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the Old Persian language

Herbert Cushing
Tolman

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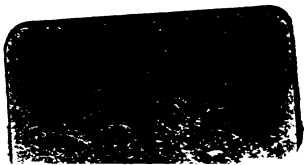
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A GRAMMAR
OF THE
OLD PERSIAN LANGUAGE

WITH THE INSCRIPTIONS OF THE ACHÆMENIAN
KINGS AND VOCABULARY,

BY

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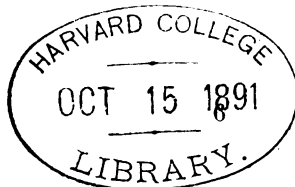
INTRODUCTION.

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ABBREVIATIONS.

mind find

AOR.,—Aorist.

A. S.—Anglo Saxon.

CF.—Compare.

ENG.—English.

GERM.—German.

GOTH.—Gothic.

IMPF.—Imperfect.

IMPV.—Imperative.

INF.—Infinitive.

LAT.—Latin.

PART.—Participle.

PERF.—Perfect.

PRES.—Present.

SKT.—Sanskrit.

SLAV.—Slavonic.

I. S., etc.—1st person singular, etc.

I. P., etc.—1st person plural, etc.

PREFACE.

The Old Persian language deserves a larger place in American scholarship than it has yet received. Heretofore the work has been left entirely to European scholars, and it is due to a desire to awaken an interest in this old tongue among scholars of our own country that this little book has come into existence. I take the opportunity of expressing my gratitude to my pupil, WOLCOTT WEBSTER ELLSWORTH, a graduate of Yale and a member of the American Oriental Society, for help furnished me. He has taken my manuscript, which was in most part in the form of lectures, and arranged the whole work for the press. He also rendered much service in the transliteration of the cuneiform text.

I shall gladly receive all suggestions or corrections which may make this volume more helpful in imparting enthusiasm in the study of this our sister tongue.

H. C. T.

INTRODUCTION.

Professor Grotefend was the pioneer in the decipherment of the cuneiform text. His first discovery was announced in the *Literary Gazette of Goettingen* in the year 1802. About one-third of the Old Persian alphabet was determined by his transliteration of the names of Cyrus, Darius, Xerxes and Hystaspes. Professor Rask added to this number the two characters representing M and N. A memoir of M. Burnouf published in June 1836, and a work of Professor Lassen published at Bonn in May 1836, entitled *Die Alt-Persischen Keil-Inschriften von Persepolis*, furnished a true determination of twelve additional characters. Dr. Beer, of Leipzig, in a review published in *Allgemein. Hall. Literat. Zeitung* in the year 1838, announced the discovery of the two characters for H and Y. M. Jacquet is said to have made the same discoveries independently, at Paris, and also identified the equivalents for C and JH. It is sure that a cursive style of writing was employed for epistolary purposes and had an existence contemporaneous with the cuneiform, since the character of the latter rendered it fit only for lapidary uses, [Cf. *Daniel* VI, 9; *Nehemiah* II, 9; *Herodotus* VII, 100.] No Persian cuneiform writing appears after the time of Artaxerxes Ochus, and we are safe in saying that it died out at the end of the rule of the Achæmænian kings. The oldest inscription is that of Cyrus the Great, which perhaps may be his sepulchral inscription, although the epitaph quoted by Strabo and Ctesias differs from the one on this Old Persian monument. The latest is

the inscription of Artaxerxes Ochus which exhibits many peculiarities of grammatical structure indicating the decay of the language. In this inscription two compound characters for BUM and DAH are introduced; also before this time in the tablets of Xerxes appears an ideogram for KHSAY-ATHIYA, due undoubtedly to Semitic influences.

The most important of the inscriptions is the great inscription of Darius carved upon the sacred mountain of Behistan [*BAGA* and *STANA place of God*]. This immense rock rose to a perpendicular height of 1700 feet from the plain below. On this conspicuous place Darius Hystaspes caused to be inscribed the history of his reign to be a legacy to succeeding generations. The figures of Darius and his attendants are executed with considerable skill, yet inferior to that shown in the bas-reliefs of Persepolis. Before Darius stand nine usurpers to the throne bound with a cord about their necks, while under the foot of the king lies the prostrate form of another. These are intentionally of rude design and small stature. Above the picture is the effigy of the Persian god Auramazda.

The Old Persian language is most closely related to the Vedic dialect of the Sanskrit, yet the interpretation of the inscriptions depends upon the combined aid of the Sanskrit and Zend together with the surviving dialects of Persia which have been in any degree faithful to their mother tongue. Where the cognate or derivative word fails to appear in them, an arbitrary meaning must be assigned to the Old Persian to suit the context; hence I have given in the vocabulary the authority of the related languages for the signification of each word, wherever such authority can be obtained.

GRAMMAR.

PART I.

EUPHONY.

1. A conventional arrangement of the European letters, transliterating the Old Persian cuneiform characters, is as follows:

Vowels, simple } guttural, *a*, *ā*. **Α**
 } palatal, *i*.
 } labial, *u*.

Diththongs { palatal, *ai*, *ai*.
 } labial, *au*, *au*.

		SURD. SURD. AND, SONANT. NASAL			
Mutes,	{ guttural,	k	kh	g	--
	{ palatal,	c	--	j	--
	{ dental,	t	th	d	n
	{ labial,	p	f	b	m

Semivowels { palatal, *y*.
 } lingual, *r*.
 } labial, *v*.

Sibilants { lingual, *sh*.
 } dental, *s*.

Aspiration, *h*.

NOTE 1. The short *a* has no written sign (in the cuneiform text) unless it be initial, therefore *a* has been used for this vowel in the transliteration, except when it is initial, in which case the same sign is employed for short *a* and long *a*, as in the native characters.

NOTE 2. The long *ā* is transliterated in all cases by a simple *a*.

2. Two similar vowels coalesce, forming the corresponding long vowel; thus, *pasava* for *pasa* and *ava*.

Actual examples can be cited of no vowels coalescing except *a*-vowels, yet undoubtedly should other successive vowels occur, they would suffer the above treatment.

3. The short *a* combines with a following *i*-vowel and *u*-vowel to *ai* and *au* respectively; thus, *Parsaiy* for *Parsa* and *iy*; the long *a* to *ai* and *au*; thus, *aniyauva* for *aniya* and *uva*.

NOTE. An example of a and i forming ai, (as in the Sanskrit the long a and i combine into e [ai]) instead of ai, is found in the compound *paraita* for *para* and *ita*.

4. An i-vowel and u-vowel interpose their corresponding semivowel before a dissimilar vowel; thus, *bumiya*, for *bumi* and *a*; *isuvam*, for *isu* and *am*. Sometimes, however, the vowel is converted into its semivowel (especially if it be the final vowel of a diphthong); thus, *abava*, for *abau* and *a*.

For exception, cf. *duraiapiy*.

5. No vowel (except *a* and *a*) nor diphthong can end a word. There is inserted as a protection the corresponding semivowel; thus, *upariy*, for *upari*; *patuv*, for *patu*; *Parsaiy*, for *Parsai*.

NOTE 1. An exception seems to be *adari* (NRa).

NOTE 2. *Hau* retains the *v* even before *ci*, *mzi*, and *tai*; e. g., *hauvci* (I.) Also occur *paruvnam*, *paruvzananam*.

6. Final *a* is sometimes made short before an enclitic; thus, *avadashum*, for *avadashim*; *manaca*, for *manaca*. Many examples remain, however, of the long *a* preserved; thus, *utamaiy*, *yathasham*.

7. The semivowel is often connected with a preceding consonant by its corresponding vowel; thus, *adurujiya*, for *aduruja*.

8. A root is often expanded by vowel-insertion; thus, *duruj*, for *druj* (Skt. *druh*.)

9. Every Old Persian word must end in *sh*, *m*, an *a*-vowel, or a semivowel. Should any other letters stand as finals etymologically, they are dropped; thus *aja*, for *ajant*.

10. The dental *s*, when preceded by any vowel except *a* and *a*, is changed into the lingual *sh*; thus, *Darayavush*, *aisha*, (for exceptions, cf. *isu*, *usatashana*, *Vaumisa*, *Nisaiya*); also after *kh*, and sometimes

after r; thus, *khshapa*, *adarshnaush*, (but *tarsatiy*, *Parsa*, etc.).

NOTE. In the root *had* (originally *sad*) the influence of a preceding *i* is felt, even with the augment; thus, *niyashadayam*.

11. The final *s*, after being changed into *h*, is lost; thus, *Parsa(h)* *martiya(h)*.

12. The dental before *t* is changed into *s* (as in *Zend*); thus, *bastā*, bound, for *badta*.

13. The semivowel *r* sometimes causes a preceding consonant to become aspirated; thus, *cakhriya* (from *kar*), *Mithra*, *ufrastam*.

14. Final *h* has gone over into the palatal *j* in the root *duruj* (Skt. *druh*), the influence of the aspiration being felt only in the form *durukhtam*. This exhibits the treatment of the palatal, namely, that it reverts to its original guttural if followed by any other sound than a vowel.

NOTE. Final *h* of *thah* becomes *s* before *t*; thus, *thastaniy*.

15. Medial *h* has a tendency to fall away; thus, *thatiy*, for *thahatiy*; *mahya*, for *mahahya*, (but *Auramazdaha*).

PART II. ETYMOLOGY.

CASE ENDINGS.

16. ENDINGS: Singular. A. The usual masculine and feminine ending in the nominative is *s*. Stems in *a* and *a* have allowed the *s* to pass over into *h* (Cf. 11) which has dropped away, thus leaving the bare stem. Stems in *i* and *u* retain the *s* in the form *sh* (Cf. 10). By consonant forms it is euphonically lost. Neuters (except *a*-stems, which add *m*) show the simple stem in this case. The pronominal ending for this gender is historically *t*, which is dropped at the end of a word, but changed to *sh* before the enclitic *ciy*. The common ending of the personal pronouns is *am* (which is found also in the plural).

B. The accusative ends in *m* or *am* in masculine and feminine nouns.

The neuter has the same ending as the nominative.

C. The instrumental ending is *a*. In the pronominal declensions the nasal (*n*) is inserted between the stem and ending.

D. The ablative of *a*-stems doubtless ended in the historical *t* or *d*, which being final has been dropped euphonically (Cf. 9). Elsewhere the ablative has the same ending as the genitive.

E. The genitive of *a*-stems adds *hya* (for original *syā*). The ending of consonant stems is *a* for *ah* (original *as*). Masculine stems in *i* and *u* have regularly the historic ending *as*, the *a* of which combines with the vowel of the stem into *ai* (*ai*) and *au*, the *s* being preserved in the form *sh*

(Cf. 10). Feminine stems take the fuller ending, *a* for *ah* (original *as*) separated by an interspersed *y*.

F. The locative ending is *i* in consonant and *a*-stems, which appear euphonicly in the form *iy*, *aiy* (Cf. 5). In masculine *u*-stems this case ends in *au* (euphonicly *auv* for an original *avi*). If this case occurred in a masculine *i*-stem, the form would be analogous, i. e., *ai* (euphonicly *aiy* for an original *ayi*). An artificial ending of feminine stems is the addition of *a* to the masculine ending; thus, *auva*, *aiva*. The true locative ending of this gender appears probably in one or two words in the form *a*. (*duvaraya*; *dastaya*? perhaps loc. dual, *Arbiraya*.)

G. The vocative ends in the simple stem.

DUAL: A. The ending of the nominative, accusative, and vocative is *a* as in the Veda.

B. A doubtful form of the locative occurs as *a*. (*dast.zya*.)

PLURAL: A. In the nominative, the masculine and feminine ending *aha* appears, (corresponding to the Vedic *asas*). The shorter ending *ah* (original *as*) is also in use. Pronominal *a*-stems have the masculine nominative in *ai*. The neuter stems in *a* end in *a*.

B. The accusative ending is *a* for *ah* (original [*a*]ns) in consonant-stems. In *a*-stems the case appears in the form *a*. Neuter stems have this case like the nominative.

C. The instrumental has everywhere the form *bish*, uniting with *a*-stems into *aibish*.

D. In the genitive the ending is *am*. In stems ending in a vowel, the nasal *n* is inserted, before which a short vowel is lengthened. In pronominal declensions *s* is the inserted consonant, before which *a* becomes *ai*.

E. The locative ending is *suva*. When preceded by *a* or *a*, the *s* passes over into *h* and is dropped, the form becoming *uva*. When preceded by other vowels, the *s* is preserved, and the ending appears as *shuva* (Cf. 10).

17. The normal scheme of endings is as follows:

	SINGULAR.	DUAL.	PLURAL.
N.	<i>s(m)</i>	<i>a²</i>	<i>aha, a (a)</i>
A.	<i>am, m</i>	<i>a²</i>	<i>a (a)</i>
I.	<i>a</i>	—	<i>bish</i>
Ab.	<i>a</i>	—	—
G.	<i>a, (a)s, hya</i>	<i>a²</i>	<i>am</i>
L.	<i>i(a)</i>	<i>a²</i>	<i>suva, uva</i>

For convenience in comparison the case endings in Sanskrit are added.

	SINGULAR.	DUAL.	PLURAL.
N.	<i>s(m)</i>	<i>a(au)</i>	<i>asas, as, (a)</i>
A.	<i>am, m.</i>	<i>a(au)</i>	<i>as, n, (a)</i>
I.	<i>a</i>	<i>bhyam</i>	<i>bhis, ais</i>
D.	<i>e</i>	<i>bhyam</i>	<i>bhyas</i>
Ab.	<i>as, (ad)</i>	<i>bhyam</i>	<i>bhyas</i>
G.	<i>as (as)s, sya, os</i>		<i>am</i>
L.	<i>i(am)au</i>	<i>os</i>	<i>su</i>

DECLENSION I.

18. Stems (masculine and neuter) in *a*. Examples: *baga* m., god; *hamarana* n., battle.

	Sing.	Du.	Plur.
N.	<i>baga</i>	N. A., <i>baga?</i> (<i>gausha</i>)	N., <i>bagaha</i> , <i>baga</i>
A.	<i>bagam</i>	L., <i>bagaya?</i> (<i>dastaya</i>)	A., <i>baga</i>
I.	<i>baga</i>		I., <i>bagaibish</i>
Ab.,	<i>baga</i>		
G.	<i>bagahya</i>		G., <i>baganam</i>
L.	<i>bagaiy</i>		L., <i>bagaihuva</i>
V.	<i>baga</i>		

Sing. N. A., *hamaranam*. Plur. N. A., *hamarana*.

Examples of peculiar forms are:

- a. The genitive singular in *hya* for *hya* (*Garmapadahya*).
- b. The ablative singular in *a* for *a* (*darshama*).
- c. The locative singular in *y* for *iy* (*duray*).
- d. The accusative of *daraya* is identical with the stem in SZb.

DECLENSION II.

19. Stems (masculine) in *a*. Example: *Auramazda* m., *Auramazda*.
Sing.

N.	<i>Auramazda</i>
A.	<i>Auramazdam</i>
G.	<i>Auramazdaha</i> or <i>Auramazdaha</i>

DECLENSION III.

20. Stems (masculine) in i and u. Example of i-stem: *Czishpi m.*,
Caishpis.

Sing.

N. *Czishpish*

A. *Czishpim*

Ab. G. *Czishpaish* or *Czishpaish*

Example of u-stem: *gathu m.*, place.

Sing.

Plur.

N. *gathus*

G., *gathunam*

A. *gathum*

I. *gathva*

Ab, G. *gathauš*

L. *gathauv*

NOTE: The genitive singular of *Darayavu* is *Darayavahush*.

DECLENSION IV.

21. Stems (feminine) in a, i, and u. Example of a-stem: *tauma f.*,
family.

Sing.

Plur.

N. *tauma*

G., *taumanam*

A. *taumam*

L., *taumauva*

Ab, G. *taumaya*

L. *taumaya* or *taumaya*

Example of i-stem: Bumi f., earth.

N. bumish
 A. bumim
 Ab, G. bumiya

NOTE: The ending sh of the nominative singular is dropped before the enclitic shim in apishim (Bh. I, 19.)

Example of u-stem: dāhyu f., country (perhaps irregular).

	Sing.	Plur.
N.	dāhyaush	N., dāhyava
A.	dāhyaum or dāhyum	A., dāhyava
		G., dāhyunam
L.	dāhyauva	L., dāhyushuva

DECLENSION V.

22. Stems in *ar*. Example: framatar m., leader.

	Sing.
N.	framata
A.	framatarām or framatarām
G.	framatra

DECLENSION VI.

23. Stems ending in a consonant.

A. Examples: napat m., grandson; vith m., clan.

	Sing.	Sing.	Plur.
N.	napa	A. vitham	I. vithibish or vithabish
A.	napatam	I. vitha	
I.	napata	L. vithi	
L.	napati		

b. Stems in *an* (*man*, *van*). Examples: *V₁(n)dafran* m., *Vindafra*; *namæn* n., name; *asman* m., heaven; *khshatrāpavan* m., satrap.

	Sing.	Sing.	Sing.	Sing.
N.	<i>V₁(n)dafra</i>	N. <i>nama</i>	A. <i>asmanam</i>	N. <i>khshatrāpava</i>
A.	<i>V₁(n)dafranam</i>	A. <i>nama</i>		

c. Stems in *as*, *is*. Examples: *raucās* n., day; *hadish* n., site.

	Sing.	Plur.	Sing.
N.	<i>rauca</i>	I. <i>raucabish</i>	N. <i>hadish</i>
A.	<i>rauca</i>		A. <i>hadish</i>

HETEROCLITES.

24. Nouns of other declension have a tendency to assume forms of declension I: thus, *Khshayarshahya* for *Khshayarshaha*; *Darayāvushahya* for *Darayāvahush*; *bumām* for *bumim*; also *nama* sometimes takes the form of a feminine noun in *a*; thus, *nāma* for *nāma*.

COMPARISON OF ADJECTIVES.

25. The comparative and superlative endings are *tara* and *tama*; also *iyas* and *ishta* make corresponding forms of comparison.

PRONOUNS.

26. The pronouns of the first and second persons are thus declined:

	Sing.	Plur.	Sing.
N.	<i>adām</i>	N. <i>vayām</i>	N. <i>tuvm</i>
A.	<i>mām</i> (enc. <i>mām</i>)	G. <i>amakhām</i>	A. <i>thuvam</i>
Ab.	(enc. <i>mā</i>)		G. (enc. <i>tāiy</i> , <i>tāy</i> , Bh. IV, 11.)
G.	<i>māna</i> (enc. <i>māiy</i>)		

27. The demonstrative pronoun *ava* is declined as follows:

Sing.	m.	f.	n.	Plur.	m.	f.	n.
A.	<i>avam</i>	—	<i>ava</i> (with enc. <i>ciy</i> , <i>avəshciy</i>)	N.	<i>avaiy</i>	<i>ava</i>	—
G.	<i>avahya</i>	—	<i>avahya</i>	A.	<i>avaiy</i>		
				G.	<i>avaisham</i>	—	—

28. The declension of the other demonstrative *həuv* (Skt. *asau*) that, he; *aita* (Skt. *etāt*) this; and *iyam* (Skt., *ayam*) this, is as follows:

Sing. m.	Sing. m.	f.	n.	Plur. m.	f.	n.	Sing. n.
N. <i>həuv</i>	N. <i>iyam</i>	<i>iyam</i>	<i>ima</i>	N. <i>iməiy</i>	<i>ima</i>	<i>ima</i>	N. <i>aita</i>
	A. <i>iməm</i>	<i>imam</i>		A. <i>iməiy</i>	<i>ima</i>	<i>ima</i>	A. <i>aita</i>
	I. <i>ana</i>						
	G. —	<i>ahyahya</i> , or <i>ahiyahya</i>					

29. Enclitic forms of the pronoun of the third person are:

	Sing.		Plur.		Sing.		Plur.
A.	<i>shim</i>	A.	<i>shish</i>	A.	<i>dim</i>	A.	<i>dish</i>
G.	<i>shaiy</i>	G.	<i>sham</i>				

30. The declension of the relative (*hya* [Skt. *syā*] *tyam*, etc.) is as follows:

Sing.	m.	f.	n.	Plur.	m.	f.	n.
N.	<i>hya</i>	<i>hya</i>	<i>tya</i>	N.	<i>tyaiy</i>	—	<i>tya</i>
A.	<i>tyam</i>		—	A.	<i>tyaiy</i>	—	—
I.	<i>tyana</i>	—	—	G.	<i>tyaisham</i>	<i>tyaisham</i>	—

31. The interrogative pronoun occurs only in the vocative (masculine singular) *ka*. The indefinite pronoun is formed by adding the neuter of the pronominal stem *ci*; thus, *kəšciy*, *cishciy*.

32. The adjective *aniya*, other, forms its neuter according to the pronominal declension; thus, *aniyashciy*; its ablative is *amiana*, after the analogy of the instrumental. *Hama*, all, has the genitive feminine singular *hamahyaya*.

33. The scheme of the normal endings of the verb is as follows:

PRIMARY ENDINGS.					
Active.	s.	p.	Middle.	s.	p.
1.	mi	mahy		<i>si</i>	—
2.	hy	—		—	—
3.	ti	<i>a(n)ti</i>		<i>tai</i>	—
SECONDARY ENDINGS.					
1.	<i>am</i>	<i>ma</i>		<i>i</i>	—
2.	(h)	—		—	—
3.	(t),s	<i>a(n), sha(n)</i>		<i>ta</i>	<i>a(n)ta</i>
IMPERATIVE ENDINGS.					
1.	—	—		—	—
2.	(<i>a</i>)di	<i>ta</i>		<i>uva</i>	—
3.	<i>tu</i>	—		<i>tam</i>	—

NOTE. The ending of the second person *hy* appears in the form *ha* before the enclitic *dish*.

SUBJUNCTIVE MODE.

34. The mode-sign of the subjunctive is *a*, which is added to the tense-stem. If the tense-stem end in *a*, the combination results in *a*. The inscriptions show the primary endings; thus, *ahatiy* from *ah*, *bavatiy* from *bu* (tense-stem *bava*).

OPTATIVE MODE.

35. The inscriptions show the mode-sign of the optative as *ya*, which takes the regular series of secondary endings. Doubtless the simple *i* was taken by the tense-stems in *a* and by the middle voice. The *ya* is connected with the stem by the union-vowel *i*.

IMPERATIVE MODE.

36. The imperative has no mode-sign; it adds its endings directly to the tense-stem.

AUGMENT.

37. The augment is a prefixed *a*. If the tense-stem begin with the vowel *i* (or *u*) the augment combines with them into the strengthened diphthong *ai* (or *au*) instead of the regular *ai*, *au*.

A. In a few cases the augment appears as *a*. thus, *patiyabarəm*. It is possible, however, to regard this *a* as the combination of the augment and the prefix *a*.

REDUPLICATION.

38. Old Persian reduplication shows the prefixion to a verb-root of its initial consonant and vowel.

A. A long vowel is made short in the reduplicating syllable; thus, *adada* from *da*.

B. A palatal is substituted for a guttural as the consonant of the reduplicating syllable; thus, *cakhriya* from *kər*.

THE CONJUGATION-CLASSES.

39. The present system (composed of the indicative, subjunctive, optative, and imperative) is divided into the following classes:

I. ROOT-CLASS.

In this class there is no class-sign; the personal endings are added directly to the root, unless there be a mode-sign, as in the subjunctive and optative.

II. REDUPLICATING-CLASS.

In this class the present-stem is formed by prefixing a reduplication to the root.

III. THE NU-CLASS.

This class forms its present-stem by adding the syllable *nu*, which is strengthened to *nzu* in the singular.

IV. THE NA-CLASS.

The syllable *na* (in the plural *ni*) is added to the root to form the present-stem.

V. THE A-CLASS.

The present-stem is formed by adding *a* to the root, which (1) is strengthened or (2) remains unchanged.

VI. THE YA-CLASS.

The class-sign is *ya*, which is added to the simple root.

VII. THE AYA-CLASS.

This class adds *aya* to the strengthened root.

I. ROOT-CLASS.

40. Example: *jan*, smite.

PRESENT INDICATIVE.

Active.	s.	p.	Middle.	s.	p.
1.	<i>ja(n)miy</i>	<i>ja(n)mahy</i>		<i>janaiy</i>	—
2.	<i>ja(n)hy</i>	—		—	—
3.	<i>ja(n)tiy</i>	<i>jana(n)tiy</i>		<i>ja(n)taiy</i>	—

PRESENT SUBJUNCTIVE.

1.	—	—		—	—
2.	<i>janahy</i>	—		—	—
3.	<i>janatiy</i>	?		<i>janataiy</i>	—

PRESENT OPTATIVE.

1.	<i>janiyam</i>	<i>janiyama</i>		?	—
2.	<i>janiya</i>	—		—	—
3.	<i>janiya</i>	?		<i>janiyata</i>	?

PRESENT IMPERATIVE.

1.	—	—		—	—
2.	<i>ja(n)diy</i>	<i>ja(n)ta</i>		<i>januva</i>	—
3.	<i>ja(n)tuv</i>	—		<i>ja(n)tam</i>	—

IMPERFECT.

1.	<i>ajanam</i>	<i>aja(n)ma</i>		<i>ajaniy</i>	—
2.	<i>aja</i>	—		—	—
3.	<i>aja</i>	<i>ajana(n)</i>		<i>aja(n)ta</i>	<i>ajana(n)ta</i>

The form *aitiy*, (SZb) from root I shows that the root is strengthened, if it is able, in the three persons of the singular active.

As an example of a root beginning with I, illustrating the heavy augment, the form *nijayam* (for *nijaiam*) from root I, go, can be quoted.

The verb *ah*, be, preserves the original *s* before *t*. Its forms are as follows:

Indicative Present.	s.	p.	Imperfect Active.	s.	p.
	1. <i>amiy</i>	<i>amāhy</i>		1. <i>aham</i>	—
	2. <i>ahy</i>	—		2. —	—
	3. <i>astiy</i>	<i>ha(n)tiy</i>		3. <i>aha</i>	<i>aha(n)</i>
Subjunctive:	3. s., <i>ahatiy</i> .		Imperfect Middle:	3. p., <i>aha(n)ta</i> and <i>aha(n)ta</i>	

II. REDUPLICATING-CLASS

41. Example: *da*, put. Present Imperative, 3. s., *dadatuṣ*. Imperfect, 3. s., *adada*.

NOTE. The root *sta*, stand, takes the vowel *i* as reduplication, and shortens the stem-vowel; *aistata*,

III. NU-CLASS.

42. Examples: *jad*, protect; *darsh*, dare. Present Imperative, 2. s., *jadnātuv*. Imperfect, 3. s., *adarshnauṣ*.

The verb *kar*, do, shortens the root to *ku* in the present and imperfect. Its forms are as follows:

Pres. Subj., 2. s., *kunāvahy*; Imperf., 1. s., *akunavam*, 3. s., *akunauṣ*, (in [S]*akunāsh*), 1. p., *akuma* (for *akunuma*), 3. p., *akunava(n)*; Middle Imperf., 3. s., *akunavata* (in Bh. I. 12, *akuta*).

NOTE. The union-vowel *a* sometimes follows *nu*, which is strengthened to *nav*; thus, *varnavatiy*, *kunāvahy*, for *varnava-a-ti*, etc.

IV. NA-CLASS.

43. All forms of this class are regular (except Imperf. 1. s., *adinam*, from *di*, for *adinam*); thus, *adinam*, *adina*, etc.

V. A-CLASS.

44. Examples: *gub*, call; *bu*, be; *bar*, bear; *jiv*, live.

NOTE. In the following classes, the stem-final *a* is lengthened to *a* before *m* of the 1st personal endings, but is lost before *am* of the 1st sing. imperf. and the 3d pl. endings, and the short *a* of the ending remains (or vice versa). The imperative takes no ending (unless it be *a*, which unites with the class-sign into *a*).

(1.) Example of the strengthened root (corresponding to the unaccented *a*-class of the Sanscrit) are *gub* and *bu*. Roots in *u* (and *i*) strengthen their vowel to *au* (and *ai*) which before the case-sign appears as *av* (and *ay*).

Present Middle, 3. s., *gaubataiy*. Present Active Subjunctive, 2. s., *bavahy*. Present Active Subjunctive, 3. s., *bavatiy*. Imperfect—1, *abavam*; 2, *abava*; 3, *abava*; 3. pl., *abava(n)*.

(2.) Examples of the unchanged root (corresponding to the accented *a*-class of the Sanscrit) are *bar* and *jiv*.

Present Active, 2. s., <i>barahy</i>	Imperfect Active, 3. s., <i>abara</i>
“ “ 3. s., <i>baratiy</i>	“ “ 3. p., <i>abara(n)</i>
“ “ 3. p., <i>bara(n)tiy</i>	
“ “ Subjunctive, 2. s., <i>barahy</i>	“ Middle, 3. s., <i>abarata</i>
“ “ “ 3. s., <i>baratiy</i>	“ “ 3. p., <i>abara(n)ta</i> ;

Imperative—2. s., *jiva*; 3. s., *jivatuv*.

VI. YA-CLASS.

NOTE 1. The passive formation is the middle-endings added to the class-sign.

NOTE 2. The class-sign is often connected with the root by an interposed i.

Examples: *duruj*, deceive; *mār*, die; *thah*, say.

A. Examples of the simple class in active sense are *duruj*, *mār*.

Present Active, 1. s., *durujiyamīy*. Imperfect Active, 3. s., *adurujiya*

“ “ Subj., 2. s., *durujiyahy* “ Middle, 3. s., *amariyata*

B. Example of the passive formation is *thah*, which verb adds the active ending in the first person plural. Present, 1. p., *thāhyamāhy*.

NOTE 3. The passive formation of *kar*, do, is upon the strengthened stem; e. g., Imperf. 3. s., *akunavyata*.

NOTE 4. It is possible to regard the form *athahva* as the imperfect 3d sing., with the active ending, instead of the middle, yet possessed with a passive sense. I prefer to read, however, *athahy*, believing it to be the passive aorist with short vowel in the stem. (Cf. 50 N.)

VII. AYA-CLASS.

46.

NOTE 1. A causative conjugation is made from this class, but all verbs belonging to this class have not a causative value.

NOTE 2. The class-sign is added to the strengthened root.

Examples: *dār*, hold; *ish*, send; *stā*, stand.

A. Examples of the simple class are *dār*, and *ish*.

Present, 1. s., *darayamiy* Imperfect, 1. s., *aishayam*

Imperfect, 3. s., *adaraya* “ 3. s., *aishaya*

B. Example of the causative conjugation is *stā*.

Imperfect, 1. s., *astayam*; 3. s., *astaya*.

NOTE 3, Sometimes the class-sign appears as *aya*; thus, *agarbayam*, *agarbayaz*, etc.

Verbs sometimes make their formation in more than one class; thus, *jadiyamiy* and *jadnautuv*.

THE PERFECT.

47. The Old Persian has left us only one example of the perfect; i. e., Optative, 3. s., *cakhriya* from *kar*.

THE AORIST.

48. There have been preserved two aorists; (1) the root aorist, which adds the personal endings directly to the root, and (2) the sibilant aorist, which takes *sa* as a tense-sign. An example of the root aorist is the form *ada*, 3d person singular of *da*. Examples of the sibilant aorist are *aisha*, 3d person sing., and *aisha(n)*, 3d person plur. of root *I*.

49. The aorist adds the secondary endings to the tense-stem, to which the augment has been prefixed.

50. The root-aorist has a peculiar formation, which is passive in meaning, corresponding to what the Hindu grammarians call the "passive aorist" of the Sanscrit. The third person singular of the middle is the only form in use. This person is made by adding *i* (which it has borrowed from the first person) to the root. Euphonically, the form appears as *iy* or *y*. The root is usually strengthened; thus, *adariy* or *adary* from *dar*.

NOTE. In the root *thah*, the stem-vowel remains short; thus, *athahy* (for *athahv*). The Hindu grammarians mention certain roots of the Sanscrit in *am*, which preserve the short *a*; thus, *agam*, *avadhi*, etc.

51. The optative of the root-aorist doubtless appears in *agamiya* from *gam*.

NOTE. The root *bu* loses its stem-vowel in this mode; e. g., *biya*.

FUTURE.

52. The Old Persian has left no future-system. A periphrastic future is built out of a nomen agentis and the auxiliary *bu*; thus, *jata biya* (Bh. IV, 17) let him be a killer; i. e., let him kill (he shall kill).

PASSIVE PARTICIPLE.

53. The passive participle is formed by adding *ta* to the simple root; thus, *karta* from *kar*.

INFINITIVE.

54. The Old Persian infinitive is formed by the suffix *tana* (Lat. *tinus* in *crastinus*, *diutinus*) which appears always in the locative case; thus, *ka(n)tanaiy* from *kan*.

NOTE. The infinitive of *kar* changes the initial guttural of the root to a palatal: e. g., *cartanaiy*.

PREPOSITIONS.

55. With accusative: *abiy*, *antar*, *athiy*, *upariy*, *upa*, *patiy*, *patish*, *pariy*.

With instrumental: *patiy*, *hada*.

With genitive: *abish*, *patiy*, *pasa*.

With ablative: *haca*.

With locative: *anuv*, *patiy*.

VERBAL PREFIXES.

56.	atiy—across, beyond.	ud, us—up, out.	pəra—away, forth.
	apa—away, forth.	upz—to, towards.	fra—forward, forth.
	ava—down, off.	ni—down, into.	ham—together.
	a—to, unto.	nij—out, forth.	

PRIMARY SUFFIXES.

57. *a*, *a*, *ah*, *i*, *ish*, *u*, *tar* (forming nouns of agency and relationship) *ti*, *tu*, *tha*, *thi*, *thu*, *tra*, *da*, *na*, *man*, *ma*, *ya*, *yu*, *ra*.

SECONDARY SUFFIXES.

58. *iya*, pertaining to (used also to form the patronymic) *ana*, consisting of, *ka* (an adjectival suffix), *ta* (having an ablative value and often used for that case), *ta* (adverbial suffix), *tha* (having a local sense), *da* (adverbial suffix), *na* (adjectival suffix), *ra* (adjectival suffix), *van*, 'possessed with.'

PART III.

SYNTAX.

59. Although the Old Persian language can be called syntactical, yet there exist many traces of that loose and free construction (paratax) which is original to speech.

USES OF THE NUMBERS.

60. One or two peculiar constructions call for notice.

A A collective noun in the singular often has the government of a plural noun, both over a verb and a pronoun; thus, *imam bumim tyasham adam athaham ava akunavata* (NRa) 'This earth what I commanded them (i. e., this earth) this was done.'

B. The singular of the personal pronoun *adam* can be expanded in a following clause into the plural; thus, *patish mam hamaranam cartanaiy pasava hamaranam akuma*. (Bh. I, 19) 'to engage in battle against me, afterwards we engaged in battle.'

C. The plural can be used for the dual; thus, *avathasham hamaranam kartam* (Bh II, 6) 'thus the battle was fought by them.' (i. e., the army of Vidarna and the rebellious army); *Anamakahya mahya II raucabish* (Bh I, 19) 'on the 2d day of the month Anamaka' (lit., with two days).

USES OF THE CASES

61. The Nominative: The nominative is the case of the subject of a finite verb, and of all words qualifying the subject, both attributively, predicatively, and appositionally. A few peculiar uses are to be noticed.

A. The nominative is used often in the weak syntax common to the Old Iranian languages. Artificially, it can be explained as the subject of *astiy* supplied, the idea being repeated in the form of a pronoun; thus, *martiya Frada nama avam mathishtam akunava(n)ta* (Bh III, 3) 'a man, Frada by name, him they made chief.'

NOTE 1. The pronoun is sometimes omitted, leaving the nominative where the accusative of the direct object would be expected; *adam fraishayam Dadarsis nama Parsa mana ba(n)daka* (Bh III, 2) 'I sent forth my subject, Dadarsis by name, a Persian.'

NOTE 2. This free use of the nominative is shown in such expressions as *Kugamaka nama vadanam* (Bh II, 3) there is a town, Kuganaka by name; (lit. there is a town, [its] name is Kuganaka). That *nama* is nominative, not accusative, is shown by the fact that it sometimes agrees in gender with the noun, if that be feminine. e. g. *Sikathauvatish nama dida Nishaya nama dahyaush* (Bh I, 13) 'there is a stronghold, Sikathauvatis by name; there is a country, Nishaya by name.'

B The nominative is used in the predicate after a verb in the middle voice which has the force of a passive; thus, *hya Nabuk(u)dracara agaubata* (Bh I, 19) 'who called himself (i. e., was called) Nabukdracara.'

62. The Vocative. The vocative is the case of direct address.

The following peculiarity needs to be considered, namely: The vocative of the personal pronoun *tvm* is made indefinite by the insertion of the interrogative *ka* in the same case; thus, *tvm ka hya aparam imam dipim vainahy* (Bh IV, 15) 'O thou (whoever thou art) who wilt hereafter see this inscription.'

63. The Accusative. The accusative is the case of the direct object of a verb, and of all words which qualify the object, both attributively, predi-

cately, and appositionally, e. g. *Auramazda hya imam bumim ada* (O.) 'Auramazda who created this earth.'

64. Some verbs which allow two constructions may take two accusatives, one in each construction; e. g., verbs of asking, taking, etc.; as *atā adam Auramazdam jadiyahiy* (NRa.) 'I beg this of Auramazda.' *khshatramshim adām adinām* (Bh I, 13). 'I took the kingdom from him.'

A. The verbs *kār* and *da* admit two accusatives, one as object, the other as predicate; thus, *hya Darayavum khshayathiyam akunāus*. (O) 'who made Darius king.' *hāv Darayavum khshayathiyam adada* (H). 'he has made Darius king.'

B. A few verbs strengthen the verbal notion by adding their past passive participle, which becomes an accusative in agreement with the direct object; thus, *avām ubartām abarām* (Bh. I, 8) 'I supported him well; (lit. him well supported I supported.)'

65. The accusative can follow nouns which have such a verbal character that they share the construction of a verb; thus, *Auramazda thuvām dausta biya* (Bh. IV, 16) 'may Auramazda be a friend to you.'

66. The accusative stands as the limit of motion, both with and without a preposition; thus, *yatha mam kama* (Bh. IV, 4) 'as the wish (came) to me' (i. e., as my wish was); *adam (karam) fraishayām Uvajām*, (Bh. I, 17) 'I sent an army to Susiana;' *Ka(m) bujiya Mudrayām ashiyava* (Bh. I, 10) 'Cambyses went to Egypt.' *(karam) fraishaya abiy Vivanām* (Bh, III, 9) 'he sent the army to Vivana.'

67. The accusative expresses extent and duration, both with and without a preposition; thus, *khshapava raucapativa ava akunavayata* (Bh. I, 7) 'this was done day and night.'

A. The time in which an action took place seems to have been expressed at times by the accusative. One case occurs in the inscriptions; *Garmapadahya mahya I rauca thakata aha avathasham hamaranam kartam* (Bh. III, 1.) 'on the first day of the month Garmapada then it was that thus the battle was fought by them.' This idiom appears occasionally in Sanscrit.

68. The accusative of Specification defines the application of a noun; thus, *haca Pirava nama rauta* (SZb.) 'from a river, the Nile by name.' Cf. 61, A, n. 2.

69. The Instrumental. The instrumental is the case denoting association and accompaniment originally, and as a derived notion, instrument and means.

70. The instrumental of accompaniment usually takes the preposition *hada*; thus, *aisha hada kara* (Bh. I, 19) 'he went with his army.'

A. In enumeration the instrumental may be used in the sense of association, when the same case as the preceding nouns would be expected; thus, *abacaris gaithamca maniyamca v(i)thbishca . . . avastayam* (Bh. I, 14) 'I restored the commerce and the cattle and the dwellings and together with the clans' (i. e., and the clans.)

71. The instrumental of means or instrument is very frequent; thus, *vashna Auramazdaha* (Bh. I, 5.) by the grace of Auramazda.' *ardastana . . . vithiya karta* (L) 'the lofty structure was made by the clan.'

72. The prosecutive instrumental denotes the association of time with an event; thus, *Viyakhnahya mahya XIV raucabish thakata aha yadiy udapatata* (Bh. I, 11) 'on the 14th day of the month Viyakhna, then it was when he rose up (lit. in connection with 14 days).' Cf. 67, a.

73. The instrumental is sometimes used in the sense of the locative, denoting the point in space; thus, *adamshim gathva avastayam* (Bh. I, 14) 'I put it in its place.' *māna data apariyaya(n)* (Bh. I, 8) 'they followed in my law.' *vāsiy aniyāsiy naibam kartam ana Parsa* (D.) 'there is many another beautiful work in this Persia.'

74. The Dative. The dative case has no existence in Old Persian, its place being taken by the genitive.

75. The Ablative. The use of the ablative is to express separation or distinction. The preposition *haca* is usually joined to this case.

76. The ablative denotes issue, removal, release, and like relations; thus, *khshatram tyā haca amakhām taumaya parabartam aha* (Bh. I, 14) 'the kingdom which was taken from our family.' *hāv hacamā hamitriyā abava* (Bh. III, 5) 'he became estranged (rebellious) from me.'

a. The notion of this ablative passes over to that of cause; thus, *karashim haca darshama atarsa* (Bh. I, 13) 'the state feared him on account of (his) violence.'

77. The ablative expresses defense, which is a development of the idea of removal; thus, *haca drauga patipayauva* (Bh. IV, 5) 'protect yourself from deceit.' *imam dahyaum Auramazda patuv haca hainaya haca d(u)shiyara haca drauga* (H.) 'may Auramazda protect this province from an army, from failure of crops, and from deceit.'

A. The ablative follows *tars*, to fear. Such an ablative contains this same idea of removal (i. e., recoil from a dread object) *haca aniyana ma tarsam* (I) 'let me not fear a foe.'

78. The ablative is the case of comparison. This use is simply a special application of its original notion of distinction; thus, *apataram haca Parsa* (NRa) 'another than a Persian' (lit. another from a Persian.)

79. The Genitive. The true use of the genitive is to qualify a noun with the same powers as the adjective enjoys. The genitive, however, did not remain restricted to this adjectival construction, but is employed with verbs and adjectives.

80. The subjective genitive, including the author and possessor, expresses the subject of the action; thus *vashna Auramazdaha adam khshayathiya amiy* (Bh. I, 5) 'by the grace of Auramazda, I am king.'

A. The genitive regularly follows *kartam*, perhaps on account of a substantive idea in the participle; thus, *avathasham hamaranam kartam* (Bh. III, 10) 'thus the battle was fought by them.'

NOTE. The genitive expressing means is found in Sanscrit.

B. The genitive follows *pasa*; thus, *kara Parsa pasa mana ashiyava* (Bh. III, 6) 'The Persian army followed me.'

C. The genitive expresses manner; thus, *hamahyaya tharda* (Bh. IV, 7) 'in every way.'

81. The partitive genitive denotes the whole of which a portion is taken; thus, *adam Darayavush khshayathiya khshayathiyam* (Bh. I, 1) 'I am Darius, the king of kings.'

Α. The genitive is dependent on an adjective (especially a superlative) which has substantival character enough to allow a partitive construction; thus, *Auramazda hya mathishta baganam* (F.) 'Auramazda, who is the greatest of the gods.'

82. The objective genitive, which designates the noun as the object of the action, occurs nowhere in the inscriptions.

83. The dative genitive expresses the indirect object; thus, *karahya avatha athaha* (Bh. I, 16) 'thus he sail to the state.' *Auramazda khshatram mana frabara* (Bh. I, 5) 'Auramazda gave the kingdom to me.'

NOTE. This use is simply a pregnant construction of the possessive genitive; e. g., *khshatram mana irabara*, 'he gave the kingdom to me (made it mine by giving)'. This same power of the genitive is shared by the Prakrit and the late Sanscrit.

Α. The verb *duruj*, 'to deceive,' is followed by the genitive once in the inscriptions; elsewhere it governs the accusative. *karahya avatha adurujiya* (Bh. I, 11) 'thus he deceived the people.'

Β. The genitive enclitic *sham* follows *ajanam* in place of the accusative of direct object in (Bh. IV, 2) *adamsham ajanam*, 'I smote them,' and *patiyakhshaiy* (NRa.)

84. The Locative. The locative is the case denoting location and condition. The locative expresses situation, both with and without a preposition; thus, *adam khshyathiya Parsaiy* (Bh. I, 1) 'I am king in Persia.' *hya Madaishuva mathishta aha* (Bh. II, 6) 'who was greatest among the Medes.' *vardanam anuv Ufratauva* (Bh. I, 19) 'a town on the Euphrates.'

Α. The locative takes the place of the instrumental in the expression *nipadiy*, 'on foot'. *atiyaisha pasava Vivana hada kara nipadiy* (Bh. III, 11) 'afterwards Vivana followed with his army on foot.'

B. The locative can take the place of a partitive genitive; thus, *Madai-shuva m̄athishta* (Bh. II, 6) 'the greatest among the Medes.'

THE PECULIARITIES OF THE INSCRIPTIONS OF ARTAXERXES MNEMON AND
ARTAXERXES OCHUS.

85. These inscriptions exhibit such careless irregularities that they call for special treatment.

A. The nominative is attracted into the case of the preceding noun, although the predicate appears in the nominative; thus, *thatiy Artakhshatra Darayavushahya khshayathiyahya putra Darayavushahya Artakhshathrahya khshayathiyahya putra* (S) 'says Artaxerxes, the son of Darius, the king; Darius (was) the son of Artaxerxes, the king.'

B. The nominative appears for the accusative with a qualifying pronoun in the accusative; *imam apadana*(S) '(Darius made) this structure.'

C. The genitive is attracted into the case of the subject or the predicate nominative and appears in the nominative; thus, *Artakhshatra Darayavush khshayathiya putra* (P.) 'Artaxerxes, son of Darius, the king.'

D. The nominative is thrust into the accusative, yet the passive construction is retained; thus, *imam usatashanam atha(n)ganam mam upa mam karta* (P.) 'this stone lofty structure was built by me for myself.'

E. The accusative expresses means, taking the place of the regular genitive construction after *kartam*; thus, *tya mam karta* (P.) 'what was done by me.'

F. A substantive in the singular takes its participle in the plural; thus, *tya mam karta* (P.) 'what was done by me.'

THE ADJECTIVE.

86. The adjective and the participle agree with the substantive in gender, number, and case.

A few peculiar cases are to be noticed.

A. The adjective can become hardened into a neuter substantive and in this way enter into the relation of an appositive or a predicate noun; thus, *ciykaram ava dazhyava* (NRa.) 'beautiful are the regions (lit. a beauty these regions are.)' *hauv kamanam aha* (Bh. II, 6) 'that was faithful (lit. a faithful thing.)'

B. The adjective is used, most often in the singular, to take the place of the name of a country; thus, *Parsa*, 'Persia (lit. Persian;)' *Madza*, 'Media, (lit. Median.)'

NOTE 1. Sometimes the plural occurs, and in a few cases alternates with the singular; thus, *Yauna* and *Yauna* (NRa) 'Ionia (lit. Ionian and Ionians.)'

NOTE 2. The real name of the country appears a few times; thus, *Uvarazmish* (NRa), *Harauvatish* (Bh. I, 6.)

C. The noun *vith*, 'clan', when used appositionally takes the place of the regular adjective *vithiya*; thus, *hada v(i)thibish bagzibish* (H.) 'with (his) fellow gods (lit. with the gods [namely his] fellows.)'

D. In the Inscriptions of Artaxerxes Ochus the masculine of the pronoun agrees with a feminine noun; thus, *imam usatashanam* (P.) 'this lofty structure.'

 PRONOUNS.

87. The demonstrative pronouns *ava* and *hauv* supply the place of the third personal pronoun.

88. The relative pronoun *tya*, beside enjoying its ordinary functions, has the following important uses:

A. The relative pronoun frequently serves to connect the noun with whatever qualifies it, either appositionally, adjectively, adverbially, genitive-ly, or locatively. In this capacity its independent character is lost and it agrees with its antecedent, not only in gender and number, but also in case, thus becoming the equivalent of the Greek article; thus, *v(i)tham tyam amakhām* (Bh. I, 14) 'the clan of ours.' *tyāna māna data* (Bh. I, 8) 'in my law.' *khshatram tyā Babirāv* (Bh. I, 16) 'the kingdom at Babylou.' *karam tyam Madam* (Bh. II, 6) 'the Median army.' *Nabuk(u)dracara amiy hya Nabunitahya putra* (Bh. I, 16) 'I am Nabukudracara the son of Nabunita.'

B. The relative can be used in the place of a demonstrative; thus, *karam fraishayam tyaipatiy* (Bh. II, 13) 'I sent an army against these.'

USES OF THE VOICES.

89. There are (as in Sanskrit) two voices, active and middle. The passive notion is conveyed through the middle voice by means of a definite class-sign.

One or two peculiar constructions call for notice.

A. The active with direct object can take the place of the middle; thus, *thuvam matya durujyahy* (Bh. IV, 6) 'do not deceive yourself.'

B. The middle without the passive sign sometimes contains the passive signification; thus, *hya Nabuk(u)dracara agaubata* (Bh. I, 19) 'who was called (lit. called himself) Nabukukracara.' *agarbayata* (Bh. II, 13) 'he was taken.' *anayata* (Bh. I, 17) 'he was led.'

c. The passive participle of neuter verbs has no passive notion, but simply an indefinite past sense; thus, *ha(n)gmata* (Bh. II, 7) 'having come together.'

USES OF THE MOODS.

90. The Indicative is used in the recital of facts.

91. The Subjunctive has a general future meaning, denoting what is possible and probable. This use is perhaps the historic one from which the nicer and more elaborate values of this mood in the cognate languages have been developed; thus, *tuvm ka hya aparām imam dipim patiparsahy* (Bh. IV, 6) 'O thou who wilt hereafter examine this inscription.'

a. Conditional sentences introduced by *yadiy*, 'if', take their verbs in the subjunctive; thus, *yadiy avatha mēniyahy* (Bh. IV, 5) 'if thus thou thinkest.'

b. Purpose clauses introduced by *yatha*, 'in order that', take their verbs in the subjunctive; thus, *yatha khshnasahy* (NRa) 'in order that you may know.'

c. The negative *matya* (ma and *tya*) denoting purpose or warning takes the subjunctive; thus, *matya mam khshnasatiy* (Bh. I, 13) 'that (the state) may not know me.'

d. The subjunctive with the negative *matya* is used to express prohibition, less peremptory than the imperative, more so than the optative; thus, *patikara matya visanahy* (Bh. IV, 15) 'thou shalt not destroy (these) pictures.'

E. The temporal conjunction *yava* takes the subjunctive in its ordinary future sense; thus, *yava tsuma ahatiy* (Bh. IV, 16) 'as long as (thy) family shall be.'

92. The Optative denotes what is desired, in which capacity it is the equivalent of a mild imperative. In a weakened sense it denotes what may or can be.

A. The optative with the negative particle *ma* expresses a desired negation, not direct prohibition; thus, *utataiy tauma ma biya* (Bh. IV, 11) 'may there not be a family of thine.'

93. The Imperative expresses a command or a desire; thus, *paṛaidiy avam jadiy* (Bh. II, 7) 'go, smite that (army).'

94. The Infinitive in its fundamental and usual sense expresses purpose as the dative infinitive of the Veda. It has also become employed in a freer sense as the simple complement of a verb; thus, *aisa, hada kara patish mam hamaranam cartanaiy* (Bh. I, 19) 'he went with (his) army against me to engage in battle.' *kasciy nziy adarshnaush cisicy thastanaiy pariya Gaumatam* (Bh. I, 13) 'no one dared to say anything against Gaumata.'

USES OF THE TENSES.

95. A few peculiar uses deserve notice.

A. The present with *duvitataranam* denotes that the action was begun in the past and continues in the present. This peculiarity is to be compared with the Latin use of the present with *iam diu*, etc.

b. The indicative forms of the imperfect and aorist appear without augment. With the loss of this augment the imperfect and aorist sacrifice their own peculiar character and take on other notions. After *ma* prohibitive the sense is that of a subjunctive or optative; thus, *haca aniyana ma tarsam* (I.) 'may I not fear an enemy.'

c. *Yata* in the sense of "while" takes the imperfect; in the sense of "until" it takes either the imperfect or aorist.

d. The passive participle, both with and without an auxiliary verb, is used in the sense of a passive perfect; thus, *amata amahy* (Bh. I, 3) 'we have been tested.' *Bardiya avajata* (Bh. I, 10) 'Bardiya was slain.'

DEPENDENT CLAUSES.

96. Final Clauses. Cf. 91, b and c.

97. Consecutive Clauses. *Tya* (the neuter of the relative) introduces clauses expressing result, and takes the verb in the indicative; thus, *draugadish hamitriya akunaush tya imaiy karam adurujiyasha(n)* (Bh. IV, 4) 'a lie made them rebellious so that they deceived the people.'

98. Conditional Clauses. Cf. 91, a.

99. Causal Clauses. *Yatha* expressing cause takes the verb in the indicative; thus, *Auramazda upastam abara yatha naiy arika ahm* (Bh. IV, 13) 'Auramazda gave aid, because I was not unfriendly.'

100. Temporal Clauses.

a. *Yatha*, "while", takes the indicative; "in order that", the subjunctive.

b. *Yata*, Cf. 95, c.

c. *Yava*, "as long as", prefers the subjunctive. Cf. 91, e.

INDIRECT DISCOURSE.

101. A form of indirect narrative is hardly developed in the language. Statements are expressed usually in the most simple direct manner; thus, *yadiy avatha māniyahy dāhyaushmaiy durusa ahātiy* (Bh. IV, 5) 'if thus thou thinkest, may my country be safe.'

A. This influence of the direct form of statement is felt often by the pronoun in a dependent clause; thus, *karām avajāniya matyāmam khshnasatiy* (Bh. I, 13) 'he would smite the people that they may not know him (lit. that they may not know me)'; the idea being expressed as it was conceived in the mind of the author.

B. A tendency towards indirect discourse is manifested by the use of the neuter of the relative *tya*; thus, *karahya naiy azda abava tyā Bardiya avajata* (Bh. I, 10) 'there was ignorance on the part of the state that Bardiya was slain.'

NOTE. The relative pronoun *yat* in Sanscrit appears to have few times this same function. I refer to a case I have met recently in my reading, namely in the *khand. Upanishad*.

 COMPOUNDS.

102. Copulative. The composition of two nouns in coordinate construction as if connected by the conjunction "and" does not appear in the inscriptions.

103. Determinative. The composition of two words, the former of which qualifies the second, either as a noun in case relation, adjective, or adverb, occurs; thus, *sarastibara*, 'having bows', *Auramazda*, *asabara*, etc.

104. Adjective. The determinative compound by assuming the idea of "possessing" becomes an adjective; thus, *Artakhshatra*, 'Artaxerxes' (as a determinative, 'lofty kingdom'; as an adjective compound, "possessing a lofty kingdom'.) *zurakara*, 'possessing power as action', *uvaspa*, *paruzana*, etc.

NOTE. The compound *paruzana* has its two members separated, yet preserves the meaning and value of a compound; thus, *paruv zananan* (Ca) (Cb) (K).

105. Prepositional. The composition of two words, the former of which is a preposition governing the second, is found often; thus, *pasava*, 'after this', *taradaraya patipadam*, *fraharvam*, etc.

VERB-FORMS.

A complete classification of all the verb-forms occurring in the Old Persian language:

Aj, drive

Impf. 3. s., *ajata*.

Ah, be.

Pres. 1. s., *amiy*; 2. s., *ahy*; 3. s., *astiy*; 1. p., *amāhy*; 3. p., *ha(n)tiy*; 3. s., *ahatiy*(subj.). Impf. 1. s., *aham*; 3. s., *aha*; 3. p., *aha(n)*; 3. p. (middle) *aha(n)ta*, (*aha[n]ta*).

Avah, ask aid.

Impf. (middle) 1. s., *avahaiy*.

I, go.

Pres. 3. s., *aitiy*; 2. s., *idiy* (impv.); 2. p., *ita* (impv.) Impf. 1. s., *ayam*; 3 p., *aya(n)*. Aor. 3. s., *aisha*; 3. p., *aisha(n)*. Part., *ita*.

Ish, send.

Impf. 1. s., *aishayam*; 3. s., *aishaya*.

Kan, dig.

Pres. 3. s., *ka(n)tuv* (impv.). Impf. 1. s., *akanam*; 3. s., *aka*. Aor. (passive) 3. s., *akaniy*. Inf. *ka(n)taniy*.

Kar, do.

Pres. 2. s., *kunavahy* (subj.), *karahy* (subj.) 2. s. *kara* (impv.) Impf. 1. s., *akunavam*, 3. s., *akunaush*, (*akunash*, S), 1. p., *akuma*, 3. p., *akunava(n)*, 3. s. (middle) *akunavata*, 3. p. *akunava(n)ta* (*akuta*), 3. s. (passive) *akunavyata*; Perf. 3. s. *cakhriya* (opt.); Inf. *cartanaiy*; Part. *karta*.

Khshi, rule.

Impf. (middle) 1. s. *akhshaiy*.

Khshnas, know.

Pres. 2. s. *khshnasahy* (subj.), 3. s. *khshnasatiy* (subj.)

Gam, go.

Aor. 3. s. *gmata*, 3. s. *jamiya* (opt.). Part. *gmata*.

Garb, seize.

Impf. 1. s. *agarbayam*, 3. s., *agarbaya*, 3. p. *agarbaya(n)*, 3. s. (middle) *agarbayata*.

Gud, hide.

Pres. 2. s. *gaudayahy* (subj.); Impf. 3. s. *agaudaya*.

Gub, speak.

Pres. (middle) 3. s. *gaubataiy*, 3. s. *gaubataiy* (subj.); Impf. 3. s. *agaubata*.

Jad, ask.

Pres. 1. s. *jadiyamiy*, 3. s. *jadanautuv* (impv.)

Jan, smite.

Pres. 2. s. *jadiy* (impv.), 2. p. *jata* (impv.) *janiya* (opt.); Impf. 1. s. *ajanam*, 3. s. *aja*, 3. p. *ajana(n)*; Part. *jata*.

Jiv, live.

Pres. 2. s. *jivahy*, 2. s. *jiva* (impv.)

Takhsh, fashion.

Impf. (middle) 1. s. *atakhshaiy*, 3. s. *atakhshata*, 3. p. *atakhsha(n)ta*.

Tar, cross.

Impf. 1. s. *atara(m?)* (Bh. V, 4) 3. s., *atara* (*tartiyana?*), 1. p. *atara-yama*; Part. *tarta*.

Tars, fear.

Pres. 3. s. *tarsatiy*; Impf. 1. s. *atarsam*, 3. s. *atarsa*.

Thad, go.

Impf. 2. s. *athadaya*.

Thah, say.

Pres. 2. s. *thahy*, 3. s. *thatiy*, 1. p. (passive) *thahyamahy*; Impf. 1. s. *athaham*, 3. s. *athaha*; Aor. (passive) 3. s. *athahi*; Inf. *thastanaiy*.

Trar, guard-

Impf. 1. s. atrarayān.

Dan, flow.

Pres. 3. s. danāvatiy.

Dar, hold.

Pres. 1. s. darayamiy; Impf. 3. s. adaraya; Aor. (passive) 3. s. adariy
(adary, adari).

Darsh, dare.

Pres. (middle) 1. s. darshaiy; Impf. 3. s. adarshnāush.

1. Da, know.

Impf. 3. s. adana.

2. Da, put.

Impf. 3. s. adāda; Aor. 3. s. ada, adāda.

3. Da, give.

Pres. 3. s. dādatuv (impv.)

1. Di, see.

Pres. 2. s. didiy (impv.)

2. Di, take.

Impf. 1. s. adinām, 3. s. adina; Part. ditā.

Duruj, deceive.

Pres. 2. s. durujyahy (subj.); Impf. 3. s. adurujiya, 3. p. adurujiya-sha(n); Part. durukhta.

Duvaz, make.

Part. duvarta.

Ni, lead.

Impf. 1. s. anayam, 3. s. anaya, 3. s. (middle) anayata.

Pat, fall.

Impf. 3. s. (middle) apatata.

Pars, examine.

Pres. 2. s. parsahy (subj.) 3. s. parsatiy (subj.) parsa (impv.); Impf. 1. s. aparsam; Part. frasta.

Pa, protect.

Pres. 2. s. padiy (impv.), 3. s. patuv (impv.), 2. s. (middle) payauva (impv.) Part. pata.

Pish, rub.

Impf. I. s. apisham; Inf. pishtanaiy; Part. pishta.

Ba(n)d, bind.

Part. basta.

Bār, bear.

Pres. 3. p. *bara(n)tiy*, *bārātyā?*; 3. s. *bārātuv* (impv.); Impf. 1. s. *abaram*, 3. s. *abara* 3. p. *abara(n)*, 3. p. (middle) *abara(n)ta*; Part. *bārta*.

Bu, be.

Pres. 3. s. *bavatiy* (subj.); Impf. 1. s. *abavam*, 3. s. *abava*; 3. p. *abava(n)*; Aor. 3. s. *biya* (Opt.)

Man, think.

Pres. 3. s. *maniyatiy* (subj.)

Man, remain.

Impf. 3. s. *amanaya*.

Mar, die.

Impf. (middle) 3. s. *amariyata*.

Ma, measure.

Part. *mata*.

Rad, leave.

Impf. 2. s. *arada*.

Ras, come.

Pres. 3. s. *rasatiy* (subj.); Impf. 1. s. *arasam*, 3. s. *arasa*.

Van, see.

Pres. 2. s. *vainahy* (subj.); 3. s. (middle) *vainatay*; Impf. 3. s. *avaina*.

Vaj, lead.

Impf. 1. s. *avajam*.

Var, cause to believe.

Pres. 3. s. *varnavatiy* (subj.) 3. s. (middle) *varnavatam* (impv.)

San, destroy.

Pres. 2. s. *sanahy* (subj.)

Sar, kill.

Impf. (middle) 3. s. *sariyata*.

Star, sin.

Impf. 2. s. *astarava*.

Sta, stand.

Impf. 3. s. *aishtata*, 1. s. *astayam*, 3. s. *astaya*.

Shiyu, go.

Impf. 1. s. *ashiyavam*, 3. s. *ashiyava*, 3. p. *ashiyava(n)*.

Ha(n)j, throw.

Impf. 1. s. *aha(n)jam*.

Had, sit.

Impf. 1. s. *ahadayam*.

THE
ORIGINAL TEXT
OF THE
OLD PERSIAN INSCRIPTIONS.

I.

INSCRIPTION OF CYRUS.

Inscription of Murghab, (M)

Adəm Kurush khshayathiya Həkhāmənishiya.

II.

INSCRIPTIONS OF DARIUS HYSTASPES.

The Inscription of Behistan. (Bh.)

1. Adam Darayavush khshayathiya vazraka khshayathiya khshaya-
thiyanam khshayathiya Parsaiy khshayathiya dahyunam V(i)shtaspahya
putra Arshamahya napa Hakhamanishiya. 2. Thatiy Darayavush khsha-
yathiya mana pita V(i)shtaspa V(i)shtaspahya pita Arshama Arshamahya
pita Ariyaramna Ariyaramnahya pita [Caishpish] Caishpaish pita Hakhama-
nish. 3. Thatiy Darayavush khshayathiya avahyaradiy vayam Hakhama-
nishiya thahyamahy haca paruviyata amata amahy haca paruviyata hya
amakhm tauma khshayathiya aha(n). 4. Thatiy Darayavush khshaya-
thiya VIII mana taumaya tyaiy paruvam khshayathiya aha(n)adam navama
IX duvitatarnam vayam khshayathiya amahy. 5. Thatiy Darayavush
khshayathiya vashna Auramazdaha adam khshayathiya amiy Auramazda
khshatram mana frabara. 6. Thatiy Darayavush khshayathiya ima
dahyava ty mana patiyaisha(n) vashna Auramazdaha adamsham khshaya-
thiya aham Parsa Uvaja Babirush Athura Arabaya Mudraya tyaiy darayahiya
Sparda Yauna Mada Armina Katapatuka Parthava Zara(n)ka Haraiya
Uvarazamiya Baktrish Suguda Ga(n)dara Saka Thatagush Harauvatish
Maka fraharvam dahyava XXIII. 7. Thatiy Darayavush khshayathiya
ima dahyava ty mana patiyaisha(n) vashna Auramazdaha mana ba(n)daka
aha(n)ta mana bajim abara(n)ta tyasham hacama athahy khshapava
raucapativa ava akunavyata. 8. Thatiy Darayavush khshayathiya a(n)tar
ima dahyava martiya hya agata aha avam ubartam abaram hya arika aha
avam ufrastam aparsam vashna Auramazdaha ima dahyava tyana mana

data apariyaya(n) yathasham hacama athahy avatha akunavyata.

9. Thatiy Darayavush khshayathiya Auramazda mana khshatram frabara Auramazdamaiy upastam abara yata ima khshatram adary vashna Auramazdaha ima khshatram darayamiy. 10. Thatiy Darayavush khshayathiya ima tya mana kartam pasava yatha khshayathiya abavam Ka(m)bujiya nama Kuraush putra amakhm taumaya hauv paruvam ida khshayathiya aha avahya Ka(m)bujiyahya brata Bardiya nama aha hamata hamapita Ka(m)bujiyahya pasava Ka(m)bujiya avam Bardiyam avaja yatha Ka(m)bujiya Bardiyam avaja karahya naiy azda abava tya Bardiya avajata pasava Ka(m)bujiya Mudrayam ashiyava yatha Ka(m)bujiya Mudrayam ashiyava pasava kara arika abava pasava drauga dahyauva vasiy abava uta Parsaiy uta Madziy uta aniyauva dahyushuva. 11. Thatiy Darayavush khshayathiya pasava I martiya Magush aha Gaumata nama hauv udapatata haca Paishiyauvadaya Arakadrish nama kaufa haca avadasha Viyakluahya mahya XIV raucabish thakata aha yadiy udapatata hauv karahya avatha adurujiya adam Bardiya amiy hya Kuraush putra Ka(m)bujiyahya brata pasava kara haruva hamitriya abava haca Ka(m)bujiya abiy avam ashiyava uta Parsa uta Mada uta aniya dahyava khshatram hauv agarbayata Garmapadahya mahya IX raucabish thakata aha avatha khshatram agarbayata pasava Ka(m)bujiya uvamarshiyush amariyata. 12. Thatiy Darayavush khshayathiya aita khshatram tya Gaumata hya Magush adina Ka(m)bujiyam aita khshatram haca paruviyata amakhm taumaya aha pasava Gaumata hya Magush adina Ka(m)bujiyam uta Parsam uta Madam uta aniya dahyava hauv ayasta vaipashiyam akuta hauv khshayathiya abava. 13. Thatiy Darayavush khshayathiya naiy aha martiya naiy Parsa naiy Mada naiy amakhm taumaya kasheiy hya avam Gaumatam tyam Magum khshatram ditam cakhriya karashim haca darsha-

ma atarsa karam vasiy avajaniya hya paranam Bardiyam adana avahya-
radiy karam avajaniya matyaman khshnasatiy tya adam naiy Bardiya amiy
hya Kuraush putra kashciy naiy adarshnaush cishciy thastanaiy pari
Gaumata tyam Magum yata adam arasam pasava adam Auramazdam
patiyavahaiy Auramazdama iy upastam abara Bagayadaish mahya X
raucabish thakata aha avatha adam hada kamanaibish martiyaibish avam
Gaumata tyam Magum avajanam uta tyaishaiy fratama martiya anushiya
aha(n)ta Sikayavatish nama dida Nisaya nama dahyaush Madaiy avada-
shim avajanam khshatramshim adam adinam vashna Auramazdaha adam
khshayathiya abavam Auramazda khshatram mana frabara. 14. Thatiy
Darayavush khshayathiya khshatram tya haca amakhm taumaya parabar-
tam aha ava adam patipadam akunavam adamshim gathva avastayam
yatha paruvameiy avatha adam akunavam ayadana tya Gaumata hya
Magush viyaka adam niyatrarayam karahya abacarish gaitameca maniyameca
v(i)thibishca tyadish Gaumata hya Magush adina adam karam gathva
avastayam Parsameca Madameca uta aniya dahyava yatha paruvameiy avatha
adam tya parabartam patiy abaram vashna Auramazdaha ima adam
akunavam adam hamatakhshaiy yata v(i)tham tyam amakhm gathva
avastayam yatha paruvameiy avatha adam hamatakhshaiy vashna Aura-
mazdaha yatha Gaumata hya Magush v(i)tham tyam amakhm naiy
parabara. 15. Thatiy Darayavush khshayathiya ima tya adam akunavam
pasava yatha khshayathiya abavam. 16. Thatiy Darayavush khshaya-
thiya yatha adam Gaumatam tyam Magum avajanam pasava I martiya
Atrina nama Upadara(n)mahya putra hauv udapatata Uvajaiy karahya
avatha athaha adam Uvajaiy khshayathiya amiy pasava Uvajiya hamitriya
abava abiy avam Atrinam ashiyava hauv khshayathiya abava Uvajaiy uta
I martiya Babiruyiya Naditabira nama Aina - - hya putra hauv udapatata

Babirauv karam avatha adurujiya adam Nabuk(u)dracara amiy hya Nabu-
 nitahya putra pasava kara hya Babiruyiya haruva abiy avam Naditabiram
 ashiyava Babirush hamitriya abava khshatram tya Babirauv hauv agar-
 bayata. 17. Thatiy Darayavush khshayathiya pasava adzm (karam)
 fraishayam Uvajam hauv Atrina basta anayata abiy mam adamshim
 avajanam. 18. Thatiy Darayavush khshayathiya pasava adam Babirum
 ashiyavam abiy avam Naditabiram hya Nabuk(u)dracara agaubata kara hya
 Naditabirahya Tigram adaraya avada aishtata uta abish naviya aha pasava
 adam karam-makauva avakanam aniyam dashabarim akunavam aniyahya
 ashm . . . anayam Auramazdamaiy upastam abara vashna Auramazdaha
 Tigram viyatarayama avada karam tyam Naditabirahya adam ajanam
 vasiy Atriyadiyaha mahya XXVII raucabish thakata aha avatha hamara-
 nam akuma. 19. Thatiy Darayavush khshayathiya pasava adam Babirum
 ashiyavam athiy Babirum yatha - - - - - ayam Zazana nama vardanam
 anuv Ufratauva avada kauv Naditabira hya Nabuk(u)dracara agaubata
 aisha hada kara patish mam hamaranam cartanaiy pasava hamaranam
 akuma Auramazdamaiy upastam abara vashna Auramazdaha karam tyam
 Naditabirahya adam ajanam vasiy aniya apiya - h - - a . . apishim parabara
 Anamakahya mahya II raucabish thakata aha avatha hamaranam akuma.

II.

1. Thatiy Darayavush khshayathiya pasava Naditabira hada kama-
nāibish asbaribish abiy Babirum ashiyava pasava adam Babirum ashiyavam
vashna Auramazdaha uta Babirum agarbayam uta avam Naditabiram
agarbayam pasava avam Naditabiram adam Babirav avajanam. 2. Thatiy
Darayavush khshayathiya yata adam Babirav aham ima dahyava tya
hacama hamitriya abava(n) Parsa Uvaja Mada Athura Armina Parthava
Mārgush Thatagush Saka. 3. Thatiy Darayavush khshayathiya I martiya
Mārtiya nama Cicikhraish putra Kuganaka nama vardanam Parsaiy avada
adaraya havu udapatata Uvajaiy karahya avatha athaha adam Imanish
amiy Uvajaiy khshayathiya. 4. Thatiy Darayavush khshayathiya adakaiy
adam ashnaiy aham abiy Uvajam pasava hacama - - - Uvajaiya avam
Mārtiyam agarbaya(n) hyasham mathishta aha utashim avajana(n). 5.
Thatiy Darayavush khshayathiya I martiya Fravartish nama Mada havu
udapatata Mardaiy karahya avatha athaha adam Khshathrita amiy Uva-
khshatarahya taumaya pasava kara Mada hya v(i)thapatiy aha hacama
hamitriya abava abiy avam Fravartim ashiyava havu khshayathiya abava
Madaiy. 6. Thatiy Darayavush khshayathiya kara Parsa uta Mada hya
upa mam aha havu kamanam aha pasava adam karam fraishayam Vidarna
nama Parsa mana ba(n)daka avamsham mathishtam akunavam avathasham
athaham paraita avam karam tyam Madam jata hya mana naiy gaubataiy
pasava havu Vidarna hada kara ashiyava yatha Madam pararasa Ma . . .
nama vardanam Madaiy avada hamaranam akunavush hada Madaibish hya
Madzishuva mathishta aha havu adakaiy kamanameiy naiy adaraya Aura-
mazdamaiy upastam abara vashna Auramazdaha kara hya Vidarnahya
avam karam tyam hamitriyam aja vasiy Ananakahya mahya VI raucabish

thakata aha avathasham hamaranam kartam pasava hauv kara hya mana Ka(m)pada nama dahyaush Madaiy avada mam cita amanaya yata adam arasam Madam. 7. Thatiy Darayavush khshayathiya pasava Dadarshish nama Arminiya mana ba(n)daka avam adam fraishayam Arminam avathashaiy athaham paraidiy kara hya hamitriya mana naiy gaubataiy avam jadiy pasava Dadarshish ashiyava yatha Arminam pararasa pasava hamitriya ha(n)gmata paraita patish Dadarshim hamaranam cartanaiy nama avahanam Armaniyaiy avada hamaranam akunava(n) Auramazdamaiy upastam abara vashna Auramazdaha kara hya mana avam karam tyam hamitriyam . . aja vasiy Thuravaharahya mahya VI raucabish thakata aha avathasham hamaranam kartam. 8. Thatiy Darayavush khshayathiya patiy duvitiyam hamitriya ha(n)gmata paraita patish Dadarshim hamaranam cartanaiy Tigra nama dida Armaniyaiy avada hamaranam akunava(n) Auramazdamaiy upastam abara vashna Auramazdaha kara hya mana avam karam tyam hamitriyam aja vasiy Thuravaharahya mahya XVIII raucabish thakata aha avathasham hamaranam kartam. 9. Thatiy Darayavush khshayathiya patiy tritiyam hamitriya ha(n)gmata paraita patish Dadarshim hamaranam cartanaiy U ama nama dida Armaniyaiy avada hamaranam akunava(n) Auramazdamaiy upastam abara vashna Auramazdaha kara hya mana avam karam tyam hamitriyam aja vasiy Thaigarcaish mahya IX raucabish thakata aha avathasham hamaranam kartam pasava Dadarshish cita mam amanaya . a . . . yata adam arasam Madam. 10. Thatiy Darayavush khshayathiya pasava Vaumisa nama Parsa mana ba(n)daka avam adam Fraishayam Arminam avathashaiy athaham paraidiy kara hya hamitriya mana naiy gaubataiy avam jadiy pasava Vaumisa ashiyava yatha Arminam pararasa pasava hamitriya ha(n)gmata paraita patish Vaumisam hamaranam cartanaiy - - I - - - nama dahyaush Athuraya

avada hamaranam akunava(n) Auramazdamaiy upastam abara vashna Auramazdaha kara hya mana avam karam tyam hamitriyam aja vasiy Anamakahya mahya XV raucabish thakata aha avathasham hamaranam kartam. 11. Thatiy Darayavush khshayathiya patiy duvitiyam hamitriya ha(n)gmata paraita patish Vaumisam hamaranam cartanaiy Autiyara nama dahyaush Arminaiy avada hamaranam akunava(n) Auramazdamaiy upastam abara vashna Auramazdaha kara hya mana avam karam tyam hamitriyam aja vasiy Thuravaharaha mahya - iyamanam patiy avathasham hamaranam kartam pasava Vaumisa cita mam Amanaya Arminaiy yata adam arasam Madam. 12. Thatiy Darayavush khshayathiya pasava adam nijayam haca Babirzush ashiyavam Madam yatha Madam pararasam Kud(u)rush nama vardanam Madaiy avada hauv Fravartish hya Madaiy khshayathiya agaubata aisha hada kara patish mam hamaranam cartanaiy pasava hamaranam akuma Auramazdamaiy upastam abara vashna Auramazdaha karam tyam Fravartaish adam ajanam vasiy Adukanaiish mahya XXVI raucabish thakata aha avatha hamaranam akuma. 13. Thatiy Darayavush khshayathiy pasava hauv Fravartish hada kamanaibish asbaribish amutha Raga nama Dahyaush Madaiy avada ashiyava pasava adam karam fraishayam tyaipatiy Fravartish agarbayata anayata abiy mam adamshaiy uta nakam uta gausha uta izavam frajanam utashaiy - - - ma avajam duvarayamaiy basta adariy haruvashim kara avaina pasava adam Ha(n)gmatanaiy uzamayapatiy akunavam uta martiya tyaisaiy fratama anushiya aha(n)ta avaiy Ha(n)gmatanaiy a(n)tar didam fraha(n)jam. 14. Thatiy Darayavush khshayathiya I martiya Citra(n)takhma nama Asagartiya hauvmai hamitriya abava karaha avatha atbaha adam khshayathiya amiy Asagartiy Uvakhshataraha tazumaya pasava adam karam Parsam uta Madam fraishayam Takhmaspada nama Mada mana ba(n)daka avam-

sham mathishtam akunavam avathasham athaham paraita karam tyam
 hamitriyam hya mana naiy gaubataiy avam jata pasava Takhmaspada
 hada kara ashiyava hamaranam akunavush hada Citra(n)takhma Auramaz-
 damaiy upastam abara vashna Auramazdaha kara hya mana avam karam
 tyam hamitriyam aja uta Citra(n)takhmam agarbaya anaya abiy mam
 pasavashaiy adam uta naham uta gausha frajanam utashaiy - - shma avajam
 duvarayamaiy basta adariy haruvashim kara avaina pasavashim Arbiraya
 uzamayapatiy akunavam. I5. Thatiy Darayavush khshayathiya ima tya
 mana kartam Madaiy. I6. Thatiy Darayavush khshayathiya Parthava uta
 Varkana - - - - - va - - - - - Fravartaish - - - - - agaubata V(i)shtaspa mana
 pita h - - - - - kara avahar - - - - - atara pasava V(i)shtaspa ab - - - - - anushiya
 - - - - - aya Vispauz - - - - - tish nama vardanam - - - - - da hamaranam akunava
 - - - - - avathasham hamaranam kartam.

III

1. Thatiy Darayavush khshayathiya pasava adam karam Parsam fraishayam abiy V(i)shtaspam haca Ragaya yatha hauv kara pararasa abiy V(i)shtaspam pasava V(i)shtaspa ayasta avam karam ashiyava Patigrabana nama vardanam Parthavaiy avada hamaranam akunauush hada hamitriyaiyish Auramazdamiy upastam abara vashna Auramazdaha V(i)shtaspa avam karam tyam hamitriyam aja vasiy Gormapadahya mahya I rauca thakata aha avathasham hamaranam kartam. 2. Thatiy Darayavush khshayathiya pasava dahyaush mana abava ima tya mana kartam Parthavaiy. 3. Thatiy Darayavush khshayathiya Margush nama dahyaush hauvmaiyy hashitiya abava I martiya Frada nama Margava avam mathishtam akunava(n)ta pasava adam fraishayam Dadarshish nama Parsa mana ba(n)daka Bakhtriya khshatrapava abiy avam avathashaiy athaham paradiy avam karam jadiy hya mana naiy gaubataiy pasava Dadarshish hada kara ashiyava hamaranam akunauush hada Margayaibish Auramazdamiy upastam abara vashna Auramazdaha kara hya mana avam karam . . tyam hamitriyam aja vasiy Atriyadiyahya mahya XXIII raucabish thakata aha avathasham hamaranam kartam. 4. Thatiy Darayavush khshayathiya pasava dahyaush mana abava ima tya mana kartam Bakhtriya. 5. Thatiy Darayavush khshayathiya I martiya Vahyazdata nama Tarava nama vardanam Yutiya nama dahyaush Parsaiy avada adaraya hauv duvitiyam udapatata Parsaiy karahya avatha athaha adam Bardiya amiy hya Kuraush putra pasava kara Parsa hya v(i)thapatiy haca yadaya fratarta hauv hacama hamitriya abava abiy avam Vahyazdatam ashiyava hauv khshayathiya abava Parsaiy. 6. Thatiy Darayavush khshayathiya pasava adam karam Parsam uta Madam fraishayam hya upa mam aha Artavardiya

nama Parsa mana ba(n)daka avamsham mathishtam akunavam
 hya aniya kara Parsa pasa mana ashiyava Madam pasava
 Artavardiya hada kara ashiyava Parsam yatha Parsam pararasa
 Rakha nama vardanam Parsaiy avada hauv Vahyazdata hya Bardiya
 agaubata aisha hada kara patish Artavardiyam hamaranam cartanaiy
 pasava hamaranam akunava(n) Auramazdamaiy upastam abara vashna
 Auramazdaha kara hya mana avam karam tyam Vahyazdatahya aja vasiy
 Thuravarahya mahya XII raucabish thakata aha avathasham hamaranam
 kartam. 7. Thatiy Darayavush khshayathiya pasava hauv Vahyazdata
 hada kamanaibish asabaribish amutha ashiyava Paishiyauvadam haca
 avadasha karam ayasta hyaparam aisha patish Artavardiyam hamaranam
 cartanaiy Paraga nama kaufa avada hamaranam akunava(n) Auramazda-
 maiy upastam abara vashna Auramazdaha kara hya mana avam karam tyam
 Vahyazdatahya aja vasiy Garmapadahya mahya VI raucabish thakata aha
 avathasham hamaranam kartam uta avam Vahyazdatam agarbaya(n) uta
 martiya tyazishaiy fratama anushiya aha(n)ta agarbaya(n). 8. Thatiy
 Darayavush khshayathiya pasava adam avam Vahyazdatam uta martiya
 tyazishaiy fratama anushiya aha(n)ta Uvadaidaya nama vardanam Parsaiy
 avadashish uzamayapatiy akunavam. 9. Thatiy Darayavush khshayathi-
 ya hauv Vahyazdata hya Bardiya agaubata hauv karam fraishaya Hara-
 uvatim Vivana nama Parsa mana ba(n)daka Harauvatiya khshatrapava
 abiy-avam utasham I martiyam mathishtam akunavush avathasham athaha
 paraita Vivanam jata-uta avam karam hya Darayavush khshayathiya-
 hya gaubataiy pasava hauv kara ashiyava tyam Vahyazdata fraishaya
 abiy Vivanam hamaranam cartanaiy Kapishakanish nama dida avada
 hamaranam akunava(n) Auramazdamaiy upastam abara vashna Aura-
 mazdaha kara hya mana avam karam tyam hamitriyam aja vasiy Anamaka-

hya mahya XIII raucabish thakata aha avathasham hamaranam kartam.
 10. Thatiy Darayavush khshayathiya patiy hyaparam hamitriya ha(n)gmata
 paraita patish Vivanam hamaranam cartanaiy Ga(n)dutava nama dahyaush
 avada hamaranam akunava(n) Auramazdamaiy upastam abara vashna
 Auramazdaha kara hya mana avam karam tyam hamitriyam aja vasiy
 Viyaknahya mahya VII raucabish thakata aha avathasham hamaranam kar-
 tam 11. Thatiy Darayavush khshayathiya pasava hauv martiya hya avahya
 karahya mathishta aha tyam Vahyazdata fraishaya abiy Vivanam hauv
 mathishta hada kamanaibish asabaribish ashiyava Arshada nama dida
 Harauvatiya avapara^h atiyaisha pasava Vivana hada kara nipadiy tyaiy
 ashiyava avadashim agarbaya uta martiya tyaisaiy fratama anushiya aha-
 (n)ta avaja. 12. Thatiy Darayavush khshayathiya pasava dahyaush
 mana abava ima ty mana kartam Harauvatiya. 13. Thatiy Darayavush
 khshayathiya yata adam Parsaiy uta Madaiy ahem patiy duvitiyam Babi-
 ruviya hamitriya abava(n) hacama I martiya Arakha nama Arminiya
 Han(?)ditahya putra hauv udapatata Babirauv Duban(?)a nama dahyaush
 haca avadasha hauv udapatata avatha adurujiya adam Nabukudracara
 amiy hya Nabuntahya putra pasava kara Babiruviya hacama hamitriya
 abava abiy avam Arakham ashiyava Babirum hauv agarbayata hauv khsha-
 yathiya abava Babirauv. 14. Thatiy Darayavush khshayathiya pasava
 adam karam fraishayam Babirum Vi(n)dafra nama Mada mana ba(n)daka
 avam mathishtam akunavam avathasham athaham paraita avam karam tyam
 Babirauv jata hya mana naiy gaubataiy pasava Vi(n)dafra hada kara
 ashiyava abiy Babirum Auramazdamaiy upastam abara vashna Auramaz-
 daha Vi(n)dafra Babirum agarbaya - - - - - mahya II raucabish thakata aha
 avatha ava - - - - - apatiy asariyata.

IV.

1. Thatiy Darayavush khshayathiya ima tya mana kartam Babirav.
 2. Thatiy Darayavush khshayathiya ima tya adam akunavam vashna Auramazdaha aha hamahyaya tharda pasava yatha khshayathiya hamitriya abava(n) adam XIX hamarena akunavam vashna Auramazdaha adamsham ajanam uta IX khshayathiya agarbayam I Gaumata nama Magush aha havv adurujiya avatha athaha adam Bardiya amiy hya Kuraush putra havv Parsam hamitriyam akunavush I Atrina nama Uvajaiy havv adurujiya avatha athaha adam khshayathiya amiy Uvajaiy havv Uvajam hamitriyam akunavush mana I Noditabira nama Babiruviya havv adurujiya avatha athaha adam Nabukdracara amiy hya Nabunitahya putra havv Babirum hamitriyam akunavush I Martiya nama Parsa havv adurujiya avatha athaha adam Imanish amiy Uvajaiy khshayathiya havv Uvajam hamitriyam akunavush I Fravartish nama Mada havv adurujiya avatha athaha adam Khshathrita amiy Uvakhshatarahya taumaya havv Madam hamitriyam akunavush I Citra(n)takhma nama Asagartiya havv adurujiya avatha athaha adam khshayathiya amiy Asagartaiy Uvakhshatarahya taumaya havv Asagartam hamitriyam akunavush I Frada nama Margava havv adurujiya avatha athaha adam khshayathiya amiy Margav havv Margum hamitriyam akunavush I Vahyazdata nama Parsa havv adurujiya avatha athaha adam Bardiya amiy hya Kuraush putra havv Parsam hamitriyam akunavush I Arakha nama Arminiya havv adurujiya avatha athaha adam Nabukdracara amiy hya Nabunitahya putra havv Babirum hamitriyam akunavush. 3. Thatiy Darayavush khshayathiya imaiy IX khshayathiya adam agarbayam a(n)tar ima hamarena. 4. Thatiy Darayavush khshayathiya dahyava ima tya hamitriya abava(n) draugadish hamitriya akunavush tya imaiy karam adurujiyasha(n) pasava dish Auramazda mana dastaya akunavush yatha

mam kama avatha di - - . 5. Thatiy Darayavush khshayathiya tuvm ka khshayathiya hya aparam ahy haca drauga darsham patipayauva martiya hya draujana ahatiy avam ufrastam parsa yadiy avatha maniyahy dahya-ushmayi duruva ahatiy. 6. Thatiy Darayavush khshayathiya ima tya adam akunavam vashna Auramazdaha hamahyaya tharda akunavam tuvm ka hya aparam imam dipim patiparsahy tya mana kartam varnavatam thuvam matya durujiyahy. 7. Thatiy Darayavush khshayathiya Auramazda taiyiya yatha ima hashiyam naiy durukhtam adam akunavam hamahyaya tharda. 8. Thatiy Darayavush khshayathiya vashna Auramazdaha - - amaiy aniyashciy vasiy astiy kartam ava ahyaya dipiya naiy nipsishtam avahyaradiy naiy nipsishtam matya hya aparam imam dipim patiparsatiy avahya paruv tha tya mana kartam naishim varnavatiy durukhtam maniyatiy. 9. Thatiy Darayavush khshayathiya tyaiy paruva khshaya thiya - a aha(n) avasham naiy astiy kartam yatha mana vashna Auramazdaha hamahyaya duvartam. 10. Thatiy Darayavush khshayathiya - - - nuram thuvam varnavatam tya mana kartam avatha - - - avahyaradiy ma apagaudaya yadiy imam ha(n)dugam naiy apagaudayahy karahya thahy Auramazda thuvam dashta biya utataiy tauma vasiy biya uta dra-(n)gam jiva. 11. Thatiy Darayavush khshayathiya yadiy imam ha(n)dugam apagaudayahy naiy thahy karahya Auramazdatay jata biya utataiy tauma ma biya. 12. Thatiy Darayavush khshayathiya ima tya adam akunavam hamahyaya tharda vashna Auramazdaha akunavam Auramazdamaiy upastam abara uta aniya bagaha tyaiy ha(n)tiy. 13. Thatiy Darayavush khshayathiya avahyaradiy Auramazda upastam abara uta aniya bagaha tyaiy ha(n)tiy yatha naiy arika ahem naiy draujana ahem naiy zurakara ahem - - - - imaiy tauma upariy abashtam upariy mam naiy shakaurim - - - - huvatam zura akunavam tyamaiy hya hamatakshhata

mzna vithiya avam ubartam abaram hya iyani . . avam ufrastam aparsam.
 14. Thatiy Darayavush khshayathiya tuvm ka khshayathiya hya aparam
 ahy martiya hya draujana ahatiy hyava - tar - - - ahatiy avaiy ma daushta
 avaiy ahifrashtadiy parsa. 15. Thatiy Darayavush khshayathiya tuvm ka
 hya aparam imam dipim vainahy tyam adam niyapisham imaiva patikara
 matya visanahy yava jivahy ava(?) avatha parikara. 16. Thatiy Darayavush
 khshayathiya yadiy imam dipim vainahy imaiva patikara naiydish visanahy
 utamaiy yava tauma ahatiy parikarahadish Auramazda thuvam daushta biya
 utataiy tauma vasiy biya uta dra(n)gam jiva uta tya kunavahy avataiy
 Auramazda m - - - m jadanautuv. 17. Thatiy Darayavush khshayathiya
 yadiy imam dipim imaiva patikara vainahy visenahadish utamaiy yava tau-
 ma ahatiy naiydish parikarahy Auramazdataiy jata biya utataiy tauma ma
 biya uta tya kunavahy avataiy Auramazda nika(n)tuv. 18. Thatiy Dara-
 yavush khshayathiya imaiy martiya tyaiy adakaiy avada aha(n)ta yata adam
 Gaumatam tyam Magum avajanam hya Bardiya agaubata adakaiy imaiy
 martiya hamatakhsha(n)ta anushiya mana Vi(n)dafrana nama Vayaspara-
 hya putra Parsa Utana nama Thukhraya putra Parsa Gaubaruva nama
 Marduniyahya putra Parsa Vidarna nama Bagabignahya putra Parsa Ba-
 gabukhsha nama Daduhyahya putra Parsa Ardumanish nama Vahaukahya
 putra Parsa. 19. Thatiy Darayavush khshayathiya tuvm ka khshayathiya
 hya aparam ahy tyama vidam tartiyana—tya Darayavush - - - - -
 - - akunavam.

1. Thatiy Darayavush khshayathiya ima tya adam akunavam ma . r
 thardam - - tha khshayathiya vajanam dahyaush
 hauv hacama hamitriya abava I martiya - imaima nama Uvajiya avam
 mathishtam akunava(n) pasava adam karam fraishayam Uvajam I martiya
 Gaubaruva nama Parsa mana ba(n)daka avamsham mathishtam akunavam
 pasava hauv Gaubaruva hada kara ashiyava Uvajam hamaranam akunaush
 hada hamitriyabish pasava utashaiy marda uta agarbaya uta
 aniya abiy mam dahyaush janam avadashim 2.
 Thatiy Darayavush khshayathiya a uta dah Auramazda aya
 vashna Auramazdaha thadish akunavam. 3. Thatiy Darayavush khsha-
 yathiya hya aparam imam ya hatiy uta jivahya 4. Thatiy
 Darayavush khshayathiya ashiyavam abiy Sakam Tigram
 baratya iy abiy darayam avam a pisa viyatara
 ajanam aniyam agarbayam abiy mam uta Saku(n)ka
 nama avam agarbayam avada aniyam mathishtam am
 aha pasava da 5. Thatiy Darayavush khshayathiya
 ma naiy Auramazda yadiy vashna Auramazdaha
 akunavam. 6. Thatiy Darayavush khshayathiya Auramazdam
 yadata uta jivahya uta

Smaller Behistan Inscriptions.

A.

OVER THE PICTURE OF DARIUS.

Adam Darayavush khshayathiya vazraka khshayathiya khshayathiya
nam khshayathiya Parsaiy khshayathiya dahyunam V(i)shtaspahya putra
Arshamahya napa Hakhmanishiya Thatiy Darayavush khshayathiya mana
pita V(i)shtaspa V(i)shtaspahya pita Arshama Arshamahya pita
Ariyaramna Ariyaramnahya pita Caishpish Caishpaish pita Hakhmanish
Thatiy Darayavush khshayathiya avahyaradiy vayam Hakhmanishiya
thahyamahy haca paruviyata amata amahy haca paruviyata hya amakham
tauma khshayathiya aha(n) Thatiy Darayavush khshayathiya VIII mana
taumaya tyaiy paruvam khshayathiya aha(n) adam navama IX duvitarnam
vayam khshayathiya amahy.

B.

UNDER THE PROSTRATE FORM.

Iyam Gaumata hya Magush adurujiya avatha athaha adam Bardiya
amiy hya Kuraush putra adam khshayathiya amiy.

C.

OVER THE FIRST UPRIGHT FIGURE.

Iyam Atrina adurujiya avatha athaha adam khshayathiya amiy Uvajaiy

D.

OVER THE SECOND FIGURE.

Iyam Naditabira adurujiya avatha athaha adam Nabuk(u)dracara
amiy hya Nabunitahya putra adam khshayathiya amiy Babirauv.

E.

UPON THE LOWER PART OF THE ATTIRE OF THIRD FIGURE.

*Iyam Fravartish adurujiya avatha athaha adam Khshathrita amiy Uva-
khshatarahya taumaya adam khshayathiya amiy Madaiy.*

F.

OVER THE FOURTH FIGURE.

*Iyam Martiya adurujiya avatha athaha adam Imanish amiy Uvajaiy
khshayathiya.*

G.

OVER THE FIFTH FIGURE.

*Iyam Citra(n)takhma adurujiya avatha athaha adam khshayathiya
Asagartaiy Uvakhshatarahya taumaya.*

H.

OVER THE SIXTH FIGURE.

*Iyam Vahyazdata adurujiya avatha athaha adam Bardiya amiy hya
Kuraush putra adam khshayathiya amiy.*

I.

OVER THE SEVENTH FIGURE.

*Iyam Arakha adurujiya avatha athaha adam Nabuk(u)dravara amiy
hya Nabunitahya putra adam khshayathiya amiy Babirav.*

J.

OVER THE EIGHTH FIGURE.

*Iyam Frada adurujiya avatha athaha adam khshayathiya amiy
Margav.*

K.

OVER THE NINTH FIGURE.

Iyam Saku(n)ka hya Saka.

III.

The Inscription of Alvend. (O)

*Baga vazraka Auramazda hya imam bumim ada hya avam asmanam
 ada hya martiyam ada hya shiyatim ada martiyahya hya Darayavum
 khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam
 framataram Adam Darayavush khshayathiya vazraka Khshayathiya
 khshayathianam khshayathiya dahyunam paruzananam khshayathiya
 ahyaya bumiya vazrakaya duraiy apiy Vishtaspahya putra Hakhamanishiya.*

IV.

Inscriptions of Suez. (SZ.)

A.

Darayavush khshayathiya vazraka khshayathiya khshayathianam khshayathiya dahyunam Vishtaspahya putra Hakhamanishiya.

B

Baga vazraka Auramazda hya avam asmanam ada hya imam bumim ada hya martiyam ada hya shiyatim ada martiyahya hya Darayavum khshayathiyam akunaush hya Darayavahush khshayathiyahya khshatram frabara tya vazrakam tya . . . m Adam Darayavush khshayathiya vazraka khshayathiya khshayathianam khshayathiya dahyunam paruzananam khshayathiya ahyaya bumiya vazrakaya duraiy apiy Vishtaspahya putra Hakhamanishiya Thatiy Darayavush khshayathiya adam Parsa aniy hada Parsa Mudrayam agarbayam adam niyashtayam imam yuviyam ka(n)tanaiy haca Pirava nama rauta tya Mudrayaiy danauvatiy abiy daraya tya haca Parsa aitiy pasava iyam yuviya akaniy avada yatha adam niyashtayam ut ayata hac ya mam yuviyam abiy pa ta yatha ma

V.

Inscription of London.

Adam Darayavush khshayathiya.

Inscriptions of Persepolis.

H.

ABOVE THE WALL SURROUNDING THE PALACE OF PERSEPOLIS.

Auramazda vazraka hya mathishta baganam hauv Darayavum khshayathiyam adada haushaiy khshatram frabara vashna Auramazdaha darayavush khshayathiya Thatiy Darayavush khshayathiya iyam dahvaush Parsa tyam mana Auramazda frabara hya naiba uvaspa umartiya va-hna Auramazdaha manaca Darayavahush khshayathiyahya haca aniyana naly tarsatiy Thatiy Darayavush khshayathiya mana Auramazda upastam baratuv hada vithibish bagaibish uta imam dahyaum Auramazda patuv haca hainaya haca dushiyara haca drauga aniya imam dahyaum ma . . ajamiya ma haina ma dushiyaram ma drauga aita adam yan - - m jadiyamiy Auramazdam hada vithibish bagaibish aita naiy Auramazda dadatuv hada vithibish bagaibish.

I.

ANOTHER INSCRIPTION ABOVE THE WALL SURROUNDING THE PALACE

Adam Darayavush khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam tyaisham parunam Vishtaspahya putra Hakhamanishiya Thatiy Darayavush khshayathiya vashna Auramazdaha ima dahyava tya adam adarshay hada ana Parsa kara tya hacama atarsa(n) mana bajim abara(n) UvaJa Mada Babirush Arabaya Athura Mudraya Armina Katapatuka Sparda Yauna tyaiy uskahya uta tyaiy darayahya uta dahyava tya parauvaiy Asagarta Parthava Zara(n)ka Haraiya Bakhtrish Sugda Uvarazamiya Thatagush Harauvatish Hi(n)dush Ga(n)dara Saka Maka Thatiy Darayavush khshayathiya yadiy avatha maniyahy haca

aniyana ma tarsam imam Parsam karam padiy yadiy kara Parsa pata aha-
 tiy hya duvaishtam shiyatish akhshata hauveiy Aura nirasaiy abiy imam
 vitham.

B.

OVER THE PILLARS IN THE PALACE OF DARIUS HYSTASPES.

Darayavush khshayathiya vazraka khshayathiya khshayathianam
 khshayathiya dahyunam Vishtaspahya putra . Hakhamanishiya hya imam
 tacaram akunaush.

Inscriptions of Naqshi Rostam

(N.R.)

*Baga vazraka Auramazda hya imam bumim ada hya avam asmanam
ada hya martiyam ada hya shiyatim ada martiyahya hya Darayavum
khshayathiyam akunaush aivam paruvnam khshayathiyam aivam paruvnam
framataram Adam Darayavush khshayathiya vazraka khshayathiya khsha-
yathiyanam khshayathiya dahvunam vispazananam khshayathiya ahyaya
bumiya vazakaya duraiapiy Vishtaspahya putra Hakhamanishiya Parsa
Parsahya putra Ariya Ariya citra Thatiy Darayavush khshayathiya vashna
Auramazdaha ima dahyava tya adam agarbayam apataram haca Parsa
adamsham patiyakhshaiy mana bajim abara(n) . . . [ha] tyasham hacama
athahy ava akunava(n) datam tya mana aita adari Mada Uvaja Parthava
Haraiva Bakhrish Suguda Uvarazamish Zava(n)ka Haraumatish Thatagush
Ga(n)dara Hi(n)dush Saka Humavarka Saka Tigrakhauda Babirush Athura
Arabaya Mudraya Armina Katapatuka Sparda Yauna Saka tyaiy tara-
daraya Skudra Yauna Takabara Putiya Kushiya Maciya Karka Thatiy
Darayavush khshayathiya Auramazda yatha avaina imam bumim yu . . .
pasavadim mana frabara mam khshayathiyam akunaush adam khshayathiya
amiy vashna Auramazdaha adamshim gathva niyashadayam tyasham adam
athaham ava akunava(n)ta yatha mam kama aha yadipadiy maniyahy tya
ciya(n)karam ava dahyava tya Darayavush khshayathiya adaraya patika-
ram didiy tyaiy mana gathum bara(n)tiy yatha khshnasahadish adataiy
azda bavatiy Parsahya martiyahya duray arshatish paragnata adataiy azda
bavatiy Parsa martiya duray haca Parsa hamaram Patiyajata Thatiy Dara-
yavush khshayathiya aita tya kartam ava visam vashna Auramazdaha akuna-
vam Auramazdamaiy upastam abara yata kartam mam Auramazda patuv*

haca *ava* - - - utamaiy vitham uta imam dahyaum aita adām Auramazdam
jadiyamiy aitamaiy Auramazda dadatuv Martiya hya Auramazdaha frama-
na hauvtaiy gasta ma thadaya pathim tyam rastam ma avarada ma starava.

NRb.)

Baga *vazraka* Auramazda hya ada - - - - - f - - - - - m tya va - - - - -
ada shiyatim martiyahya - - - - - u - - - a aruvastam upariy Darayavum
kshayathiyam - - - iyasaya Thatiy Darayavush kshayathiya vashna Aura-
mazdaha - - - - - kar - - - - - iya tya - - - a - - - - - tam - - - - - ya - - -
daush - - - - - athiy u - - - - - sh - - - - - uva - - - ya - - - - - yim kari-
mish - - - - - vasim tya - - - - - r - - - - - iya - - - im - - - - -
riyish - - - - - ava - - m - - - - - m m - - - - - m dar - - - - - ush - - - a
- - - - - uvish a - - - - - miy - - - - - va - - - - - astiy darshama da
- - - - - ya - - - - - au - - - - - iyahya darshama - - - - -

NRC.)

Gaubarava Patishuvarish Darayavahaush kshayathiyahya arshtibara.

NRd.)

Aspacana vatrabara Darayavahaush kshayathiyahya isuvam dasyama.

NRe.)

Iyam Maciya.

VI.

THE INSCRIPTIONS OF XERXES.
The Inscriptions of Persepolis.

D.

OVER EACH ONE OF THE FOUR PILLARS OF THE ENTRANCES TO THE
PALACE OF XERXES.

*Baga vazraka Auramazda hya imam bumim ada hya avam asmanam
ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham
khshayathiyam akunavush aivam parunam khshayathiyam aivam
parunam framataram Adam Khshayarsha khshayathiya vazraka
khshayathiya khshayathianam khshayathiya dahyunam paruvzananam
khshayathiya ahyaya bumiya vazrakaya duraiy apiy Darayavahush
khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khsha-
yathiya vazraka vashna Auramazdaha imam duvarthim visadahyum
adam akunavam vasiy aniyashciy naibam kartam ana Parsa tya adam
akunavam utamaiy tya pita akunavush tyapaty kartam vainataiy naibam
ava visam vashna Auramazdaha akuma Thatiy Khshayarsha khshayathiya
mam Auramazda patuv utamaiy khshatram uta tya mana kartam uta tya-
mai y pitra kartam avashciy Auramazda patuv.*

G.

OVER THE PILLARS OF THE PALACE OF XERXES.

*Khshayarsha khshayathiya vazraka khshayathiya khshayathianam
Darayavahush khshayathiyahya putra Hakhamanishiya.*

Ea.

UPON THE WALL BETWEEN THE STEPS ON BOTH SIDES AND UPON THE WALLS OF THE WESTERN STEPS OF THE PALACE OF XERXES.

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazraka khshayathiya khshayathianam khshayathiya dahyunam paruvzananam khshayathiya ahiyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khshayathiya vazraka vashna Auramazdaha ima hadish adam akunavam mam Auramazda patuv hada bagaibish utamaiy khshatram uta tyamaiy kartam.

Eb.

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyayha hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazraka khshayathiya khshayathianam khshayathiya dahyunam paruvzananam khshayathiya ahiyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khshayathiya vazraka vashna Auramazdaha ima hadish adam akunavam mam Auramazda patuv hada bagaibish utamaiy khshatram uta tyamaiy kartam.

Ca.

CLOSE TO THE HIGHEST PILLAR NEAR THE WESTERN STEPS OF THE PALACE OF DARIUS. H. AND UPON THE WALLS OF THE SAME STEPS.

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam paruv zananam khshayathiya ahyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khshayathiya vazraka vashna Aurahya Mazdaha ima hadish Darayavush khshayathiya akunaush hya mana pita mam Auramazda patuv hada bagaibish uta tyamaiy kartam uta tyamaiy pitra Darayavahush khshayathiyahya kartam avasheiy Auramazda patuv hada bagaibish.

Cb.

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam paruv zananam khshayathiya ahyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khshayathiya vazraka vashna Aurahya Mazdaha ima hadish Darayavush khshayathiya akunaush hya mana pita mam Auramazda patuv hada bagaibish uta tyamaiy kartam uta tyamaiy pitra Darayavahush khshayathiyahya kartam avasheiy Auramazda patuv hada bagaibish.

A.

UPON THE STEPS OF THE PALACE OF XERXES.

Baga vazraka Auramazda hya imam bumim ada avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khahayarsha khshayathiya vazraka khshayathiya khshayathianam khshayathiya dahyunam paruvzananam khshayathiya ahiyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khshayathiya vazraka tya mana kartam ida uta tyamaiy apataram kartam ava visam vashna Auramazdaha akunavam mam Auramazda patuv hada bagzibish utamaiy khshatram uta tyamaiy kartam.

Inscription of Alvend.

F.

Baga vazraka Auramazda hya mathishta baganam hya imam bunim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazraka khshayathiya khshayathianam khshayathiya dahyunam paruvzananam khshayathiya ahiyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiya hya putra Hakhamanishiya.

K.

Inscription of Vanum.

*Baga vazraka Auramazda hya mathista baganam hya imam bumim
 ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiya-
 hya hya Khshayarsham khshayathiyam akunaush aivam parunam khshaya-
 thiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazra-
 ka khshayathiya khshayathianam khshayathiya dahyunam paruv zananam
 khshayathiya ahyaya bumiya vazrakaya duraiy apiy Darayavahush khsha-
 yathiyahya putra Hakhmanishiya Thatiy Khshayarsha khshayathiya Da-
 rayayush khshayathiya hya mana pita hauv vashna Auramazdaha vasiy tya
 naibam akunaush uta ima stanam hauv niyashtaya ka(n)tanaiy yanaiy
 dipim naiy nipishtam akunaush pasava adam niyashtayam imam dipim
 nipishtanaiy Mam Auramazda patuv kada bagaibish utamaiy khshatram
 uta tyamaiy kartam.*

Qa.

UPON THE VASE OF COUNT CAYLUS.

Khshayarsha khshayathiva vazraka.

VII.

INSCRIPTIONS OF PERSIAN KINGS AFTER XERXES.

Artaxerxes I. Inscription at Venice.

Qb.

UPON THE VASE IN THE TREASURY OF ST. MARK'S.

Ardakhashea khshayathiya vazraka.

Darius II. Inscriptions of Persepolis.

L.

ABOVE THE POSTS OF THE WINDOWS IN THE PALACE OF DARIUS
HYSTASPES.

*Ardastana atha(n)gaina Darayavahush khshayathiyahya vithiya
karta.*

VIII.

Artaxerxes Mnemon. Inscriptions
of Susa.

S.

a.

UPON THE BASE OF THE PILLAR IN THE SMALL ROW OF COLUMNS

Adam Artakhshatra khshayathiya vazraka khshyathiya khshayathiya-
nam Darayavushahya khshayathiyahya putra.

b.

UPON THE BASE OF THE PILLAR IN THE LARGE ROW OF COLUMNS.

Thatiy Artakhshatra khshayathiya vazraka khshayathiya khshayathiya-
nam khshayathiya dahyunam khshayathiya ahyaya bumiya Darayavushahya
khshayathiyahya putra Darayavushahya Artakhshatrahya khshayathiyahya
putra Artakhshatrahya Khshayarshahya khshayathiyahya putra Khsha-
yarshahya Darayavushahya khshayathiyahya putra Darayavushahya Vishta-
shpahya putra Hakhamanishiya Imam apadana Darayavush apanyakama
akunash abiyapara . . . pa Artakhshatra nyakama . . . Anahata uta
Mithra vashna Auramazdaha apadana adam akunavam Auramazda Ana-
hata uta Mithra mam patuv . . .

IX.

ARTAXERXES OCHUS.

Inscription of Persepolis.

P.

UPON THE STEPS OF THE PALACE OF DARIUS HYSTASPES AND ARTAXERXES OCHUS.

Baga vazraka Auramazda hya imam bumam ada hya avam asmanam ada hya martiyam ada hya shayatam ada martiyya hya mam Artakhshatra khshayathiya akunaush aivam paruvnam khshayathiyam aivam paruvnam framataram Thatiy Artakhshatra khshayathiya vazraka khshayathiya khshyathiyanam khshayathiya dahyunam khshayathiya ahyaya bumiya Adam Artakhshatra khshayathiya putra Artakhshatra Darayavush khshayathiya putra Darayavush Artakhshatra khshayathiya putra Artakhshatra Khshayarsha khshayathiya putra Khshayarsha Darayavush khshayathiya putra Darayavush V(i)shtaspahya nama putra V(i)shtaspahya Arshama nama putra Hakhamanishiya Thatiy Artakhshatra khshayathiya imam usatashanam atha(n)ganam mam upa mam karta Thatiy Artakhshatra khshayathiya mam Auramazda uta M(i)thra бага патув ута imam dahyum uta tya mam karta.

Arsaces.

INSCRIPTION UPON THE SEAL OF GROTEFEND

R.

Arshaka nama Athiyabaushanahya putra.

VOCABULARY.

For the sake of convenience in comparison, the same method of transliteration is adopted for Sanskrit and Zend words as for Old Persian.

A.

- A,—prefix, to. SKR., a; Zend, a.
- Aita,—neut. pronoun, this, that.
SKR., etat; Zend, aetat; Lat., iste; Goth, tha; Eng., the.
- Aina,—name of the father of Naditabira.
- Aiva,—one. SKR., eka; Zend, aeva; Lat., æquus; Goth, ha in compounds, as hailhs for haiha, one-eyed, halts for ha-lta, lame, halbs for ha-lba, half; Eng., halt, half.
- Autiyarā,—name of a country in Armenia.
- Aura,—1) masc., master or ruler.
2) fem., goddess. SKR., asura; Zend, ahura.
- Auramazda,—the name of the greatest deity. Aura, see above; mazda, compound of maz, great; SKR., mahat; Lat., magnus; Goth, mag; A. S., magan; Eng., might, and da, give, SKR., da; Zend, da; Lat., do; A. S., tidhe: or da, know; Zend, da.
- Akhshata,—whole, entire, perfect. Fem. of an adjective, akhshata. SKR., akshata.
- Agata,—nomen agentis, comer, friend(?) cf. gam.
- Aj,—drive, do. Skt., aj; Lat., ago
- Atiy,—verbal prefix, beyond, across. Skt., ati; Lat., et; Old German, anti; Germ., und; Eng., and.

- Atha(n)gaina*;—stony, built of stone.
Athiy,—near.
Athiyahushana—proper name.
Athura,—Assyria.
Atrina,—proper name.
Atriyadiya,—name of a month.
Ada,—then, thereupon.
Adakziy,—then.
Adam,—I. Skt., *aham*; Zend., *azem*.
 Lat., *ego*; Goth, *ik*; A. S., *ik* or
 I; Eng., I.
Aduknish,—name of a month.
Anahata,—Genius of the waters.
Anamaka,—name of a month.
Aniya,—1) indef. pronoun, another.
 2) enemy. Skt., *anya*; Zend,
anya; Lat., *alius*.
Anuv,—prep. with loc., along, by.
 Skt., *anu*.
Anushiyā,—follower. See *anuv* and
shiyu, cf. Lat., *comes* (con-*eo*).
A(n)tar,—prep. with acc., within,
 in. Skt., *antar*; Zend, *antare*;
 Lat., *inter*; Goth, *undar*.
Apa,—verbal prefix, from. Skt.,
apa; Zend, *apa*; Lat., *ab*; Goth,
af; Eng., *of*.
Apatara,—remote, another. Com-
 parative of *apa*.
Apadana,—work, temple, building.
Apanyaka,—ancestor.
Aparam,—adv. afterward.
Apariy,—near by.
Api,—water. Skt., *ap*; Zend, *ap*;
 Lat., *aqua*.
Apiy,—to, also. Skt., *api*; Zend, *api*;
 Germ. and Eng. prefix, *be*.
Abacarish,—commerce.
Abashta, law.
Abiy,—prep. with acc, to, against.
 Skt., *abhi*; Zend, *aibiy*; Lat., *ob*.
Abish—prep. with loc., by, at.
Amutha,—there, then. Skt., *amutra*.
Ayadana,—acc. plur., *ayadana*, sanc-
 tuaries, homes.

- Ayasta*,—adv. or prep. with acc., according to, with, unto.
- Arakadrish*,—name of a Persian mountain.
- Ara^hha*,—name of an Armenian.
- Arabaya*,—1) Arabian; 2) Arab, Arabia.
- Arika*,—enemy. Skt., ari.
- Ariya*,—1) Aryan; 2) noble. Skt., *arya*; Zend, *airya*; same root also in Irish.
- Ariyaramna* or *Ariyaramna*,—name of the great-grandfather of Darius. *Ariya* and *ram*, to rejoice.
- Aruvastam*(?)
- Artakhshatra*, — Artaxerxes; a r t a, Zend, *areta*, lifted up, and *khshatra*, kingdom
- Artavardiya*,—name of one of the commanders of Darius Hystaspes.
- Ardakhcashcha*—name of Artaxerxes as pronounced by the Egyptians.
- Ardastana*,—high structure.
- Ardumanish*,—name of one of the Persians who swore with Darius against Smerdis.
- Arbira*,—Arbela, a city upon the confines of Media.
- Armaniya*,—1) Armenian; 2) Armenia.
- Arminza*,—name of Armenia.
- Arminiya*,—Armenian.
- Arshaka*,—Arsaces.
- Arshada*,—name of a fortress in Arachasia.
- Arshama*,—name of the grandfather of Darius Hystaspes.
- Arstish*,—spear. Skt., *rishti*; Zend, *arsti*.
- Arstibara*,—spear-bearers.
1. *Ava*,—demonstr. pronoun, this, that. Zend, *ava*; Slav., *ova*.
 2. *Ava*,—verbal prefix, from. Skt., *ava*.
- Ava*,—so long, correl. to *yava*.
- Avatha*,—thus.

<p>Avada,—1) there; 2) thither. In ablative sense with suffix <i>sa</i>, from that place, thence.</p> <p>Avapara,—thence.</p> <p>Avashciy,—whatever, anything, all. <i>ava-ciy</i>.</p> <p>Avah,—aid, guard. Zend, <i>avo</i>.</p> <p>Avah,—denom. from preceding; with prefix <i>patiy</i>, to seek aid.</p> <p>Avahyaradiy,—for this reason, therefore; composed of gen. of pronoun <i>ava</i> and loc. of <i>rad</i>.</p> <p>Avahanam,—village; from root <i>vah</i>, to dwell. Skt., <i>vas</i>; Lat., <i>vesta</i>; Germ., <i>woh-nen</i>; A. S., <i>wesan</i>; Eng., <i>was</i>.</p>	<p>Asagarta,—Sagartian.</p> <p>Asagartiya,—Sargartian.</p> <p>Asabari, or <i>asbari</i>,—soldier, properly a horseman.</p> <p>Aspacana,—a peculiar name of Persia, probably from <i>aspaz</i>, horse; according to Herodotus, the name of a man.</p> <p>Asman, heaven. Skt., <i>acman</i>.</p> <p>Ashnaiy,—near.</p> <p>Azda,—knowledgè.</p> <p>Ah,—to be. Skt., <i>as</i>; Zend, <i>ah</i>; Lat., <i>es-t</i>; Goth, <i>is-t</i>; Eng., <i>is</i>.</p> <p>Ahifrastad,—severe punishment.</p>
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I

- I,—to go; with prefix *atiy*, to go beyond, carry farther; with *nij*, to go forth; with *patiy*, to go against; with *para*, to proceed; with *apari*, to follow, to obey. Skt., I; Zend, I; Lat., i-re.
- Ida,—here. Skt., *ihā*; Zend, *idha*.
- Ima,—pronoun this, Skt, *imā*; Zend, *imā*.
- Imzni,—name of a man in Susa, who excited a tumult against Darius.
- Ish,—to send; with prefix *fra*, to send forth. Skt., *ish*; Zend, *ish*.
- Ishu,—arrow. Skt., *ishu*.
- Izava,—tongue.

U

- U,—good, well. It occurs only in the beginning of a compound. Skt., *su*; Zend, *hu*.
- Uta,—and. Skt., *uta*; Zend, *uta*.
- Utana,—name of one of the six who dethroned false Smerdis.
- Ud,—verbal prefix. Skt., *ud*.
- Upa,—prefix, under, to. Skt, *upā*; Zend, *upā*; Lat., *sub*; Germ., *ob*.
- Upa,—prep. with acc., under, cf. above.
- Upadara(ṅ)ma,—name of a man in Suscana.
- Upariy,—prep. with acc., above, over. Skt., *upari*; Zend, *upara*; Lat., *super*; Goth. *ufar*; Eng., *over*.
- Upasta,—aid, help; *upa* and *sta*, cf. Germ., *beistand*.
- Ufrasta,—see *pars*.
- Ufratu,—Euphrates, from *u*, well, and *fra*, (perhaps a Semitic root) to flow.
- Ubartā,—v. *bar*.
- Umartiya,—possessing good men.
- Uvakhshatara,—name of a king of Media.
- Uvaja,—Susiana.

- Uvajiya*,—an inhabitant of Susiana. | *Uvarazamiya*,—Chorasnia.
Uvaspa,—possessing good horses. | *Us*,—Cf. ud.
Uvaipashiya,—one's own pleasure,^o | *Usatashana*,—lofty building, temple.
independence. Zend, *Qæpaithya*; | *Us* (see above) and *tash*, Skt.,
uva, Skt., *sva*; Lat., *suus*. | *taksh*; Zend, *tash* (to form); Lat.,
tig-mum.
Uvadaidaya,—name of a city in Per- | *Ushka*,—dry. Skt., *cushka*; Zend,
sia. | *hushka*; Lat., *siccus*; A. S., *sic*.
Uvamarshiyush,—committing suicide. | *Uzama*,—cross.
uva, Skt., *sva*, and *marsh*, Zend, | *Uhyama*,—name of a castle in Arme-
meresh, to die. | nia.
Uvarazami,—Chorasnia.

K

- Ka*,—interrog. pronoun, who. Skt.; | *Ka(m)pada*,—name of a province in
ka; Zend, *ka*; Lat., *qui*. | Media.
Kaufa,—mountain. | *Ka(m)bujiya*,—Cambyses.
Katapatuka,—Cappadocia. | *Kar*,—to do; with prefix *pari*, to
Kan,—to dig, to scratch; with prefix | guard. Skr., *kri*; Zend, *kar*;
ava, to throw with violence, dis- | Lat., *cre-o*.
place; with *ni*, to dig down, to de- | *Kasciy*,—indef. pronoun, whoever;
stroy; with *vi*, to destroy. Skt., | with preceding *naiy*, no one.
khæn; Zend, *kæn*; Lat., *cun-iculus*. | *Karka*,—name of a people.
Kamana,—desirous, faithful. Skt., | *Kapishakani*,—name of a fortress in
kam, to desire. | Arachasia.

<i>Kama</i> ,—wish, desire. Skt., <i>kama</i> .	<i>Kud(u)rush</i> ,—name of a city in eastern Media.
<i>Kara</i> ,—1) people. 2) army. Cf., <i>kar</i> .	<i>Kuru</i> ,—Cyrus.
<i>Kuganaka</i> ,—name of a city in Persia.	<i>Kushiya</i> ,—name of a people.

Kh.

<i>Khshatra</i> , — Skt., <i>kshatra</i> ; Zend, <i>khshathra</i> ; nom. and acc., <i>khshatram</i> ; rule, kingdom.	<i>Khshapa</i> ,—night; acc., <i>khshapa</i> ; Skr., <i>kshap</i> ; Zend, <i>khshap</i> .
<i>Khshatrapavan</i> ,—nom., <i>khshatrapava</i> , satrap, from <i>khshatra</i> , and <i>pa</i> , (to guard, protect.)	<i>Khshayathiya</i> ,—king.
<i>Khshathrita</i> ,—name of a man who excited a tumult against Darius in Media.	<i>Khshayarsha</i> ,—Xerxes.
	<i>Khshi</i> ,—with prefix <i>pati</i> , to rule, reign.
	<i>Khshnas</i> ,—to know. Skt., <i>Jna</i> ; Zend, <i>khshna</i> ; Lat., <i>co-gno-sco</i> ; Goth., <i>kaun</i> ; Germ., <i>kann</i> ; Eng., <i>know</i> , <i>can</i> .

G

<i>Gaitha</i> ,—flock, herd. Zend, <i>gaetha</i> .	<i>Ga(n)dutava</i> ,—name of a country in western Arachosia.
<i>Gaubaruva</i> ,—name of a man. Go-bryas.	<i>Ga(n)darā</i> ,—name of a country near the Indus.
<i>Gaumata</i> ,—name of a Magian.	<i>Gam</i> ,—to go; with prefix <i>a</i> , to approach, come; with <i>ham</i> , to gather one's self together; with
<i>Gausha</i> ,—acc. dual <i>gausha</i> , ear; Zend, <i>gaosha</i> .	

para, to depart. Skt., gam.	<i>Gasta</i> ,—revealed, declared. Skt.,
Zend, gam; Lat., venio (for guemio?); Goth., quam; Germ., kommen; Eng., come.	<i>gad</i> .
<i>Garb</i> ,—to seize, take. Skt., grabh;	<i>Gathu</i> ,—1) foundation, firm place. 2)
Zend, garep; Lat., gero; Germ., grieff-en; Eng., gripe.	throne. Zend, gathu.
<i>Garmapada</i> ,—name of a month.	<i>Gud</i> ,—with prefix <i>apa</i> , to conceal. Skt., guh; Zend, guz.
	<i>Gub</i> ,—to speak; middle, to be called or named.

C

<i>Caishpish</i> ,—son of Achaemenes.	<i>Ciya(n)karam</i> ,—how many, manifold.
<i>Cashma</i> ,—eye.	<i>Cicikhri</i> ,—name of a man.
<i>Ca</i> ,—encl. and. Skr., ca; Zend, ca; Lat., que.	<i>Cita</i> ,—so long as.
<i>Ciy</i> ,—who; neuter, <i>ciy</i> and <i>cis</i> ; <i>cisciy</i> , whatever; <i>aniyasciy</i> , some other. Skt., cit; Zend, ci.	<i>Citra</i> ,—seed, offspring.
	<i>Citra(n)takhma</i> ,—name of a man.

J

<i>Jad</i> ,—to supplicate, pray; to grant prayer.	off. Skt., han; Zend, jan; Lat., of-fendo.
<i>Jatar</i> ,—nom. <i>jata</i> , enemy. Cf., <i>jan</i> .	<i>Jiv</i> ,—to live. Skt., jiv; Zend, jiv; Lat., vivo.
<i>Jan</i> ,—to smite. With prefix <i>ava</i> , to smite down, kill; with <i>fra</i> , to cut	<i>Jiva</i> ,—life.

T

- Taiyiya* or *maiyiya*,—doubtful word, (witness?)
- Tauma*,—race, family. Zend, *taokhma*.
- Takabara*,—epithet of the Greeks, wearing crowns.
- Takmaspada*,—name of one of the commanders of Darius.
- Takhs*,—to construct, build; with prefix *ham*, to work together, help, work. Skt., *taksh*; Zend, *tash*.
- Tacaṛa*,—building, temple.
- Tar*,—to cross, put across; with prefix *fra*, to go forward; with *vi*, to put over or across. Skt., *tar*; Zend, *tar*; Lat., *in-tra-re*, *trans*; Old German, *durh*; Eng., *through*
- Taradaraya*,—*tara*, across, and *daraya*, the sea.
- Tars*,—to tremble, fear. Skt., *tras*; Zend, *tars-ti*; Lat., *tristis*.
- Tarava*,—name of a city in Yutia of Persia.
- Tigra*,—name of a fortress in Armenia.
- Tigra*,—Tigris, perhaps feminine of an adjective *tigra*, sharp. Skt., *tij*. Cf. Dionys. perig. v. 984, "The Medes call the Tigris an arrow."
- Tigrakhauda*,—name of a Scythian tribe.
- Tuvm*,—thou. Skt., *tvam*; Zend, *thwam*; Lat., *tu*; Germ. *du*.
- Tya*,—rel. pron. who. Skt., *ya*; Zend, *hya*.

Th.

- Thaigarci*,—name of a month.
- Thakata*,—then.
- Thatagush*,—name of a people.
- Thad*,—to go, err. Skt., *sad*; Lat., *sideo*; Goth., *sat*; Eng., *sit*.
- Thah*,—to say, speak. *Thatiy* for *thahatiy*.
- Thukhra*,—name of a Persian.
- Thuravahara*,—name of a month.
- Thard*,—kind, sort, manner.

Tr.

Trar,—with prefix niy, to restore.

Tritiya,—third. Skt., tritiya; Zend,

thriya; Lat., tertius; Goth., thri-
dya; Eng., third.

D

Daushtar,—friend.

Dan,—to flow.

Dar,—to hold, to hold one's self; to
delay, halt. Skt., dhri; Zend,
dar; Lat., fre-tus, for-ma, fir-
mus; A. S., drag-an.

Daraya,—sea.

Darsh,—to dare, subdue. Skt., dhrish;
Zend, daresh; Lat., for-tis.

Darsham,—strongly, very.

Darshama,—insolence, ferocity, vio-
lence.

Dasta,—hand. Skt., hasta; Zend,
zasta; Lat., pre-hend-o; A. S.,
git-an; Eng., get, hand.

Dashabari,—stretching out the right
hand, submissive.

Dahyaush,—region, province. Skt.,
dasyu; Zend, daquy.

1)Da,—to give. Skt., da; Zend, da;
Lat., da-re; A. S., tidhe.

2)Da,—to place, create, do, make.
Skt., dha; Lat., con-do, cre-do;
A. S., dom; Eng., doom.

3)Da,—to know, understand. Skt.,
jna; Zend, zan, da.

Data,—law. Cf. da.

Dadarshi,—a name of an Armenian
and Persian.

Daduhyz,—one of the six who, with
Darius Hystaspes, deprived false
Smerdis of his kingdom.

Darayavu,—Darius. Cf., dar.

- Dasyaman*,—he who stretches forth, serves; connected with Skr. *dac*; Zend *dath*; an attendant perhaps.
- Di*,—pronominal root, this.
- Di*,—to see. Zend, *di*.
- Di*,—to remove, take away.
- Dida*,—castle.
- Dipi*,—letter, inscription, Perhaps connected with Skr., *lip*.
- Dubana*,—name of a country in Babylonia.
- Dura*, loc. *duraiy*, *duray*, and *durai*,—far, distant. Skr., *dura*.
- Duruj*,—to deceive, be false. Skr., *druh*; Zend. *druj* Lat., *trux*.
- Duruva*,—firm, well, sound, secure. Skr., *dhruva*.
- Duvaishtam*,—a long time.
- Duvar*,—to make, accomplish.
- Duvara*,—door, court. Skr., *dvara*; Zend, *dvara*; Lat., for-es.
- Duvarthi*,—gate.
- Duvtatar*:*nam*,—separately.
- Duvitiya*,—second. Skr., *dvitiya*; Zend, *bitya*; Lat, duo, bis; Goth., *tvai*; A. S., *twa*; Eng., two.
- Dushiyara*,—misfortune, from *dush*. Skr., *dus*, ill; and *yara*, Zend, *yare*.
- Drauga*,—lie, falsehood. Cf. *du-ruj*.
- Draujana*,—false, deceiving.
- Dra(n)ga*,—a long time.

N

- Nziba*,—beautiful, pretty.
- Nziy*,—not.
- Nzditabira*,—name of a man who excited opposition against Darius in Babylon.
- Napa*,—grandson. Skr., *napat*; Zend, *napat*; Lat., *nepo(t)s*.
- Nabukdracara*,—name of a Babylonian king.
- Nabunita*,—name of the last Babylonian king.

<p><i>Navama</i>,—ninth. Skt., <i>navamā</i>; Zend, <i>navan</i>; Lat., <i>novem</i>; Goth., <i>niun</i>; A. S., <i>nigan</i>; Eng., <i>nine</i>.</p> <p><i>Naman</i>,—name. Skt., <i>naman</i>; Zend, <i>naman</i>; Lat., <i>nomen</i>; Goth., <i>namo</i>; Eng., <i>name</i>.</p> <p><i>Nau</i>,—ship. Skt., <i>naus</i>; Lat., <i>navis</i>.</p> <p><i>Naha</i>,—nose. Skt., <i>nasa</i>.</p> <p><i>Ni</i>,—to conduct, lead. Skt., <i>ni</i>.</p>	<p><i>Nij</i>,—verbal prefix, from. Skt., <i>nis</i>; Zend, <i>nish</i>.</p> <p><i>Nipad</i>,—footprint, loc. <i>nipadiy</i>. <i>Ni</i>, down, (Skr., <i>ni</i>; Lat., <i>in</i>; A. S., <i>in</i>) and <i>pad</i>, foot, (Skt., <i>pad</i>; Zend, <i>padhā</i>; Lat., <i>pe(d)s</i>; Goth., <i>fotus</i>; Eng., <i>foot</i>.)</p> <p><i>Nisaya</i>,—name of a country in Media.</p> <p><i>Nyaka</i>,—grandfather. Zend, <i>nyakā</i>.</p> <p><i>Nuram</i>,—now.</p>
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P

<p><i>Paishiyavada</i>,—name of a region.</p> <p><i>Pat</i>,—to fall, with prefix <i>ud</i>, to rise up. Skt., <i>pat</i>; Lat., <i>peto</i>.</p> <p><i>Paty</i>,—preposition and verbal prefix. 1) in. 2) against. 3) throughout. Often postpositive. Skt., <i>prati</i>; Zend, <i>paiti</i>; Lat., <i>re</i>, red as in <i>re-</i> <i>fero</i>, <i>reddo</i>; <i>prae</i>; <i>por</i>, <i>pol</i>, <i>pos</i> for <i>port</i>, as in <i>porrigo</i>, <i>pollus</i>, <i>possideo</i>.</p> <p><i>Patikara</i>,—image, effigy.</p> <p><i>Patigrabana</i>,—name of a city in Parthia.</p>	<p><i>Patipadam</i>,—in its own place; from <i>patiy</i> Cf. above, and <i>pad</i> Cf. <i>nipad</i>.</p> <p><i>Patish</i>,—with acc., towards. Cf. <i>pa-</i> <i>tiy</i>.</p> <p><i>Pathi</i>,—way, road. Skt., <i>pathā</i>; Zend, <i>panthan</i>; Lat., <i>pon(t)s</i>; Old Germ., <i>pad</i>, <i>fad</i>; A.S., <i>padh</i>; Eng., <i>path</i>.</p> <p><i>Parauva</i>,—eastern.</p> <p><i>Paraga</i>,—name of a Persian moun- tain.</p> <p><i>Parana</i>,—former.</p>
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- Para**,—preposition, postpositive, and verbal prefix, from, backward. Skt., *para*; Lat., *per*; Goth., *fra*; Old Germ., *fer*; Germ., *ver*; A. S., *for* as in Eng. *forgive*.
- Pari**,—preposition and verbal prefix, around, about, concerning. Skt., *pari*; Zend, *pairi*.
- Paru**,—gen. plur. *parunam*; and *paruvnam*, much, many. Skt., *puru*; Zend, *pouru*; Lat., *plus*; Goth., *filu*; Germ., *viel*.
- Paruva**,—anterior; acc. neuter, *paruvam*, before. Zend, *paourva*.
- Paruviya**,—before, anterior; in abl. sense, *haca paruviata*. Skt. Ved. *purvyā*; Zend, *paourvyā*.
- Paruzana**,—gen. plur., *paruzananam* and *paruvzananam*, possessing many kinds of peoples.
- Parthava**,—Parthia.
- Pars**,—1) to ask; 2) to inquire about something; 3) with preceding *u*, to examine carefully or punish, part.
- u-frastam*; with prefix *pati*, to examine, read. Skt., *prach*; Zend, *pares*; Lat., *preco*; Goth., *frah*; Germ., *frage*.
- Pasa**,—after. Skt., *pasca*; Zend, *passa*; Lat., *post*.
- Pasava**,—afterwards, thereafter. *Pasa* and *ava*.
- Pa**,—to protect, sustain. Skt., *pa*; Zend, *pa*; Lat., *pa-vi*, *pa-scor*, *panis*; Goth., *fodyan*; A. S., *foda*; Eng., *food*.
- Patishuvāri**,—a race inhabiting a portion of Persia.
- Parsa**,—Persia, Persian.
- Pitar**,—father. Skt., *pitri*; Zend, *pita*; Lat., *pater*; Goth., *fadar*; Germ., *vater*; A. S., *faedar*; Eng., *father*. Cf. *pa*.
- Pish**,—to scrape, graze; with prefix *ni*, to write on. Skt., *piśh*; Lat., *pinso*.
- Putiya**,—name of a people.
- Putra**,—son. Skt., *putrā*; Zend, *pu-thra*; Lat., *puer*; Goth., *fulsa*.

F

- Fra*,—verbal prefix, before, for. Skt., *pra*; Zend, *fra*; Lat., *pro*, *prae*.
Fratama,—first, leader.
Framana,—authority, command, precept.
Fravarti,—proper name, Phraortes.
Fraharvam,—acc. n. in adverbial sense, altogether; from *fra* and *harva*, *haruva*.
Fradaz,—name of a ruler in Morgia.

B

- Baga*,—god. Skt., *bhaga*; Zend, *ba-gha*; Goth., *ga-bigs*.
Bagabukhsha,—name of one of those who with Darius dethroned false Smerdis; Megabyzos.
Bagabigna,—name of a Persian.
Ba(n)d,—to bind. Skt., *bandh*; Zend, *band*; Lat., *filum*, *funis*, *pendo*; Goth., *bindan*; Eng., *bind*.
Ba(n)daka,—subject, servant.
Bar,—to bear, sustain, protect; with prefix *patiy*, to bring back, replace, restore; with *para*, to bear away; with *fra*, to carry off, assign. Skt., *bhri*; Zend, *bar*; Lat., *fero*; Goth., *bairan*; A. S., *beran*; Eng., *bear*.
Bardiya,—name of the brother of Cambyses, Smerdis.
Bakhtri.—Bactria.
Bagayadi,—name of a month.
Baji,—tribute; from root *haj*, (Skt., *bhaj*, to allot.)
Babiru,—Babylon.
Babiruyiya,—Babylonian.
Bu,—to be. Skt., *bhu*; Zend, *bu*; Lat., *fu*, *fui*, perhaps *bam* (in *ambam*); A. S., *beom*; Germ., *bin*; Eng., *be*.
Bumi,—ground, earth. Skt., *bhumi*; Zend, *bumi*; Lat., *humus*.
Bratar,—brother. Skt., *bhratri*; Zend, *bratar*; Lat., *frater*; Goth., *brothar*; A. S., *brodhor*; Eng., *brother*.

M

Maka,—name of a people.

Magu,—Magian, a Median people from whom the priests were elected.

Maciya,—name of a people.

Mathishta;—the greatest, leader.

1) *Man*,—to think, ponder. Skt., *man*; Zend, *man*; Lat., *mens*; Germ., *meinen*.

2) *Man*,—to remain. Zend, *man*; Lat., *maneo*.

Mar,—to die. Skt., *mri*; Zend, *mar*; Lat., *morior*; A. S., *mordh*.

Margu,—name of a region east and north of Areia.

Martiya,—1) mortal, man. Cf. *mar* above. 2) name of a man who excited a tumult against Darius. In P. the gen. sing. is contracted to *mārtihya*.

Marduniya,—name of a man, Mardonius.

Ma,—to measure; with prefix *a*, past past., *amata*, tested, tried. Skt., *ma*; Zend, *ma*; Lat., *meto*.

Ma,—prohibitive particle. Skt., *ma*; Zend, *ma*.

Matya,—that not, lest.

Mada,—Median, Media.

Maniya,—place of remaining, dwelling. Cf. 2) *man*.

Margaya,—Margianian.

Margava,—Margianian.

Maha,—month; contracted gen. *mahya*. Skt., *masa*; Lat., *mensis*; A. S., *mona*; Eng., *month*.

M(i)thra,—name of a Persian God.

Mudraya,—Egypt; nom. plur., Egyptians.

Y

- Yauna*,—Ionian, Ionia. Skt., *Yavana*. | *Yanaiy*,—(?)
Yatha,—conj. 1) as, when. 2) be- | *Yata*,—1) during, while. 2) until.
cause. 3) in order that, that. From | From rel. root *ya*.
rel. root *ya*.
Yada,—duty. | *Yana*,—favor. Zend, *yanā*.
Yadiy,—1) if. 2) when. Skt., *yadi*; | *Yava*,—as long as. Skt., *yavat*.
Zend, *yedhi*. | *Yutiya*,—name of a region in Persia.
Yuviya,—canal.

R

- Rauca*,—day; acc. sing., *rauca*. Con- | *Ras*,—to come; with prefix *para*, to
nected with Skt., *ruc*, to shine; | arrive; with prefix *ni*, to descend.
Lat., *luceo*; A. S., *leoht*; Eng., *light*.
Rauta,—river. | *Rad*,—joy, delight; loc. sing., *radiy*
Rakha,—name of a city in Persia. | with gen., favor; *avahyaradiy*, for
Raga,—name of a district in Media. | the sake of this thing, for this rea-
Rad,—with prefix *ava*, to relinquish, | son.
leave. Skt., *raḥ*. | *Rasta*,—right.

V

- Vain*,—to see, behold. The middle | *Vaumisa*,—name of a Persian.
is used in the passive sense. Zend, | *Vaj*,—to lead. Skt., *vah*; Zend, *vaz*;
vaen. | A. S., *wegan*.

- Vatrabara*,—friend.
- Vayaspara*,—name of a Persian.
- Var*,—to declare, make (one) believe, convince.
- Varkana*,—Hyrcania.
- Vardana*,—nom. sing., *vardanam*, fortified town, city, state. Connected with Skt. *vridh*, to increase; Zend, *va-red*; A. S., *waldan*, *weald*.
- Vasiy*,—much, very, greatly; loc. of verb *vas*, to desire.
- Vashna*,—desire, power, grace. Cf. *vas*, to desire.
- Vazraka*,—great.
- Vahyazdata*,—name of a man who excited a tumult against Darius Hystaspes.
- Vahauka*,—name of a Persian.
- Va*,—1) enclitic particle, or. Skt., *va*; Lat., *ve*.
- Vith*,—1) clan. 2) race, fellow.
- Vithiya*,—pertaining to the same race.
- Vidā*,—(?)
- Vidarna*,—name of a Persian.
- Vi(n)dafra*,—name of a Mede.
- Vi(n)dafrana*,—name of a Persian.
- Viyakhna*,—name of a month.
- Viyatarayam*,—*v. tar*.
- Vivana*,—name of a Persian.
- Visa*,—all, every.
- Visadahyu*,—acc. sing. masc. *visadahyum*, possessing all provinces.
- Vispazana*,—gen. plur. masc. *vispazanam*, possessing all kinds of peoples; *vispa* Skt., *visva*; Zend, *vispa*.
- Vishtaspa*,—Hystaspes, the father of Darius.

S

- Saka*,—Scythian, Scythia.
- Saku(n)ka*,—name of a man who excited opposition among the Scythians against Darius Hystaspes.
- San*,—with prefix *vi*, to destroy.
- Sar*,—to kill.
- Sikayavati*,—name of a fortress in Media.

Suguda,—Sogdiana.

Skudra,—name of a people.

Star,—to sin.

Sta,—to stand; with prefix *ava* (caus)
to establish, constitute; with *ni*

(caus) to enjoin, command. Skt.,
stha; Zend, sta; Lat., sta-re; A. S.,
standan; Eng., stand.

Stana,—place.

Sparda,—name of a people.

Sh

Sha and Shi,—stem of a pronominal
enclitic 3 pers. Skt., sa; Zend, he.

Shiyati,—spirit, intelligence, wisdom.

(shayatam, P.)

Shiyu.—to go, set out.

Shuguda,—same as Suguda.

Z

Zara(n)ka,—Drangiana.

Zazana,—name of a fortified town
near Babylon.

Zura,—power.

Zurakara,—despot. From zura, cf.
above, and kara, cf. kar.

H

Haina,—army. Skt., sena; Zend,
haena.

Hauv,—this. Skt., a-sau; Zend, hau.

Hakhamani,—Achaemenes, origina-

tor of the race of the Achae-
menides.

Hakhamanishiyā,—of the race of
Achaemenides.

- Hangmatana**, — Ecbatana, leading city of Media, at the foot of the mountains of Alvend. From *ham*, together, and *gam*, to go.
- Haca**,—prep. with ablative, from. Zend, *haca*.
- Ha(n)j**,—to draw, throw; with *fra*, to throw forth.
- Had**,—to sit; with prefix *ni* (caus.) to constitute, establish. Skt., *sad*; Zend, *had*; Lat., *sedeo*; A. S., *sittan*; Eng., *sit*.
- Hada**,—prep. with instrumental, with. Skt., *saha*; Zend, *hadha*.
- Hadish**,—place, dwelling, royal seat, palace. Cf. *had*.
- Ha(n)duga**,—edict.
- Handita**,—name of a Babylonian.
- Ham**,—verbal prefix, together with. Skt. *sam*; Zend, *ham*.
- Hama**,—together, all. Skt., *sama*; Zend, *hama*; Lat., *simul*; Goth., *sama*; Germ., *zusammen*; A. S., *same*.
- Hamapitar**,—having a common father. From *hama* and *pitar*.
- Hamara**, war. Skt., *samara*.
- Hamarana**,—nom. and acc. sing, *hamaranam*, conflict, battle.
- Hamatar**,—having a common mother. From *ham* and *matar*. Skt., *matri*; Lat., *mater*; Eng., *mother*. Cf. *ma*.
- Hamitriya**,—rebellious.
- Haraiva**,—name of a country, Area.
- Harauvati**,—loc. *Harauvataya*, *Ara-chosia*.
- Haruva**,—all, every. Skt., *sarva*; Zend, *haurva*; Lat., *salvus*.
- Hashitiya**,—rebellious.
- Hashiya**,—neutr. *hashiyam*, true.
- Hi(n)du**,—India, region near the river Indus. Skt., *sindhu*; Zend, *hindu*.
- Humavarka**,—appellation of the race of the Scythians.
- Hyapara**,—acc. in adverbial sense; also with *patiy*, again. From *hya* and *apara*.



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