XPb 27-30).

XE = XERXES, ELVEND.

1 бага : vazraka : Auramazdā :
2 hya : mabišta : bagānām :
3 hya : imām : būmim : ad
4 ā : hya : avam : asmānam :
5 adā : hya : martiyam : ad
6 ā : hya : šiyātīm : adā
7 : martiyahyā : hya : Xša
8 yāršām : xšāyabiyam :
9 akunauš : aivam : parūn
10 ām : xšāyabiyam : aivam
11 : parūnām : framātāram

NOTE TO XPj: The additional fragments found by Cameron fill most of the gaps left by Herzfeld's fragments, and give also the readings *ahiyāyā* and *Xšyahiyā* for some of the copies.

TRANSLATION OF XPj:

§1. 1-3. ... (= XPa 6-11, with two omissions).

§2. 3-4. Saith Xerxes the King: This palace I built.

XPk = XERXES, PERSEPOLIS K.

Xšayāršā : Dārayavahauš : Xšhyā : puça : Haxāmanišiya

TRANSLATION OF XPk: Xerxes, son of King Darius, an Achaemenian.

XSa = XERXES, SUS A.

1 θātiy : Xšayāršā : xšāyabiya : vašnā :

Auramazdāha : ima :

2 hadiš : Dārayavahauš : xšāyabiya : akunauš :
hya : manā : pitā

NOTES TO XSa: This is the line-division of Scheil's copy; the other copy divides before *ima*. Scheil's hand-drawn copy has *ak^uun^uuš*, against Wb's normal *ak^uun^uuš*.

TRANSLATION OF XSa: ... (= XPc 9-12, with slight omissions).

12 : adam : Xšayāršā : xšā

13 yabiya : vazraka : xšāyabi

14 ya : xšāyabiyanām : xš

15 āyabiya : dahyūnām : par

16 uzananām : xšāyabiya :

17 ahiyāyā : būmiyā : va

18 zrakāyā : dūrai : apiy

19 : Dārayavahauš : xšāyabiya

20 hyā : puça : Haxāmanišiya

TRANSLATION OF XE:

§1. 1-11. ... (= XPa 1-6).

§2. 12-20. ... (= XPa 6-11).

XV = XERXES, VAN.

1 бага : vazraka : Auramazdā : hya : mabi

2 šta : bagānām : hya : imām : būm

3 im : adā : hya : avam : asmānam :

4 adā : hya : martiyam : adā : hya :

5 šiyātīm : adā : martiyahyā :
 6 hya : Xšayāršām : xšāyaθiyam
 7 : akunauš : aivam : parūnām : x
 8 šāyaθiyam : aivam : parūnām :
 9 framātāram : adam : Xšayāršā :
 10 xšāyaθiya : vazraka : xšāyaθiya :
 11 xšāyaθiyānām : xšāyaθiya : da
 12 hyūnām : paruv : zanānām : xš
 13 āyaθiya : ahyāyā : būmiyā : va
 14 zrakāyā : dūrai : apiy : Dārāya
 15 vahauš : xšāyaθiyahyā : puça : Ha
 16 xāmanišiya : θātiy : Xšayāršā
 17 : xšāyaθiya : Dārāyavauš : xšāya
 18 θiya : hya : manā : pitā : hauv : va
 19 šnā : Auramazdāha : vasiy : tya :
 20 naibam : akunauš : utā : ima : st
 21 ānam : hauv : niyaštāya : katanaiy
 22 : yaniy : dipim : naiy : nipišt
 23 ām : akunauš : pasāva : adam : ni
 24 yaštāyam : imām : dipim : nipa
 25 ištānaiy : mām : Auramazdā : pā
 26 tuv : hadā : baqaibiš : utāmai
 27 y : xšaçam : utā : tyamaiy : kartam

NOTE TO XV: The entire line 25 is clearly legible in the photograph reproduced by Lehmann, SbPAW 1900.1.628 Taf. 2.

TRANSLATION OF XV:

§1. 1-9. A great god is Ahuramazda, the greatest of gods, ... (= XPa 1-6).

§2. 9-16. ... (= XPa 6-11).

§3. 16-27. Saith Xerxes the King: King Darius, who was my father—he by the favor of Ahuramazda built much good (construction), and this niche he gave orders to dig out, where he did not cause an inscription (to be) engraved. Afterwards I gave order to engrave this inscription. ... (= XPb 27-30).

XH = XERXES, HAMADAN.

Xšayāršāha : XŠhyā : viθiyā : kartam

NOTES TO XH: Probably the word for 'pitcher' has been lost at the beginning, as the inscription is engraved on a pitcher. XŠhyā acc. to Hz. ApI 43, probably correct rather than the exceptional writing XŠyā given in Hz. AMI 2.115.

TRANSLATION OF XH: (Pitcher) made in the house of Xerxes the King.

A¹Pa = ARTAXERXES I, PERSEPOLIS A.

1 *baqa* : *vazraka* : *Auramazdā* : *hya* :

2 *imām* : *būmām* : *adā* : *hya* : *ava*

3 *m* : *asmānam* : *adā* : *hya* : *marti*
 4 *yam* : *adā* : *hya* : *šiyātīm* : *ad*
 5 *ā* : *martiyahyā* : *hya* : *Artaxšaça*
 6 *ām* : *xšāyaθiyam* : *akunauš* : *a*
 7 *ivam* : *parūnām* : *xšāyaθiyam* :
 8 *aivam* : *parūnām* : *framātāram*
 9 : *adam* : *Artaxšaça* : *xšāyaθiya*
 10 : *vazraka* : *xšāyaθiya* : *xšāyaθi*
 11 *yānām* : *xšāyaθiya* : *dahyūnā*
 12 *m* : *paruzanānām* : *xšāyaθiya* :
 13 *ahyāyā* : *būmiyā* : *vazrak*
 14 *āyā* : *dūrai* : *apiy* : *Xšay*
 15 *āršahyā* : *xšāyaθiyahyā* : *pu*
 16 *ça* : *Dārāyavahauš* : *napā* : *Haxāmanišiya*
 17 : *θātiy* : *Artaxšaça* : *xšā*
 18 *yaθiya* : *vazraka* : *vašnā* : *Au*
 19 *ramazdahā* : *ima* : *hadā* : *Xšayā*
 20 *ršā* : *xšāyaθiya* : *hya* : *manā* : *pi*
 21 *tā* : *fratarām* : *pasāva* : *adam* : *aku*
 22 *navam* : *mām* : *Auramazdā* : *pāt*
 23 *uv* : *hadā* : *baqaibiš* : *utamaiy* :
 24 *xšaçam* : *utā* : *tyamaiy* : *kartam*

NOTE TO A¹Pa: For reconstruction, see JNES 4.228-32.

TRANSLATION OF A¹Pa:

§1. 1-8. ... (= DNa 1-4), who made Artaxerxes king, one king of many, one lord of many.

§2. 9-16. I am Artaxerxes, ... (= DE 12-9), son of Xerxes the King, grandson of Darius, an Achaemenian.

§3. 17-24. Saith Artaxerxes the Great King: By the favor of Ahuramazda, this palace Xerxes the King, my father, previously (began to build), afterwards I built (to completion). ... (= XPb 27-30).

A¹I = ARTAXERXES I, INCERTO LOCO.

Artaxšaça : XŠ : vazraka : XŠ : XŠyānām : XŠ : DHyūnām : Xšayāršahyā : XŠhyā : puça : Xšayāršahyā : Dārāyavaušahyā : XŠhyā : puça : Haxāmanišiya : hya : imām : bātugara : siyamam : viθiyā : karta

NOTE ON A¹I: For syntax of last clause, cf. the idiom in DPi, XPI, XH.

TRANSLATION OF A¹I: Artaxerxes the Great King, King of Kings, King of Countries, son of Xerxes the King, of Xerxes (who was) son of Darius the King; in whose royal house this silver saucer was made.

D²Sa = DARIUS II, SUSA A.

- 1 *imam* : *apadānam* : *stūnāya* : *abagainam* :
 2 *Dārayavauš* : *XŠ* : *vazraka* : *akunauš* : *Dāraya*
 3 *vauu* : *XŠm* : *AM* *pātuv* : *hadā* : *BGibiš*

TRANSLATION OF D²Sa: This palace, of stone in its column(s), Darius the Great King built; Darius the King may Ahuramazda together with the gods protect.

D²Sb = DARIUS II, SUSA B.

- 1 *adam* : *Dārayavauš* : *XŠ* : *vazraka* : *XŠ* :
XŠyānām : *XŠ* : *DHyūnām* *XŠ* : a
 2 *hyāyā* : *BUyā* : *Artaxšaçaḥyā* : *XŠhyā* : *puça* :
Haxāmanišiya :
 3 *θātīy* : *Dārayavauš* : *XŠ* : *ima* : *hadīš* :
Artaxšaça : *paranam* : *akunauš* :
 4 *hya* : *manā* : *pitā* : *ima* : *hadīš* : *pasāva* :
vašnā : *AMha* : *adam* : *akunavam*

NOTES TO D²Sb: Brd. WZKM 39.85-7, after the Akk., restored * [apara]m 'upper part' = 'part at the top of the slope', and * [adaram] 'lower part' = 'part lower on the hill'; but Hinz, ZDMG 91.251-2, restores [paranam] and [pasāva], in temporal sense, which is preferable. *akunauš in copy b.

TRANSLATION OF D²Sb:

§1. 1-2. ... (= DNa 8-12, with one omission), son of Artaxerxes the King, an Achaemenian.

§2. 3-4. Saith Darius the King: This palace Artaxerxes previously built, who was my father; this palace, by the favor of Ahuramazda, I afterwards built (to completion).

A²Sa = ARTAXERXES II, SUSA A.

- 1 *θātīy* : *Artaxšaça* : *XŠ* : *vazraka* : *XŠ* :
XŠyānām : *XŠ* : *DHyūnām* : *XŠ* : *ahyāyā* :
BUyā : *Dārayavaušahyā* : *XŠhyā* : *puça* : *D*
 2 *ārayavaušahyā* : *Artaxšaçaḥyā* : *XŠhyā* :
puça : *Artaxšaçaḥyā* : *Xšyārcahyā* : *XŠhyā* :
puça : *Xšyārcahyā* : *Dāra*
 3 *yavaušahyā* : *XŠhyā* : *puça* : *Dārayavaušahyā*
: *Vⁱštāspahyā* : *puça* : *Haxamān²šiya* : *imam* :
apadāna : *Dārayavauš* : *apan²yākama* : *ak*
 4 *unaš* : *abyapara* : *upā* : *Artaxšaçaām* :
n²yākama : *++++* : *vašnā* : *AM* : *Anah²ta*
: *utā* : *M⁰ra* : *imam* : *apadāna* : *adam* : *akunām*
: *AM* : *A*
 5 *nah²ta* : *utā* : *M⁰ra* : *mām* : *pātuv* : *hacā* :
vīspā : *gastā* : *utā* : *imam* : *tya* : *akunām* : *mā* :
vjanātīy : *mā* : *vinābayātīy*

NOTE TO A²Sa: Lines 4-5 are restored after the OP text of A²Ha and the Akk. version of A²Sa.

TRANSLATION OF A²Sa: Saith Artaxerxes the Great King, King of Kings, King of Countries, King in this earth, son of Darius the King, of Darius (who was) son of Artaxerxes the King, of Artaxerxes (who was) son of Xerxes the King, of Xerxes (who was) son of Darius the King, of Darius (who was) son of Hystaspes, an Achaemenian: This palace Darius my great-great-grandfather built; later under Artaxerxes my grandfather it was burned; by the favor of Ahuramazda, Anaitis, and Mithras, this palace I built. May Ahuramazda, Anaitis, and Mithras protect me from all evil, and that which I have built may they not shatter nor harm.

A²Sb = ARTAXERXES II, SUSA B.

adam : *Artaxšaça* : *XŠ* : *vazraka* : *XŠ* *XŠyānā* :
XŠ : *Dārayavauš* : *XŠhyā* : *puça*

NOTE TO A²Sb: The *XŠ* after *XŠyānā* is a ditto-graphic insertion, to which nothing corresponds in the other two versions.

TRANSLATION OF A²Sb: ... (= A²Sa 1, with omissions).

A²Sc = ARTAXERXES II, SUSA C.

- 0 *Dārayavaušahyā* : *XŠhyā* : *puça* :
 0 *Dārayavaušahyā* : *Vⁱštāspahyā* : *puça*
 1 : *Haxāmanišiya* : *θātīy* : *Artaxšaça* :
 2 *xšāyāḥiya* : *vazraka* : *xšāyāḥiya* : *x*
 3 *šāyāḥiyānām* : *xšāyāḥiya* : *dahyūn*
 4 *ām* : *xšāyāḥiya* : *ahyāyā* : *būmiyā* : *i*
 5 *mām* : *hadīš* : *utā* : *imām* : *usta*
 6 *canām* : *tya* : *abagainām* : *ta* +++++
 7 : *Auramazdā* :
 8

NOTE TO A²Sc: The first two lines are restored to include the fragment mentioned by Wb. KIA 125n.; but this fragment has the ideogram for 'king', and the other part has the word written in full. Cf. note on DSm.

TRANSLATION OF A²Sc:

§1. 0-1. ... (= A²Sa 2-3).

§2. 1-7. ... (= A²Sa 1): This palace and this stone staircase ... Ahuramazda ...

A²Sd = ARTAXERXES II, SUSA D

(COPIES DA, DB, DC).

- 1 *adam* : *Artaxšaça* : *XŠ* : *vazraka* : *XŠ* :
XŠyānām : *XŠ* : *DHyūnām* : *XŠ* : *ahyāyā* :
 2 *BUyā* : *Dārayavauš* : *XŠhyā* : *puça* :
Haxāmanišiya : *θātīy* : *Artaxšaça* : *XŠ* :

3 vašnā : AMhā : imām : hadiš : tyā : jivadiy :
paradayadām : adam : akunavām : AM :
Anah

4 ita : utā : M¹tra : mām : pātuv : hacā : vispā
: gastā : utamaiy : kartam

NOTES TO A³Sd: Text according to the line-divisions of copy da. ¹a[... da; ahyāyā db; ahyā dc. ²Haxāmanišiya db; Haxāmanišiya da, dc. ³aku[... da; akunavām db; akunavāšāša dc. ⁴hacā da; lost in db; hašā dc. ⁵vispā da, dc; v¹āspā db. ⁶gāstā da, db; gastā dc. ⁷uta[... da; utamaiy db; utamaiy dc.

TRANSLATION OF A³Sd:

§1. 1-2. ... (= A³Sa 1), an Achaemenian.

§2. 2-4. Saith Artaxerxes the King: By the favor of Ahuramazda this is the palace which I built in my lifetime as a pleasant retreat. May Ahuramazda, Anaitis, and Mithras protect me from all evil, and my building.

A²Ha = ARTAXERXES II, HAMADAN A.

1 θātiy : Artaxšačā : XŠ : vazraka : XŠ :
XŠyānām : XŠ : DHyūnām : XŠ : ah
2 yāyā : BUyā : Dārayavašahyā : XŠhyā :
puça : Dārayavašahyā : Artaxšabra
3 hyā : XŠhyā : puça : Artaxšabrahāyā :
Xšayāršahyā : XŠhyā : puça : Xšayār
4 šahyā : Dārayavašahyā : XŠhyā : puça :
Dārayavašahyā : V¹štāspahyā : puça
5 : Haxāmanišiya : imam : apadāna : vašnā :
AM : Anah¹ta : utā : M¹tra : adam : akun
6 ām : AM : Anah¹ta : utā : M¹tra : mām :
pātuv : hacā : vispā : gastā : ut
7 ā : imam : tyā : akunā : mā : vijanātiy : mā :
vinābayātiy

NOTES TO A²Ha: ¹Artaxšabrahāyā, acc. to Tm. Lex. 54, and not -čahyā. ²[hacā : gastā] WB; [utamaiy : zšačam] Tm.; [hacā : vispā : gastā] Kent, after A³Sd. ³akunā for akunām, and mā with following lost verb, as in A³Sa; but akunā : mā emended to akunavām Tm. PAPA 36.xxxii, Lex. 81, and to akunavam Bthl. AiW 444.

TRANSLATION OF A²Ha:

§1. 1-5. ... (= A³Sa 1-3).

§2. 5-7. ... (= A³Sa 4-5).

A²Hb = ARTAXERXES II, HAMADAN B.

apadānam : stūnāya : abagainam : Artaxšačā :
XŠ : vazraka : akunauš : hya : Dārayavauš :
XŠ : puçā : Haxāmanišiya : Mitra : mām :
pātuv

NOTE TO A²Hb: Probably the demonstrative *imam* stood before *apadānam* at the beginning, and other

phrases of the protective prayer may have stood at the end.

TRANSLATION OF A²Hb: This palace, of stone in its column(s), Artaxerxes the Great King built, the son of Darius the King, an Achaemenian. May Mithras protect me ...

A²Hc = ARTAXERXES II, HAMADAN C.

1 бага : vazraka : Auramazdā : hya : mašišta :
2 bagānām : hya : imām : būmim : adā :
3 hya : avam : asmānam : adā : hya : martiya
4 m : adā : hya : šiyātim : adā : martiyahy
5 ā : hya : Artaxšačām : XŠm : akunauš : ai
6 vam : parūnām : XŠm : aivam : parūnām :
7 framātāram : θātiy : Artaxšačā : XŠ : va
8 zraka : XŠ : XŠyānām : XŠ : DHyūnām : XŠ
9 : ahyāyā : BUyā : adam : Dārayavaušahy
10 ā : XŠhyā : puça : Dārayavaušahyā : Artax
11 šačahyā : XŠhyā : puça : Artaxšačahy
12 ā : Xšayāršahyā : XŠhyā : puça : Xšay
13 āršahyā : Dārayavaušahyā : XŠhyā : p
14 uça : Dārayavaušahyā : Vištāspahyā : nā
15 ma : puça : Haxāmanišiya : θātiy : Artaxša
16 čā : XŠ : vašnā : Auramazdāhā : adam : XŠ
: a
17 hyāyā : BUyā : vazrakāyā : dūrai : a
18 piy : amiy : Auramazdā : xšačam : manā :
frāba
19 ra : mām : Auramazdā : pātuv : utā : xšačā
20 m : tyamaiy : frābara : utamaiy : višam

TRANSLATION OF A²Hc:

§1. 1-7. A great god is Ahuramazda, the greatest of gods, ... (= A¹Pa 1-8).

§2. 7-15. ... (= A²Sa 1): I (am) ... (= A³Sa 1-2), son of Hystaspes by name, an Achaemenian.

§3. 15-20. Saith Artaxerxes the King: By the favor of Ahuramazda I am king in this great earth far and wide; Ahuramazda bestowed the kingdom upon me. Me may Ahuramazda protect, and the kingdom which he bestowed upon me, and my royal house.

A²P = ARTAXERXES II OR III, PERSEPOLIS.

1 iyam : Parsa :
2 iyam : Māda :
3 iyam : Ūvja :
4 iyam : Parθava :
8 iyam : Uvārazmīya
9 iyam : Zrakā
10 iyam : Harauvatiya

- 11 iyam : Өataguiya
 12 iyam : Gadāraya :
 13 iyam : Hiduya
 14 iyam : Sakā : haumavargā :
 15 iyam : Sakā : tigraxaudā :
 16 iyam : Bābiruš :
 17 iyam : Aθuriya
 18 iyam : Arabāya
 19 iyam : Mudrāya
 20 iyam : Arminiya
 21 iyam : Katpatuka :
 22 imay : Spardiya
 23 iyam : Yaunā :
 24 iyam : Sakā : paradraiya :
 25 iyam : Skudra :
 26 iyam : Yauna : takabarā :
 27 iyam : Putāya :
 28 iyam : Kūšāya
 29 iyam : Maciya
 30 iyam : Karka :

- 7 xšāyaθiyam : aivam : parūvnām
 8 : framatāram : θātiy : Artaxšačā :
 9 xšāyaθiya : vazraka : xšāyaθiya
 10 : xšāyaθiyanām : xšāyaθiya :
 11 DHyūnām : xšāyaθiya : ahyāyā : BUyā : ada
 12 m : Artaxšačā : xšāya
 13 θiya : puča : Artaxšačā : Darayavau
 14 š : xšāyaθiya : puča : Dārayavauš : A
 15 rtaxšačā : xšāyaθiya : puča : Artaxša
 16 čā : Xšayāršā : xšāyaθiya : puča : X
 17 šayāršā : Dārayavauš : xšāyaθ
 18 iya : puča : Dārayavauš : Vⁱštāspa
 19 hyā : nāma : puča : Vⁱštāspahyā :
 20 Aršāma : nāma : puča : Haxāmanišī
 21 ya : θātiy : Artaxšačā : xšāyaθi
 22 ya : imam : ustašanām : aθaganām : mā
 23 m : upā : mām : kartā : θātiy : Arta
 24 xšačā : xšāyaθiya : mām : Auramazdā :
 25 utā : M^θra : бага : pātuv : utā : imā
 26 m : DHyaum : utā : tya : mām : kartā :

NOTES TO A²P: ¹¹ Өataguiya Smith, Hx.; if correct, for Өataguiya; or a wrong writing for Өatagudaya or Өatagudiya, cf. Gk. Ζατταγίδαι. ¹⁴ There is an extra vertical hasta between the g^a and the a in haumavargā. ²² im^ay^a, miswritten for iy^am^a.

TRANSLATION OF A²P:

1. This is the Persian. 2. This is the Mede. 3. This is the Elamite. 4. This is the Parthian. [5-7. This is the Arian, the Bactrian, the Sogdian.] 8. This is the Chorasmian. 9. This is the Drangian. 10. This is the Arachosian.

11. This is the Sattagyrdian. 12. This is the Gandarian. 13. This is the man of Sind. 14. This is the Amyrgian Scythian. 15. This is the Pointed-Cap Scythian. 16. This is the Babylonian. 17. This is the Assyrian. 18. This is the Arab. 19. This is the Egyptian. 20. This is the Armenian.

21. This is the Cappadocian. 22. This is the Sardinian. 23. This is the Ionian. 24. This is the Scythian across the sea. 25. This is the Skudrian. 26. This is the Petasos-Wearing Ionian. 27. This is the Libyan. 28. This is the Ethiopian. 29. This is the man of Maka. 30. This is the Carian.

A³Pa = ARTAXERXES III, PERSEPOLIS A, B, C, D.

- 1 бага : vazraka : Auramazdā : hya :
 2 imām : būmām : adā : hya : a
 3 vam : asmānām : adā : hya : marti
 4 yam : adā : hya : šayātām : adā : mart
 5 ihyā : hya : mām : Artaxšačā : xšāya
 6 θiya : akunauš : aivam : parūvnām :

NOTES TO A³Pa: The text is arranged according to the line-divisions of copy a, with faithful representation of all orthographic errors; all four copies have identical orthography, though the line-divisions vary somewhat. ¹² The translation of lines 12-20 is intended to show the anacoluthic use of the nominative forms; the passage is obviously intended to convey the same ideas as A²Ša 1-3. ²³ For upā mām 'in my time' (here emphatic, only, as it is otiose), cf. A²Ša 4 [u]pā Artu[zšačām] 'in the time of Artaxerxes'.

TRANSLATION OF A³Pa:

§1. 1-8. ... (= DNa 1-4), who made me, Artaxerxes, king, ... (= DNa 6-8).

§2. 8-21. ... (= A²Ša 1): I am the son (of) Artaxerxes the King, (of) Artaxerxes (who was) the son (of) Darius the King, (of) Darius (who was) the son (of) Artaxerxes the King, (of) Artaxerxes (who was) the son (of) Xerxes the King, (of) Xerxes (who was) the son (of) Darius the King, (of) Darius (who was) the son of Hystaspes by name, of Hystaspes (who was) the son (of) Arsames by name, an Achaemenian.

§3. 21-3. Saith Artaxerxes the King: This stone staircase was built by me in my time.

§4. 23-6. Saith Artaxerxes the King: Me may Ahuramazda and the god Mithras protect, and this country, and what was built by me.

INSCRIPTIONS ON WEIGHTS.

Wa = DARIUS, WEIGHT A.

- 1 II karšā
 2 adam : Dāra

- 3 yavauš : xš
4 āyaθiya : va
5 zraka : Viš
6 tāspahyā
7 : puça : Hax
8 āmanišiya

TRANSLATION OF Wa: II (units) by weight. ...
(= Wb 1-2, 7-9):

Wb = DARIUS, WEIGHT B.

- 1 adam : Dārayavauš : x
2 šāyaθiya : vazraka : x
3 šāyaθiyā : xšāyaθ
4 iyānām : xšāyaθ
5 iya : dahyūnām : xš
6 āyaθiya : ahyāyā
7 : būmiyā : Vištā
8 spahyā : puça : Haxā
9 manišiya

TRANSLATION OF Wb: ... (= DSf 5-8).

Wc = DARIUS, WEIGHT C.

- 1 CXX karšayā
2 adam : Dārayavauš : x
3 šāyaθiya : vazrakā : x
4 šāyaθiya : xšāyaθ
5 iyānām : xšāyaθ
6 iya : dahyūnām : x
7 šāyaθiya : ahyāy
8 ā : būmiyā : Višt
9 āspahyā : puça : Hax
10 āmanišiya

TRANSLATION OF Wc: CXX (units) in weight.
... (= Wb 1-9).

Wd = DARIUS, WEIGHT D.

- 1 LX karšayā
2 adam : Dārayavauš :
3 xšāyaθiya : vazraka :
4 xšāyaθiya : xšāyaθ
5 iyānām : xšāyaθ
6 iya : dahyūnām : xš
7 āyaθiya : ahyāyā
8 : būmiyā : Vištā
9 spahyā : puça : Hax
10 āmanišiya

TRANSLATION OF Wd: LX (units) in weight.
... (= Wb 1-9).

INSCRIPTIONS ON SEALS

SDa = DARIUS, SEAL A: adam : Darayavauš Xš

SDb = DARIUS, SEAL B: adam : Dārayavauš

SXa = XERXES, SEAL A: 1 Xšayāršā

2 : Xš : vazraka

SXb = XERXES, SEAL B: 1 adam : Xšay

2 āršā : Xš

SXc = XERXES, SEAL C: 1 adam : Xšayāršā : Xš

2

Sa = SEAL A: 1 Aršā 5 yāba

2 ka : n 6 ušna

3 āma : 7 hyā :

4 Āθi 8 puça

Sb = SEAL B: 1 Hadaxaya

2

3 θadaθa : ...

Sc = SEAL C: Vašdāsaka

Sd = SEAL D: Vahyav'išdāpaya

Se = SEAL E: 1 ma : Xa 2 rša 3 dašyā

Sf = SEAL F: 1 upā 2 Arta 3 xšaç 4 ām

NOTES: Se: For Justi's reading *Xišyāršā*, see Lex. s.v. *Xaršadašyā*. Sf: There is no word-divider after *upā*.

TRANSLATION OF THE SEALS:

SDa: I (am) Darius the King.

SDb: I (am) Darius.

SXa: Xerxes the Great King.

SXb-c: I (am) Xerxes the King.

Sa: Arshaka by name, son of Athiyabaushna.

Sb-e: ???

Sf: Under Artaxerxes.

VASE INSCRIPTIONS.

XVs = XERXES, VASE:

Xšayāršā : Xš : vazraka

AVsa = ARTAXERXES, VASE A:

: Ardaxcašca : Xš : vazraka

AVsb-d = ARTAXERXES, VASES B, C, D:

Artaxšaça : xšāyaθiya

TRANSLATION:

XVs: Xerxes the Great King.

AVsa: Artaxerxes the Great King.

AVsb-d: Artaxerxes the King.

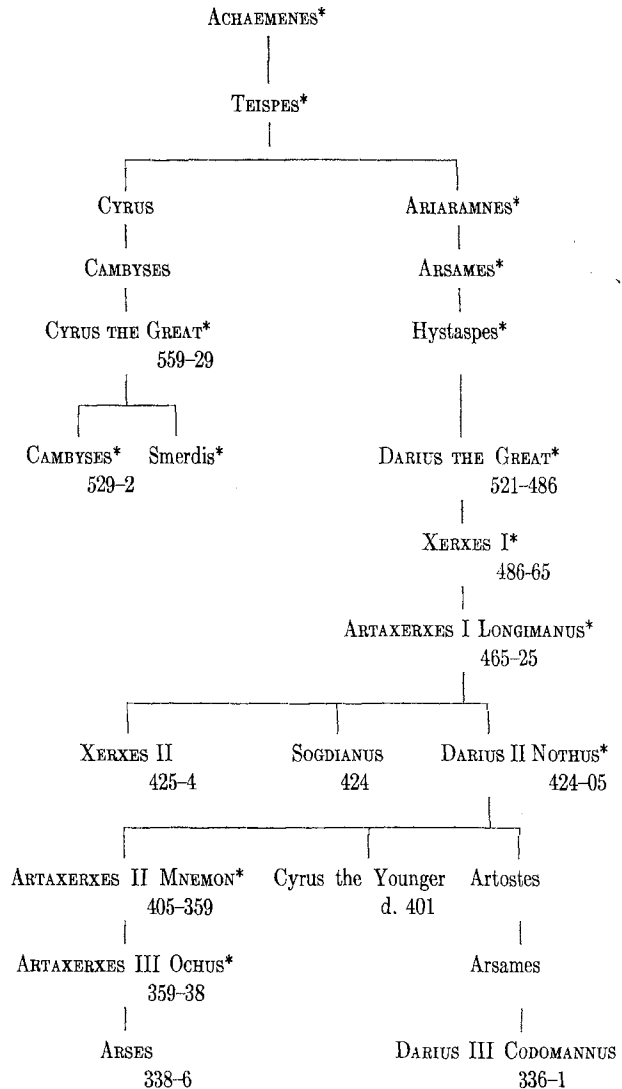
HISTORICAL APPENDIX

I. THE ACHAEMENIAN DYNASTY

Darius and the other Persian Kings who left us cuneiform inscriptions composed in Old Persian, all belonged to the Achaemenian line, so called because they were descended from Achaemenes. Full information may be found in PW 1.200-204 s.v. Achaimenidai, and under the names of the individual persons; a complete gene-

alogical table is given by PW facing 1.192. A table of the most important Achaemenians is given here; the names of the kings are in large and small capitals, with the dates of their reigns, and an asterisk marks those Achaemenians who are named in the Old Persian inscriptions.

Darius, in Behistan §4, and again in Behistan



a, states that there had been eight kings in their family before him, and that he was the ninth in order. We must count them thus: 1 Achaemenes, 2 Teispes, 3 Cyrus, 4 Cambyses, 5 Cyrus the Great, 6 Cambyses, 7 Ariaramnes, 8 Arsames, 9 Darius. The last three belong to the younger line of Ariaramnes, while Nos. 3 to 6 belong to the line of Teispes' older son. Hystaspes father of Darius is not included in the count, because he nowhere receives the title of King, even when mentioned as father of Darius—whereas the other kings all give to their fathers the title King in statements of parentage.

Herodotus 7.11, however, gives Darius' line thus: Achaemenes, Teispes, Cambyses, Cyrus, Teispes, Ariaramnes, Arsames, Hystaspes, Darius: in which Darius is the ninth. But Darius surely knew his own genealogy better than did Herodotus. Herodotus either has a dittographic error made in copying from a list covering both branches, or erroneously looked upon Cambyses and Cyrus as ancestors of Darius and inserted Teispes the second time to make the list agree with the known fact that the father of Ariaramnes was named Teispes.

There are other accounts also, different in important respects. Thus Nicolaus Damascenus, who is supposed to have used the Persica of Ctesias, states that Cyrus the Great was not an Achaemenian by birth, but a person of lowly origin who gained favor with Cambyses and eventually rebelled against him and overthrew him; see

C. J. Ogden's translation of Nicolaus' account, in *Dastur Hosang Memorial Volume* 465–81 (Bombay 1918).

All the accounts, literary and inscriptional, are presented and evaluated by Weissbach in *PW*, Suppl.-Bd. 4.1132–44, s.v. Kyros. His conclusions are as follows: Of the sons of Teispes, Ariaramnes was king in Persis (then called *Parsua*) and Cyrus I was king in the city (or district?) Anshan, lying between Persis and Elam, or possibly farther north, between Persis and Media. On coming to the throne of Anshan, Cyrus II found Arsames ruling in *Parsua*, and shortly deposed him, himself becoming now king in *Parsua*, later called *Pārsa*. Arsames, however, was not put to death, but (as the OP inscriptions tell us) lived on until after his grandson Darius got the throne of the Persian Empire. Thus Hystaspes never was king, and is not counted among the nine Achaemenian kings. Cyrus II thereafter conquered Media and added it to his dominions, and then extended his conquests in all directions. But he did belong by ancestry to the Achaemenian line; one can hardly brand him as a rank outsider.

Possibly Ctesias' story, as repeated by Nicolaus Damascenus, originated in the line of Darius as a means of discrediting the line of Cyrus and of justifying Darius in his seizure of the imperial power. The particular occasion might well be the unsuccessful revolt of Cyrus the Younger against his brother Artaxerxes II, whom Ctesias served as personal physician. Cf. *JAOS* 66.211 (1946).

II. SMERDIS AND GAUMATA

According to Behistan §10–§13, Cambyses son of Cyrus killed his full-brother Smerdis, with such secrecy that his death was not known to the people; he then invaded Egypt. While he was on this expedition, rebellions developed in Persia and in Media and elsewhere. Notably a Magian named Gaumata headed the rebels, claiming to be Smerdis son of Cyrus, and he gained the kingship in all the rebellious territory. Cambyses, still in Egypt, committed suicide.

Gaumata started his rebellion in XII 14 of 523/2, and received the adherence of the Empire on IV 9 of 522/1. But Darius, a distant cousin of Cambyses, knowing that Gaumata was not the real Smerdis, with the aid of a few men fought with and slew Gaumata and his chief followers, on

VII 10 of the same year, at Sikayauvati, a fortress in Nisaya, a district of Media. Thereafter Darius became King.

Herodotus tells the same story at much greater length, in Book 3, chapters 1–38, 61–88. Cambyses invaded Egypt (chap. 1), and the reasons for the invasion and the course of the campaign are given (1–26). At Memphis he inflicted a fatal wound on the sacred bull which was worshipped as the God Apis (27–9), and thereupon lost his reason. Jealous of his brother Smerdis's prowess with the great bow which had come from the Ichthyophagi, he sent Smerdis back to Persia, and then, after a dream which betokened that Smerdis would supplant him, he sent his henchman Prexaspes to murder him secretly, which he did (30–8), esp. 30.

The Magus Patizeithes had been left by Cambyses as managing steward of his palace at Susa, and he was one of the few who knew of the death of Smerdis. He had himself a brother who greatly resembled Smerdis in appearance, and, says Herodotus, this brother's name was also Smerdis. Patizeithes put his brother Smerdis on the throne, under the pretense that he was Smerdis son of Cyrus and brother of Cambyses. The false Smerdis, by not admitting to his presence any one who had known the true Smerdis, successfully concealed his true identity for some time (61-2). But the news reached Cambyses in Egypt, and he knew the truth, because Prexaspes assured him that he had slain the real Smerdis. Resolved to fight the usurper, he leaped upon his horse to lead his army back to Susa, but as he did so he accidentally struck the point of his sword into his thigh, and from the wound he died (63-6). Thus the false Smerdis ruled for some months; but a Persian

nobleman, Otanes son of Pharnaspes, suspecting his identity, managed by a ruse to prove it to himself (67-9), and secured the help of five other trusted noblemen, to whom there was added Darius, who had come to Susa from his father Hystaspes, governor of Persia (70; see App. III). Darius insisted on immediate action against the two Magi (71-3). Helped by the confusion following the public confession of Prexaspes that he had murdered the true Smerdis, and by his suicide, the seven men burst into the presence of the two Magi and slew them (74-9). They then agreed upon a method of selecting one of their number to hold the throne, and Darius, aided by the trickery of his groom Oebares, was the winner (80-8).

The two accounts, it will be seen, agree in the main features, but differ considerably in the details. Herodotus' story has clearly entered into the field of historical romance. See also PW 3A.710-2, s.v. Smerdis.

III. THE HELPERS OF DARIUS

The names of the six Persian noblemen who cooperated with Darius in slaying Gaumata the false Smerdis, are given in Behistan §68 and in Herodotus 3.70; there is agreement in the names of the first five:

Behistan	Herodotus
<i>Vīdāfarnā</i> son of <i>Vāyasparā</i>	Intaphernes
<i>Utāna</i> son of <i>Ōuxra</i>	Otanes son of Pharnaspes
<i>Gaubaruwa</i> son of <i>Marduniya</i>	Gobryas
<i>Vidarna</i> son of <i>Bagābigna</i>	Hydarnes
<i>Bagabuxša</i> son of <i>Dātawahya</i>	Megabyzus
<i>Ardumaniš</i> son of <i>Vahauka</i>	Aspathines

Herodotus, it will be seen, differs from the Behistan account in the name of the father of

Utāna-Otanes; but he gives (7.82) Mardonius, the general in the third invasion of Greece, as son of Gobryas, which indicates agreement as to the name of Gobryas's father. But Megabyzus son of Zopyrus (7.82) may or may not be the Behistan Bagabuxša son of Datuvahya, or his grandson. Herodotus does, in fact, mention all six of the helpers of Darius in passages outside 3.68-88, in passages which may be found in any Index Nominum Propriorum to the text of Herodotus.

The Behistan inscription mentions *Vidarna* again in §25, as defeating one of Phraortes' armies in Media; *Vīdāfarnā* in §50, as defeating the rebels at Babylon; *Gaubaruwa* in §71, as crushing the last revolt of the Elamites.

IV. THE PERSIAN CALENDAR AND BEHISTAN I-IV

In Behistan 4.4, Darius states that the 19 battles recorded by him in the first three columns of the inscription, with the attendant capture of 9 usurpers, took place *hamahyāyā barda* 'in one and the same year'. For eighteen of the battles dates are given in the Persian calendar, with translation into the Elamite and the Akkadian. The difficulty has been to arrange these dates within one year, beginning with the killing of Gaumata, the false Smerdis; for the order of the months in the Persian

calendar, and in the other calendars, was by no means certain. Now, however, with evidence from additional Akkadian and Elamite tablets which have no Old Persian version, Arno Poebel has succeeded in reconstructing the lists of months, as follows:¹

¹ AJSLL 55.139-42. The Persian calendar has been the subject of many studies, but Poebel's studies have supplanted them all: ALSLL 55.130-65, 285-314, 56.121-45. Cf. also Hinz, ZDMG 96.326-31.

	Old Persian	Elamite	Akkadian	Equivalent
1	<i>Adukanaiša</i>	<i>Ḥadukannaš</i>	<i>Nisabbu</i>	Mch.-Apr.
2	<i>Ōuravāhara</i>	<i>Turmār</i>	<i>Aiīāru</i>	Apr.-May
3	<i>Ōāigarciš</i>	<i>Sākurrišiš</i>	<i>Simannu</i>	May-June
4	<i>Garmapada</i>	<i>Karmabadaš</i>	<i>Du'ūzu</i>	June-July
5	.....	<i>Turnabašiš</i>	<i>Ābu</i>	July-Aug.
6	.....	<i>Qarbaš(i)aš</i>	<i>Ulūlu</i>	Aug.-Spt.
7	<i>Bāgayādiš</i>	<i>Buḡiḡātiš</i>	<i>Tašritu</i>	Spt.-Oct.
8	* <i>Vurkazana</i>	<i>Marqašanaš</i>	<i>Araḥsamna</i>	Oct.-Nov.
9	<i>Āciyādiya</i>	<i>Ḥaššiyāti(i)aš</i>	<i>Kištīmu</i>	Nov.-Dec.
10	<i>Anāmaka</i>	<i>Ḥanāmakaš</i>	<i>Ṭebētu</i>	Dec.-Jan.
11	.....	<i>Sami(i)aš</i>	<i>Šabātu</i>	Jan.-Feb.
12	<i>Viyaxna</i>	<i>Mi(i)aškannaš</i>	<i>Addāru</i>	Feb.-Mch.

The narrative of the revolts, however, is not given in temporal sequence in Columns I-III, but rather in a geographical order conditioned by the order in which the rebellious provinces are named in §22: Persia, Elam, Media, Assyria, Egypt, Parthia, Margiana, Sattagydia, Scythia. If we should reduce the story to a more easily intelligible pattern, it would be as follows:

After Cambyses, son of Cyrus the Great, secretly slew his full-brother Smerdis and went on the expedition to conquer Egypt, uprisings against his rule took place in Persia and in Media and elsewhere (§10). Notably a Magian named Gaumata led the revolt, claiming to be Smerdis, whose death was known to but few; he started his revolt on XII 14 of 523/2, and received the adherence of the entire Empire, becoming King on IV 9 of 522/1.² Cambyses died by his own hand, either intentionally or accidentally, in Egypt soon after hearing of Gaumata's revolt (§11).

Three months later Darius and his associates killed Gaumata and his chief followers at Sikayauvati in Media, on VII 10 of 522/1. Thereby Darius

became King, but at the very outset his rule was contested by Aḡina in Elam, and by Nidintu-Bel (claiming to be Nebuchadrezzar son of Nabonidus) in Babylon, who were recognized as King each in his locality. But Aḡina did not last long; Darius, after organizing the government in Media and Persia, gathered an army of Medes and Persians and marched toward Babylon, passing near Elam. As he passed he sent orders to the Elamites, and in terror they seized Aḡina and brought him in fetters to Darius, who slew him (§17).

Darius with his army went on toward Babylon against Nidintu-Bel (§18), and in his absence from Media and Persia several rebellions started (§21)—some perhaps started earlier, but news of them did not reach Darius before he had set out against Nidintu-Bel: (a) that of Vahyazdata in Persia, with the adherence of Sattagydia and perhaps of a faction in Arachosia (§45); (b) that of Martiya in Elam; (c) that of Phraortes in Media, with the adherence of Armenia (§26), of Assyria, and of Parthia, including Hyrcania (§35); (d) that of Frada in Margiana; (e) that of Egypt; (f) that of Skunkha in Scythia (§21).

Darius came upon Nidintu-Bel and his army at the Tigris, forced the crossing, and defeated him in IX 26 (§18), and though Nidintu-Bel rallied his forces and took the offensive, again defeated him at *Zazana* on the Euphrates, X 2 (§19); he pursued him and his few remaining horsemen to Babylon, took that city and Nidintu-Bel with it, and put the rebel to death (§20).

Meanwhile events were progressing elsewhere. Against *Frada*, who had made himself ruler of Margiana, Darius had sent *Dadarshi*, a Persian officer who was governor of the neighboring province of Bactria, with his local forces, and *Dadarshi* won a decisive victory on IX 23 (§38), restoring Darius's rule in Margiana (§39).

Phraortes, claiming to be *Khshathrita*, of the family of *Cyaxares*, had made himself king of a great part of the Empire (§24). Darius's first step was to send *Vaumisa*, a Persian officer, against the rebels in Armenia; he must have sent *Vaumisa* early in the Babylonian campaign, for *Vaumisa*, on the way north, was met by the rebels at *Izala* in Assyria, on X 15. What forces *Vaumisa* had at his disposal is not stated, but no mention is made of sending troops with him; presumably he gathered up loyal troops on the way. By this battle *Vaumisa*

² The months will be indicated by Roman numerals.

drove the rebels back into Armenia, where he fought a second battle with them some months later (§30; see below).

Although the force of Medes and Persians which Darius had with him in Babylonia was small, he had been obliged, at an early date, probably not much after the battle at the Tigris, to send Hydarnes, a Persian officer, with a strong force against Phraortes in Media. Hydarnes met an army of Phraortes (but not Phraortes himself) in battle at Maru in Media, and fought a battle on X 27; but it seems to have been indecisive, for thereafter Hydarnes waited for the arrival of Darius and his army from Babylonia (§25).

Parthia and the neighboring district of Hyrcania had both gone over to Phraortes, but Darius's father Hystaspes was in command of the army in Parthia, and the army remained loyal. In a battle at Vishpauzati, on XII 22, Hystaspes fought the rebels, but the victory was not decisive.

After the death of Nidintu-Bel at Babylon, Darius set forth for Media against Phraortes (§31). His march took him near Elam, where a Persian named Martiya had set himself up as King under the name of Imanish. At the approach of Darius the Elamites were terrified, and seized Martiya and killed him (§22-§23).³ Darius now sent a force of Persians and Medes under Artavardiya, a Persian officer, against Vahyazdata, who had made himself King in Persia; he himself, with the rest of the Persian force, went on into Media (§41) and at Kunduru was attacked by Phraortes himself and his army, on I 25, 521/0 (§31). Phraortes' army was routed; he himself escaped with a few horsemen, but was overtaken and captured at Raga, and mutilated and put to death with torture at Ecbatana (§32). From Raga Darius sent a force of Persians to reinforce Hystaspes in Parthia (§36).

Hereupon a Sagartian named Ciçantakhma, perhaps commander of local forces that had ad-

³ Poebel, *AJSLL* 55.154, sets the undated killing of Martiya after the death of Phraortes, because in the sculptured line of captives on the Behistan Rock the order is Gaumata, Aqina, Nidintu-Bel, Phraortes, Martiya, Ciçantakhma, Vahyazdata, Arkha, Frada. I reject this interpretation of the series of sculptures, since it would oblige us to set the death of Frada at the very end of the series, dating his defeat not IX 23, 522/1, but IX 23, 521/0, and thus extending the series of events from 13 months 12 days to 14 months 13 days.

hered to Phraortes, declared himself King in Sagartia, a district of northern Media; he claimed to be of the family of Cyaxares. Darius sent a force of Medes and Persians under Takhmaspada, a Median officer, who defeated and captured Ciçantakhma, bringing him to Darius. Darius mutilated him and put him to death with torture, at Arbela (§33). Thus ended rebellion in Media (§34); but there was still a strong rebel force in Armenia, against which Darius sent an Armenian officer named Dadarshi. Dadarshi, thrice attacked by the rebels, defeated them successively at Zuzaya on II 8 (§26), at Tigra on II 18 (§27), and at Uyama on III 9, whereafter he waited for Darius to come and make final governmental dispositions (§28). This third battle by Dadarshi was only nine days after Vaumisa in a second engagement beat off the other force of Armenian rebels in the district of Autiyara, on II 30; after which he also awaited Darius's arrival (§30). There was no further fighting in Armenia.

Hystaspes, reinforced in Parthia by the Persians whom Darius had sent to him from Raga, sought out the rebel army and crushed it at Patigrabana, on IV 1 (§36). This restored Darius's rule in Parthia.

While Darius was in Babylon, one Vahyazdata, a Persian, claiming to be Smerdis son of Cyrus, had revolted and made himself King of Persia (§40). Apparently confident in his own position, he had sent a force east to Arachosia,⁴ against the Persian governor Vivana, who had remained loyal to Darius; but Vivana beat off the rebels at Kapishakani, on X 13 (§45). The rebels again attacked at Gandutava on XII 7, and here were decisively defeated (§46); their commander and a few horsemen escaped, but were overtaken and captured at Arshada by Vivana, who put them to death (§47).

Vahyazdata in Persia had a few months of undisturbed rule, but this was ended by the approach of Artavardiya, sent by Darius on his way to Media, with a force of Persians and Medes. Vahyazdata attacked Artavardiya at Rakha on II 12 (§41), and again near Mt. Parga on IV 5. In the second battle Vahyazdata and his chief followers were taken prisoner (§42); they were handed over to Darius at the Persian town of

⁴ I regard the revolt in Sattagydia (§22) as to be included under the events in Arachosia (§45-§47).

Uvadaicaya, and Darius executed them with torture (§43). Darius was now back in Persia, which had been restored to his rule (§44), as well as the other rebellious territories except Egypt and Scythia. It was not quite nine months since he had slain the usurper Gaumata.

But while Darius was putting down the rebellions in Media and in Persia, an Armenian named Arkha, claiming to be Nebuchadrezzar son of Nabonidus, had established himself as King in Babylon (§49). Against him Darius sent a Persian officer named Intaphernes with an army, and Intaphernes routed Arkha and his forces on VIII 22, capturing and executing at Babylon both Arkha and his chief officers (§50).

This is the latest event related in the first three

columns of the Behistan inscription, 13 months and 12 days after the death of Gaumata; the time does not seriously exceed the one year which Darius boastfully mentions in Column IV.

Column V gives an account of a third rebellion in Elam, under Atamaita; against him Gobryas was sent with an army by Darius, and he defeated and captured him, bringing him to Darius, who put him to death (§71). The date of this rebellion seems to be in the third year of Darius' reign, 520/19,⁵ though the Behistan text is here badly mutilated. After this rebellion in Elam Darius went to Scythia and defeated and captured Skunkha (§74). The reconquest of Egypt, though not mentioned in the Behistan inscription, must have followed in the same or the next year.⁶

V. THE ACCESSION OF XERXES.

In XpI, Xerxes gives us an account of his succession to the throne: Darius had a number of sons, but—as was Ahuramazda's desire—he made Xerxes (presumably not his eldest son, though this is not stated in the inscription) the 'greatest after himself;' and when Darius 'went from the throne,' Xerxes—as was Ahuramazda's desire—became king on the throne of his father.

The account given by Herodotus 7.1-4 agrees with this, but gives more details: After Darius received the news that his forces had been defeated at Marathon and somewhat later that Egypt had risen in rebellion, he started preparations for one campaign against the Athenians and another against the Egyptians. At this time there was a dispute between Artobazanes, eldest son of Darius by his first wife, a daughter of Gobryas, and Xerxes, eldest son of Darius by Atossa, daughter of Cyrus the Great, whom Darius had married

after his accession to the throne, as to which should have the succession. On the advice of Damaratus, exiled king of Sparta, Xerxes went to his father and pressed his claim on the ground that he was the oldest son of Darius the King, while Artobazanes was only the oldest son of Darius the private individual. Darius approved the claim, though perhaps the argument was not really needed (Atossa as daughter of Cyrus must have had great influence with Darius, and Xerxes was probably the ablest of Darius's sons), and named Xerxes to succeed him. Before he had finished the preparations for the campaigns, Darius died; whereupon Xerxes ascended to his father's throne.

⁵ Kent, JNES 2.109-10; cf. R. A. Parker, *AJSLL* 53.373-7.

⁶ Parker, *l.c.*

PART III. LEXICON

This Lexicon includes a concordance to the words in the inscriptions, as well as materials for etymological comparison.

The alphabetic order is *ā ī ū k x g c j t θ ç d n p f b m y r l v s š z h*, while final *y* and *v* are disregarded (thus *naiy* has the alphabetic place of *nai*, and precedes *naiba-*). Raised letters inserted to show sounds omitted in the OP system of writing also have no effect on the alphabetic order.

References to Part I (the Grammar) are marked by §; they include all mentions of the word or form which add to the information given in the Lexicon, but are not in all instances complete listings. The Chapter on Syntax is only sparingly referred to in this Lexicon, since the citations in that Chapter are mostly for passages rather than for words; there is an Index of Passages at the end of the Chapter.

ā adv. as prefix and prep. 'to': Av. Skt. *ā*, prep. with acc. and abl., 'to, as far as' (also with other uses and meanings); PIE **ā* if = Lt. *ā* 'from' (Sturtevant, *Lg.* 15.145-54), or **ō* if = Gk. *ὠ*- in *ὠ-κεανός* '(lying round about), ocean'.

(1) Prefix with verbs *ay-*, *xšnav-*, *gam-*, *grab-*, *jan-*, *bar-*, *mā-*, *yam-*; in verbal nouns *āyadana-*, *āvahana-*, and in the second parts of compounds *Āθiyābaušna-*, *Ariyāramna-*, *Bagābigna-*, also in *Ākaufaciya-*.

(2) Postposition attached to loc. sg. and pl. (§270.IV) and in conj. *yodā*.

(3) Prep. with abl.: *yātā ā* 'as far as', DPh 6, 7; DH 5, 6.

(4) Prep. with adv.: DSe 48.

¹ *a-* neg. prefix before consonants (§67, §67.I, §132.I; *an-* antevocalic, q.v.): Av. Skt. *a-*, Gk. *a-*, Lt. *in-*, Gmc. *un-*, PIE **h₂*-. See *aharta-*, *azšaina-*, *azšata-*, *Anūmaka-*, *ayaumani-*.

² *a-* demonst. 'this': Av. *a-* as in GAv. gsm. *ahē*, Skt. *a-* as in gsm. *asyā*, Gk. *isn. et* 'if', Lt. nsn. **ad* in *ecce* 'lo'; PIE **e-*. See also *aciy*, *ada-*. Decl., §199.

anā ism. DPe 8 (not to Av. Skt. *ana-*, cf. Mt. MSLP 19.49-52); XPa 14 (with Wb. KIA 109, Mt. Gr. §326; translated by Akk. *a-ga-*, Elam. *hi* 'this', which refutes interpretation of Bv. Gr. §368,

§388, as prep. w. inst. 'throughout', Av. *ana* with acc. 'along, on', Gk. *ὠνά* 'along'). *ahiyāyā* Isf. DB 4.47; DNa 11; Dsd 2°; DSe 10; Dšf 7, 15; DSg If; DSi If, 4; DSj 1°; DSm 5°; DSs If, 3°; DSY 2; DZb 3; DZc 5f; DE 17; XPa 8f; XPe 7; XPf 12, 24; XPh 9f; XPj; XV 13; A¹Pa 13; D²Sb If; A²Sa 1; A²Sc 4; A²Sdb 1 (*ahyā* de, §52.VI); A²Ha If; A²He 9, 16f; A³Pa 11; Wb 6; Wc 7f; Wd 7. *ahiyāyā* (§27) XPb 17; XPd 12; XPjv; XE 17.

aita- demonst. 'this' (§260.III, §266): Av. *aēta-*, Skt. *etā*, PAr. **aita-*. *aita* nsn. (§202) DB 1.44, 45; DNa 48. *aita-maiy* DNb 31. *aita* asn. DPd 20; DNa 53; XPh 43, 59; XSe 4°. *aita-maiy* DPd 22f; DNa 54f; XPh 60. *aitā* apf. XPh 30, 35.

Ainaira- sb. 'Ainaira', a Babylonian, father of Nidintu-Bel: Elam. *ha-a-na-a-ra*, Akk. *a-ni-ri-*. *Aina[ira]hyā* gsm. DB 1.77f.

aiva- adj. 'one' (§150; §204.I): Av. *aēva-* 'one', Gk. Hom. *oios*, Cyp. *oifos* 'alone', PIE **oiyos*. *awam* asm. DNa 6, 7; DSe 6°, 6f; DSf 4, 5; DE 8f, 10; XPa 4, 5; XPb 8f, 10; XPe 4, 5; XPd 6, 7; XPf 6, 7; XPh 5, 6; XE 9, 10; XV 7, 8; A¹Pa 6f°, 8°; A²He 5f, 6; A³Pa 6, 7.

aiš- vb. 'hasten', caus. *aišaya-* 'send': Av. *aēš-*, caus. *aēšaya-*, Skt. *iṣ-*, caus. *çayati* (§117).

fra + *aiš-* caus. 'send forth': Av. *fraēš-*, Skt. *preṣ-*. *frāišayam* 1st sg. imf. (§24, §72, §131, §215) DB 1.82; 2.19, 30, 50, 72f, 82; 3.2, 13, 30, 84; 5.7. *frāišaya* imf. DB 3.55, 60, 71.

Autiyāra- sb. 'Autiyara', a district in Armenia: Elam. *ha-u-ti-ja-ru-iš*, Akk. *ú-ti-ia-a-ri*. *Autiyāra* nsm. DB 2.58f.

Aura- (i.e. *Ahura-*) sb. 'Lord, God': Av. *ahura-*, Skt. *ásura-* 'demon', PIE **esuro-* (§148.I). *Aurahya Mazdāha* gsm. (§36.IVb, §44) XPe 10. *Aurā* ism. DPe 24 (otherwise Bv. BSLP 30.1.70-3, Gr. §179, §389; 'downward', ism. of *aura-*, zero-grade of *avara-*, comparative of ²*ava-*, cf. LAv. *aora* 'down'). Elsewhere always in cpd. *Auramazdāh-*.

Auramazdā- sb. 'Wise Lord, Ahuramazda', supreme deity of the Zoroastrian religion: Av. nsm. *ahurō mazdā*, Phl. *ōhrmazd*, NPers. *hormizd*; Elam. *u-ra-mas-da*. Akk. *ú-ra-ma-az-da ú-ri-mi-*

iz-da- *a-hu-ru-ma-az-da-* etc., Gk. Ὠρομάσος; in Av., always two words, usually separated in the Gathas and often in reverse order (Kent, Or. Stud. Hon. Pavry 200-8), but in OP always one word except XPc 10 (§44; for *Aurā* alone, see under *Aura*). Cpd. of **ahura-* (see *Aura*) + **ma(n)dadhā-* with *s*-suffix (another view by Pisani, cf. §185.n3); this is cpd. of pIE **menth-* (or is the full grade pIE **math-*?) seen in Gk. ἐμάθων 'I learned', + pIE **dhē-* 'put', see ²*dā-* (Pisani, Riv. Stud. Or. 81-2, takes prior element as **mṛs-*, zero-grade to pAr. *manas-*, after Wackernagel-Debrunner, Altind. Gram. 3.282-3); for formation, cf. Skt. *śrad-dhā-* 'trust', Lt. *crēdit*. §70, §156.I, §160.II; decl., §185.IV.

Auramazdā nsm. AmH 7, 10; AsH 5f, 12; DB 1.12, 60; 4.35, 55, 62, 74, 76, 79f; 5.15f; DPd 1, 7, 13, 15f, 23; DPb 8, 9f; DNa 1, 31, 51f, 55; DNb 1, 46, 49; DSe 1; DSf 1, 8, 14, 57; DSp 1; DŠs 1°, 6f; DSt 1°, 7f; DZc 1; DE 1; DH 6f, 8; XPa 1, 18, 20; XPb 1, 27f; XPc 1, 12, 15; XPd 1, 17f; XPf 1, 45, 48; XPg 12; XPh 1, 32, 49f, 52, 57, 60; XSc 4f°; XE 1; XV 1, 25; A¹Pa 1°, 22°; A²Sc 7; A²He 1, 18, 19; A³Pa 1, 24. *Auramazdā-maiy* DB 1.24f, 25, 55, 87, 94; 2.24, 34, 39f, 45, 54, 60, 68, 86, 96; 3.6, 16f, 37, 44f, 61f, 66f, 87; 4.60; DNa 50 *-dā-iy*, with omission of *m* (§52.VI); DSf 19; XPh 45. *Auramazdā-taiy* DB 4.78. *Auramazdā-tay* (§52.II) DB 4.58. *Auramazdā-[šām]* DB 5.31f.

Auramazdām asm. DB 1.54f (*Auramazām*, §52.VI); 5.16, 18f, 32, 34; DPd 21f; DNa 54; DSf 15f, 18; XPI 21f, 29; XPh 40, 50, 53, 59; XSc 4.

Auramazdāha gsm. AmH 7f; AsH 10; DB 1.11f, 14, 18f, 22f, 26, 60, 68, 70, 88, 94f; 2.3, 25, 35, 40, 45f, 54f, 60, 68, 86f, 97; 3.6f, 17, 38, 45, 62, 67, 87f; 4.4, 6, 41, 44, 46, 52, 60, 88f; 5.16f, 32f; DSf 12, 21°; DSfv 55f°; DSI 2f; XPb 26f; XPd 16; XPg 3, 8; XSa 1; XV 19. *Auramazdāhā* DPd 4, 9; DPe 6f; DNa 16, 35, 49, 56f; DNb 6, 47f; DSe 15, 35, 42; XPa 12, 16f; A²He 16. *Auramazdāhā* (§52.III; §131; §185.IV) XPI 34, 43; XPh 14, 33, 37, 44; A¹Pa 18f.

AM nsm. (§42) DSe 50°; DSI 3°; DSj 4, 6°; DSk 4; DŠn 2°; D²Sa 3; A²Sa 4° (as gen., §313.II), 4; A²Sd 3; A²Ha 5° (as gen.), 6. *AMmai* DSk 5; DSm 3°. *AMm* asm. DSk 4. *AMha* gsm. DSA 4; ligature (§42) DSk 4. *AMhā* DSj 3°, 5; A²Sd 3. *AMha* or *AMhā* DŠd 3°; DSI 4°; DSm 5°; DSo 3°; D²Sb 4°.

Ākaufaciya- adj. sb. 'man of Akaufaka'; pl. a province of the Persian Empire; Akk. *a-ku-pi-i-iš*. Deriv. of **Ākaufaka-* 'Kohistan', prefix *ā* + *kaufa-* 'mountain' + adj. suffix (§113, §144.III; cf. Hz. AMI 8.72; Kent, Lg. 13.298-9). *Ākaufaciya* npm. XPh 27.

akarta- adj. 'not made, not built, unrepaired'; neg. *a-* + ptc. of *kar-* 'make'. [*akartā*] nsf. DSe 47 (conj. of Kent, JAOS 54.43).

azšaina- adj., with *kāsaka-*, 'turquoise' (so Bleichsteiner, WZKM 37.103-4, and König, Burgbau 63-4, but considered dubious by Hinz, ZDMG 95.235-6; hardly 'gray amber', with Hz. AMI 3.65-7, ApI 232; not 'hematite', with Scheil 21.29-30); Av. *azšaina-* 'dark-colored', borrowed in Gk. Πόντος Ἀζάεωσ 'Black Sea' ('in-hospitable', by Gk. popular etymology, and euphemistically changed to Εύζεωσ), from neg. *a-* + *zšaina-*, cf. Av. *xšaēta-* 'shining' (§102, §147.I). *azšaina* nsm. DSf 39.

azšata- adj. 'unhurt, undisturbed': neg. *a-* + ptc. of *zšan-* (§102, §242.I), Skt. *kṣanōti* 'injures', Gk. *κτείνει* 'kills' (otherwise Foy KZ 35.49, Hz. ApI 70-1). *azšatā* nsf. DPe 23.

aguru- sb. 'baked brick' (§153.I). [*agurum*] asm. DSf 53, supplied by König, Burgbau 52, after *a-gur-ru* of the Akk. text, cf. NPers. *āgūr* in the same meaning. *a[ḡ]ura[vā]* lsm. DB 4.89 (restored by Kent, JAOS 62.267, after König, Klotho 4.45); but read *ariyā āha* with Cameron.

agriya- adj. 'topmost, excellent, loyal': Av. *ayrya-* 'first in quality, etc.', Skt. *agriyā- agryā-* 'foremost, principal, etc.', deriv. (§144.IV) to Av. *ayra* 'der erste, oberste; (nt.) Anfang, Spitze', Skt. *āgra-* 'foremost, prominent, best; (nt.) tip, summit, best part' (§148.I). *agriya* nsm. DB 1.21, as read by Cameron, replacing KT's *agrya* ++ (and the restorations thereof: *āgar[tā]* Wb. ZDMG 61.725, Tm. Vdt. Stud. 1.9, cf. Bthl. WZKM 22.72; *āgra**[θa] Jn. Indian Stud. Lanman 255-7; *āgr[mata]* König, RuID 65; *agr[mā]* Hz. ApI. 59-62).

aciy adv. 'then, at that time' (§291.IV): Av. *atēit* 'and indeed', Lt. *ecquid* (interrog.) 'anything', pIE **ed-qid*, see *a-* 'this' and particle *-ciy* (§105, §130; Bv. BSLP 33.2.152-3; Hz. AMI 4.125-6, 8.41, ApI 55-6; Wb. ZfA 41.319). XPI 21.

Atamaita- sb. 'Atamaita', an Elamite rebel: Elam. *Atameta* (§54.I, §76.V; Hüsing ap. Prašek,

GMP 2.73.n3; König, RuID 78; not *Umamaita* after the *Ummaima* of Oppert, Médes 158, based on Rawlinson's *+im^aim^a*, later altered by KT's *+m^am^ait^a*. [*A|tamaita* nsm. DB 5.5.

atar-sb. 'fire': Av. *atar-āθr-*, NPers. *āθar*; in *Āciyādīya*- and perhaps in *Ācina*- (§152.I).

atar (i.e. *a^atar*), prep. with acc., 'within, among': Av. *antarō*, Skt. *antar*, Lt. *inter*, pIE **enter* (§31). DB 1.21; 2.78; 4.32, 92; XPh 30, 35.

ati-, prefix, 'beyond, across': Av. *aiti*, Skt. *āti*, Gk. *ēti* 'yet, longer', Lt. *et* 'and', pIE **eti*; with *ay-*, *yam-*. Cf. also *athiy*.

athaga- (i.e. *ath^aga-*) sb. 'stone': Av. *asənga-*, NPers. *səng*, cf. OP *asan-*, *asman-* (§87, §151, §155.I); see also *athagaina-*. *athagam* asm. DSf 24, 48.

athagaina- (i.e. *ath^againa-*) adj. 'of stone': deriv. of *athaga-* (§147.III), perhaps with vridhhi (§126; *athagaina-*?). *athagaina* nsm. DPc. *athagainam* asm. D²Sa 1; A²Hb. *athagainām* asf. A²Se 6; *athaganām* asf. (§52.VI) for nsf. (§56.V) A²Pa 22. *athagainīya* npf. (§152.II, §179.III, §190.I; JAOS 53.20; wrongly König, Burgbau 68; not *athagainīy* nsf. to sg. collective *stūnā*, as taken by Hz. AMI 3.68) DSf 45.

āthahavaja, word of unknown meaning, DB 4.90 (reading of KT); hardly, with Morgenstierne, Acta Or. 1.252, *āth^aha-vaja* 'word, speech of proclamation', cf. Skt. *āsāsā-* 'hope, expectation', + *vacas-* 'word'. Perhaps *āthaha-* (§143.I; with Morgenstierne) + root-noun *vaj-* (§142) 'proclamation-strengthened, seal', gsm. (JAOS 62.268; not abl. as instr., with König, Klotho 4.44-5).

athiy prep. with acc. 'to': DB 1.91. Apparently doublet to *atīy* (Bv. Gr. §102), possibly by contamination of **athī* antevocalic and *atī* anteconsonantal, in sandhi (§80; Mt. Gr. §103).

Āthiyābaušna- sb. 'Athiyabaushna', father of Arsaces (§163.III): cpd. of (Av.) *āθi-* 'destruction, misfortune' + pass. ptc. of *ā-baug-* 'to free' (§243) with late *-šn-* from *-xšn-* (Bv. BSLP 29.2.104, cf. Av. *pouru-baoxšna-* 'bringing abundant rescue', Bthl. AiW 901): 'Freed from misfortune' (§160.Id; not active 'bringing freedom from misfortune', as taken by Bthl. AiW 322-3; otherwise Hz. ApI 191-2: *hathīya-* 'truth', with late loss of *h-*, + deriv. of *ā-baud-* 'be fragrant', cf. Av. *baōvi-* 'fra-

grance', therefore 'having the fragrance of the truth'). *Āthiyābaušnahyā* gsm. Sa 4-7.

Aθurā sb. 'Assyria (and Syria)', a province of the Persian Empire (§6, §166.III): Elam. *aš-šū-ra*, Akk. *āš-šur*, Gk. *Ἀσσυρία*, but Aram. *aθur*. *Aθurā* nsf. DB 1.14f; 2.7; DPe 11; DNa 26f; DSe 26°; DSm 7°; XPh 22. *Aθurāyā* lsf. (§136) DB 2.53f.

Aθuriya- adj. 'Assyrian': deriv. to preceding (§144.III), perhaps with vridhhi in first syllable (§126; *Aθuriya-*?). *Aθuriya* nsm. DN xvii; DSf 32; A²P 17.

Ācina- sb. 'Açina', an Elamite rebel: Elam. *ha-iš-ši-na*, Akk. *a-ši-na*. Either borrowed from Elam. (Foy, KZ 37.498); or shortened from an IE name beginning with OP *āç-* = Av. *atar-āθr-* 'fire' (§147.II, §152.I), cf. *āθrō-dāta-* 'Fire-given or Fire-created' and other names (Vd. 18.52; Justi, INB 50; Bthl. AiW 324). *Ācina* nsm. DB. 1.74, 82; 4.10; DBe 1f. *Ācinam* asm. DB 1.76.

Āciyādīya- adj. 'Aciyadiya', the ninth month, Nov.-Dec.: Elam. *haššiyatiyaš*, Akk. *kislimu*. Cp'd. of *atar-* 'fire' + deriv. of *yad-* 'worship' (§126; §152.I): 'Fire-Worship Month'. *Āciyādīyahyā* gsm. DB 1.89; 3.18.

āda- adv. 'then': GAv. *adā*, LAv. *āda*, Skt. *ādha* 'therefore' cf. Gk. *πρό-θε* (and *-θεω*) 'in front of': pIE **e-dhe*, to root in **a-* (§76.III; §191.II); see also *adakaīy*. *ada-taiy* DNb 43, 45.

adakaīy adv. 'then': OP *ada-* + *-kaīy*, Gk. adv. *ποι* 'somewhere', pIE **q^hoi*, lsn. to int.-indef. stem (§135). DB 2.11, 24; 4.81, 82; DNb 38.

adam pron. 'I': Av. *azəm*, Skt. *ahám*, pIE **eǵhom* (§109), cf. pIE **eǵō* in Gk. *ἐγώ*, Lt. *ego* (§193.I). *adam* nsm. AmH 5, 8; AsH 14; CMa 1; DB 1.1, 10, 12, 39, 52, 54 bis, 56, 59, 60, 62, 63, 64, 66, 67, 68 bis, 70, 72, 73, 75, 78, 82, 83, 86, 89, 91, 95; 2.3, 5, 6, 10°, 11, 15°, 19, 28, 30, 48, 50, 63, 64, 69, 72, 80, 81, 88; 3.1, 13, 25, 29, 50, 77, 80, 84; 4.3, 8, 11°, 14, 16, 19, 21, 24, 27, 29, 32, 40, 45, 59, 64, 71, 81, 89; 5.2, 6f, 13, 21°, 23°, 25°; DBa 1, 16; DBb 4, 6; DBc 5f; DBd 3, 6; DBe 5, 8; DBf 3f; DBg 5; DBh 4f, 8; DBi 4, 9; DBj 4; DPd 20; DPe 1, 7; DPh 4; DNa 8, 17, 34, 37, 53f; DSa 1, 4; DSb 1; DSc; Dsd 1°; DSe 7f, 16°, 34, 44°; DSf 5, 18°, 21°; Dsg 1, 3°; Dsi 1; DSj 1°, 2°; Dsk 1, 4; Dsm 1°, 6°; Dsy 1; DZc 4, 7, 8, 11;

DE 11; DH 3f; XPa 6, 13, 14; XPb 11; XPc 6; XPd 8, 17; XPf 8, 34f, 36, 39, 41; XPg 9; XPh 6f, 15, 29, 34, 37, 40, 42f, 43, 59; XPj bis; XSe 1°, 3°, 4°; XE 12; XV 9, 23; A¹Pa 9°, 21°; D²Sb 1°, 4°; A²Sa 4; A²Sb; A²Sd 1, 3; A²Ha 5°; A²Hc 9, 16; A²Pa 11f; Wa 2; Wb 1; Wc 2; Wd 2; SDa; SDb; SXb 1; SXc 1. *adam-šaiy* DB 2.73f. *adam-šim* (§39) DB 1.62, 83; 4.6; DNa 35f. *adam-šām* DB 1.14; DNa 18; DSe 17 *adam-šām*]; XPh 16.

mām asm. (Av. *mām*, Skt. *mām*, pIE **mē* + acc. -*m*; §193.II) AšH 7, 11; DB 1.52 (*māhya-mām*, §133), 82f, 93°; 2.18, 28, 48, 63, 67, 73, 88; 3.30; 4.35, 91; 5.13, 17, 26, 28°, 29°, 33; DPb 9; DNa 33, 37, 51; DNb 11, 22, 26, 46, 49; DSe 50°; DSf 9, 10, 14f, 17 bis, 57; DSi 3°; DSj 4, 6°; DSm 4°; DSs 6; Dst 7°; DZe 12; DH 7f; XPa 18; XPb 27; XPc 12; XPd 17; XPf 31, 45; XPg 12; XPh 57; XSc 4°; XV 25; A¹Pa 22°; A²Sa 5°; A²Sd 4; A²Ha 6; A²Hb°; A²Hc 19; A²Pa 5, 23, 24; 22f, 26 (§56.V; for *manā* ?).

-mā asm. encl. (Av. *mā*, Skt. *mā*, pIE **mē*, §193.II; cf. encl. **me* in Gk. *μe*): *nai-mā* DNb 8 (*našimā*), 10, 19; *nai-pati-mā* DNb 20.

manā gsm. (Av. *mana*, Skt. *māna*, pAr. **mana*, cf. Lith. *māno*; §193.III) AmH 6, 10; AšH 9; DB 1.4, 9, 12, 13, 18, 19 bis, 23, 27, 60; 2.19f, 21, 25, 27, 29f, 31, 35, 40, 46, 49, 51, 55, 60f, 82, 84, 87, 91f, 93; 3.9f, 10, 13, 15, 17, 20, 20f, 31, 32, 38, 45, 53, 56, 62, 67, 75f, 76, 84, 86; 4.2, 12, 35, 42, 49, 52, 53f, 66, 82f; 5.8, 14°, 30; DBa 5, 14f; DPd 7, 13; DPe 9; DNa 19, 21, 33; DNb 56°; DSe 18°, 20°, 38; DSf 12, 13, 58; DSj 5°; DSk 4; DSs 6°; XPa 19; XPb 23; XPc 11; XPf 16, 23, 31, 46; XPg 7; XPh 17, 19; XSa 2; XV 18; A¹Pa 20°; D²Sb 4°; A²Hc 18. *mana-cā* (§135) DPd 9f.

-maiyy gsm. (gen.-dat. GAv. *mōi*, LAv. *mē*, Skt. *me*, Gk. dat. *μoi*, pIE **moi*) enclitic to *aita* (nsn., asn.); *Auramazdā*, *AM*; *ava* (nsn.); *avākaram*, *avākaramca*; *ucāram*; *utā*, *utā*; *tja* (nsn., asn.); *dahjāns*; *duwarayā*; *nai*; *pati*; *pasāva*; *yabā*; *haw*, *haw*:- AšH 12; DB 1.25 bis, 55, 87, 94; 2.24, 34, 40, 45, 54, 60, 68, 75, 79, 86, 90, 96; 3.6, 11, 17, 37, 44f, 61f, 66f, 87; 4.39, 46, 60, 64; DPd 23°; DPb 8, 10; DNa 50 (*mē* omitted, §52.VI), 52f, 54f; DNb 13, 28, 28f, 31, 32f, 33, 48, 51, 52; DSe 51°, 52°; DSf 10, 19°, 20°, 58; DSj 4°, 6°; DSk 5; DSl 4f; DSm 3°; DSs 7°; Dst 9°; DH 6, 8; XPa 15, 18f, 19f; XPb 24, 29, 30; XPc 13 bis; XPd 18f, 19; XPf 32, 38, 41, 45f, 47; XPg 14; XPh 32, 45, 58,

60; XSe 5° bis; XV 26f°, 27°; A¹Pa 23°, 24°; A²Sdb 4 (*-may* dc, §52.VI); A²Hc 20 bis.

-ma gsm. for *-maiyy* (§193.III); *apar²yāka-ma* A²Sa 3; [*n²yā*]*kama* for *n²yākam-ma* (§130) A²Sa 4. Not *kanna-ma* DB 2.19, as taken by Tolman.

-ma absm. encl. (Av. *maš*, Skt. *mat*, pIE **med*, §193.IV; orthotone pIE **mēd* in oLt. *mēd*, eLlt. *mē*); only in *hacā-ma* DB 1.19, 23; 2.6, 12°, 16, 93; 3.27, 78, 81; 4.92; DPe 9; DNa 20; DSe 19°; XPh 18. Not *duwīyā-ma* DB 3.24 (with Bthl.); nor *DSt* *apara-ma* DB 4.37, 68, 87 (with Bthl.), nor *DSt* 10°.

vayam npm. (Av. *vaēm*, Skt. *vayām*, pIE **uei* + pAr. *-am*, cf. Gt. *wei-s*; §193.V) DB 1.7, 10°; DBa 10, 17.

amāxam gpm. (Av. *ahmākam*, Skt. *asmākam*; §118.II, §193.VI) DB 1.8, 28, 45, 49, 61, 69, 71; DBa 12f.

Adukanaiša-adj. 'Adukanaiša', first month, March–April: Elam. *ha-du-kan-na-iš*, Akk. *nīsannu*:-*naiša*-on the evidence of the Elam., acc. to MB Gr. §96, rather than *-niša*- (§117). Cp. of *adu*- '?' + *kan*- 'dig', possibly with vriddhi (§126; *Ādu*-?): 'Irrigation-Canal-Cleaning Month', referring to the cleaning of the underground conduits for irrigation water, regularly done in the spring (cf. Bthl. AiW 61). *Aduka[nai]šahya* gsm. DB 2.69.

an- neg. prefix before vowels, cf. ¹*a*- before consonants: Av. Skt. *an*-, Gk. *an*-, Lt. *in*-, Gt. *un*-, pIE **an*- (§67.I); in *Anāhatā*-.

anā ism. to ²*a*- (q.v.); DPe 8 (not to Av. Skt. *ana*-); XPa 14 (not prep.).

Anāmaka-adj. 'Anamaka', tenth month, Dec.–Jan.: Elam. *hanāmakaš*, Akk. *tebetu*. Cp. of neg. *a*- + *nāma*- 'name' (see *nāman*-) + adj. suffix *-ka*- (§146.II), possibly with vriddhi (§126; *Anāmaka*-?): 'Month of the Nameless (= Highest) God'. *Anāmakahya* gsm. DB 1.96; 2.26, 56; 3.63.

Anāhitā- sb. 'Anahita, Anaitis', a goddess: Elam. *a-na-ḫi-ud-da*, Akk. *a-na-ah-i-tu*-, Gk. 'Anaitis; Av. *anāhitā*-. Cp. of neg. *an*- + ptc. pass. *āhita*- 'spotted, defiled', of uncertain connections (§67.I, §118.V, §212.I): 'The Spotless'. The OP writings, being late, fail to show length of *ā* in either position. *Anahita* (§27, §52.III) nsf. A²Sd 3f; *Anaheta* A²Sa 4 (as gen., §313.II), 4f; A²Ha 5° (as gen.), 6.

aniya- adj. 'the one or the other (of two), other (of any number), rest of' (JNES 3.233-4; not 'enemy', cf. Kent, JAOS 35.345.n6 and Bv. TPS 1945.56-9): Av. *ainya-*, Skt. *anyā-*, pIE **anjo-*, cf. **aljo-* in Gk. ἄλλος, Lt. *alius*, and **antero-* in Gt. *anpara-*, Gm. *ander*, NEng. *other* (§39, §144.II, §204.II; decl., §203). *aniya* nsm. DB 1.95; 3.32; DSe 33^o, 35. *aniyam* asm. DB 1.86; 5.25, 28; DSe 33, 35f. *aniyahyā* gsm. DB 1.87. *aniyanā* absm. DPd 11; DPe 20f. *aniyai-ciy* npm. XPf 29. *aniyāha* npm. (§10, §172) DB 4.61, 62f. *aniyā* nsf. DSf 25, 26 (not with Bv. Gr. §334, inst. as adv. 'on one side . . . on the other'). *aniyām* asf. DSe 48f. *aniyā* npf. DB 1.41. *aniyā* apf. DB 1.47, 67. *aniyāwā* lpf. (§72) DB 1.35. *aniya* asn. XPf 39f. *aniyaš-ciy* nsn. (§9.VI, §105) DB 4.46; XPa 13; XPh 41f (written *aniyašc*, §52.1).

aniyaθā adv. 'in other ways' (§191.II); Cameron's interpretation for his reading *an^o + + v^{mo}*, DB 4.89.

anw (i.e. *anu*) prep. 'along, according to': Av. *anu* with acc., loc., 'toward, along', Skt. *anu* with acc. 'after, along'; see also *anušiya-*. (1) With inst., DB 1.92; DNb 25 (cf. Lg. 15.176). (2) With gen., DNb 16, 18 (§137, §267.IV; *anu-dim* + gen.).

anušiya- adj. as sb. 'follower, ally': from *anu-* (see *anw*) + adj. suffix *-tja-* (§80, §144.VI). *anušiya* nsm. DB 2.95. *anušiyā* npm. DB 1.58; 2.77; 3.49, 51, 74, 90, 91f; 4.82.

apa- prefix (§206b) 'away': Av. Skt. *apa*, Gk. ἀπό, Lt. *ab*, Gt. *af*, Gm. *ab*, NEng. *of, off*, pIE **apo-*. Used with vb. *gawd-* and in sb. *apadāna-*, *apaniyāka-*; with suffix in *apatarā-*, *apara-*.

apatarā adv. 'farther off, far off'; nsn. of *apatarā-*, which is *apa-* + comp. *-lara-* (§32, §190.III), cf. Gk. adv. ἀπωτέρω. DNa 18; DSe 16f; XPb 25; XPh 16.

apadāna- sb. 'palace': from *apa-* + *dāna-* (§147.I) to root **dā-*, cf. Skt. *apadhā-* 'concealment', Gk. ἀποθήκη 'storehouse'. For development in later Iranian, with *āpa-* by secondary lengthening (but not OP *appa-*, cf. §130), see Henning, Trans. Philol. Soc. 1944.110n. *apadānam* asm. D²Sa1; A²Hb. *apadāna* (§52.V) A²Sa 3, 4; A²Ha 5.

apaniyāka- sb. 'great-great-grandfather': from *apa-* + *niyāka-* 'grandfather', cf. Lt. *ab-avos*

'great-great-grandfather'. *apaniyāka-ma* (§22, §52.I) nsm. A²Sa 3.

apara- adj. 'later, after': Av. Skt. *apara-*, from *apa-* + comp. *-ra-* (§32, §190.III). *apara* nsm. XPh 47. *aparam* asn. as adv. DB 4.37, 42, 48, 68, 70, 87; DSt 10^o (not *apara-ma*, nsm. with encl. abl., DB 4.37, 68, 87—and DSt 10^o—as Bthl. AIW 77 suggests, following Akk. *ša be-la-a ar-ki-a* 'who shall rule after me').

āpi- sb. 'water': Av. *āp-*, NPers. *āb*, Skt. pl. nom. *āpas*, acc. *āpās*, pIE **āp-*, with or without *ī*-extension, which seems to have become *ī* in OP (§122). *āpišim* (= *āpiš-šim*; §41, §130) nsf. DB 1.95f. *āpiyā* lsf. DB 1.95. *abiš* (Skt. *adbhīš*, and dat.-abl. Skt. *adbhīyās*, Av. *aiwyō*, both from **apbh-*; §75.IV, §130, §188.V, JAOS 62.269-70; see also s.v. *abiš*) ipf. DB 1.86.

apiy adv. 'thereto, very': Av. *api*, Skt. *āpi*, Gk. prep. ἐπί 'on', pIE **epi* (§44, §191.I). In OP, normally enclitic, but sometimes written separately; often with *dūrai* 'afar' (§136): *dūrai-āpiy* 'far and wide' DNa 12; *dūray-āpiy* DNa 46; *dūrai-āpiy* as two words, DSe 11, DZc 6, DE 19, XPa 9, XPb 18f, XPe 8, XPd 13, XPf 13, XPh 10f, XE 18, XV 14, A¹Pa 14^o, A²He 17f. Probably *vašnā[pi]* XPg 7f (Bv. BSLP 34.1.32-4) with crasis, rather than *vašnā-[ci]* or *vašnā-[di]* (Lg. 9.230); KT's *[api]-mai* is eliminated by Cameron's reading of *utāmāiy* as completely visible, DB 4.46 (cf. note ad loc.).

afwāyā, error of writing for *arwāyā* (§55.II); see *arwā-*.

abiy prep. and prefix 'to, against, in addition to': GAv. *abi*. LAV. *aiwi*, Skt. *abhi*; conflux of pIE **ṛbhi*, oHG *umbi* 'round about', and pIE **obhi*, oCS *obŕ* 'beside, by'.

(1) Prep. with acc., DB 1.40, 76, 80, 82, 84; 2.12, 17, 73, 88; 3.2, 3, 14, 27, 56, 60, 71, 82; 5.12f, 21, 22^o, 23, 26, 28^o; DPd 18; DPe 24; DZc 9f, 12; XPg 10.

(2) Prefix with verb *jav-*, and first element in *abicariš*, *abyapara*, perhaps in *Abirāduš*, but probably not the base of *abiš*.

abicariš DB 1.64f, word of uncertain form and meaning, probably asn. of *s*-stem (§185.III), to *abi-* + root *car-* 'move, go' (Av. *caraiti*, Skt. *cāratī*, Lt. *colit* 'tilts'; §107), giving, in association with the following *gāthām* 'living personal prop-

erty', a meaning 'pasture lands', cf. NPers. *cārīdān* 'to pasture' (Spiegel, KT, Bthl. AiW 89). Cf. also Tm. Lex. 64-5; Gray, JAOS 33.281-3; Hüsing, KZ 48.155-6; Hz. ApI 51-4.

abiyaparam adv. 'later, afterward', from *abiy* + *aparam* (§191.IV). *ab^yapara* (§22, §52.V) A²Sa 4.

Abirādu-sb. 'Abiradu', a village in Elam: first part perhaps *abi*-. *Abirāduš* nsm. DSf 46.

abiš DB 1.86, probably not adv. 'thereby', *abi*- + adverbial -s, but ipf. of *āpi*- 'water' (q.v.): not an error for *āpiš* nsf. 'water' as proposed by König, RuID 70-1.

abiyapara see *abiyaparam*.

-am, enclitic particle extracted by wrong division from pAr. **ašham* 'I', perhaps even in pIE times, and therefore *-om from **eg(h)om*; seen in OP *tuvam* (cf. *adam* 'I'), *iyam*, *imam*, *patišam*, cf. Skt. *tuvām iyām imām* etc.

ama-sb. 'offensive power', see *Aršāma*-.

amazamatā, DB 4.92, read by KT, and apparently corresponding to Elam. 'were pleased (at the inscription)' (cf. Wb. KIA 72n, quoting variant interpretations): possibly for *ham-azmatā*, aor. mid. of *ham*- + *kam*- 'like, love' (OP *kāma*- 'wish', Skt. vb. *kam*- 'love'), formed like Gk. *ἐσχερο* to root **segh-*, *ἐπτερο* to root **pet-* (JAOS 62.269; §55.II, §103.II).

amata adv. 'thence': demonst. stem *ama*-, found (though rarely) in Skt., + adv. -tos, as in Skt. *tātas* 'thence', Gk. *ἐκτός* 'outside', Lt. *caelitus* 'from the sky': Buck, Lg. 3.4-5; Jn. quoted by Gray, JRAS 1927.101: cf. Kent, JAOS 51.231. Hardly, with Gray, JRAS 1927.99-100, and Hz. ApI 65-6, the same as Skt. abl. *asmāt* remade to **asmatas*, with -tos ending. DPh 6, 7; DH 5, 6.

amūba, see *maūb*-.

ay-vb. 'go': Av. *ay*- (pres. *aēiti*), Skt. *i*- (pres. *ēti*), Gk. *ελα*, Lt. *it*: conj., §208. Cf. also *yawiyān*-. *aitiy* (§69) DZc 10. *āiš* inf. (§72, §228.III) DB 1.93; 2.67; 3.35, 43.

ā + *ay*- 'come': *āya^atā* 3d pl. inf. mid. (§131, §208) DZc 11.

ali- + *ay*- 'go beyond, go along': *aliyāiš* inf. (§72, §122, §228.III) DB 3.73.

upa- + *ay*- 'go to, arrive at': [*u*]pāyam 1st sg. inf. (§122, §131, §226.II) DB 1.91f.

upari- + *ay*- 'behave, conduct one's self': *upariyā[ya]m* 1st sg. inf. (§122, §226.II) DB 4.64f.

nij- + *ay*- 'go forth': *nijāyam* 1st sg. inf. (§120, §208, §226.II) DB 2.64.

pati- + *ay*- 'come to, come into the possession of': *patiyāiša*^a 3d pl. inf. (§140.III, §208, §232.-III) DB 1.13, 18.

parā + *ay*- 'go forth, proceed': *paraidiy* 2d sg. inv. (§122, §131, §237.I) DB 2.30, 50; 3.14. *paraitā* 2d pl. inv. (§131, §208, §231, §237) DB 2.20, 83; 3.58, 85. *paraitā* npn. past ptc. (§122, §242, §242.I) DB 2.32f, 38, 43, 52, 58; 3.65.

pari- + *ay*- 'go around before, respect', with inst.: *pariyaitiy* XPh 52 (written -*ait*-, §52.I; wrongly interpreted by Hz. AMI 8.66f, ApI 219). *paridiy* 2d sg. inv. (§122, §131, §208, §237.I) XPh 49 (also wrongly interpreted by Hz. ibid.). *apariyāya*^a 3d pl. inf. (with double augment, §208) DB 1.23 (not *āpariyāya*, for **ahapa*-, to Skt. *saparyāti* 'worships', despite Bthl. Stud. 2.67, AiW 1765: not to be emended to *upariyāya*, as done by WbN xi, Wb. KIA 12); see JAOS 35.331-6, Lg. 13.303.

ayāumani-adj. 'untrained': neg. *a*- (§67.I) + *yāumani*-. *ayāu(ma)niš* nsm. DNb 59 (§52.VI; with epenthesis of -i-, §127, as in Avestan).

āyadana-sb. 'sanctuary': deriv. (§147.I) of prefix *ā* + vb. *yad*- 'worship'. *āyadanā* apn. DB 1.63f.

ar-vb. 'move, go or come toward': Av. *ar*-, Skt. *r*-, Lt. *oritur* 'rises'; pres. inchoative (§97), OP *rasa*-, NPers. *rāsād*, Skt. *rcchāti*, pIE **rške*- (and **re-ske*-, §32). See also *arta*-, *hamarana*-. *arasam* 1st sg. inf. (§212) DB 1.54; 2.28, 48, 63.

awa- + *ar*- 'go down to, arrive at': *awā[rasam]* 1st sg. inf. (§131) DB 5.23f; [*a*]wārasam DSf 24.

parā + *ar*- 'come to, arrive at', with acc. of place and *abiy* + acc. of person: *parārasam* 1st sg. inf. (§131) DB 2.65. *parārasa* inf. DB 2.22, 32, 52; 3.3, 34.

ni- + *ar*- 'come down, descend', with *abiy* and acc. of place: *nirasāiy* subj. (§140.I; §289) DPe 24.

Arakadri-sb. 'Arakadri', a mountain in Persia (§32): Elam. *ha-rak-qa-tar-ri-iš*, Akk. *a-ra-ka-ad-ri*-; a possible etymology, Foy, KZ 35.62. *Arakadriš* nsm. DB 1.37.

Arabāya-sb. 'Arabia', a province of the

Persian Empire (§32, §75.V, §166.III); also 'Arab', ethnic to same: Elam. *ḥar-ba-ja*, Akk. *a-ra-bi*, Gk. 'Αραβία. (1) 'Arabia': *Arabāya* nsm. DB 1.15; DPe 11; DNa 27; DSe 26^o; DSm 7^o; XPh 25 (2) 'Arab': *Arabāya* nsm. A?P 18.

arašan- sb. 'cubit' (§32, §82, §155.II): Av. nom. dual *arəšnā*, to Iran. stem *aralan-* *arəšn-*, cf. Skt. *aratn-*; Lg. 15.176-7 (borrowed from Iran. into General Slavic as *aršin* 'ell', Wb. AfOF 7.41, against Berneker, Slav. etym. Wrth. 31, who thinks it borrowed from Turkish); cf. also Bv. Orig. 105. *arašanīš* ipm. (§187) DSf 26 bis (not nom. sg., with Bv. Gr. §308, §318: not acc. pl.).

arika- adj. 'evil, faithless': deriv. (§146.II) of **asra-*, GAv. *angra-*, LAv. *avra-* 'hostile, enemy', to pAr. root **ans-*, seen in Av. *qsta-* 'hate, enmity'; cf. also Av. (nom.) *avrō mainyūš* 'evil spirit, Ahriman' (Bthl. AiW 189); not to Skt. *art-* 'enemy' (MB Gr. §273), nor to Skt. *alikā-* (Wackernagel, KZ 59.28-9). *arika* nsm. DB 1.22, 33; 4.63. *arikā* npm. DB 5.15^o, 31^o.

Āriya- adj. 'Aryan' (perhaps *Āriya-*, §126): Av. *airyā-*, Skt. *ārya-* 'noble', cf. NPers. *ērān* 'Iran, Persia', Irish *Eire* 'Ireland', to PIE root **er-*, OP *ar-* (§35.I, §144.I). See also *Ariyačica-*, *Ariyāramna-*. *Āriya* nsm. DNa 14; DSe 13; XPh 13. *ariyā* isn. as sb. 'in Aryan (language)' DB 4.89.

Ariyačica- adj. 'of Aryan lineage' (§161.IIa): *Ariya-* + *čica-*. *Ariyačica* nsm. XPh 13; *Ariyačica* (written as two words, §44) DNa 14f, DSe 13f.

Ariyāramna- sb. 'Ariaramnes', great-grandfather of Darius: Elam. *ḥar-ri-ja-ra-um-na*, Akk. *ar-ja-ra-am-na-*, Gk. 'Αριαράμνης. From *ariya-* + pass. ptc. of *ā-ram-* (§131; Av. Skt. *ram-* 'to be at peace, to pacify'): 'Having the Aryans at peace' (§161.IIc). Hardly *Ariyā* pl. + *ramna-* (Foy, KZ 35.9), or *Ariya-* + *aramna-* pres. ptc. mid. to *ar-* (Hz. ApI 237). *Ariyāramna* nsm. AmH 1, 4, 9; DB 1.5; DBa 7; as gsm. AsH 3 (§313.II). *Ariyāramnahyā* gsm. DB 1.5; DBa 7.

arwā- sb. 'action' (JNES 4.44, 52; §35.II, §150; so also Bv. TPS 1945.42-3): fem. to adj. *arwa-*, Av. *aurwa-* 'schnell, tapfer' (Bthl. AiW 200), doublet to Av. *aurvant-* (q.v., under *aruvasta-*). *arwāyā* lsf. DNb 38 (inscribed *afuwāyā*, §55.II; not *anuwābā* with Wb. Grab 28, KIA 94;

not to be emended with Hz. ApI 293-6 to *arwābā* 'love', cf. Av. *urwaba-* 'amicus, befreundet', Bthl. AiW 1537; *afuwāyā* acc. nt. pl. 'measures to be taken', from **āpy-āja-*, acc. to Pisani, Riv. Stud. Or. 19.82-5, to root **āp-* 'get', cf. Av. *āfante* 'they obtain', Bthl. AiW 70 and 72, note 1 to *ap-*).

arwasta- sb. 'activity' (JNES 4.50-2, 232), 'physical prowess' (Bv. TPS 1945.40-1): *-ia-* abstract (§145) to *arvant-* 'moving', Av. *aurvant-* 'schnell, tapfer, Held' (Bthl. AiW 200), Skt. *arvant-* 'running, hastening, horse', from Ar. *ar-* 'move' + suffix *-vant-* (§35.II, §85, §126, §157), cf. Lt. *orior* 'arise'; cf. Akk. translation ^{hit}*it-ba-ru-tum* 'activity', to *abāru* 'be strong' (Schaefer, OZ 43.289-93). See also *arwā-*. Not with Hz. RHRel. 113.29-31, ApI 80-6, 'Gut-sein', to Av. *urwaba-* 'amicus', with *it-ba-ru-tum* as 'companionship' to *ibru* 'friend' (cf. JNES 4.51); no valid evidence for meaning in Arm. loanword *arwest* 'wonders', cited by Nyberg, Rel. 351, from St. John 4.48. *arwastam* nsm. DNb 31, 33; as n. DNb 4.

Arxa- sb. 'Arkha', an Armenian rebel (§31, §164.V): Elam. *ḥa-rak-qa*, Akk. *a-ra-ḫu*. *Arxa* nsm. DB 3.78, 91^o; 4.28f; DBi 1. *Arxam* asm. DB 3.82, 89.

arjana- sb. 'ornamentation', as shown by Akk. *si-im-ma-nu-u* 'decoration' (§34, §126, §147.I): for meaning, see JAOS 51.208, 53.13, 53.19, Schaefer, Arch. Anz. 47.272-4, against Hz.'s 'limestone' (AMI 3.52-3) and 'building material' (ApI 88-93). Cf. Av. pres. *arža-* 'be worth', Skt. *ārhati*, and Ars. Phl. *aržān*, NPers. *aržān*, Av. *aržah-* 'worth, value', Skt. *arḡha-*. *arjanam* nsm. DSf 41f; *arjanam-šaiy* DSf 23^o.

arta- sb. 'Law, Justice', an archangel attending Ahuramazda: ptc. to *ar-* as sb., Av. *aša-* and *arata-*, Skt. *ṛtā-* 'cosmic order', Lt. *ortus* 'risen, originated', PIE **ṛto-* (§30, §66, §242.I). See also *Artaxšaça-*, *artāwan-*, *Artawardiya-*. *artā-cā* isn. (§252.I, Lg. 21.223-9) XPh 41, 50f, 53f (not with Hartmann, OZ 40.145-60; nor with Nyberg, Rel. 367, 478; Bailey ap. Nyberg, Rel. 478; Henning, TPS 1944.108; hardly, with Sen 155, *artācā brazmaniy* apn. 'and the divine fulfillments'; nor with Pisani, Riv. Stud. Or. 19.85-8, as elliptical dual 'Arta and Brazman', the *-cā* connecting with the preceding *Auramazdām*, and Brazman being the OP for the Av. *vohū manō* 'Good Thought').

Artaxšaça-sb. 'Artaxerxes' (I, son of Xerxes; II, son of Darius II; III, son of Artaxerxes II): Elam. *ir-tak-ša-aš-ša*, Akk. *ar-lak-šat-su*, Gk. Ἀρταξέρξης (§29.n2, §30). From *arta*- 'justice' + *xšaça*- 'kingdom', 'Having a kingdom of justice' (hardly, with Nyberg, Rel. 352, 'whose *xšaça*- derives from *arta*-'); imitation of *Xšayāršā*, acc. -ām, explains the long vowel of the ultima in the nom. and acc. (§78, §161.Ib; decl. §172, §187). *Artaxšaça* nsm. A¹Pa 9°, 17°; A¹I; D²Sb 3°; A²Sa 1; A²Sb; A²Sc 1°; A²Sd 1, 2; A²Ha 1; A²Hb; A²Hc 7, 15f; A²Pa 5 (as acc., §247E), 8, 12 (as gen., §313.II), 13 (as gen.), 14f (as gen.), 15f (as gen.), 21, 23f; A²Vsb-d. *Artaxšaça* (§49; or -šda) AVsa. *Artaxšaçām* asm. A¹PA 5f°; A²Sa 4; A²Hc 5; Sf 2-4. *Artaxšaçahyā* gsm. D²Sb 2°; *Artaxšabrahayā* (Tm. Lex. 54) A²Ha 2f, 3; *Artaxšaçāhyā* (§53) A²Sa 2 bis; A²Hc 10f, (as nom., §313.I) 11f.

artāvan-adj. 'righteous, blessed', denoting the blissful state of the true religionists after death: identical with Av. *ašāvan*- 'characterized by Arta or Asha, righteous', Skt. *ṛtāvan*- 'true to sacred law' (cf. Hz. ApI 289-93); from **ṛta*-, OP *arta*-, with lengthened final vowel, + adj. suffix -van- (§30, §155.IV). *artāvā* nsm. (§124.5, §187) XPh 48, 55.

Artavardiya-sb. 'Artavardiya', one of Darius's generals: Elam. *ir-du-mar-ti-ja*, Akk. *arta-mar-zī-ja*. From *arta*- + *vard*- 'to work' + adj. suffix (§30, §31, §144.IV, §160.Ia): 'Doer of Justice' (not from *vard*- 'to increase', Skt. *vardh*-, because of -z- in Akk. and in Aram. cf. *rtwry*, as Bv. BSLP 31.2.66-7 shows). *Artavardiya* nsm. DB 3.30f, 33. *Artavardiyam* asm. DB 3.36, 43.

Artaxšaça (or -šda), probably miswritten for *Artaxšaça*, q.v.

ardata-sb. 'silver': Av. *ərəzata*-, Skt. *rajatā*-, cf. Gk. ἄργυρος, Lt. *argentum* (§30, §88, §145); Yezdi *ālī* 'silver' has Iran. *ar*-, not *r*- (Bv. BSLP 30.1.60, Origines 12). See also *ardastāna*-. *ardata* nsm. Dsf 40.

ardastāna-sb. 'window-frame, window cornice': *arda*- 'light' as in OP *ardala*- 'silver', Skt. *rajatā*- 'white', *ṛjā*- 'red', Gk. ἀργός 'shining' + *stāna*- 'place' (§31, §160.Ib; Foy, KZ 35.48; hardly as with Bthl. AiW 193, or Hz. ApI 74-6); 'light-place'. *ardastāna* nsm. DPe.

Ardumaniš-sb. 'Ardumanish', ally of Darius

against Gaumata: Akk. *a-ar-di-ma-ni-iš*. From *ardu*- 'upright', GA. *ərəzu*-, Skt. *ṛjū*- + *maniš*-, see *manah*- 'mind' (§34, §63.II, §124.4, §156.IV, §161.IIa, §185.III): 'Upright-minded' (hardly *Ardumaniš*- 'dessen *manah*- glühend ist', as taken by Nyberg, Rel. 352). *Ar[duma]n[iš]* nsm. DB 4.86.

Arbairā-sb. 'Arbela', a city in Assyria: Elam. *ḫar-be-ra*, Akk. *ar-ba'-il*, Gk. Ἀρβηλα (§31, §107, §166, §166.III). *Arbairāyā* lsf. DB 2.90.

Armina-sb. 'Armenia', a province of the Persian Empire (§31, §106): see also under *Arminiya*-. *Armina* nsm. DB 1.15; DPe 12; DNa 27; DSe 27°; DSm 8°; XPh 20. *Arminam* asm. DB 2.30, 32, 50, 52.

Arminiya-(1) adj. 'Armenian', (2) sb. 'Armenia', a province of the Persian Empire: Elam. *ḫar-mi-nu-ja*, Akk. *u-ra-aš-tu*, Gk. Ἀρμενία. Adj. to *Armina*- (§144.III).

(1) *Arminiya* nsm. DB 2.29; 3.78f; 4.29; A²P 20.

(2) *Arminiya* lsm. DB 2.59, 63; *Arminiya* DB 2.33f, 39, 44, 48 (§22; Lg. 19.233n).

Aršaka-sb. 'Arsaces': Gk. Ἀρσάκης. Deriv. of *arša*-, see *aršan*-; §30, §146.II, §163.III, §164.III. *Aršaka* nsm. Sa 1f.

Aršādā-sb. 'Arshada', a fortress in Arachosia: Elam. *ir-ša-da* (§30). *Aršādā* nsf. DB 3.72.

aršan- and *arša*- (§155.I) sb. 'male, hero, bull': Av. *aršan*-, Skt. *ṛṣa-bhā*- 'bull', Gk. ἄρσων 'male'; in *Aršaka*-, *Aršāma*-, *Xšayāršan*-, perhaps in *Aršādā*-.

Aršāma-sb. 'Arsames': Elam. *ir-ša-um-ma*, Gk. Ἀρσάμης (§29, §29.n2, §30). From *arša*- + (OP Av. Skt.) *ama*- 'offensive power' (Benveniste-Renou, Vṛta et Vṛthagna 11): 'Having the might of a hero' (§161.Ib). *Aršāma* nsm. AsH 1, 5; DB 1.4f; DBa 6; Dsf 13; XPh 19, 20; A²Pa 20 (as gen.; §313.II). *Aršāmahyā* gsm. DB 1.3, 5; DBa 4, 6.

arštā-sb. 'rectitude' (§30; §93): haplographic for **aršta-tā*- (§129), abstract to *aršta*- 'upright' (§145), pIE **ṛḡ-ta*-, with zero-grade to root **reḡ*- (§122; Mt. Gr. §123, §125), cf. Av. *arštāt*- 'goddess of rectitude', OP *ardu*- in *Ardumaniš*-, *rūsta*-; or merely fem. **ṛḡ-tā*- as abstract (Bv. Gr. §123, §125). *arštām* asf. DB 4.64.

aršti- sb. 'spear' (§30): Av. *aršti-*, Skt. *rṣṭi-*, pIE **r̥s-ti-* (§152.III, §179.III), to root in Skt. *árṣati rṣāti* 'rush, push'. See also *ārštaka-*, *aršti-bara-*. *aršt[i]š* nsf. DNa 44.

ārštika- sb. 'spearman': from *aršti-* 'spear' with vriddhi (as in *wārštika-*, §126), + suffix *-ka-* (§146.II). *ārštika* nsm. DNb 44.

aršībara- sb. 'spear-bearer': *aršti-* 'spear' + *bara-* 'bearer' (§122, §143.V, §160.Ia). *aršībara* nsm. DNc 2 (written *aršībarā*, §51; the original draft seems to have had *aršībarā*; on proofreading, the *š* which was to have replaced the *s* was wrongly substituted for the *a*, and this falsely corrected orthography was inscribed on the rock).

'ava- demonstr. adj. and pron. 'that' (§260.III, §264): Av. *ava-*, Skt. gen. du. *avós*, oCS *ovū*; see also *avā*, *avabā*, *avadā*, *avaparā*, *avahyarādiy*, *pasva*. Decl., §200.

avam asm. DB 1.21, 22, 31, 40, 49, 57, 76, 80, 84, 88; 2.4, 4f, 12, 17, 20, 25, 30, 31, 35, 40f, 46, 50, 51, 55, 61, 84, 87, 94, 97; 3.4, 7, 12, 14, 14f, 17, 27, 38, 45f, 47f, 50, 56f, 58, 62, 67, 82, 85, 89; 4.38, 66 bis; 5.6°, 27; DNa 2; DSe 2; DSf 2°; DSt 2°; DZc 1; DE 3; XPa 2; XPb 3; XPe 2; XPd 2; XPf 2, 23; XPh 2, 37; XE 4; XV 3; A¹Pa 2f°; A²Hc 3; A³Pa 2f. *avamšām* DB 2.20, 82f; 3.31, 85; 5.8°. *avahyā* gsm. DB 1.29; 3.70; 4.48f. *avanā* absm. DSf 31. *avaiy* npm. DB 5.15, 31°; DSf 48, 50°, 51, 53, 54. *avaiy* apm. DB 2.77; 4.69. *avaišām* gpm. DB 4.51.

avām asf. DSf 27; *[a]vā[m]-c* (= *-ciy*, §52.I) DB 5.2f; *ava* as asf. (§56.V) XPh 33. *[a]vā* npf. DNa 39.

ava nsm. DB 1.20, 4.47; DNb 10, 11, 20, 22; DSf 42. *ava-maiy* DSj 4; DSl 4f. *ava-diš* DNa 21; DSe 20°; XPh 19. *avaš-ciy* (§9.VI, §105) DNb 55. *ava* asm. DB 1.62; DNa 20, 37, 49; DSa 4; DSe 19°, 32°, 34, 44°; DSf 20°; XPa 16; XPb 25; XPf 39, 42; XPg 10; XPh 18, 42. *ava-taiy* DB 4.76, 79. *avaš-ciy* DNb 53f, 57; XPa 20; XPe 14; XPf 48. *avanā* absn. DSe 38. *avanā* isn. XPh 49, 51f.

'ava- prefix 'away, down': GAv. *avā*, LAv. *ava*, Skt. *áva*; with verbs *ar-*, *'kan-*, *gam-*, *jan-*, *ā-jan-*, *'rad-*, *stā-*, *hard-*. Cf. JAOS 62.274-5.

avā adv. 'thus', correlative to *yabā*: perhaps isn. of *'ava-*, but more probably error for *avabā* (§52.VI), by omission of one character, as taken by MB Gr. §59; see also *avākara-*. DB 4.51.

avākanam, see *'kan-*.

avākara- adj. 'of such sort': *avā* 'thus' + *kara-* 'doer' (§160.Ia; wrongly Hz. ApI 101-3, who takes *-kara-* in *avākara-* and *ciyākara-* not from *kar-* 'do', but as *kara-* 'time', as in *hakaram*, q.v.). *avākaram* nsm. (§259) DNb 6; *avākaram-ca-maiy* (§109, §133, §135) DNb 27f.

avajam, see *vaj-*.

avabā adv. 'thus, then': LAv *avaba*: *'ava-* + adv. suffix *-bā* (§191.II), cf. Skt. *tā-thā*. Often with preceding or following correlative *yabā*; see also *avabāš-tā*.

(1) 'thus': DB 1.24, 38, 63, 67, 70, 75, 78; 2.10, 15, 80; 3.24, 80; 4.8, 11, 13, 16, 19, 21, 24, 27, 29, 36, 39, 54; DBb 4; DBc 4; DBd 2f; DBe 4f; DBf 2f; DBG 4; DBh 3f; DBi 3; DBj 3; DPe 20; DNb 18f; DSf 16; DSj 3°; DZc 11, 12; XPI 22, 30 (written *avaba*, §52.III). *avabā-dim* DNb 17. *avabā-diš* DB 5.17, 33. *avabā-šaiy* DB 2.30, 50; 3.14. *avabā-šām* DB 2.20, 83; 3.57, 85.

(2) 'then': DB 1.42, 56, 90, 96; 2.70; 3.89. *avabā-šām* DB 2.27, 36f, 42, 47, 56, 62, 98; 3.8, 19, 40, 47, 63f, 69.

avabāš-tā DB 4.72, uncertain word read by KT; perhaps *avabāša-tā*, from *avabā* with abl. *-ša* (§191.II; as in *avadaša*) + encl. apm. *-tā* (§133), 'thenceforward them (= the sculptures)'. So Kent, JAOS 62.272-3, after Tolman's emendation *avabā : tā* 'thus them'; cf. HK's *avabā štā* 'thus stand (as I stand over the rebels)', and Sen's *avabāštā* adj. apm. 'thus standing'.

avadā (i.e. *avadā*) adv. 'there, then': LAv. *avada*; from *'ava-* + suffix seen in OP *idā* (§191.II). Usually resumptive of an immediately preceding place-phrase, which is thus made locative (so always in DB except 1.85, 88; 2.24; 3.74; 4.81; 5.24, 28). See also *avadaša*.

(1) 'there': DB 1.85, 88, 92; 2.9, 23, 24, 28, 34, 39, 44f, 54, 59, 66, 96; 3.5, 23, 34f, 44, 61, 66; 4.81; 5.24, 28; XPh 40. *avada-šim* (§135) DB 1.59; *avadā-šim* DB 3.74; *avada-šiš* DB 3.52.

(2) 'then': DNa 42.

avadaša adv. 'from there, from then': *avadā-* + abl. *-ša* (§191.II; Bthl. AiW 170, with lit.; against his view, Bv. Gr. §325), always after *hacā*. (1) 'from there': DB 1.37; 3.42, 80; DSf 47. (2) 'from then': DSe 47f.

avaparā phrasal adv. 'along there': *ava* asn. + postpos. *parā* (§191.IV). DB 2.72; 3.72f.

avastā-sb. 'leather' (König, Klotho 4.45-6): etymology uncertain (§145). *avast*[ā]y[ā] lsf. DB 4.89f (JAOS 62.267); hardly *avast*[ā]y[ā]m as read and restored by KT, which could be only an un-augmented inf. of *ava*- + *stā*-. Probably not a reference to the Avesta, as suggested by Wb. ZDMG 61.730.

āvahana-sb. 'village' (§166): deriv. (§147.I) of *ā* + *vah*- 'dwell', Av. *vah*-, Skt. *vas*-, Gm. *Wesen* 'being'. *āvahanam* DB 2.33; DSf 46.

avahar[da] DB 2.94, see *hard*-.

avahya-denom. vb. (§217) 'ask for help': Av. *avahya*-, Skt. *avasya*- in dsm. pres. ptc. *avasyatē* (RV 1.116.23), to Av. *vah*- 'aid', Skt. *āvas*- (Jn. JAOS 27.190, MB Gr. §209, Bv. Gr. §193).

pati- + *avahya*- 'ask for help': *patiyāvahyayiy* (§140.III) 1st sg. inf. mid. DB 1.55.

avahyarādiy phrasal adv. (§191.IV) 'for this reason': *avahyā* (§135) gsm. of *ava*-, + *rādiy* 'on account of', q.v. For phrasing, cf. Gk. *τοῦτον ἕνεκα*, *τοῖνεκα*, Lt. *huius rei causā*; JAOS 35.322-9. DB 1.6f, 51f; 4.47, 62; DBa 9f.

asa-sb. 'horse' (§90, §143.III): Med. *aspa*-, Av. *aspa*-, Skt. *āśva*-, Lt. *equos*, pIE **ekwos*. See also *Asagarta*-, *asabāra*-, *aspa*-. *asam* asm. (collective, §255) DB 1.87.

Asagarta-sb. 'Sagartia', a northwestern province of the Persian Empire (§29.n2, §31): Elam. adj. *aš-ša-kar-ti-ja*, Akk. adj. *sa-ga-ar-ta-a-a*, Gk. *Σαγάρτια*. Probably *asan*- 'stone' (with Med. *s* < pIE *k*; §9.I, §87) + **garta*- 'cave' (Skt. *gārta*-), 'Land of Stone-Cave Dwellers' (§161.Ib, §166.I; Bthl. AiW 207, zAiW 119-20); hardly *asa*- 'horse' (with OP *s* < pIE *k*y, §90) + **garta*- 'wagon' (Skt. *gārta*-), 'Land of Horse-drawn Wagons'. See also *Asagartiya*-. *Asagarta* nsm. DPe 15. *Asagartam* asm. DB 4.23. *Asagartaiy* lsm. DB 2.80f; 4.22; DBg 8f.

Asagartiya-adj. 'Sagartian': adj. to preceding (§144.III, §159). *Asagartiya* nsm. DB 2.79; 4.20f.

asan-sb. 'stone': pIE **aken*- (§9.V, §87, §155.I), cf. *asman*-. See also *Asagarta*-. *asā* (§124.5, §187) nsm. DSf 40f; but see also under *dāru*-.

asabāra-sb. 'horseman': NPers. *swār*, cf. also Tedesco, ZII 2.40-1; *asa*- 'horse' (§126) + *bāra*- 'carried by, rider' (§122, §143.V, §159, §160.Ic). See also *wāsabāra*-. *asabāra* nsm. DNb 41f, 44, 45. *asabāraibiš* ipm. DB 2.2, 71; 3.41, 72.

aspa-sb. 'horse', Median for OP *asa*- (§90), q.v.; in *Aspacanah*-, *waspa*-, *Vištāspa*-.

Aspacanah-sb. 'Aspathines', bow-bearer of Darius: Elam. *aš-ba-za-na*, Akk. *as-pa*-[*si-na*], Gk. *Ἀσπαθίνης*; *aspa*- 'horse' (§9.II, §9.n2, §90) + *canah*- 'desire', Av. *čmah*-, Skt. *cānas*-; 'Lover of Horses' (§161.Ia, §163.Ib). *Aspacanā* nsm. (156.II, §185.II) DNd 1.

asman-sb. 'sky': Av. *asman*-, Skt. *āśman*-, Gk. *ἀκμῶν* 'anvil', Lith. *akmuō* 'stone', pIE **akmcn*-/*mon*- (§95, §155.III); for variant meanings, cf. Reichelt, IF 32.23-57; for Iranian ideas of its creation, cf. Bailey, Zoroastrian Problems 120-48. Not *āsmān*-, despite NPers. *āsmān*, which has length of later origin (Debrunner, IF 52.153, against Bv. Gr. §175). See also *asan*-, *abagu*-. *asmānam* asm. (§67.II, §124.6, §187) DNa 2f; DSe 2f; DSf 2; DST 2f; DZc 1; DE 3f; XPa 2; XPb 3f; XPe 2; XPd 3; XPf 2f; XPh 2; XE 4; XV 3; A¹Pa 3^o; A²Hc 3. *asmānām* (§53) A¹Pa 3.

ašnaiy adv. 'near', lsn. of *ašna*- 'near' (Hz. ApI 98-9), Av. *āšna*- 'near', in loc. *āšnāē-ca*, *asne* 'near', abl. *asnāē* 'from near'; from pAr. root ending in *s* or *z* (pIE *k* or *ǵ*: Skt. *āsnōti* 'attains' and *ājati* 'drives' hardly suit); not **ā-zd-na*-, ptc. to *ā* + **had*- 'herangehen' (Bthl. AiW 1755; but **had*-, which always has prefix *ā*, is only a semantic variation of **had*- 'sit', cf. Skt. *āśanna*-as adj. 'near' (Bthl. AiW 220). Possibly from pIE **añǵh*- 'choke, throttle', cf. Lt. *angō*, Gk. *ἀγγων*, sb. Lt. *angor*, Av. *qzah*-, Skt. *qhas*:- **añǵh*- + ptc. *-no*- (§96, §147.I, §191.III, §243); for semantics, cf. Gk. *ἀγγι* adv. 'near' (JAOS 62.276-7). Not 'on the march', to pAr. root **až*-, Skt. *ājati*, Lt. *agit* (Bthl. AiW 264); nor 'in friendship' on the basis of the Elam. *kanna enni git* (WB; KT); nor 'at peace', cf. Av. *āzšiš* 'peace', *āzšta*- 'peaceful' (Bv. BSLP 31.2.67-9). Elam. *kan*- recurs as the translation of *dauštā* 'friend', but this meaning eliminates only 'on the march', since 'friendship', 'peace', and 'nearness' are related ideas. *ašnaiy* DB 2.11f; [ašnaiy] DB 5.23.

azdā adv. 'known': GAv. *azdā* 'thus', Phl. *azd*,

Skt. *addhá* 'surely', from pAr. **adzdhā* (§85); cf. MB Gr. §118. DB 1.32; DNa 43, 45; DNb 50.

¹ah- vb. 'be': Av. *ah*- Skt. *as-*, Gk. *ἔστί*, Lt. *est*, Gt. *ist*, pIE **es-*. See also *hašiya-*, *Āhiyā-baušna-*. Conj., §208.

amiy 1st sg., Av. *ahmi*, Skt. *āsmi*, Gk. Lesb. *ἔμυ*, Att. *εἰμ*, NEng. *am* (§118.II, §226.I): AmH 9; DB 1.12, 39, 53, 75, 79; 2.10, 15, 80; 3.25, 81; 4.9, 11, 14°, 17, 19, 22, 25, 27, 30; DBb 5, 7; DBc 8f; DBd 4f, 7; DBe 6, 9; DBf 4f; DBg 7f; DBh 5f, 9; DBi 6, 10; DBj 5; DNa 35; DNb 6f, 7, 8, 12f, 13, 15, 26, 27, 34, 40, 42, 43, 44, 51; DZc 7; A²Hc 18.

astiy, Av. *asti*, NPers. *āst*, Skt. *āsti* (§116, §228.I): DB 4.46, 51; DNb 54f, 56; DSe 37; XPh 30.

āmahy, Av. *mahi*, Skt. *smās-i*, Gk. Dor. *ἐμῆς* (§118.II, §230.I): DB 1.7f, 11; DBa 12, 18.

ha²tiy 3d pl., Av. *honti*, Skt. *sānti*, Gk. Dor. *ἔντι*, Osc. *sent* (§39, §122, §232.I): DB 4.61, 63°.

āham 1st sg. inf., Skt. *āham*, Gk. Hom. *ἤα* (§67.II, §122, §226.II): DB 1.14; 2.6, 12; 3.77; 4.63 bis, 64. *āhām* XPh 15f (§53, §131; hardly with Hz. AMI 8.65, ApI 63-4).

āha inf. **ēset* (§228.II), but Av. *ās* from **est*: DB 1.21, 22, 29, 30, 36, 45f, 48, 62, 86, 89; 2.13, 18f, 19, 24 bis, 94, 95; 3.8, 30, 70; 4.8; 5.29; DNa 38; DSe 32°; DSf 16, 57°; DSj 3°, 4, 4°; DSI 5; DZc 12°; XPF 18, 19, 22, 30, 38; XPh 35, 42.

āha² 3d pl. inf., Skt. *āsan* (§232.II; §274.n1): DB 1.8 (§259), 10, 38, 42, 56, 90, 96; 2.27, 36, 42, 47, 56, 70, 98; 3.19, 40, 47, 63, 69, 89; 4.51; 5.15°, 31°; DBa 13, 16; DNa 39°.

āha²tā 3d pl. inf. mid. (§236.II, §274.n1) DB 1.19, 58; 2.77; 3.75, 90°, 92; 4.81; XPF 29. *āha²ta* (§36.IVc) DB 3.49, 51.

ahaniy 1st sg. subj., Skt. *āsāni* (§226.I): XPh 47, 48 (-ā- extended from rest of tense, acc. to Ogden ap. Kent, JAOS 58.325; §52.III, §131, §222.I).

āhy 2d sg. subj., Skt. *āsasi* (§131, §227.I): DB 4.37, 68, 72, 87; DSt 10°.

ahatiy subj., GAv. *anhaitī*, Skt. *āsati* (§222.I): DB 4.38, 39f, 68, 68f, 74°, 78; 5.19, 35°; DPe 22.

²ah- vb. 'throw': Av. ²ah-, Skt. *as-*, pres. *āsyati*. [ā]h[ya]tā inf. mid. as pass. (§214, §274d) DB 1.95 (restoration of Kern, ZDMG 23.239).

idā (i.e. *idā*) adv. 'here': GAv. *idā*, LAV *ida*

Skt. *ihā*, Gk. adv. ending -*the*, pIE **i-dhe* (§76.III, §191.II), formed on pronominal root seen in OP *iyam*, Skt. *ayām iyām idām*, Lt. *is ea id*. DB 1.29; DSf 37, 38, 40, 43, 45f; DSo 4°; XPb 24.

ima-demonst. adj. and pron. 'this': Av. *ima-*, Skt. *ima-*; stem extracted from Ar. **im-am* = acc. **i-m* + encl. -*am* (q.v.; wrongly Mt. MSLP 19.49-52). Decl., §199.

imam asm. DPa 6; DPe 21; DSd 3; DSn 1°; XPa 12; XPj; A¹I (as nsm., §56.V); D²Sa 1°; A²Sa 3, 4°, 5° (as asn., §56.V); A²Ha 5, 7 (as asn.); A²Pa 22 (as nsf., §56.V). *imāy* npm. DB 4.34, 80, 82. *imāy* apm. DB 4.31; *imai-vā* (§136) DB 4.71, 73, 77. *imaišām* gpm. DB 4.87.

imām asf. AsH 10f, 13; DB 4.42, 48, 54, 57, 70, 73, 77, 89 (*im^a* Cameron; for *imām*, §52.VI); DPd 15, 18; DPe 24; DNa 1f, 32, 53; DSe 1f; DSf 1; DSt 1; DZc 1, 8, 12; DE 2; XPa 1; XPb 2; XPe 1; XPd 1f; XPF 1f; XPh 1, 58; XE 3; XV 2, 24; A¹Pa 2°; A²Sc 4f (as asn., §56.V); 5; A²Sd 3 (as nsm., §56.V); A²Hc 2; A²Pa 2, 25f. *imā* npf. DB 1.13, 18, 23; 2.6°; 4.33; DPe 7; DNa 16; DSe 15; DSm 5°; XPh 14. *imā* apf. DB 1.21; DSg 3°.

ima nsm. DB 1.27, 72; 2.91; 3.10, 20, 53, 76; 4.1, 3, 40, 49, 59; 5.2; DPb 4; DNb 32; DSf 22; DH 3. *ima* asn. DB 1.25 bis, 26, 68; 4.44; DNb 1f; DSf 10; DSj 2°, 5°; XPe 10f; XPd 16; XSa 1; XSc 3°; XV 20; A¹Pa 19°; D²Sb 3°, 4°. *imā* apn. DB 4.32. *imabiš* ipn. DNb 48.

Imaniš- sb. 'Imanish', name assumed by the Elamite rebel Martiya (§163.V): Elam. *um-man-nu-iš*, Akk. *im-nā-ni-e-šu*. *Imaniš* nsm. (§185.III) DB 2.10; 4.16f; DBf 4.

iyam demonst. adj. and pron. 'this' (§11, §260.III, §265): from **i* nsf. (perhaps also from **i* suffixless nsm.) + pronominal -*am* (q.v.). Decl., §199. See also *idā*, *ima-*. *iyam* pron. nsm. DBb 1; DBc 1; DBd 1; DBe 1; DBf 1; DBg 1; DBh 1; DBi 1; DBj 1; DBk 1; DN i-iv, xv, xvi°, xvii, xxix; A²P 1-4, 8°, 9-21, 22 (written *im^aya*, §51), 23-8, 29°, 30. *iyam* adj. nsf. AmH 5, 8 (as Isf., §56.V); DPd 6; DZc 10; *iya* (§52.V) DB 4.90; *i(ya)m* DB 4.91 (written *im^a*, §52.VI).

isuwā- sb. 'battle-ax' (Junge, Klio 33.22-3; Kent, JNES 4.233): etymology unknown (stem-formation §143.IV). Not 'bowcase', for *isuwā-*, to Av. *išu-* 'arrow', Skt. *iṣu-* (cf. for variant views Wb. Grab 41-3). *isuwām* asf. DNd 2.

iš- vb., see *aiš-*.

išti- sb. 'sun-dried brick' (§152.III, §179.III): Av. *ištya-*, NPers. *zišt*, Skt. *iṣṭakā-*, Medieval Skt. *iṣṭikā-* (König, *Burgbau* 51–2; Wb. AfOf 7.41; Hz. AMI 3.57–8; W. N. Brown, Lg. 8.13). *ištiš* nsf. DSf 29.

[*išmal*]w or [*išmar*]w asn., of uncertain meaning, possibly 'gold inlay' (Cameron, *Persepolis Treasury Tablets* 129–30), DSf 51; supplied by Hz. AMI 3.74–5, as a borrowing from Elam. *is-ma-lu* (^o*is-ma-lu* 'wood' Hinz, *Orientalia* 1950, shortly to appear), or from the lost Akk. original of both; cf. JAOS 53.21, 56.220. But read rather [dār]w with Hinz, see Lex. s.v.

Izalā- sb. 'Izala', a district in Assyria (§6, §107): Elam. *iš-ši-la*. [Zal]ā nsf. DB 2.53, as restored by Wb ZDMG 61.726 (*Izarā* Tm. Lex. 74), after the Elam.; but Cameron found all the characters visible: *iš^ola*.

hu- insep. prefix 'good, well' (*hu-* before vowels): Av. *hu-*, Skt. *śu-*, Gk. *ἡ-γίγῃς* 'having good life, healthy', pIE **su-* (§140.IV): in *uxšnav-*, *ukāra-*, *ucāra-*, *Utāna-*, *ulava-*, *ubanwanīya-*, *ufrāšta-ufrašta-*, *ubarīta-*, *umartīya-*, *uraba-*, *uradana-*, *Uvaxštra-*, *Uvārazmi-*, *wārāštika-*, *wāsabāra-*, *waspa-*, *wāmara-*, *uṣhamaranakara-*.

ukāra- adj. 'having good people or army': from *u-* 'good' + *kāra-* 'people, army'. *ukāram* asn. for asf. AšH 9 (§52.III).

uxšnav- adj. 'well satisfied' (§142): from *u-* 'good' + *xšnav-* 'satisfy' ('wohlgeneigt', Hz. ApI 199–200; *uxšnuš* 'well-informed', Sen 233). *u[xšna]uš* nsm. (§183.III, §190.I) DNb 27.

ucāra- adj. 'well done, successful', as sb. nt. 'good deed': from *u-* + *cāra-*, to root *kar-* 'do' (§99, §122, §123.3), cf. Lav. *čārā-* 'Hilfsmittel', NPers. *čārā* (Bv. BSLP 30.1.65–6, Gr. §292; cf. Bthl. AiW 584); but Wb. AfOf 7.39–40, Hz. ApI 193–8, take from Ar. *car-* 'move' (Av. *čaraiti*, Skt. *cārati*; but Skt. has only *śucārā* as a woman's name!). *ucāram* nsn. DSj 4^o; DSI 5. *ucāram* asn. DB 4.76; *ucāramāiy* DSf 20^o (= *ucāram-māiy*, §138.I).

ucašma, incorrect reading for *cašma* = *cašam*; see *caša-*.

^h*Ūja-* ^h*Ūvja* (§23.II) sb. 'Elam, Susiana', a province of the Persian Empire (§166.II); also as

ethnic, 'Elamite, Susian': Elam. *hal-tam-ti*, Akk. *e-lam-mal*, cf. MPers. *Huž* (*Ūja* distinct from *Ūvja*, wrongly König, *Burgbau* 9–11, and Hz. AMI 3.69–73). See also *Ūjīya-*. (1) 'Elam': *Ūja* nsm. DSe 21^o, DSM 7^o; XPh 20. *Ūvja* DB 1.14, 2.7, 5.4; DPe 10; DNA 22. *Ūvjam* asm. DB 1.82; 2.12; 4.12, 17; 5.7, 10. *Ūjāiy* lsm. DSf 46. *Ūjāiy* DB 1.74f, 75, 77; 2.10, 10f; 4.11, 17; DBc 9f; DBf 5. (2) 'Elamite': *Ūvja* nsm. DN iii; A?P 3.

^h*Ūjīya-* ^h*Ūvīya-* (§144.III) adj. 'Elamite, Susian': deriv. of preceding. *Ūvīya* nsm. DB 4.10, 5.5f. *Ūvīyā* npm. DB 1.75f, 2.12, 5.15. *Ūvīyā* apm. DB 5.11^o. *Ūvīyāibiš* ipm. DB 5.10.

utā (for *utā*, §36.I) conj. 'and' (§291.I–II): Av. *uta*, Skt. *utā*, Gk. Hom. *ἡ-ἴρε* 'like', pIE **ute* (hardly both *-ā* and *-ā* in Aryan, despite Mt. MSLP 19.57–8, MB Gr. §151). Correlative with preceding *-cā*, DB 1.66f (cf. Gk. *τὸ καί*); *utā* . . . *utā* 'both . . . and' DB 1.34f, 41, 46f; 2.74, 88f; 5.19f, 35; DNb 30, 37, 40f, 43, 45; XPf 19f; XPh 54f.

utā AšH 13; DB 1.34 bis, 34f, 41 ter, 46 bis, 47, 57, 67, 77, 85; 2.3, 4, 18, 74 ter, 77, 81f, 87, 88, 89, 92; 3.30, 47, 48, 50, 58, 74, 77 (written *uā*, §52.VI), 88, 90, 91; 4.7, 56, 61, 62, 75 bis, 79, 89, 91 bis; 5.11, 12, 19, 20^o, 28^o, 31, 35 bis; DPd 15; DPe 13, 14; DNA 53; DNb 3f, 26, 27, 28, 30 bis, 37 bis, 40f, 41, 43 bis, 45 ter; DSe 28^o, 51f; DSf 13, 28 bis, 29, 33, 35, 36, 37, 40, 44 bis, 48, 50, 52, 55, 57; DSn 2^o; DSS 7^o; DST 9; DZc 11; XPa 19 bis; XPb 24, 30; XPe 13 bis; XPd 19; XPf 19f, 20, 39, 46, 47; XPg 5, 11; XPh 24, 35, 38, 41, 48, 53, 54, 55, 58; XSc 5^o; XV 20, 27^o; A¹Pa 24^o; A²Ša 4, 5, 5^o; A³Sc 5; A³Sd 4; A²Ha 5^o, 6, 6f; A²He 19; A²Pa 25 bis, 26.

utā-māiy AšH 12; DB 4.46 (visible to Cameron; cf. note ad loc.); DPh 10; DNA 52f; DH 8; XPb 29; XV 26^o; A²He 20. *utā-tāiy* DB 4.56, 58, 73f, 75, 77f, 79. *utā-šāiy* DB 2.74f, 89. *utā-šim* DB 2.13^o; 5.13, 26f. *utā-šam* DB 3.57; 5.15. *utā-diš* DNb 46f.

uta-māiy (§135) DSe 51^o; DSf 58; DSj 6^o; DSr 9^o; XPa 15, 18f; XPd 18f; XPf 41, 45f; XPg 14; XPh 58 (space for *u* left blank; Lg. 13.303); XSc 5^o; A¹Pa 23^o; A³Sd 4. *uta-šim* (§135) XPh 34. (In restorations there is almost always uncertainty between *utā-* and *utā-*.)

Utāna- sb. 'Otanēs', ally of Darius against Gaumata: Elam. *hu-ud-da-na*, Akk. *ú-mi-it-la-na-*,

Gk. Ὀτανός; perhaps *u-* 'good' + *tāna-* to root *tan-* 'stretch, extend' (§164.II), Av. Skt. *tan-*, Gk. *τείνει*, Lt. *tendit*, cf. Skt. *tāna-m* 'offspring': 'Having good posterity'. [U]tā[na] nsm. DB 4.83.

utava- adj. 'strong, in health': *u-* 'good' + deriv. of *tav-* 'be strong' (§122). *utava* nsm. DB 4.71f (emendation of HK, ApKI 1.63, 2.29, for KT's *ḍṛṣṣā*, with first and third characters very faint; §54.I).

uṇanwaniya- sb. 'good bowman': *u-* 'good' + *ṇanwaniya-* 'bowman'. *uṇanwaniya* nsm. DNb 42f.

u- prep. and prefix 'up', becoming Iran. *us-* before dentals (§85): Av. *us-* *uz-*, Skt. *ud-*, pIE **ud* (and **ūd* in NEng. *out*, NHG *aus*): *u-* with verbal root *pat-*, *us-* in *ustašanā-*, *u(z)-* in *uzma-* (§84).

upā (i.e. *upā*, cf. §140.I) prep. and prefix 'to-ward': Av. *upa*, Skt. *upa*, Gk. *ὑπό*, Lt. *s-ub* 'under', pIE **upo*.

(1) Prep. with acc., 'under, with, in the time of' (hardly 'belonging to', as taken by Hz. ApI 353): DB 2.18, 3.30; A³Sa 4; A³Pa 23; Sf.

(2) Prefix, 'under', in *Upadarma-*; 'toward', with verb *ay-*; 'beside', in *upastā-*.

Upadarma- sb. 'Upadarma', father of *Āçina*: Elam. *uk-ba-[tar]-ra-an-ma*. From *upa* + *darma-* (root *dar-*), Skt. *dhárma-* 'right conduct' (§163.V): 'He who is under (= behaves himself according to) right conduct' (so Bthl. AiW 390, with lit.; hardly *Upadara*ma-*, after the Elam.; hardly as taken by Hz. ApI 190). *Upadarmahyā* gsm. DB 1.74.

upariy adv., prep., prefix, 'above': Av. *upairi*, Skt. *upári*, Gk. *ὑπέρ*, Lt. *s-uper*, Gt. *ufar*, pIE **uperi* (§191.I).

(1) Adv. 'above', XPh 31.

(2) Prep. with acc., 'over, over and above, upon, according to': DB 4.64; DNb 4, 32, 46, 49; DSf 27.

(3) Prefix, 'over', with verb *ay-*.

upastā- sb. 'help, aid': *upa-* + verbal root *stā-* (§140.I, §142), cf. Gm. *Bei-stand* for meaning. *upastām* asf. AmH 10f; DB 1.25, 55, 87, 94; 2.24f, 34, 40, 45, 54, 60, 68, 86, 97^o; 3.6, 17, 37, 45, 62, 67, 87; 4.60f, 62; DPd 13; DNa 50; DSf 19^o; DSK 5; XPh 32, 45.

Ufrātu- sb. 'Euphrates', river of Babylonia:

Elam. *ú-íp-ra-tu-iš*, Akk. *purattu*, Gk. *Ἐυφράτης* (§75.V, §76.V, §166, §166.III). Etymology uncertain, probably a popular etymologizing in OP of a local non-Iranian name, cf. Bthl. AiW 1830; Fick, BB 24.310; Justi, IFA 17.116; Tm. Lex. 77. *Ufrātūwā* ism. DB 1.92 (not gen., as taken by Hz. ApI 71-2).

ufrāšta- or *frasta-* adj. 'well punished': *u-* 'well' + ptc. *frašta-* or *frasta-* (§93) 'questioned, investigated' to root *fraθ-*: pIE **su-prekto-* (§33, §75.II, §242.II). *ufrastam* asm. DB 1.22, 4.66f; *ufrāštam* DB 4.38. *ufrāštā-dīy* apm. DB 4.69 (JAOS 35.351-2, cf. Bv. Gr. §345; not loc. *ufrāštā* + prep. *adiy*, as taken by Bthl. IF 12.110, AiW 60-1, Mt. Gr. §318).

uba- adj. 'both': GAv. *uba-*, Skt. dual *ubhā(u)*, pIE **ubhō(u)*, cf. Gk. *ἀμ-φω*, Lt. *am-bō* (§143.III). *ubā* ndm. (§189) DSf 14; XPh 21.

ubarta- adj. 'well-borne, lifted, esteemed': *u-* 'well' + *barta-* 'borne', ptc. to *bar-* 'bear', pIE **su-bhrtio-* (§30, §122, §242.I). *ubartam* asm. DB 1.21f; 4.66. *ubartām* asf. DB 4.88. On meaning, cf. Altheim, ZII 3.33-5; hardly as taken by König, RuID 69.

[U]mamaita, see *Atamaita-*.

umartiya- adj. 'containing good men': *u-* 'good' + *martiya-* 'man'. *umartiyā* nsf. AmH 6; DPd 8f. *umartiyam* asn. DSf 11f; DSm 4^o; DSp 3^o; DZc 4.

Uyamā- sb. 'Uyama', a fortress in Armenia: Elam. *ú-i-ṣa-ma*, Aram. *huyaw* (Cowley, AP 251 line 4, 257). *Uyamā* nsf. DB 2.44 (all characters visible to Cameron).

uraba- adj. 'having good chariots'; Skt. *sura-tha-* as man's name: *u-* 'good' + *raθa-* 'wagon', Av. *raθa-*, Skt. *rāṭha-*, Lt. *rota* 'wheel' (§143.III). See also *urabara-*. *urabā-cā* apm. as sb. 'good chariots' DŠs 5.

urabara- adj. 'having good charioteers': deriv. of *uraba-* (§148.I). [u]rabaram asn. DSP 3 (Bv. BSLP 33.2.151 and Hz. AMI 4.126 restore [f]rabaram).

uradana- adj. 'of good regulation': *u-* 'good' + deriv. of **rad-* 'direct' (§122, §147.I): see Hz. ApI 206-7 (but he is wrong in drawing in also Lt. *lēx* 'law'). *uradanām* asf. DNb 23.

^h*wa-* refl. pron. 'self' and poss. adj. 'own' (§118.IV): Av. *x^ha-*, Skt. *sva-*, Gk. ζ and $\delta\varsigma$, Lt. *sē* and *suos*, pIE **syē* and **syos* (§143.III); in *wādā-*, *wāipašiya-*, *wāmaršiyu-*.

waiपाशiya- adj. 'belonging to self' (wrongly 'wayward', Sen 246), nt. as sb. 'own possession': Av. *x^haēpaithya-* 'own'; OP *wai-*, nom. of *wa-*, as in Skt. *svay-ām* 'self' (MB Gr. §293), + pAr. **paīā-*, formed on pIE **poti-*, Av. *paitiš* 'master, husband', Skt. *pati-*, Gk. $\pi\omicron\varsigma\omicron\varsigma$ 'husband', Lt. *potis* 'able', Lith. *pàts* 'self': pIE **syoi-potiō-* (§53, §143.-II, §152.III, §161.IIb). *waiपाशiyahyā* gsn. DNb 15.

wāipašiya-, same as preceding, with vriddhi in initial syllable (§126; MB Gr. §298); but *wāi-* may be an error for *wai-*, or *wai-* for *wāi-* (§53). *wāipašiyam* asn. DB 1.47.

^h*Uvaxštra-* sb. 'Cyaxares', former King of Media: Elam. *ma-ak-iš-tar-ra*, Akk. *ú-ma-ku-iš-tar*, Gk. Κυαξάρης . From *u-* 'good' + *vaxštra-* 'growth' (§9.II, §79, §148.III), to *vaxš-*, Av. *vaxš-*, Skt. *vakṣ-*, Gm. *wachsen*, NEng. *wax* (§102): 'Having good growth' (§164.II, IV). So Bthl. AiW 1836; but Hz. Apl 209 interprets 'having good oversight', to Av. *aiwy-axštrāi* (dat.) 'oversight' (otherwise Hüsing, OLZ 2.139-40). *Uvaxštrahyā* gsm. DB 2.15f, 81. *Uvaxštrahya* (§36.IVb) DB 4.19, 22; DBe 7; DBg 9f.

Uvaja-Uvajiya-, read *Ūja-Ūjjiya-*: see *Ūja-Ūjjiya-*.

wādā- sb. 'abode', vriddhi-form to Skt. *svadhā-* 'innate character', from *sva-* 'own' + *dhā-* 'make' (§142; OP *wa-* + ²*dā-*); in *Paišiyāwādā-*, q.v.

Uvādaicaya- sb. 'Uvadaicaya', a town in Persia (§159): Elam. *ma-te-ši-iš*. *Uvādaicaya* nsm. DB 3.51.

wāmaršiyu- adj. '(having self-death =) dying by one's own hand', either by intent or by accident: *wa-* 'own', with vriddhi, + **mṛtīu-* 'death', Av. *mərəšyu-*, Skt. *mṛtīu-*, to *mar-* 'die' (§30, §80, §113, §122, §126, §152.III, §153.I, §161.IIa); used of Cambyses, who, acc. to Herod. 3.64-6, died from the after-effects of an accidentally self-inflicted wound. This interpretation is strongly supported by the Akk. and (although the exact Elam. text is somewhat in doubt) the Elam. ren-

derings. So KT 9; Tm. Lex. 78; Wb. KIA 17 with note; Hz. BSOS 8.589-97 and Apl 216-9; W. Hinz, Altpers. Wortschatz 141. Not to be taken with W. Schulze, SBPAW 1912.685-703, 1918.331-2, as 'by a natural death', citing semantic parallels in other languages; who is followed by MB Gr. §144, §286, §298 (Bv. takes *wā-* as instr. and not vriddhi), and by H. H. Schaefer, Nachrichten d. Ak. d. Wiss. in Göttingen, phil.-hist. Kl. 1946-7.24-36. *wāmaršiyuš* nsm. DB 1.43.

Uvārazmī- sb. 'Chorasmia', a province of the Persian Empire: Elam. *ma-ra-iš-mi-iš*, Akk. *ḫu-ma-ri-iz-ma-*, Gk. Χωρασμῆν , Av. asf. *x^hārizom*. From *u-* 'good' + *vāra-* '?' (§126, §143.III), + *zmī-* (§95, §120, §152.II) to *zam-* 'land'. See also *Uvārazmīya-*. *Uvārazmīy* nsf. (§179.I; Lg. 19.223) DB 1.16, DPe 16f; *Uvārazmīš* DNa 23f, DSe 22°, DSm 9°, XPh 21f. *Uvārazmīyā* absf. DSf 39f.

Uvārazmīya- adj. 'Chorasmian': deriv. to preceding (§144.III). [*Uvāra*]zmīya (§22) nsm. A?P 8.

wārštika- sb. 'good spearman': *u-* 'good' + *āršika-* 'spearman' (§126). *wārštika* nsm. DNb 44.

wāsabāra- sb. 'good horseman': *u-* 'good' + *asabāra-* 'horseman', with vriddhi (§126). *wāsabāra* nsm. DNb 42.

waspa- adj. 'having good horses': *u-* 'good' (§118.IV, §140.IV) + *aspa-* 'horse' (§9.III). *waspā* nsf. AMf 6; DPd 8. *waspam* asn. DSf 11; DSp 3°; DZc 4°; for asf. AsH 10 (§52.III). *waspā* apn. as sb. 'good horses' DSs 5°.

Ūja-Ūjjiya-, see *Ūja-Ūjjiya-*: cf. Wb. AfOf 7.43, Schaefer SBPAW 1931.636.n3.

ūwnara- sb. 'skill, accomplishment': adj. formation to pAr. **su-* 'good' + **nar-* 'man' (§142, §143.II, V), = 'having the good quality of a man', Av. *hūwnara-* 'ability, skill', Skt. *sūndra-* 'glad, joyous, merry', with vriddhi of the first vowel in OP and Skt. to show the derivative nature (§23.II, §126; Lg. 15.173, JNES 4.51-2; cf. Hz. RHRel. 113.30, Apl 200-6, who accepts this meaning but seeks another etymology, as does also Pisani, Riv. Stud. Or. 19.93-4). *ūwnarā* npn. DNb 45, 51. *ūwnarabiš* ipn. DNb 48.

ustašnā- (*ustašnā-* Bv. Gr. §294) sb. 'stair-

case': *us-* (see *ud-*, §84, §85) + *tašanā-* (§102), deriv. (§147.I) to root *taš-* 'cut, fashion' (see under *taxš-*), PIE **ud-tekʰenā-*. *ustāšanām* asf. A³Pa 22 (as nom., §56.V). [*ustācanām* (§49b) A³Sc 5f.

ušabāri- adj. 'camel-borne': *uša-* 'camel' (§79, §130), Av. *uštra-* (MB Gr. §109; cf. Justi, GGA 1882.488), + *bāri-* 'borne by' (§122, §126, §152.I, §160.Ic), to root *bar-* 'bear'. Cf. Jn. Indo-Iranian Studies Sanjana 18-20. *ušabārim* DB 1.86f.

uš- sb. dual 'two ears, hearing, understanding' (cf. JNES 4.232; HZ. RHRel. 113.30, ApI 342-4): LAv. dual *ušš*, cf. Gk. *ōs*, Lt. *auris*, Gt. *ausō*. *ušīy* ndn. (§189) DNb 28. [*ušī-cā* adn. (§136) DNb 32. *ušībīyā* idn. (§189) DNb 37; *ušīyā* idn. (with sg. ending, §189; Lg. 19.224-5) DNb 35.

uška- adj. 'dry'; nt. as sb., 'land, mainland': Av. *huška-* 'dry', NPers. *xušk*, Skt. *śúška-*, *śúsyati* 'dries', Lith. *sausas* 'dry', NEng. *sere*, *sear* (§146.I). *uškahyā* gsn. DPe 13.

ušhamaranakara- sb. 'good warrior': *u-* 'good' + *hamaranakara-* 'warrior' (§140.VI). *ušhamaranakara* nsm. DNb 34.

uzma- adj. as sb. 'that which is up from the earth, stake': from *ud-* 'up' + *zma-* to *zam-* 'earth' (§84, §95, §120, §130, §142, §143.II, VI): otherwise Wackernagel, KZ 61.208; Lommel, OLZ 37.180.n2; König, RuID 72. *uzmayā-patīy* lsn. DB 2.76, 91; 3.52, 92.

ka- interrog.-indef. pron. 'who': Av. Skt. *ka-*, Gk. *κα-*, Lt. *quo-*, NEng. *wha-t*, PIE **qʷo-* (§201). See also *kā*, *-kaiy*, *ci-* (§132.2). With encl. *-ciy*, 'any': *kaš-ciy* (§9.VI, §99, §105) nsm. DB 1.49, 53; DSe 37.

kā, generalizing particle after 2d pers. pron.: probably isn. of *ka-* (§191.III; Kern ap. Caland, z. Syntax der Pron. im Av. 47; Kieckers, Etymol. Miscellen 1934.135; otherwise Gray, JAOS 23.60). DB 4.37, 41, 67^o, 70, 87^o; DSt 10^o; XPh 46.

-kaiy, emphatic encl. particle, in *ada-kaiy* (q.v.): probably lsn. to *ka-* (§191.III), cf. Gk. *κα* 'somewhither' (Bv. Gr. §336 takes as **ka²-i²*, cf. *naiy* from **na-i²*).

kaufa- sb. 'mountain': Av. *kaofa-*, Phl. *kōf*, NPers. *kōh* (§75.II, §166). See also *Ākaufaciya-*. *kaufa* nsm. DB 1.37; 3.44; DSf 31.

ka²ta- ptc. as sb. (§276.III) 'excavation': pAr. **kṛta-*, to *¹kan-*, with restored *n* (§242.II) as in *Samar-kand*, wherein *-kand* has been transferred from the ditch to the wall alongside it (König, Burgbau 32n; HZ. AMI 3.54-5, ApI 224). *katam* nsn. DSf 25.

Katpatuka- sb. 'Cappadocia', a province of the Persian Empire; also, as adj., 'Cappadocian': Elam. *qa-at-ba-du-qa*, Akk. *ka-at-pa-tuk-ka*, Gk. *Καππαδοκία* (§83.III).

(1) 'Cappadocia': *Katpatuka* nsm. DB 1.15f; DPe 12; DNa 28; DSe 27^o; DSM 8^o; XPh 26.

(2) 'Cappadocian': *Katpatuka* nsm. A?P 21.

¹kan- vb. 'dig': Av. *kan-*, Skt. *khan-* (§100). See also *Adukanaiša-*, *kata-*. *ka²tanaīy* (§238; NPers. *kāndān*) inf. DZc 9; XV 21. *akaniya* inf. pass. (§113, §220) DSf 24, 28 (25, 29 read *avaniya*: see under *van-*); DZc 10^o.

ni- + *kan-* 'destroy, obliterate': *nika²tw* inv. (§208, §237.II) DB 4.80.

vi- + *kan-* 'dig apart, destroy': *viyakanam* 1st sg. inf. XPh 38. *viyaka²* inf. (§208, §228.II) DB 1.64. *vikanāhy* 2d sg. subj. (§27) DB 4.71, 73; *vikanāh²-diš* (§27, §54.II, §136) DB 4.77.

²kan- vb. of uncertain connections, probably 'throw, place': cf. NPers. *āvgāndān* 'heap up' from *ava-kan-* (Bv. Gr. §184; Morgenstierne, Acta Or. 1.249; HZ. ApI 225).

ava- + *kan-* 'put down on, place on': *avākanam* 1st sg. inf. (§213, §226.II) DB 1.86.

Ka²pa²da- (§111) sb. 'Kampana', a district in Media (cf. König, RuID 71): Elam. *qa-um-pa²-taš*, Akk. *ḫa-am-ba-nu*. *Kapada* nsm. DB 2.27.

kapautaka- adj. 'blue', in *kāsaka hya kapautaka* 'lapis lazuli': deriv. (§146.II) of stem in Phl. *kapōt*, NPers. *kabōd* 'gray-blue', Skt. *kapōta-* 'pigeon, pigeon-color, gray' (Scheil 21.29; Bv. BSLP 30.1.61; König, Burgbau 62; Bleichsteiner, WZKM 37.94-101; Wb. AfOF 7.42, cf. PW 10.1887 s.v. *kapauta*; HZ. AMI 3.64-5). *kapautaka* nsm. DSf 37.

Kāpišakāni- sb. 'Kāpishakani', a fortress in Arachosia (§117, §126): Elam. *qa-ap-pi-iš-ša-qa-nu-iš*. *Kāpišakāniš* ns. DB 3.60f.

Ka²būjiya- sb. 'Cambyses', (1) father of Cyrus the Great; (2) son of Cyrus the Great, king of Persia before Darius: Elam. *kan-bu-ši-ja*, Akk.

kam-bu-zi-ja, Gk. Καμβύσις (§111, §144.IV): etymology disputed (cf. Bthl. AiW 437; Charpentier, ZII 2.140-52). *Kabūjīya* nsm. DB 1.28, 30f, 31, 32, 33, 43. *Kabūjīyam* asm. DB 1.45, 46. *Kabūjīyahyā* gsm. CMb 1f; DB 1.29, 30, 39. *Kabūjīyā* absm. DB 1.40.

kam- vb. 'like', see *amazamatā*, if for (h)-*amazamatā*. See also *kāma-*, and possibly *canah-*.

kāma- sb. 'wish, desire': Av. Skt. *kāma-* (§126, §143.I, V, VI). See also *kam-*. For syntax of dependent acc., §249.I, JAOS 66.44-9. *kāma* nsm. DB 4.35f; 5.17°, 29, 33°; DNa 38; DNb 8, 10, 12, 19, 20, 27; DSf 16; DZc 12°; XPf 22, 30.

kamna- adj. 'small, few': Av. *kamna-*, NPers. *kām* (§147.II). *kamnām* nsn. (as pred. sb. §259) DB 2.19. *kamnaibiš* ipm. DB 1.56; 2.2, 71; 3.41, 71f.

kar- vb. 'do, make, build': Av. *kar-*, pres. *karənaoiti*, Skt. *kr-*, pres. *kr̥nōti* *karōti* (§99, §122, §132.2, §132.3). See also *akarta-*, *ucāra-*, *kara-*, *daštakarta-*, *duškarta-*, *hakarta-*.

kunautiy (§66.I, §70, §99, §210.I) DNb 24f; DSs 2°, 3f, 4, 6°.

akunavam (§66.I) 1st sg. inf. DB 1.62, 63, 68, 72, 87; 2.20, 76, 83, 91; 3.31f, 52, 85; 4.3f, 6, 36°, 40, 41, 45, 59, 60, 65, 89; 5.2, 8f, 17, 29, 33; DNa 49f, 51; DNb 48f; DSa 4, 5; DSd 3°; DSe 32, 34, 45, 49; DSf 21, 22 bis; DSg 3°; DSi 4°; DSj 2°, 3, 3f°, 4; DSs 2°, 4; XPa 13, 14; XPb 27; XPd 17; XPf 37f, 41; XPg 11f; XPh 43, 43f, 44f, 46; XPj; A¹Pa 21f; D²Sb 4. *akunavām* (§53, §55.I) A²Sdb 3; *akunavāšāša* (§55.I) A²Sdc 3. [*akun*]ām (§55.I) XSe 3; A²Ha 5f; [*akunām*] A²Sa 4, 5; *akunā* (§55.I) A²Ha 7.

akunavuš inf. (§84, §218.I, §228.III) AsH 8; DB 2.23, 85, 96; 3.5, 16, 57; 4.10, 12, 15, 18, 20, 23, 26, 28, 31, 34, 35; 5.10; DPa 6; DNa 5f, 34; DSe 5f; DSf 4, 10, 15, 17, 20°, 30; DSi 3°; DSm 5°; DSt 6°; DZc 3; DE 8; XPa 4, 15; XPb 8; XPe 4, 11; Xpd 6; XPf 6, 24, 27, 32, 42; XPg 4f; XPh 5; XSaa 2 (*-navuš* in ab, §53); XE 9; XV 7, 20, 23; A¹Pa 6°; D²Sa 2; D²Sb 3; A²Hb; A²Hc 5; A³Pa 6. *akunavuš* (§55.I) D²Sbb 3; A²Sa 3f.

*akunava** 3d pl. inf. DB 2.34, 39, 45, 54, 59; 3.37, 44, 61, 66; DNa 20f, 37; DSe 19f°; XPh 18. *akunavaša* (§232.III) DSf 50°, 51, 53.

akumā 1st pl. aor. (§218.II, §230.II) DB 1.90, 94, 96; 2.68, 70; XPa 17; XPf 43.

*akunava*ta* 3d pl. inf. mid. (§210.I, §236.II) DB

3.12; 5.6; DSf 48 (Hz. ApI 229-30 takes as from *ā* + *karl-* 'cut'; but see Kent, Lg. 18.81-2).

akutā aor. mid. (§66.I, §218.II, §235.II) CMb 4; DB 1.47.

akunavayatā inf. pass. (§220, §235.II) DB 1.20, 24.

akariya inf. pass. (§35.I, §99, §220) DSf 37; XPh 42.

*akariya*ta* 3d pl. inf. pass. (§35.I, §66.II, §220, §236.II) DB 3.92.

[c]ār[īyātā] or cār[īyātā] perf. pass. (§219, §220) DB 4.90 (Kent, JAOS 62.267-8, for KT's . . . *axr** . . ., after König, Klotho 4.46).

kunavāhy 2d sg. subj. (§222.III) DB 4.75, 79.

kunavānaiy 1st sg. subj. mid. (§66.I, §222.III, §233.IV) DSI 4 (Bv. BSLP 30.1.65; not act. *-niy*, with Wb. AfOF 7.39).

kunavātaiy subj. mid. (§222.III) DNb 56.

cariyā perf. opt. (§99, §103.I, §122, §219, §223.I, §228.II) DB 1.50.

kariyāiš opt. pass. (§35.I, §220, §223.II, §228.-III) DNb 9, 11 (not desiderative future, as taken by Hz. ApI 228).

kunautw inv. (§210.I, §237.II) DB 4.76.

kušwā 2d sg. aor. inv. mid. (§218.II, §237.III) DNb 50.

cartanaiy inf. (§31, §99, §122, §238) DB 1.94; 2.33, 38f, 44, 53, 58, 67; 3.36, 43f, 60, 65f; DSf 20°; DSn 1°.

karta nsm. past ptc. pass. (Av. *karšta-*, NPers. *kārd*, Skt. *kr̥tā-*; §30, §66, §122, §242.I) DPe; DPi; DSf 38, 40, 43; XPi°; A¹I.

kartā nsf. A²Pa 23. *kartā* npf. (§119) DSf 46.

kartam nsn. DB 1.27; 2.27, 37, 42, 47, 57, 62, 92, 98; 3.8f, 10, 19, 21, 40, 47, 53, 64, 69, 76; 4.2, 42, 46f, 49, 51f, 52, 54; DNa 48f; DNb 29, 48, 56°; DSe 44; DSj 5f°; DSn 2; DSs 7; XPa 14, 15f, 19, 20; XPb 23f, 25, 30; XPe 13, 14; XPd 19; XPf 38, 46f, 47; XSe 5°; XV 27°; XH; A¹Pa 24°. *kartā* (for nsn., §56.V) A²Pa 26. *kartam* asn. DNa 51; XPf 40; XPg 10; XPh 46; A²Sd 4.

kara- sb. 'doer, maker', as 2d element of cpd.: deriv. of *kar-* (§32, §143.I); found in *avākara-*, *ciyākara-*, *dāranīyakara-*, *zūrakara-*, *hakara-*, *hamaranakara-*, and with passive meaning, 'thing made', in *patīkara-* (cf. Bv. Gr. §289).

kāra- sb. 'people, army': Lith. *kāras* 'war', dialectal 'army', Gt. *harjis* 'army', NGm. *Heer* (§143.III); cf. König, RuID 66. See also *ukāra-*.

kāra nsm. DB 1.33, 40, 79, 85; 2.16, 18, 25, 27, 30f, 35, 40, 46, 50, 55, 60, 75f, 87, 90, 94; 3.3, 17, 26, 32, 38, 45, 59, 62, 67, 81; 4.92; DPe 22; DSf 29, 32. *kāra-šim* DB 1.50. *kāram* asm. DB 1.51, 52, 66, 78, 86, 88, 95; 2.19, 20f, 25, 35, 41, 46, 55, 61, 68, 72, 81, 83f, 87, 97; 3.1f, 4, 7, 15, 17, 29, 38, 42, 46, 55, 58, 62, 67, 84, 85; 4.34; 5.7; DPe 21. *kārahya* gsm. DB 1.31f, 38, 64, 75; 2.10, 15, 80; 3.24, 70, 80; 4.54, 55, 58. *kārā* ism. DB 1.93; 2.22, 67, 85, 95; 3.15f, 33, 36, 73, 86f; 5.9, 21, 24; DPe 8f.

Karka-adj. 'Carian'; pl., also a province of the Persian Empire: Elam. *kur-qa-ap*, Akk. *kar-sa*, Gk. *Kāpes*, *Kāpuoi* (§31, §106); cf. Eilers, OLZ 38.201-13, with lit. *Karka* nsm. A?P 30. *Karkā* npm. DNa 30; DSe 30°; DSf 33; XPh 28.

karnwaka-sb. 'stonemason': from root *kart-* 'cut', Av. pres. *karnw-*, Skt. *kṛt-*, pIE **qert-*, + suffix *-aka-* (§30, §146.I), cf. JAOS 51.210. There are also forms of this root without *-t-* (JAOS 53.20), such as Gk. *κέρω* (cf. Boisacq, Dict. étym. de la langue grecque, s.v.). See also Bv. BSLP 30.1.66; Hz. AMI 3.73; König, Burgbau 69-70; Wb. AFOF 7.43. *karnwakā* npm. DSf 47.

Karmāna-sb. 'Carmania', a district of Southern Iran (§166.I): NPers. *Kirmān*, Gk. *Καρμάνια*. *Karmānā* absm. DSf 35.

karša-sb. 'weight, (unit by) weight' (like Lt. *pondō*, Lg. 19.227-9), = 83.33 gr. or slightly less than 3 oz. avoidupois (Gray, JAOS 20.55; Schmidt, Treasury of Persepolis 62); Skt. *karša*- 'pull, unit by weight' (§29.n2, §30, §143.I, VI). The OP *karša-* was one-sixth of the Babylonian *mana* 'mina' (weight; not unit of value). Elam. transcribes *kur-ša-um*, = *kyšam*, which may mark the word as net ter, since Elam. transcriptions commonly represent the nom. sg. of the foreign word; but the other evidence is rather for the masc. *karšū* ism. (§252D; Lg. 19.227-9; not ndm.) Wa 1. *karšayā* lsm. (§251C; Lg. 19.227-9; not npm.) Wc 1; Wd 1.

kāsaka-sb. 'semi-precious stone'; Elam. *ga-si-qa* causes König and Wb. to write *kās'ka*, but this is not warranted by the OP writing. Deriv. of Iran. root **kas-* (§9.V, §87, §126, §146.II), = Skt. *kaś-* 'be visible, appear, shine' (so König, Burgbau 61; not to Skt. *kācā-* 'crystal, quartz', despite Bv. BSLP 30.1.61); for meaning, cf. NEng.

brilliant. Cf. also Scheil 21.29; Wb. AFOF 7.42; Hz. AMI 3.65, ApI 230-3; Bv. Gr. §273. See also *kāsakaina-*. *kāsaka* nsm. DSf 37, 39.

kāsakaina-adj. 'of semi-precious stone', namely, of lapis lazuli: adj. to preceding (§147-III). *kāsakaina* nsm. DPi; XPi.

Kuganakā-sb. 'Kuganaka', a town in Persia: Elam. *ku-ug-gan-na-qa-an*, Akk. *ku-gu-na-ak-ka*. *Kuganakā* nsf. DB 2.9.

Ku'duru-sb. 'Kunduru', a town in Media: Elam. *ku-un-tar-ru-iš*, Akk. *ku-un-du-ur*. *Ku'd-ruš* (§22) nsm. DB 2.65.

Kūru-sb. 'Cyrus', founder of the Persian Empire: Elam. *ku-raš*, Akk. *ku-ra-aš*, Gk. *Κύρος* (§164.V). *Kūruš* nsm. CMA 1; CMB 1; CMe°. *Kūrauš* gsm. DB 1.28, 39, 53; 3.25; 4.9, 27f; DBb 5f; DBh 6f.

Kūša-sb. 'Ethiopia', a province of the Persian Empire: Elam. *ku-ša-a-ia*, Akk. *ku-ū-šu*, Heb. *kūš*. See also *Kūšiya-*. *Kūšā*- absm. DPh 6; DSf 43f; DH 5.

Kūšiya-adj. 'Ethiopian'; pl., a province of the Persian Empire: adj. to preceding (§144.III). *Kūšāya* (sic!) nsm. A?P 28. *Kūšiyā* npm. DNa 30; DSe 30°; XPh 28 (written *Kūšiya*, §51; cf. Lg. 13.298).

zauḏā-sb. 'hat, cap' (§100, §143.IV): Av. *zauḏa-*, Oss. *zodā*, NPers. *zōš*, Arm. (borrowed) *zoir* 'headband' (cf. Duchesne-Guillemin, BSOS 9.865, for further connections). See also *tigra-zauḏa-*. [*zauḏā*]m asf. DB 5.22.

Xaršadašyā (or *Xaršāšyā*), word of doubtful meaning, Se; apparently gsm. of owner's name. Justi, INB 173, reads lines 1-3-2, and gets *Xišyāršā*, approximately the Akk. form of the name of Xerxes (§163.VII); against this, see Wb. KIA 131.

xraθu-sb. 'wisdom', meaning given by Akk. equivalent *īēmē ḥissatum* 'word or message of wisdom': Av. *xratav- xraθu-* 'geistiges Wollen und Können' (Bthl. AiW 535), Skt. *krātu-* 'power', Gk. *κρᾶτος* 'strong' (§33, §81, §103.I, §153.III, §179-n2); cf. Hz. RHRel. 113.27-9, ApI 235-7. *xraθum* asm. DNb 3.

Xšabrita-sb. 'Khshathrita', name assumed by the Median rebel Phraortes (§9.II, §78): Elam.

ša-at-tar-ri-da, Akk. *ḥa-ša-at-ri-it-ti*; shortening of compound name (§145, §164.III) such as **Xšabradāra-* (found in Phl., cf. Justi, INB 176). *Xšabrita* nsm. DB 2.15°; 4.19; DBe 6.

xšaça- sb. 'kingship, kingdom': Av. *xšabtra-*, NPers. *šahr* 'city', Skt. *kṣatrā-*, pIE **q̥betro-*, deriv. of root in OP *xšay-* (§78, §148.III). See also *Artaxšaça-*, *Xšabrita-*, *xšaçapāwan-*. *xšacam* nsm. DB 1.44, 45; DPh 4; DH 3. *xšaçam* asm. DB 1.12, 25 bis, 26, 41, 42f, 50, 60, 61, 80f; DPd 3; DSf 10f; DSm 3°; DSp 2°; DZc 3f; XPa 19; XPb 29f; XPd 19; XPf 46; XPg 14; XSc 5; XV 27°; A¹Pa 24°; A²He 18, 19f. *xšaçam-šim* DB 1.59.

xšaçapāwan- sb. 'satrap': Gk. *σατραπης*; *xšaça-* + root *pā-* 'protect' + suffix *-van-* (§155.IV, §160.Ia). *xšaçapāwā* nsm. (§124.5, §187) DB 3.14, 56.

xšan- vb., see *axšata-*.

xšap- sb. 'night': Av. *xšap-*, NPers. *šāb*, Skt. *kṣap-* (§102, §142). *xšapa-wā* gsf. DB 1.20 (for case, §188.III, cf. Skt. gen *kṣapas* . . . *usras* 'night and day', RV 6.52.15, 7.15.8; gen. riming with acc. *rauca* in phrase, §318, rather than acc. *xšapam* remade to *xšapa* to rime with *rauca*).

xšay- vb. 'rule': Av. *xšā(y)-*, Skt. *kṣāyati* 'possesses', Gk. *κτάομαι* 'I acquire', *κτῆμα* 'piece of property', pIE **q̥be-* (§102). See also *xšaça-*, *xšāyathiya-*, *Xšāyāršan-*. *xšayamma* nsm. ptc. mid. (§213, §241) DNb 15.

upari + *xšay-* 'rule over': *upariya[xšayaiy]* 1st sg. inf. mid. DB 4.64f. (Tm. Lex. 85) is an erroneous restoration for *upariyā[yā]m* as read by Cameron (already conjectured by Wb. KIA 66, ZDMG 61.729).

pati- + *xšay-* 'have lordship over': *patiyaxšayaiy* 1st sg. inf. mid. (§213, §233.III) DNa 19; DSe 17f; XPh 17.

xšāyathiya- sb. 'king'; possibly in original adj. use, 'royal', DB 1.8 (Bthl. AiW 553): pAr. **kšāyatija-* (Med. *-thy-*, Bv. Gr. §147, Hz. AMI 3.97; not orig. *-thija-*, as Mt. Gr. §147 had it), to root in OP *xšay-* (§9.III, §80, §126, §144.VI).

xšāyathiya nsm. AmH 1, 1f, 2, 4, 8, 10; AsH 1, 1f, 2f, 5; CMa 1f; CMB 1°; CMe°; DB 1.1 bis, 2 bis, 4, 6, 9, 11, 12, 13, 14, 18, 21, 24, 27, 27f, 29, 35, 44, 48 bis, 60, 61, 71f, 72, 73, 75, 76, 81f, 83, 90f; 2.1, 5f, 8, 11, 11°, 14, 17°, 18, 29, 37, 43, 49, 57, 64, 66, 70f, 78f, 80, 91, 92; 3.1, 9, 11, 20, 21f,

28, 29, 40f, 49f, 53, 54, 64, 69, 75, 76f, 83, 83f; 4.1, 3, 5, 11, 17, 21f, 25, 31, 33, 36f, 37, 40, 43f, 45f, 50, 53, 57, 59, 62, 67 bis, 70, 72, 76f, 80, 86f, 87, 88; 5.1, 3f, 14f, 18, 20f, 30f, 34; DBa 1, 1f, 2, 2f, 5, 9, 14; DBb 6f; DBc 6f; DBd 6f; DBe 9; DBf 5f; DBg 6f; DBh 8f; DBi 9f; DBj 4f; DPa 1, 2, 3; DPd 5, 6, 12f; DPe 1, 2, 3, 6, 19; DNa 8, 9, 10, 11, 15f, 31, 34, 40, 48; DNb 5f, 59; DSb 2, 3f, 5f, 7; DSl 1f; DSm 6°; DE 12f, 13, 14f, 16f; XPa 6, 7 bis, 8, 11, 18; XPb 12, 13, 14f, 16, 22; XPd 9 bis, 10, 11, 15; XPe 1, 2; XPf 8f, 9, 10, 11f, 16, 25f, 28, 35, 36, 44; XPg 2, 6; XPh 7, 7f, 8, 9, 14, 15, 29, 29f, 56f; XSa 1, 2; XSc 1°, 1, 1f°, 3°, 3f°; XE 12f, 13f, 14f, 16; XV 10 bis, 11, 12f, 17, 17f; A¹Pa 9°, 10°, 11°, 12°, 17f, 20; A²Sc 2, 2°, 3, 4; A²Pa 5f (§247E), 9 bis, 10, 11, 21f, 24; Wa 3f; Wb 1f, 2f, 4f, 5f; Wc 2f, 3f, 5f, 6f; Wd 3, 4, 5f, 6f; AVsb-d.

xšāyathiyam asm. AsH 7f; DPd 2f; DNa 5, 6f, 33f; DNb 4f; DSm 4; DSt 5f°; DE 7f, 9f; XPa 4, 5; XPb 7f, 9f; XPd 5f, 7; XPf 5, 6f, 23f; XPh 4f, 5f; XE 8, 10; XV 6, 7f; A¹Pa 6°, 7°; A²Pa 7.

xšāyathiyahyā gsm. AmH 3; AsH 3f; CMB 2; DB 3.59; DPd 10f; DNe 2; DNd 1f; XPa 10; XPb 19f; XPd 13f; XPe 3f; XPf 14; XPh 11; XSc 2; XE 19f; XV 15; A¹Pa 15°. *xšāyathiya* as gsm. (§313.II) A²Pa 12f, 14, 15, 16, 17f.

xšāyathiyā npm. DB 1.8 (or nsf. adj. ?), 10, 10f; 4.51; DBa 13, 16, 17f.

xšāyathiyā apm. DB 4.7, 32.

xšāyathiyānām gpm. AmH 2; AsH 2; DB 1.1f; DBa 2; DPa 2f; DPe 2f; DNa 9; DSb 4f; DE 14; XPa 7; XPb 13f; XPd 10; XPe 2f; XPf 9f; XPh 8; XSc 1; XE 14; XV 11; A¹Pa 10f°; Wb 3f; Wc 4f; Wd 4f. *xšāyathiyānām* (§52.III) A²Sc 2f; A²Pa 10. On the title 'king of kings', see von Wesendonk, Or. Stud. Pavry 488-90.

XŠ nsm. (§42) DPb; DPh 1 ter, 4; DSa 1 bis, 2, 3; DSc bis; DSd 1 bis, 1° bis, 3°; DSe 8°, 8, 9°, 10°, 14°, 31°, 42, 50°; DSf 6 quater, 8, 55°; DSg 1° quater, 3°; DSi 1, 1° ter, 3; DSj 1 bis, 1°, 2°, 5; DSk 1 bis, 2, 4; DSm 1° bis, 2°, 3°; DSn 1°; DSo 3°; DSt 7°, 10°; DSy 1 bis, 2 bis; DZb 1, 2 bis, 3°; DZc 5 ter, 5°, 7; DH 1 ter, 3; XPe 6 ter, 7, 10, 11; XPj quinques; A¹ ter; D²Sa 2°; D²Sb 1° ter, 1, 3°; A²Sa 1 quater; A²Sb ter; A²Sd 1 quater, 2; A²Ha 1 bis, 1° bis; A²Hb; A²Hc 7, 8 ter, 16 bis; SDa; SXa 2; SBx 2; SCx 1; XVs; AVsa.

XŠm asm. DSe 5, 6; XPe 4, 5; DŠa 3; A²He 5, 6. *XŠyam* DSf 4, 4f, 10, 15, 17; DSi 3°; DSn 2; DSp 2; DZc 3.

Xšyā gsm. DZc 3; A²Hc 10, 11, 12, 13. *Xšhyā* DPc; DPi; XPe 9, 14; XPi²; XPk; XH; A¹I bis; D²Sb 2^o; A²Sa 1, 2 bis, 3; A²Sb; A²Sc 0; A²Ha 2, 3, 3^o, 4. *Xšāhyā* (§53) A²Sd 2. *Xšyahyā* XPj; *Xšyahiyā* (§27) XPjv. *Xš* as gsm. (§313.II) A²Hb.

Xšānām gpm. XPe 6. *Xšyānām* DSa 1f; DSc; DSd 1; DSe 8f; DSf 6; DSg 1^o; DSi 1^o; DSj 1; DSk 1f; DSm 1^o; DSY 1; DZb 2; DZc 5; XPj; A¹I; D²Sb 1^o; A²Sa 1; A²Sd 1; A²Ha 1^o; A²Hc 8. *Xšyanām* (§52.III) DPh 1; DH 1. *Xšyānā* (§52.V) A²Sb.

Xšayāršan- sb. 'Xerxes': Elam. *ik-še-ir-iš-ša*, Akk. *hi-ši-'ar-ša*, Gk. Ξέρξης; from *xšaya-* 'king', Av. *xšaya-*, to root *xšay-*, + *aršan-* 'male' (§131): 'Hero among Kings', cf. Skt. *rāja-rābha-* (Bthl. AiW 550; but Hz. AMI 1.121n, Bv. Gr. §290, take second part to be *arša-* 'just', on which cf. §162.n1, §187.n2; cf. also Hz. AMI 7.82-137, esp. 135-6, on which see Henning, BSOS 10.502-3). Decl., §187.

Xšayāršā nsm. XPa 6, 11, 17; XPb 11f, 21f; XPe 6, 9f; XPd 8f, 15; XPe 1; XPf 8, 15, 27, 44; XPg 1; XPh 7, 13, 28f, 56; XPj bis; XPk; XSa 1; XSc 1^o, 3^o; XE 12; XV 9, 16; A¹Pa 19f; A²Pa 16, 16f (both as gen., §313.II); SXa 1; SXb 1f; SXc 1; XV5.

Xšayāršām asm. XPa 4; XPb 7; XPe 4; XPd 5; XPf 5; XPh 4; XE 7f; XV 6.

Xšayār[šāha] gsm. XPi; [*Xšayār*]šāha XH. *Xšayāršahyā* (§57) A¹Pa 14f; A¹I bis; A²Ha 3, 3f. *Xšayārcahyā* (§49b) A²Sa 2 bis. *Xšayāršahyā* A²Hc 12, (as nom., §313.I) 12f. *Xaršadašyā*, q.v.

xšnā- vb. 'learn, come to know, know': Av. *xšnā-*, Skt. *jñā-*, Gk. γινώσκειν, Lt. *gnōscō*, NEng. *know*, pIE **ǵnō-* (§96, §110, §212). See also *xšnav-*, *dan-*. *adānā* inf. (NPers. *dānām*, §68, §210) DB 1.51; DSq 3. *xšnāsāhy* 2d sg. subj. (§212, §227.I) DNa 42. *xšnāsātiy* subj. (§62, §97, §110, §122) DB 1.52.

xšnav- vb. 'hear, satisfy' (§96): cf. Av. *xšnav-* 'Genüge haben an', adj. *xšnav-* 'Genüge leistend', ptc. *xšnūta-*, sb. *xšnūtay-* 'Zufriedenstellung' (Bthl. AiW 557-60); apparently an extension of root *xšnā-* 'learn' (cf. pIE **dō-* and **doṃ-* 'give'), with semantic development 'learn, hear of, hear', and 'hear, hearken to, satisfy' (Lg. 15.171; cf. also Bv. TPS 1945.47-50). Hz. ApI 238-40 gives an impossible equation with Skt. *śru-* 'hear' (pIE

**klu-*); Sen 247, 251, has wrong meanings. Pisansani, Acme 1.319-20, gives another etymology. See also *uzšnav-*.

xšnuta- past ptc. pass. (§71, §242.I), cf. *uzšnav-*; *xšnuta* nsm. 'satisfied' DNb 26. [*xšnutam*] nsn. 'heard' DNb 53.

ā + *xšnav-*: *āxšnautiy* (§71, §122, §208) 'satisfy' DNb 24. *āzšnavāhy* 2d sg. subj. (§227.I) 'satisfy' DNb 29f. *āzšnūdiy* 2d sg. inv. (§208, §237.I) 'hear' DNb 54.

gaiθā- sb. '(living) personal property, cattle': Av. *gaiθā-* 'individual living being, pl. world; household, property', Phl. *gēhān* 'world' (from gen. pl.), to root pIE **ǵ^hei-* seen in OP *jw-* (§69, §101, §151). For varying interpretations, see Tm. Lex. 85, with lit. *gaiθām-cā* (§39) asf. DB 1.65.

gaud- vb. 'conceal': Av. *gaoz-*, Skt. *gūhati* (§88).

apa- + *gaud-* 'conceal, hide away': *apagaudayāhy* 2d sg. subj. (§227.I) DB 4.55, 57f. *apagaudaya* 2d sg. inj. (§215, §224, §227.II, §237) DB 4.54.

gaub- vb. 'say', mid. 'call one's self' (§213): Sas. Phl. *gōwēt* 'he says', NPers. *gōyād*, inf. *guftān*: perhaps a *-bh-* extension of pIE root **ǵheu-* seen with *-s-* extension in *gauša-* (q.v.; Bv. BSLP 31.2.70). *gaubataiy* mid. (§235.I) DB 2.21, 31, 51; 3.15, 59. *agaubata* inf. mid. DB 1.84, 93; 2.66f; 3.35, 55 (written *agauratā*, §54.II), 89f; 4.82. *agaubata* 3d pl. inf. mid. (§236.II) DB 2.93. *gaubataiy* subj. mid. (§235.I) DB 2.84; 3.86.

Gaubaruwa- sb. 'Gobryas', ally of Darius against Gaumata: Elam. *kam-bar-ma*, Akk. *gu-baru-*, Gk. Γωβρίμ; from *gaw-* 'cattle' + **baruwa-*, cf. Skt. *bharu-* 'lord', to vb. *bar-* (§35.II, §101, §122, §142, §143.II, §150, §153.I, §160.Ib): 'Cattle-Possessor' (Justi, IFA 17.111; otherwise Foy, ZDMG 54.360). *Gaubaruwa* nsm. DB 4.84; 5.7, 9, 11; DNc 1.

Gaumāta- sb. 'Gaumata', Median pretender who took the name Smerdis (§164.I): Elam. *kama-ad-da*, Akk. *gu-ma-a-tū*; from *gaw-* 'cattle' + ptc. *māta-* of unknown meaning (§242.II). *Gaumāta* nsm. DB 1.36, 44, 46, 64, 65, 70; 4.7; DBb 1f. *Gaumātam* asm. DB 1.49f, 54, 57, 73; 4.81.

gauša- sb. 'ear': Av. *gaoša-*, NPers. *gōš*, Skt. *ghōṣa-* 'noise'; Iran. root **gauš-* 'hear', pIE **ǵheus-* (§70, §101, §143.I). *gaušā* adm. (§189) DB 2.74,

89. *gauśāyā* idm. (§189; with sg. ending, Lg. 19.225) DNb 53.

gāthu- sb. 'place, throne, place of battle' (JNES 4.49-50): Av. *gātau-* *gāthu-*, NPers. *gāh*, Skt. *gātu-*, to pAr. root *gam-*, pIE **g^{em-}* 'come' (§68, §81, §153.III, §179.n2). *gāthum* asm. DNa 41f. *gāthwā* lsm. (§137, §182.II) DB 1.62f, 66, 69; DNa 36; DNb 35 (JNES 4.49-50); DSe 36f, 44, 44f; XPf 33 (as abl., §182.III, though without *hacā*: Lg. 9.41-6; Bv. BSLP 33.2.148-50; Wb. ZfA 41.319-20; Schaeder, SbPAW 1935.503; Hz. AMI 4.130-2, 8.45, ApI 177-80), 35f; XPh 34.

gad- vb., see *jad-*.

Ga^odāra- sb. 'Gandara, Gandaritis', a province of the Persian Empire: Elam. *gan-da-ra*, Akk. *gan-da-ri*. See also *Gadāraya-*. *Gadāra* nsm. DB 1.16; DPe 1.18; DNa 24f; DSe 24°; DSm 9°; XPh 25. *Gadārā* absm. DSf 34.

Ga^odāraya- adj. 'Gandarian': adj. to preceding (§144.III, §167). *Gadāraya* nsm. A?P 12.

Ga^odutava- sb. 'Gandutava', a district in Arachosia: Elam. *gan-du-ma-* +. Cf. Tm. Lex. 86. *Gadutava* nsm. DB 3.66.

gan- vb., see *jan-*.

gand- vb., see *gasta-*.

gam- vb. 'come': Av. *gam-*, Skt. *gam-*, Gk. *βαίω*, Lt. *veniō*, Gt. *qiman*, pIE *g^{em-}* (§101, §244). See also *gāhu-*.

ā + gam- 'come': *āgamīyā* opt. (Skt. *gamīyāt*; §67.I, §101, §122, §132.2, §218.II, §223.I, §228.II) DPd 19.

ava- + gam- 'go down, fall down': [*avaḡmat*]*ā* nsf. past ptc. (§244) DSe 46f (conj. of Kent, cf. JAOS 54.46).

parā + gam- 'go forth': *parāḡmatā* nsf. past ptc. (§101, §103.IV, §122, §132.2, §244) DNa 44f.

ham- + gam- 'come together, assemble': *ham-ḡmatā* nfm. past ptc. (§101, §103.IV, §132.2, §140.V, §244) DB 2.32, 38, 43, 52, 58; 3.65. See also *Hagmatāna-*.

gay- vb., see *ḡiv-*.

gara- 'devouring', see *bātugara-*.

garta- sb., either 'cave' or 'wagon', see *Asa-garta-*.

Garmapada- adj. 'Garmapada', the fourth month, June-July: Elam. *karmabadaš*, Akk. *du-*

'ūzu. From *garma-* 'heat', Av. *garōma-*, Skt. *gharmā-*, Lt. *formus* 'hot', NEng. *warm*, pIE **g^hormo-*, cf. Gk. *θερμός* (with analogical *-e-*), + *pada-* 'step, station' (§29, §31, §149.I, §161.Ib, §165): 'Heat-Station Month'. *Garmopadaha* ysm. DB 1.42; 3.7f, 46.

gav- sb. 'cow, cattle' (§101): Av. *gāuš*, Skt. *gāuṣ*, Gk. *βοῦς*, NEng. *cow*, pIE nom. **g^oūs*: in *Gaubarwa-*, *Gaumāta-*, perhaps in *Ōatagu-*.

gasta- adj. 'repugnant, evil'; nt. as sb., 'evil, harm': past ptc. (§85, §242.I) of vb. **gant-* **gandh-* 'smell', Av. *ganti-* 'evil odor' (AiW 493), *duž-ganti-* 'evil-smelling' (AiW 757), Skt. *gandhā-* 'odor' (Bv. Gr. §179); for meaning, cf. Lt. *odor* 'smell', *odī* '(I have smelled), I hate', *odium* 'dislike, hatred'. Not abstract to same root, **gant-tāt-*, nom. *gastā*, abl. shortened by haplology, as taken by Hz. AMI 8.68, ApI 173-7. *gastā* nsf. DNa 57f. *gastā* absm. DNa 52; XPh 57f; A^oŠa 5°; A^oŠdc 4 (*gāstā* da, db; §53); A^oHa 6°.

gud- vb., see *gaud-*.

gub- vb., see *gaub-*.

grab- vb. 'seize (as possession), seize (as prisoner)', pres. *garbāya-* (§30, §217): Av. *grab-*, pres. *ḡurwāya-*, Skt. *grabh-*, pres. *ḡrbhāyati*, NEng. *grab*, pIE **ḡhrebh-*. See also *Patigrabanā-*. *agarbāyam* 1st sg. inf. DB 2.4 bis; 4.7, 32; 5.25f; DNa 17; DSe 16; DZc 8. *agarbāya* inf. DB 2.88; 3.74, 90°; 5.12. *agarbāya^o* 3d pl. inf. (§232.II) DB 2.13; 3.48, 49; 5.27f. *agarbāyatū* inf. mid. (§235.II) DB 1.42, 43, 81; 3.82f. When meaning 'seize as prisoner' (DB 2.4 second occurrence, 13, 88; 3.48, 49, 74, 90; 4.7, 32; 5.12, 25f, 27f) perhaps not *agarb-* but *āgarb-*, from *ā + grab-* (see below).

ā + grab- 'seize (as prisoner)': *āgarbūta* nsm. past ptc. pass. (§30, §217, §242.II) DB 2.73. For uncertain examples, see under *grab-* (uncompounded).

-cā (i.e. *-cā*) encl. conj. 'and': GAv. *-cā*, LAV. *-cā*, Skt. *ca*, Gk. *τε*, Lt. *-que*, pIE **g^{ue-}*. *-cā* . . . *-cā* 'both . . . and' DB 1.65, DNb 32; *-cā* . . . *-cā* *utā* 'both . . . and . . . and' DB 1.66-7. *-cā* DB 1.65 ter, 66, 66f; DPd 9f; DNb 32 bis; XPh 41, 51, 54. *-ca-maiy* DNb 28, 51, 52 (§51).

+++ *canām*, see *ustašanā-*.

canah- sb. 'desire', see *Aspacanah-*; cf. also *kam-*.

car- vb. 'move', see *abicariš*; cf. also under *ucāra-*.

cāra- (§126), see *ucāra-*.

caša- sb. 'eye': to root in Skt. *caṣ-* 'see, speak', derivatives *caṣas-*, *caṣu-*, *caṣus-*, *caṣan-*, and Av. *čašman-*, Phl. NPers. *čašm* 'eye'; initial *u-* of *ucašma* is an error (Bv. TPS 1945.53-4, quoting Jn. IF 25.182). The stem is *caša-*, not *cašman-* (Kent, Lg. 19.225-6), since the nom.-acc. of nt. *casman-* would be *cašmā* and not *cašma*. Cf. §102, §143.I, §187.n1. Attempts to explain the erroneous *u-* of *ucašma*, Wb. ZDMG 61.726; Wackernagel, KZ 61.205-8. *cašam* asm. DB 2.75, 89 (Cameron found I *cāšm* legible in 89, but only the final *m* in 75); *caša[m]* (case and form uncertain) DSq 2.

ci- interrog.-indef. pron. 'what, any'; collateral stem (§201) to OP *ka-*. See also *-ciy*, *ciā*, *cinā*, *ciyākara-*. *ciš-ciy* asm. 'anything' (§9.VI, §105, §132.2, §201) DB 1.53, Lt. *quicquid*, pIE **q^{id}-q^{id}*: reduplicated form with Med. sandhi; see OP *-ciy* for exact cognates.

-ciy encl. particle, emphasizing or generalizing, nsm. or asm. of *ci-*: Av. *-ciy*, Skt. *cid*, Gk. *τι*, Lt. *quid*, pIE **q^{id}* (§40, §84, §113, §191.III, §201, §228.n1). In the following combinations: *aciy* (q.v.) XPf 21. *aniyaš-ciy* nsm. DB 4.46; XPa 13; *aniyaš-c* (§52.I) XPh 41f; *aniyai-ciy* nsm. XPf 29. *awaš-ciy* nsm. DNb 55; asm. DNb 53f, 57; XPa 20; XPc 14; XPf 48. *a[vā]m-c* (§52.I) DB 5.2f. *kaš-ciy* nsm. DB 1.49, 53; DSe 37. *ciš-ciy* asm. DB 1.53. *paruwam-ciy* DB 1.63, 67, 69. *yaciy* (q.v.) DNb 35, 36, 57. *haw-ciy* DPe 23f. *hakaram-ciy* DNb 34f. [*hacā-ciy*] DSf 23: *vašnā-[ci]y* XPg 7f, less likely than *vašnā-[pi]y*, see under *apiy*.

Ci^ccizri- sb. 'Cincikhri', father of Martiya (§163.V): Elam. *ši-in-ša-ak-ri-iš*, Akk. *ši-in-ša-aḫ-ri-iš*. *Cicizriš* gsm. (§179.IV) DB 2.9.

ciā adv. 'so long', correlative with *yālā* 'until': from *ci-* + suffix seen in Gk. *ἐπει-τα* 'then' (§191.II; wrongly König, RuFD 72, and Sen 40). DB 2.48, 63.

ciča- sb. 'seed, lineage': Av. *čidra-*, NPers. *čihr* 'origin' (§78, §148.III). In *Ariyaciča-*, *Čiçatazma-*.

Čiçatazma- sb. 'Čiçantakhma', a Sargartian

rebel: Elam. *ši-iš-ša-an-tak-ma*, Akk. *ši-i-ri-ra-an-taḫ-ma*, Gk. *Τεραραταχμης*. From *ciča-* (§9.n1) + *tazma-* 'brave' (§9.II): 'Brave-by-Lineage' (§160.Ie); the *-m-* is Median (§163.II; Jacobsohn, KZ 54.261; Bv. BSLP 31.2.79). For the nasal ending the prior element, see §159.n1. *Čiçatazma* nsm. DB 2.79; 4.20; DBg 1f. *Čiçatazma* asm. DB 2.87f. *Čiçatazmā* ism. DB 2.86.

ci[nā] emphasizing adv. after neg., 'at all': Av. *cinā* 'also, likewise'; perhaps isn. of *ci-*, cf. JAOS 58.116-7, 324, and Harl, KZ 63.2 (not *ci[tā]*, with Sen 134). DSe 36.

ciyākara- (§53) adj. 'how great'; nt. as sb., 'how great a thing': **ciya(n)t-*, cf. Skt. *kiyat* nsm. 'how much, how many', + *kara-* to root *kar-* 'make' (§160.Ia; Bthl. AiW 597; hardly to *kara-* 'time', cf. *hakaram*, as taken by MB Gr §293, Hz. ApI 101-3). *ciyakaram* nsm. (§259) DNa 39; *ciyakaram* DNb 50; *ciyakaram-ca-maiy* (written *-r^mm^ec^eiy^e*; §41, §51, §133, §138.I; Lg. 15.173, against Hz. ApI 240) DNb 51, 51f.

Čišpi- (so Schaefer, SbPAW 1931.641.n4; *Čaⁱšpi-* acc. to Justi, INB 152, on the evidence of certain spellings in Greek) sb. 'Teispes', King of Elam about 610 B.C., ancestor of Cyrus and Darius: Elam. *ši-iš-pi-iš*, Akk. *ši-iš-pi-iš*, Gk. *Τεσπης* (§117, §124.3, §164.V). *Čišpiš* nsm. (§24, §179.IV) DB 1.5°; DBa 8. *Čišpaiš* gsm. (§24, §179.IV) DB 1.5f; *Čišpaiš* (§24, §179.IV) AmH 3; DBa 8.

ja^tar- sb. 'smiter, slayer': Av. *fantar-*, Skt. *hantr-*; pIE **g^hen-tor-*, agent noun to OP root *jan-* (§154.II). *jalā* nsm. (§186.I) DB 4.58, 78.

jad- vb. 'pray, ask', with acc. of person and acc. of thing: Av. *jad-* (*gad-*, Bthl. AiW 487), pres. *jaiḏya-* (§214), Gk. aor. inf. mid. *θεωρασθα*, pIE **g^hhedh-*. *jadiyāmiy* 1st sg. (§226.I) DPd 21; DNa 54; XPh 59f; XSc 4.

jan- vb. 'strike; smite, defeat (enemy in battle); mould (brick)': Av. *Jan-* (*gan-*, Bthl. AiW 490), Skt. *han-*, Gk. *θειει* 'strikes', *φόνος* 'murder', Lt. *dē-fendit* 'wards off', pIE **g^hen-* (§101, §110, §208); see also *jatar-*.

ja^tiy (Skt. *hānti*; §208, §228.I) DSe 36, 40. *ajanam* 1st sg. inf. (§110, §122, §208) DB 1.89, 95; 2.69; 4.6f; 5.25; XPh 34. *ajaⁿ* inf. (§101, §208) DB 2.26, 36, 41, 46, 55, 61, 87, 98°; 3.7, 18, 39, 46, 63, 68, 88; 5.11; DSe 34. *ajaniya* inf. pass.

(§220) Dsf 29. *jadiy* (Skt. *jaht*; §101, §122, §208, §237.I) 2d sg. imv. DB 2.31, 51; 3.15. *jatā* 2d pl. imv. (§208, §231) DB 2.21, 84; 3.58, 86.

ava- + *jan-* and *ava-* + *ā* + *jan-* 'smite down, slay' (apparently *ava-* in *avajala*, *ava-ā-* in *avājan-iyā*, others ambiguous; cf. §206c, JAOS 62.274): *avājanam* 1st sg. inf. (§226.II) DB 1.57, 59, 73, 83; 2.5; 4.81; 5.13, 27°. *avāja*° inf. (§228.II) DB 1.31 bis; 3.75. *avājana*° 3d pl. inf. (§208, §232.-II) DB 2.13. *avājanīyā* opt. (§206c, §223.I, §228.II) DB 1.51, 52 (§53, JAOS 62.274; hardly with Foy, KZ 35.34). *avajata* nsm. past ptc. pass. (§122, §242.I) DB 1.32 (error for *avājata*, acc. to Gray AJP 21.13, Bthl. AiW 491).

pati- + *jan-* 'fight against': *patiyajatā* inf. mid. (§140.III, §208, §235.II) DNa 47.

fra- + *jan-* 'cut off': *frājanam* 1st sg. inf. (§226.II) DB 2.74, 89.

vi- + *jan-* 'shatter': *vijanā°tiy* 3d pl. subj. (§208, §222.III, §232.I) A°Sa 5°, A°Ha 7° (conj. Kent).

jav- vb. 'press forward': Skt. *jū-* 'press forward, impel quickly, excite, promote', pres. *jāvate* 'hastens', caus. *jāvayati*. Cf. Bv. BSLP 33.2.152; Hz. AMI 4.127, 8.37-8, 65-6, ApI 366-7; Wb. ZfA 41.320; Bailey, BSOS 7.292-4; Schaefer SbPAW 1935.502; Kent, Lg. 9.43, 231.

abi- + *jav-* caus. 'promote, increase, add to': *abiyajāvayam* 1st sg. inf. (§215) XPg 9; *abījāvayam* (§23.I, §140.III) XPf 40.

jīyamma- ptc. as adj. 'growing old', nt. as sb. 'end' (§109, §241): Av. *jīyamna-*, ptc. to root *jīyā-* 'grow weak', Skt. *jīnāti* 'grows old'. *jīyammam* asn. DB 2.62.

jiv- vb. 'live': Av. *jivaiti* (*gay-*, Bthl. AiW 502), Skt. *jīvatī*, Lt. *vīvit*, pIE **gʷīyeti* (§216); see also *gaiḁā-*, *jīva-*. *ajvatam* 3d du. inf. (§229) Dsf 14; XPf 21. *jivā* 2d sg. imv. (§237.I) DB 4.56, 75.

jīva- adj. 'living': Av. *jīva-*, Skt. *jīvā-*, Lt. *vīvos*, pIE **gʷīyo-*, cf. **gʷīyo-* in Gk. *bios* 'life', **gʷīyo-* in OEng. *cwicu* 'living', NEng. *quick* (§101, §114, §150). See also *jiv-*. *jīva* nsm. XPh 48, 54. *jīva-dīy* A°Sd 3 (dubious §22, §55.II; cf. JAOS 51.229, Scheil 21.93, Wb. AfOF 7.45). *jīvahyā* gsm. DB 5.19f, 35.

jū- vb., see *jav-*.

-*ta*- encl. demonstr. pron. 'this, it': Av. Skt. *ta-*, cf. OP *tya-*. Only -*tā* apm., referring to *patikarā*,

in *avabāša-tā* DB 4.72 (§133, §196; JAOS 62.272-3).

taumā- sb. 'family' (§149.I): Av. *taoxman-*, NPers. *tuxm*, Skt. *tokā-m* 'offspring', *tōkman-tokma-s* 'young blade of barley'; -*xm-* became OP -*hm-* (§103.II, §118.II), but remained in Med. (Bv. BSLP 31.2.76-9, Gr. §133; wrongly Mt. Gr. §75, Kent JAOS 35.329-31). *taumā* nsf. DB 1.8; 4.56, 58f, 64, 75, 79; DBa 13. *taumām* asf. DB 4.88. *taumāyā* gsf. (§119) DB 1.9, 28f, 45, 49; 2.16, 81; 4.19f, 22; DBa 15; DBe 8; DBg 11f. *taumāyā* absf. DB 1.61f.

tauman- sb. 'power, strength': deriv. of root *tw-* 'be strong', with suffix -*man-* as in Skt. *nāma* 'name', Lt. *nōmen* (§122, §155.III). For separation from *taumā-* 'family', see Tm. Lex. 91, and Kent, JAOS 35.329-31. See also *tauiyāh-*. *taumā* nsn. (§187) DB 4.74, 78; 5.19°, 35. *taumanišaiy* (= *taumaniš-šaiy*; §41, §130, §138.I, §187) ipn. DNb 25f (Lg. 15.171-2, 176; not gen. sg. with Hz. ApI 327; hardly loc. sg. with Sen 247; possibly acc. du., 'two powers [of mind and of body]', with Pisani, Riv. Stud. Or. 19.88-9).

tauiyāh- adj. 'stronger': comp. to **tauma-*, adj. to *tauman-* 'power'; for formation (§48, §122, §156.III, §190.I-II), cf. Skt. *sthūrā-* 'strong' and comp. *sthūrvīyas-*, Av. *stūra-* and comp. *staoiyāh-*, *taxma-* 'brave' and comp. *tašyah-*: JAOS 58.324. *tauiyā* nsm. (§185.IV) DSe 39 (not to pres. ptc. *tauya-nt-*, as taken by Hz. ApI 328).

takabara- adj. 'wearing the petasos' (§76.V, §160.Ia), as proved by Akk. 'who bear shields on their heads' (Andreas, Verh. d. 13. Internat. Orientalisten-Kong. 1902, 96-7; Wb. AbkSGW 29.1.33; other views by Foy KZ 35.63, 37.545-6, Bthl. AiW 626, Tm. Lex. 91, PAPA 44.liii-iv). *takabarā* npm. DNa 29; DSm 10f°; A°P 26 (for nsm., §56.III).

taxma- adj. 'brave' (§9.II, §103.II, §149.I; with Med. -*xm-*, Bv. Gr. §133): Av. *taxma-*, NPers. *tāhm*; in *Čičataxma-*, *Taxmaspāda-*.

Taxmaspāda- sb. 'Takhmaspada', one of Darius's generals: Elam. *tak-mas-bo-da*; *taxma-* 'brave' + *spāda-* 'army' (§9.II, §103.II, §116, §161.IIa, §163.II). *Taxmaspāda* nsm. DB 2.82, 85.

taxš- vb. 'be active': contamination of pIR. **taš-*, Av. *taš-* 'cut, form', Skt. *takṣ-* 'form by cut-

ting', Gk. *τέκτων* 'builder', Lt. *texit* 'braids, weaves', pIE **teǵb-*, and pAR. **tʰakš-*, Av. *θwaxš-* '(mid.) be busy', Skt. *twakṣ-* 'create, work', pIE **tʰeǵb-*. Cf. also Hz. ApI 322-4, and *ustašanā-*.

ham- + *taxš-* 'work with, cooperate with, effect': *hamtaxšataiy* mid. (§140.V, §213, §235.I) DNb 16. *hamataxšaiy* 1st sg. inf. mid. (§213, §233.III) DB 1.68, 70. *hamataxšatā* inf. mid. (§235.II) DB 4.65f. *hamataxšatā* 3d pl. inf. mid. DB 4.82.

tacara- sb. 'palace': NPers. *tāzār*, Elam. *da-iš-ša-ra-um*, Akk. *bit* (§76.V, §148.I). Cf. Gray, AJP 53.67; Hz. Klio 8.51, AMI 2.77; Hinz, ZDMG 95.227. *tacaram* asm. DPa 6; XPj. *dacaram* (§49a) DSd 3.

tanū- sb. 'body, self' (§153.II): Av. *tanū-*, Skt. *tanū-*; cf. Debrunner, IF 52.136. Decl., §183.I. *tanuš* nsf. DNb 33. *tanūm* asf. XPf 31.

tar- vb. 'cross over': Av. *tar-*, Skt. *tārati*, caus. *tāráyati*, Lt. *trāns* pte. as prep. 'across', cf. NEng. *through*. See also *tara*.

vī- + *tar-* 'go across', caus. 'put across': *vīyatarayam* 1st sg. inf. (§215) DB 5.24f. *vīyatarayāmā* 1st pl. inf. (§230.II) DB 1.88.

tara prep. with acc. 'through': Av. *tarō*, NPers. *tār*, Skt. *tīrás*; formed on root *tar-* (q.v.) similarly to *para* (q.v.). *ta[ra]* DZc 12.

Tāravā- sb. 'Tarava', a town in Persia; Elam. *+ra-ú-ma*, Akk. *ta-ar-ma'*. *Tāravā* nsf. DB 3.22.

tarsa- pres. stem. of vb. 'fear', with *hacā* + abl.: Av. *tarsaiti*, NPers. *tārsāš*, pIE **tʰs-ske-ti* (§31, §97, §212), cf. pIE **tres-* in Skt. *trāsati*, Gk. *τρέει*, also **trem-* **trep-* in Lt. *tremil* 'trembles (with fear)', *trepidus* 'agitated (with fear)'. *tarsatīy* (§228.I) DPd 11f. *tarsatīy* 3d pl. (§232.I) DSe 38f. *atarsa* inf. DB 1.50f. *atarsa*ⁿ 3d pl. inf. (§232.II) DB 2.12ⁿ; DPe 9. *tarsam* 1st sg. inj. (§224, §237) DPe 21.

tav- vb. 'be strong': Av. *tav-*, Skt. *tu-*, cf. Gk. *ταῦπος* 'bull', Lt. *taurus*. See also *utava-*, *tauman-*, *tawīyah-*, *tunwat-* (but cf. Hz. ApI 328-33). *tāvayati* (§122, §123.2, §215) DNb 33f. *atāvayam* 1st sg. inf. (§215) DNb 47.

taš- vb., see under *taxš-*; in *ustašanā-*.

¹*Tigra-* sb. 'Tigra', a fortress in Armenia: Elam. *ti-ig-ra* (§103.IV). *Tigra* nsm. DB 2.39.

²*tigra-* adj. 'pointed' (§103.IV, §148.I): Av.

tīyri- 'arrow', Skt. *tigmā-* 'pointed', cf. with strong grade Av. *bilaēya-* 'two-edged', Skt. *téjate* 'is sharp'. See also *tigrazaudā-*. *tigrām* asf. DB 5.22.

Tigrā- sb. 'Tigris' (§76.V, §103.IV, §107, §166): Elam. *ti-ig-ra*, Akk. *dā-ig-lat*, Gk. *Τίγρις*. *Tigrām* asf. DB 1.85, 88.

tigrazauda- adj. 'wearing the pointed cap' (§161.IIa), as is shown in the sculpture of Skunkha the Scythian at Behistan (cf. also Hdt. 7.64): ²*tigra-* 'pointed' + *xaudā-* 'cap' (§159). *tigrazaudā* nsm. DNa 26, DSe 25ⁿ, XPh 27; for nsm. (§56.III) DN xv, A?P 15.

tunwaⁿt- adj. 'powerful': ptc. (§240) to **tunawīy*, pres. to *tav-* (§122; JAOS 15.170; otherwise Hz. ApI 329-32). Decl., §190.I, §240. *tunwā* nsm. (§210.I) DNb 10. *tunwāⁿtam* (§39) DB 4.65. *tunwāⁿtahyā* gsm. DNb 9.

tuwam pron. 'thou': GAv. *tōm*, LAv. *tūm*, Skt. *tuām*, pIE **tuwom*; cf. Skt. *tuām*, Gk. Dor. *τῷ*, Lt. *tū*, Gt. *pū* (§76.I, §137). Decl., §194. *tuwam* nsm. DB 4.37, 41, 67, 70, 87; *tuwa* (§52.V; not *tūw* = pIE **tū*, as taken by Hz. ApI 329) XPh 46. *θuwām* asm. (Skt. *tūām*; §81, §114, §132.3) DB 4.43, 53, 55, 74; DSt 9f. *taiy* gsm. (Skt. *te*, Gk. adv. *τοι*) DNb 58 (§133). *-taiy* encl. gsm. in the following: *Auramazdā-tay* (§52.II) DB 4.58; *Auramazdā-taiy* DB 4.78; *ada-taiy* DNa 43, 45; *awa-taiy* DB 4.76, 79; *utā-taiy* DB 4.56, 58, 73f, 75, 77f, 79; *tya-taiy* DNb 53; *parta[m-taiy]* DNb 54; *mā-taiy* DNb 52, 55 (cf. *mā* : *taiy* 58); *haw-taiy* DNa 57.

³*tya-* rel. pron., def. art., demonst. pron.; cf. similar stem in Skt. (Ved.) demonst. *tya-*; recent (Iran. or OP) contamination (§261; Ig. 20.1-8) of demonst. *ta-*, Av. Skt. *ta-*, Gk. *τοι*, pIE **to-* (cf. Lt. *is-tud*, NEng. *tha-t*) with rel. stem *ya-*, Av. Skt. *ya-*, Gk. *ῥα*, pIE **jō-* (rather than extension of stem *ta-* by suffix *-(i)ǵa-*, as taken by MB Gr. §331), and written *t^hyā-* rather than *t^hiyā-* because of the similar orthography of nsm. *hya*, nsf. *hyā* (not because unaccented, as taken by MB Gr. §331); *t-* unchanged before *ǵ* by influence of the *ta-* from which the word is derived (Foy, KZ 35.4n; Bthl. Gdr. IP §416a.n1). Decl., §198; uses, §261, §262. See also ²*tya* conj., *hya*.

(1) Rel. 'who, which': *tyam* asm. DB 3.60, 70. *tyaiy* nsm. DB 1.9, 15; 4.50, 61, 63, 80; 5.22; DBa 15; DPe 13, 13f; DPh 5; DNa 28, 41; DSe 28ⁿ,

28f°; DSf 47f, 49, 51°, 52, 54°; DH 4; XPh 24.
tyai-šaiy (§136) DB 1.57; 2.77; 3.48, 51, 74, 90, 91.
tya as npm. (§52.I) XPh 23.

tyām asf. DB 4.70f; DPd 7. *tya* as asf. (§56.V) AmH 5; AsH 13°. *tyā* npf. DB 1.13, 18; 2.6; 4.33; DPe 9, 14f; DSf 45. *tyaiy* as npf. (§258.IV) XPh 31. *tyā* apf. DPe 7; DNa 17, 40; DSe 16. *tyaišām* gpf. DSm 6°; XPh 15.

tya nsn. (§40) DB 1.27, 61, 67; 2.91; 3.10, 20, 53, 76; 4.1f, 42, 49°, 53; DNa 48; DNb 2, 11, 29, 54, 56; DSe 31, 43; DSf 36; DSj 5°; DSn 2°; DZc 9, 10; XPa 19; XPb 23; XPf 26, 37, 46; XPg 4; XPh 42; XV 19; A³Pa 26. *tya-šām* DB 1.19; DNa 20; DSe 19°; XPh 17f. *tya-maiy* DNb 48; DSe 52°; DSf 19°; DSs 7°; XPa 19f; XPb 24, 30; XPe 13 bis; XPd 19; XPf 38, 47; XSe 5°; XV 27°; A¹Pa 24°; A²He 20. *tya-taiy* DNb 53. *tya-patiy* XPa 15. *tya* asn. DB 1.44, 72; 4.3, 40, 59, 75, 79; 5.2; DPh 4; DNb 22, 24; D³Pa 4; DSf 20f, 22°; DSj 2°, 4; DSl 3; DH 3; XPa 14, 15; XPf 41; XPh 43, 49, 52; A³Sa 5°; A³Sd 3; A²Ha 7. [*tya*]-*šām* DNa 36f. *tya-maiy* DPh 8; DH 6. *tya-patiy* XPf 40f. *tyanā* isn. DSf 42. *tyā* npn. in *tyā-maiy* DNb 13. *tyā* apn. DB 1.64; DNb 46, 49. *tyā-diš* DB 1.65.

(2) Def. art., 'the': *tyam* asm. DB 1.50, 54, 57, 73, 89, 95; 2.21, 25f, 35, 41, 46, 55, 61, 69, 87, 97°; 3.7, 18, 38, 46, 62f, 67f; 4.81; DSe 39. *tyam-šām* DB 5.12°.

tyām asf. DB 1.69, 71; 4.87; DNa 59. *tya* as asf. (§56.V) AsH 9, A³Se 6. *tyaišām* gpf. DPe 3f. *tya* nsn. DNa 21; DSe 20°, 38; XPh 19. *tya* asn. DB 1.81; DSf 11 bis; DSm 4° bis; DSp 2°, 3°; DZc 4 bis. *tyanā* isn. DB 1.23.

(3) Demonstr. pron., 'this': *tyā* ndm. DSf 14. *tyaiy* apm. DB 3.73.

²*tya* conj. 'that', nt. sg. of preceding; cf. similar uses of Gk. *ὅτι*, Lt. *quod*, NEng. *that*, NGm. *dass*. In various uses (§299):

(1) 'that', introducing clause of fact as object, DSf 28 bis, 29.

(2) 'that', introducing clause of volition, with opt., DNb 8, 10, 19.

(3) 'that', introducing indirect or direct quotation, DB 1.32, 52; DNa 38f.

(4) 'because', introducing causal clause, DNb 33 (*tya-maiy*).

(5) 'so that', introducing result clause, DB 4.34; DNb 7.

(6) *mā-tya* 'in order that . . . not, lest, not', DB 4.43, 48, 71, and in *mā-tya-mām* DB 1.52.

(7) *yadā-tya* 'where' XPh 35f, cf. *yadāyā* 'where' XPh 39.

(8) *yathā tyā* 'when' XPh 29.

Θaigarci- adj. 'Thaigarci', third month, May-June: Elam. *sākurrisiš*, Akk. *simannu* (§30, §72, §87, §126, §152.I, §165); an etymology as 'Garlic-Collecting Month', involving normalization *Θaigraci-*, is given by Justi, ZDMG 51.243 (cf. Bthl. AiW 786). *Θaigarcaš* gsm. DB 2.46f.

θakata- ptc. adj. 'completed': Av. *sak-* '(of time) pass', pIE **kēg-*; fut. ptc. pass. (§244) like Av. *yazata-* 'worthy of worship' (Bv. BSLP 30.1.68-70), passing into past meaning, like Skt. *pacatā-* 'cooked', Gk. *ἀπι-δελκ-ερος* 'much pointed out, famous' (Schwyzer, Griech. Gram. 501-2); rather than pres. act. ptc. *θaka^t-* made thematic (cf. Bthl. WZKM 22.79-80). *θakata* nsn. DB 3.8. *θakātā* npn. DB 1.38, 42, 56, 90, 96; 2.26f, 36, 42, 47, 56, 70, 98; 3.19, 39f, 47, 63, 68, 89.

Θatagu- sb. 'Sattagydia', a province of the Persian Empire: Elam. *sa-ad-da-ku-iš*, Akk. *sa-at-la-gu-ū*, Gk. *Σατταγυδία* (§67, §87, §122, §153.I, §161.IIa, §204.V). From *θata-* 'hundred', Av. *sata-*, Skt. *śatām*, Gk. *ἑκατόν*, Lt. *centum*, NEng. *hundred*, pIE **k^{nt}o-m*, + *gav-* 'cattle': 'having hundreds of cattle' (hardly '[Land of] Seven Streams', with Hz. AMI 1.99n, 3.100-2, 8.73, König RuID 63). See also *Θataguiya-*. *Θataguš* nsm. DB 1.17; 2.7f; DPe 17; DNa 24; DSe 23°; DSm 10°; XPh 22.

Θataguiya- adj. 'Sattagyidian': adj. to preceding (§144.III, §167). *Θataguiya* nsm. A?P 11; for *-guyišt*, unless *-gudaya* is to be read (§54.I, §167), cf. Gk. *Σατταγυδαί*, in which case the etymology given under *Θatagu-* must be revised.

θad- vb. 'seem': Av. *sand-*, Skt. *chand-* (§87, §215). *θadayātaiy* subj. mid. (§222.II) DB 4.49; D³Sa 5; DSj 6 (for text, see under *fraša-*; cf. §54.I). *θadaya* inj. (§224, §228.II, §237) DNa 58; DNb 53.

θadaba, word of uncertain meaning, Sb 3.

θanwaniya- sb. 'bowman': deriv. (§144.IV) of stem in Av. *θanwar/n-* 'bow', cf. Skt. *dhanwan-* 'bow' (§83.II, §114, §155.IV) and Hz. ApI 339. See also *θanwaniya-*. *θanwaniya* nsm. DNb 42.

θard- sb. 'year': Av. *sarəd-* 'year', NPers. *sāl*, Skt. *śarād-* 'autumn' (§31, §87, §142). For the chronology of the rebellions against Darius, see Hist. App. IV. *θardam* asf. DB 5.3. *θarda* gsf. DB 4.4f, 41, 45, 52, 60.

θarmi- sb. 'timber' (§6, §29, §34, §152.IV): no probable etymology, despite König, Burgbau 52-4; Hz. AMI 3.58; Gray, AJP 53.67-8. *θarmiš* DSf 30.

θah- vb. 'declare, say': Av. *sah-*, pres. *sapaha-*, Skt. *śāsati*, Lt. *cēnsēt*, pIE **kens-* (§87); perhaps lacking the nasal in the OP present (§108.n1; MB Gr. §134, cf. Wackernagel, IF 45.321-7; dubious theories on the pronunciation, Hz. AMI 3.83-6).

θahy- (§131, §213, §228.I; JAOS 35.332-4) AmH 4, 9; AsH 5; CMB 3; DB 1.3, 6, 8f, 11, 12f, 17, 20, 24, 26f, 35, 43, 48, 61, 71, 72, 81, 83, 90; 2.1, 5°, 8, 11, 13, 18, 29, 37, 42, 49, 57, 64, 70, 78, 91, 92; 3.1, 9, 10, 19, 21, 28f, 40, 49, 52f, 54, 64, 69, 75, 76, 83; 4.1, 2, 31, 33, 36, 40, 43, 45, 50, 52f, 57, 59, 61, 67, 69, 72, 76, 80, 86, 88; 5.1, 14, 18, 20, 30, 33f; DBa 4, 9, 13f; DPd 5, 12; DPe 5, 18; DPh 3; DNa 15, 30, 47; DNb 5, 22; DSA 3; DSd 2f°; DSe 14, 30°, 41, 49°; DSf 8, 55; DSg 2f; DSI 2f; DSj 2, 4f°; DSk 3; DSl 1; DSm 3; DSo 2°; DST 6f; DZc 7; DH 3; XPa 11, 17; XPb 21; XPe 9; XPd 15; XPf 15, 27, 43f; XPg 1; XPh 13, 28, 56; XPj; XSa 1; XSe 2f°; XV 16; A¹Pa 17; D²Sb 3°; A³Sa 1; A²Sc 1°; A³Sd 2; A²Ha 1; A²Hc 7, 15; A³Pa 8, 21, 23.

θaham 1st sg. inf. (§131, §132.2-3, §213) DB 2.20, 30, 50, 83; 3.14. 85; DNa 37. *θaha* inf. DB 1.75; 2.10°, 15, 80; 3.25, 57f; 4.8, 11, 13, 16, 19, 21, 24, 27°, 29; DBb 4; DBc 5; DBd 3; DBe 5; DBf 3; DBg 4f; DBh 4; DBi 4; DBj 3. *θahyā-mahy* 1st pl. pass. (§220, §230.I) DB 1.7; DBa 10f. *θahya* inf. pass. (§220) DB 1.20, 23f; DNa 20; DSe 19°; *θahya* (§27) XPh 18. **θahy* 2d sg. subj. (§131, §222.II, §227.I) DB 4.55, 58. *θastanaiy* inf. (§132.2-3) DB 1.53f.

θikā- sb. 'gravel, rubble, broken stone' (wrongly König, Burgbau 50, cf. Kent, JAOS 53.14): probably pIE **kigā-* (§87, §143.IV), cf. Skt. *sikatā-* 'sand, gravel' (with Prakrit *s* for Skt. *ś*, or borrowed from an Iranian dialect, Bv. BSLP 30.1.60-1), and perhaps OP *Sikayawatiš* (with Med. *s-*), fem. to **sikayas-ant-* (cf. Bv. BSLP 30.1.61; Hz. AMI 3.55-6; Kent, JAOS 51.203). *θikā* nsf. DSf 25, 28. *θikām* asf. DSf 27.

θuxra- sb. 'Thukhra', father of Otanes (§163.Ib, §164.III): Elam. *du-uk-kur-ra*, Akk. *su-uh-ra-*. Perhaps same as Av. *suxra-* 'red', NPers. *surx*, Skt. *śukrā-* 'bright' (§87, §103.I, §148.I; cf. Foy, KZ 35.20). *θuxrahlyā* gsm. DB 4.83.

θuravāhara- adj. 'Thuravahara', second month, April-May: Elam. *turmār*, Akk. *aijāru*. Cp. of *θūra-* 'vigorous', Av. *sūra-*, Skt. *śūra-*, Gk. *κῦριος* 'valid', pIE **kūro-* (§87), + *vāhara-* 'spring time', Skt. *vāsará-* 'bright', NPers. *bāhār* 'spring', Lith. *vāsara* 'summer' (§118.I, §126, §143.II, §148.I, §154.I; cf. Bv. Origines 16): '(Month) of Strong Spring' (§161.IIa, §165). *θuravāharahya* gsm. DB 2.36, 41, 61; 3.39.

çay- vb. 'lean': Av. *sray-*, Skt. *śri-*, Gk. *κλίνει*, Lt. *in-clīnat*, NEng. *lean*, pIE **klei-* (§94).

ni- + *çay-*, causative (§123, §215) 'restore'; form influenced by *dāraya-* in Av. and OP (Ware, JAOS 44.285-7): *niyaçārayam* 1st sg. inf. DB 1.64.

çita- adj. 'third': Gk. *τρίτος*, pIE **tritōs* (§204.-III). See also *çitiya-*. *çitām* asf. DB 5.3 (JNES 2.109-10).

çitiya- adj. 'third': Av. *θitiya-*, Sks. *ṛtīya-*, Lt. *tertius*, pIE **tritūjo-* (§78, §144.II, §204.III); see also *çita-*. *çitiyam* asn. as adv. DB 2.43.

Çūšā- sb. 'Susa', a capital city of Darius, in Elam: Elam. *šu-ša-an*, Akk. *šu-ša-an*, Gk. *Σούσα* (§78, §117). *Çūšāyā* lsf. DSf 22, 34, 56; DSo 3f.

¹*dā-* vb. 'give': Av. Skt. *dā-*, Gk. *δίδωμι*, Lt. *dat* 'gives', *dōnum* 'gift', pIE **dō-* (§62, §76.III). *dadātuv* inv. (§209, §237.II) DPd 23f; DNa 55; XPh 60.

²*dā-* vb. 'put, make, create': Av. *dā-*, Skt. *dhā-*, Gk. *δίδωμι*, Lt. *fēcīt* 'made', NEng. *do*, *deed*, pIE **dhē-*. See also *wadā-*, *dāta-*, *dāna-*. *adadā* inf. (§209, §228.II) DPd 3; DNb 1, 2; DSe 2°, 3°, 3f, 4. *adā* aor. (§62, §76.III, §122, §218.II, §228.II) DNa 2, 3 bis, 4; DSf 1f°, 2 bis, 3, 9; DSp 2°; DSr 2°, 3, 3f, 4°; DZc 1, 2 ter; DE 3, 4, 5, 6; XPa 1f, 2, 3 bis; XPb 3, 4, 5, 6; XPe 2 bis, 3 bis; XPd 2, 3, 4 bis; XPf 2, 3 bis, 4; XPh 2 bis, 3 bis; XE 3f, 5, 5f, 6; XV 3, 4 bis, 5; A¹Pa 2°, 3°, 4°, 4f°; A²Hc 2, 3, 4 bis; A³Pa 2, 3, 4 bis.

daiy, see *dī-*.

daiwa- sb. '(false) divinity, demon' (cf. Hz. RHRel. 113.32-7, AMI 8.74-5, ApI 126-30): Av.

daiva-, Skt. *devā* 'deity', Lt. *dīvos*, *deus*, pIE **deivyo-* (§76.III, §114, §143.III). See also *daiva-dāna-*. *daivā* npm. XPh 36, 38, 39.

daivadāna- sb. 'sanctuary of false divinities' (§147.I, §160.Ib): *daiva-* + *dāna-* (in derogatory sense, 'den', acc. to Hz. AMI 8.75, ApI 131). *daivadānam* asm. XPh 37f (written *-dāw^mm^e* in second copy, cf. §51, Lg. 13.293).

daug- vb., see *hadugā-*.

dauštar- sb. 'friend': NPers. *dōst*, Skt. *joṣṭār-* 'loving'; agent-noun (§154.II) to root *dauš-*, Av. *zaoš-* 'enjoy', Skt. *juṣ-*, Lt. *gustal* 'tastes', NEng. *choose*, pIE **ǵeus-* (§88). *dauštā* nsm. (§124.5, §186.I) DB 4.56, 69, 74; DNb 7, 8, 12; DSj 4.

dacara-, see *tacara-*.

dāta- sb. 'law': Av. *dāta-*, NPers. *dāt*; nt. ptc. to *dā-* (§122, §242.II). See also *Vahyazdāta-*. *dātām* nsn. DNa 21; DSe 20^o, 37; XPh 18f. *dātā* isn. (less probably absn., §172) DB 1.23; XPh 49, 52. [*dātā*] npn. DNb 58.

datasa, KT's reading, with first and third characters uncertain, DB 4.71f; read *utava*, q.v.

Dātuwahya- sb. (§164.V) 'Datuvahya', father of Megabyzus (§163.Ib): Elam. *da-ad-tu-man-ja*, Akk. *za-'tu'-a*; cf. Hz. AMI 1.84n. *Dāt[u]-vahyahyā* gsm. DB 4.85.

Dādarši- sb. 'Dadarshi?', (1) an Armenian, (2) a Persian, satrap in Bactria: Elam. *da-tur-ši-iš*, Akk. *da-da-ar-šu*. Deriv. of *darš-* 'dare', with reduplication; Skt. *dādhyṣi-* 'bold' (§30, §76.III, §152.I, §164.IV). *Dādaršiš* nsm. DB 2.29, 31f, 48; 3.13, 15. *Dādaršim* asm. DB 2.33, 38, 44.

'dan- vb. 'flow': Skt. *dhán-vatī*. *danu[va]tiy*] DZc 9 (or *danu[taiy]* mid., Wb. KIA 104, after alternative suggestion of Bthl. AiW 683); §216, §216.n1.

'dan- vb. 'be acquainted with', see *xšnā-*.

dāna-, in *apadāna-*, *daivadāna-*: Skt. *dhāna-m* 'container, receptacle'; from OP *'dā-* + suffix *-na-* (§147.I).

'dar- vb. 'hold; (intrans.) dwell': Av. *dar-*, Skt. *dh-*, Lt. *fir-mus* 'firm', Lith. *daryti* 'to make', pIE **dher-* (§76.III, §122). See also *Upadarma-*, *Dārayavau-*, *durūwa-*, *Vidarna-*. Present stem *dāraya-* and conj., §215. *dārayāmiy* 1st sg. (§226.I) AmH 5f; AsH 11, 14; DB 1.26; DPh 4f;

DNb 14; DH 4. *dārayatiy* DNd 2 (reading certain, acc. to Wb.'s marginal note to AbkSGW 29.-142). *dāraya^{tiy}* 3d pl. (§232.I) XPh 23f, 24f. *adāraya* inf. (§228.II) DB 1.85; 2.9; 3.23; DNa 41; DSe 20^o; XPh 19; *adārāiya* DNa 22 (§48; Wb. AbkSGW 29.33, cf. Kent, JAOS 35.347n; wrongly Hz. ApI 132, as passive). *adā[rayat]ā* inf. mid. with passive meaning DB 4.90f (§235.II; JAOS 62.268). *adaršiy* 1st sg. aor. mid. (§218.I, §233.V) DPe 8. *adāriya* inf. pass. (§220, §228.II) DB 2.75, 90.

ham- + *dar-* 'get hold of, obtain': *hamadārayaiy* 1st sg. inf. (§233.III) DB 1.26.

'dar- vb. 'be angry', see *dartana-*.

daraniya- sb. 'gold': Av. *zaraniya-* Ars. Phl. *zarēn*, NPers. *zārr*, Skt. *hṛanya-m*, pIE **ǵh^l-en^hyo-* (§32, §66.II, §88, §126, §144.IV), cf. NEng. *gold*. See also *dāranīyākara-*. *daraniyam* nsn. DSf 35. *daraniyam* asn. DSf 49f. But Gk. *δάρειος*, a Persian gold coin, is from the name of Darius (Bv. BSLP 30.1.59), and not from a short form of *daraniya-* (as taken by Mt. Gr. §129, Hz. ApI 134-5).

dāranīyākara- sb. 'goldsmith': NPers. *zārgār* 'goldsmith'; *daraniya-* with *vriddhi*, + *kara-* 'maker' (§126, §143.V, §160.Ia; König, Burgbau 65; Hz. AMI 3.73-4; Kent, JAOS 53.21). *dāranīyākara* npm. DSf 49 (on Frag. Theta, Scheil 21, plate 11, see §44; König, Burgbau, Tafel 5; Kent, JAOS 53.21, against 51.195-6).

Dārayavau^u- sb. 'Darius' (I, son of Hystaspes, king 522-486 B.C.; II, son of Artaxerxes I, king 426-04 B.C.): Elam *da-ri-ja-ma-u-iš*, Akk. *da-ri-ja-muš*, Gk. *Δάρειος* (by haplology for **Δάρειαιος*; Keiper, Acta Sem. Phil. Erlangen, 1.253). From pAr. **dhārajat-*, ptc. to root in OP *dar-* (§162, §240), + pAr. **yasu* asm. 'the good' (§153.I), see OP *vau-*: 'He who holds firm the good' (Hz. Arch. Hist. Iran 40, ApI 255, 267, takes as hypocoristic of **dāraya-vahu-manah-* 'Holder of Good Thought'; this is rejected by Nyberg, Rel. 361).

Dārayavauš nsm. (§118.IV, §124.2) DB 1.1, 4, 6, 9, 11, 13, 17f, 20f, 24, 27, 35, 44, 48, 61, 71, 73, 81, 83, 90; 2.1, 5, 8, 11, 13f, 18, 29, 37, 42f, 49, 57, 64, 70, 78, 91, 92; 3.1, 9, 10f, 19f, 21, 29, 40, 49, 53, 54, 64, 69, 75, 76, 83; 4.1, 2f, 31, 33, 36, 40, 43, 45, 50, 53, 57, 59, 61f, 67, 69f, 72, 76, 80, 86, 88; 5.1, 14, 18, 20, 30, 34^o; DBa 1, 4f, 9, 14; DPp 1;

DPb; DPd 4f, 5, 12; DPe 1, 5f, 19; DPh 1, 3f; DNa 8, 15, 30f, 40, 47f; DNb 5; DSa 1, 3; DSb 1f°; DSc; DSd 1°, 3°; DSe 8, 14, 30f°, 41°, 49f; DSf 5f, 8, 55; DSg 1, 3; DSI 1, 3; DSJ 1, 2, 5; DSk 1, 3f; DSl 1; DSm 1, 3°; DSn 1°; DSo 2f; DSq 2; DSt 7°; DSy 1; DZa; DZb 1; DZc 4, 7; DE 12; DH 1, 3; XPe 11; XPf 16f, 30, 33; XPg 6; XSa 2; XV 17; D²Sa 2; D²Sb 1°, 3°; A²Sa 3; Wa 2f; Wb 1; Wc 2; Wd 2; SDa; SDb. *Dārayavahauš* as nsm. XPf 25 (§51; Lg. 9.39).

Dārayavatum asm. DPd 2; DNa 5; DNb 4; DSe 5°; DSf 3f; DSn 2; DSp 1f°; DSt 5°; DZc 3; DE 7; XPf 22f; D²Sa 2f.

Dārayavahauš gsm. (§118.IV, §124.2) DB 3.58f; DPc; DPd 10; DPi; DNe 1f; DNd 1; DZc 3; XPa 9f; XPb 19; XPe 8f, 14; XPd 13; XPe 3; XPf 13f, 17; XPh 11; XPj; XPk; XSe 2°; XE 19; XV 14f; A¹Pa 16. *Dārayavauš* as gsm. XPf 28 (§51; Lg. 9.39); (§313.II) A²Sb, A²Sd 2, A²Hb, A²Pa 13f, 14, 17, 18. *Dārayavaušahyā* gsm. (§57) A¹I; A²Sa 1, 1f, 2f, 3; A²Sc 0 bis; A²Hc 9f, 10 (as nom., §313.I), 13, 14 (as nom.). *Dārayavaušahyā* gsm. (§52.VI, §57) A²Ha 2, 2°, 4, 4°.

dāru-sb. 'wood': Av. *dāuru*-, Skt. *dāru*-, cf. Gk. *δόρυ* 'spear'. *dāruw* (§181) nsm. DSf 41, in phrase *asā dāruw* 'ebony', lit. 'stone wood' (§308.n1), so called because of its hardness; but also probably *asā* because of the assonance translated Akk. *aban* 'stone', cf. Hebr. *eben* 'ebony', Gk. *ἔβενος*, from Egyptian *hbnj* 'ebony' (J. Duchesne-Guillemin, BSOS 10.925-7 [1942], noting that acc. to Hdt. 3.97 the Egyptians paid a tribute of ebony logs to the Persian King). Not to be normalized *dāruwa* to root 'dar- and the phrase taken as 'copper' (Scheil 21.30; Kent JAOS 51.208, 53.18-9), or as 'iron' (Bv. BSLP 30.1.60; who also suggests that *dāruwa* may be an adj. referring to some kind of tree); not *asā* + instr. *dāruw* 'window frames of wood' (König, Burgbau 64-5); not *asā sārwa* 'lead' (Hz. ApI 299), to Av. *sruva*- 'lead' (Bthl. AiW 1649), for the slight traces do not confirm initial *s*. [*dāruw* asn. DSf 51 (so Hinz, Orientalia, soon to appear; not [i]šmal]u, see Lex. s.v.).

darga-adj. 'long': GAv. *daraga*-, LAv. *darəya*-, NPers. *dēr*, Skt. *dārgḥá*-, pIĒ **ālgḥo*-, cf. Gk. *δολεχός*, Lt. *longus* (§31, §68, §101, §143.III, VI). *dargam* asn. as adv. 'for a long time' DB 4.56, 75.

dartana- (or perhaps *zartana*-, with Med. z) sb. 'anger': Av. *zarəta*- 'enraged', Skt. *hṛyāté* 'is angry' (§34, §147.V, §238). [*dahrtanayā* lsm. DNb 13f (conj. of Kent, JNES 4.46-7; cf. §238.n1).

darš-vb. 'dare': GAv. *darəš*- 'deed of violence', Skt. *dhyṣ-nóti* 'dares', NEng. *dare* (§76.III, §117). See also *Dādarši*-, *daršam*. *adaršnavuš* inf. §30, §84, §210.I, §228.III) DB 1.53.

daršam adv. 'mightily': asn. to adj. *darša*- (§143.I), to root *darš*- (against this, Hz. ApI 135-6). DB 1.50 (MB Gr. §366; wrongly Kent, JAOS 35.336-42); 4.37; DNb 14, 15, 50.

dasta-sb. 'hand': Av. *zasta*-, NPers. *dāst*, Skt. *hāsta*-, pIĒ **ghosto*- (§88, §116, §145). See also *dastakarta*-. *dastayā* lsm. DB 4.35. *dastaiḥiyā* idm. (§189) DNb 41.

dastakarta-adj. 'handmade': *dasta*- + ptc. *karta*- (§160.Ic), to *kar*- 'make'. [*dasta*]karta(m) (restored after the Elam., Wb. ZDMG 91.85, Hz. ApI 136-8) nsm. as sb. 'handiwork', DSe 42f.

Daha-adj. 'Dahian'; pl., a province of the Persian Empire: Akk. *da-a-an*, Gk. *Δάαι* (§76.V; Lg. 13.298; Hz. AMI 8.72). *Dahā* npm. XPh 26.

dahyu-sb. 'land, province, district': GAv. *dahyu*-, LAv. *dahyu-daiōhu*-, NPers. *dih* 'village', Skt. *dāsya*- 'stranger, demon' (§124.2, §153.IV, §166). Decl., §183.II. See also *visadahyu*-.
dahyāuš nsf. AmH 5, 8f (as lsf. §314b); DB 1.59; 2.28, 53, 59, 72; 3.9, 11, 20, 23, 66, 75, 79f; 5.4, 13f, 29f; DPd 6. *dahyāuš-maiy* DB 4.39. *dahyāum* asf. (§53, §72) AsH 8, 11, 13; DPd 15, 18; DNa 53. *dahyāvam* (§124.VI) XPh 33, 58f. *dahyavā* (*dahyavā* Wb.) lsf. (§48, §124.2, §137) DB 1.34.

dahyāva npi. (§124.7) DB 1.13, 17, 18, 23, 41; 2.6°; 4.33; DPe 7, 14; DNa 17, 39; DSe 15f, 32f; DSm 5f°; XPh 15. *dahyāva* apf. DB 1.21, 47, 67; 4.92; XPh 31, 35. *dahyānām* gpf. DB 1.2; DBa 3; DPa 4; DPe 3; DNa 10; DSb 6f; DSe 9°; DZb 2f°; DZc 5; DE 15; XPa 7f; XPb 15; XPe 7; XPd 10f; XPf 10f; XPh 8f; XSe 2°; XE 15; XV 11f; A¹Pa 11f°; A²Sc 3f; Wb 5; Wc 6; Wd 6. *dahyānām* (§23.II) DPh 2; DH 1f. *dahyāušwā* lpf. DB 1.35.

DHum (§42) asf. DSf 58; DSj 6°. *DHyavum* (§53) A²Pa 26. *DHNām* gpf. DSa 2; DSd 1; DSf 6; DSg 1°; DSI 1°; DSk 2; DSm 2°. *DHyānām*

DSy 2; XPj; A'I; D'Sb 1; A'Sa 1; A'Sd 1; A'Ha 1°; A'He 8; A'Pa 11.

ḍā- vb. 'see': Av. *ḍā(y)-* 'see' (Bthl. AiW 724), NPers. *ḍādān*, Skt. *dhā-* 'think'. *ḍādiy* 2d sg. inv. (§65, §129, §209, §218.II, §237.I) DNa 41; DNb 57.

ḍā- vb. 'take by force (a thing from a person, 2 acc.), deprive (a person of a thing, 2 acc.)': Av. *zināiti* 'harms' (*zyā-*, Bthl. AiW 1700), Skt. *jināti* 'oppresses', *jāyati* 'conquers' (§88), cf. Gk. *βιά* 'violence'. *adīnam* 1st sg. inf. (§210.II, §226.II) DB 1.59. *adīnā* inf. (§210.II, §228.II) DB 1.44f, 46, 66. *ḍūtam* asm. past ptc. pass. (§242.I) DB 1.50.

-di- encl. pron. 'him, them', usually with masc. antecedent: Av. *dī-* (Bthl. AiW 684); starting by wrong division of *pasāvad-im* etc., where *-im* is acc. to **is*, Lt. *is*, and extended (§195.II; Caland, KZ 42.173; Mt. MSLP 19.53-5, Gr. §166); on competition with pron. *-ši-*, see Bv. Gr. §345.

-dim asm. (§195.II) in *pasāva-dim* (with fem. antecedent) DNa 33; *anu-dim* DNb 16, 18; *avabā-dim* DNb 17; *hau-dim* DSf 32.

-diš apm. (§195.II) in *tyā-diš* DB 1.65 (with collective sg. masc. antecedent); *naiy-diš* DB 4.73, 78; *paribarāh-diš* DB 4.74; *vikanāh-diš* DB 4.77; *avabā-diš* DB 5.17, 33; *ava-diš* DNa 21, DSe 20°, XPh 19; *utā-diš* DNb 46f (with nt. antecedent); *hau-diš* DSs 6° (with antecedents of different genders). Written as separate word in *drauga diš* DB 4.34 (with fem. antecedents); *pasāva diš* DB 4.35; *avabā diš* DB 4.36.

ḍāiy DB 5.11, as separate word, properly *vīyā* with wrongly inserted divider following; read *vīy-amarāda* with Wb. ZfA 46.55, see under *marā-* (not apm. with Kent, JAOS 62.273; not gen.-dat. sg. with Wb. KIA 73n, Bv. Gr. §345, Gray AJP 53.69).

-diy emphatic encl. particle: Av. *zī*, Skt. *hi*, Gk. encl. *-χι* in *val-χι* 'yes indeed', *ov-χι* 'not at all', PIE **ghī* (§88, §191.I). *ufrāštā-diy* DB 4.69 (JAOS 35.351-2; not pron. apm., with Bv. BSLP 31.2.63-4, Gr. §345); hardly *vašnā-[dīy]* XPg 7f (despite Lg. 9.320; see under *apīy*); *j'va-diy* A'Sd 3 (JAOS 51.229).

didā- sb. 'wall, stronghold, fortress': NPers. *diz*, PIE **dhīgḥā-*, cf. Skt. *dehī-* 'wall', Gk. *ρεῖχος*,

NEng. *dike, ditch* (§76.III, §88, §143.IV, §166). Cf. also *paradāyadām*. *didā* nsf. DB 1.58; 2.39, 44; 3.61, 72; DSe 46; DSf 42. *didām* asf. DB 2.78; DSe 48°; DSf 54.

dipi- sb. 'inscription': Elam. *tup-pi*, Akk. *duppu* (§152.I): borrowed from Sumerian *dup-* (Bv. Gr. §282; hardly contamination of Iran. **ripi-* = Skt. *lipi-* 'smearing, writing', with Sum. *dup-*, as taken by Pisani, Riv. Stud. Or. 14.320, as Skt. *lipi-* 'writing' indicates writing with ink rather than engraving on stone). *dipi[s]* nsf. DB 4.90, 91f. *dipim* asf. DB 4.42, 48, 70, 73, 77, 89; XV 22, 24. *dipiyā* lsf. (§179.V) DB 4.47.

duḡ- vb., see *haduḡā-*.

Dubāla- sb. 'Dubala', a district in Babylonia: Elam. *du-ib-ba-* (§6, §107). *Dubāla* nsm. DB 3.79.

dūra- adj. 'far (in time or space)': Av. *dūra-*, NPers. *dūr*, Skt. *dūrā-* (§148.I). See also *dūradaša*, *dwaišta-*. *dūraiḡ* lsn. as adv. 'afar, far away, far and wide' (GAv. *dūrē*, LAv. *dūre*, Skt. *dūrē*; §65, §191.III) DNa 44. *dūraiḡ apīy* DSe 11, DZc 6, DE 18, XPa 9, XPb 18, XPc 8, XPd 13, XPf 13, XPh 10, XE 18, XV 14, A'Pa 14f°, A'He 17. *dūraiḡapīy* DNa 12, *dūrayapīy* DNa 46 (§48, §136).

dūradaša adv. 'from afar', with preceding *hacā*: *dūra-* + adv. *-dā* as in *avadā* + abl. *-ša* as in *avadaša* (§135, §191.II; JAOS 54.37). DSf 23.

duruḡ- vb. 'lie, deceive': Av. *druḡ-* 'lie' (*draoḡ-*, Bthl. AiW 767), pres. *druḡaiti*, sb. *druḡax* 'principle of evil, devil', Skt. *druḡyati* 'deceives', Gm. *trügen*, PIE **dhrugh-* (§76.III). See also *drauga-*. *aduruḡiya* inf. (§101, §103.IV, §113, §128, §132.1, 2, 3, §214, §228.II) DB 1.39, 78; 3.80; 4.8, 10f, 13, 16, 18, 21, 24, 26f, 29; DBb 2f; DBc 2f; DBd 2; DBe 3f; DBf 1f; DBg 2f; DBh 2f; DBi 2f; DBj 2f. *aduruḡiyaša** 3d pl. inf. (§214, §218.I, §232.III) DB 4.34f. *duruḡtam* nsn. past ptc. pass. (§103.IV, §122, §128, §132.1, 3, §242.I) DNb 52, 55f; asn. DB 4.44f, 49f.

duruwa- adj. 'firm, secure': Av. *druwa-*, Skt. *dhrwā-*; deriv. to root in OP **dar-* (§122, §128, §150). *duruwā* nsf. DB 4.39.

dwaišta- adj. 'very long, very far': superl. to *dūra-* (§156.III, §190.II, §191.III; MB Gr. §275), cf. Skt. *daviṣṭhā-* with slightly different formation.

dwaiš[ta]m asn. as adv. 'for a long time' DPe 23 (cf. remarks s.v. *hyā*).

dwara-sb. 'door': Av. *dwar*-, Skt. *dhvar*-, Gk. *thūpā*, Lt. *forēs*, NEng. *door*, Lith. *dvāras* 'courtyard', pIE **dh̥yōr-dhur*- and its extended forms **dh̥yōro*- etc.; see also *dwartī*-. *dwarayā-māiy* lsn. (§136) DB 2.75; 89f.

dwartī-sb. 'portico, colonnade': *dwar*- 'door' + *wartī*- 'cover, protection', to root *var*- 'cover', with haplogy (§34, §129, §152.IV, §160.Ia; Bthl. AiW 766). *dwartīm* asm. XPa 12.

dwitāparanam adv. 'one after the other, in succession', a meaning agreeing with Elam. *šamakmar* 'ex ordine': *dwitā* (§191.III, §204.II), MPers. *dīt* 'one or other of two' (Bthl., quoted by Tm. Lex. 102), cf. OP *dwitīyam* 'a second time', Skt. *dvīṣ* 'twice', Lt. *bis*, + *paranam* 'before, previously' (Tm. l.c., and Vdt. Stud. 1.8). This is better than Tm.'s 'long aforesaid', adv. *dwitā* 'long', GAv. *daibitā*, Skt. *dvitā* (cf. OP *dwaištam*), + *paranam* (as above); also than KT's *dwitā-parnam* 'in two lines', containing the cognate of Skt. *parnā*- 'wing' (supported by Wb. ZDMG 61.724-5, KIA 10-1, and by Hz. AMI 1.112n). DB1.10; DBa 17.

dwitīya-adj. 'second': GAv. *daibitya*-, LAV. *bitya*-, Skt. *dvitīya*-, pIE **dyātīyo*- (§76.III, §144.II, §204.II). See also *dwitāparanam*. *dwitīyam* asn. as adv. 'a second time', DB 2.37f, 57, 3.77; as inner obj., 'a second (uprising)', DB 3.24 (not *dwitīya-ma udapatatā* 'was second to rise up from me', as Bthl. AiW 964 takes it, since *udapatatā* nowhere else takes an expression of the person against whom uprising is made).

duš-insep. prefix 'ill': Av. *duš*-, Skt. *duṣ*-, Gk. *duv*- (§76.III); in *dušiyāra*-, *duškarta*-.

dušiyāra-sb. 'evil year, bad harvest, famine': *duš*- + *yār*- 'year' made thematic, Av. *yār*-, Gk. *ōpā* 'season', NEng. *Jahr* (§140.VII, §143.II). *dušiyāram* nsn. DPd 19f. *dušiyārā* absn. DPd 17.

duškarta-adj. 'ill-done', opposite of *naiba*- (Hz. ApI 143-4): *duš*- + *karta*- 'done, made', past ptc. pass. to *kar*-. *duškartam* nsn. DSe 31f; XPh 42.

draug-vb., see *duruj*- and *draujīya*-.

drauga-sb. 'the Lie', the evil force opposed to Ahuramazda, Avestan *Druj*: Av. *draoga*-, NPers.

durōy, Skt. *drōgha-droha*- ('malicious') injury', pIE **dhrougho*-, cf. NEng. *Trug* 'deceit', and OP *duruj*-, *draujana*-, *draujīya*- (§70, §76.III, §101, §103.IV, §106, §122, §128, §132.2, 3, §143.I, V). *drauga* nsm. DB 1.34, 4.34; DPd 20. *draugā* absn. DB 4.37; DPd 17f.

draujana-adj. 'deceitful', i.e. 'adherent of the Lie': deriv. of *drauga*- (§101, §132.2, §147.II), cf. GAv. *drāyvant*- 'adherent of the *Druj*' (Hz. ApI 140-1). *draujana* nsm. DB 4.38, 63, 68. *draujanam* asm. DNb 12.

draujīya-vb. 'regard as a lie', denom. to *drauga*- (§217). [*draujīyāhy* 2d sg. subj. (§222.II, §227.I)] DB 4.43.

drayah-sb. 'sea': Av. *zrayah*-, NPers. *dāryā*, Skt. *jrāyas*- 'expanse', pIE **gr̥eṃs*- (§88, §113, §128, §156.II). Decl., §185.I. See also *paradraya*. *draya* asn. DB 5.23; DPe 15; DZc 10. *drayahyā* lsn. (§136, §251A; wrongly taken as gen., Hz. ApI 141-3) DB 1.15, DPe 14, DSe 28²; *drayahiyā* (§27) XPh 23.

naiy adv. 'not': Av. *nōit*, Phl. *nē*, Skt. *ned*; from pIE **ne*, Skt. *na*, Lt. *ne-scio* 'I don't know', + **id*, asn. of pron. *i*-, Lt. *id*, OP *id-am*, etc. (§69, §84, §191.I, §291.II, §292a). DB 1.32², 48, 49 ter, 52, 53, 71, 91²; 2.21, 24, 31, 51, 84; 3.15, 86; 4.44, 47 bis, 51, 55, 58, 63 bis, 63f, 64², 65 bis; 5.16², 31; DPd 11; DNb 7f, 12, 13, 21, 23, 36, 40; DSe 36, 40 bis, 43²; DSj 3; XV 22. *nai-māiy* (§136) DB 4.64. *nai-mā* DNb 8, 10, 19. *nai-pati-mā* (§133) DNb 20. *nai-šim* DB 4.49. *naiy-diš* (§136) DB 4.73, 78.

naiba-adj. 'beautiful, (religiously) good', replacing GAv. *vahu*- 'good', and opposite of *duškarta*- (Hz. AMI 8.68, ApI 266-7): NPers. *nēv* 'brave, good' (§11, §75.V, §143.III). *naibā* nsf. DPd 8. *naibam* nsn. XPa 13, 16; XPg 4; XV 20. *naibam* asn. DSe 32²; DSi 4²; DSp 2f²; XPh 43.

naucaina-adj. 'of cedar': NPers. *nōž*, *nōžān* 'pine cone'; therefore *naucaina*- 'pine-cone-shaped' (§147.III), appropriate to the cedar (König, *Burgbau* 53-4; Hz. AMI 3.58). *naucaina* nsm. DSf 30f.

naθ-vb. 'perish', causative (§123.2, §215) 'injure, destroy': Av. *nas*-, Skt. *naś*-, Gk. *nékus*

'corpse', Lt. acc. *nec-em* 'destruction', *nocet* 'harms', pIE **nek-* (§87).

vi- + *nab-* caus. 'injure, harm': *vinābayatiy* (§215) DNb 17f. *viyanābhaya* inf. (§122, §123.2, §215) DB 4.66. *vinābhayā^{ri}tiy* 3d pl. subj. (§222.II, §232.I) A³Sa 5°, A²Ha 7° (conj. Kent). *vinābhayaiś* opt. (§215, §223.II, §228.III) DNb 20, 21. *vinastahyā* gsn. past ptc. pass. as sb. (§93, §122, §242.II) DNb 18.

Nadi^{ri}tabaira- sb. 'Nidintu-Bel', a Babylonian rebel: Elam. *nu-ti-ut-be-ul*, Akk. *ni-din-tū-ū-bēl* (§75.V, §76.V, §107). *Naditabaira* nsm. DB 1.77, 92f; 2.1; 4.12; DBd 1. *Naditabairam* asm. DB 1.80, 84; 2.4, 5. *Naditabairahyā* gsm. DB 1.85, 89, 95.

napāt- sb. 'grandson': Av. Skt. *napāt-*, Lt. *nepōs*, pIE **nepōt-* (§75.I, §110, §142). *napā* nsm. (§124.5, §188.I) AmH 4; DB 1.3; DBa 4; A³Pa 16°.

Nabukdracara- sb. 'Nebuchadrezzar', son of Nabonidus; name assumed by the rebels Nidintu-Bel and Arkha: Elam. *nab-ku-tur-ra-sir*, Akk. *nabu-kudurri-ušur* (§32, §33, §75.V, §128, §163.-VI). *Nabukdracara* nsm. DB 3.80f, 89; 4.14, 29f; DBd 3f; written *Nabukuracara* (§52.VI) DBi 5f. *Nabuk^udracara* (§22) DB 1.78f, 84, 93.

Nabunaita- sb. 'Nabonidus', last king of the New Babylonian Empire, 556-39. B.C.: Elam. *na-bu-ni-da*, Akk. *nabū-na'id*; Gk. *Ναβύνηρος* (Hdt. 1.74, etc.). *Nabunaitahyā* gsm. DB 1.79. *Nabunaitahya* (§36.IVb) DB 3.81; 4.14, 30; DBd 5f; DBi 7f.

nāman- sb. 'name': Av. *nāman-*, NPers. *nām*, Skt. *nāman-*, Lt. *nōmen*, pIE **nōmen-*, cf. Gk. *ὄνομα*, NEng. *name* (§109, §110, §155.III). See also *Anāmaka-*.

nāmaⁿ, suffixless lsn. used with masc. and nt. generic nouns to denote specification (§112, §187, §251C, §312): DB 1.28, 30, 36, 37, 74, 77, 92; 2.8f, 9, 14°, 19, 22, 29, 33, 49, 65, 79, 82, 95; 3.5, 12, 13, 22 bis, 31, 34, 44, 51, 56, 78, 84; 4.8, 10, 12f, 15f, 18, 20, 23, 26, 29, 83 bis, 84 bis, 85, 86°; 5.5, 8, 27; DSe 45°; DSf 31, 46; DZc 9; XPf 18, 19; A²He 14f; A³Pa 19, 20; Sa 2f.

nāmā, either asn. **nāmā* or lsn. *nāmāⁿ* (with lengthened grade), specialized for similar use with fem. generic nouns because of similarity of ending (§67.II, §187, §249L, §312; cf. Tm. Lex. 105,

with lit.; not with Foy, KZ 35.11, 37.505, IF 12.172n, nor with Debrunner, IF 52.153): DB 1.58, 58f; 2.27f, 39, 44, 53, 59, 72; 3.11, 23, 61, 66, 72, 79; 5.4°.

nay- vb. 'lead': Av. *nayeiti*, Skt. *nāyati*. Conj., §213. *anaya* inf. DB 2.88; 3.88°; 5.12. [*ā*]nayaⁿ 3d pl. inf. (§232.II) DB 5.28. *anayatā* inf. mid. as pass. (§235.II) DB 1.82, 2.73; 5.26°. Some or all of these are possibly *ānaya-*, from *ā* + *nay-*.

fra- + *nay-* 'lead forth, provide': *frānayam* 1st sg. inf. (§226.II) DB 1.87.

nar- sb. 'man': Av. Skt. *nar-*, Gk. *ἄνθρωπος*, cf. Lt. *Ner-ō*; in *ūw-nara-* (§142).

nāw- sb. 'ship': Skt. *nāus*, Gk. *ναῦς*, Lt. *nāv-is*, pIE **nāw-* (§142). See also *nāviyā-*. [*nāwa*] npf. (§183.IV) DZc 11 (supplied by Tm. Lex. 52).

navama- adj. 'ninth': Av. *naoma-*, Skt. *navamā-*, pAr. *navama-* remade from pIE *neyeno-* after pAr. *daśama-* 'tenth' (§149.II, §204.IV), cf. Lt. *nōnus*. *navama* nsm. DB 1.10; DBa 16f.

nāviyā- fem. adj. as sb., 'navigability', i.e. 'impossibility of fording the river on foot': Av. *nāvaya-* 'navigable', Skt. *navyā-*, adj. to *nāv-* 'ship' (§144.V). Hardly collective, 'collection of ships, flotilla', and certainly not lsf. to *nāv-*, 'on ship-board'; cf. König, RuID 70-1, and esp. Kent, JAOS 62.269-71 (with lit.), 63.67. *nāviyā* nsf. DB 1.86.

nāh- sb. 'nose': Av. *nāh-*, Skt. *nās-*, Lt. *nārēs*, NEng. *nose*, pIE **nās-* (§110, §142). *nāham* asm. (§118.I, §185.IV) DB 2.74, 88f.

nī- prep. and verbal prefix 'down': Av. *nī*, Skt. *nī-*, pIE **nī-*; in adv. *nīpadiy*, and with verbs *ar-*, *kan-*, *çay-*, *paith-*, *yam-*, *stā-*, *had-*.

nij- verbal prefix 'away': sandhi form of pIE **nīs-* before voiced stops, generalized, cf. Av. *nīš-*, Skt. *nīṣ-* (§120); with verb *ay-* 'go'.

nīpadiy phrasal adv. and prep., 'on the track of, close after': prep. *nī-* + loc. *padiy*, to *pad-* 'foot' (§76.III, §136, §140, §191.IV). *nīpadiy* adv. DB 2.73; prep. with acc. DB 3.73.

nīpiṣiti- sb. 'impression': deriv. of *nī-* + *paith-* (§152.III). [*nīpiṣitiyā*] lsf. DB 4.90 (conj. of Kent, JAOS 62.268).

niyāka- sb. 'grandfather': Av. *niyāka*- (§146.III); cf. *apaniyāka*-. [*ni*]yāka nsm. DSf 13; [*niyā*]kama (§22; for *-kam-maiy*, §41, §52.I, §130, §138.I) asm. A²Sa 4.

niyāšādayam, see *had*-.

Nisāya- sb. 'Nisaya', a district in Media: Elam. *nu-iš-ša-ja*, Akk. *ni-is-sa-a-a* (§116). Perhaps from *ni*- 'down' + *sāya*-, to root Av. *si-say*- 'lie', Skt. *śi*-, Gk. *κείραι* 'lies', PIE **kei*-. *Nisāya* nsm. DB 1.58.

nīšādayam, see *had*-.

nūram adv. 'now': Av. *nūram*; from PIE **nā* 'now' (Av. *nū*, Skt. *nā*, Lt. *nu-nc*, NEng. *now*) + final of (pAr.) **dūram* 'long' (§148.I), cf. *dūrai*y. DB 4.53.

pā- vb. 'protect': Av. *pā*-, pres. *pāiti*, Phl. *pātan*, Skt. *pā*-, pres. *pāti* (ablaut, §122). See also *xšaça-pāvan*-. *apayaiy* 1st sg. inf. mid. (Bv. BSLP 33.2.151-2; Kent, Lg. 9.42; §71, §214, §233.III; wrongly to Skt. *pt*- 'swell', Wb. ZfA 41.320-1) XPf 39. *pādiy* 2d sg. inv. (§208, §237.I) DPe 21f. *pātuv* (§208, §237.II) ASh 12, 14; DPd 16; DPh 10; DNa 52; DSe 50; DSf 57; DSj 6°; DSn 2°; DSs 7°; DSt 8°; DH 8; XPa 18, 20; XPb 28; XPc 12, 15; XPd 18; XPf 45, 48; XPg 13; XPb 57; XSc 5°; XV 25f; A¹Pa 22f; D²Sa 3; A²Hb°; A²Hc 19. *pā²tuv* 3d pl. inv. (§237.II) A²Sa 5°; A²Sd 4; A²Ha 6°; A²Pa 25. *pāta* nsm. past ptc. pass. (§242.II) DPe 22.

pati- + *pā*- mid. 'protect one's self against', with *hacā* + abl.: *patipayawā* (§28; not wrongly written, despite MB Gr. §69) 2d sg. inv. mid. (§71, §214, §237.III) DB 4.38.

paith- vb. 'cut, engrave, adorn': Av. *paēsa*- 'adornment', Skt. *piśati* 'cuts, adorns', Gk. *ποικίλος* 'variegated', OCS *pīsati* 'to write', PIE **peik̑*-, cf. Lt. *pingūt* 'embroiders, paints' (Wb. AfOf 7.42). Cf. also *nipišti*-, *pašiyā*-, *Paišiyāwādā*-, *pisa*-. *apiša* inf. DSf 54 (§211; cf. König, Burgbau 72). [*api*][*θ*][*yā*] inf. pass. (§220) DB 4.91 (JAOS 62.268). [*pi*]*štā* nsf. past ptc. pass. (§242.I) DSf 42 (Bv. BSLP 30.1.63; König, Burgbau 71; not [*d*]*štā* with Hz. ApI 121-5).

ni- + *paith*- 'engrave, inscribe, write': *niyapaišam* 1st sg. aor. (§92, §102, §130, §218.I, §226.II) DB 4.71. *nipaištānaiy* inf. (§93, §122, §238) XV 24f. *nipištām* asf. past ptc. pass. (§93) XV 22f.

nipištā npf. XPh 31. *nipištām* nsn. (§122) DB 4.47, 47f; DNb 57°; DSe 52.

pašiyā- sb. 'script, written text': deriv. of *paith*- (§89, §144.V). See also *Paišiyāwādā*-. *pa[š]iyā* nsf. DB 4.91 (conj. of Kent, JAOS 62.268).

Paišiyā^hwādā- sb. 'Paishiyauvada': Akk. *pi-ši*-*ḫu-ma-du*. Perhaps, with Justi, IFA 17.107, 'Pasargadae', from *pašiyā*- 'writing' + **wādā*- 'abode' (§72, §89, §126, §127, §142, §166, §166.I): 'Home of the Archives and Sacred Writings' (on Pasargadae, cf. also König, RuID 66; but Hz. ApI 275-6, modifying his view in AMI 1.86n, takes prior element to be *pati*-, *pati*- becoming *paš*-, with epenthesis; Bthl. AiW 907-8 normalizes *Piši*- after the Akk., but gives no etymology). *Paišiyāwādām* asf. DB 3.42. *Paišiyāwādāyā* absf. DB 1.36f.

paicāmām] adj. 'fifth', asf.; wrong restoration of Wb. at DB 5.3 (cf. Kent, JNES 2.109).

pat- vb. 'fly': Av. *pat-aiti*, Skt. *pāt-ati*, Gk. *πέτεται*, Lt. *petit* 'seeks', PIE **pet*-.

ud- + *pat*- 'rise up, rebel' (cf. Bv. TPS 1945.64-66): *udapatatā* inf. mid. (§84, §213, §235.II) DB 1.36, 38, 74, 78; 2.10, 14f; 3.24, 79.

patiy adv., prep., prefix (§140.I, §191.I): Av. *patiti*, Gk. (dial.) *ποτι*, PIE **poti*, cf. PIE **proti* in Skt. *prāti*, Gk. Hom. *πποτι*, classical *πποσ* (cf. Lg. 20.9-10).

(1) Adv. 'thereto, again': DB 2.37, 43, 57; 3.64, 77. *pati-maiy* (§136) DNb 32f. *nai-pati-mā* (§133, §136) DNb 20. *yali-patiy* (§136) DNa 38. *tya-patiy* XPa 15; XPf 40f.

(2) Prep. (§271) with acc.: DB 5.2 'during'; DNb 22 'against' (Hz. ApI 273 reads *par[s]aiy* 'in court', sb. to root *fraθ*-); postposed DB 2.62 'on'. Encl., with acc. 'during' DB 1.20 (§133, §136); with inst. 'near, at' DB 2.16°, 3.26; with loc. 'on, upon' DB 2.76, 91; 3.52, 92. Bv. BSLP 42.2.70 takes all these as adverbs except DB 2.62, DNb 22.

(3) Prefix with verbs *avahya*-, *ay*-, *xšay*-, *jan*-, *pā*-, *fraθ*-, *ā-bar*-, *zbā*-; prior element in nouns *patikara*-, *Patigabanā*-, perhaps *Pātišwari*- and *Paišiyāwādā*-, and in phrasal adv. *patipadam*; cf. also *patiš*, *patišam*.

patikara- sb. 'picture, (sculptured) likeness': Phl. *patkar*-, NPers. *pātkār*-; *pati*- + *kara*- to root

kar- (§143.V). *patikaram* asm. DSn 1°. *patikarā* apm. DB 4.71, 73, 77; DNa 41.

Patigrabanā sb. 'Patigrabana', a town in Parthia: Elam. *pat-ti-ig-rāb-ba-na*; from *pati-* + root *grab-* + suffix (§33, §103.IV, §147.I). *Patigrabanā* nsf. DB 3.4f.

patipadam phrasal adv. (§191.IV) 'on its base, in its own place': *pati-* (§136, §140.I) + acc. *padam* (see *pada-*; §76.III, §122). DB 1.62.

patiṣ prep. with acc. 'against': *pati-* + adv. *-s*, cf. Lt. *ex, abs, ops-* in *os-tendō, sups-* in *sus-tineō*, Skt. *ni* and *niṣ*, Gk. ἀπό ἄψ, ἀμφί ἀμφίς. See also *patiṣam*. DB 1.93; 2.33, 38, 43f, 52f, 58, 67; 3.36, 43, 65.

patiṣam adv. 'in addition': extension of *patiṣ*, cf. for formation Osc. *per-um* 'without' to (Lt.) *per*, and for meaning Gk. πρὸς ἕ 'and besides', Lt. *atque* from **ad-que* 'and thereto' (OP *patiṣ*, Gk. πρὸς, Lt. *ad* agree in marking something as an addition). *patiṣam* DB 4.89 (*p* probable but not certain KT); {*patiṣam* DB 4.90 (restoration of König, Klotho 4.45; see also Kent, JAOS 62.267-8).

Pātiṣwari-adj. 'Patischorian' (§167): Elam. *ba-ut-ti-iṣ-mar-ri-iṣ*, Akk. *pa-id-ti-iṣ-bu-ri-iṣ*, Gk. (pl.) Πατισχορείς. Perhaps pAr. **pati-*, with *vridhhi* (§126), + **sqāra-* '(of the plain) before the Hvara Mts.' (§117), with combination (§140.VI) of sandhi forms (so Hz. ApI 183-4, who however disregards the *ā* in the penult of the OP). *Pātiṣwariṣ* nsm. DNc 1.

pati- sb. 'path, way' (§76.II, §152.I, §179-III): Av. *paθ- paθā-*, Skt. *panthan- path-*. *paθim* asf. DNa 58.

pad- sb. 'foot': Av. Skt. *pad-*, Gk. ποδ-, Lt. *ped-* (§142); in *nipatiy*, cf. also *pada-*, *pāda-*, *pasti-*.

pada- sb. 'footing, step, station': Av. *paḍa-* 'foot (as measure)', Skt. *padā-* 'step, footstep, place', Gk. πέδον 'ground'; extension of *pad-* (§143-II). In *Garmapada-*, *patipadam*; see also *pad-*, *pāda-*.

pāda- sb. 'foot': LAv. *pāda-* 'step, pace', Skt. *pāda-* 'foot', Gt. *fōtu-*, extension of stem in pIE nsm. **pād-s*, acc. **pād-ṃ*, seen in Gk. Dor. πῶς (§76.III, §122, §126, §143.II). Cf. also *pad-*, *pada-*. *pādaibiyā* idm. (§189) DNb 41.

par- vb. 'communicate': Av. *par-* 'hindurch-, hinübergehen' (Bthl. AiW 851), Gk. πείρω 'I pierce (as with a spit)', Gt. *faran* 'to travel'. *parta[m-taiy]* nsn. past ptc. pass. (§242.I) DNb 54 (dubious conj. of Kent, Lg. 15.167, 173-4).

para- adj. 'later', possibly in *hyāparam* (q.v.): Av. *para-* 'farther', Skt. *pāra-* 'distant', Gk. πέραν 'beyond'.

para prep. with acc. 'beyond' (§32, §63.I): Av. *parō* 'before', Skt. *purās* 'before', Gk. πᾶρος 'before'; DPe 15; DPH 5; DH 4f. See also *paradayādām*, *paradraya*.

parā postpos. with acc. 'along', and verbal prefix 'forth' (§132.3): Av. *parā* 'before', Skt. *purā* 'before, formerly', Gk. παρὰ 'alongside'; in *avaparā* and with *ay-*, *ar-*, *gam-*, *bar-*.

parawāy lsn. as sb. 'in the east': *pr^ru[^r]iy^a* DPe 15, a misreading for *pr^r : d^ru^a y^a* (uninscribed space between *r^r* and *y^a*) = *para* : *dra ya*; see under *paradraya*.

paradayādām sb. asf., perhaps 'pleasant retreat' (§55.II, §143.IV): A³Sd 3. Possibly miswritten *pr^ru^ay^adām^a* for *pr^ru^aid^am^a* = *paridai-dām*, Av. *pairidaēza-* 'Umwallung, Ummauerung' (Bthl. AiW 865), borrowed in Gk. *παράδεισος* 'park', cf. JAOS 51.229; or for *pr^ru^aid^am^a* = *paralidām*, from *para* 'beyond' + *dādā-* 'wall' (q.v.), as 'that which is beyond or behind the wall' (cf. Scheil 21.93; Bv. BSLP 30.1.67 *jivadiy paradayādām* 'paradis de vie').

paradraya phrasal adv. 'across the sea' (§41, §191.IV): *para* 'beyond' + acc. *draya* 'sea'. DNa 28f; DSe 29°; XPh 24. *paradrayāy* (§48) A?P 24 (Hz. ApI 142). As two words, *para draya* DPe 15 (Cameron, JNES 2.307-8).

parana- adj. 'former': deriv. (§147.II) of stem in OP *para*, *parā* (cf. Bthl. AiW 854), Av. *parā*, *parō*, Skt. *purā* 'formerly' (hardly to be normalized *parna-*, with MB Gr. §267, to Gt. *faírneis* 'old'). See also *duvītāparanam*. *paranam* asn. as adv. 'formerly' DB 1.51, D³Sb 3.

pariy prep. and prefix 'around, about': Av. *pairi*, Skt. *pāri*, Gk. περί, Lt. *per* 'through', pIE **peri* (§64, §75.I, §113, §140.I). Prep. with acc. 'about' DB 1.54. Prefix with *ay-*, *bar-*; cf. also *pariyana-*.

pariyana- sb. 'superiority': deriv. (§147.II) of *pariy*, in meaning seen in Av. *pairi* 'vorne, über ... hin', Skt. *pāri* as prefix 'much, excessively', cf. Gk. *περιστός* 'excessive' (otherwise Hz. ApI 273, Sen 250). *pariyanam* nsm. DNb 52.

paru- adj. 'much, many': Av. *pouru-*, Skt. *purū-*, Gk. *πολύς*, Gt. *filu*, PIE **palu-* (§63.I, §107). See also *paruzana-*. *paruw* nsm. (§114, §127, §140.I) DB 4.49; DSf 56 bis. *parūnām* gpm. DSf 4, 5; DE 9, 10; XPa 5 bis; XPb 9, 10; XPe 4f, 5; XPd 6f, 7f; XPf 6, 7; XPh 5, 6; XE 9f, 11; XV 7, 8; A¹Pa 7°, 8°; A²Hc 6 bis. *parūnām* gpf. DPe 4. *parūnām* (§23.II) gpm. DNa 6, 7; DSe 6, 7; A³Pa 6, 7.

paruwa- adj. 'being before in time or place' (§35.II): Av. *paurva-*, Skt. *pūrva-*, PIE **p̥r̥yos* (§68, §150), cf. Gk. Ion. *πρώτος* 'early'. See also *paruwiyata*, *paruwiyabā*. *parwā* nfm. 'former' DB 4.51. *paruwam* asn. as adv. 'formerly' DB 1.9; DBa 15f; DSe 43°, 47; XPh 36, 39; *paruwamciy* DB 1.63, 67, 69.

paruwiyata, adv. with preceding *hacā*, 'from long ago': **paruwīya-* (i.e. **parūya-*, deriv. of *paruwa-*), Av. *paouruuya*, Skt. *pūryā-*, + adv. suffix *-tā^h*, Av. *-tō*, Skt. *-tas*, Gk. *-ros*, Lt. *-tus* as in *funditus*, PIE **-tos* (§191.II). Cf. also *paruwiyabā*. DB 1.7, 8, 45; DBa 11, 12.

[*paruwiyabā* adv. 'at first attempt': **paruwīya-* (see *paruwiyata*) + adv. suffix *-hā*, Av. *-hā*, Skt. *-thā* (§191.II). DSj 3 (conj. of Brandenstein, WZKM 39.49–51; cf. note ad loc.).

paruzana- adj. 'having many men, or many kinds of men' ('having many of all tongues', Wb. ZfA 44.165, after the Akk.): *paru-* 'many' + *zana-* 'man' (§9.III, §88, §120, §161.IIa). *paruzanānām* (§140.I) gpf. DE 15f; XE 15f; A¹Pa 12°. *paruzanānām* (§23.II) XPb 15f; XPd 11. *paruzanānām* (§23.II, §44) XPa 8; XPe 7; XPf 11; XPh 9; XV 12.

Parga- sb. 'Parga', a mountain in Persia: Elam. *par-rak-qa*, NPers. *Purg* (§30). *Parga* nsm. DB 3.44.

partara- sb. 'battle' (as in Elam. and Akk. versions): extension of *-r/n-* stem (§30, §148.I, §154.I), cf. Av. *pošana-* 'battle', Skt. *p̥tana-* 'battle, army', to root in Av. *parət-ontē* 'they fight' (Bv. TPS 1945.63–4; not agency noun

'fighter, foe' as taken by Wb. KIA 90–1, Bv. Gr. §277; not *paralara-* 'foe', with Wackernagel, KZ 59.29–30, as compar. to [Skt.] *pāra-* 'distant' = RV 'enemy'). *partaram* asn. DNa 47.

Parθava- (§29.n2, §31) adj. 'Parthian', also masc. as sb. 'Parthia', a province of the Persian Empire: Elam. *par-tu-ma*, Akk. *pa-ar-tu-ū*, Gk. *Παρθία*. Extension (§150) of stem seen with *vriddhi* in *Pārša-*, but with dialectal difference in the *θ/s* (§9.VI, §87).

(1) 'Parthian': *Parθava* nsm. DN iv; A?P 4. *Parθawaibiš* ipm. DB 2.96.

(2) 'Parthia': *Parθava* nsm. DB 1.16; 2.7, 92; DPe 15; DNa 22; DSe 21°; DSm 8°; XPh 20. *Parθawaiy* lsm. DB 2.94°, 96°; 3.5, 10.

parna-, see *dwiwāparanam*, *parana-*.

¹*parsa-* vb., see *fraš-*.

²*parsa-* sb. 'court', only in Hz. ApI 273; for his *pa[r]saiy* lsm. DNb 22, see under *paiiy*.

Pārša- adj. 'Persian'; also masc. as sb., 'Persia', a province of the Persian Empire: Elam. *par-sin*, Akk. *pa-ar-su*, Gk. *Πέρσης, Περσία* (§9.VI, §87, §126, §143.III). See also *Parθava-*.

(1) 'Persian': *Pārša* nsm. DB 1.49; 2.18, 19, 49; 3.13, 26, 31, 32, 56, 84; 4.16, 26, 83, 84 bis, 85 bis, 86; 5.8°; DPe 22; DNa 13, 46; DN i; DSe 12f; DZc 7; XPh 12; A?P 1. *Pārsam* asn. DB 2.81; 3.2, 29f; DPe 21. *Pārsahyā* gsm. DNa 13f, 43; DSe 13; XPh 12. *Pārsā* ism. DPe 8.

(2) 'Persia': *Pārša* nsm. AsH 3 (for loc., §52.I); DB 1.14, 41; 2.7; DPd 6f; DSm 6°. *Pārsam* asn. AsH 8f; DB 1.46; 3.33, 34; 4.9, 28; DZc 12. *Pārsam-cā* DB 1.66. *Pārsā* ism. XPa 14 (here 'Persepolis', acc. to Cameron, by letter; §166, §166.I). *Pārsā* absm. DNa 18, 46f; DSe 17°; DZc 7f, 10; XPh 16. *Pārsā* for lsm. AmH 2 (§56.V, §314b; wrongly Hz. AMI 4.132–4, 8.17–9, as instr. of extent); for nsm. AmH 5 (§53; not nsf. adj., as taken by Hz. AMI 8.20–1, 34). *Pārsaiy* lsm. DB 1.2, 34; 2.9°; 3.23, 24, 28, 34, 52, 53, 77; DBa 2.

pasā prep. 'after', temporal with acc. and local with gen. (Bv. BSLP 33.2.153): Av. *pasča*, NPers. *pās*, Skt. *pasčā*, isn. to stem in Lith. (dat.) adv. and prep. *pāskui* 'behind, later, after' (Foy, KZ 35.26); PIE **po* as in Lt. *po-liō*, *positus*, Gk. *ἀπό*, + **sq^hē*, inst. to root noun from **seq^h-* 'follow', Av. *hacaite*, Skt. *sācaie*, Gk. *ἐταίαι*, Lt.

sequitur (§105; Uhlenbeck, Etym. Wtb. d. altind. Spr., s.v. *paścā*). The *s* in *pasā* is OP for Med. *šc*, Av. *šc*, from pAr. *šc* (Bv. Gr. §114; otherwise Mt. Gr. §114). Less probably pAr. **pas* (Lith. *pās* 'at, to') from the same **po* + adv. -*s* as in OP *patiš*, + *-cā* ism. of stems in *-āñc-*, for *-acā* (from **-ñcā*) by influence of contracted forms like Skt. *prācā* (**pra-acā*) to *prāñc-* (**pra-āñc-*) 'forward', cf. similar analogical form in Skt. adv. *nīcā* 'downward' (for **nī-acā*) to *nyañc-*. Hardly from **pas* (as above) + *-ā* after its opposite *parā* 'before' (Bthl. AiW 879). Direct cognation with Lith. *pāskui* is eliminated by the second and third etymologies; with Av. *pasča*, Skt. *paścā*, by the third. *pasā* with gen. DB 3.32; with acc. XPf 31 and in *pasāva* (q.v.).

pasāva phrasal adv. (§191.IV) 'after that, afterwards': *pasā* + asn. *ava* (§131). DB 1.27, 30, 32, 33, 34^o, 35f, 40, 43, 46, 54, 72, 73f, 75, 79, 82, 83, 86, 91, 94; 2.1, 3, 4, 12, 16, 19, 21, 27, 31, 32, 47, 49^o, 51, 52, 62, 64, 67, 71, 72, 81, 84f, 94; 3.1, 4, 9, 12f, 15, 20, 25, 29, 33, 36f, 41, 50, 59, 70, 73, 75, 81, 84, 86, 90f^o; 4.5, 35, 91; 5.3, 6, 9, 10f, 13, 21^o, 23, 25^o, 29; DSe 48; DSf 25; DZc 10; XPh 36; XSc 3; XV 23; A^oPa 21^o; D^oSb 4^o. *pasāva-šim* DB 2.76, 90. *pasāva-šaiy* DB 2.88. *pasāva-dim* DNa 33. *pasāva-maiy* XPh 32.

pasti- sb. 'foot-soldier': Skt. *pattī-*, from pIE **ped-* 'foot' (OP *pad-*) + suffix *-ti-* (§85, §152.III; Wb. Grab 40, Hz. ApI 94-8). *pastiš* nsm. DNb 43, 45.

pitar- sb. 'father': Av. *pitar-*, NPers. *pišār*, Skt. *pītār-*, Gk. *πατήρ*, Lt. *pater*, Gt. *faðar*, pIE **pater-* (§63.II, §75.I, §76.I, §154.II); see also *hamapitar-*. *pitā* nsm. (§36.II, §124.5, §186.II) DB 1.4 bis, 5 bis, 6; 2.93; DBa 5, 6, 6f, 7, 8; DSf 12, 58; XPa 15; XPc 12; XPf 16, 17, 19, 23, 31, 33, 42; XPg 7; XSa 2; XV 18; A^oPa 20f; D^oSb 4^o. *piča* gsm. (§78, §124.5, §186.II) XPa 20; XPc 14; XPf 35, 38, 47.

Pirāva- sb. 'Nile' (§75.V, §124.II, §166.VI): *Pirāva* nsm. DZe 9, in naming phrase, anacoluthic for abl. after *hacā*; either 'Ivory River', as deriv. adj. to *piru-* 'ivory', or possibly plural 'The Tusks' (JAOS 51.209).

piru- sb. 'ivory' (§75.V, §153.I): Elam. *piru-š*, Akk. *pīlu-*, with cognates (or borrowings) in Eastern Asiatic languages (Przyluski, BSLP

27.3.220-2; Scheil, Rev. d'Assyr. 24.120; Bv. BSLP 30.1.62; König, Burgbau 66; Hz. AMI 3.67-8). *piruš* nsm. DSf 43.

piθ-, vb., see *paiθ-*.

piša- sb. 'raft': perhaps originally 'cut material', from root *paiθ-* (§143.III). *pišā* ism. or ism., with collective meaning (§255), DB 5.24.

piša- or *paiša-*, vb. stem, see *paiθ-*.

Putāya- adj. 'man of Put, Libyan' (§75.V, §76.V, §144.III); pl., 'Libya', a province of the Persian Empire (Cameron, JNES 2.308-9); Elam. *pu-ū-ti-īa-av*, Akk. *pu-u-ta* (Lg. 13.299, 15.165). *Putāya* nsm. A?P 27. *Putāyā* npm. DNa 29f; DSe 29^o; XPh 28.

puča- sb. 'son': Av. *puθra-*, Ars. Phl. *puhr*, NPers. *pus*, Skt. *puθrā-*, Osc. *puclo-*, pIE **pullo-* (§64, §75.I, §78, §148.III). *pučan* nsm. AmH 3; AsH 4; CMB 2^o; DB 1.3, 28, 39, 53, 74, 78, 79; 2.9; 3.25, 79, 81; 4.9, 14, 28, 30, 83, 84^o bis, 85 bis, 86; DBa 3; DBb 6; DBd 6; DBh 7; DBi 8f; DPa 5; DPb; DPe 5; DPh 2; DNa 13, 14; DSa 2; DSb 10; DSc; DSd 2; DSe 12, 13; DSf 7; DSg 2^o; DSi 2^o; DSj 2^o; DSk 3; DSm 2^o; DSy 3; DZb 5f; DZc 6; DE 20; DH 2; XPa 10; XPb 20; XPc 9; XPd 14; XPe 4; XPf 14; XPh 11, 12; XPh; XPk; XSc 2; XE 20; XV 15; A^oPa 15f; A^oI bis; D^oSb 2^o; A^oSa 1, 2 bis, 3 bis; A^oSb; A^oSc 0^o bis; A^oSd 2; A^oHa 2^o, 3, 3^o, 4, 4^o; A^oHc 10, 11, 12, 13f, 15; A^oPa 13, 14, 15, 16, 18, 19, 20; Wa 7; Wb 8; We 9; Wd 9; Sa 8^o. *pučā* npm. XPf 28; as nsm. A^oHb (§53; with *-ā* after *nappā*, acc. to Brd. WZKM 39.92).

farnah- sb., see *Vidafarnah-*.

fra- prefix 'before, forth' (as prep., not found in OP): Av. *frā*, Skt. *pra*, Gk. *πρό*, Lt. *prō-fessus*, Gt. *fra-*, pIE **pro* (§33, §61, §75.II, §106, §132.3). Found with verbs *aiš-*, *jan-*, *nay-*, *var-*, *mā-*, *sā-*, *haj-*; in nouns *framātar-*, *framānā-*, *Frawarti-*; in phrasal adv. *frahuravam*; with suffixes and extensions, in *fratama-*, *fratarā-*, *frathara-*, *frawata*, *fraša-*.

fratama- adj. 'foremost': *fra-* + superl. suffix *-lama-*, Av. *fratoma-*, Skt. *-lama-* (§190.III). *fratamā* npm. DB 1.57; 2.77; 3.48f, 51, 74, 90^o, 91.

fratarā- adj. 'prior, further': *fra-* + comp. suffix *-lara-*, Av. *fratarā-*, Skt. adv. *pratarām*, Gk. *πρότερος* (§106, §190.III). *fratarā* nsm. DNb 38 (Sen 249 needlessly takes as error for *fratarām*).

frataram asn. XPg 11; adv. 'previously' DB 3.26, A¹Pa 21.

fratarata DB 3.26, incorrect reading for *fratararam* (Cameron).

fraθ- vb. 'ask, examine, investigate, punish': Av. *fras-*, Skt. *praś-*, Lt. *precor*, pIE **prek-*, with inchoative present **prk-ske-*, OP *parsa-*, Av. *pərəsaiti*, NPers. *pursād*, Skt. *prcchāti*, Lt. *poscit*. Cf. also *ufrašta-ufrašta-*. *parsāmiy* 1st sg. (§30, §97, §130, §212, §226.I) DNb 19. *aparsam* 1st sg. inf. (§122, §132.3, §212. §226.II) DB 1.22; 4.67. *parsā* 2d sg. inv. (§212, §237.I) DB 4.38, 69. *fraθiyaiš* opt. pass. (§220, §223.II, §228.III) DNb 21 (not desid. fut. pass., as taken by Hz. ApI 167).

pāti- + *parsa-* 'examine, read' (on meaning, Bv. BSLP 31.2.71-2): *patiparsāhy* 2d sg. subj. (§222-II, §227.I) DB 4.42. *patiparsātiy* subj. (§222.II) DB 4.48.

fraθara- adj. 'superior': *fra-* + variant compar. suffix *-thara-* seen in Av. *fraθara-* (§149.I, §190.III; Wb. ZfA 41.319; Bv. 33.2.150-1, 34.1.33-4, Hz. AMI 4.126-7, 8.39-40, ApI 166-7), cf. superl. *-thama-* in Skt. *prathamā-* 'first'. Cf. also *uraθara-*. *fraθaram* asn. XPf 26f, 37.

Frāda- sb. 'Frada', a Margian rebel: Elam. *pir-ra-da*, Akk. *pa-ra-da-*; perhaps thematic nounstem (§141) to *fra-* + ²*dā-*, with vridhhi (§126), cf. Av. *frād-* 'to further, increase' (Bthl. AiW 1012), but more probably hypocoristic to a compound name (§164.III; Bthl. AiW 1013) of which the prior part was the participial stem to the same compound verb (§162), cf. Av. adj. *frādaḡ.gaeθā-* 'prospering the household', sb. *frādaḡ.fšav-* 'Promoter of flocks' (name of a divinity; Bthl. AiW 1013-4). Not with Sen 52 (*fra-* + OP **ad-* 'drive', Av. *azaiti*, Skt. *ājati*, Lt. *agit*), nor with Justi, INB 101 (*fra-* + *had-* 'sit', with loss of intervocalic *-h-*). *Frāda* nsm. DB 3.12; 4.23; DBj 1.

framātar- sb. 'master, lord' ('giver of judicial decisions', acc. to Hz. ApI 150-4): *fra-* + root *mā-* + agent suffix *-tar-* (§154.II). *framātāram* asn. (§124.VI, §186.I) DNa 7f; DSe 7; DSf 5; DE 11; XPa 5f; XPb 11; XPe 5; XPd 8; XPf 7f; XPh 6; XE 11; XV 9; A¹Pa 8^c; A²Hc 7. *frama-tāram* (§52.III) A³Pa 8.

framānā- sb. 'command' ('judgment, decision', acc. to Hz. ApI 144-50): Phl. *framān*, NPers.

fārmān; *fra-* + *mā-* + suffix *-nā-* (§128, §147.I), cf. Skt. *pramāṇa-m* 'measure, standard'. *framānā* nsf. DNa 57; DNb 28; DSj 3^c. *framānāyā* isf. DNb 37.

fravata adv. 'forward, downward': Phl. *frōt*, NPers. *fārōd fārō*; from **frava-*, extension of *fra-* as in Gk. *πρωτος* 'first' from **proya-*, + *-tos* as in *amata* (§191.II; JAOS 51.204, 53.15; Bv. BSLP 30.1.59; hardly with König, Burgbau 51; not identical with Skt. isf. *pravātā* 'downhill'). DSf 23f, 28.

Frawarti- sb. 'Phraortes', a Median rebel: Elam. *pir-ru-mar-ti-iš*, Akk. *pa-ar-ū-mar-ti-iš*, Gk. *Φραορτης*: identical either with Av. *fravaši-* 'guardian angel, soul', from *fra-* + *var-* 'protect' + *-ti-* (§31, §152.III) as 'Protection', or with Av. *fraorati-* 'Siehbekennen zu', from *fra-* + *var-* 'choose (religiously)' + *-ti-* (Bthl. AiW 991, 992, 976; Nyberg Rel. 334-5, prefers second view); as man's name, probably hypocoristic of a longer compound (§164.II). *Frawartiš* nsm. DB 2.14, 66, 71, 73; 4.18; DBe 1f. *Frawartim* asm. DB 2.17. *Frawartaiš* gsm. DB 2.69, 93.

fras- vb., see *fraθ-*.

fraša- adj. 'excellent' ('tauglich', König Burgbau 48, Brd. WZKM 39.37): Av. *fraša-* 'directed toward, useful', formed on adv. *fraša* to *frānk-*, Skt. adv. *prācā* to *prāñc-*, from *pra-* + *añc-* (Bthl. AiW 1006-7); the irregular *-š-* for *-s-* of *šy-* may be a contamination of **frasa-* and **frašya-* (otherwise Bthl. IF 2.266-7; borrowed from Avestan acc. to Hz. ApI 162). Hz. ApI 156-65 (recanting derivation from *fra-* + *xšāy-* 'shine', 'brilliant', AMI 3.1-11) takes as deriv. of *pra-*, through an idiom of racing or fighting, as 'extra (certamen), hors (concours)', and therefore 'incomparable, supreme'. Cf. also Hz. RHRel. 113.26; Bailey, BSOS 6.595-7; Kent, Lg. 15.169. *frašam* nsn. DŠa 5, DŠj 6 (see *frašta-*, for reading). *frašam* asn. DNb 2; DSf 56, 56f; DŠo 4^c; DŠs 1^c.

frašta DŠa 5, DŠj 6: discussed by Bv. BSLP 30.1.63-4, Gr. §103, Gray AJP 53.67, Brd. WZKM 39.20-1; but *frašam* *θadayātaiy* and not *frašta* *θadayāmai* (§54.II) should be read in both passages (Hz. AMI 3.9-10, ApI 156-8). See under *fraša-*.

fraharawam, phrasal adverb (§191.III), 'in all': *fra-* (§140.I) + *asn. harawam* with variant orthography (§22, §26), to *harwa-*. DB 1.17.

baug- vb. 'free': Av. *baog-*, NPers. *boztān*; in *Ābtīyābaušna-*, *Bagabuzša-*.

Bāxtri- sb. 'Bactria', a province of the Persian Empire: Elam. *ba-ak-ši-iš*, *ba-ik-tur-ri-iš*, Akk. *ba-ab-tar*, Gk. (nt. pl.) *Βάκτρα* (§9.I, §79, §103.III). OP *ī*-stem, for older *i*-stem (§152.II), seen in Av. *bāxdi*. *Bāxtriš* nsf. DB 1.16; DPe 16; DNa 23; DSe 22°; DSm 9°; XPh 21. *Bāxtriyā* lsf. DB 3.13f, 21. *Bāxtriyā* absf. DSf 36.

bag- vb., see under *bagā-*, *bāji-*.

bagā- sb. 'god': Av. *bagā-* 'lot, good fortune', Skt. *bhāga-* 'dispenser (of good fortune)', Gk. *-φαγος* 'eater', OCS *bagŭ* 'god', PIE **bhago-* (§101, §122, §143.I, V, VI); cf. Hz. ApI 105–10. See also *Bagābigna-*, *Bagabuzša-*, *Bāgayādi-*, *bāji-*. *bagā* nsm. AmH 6; AsH 6; DNa 1; DNb 1; DSe 1°; DSf 1°; DŠs 1°; DSt 1; DZc 1°; DE 1; XPa 1; XPb 1; XPe 1; XPd 1; XPf 1; XPh 1; XE 1; XV 1; A¹Pa 1°; A²He 1; A³Pa 1, 25. *bagāha* npm. (§10, §119, §172) DB 4.61, 63. *bagānām* gpm. AsH 7; DPd 1f; DPh 9; DSf 9; DSP 1°; DH 7; XE 2; XV 2; A²He 2. *bagābiš* ipm. DPd 14f, 22, 24; DSe 50f°; DSt 8; XPb 28f; XPe 12f, 15; XPd 18; XPg 13f; XSc 5°; XV 26; A¹Pa 23°. *BGibiš* (§42) ipm. D²Sa 3.

Bagābigna- sb. 'Bagabigna', a Persian, father of Hydarnes: Elam. *ba-qa-pi-ig-na*; from *bagā-* 'god' + *-bigna-*, ptc. in *-na-* of an unidentified verbal root, cf. perhaps Skt. *bīja-m* 'seed' (§75.III, §103.IV, §160.Ic, §243). *Bag[ā]bignah[yā]* gsm. DB 4.84f.

Bagabuzša- sb. 'Megabyzus', an ally of Darius against Gaumata: Elam. *ba-qa-bu-uk-ša*, Akk. *ba-ga-bu-ki-šu*, Gk. *Μεγάβυφος*. From *bagā-* 'god' + deriv. of root *baug-* 'free' (§102, §151): 'God-freed' (§160.Ic). *Bag[ab]uzša* nsm. DB 4.85.

Bāgayādi- adj. 'Bagayadi', seventh month, Sept.–Oct.: Elam. *bagiyātiš*, Akk. *tašritu*. From *bagā-* 'god', with vriddhi (§126, §165), + *yad-* 'worship', with lengthened vowel (§126, §165) and formative *-i-* (§152.I): 'God-Worship Month' (§159, §161.Ia), probably referring to Mithras, since Phl. and NPers. call this month *Mīhr*

'(Month of) Mithras' (Justi, ZDMG 51.247; Bthl. AiW 952–3). *Bāgayādaiš* gsm. DB 1.55.

bāji- sb. 'tribute': NPers. *bāz*; deriv. (§152.I, §165) of root seen in Skt. *bhāga-* 'portion, dispenser', OP *bagā-* 'god', the verb being Skt. *bhājati* 'apportions', Av. *bag-*, Phl. *bāxtān* (§101, §122, §123, §126). *bājim* asf. DB 1.19; DPe 9f; DNa 19; DSe 18; XPh 17.

bābugara- sb. 'drinking cup, saucer': if genuine (§55.II; JAOS 56.215; Schaefer, SbPAW 1935. 489–96), from *bātu-* 'wine' (§153.I; etymology uncertain, but Hz. ApI 114 quotes *βατιάκη* from Athenaeus, bk. xi, page 784a, as the Persian word for 'phiale, cup') + *-gara-* (§143.I) 'devouring, drinking' (§160.Ia), cf. Av. *aspō.garō* 'horse-devouring', Skt. *aja-garā-* 'goat-swallower, boa constrictor', Gk. *δημο-βόρος* 'people-devouring', Lt. *carni-vorus* 'flesh-eating', from root in Av. *gar-* 'devour', Skt. *girdāti*, Lt. *vorat*, PIE **g^her-*. Bv. JAs. 228.233–4 suggests, and Hz. AMI 8.9–17, ApI 113–5, accepts cognation rather with Skt. *galati* 'drips', *gālayati* 'pours', as 'wine-pourer', cf. Lt. *libāre* 'pour (as an offering to the gods)', and NPers. *piyāla* 'drinking cup', from **pati-gāra-*. *bābugara* nsm. (§56.V) AI.

band- vb. 'bind': Av. *band-*, Skt. *bandh-*, Gt. *bindan*, PIE **bhendh-*. See also *badaka-*. *basta* (NPers. *bāst*) nsm. past ptc. pass. (§67, §85, §120, §122, §132.1, §242.1) DB. 1.82; 2.75, 90; 5.26. *bastā* apm. DB 3.88°.

bandaka- sb. 'subject, servant' (cf. König, RuID 64): Phl. *bandak*, NPers. *bāndāh*; deriv. (§146.II) of OP **banda-* 'bond, fetter', Av. *banda-*, Skt. *bandhā-*, to PIE root **bhendh-* (OP *band-*: §39, §75.III, §111, §122, §132.1). *badaka* nsm. DB 2.20, 30, 49f, 82; 3.13, 31, 56, 85; 5.8. *badakā* npf. DB 1.19.

Bābiru- sb. (*Bābairu-* because of Pali *Bāveru-*, MB Gr. §80) 'Babylon', a city (§56.III, §166); 'Babylonia', a province of the Persian Empire; by transfer, 'Babylonian': Elam. *ba-pi-li*, Akk. *bab-ilu*, *bab-ilāni* 'gate of the god(s)', Gk. *Βαβυλών* (§75.V, §107). See also *Bābiruwiya-*. *Bābiruš* nsm. DB 1.14, 80; DPe 10f; DNa 26; DSe 25f°; DSm 7°; XPh 22; as ethnic (§56.III), DN xvi, A?P 16. *Bābirum* asm. DB 1.83f, 91 bis; 2.2, 3, 3f; 3.82, 84, 87; 4.15, 30. *Bābiruš* absm. (§168, §182.III) DB 2.65. *Bābiraw* lsm. DB 1.78, 81;

2.5, 6; 3.79, 83, 92; 4.2; DBd 7f; DBi 11 (written *Bābrāw*, §22); DSf 33 as loc. with *yātā*, 33 as abl. with *hacā* (hardly a real abl., corresponding to Av. *-auš* despite Hz. AMI 3.55n, Kent JAOS 53.16).

Bābirwiya-adj. 'Babylonian': deriv. (§144-III) to preceding. *Bābirwiya* nsm. DB 1.77, 79; 3.81; 4.13; DSf 29f. *Bābirwiya* asm. DB 3.86. *Bābirwiyā* npm. DB 3.78; DSf 53f. *Bābirwiyā* apm. DB 3.88.

bar-vb. 'bear, lift up, esteem': present stem *bara-*, Av. *baraiti*, NPers. *bārād*, Skt. *bhārati*, Gk. *φέρει*, Lt. *fert*, Gt. *batriþ*, PIE **bhere/o-* (§213). See also *ubarta-*, *ušabāri-*, *Gaubarwa-*, *bara-*. *bara^{tiy}* 3d pl. (§122, §232.I) DB 5.22f (written *bar^{tiy}*, §22); DNā 42. *abaram* 1st sg. inf. (§61, §75.III, §226.II) DB 1.22; 4.66. *abara* inf. (§40, §84, §228.II) DB 1.25, 55, 88, 94; 2.25, 34f, 40, 45, 54, 60, 68, 86, 97°; 3.6, 17, 37, 45, 62, 67 (written *ar^{ra}*, §54.II), 87; 4.61, 62; DNā 50f; DSf 19°, 32; XPh 33, 45. *abaraⁿ* 3d pl. inf. (§10, §40, §84, §106, §232.II) DPe 10; DSe 18°; DSf 34. *abara^{ha}* 3d pl. inf. (§10, §218, §232.III) DNā 19f; XPh 17 (written *ab^{ra}*, §54.I). *abara^{tā}* 3d pl. inf. mid. (§10, §236.II) DB 1.19. *abariya* inf. pass. (§35.I, §220, §228.II) DSf 23°, 31f, 35, 36, 38f, 40, 43, 45. *abariyaⁿ* 3d pl. inf. pass. (§220, §232.II) DSf 41, 47. *baratw* inv. (§237.II) AmH 11°; DPd 14; DSk 5. *bartaniy* inf. (§238) DNb 47.

ā + *bar*- 'perform': *ābaratiy* (§213, §228.I) DNb 25. Cf. also Hz. ApI 110-1, who refers to *ā-bar*-certain other forms listed above as augmented forms of uncompounded *bar*-.

pati- + *ā* + *bar*- 'bring back, restore': *patiyā-baram* 1st sg. inf. DB 1.68 (but *-ā*- perhaps only by influence of *parābartam*, JAOS 62.275; §53, §206c).

parā + *bar*- 'bear away, take away': *parābara* inf. DB 1.71, 96. *parābartam* nsm. past ptc. pass. (§242.I) DB 1.62, 67f.

pari- + *bar*- 'protect, preserve' (cf. Hz. ApI 112-3): *paribarāmiy* 1st sg. (§226.I) DNb 17. *paribarāhiy* 2d sg. subj. (§27, §136, §222.II, §227.I) DB 4.78; *paribarāh^a-diš* (§27, etc.) DB 4.74. *pari-barā* 2d sg. inv. (§237.I) DB 4.72, 88.

fra- + *bar*- 'proffer, grant': *frābara* inf. AmH 7; AsH 9; DB 1.12, 25, 60f; DPd 3f, 7f; DPh 8; DNā 33; DSf 11; DSm 3°; DSP 2°; DSS 6; DZc 4; DH 7; A²Hc 18f, 20.

bara- sb. 'bearing, bearer': Av. *-bara-*, Skt. *-bhara-*, Gk. *-φορος*, PIE **bhoros* (§32, §122, §143.I, VI), to root *bar-* 'bear', in *arštibara-*, *takabara-*, *vaçabara-*; also *bāra-* 'borne by, rider of', with *vridhhi* (§122, §126, §143.I), in *asabāra-*, cf. *ušabāri-*. See Hz. ApI 95.

bard- vb. 'be high': Av. *barəz-* 'high', *barəz-ant-* 'lofty', NPers. *burz* 'high', Skt. *byhānt-* 'lofty', OHG *berg* 'mountain', PIE **bherǵh-*; in *Bardiya-*, *baršan-*, probably in *brazman-*.

Bardiya- sb. 'Smerdis', brother of Cambyses (§164.III): Elam. *bir-ti-ia*, Akk. *bar-zi-ia*, Gk. *Σμέρδης* (§29.n2, §30). Deriv. (§144.IV) of OP *bard-* 'be high' (§75.III): 'The Exalted'. *Bardiya* nsm. DB 1.30, 32, 39, 52f; 3.25, 35, 54; 4.9, 27, 82; DBb 4f; DBh 5. *Bardiya* asm. DB 1.31 bis, 51.

baršan- sb. 'height, depth' (§31): Av. *barəzan-* (Bthl. AiW 950); deriv. of OP *bard-* (§75.III, §155.I; Scheil 21.26; König, Burgbau 51; Hz. AMI 3.57; Bv. Gr. §312; Kent, JAOS 51.204, 53.15). *baršnā* ism. (§96, §120) DSf 26, 26f.

bav- vb. 'become, be': present stem *bava-* (§213), Av. *bavaiti*, Skt. *bhāvati*, Gk. *φύει* 'grows', Lt. *fuā* 'I was', Lith. *būti* 'to be', NEng. *be*, PIE **bhew-*. See also *būmi-*. *bavaiy* (§122, §228.I) XPh 55, 56. *bava^{tiy}* 3d pl. (§232.I) DNb 14 (*barvatiy* in 2d copy, Hz. ApI 115; cf. §48). *abavam* 1st sg. inf. DB 1.28, 60, 72; 4.5; 5.4°; DSm 6°; XPh 35, 36f; XPh 30; XSc 4°. *abava* inf. (§228.II) DB 1.32, 33, 34, 40, 48, 77, 80; 2.16f, 17, 80, 94; 3.10, 11, 20, 27, 28, 76, 82, 83; 5.5, 14°, 30; DSf 25; XPh 26. *abavaⁿ* 3d pl. inf. (§112, §232.II) DB 1.76; 2.7, 93; 3.78; 4.34. *bavaiy* subj. (§222.II, §228.I) DNā 43, 45f; DNb 59 (Lg. 15.74; confirmed by photograph, JNES 4.44). [*biyā* 2d sg. opt. (§114, §218.II, §223.I, §227.II) DB 4.69. *biyā* opt. (**bhū-īēt*, Bv. Gr. §232, comparing Av. *buyaī* from **bhū-īēt*; but Bthl. Gdr. IP 1. §143 takes as **bhū-ī-īēt*, = Lt. *fiet*, which may be either non-thematic opt. or thematic subj.; §114, §122, §208, §218.II, §223.I, §228.II) DB 4.56 bis, 58, 59, 74f, 75, 78f, 79°.

bigna-, in *ā-bigna-*, see *Bağūbigna-*.

būmi- sb. 'earth (= world or ground)': Av. *būm-*, NPers. *būm*, Skt. (RV) nom. *bhūmī bhūmīḥ*; deriv. of root *bhav-* (see *bav-*) in grade *bhū-*, cf. Skt. aor. *abhūt*, Gk. *ἐφῶ* (§11, §65, §152.IV, §179-III).

būmīm asf. DNa 2, 32; DSe 2°; DSf 1; DSt 2; DZc 1f; DE 2; XPa 1; XPb 2; XPe 1; XPd 2; XPf 2; XPh 1f; XE 3; XV 2f; A¹Pa 2°; A²Hc 2. *būmām* asf. (§55.I) A²Pa 2. *būmiyā* lsf. (§179.II) DNa 11f; DSb 9; DSe 10; DSm 5; DSs 2°, 3°; DZb 4; DZe 6; DE 17f; XPa 9; XPb 17; XPe 7f; XPd 12; XPf 12, 25; XPh 10; XPj; XE 17; XV 13; A¹Pa 13°; A²Sc 4°; Wb 7; Wc 8; Wd 8.

BU nsf. (§42) DSf 24, 28. *BŪyā* lsf. DSd 2°; DSf 7, 15, 16, 18, 24°; DSg 2; DSi 2, 4; DSj 1°; DSY 2; D²Sb 2; A²Sa 1; A²Sd 2; A²Ha 2; A²Hc 9, 17; A²Pa 11.

brātar- sb. 'brother': Av. *brātar-*, NPers. *birādār*, Skt. *bhrātar-*, Gk. *φράτηρ* 'clan-brother', Lt. *frāter*, OCS *bratrŭ*, Gt. *broþar*, pIE **bhrāter-* (§62, §75.III, §128, §154.II). *brātā* nsm. (§124.5, §186.II) DB 1.29f, 39f.

brazmaniya- adj. 'prayerful, reverent' (cf. Kent, Lg. 21.223-9), with *braz-* rather than *barz-* (§33; cf. Elam. *pir-ra-us-man-ni-ja*, Akk. *bi-ra-za-man-ni-i*): deriv. (§144.IV) to pAr. antecedent of Skt. *brāhman-* 'religious devotion, prayer', cf. identical Skt. deriv. *brahmanyā-* 'religious', to pIE root **bherǵh-* (see OP *barǵ-*; §75.III, §95, §120, §155.III; Henning, TPS 1944.108-18). For other views, see Kent, Lg. 13.301; Hartmann, OLZ 40.145-60; Nyberg, Rel. 367, 478; Hz. AMI 8.69, Apl 116-8 (to Av. *barǵ-* 'to welcome', *barǵ-* 'rite', *barǵāda-* 'beloved'; wrongly, since this would give OP **bragman-*); Christensen, Essai sur la dénomologie iranienne 40-1; Henning, BSOS 10.506; Abayev, Iranskie Yazyki 1.134; Scherman, JAOS 65.141-3 n.23. Cf. also O. M. Dalton, Treasure of the Oxus 94-5. On form and meaning of Phl. *brahm brahmak*, see Henning, TPS 1944.108-18. *brazmaniya* nsm. XPh 41, 51, 54 (hardly *brazmaniya* isn. modifying *artū*; also not *-niya* apn. 'divine' with Sen 155, nor adn. in elliptic dual with Pisani, see under *arta-*).

mē, of dubious meaning, Se 1; taken by Justi, IFA 17.112, to be an abbreviation for OP **māraka* 'seal', NPers. *mārāh*.

ma-, stem of 1st person pron. in obl. cases of sg.; see *adam*.

mā conj. 'not', in prohibitions etc.: Av. Skt. *mā*, Gk. *μή*, pIE **mē* (§109, §191.I, §292b). With subj.: DNb 55 (*mā-taiy*), 58. With opt.: DB 4.59, 69, 79°; DPd 18, 19 bis, 20; XPh 39. With

inj.: DB 4.54; DPe 21; DNa 58, 59, 60; DNb 52 (*mā-taiy*). With inv.: DNb 60. With lost verbs: DNb 57, DSq 4 bis; with restored subj. A²Sa 5° bis, A²Ha 7, 7°. See also *mātya*.

mā- vb. 'measure': Av. Skt. *mā-*, Lt. *mētor* 'I measure'.

ā + *mā-* 'extend': *āmātū* npm. past ptc. pass. (§242.II) 'noble' DB 1.7; DBa 11.

fra- + *mā-* 'command' ('decide, judge', acc. to Hz. ApI 154-6; 'plan,' Hinz, ZDMG 95.233-5); see also *framātar-*, *framānā-*. *framāyatā* inf. mid. (§214, §235.II) XPg 5. *framātām* nsn. past ptc. pass. (§242.II) DSf 19f°, 56.

mauθ- vb. 'flee': meaning established by Elam. and Akk. versions (Hüsing, KZ 38.258); probably to Skt. *muniḥate* 'flees' (Jn. JAOS 38.122). *amuθa* inf. (§211) DB 2.2, 71; 3.41f, 71.

Maka- sb. 'Maka', a province of the Persian Empire (lit. on location given in JAOS 56.217-8): Elam. *ma-ak-ga*, Akk. *ma-ak*, cf. Gk. pl. *Mákai* (§99, §132.2, §144.III). See also *Maciya-*. *Maka* nsm. DB 1.17; DPe 18.

magu- sb. 'Magian', member of a priestly order of Media: Elam. *ma-ku-iš*, Akk. *ma-gu-šu*, Gk. *Máγos* (§153.I). Uncertain material on meaning and etymology, König, Klotho 4 chap. 12, and RulD 66. *maguš* nsm. DB 1.36, 44, 46, 64, 66, 70f; 4.8; DBb 2. *magum* asm. DB 1.50, 54, 57, 73; 4.81.

Maciya- adj. 'Macian'; pl., name of a province of the Persian Empire: deriv. of *Maka-* (§99, §113, §132.2, §144.III). *Maciya* nsm. A?P 29. *Maciyā* for nsm. (§56.III) DN xxix. *Maciyā* npm. DNa 30; DSe 23f; XPh 25.

mātar- sb. 'mother': Av. *mātar-*, Skt. *mātár-*, Gk. Dor. *μάτηρ*, Lt. *māter*, pIE nom. **mātē*, stem **māter-* (§154.II): in *hamātar-*.

mātya conj. 'lest, that not, not': *mā* 'not' + conj. *tya* (§133, §292b). *mātya-mām* (§133) DB 1.52. *mātya* DB 4.43, 48, 71.

mahišta- adj. 'greatest', equal to 'crown prince' in XPf (Speiser ap. Kent, Lg. 9.40-1; Hz. ApI 254-8): Av. *masišta-*, NPers. *māhist*, Gk. *μήκιστος* 'longest' (radical vowel after that in *μήκος* 'length'); superl. to pIE **mak-ros*, Gk. *μακρός*, Lt. *macer* 'thin', pIE root **mak-* (§87) 'be long and slender' + superl. suffix *-isto-* (§117, §156.III,

§190.II), Gk. *-uro-*, Av. *-išta-*, Skt. (with aspiration) *-iṣṭha-*. *mabišta* nsm. AsH 6f; DB 2.13, 24; 3.70; DPd 1; DPh 9; DSf 9; DSP 1°; DH 7; XE 2; XV 1f; A²Hc 1. [*maḥ*]iṣṭa-[*šām*] DB 5.27. *mabištam* asm. DB 2.20, 83; 3.12, 31, 57, 85; 5.6, 8, 12, 28f; XPf 32.

Māda- (§166.III) adj. 'Median'; masc. as sb. 'Media', a province of the Persian Empire: Elam. *ma-da*, Akk. *ma-da-a-a*, Gk. pl. Μῆδοι.

(1) 'Median': *Māda* nsm. DB 1.49; 2.14°, 16, 18, 82; 4.18; DN ii°; A?P 2. *Mādam* asm. DB 2.21, 82; 3.30. *Mādā* npm. DSf 50, 54f. *Māda*[*ibi*]š ipm. DB 2.23. *Mādaišwa* lpm. DB 2.23.

(2) 'Media': *Māda* nsm. DB 1.15°, 41; 2.7; DPe 10; DNa 22; DSe 21°; DSm 8°; XPh 19. *Mādam* asm. DB 1.47; 2.22, 28f, 48f, 63, 65 bis; 3.32f; 4.20. *Mādam-cā* DB 1.66f. *Mādaiy* lsm. DB 1.34, 59; 2.15, 17, 22f, 28, 66 bis, 72, 92; 3.77; DBE 10f.

'*man-* vb. 'think': Av. *man-yete*, Skt. *mān-yate*, Gk. μένω ('I have thought of, I desire', Lat. *memini* 'I remember', pIE **men-*. See also *manah-*. *maniyāiy* 1st sg. mid. (§214, §233.II) DNb 38. *amaniyāiy* 1st sg. inf. mid. (§214, §233.III) DSI 3f. *maniyāhaiy* 2d sg. subj. mid. (§131, §222.II, §234.I) DB 4.39 (*man*[. . .]); DPe 20 (*maniyāhay*, §27, §52.II); DNa 38 (*maniyā-*[. . .]); XPh 47 (*maniyāiy*, without the *h-*: §27, §52.VI, Ig. 13.302; Hz. AMI 8.66, Apl 243-4). *maniyā*[*taiy*] subj. mid. (§222.II) DB 4.50.

²*man-* vb. 'remain': Av. *man-*, iterative pres. *mānaya-* (§123, §215), Gk. μένω, Lt. *maneo*; probably specialization of pIE **men-* 'think' (see '*man-*') in meaning 'remain thinking'. *amānaya* inf. DB 2.48, 63; *amāniya* (§48) DB 2.28.

mana^h*win-* adj. 'mindful, wilful, hot-tempered': from *manah-* + *-win-* (§155.V), cf. Lg. 15.170, JNES 4.47 (Hz. ApI 242 otherwise, wrongly). *manawiš* (remade from *-vī*, §187) nsm. DNb 13.

manah- sb. 'thinking power, power of will' (Jn. Iran. Rel. §70; Kent, JNES 4.45-7, 232): Av. *manah-*, Skt. *mānas-*, Gk. μένος 'courage', pIE **menos* **menes* (§124.4, §156.II). Decl., §185.I. See also *manawin-*, and *-maniš-* with reduced grade in second syllable, in *Arđumaniš-*, *Haxā-maniš-*, perhaps *Imaniš-*. *manaš-cā* (§105) asm.

DNb 32. *manahā* isn. (JNES 4.45; wrongly gen., Hz. ApI 240-2 and Sen 235) DNb 14.

māniya- sb., probably 'personal property' in the houses; nt. adj. as collective sb., from *māna-*, GAv. *dāmāna-*, LAv. *nmāna-* 'abode, house' (§126), extension of root seen in Skt. *dāma-* 'house', Gk. δῶμος, Lt. *domus*. For varying views, see Tm. Lex. 116, with lit.; Gray, JAOS 21.17, 33.281-3; Bthl. AiW 1168; MB Gr. §261; Fay, JAOS 34.330-1. *māniyam-cā* asm. DB 1.65.

+*mamaita*, see *Atamaita*.

mayūza- sb. 'doorknob': Skt. *mayūkha-* 'peg', perhaps to Skt. *mi-* (pres. *mindti*) 'fix (as in the earth)' (§100, §143.III); cf. Hz. ApI 258-9. *mayūza* nsm. DPe; XPI.

mar- vb. 'die': Av. *mar-*, pres. *miryeite* (§122, §214), Skt. *mriyāte*, Lt. *moritur*, pIE **mer-*. See also *uwāmaršiyu-*, *marika-*, *marta-*, *martiya-*, *amariyatā* inf. mid. (§35.I, §235.II) DB 1.43.

marika- sb. 'person of lower rank, subject', as shown by Akk. ^u*gal-la* 'menial': contracted (§23.I) for **maryaka-*, deriv. of stem in Skt. (Vedic) *mārya-* 'young man, stallion', cf. Skt. *maryakā-* 'little man (said of a bull among cows)', Phl. *mērak* (from **maryaka*), Gk. μείραξ 'boy, girl' (from **meriak-*); ultimate root pIE **mer-*, OP *mar-* (§122, §146.III). Cf. Hz. ApI 251-3, Bv. TPS 1945.43-4. *marikā* vsm. DNb 50, 55, 59°.

Māru- sb. 'Maru', a town in Media (cf. König, RuID 71): Elam. *ma-ru-iš*, Akk. *ma-ru-*. *Māru*]š nsm. DB 2.22.

Mārgawa- adj. 'Margian': adj. to *Margu-*, with vridhhi (§126, §143.II, V, VI). *Mārgawa* nsm. DB 3.12; 4.24. *Mārgawaibiš* ipm. DB 3.16.

Margu- sb. 'Margiana', a province of the Persian Empire: Elam. *mar-ku-iš*, Akk. *mar-gu-*, Gk. Μάργος, Μαργιάνη (§31, §153.I). See also *Mārgawa-*. *Marguš* nsm. DB 2.7; 3.11. *Margum* asm. DB 4.25. *Margaw* lsm. (§114) DB 4.25; DBj 5f.

marta- ptc. as adj. 'dead': Av. *marata-*, NPers. *murd*, Skt. मृत-ā, Gk. βροτός (for **βρατός*, with vowel assimilation), Lt. *mort-uos* (after *vī-vos* 'living'), pIE **mytos* (§30, §109, §122, §242.I); see OP *mar-*, and cf. Hz. ApI 249-51. *marta* nsm. XPh 48, 55. *martahyā* gsm. DB 5.20, 36.

¹*martiya*- adj. as sb. 'man': -*īo*- extension of pIE **mortos*, Av. *marəta* 'mortal, man', NPers. *mārd*, Skt. *mārta*- (§31, §106, §122, §242.II), cf. -*īo*- extension in Av. *mašya*-, Skt. *mārtya*- (§144.IV). See also *umartiya*-, ²*Martiya*-.

martiya nsm. DB 1.21, 36, 48, 74, 77; 2.8, 14, 79; 3.12, 22, 70, 78; 4.38, 65, 68; 5.5°, 7°; DNa 46; DNb 16, 19, 21, 24; XPh 51. *martiya* vsm. DNa 56. *martiya* asm. DB 3.57; DNa 3; DNb 12, 22; DSe 3; DSf 2, 16f; DSs 2f; DSr 3°; DZc 2; DE 4f; XPa 2; XPb 4f; XPe 2f; XPd 3f; XPf 3; XPh 3; XE 5; XV 4; A¹Pa 3f°; A²He 3f; A³Pa 3f. *martiya*h^{yā} gsm. DNa 4, 44; DNb 3; DSe 4f; DSf 3; DSs 5°; DSr 4f°; DZc 2f; DE 6; XPa 3; XPb 6; XPe 3; XPd 4f; XPf 4f; XPh 4; XE 7; XV 5; A¹Pa 5°; A²He 4f; *martiya* A²Pa 4f (§52.VI; hardly phonetic, as taken by Morgenstierne, Acta Or. 1.253). *martiya* nfm. DB 1.57f; 4.80, 82; DSf 47, 49, 51, 52, 54. *martiya* apm. DB 2.77; 3.48, 50, 74, 90, 91. *martiyanām* gpm. DB 4.87f. *martiya*biš ipm. DB 1.56f.

²*Martiya*-sb. 'Martiya', a Susian rebel: Elam. *mar-ti-ia*, Akk. *mar-ti-ia*; same as ¹*martiya*-, specialized as man's name (§163.Ib, §164.III; but cf. HK Iran. Eigenn. 13-4, Phil. 66.183-4, ApKI 1.54, 2.26). *Martiya* nsm. DB 2.8; 4.15; DBf 1. *Martiya* asm. DB 2.12f.

mard-vb. 'crush': Av. *marəd* 'destroy', Skt. *mṛd*- 'rub, crush', Lt. *mordet* 'bites', pIE **merd*- (Foy, KZ 35.48). See also *Marduniya*-.

vi- + *mard*- 'destroy': *vimardatiy* (§30, §213) DSe 40f. *viyamarda* inf. (written *viya* : *marda*, §44; cf. also §52.IV, §228.II, and Lex. s.v. -*āi*-) DB 5.11.

Marduniya-sb. 'Mardonius', father of Gobryas: Elam. *mar-du-nu-ia*, Gk. *Maρδώνος*; perhaps deriv. to **marduna*- 'vintner' (§144.IV, §147-II, §153.I, §164.IV), cf. NPers *mul* 'wine', Skt. *mṛdvikā*- 'grapevine' (Bthl. AiW 1151; otherwise Justi, INB 195), which possibly contains root *mard*- 'crush (the grapes in the wine-making)'. *Marduniyahyā* gsm. DB 4.84.

mav-vb. 'send': cf. Lt. *moveō* 'I move'. [*am*]-*āvatā* inf. mid. as pass. (§213, §235.II) DB 4.92 (dubious conj. of Kent, JAOS 62.269).

Mazdāh-adj. 'wise' (§156.I, §160.Ia): regularly compounded in *Auramazdāh*- (q.v.); both

parts declined, but without an intervening word-divider, in *Auraha Mazdaha* (§185.IV) XPe 10.

maškā-sb. '(inflated) skin'; NPers. *mask*, Akk. *maš-ku-u* 'skin', Aram. *maškā*: borrowed from Semitic (§99, §109, §117, §143.IV; see MB Gr. §101). *maškāwā* lpf. (§72) DB 1.86.

māha-sb. 'month': Skt. *māsa*-, pIE **mēso*-; extension (§143.II) of pIE **mēs*-, seen in Av. *māh*-, NPers. *māh*, Skt. *mās*-, cf. also Lt. *mēnsis*, Gk. *μήν*, Gt. *mēna*, OHG *māno*, Lith. *mėnuo*, all meaning 'moon' or 'month'. *māhyā* gsm. DB 1.37f, 42, 56, 89, 96; 2.26, 36, 41, 47, 56, 61f, 69, 98; 3.8, 18, 39, 46f, 63, 68, 88 (for **māhahyā*, with contraction of -*āhah*- to -*āh*-, with Gray, AJP 21.13-4; rather than the usual interpretation as lsm. to stem *māh*-; §131, §165.n1, §185.IV).

mībah-sb. (§156.II) 'evil', the opposite of *rāšta*-: Av. *mībahya*- 'evil', *mībaoxta*- 'falsely spoken', Skt. *mīh*- 'to meet (as friend or antagonist), engage in altercation'; cf. Hz. ApI 259-61, Kent Ig. 15.169-70, and *hamīciya*-. *mība* asn. DNb 7, 9, 11.

Mīθra-sb. 'friend'; as deity, 'Mithras': El. *mi-iš-ša*, Akk. *mi-il-ri*; Av. *mīθra*-, NPers. *mīhr* 'sun', Skt. *mītrā*- 'friend' (§9.VI, §33, §49c, §78, §148.III). Cf. *Vaumisa*- and probably *hamīciya*-. *Mīθra* nsm. A²Hb; *Mīθra* (§22) A²Sd 4, A²Ha 6; *Mīθra* A²Sa 5, A³Pa 25. As gen. (§313.II), *Mīθra* A²Ha 5°, *Mīθra* A²Sa 4.

mūθ-vb., see *mawθ*-.

Mudrāya-adj. 'Egyptian'; pl., also a province of the Persian Empire, 'Egypt'; masc. sg. as sb., 'Egypt', a province: Elam. *mu-iš-ša-ri-ia*, Akk. *mi-šr* (§6, §76.V).

(1) 'Egyptian': *Mudrāya* nsm. A?P 19. *Mudrāyā* nfm. DSf 50f, 52, 55.

(2) 'Egyptians', as province: *Mudrāyā* nfm. DPe 11f.

(3) 'Egypt': *Mudrāya* nsm. DB 1.15, 2.7°; DNa 27; DSe 26°; DSr 7°; XPh 23. *Mudrāyā* asm. DB 1.32, 33; DZc 8. *Mudrāyā* absm. DSf 41; DZc 11f. *Mudrāyāy* lsm. DZc 9.

ya-rel. pron. 'who, which', generalized by encl. -*ciy* (cf. Hz. ApI 355-6): Av. Skt. *ya*-, Gk. *ἄς*, pIE **īo*-. See also *yātā*, *yathā*, *yadā*-, *yadiy*, *yaniy*, *yāvā*. *ya-ciy* nsm. (§105, §130, §197) DNb 57. *ya-ciy* asn. DNb 35, 36.

Yautiyā- sb. 'Yautiya', a district in Persia: Elam. *ia-ū-ti-ia-iš*, Akk. *i-ū-ti-ia*. *Yautiyā* nsf. DB 3.23.

yaud- vb. 'be in commotion', present stem *yauḍa*:- Av. *yaoz*- 'boil up' (§88), pres. *yaoza*- (Hz. AMI 8.67, ApI 362-5); not to Av. *yaod*- 'fight', Skt. *yudh*-, because of the difference in the present stem (Av. *yūdyeyiti*, Skt. *yūdhyati*; JAOS 58.116). *ayauḍa* imf. (§213) XPh 31f (not *āyauḍa* nsm. 'rebellion', as taken by Henning, BSOS 10.505, which is refuted by Akk. version). *ayauḍa** 3d pl. imf. (§232.II) DSe 33*. *yau[da*-tim) asf. pres. pte. act. (§190.I, §240) DNa 32.

Yauna- adj. 'Ionian'; pl., also a province of the Persian Empire; masc. sg. as sb., 'Ionia', a province: Elam. (*i*)-*ia-u-na*, Akk. *ia-ma-nu*, Gk. Ἰωνία.

(1) 'Ionian': *Yauna* nsm. A?P 26. *Yaunā* nfm. DSf 33f, 48; as nsm. (§56.III) A?P 23.

(2) 'Ionians', as province: *Yaunā* nfm. DPe 12f; DNa 29; DSe 27f°; DSm 10°; XPh 23.

(3) 'Ionia': *Yauna* nsm. DB 1.15; DNa 28; DSm 8°. *Yaunā* absm. DSf 42f.

yāumani- adj. 'trained, skilled': adj. to **yauman*-, with vriddhi (§126, §152.I, §155.III), from root seen in Skt. *yāuti* 'harnesses, fastens', cf. Hz. ApI 365-6 (not with Sen 249, 'agile', from **yāuman-aina*-, fem. -i). See also *ayāumani*-. *yāumainiš* nsm. (with epenthesis, §127; Ig. 15.173) DNb 40.

yawiyā- sb. 'canal' (§48): NPers. *joi* 'water-course, canal', cf. perhaps Skt. (Vedic) *yavyā* isf. 'stream, river'; perhaps deriv. (§144.V) of root *ay/i-/yā*- 'go' (JAOS 62.271). *yawiyā* nsf. DZc 10. *yawiyām* asf. DZc 8f, 12.

yakā- sb. (§6, §143.IV) a kind of wood (oak, Scheil 25.28, but if so, not cognate, Bv. BSLP 30.1.61; Afghan cypress, König, Burgbau 54-61; mulberry, Wb. AfOF 7.42; teak, Hz. AMI 3.61-2; certainly not 'timber' in general, as taken by Gray, AJP 53.68). *yakā* nsf. DSf 34.

yaciy, see *ya*-.

yātā conj. and prep.; perhaps *yā* isn. or *yā*^t absn. of *ya*- + *-tā* as in *cilā*, q.v. (wrongly Sen 11).

(1) Conj. (§294) 'until': DB 1.25, 54, 69; 2.28, 48, 63; DNa 51; DNb 23; DSf 24; XPh 45f. 'when' DB 4.81. 'while' DB 2.6; 3.77. 'as long as' DB 4.51.

(2) Prep. with loc., 'unto': DSf 32, 34.

(3) Double prep., *yātā ā*, with abl. (not with acc., as taken by Schwentner, ZII 6.173), 'unto': DPh 6, 7; DH 5, 6.

yāthā conj.: GAv. *yāthā*, LAv. *yātha*, Skt. *yāthā*; rel. *ya*- + adv. Suffix *-thā* (§76.II, §113). It takes a verb in the indic, except that the pres. subj. shows future time in temporal clauses (DNb 28f); details of syntax, §295.

(1) 'as': DB 1.23 (*yāthā-sām*), 63, 67, 69; 4.35, 52; 5.17°, 29, 33°; DNa 37; DSj 3; DZc 11°, 12.

(2) 'as well as', comparing clauses: DNb 39 (wrongly Hz. ApI 362).

(3) 'when': CMb 3; DB 1.31, 91°; 2.22, 65; 3.34; DNb 28f (*yāthā-maiy*); DSi 3; XPI 25, 32 (*yāthā-maiy*), 36; XPh 29 (*yāthā tya*).

(4) 'after', with prec. or foll. *pasāva*: DB 1.27, 33, 72, 73; 2.32, 52; 3.3; 4.5; 5.3, 23°; DNa 31f; DSf 25; XSc 3°.

(5) 'that', introducing object clause: DB 4.44.

(6) 'so that', introducing result clause: DB 1.70; DSe 35, 39.

(7) 'because': DB 4.63.

yad- vb. 'reverence, worship', usually middle: Av. *yazaitē*, Skt. *yājati*, Gk. *āžera*, pIE **yāğ*- (§88, §113). See also *Āçiyādiya*-, *āyadana*-, *Bāgayādi*-, **yadā*. *yadatviy* mid. (§213, §235.I) XPh 53. *ayadaviy* 1st sg. imf. mid. (§233.III) DB 5.16, 32; DSf 18°; DSk 5; XPh 40f. *ayadiya* imf. pass. (§220) DB 5.16°, 32. *ayadiya** 3d pl. imf. pass. (§220, §232.II) XPh 36, 40. *yadaviy* subj. mid. (§222.II, §235.I) DB 5.19, 34f. *yadavišā* 2d sg. opt. mid. (§223.II, §234.II) XPh 50. *yadiyaiša** (§220, §223.II, §232.III); written *y'diy'išā*, §55.I; cf. Hz. AMI 8.67, ApI 357-8) 3d pl. opt. pass. (Ogden ap. JAOS 58.325; not *yadiyaiš* 2d sg. opt. mid. with Wb. Symbolae Koschaker 196, nor fut. pass. with Hz. AMI 8.67, ApI 357-8) XPh 39.

**yadā*- conj. 'where': GAv *yadā*, Skt. *yadā*; probably rel. nt. pAr. **yad* + postpos. *ā*. *yadā-tya* XPh 35f (§133, §296; cf. *yāthā tya* XPh 29); *yadāyā* XPh 39 (perhaps error in writing, §55.I; but cf. Hz. AMI 8.66, ApI 358, Nyberg Rel. 477-8).

**Yadā*- sb. 'Yada', probably 'Anshan' (as shown by the Elam. translation 3.3 *an-za-an.mar*, read by Cameron; cf. §166.n2): not an abstract *yadā*- 'loyalty', to root *yad*- (q.v.), as commonly taken (wrongly also Foy, KZ 35.43; Hüsing, OLZ

8.513-6; Hz. ApI 244-9; Nyberg, Rel. 477-8). *Yadāyā* absf. (§141, §175) DB 3.26.

yadiy conj. 'if, when': Av. *yeidi*, Skt. *yādi*: perhaps pAr. nt. rel. **yad* + deictic *-i*. Syntax §297.

(1) 'if', with subj.: DB 4.38f, 54, 57, 72f, 77; DPe 19, 22; DNa 38 (*yadi-patīy*); DNb 29 (*yadi-vā*; cf. Hz. ApI 359); XPh 47 (*yadi-maniyāy*; §44, §52.VI); with opt., DNb 20f; with pres. ind., DNb 25 (*yadi-vā*).

(2) 'when', with inf. ind., DB 1.38, DSf 14; 'whenever', with pres. ind., DNb 38f, 39.

yāna-sb. 'favor, boon': Av. *yaṇā*-; deriv. of *yam*-, probably **ya*- from **yā*-, with lengthening and suffix *-na*- (§147.I). *yānam* asm. DPd 21, 23°; XSe 4°.

yaniy conj. 'where, whereon': Isn. **ya'mi* (= Skt. *yāsmi-n*, Av. *yahmy-a* 'where') to relative stem *ya*-, with *-n*- after isn. **yanā*, cf. isn. *tyanā* to *tya*- (hardly *yanaiy*, loc. formed on stem *yana*- extracted from isn. **yanā*, as taken by Bthl. AiW 1262; not miswritten for *tyanaiy*, as taken by Müller, WZKM 7.112; other theories in Tm. Lex. 120 s.v.). Syntax §296. XV 22.

yam-vb. 'stretch, reach out': Av. *yam*-pres. *yasaiti*, Skt. *yam*-, pres. *yacchati*, OP pres. *yasa*-, pIE **yā-ske*-. See also *yāna*-.

ā + *yam*- 'reach out for, (mid.) take as one's own': *āyasatā* inf. mid. (§97, §215, §235.II) DB 1.47; 3.4, 42f.

ati- + *yam*- 'reach beyond, present, read aloud to': [*atīya*][*sīya*] (§23.I, §140.III, §220) inf. pass. DB 4.91 (conj. of Kent, JAOS 62.268; for *-i*-, cf. *nīyasaya*, below).

nī- + *yam*- 'reach out and down; (caus.) set down': *nīyasaya* inf. caus. (§23.I, §140.III, §215) DNb 5, 46, 49 (Jn. JAOS 38.123-4; MB Gr. §199; Johnson, Gr. §478b; Hz. ApI 359-61).

yāvā conj. 'as long as', isn. of **yāva*-, extension of pIE rel. **yō*-, pAr. **yā*-, cf. Skt. *yāvat*, Av. *yavata*, Gk. *ἕως* (from **yāyos*); hardly from **yāvat* *ā* = GAv. (Ys. 43.8) *yavaf* *ā*, with contraction (Wackernagel, KZ 46.275-80). With subj. to show future time (§298): DB 4.71, 74, 78; 5.19, 35°.

raucah-sb. 'day': Av. *raoçah*- 'light', Phl. *rōç*, NPers. *rōz*, Skt. *rōcas*- 'light', pIE **leuqos* (§70, §107, §156.II), cf. Gk. *λεukós*-adj. 'light'. *rauca* nsn. (§119, §185.I) DB 3.8. *rauca-pati-vā*

(§99, §133) asn. DB 1.20. *raucabiš* ipn. (§119, §185.I) DB 1.38, 42, 56, 89f, 96; 2.26, 36, 42, 47, 56, 69f, 98°; 3.18f, 39, 47, 63, 68, 88f.

raulah-sb. 'river' (§166): NPers. *rōð*, Skt. *srōtas*- 'current, river', pIE **sreutos* (§118.II, §156.II) to root **sreu*- 'flow'; perhaps same as Av. *θraotah*-, with sandhi initial (Bthl. Gdr. IP 1. §87.-n2, AiW 800). *rauta* nsn. anacoluthic in naming phrase (wrongly gen.-abl. to stem *raul*-, Mt. MSLP 19.56-7, MB Gr. §167, §316) DZc 9.

Raxā-sb. 'Rakha', a town in Persia: Elam. *rak-qa-an* (§100). *Raxā* nsf. DB 3.34.

raxhatuw DNb 60, inv. of vb. of unknown etymology and uncertain meaning (§76.II, V, §103.III, §213, §237.II), perhaps 'inflict punishment upon', cf. Akk. version (Lg. 15.174; see also Hz. ApI 284-5).

ra^aga-sb. 'speed, haste': Av. *rang*- 'leicht, flink werden' (Bthl. AiW 1511), Skt. *rāhate* 'hastens, speeds', *rahas*- nt. 'speed, quickness' (for further connections, see Uhlenbeck, Wrtb. d. altind. Sprache 241). *ragam* asn. (or asm.?) as adv. (§143.I, §191.III) DB 4.44, perhaps with development to 'eagerly' or 'confidently'.

Ragā-sb. 'Rhages', a district in Media: Elam. *rak-qa-an*, Alk. *ra-qa*-, Gk. *Ράγης*, now Rai near Teheran. *Ragā* nsf. DB 2.71f. *Ragāyā* absf. DB 3.2f.

raða-sb. 'wagon' (§76.II, §143.III), see *uradā*-.

rad-vb. 'leave': Skt. *rah*-, pres. *rahati* 'separates, leaves', to pIE **regh*-, Av. *razah*- 'isolation', or to pIE **redh*-, NPers. (through Ars. Phl.) *rāhād* 'he gets free from'; Fr. Müller, WZKM 11.203-4; Foy, KZ 37.564-5; Bthl. AiW 1505; MB Gr. §192.

ava- + *rad*- 'leave, abandon': *avarada* 2d sg. inj. (§213, §224, §227.II, §237) DNa 60.

rad-vb. 'direct' Av. *raz*-, Skt. *rāj*- 'reign', Lt. *regō* 'I direct, rule', pIE **reǵ*-; in *uradana*-, *rāsta*-.

rādiy postpos. (§133) 'on account of', with gen.: NPers. *rā*, encl. postpos. as in *çi-rā* 'why', also particle of various uses, often affixed to direct object for clarity; also OCS *radi*, postpos. with gen., 'on account of'; loc. sg. of *rād*- (§188.III), to root in Skt. *rādih*- 'effect, complete' (not to

²*rad-*, pIE **reǵ-*, with Hz. ApI 280). DB 4.54; DNb 9, 10f; also in *avahyarādīy*, q.v.

ram- vb. 'be at peace', with prefix *ā*, in *Ariyāramna-*, q.v.

rasa- present stem of vb., see *ar-*.

rāsta- adj. 'straight, right, true', with nt. as sb.; ptc. of ²*rad-*: Av. *rāšta-*, Turfan Phl. *rāšt* 'true', Lt. *rēctus* 'straight', pIE **rēkto-* (§93, §93.-n1-2, §106, §122, §126, §242.II). Cf. *arštā-*. *rās-tām* asf. DNā 59. *rāstam* nsm. DNb 11; asn. DNb 7.

. . . *rtaiyāiy*, see *vart-*.

Labanāna- (or *Labnāna-*) sb. 'Lebanon' (§6, §107), a mountain in Syria famous for its cedars. *Labanāna* nsm. DSf 31.

-*vā* encl. conj. 'or' (§133, §291.III); -*vā*, . . . -*vā* 'either . . . or . . .': Av. *vā*, Skt. *vā*, pIE **yē*, cf. Lt. -*ve*. *xšapa-vā rauca-pati-vā* DB 1.20. *hya-vā* DB 4.68. *imai-vā* DB 4.71, 73, 77. *yadi-vā* DNb 25, 29.

vaina- present stem of vb. 'see (mid.) seem': Av. *vaēna-*, NPers. *bināš*, Skt. *veda* 'knows', *vindāti* 'finds', Lt. *videt* 'sees', *vidētur* 'seems'; pAr. **yaid-na-*, pIr. **yaina-* (§69, §83.I, §130, §210.III; Reichelt, Aw. Elmb. §157). See also *Vidafarnah-*. *vaināmiy* 1st sg. (§226.I) DNb 36, 36f, 39, 40. *avaina* inf. DB 2.76, 90; DNā 32. *vainataiy* mid. as pass. (§235.I) DNb 2; XPā 16. *vaināhy* 2d sg. subj. (§37, §222.II, §227.I) DB 4.70, 73, 77; DNb 29. *vainātiy* subj. (§222.II) DSj 5°. *vainātiy* subj. mid. as pass. (§222.II) DNb 35.

va'u- adj. 'good' (§11, §153.I); nt. as sb. 'the good, (religious) goodness': Av. nsm. *vavhuš*, nsn. *vohu*, Skt. nsm. *vāsuš*, nsn. *vāsu*, pIE **yesu-*; in *Dārayavau-*, *Vaumisa-*, *Vahauka-*, *Vahyazdāta-*.

Vaumisa- sb. 'Vaumisa', a Persian officer of Darius: Elam. *ma-u-mi-iš-ša*, Akk. *ú-mi-is-si*, Gk. (Plutarch) *Ἰμάρης*; cpd. of *va'u-* and *mātra-* 'friend' (§49c, §78, §148.III): 'Friend of the Good' §160.-Ib; cf. MB Gr. §51). *Vaumisa* nsm. DB 2.49, 51, 62. *Vaumisam* asm. DB 2.53, 58.

va.rš- vb. 'grow', see *Uvarštra-*.

vaj- vb. 'be strong': Skt. *vaj-*, *ójas-* 'strength', Av. *aofah-*, Lt. *auget* 'increases': perhaps in *ābahavaja*, q.v.

²*vaj-* vb. 'put out (eyes)', cf. JAOS 62.274; etymology uncertain (dubious equations by Foy, KZ 35.39, and by Bv. Origines 7). *avajam* 1st sg. inf. (§213) DB 2.75, 89.

vaçabara- sb. 'bowbearer' (JNES 4.233): *vaça-* 'bow' (§78, §148.III; uncertain connections in Wb. AbkSGW 29.1.42, and in Bv. Gr. §105) + *bara-* (§160.Ia), to *bar-* 'bear'. *vaçabara* nsm. DNd 1.

van- vb. 'overpower, pack down': Av. *van-* 'superare', pres. *vanāiti* (Bthl. AiW 1350 *van-*; cf. JAOS 53.15-6, Wb. AfOF 7.41, Hz. ApI 346-7), Skt. *vānāti* 'desires, gets by effort', Gt. *winnan* 'suffer', NEng. *win*. *avaniya* inf. pass. (§220) DSf 25, 29 (not *akaniy*, as read by Scheil 21.26; König, Burgbau 32; Hz. AMI 3.49, 54; Schaeder, Ung. Jrb. 15.562).

vayam pron. nom. pl. 'we', see *adam*.

Vāyaspāra- sb. 'Vayaspāra', father of Intaphernes: Elam. *mi-iš-par-+*, Akk. *mi-is-pa-ru-*. Acc. to Foy, KZ 35.63, *vayat-* 'weaving' (§162, §240), with *vridhhi* (§126), + *spāra-* 'shield' (§116, §143.III), 'Man of the Wicker Shield' (§163.Ib); cf. Av. *spāra-dāšta-* if 'having shield in hand' (epithet of Aši; the meaning is inappropriate, and the etymology is therefore rejected by Bthl. AiW 1358-9). *Vā[ya]sp[āra]hyā* gsm. DB 4.83.

var- vb. 'cover, protect; (mid.) choose, convince': Av. *var-*, pres. *vərənav-* (*var-*, ²*var*, *var-* of Bthl. AiW 1360-3, and perhaps *var-*, are reducible to one root as to form and meaning), Skt. *vṛṇōti*, Gt. *varjan* 'ward off', Lt. *operit* 'covers' (from **op-yer-*); OP pres. *varnava-* (§30, §210.I), thematic. See also *duvarti-*, *Fravarti-*. *varnavataiy* mid. (§235.I) DNb 23. *av[anavātā]* inf. mid. (§235.II) DSf 17 (Hz. AMI 3.43; Kent, JAOS 53.11). *varnavataiy* subj. mid. (§222.III) DB 4.49. *varnavatām* inv. mid. (§237.IV) DB 4.42, 53.

vāra- sb., see *Uvārazmā-*.

varka- sb. 'wolf', see *Varkāna-*.

Varkāna- sb. 'Hyrcania', a district southeast of the Caspian Sea (§166.I): Elam. *mi-ir-qa-nu-ia-ip* 'the Hyrcanians', Phl. and NPers. *Gurgān*, Gk. *Ἰρκαία* (§30, §99, §107); 'Wolf-Land', deriv. of pIE **uḷqʷo-*, Av. *vəhrka-*, Skt. *vfka-*, Lith. *vilkas*, Gt. *wulfs* (§143.III); see also *Varkazana-*. *Varkāna* nsm. DB 2.92f.

Varkazana-adj. 'Varkazana', eighth month, Oct.-Nov.: Elam. *marqasanaš*, Akk. *arāḫsamna*. From *varka*- 'wolf' (§143.III) + *zana*- 'man' (§9-IV, §88, §120): 'Month of the Wolf-Men' (§161-IIb). [*Varkazanahya*] gsm. DB 3.88, restored after the Elam. (see Wb. KIA 56-7; the first and the third *a*'s may have been long).

varga-sb., see *haumawarga*-.

vart-vb. 'turn', trans. in active, refl. or intrans. in middle: Av. *varot*-, Skt. *ṛt*-, pres. *vārtati vārtate*, Lt. *vertit*, Gm. *werden* 'become', pIE **uert*-. [*va|rtaiyaiy* 1st sg. mid. caus. (§31, §48, §215, §233.II; JAOS 62.275, 63.67-8) DB 4.44 (Cameron's reading; not *upa*- + *ā* + *vart*-, [*upāva|rtaiy* with dittography in *-t'iy'iy'*, as proposed by Tm. Vdt. Stud. 1.30-1, Lex. 122; for other restorations, see Gray JAOS 23.60-2, Bthl. WZKM 22.69, Wb. ZDMG 61.728, HK Phil. Nov. 3.103, ApKI 1.61, 2.28)].

vard-vb. 'work': Av. *varəz*-, Gk. *ῥέργων* 'work', Gm. *Werk*, pIE **uerǵ*-; in *Artawardiya*-.

vardana-sb. 'town': Av. *varəzəna*-, LAv. *varəzāna*- 'community', Skt. *vr̥jana*- 'enclosed space', pIE **vr̥ǵeno*- (§30, §147.I), to root **uerǵ*-, Skt. *vr̥j*-, Gk. *ῥργω* 'I enclose' (discussion of etymology, with variant view, see Hall, Lg. 12.297-9). *vardanam* nsn. DB 1.92; 2.9°, 22, 66, 95f; 3.5, 22, 34, 51f; DSe 45f.

vasiy adv. (§191.III) 'at will, greatly, utterly'; as indecl. sb., 'much': Sas. Phl. *vas*, NPers. *bās*; loc. of root-sb. *vas*- (§9.VI, §87, §142), to pIE root **yek*-, GAv. *vasomī* 'I wish', Gk. (Cretan) *ῥεκών* 'willing'; unless properly *vasaiy* (§97), loc. of thematic stem *vasa*- (**yek-ske*-, acc. to MB Gr. §114), from the present-tense stem of the same root. See also *vašnā*. DB 1.34, 51, 89, 95; 2.26, 36, 41, 46, 55, 61, 69, 98°; 3.7, 18, 39, 46, 63, 68; 4.46, 56, 75; 5.25°; DNb 26f; DSe 31°, 43; XPa 13; XPf 26, 37; XPg 3f; XV 19.

vašdāsaka, uncertain word in Sc, probably a man's name (§163.VII).

vašna-sb. 'will, favor': Av. *vasna*-; deriv. (§96, §147.I) of root *vas*- 'wish', see under *vasiy* (Mt. MSLP 17.354-6; Hz. Apl 349.52; stem *vašna*- acc. to Bthl. AiW 1893 and MB Gr. §267, and not *vasan*- with Sen 5). *vašnā* ism. AmH 7; AsH 10; DB 1.11, 13f, 18, 22, 26, 59f, 68, 70, 88, 94°; 2.3°, 25, 35, 40, 45, 54, 60, 68, 86, 97; 3.6,

17, 37f, 45, 62, 67, 87; 4.4, 6, 41, 46, 52, 60, 88; 5.16, 32; DPd 4, 9; DPe 6; DNa 16, 35, 49; DNb 6, 47; DSA 4; DSD 3°; DSe 15, 34, 42; DSf 12, 21°; DSfv 55f; DSI 4; DSJ 5; DSI 2; DSM 5; DSO 3°; XPa 11, 16; XPb 26; XPc 10; XPd 16; XPF 34, 43; XPG 2f, 7f (*vašnā|p|e|y* §139, with Bv. BSLP 34.1.33, rather than *vašnā|e|y* Lg. 9.229-30); XPh 14, 33, 36f, 44; XSA 1; XV 18f; A¹Pa 18°; D²Sb 4°; A³Sa 4°; A³Sd 3°; A²Ha 5; A²Hc 16.

vazraka-adj. 'great': NPers. *buzurg*; deriv. of **vazra*-, Av. *vazra*- 'club', Skt. *vájra*- 'Indra's thunderbolt', pIE **ueǵro*-, to root **ueǵ*- 'be strong', Skt. *vajati*, Lt. *veget* (§9.III, §88, §120, §128, §143.II, §146.II, §154.I). For *-zra*-, cf. Bv. Origines 15; against *vazarka*- and *vazrka*-, cf. W. Henning, GN 1932.224.An8, and Schaefer, SbPAW 1935.489.n1. *vazraka* nsm. AmH 1, 7; AsH 1, 6; CMB 1°; CMC°; DB 1.1; DBa 1; DPa 2; DPb; DPd 1; DPe 1f; DPh 1; DNa 1, 8f; DNb 1; DSA 1; DSb 3; DSe; DSD 1; DSe 1°, 8°; DSf 1°, 6; DSG 1°; DSI 1°; DSJ 1; DSK 1; DSM 1; DSp 1°; DSs 1°; DST 1; DSy 1; SZb 1; DZc 1, 5; DE 1, 13; DH 1; XPa 1, 6; XPb 1, 13, 23; XPc 1, 6, 10; XPd 1, 9, 15f; XPe 1f; XPF 1, 9; XPg 2; XPh 1, 7; XPj; XSe 1°; XE 1, 13; XV 1, 10; A¹Pa 1°, 10°, 18°; A¹H; D²Sa 2; D²Sb 1°; A²Sa 1; A²Sb; A²Sc 2; A²Sd 1; A²Ha 1; A²Hb; A²Hc 1, 7f; A²Pa 1, 9; Wa 4f; Wb 2; Wc 3; Wd 3; SXa 2; AVsa. *vazrakam* asn. DSf 11; DSM 4; DZc 4. *vazrakāyā* lsf. DNa 12; DSe 10f; DZb 4; DZc 6; DE 18; XPa 9; XPb 18; XPc 8; XPd 12; XPF 12f; XPh 10; XE 17f; XV 13f; A¹Pa 13f; A²Hc 17.

vah-vb. 'dwell', see *āvahana*-.

Vahauka-sb. 'Vahauka', father of Ardu-manish: Elam. *ma-u-uk-qa*, Akk. *ú-ma-ah-ku*. Hypocoristic of name beginning *va'u*- 'good', with *guna* in second syllable and suffix *-ka*- (§146.II, §153.I, §164.III); cf. Bthl. AiW 1394-5. *Vahau*-[*kah*]y[ā] gsm. DB 4.86.

vāhara-sb. 'spring time', see *θuravāhara*-.

vahyav'*šdāpaya* (§22), uncertain word in Sd, probably a corrupt writing of a man's name (§163.VII).

Vahyazdāta-sb. 'Vahyazdata', a Persian rebel: Elam. *mi-iš-da-ad-da*, Akk. *ú-mi-iz-da-a-tú*. From *vahyah*- 'better' (§120, §156.III), Av. *vanhah*-, Skt. *vāsyas*-, comp. of OP *va'u*- (§190.II), + *dāta*- 'law': 'Follower of the Better Law (=

the true faith' (§161.IIa). *Vahyazdāta* nsm. DB 3.22, 35, 41, 54, 60, 70f; 4.26; DBh 1f. *Vahyazdātam* asm. DB 3.27f, 48, 50. *Vahyazdātahya* (§36-IVc) gsm. DB 3.38f, 46.

vi- prefix 'away, apart': Av. *vī*, Skt. *vi*; with verbal roots *kan-*, *jan-*, *tar-*, *naθ-*, *mar-*, and perhaps in sbb. *Vidarna*, *Vivāna*, *Vištāspa*, and adj. *Viyaxna*.

viθ- sb. 'house, royal house, royal clan, court' (JNES 4.232): Av. *vis-* 'Herrenhaus', Skt. *vis-* 'house, dwelling', Gk. *oikos* 'house', Lt. *vicus* 'village' (§22, §87, §114, §142). Decl., §188.IV, V. *viθam* asf. ASH 12f; DPe 24; DPh 10; DNa 53; DSe 51; DSt 9°; DH 8; XPh 58; A²He 20. *viθam* asf. DB 1.69, 71. *viθā-patīy* isf. (Foy, KZ 35.37-8, 37.556; Hz. Apl 352-4) DB 2.16°; 3.26. *viθiyā* lsf. CMB note: DPc; DPi; DNb 30; DSg 3°; XPI°; XH; A¹I. *viθi[yā]* DB 4.66. *viθiš-cā* ipf. (§87, §188.V) for apf. (§252.I) 'houses' DB 1.65 (Tm. Lex. 125-6, for various views; Gray, JAOS 33.281-3; Morgenstierne, Acta Or. 1.248-9; wrongly Sen 23, with ablatival meaning).

viθa- adj., probably 'royal, of the royal family', to *viθ-* 'royal house' (§143.II: Tm. Lex. 125; MB Gr. §282); but 'possibly 'all', the same as *visa-* 'all', because of the Akk. translation (Wb. KIA 81n.). *viθabiš* ipm. DPd 14, 22, 24.

Vi¹dafarnah- sb. 'Intaphernes', a Persian, ally of Darius against Gaumata: Elam. *mi-in-da-par-na*, Akk. *+in-+-na-*, Gk. *Ἰνραφάρνης*; from *vindat-* 'finding' (§111, §162, §211, §240; cf. OP *vaina-*, §83.I), Skt. *vindāti* 'finds', + *farnah-* 'glory' with Med. *f-* (§9.II, §9.n2, §118.IV; borrowed as Aram. *-farna*), Av. *x¹arānah-* 'royal splendor', pIE **syel-nos* (§29.n2, §31, §107, §156-II), cf. Gk. *σέλας* (**syel-ns*) 'brightness', Skt. *svār* 'sun': 'Finder of the Glory' (Foy, KZ 35.5n; Mt. MSLP 17.107-9; MB Gr. §104; Morgenstierne, Acta Or. 1.249-50; Andreas ap. Lentz, ZII 4.288; Bv. BSLP 31.2.72-6). Otherwise on *farnah-*, Bailey, Zoroastrian Problems 1.77, esp. 1-3, 73-7: originally 'a thing obtained or desired', whence 'good thing(s), welfare, fortune', from pAr. **sya¹r-*, Av. *x¹ar-* 'get, take, esp. take food'. *Vidafarnā* nsm. DB 3.84, 86, 88; 4.83.

Vidarna- sb. 'Hydarnes', a Persian, ally of Darius against Gaumata: Elam. *mi-tar-na*, Akk. *ú-mi-da-ar-na-*, Gk. *Ἰδάρνης*. Perhaps *vi-* 'apart'

+ *dar-* 'hold', as 'Support, Security' (§31, §147.I, §164.II, IV), cf. Av. *vi-dar-* 'hold apart, support', *-darana-* 'stronghold, place of resort' (Bthl. AiW 692), Skt. *vi-dh¹-* 'carry, hold apart, support', *vidharana-* 'checking, supporting'; so Justi, INB 491 (hardly to Skt. *vid¹ma-* 'torn apart', with Bthl. AiW 1443); possibly hypocoristic to a compound (§164.III). *Vidarna* nsm. DB 2.19, 21; 4.84.

Viyaxna- adj. 'Viyakhna', twelfth month, Feb.-March: Elam. *mi(ya)kannaš*, Akk. *addāru*; perhaps *vi-* + unidentified element (§103.III, §126, §147.I, §165), though Cameron, Pers. Treas. Insc. 45, notes that the more common Elam. transcriptions indicate rather *Viyaxana-* (cf. §23.I), perhaps from *vi* + *xan-* = Skt. *khan-* 'dig' (cf. OP *kan-*) as 'Digging-up (month)', appropriate to the agricultural activities of Feb.-March. *Viyaxnahya* (§36.IVa) gsm. DB 1.37; 2.98; 3.68.

Vivāna- sb. 'Vivana', a Persian, satrap in Arachosia: Elam. *mi-ma-na*, Akk. *ú-mi-ma-na-*; possibly from *vi-* + root *van-* (§126, §143.I, §164-II, IV), 'Conqueror, Winner' (hardly **vivahana-*, connected with Av. *vī-vah-vant-* the father of Yima, Skt. *vid¹svant-*, §131; despite Bthl. AiW 1452, Hz. AMI 1.83.n2). *Vivāna* nsm. DB 3.55, 73. *Vivānam* asm. DB 3.58, 60, 65, 71.

visa- adj. 'all': OP (Med.) *vispa-*, Av. *vispa-*, Skt. *visva-*, pAr. **visya-* (§90) for pIE **wikō-* (OCS *visi* 'all') after *-ya-* in (Skt.) *sárva-* (see OP *haruwa-*; §150). See also *visadahyu-*, and cf. *viθa-*, *vispa-*. *visahyā* gsm. DŠa 5; DSj 6. *visam* nsm. DSj 4°; DSI 5. *visam* asn. DNa 49; DSf 21; DSI 4°; XPa 16; XPb 25f; XPf 42; XPh 44.

visadahyu- adj. 'of or for all countries or provinces' (§161.IIa): borrowed in Elam. *mi-iš-ša-da-a-hu-iš* and (with Med. *vispa-*) Akk. *u¹-iš-pi-da-a-i*; *visa-* 'all' + *dahyu-* 'country, province'. *visadahyūm* asm. (§53, §183.II) XPa 12.

vispa- adj. 'all': Median (§9.III, §90) for OP *visa-*, q.v. See also *vispazana-*. *vispā* absn. A²Sa 5°; A²Sda 4, A²Sdc 4 (*višpā* db, §55.I); A²Ha 6°.

vispazana- adj. 'containing all (kinds of) men' (§161.IIa): borrowed in Elam. *mi-iš-ša-da-na*, from the OP form **visadana-*: Med. *vispa-* 'all' + Med. *zana-* 'man, human being' (§9.III, §88, §90). *vispazanānām* gpf. DNa 10f; DSe 9f; DZc 5.

Vištāspa-sb. 'Hystaspes', father of Darius: Elam. *mi-iš-da-aš-ba*, Akk. *uš-la-as-pa*, Gk. 'Τορσάσπης'. Prior element *višta*- perhaps ptc. of (Av.) *vaš-* 'come in ready for action' (Bthl. AiW 1326), Skt. *viš-* 'enter', second part *aspa-* 'horse': 'Having ready horses' (§9.II, §9.n2, §93, §161.IIa, Lg. 21.55-8; current etymology unlikely: *višta*- ptc. of *vi-* + *had-* 'sit, settle down', Skt. *vi-ṣad-* 'sink, despond', giving meaning 'Having spiritless horses', which would be an ill-omened name; and this ptc. would be OP **višasta-* or the equivalent of Skt. *viṣanna-*, not *višta-*; also wrongly Hüsing, OLZ 15.537-41, who takes prior part as a reduced form of *vahišta-* 'best'). *Vištāspa* nsm. DSf 13; XPf 17f, 20. *Vⁱštāspa* (§22) DB 1.4; 2.93, 94, 97; 3.4, 7; DBa 5. *Vištāspam* asm. DSf 57f°. *Vⁱštāspam* (§22) DB 3.2, 3. *Vištāspahyā* gsm. DPa 4f; DPb; DPe 4; DPh 2; DNa 12f; DSc; DSd 2; DSf 7; DSg 2; DSi 2; DSj 1°; DSm 2°; DSy 2f; DZb 5; DZc 6; DE 19f; DH 2; XPf 18f; A²Hc 14; Wa 5f; Wb 7f; Wc 8f; Wd 8f. *Vⁱštāspahyā* (§22) DB 1.2f, 4; DBa 3, 5f; DSa 2; DSb 9f; DSe 11f; DSk 2; A²Sa 3; A²Sc 0°; A²Ha 4°; A²Pa 18f, 19.

Višpauzāti-sb. 'Vishpauzati', a town in Parthia; Elam. *mi-iš-ba-u-za-ti-iš*. *Viš[pa]uz[ā]-tiš* nsf. DB 2.95.

sā- vb. 'erect, build': probably from pIE **ḥyā-*, Av. *spā-* 'throw, throw away, set down', Ars. Phl. *pari-sp* 'wall' (§90; Bv. Gr. §113, cf. König, Burgbau 49-50; wrongly Bv. BSLP 30.1-66-7).

fra- + *sā-* 'erect, build': *frāsah[ya]* s-aor. pass. (§218.I, §220) DSf 27 (1st sg. act. *frāsaha[m]* is possible, as proposed by Kent, JAOS 53.15, and approved by Schaefer, Ung. Jrb. 15.562.n2).

Saka-adj. 'Seythian' (§116, §143.III); masc. sg. as sb., 'Seythia' as province or district; masc. pl. also as name of the province, often with modifiers (cf. JNES 2.304-5; for other discussion, cf. A. Hermann, AfOF, Beiheft 1, Festschrift Oppenheim 157-64 [1933], and J. Kluge, Klio, Beiheft 41, Saka-Studien [1939]). Elam. *sa-ak-qa*, Akk. *gi-mi(r)-ri*, Gk. *Σκίθης*, *Σκθία*. See also *Sakā-*. Probably 'dog' in good sense, = 'guardian of the flocks', pIE **ḥyon-*, Med. *σπάκα* 'dog' (Herod. 1.110), cf. Van Windekens, Beitr. z. Namenforschung 1.98-102.

(1) 'Seythian': *Saka* nsm. DBk 2. *Sakā* npm.

as nsm. (§56.III) DN xv; A?P 14, 15, 24. *Sakā* npm. DB 5.31. *Sakā* apm. DB 5.22°, 25. *Sakābiš* ipm. for abpm. (§252F) DPh 5; DH 4.

(2) 'Seythians', a province of the Persian Empire: *Sakā* npm. DPe 18; DNa 25, 25f, 28; DSe 24°, 25°; XPh 26 bis.

(3) 'Seythia': *Saka* nsm. DB 1.16f; 2.8.

Sakā-sb. 'Seythia', fem. of preceding, as sb. *Sakām* asf. DB 5.21f.

siⁿkabru-sb. 'carnelian': Elam. *ši-in-qa-ab-ru-iš*, Akk. *ši-in-qa-+ru-ú* (§6, §75.V, §116, §153.I; JAOS 54.57-8). For meaning, cf. Bleichsteiner, WZKM 37.101-3; König, Burgbau 62-3; Kent, JAOS 53.18, 54.37-8; 'cinnabar', Hz. AMI 3.64-5, ApI 303-5; 'serpentine', Gray, AJP 53.68-9. *siⁿkabruš* nsm. DSf 37f.

Sikaya^wuati-sb. 'Sikayauvati', a fortress in Media: Elam. *ši-ik-ki-ú-ma-ti-iš*, Akk. *sik-kam-u-ba-at-ti*°. Possibly **sika-yas-vati*°, fem. adj. derived from *šikā-* (q.v.; also §9.I, §87, §152.II, §156.III, §157); therefore 'Fort Rubble' from a wall of broken stones and mortar. Cf. Hz. AMI 3.55-6. *Sikalya^wuatiš* nsf. DB 1.58.

siyamam adj., asm. for nsm., 'made of silver', A¹I; characters clear, but word dubious (§55.II, §56.V, §116, §149.I). Apparently from NPers. *šim* 'silver', from Phl. *ašēm*, borrowed from Gk. *ἄσημον* '(unstamped) silver', Ngk. *ἀσημ* 'silver'; but this seems anachronistic. Hz. ApI 296-9 (also AMI 7.2-3, 8.10-7) normalizes *saiymam*: against authenticity of the inscription, cf. Schaefer, SBPAW 1935.489-96.

Sugda-*Suguda*-sb. 'Sogdiana', a province of the Persian Empire: Elam. *šu-ug-da*, Akk. *su-ug-du*, Gk. *Σογδιανή* (§22, §103.IV, §116, §128). *Sugda* nsm. XPh 21. *Suguda* (§128) DB 1.16; DNa 23; DSe 22°; DSm 9°. *Sug^uda* (§22) DPe 16. *Sugdām* asm. DPh 6; DH 5. *Sugdā* absm. DSf 38.

skauti-adj. 'poor, weak, lowly': Turfan Phl. 'skvb'; cf. §6, §116, §152.I, §190.IV, JAOS 56.219-20, 58.324; Bv. JAs. 223.244-5; Hz. ApI 305-10. Initial *s* is clear in photographs of DNb. *skautiš* nsm. DNb 8f. *skautim* asm. DSe 39f; miswritten *škaurim* DB 4.65. *skautaiš* gsm. DNb 10.

Sku^xa-sb. 'Skunkha', a Seythian rebel: Elam. *iš-ku-in-qa* (§100, §111, §116). *Skuza* nsm. DB 5.27; DBk 1f.

Skudra-adj. 'Skudrian'; masc. as sb., 'Skudra', a province of the Persian Empire, probably Thrace and Macedonia (cf. JNES 2.305): Elam. *iš-ku-ud-ra*, Akk. *is-ku-du-ru* (§116).

(1) 'Skudrian': *Skudra* nsm. A?P 25.

(2) 'Skudra': *Skudra* nsm. DNa 29; DSe 29^o; DSm 10^o; XPh 27 (written *Skudrā*; see §51, Lg. 13.298).

stā-vb. 'set; (mid.) stand': Av. *stā-*, Skt. *sthā-*, Gk. *στῆμι*, Lt. *sistō stō*, pIE **st(h)ā-* (§76.II, §116, §122, §132.2-3). See also *upastā-*, *stāna-arištātā* inf. mid. (§27, §64, §117, §122, §209, §235.II) DB 1.85.

ava + *stā* 'set down, place, restore': *avāstāyama* 1st sg. inf. (§214) DB 1.63, 66, 69.

ni + *stā-*, generalized *ništā-* (§117, §140.VI), 'enjoin, command' (cf. Altheim, ZII 3.37; Hz. ApI 315-8): *niyāštāyama* 1st sg. inf. (§140.III, §214) DB 3.91; DZc 8, 11; XV 23f. *niyāštāya* inf. DSn 1; XPh 50; XV 21; *ništāya* (§23.I, §140-III) XPh 52f.

stāna-sb. 'place': Av. *-stāna-* in cpds., NPers. *-stān*, Skt. *sthāna-*; deriv. of root *stā-* (§116, §122, §132.2-3, §147.I). See also *ardastāna-*. *stānam* asn. XV 20f.

stā^{mb}-vb. 'revolt': NPers. *sištāmb-* 'revolt', perhaps also Skt. *sta(m)bh-* 'fasten, hold up, oppose' (Wb. AbkSGW 29.1.34; Mt. JAs. 1911.637; MB Gr. §202). *stabava* 2d sg. inj. (§216, §224, §227.II, §237) DNa 60.

stūnā-sb. 'column': Av. *stūna-* masc., *stūnā-* fem., NPers. *sutūn*, Skt. *sthūnā-* (§147.I). *stūnā* npf. DSf 45 (wrongly nsf. collective, Hz. AMI 3.68-9). [*stūnā*] apf. DSg 3^o. *stūnāya* uncertain form, perhaps lsf. (for *-āyā*, §52.III, §176, §255; hardly adj. asm., with Hinz, ZDMG 95.250; wrongly Kent, JAOS 51.227-8) D²Ša I, A²Hb.

spāda-sb. 'army': GAv. *spāda-*, NPers. *sipāh*, Anglo-Indian *spahi*; in *Tazmaspāda-*, cf. *spāthmaida-* (76.V, §83.II, §116, §143.III). Possibly from pIE **kyā-* 'swell, be great' (Gray, Lg. 25.377-8; cf. §90).

spāthmaida-sb. 'camp, war', meaning shown by Akk. version: cf. *spāda* 'army' (§83.II), Av. *hamaspāthmaidayā* name of a diety and of his festival (Hz. ApI 310-5). *spāthmaidayā* loc. sg. DNb 30f.

Sparda-sb. 'Sardis', a province of the Persian Empire: Elam. *iš-par-da*, Akk. *sa-par-du*, Gk. *Σάρδεῖς* (§31); with **šy-*, seen in Lydian *šfard-* (MB Gr. §52; Hz. AMI 3.63-4). See also *Spar-diya-*. *Sparda* nsm. DB 1.15; DPe 12; DNa 28; DSe 27^o; DSm 7^o; XPh 22. *Spardā* absm. DPh 7f; DSf 36; DH 6.

Spar-diya-adj. 'Sardian': deriv. (§144.III) to preceding; cf. JAOS 54.40, Hz. AMI 3.37. *Spar-di[ya]* nsm. A?P 22. *Spar-diya* npm. DSf 49, 52.

-ša- and *-ši-*, encl. pron. of 3d person: pIE **so-* **st-*, Ar. **sa-* **st-* and **ša-* **st-* acc. to sandhi, pIr. **ha-* **h-* and **ša-* **st-* (§117; decl., §195), Av. gen.-dat. sg. *hē šē*, acc. sg. *hīm*, acc. pl. *hīš*, Skt. *sim* etc. Sg. forms may refer to pl. antecedents, and the OP forms make no distinction for gender.

-šim acc. sg. with sg. masc. antecedent, DB 1.50 (as abl., see *hacā*), 59 bis, 83, 96; 2.13^o, 75, 76, 90 bis; 3.74; 4.49; 5.13, 27. *-šim* with fem. sg. antecedent, DNa 36; XPh 34. *-šim* with sg. nt. antecedent, DB 1.62. *-šim* with pl. nt. antecedent, DB 4.6.

-šaiy gen.-dat. with sg. masc. antecedent, DB 1.57; 2.30^o, 50, 74, 74f, 77, 88, 95^o; 3.14, 48, 51, 74, 90^o, 91^o; DPd 3; DNb 26; DSP 2^o. *-šaiy* with sg. nt. antecedent, DSf 23^o.

-šām gen. pl. with masc. antecedent, DB 2.13, 20 bis, 27, 37, 42, 47, 56, 62, 83 bis, 98; 3.8, 19, 31, 40, 47, 57 bis, 64, 69, 85 bis; 5.8^o, 12^o, 15, 27^o.

-šām with fem. antecedent *dahyāva*, DB 1.14, 19, 23; DNa 18, 20, 36f; DSe 17^o, 19^o; XPh 16, 18.

-šīš acc. pl. with masc. antecedent, DB 3.52.

-ša abl. sg., as suffix to ablatival adverbs *avadaša*, *dūradaša*, perhaps *avabāša-tā* (Bthl. BB 14.247, AiW 170-1, despite Bv. Gr. §325; wrongly Foy, KZ 35.29-30).

šarastibara, see *arštibara-*.

-ši-, see *-ša-*.

šiyāta-adj. 'peaceful, happy (on earth)': GAv. *šyāta-* 'joyous', LAv. *šāta-*, Lt. *quiētus* 'quiet' (§104): past ptc. pass. to Av. *šyā-* 'rejoice' (§242.II). See also *šiyāti-*, with further remarks on meaning. *šiyāta* nsm. XPh 47, 55.

šiyāti-sb. 'welfare, peace (on earth), happiness (also after death)' (Hz. AMI 3.40, 8.68-9, RHRel. 113.26-7, ApI 318-22): LAv. *šāti-* 'joy', also in queen's name (Gk.) *Παρθενίς*, Lt. *quiēs quiēt-is* 'quiet' (§104, §152.III, §179.III); see also

šiyāta. For 'happiness after death', see JNES 7.108 with notes 10 and 11. *šiyātiš* nsf. DB 5.20°, 36°; DPe 23. *šiyātim* asf. DNa 4; DNb 2f; DSe 4°; DSf 3; DSs 4°; DST 4°; DZc 2; DE 5f; XPa 3; XPb 5f; XPe 3; XPd 4; XPf 4; XPh 3; XE 6; XV 5; A'Pa 4°; A'He 4; miswritten *sāyatām* (§55.I) A'Pa 4.

šiyav-vb. 'set forth, go': GAv *šyav*-, LAv. *šav*-, NPers. *šāvād*, Skt. *cyāvati*, Gk. *εἰώω* 'I start quickly after, chase, cause to chase', pIE **q̥iēu-* (§104). *ašiyavam* 1st sg. inf. (§213) DB 1.84, 91; 2.3, 65; 5.21. *ašiyava* inf. DB 1.33 bis, 41, 80; 2.2f, 17, 22, 32, 51f, 72, 85, 95°; 3.4, 16, 28, 32, 33, 42, 59f, 72, 73f, 82, 87; 5.9; XPf 33f. *ašiyava*ⁿ 3d pl. inf. (§232.II) DB 1.76.

škaurim, see under *skauḫi*-.

štā-, see under *stā*-.

zana-sb. 'human being': Av. *zana*-, Skt. *jāna*-, Gk. *γῶνος* 'child, offspring', pIE **ǵono-* (§88, §143.-I); in *paruzana*-, *Varkazana*-, *vispazana*-.

zam-sb. 'earth': Av. nom. *zā*, Gk. *χαμαί* 'on the earth', Lt. *humus* 'earth', Lith. *zēmė*, pIE **ǵhem-* (§11, §142, §143.II), cf. **ǵdhem-* in Skt. *kṣam*-, Gk. *χθών*; in *Uvārazmī*-, *uzma*-.

[*za*]r^{lan}ayā with Med. *z*-, alternative restoration for [*da*]r^{lan}ayā; see *dartana*-.

Zazāna-sb. 'Zazana', a town on the Euphrates above Babylon: Elam. *za-iz-za-an*, Akk. *za-za-an-nu* (§120). *Zazāna* nsm. DB 1.92.

zūrakara-sb. 'evil-doer' (§143.V, §160.Ia): *zūrah*- 'evil' (§105, §119, §120) + *kara*- 'doer' (§99, §122), to vb. *kar*-. *zūrakara* nsm. DB 4.64, 68.

zūrah-sb. 'deceit, wrong': Av. *zūrah*-, NPers. *zūr* 'lie', cf. Skt. *hūras*- 'crookedness, deceit, trap' (§9.IV, §88, §120, §156.II); see also *zūrakara*-. *zūra* asn. DB 4.65.

Zūzahya-sb. 'Zuzahya', a town in Armenia: Elam. *su-iz-za*, Akk. *zu-ū-zu* (§120). *Zūzahya* (all characters visible acc. to Cameron) DB 2.33.

zbā-vb. 'call' (Lg. 19.226-7; Hz. AMI 8.67, ApI 367): Av. *zav*- and *zbā*, pres. *zbaya*-, Skt. *hū*- and *hūā*-, pres. *hwaya*-, pIE **ǵhūā-* (Med. *zb*-, §9.VI, §91, §120); see also *hazāna*-.

pati- + *zbaya*- 'proclaim' (used of prohibitions

only, Bv. BSLP 42.2.70): *patiyazbayam* 1st sg. inf. (§214) XPh 38.

Zraⁿka-adj. 'Drangian'; masc. as sb., 'Drangiana', a province of the Persian Empire: Elam. *sir-ra-an-ga*, Akk. *za-ra-an-ga*, Gk. (Hdt.) *Σαράγγαι*, (Polybius) *Δραγγήνη*, (Strabo) *Δραγγιῶνῆ*, (Arrian) *Ζαράγγαι* (§9.I, §33, §88, §120, §128; cf. MB Gr. §119).

(1) 'Drangian': *Zrakā* for nsm. (§56.III) A?P 9.

(2) 'Drangiana': *Zraka* nsm. DB 1.16; DPe 15f; DNa 24; DSe 23°; DSm 8°; XPh 20.

ha-insep. prefix (§204.I), antec consonantal (§132.1): Av. *ha*-, Skt. *sa*-, Gk. *ἀ*-, Lt. *sem*-, pIE **sm̥*-, zero-grade of pIE **sem*- 'one', Gk. *εἷς* ἓν (from **sem-s* **sem*); in *hakara*-, *hadā*-. See also *ham*-, *hama*-.

hainā-sb. 'army': Av. *haēnā*-, Phl. *hēn*, Skt. *sēnā*- (§118.I, §147.I). *hainā* nsf. DPd 19. *haināyā* absf. DPd 16f.

haw pron. 'this one', pron. adj. 'this' (§11, §263): pIE nsm. **so*, nsf. **sā*, Av. *hō* (from **so-s*), *hā*, Skt. *sa-s sā*, Gk. *ὁ ἡ* 'the', + particle **u*, Skt. *u* 'also', seen in Gk. *πᾶν-υ* 'altogether', *οὔτος* 'this' from **so-u-tos*, probably also in OP *u-tā* 'and'. OP *hāu* shows the regular contraction of *ā-u* (§118.IV, §196); but **sāu*, with *ā* by analogy of the fem., was generalized as masc.-fem. in Av. *hāu*, Skt. *a-sāu*. See also *hawam*, *hya*.

haw pron. nsm. AsH 8, 14; DB 1.36, 38, 41, 47, 47f, 74, 76, 78, 81; 2.10, 14, 16°, 17, 19, 24, 93f; 3.23f, 26f, 28, 55, 71, 79, 80, 82, 83; 4.8°, 9, 10, 12, 13, 15, 16, 17, 18, 20, 21, 22, 24, 25, 26, 28, 29°, 30; 5.26°; DPd 2; DSf 9, 9f, 30, 31, 38, 39; DSp 1°; XPh 54; XV 18, 21. *haw-maiy* DB 2.79. *haw-maiy* DSf 10. *haw-sāiy* DPd 3; DSp 2°. *haw-dim* DSf 32. *haw-diš* DSs 6°.

haw nsf. (§196) DB 5.4f; *haw-maiy* DB 3.11; *haw-taiy* DNa 57; *haw-ciy* DPe 23f.

haw adj. nsm. DB 1.82, 92°; 2.21, 27, 66, 71; 3.3, 35, 41, 54, 59, 70, 91°; 5.9°.

haumawarga-adj. 'hauma-drinking' or 'hauma-preparing' (§160.Ia): Elam. *u-mu-mar-ga*, Akk. *ū-mu-ur-ga*-, Gk. *Ἄμύργιον*. From *hauma*- (§149.I), Av. *haoma*-, Skt. *sōma*- name of a plant, also a drink prepared from the juice of its crushed stems, to root Av. *haw*-, Skt. *su*- 'press', + *varga*- (§31, §143.I), of unknown connections. *hauma*-

vargā npm. DN_a 25; DSe 24f°; XPh 26; as nsm. (§56.III), A?P 14.

hawam pron. 'he', nsm. DB 1.29; *haw* (q.v.) + *-am* from *adam*, *tuvam*, etc. (§48, §137, §196). Cf. MB Gr. §158.

hakaram adv. 'once' (§191.III, §204.I): Av. *hakarat* 'once', Skt. *sakṛt*, cf. Gk. ἅ-ραξ, Lt. *sem-el*; *ha-* (q.v.) + **krt* 'time' (cf. Lith. *kārtas* 'time'), remade to *-karam* after *kara-* 'maker' (Hz. ApI 181). Cf. also Bv. Gr. §323. *hakaram-ciy* DNb 34f.

ha^mkarta- (§140.V) ptc. adj., nt. as sb., 'co-operation': *ham-* + *karta-* 'done', past. ptc. pass. to *kar-*. [*ha*] *karlahyā* gsn. DNb 16f (Kent, JNES 4.42-3; not *karrpahyā* or [*u*] *karlahyā*, with Hz. ApI 233-5; not [*ha*] *karrlahyā*, with dittography of *r*, with Kent, Lg. 15.170).

Hazāmaniš- sb. 'Achaemenes' (§161.Ib), founder of the Achaemenian dynasty: Elam. *ha-ak-qa-man-nu-iš*, Akk. *a-ḥa-ma-ni-iš*, Gk. Ἀχαμένης. From *hazā-*, LAv. nsm. *haza*, Skt. nsm. *sākhā* 'friend', + *maniš-*, with reduced grade of vowel in ultima (§63.II, §124.4, §156.IV, §185.III, n1), otherwise identical with *manah-* (q.v.). See also *Hazāmanišiya-*. *Hazāmaniš* nsm. DB 1.6; DBa 8. *Hazāmanišahyā* gsm. (§57, §185.III; cf. Hz. AMI 4.133, 8.31-4) AmH 3f.

Hazāmanišiya- adj. as sb. 'Achaemenian': adj. to preceding (§144.III, §159, §185.n1; hardly *-šya-* from *-tya-*, as suggested by MB Gr. §262, cf. Hz. AMI 4.133, 8.31-4). *Hazāmanišiya* nsm. AsH 4; Cma 2; Cmb 2°; Cmc°; DB 1.3; DBa 4; DPa 5; DPb; DPe 5; DPh 3; DN_a 13; DSb 11; DSd 2; DSe 12; DSf 7f; DSg 2; DSi 2°; DSj 2; DSk 3; DS_m 2; DSy 3; DZb 6; DZc 6f; DE 20; DH 2; XPb 20f; XPe 9; XPd 14; XPe 4; XPf 14f; XPh 12; XPj; XPk; XSc 2; XE 20; XV 15f; A¹Pa 16°; A¹T; D²Sb 2; A²Sc 1; A²Sdb 2; A²Ha 5; A²Hb; A²Hc 15; A²Pa 20f; Wa 7f; Wb 8f; Wc 9f; Wd 9f. *Hāzāmanišiya* (§53) XPa 10f. *Hazāmanišiya* (§22) DSa 2f; A²Sda, dc 2. *Haxamān^ošiya* (§22, §51) A²Sa 3. *Hazāmanišiyā* npm. DB 1.7; DBa 10.

Ha^mgmatāna- sb. 'Ecbatana', a royal residence in Media: Elam. *ag-ma-da-na*, Akk. *a-ga-ma-la-nu*, Gk. (Hdt.) Ἀγβάρανα, (Aesch., Aristoph.) Ἐκβάρανα, NPers. *Hāmādān*. Probably deriv. of *ha-gmata-* (q.v., under *gam-*; §103-

IV, §147.II): 'City of Gatherings'. *Ha^mgmatānaiy* lsm. DB 2.76, 77f.

hacā prep. 'from': GAv. *hacā*, LAv. *hacā*, Skt. *sācā* 'with' (on meanings, see Fay, JAOS 31.403-12): instr. sg. of thematic root-noun to *piE* **seq^h-* 'follow', Av. *hačāite*, Skt. *sācate*, Gk. ἕραται, Lt. *sequitur*, Gr. *sathvan* 'see' (§99). Syntax §271.

(1) With abl.: DB 1.36, 40, 61; 2.64; 3.2, 26; 4.37; DPd 11, 16, 17 bis; DPe 20; DN_a 18, 46, 52; DSe 17, 38; DSf 31, 34, 35°, 35, 36, 38, 39, 41, 42, 43, 44; DZc 7, 10, 11; XPh 16, 57; A²Sa 5°; A²Sda 4 (*hašā* dc 4, §49b); A²Ha 6°. *hacā-ma* DB 1.19, 23; 2.6, 12, 16, 93°; 3.27, 78, 81; 4.92; DPe 9; DN_a 20; DSe 19°; XPh 18.

(2) With loc. form as abl.: DPh 7; DSf 33, 44; DH 5.

(3) With instr. form as abl.: DPh 5; DH 4.

(4) With ablative adverbs: *hacā wadaša* DB 1.37; 3.42, 80; DSe 47f°; DSf 47. *hacā parwiyāta* DB 1.7, 8, 45; DBa 11, 12. [*hacā-ci*] *yā dūradaša* DSf 23.

(5) With preceding encl. pron. in acc.: *-šim hacā* DB 1.50 (Bang, ZDMG 43.534; Bv. BSLP 31.2.64-5).

(6) With anacoluthic naming-phrase in nom.: *hacā Pirāva nāma rauta* DZc 9.

ha^j- vb. 'hang': Skt. *sañj-* 'fasten', pres. *sājati*.

fra- + *ha^j-* 'hang out' for display (Foy, KZ 35.39), namely the rebel's skin, stuffed with straw (König, RuID 73-4; wrongly 'imprison', Sen 45): *frāhajam* 1st sg. inf. (§213) DB 2.78.

had- vb. 'sit': Av. *had-*, Skt. *sad-*, Lt. *sedet*, NEng. *sit*. See also *hadīš-*, and possibly *Vištāspa-*.

ni- + *šad-* (§117), caus. *ni-šādaya-* (§76.III, §122, §123.2, §132.2-3, §215) 'set down, establish': *niyāšādayam* (§226.II) 1st sg. inf. DN_a 36. *nīšādayam* (§23.I, §140.III) XPh 34f (cf. Hz. AMI 8.65, ApI 180-1).

hadā prep. with instr. 'with': GAv. *hadā*, LAv. *hađa*, Skt. *sahā*, *piE* **sm^h-dhe* (§11, §67, §76-II); Ar. **sa-* (see OP *ha-*) + adv. suffix *-dhe* as in *idā* etc. Syntax §270.I. DB 1.56, 93; 2.1f, 21f, 23, 67, 71, 85, 85f, 95°, 96; 3.5, 15, 16, 33, 36, 41, 71, 73, 86; 5.9°, 10°, 21, 24; DPd 14, 22, 24°; DPe 8; DSe 50; DSt 8°; XPb 28; XPe 12;

15; XPd 18; XPg 13; XSc 5°; XV 26; A¹Pa 23; D²Sa 3.

hadaxaya, uncertain word (§163.VII), Sb 1.

hadīš- sb. 'seat, abode, palace': Av. *hadīš-*; deriv. of *had-* 'sit'; for suffix cf. *Harā-maniš-* to root *man-*, sb. *manah-*, and Skt. *sādas-*, Gk. nsn. *ἕδωρ* (§63.II, §76.III, §117, §122, §132.2-3, §156.IV, §185.III). *hadīš* nsn. DSf 22, 27; A²Sd 3. *hadīš* asn. DSj 5°; XPc 11; XPd 16f; XSa 2; XSc 3°; A¹Pa 19°; D²Sb 3°, 4°; A²Sc 5.

ham^mdugā- sb. 'record, statute': *ham-* + *dugā-*, from OP root *daug-*, Skt. *duh-* 'milk, press out', pIE **dheugh-* (§76.III, §140.V, §143.IV, V; Bv. BSLP 30.1.73-4, Gr. §260; otherwise König RuID 67-8, Hz. ApI 188-90); formation like Lt. *fuga*, Gk. *φύγῃ* 'flight'; for meaning, cf. NEng. *press* (sb.), *express*, *imprint*. *hadugām* DB 4.55, 57; DNb 23f.

had^mbānam, see *hazāna-*.

hanatā- sb. 'old age, lapse of time': abstract (§145) formed on **hana-* 'old', Av. *hana-*, Skt. *sāna-*, Gk. *ἔως*, Lith. *sėnas*, pIE **seno-* (§143.III), cf. Lt. *senex* 'old man'. *ha[natāyā]* isf. DSe 46 (conj. of Kent, JAOS 54.46, based on the Akk. version).

hapariya-, false interpretation of *apariyāya*; see *pari-* + *ay-*, under *ay-* 'go'.

ham- insep. prefix, 'together, with', like Lt. *com-* and Gk. *σύν* (with neither of which it is cognate): Av. *ham-*, Skt. *sam-*; originally identical with the numeral **sem-* 'one', q.v. under *ha-* (§132.1, §204.I). Found as prefix in *ha-karta-*, *Ha-gmatāna-*, *ha-dugā-*, *ham-arana-*, *ha-miçiya-*, and with verbs *gam-*, *tazš-*, *dar-*, perhaps with *kam-* (see under *amaxamatā*). See also *hama-*.

hama- adj. 'one and the same': Av. *hama-*, Skt. *samā-*, Gk. *ὁμός*, pIE *somo-* (§109, §143.II); deriv. of pIE **sem-* 'one', cf. *ha-* and *ham-*. Decl., §203.III. See also *hamātar-*, *hamapitar-*. *hama* nsm. 'unanimous' or asn. as adv. 'altogether' DB 4.92; asn. as adv. DB 4.90 (§191.III; JAOS 62.268-9). *hamahyāyā* gsf. formed on gsm. **hamahyā* (cf. *ahyāyā* to *a-*), DB 4.4, 41, 45, 52, 60.

hamātar- adj. 'having the same mother (as another person, specified)' (§161.IIa): *hama-* + *mātar-*, with hapology (§129). *hamātā* (§62, §124.5. §186.II. §186.n1) DB 1.30.

hamapitar- adj. 'having the same father (as another person, specified)' (§161.IIa): *hama-* + *pitar-* 'father'. *hamapitā* nsm. (§124.5, §186.II, §186.n1) DB 1.30.

hamarana- sb. 'battle': Av. *hamarāna-*, Skt. *samāraṇa-*; sb. to verbal cpd. *ham-* + *ar-* (§32, §140.V, VI, §147.I; cf. Hz. ApI 182-4). See also *hamaranakara-*. *hamaranam* nsm. DB 2.27, 37, 42, 47, 56, 62, 98; 3.8, 19, 40, 47, 64, 69. *hamaranam* asn. DB 1.90, 93, 94, 96; 2.23, 33, 34, 38, 39, 44, 45, 53, 54, 58, 59, 67, 67f, 70, 85, 96; 3.5, 16, 36, 37, 43, 44, 60, 61, 65, 66; 5.10°. *hamaranā* apn. 4.5f, 32.

hamaranakara- sb. 'battle-maker, warrior': *hamarana-* + *kara-* 'maker', from root *kar-* (§160.Ia). Cf. also *ušhamaranakara-*. *hamaranakara* nsm. DNb 34.

hamiçiya- adj. 'rebellious', as sb. 'rebel': deriv. of *ham-* (or *ha-*) + *miça-* 'friend' (see *Miθra-*), as (pl.) 'conjurati, σύντοκοι' (§78, §144.IV, §148.III; MB Gr. §261, cf. Justi IFA 18.36; hardly first element neg. *a-*, 'unfriendly', remodeled to *ham-* by association with *ham-arana-* 'battle', as suggested by Pisani, Riv. Stud. Or. 19.96). Less probably the second element is *miθ-* of *miθah-* (so taken by Hz. ApI 184-6), with suffixes *-ra-* and *-iya-*. *hamiçiya* nsm. DB 1.40, 80; 2.16, 31, 51, 79, 94; 3.27, 81f. *hamiçiyam* asm. DB 2.26, 35, 41, 46, 55, 61, 84, 87, 97f; 3.7, 18, 63, 68; 4.9f, 12, 15, 17f, 20°, 23, 25f, 28, 30f; asn. DNb 36, 39. *hamiçiyā* nfm. DB 1.76; 2.32, 38, 43, 52, 57f, 93 (§189.n1); 3.65, 78. *hamiçiyā* apm. DB 4.34. *hamiçiyāibiš* ipm. DB 3.6. *hamiçiyā* nsf. DB 3.11; 5.5. *hamiçiyā* npf. DB 2.6f; 4.33f.

Haraiwa- sb. 'Arīa', a province of the Persian Empire: Elam. *ḥa-ri-ia*, *ḥar-ri-ma*, Akk. *a-ri-e-mu*, Gk. *Ἀρείοι*; cf. Skt. *sarāyū-* 'air, wind, also a certain river in India', to root in Skt. *sarāti* 'flows'. See also *Harawati-*. *Haraiwa* nsm. DB 1.16; DPe 16; DNa 22f; DSe 21°; DSm 9°; XPh 21.

Harawati- adj. as sb, 'Arachosia', a province of the Persian Empire: Elam. *har-ra-u-ma-ti-iš*, Akk. *a-ru-ḥa-at-ti*, Gk. *Ἀραχωσία*; Skt. *sārasvatī* nsf. 'rich in waters', from root *sar-* 'flow', nt. sb. *sāras-* 'pond, lake', + adj. suffix *-vant-*, fem. *-vatī* (§118.IV, §152.II, §156.II, §157). Decl., §179.V. See also *Haraiwa-*, *Harawatiya-*. *Harawatiš* nsf. DB 1.17; DPe 17; DNa 24; DSe 23°; DSm 10°;

XPh 20. *Harawatim* asf. DB 3.55. *Harawatiyā* absf. DSf 44f. *Harawatiyā* lsf. DB 3.56, 72, 76.

Harawatiya- adj. 'Arachosian': deriv. of preceding (§144.III). *Harawatiya* nsm. A?P 10.

harwa- adj. 'all': Av. *haurva-*, Skt. *sārva-*, Gk. Ion. οἰλος, Att. ἄλος, pIE **solγos* (§26, §35.II, §107, §114, §118.I, §150). Decl., §203.II. See also *fraharavam*, *harwadā*. *harwa* nsm. DB 1.40, 80. *harwa-šim* DB 2.75, 90. *harwahyāyā* lsf. formed on gsm. **harwahyā* as stem (cf. *hamahyāyā*, *ahyāyā*), DSf 16, 18. *harwahyāyā* (§36.IVb) DSb 8.

harwadā adv. 'everywhere': *harwa-* + adv. suffix *-dā* as in *awadā* (§191.II). DB 4.92° (conj. of Kent, JAOS 62.269, after the Elam. version).

hard- vb. 'send forth': Av. *hərəzaiti* 'releases, shoots', Skt. *sr̥jāti sārjati*, MHG *selken* 'drizzle', pIE **selǵ-*.

awa- + *hard-* 'abandon', Skt. *ava-srj-* 'let loose, abandon': *awahar[da]* imf. lacking augment (§30, §52.IV, §213, §228.II), DB 2.94 (-*har[ja]*) Tm. Vdt. Stud. 1.22, Lex. 70, corrected to *-har[da]* CS 21, Johnson IV 50, which is accepted by Bv. BSLP 31.2.69, Gr. §129; Wb. ZDMG 61.726 proposed *awahar[ta]*, nsm. ptc. pass. of *awa-* + cognate of Skt. *sar-* 'flow', approved by Morgenstierne, Aeta Or. 1.249, but this is less likely, since there is an object acc.).

harbānam, see *hazāna-*.

Haldīta- sb. 'Haldita', an Armenian, father of Arkha: Elam. *hal-ti-da* (§6, §107). *Halditahya* (§36.IVb) gsm. DB 3.79.

hašiya- adj. 'true': Av. *haiθya-*, Skt. *satyā-* (§80, §118.I): deriv. (§144.IV) of (Skt.) *sat-*, weak grade of pres. ptc. (Skt.) *sant-* (§240) to root pIE **es-* 'be' (Skt. *as-*, OP *ah-*), pIE **snt-ǵo-*. Possibly in *Āθiyābaušna-* (Hz. ApI 191-3). Cf. Lt. *absent-em*, *prae-sent-em*, *in-sent-em*. *hašiyam* asn. DB 4.44.

hazāna- sb. 'tongue', graphic for *hizāna-* (§27), with OP *z* = Med. *zb* from IE *ǵh₂* (§91, §120): Av. *hizwā-* varying with *hizū-*, Skt. *jihvā-* perhaps to pIE root **ǵh₂* (see OP *zbā-* with Med. *zb*), with *i*-reduplication, and then, in

Iranian, dissimilation of the initial (NPers. *zābān* 'tongue', from a dialect with *zb*, has anapyctic *ā*). OP stem identical with Av. *hizwā-* (*-zw-* for *-zb-* by influence of collateral *hizū-*) extended by a suffix which perhaps spread from the gen. pl. (§143.IV, §147.II; cf. Lommel, KZ 50.261). *h^wzānam* (reading established by Cameron) asm. (§124.VI, §187) DB 2.74; previous reading and emendations: *harbānam* with *r^w b^w n^w* damaged, KT; *h^wzbānam* Mt. MSLP 19.58-9; *uzbānam* Wb. ZDMG 61.726; *had^wbānam* Lommel KZ 50.260-2 accepted by Bv. Gr. §129, cf. Kent Lg. 19.226-7.

Hir^wdu- sb. 'Sind', a province of the Persian Empire, on the upper Indus River; Elam. *hi-in-du-iš*; Av. *hindu-*, Skt. *śndhu-* 'stream, the Indus, country around the Indus' (§27, §111, §118.V, §153.I). See also *Hidūya-*. *Hidūš* nsm. DPe 17f; DN_a 25; DSe 24°; DSm 10°; XPh 25. *Hidaw* lsm. as abl. (§251D), DPh 7; DSf 44 (*h^wid^wu^w*; not *h^wid^waw^w* = *Hidāwa* as taken by Scheil 21.18, König Burgbau 34, Bv. Gr. §318); DH 5f.

Hir^wduya- adj. '(man) of Sind': deriv. to preceding (§27, §144.III). *Hidūya* nsm. A?P 13.

hya nsm., *hyā* nsf., rel. pron. and def. art.; cf. similar forms in Skt. (Vedic) *syā-s syā* 'this': contamination of demonst. Av. *hō hā*, Skt. *sa-s sā*, Gk. *ὁ ἦ*, pIE **so *sā*, with relative stem pIE **ǵo-*, see under *hya-*; cf. also *haw*, *hyā*, *hyāparam*. Decl., §198; syntax §261, §262.

(1) rel. 'who, which': *hya* nsm. DB 1.21, 22, 49, 51, 84, 93; 2.13 (*hya-šām*), 18, 21, 23, 31, 51, 66, 84, 95 (*hya-šaiy*); 3.15, 30, 35, 54, 58, 70, 86, 89°; 4.37, 38°, 41, 48°, 65, 66, 68, 68°, 68 (*hya-wā*), 70, 82, 87; 5.18, 34°; DP_a 5f; DN_a 1, 2, 3, 3f, 5; DN_b 1, 2, 3, 16, 17; DSe 1, 2, 3°, 4°, 5°; DSf 1, 2°, 2, 3°, 3, 38, 40, 43, 58°; DSj 5; DSs 1°, 2, 4°, 5°; DSt 1°, 2°, 3°, 4, 5°, 10°; DZc 1 bis, 2 bis, 3 bis; DE 2, 3, 4, 5, 7; XP_a 1, 2 bis, 3 bis; XP_b 2, 3, 4, 5, 7; XP_e 1, 2 bis, 3, 4; XP_d 1, 2, 3, 4, 5; XP_f 1, 2, 3, 4, 5, 23; XPh 1, 2 bis, 3, 4, 46, 51; XE 3, 4, 5, 6, 7; XV 2, 3, 4 bis, 6; A¹Pa 1°, 2°, 3°, 4°, 5°; A¹I (for gsm., §56.V); A²He 2, 3 bis, 4, 5; A³Pa 1, 2, 3, 4, 5. *hyā* nsf. DPd 8; *hya* as nsf. (§52.III) AmH 6.

(2) def. art. 'the': *hya* nsm. AsH 6; DB 1.39, 44, 46, 53, 64, 65, 70, 79 bis, 85; 2.16, 25°, 27, 35, 40, 46, 55, 60, 87; 3.17, 25, 26, 32, 38, 45, 62, 67, 81; 4.9°, 14, 27, 30°; DBb 2, 5; DBd 5; DBh

6; DBi 7; DBk 2; DPd 1; DPh 9; DSe 39; DSf 9, 12, 13, 29, 30, 32, 37, 39; DSp 1°; DH 7; XPc 11; XPf 30; XPg 7; XSa 2; XE 2; XV 1, 18; A¹Pa 20°; D²Sb 4°; A²Hb; A²He 1. *hyā* nsf. DB 1.8; DBa 12; DNa 56 (on *hyā* DPe 22, see *hyā*, below).

hyā absn. of preceding as adv., 'from this time on' (§191.III, §198; Bthl. IF 12.127n, AiW 1844); not nsf. making an attributive adj. of the following adv. (Foy, KZ 37.561; Mt. MSLP 19-

55), nor 3d sg. opt of *ah-* 'be' (Thumb ap. Tm. Lex. 70; Hz. ApI 64). DPe 22.

hyāparam phrasal adv. 'later than this, after this': probably abl. *hyā'* + *aparam* (§84, §191.III, §198; Foy, KZ 35.10, 37.500; Kent, Lg. 20.8-9), hardly *param* (Bthl. BB 14.246, AiW 1844), cf. *hyā dwaiṣṭam* DPe 22f; hardly asn. *hya'* + *aparam*, with crasis (Mt. MSLP 19.55, Bv. Gr. §339). DB 3.43, 64f.

NUMERALS (§43, §251C, §252D, §262.II; Lg. 19.228-9)

I	DB 1.36, 74, 77; 2.8°, 14, 75°, 79, 89; 3.8, 12, 22, 57, 78; 4.7, 10°, 12°, 15, 18, 20, 23, 26°, 28; 5.5°, 7°.	XV	DB 2.56.
II	DB 1.96; Wa 1.	XVIII	DB 2.41.
V	DB 3.47.	XIX	DB 4.5.
VII	DB 3.68.	XX	DSf 26°.
VIII	DB 1.9, 2.36; DBa 14.	XXII	DB 2.98°; 3.88.
IX	DB 1.10; 42; 2.47; 4.7, 32; DBa 17.	XXIII	DB 1.17; 3.18.
X	DB 1.56.	XXV	DB 2.69.
XII	DB 3.39.	XXVI	DB 1.89.
XIII	DB 3.63.	XXVII	DB 2.26.
XIV	DB 1.38.	XL	DSf 26.
		LX	Wd 1.
		CXX	Wc 1.

DEFECTIVE PASSAGES

CMb	large parts of lines 3 to end.	DSn 1f	+++ . . . | . . . +++ na
DNb 58	+++++ verb.	DSo 1f	+++++ +++++ +++++ +++++ na ^{so}
DNb 58f	+++++++ <i>āliya</i> | <i>ā</i> nom. 'anyone' + loc. 'in obedience'.		| <i>lam</i> :
DNb 60	+++++ +++++ +++++ +++++ ina:	DSq 1-4	parts of all lines.
DSe 45	++++ name of the <i>vardanam</i> .	A ² Sc 6	<i>ta</i> +++++
		A ² Sc 7	first part of line.
		A ² Sc 8	entire line, and continuation.
DSm 11f	end of the line, and continuation.	Sb	line 2 entire; part of line 3.

ADDENDA

The gold tablets bearing the inscriptions AsH (pages 107 and 116) and A²Hc (pages 114 and 155) were exhibited at The Asia Institute in New York City during the winter of 1949-50; they were purchased in January 1950 by the Iranian Government, and after being exhibited at the Boston Museum of Fine Arts, are to be returned to Iran and placed in the Archaeological Museum at Teheran.

On the inscription DSf (pages 110 and 142), G. Goossens has an interesting discussion of the foreign artists and artisans, in *La Nouvelle Clio* 1.32-44, esp. 36-8 (1949).

The most recent and best account of the religion of Darius and his successors is given by J.

Duchesne-Guillemin, in his volume entitled *Zoroastre*, pages 105-33 (Paris, 1948).

We await with eager anticipation the publication by Cameron of his reading of DB (see page 108), as yet delayed by his academic work. His publication will doubtless show important changes in the text (given above, pages 116-35), in addition to those which he generously communicated to be used in the present volume (see page 118); new readings in 4.90-92 will be of special interest. Further, many characters which we have indicated by italics as entirely lost, will certainly have proved to be legible to him with his new methods (see page 118) and his extremely careful scrutiny and recording.