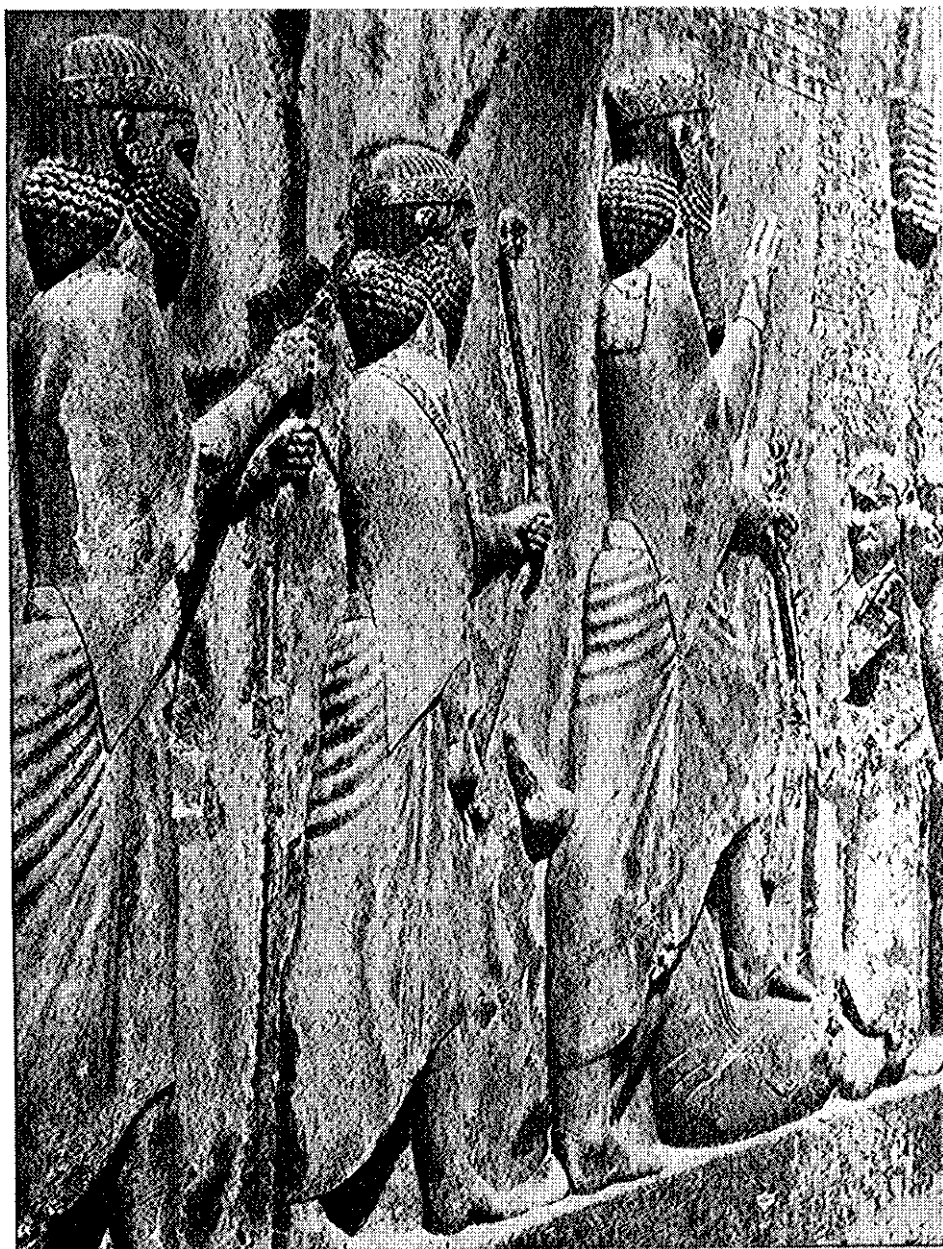


THE SCULPTURES AND INSCRIPTION
OF BEHISTÛN.

PLATE I.



Frontispiece.

Darius the Great, accompanied by attendants, with one foot placed on the prostrate body of the Pseudo-Smerdis (Gaumata).

From the rock-sculpture at Behistun.

THE
SCULPTURES AND INSCRIPTION
OF
DARIUS THE GREAT

ON THE
ROCK OF BEHISTÛN IN PERSIA.

A NEW COLLATION OF THE PERSIAN, SUSIAN, AND BABYLONIAN TEXTS,
WITH ENGLISH TRANSLATIONS, ETC.

WITH ILLUSTRATIONS.

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THE following pages contain the Persian text, with its Susian and Babylonian versions, of the Inscription which Darius the Great caused to be cut on the Rock of Behistûn, which is situated in Persia on the ancient caravan route between Babylon and Ecbatana. The Inscription was first copied and translated by the late Major-General Sir Henry Creswicke Rawlinson, Bart., G.C.B., whose study of it enabled him to bring to a successful issue the decipherment of the Cuneiform Inscriptions. His edition of the Persian text, accompanied by a Commentary, appeared in the tenth volume of the *Journal of the Royal Asiatic Society* in 1847, and his final edition of the texts of the Babylonian version was published by the Trustees of the British Museum in *Cuneiform Inscriptions of Western Asia*, Vol. III, plate 39 f.

Owing to the difficulty of reaching the Inscription on the rock, the readings of many passages have remained doubtful, and have formed the subject of much discussion. The present volume contains new material which, it is hoped, will assist in fixing the text of such passages, and may be regarded as a supplement to the above-named publications.

The new edition of the texts printed herein is based upon a complete collation of the Inscription, which the Trustees of the British Museum instructed Mr. L. W. King, M.A., F.S.A., Assistant in the Department, to make in 1904. Mr. R. C. Thompson, M.A., then Assistant in the Department, was deputed to assist him in the work. As each sign in the Inscription, or its traces, in all three versions has been carefully examined on

the Rock itself, many doubtful readings have been cleared up and several lacunae filled. On the other hand, some signs, which were quite clear at the time when Sir Henry Rawlinson made his copies, have now entirely disappeared, and these have been here restored and are placed within brackets. With a view of making the work as useful as possible to students, renderings in English, accompanied by a series of transliterations, have been added.

The plates have been made from photographs taken on the spot, and in them we have, for the first time, faithful representations of the god Auramazda, Darius and his attendants, and the rebel chiefs, sculptured on the Rock of Behistûn.

This edition is the work of Mr. L. W. King and Mr. R. C. Thompson, and the prefatory remarks have been drawn up by Mr. King and myself.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN
ANTIQUITIES, BRITISH MUSEUM,
January 24, 1907

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THE
SCULPTURES AND INSCRIPTION
OF
DARIUS THE GREAT
ON
THE ROCK OF BEHISTÛN IN PERSIA.

INTRODUCTION.

ON the main caravan route between the city of Baghdad and the Persian capital of Teheran, at a distance of about 65 miles from Hamadan, which is built upon the site of the ancient city of Ecbatana, stands the famous Rock now known as "Bisutûn" or "Behistûn" (see map, Plate V). The name of the Rock is derived from that of the small village of Bisitûn or Bîsutûn, which lies near its foot. The form of the name "Behistûn" is not used by the modern inhabitants of the country, although it is that by which the Rock is best known among European scholars. The name "Behistûn," more correctly "Bahistûn," was borrowed by the late Major-General Sir Henry Creswicke Rawlinson, Bart., G.C.B., from the Arabic geographer Yâkût,¹ who mentions the village and its spring, and describes the Rock as being of great height, and refers to the sculptures upon it. The earliest known name of the Rock is that given by Diodorus Siculus, who calls it τὸ Βαγίστανον ὄρος,² whence, no doubt, are derived the modern forms of the name.

The Rock of Behistûn or Bîsutûn.

In the works of many modern writers the Rock of Behistûn is described as an isolated hill, but as a matter of fact it is the last peak of a long narrow range which skirts the plain of

Description of the Rock and the sacred spring.

¹ Ed. Wüstenfeld, Tome I., p. 769.

² Lib. II., Cap. XIII.

Karmanshah on the east. In riding from Karmanshah to the village of Bisutûn, this range lies at some distance to the left of the traveller; it rises abruptly from the plain, and its summit is broken into a series of peaks and ridges. Its sides are precipitous, and in many places afford suitable surfaces whereon sculptures and inscriptions might be cut, but it is not until we come to the end of the range that we find any reliefs or inscriptions. The reason for this is not far to seek. At the foot of the last peak, which rises to a height of over 3,800 feet, bubble up a number of springs into a pool of water clear as crystal, supplying the small stream which flows by the village and away into the plain (see Plate II). Here from time immemorial caravans have halted and watered their beasts, and every army which has marched from Persia into Northern Babylonia has drunk at these famous springs. Moreover, probably by reason of the springs, the Rock was regarded as a sacred place, even as Diodorus says.¹ It is clear that the sacred character of the mountain, and the existence of springs at its foot, and its bold and prominent position on the great highway between Persia and Babylonia, induced Darius the Great to choose the precipitous face of the mountain as a suitable place whereon to carve sculptures and texts which should commemorate his conquests for all generations.

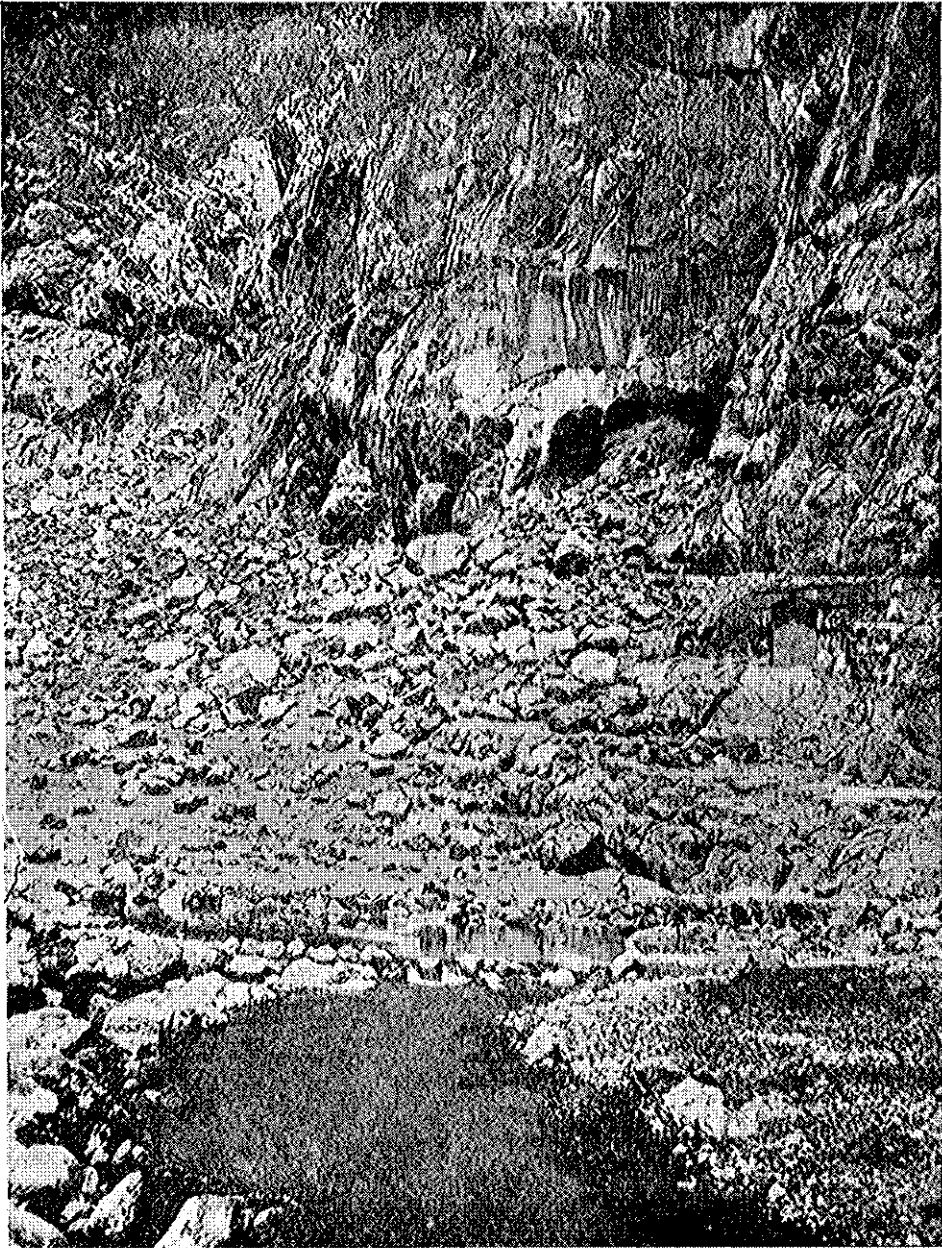
Position of the sculptures and inscriptions of Darius.

The caravan road passes between the springs and the Rock of Behistûn, and immediately before it rounds the last spur of the mountain, a narrow cleft or gully opens in the face of the rock. High up, on the left-hand side of the cleft, some five hundred feet above the level of the plain, are cut the series of sculptures and inscriptions of Darius, which may be thus described (see Plate II).

The sculptures.

The sculptures represent Darius, accompanied by two of his officers, receiving the submission of the leaders of rebellions against his authority in various parts of his empire during the early years of his reign. The king stands with his left foot

¹ Lib. II., Cap. III.



General view of the rock-sculptures and inscriptions at Behistün.

- I. Sculptures and inscription of Darius the Great on the left side of the cleft in the rock.
- II. Sculptures and inscription of Gotarzes, and modern panel.
- III. Caravan route from Kermanshah to Hamadan, passing between the rock and the springs.
- IV. Springs at the base of the rock, below the caravan route.

planted on the body of the Pseudo-Smerdis, Gaumâta the Magian, who lies on his back and has his hands raised in entreaty to Darius (see Plate I, *Frontispiece*). The king has his right hand lifted to Auramazda, who appears amid rays of light and lightnings, and in his left hand he grasps a bow. In front of him stand nine rebel leaders, roped together by their necks and having their hands bound behind their backs (see Plate III). The last figure of the series, who wears a high, pointed cap, was added to the group at a later period; it represents Skunkha, the Scythian. Below the sculptured panel are five columns of cuneiform text in the old Persian language, which record the suppression of the revolts. To the left of the Persian inscription are three columns of cuneiform text, written in the Susian character and language, and containing a translation of the first four columns of the Persian text. On two faces of an overhanging rock, above the Susian version, and to the left of the sculptures, is a single column of cuneiform text, written in the Babylonian character and language, containing a translation of the first four columns of the Persian text (see Plate IV). To the right of the sculpture were four columns of supplementary cuneiform texts, which probably referred in part to the events described in the fifth column of the Persian text; this portion of the Rock is so much weathered that only a few words of the first column, which was in Susian, are now legible.

The inscriptions.

The earliest reference to the Rock of Behistûn we find in the History of Diodorus Siculus, who flourished in the first century of our era, and who states that the sculptures on the Rock were the work of Semiramis, who caused them to be made on her march from Babylon to Ecbatana. According to this writer the great queen pitched her camp by the springs at the foot of the Rock, and planted a garden there. His description of the sculptures is not accurate, for he states that the figure of Darius is that of the queen, and the twelve figures around the king he makes to be one hundred lance-bearers standing round about her. He says that the inscriptions are written in "Syriac

References to the Rock in classical writers.

characters," and that Semiramis ascended to the top of the Rock by laying the packs and saddles of her beasts of burden one upon the other.¹ Diodorus also mentions that Alexander the Great visited the Rock on his march from Susa to Ecbatana.² According to Sir Henry Rawlinson,³ the village of Behistûn is mentioned under the form "Baptana" by the early geographer Isidore⁴ of Charax, who, however, supplies no description of the Rock or its sculptures.

Descriptions of the Rock by early European travellers.

Among the earliest European visitors to Behistûn in modern times must be mentioned Ambrogio Bembo, who travelled in Persia in the second half of the XVIIth century, and gives a comparatively accurate description of the sculptures on the Rock.⁵ He was followed by Otter,⁶ about sixty years later, who considered the figure of the god Auramazda to be a mere heraldic device. After the lapse of another sixty years, Olivier⁷ visited Behistûn and made a drawing of the sculptures, which he afterwards published in the account of his travels. His drawing is very faulty, for he represents Darius as seated on a throne, with his feet resting on a footstool, and his copy of the rest of the composition is inaccurate. Notwithstanding this, Hoeck,⁸ in his *Veteris Mediae et Persiae Monumenta* (Göttingen, 1818), relies chiefly on Olivier for his information, and rejects Bembo's more trustworthy narrative. The Rock was again described by Gardanne, who supposed that Auramazda and his rays of light were a cross, and thought that the figures below it represented the Twelve Apostles.⁹

Fanciful explanations of the sculptures.

¹ Diodorus, Lib. II., Cap. XIII. (ed. Müller, Bd. I., p. 90).

² Diodorus, Lib. XVII., Cap. CX. (ed. Müller, Bd. II., p. 207).

³ *Jour. Geog. Soc.*, Vol. IX., 1839, p. 112.

⁴ See Hudson, Vol. II., p. 6.

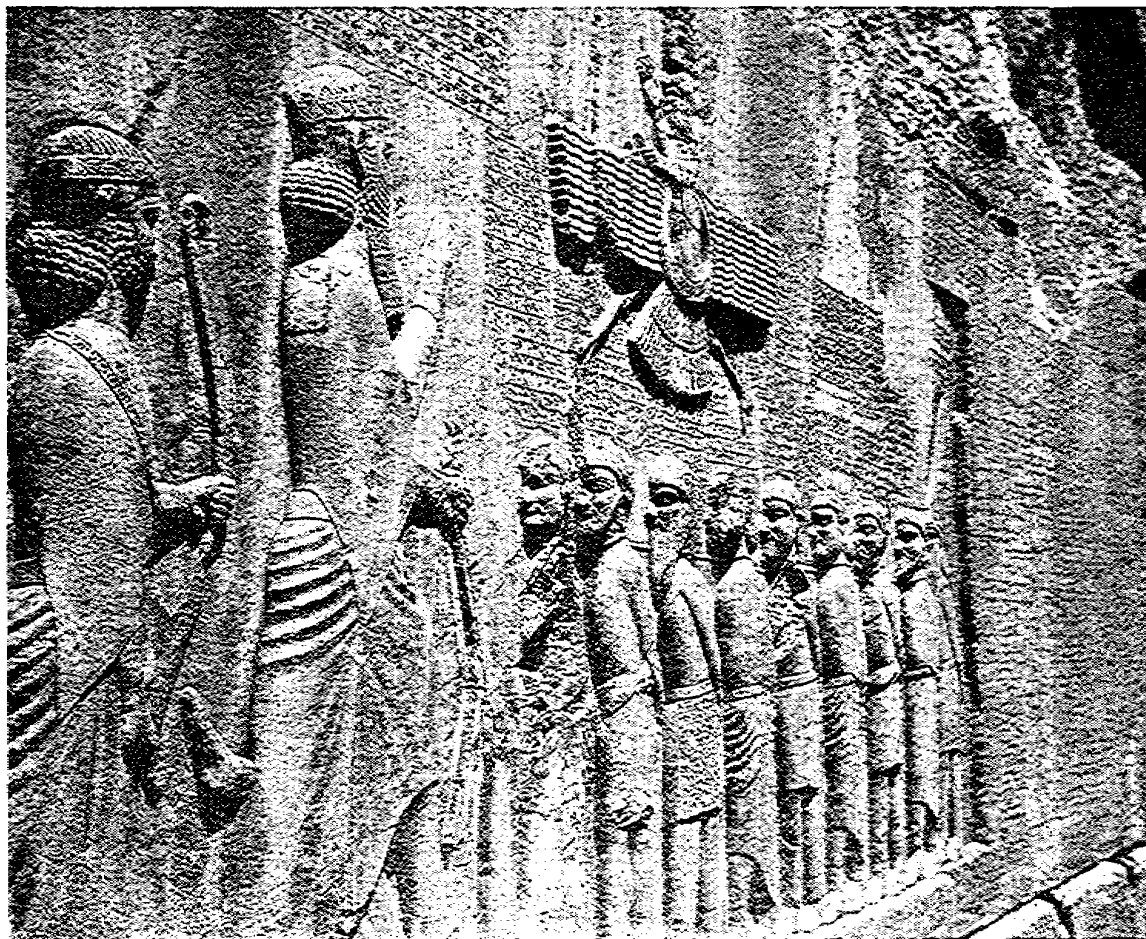
⁵ See Morelli, *Dissertazione*, p. 64 ff. Venice, 1803.

⁶ *Voyage en Turquie et en Perse*, Vol. I., p. 187. Paris, 1748.

⁷ *Voyage dans l'Empire Othomane*, etc., III., p. 24. Paris, An. 9.

⁸ For the statements of other early travellers besides those quoted by Hoeck, see De Sacy, *Mémoires sur diverses Antiquités de la Perse*, Paris, 1793, p. 217 ff.

⁹ *Journal d'un Voyage*, Paris, 1809, p. 83.



I II III IV V VI VII VIII IX X XI XII

General view of Darius and the rebel leaders.

I. Attendant.
 II. Darius the Great.
 III. The prostrate Gaumâta.
 IV. Atrina.

V. Nidintu-Bêl.
 VI. Fravartish (Phraortes).
 VII. Martiya.
 VIII. Citrantakhma.

IX. Vahyazdâta.
 X. Arakha.
 XI. Frâda.
 XII. Skunkha.

A few years later Kinneir¹ recognized that the sculptures of Behistûn belonged to the same period as those of Persepolis, and this view was shared by Keppel, who describes the sculptures at some length.² In 1822, Sir Robert Ker Porter published a valuable account of the travels which he had made in Georgia, Persia, Armenia, and Babylonia between the years 1817 and 1820, and to him we owe a lengthy description of the sculptures at Behistûn, and the best drawing of them which had hitherto been published. He recognised generally the great antiquity of the sculptures, but he misunderstood their purport. He says, "The design of this sculpture appears to tally so well with the great event of the total conquest over Israel by Shalmaneser, king of Assyria and the Medes, that I venture to suggest the possibility of this bas-relief having been made to commemorate that final achievement. Certain circumstances attending the entire captivity of the ten tribes, which took place in a second attack on their nation, when considered, seem to confirm the conjecture into a strong probability. In the royal figure, I see Shalmaneser, the son of the renowned Arbaces, followed by two appropriate leaders of the armies of his two dominions, Assyria and Media, carrying the spear and the bow. Besides, he tramples on a prostrate foe; not one that is slain, but one who is a captive. He must have been a king; including the prostrate monarch, there are precisely ten captives; which might be regarded as the representatives, or heads, of each tribe; beginning with the king, who, assuredly, would be considered the chief of his; and ending with the aged figure at the end, whose high cap may have been an exaggerated representation of the mitre worn by the sacerdotal tribe of Levi; a just punishment of the priesthood at that time, which had debased itself by every species of

Sir R. Ker
Porter's theory
of their origin.

¹ *Geographical Memoir of the Persian Empire*, p. 131. London, 1813.

² *Personal Narrative of a Journey from India to England*, 2nd ed., Vol. II., p. 80 ff. London, 1827.

“idolatrous compliance with the whims, or rather wickedness
 “of the people, in the adoption of pagan worship.
 “Doubtless, the figure with the inscription on his garments,
 “from the singularity of the appendage, must have been some
 “noted personage in the history of the event ; and, besides, it
 “seems to designate a striking peculiarity of the Jews, who
 “were accustomed to write memorable sentences of old, in the
 “form of phylacteries, on different parts of their raiment.
 “What those may mean, which cover the garment of this
 “figure, we have no means of explaining, till the diligent
 “researches of the learned may be able to decipher the arrow-
 “headed character.”¹

Inaccessibility
 of the texts
 for study.

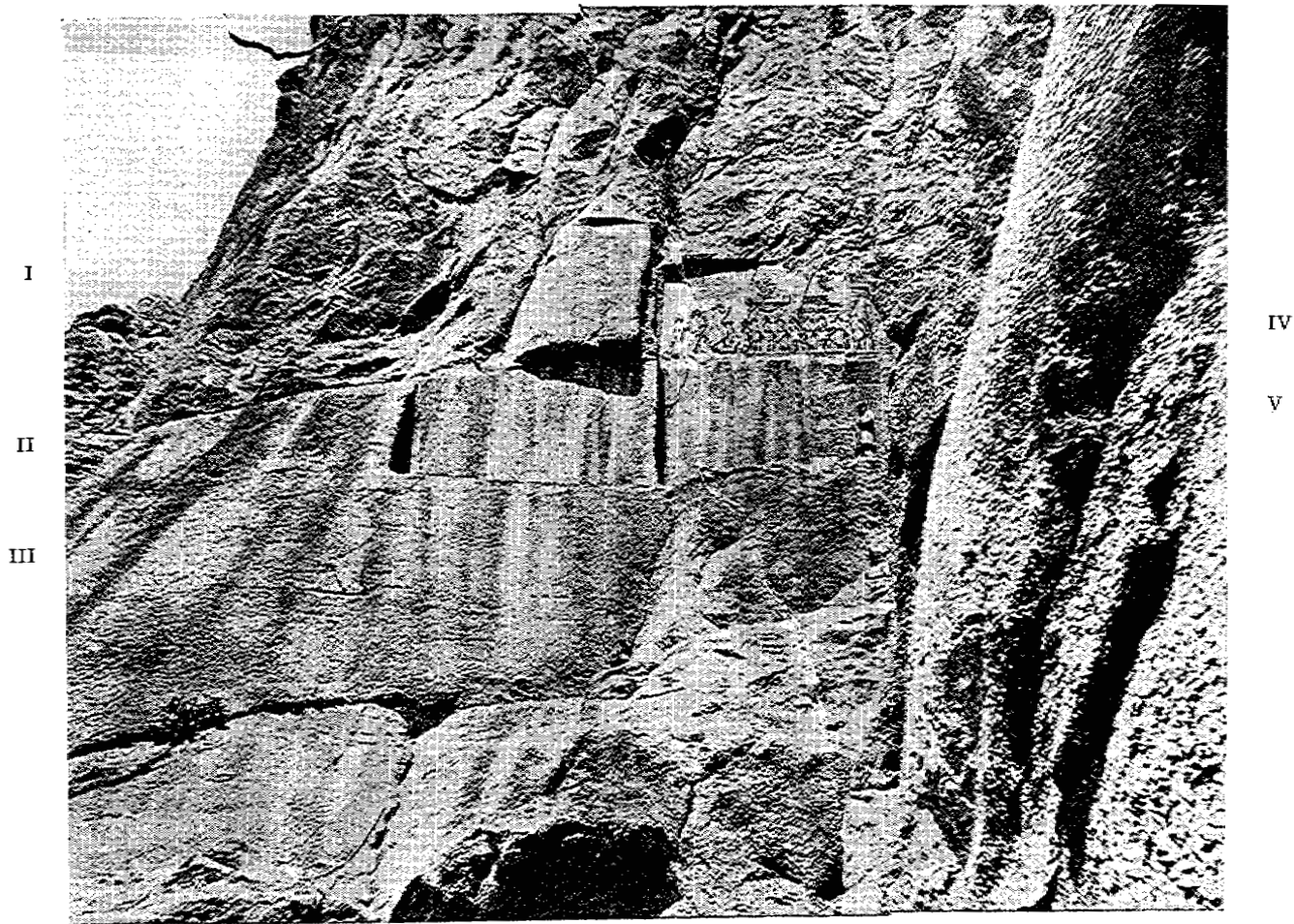
Although, as we have seen, the sculptures of Behistûn had been sketched by several travellers in the seventeenth and eighteenth centuries, nothing had been done to render the columns of inscriptions available to the learned for examination and study. To make copies of the texts is a very difficult matter, because, as already said, they are cut upon the face of a nearly precipitous rock, some five hundred feet above the level of the plain. It is possible to approach to within two hundred feet of the inscriptions by climbing up the masses of detached rock and boulders at the foot of the mountain, but at this point the rock suddenly rises almost perpendicularly, and the scaling of it is accompanied with considerable risk.

Sir Henry
 Rawlinson's
 work at
 Behistûn.

The first to overcome the difficulties was Sir Henry Rawlinson,² to whose labours the decipherment of the cuneiform inscriptions is largely due. In the year 1833, when still a lieutenant in the Indian service, he and other officers were selected to proceed to Persia to assist the Shah in training his army. In 1835 he was sent to Kermanshah as Military Adviser and Assistant to the Governor of that Province. On his way thither

¹ *Travels*, Vol. II., p. 159 ff.

² This distinguished scholar was born at Chadlington Park, Oxfordshire, on April 11th, 1810, and he died on March 5th, 1895, aged eighty-four years.



I
II
III

IV
V

PLATE IV.

General view of the rock-sculptures and inscriptions of Darius the Great.

(The camera was tilted to take this photograph.)

- I. Babylonian Version on left side and face of overhanging rock.
- II. The three columns of the Susian Version below the overhanging rock and extending to the left of it.
- III. Scaped rock below the inscriptions.
- IV. Sculptures.
- V. First three columns of the Persian Text. Cols. IV and V are hidden by the rock-face on the right of the picture.

he passed Hamadan (Ecbatana), and took the opportunity of copying the cuneiform inscriptions which are cut on the face of a rock in a ravine of Mount Elwend near that city. From these inscriptions, by independent study, he succeeded in obtaining the key to the values of the old Persian cuneiform signs.¹ During the period of his residence at Kermanshah, from 1835 to 1837, he devoted his leisure to the examination of the inscriptions on the Rock of Behistûn, which is little more than twenty miles from that city. By the end of 1837 he had obtained copies of about one-half the columns of the Persian text, and the rendering of it which he made at this time proves that he was far in advance of every investigator of the subject. The incidents of his military career made it necessary for him to abandon his studies at Behistûn until 1844. In the summer of that year he returned thither with Mr. Hester and Captain Jones, R.N., and with their help he was enabled to finish his copies of the Persian text, and to make a complete copy of the Susian Version. The difficulty of carrying out the work is best described in his own words:—

“On reaching the recess which contains the Persian text
 “of the record, ladders are indispensable in order to examine
 “the upper portion of the tablet; and even with ladders there
 “is considerable risk, for the foot-ledge is so narrow, about
 “eighteen inches, or at most two feet in breadth, that with a
 “ladder long enough to reach the sculptures sufficient slope
 “cannot be given to enable a person to ascend, and, if the
 “ladder be shortened in order to increase the slope, the upper
 “inscriptions can only be copied by standing on the topmost
 “step of the ladder, with no other support than steadying the

Rawlinson's
 copies of the
 Persian text.

¹ For the history of the decipherment of the Persian cuneiform inscriptions, see Rawlinson, *Journal R.A.S.*, Vol. X., p. 3 ff., 1846; Spiegel, *Die Altpersischen Keilinschriften*, Leipzig, 1881, p. 133 ff.; Fleming, *Beiträge zur Assyriologie*, Bd. II., 1894, p. 1 ff.; Weissbach in the *Grundriss der Iranischen Philologie*, Bd. II., 1896 etc., p. 64 ff.; King, *Assyrian Language*, 1901, p. 18 ff.; Booth, *Decipherment of the Trilingual Cuneiform Inscriptions*, 1902, p. 149 ff.; Fossey, *Manuel d'Assyriologie*, tom. I., p. 81 ff.

“ body against the rock with the left arm, while the left hand
 “ holds the note-book, and the right hand is employed with the
 “ pencil. In this position I copied all the upper inscriptions,
 “ and the interest of the occupation entirely did away with any
 “ sense of danger.

Rawlinson's
 method of
 reaching the
 Susian version.

“ To reach the recess which contains the Scythic transla-
 “ tion of the record of Darius is a matter of far greater
 “ difficulty. On the left-hand side of the recess alone is there
 “ any foot-ledge whatever ; on the right hand, where the recess,
 “ which is thrown a few feet further back, joins the Persian
 “ tablet, the face of the rock presents a sheer precipice, and it
 “ is necessary therefore to bridge this intervening space between
 “ the left-hand of the Persian tablet and the foot-ledge on the
 “ left-hand of the recess. With ladders of sufficient length, a
 “ bridge of this sort can be constructed without difficulty ; but
 “ my first attempt to cross the chasm was unfortunate, and
 “ might have been fatal, for, having previously shortened my
 “ only ladder in order to obtain a slope for copying the Persian
 “ upper legends, I found, when I came to lay it across to the
 “ recess in order to get at the Scythic translation, that it was
 “ not sufficiently long to lie flat on the foot-ledge beyond. One
 “ side of the ladder would alone reach the nearest point of the
 “ ledge, and, as it would of course have tilted over if a person
 “ had attempted to cross in that position, I changed it from a
 “ horizontal to a vertical direction, the upper side resting firmly
 “ on the rock at its two ends, and the lower hanging over the
 “ precipice, and I prepared to cross, walking on the lower side
 “ and holding to the upper side with my hands. If the ladder
 “ had been a compact article, this mode of crossing, although
 “ far from comfortable, would have been at any rate practic-
 “ able ; but the Persians merely fit in the bars of their ladders
 “ without pretending to clench them outside, and I had hardly
 “ accordingly begun to cross over when the vertical pressure
 “ forced the bars out of their sockets, and the lower and
 “ unsupported side of the ladder thus parted company from the
 “ upper, and went crashing down over the precipice. Hanging



Map of Western Persia and Mesopotamia, showing the position of Behistun.

“on to the upper side, which still remained firm in its place,
 “and assisted by my friends, who were anxiously watching the
 “trial, I regained the Persian recess, and did not again attempt
 “to cross until I had made a bridge of comparative stability.”¹

Of the Babylonian Version he had, at this time, only succeeded in making copies of the small detached inscriptions, or epigraphs, which are cut below the figures in the relief; the main portion of the Babylonian text was still inaccessible. The matter stood thus until 1847, when Sir Henry Rawlinson returned once more to Behistûn in the autumn of that year, and proceeded to make arrangements for obtaining a copy of the Babylonian Version. On this occasion he provided himself with ropes, planks, ladders; etc., and took with him some Kurdish mountaineers to assist him in making a paper squeeze of the inscription, as the position of the text on the rock had hitherto prevented him from making a copy by hand, as he had done in the case of the other versions. His description of the method by which he succeeded in making the paper squeeze is as follows :—

“The Babylonian transcript at Behistûn is still more
 “difficult to reach than either the Scythic or the Persian
 “tablets. The writing can be copied by the aid of a good
 “telescope from below, but I long despaired of obtaining a
 “cast of the inscription; for I found it quite beyond my powers
 “of climbing to reach the spot where it was engraved, and
 “the craigsmen of the place, who were accustomed to track
 “the mountain goats over the entire face of the mountain,
 “declared the particular block inscribed with the Babylonian
 “legend to be unapproachable. At length, however, a wild
 “Kurdish boy, who had come from a distance, volunteered
 “to make the attempt, and I promised him a considerable
 “reward if he succeeded. The mass of rock in question is
 “scarped, and it projects some feet over the Scythic recess,
 “so that it cannot be approached by any of the ordinary

Rawlinson's
 method of
 obtaining a
 “squeeze” of
 the Babylonian
 version.

¹ *Archæologia*, Vol. XXXIV., 1852, p. 74 f.

“ means of climbing. The boy’s first move was to squeeze
 “ himself up a cleft in the rock a short distance to the left of
 “ the projecting mass. When he had ascended some distance
 “ above it, he drove a wooden peg firmly into the cleft, fastened
 “ a rope to this, and then endeavoured to swing himself across
 “ to another cleft at some distance on the other side ; but in this
 “ he failed, owing to the projection of the rock. It then only
 “ remained for him to cross over to the cleft by hanging on
 “ with his toes and fingers to the slight inequalities on the
 “ bare face of the precipice, and in this he succeeded, passing
 “ over a distance of twenty feet of almost smooth perpendicular
 “ rock in a manner which to a looker-on appeared quite
 “ miraculous. When he had reached the second cleft the real
 “ difficulties were over. He had brought a rope with him
 “ attached to the first peg, and now, driving in a second, he
 “ was enabled to swing himself right over the projecting mass
 “ of rock. Here with a short ladder he formed a swinging
 “ seat, like a painter’s cradle, and, fixed upon this seat, he
 “ took under my direction the paper cast of the Babylonian
 “ translation of the records of Darius. . . . I must add, too,
 “ that it is of the more importance that this invaluable Babylo-
 “ nian key should have been thus recovered, as the mass of
 “ rock on which the inscription is engraved bore every appear-
 “ ance, when I last visited the spot, of being doomed to a
 “ speedy destruction, water trickling from above having almost
 “ separated the overhanging mass from the rest of the rock,
 “ and its own enormous weight thus threatening very shortly
 “ to bring it thundering down into the plain, dashed into a
 “ thousand fragments. (*Ibid.*, p. 75 ff.)

Deterioration
 of Rawlinson’s
 “ squeezes.”

The paper squeezes referred to above, after being exhibited
 in the lecture rooms of various learned societies in London,
 were presented by Sir Henry Rawlinson to the Trustees of
 the British Museum, where portions of them are preserved
 to this day. Owing, however, to their frequent use by him
 when preparing his edition of the texts for press, and the
 constant handling of them in later years by English and

Continental scholars, and to the friable nature of the paper of which they were made, many of them crumbled and fell to pieces. Now whilst the paper squeezes were decaying, the inscriptions on the face of the Rock of Behistûn were also perishing rapidly.

Among the travellers in Persia since Rawlinson's time, the only one who made any attempt to re-examine any portion of the inscription is Prof. Williams Jackson, who in 1903 succeeded in reaching the ledge below the Persian text, and in collating doubtful passages in the lower portions of the first four columns of that version.¹

In connexion with the publication of cuneiform texts undertaken by the Trustees of the British Museum, it was decided to issue a revised edition of the Babylonian version of the Behistûn Inscription, which had been included by Sir Henry Rawlinson in the Trustees' publication, "Cuneiform Inscriptions of Western Asia," Vol. III, pl. 39 and 40. The imperfect state of the paper squeezes made by Rawlinson in 1844 and 1847 rendered them insufficient for this purpose, and it was clear that no trustworthy revision could be ensured without a careful collation of the inscriptions on the rock itself. Accordingly in the spring of 1904, Mr. L. W. King, who was then conducting excavations at Kuyunjik (Nineveh) for the Trustees, was instructed to proceed to Behistûn, in order to collate the texts, and to make measurements and take photographs; and Mr. R. C. Thompson was dispatched from England to assist him. Mr. King left Mosul on the 19th April, and, proceeding *viâ* Arbil, Altun Kupri, Kerkuk, Tauk, Tuz Khurmati, Khanikin, the Zagros Pass, and Kermanshah, arrived at Behistûn on the 6th May. In order to approach the inscribed face of the rock he decided to employ cradles

Necessity for
a new examina-
tion of the
inscriptions.

Method
employed to
reach the
inscriptions.

For a summary of his collations of passages, see *Jour. American Oriental Society*, Vol. XXIV., p. 77 ff.; and the narrative of his travels, entitled, *Persia, Past and Present*, p. 186 ff., New York, 1906.

Method employed to reach the inscriptions.

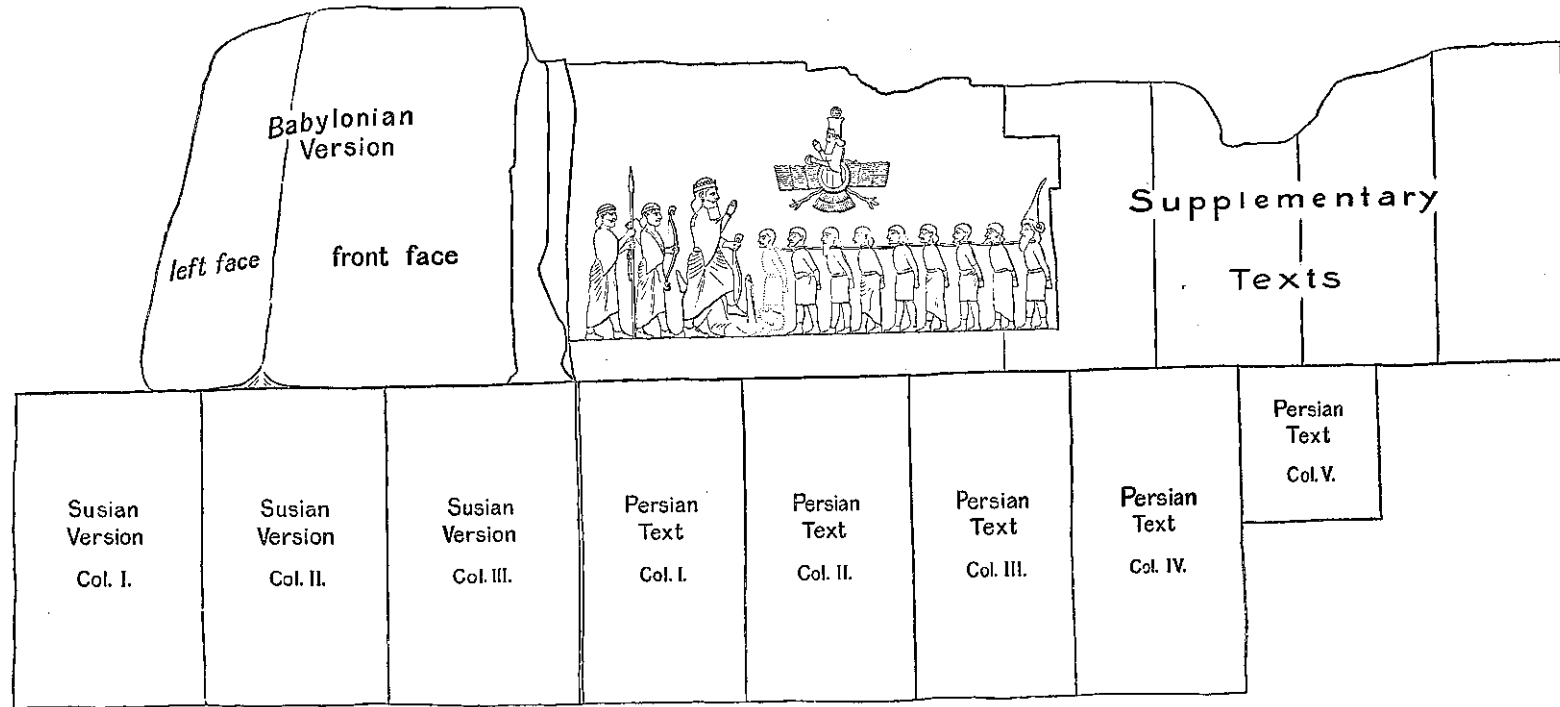
suspended from above, similar to those which he had used in copying rock-inscriptions in Assyria, as this was the only possible way of reaching the Babylonian Inscription, and of making a satisfactory copy of it. By climbing up a ravine round the end of the mountain, he succeeded in reaching a natural ledge about 200 feet above the inscription. Here iron crowbars were driven into crevices in the limestone, and ropes, made fast to them, were shaken with some difficulty down the uneven face of the rock, until their ends reached the ledge which is hewn in the surface below the inscription, and is rather less than 200 feet above the foot of the cliff (see Plate VII). This lower ledge was reached by climbing from below. Cradles made of wood from packing cases and mule-girths were slung from the pendent ropes and were raised or lowered, according to the position of the text under examination, by natives stationed on the natural ledge above. As some misconception exists regarding the true dimensions of the sculptures and inscriptions, the following detailed measurements made by Mr. King are given.

Measurements of the sculptures.

The height of the sculptured panel from the ledge on which Darius and the prisoners stand is 10 ft., and its total width, including the additional figure on the right, is about 18 ft. The figure of Darius is 5 ft. 8 in. high; the figures of the two attendants are each 4 ft. 10 in. high; the height of each prisoner is 3 ft. 10 in. The height of Auramazda, from the crest of his head-dress to the bottom of the rays, is 3 ft. 9 in., and the greatest width of the figure is 4 ft. 2 in. The space between the lowest rays and the head of the third captive measures only $6\frac{1}{2}$ in. The last figure in the group of captives is that of Skunkha, the Scythian, a later addition; to make room for which, a portion of the first column of the supplementary texts, 3 ft. 1 in. to 3 ft. 2 in. wide, was cut away. The total height of Skunkha in his peaked cap is 5 ft. 11 in.

The god Auramazda.

The god Auramazda is represented as a bearded figure. He wears a cylindrical head-dress, with horns, surmounted by



Key to the positions of the Persian Text and of the Susian and Babylonian Versions of the great Trilingual Inscription of Darius at Behistūn.

a solar disk, with a small double disk in the centre, from which project eight rays. The right hand of the god is raised, showing the palm, and in his left hand he holds a ring; on each wrist he has a bracelet, and he is arrayed in a plain robe with open, hanging sleeves, fastened round the waist by a girdle. He stands within a circle, from which proceed flames or rays of light; below him, on each side, is a flash of three-forked lightning; see Plate VIII, and his figure, reduced from a scale-drawing by Mr. King, on Plate XIII.

The figures of Darius and his two attendants are carved in greater detail than those of the god and the prisoners; and their hair and beards are elaborately curled (see Plate XIV). The king wears a richly decorated crown, and each attendant a broad fillet ornamented with eight-leaved rosettes; the dress of each of the three figures is the same, and is fastened round the waist with a girdle, one end of which terminates in a tassel. The king holds a bow, and the first attendant bears a bow and a quiver with arrows; the bow's ends are in the form of ducks' heads. The second attendant grasps a spear. A careful examination of the figures of the prisoners has led to the conclusion that they are portraits; they have been described as bare-footed, but, as a matter of fact, some wear shoes, and the others high boots, with or without fastenings.

Darius and his two attendants.

The figures of the prisoners.

The following are the measurements of the columns of text:—

Measurements of the inscriptions:

PERSIAN TEXT:	Col.	I.,	12 ft. high, 6 ft. 1½ in. wide.
„	„	„	II., 12 ft. 1½ in. high, 6 ft. 1¾ in. wide.
„	„	„	III., 11 ft. 10½ in. high, 6 ft. 1¾ in. wide.
„	„	„	IV., 11 ft. 7½ in. high, 6 ft. 1¾ in. wide.
„	„	„	V., 5 ft. 8 in. high, 5 ft. wide.

The Persian text.

Between the last lines of Columns I.–IV. and the ledge is a space varying in height from 1 ft. 2 in. to 9 in.; and between the last line of Column V. and the ledge is a space of 7 ft. 2 in.

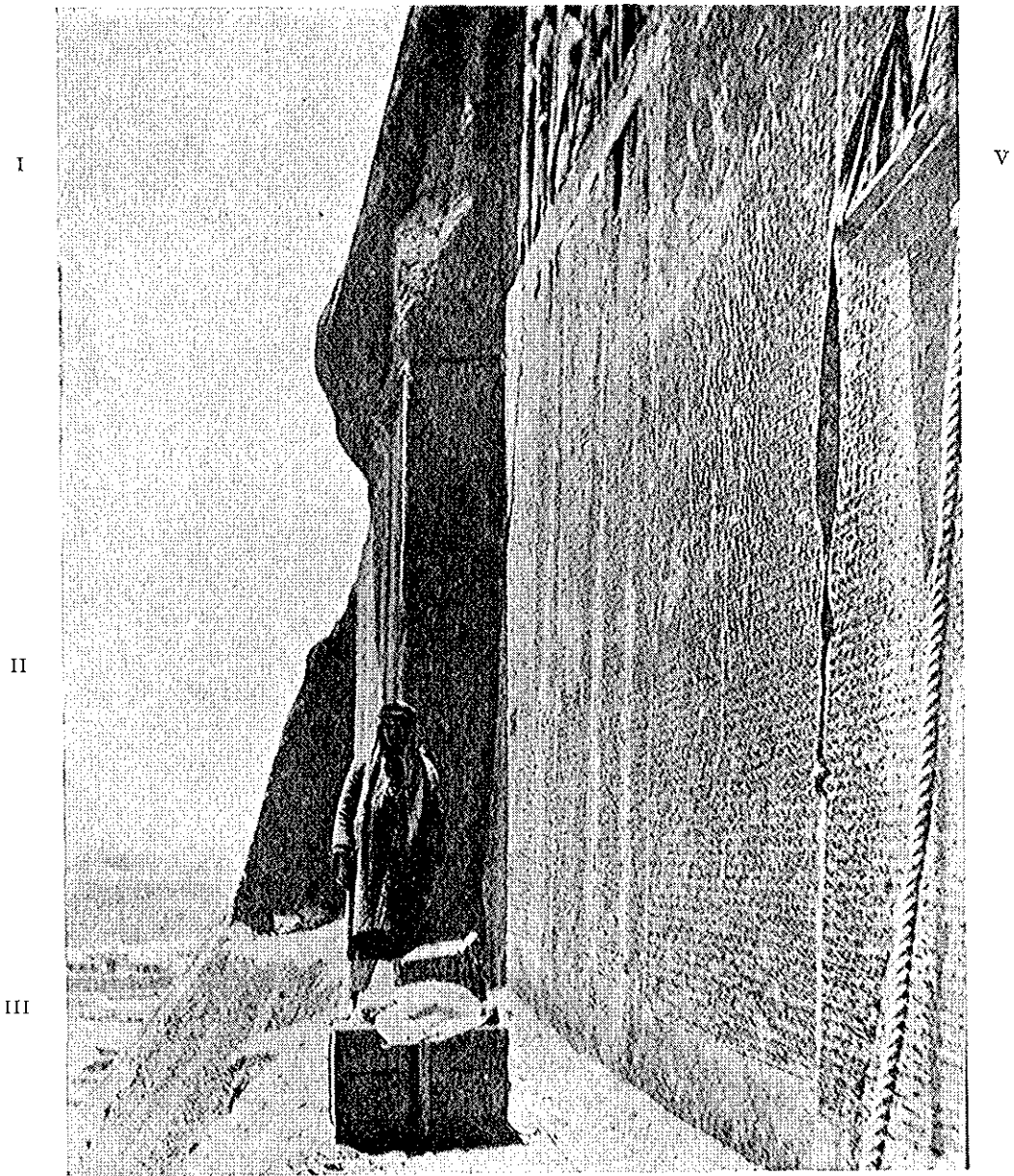
The Susian version.	SUSIAN VERSION :	Col. I.,	10 ft. 5 in. high,	6 ft. 10½ in. wide.
	„	„	„ II.,	11 ft. 2 in. high, 6 ft. 10¼ in. wide.
	„	„	„ III.,	11 ft. 9 in. high, 7 ft. ¾ in. wide.
The Babylonian version.	BABYLONIAN VERSION :	Left face,	3 ft. 3 in. at top,	5 ft. 6 in. at bottom ; total height of prepared surface, 9 ft. 10 in.
	„	„	Front face,	7 ft. 8 in. at top, 8 ft. 10 in. at bottom ; total height, 13 ft. 9 in.

SUPPLEMENTARY TEXTS. The width of these four columns is 21 ft., and they extend 7 ft. beyond Column V. of the Persian text. The total width of the area covered by the sculptures and inscriptions is rather more than 58 ft. 6 in.

The sculptures of Gotarzes, the Parthian king.

At the foot of the Rock, just above the spring, is a bas-relief of the Parthian Period. This relief contained two distinct compositions. In one of these, which is 28 ft. 6 in. broad, are sculptured colossal, bearded figures from eight to nine feet in height; only three of these now remain, two on the left and one on the right. The central portion of this half of the relief was destroyed about one hundred years ago by the builder of the caravanserai in the village of Bîsutûn, who sunk in it a tablet (which rises to the top of the sculptured surface, and is 12 ft. wide) to commemorate his work. In the other composition, which is 18 ft. broad and 10 ft. 6 in. high, the figures are in lower relief and on a smaller scale; though they are much mutilated and weathered, it is possible, at the moment when the sun is leaving the surface of the rock, to make out certain details (see Plate IX). In the centre is a horseman, and above his head is a winged figure flying to crown him with a wreath; he is unhorsing a second horseman. From the mutilated Greek inscription which is found on the smooth surface of the rock above the sculptures, we learn that the victorious horseman is the Parthian king Gotarzes, A.D. 46-50, and that his vanquished

IV



View of Columns I-IV of the Persian Text at Behistûn, from the ledge below the inscriptions.

- I. Overhanging rock with Babylonian Version.
- II. Projecting rock-face, with the Susian Version.
- III. Gap in the ledge between the Susian and Persian Versions ; in the distance are the village and caravanserai of Bisutûn.
- IV. Corner of the sculptured panel.
- V. Cradle in position for examining the central portion of Col. IV of the Persian Text.

foe is Meherdates.¹ Behind Gotarzes are the remains of another mounted figure, with his lance in rest.

Near the Rock, and about a quarter of a mile from the Inscription of Darius, is a rude monolith, on which are sculptured figures in low relief. The monolith is a rough six-sided rock, which has rolled down from the mountain above, and now rests not far from the foot of the cliff, on the sloping ground some distance above the plain. The rock has not been hewn into shape, and the figures are sculptured on three of its sides (see Plates X and XI). The central figure is probably that of a king, bearded, and wearing a tunic which reaches to his knees and is fastened round his body by a girdle ornamented with disks, the two ends hanging in front of him. On his head is a small round cap with a bow on each side and two streamers which fall over the shoulders to the waist; round his neck is a collar or necklace. He wears pleated trousers, which are tucked into high boots that rise to the calf. The upper part of the figure is represented full-faced, but the feet are in profile and turn to the right. His right hand rests on a small altar, and he holds a cup in his left. On each side of him is the figure of an attendant, who wears a plain tunic and trousers. The figure on the right (see Plate XI) holds with both hands a curved object, much broken, which may be either a branch with a flowering top, or a cornucopia; that on the left (see Plate X) holds in his right hand a staff or spear, which rests upon the ground. Both figures lean towards the king. The measurements of the rock and its sculptures are as follows:—

Figure of the king. Height 5 ft. 7 in. Including the cap, 6 ft.

Figure on the right. Height 5 ft. 4 in.

Figure on the left. Height 5 ft. 6 in.

¹ For the Greek text, see *C.I.G.*, III., No. 4674; compare also Geiger and Kuhn, *Grundriss der Iranischen Philologie*, Bd. II., p. 504 f., Strassburg, 1904.

The width of the four sides of the monolith at the height of the top of the altar are :—

Front face	...	4 ft. 6 in.
Right side	...	6 ft. 4 in.
Left side	...	6 ft. 3 in.
Back	7 ft. 9 in.

The top of the rock is flat.

The workmanship of the sculptures is exceedingly rough, and they can hardly be assigned to a date earlier than the Parthian Period; moreover, the streamers and other details of dress on the central figure suggest that it probably represents some Sassanian king.¹

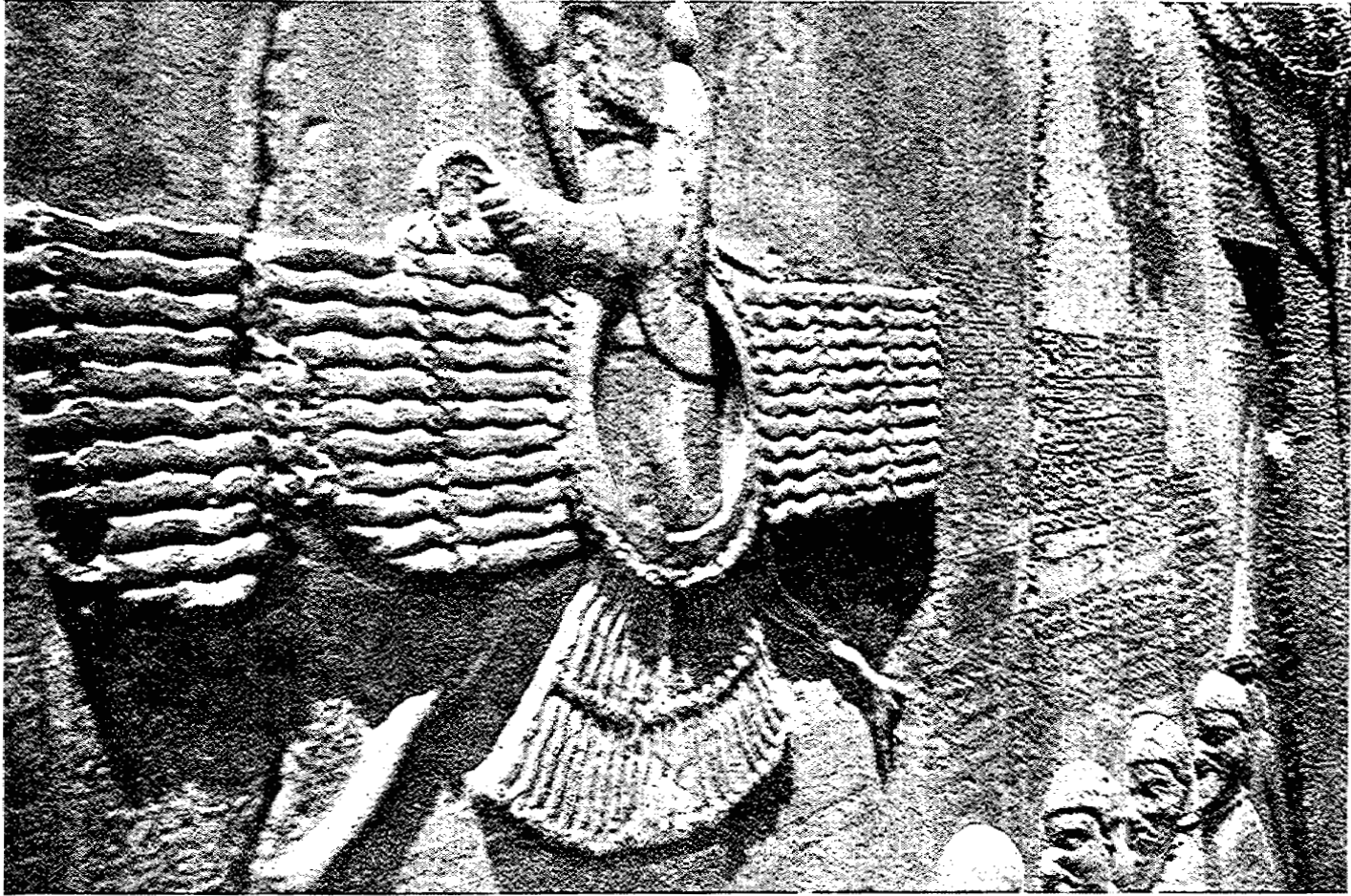
Traces of a building near the sculptured monolith.

Near this monolith, on the steep slope between the plain and the foot of the Rock, are large numbers of broken burnt bricks, showing that a building, probably of the Sassanian Period, once stood here. The site has now been filled up by the earth and *débris* which have been washed down by the rains from the cliff above. There are traces of a track from the spring round the end of the cliff into this higher ground, passing among the fallen rocks to the left of the present caravan route to Hamadan. On the other side of the caravan route many of the fallen blocks have been shaped where they lie, but they have not been removed. Among them are a few modern gravestones. The building for which the blocks were prepared probably stood near the monolith, 250 to 300 feet above the plain, and commanded an extensive view. Here it would be sheltered by the projecting end of the range from the high wind which sometimes, for days together, blows down the valley from the direction of Kermanshah.

Prepared rock-surface near Bisutûn.

The last work to be noticed in connexion with the rock sculptures at Behistûn is opposite the village of Bisutûn. Here, at some height above the plain, the face of the rock has been

¹ For other descriptions of this monolith, see Oskar Mann, *Globus*, Bd. LXXXIII., No. 21, June, 1903, p. 328; Williams Jackson, *Persia, Past and Present*, p. 210 ff., New York, 1906.



The god Auramazda on the rock-sculpture at Behistûn.

cut away and a smooth surface formed, which measures from 80 to 100 feet in height, and from 500 to 540 feet in width (see Plate XII). The total width of the space on the rocks on which workings are visible is about 600 feet, and the tool-marks of the masons, which are in curved lines, are still to be seen on the half-prepared surface of the rock. Above the cutting the natural rock projects irregularly, in some places, for several feet. Immediately in front of it is a terrace, or platform, made of earth and rocks, heaped up and extending forward from the rock for a distance of nearly 300 feet. This platform was never finished, and its front edge still retains the angle formed by the earth and stones as they were thrown down from above. At the base of the slope are the remains of a massive wall, apparently unfinished, formed of rough-hewn stones, and clearly intended to serve as the retaining wall of the platform.

The platform
in front of the
rock.

According to some, the rock was cut away and smoothed to receive colossal sculptures, but a careful examination of the whole area suggests that it was intended as the site of a palace, possibly of some Sassanian king. If this view be correct, the palace would have been built up against the mountain, and some of its chambers would have been hewn out of the living rock. The sole disadvantage of the site is the absence of water, but it would have been quite easy to cut an underground conduit from the springs, which are opposite to the sculptures of Darius and Gotarzes, whence an ample supply could have been obtained. The palace itself was never begun, and when only half prepared the site was abandoned. The portion of the platform nearest the mountain is covered with large rocks, some of which are the result of the old workings, while others have fallen from the cliff above. At both ends of the worked surface of the rock the lower portions are in a more unfinished state than those of the centre, and it is evident that the masons worked down the rock in ledges, clearing and smoothing the surface as they went. The platform was made chiefly of the *débris* removed from the workings. From a spectator in the plain below it hides

Purpose of the
platform and
the prepared
rock-surface.

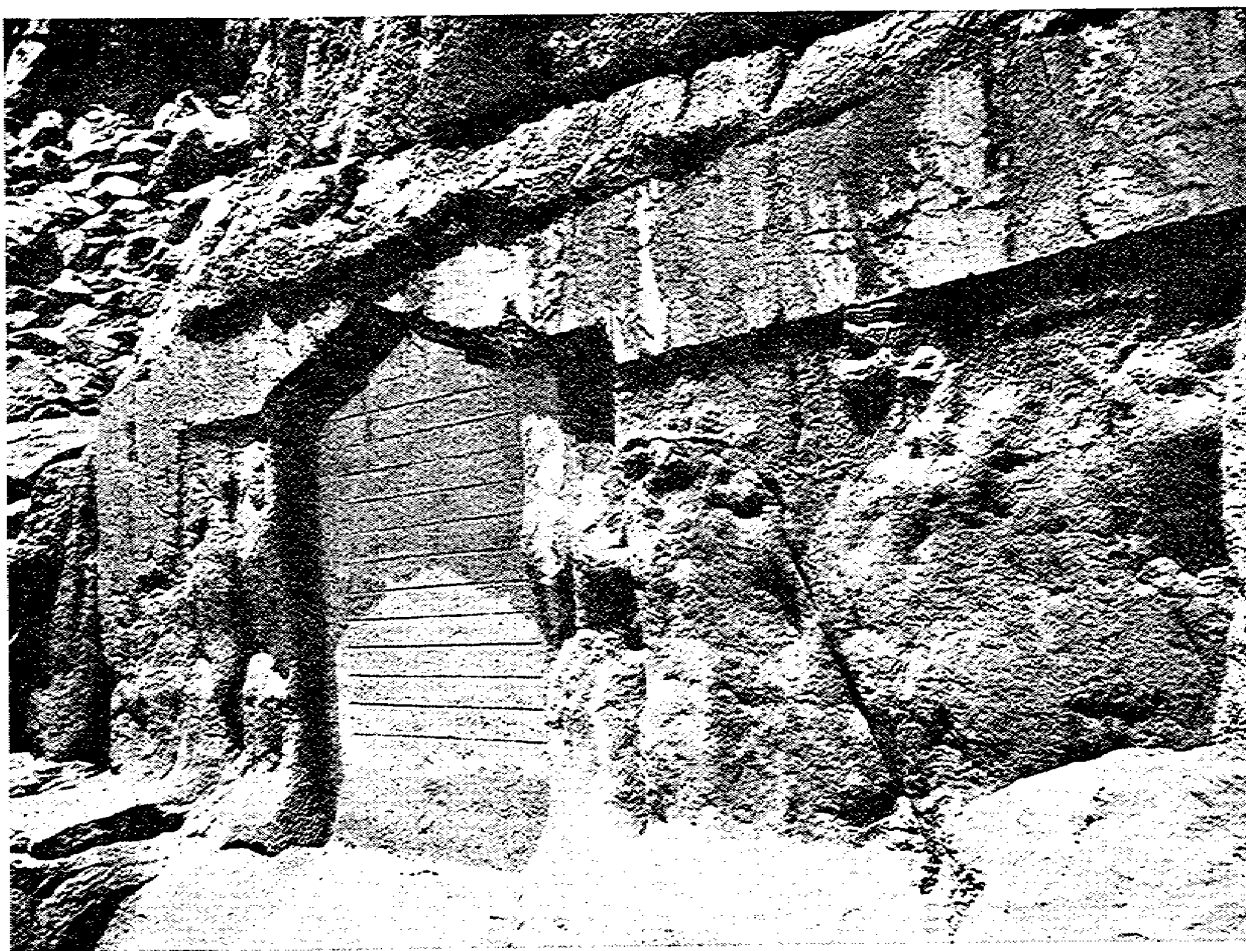
the lower portion of the smoothed surface of the rock, a fact which indicates that the worked area was not intended to receive sculptures. However, the platform would have formed an admirable site for a palace, enabling the occupants to obtain an extensive view of the plain, and rendering the building itself visible from a considerable distance.

The interpretation of the inscriptions of Darius.

By far the most important of all the inscriptions of the Achaemenian kings yet discovered, is the great Trilingual Inscription of Darius on the Rock at Behistûn. Of the part which this valuable document has played in cuneiform decipherment no detailed description need be given here.¹ It is sufficient to say that, although from the short inscriptions found at Persepolis and copied by Niebuhr and other travellers, Grotefend, Rask, Saint Martin, Burnouf, and especially Lassen, had succeeded in identifying correctly the values of many of the Persian characters, it was not until Sir Henry Rawlinson had made copies of the long text of Behistûn, that any real advance was made in the understanding and interpretation of the Old Persian language. Rawlinson was the first to translate correctly an Old Persian cuneiform text of any length, and the conclusions which he arrived at in 1847 are accepted by scholars to-day with comparatively small modifications. His "Memoir" on the Persian text of the Behistûn Inscription was published in the *Journal of the Royal Asiatic Society*, and is the foundation of all subsequent researches.²

¹ For authorities on the subject, see above, p. xvii, note 1.

² See *Journ. Royal Asiatic Society*, Vol. X. and Appendix to Vol. XII. The other principal editions of the text are: Kossowicz, *Inscriptiones Palaeo-Persicae Achaemenidarum*, St. Petersburg, 1872; Spiegel, *Die Altpersischen Keilinschriften*, Leipzig, 1881; Weissbach and Bang, *Die Altpersischen Keilinschriften*, Leipzig, 1893. Among translations of portions of the text may be mentioned those by F. Müller in the *Wiener Zeitschrift*, 1887, 1897, etc.; Gray, *American Journal of Philology*, 1900, etc.; and for important philological discussions, see Bartholomae in *Grundriss der Iranischen Philologie*, I., p. 152 ff., 1895; Foy, *Zeits. für vergleichende Sprachforschungen*, Bd. XXXV., pp. 1 ff., 1897; Bartholomae, *Altiranisches Wörterbuch*, Strassburg, 1904; Justi, *Indogermanische Forschungen*, Bd. XVII. (Anzeiger), p. 84 ff, 1905; Williams Jackson, *Persia, Past and Present*, p. 196 ff., etc.



Sculptures and inscription of Gotarzes.

The examination of the Susian text was entrusted by Sir Henry Rawlinson to Edwin Norris, Secretary of the Royal Asiatic Society, to whom the first translation of that version of the Behistûn Inscription is due.¹ The Babylonian version was first published and translated by Rawlinson himself.² The interpretation of these texts showed that the Inscription was as valuable from a historical as from a philological point of view, supplying, as it does, a contemporaneous authoritative account of the struggles during the early years of the reign of Darius the Great, whereby he succeeded in establishing himself upon the Achaemenian throne and in consolidating his power throughout the various provinces of the vast Empire.

The interpretation of the inscriptions of Darius.

The texts of the Behistûn Inscription are divided into sections, each of which is introduced by the words, "Thus saith Darius the king," and usually each section introduces

Arrangement of the texts in sections.

¹ See Norris, *Journ. Royal Asiatic Society*, Vol. XV., 1855; Oppert, *Le Peuple et la Langue des Mèdes*, Paris, 1879; and the notices of works by Haug, Westergaard, and other scholars, enumerated by Weissbach in the Introduction to his *Die Achämenideninschriften zweiter Art*, Leipzig, 1890, which contains the most recent edition of the Susian text. See also Weissbach, *Abh. Sächs. Gesell. Wiss.*, XIV., p. 731 ff., 1894; Jensen, *Zeits. für Assyriol.*, Bd. VI, p. 167 ff., 1891; Foy, *Zeits. Deutsch. Morg. Gesell.*, Bd. LII., pp. 119 ff., 564 ff., 1898, Bd. LIV., p. 341 ff., 1900; and Hüsing, *Mitteil. Vorderas. Gesell.*, 1898, No. 7 (for his five-vowel system of transliteration). The discovery of Neo-Susian, or Neo-Elamite, texts at Susa by de Morgan, and their publication by Scheil in the *Mémoires de la Délégation en Perse (Textes Élamites-Anzanites, 1901, etc.)* has supplied much new material for study. For discussions of the light which these texts throw upon the development of the language, see especially Hüsing's series of papers, with some criticisms by Bork, in the *Orientalistische Literatur-Zeitung*, Vols. I.-III., V., VII., VIII., etc. It may be noted that Weissbach's four-vowel system of transliteration, with certain modifications, has been employed in the present work.

² See *Journ. of the Royal Asiatic Society*, Vol. XIV., 1851; and *Cuneiform Inscriptions of Western Asia*, Vol. III., 1870, pl. 39 f.; De Saulcy, *Journal Asiatique*, Sér. V., tom. III., p. 93 ff., 1854; Oppert, *Expédition en Mésopotamie*, tom. II., p. 198 ff., Paris, 1859; Schrader, *Zeits. Deutsch. Morg. Gesell.*, Bd. XXVI., p. 339 ff., 1872; and Bezold, *Die Achämenideninschriften*, Leipzig, 1882, which contains the most recent edition of the Babylonian version. For a fragment of a duplicate copy of the Babylonian version, see Weissbach, *Babylonische Miscellen*, p. 24 ff., Leipzig, 1903.

a new subject. In each version the order of the sections is the same, but in the Persian text several of the sections are subdivided; and at the end of this text there are several sections of which equivalents are wanting on the Susian and Babylonian versions. It is probable that some portions of the Supplementary Texts, which are now obliterated, dealt with the subject matter of such sections. The Babylonian version often gives detailed numbers of the slain and of the captives, which are omitted by the Persian text and the Susian version.

With reference to the Epigraphs it may be noted that Epigraph A, which contains the name and genealogy of Darius, is wanting in the Babylonian version. The Epigraph L, which recorded the promulgation of the contents of the Inscription by means of duplicate copies, which were dispatched into all lands, is only found in the Susian version.

The following is an analysis of the Inscription giving the subject matter of the various sections and their numbers according to the different versions.

I.—THE PRINCIPAL INSCRIPTION.

	SUBJECT OF SECTIONS.	PERSIAN.	SUSIAN.	BABYLONIAN.
Analysis of the Inscription.	Introduction : the titles and genealogy of Darius ; the extent of his empire and the character of his rule .	I-IX	I-IX	I-IX
	The murder of Smerdis by Cambyses, and the revolt of Gaumâta, the Magian, during the latter's absence in Egypt 	X-XI	X	X-XI
	Gaumâta makes himself king in Persia 	XII	XI	XII

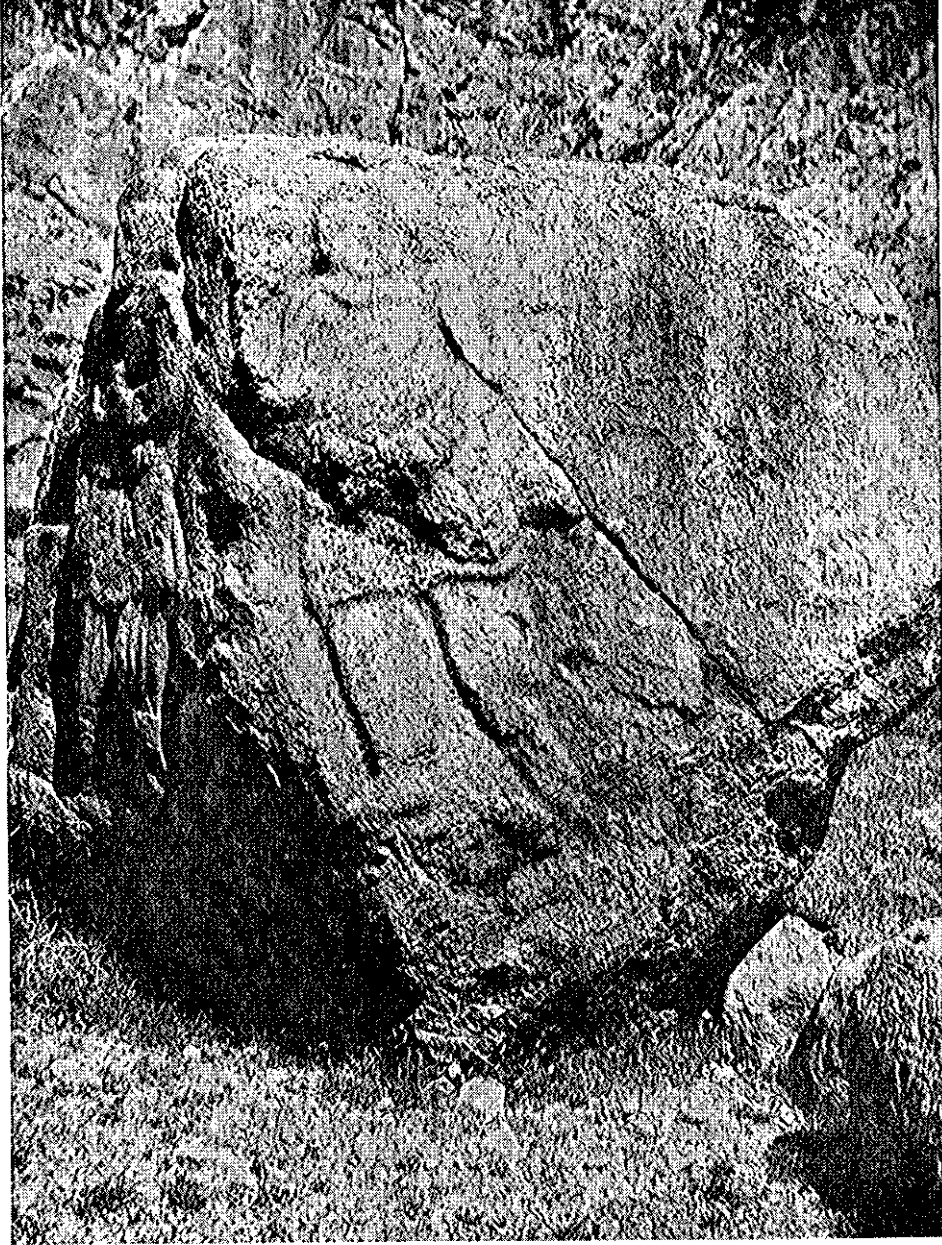


Sculptured monolith near the Rock of Behistûn.
View looking towards the plain.

SUBJECT OF SECTIONS.	PERSIAN.	SUSIAN.	BABYLONIAN.	Analysis of the Inscription.
Defeat and death of Gau- mâta at the hands of Darius	XIII	XII	XIII	
Restoration of the kingdom under Darius	XIV	XIII	XIV	
Summary referring to the achievements of Darius after becoming king ...	XV	XIV	XV	
Rebellion of Atrina in Su- siana and of Nidintu- Bêl in Babylon... ..	XVI	XV ¹	XVI	
Defeat and death of Atrina.	XVII	XVI ¹	XVII	
Defeat of an army of Ni- dintu-Bêl on the Tigris .	XVIII	XVII	XVIII	
Defeat of Nidintu-Bêl on the Euphrates	XIX	XVIII	XIX	
Capture of Babylon, and death of Nidintu-Bêl ...	XX	XIX	XX	
Revolt of nine provinces during the Babylonian campaign	XXI	XX	XXI	
Rebellion of Martiya in Susiana; suppression of the rebellion by the Su- sians, and death of Mar- tiya	XXII-XXIII	XXI	XXII	
Rebellion of Phraortes in Media; and battle fought by Hydarnes against the Medes	XXIV-XXV	XXII	XXIII	

¹ The first column of the Supplementary Texts (Susian Version, Col. IV., see below, p. 151 f.) also contains a reference to the Babylonian rebellion and the capture of Atrina.

	SUBJECT OF SECTIONS.	PERSIAN.	SUSIAN.	BABYLONIAN.
Analysis of the Inscription.	Three battles fought by Dâdarshish in Armenia against the Armenian re- bels	XXVI-XXVIII	XXIII	XXIV
	Two battles fought by Vau- misa in Assyria and in Armenia against the Armenian rebels ...	XXIX-XXX	XXIV	XXV
	March of Darius from Baby- lon into Media; defeat and flight of Phraortes, who after his capture is tortured and crucified in Ecbatana	XXXI-XXXII	XXV	XXVI
	Rebellion of Citrantakhma in Sagartia; his defeat by Takhmaspâda, followed by his torture and cruci- fixion in Arbela ...	XXXIII	XXVI	XXVII
	Summary referring to the suppression of the re- bellion in Media ...	XXXIV	XXVII	XXVIII
	Rebellion of the Parthians and Hyrcanians against Hystaspes, who fought a battle with them in Par- thia	XXXV	XXVIII	XXIX
	Reinforcement of Hystas- pes, who finally defeats the rebels	XXXVI	XXIX	XXX
	Summary recording the con- quest of Parthia ...	XXXVII	XXX	XXXI
	Rebellion in Margiana under Frâda suppressed by			

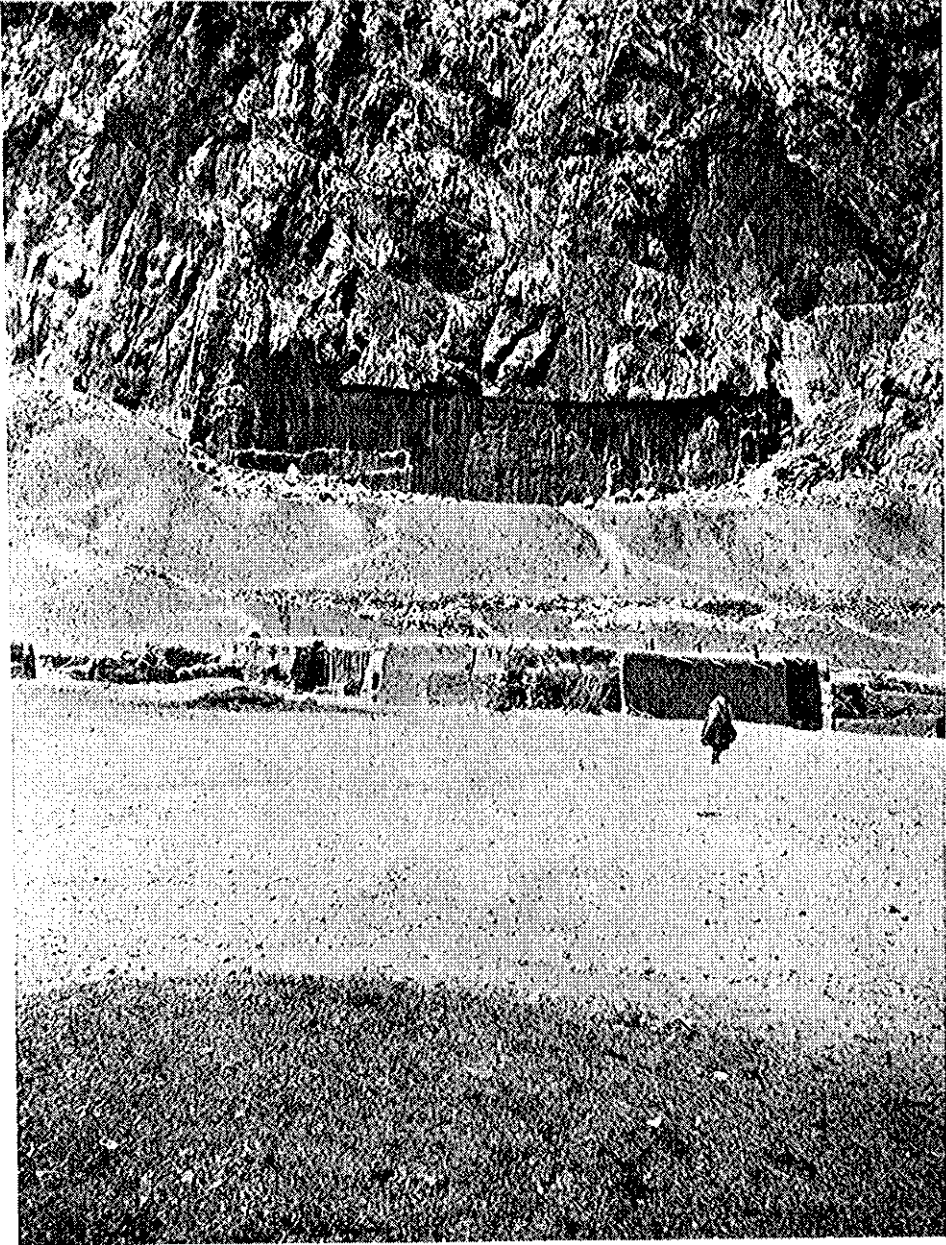


Sculptured monolith near the Rock of Behistûn.
View looking towards the mountain.

SUBJECT OF SECTIONS.	PERSIAN.	SUSIAN.	BABYLONIAN.	
Dâdarshish, governor of Bactria	XXXVIII	XXXI	XXXII	Analysis of the Inscription.
Summary referring to the suppression of the rebellion in Bactria	XXXIX	XXXII	XXXIII	
Rebellion of Vahyazdâta in Persia	XL	XXXIII	XXXIV	
Capture of Vahyazdâta, after having been twice defeated by Artavardiya ...	XLI-XLII	XXXIV	XXXV	
Crucifixion of Vahyazdâta in Uvâdaicaya in Persia.	XLIII	XXXV	XXXVI	
Summary referring to the suppression of the rebellion in Persia	XLIV	XXXVI	XXXVII	
Rebellion in Arachosia instigated by Vahyazdâta against Vivâna, who defeats the rebels three times and slays their leaders	XLV-XLVII	XXXVII	XXXVIII	
Summary referring to the suppression of the rebellion in Arachosia ...	XLVIII	XXXVIII	XXXIX	
Second rebellion of Babylon, while Darius was in Persia and Media, under Arakha, who was defeated and crucified in Babylon ...	XLIX-L	XXXIX	XL	
Summary referring to the suppression of the second Babylonian rebellion ...	LI	XL	XLI	
List of nine pretenders defeated by Darius ...	LII	XLI	XLII	

	SUBJECT OF SECTIONS.	PERSIAN.	SUSIAN.	BABYLONIAN.
Analysis of the Inscription.	Summary referring to the conquests of Darius ...	LIII	XLII	XLIII
	Revolt of the rebellious provinces through the dissemination of lies, and their conquest by Aura- mazda's help	LIV	XLIII	XLIV
	Adjuration to future rulers to beware of lies ...	LV	XLIV	XLV
	Affirmation of the truth of this record	LVI-LVII	XLV-XLVI	XLVI-XLVII
	Further achievements of Darius not recorded, lest they should be dis- believed... ..	LVIII	XLVII	XLVIII
	The achievements of Darius unparalleled through Au- ramazda's favour ...	LIX	XLVIII	XLIX
	Adjuration to future rulers to make known and not conceal the record ...	LX-LXI	XLIX	L
	The king helped by Aura- mazda and the other gods because of his righteousness	LXII-LXIII	L-LI	LI-LII
	Adjuration to future rulers to beware of liars and wrong-doers	LXIV	LII	LIII
	Adjuration to the beholder to preserve the Inscription and the sculptures, with blessings and curses on those who observe or dis- regard the king's wishes	LXV-LXVII	LIII	LIV

PLATE XII.



Scarped surface and platform at the base of the Rock of Behistûn.

SUBJECT OF SECTIONS.	PERSIAN.	SUSIAN.	BABYLONIAN.	
The names of the supporters of Darius against Gaumâta, the Magian, and a recommendation of them to the favour of future rulers	LXVIII-LXIX	LIV	LV	Analysis of the Inscription.
Summary referring to the writing of the Inscription	LXX	Wanting.	Wanting.	
Rebellion in Susiana, and defeat and death of the leader of the rebels at the hands of Gobryas ...	LXXI	„	„	
Summary referring to the suppression of the revolt in Susiana	LXXII	„	„	
Promise of prosperity to the worshipper of Auramazda	LXXIII	„	„	
Rebellion in Scythia crushed by Darius ...	LXXIV	„	„	
Summary referring to the suppression of the revolt in Scythia	LXXV	„	„	
Summary probably referring to the help bestowed by Auramazda	LXXVI	„	„	

II.—EPIGRAPHS.

	PERSIAN.	SUSIAN.	BABY- LONIAN.
Description and genealogy of Darius ...	A	A	[Wanting].
Description of Gaumâta, the Magian ...	B	B	B
Description of Atrina, the Susian pretender	C	C	C
Description of Nidintu-Bêl, the Babylonian pretender	D	D	D

		PERSIAN.	SUSIAN.	BABY- LONIAN.
Analysis of the Inscription.	Description of Phraortes, the Median pretender	E	E	E
	Description of Martiya, the Susian pre- tender	F	F	F
	Description of Citrantakhma, the Sa- gartian pretender	G	G	G
	Description of Vahyazdâta, the Persian pretender	H	H	H
	Description of Arakha, the Babylonian pretender	I	I	I
	Description of Frâda, the Margian pretender	J	J	J
	Description of Skunkha, the Scythian ...	K	K	K
	Record of the publication of the In- scription by means of duplicate copies sent unto all lands and peoples ...	[Wanting.]	L	[Wanting.]

The chrono-
logy of the
Inscription.

The chronology of the events recorded in the Behistûn Inscription is somewhat obscure, and has formed the subject of much study and discussion. Unlike the inscriptions of many of the native kings of Babylon and Assyria, the text of Darius contains no mention of any regnal year; events are dated merely by the month, and the day of the month, on which they happened. From evidence other than that supplied by the inscription itself, it is possible to fix the year in which Cambyses and the Pseudo-Smerdis met their deaths and Darius succeeded to the throne of Persia. We may conclude that these events took place in the eighth year of the reign of Cambyses, that is to say, B.C. 521. The systems of chronology adopted for fixing the dates of the subsequent events recorded in the text, have been based on the names of the Persian months, and on their identification with the months of the Babylonian Calendar. From the Behistûn Inscription we learn the Old Persian names of nine months; of these the Babylonian version enables us to identify five with months of the

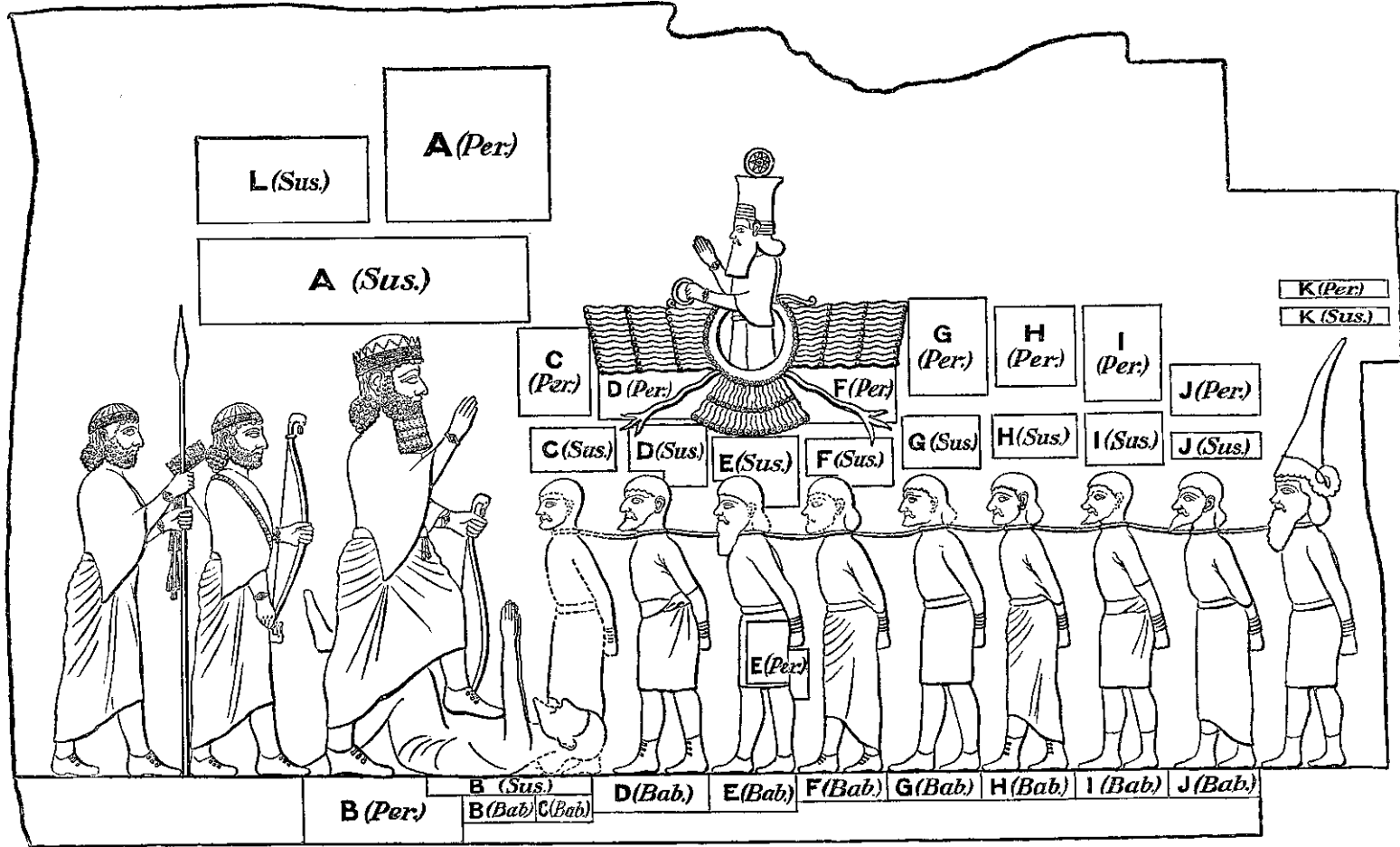


PLATE XIII.

Key to the positions of the Persian, Susian, and Babylonian Epigraphs on the Rock of Behistun.

Babylonian Calendar, but the Babylonian equivalents of the other four are unfortunately wanting in the text. The names of the three remaining months of the Old Persian Calendar are unknown. The uncertainty surrounding the exact sequence of the events recorded in the Inscription, and the fact that as many as seven of the months of the Old Persian Calendar can only be theoretically ascertained, have produced a considerable divergence of opinion among scholars as to the exact length of the period covered by the events recorded by Darius. With the view of enabling the reader to see at a glance the material afforded by the text itself for the solution of the problem, a list is here appended of the dates which occur in the Inscription. To the Persian names of the months are added their equivalents in Susian and Babylonian, so far as they have been preserved or may be restored from parallel passages :—

The Old Persian Calendar.

List of dates in the Inscription.

PERSIAN.	SUSIAN.	BABYLONIAN.
Col. I :	Col. I :	
37f. 14th Viyakhna	28f. [14th] Mikannash	l. 15 14th Adar
42 9th Garmapada	32 9th Karmapattash	l. 17 [9th]
55f. 10th Bâgayâdish	42 10th Pagiyatish	l. 23 [10th]
89 26th Atriyâdiya	71 26th Ashshiyatiyash	l. 36 26th Kislev
96 2nd Anâmaka	76f. 2nd Anamakkash	l. 38 [2nd Tebet]
Col. II :	Col. II :	
26 27th Anâmaka	18f. 27th Anamakkash	l. 46 27th Tebet
36 8th Thuravâhara	27 8th Turmar	l. 50 [8th Iyyar]
41 18th Thuravâhara	31 18th Turmar	l. 51 [18th Iyyar]
46f. 9th Thâigarcish	35 9th Saikurrizish	l. 52 9th Sivan
56 15th Anâmaka	43 15th Anamakkash	l. 55 15th Tebet
61 End of Thuravâhara	47 End of Turmar	l. 56 30th Iyyar
69 25th Adukanisha	53 25th Atukannash	l. 59 [25th]
98 [22nd] Viyakhna	72 22nd Miyakannash	l. 65 f. 22nd [Adar]
Col. III :		
7f. 1st Garmapada	76f. 1st Karmapattash	l. 67 [1st]
18 23rd Atriyâdiya	83f. 23rd Ashshiyatiyash	l. 70 [23rd Kislev]
	Col. III :	
39 12th Thuravâhara	12 12th [Turmar]	l. 75 [12th Iyyar]
46f. 5th Garmapada	16 [5th] Karmapattash	l. 77 [5th]
62 13th Anâmaka	26 13th Anamakkash	l. 81 [13th Tebet]
68 7th Viyakhna	29 7th Miyakannash	l. 82 [7th Adar]
88 22nd [. . . .]	43 22nd Markazanash	l. 88 [22nd]

From this list we obtain the five following equations :—

$$\begin{aligned} \text{Thuravâhara} &= \text{Iyyar} ; & \text{Thâigarcish} &= \text{Sivan} ; \\ \text{Atriyâdiya} &= \text{Kislev} ; & \text{Anâmaka} &= \text{Tebet} ; \\ & & \text{Viyakhna} &= \text{Adar.} \end{aligned}$$

Identification
of the months
of the Old
Persian
Calendar.

The four months Adukanisha, Bâgayâdish, Garmapada, and [Markazana] remain to be identified with four of the seven Babylonian months, Nisan, Tammuz, Ab, Elul, Tisri, Marchesvan, and Sebat. In addition to the information derived from the Inscription, some help has been obtained for their identification from the study of the dates found on Babylonian contract tablets of the period. The available material has been discussed and commented upon by several scholars, and various systems of chronology have been propounded.¹ To describe these at length does not fall within the scope of this publication, and it is sufficient to state that there is something to be said for the view which identifies Garmapada with Tammuz, Bâgayâdish with Tisri, Adukanisha with Marchesvan, and [Markazana] with Sebat. In accordance with these identifications, the rebellions in the different provinces of the Persian Empire, the suppression of which is recorded in the Inscription, have been supposed to have taken place within the first nine years of the reign of Darius.² To fix the exact chronology of the events is, after all, not a matter of supreme importance, for it is certain that they all took place during the early years of his reign.

Genealogy
of Darius.

The opening lines of the Inscription contain a list of the titles of Darius and his genealogy. From this we

¹ For discussions on the Old Persian Calendar and on the chronology of the period, see especially Oppert, *Actes du huitième Congrès International des Orientalistes*, tom. II., Leiden, 1891, p. 251 ff.; Justi, *Zeit. Deutsch. Morg. Gesell.*, Bd. LI., 1897, p. 233 ff.; Weissbach, *ibid.*, p. 509 ff.; Oppert, *op. cit.*, Bd. LII., 1898, p. 259 ff.; and Prášek, *Beiträge zur alten Geschichte (Klio)*, Bd. I., 1901, p. 26 ff.

² Cf. Prášek, *op. cit.*, p. 41 ff.; see also his *Geschichte der Meder und Perser*, Bd. I., p. 260 ff., 1906.

learn that Darius was the son of Hystaspes, the grandson of Arsames, the great grandson of Ariaramnes, and the great great-grandson of Teispes, whose father was Achaemenes. In this genealogy Darius traces his descent direct from Achaemenes, and, naturally, omits the names of kings who formed the collateral branch, and who also descended from Teispes. A reference to the two branches of the Achaemenian family may perhaps be seen in the words at the end of Section IV (see p. 3), which have been conjecturally translated, "In two lines have we been kings." The rest of the introductory paragraphs of the Inscription declare the dependence of Darius upon the grace and favour of Auramazda,¹ the great national god of Persia, and define the limits of the Empire over which the king ruled. Among the provinces enumerated is "Sparda" (see p. 4), as to the identification of which much has been written. In "Sparda," the older scholars saw a reference to Sparta: others have connected it with Sepharad, and with Lycia, but the general weight of recent opinion is in favour of Lassen's suggestion that "Sparda" is Sardis,² the chief city of Lydia.

The historical narrative begins in Section X (see p. 6),³ which contains brief references to the reign of Cambyses, the son of Cyrus, the predecessor of Darius upon the throne of Persia, the murder of Smerdis, the brother of Cambyses, the Egyptian campaign of Cambyses, and the general revolt of the Persians during his absence there. The exact period when Smerdis was murdered is not known, for after his death it was long believed by the Persians that he was

The historical narrative.

¹ For a full discussion of the name of this god, see Justi, *Iranisches Namenbuch*, Marburg, 1895, p. 7 ff.

² See especially Gustav Meyer, *Indogermanische Forschungen*, Bd. I., p. 326 ff., and the authorities quoted by Gray in *American Journ. of Philology*, Vol. XXI., p. 3.

³ The references given in this and the following paragraphs are to the Persian Text. For the corresponding sections in the Susian and Babylonian Versions, see the Comparative Table on p. xxx ff.

The Pseudo-Smerdis.

living in close confinement. Gaumâta, the Magian (see Plate I, *Frontispiece*), made good use of this belief, and during the absence of Cambyses in Egypt appeared on the scene, and declaring himself to be Smerdis, the son of Cyrus, claimed the Persian throne. On hearing of the revolt, Cambyses hastened to return to Persia, but died on his way thither; according to the statement in the Inscription, he committed suicide (see p. 9). On the other hand, Herodotus states (iii, 64) that he died of a wound which he accidentally inflicted upon himself when mounting his horse, and that the point of his sword entered his thigh at the exact spot where he had once smitten the Egyptian god Apis. That Gaumâta succeeded in ascending the throne of Persia is proved by the fact that Babylonian contract-tablets, dated in his reign, have been discovered.

The accession of Darius.

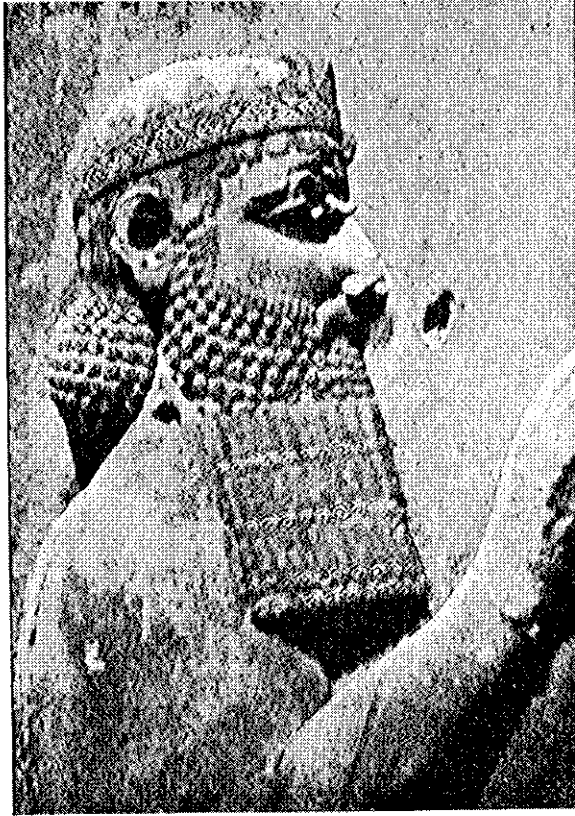
Gaumâta first raised his standard of revolt at Paishayâuvâdâ (see p. 8), but subsequently he transferred his head-quarters to Sikayauvatish (see p. 12) in the district of Nisâya in Media. Darius, accompanied by six Persian nobles who had sworn to support him,¹ marched his small force against Gaumâta and attacked him in his stronghold. The pretender was slain, and Darius succeeded to the throne of Persia (B.C. 521), and promptly abolished all the innovations which Gaumâta had inaugurated. The section (see p. 13 ff.) in which the reforms of Darius are described contains several phrases, the interpretation of which is conjectural; but it is clear that Gaumâta had endeavoured to subvert the religious and social customs of the country. By the rebuilding of the temples, and by the restoration of the ancient national usages, Darius, no doubt, gained great popularity.

His suppression of rebellions throughout the Empire.

Darius did not, however, at once succeed in making his sway effective throughout the Persian Empire, and the first few years of his reign were entirely occupied in the suppression of revolts which broke out in many of the provinces. He

For their names, see p. 75 f.

PLATE XIV.



Portrait of Darius the Great.



Portraits of the two Attendants of Darius.

himself tells us that he fought nineteen battles, and that, by the grace of Auramazda, he overthrew nine kings and made them captive (see p. 60 f.).

The earliest revolts broke out in Susiana and Babylon. In the former province Atrina (see Plate XV, No. I) headed a rebellion, but the troops which Darius sent against him seized him and brought him before the king, who put him to death (see p. 17). In the latter province meanwhile Nidintu-Bêl (see Plate XV, No. II) had seated himself upon the throne, having declared himself to be Nebuchadnezzar, the son of Nabonidus, the last native king of Babylon (B.C. 555-538). Darius marched on Babylon, but was met at the Tigris by an army of Nidintu-Bêl, which he routed. Continuing his triumphant progress, he came to the Euphrates, where he succeeded in inflicting a still more crushing defeat on the army commanded by Nidintu-Bêl in person. The pretender fled, accompanied by a few horsemen, to the capital; but Darius pursued him, and, having captured the city, put Nidintu-Bêl to death (see p. 21).

Rebellion in
Susiana
headed by
Atrina.

First rebellion
in Babylon
headed by
Nidintu-Bêl.

Whilst Darius was engaged in suppressing the revolt in Babylonia, a series of rebellions broke out in other provinces of the empire, and as he was unable to take the field in person at the moment, he despatched forces against them under the command of his trusted generals. In Susiana a fresh revolt had broken out, headed by Martiya (see Plate XV, No. IV); but this was not a serious matter, for it was suppressed by the Susians themselves, who were friendly to Darius and put Martiya to death (see p. 23). Another revolt, headed by Phraortes (see Plate XV, No. III), broke out in Media, this pretender having given himself out to be Khshathritha, of the family of Cyaxares. Against him Darius despatched his Persian general Hydarnes, but though, according to the Inscription, he succeeded in defeating the Medes at Marush, he was unable to stamp out the rebellion generally, and awaited the coming of Darius with reinforcements (see p. 26). Another centre of rebellion was Armenia, and, with the view of keeping

Second re-
bellion in
Susiana headed
by Martiya.

Rebellion in
Media headed
by Phraortes.

The campaigns
of Hydarnes,
Dâdarshish,
and Vaumisa.

Campaigns of
Dâdarshish
and Vaumisa.

the tribes in check, Darius despatched thither a general named Dâdarshish, an Armenian, with such forces as he could spare. Dâdarshish thrice engaged the rebels in battle, and on each occasion he was victorious; he was, however, unable to quell the rebellion entirely, and awaited the coming of Darius (see p. 30). On learning this, Darius sent another general, Vaumisa the Persian, who, having defeated the rebels in two pitched battles, decided, like Dâdarshish, to await the coming of Darius (see p. 33). Such was the state of affairs in the provinces when Darius, having established his supremacy in Babylon, was free to turn his attention to other rebellious districts.

Defeat and
death of
Phraortes.

From Babylon Darius marched into Media, where he attacked Phraortes, without delay, at Kundurush; the pretender was defeated and fled with a few horsemen to Ragâ. He was captured soon after and brought before Darius, who, having sheared off his nose and ears and put out his eyes and cut out his tongue, loaded him with fetters and had him exhibited before the people at the gate of his palace in Ecbatana, and subsequently had him crucified (see p. 47). To quell the

Rebellion in
Sagartia
headed by
Citrantakhma.

revolt in Sagartia, which was headed by Citrantakhma (see Plate XV, No. V, and Plate XVI, No. I), who also gave himself out to be of the family of Cyaxares, Darius sent a general, Takhmaspâda the Mede. The pretender was defeated, and, having been brought before Darius, was, by his orders, mutilated like Phraortes, and was afterwards crucified in the city of Arbela (see p. 39). Meanwhile, the claims put forward by Phraortes had brought over to his side the Parthians and Hyrcanians, who had also revolted. Hystaspes, the father of Darius, who was in command of the loyal troops in Parthia, attacked the rebels and defeated them, and, having been reinforced by Darius from Ragâ, succeeded in crushing the rebellion and in reducing Parthia to a state of submission (see p. 43).

Subjugation
of Parthia by
Hystaspes.

Rebellion in
Margiana
headed by
Frâda.

About this time the revolt of Margiana, under the leadership of Frâda (see Plate XVI, No. IV), took place; but Dâdarshish, the governor of Bactria, succeeded in defeating the rebels



I

II

III



III

IV

V

Portraits of the rebel leaders.

- I. Atrina, the Susian pretender.
- II. Nidintu-Bêl, the Babylonian pretender.
- III. Fravartish (Phraortes), the Median pretender.
- IV. Martiya, the Susian pretender.
- V. Citrantakhma, the Sagartian pretender.

and in bringing the whole district under the sway of Darius (see p. 46).

Whilst Darius was absent from Persia, and engaged in quelling the revolts in Babylonia, Armenia, Media, and the neighbouring districts, a second rebellion took place in Persia itself. This rising was headed by Vahyazdâta (see Plate XVI, No. II), and, like Gaumâta, the new pretender declared himself to be Smerdis, the son of Cyrus, who had been secretly murdered by Cambyses. For a time he was successful, and the Inscription states that he actually made himself king in Persia. Against him Darius sent the Persian general Artavardiya, who defeated him in two battles, and, having captured him, crucified him by the king's command (see p. 51). Now Vahyazdâta had sent emissaries into Arachosia, where they fomented a revolt against Vivâna, the governor who had been set over the district by Darius. Vivâna attacked and defeated the rebels three times, and, having slain their leader, finally stamped out the rebellion (see p. 55).

The second
Pseudo-
Smerdis.

Subjugation of
Arachosia.

During the absence of Darius in Media and Persia, the Babylonians seized the opportunity of rebelling a second time against him; their leader on this occasion was Arakha (see Plate XVI, No. III), who, like Nidintu-Bêl, declared himself to be Nebuchadnezzar, the son of Nabonidus. Against him Darius sent the Persian general Intaphernes (Vindafranâ), who defeated him and captured the city. Arakha was seized and bound in fetters, and with his chief followers was crucified in Babylon by the king's command (see p. 59). With the account of the defeat of Arakha the historical section of the principal text of Behistûn comes to an end. And it is clear that Darius ordered the sculptures and inscriptions to be cut on the Rock soon after the return of his victorious army from the second expedition against Babylon. Here the great king took pains to have portraits carefully carved of the nine pretenders, who had stirred up rebellions in so many of the provinces of his Empire and had been defeated and put to death by the king and his generals (see

Second
rebellion in
Babylon
headed by
Arakha.

The cutting of
the Inscriptions
at Behistûn.

The carving of the sculptures at Behistûn.

Plates I and III). The first pretender is Gaumâta, the first Pseudo-Smerdis, whom we see lying prostrate, with the king's foot planted on his body. Following him is a line of nine figures, bound and roped by the neck, the first eight of whom represent the leaders whose rebellions have been described. Taken in order from left to right these are :—

1. Atrina, the first Susian pretender.
2. Nidintu-Bêl, the first Babylonian pretender.
3. Fravartish (Phraortes), the Median pretender.
4. Martiya, the second Susian pretender.
5. Citrantakhma, the Sagartian pretender.
6. Vahyazdâta, the second Pseudo-Smerdis.
7. Arakha, the second Babylonian pretender.
8. Frâda, the Margian pretender.

Supplementary records at Behistûn.

At periods later than that wherein the above figures were sculptured, Darius caused some supplementary records to be inscribed upon the rock, one of which gives an account of a third Susian rebellion. This was, however, successfully suppressed by the Persian general Gobryas, who, on being sent into Susiana by Darius, defeated the rebels, captured and slew their leader, and reduced the province for the third time to subjection (see p. 81). Still later Darius himself marched into Scythia to suppress a rebellion which had broken out. From the Persian account of this campaign we learn that it was successfully suppressed by Darius, who, on his return to Persia, caused a description of the campaign and a figure of Skunkha, the Scythian leader (see Plate XVI, No. V), to be added to the other sculptures and records on the Rock. In order to find room for Skunkha's figure, he destroyed the greater part of the first supplementary column of the Susian version. This is well seen on Plate III.

The appeal of Darius to posterity.

The last portion of the main inscription at Behistûn ends with a series of appeals to the kings who might in future days occupy the throne of Persia to believe the record which is carved upon the Rock and to publish it to the world, and to

PLATE XVI.



I

II

III



III

IV

V

Portraits of the rebel leaders.

- I. Citrantakhma, the Sagartian pretender.
- II. Vahyazdâta, the Persian pretender.
- III. Arakha, the Babylonian pretender.
- IV. Frâda, the Margian pretender.
- V. Skunkha, the Scythian.

preserve both text and sculptures from destruction. Darius calls Auramazda to witness that what he has said is the truth and not lies. In order to induce the kings, his successors, to proclaim his works and to preserve the inscription, he promises them, in the event of their so doing, that Auramazda shall befriend them and grant them long life, good fortune, and a numerous posterity. On the other hand, if they destroy his records or efface them, he invokes the wrath of Auramazda upon them, and declares that the god will bring misfortune and destruction upon them and their race. Finally he commits to the protection of future kings the six Persian nobles who supported him in his struggle against Gaumâta, the Pseudo-Smerdis.

The appeal of Darius to posterity.

We owe the preservation of the great inscription of Darius entirely to the fact that it was cut on the precipitous face of the Rock, which is extremely difficult of access. To place his record as far as possible beyond the reach of enemies, he cut away the natural irregularities, and smoothed the surface of the rock for a considerable space below the inscription. The king's care and foresight have been rewarded, for both sculptures and inscription have escaped mutilation at the hands of man, and the only damage which they have suffered has been caused by weathering and infiltration of water through the strata to the face of the rock. Darius did not, however, depend upon the Behistûn Inscription alone to make known his exploits to the world, for he caused copies of it to be made and despatched to the peoples in the different provinces of his Empire (see p. 157). A fragment of a copy of the Babylonian version has recently been found at Babylon (see p. 179), and we may hope that future excavations in Mesopotamia and in Persia will result in the discovery of other copies, by means of which the lacunae, which still exist in the Inscription and its versions, may be filled up.

The preservation of the records of Darius.

LIST OF PROPER NAMES.

A

Achaemenes, father of Teispes and ancestor of the Achaemenian kings;

Gr. Ἀχαμένης.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲, *Hakhâmaniš*, Col. I., 6; A, 8.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲, (*m*)*Akkamanniš*, Col. I., 4 f.; A, 6.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲, (*m*)*A-ḫa-ma-ni-iš*², l. 2.

Achaemenian.

Pers.: Sing. Nom. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴, *Hakhâmanišiya*, Col. I., 3; A, 4; Plur. Nom. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵, *Hakhâmanišiyâ*, Col. I., 7; A, 10.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲, (*m*)*Akamannišiya*, Col. I., 2; 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲 [𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲], (*m*)*Ak[kamanni]šiya*, Col. I., 5; 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲, (*m*)*Akkamanniššiya*, A, 1, 7.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲, (*m*)*A-ḫa-ma-ni-iš*², ll. 1, [3].

Adar, the twelfth month of the Babylonian Calendar.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲, (*arḫu*)*Addaru*, ll. 15, [66], [82]; see also **Viyakhna**.

Adukanisha, month of the Old Persian Calendar.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲, *Adukaniša*; Gen. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴 [𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲] 𐎲𐎳𐎴, *Aduka[ni]šahya*, Col. II., 69.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲, (*an*)*Atukannaš*, Col. II., 53.

Agamatanu, see **Ecbatana** (Bab.)

Ainaira, see **Aniri** (Pers. and Sus.)

Airu, see **Iyyar**.

Akamannishiya, see **Achaemenian** (Sus.).

Akhamanish², see **Achaemenes**, **Achaemenian** (Bab.).

Akkamannish, Akkamannishshiya, see **Achaemenes, Achaemenian** (Sus.).

Akmatana, see **Ecbatana** (Sus.).

Alpirti, Apirti, see **Susiana, Susian** (Sus.).

Altita, see **Haldita** (Sus.).

Anâmakâ, month of the Old Persian Calendar, corresponding to the Babylonian month Tebet.

Pers.: 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *Anâmakâ*; Gen. 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *Anâmakahya*, Col. I., 96; Col. II., 26, 56; Col. III., 62.

Sus.: 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *(an)Anamakkaš*, Col. I., 77; Col. II., 19, 43; Col. III., 26.

Bab.: see **Tebet**.

Anamakkash, see **Anâmakâ** (Sus.).

Aniri', father of Nidintu-Bêl.

Pers.: 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *Aina[ira]* (*Ain[ira]*); Gen. 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *Aina[ira]hyâ*, Col. I., 77 f.

Sus.: 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *(m)Ainaira*, Col. I., 60.

Bab.: 𐎠𐎡 𐎠𐎡 𐎠𐎡, *(m)A-ni-ri'*, l. 31.

Arabâya, Arabi, see **Arabia** (Pers. and Bab.).

Arabia, province of the Persian Empire.

Pers.: 𐎠𐎡 𐎠𐎡 𐎠𐎡, *Arabâya*, Col. I., 15.

Sus.: 𐎠𐎡 𐎠𐎡 𐎠𐎡, *(m)Arpaya*; Plur., "inhabitants of," [𐎠𐎡 𐎠𐎡] 𐎠𐎡 𐎠𐎡 𐎠𐎡, *[(m)Ar]payap*, Col. I., 11.

Bab.: 𐎠𐎡 𐎠𐎡 𐎠𐎡, *(mâtu)A-ra-bi*, l. 5.

Arachosia, province of the Persian Empire.

Pers.: 𐎠𐎡 [𐎠𐎡] 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *Ha[ra]uvatiš*, Col. I., 17; Acc. 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *Harauvatim*, Col. III., 55; Loc. 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *Harauvatiyâ*, Col. III., 56, 72, 76.

Sus.: 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *(m)Arraumatiš*, Col. I., 14; Col. III., 22, 25; 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *(det.)Arraumatiš*, Col. III., 21, 23 f., 31, 34 f.

Bab.: 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, *(mâtu)A-ru-ya-at-ti*, ll. [7], 79 (bis), [83], 84.

Arakadri', see **Arakadrish** (Bab.).

Arakadrish, mountain in Persia.

Pers.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, *Arakadriš*, Col. I., 37.

Sus.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, (*det.*)*Arakkatarriš*, Col. I., 28.

Bab.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, (*šadû*)*A-ra-ka-ad-ri'*, l. 15.

Arakha, the Babylonian pretender.

Pers.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, *Arakha*, Col. III., 78, [91]; Col. IV., 28 f.; I, 1;

Acc. 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, *Arakham*, Col. III., 82, 89.

Sus.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, (*m*)*Arakka*, Col. III., 36, 38, 44, 45, 58; I, 1.

Bab.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, (*m*)*A-ra-ku*, ll. [85], [86], 88 (bis), 94; I, 1.

Arakhu, **Arakka**, see **Arakha** (Bab. and Sus.).

Arakkatarrish, see **Arakadrish** (Sus.).

Arba'il, **Arbairâ**, see **Arbela** (Bab. and Pers.).

Arbela, city in Assyria.

Pers.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, *Arbairâ* (*Arbirâ*); Loc. 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺
𐎠𐎢𐎺, *Arbairâyâ*, Col. II., 90.

Sus.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, (*det.*)*Arpera*, Col. II., 66.

Bab.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, (*alu*)*Ar-ba'-il*, l. 63.

Ardimanish, see **Ardumanish** (Bab.).

Ardumanish, one of the chief supporters of Darius.

Pers.: 𐎠𐎢𐎺 𐎠𐎢𐎺 [𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺] 𐎠𐎢𐎺 𐎠𐎢𐎺, *Ar[duma]n[iš]*, Col. IV., 86.

Sus.: [𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺] 𐎠𐎢𐎺, [(*m*)*Artumanniš*], Col. III., 92.

Bab.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, (*m*)*A-ar-di-ma-ni-iš*, l. 111.

Arêmu, see **Aria** (Bab.).

Aria, province of the Persian Empire.

Pers.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, *Haraiiva*, Col. I., 16.

Sus.: 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, (*m*)*Ariya*; Plur. "inhabitants of", 𐎠𐎢𐎺
𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, (*m*)*Ariyap*, Col. I., 13.

Bab.: [𐎠𐎢𐎺 𐎠𐎢𐎺] 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺, [(*mātu*)*A-ri-e-mu*], l. 6.

Arraumatish, see **Arachosia** (Sus.).

Arriya, see **Arian**.

Arriyaramna, see **Ariaramnes** (Sus.).

Arsames, father of Hystaspes, and grandfather of Darius; Gr. Ἀρσάμης.

Pers.: 𐎠𐎵 𐎶𐎡 𐎲𐎠 𐎠𐎵 𐎶𐎡, *Aršâma*, Col. I., 4 f.; A, 6; Gen. 𐎠𐎵 𐎶𐎡 𐎲𐎠 𐎠𐎵
𐎶𐎡 𐎲𐎠 𐎶𐎡, *Aršâmahyâ*, Col. I., 3, 5; A, 4, 6.

Sus.: 𐎶𐎡 𐎶𐎡 𐎶𐎡, (*m*)*Iršama*, Col. I., 2; 𐎶𐎡 𐎶𐎡 𐎶𐎡, (*m*)*Iršamma*,
Col. I., 3 (bis); A, 4 (bis).

Arshâdâ, fortress in Arachosia.

Pers.: 𐎠𐎵 𐎶𐎡 𐎲𐎠 𐎠𐎵 𐎶𐎡 𐎶𐎡, *Aršâdâ*, Col. III., 72.

Sus.: 𐎶𐎡 𐎶𐎡 𐎶𐎡, (*m*)*Iršata*, Col. III., 31.

Arshâma, see **Arsames** (Pers.).

Artamarzi, **Artamarzia**, see **Artavardiya** (Bab.).

Artavardiya, general of Darius.

Pers.: 𐎠𐎵 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡, *Artavardiya*, Col. III, 30 f., 33;
Acc. 𐎠𐎵 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡, *Artavardiyam*, Col. III.,
36, 43.

Sus.: 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡, (*m*)*Irtumartiya*, Col. III., 6, 8, [10], 14.

Bab.: 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡, (*m*)*Ar-ta-mar-zi-ia*, ll. 73 (bis),
[76]; 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡 𐎶𐎡, (*m*)*Ar-ta-mar-zi*, l. 74.

Artumannish, see **Ardumanish** (Sus.).

Arukhatti, see **Arachosia** (Bab.).

Asagarta, **Asagartiya**, see **Sagartia**, **Sagartian** (Pers.).

Ashina, see **Atrina** (Sus. and Bab.).

Ashshakartiya, see **Sagartia** (Sus.).

Ashshina, see **Atrina** (Sus.).

Ashshiyatiyash, see **Atriyâdiya** (Sus.).

Ashshur, **Ashshura**, see **Assyria** (Bab. and Sus.).

Assyria, province of the Persian Empire.

Pers.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧, *Athurá*, Col. I., 14; Col. II., 7; Loc. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨, *Athurâyâ*, Col. II., 53 f.

Sus.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦, (*m*)*Aššura*, Col. II., 2; 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨, (*del*)*Aššuran*, Col. II., 41; Plur. "inhabitants of," 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩, (*m*)*Aššurap*, Col. I., 10 f.

Bab.: 𐎠 𐎡 𐎢 𐎣, (*mātu*)*Aš-šur*, ll. 5, [55]; 𐎠 𐎡 𐎢 𐎣 𐎤, (*mātu*)*Aš-šur*(*ki*), l. 40.

Athurâ, see **Assyria** (Pers.).

Atrina, the Susian pretender.

Pers.: 𐎠 𐎡 𐎢 𐎣 𐎤, *Atrina*, Col. I., 74, 82; Col. IV., 10; C, 1; Acc. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥, *Atrinam*, Col. I., 76.

Sus.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧, (*m*)*Aššina*, Col. I., 57, 59, 64; Col. IV., 3; 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦, (*m*)*Ašina*, Col. III., 50; C, 1.

Bab.: 𐎠 𐎡 𐎢 𐎣 𐎤, (*m*)*A-ši-na*, ll. [30], [31], [33], [91]; C, 1.

Atriyâdiya, month of the Old Persian Calendar, corresponding to the Babylonian month Kislev.

Pers.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩, *Atriyâdiya*; Gen. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪, *Atriyâdiyâhya*, Col. I., 89; Col. III., 18.

Sus.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪, (*an*)*Aššiyatiyaš*, Col. I., 71; Col. II., 84.

Bab.: see **Kislev**.

Atukannash, see **Adukanisha** (Sus.).

Auramazda, the national god of Persia, Ahura-Mazda.

Pers.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪, *Auramazdâ*, Col. I., 12, 24, 25, 55, 60, 87, 94; Col. II., 24, 34, 39 f., 45, 54, 60, 68, 86, 96; Col. III., 6, 16 f., 37, 44, 61, 66, 87; Col. IV., 35, 44, 55, 58, 60, 62, 74, 76, 78, 79 f.; Col. V., 15 f., 31 f.; Acc. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫, *Auramazdâm*, Col. I., 54 f.; Col. V., 18 f., 34; Gen. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬, *Auramazdâha*, Col. I., 11 f., 14, 18 f., 22 f., 26, 60, 68, 70, 88, 94 f.; Col. II., 3, 25, 35, 40, 45 f., 54 f., 60, 68, 86 f., 97; Col. III., 6 f., 17, 38, 45, 62, 67, 87 f.; Col. IV., 4, 6, 41, 46, 52, 60; Col. V., 16 f., 32 f., 89.

Sus.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫, (*an*)*Uramašta*, Col. I., 8, 9, 10, [15], 18,

Auramazda—*continued*.

20 (bis), 21, 22, 41, 42 (bis), 45, 46, 52, 54, 69, 70, 75, 76, 80;
Col. II., 17, 26 (bis), 30 (bis), 34 (bis), 42 (bis), 46 (bis), 52 (bis), 63,
64, 71 (bis), 75, 76, 82, 83; Col. III., 10, [11], 15 (bis), 25 f. (bis),
28 (bis), 42 (bis), 48 (bis), 62, 66, 68, 69, 73, 74 f., [76], 77 (bis),
78 f., 86, 87, 88, 89; L, 2.

Bab.: 𐎠𐎡 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, (*ilu*)*U-ra-ma-az-da*, ll. [70 (bis)],
74 (bis), 76 (bis), 80 (bis), 81, [87 (bis)], [90], 96, [98], 103 (bis),
107, 108; 𐎠𐎡 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, (*ilu*)*U-ra-maz-da*, l. 99;
𐎠𐎡 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, (*ilu*)*U-ra-mi-iz-da*, ll. 52, 58 (bis),
62 (bis), 65 (bis), [67 (bis)], 81; 𐎠𐎡 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢,
(*ilu*)*U-ri-mi-iz-da*, ll. 10 (bis), 11, 22 (ter), 24 (bis), 27, 28, 35 (bis),
37 (bis), 39, 46 (bis), [50 (bis)], [51 (bis)], [52], [55 (bis)], [56 (bis)];
𐎠𐎡 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, (*ilu*)*U-ri-mi-iz-da'*, ll. 4 (bis), [5],
7, 9, [11].

Autiyâra, place in Armenia.

Pers.: 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *Autiyâra*, Col. II., 58 f.

Sus.: 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, (*det.*)*Autiyaruš*, Col. II., 45.

Bab.: 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, (*mātu*)*U-ti-ia-a-ri*, l. 56.

Autiyarush, see **Autiyâra** (Sus.).

B

Bâbilu, see **Babylon** (Bab.).**Bâbirush**, **Bâbiruviya**, see **Babylon**, **Babylonian** (Pers.).**Babylon**, **Babylonia**, province of the Persian Empire.

Pers.: 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *Bâbiruš*, Col. I., 14, 80;
Acc. 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *Bâbirum*, Col. I., 83, 91 (bis);
Col. II., 2, 3 (bis); Col. III., 82, 84, 87; Col. IV., 15, 30;
Gen. 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *Bâbirauš*, Col. II., 65;
Loc. 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, *Bâbirauv*, Col. I., 78, 81;
Col. II., 5, 6; Col. III., 79, 83, 92; Col. IV., 2; D, 7 f.; I, 11.

Sus.: 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, (*det.*)*Papili*, Col. I., 61, 73, 79 f. (bis), 80, 81;
Col. II., 1, 49; Col. III., 37, 46, 47; 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, (*m*)*Papili*,
Col. I., 66, 72; Col. III., 39 (bis), 42, 43; Col. IV., 2; see also
Babylonian (plur.).

Babylon, Babylonia—*continued*.

Bab.: **𐎶 𐎠𐎺𐎠 𐎶**, *Bābilu*(κ1), ll. 5, 31, 32 (ter), 33, 36 (bis), 39 (ter), 40, 57, 85 (bis), [86 (ter)]; **𐎶𐎠𐎺𐎠 𐎶**, *Bābilu*(κ1), ll. 39, 87 (ter), 89 (bis), [92], [95].

Babylonian.

Pers.: Sing. Nom. **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, *Bābiruviya*, Col. I.; 77, 79; Col. III., 81; Col. IV., 13; Acc. **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠** [𐎶𐎠𐎺𐎠] 𐎶𐎠𐎺𐎠, *Bābiruvi[ya]m*, Col. III., 86; Plur. Nom. and Acc. **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, *Bābiruviyâ*, Col. III., 78, 88.

Sus.: Sing. **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*m*)*Papilîr*, Col. III., 51; **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*m*)*Papilîrra*, Col. I., 60; Plur. **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*m*)*Papilîp*, Col. I., 10, 62, 63; Col. III., 36, 38, [41], 52, 59; Col. IV., 1 f. (bis); **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*m*)*Papilîppe*, Col. I., 63; Col. III., 39 f.; D, 5 f.; I, 5.

Bab.: Sing. **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, *Bâbila*(κ1)-*a-a*, l. [31]; **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*amêlu*)*Bâbila*(κ1)-*a-a*, l. 91; Plur. **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*amêlu*)*Bâbilâ*(*pl*), l. [85].

Bactria, province of the Persian Empire.

Pers.: **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, *Bâkhtriš*, Col. I., 16; Loc. **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, *Bâkhtriyâ*, Col. III., 13 f., 21.

Sus.: **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*m*)*Pakšîš*, Col. I., 13; **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*det.*)*Pakšîš*, Col. II., 80 f., 85.

Bab.: **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*mātu*)*Ba-aḫ-tar*, ll. 6, [69], [71].

Bagâbigna, father of Hydarnes.

Pers.: **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, *Bagâbigna*; Gen. **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, *Bag[â]bignah[yâ]*, Col. IV., 84 f.

Sus.: **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*m*)*Pakapikna*, Col. III., 91.

Bagabukhsha, see **Megabyzus** (Pers.).**Bâgayâdish**, month of the Old Persian Calendar.

Pers.: **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, *Bâgayâdiš*; Gen. **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, *Bâgayâdaiš*; Col. I., 55.

Sus.: **𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠**, (*an*)*Pagiyatiš*, Col. I., 42.

Bakhtar, Bâkhtrish, see **Bactria** (Bab. and Pers.).**Bardiya, Barzia**, see **Smerdis** (Pers. and Bab.).

C

Cambyases, king of Persia ; Gr. Καμβύσιος.

Pers.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴, *Ka(m)bujiya*, Col. I., 28, 30, 31, 32, 33, 43; Acc. 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, *Ka(m)bujiyam*, Col. I., 45, 46; Gen. 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, *Ka(m)bujiyahyâ*, Col. I., 29, 30, 39; Abl. 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, *Ka(m)bujiyâ*, Col. I., 40.

Sus.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, (*m*)*Kanpuziya*, Col. I., 22, 23, 24 (bis), 25, 29, 30, 32 f. (bis), 34, 35.

Bab.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, (*m*)*Kam-bu-zi-ia*, ll. 12 (bis), 13 (ter), [14], 16 (bis), 17 (bis), 18, [19].

Cappadocia, province of the Persian Empire.

Pers.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, *Katpatuka*, Col. I., 15 f.

Sus.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, (*m*)*Katpatukaš*; Plur. "inhabitants of," 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵𐎠𐎵, (*m*)*Katpatukaš-pe*, Col. I., 12.

Bab.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, (*mâtu*)*Ka-at-pa-tuk-ka*, l. [6].

Chorasmia, province of the Persian Empire.

Pers.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, *Uvârazmiya*, Col. I., 16.

Sus.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, (*m*)*Marašmiya*; Plur. "inhabitants of," 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, (*m*)*Marašmiyâp*, Col. I., 13.

Bab.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, (*mâtu*) *Hu-ma-ri-iz-mu*, l. 6.

Cicikhrish (Cincikhrish), father of Martiya.

Pers.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, *Cicikhrish (Ci(n)cikhrish)*;

Gen. 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, *Cicikhrâish*, Col. II., 9.

Sus.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, (*m*)*Zinzakriš*, Col. II., 4 f.

Bab.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, (*m*)*Ši-in-ša-ah-ri-iš*, l. 41.

Cimmerians, land of the.

Bab.: 𐎧𐎠𐎡𐎹𐎲𐎠𐎥𐎷𐎹𐎢𐎡𐎴𐎠𐎵, (*mâtu*)*Gi-mi-ri*, ll. 6, 41.

Cishpish, see **Teispes** (Pers.).

Citrantakhma, the Sagartian pretender.

Pers.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Citra(n)takhma*, Col. II., 79; Col. IV., 20; G. 1 f.; Acc. 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Citra(n)takhmam*, Col. II., 87 f.; Instr. 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Citra(n)takhmâ*, Col. II., 86.

Sus.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, (*m*)*Ziššantakma*, Col. II., 59, 63, 64 f.; Col. III., 54 f.; G. 1.

Bab.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, (*m*)*Ši-it-ra-an-tah-ma*, ll. [61], 62, [93]; 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, (*m*)*Ši-tir-an-tah-mu*, G. 1.

Cyaxares, king of Media; Gr. *Kvaξápnσs*.

Pers.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Uvakhšatarâ*; Gen. 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Uvakhšatarahyâ*, Col. II., 15 f., 81; 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Uvakhšatarahya*, Col. IV., 19, 22; E. 7; G. 8 f.

Sus.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, (*m*)*Makištarra*, Col. II., 10, 60; Col. III., 54, 55; E. 3 f.; G. 3 f.

Bab.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, (*m*)*U-ma-ku-iš-tar*, ll. 43, 61, 93 (bis); E. 4; G. 3.

Cyrus, king of Persia; Gr. *Kūpos*.

Pers.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Kurush*; Gen. 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Kuraush*, Col. I., 28, 39, 53; Col. III., 25; Col. IV., 9, 27 f.; B. 5 f.; H. 6 f.

Sus.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, (*m*)*Kuraš*, Col. I., 22, 20, 40; 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Kuraš*, Col. III., 3, 50, 58, 93; B. 2; H. 4.

Bab.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, (*m*)*Ku-ra-aš*, ll. [12], 16, 21, [72]; H. 3; 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, (*m*)*Ku-raš*, ll. [91], 94; B. 3.

D

Dâdarshish, general of Darius.

Pers.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Dâdaršiš*, Col. II., 29, 31 f., 48; Acc. 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, *Dâdaršim*, Col. II., 33, 38, 44.

Sus.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, (*m*)*Taturšiš*, Col. II., 21, 23, 24, 25, 28, 32 f., 36.

Bab.: 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺 𐎠𐎹𐎺𐎠𐎹𐎺𐎠𐎹𐎺, (*m*)*Da-da-ar-šu*, ll. [48], 49 (ter), 50, [52], [53].

Dâdarshish, Persian governor of Bactria.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, *Dâdaršiš*, Col. III., 13, 15.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*m*)*Tataršiš*, Col. II., 82; 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*m*)*Taturšiš*, Col. II., 80.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*m*)*Da-da-ar-šu*, l. 69 (bis).

Dadarshu, see **Dâdarshish** (Bab.).**Dâduhya**, father of Megabyzus.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, *Dâduhya*; Gen. [𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩] 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, [*Dâdu*] *hyahyâ*, Col. IV., 85.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*m*)*Tattu[hi]ya*, Col. III., 91 f.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*m*)*Za'-tu'-a*, l. 111.

Daraya, see **Sea (the Islands) of the** (Pers.).**Dârayavaush**, **Dariamush**, see **Darius** (Pers. and Bab.).**Darius**, king of Persia; Gr. *Δαρείος*.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, *Dârayavauš*, Col. I., 1, 4, 6, 9, 11, 13, 17 f., 20, 24, 27, 35, 44, 48, 61, 71, 73, 81, 83, 90; Col. II., 1, 5, 8, 11, 13 f., 18, 29, 37, 42 f., 49, 57, 64, 70, 78, 91, 92; Col. III., 1, 9, 10 f., 19 f., 21, 29, 40, 49, 53, 54, 64, 69, 75, 76, 83; Col. IV., 1, 2 f., 31, 33, 36, 40, 43, 45, 50, 53, 57, 59, 61 f., 67, 69 f., 72, 76, 80, 86, 88; Col. V., 1, 14, 18, 20, 30, [34]; A, 1, 4 f., 9, 14; Gen. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, *Dârayavauš*, Col. III., 58 f.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*m*)*Tariyamauš*, Col. I., 1, 2, 5, 7, 8, 9, 15, 17, 19 f., 21, 33, 37, 46, 55, 56, 63 f., 65, 72, 78; Col. II., 1, 4, 8 f., 21, 37, 49, 58, 67, 68, 73, 77, 78, 84; Col. III., [1], 4, 18, 19, 20, 23, 34, 35, 46, 47, 59 f., 61, 63, 65, 68, 69, 72, 73, 76 f., 78, 82 f., 84, 89; A, 1, 2 f., 6, 9; L, 1.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*m*)*Da-ri-ia-muš*, ll. 1 (bis), 2, 3, 4 (bis) [7], 8, 10, 11, 15, 17, 19, 24, 28, 29, 32, 33, [36], 38, 40, 41, 42, [48], 53, 57, [61], [64 (bis)], [66], 68 (bis), 70, [71], 72, 77, 78 (bis), [80], 84 (bis), 89 (bis), [95], [96], [97], [98], 99 (bis), 100, 101, [103], [104], 105, [106], [109].

Diglat, see **Tigris** (Bab.).

Drangiana, province of the Persian Empire.

Pers.: 𐎠𐎹 𐎠𐎺 𐎠𐎡, *Zara(n)ka*, Col. I., 16.

Sus.: 𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹, [(*m*)*Zirra*]nkaš; Plur. "inhabitants of,"
𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹 𐎠𐎺𐎠𐎹, (*m*)*Zirra*]nkaš-pe, Col. I., 12.

Bab.: 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, (*mātu*)*Za-ra-an-ga*?, l. [6].

Dubâla, district in Babylonia.

Pers.: 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹, *Dubâla*, Col. III., 79.

Sus.: 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 [𐎠𐎹], (*det.*)*Tuppa*[la], Col. III., 37.

E

Ecbatana, capital of Media.

Pers.: 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, *Hagmatâna*; Loc. 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺
𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, *Hagmatânaiy*, Col. II., 76, 77 f.

Sus.: 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, (*det.*)*Akmatana*, Col. II., 56, 57.

Bab.: 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, (*alu*)*A-ga-ma-ta-nu*, ll. 60, [61].

Egypt, province of the Persian Empire.

Pers.: 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, *Mudrâya*, Col. I., 15; Col. II., [7];
Acc. 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹, *Mudrâyam*, Col. I., 32, 33.

Sus.: 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, (*m*)*Muzzariya*; Plur. "inhabitants of,"
𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, (*m*)*Muzzariyap*, Col. I., 11, 25;
Col. II., 2 f.

Bab.: 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, (*mātu*)*Mi-šir*, ll. 5, 13, 14, [41].

Elam, province of the Persian Empire (see **Susiana**).

Bab.: 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, (*mātu*)*E-lam-mat*, l. 41; 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺,
(*mātu*)*Elamat*(k1), ll. 5, 30, [31], [33], 40, 42, 91 (bis); [92 (bis)];
𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, (*mātu*)*Elamat*(k1), C, 3; E, 3; 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺,
Elamat(k1), 30.

Elamite.

Bab.: Sing. 𐎠𐎹 𐎠𐎺 𐎠𐎹 𐎠𐎺, (*amêlu*)*Elamû*(k1), l. [91]; Plur. 𐎠𐎹
𐎠𐎺 𐎠𐎹 𐎠𐎺 𐎠𐎺, (*amêlu*)*Elamî*(k1 pl), l. 30.

Euphrates, the river.

Pers.: $\langle \text{𐎠 𐎡 𐎢 𐎣 𐎤} \rangle$, *Ufrātu*; Loc. $\langle \text{𐎠 𐎡 𐎢 𐎣 𐎤} \rangle$
 𐎥 𐎦 , *Ufrātuwâ*, Col. I., 92.

Sus.: 𐎠 𐎡 𐎢 𐎣 𐎤 [𐎥]𐎦, (*det.*) *Upra[tu]*, Col. I., 73.

Bab.: 𐎠 𐎡 𐎢 𐎣 𐎤 , (*nâru*) *Purattu*, l. 36.

F

Frâda, the Margian pretender.

Pers.: $\langle \text{𐎠 𐎡 𐎢 𐎣} \rangle$, *Frâda*, Col. III., 12; Col. IV., 23; J, 1.

Sus.: 𐎠 𐎡 𐎢 𐎣 [𐎤]𐎥, (*m*) *Pirrata*, Col. II., 79; Col. III., 56; J, 1

Bab.: 𐎠 𐎡 𐎢 𐎣 [𐎤]𐎥, (*m*) *Pa-ra-da*?, ll. 68, 93; J, 1.

Fravartish, see **Phraortes** (Pers.).

G

Gandara, province of the Persian Empire.

Pers.: $\langle \text{𐎠 𐎡 𐎢 𐎣} \rangle$, *Ga(n)dâra*, Col. I., 16.

Sus. and Bab.: see **Paruparaesanna**.

Gandutava, district in Arachosia.

Pers.: $\langle \text{𐎠 𐎡 𐎢 𐎣} \rangle$, *Ga(n)dutava*, Col. III., 66.

Sus.: 𐎠 𐎡 𐎢 𐎣 [𐎤]𐎥, (*det.*) *Kantuma* [. .], Col. III., 28.

Bab.: [𐎠] [𐎡] [. .], [(*mâtu*)] [𐎢] [. .], l. 81.

Garmapada, month of the Old Persian Calendar.

Pers.: $\langle \text{𐎠 𐎡 𐎢 𐎣} \rangle$, *Garmapada*; Gen. $\langle \text{𐎠 𐎡 𐎢 𐎣} \rangle$ [𐎤]𐎥, *Garmapadâhya*, Col. I., 42; Col. III., 7 f., 46.

Sus.: 𐎠 𐎡 𐎢 𐎣 [𐎤]𐎥, (*an*) *Karmapattaš*, Col. I., 32, Col. II., 76 f.; Col. III., 16.

Gaubaruva, see **Gobryas** (Pers.).**Gaumâta**, the Pseudo-Smerdis.

Pers.: $\langle \text{𐎠 𐎡 𐎢 𐎣} \rangle$, *Gaumâta*, Col. I., 36, 44, 46, 64, 65, 70; Col. IV., 7; B, 1; Acc. $\langle \text{𐎠 𐎡 𐎢 𐎣} \rangle$ [𐎤]𐎥, *Gaumâtam*, Col. I., 49 f., 54, 57, 73; Col. IV., 81.

Sus.: 𐎠 𐎡 𐎢 𐎣 [𐎤]𐎥, (*m*) *Gaumatta*, Col. I., 28, 33 f., 34 f., 38, 41, 43, 48, 50, 54, 56 f.; Col. III., 49, 92 f.; B, 1.

Bab.: 𐎠 𐎡 𐎢 𐎣 [𐎤]𐎥, (*m*) *Gu-ma-a-tu*, ll. 15, 18 (bis), 20, [22], 23, 25, 28, 29, 90; 𐎠 𐎡 𐎢 𐎣 [𐎤]𐎥, (*m*) *Gu-ma-a-tum*, B, 1; 𐎠 𐎡 𐎢 𐎣 [𐎤]𐎥, (*m*) *Gu-ma-a-ti*, l. 109.

Hystaspes, father of Darius; Gr. Ὑστάσπης.

Pers.: 𐎧 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦, *V(i)štâspa*, Col. I., 4; Col. II., 93, 94, 97; Col. III., 4, 7; A, 5; Acc. 𐎧 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧, *V(i)štâspam*, Col. III., 2, 3; Gen. 𐎧 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨, *V(i)štâspahyâ*, Col. I., 2 f., 4; A, 3, 5 f.

Sus.: 𐎧 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦, (*m*)*Mištâspa*, Col. I., 1 f., 3 (bis); Col. III., 69, 70, 71 f., 73 f., 74 (bis), 76; A, 1, 3 f. (bis).

Bab.: 𐎧 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦, (*m*)*Uš-ta-as-pi*, ll. 1 (bis), 64, 65 (bis), 66 (ter), [67].

I

Iâmanu, see **Ionia** (Bab.).

Imanish, Immaneshu, see **Ummannish** (Pers. and Bab.).

Intaphernes, general of Darius and one of his chief supporters; Gr. Ἰνταφέρνης.

Pers.: 𐎧 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦, *Vi(n)dafranâ*, Col. III., 84, 86, 88; Col. IV., 83.

Sus.: 𐎧 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦, (*m*)*Mintaparna*, Col. III., 40, 41 f., 42 f., 89 f.

Bab.: [𐎧 𐎡 𐎢 𐎣] 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩, [*(m)**Mi*]-*in*-[*ta-par*]-*na*?, l. 87; [𐎧] 𐎨(?), [*(m)*]-*šu*(?), l. 110.

Ionia, province of the Persian Empire.

Pers.: Plur. "inhabitants of," 𐎧 𐎡 𐎢 𐎣 [𐎤 𐎥], *Yaunâ*, Col. I., 15.

Sus.: 𐎧 𐎡 𐎢 𐎣 𐎤, (*m*)*Iyauna*; Plur. "inhabitants of," 𐎧 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨, (*m*)*Iyaunap*, Col. I., 11 f.

Bab.: 𐎧 𐎡 𐎢 𐎣 𐎤, (*mât*)*Ia-a-ma-nu*, l. 5.

Irshama, Irshamma, see **Arsames** (Sus.).

Irshata, see **Arshâdâ** (Sus.).

Irtumartiya, see **Artavardiya** (Sus.).

Ishkunka, see **Skunkha** (Sus.).

Ishparta, see **Sparda** (Sus.).

Iutia, see **Yautiyâ** (Bab.).

Iyauna, see **Ionia** (Sus.).

Iyyar, the second month of the Babylonian Calendar.

Bab.: 𐎧 𐎡 𐎢, (*arhu*)*Airu*, ll. [50], [51], 56, [75]; see also **Thura-vâhara**.

Izzila, place in Assyria.

Pers. : 𐎠 [. . .] 𐎠𐎠, *I*[. . .]*á*, Col. II., 53.

Sus. : 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, (*det.*)*Izzila*, Col. II., 41.

K

Kambujiya, **Kambuzia**, see **Cambyses** (Pers. and Bab.).

Kampada, district in Media.

Pers. : 𐎠𐎠 𐎠𐎠, *Ka(m)pada*, Col. II., 27.

Sus. : 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, (*det.*)*Kampantaš*, Col. II., 20.

Bab. : 𐎠𐎠 𐎠𐎠 (?) 𐎠𐎠 𐎠𐎠, (*alu*)*Ha(?)-am-ba-nu*, l. 47.

Kampantash, see **Kampada** (Sus.).

Kanpuziya, see **Cambyses** (Sus.).

Kantuma[. .], see **Gandutava** (Sus.).

Kâpishakânish, fortress in Arachosia.

Pers. : 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, *Kâpishakânish*, Col. III., 60 f.

Sus. : 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, (*det.*)*Kappiškânish*, Col. III., 24.

Bab. : [𐎠𐎠 . . .] 𐎠𐎠 𐎠𐎠, [(*alu*) . . .]*na*?, l. 80.

Kappishshakanish, see **Kâpishakânish** (Sus.).

Karmapattash, see **Garmapada** (Sus.).

Katpatuka, **Katpatukka**, **Katpatukash**, see **Cappadocia** (Pers., Bab. and Sus.).

Khambanu, see **Kampada** (Bab.).

Khashatrêti, **Khashatritti**, **Khashatritu**, see **Khshathrita** (Bab.).

Khshathrita, name assumed by Phraortes, the Median pretender.

Pers. : 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, *Khshathrita*, Col. II., [15]; Col. IV., 19; E, 6.

Sus. : 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, (*m*)*Šattarrita*, Col. II., 10; 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, (*m*)*Šattarritta*, Col. III., 54; E, 2 f.

Bab. : 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, (*m*)*Ha-ša-at-ri-tum*, l. 92; 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, (*m*)*Ha-ša-at-ri-e-ti*, E, 3; 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, (*m*)*Ha-ša-at-ri-it-ti*, l. 43.

Khumarizmu, see **Chorasmia** (Bab.).

Kislev, the ninth month of the Babylonian Calendar.

Bab.: $\overline{\text{𐎠𐎫𐎠𐎵}} \text{ 𐎠𐎫}$, (*arhu*)*Kislīmu*, ll. 36, [70]; see also **Atriyâdiya**.

Kislīmu, see **Kislev**.

Kuganakâ, city in Persia.

Pers.: $\text{𐎧𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫 𐎠𐎫 𐎠𐎫}$, *Kuganakâ*, Col. II., 9.

Sus.: $\text{𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫 𐎠𐎫 𐎠𐎫}$, (*det.*)*Kukkannakan*, Col. II., 5.

Bab.: $\text{𐎠𐎫𐎠𐎵 𐎠𐎫 𐎠𐎫 𐎠𐎫 𐎠𐎫 𐎠𐎫}$, (*alu*)*Ku-gu-na-ak-ka*, l. 41.

Kugunakka, **Kukkannakan**, see **Kuganakâ** (Bab. and Sus.).

Kundur, see **Kundurush** (Bab.).

Kundurush, city in Media.

Pers.: $\text{𐎧𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫 𐎠𐎫 𐎠𐎫}$, *Ku(n)d(u)rush*, Col. II., 65.

Sus.: $\text{𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫 𐎠𐎫 𐎠𐎫}$, (*det.*)*Kuntarrush*, Col. II., 50.

Bab.: 𐎠𐎫𐎠𐎵 𐎠𐎫 𐎠𐎫 𐎠𐎫 𐎠𐎫 , (*alu*)*Ku-un-du-ur*, l. 57.

Kuntarrush, see **Kundurush** (Sus.).

Kurash, **Kurush**, see **Cyrus** (Bab., Sus., and Pers.).

M

Mâda, **Madâ**, see **Media**, **Median** (Pers. and Bab.).

Magabudishu, see **Megabyzus** (Bab.).

Magian.

Pers.: 𐎠𐎧𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫 𐎠𐎫 , *Maguš*, Col. I., 36, 44, 46, 64, 66, 70 f.; Col. IV., 8; B, 2; Acc. 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫 𐎠𐎫 , *Magum*, Col. I., 50, 54, 57, 73; Col. IV., 81.

Sus.: 𐎠𐎫𐎠𐎵 𐎠𐎫𐎠𐎵 𐎠𐎫 𐎠𐎫 , (*m*)*Makuš*, Col. I., 27, 34, 35, 38, 41, 43, 48, 50, 54, 57; Col. III., 49, 93; B, 1.

Bab.: 𐎠𐎫 𐎠𐎫 𐎠𐎫 , *Ma-gu-šu*, ll. [15], 18 (bis), 20, [22], 23, 25, 26, 28; 𐎠𐎫 𐎠𐎫 𐎠𐎫 , (*amêlu*)*Ma-gu-šu*, ll. 29, 90, 110; B, 2.

Magush, **Magushu**, see **Magian** (Pers. and Bab.)

Maka, province of the Persian Empire

Pers.: 𐎠𐎫𐎠𐎵 𐎠𐎫 , *Maka*, Col. I., 17.

Sus.: 𐎠𐎫𐎠𐎵 𐎠𐎫 𐎠𐎫 , (*m*)*Makka*, Col. I., 14.

Makishtarra, see **Cyaxares** (Sus.).

Makka, see **Maka** (Sus.).

Makush, see **Magian** (Sus.).

Marashmiya, see **Chorasmia** (Sus.).

Mardonius, father of Gobryas; Gr. *Μαρδόνιος*.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲, *Marduniya*; Gen. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, *Marduniyahyâ*, Col. IV., 84.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, (*m*)*Martuniya*, Col. III., 91.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, (*m*)*Mar-d[u-]*, l. III.

Marduniya, see **Mardonius** (Pers.).

Mârgava, see **Margian** (Pers.).

Margiana, province of the Persian Empire.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, *Marguš*, Col. II., 7; Col. III., 11; Acc. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, *Margum*, Col. IV., 25; Loc. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, *Margawv*, Col. IV., 25; J, 5 f.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, (*m*)*Markuš*, Col. II., 79; Plur. "inhabitants of," 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, (*m*)*Markuš-pe*, Col. II., 3, 82; Col. III., 56, 57; J, 2.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, (*mātu*)*Mar-gu-*, ll. [41], 68, [94 (bis)]; J, 3.

Margian.

Pers.: Sing. Nom. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, *Mârgava*, Col. III., 12; Col. IV., 24; Plur. Instr. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, *Mârgavaibiš*, Col. III., 16.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, (*m*)*Markuš-irra*, Col. II., 79; Col. III., 56.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, (*amêtu*)*Mar-gu-ma-a-a*, ll. 69 (bis), 93.

Margu', **Margumâ**, see **Margiana**, **Margian** (Bab.).

Margush, see **Margiana** (Pers.).

Markazanash, month of the Old Persian Calendar, the Susian form of the name.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, (*an*)*Markazanaš*, Col. III., 43.

Markush, see **Margiana** (Sus.).

Marratu, the Persian Gulf, see **Sea (the Islands) of the** (Bab.).

Martia, see **Martiya** (Bab.).

Martiya, the Susian pretender.

Pers.: 𐎠𐎡𐎢 𐎣𐎤 𐎥𐎦𐎧 𐎨𐎩 𐎪𐎫, *Martiya*, Col. II., 8; Col. IV., 15; F. 1;
Acc. 𐎠𐎡𐎢 𐎣𐎤 𐎥𐎦𐎧 𐎨𐎩 𐎪𐎫 𐎬𐎭, *Martiyam*, Col. II., 12 f.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*m*)*Martiya*, Col. II., 4, 7 f.; Col. III., 52; F. 1.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*m*)*Mar-ti-ia*, ll. 41, [92]; F. 1; 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫, (*m*)*Mar-ti-ia*, l. 42.

Martuniya, see **Mardonius** (Sus.).

Maru', see **Marush** (Bab.).

Marush, city in Media.

Pers.: 𐎠𐎡𐎢 [𐎣𐎤] 𐎥𐎦𐎧 [𐎨𐎩] 𐎪𐎫, *M[aru]š*, Col. II., 22

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧, (*det.*)*Maruš*, Col. II., 16.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*alu*)*Ma-ru'*, l. 45.

Mata, see **Media** (Sus.).

Matezish[. .], see **Uvâdaicaya** (Sus.).

Maukka, see **Vahauka** (Sus.).

Maumishsha, see **Vaumisa** (Sus.).

Media, province of the Persian Empire.

Pers.: 𐎠𐎡𐎢 𐎣𐎤 𐎥𐎦, *Mâda*, Col. I., [15]; Col. II., 7; Acc. 𐎠𐎡𐎢 𐎣𐎤 𐎥𐎦 𐎧𐎨, *Mâdam*, Col. I., 47; Col. II., 22, 28 f., 48 f., 63, 65 (bis); Col. III., 32 f.; Col. IV., 20; Loc. 𐎠𐎡𐎢 𐎣𐎤 𐎥𐎦 𐎧𐎨 𐎩𐎪, *Mâdaiy*, Col. I., 34, 59; Col. II., 15, 17, 22 f., 28, 66 (bis), 72, 92; Col. III., 77; E, 10 f.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦, (*m*)*Mata*; see also **Median** (plur.).

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫, (*mâtu*)*Ma-da-a-a*, ll. [6], 14, 16, [19], 23, 26, 40, 43, 44 (ter), 45 (ter), 47 (bis), [53], 57 (quat.), 58, 59, 61, [64], 73, 84, [93].

Median, Mede.

Pers.: Sing. Nom. 𐎠𐎡𐎢 𐎣𐎤 𐎥𐎦, *Mâda*, Col. I., 41, 49; Col. II., [14], 16, 18, 82; Col. IV., 18; Acc. 𐎠𐎡𐎢 𐎣𐎤 𐎥𐎦 𐎧𐎨, *Mâdam*, Col. I., 66; Col. II., 21, 82; Col. III., 30; Plur. Instr. 𐎠𐎡𐎢 𐎣𐎤 𐎥𐎦 [𐎧𐎨𐎩𐎪𐎫] 𐎬𐎭, *Mâda[ibi]š*, Col. II., 23; Loc. 𐎠𐎡𐎢 𐎣𐎤 𐎥𐎦 𐎧𐎨 𐎩𐎪 𐎬𐎭 𐎮𐎯𐎰𐎱, *Mâdaišvâ*, Col. II., 23.

Median, Mede—*continued.*

Sus.: Sing. 𐎠 𐎠𐎡 𐎠𐎢, (*m*)*Mata*, Col. I., 38; Col. II., 61; Col. III., 53;
 Plur. 𐎠 𐎠𐎡 𐎠𐎢 𐎠𐎣, (*m*)*Mata-pe*, Col. I., 12, 27, 31, 35, 45, 51;
 Col. II., 2, 11, 12 (bis), 13, 14 f., 16, 17, 20, 21, 48, 49 f. (bis), 50, 51,
 60 f., 67; Col. III., [5], 6, 35, 54; E, 5; 𐎠 𐎠𐎡 𐎠𐎢 𐎠𐎣,
 (*det.*)*Mata-pe*, Col. II., 9, 15, 16; Col. III., 7; 𐎠 𐎠𐎡 𐎠𐎢 𐎠𐎣, *Mata-pe*,
 Col. II., 37.

Bab.: 𐎠 𐎠𐎡 𐎠𐎢 𐎠𐎣 𐎠𐎤, (*mātu*)*Ma-da-a-a*, ll. [20], [43], 46 (bis), [62], 92.

Megabyzus, one of the chief supporters of Darius; Gr. Μεγάβυζος.

Pers.: 𐎠𐎡 [𐎠𐎢 𐎠𐎣] 𐎠𐎤 𐎠𐎥 𐎠𐎦, *B[agab]ukhša*, Col. IV., 85.

Sus.: 𐎠 𐎠𐎡 𐎠𐎢 𐎠𐎣 𐎠𐎤 𐎠𐎥, (*m*)*Pakapukša*, Col. III., 91.

Bab.: 𐎠 𐎠𐎡 𐎠𐎢𐎣 𐎠𐎤 𐎠𐎥 𐎠𐎦, (*m*)*Ma-ga-bu-di-su*, l. III.

Mikannash, see **Viyakhna** (Sus.).**Mimana**, see **Vivana** (Sus.).**Mintaparna, Mintaparna'**, see **Intaphernes** (Sus. and Bab.).**Mirkaniya**, see **Hyrkania** (Sus.).**Mishparra**, see **Vayaspâra** (Sus.).**Mishpauzatish**, see **Vishpauzâtish** (Sus.).**Mishtashpa**, see **Hystaspes** (Sus.).**Mishtatta**, see **Vahyazdâta** (Sus.).**Mișir**, see **Egypt** (Bab.).**Misparu'**, see **Vayaspâra** (Bab.).**Mitarna**, see **Hydarnes** (Sus.).**Miyakannash**, see **Viyakhna** (Sus.).**Mudrâya, Muzzariya**, see **Egypt** (Pers. and Sus.).

N

Nabonidus, king of Babylon; Gr. Ναβόννιδος, Ναβόννηδος, κ.τ.λ.

Pers.: 𐎠𐎡 𐎠𐎢 𐎠𐎣 𐎠𐎤 𐎠𐎥 𐎠𐎦, *Nabunaita* (*Nabunita*); Gen. 𐎠𐎡 𐎠𐎢 𐎠𐎣
 𐎠𐎤 𐎠𐎥 𐎠𐎦 𐎠𐎧 𐎠𐎨, *Nabunaitakya*, Col. III., 81; Col. IV., 14, 30,
 D, 5; I., 7 f.; 𐎠𐎡 𐎠𐎢 𐎠𐎣 𐎠𐎤 𐎠𐎥 𐎠𐎦 𐎠𐎧 𐎠𐎨 𐎠𐎩, *Nabunaitahyâ*,
 Col. I., 79.

Nabonidus—*continued.*

Sus.: 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *Napuneta*, Col. III., 52; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, (*m*)*Nappuneta*, I., 3 f.; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *Nappuneta*, Col. I., 62; Col. III., 38, 59; D, 4 f.

Bab.: 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, (*m. ilu*)*Nabû-na'id*, ll. [32], 85, [92], [95]; D, 4; I, 3.

Nabû-kudurri-ušur, Nabukudracara, see **Nebuchadnezzar** (Bab. and Pers.).

Nabû-na'id, Nabunaita, see **Nabonidus** (Bab. and Pers.).

Naditabira (Nadintabira), see **Nidintu-Bêl** (Pers.).

Napkuturruzir, Napkuturrazir, Napkuturzir, see **Nebuchadnezzar** (Sus.).

Napuneta, Nappuneta, see **Nabonidus** (Sus.).

Nebuchadnezzar, son of Nabonidus.

Pers.: 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *Nabukudracara*, Col. III., 80 f., 89; Col. IV., 14, 29 f.; D, 3; I, 5; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *Nabuk(u)dracara*, Col. I., 78 f., 84, 93.

Sus.: 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, (*m*)*Napkuturruzir*, Col. I, 61 f., 66, 74; Col. III., 37 f., 44, 51 f., 59; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, (*m*)*Napkuturrazir*, D, 3 f.; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, (*m*)*Napkuturzir*, I, 2 f.

Bab.: 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, (*m. ilu*)*Nabû-kudurri-ušur*, ll. [32], [34], 37, 85, [88], 91, [95]; D, 3; I, 3.

Nidintu-Bêl, the Babylonian pretender.

Pers.: 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *Naditabira (Nadi(n)tabira)*, Col. I., 77, 92 f.; Col. II., 1; Col. IV., 12; D, 1; Acc. 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *Naditabiram*, Col. I., 80, 84; Col. II., 4, 5; Gen. 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *Naditabirahyâ*, Col. I., 85, 89, 95.

Sus.: 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, (*m*)*Nititpel*, Col. I., 60, 62, 66, 67, 70, 74, 76, 77, 79, 80, 81; Col. III., 51; D, 1 f.

Bab.: 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, (*m*)*Ni-din-tu(ilu)Bêl*, ll. 34 (bis), [36], 37 (bis), 38, 39, [40]; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, (*m*)*Ni-din-tum(ilu)Bêl*, l. 91; D, 1; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, (*m*)*Ni-din-ti(ilu)Bêl*, ll. 31, 32.

Nisâya, district in Media.

Pers.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥, *Nisâya*, Col. I., 58.

Sus.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥, (*det.*) *Niššaya*, Col. I., 44.

Bab.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥, (*mātu*) *Ni-is-sa-a*, l. 23.

Nishshaya, **Nissâ**, see **Nisâya** (Sus. and Bab.).

Nititpel, see **Nidintu-Bêl** (Sus.).

O

Otanes, one of the chief supporters of Darius; Gr. Ὀτάνης.

Pers.: [𐎠 𐎡] 𐎢 𐎣 𐎤 [𐎥], [*U*] *tâ[na]*, Col. IV., 83.

Sus.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥, (*m*) *Huttana*, Col. III., 90.

Bab.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥, (*m*) *U-mi-it-ta-na'*, l. 110.

P

Pagiyatish, see **Bâgayâdish** (Sus.).

Paishiyâuvâdâ, district in Persia.

Pers.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪, *Paišiyâuvâdâ*;
Acc. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪, *Paišiyâuvâdâm*,
Col. III., 42; Gen. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 [𐎦 𐎧] 𐎨 𐎩 𐎪 𐎫 𐎬, *Paiši[yâ]uvâdâyâ*, Col. I., 36 f.

Sus.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪, (*det.*) *Naše[umata]*, probably engraver's error for 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪, (*det.*) *Piše[umata]*, Col. I., 28; Col. III., [13].

Bab.: 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪, (*mātu*) *Pi-ši'-hu-ma-du*, ll. 15, [76].

Pakapikna, see **Bagâbigna** (Sus.).

Pakapuksha, see **Megabyzus** (Sus.).

Pakshish, see **Bactria** (Sus.).

Papili, see **Babylon** (Sus.).

Parada', see **Frâda** (Bab.).

Paraga, mountain in Persia.

Pers.: 𐎠 𐎡 𐎢, *Paraga*, Col. III., 44.

Sus.: [𐎠] 𐎡 𐎢 𐎣, [(*det.*)] *Parrakka*, Col. III., 14.

Parmartish, see **Phraortes** (Bab.).

Parrakka, see **Paraga** (Sus.).

Parruparaesana, see **Paruparaesanna** (Sus.).

Pârsa, see **Persia**, **Persian** (Pers.).

Parshin, **Parshir**, **Parshirra**, see **Persia**, **Persian** (Sus.).

Parsu, see **Persia** (Bab.).

Parthava, see **Parthia**, **Parthian** (Pers.).

Parthia, province of the Persian Empire.

Pers.: 𐎱𐎠𐎼𐎿 𐎠𐎢𐎽𐎢𐏁, *Parthava*, Col. I., 16; Col. II., 7, 92; Loc. 𐎱𐎠𐎼𐎿 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, *Parthavaiy*, Col. II., [94], [96]; Col. III., 5, 10.

Sus.: 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, (*m*)*Partuma*; 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, (*m*)*Partumaš*, Col. II., 78; 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, (*det.*)*Partumaš*, Col. II., 69, 71, 75; Plur. "inhabitants of," 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, (*m*)*Partumap*, Col. I., 12; Col. II., 3; 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, (*m*)*Partumaš-pe*, Col. II., 68.

Bab.: 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, (*mātu*)*Pa-ar-tu-u*, ll. [41], 64 (bis), [65], [67], [68]; 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, (*mātu*)*Pa-ar-tu-u*, l. [6].

Parthian.

Pers.: 𐎱𐎠𐎼𐎿 𐎠𐎢𐎽𐎢𐏁, *Parthava*; Plur. Instr. 𐎱𐎠𐎼𐎿 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, *Parthavaiḫi*[š], Col. II., 96.

Sus. and Bab.: see **Parthia**.

Partû, **Partuma**, **Partumash**, see **Parthia** (Bab. and Sus.).

Parumartish, see **Phraortes** (Bab.).

Paruparaesanna, name of province of the Persian Empire (see **Gandara**).

Sus.: [𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁] 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, [(*m*)*Parruparæ*]sana, Col. I., 13.

Bab.: 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, (*mātu*)*Pa-ar-u-pa-ra-e-sa-an-na*, 6.

Patigrabanâ, city in Parthia.

Pers.: 𐎱𐎠𐎼𐎿 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, *Patigrabanâ*, Col. III., 4 f.

Sus.: 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁, (*det.*)*Pattikrappana*, Col. II., 75.

Pattikrappana, see **Patigrabana** (Sus.).

Persia, country of.

Pers.: 𐎱𐎠𐎼𐎿 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠, *Pârsa*, Col. I., 14, 41; Col. II., 7; Acc. 𐎱𐎠𐎼𐎿 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠, *Pârsani*, Col. I., 46, 66; Col. III., 33, 34; Col. IV., 9, 28; Loc. 𐎱𐎠𐎼𐎿 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠, *Pârsaiy*, Col. I., 2, 34; Col. II., [9]; Col. III., 23, 24, 28, 34, 52, 53, 77; A, 2.

Sus.: 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*m*)*Paršîn*, Col. I., 10, 26, 31, 35, 51; Col. II., 2, 5, 12, 60, 73; Col. III., 2 (bis), [3], [4], 5, 7, 8 (bis), 9, 19, 35, [50], 58; A, 2; 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*det.*)*Paršîn*, Col. I., 1.

Bab.: 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*mâtu*)*Pa-ar-su*, l. 5; 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*mâtu*)*Par-su*, ll. 1, 14, 16, [19], 26, 40, 41, [44], [62], [66], 71 (bis), 72 (ter), 73, [74 (ter)], 78 (bis), 84, [91], 94.

Persian.

Pers.: 𐎱𐎠𐎼𐎿 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠, *Pârsa*, Col. I., 49; Col. II., 18, 19; Col. III., 13, 26, 31, 32, 56, 84; Col. IV., 16, 26, 83, 84 (bis), 85 (bis), 86; Col. V., [8]; Acc. 𐎱𐎠𐎼𐎿 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠 𐎠𐎹𐎺𐎠, *Pârsam*, Col. II., 81; Col. III., 2, 29 f.

Sus.: 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*m*)*Paršîr*, Col. II., 13, 38, 80; Col. III., 6, [40], 52; 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*m*)*Paršîrra*, Col. I., 37; Col. III., 21 f., 57, 90 (bis), 91 (bis), 92 (bis).

Bab.: 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*amêla*)*Par-sa-a-a*, ll. 1, [20], [69], [73], 79, [92], [94], 110 (bis), 111 (ter), 112; 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*mâtu*)*Par-sa-a-a*, 44, 53, 86.

Phraortes, the Median pretender; Gr. Φραόρτης.

Pers.: 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, *Fravartiš*, Col. II., 14, 66, 71, 73; Col. IV., 18; E, 1 f.; Acc. 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, *Fravartim*, Col. II., 17; Gen. 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, *Fravartaiš*, Col. II., 69, 93.

Sus.: 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*m*)*Pirrumartiš*, Col. II., 9, 50, 52, 53 f., 68 f.; Col. III., 53; E, 1.

Bab.: 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*m*)*Pa-ar-u-mar-ti-iš*, ll. 43, [44], 58 (bis), [59], [60]; 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠 𐎶𐎠𐎶𐎠, (*m*)*Pa-ar-mar-ti-iš*, ll. 62, 92; E, 1.

Pirrata, see **Frâda** (Sus.).

Pirrumartish, see **Phraortes** (Sus.).

Pirtiya, see **Smerdis** (Sus.).

Pisheumata, **Pishi'khumadu**, see **Paishiyâuvâdâ** (Sus. and Bab.).

Purattu, see **Euphrates** (Bab.).

R

Ragâ, district in Media.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥, *Ragâ*, Col. II., 71 f.; Abl. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨, *Ragâyâ*, Col. III., 2 f.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧, (*det.*)*Rakkan*, Col. II., 54, 73.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪, (*mātu*)*Ra-ga'*, ll. 59, [66].

Raga', see **Ragâ** (Bab.).

Rakhâ, city in Persia.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥, *Rakhâ*, Col. III., 34.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧, (*det.*)*Rakkan*, Col. III., 8.

Rakkan, see **Ragâ** (Sus.), **Rakhâ** (Sus.).

S

Sagartâ, see **Sargartia**, **Sagartian** (Bab.).

Sagartia, province of the Persian Empire.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧, *Asagarta*; Acc. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, *Asagartam*, Col. IV., 23; Loc. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪, *Asagartaiy*, Col. II., 80 f.; Col. IV., 22; G, 7 f.

Sus.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, (*m*)*Aššakartiya*; Plur. "inhabitants of," 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫, (*m*)*Aššakartiyap*, Col. III., 55 f.; 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬, (*m*)*Aššakartiyappe*, G, 4 f.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭, (*mātu*)*Sa-ga-ar-ta-a-a*, l. [93].

Sagartian.

Pers.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, *Asagartiya*, Col. II., 79; Col. IV., 20 f.

Sus.: Sing. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪, (*det.*)*Aššakartiya-ra*, Col. II., 59; 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫, (*m*)*[Aššakartiy]a-ra*, Col. III., 55; see also **Sagartia**.

Bab.: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮, (*amêlu. mâtu*)*Sa-ga-ar-ta-a-a*, ll. [61], 93 (bis).

Saikurrizish, see **Thâigarcish** (Sus.).

Saka, see **Scythia**, **Scythian** (Pers.).

Sapardu, see **Sparda** (Bab.).

Sattagû, see **Sattagydia** (Bab.).

Sattagydia, province of the Persian Empire.

Pers.: 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡𐎧𐎡, *Thataguš*, Col. I., 17; Col. II., 7 f.

Sus.: 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡𐎧𐎡, (*m*)*Sattakuš*, Col. I., 14; Col. II., 3.

Bab.: 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡𐎧𐎡, (*mātu*)*Sa-at-ta-gu-u*, l. 6; 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡𐎧𐎡, (*mātu*)*Sa-at-ta-gu-u*, l. 41.

Sattakush, see **Sattagydia** (Sus.).

Scythia, province of the Persian Empire.

Pers.: 𐎧𐎠𐎧𐎡, *Saka*, Col. I., 16 f.; Col. II., 8; 𐎧𐎠𐎧𐎡, *Saká*; Acc. 𐎧𐎠𐎧𐎡𐎧𐎡, *Sakám*, Col. V., 21 f. (bis).

Sus.: see **Scythian** (plur.).

Bab.: see **Cimmerians**.

Scythian.

Pers.: 𐎧𐎠𐎧𐎡, *Saka*, K, 2; Plur. 𐎧𐎠𐎧𐎡𐎧𐎡 [𐎧𐎠𐎧𐎡𐎧𐎡 (?)], *Sak[íyá]*, Col. V., 25.

Sus.: 𐎧𐎠𐎧𐎡𐎧𐎡, (*m*)*Šakka*, K, 2; Plur. 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡, (*m*)*Šakka-pe*. Col. I., 14; Col. II., 3 f.

Sea, (the Islands) of the, *i.e.*, the islands of the Persian Gulf, included within the Persian Empire.

Pers.: 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡𐎧𐎡, *tyaiy darayahyá*, Col. I., 15.

Sus.: 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡𐎧𐎡, (*m*)*AN-KAM(id)-ip* (plur.), Col. I., 11.

Bab.: 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡𐎧𐎡, *ina Mar-ra-ti*, l. 5.

Shakka, see **Scythian** (Sus.).

Shattarrita, Shattarritta, see **Khshathrita** (Sus.).

Shikkiumatish, see **Sikayauvatish** (Sus.).

Shinshakhrish, see **Cicikhrish** (Bab.).

Shishpish, see **Teispes** (Bab.).

Shitirantakhmu, Shitrantakhma, see **Citrantakhma** (Bab.).

Shuktash, see **Sogdiana** (Sus.).

Sikayauvatish, city in Media.

Pers.: 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡𐎧𐎡, *Sika[ya]uwaš*, Col. I., 58.

Sus.: 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡𐎧𐎡, (*det.*)*Šikkiumatiš*, Col. I., 44.

Bab.: 𐎧𐎠𐎧𐎡𐎧𐎡𐎧𐎡𐎧𐎡, (*alu*)*Sik-kam-u-ba-at-ti*, l. 23.

Sikkamubatti', see **Sikayauvatish** (Bab.).

Simânu, see **Sivan**.

Sivan, the third month of the Babylonian Calendar.

Bab.: 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, (*arhu*)*Simânu*, l. 52; see also **Thâigarcish**.

Skunkha, the Scythian Pretender.

Pers.: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *Sku(n)kha*, K, 1 f.; [. . .] 𐎶𐎵, i.e.,
[𐎶𐎵 𐎶𐎵 𐎶𐎵] 𐎶𐎵, [*Sku(n)kha*], Col. V, 27.

Sus.: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, (*m*)*Iskunka*, K, 1.

Smerdis, brother of Cambyses; Gr. Σμέρδης.

Pers.: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *Bardiya*, Col. I., 30, 32, 39, 52 f.; Col. III.,
25, 35, 54; Col. IV., 9, 27, 82; B, 4 f.; H, 5; Acc. 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵, *Bardiyam*, Col. I., 31 (bis), 51.

Sus.: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, (*m*)*Pirtiya*, Col. I., [23], 24 (bis), 25, 29, 39, 40;
Col. III., 2 f., 9, 20, 49 f., 57 f., 93; B, 1 f.; H, 3.

Bab.: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, (*m*)*Bar-si-ia*, ll. 12, 13 (ter), [16], 21 (bis), 72,
[74], [79], [91]; 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, (*m*)*Bar-si-ia*, 94, [110]; B, 3; H, 3.

Sogdiana, province of the Persian Empire.

Pers.: [𐎶𐎵 𐎶𐎵 𐎶𐎵] 𐎶𐎵 𐎶𐎵, [*Sug*]*uda*, Col. I., 16.

Sus.: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, (*m*)*Šuktaš*; Plur., "inhabitants of," 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵,
(*m*)*Šuktaš-pe*, Col. I., 13.

Bab.: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, (*mātu*)*Su-ug-du*, l. 6.

Sparda, province of the Persian Empire (cf. *Introduction*, p. xxxix).

Pers.: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *Sparda*, Col. I., 15.

Sus.: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, (*m*)*Išparta*; Plur., "inhabitants of," 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵, (*m*)*Išparta-pe*, Col. I., [11].

Bab.: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, (*mātu*)*Sa-par-du*, l. 5.

Sugdu, **Suguda**, see **Sogdiana** (Bab. and Pers.).

Sukhra', see **Thukhra** (Bab.).

Susiana, province of the Persian Empire.

Pers.: 𐎶𐎵 𐎶𐎵 𐎶𐎵, *Uvaja*, Col. I., 14; Col. II., 7; Col. V., 4;
Acc. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *Uvajam*, Col. I., 82; Col. II., 12; Col. IV.,
12, 17; Col. V., 7, 10; Loc. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *Uvajaiy*, Col. I.,
74, 75, 77; Col. II., 10 f. (bis); Col. IV., 11, 17; C, 9 f.; F, 5.

Susiana—*continued*.

Sus.: 𐎶 𐎶𐎵 𐎶𐎶, (*m*)*Alpirti*, Col. II., 7; see also **Susian** (plur.).

Bab.: see **Elam**.

Susian.

Pers.: Sing. Nom. 𐎶𐎶 𐎶𐎵 𐎶𐎶 𐎶𐎶 𐎶𐎶, *Uvajiya*, Col. IV., 10; Col. V., 5 f.; Plur. Nom. 𐎶𐎶 𐎶𐎵 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, *Uvajiya*, Col. I., 75 f.; Col. II., 12; Col. V., 15; Instr. 𐎶𐎶 𐎶𐎵 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, *Uvajiyaibis*, Col. V., 10.

Sus.: Sing. 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, (*m*)*Apirtarra*, Col. III., 50; 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, (*m*)*Apirturra*, Col. I., 57; Plur. 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, (*m*)*Apirtip*, Col. I., 58, 59; Col. III., 50, 53 (bis); 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, (*m*)*Apirtippe*, C, 3 f.; F, 3 f.; 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, (*m*)*Apirtup*, Col. I., 10, 58; Col. II., 2, 5 f., 6; Col. III., 51; Col. IV., 3; 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, *Apirtup*, Col. I., 64; 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, (*m*)*Apirtuppe*, Col. I., 58; 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, (*m*)*Alpirtip*, Col. II., 7.

Bab.: see **Elamite**.

T

Takhmaspâda, general of Darius.

Pers.: 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, *Takhmaspâda*, Col. II., 82, 85.

Sus.: 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, (*m*)*Takmaspata*, Col. II., 61, 62 f.

Takmashpata, see **Takhmaspâda** (Sus.).**Târavâ**, city in Persia.

Pers.: 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, *Târavâ*, Col. III., 22.

Sus.: [𐎶 𐎶𐎶] 𐎶𐎶 𐎶𐎶 𐎶𐎶, [(*m*)*Tur*]rauma, Col. III., 1.

Bab.: 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, (*alu*)*Ta-ar-ma*², l. 71.

Tariyamaush, see **Darius** (Sus.).**Tarma**², see **Târavâ** (Bab.).**Tatarshish**, **Taturshish**, see **Dâdarshish** (Sus.).**Tattuhiya**, see **Dâduhya** (Sus.).**Tebet**, the tenth month of the Babylonian Calendar.

Bab.: 𐎶𐎶 𐎶𐎶, (*arhu*)*Tebêtu*, ll. [38], 46, [55], [81]; see also **Anâmaka**.

Teispes, father of Ariaramnes, and great-great-grandfather of Darius; Gr. Τεισπης.

Pers.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Cispiš*, Col. I., [5]; A, 8; Gen. 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Cispiš*, Col. I., 5 f; A, 8.

Sus.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, (*m*)*Zišpiš*, Col. I., 4 (bis); A, 5 (bis).

Bab.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, (*m*)*Ši-iš-pi-iš*, l. 2 (bis).

Thâigarcish, month of the Old Persian Calendar, corresponding to the Babylonian month Sivan.

Pers.: Nom. 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Thâigarcis*; Gen. 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Thâigarcis*, Col. II., 46 f.

Sus.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, (*an*)*Saikurriziš*, Col. II., 35.

Bab.: see **Sivan**.

Thatagush, see **Sattagydia** (Pers.).

Thukhra, father of Otanes.

Pers.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Thukhra*; Gen. 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Thukhrahyâ*, Col. IV., 83.

Sus.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, (*m*)*Tukkurra*, Col. III., 90.

Bab.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, (*m*)*Su-uh-ra*?, l. 110.

Thuravâhara, month of the Old Persian Calendar, corresponding to the Babylonian month Iyyar.

Pers.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Thuravâhara*; Gen. 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Thuravâharahya*, Col. II., 36, 41, 61; Col. III., 39.

Sus.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, (*an*)*Turmar*, Col. II., 27, 31, 47; Col. III., [12].

Bab.: see **Iyyar**.

Tigra, fortress in Armenia.

Pers.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Tigra*, Col. II., 39.

Sus.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, (*det.*)*Tikra*, Col. II., 29.

Tigrâ, see **Tigris** (Pers.).

Tigris, the River.

Pers.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Tigrâ*; Acc. 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, *Tigrâm*, Col. I., 85, 88; Col. V., 22.

Sus.: 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠, (*det.*)*Tikra*, Col. I., 67 (bis), 70.

Tigris—*continued*.

Bab.: 𐎲 𐎠 𐎠 𐎠 𐎠, (*nâru*)*Di-ig-lat*, l. 35; 𐎲 𐎠 𐎠 𐎠 𐎠,
(*nâru*)*Diglat*, l. 34.

Tikra, see **Tigra** (Sus.), **Tigris** (Sus.).

Tukkurra, see **Thukhra** (Sus.).

Tuppala, see **Dubâla** (Sus.).

Turmar, see **Thuravâhara** (Sus.).

Turrauma, see **Târavâ** (Sus.).

U

Ufrâtu, see **Euphrates** (Pers.).

Uiyama, see **Uyamâ** (Sus.).

Ukpatarranma, see **Upadaranma** (Sus.).

Umakh(?)ku, see **Vahauka** (Bab.).

Umakuishtar, see **Cyaxares** (Bab.).

Umidarna', see **Hydarnes** (Bab.).

Umimana', see **Vivâna** (Bab.).

Umissu, **Umissi**, see **Vaumisa** (Bab.).

Umittana', see **Otanes** (Bab.).

Umizdâtu, see **Vahyazdâta** (Bab.).

Ummannish, name assumed by Martiya, the Susian pretender.

Pers.: 𐎠 𐎠 𐎠 𐎠, *Imaniš*, Col. II., 10; Col. IV., 16 f.; F, 4.

Sus.: 𐎠 𐎠 𐎠 𐎠, (*n*)*Ummanniš*, Col. II., 6; Col. III., 53; F, 3.

Bab.: 𐎠 𐎠 𐎠 𐎠, (*m*)*Im-ma-ni-e-šu*, ll. 42, [92]; F, 3.

Upadaranma, father of Atrina.

Pers.: 𐎠 𐎠 𐎠 𐎠, *Upadara(n)ma*; Gen. 𐎠 𐎠 𐎠 𐎠
𐎠 𐎠 𐎠 𐎠, *Upadara(n)mahyâ*, Col. I., 74.

Sus.: 𐎠 𐎠 𐎠 𐎠, (*m*)*Ukpa[ar]ranma*, Col. I., 57.

Upratu, see **Euphrates** (Sus.).

Uramashta, see **Auramazda** (Sus.).

Uramazda, **Uramizda**, see **Auramazda** (Bab.).

Urashṭu, see **Armenia** (Bab.).

Urimizda, Urimizda', see **Auramazda** (Bab.).

Ushtaspi, see **Hystaspes** (Bab.).

Utâna, see **Otanes** (Pers.).

Utiâri, see **Autiyâra** (Bab.).

Uvâdaicaya, city in Persia.

Pers.: <𐎠𐎡 𐎢𐎣 𐎤𐎥 𐎦𐎧 𐎨𐎩 𐎪𐎫 𐎬𐎭 𐎮𐎯, *Uvâdaicaya*, Col. III., 51.

Sus.: 𐎠𐎡𐎢 𐎣𐎤𐎥 𐎦𐎧𐎨 𐎩𐎪𐎫 𐎬𐎭𐎮, (*det.*) *Mateziš*[. . .], Col. III., 19.

Uvaja, Uvajiya, see **Susiana, Susian** (Pers.).

Uvakhshatara, see **Cyaxares** (Pers.).

Uvârazmiya, see **Chorasmia** (Pers.).

Uyamâ, a stronghold in Armenia.

Pers.: <𐎠𐎡 [𐎢𐎣 𐎤𐎥] 𐎦𐎧, *U[yam]â*, Col. II., 44.

Sus.: 𐎠𐎡𐎢 𐎣𐎤 𐎦𐎧𐎨 𐎩𐎪, (*det.*) *Uiyama*, Col. II., 33.

V

Vahauka, father of Ardumanish.

Pers.: 𐎠𐎡𐎢 𐎣𐎤 𐎦𐎧 𐎨𐎩, *Vahauka*; Gen. 𐎠𐎡𐎢 𐎣𐎤 𐎦𐎧 [𐎨𐎩 𐎪𐎫] 𐎬𐎭, *Vahau[kah]y[â]*, Col. IV., 86.

Sus.: 𐎠𐎡𐎢 𐎣𐎤 𐎦𐎧𐎨, (*m*) *Maukka*, Col. III., 92.

Bab.: 𐎠𐎡𐎢𐎣 𐎤𐎥 𐎦𐎧𐎨 (𐎩) 𐎪𐎫, (*m*) *U-ma-ah* (𐎩) *ku*, l. III.

Vahyazdâta, the second Pseudo-Smerdis.

Pers.: 𐎠𐎡𐎢 𐎣𐎤 𐎦𐎧 𐎨𐎩 𐎪𐎫 𐎬𐎭 𐎮𐎯, *Vahyazdâta*, Col. III., 22, 35, 41, 54, 60, 70 f.; Col. IV., 26; H, 1 f.; Acc. 𐎠𐎡𐎢 𐎣𐎤 𐎦𐎧 𐎨𐎩 𐎪𐎫 𐎬𐎭 𐎮𐎯 𐎰𐎱, *Vahyazdâtam*, Col. III., 27 f., 48, 50; Gen. 𐎠𐎡𐎢 𐎣𐎤 𐎦𐎧 𐎨𐎩 𐎪𐎫 𐎬𐎭 𐎮𐎯 𐎰𐎱, *Vahyazdâtahya*, Col. III., 38 f., 46.

Sus.: 𐎠𐎡𐎢 𐎣𐎤 𐎦𐎧𐎨 𐎩𐎪𐎫 𐎬𐎭𐎮, (*m*) *Mištatta*, Col. III., 1, 9, 11, 12 f., 15 f., 17, 18, 20, 24, 30, 57; H, 1.

Bab.: 𐎠𐎡𐎢𐎣 𐎤𐎥 𐎦𐎧𐎨 𐎩𐎪𐎫 𐎬𐎭 𐎮𐎯, (*m*) *U-mi-iz-da-a-tu*, ll. [71], [74], 77 (bis), 78, [94]; H, [1]; 𐎠𐎡𐎢𐎣 𐎤𐎥 𐎦𐎧𐎨 𐎩𐎪𐎫 𐎬𐎭 𐎮𐎯, (*m*) *U-mi-iz-da-a-tum*, ll. 75, [80], 82; 𐎠𐎡𐎢𐎣 𐎤𐎥 𐎦𐎧𐎨 𐎩𐎪𐎫 𐎬𐎭 𐎮𐎯, (*m*) *U-mi-iz-da-a-ti*, ll. [75], 76.

Varkâna, see **Hyrkania** (Pers.).

Vaumisa, general of Darius.

Pers.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, *Vaumisa*, Col. II., 49, 51, 62; Acc. 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, *Vaumisam*, Col. II., 53, 58.

Sus.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, (*m*)*Maumisša*, Col. II., 37 f., 40 f. (bis), 44 f., 48.

Bab.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, (*m*)*U-mi-is-su*, l. 54; 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, (*m*)*U-mi-is-si*, ll. 53, [54], 55, [57].

Vâyaspara, father of Intaphernes.

Pers.: Nom. 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, *Vâ[ya]sp[âra]*; Gen. 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, *Vâ[ya]sp[âra]hyâ*, Col. IV., 83.

Sus.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, (*m*)*Mispar[ra]*, Col. III., 90.

Bab.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, (*m*)*Mi-is-pa-ru*?, l. 110.

Vidarna, see **Hydarnes** (Pers.).

Vindafranâ, see **Intaphernes** (Pers.).

Vish[pa]uz[â]tish, city in Parthia.

Pers.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, *Vis[pa]uz[â]tiš*, Col. II., 95.

Sus.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, (*det.*)*Mispauzatiš*, Col. II., 70.

Vishtaspa, see **Hystaspes** (Pers.).

Vivâna, Persian governor of Arachosia.

Pers.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠, *Vivâna*, Col. III., 55, 73; Acc. 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, *Vivânam*, Col. III., 58, 60, 65, 71.

Sus.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠, (*m*)*Mimana*, Col. III., 21, 22, 24, 27, 31 f., 32.

Bab.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, (*m*)*U-mi-ma-na*?, ll. 79 (bis), [80], [81], [83].

Viyakhna, month of the Old Persian Calendar, corresponding to the Babylonian month Adar.

Pers.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠, *Viyakhna*; Gen. 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠 𐎧𐎠, *Viyakhnahya*, Col. I., 37; Col. II., 98; Col. III., 68.

Sus.: 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠, (*an*)*Mikannaš*, Col. I., 28 f.; 𐎧𐎡𐎧𐎠 𐎧𐎠 𐎧𐎠, (*an*)*Miyakannaš*, Col. II., 72; Col. III., 29.

Bab.: see **Adar**.

Y

Yauná, see **Ionia** (Pers.).

Yautiyâ, district in Persia.

Pers.: 𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, *Yautiyâ*, Col. III., 23.

Sus.: 𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, (*n*) *Yautiyaš*, Col. III., 1.

Bab.: 𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, (*mātu*) *I-u-li-ia*, l. 71.

Yautiyash, see **Yautiyâ** (Sus.).

Z

Zaranga', see **Drangiana** (Bab.).

Zaranka, see **Drangiana** (Pers.).

Za'tu'a, see **Dāduhya** (Bab.).

Zâzâna, city on the Euphrates, near Babylon.

Pers.: 𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, *Zâzâna*, Col. I., 92.

Sus.: 𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, (*det.*) *Zazzan*, Col. I., 73.

Bab.: 𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, (*alu*) *Za-za-an-nu*, l. 36.

Zazannu, **Zazzan**, see **Zâzânu** (Bab. and Sus.).

Zinzakrish, see **Cicikhrish** (**Cincikhrish**) (Sus.).

Zirrankash, see **Drangiana** (Sus.).

Zishpish, see **Teispes** (Sus.).

Zishshantakma, see **Citrantakhma** (Sus.).

Zûzu, see **Zuzza** (Bab.).

Zuzza, place in Armenia.

Pers.: [.] 𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, [.] *ya*, Col. II., 33.

Sus.: 𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, (*det.*) *Zuzza*, Col. II., 25.

Bab.: 𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, (*alu*) *Zu-u-zu*, 49.

[. . .] **mamita**, a leader of the Susian rebels.

Pers.: [. . .] 𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, [. . .] *mamita*, Col. V., 5; Acc [. . .]
𐎶𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡𐎧𐎠𐎧𐎡, [. . .] *mamitam*, Col. V., 12.

CORRIGENDA.

P. 22, § XXII, for "raised a rebellion" read "dwelt." P. 31, l. 53, for "I[zat]â" read "I[. . .]â," and n. 1, for "Izzitu" read "Izzila." P. 32, § XXX, after "time" add "and advanced." P. 35, for "Adukani" read "Adukanisha." P. 51, l. 53, for "Pârsiya" read "Pârsaiy." P. 57, for "and went" read "and they went." P. 65, for "§ LXIV" read "§ LIV." P. 76, l. 84, for "Marduniyahya" read "Marduniyahy[â]," P. 77, l. 86, for "Vahau[kah]ya" read "Vahau[kah]y[â]." P. 82, del. n. 5. P. 89, G, l. 7 f., del. "ami-y." P. 91, for "Skunka" read "Skunkha." P. 112, § XXI, for "raised a rebellion" read "dwelt." P. 139, for "Median" read "Persian," and l. 40, for "Mata" read "Paršir."

TEXT OF THE INSCRIPTION OF DARIUS
ON THE ROCK OF BEHISTÛN.

I.

THE PERSIAN TEXT.

COLUMN I.

1. § I. <¹ 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 <
 <<𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 <
 <<𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 <
2. 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 < <<𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 <
 < <<𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 <
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴
3. 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 < 𐎠𐎡𐎴 <<𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎠𐎡𐎴
 < 𐎠𐎡𐎴 𐎠𐎡𐎴 < <<𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 <³
 § II. < 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 <
4. 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 <<𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 <
 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 <
 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 <

COLUMN I.

- § I. I am Darius, the great king, the king of kings, the king of
 Persia, the king of the provinces, the son of Hystaspes,
 the grandson of Arsames, the Achaemenian.
- § II. (Thus) saith Darius, the king: My father is Hystaspes; the
 father of Hystaspes was Arsames; the father of Arsames

COL. I., 1. § I. adam Dârayavauš khšâyathiya vazraka khšâyathi[ya khšâya]thiy-
 2. ânâm khšâyathiya Pârsaiy khšâyathiya dah[yunâm] V(i)št- 3. âspahyâ putra
 Aršâmahyâ napâ Hakhâmaniš[iya § II. tš]âtiy 4. Dârayavauš khšâyathiya manâ
 pitâ V(i)štâspa V(i)štâspa[hyâ pit]â Arš-

¹ The division-wedge is always written on the rock as <, never as \.

² The text as printed represents the signs which are now visible upon the rock, restorations being placed within square brackets. Some signs have entirely disappeared since Sir Henry Rawlinson made his copies; on the other hand it has been found possible to make out many passages which have been previously omitted.

³ Short spaces are left blank on the rock between the separate sections of the text.

COL. I.

5. 𐎧 𐎠𐎡𐎴 < 𐎧 𐎺𐎠𐎴 𐎠𐎴 𐎧 𐎠𐎴 < 𐎠𐎴 < 𐎧 𐎠𐎴 < 𐎧 𐎠𐎴 𐎠𐎴 <
 𐎧 𐎠𐎴 𐎠𐎴 < 𐎧 𐎠𐎴¹ 𐎠𐎴 < 𐎧 𐎠𐎴 𐎠𐎴 < 𐎧 𐎠𐎴¹ 𐎠𐎴 < 𐎠𐎴 < 𐎧
 < 𐎧 𐎠𐎴 𐎠𐎴 [𐎧 < 𐎧 𐎠𐎴 𐎠𐎴 𐎧 𐎠𐎴]² < 𐎧 𐎠𐎴 𐎠𐎴
6. 𐎧 𐎠𐎴 𐎠𐎴 < 𐎧 𐎠𐎴 𐎠𐎴 𐎧 < < 𐎧 𐎠𐎴 𐎠𐎴 𐎠𐎴 𐎠𐎴 𐎠𐎴
 § III. < 𐎧 𐎠𐎴 𐎠𐎴 𐎠𐎴 < < 𐎧 𐎠𐎴 𐎠𐎴 < 𐎧 𐎠𐎴 𐎠𐎴 <
 < 𐎧 𐎠𐎴 𐎠𐎴 < [𐎧 𐎠𐎴 < < 𐎧 𐎠𐎴] < < 𐎧 𐎠𐎴
7. 𐎠𐎴 𐎠𐎴 < < 𐎧 < 𐎠𐎴 < < 𐎧 𐎠𐎴 𐎠𐎴 𐎠𐎴 𐎠𐎴 𐎠𐎴 < 𐎧 <
 𐎧 < < 𐎧 𐎠𐎴 𐎠𐎴 < < < 𐎧 𐎠𐎴 < 𐎧 < 𐎧 𐎠𐎴 𐎠𐎴 [𐎧 < 𐎠𐎴
 < 𐎧] 𐎠𐎴 𐎠𐎴 𐎠𐎴 𐎠𐎴 < 𐎧 𐎠𐎴
8. < < < < 𐎧 𐎠𐎴 𐎠𐎴 < 𐎧 < 𐎧 𐎠𐎴 𐎠𐎴 < 𐎧 𐎠𐎴 <
 < < 𐎧 < 𐎧 𐎠𐎴 𐎠𐎴 𐎠𐎴 < 𐎧 𐎠𐎴 < 𐎧 𐎠𐎴 𐎠𐎴 <
 < 𐎧 𐎠𐎴 𐎠𐎴 < [𐎧 𐎠𐎴 < 𐎧 < 𐎧] < § IV. < 𐎧
9. 𐎧 𐎠𐎴 𐎠𐎴 < < 𐎧 𐎠𐎴 𐎠𐎴 < 𐎧 < 𐎧 𐎠𐎴 < < 𐎧 𐎠𐎴 𐎠𐎴 < 𐎧 𐎠𐎴 <
 < 𐎧 < 𐎧 < 𐎧 < 𐎧 < 𐎧 𐎠𐎴 𐎠𐎴 < [𐎧 < 𐎧 < 𐎧 < 𐎧]
 < < [𐎧] < 𐎧 𐎠𐎴

was Ariyaramnes; the father of Ariyaramnes was [Teispes];
 the father of Teispes was Achaemenes.

§ III. (Thus) saith Darius, the king : On that account are we called
 Achaemenians ; from antiquity are we descended ; from
 antiquity hath our race been kings.

§ IV. (Thus) saith Darius, the king : Eight of my race were kings

5. âma Aršâmahyâ pitâ Ariyâramna Ariyâramnahyâ pit[â Cišpiš] Cišp- 6. âiš pitâ
 Hakhâmaniš § III. thâtiy Dârayavauš khšâya[thiya ava]hyarâ- 7. diy vayam
 Hakhâmanišiyâ thahyâmaby hacâ paruv[iyata â]mâtâ ama- 8. hy hacâ paruviyata
 hyâ amâkham taumâ khšâya[thiyâ â]ba § IV. th- 9. âtiy Dârayavauš khšâyathiya
 viii manâ taumây[â tyai]y [pa]ruvam

¹ The sign 𐎧 does not follow 𐎠 upon the rock.

² There is room for this restoration on the eroded surface of the rock.

COL. I.

30. 𐎠𐎡𐎢 [𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡] 𐎡𐎢 < 𐎡𐎢 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎡𐎢 < 𐎡𐎢 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡
 < 𐎡𐎢 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎡𐎢 𐎠𐎡 < 𐎠𐎡 𐎡𐎢 𐎠𐎡 𐎡𐎢 < 𐎡𐎢 𐎠𐎡 𐎠𐎡
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31. 𐎠 [𐎡𐎢 < 𐎡𐎢 𐎠𐎡 𐎡𐎢 < 𐎠𐎡] 𐎡𐎢 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎡𐎢 < 𐎠𐎡 <
 𐎠𐎡 𐎡𐎢 𐎠𐎡 𐎡𐎢 < 𐎡𐎢 𐎡𐎢 𐎠𐎡 < 𐎡𐎢 𐎠𐎡 < 𐎡𐎢 𐎠𐎡 < 𐎡𐎢 𐎠𐎡 < 𐎡𐎢 𐎠𐎡 <
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32. [𐎠𐎡 < 𐎡𐎢 𐎠𐎡 𐎡𐎢 < 𐎠𐎡 𐎡𐎢 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎡𐎢 𐎡𐎢 < 𐎠𐎡 𐎡𐎢 <
 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎡𐎢 < 𐎠𐎡 𐎡𐎢 𐎡𐎢 𐎠𐎡 < 𐎠𐎡 𐎡𐎢 𐎠𐎡 𐎡𐎢 <
 𐎡𐎢 𐎠𐎡 𐎡𐎢 𐎠𐎡 𐎡𐎢 < 𐎡𐎢 < 𐎡𐎢 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎡𐎢 < 𐎠𐎡¹
33. [𐎡𐎢 𐎡𐎢 𐎠𐎡 𐎡𐎢] 𐎡𐎢 < 𐎡𐎢 𐎡𐎢 𐎠𐎡 < 𐎡𐎢 𐎠𐎡 < 𐎡𐎢 𐎠𐎡 < 𐎡𐎢 𐎠𐎡 <
 𐎡𐎢 < 𐎡𐎢 𐎠𐎡 𐎠𐎡 𐎡𐎢 < 𐎠𐎡 < 𐎡𐎢 𐎡𐎢 𐎠𐎡 𐎡𐎢 < 𐎡𐎢 𐎡𐎢 𐎠𐎡 𐎡𐎢
 < 𐎡𐎢 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎡𐎢 < 𐎡𐎢 𐎠𐎡 𐎡𐎢
34. [𐎡𐎢 𐎡𐎢 𐎠𐎡 𐎡𐎢] < 𐎠𐎡 𐎠𐎡 < 𐎡𐎢 𐎡𐎢 < 𐎠𐎡 < 𐎡𐎢 𐎡𐎢 𐎠𐎡 <
 𐎡𐎢 𐎡𐎢 𐎠𐎡 < 𐎡𐎢 𐎠𐎡 𐎡𐎢 < 𐎡𐎢 𐎠𐎡 𐎠𐎡 < 𐎡𐎢 𐎠𐎡 𐎠𐎡 𐎡𐎢 𐎡𐎢 <
 < 𐎡𐎢 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎡𐎢 < < 𐎡𐎢 𐎠𐎡

same mother and the same father as Cambyses. Afterwards Cambyses slew this Smerdis. When Cambyses slew Smerdis, it was not known unto the people that Smerdis was slain. Thereupon Cambyses went into Egypt. When Cambyses had departed into Egypt, the people became hostile, and the lie multiplied in the land, even in Persia, as in Media, and in the other provinces.

30. t[â Bard]iya nâma âha hamâtâ hamapitâ Ka(m)bujiyahyâ pasâva Ka(m)-
 31. b[uj]iya a]yam Bardiyam avâja yathâ Ka(m)bujiya Bardiyam avâja kârahy-
 32. [â naiy] azdâ abava tya Bardiya avajata pasâva Ka(m)bujiya Mudrâyam
 33. [âsiya]va yathâ Ka(m)bujiya Mudrâyam âsiyava pasâva kâra araika abava
 34. [pasâva] drauga dahyauvâ vasiy abava utâ Pârsaiy utâ Mâdaiy ut-

¹ The division-wedge is not written at the end of l. 32.

Col. I.

40. [𑀓𑀺] 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 << 𑀲𑀺 𑀲𑀺𑀸
 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 <
 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 <
41. [𑀓𑀺] 𑀲𑀺 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 <
 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸
 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸
42. < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸
 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸
 < 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸
43. 𑀲𑀺 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 <
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 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 § XII. < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸
44. < 𑀲𑀺 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸 < 𑀲𑀺𑀸 𑀲𑀺𑀸
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Then were all the people in revolt, and from Cambyses they went over unto him, both Persia and Media, and the other provinces. He seized on the kingdom ; on the ninth day of the month Garmapada he seized on the kingdom. Afterwards Cambyses died by his own hand.

§ XII. (Thus) saith Darius, the king: The kingdom of which Gaumāta, the Magian, dispossessed Cambyses, had

40. [â]tâ pasâva kâra haruva hamitriya abava hacâ Ka(m)bujiyâ abiy avam
 41. [a]šiyava utâ Pârsa utâ Mâda utâ aniyâ dahyâva khšatram hauv 42. agarbâyatâ
 Garmapadahya mâhyâ ix raucabiš thakatâ âha avathâ khša- 43. tram agarbâyatâ
 pasâva Ka(m)bujiya uvâmaršiyuš amariyatâ § XII. thâtiy 44. Dârayavauš khšâyathiya
 aita khšatram tya Gaumâta hya Maguš adin-

COL. I.

65. 𐬨𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 < 𐬀𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀
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66. 𐬎𐬀 𐬀𐬀 < 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 <
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 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 [𐬎𐬀] 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 [𐬎𐬀]
67. 𐬎𐬀 < 𐬀𐬎𐬀 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 < 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 <
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68. 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 <
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69. 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀
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 𐬎𐬀 𐬎𐬀 < [𐬎𐬀 < 𐬎𐬀 𐬎𐬀 𐬎𐬀] 𐬎𐬀 < 𐬎𐬀

and the pasture-lands, and the herds and the dwelling-places, and the houses,¹ which Gaumâta, the Magian, had taken away. I settled the people in their place, (the people of) Persia, and Media, and the other provinces. I restored that which had been taken away, as it was in the days of old. This did I by the grace of Auramazda, I laboured until I had stablished our house in its place, as in the days of

65. cariš gaithâmcâ mâniyamcâ v(i)thabišcâ tyâdiš Gaumâta h[ya] 66. Maguš adinâ adam kâram gâthvâ avâstâyam Pârsam[c]â Mâdam[c]- 67. â utâ aniyâ dahyâva yathâ paruvamciy avathâ adam tya parâba[rta]- 68. m patiyâbaram vašnâ Auramazdâha ima adam akunavam adam hamatak[h]šaiy] 69. yâtâ v(i)tham tyâm amâkham gâthvâ avâstâyam yathâ [par]uvam[ci]y

¹ There is no 𐬎𐬀 between the signs 𐬎𐬀 and 𐬎𐬀. The translation of this and the preceding words is very uncertain.

COL. I.

75. 𐎧𐎠𐎡𐎢𐎣𐎤 𐎥𐎦𐎧𐎨𐎩 𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
 𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠
 𐏡 [𐏢𐏣𐏤𐏥𐏦] 𐏧𐏨𐏩𐏪𐏫
76. 𐎧𐎠𐎡𐎢𐎣𐎤 𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
 𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋 [𐏌𐏍] 𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢
 𐏣𐏤𐏥𐏦𐏧𐏨 [𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺]
77. 𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
 𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤
 𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬 [𐏭𐏮𐏯𐏰]¹ 𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺
78. 𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
 𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤
 𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺
79. 𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
 𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤
 𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺

thus unto the people of Susiana : “ I am king in Susiana.” Thereupon the people of Susiana became rebellious, (and) they went over unto that Âtrina ; he became king in Susiana. And a certain Babylonian named Nidintu-Bêl, the son of An[iri’], raised a rebellion in Babylon : he lied to the people (saying), “ I am Nebuchadnezzar, the son of Nabonidus.” Then did all the province of Babylonia go

75. y kârahyâ avathâ athaha adam Uvajaiy khšâyathiya amiy pa[sâva] Uva- 76. jiyâ hamitriyâ abava abiy avam [Â]trinam ašiyava hauv kb[šâyathiya] 77. abava Uvajaiy utâ i martiya Bâbiruviya Nađitabira nâma Aina[ira]hy- 78. â putra hauv udapatatâ Bâbirauv kâram avathâ adurujiya adam Nab- 79. uk(u)dracara amiy hya Nabunai tahyâ putra pasâva kâra hya Bâbiruviya

¹ There is room for about two characters between the signs 𐏌 and 𐏍. The restoration is taken from the Babylonian Version, where the name is given as *Aniri'*.

COL. I.

85. < 𐎠 𐎠 𐎠 𐎠 < < 𐎠 𐎠 < 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 < 𐎠 𐎠 <
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 𐎠 𐎠 𐎠 𐎠 𐎠 < < 𐎠 𐎠 𐎠 <
86. 𐎠 𐎠 𐎠 𐎠 < 𐎠 𐎠 𐎠 𐎠 < 𐎠 < 𐎠 < 𐎠 𐎠 𐎠 𐎠 <
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87. 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 < 𐎠 < 𐎠 𐎠 < 𐎠 𐎠 < 𐎠 𐎠 𐎠 < 𐎠 < 𐎠 < 𐎠 <
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 [< 𐎠] 𐎠 𐎠 𐎠 < 𐎠 𐎠 𐎠 < 𐎠 𐎠 𐎠 𐎠 <

there they were posted, and they also had ships. Then I divided (?) the army; some I made riders of camels (?), for the rest I led forward horses. Auramazda brought me help; by the grace of Auramazda we crossed

85. kâra hya Naditabirahyâ Tigrâm adâraya avadâ âištata utâ 86. abiš nâviyâ âha pasâva adam kâram maškâuvâ avâkanam aniyam uša- 87. bârim akunavam aniyahyâ asam frânayam Aura[maz]dâmayi upas[t]âm 88. abara vašnâ Auramazdâha Tigrâm viyatarayâma [a]vadâ avam kâram

¹ The reading 𐎠𐎠 is certain. For < 𐎠𐎠 poss. read < 𐎠𐎠, which would give the reading *maškâ davâ*.

² The reading of the signs < < 𐎠𐎠 𐎠𐎠 at the end of the line is certain; we must therefore read *ušabârim* and not *dašabârim*. The Susian distinctly mentions 'camels' and 'horses' in this passage. The Sanskrit *uštra* means 'camel,' and the Old Persian root *bar* in the compound of *asabâri*, 'horse-rider,' means 'to ride'; but it is doubtful whether any comparison can be made, unless the engraver has omitted the sign 𐎠𐎠 by mistake from the end of l. 86.

³ *Asam* is from *asa*, 'a horse' (which occurs only in the word *asabâri*, 'rider').

⁴ This reading is probable from the traces on the rock. *Frânayam* is a compound of *fra*, 'forward,' and the root *ni*, 'to lead.'

⁵ Or 𐎠𐎠.

⁶ The reading [*a*]vadâ avam kâram is certain.

Col. I.

89. 𒅝𒅝𒅝 𒆳𒅝 𒆳𒅝 < 𒅝𒅝 𒆳𒅝 𒅝𒅝 𒅝𒅝 𒅝𒅝 𒅝𒅝 𒅝𒅝 < 𒆳𒅝 < 𒆳𒅝 <
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90. 𒆳𒅝 𒅝𒅝 𒆳𒅝 𒅝𒅝 < 𒆳𒅝 𒆳𒅝 𒅝𒅝 𒆳𒅝 < 𒆳𒅝 < < 𒆳𒅝 [𒆳𒅝 𒆳𒅝] 𒆳𒅝 <
< 𒆳𒅝 𒆳𒅝 𒅝𒅝 𒅝𒅝 < 𒆳𒅝 < 𒆳𒅝 𒆳𒅝 𒆳𒅝 [𒆳𒅝]
§ XIX. < 𒆳𒅝 𒆳𒅝 𒅝𒅝 𒆳𒅝 𒆳𒅝 < < 𒆳𒅝 𒆳𒅝 𒅝𒅝 𒆳𒅝 < 𒆳𒅝 𒆳𒅝 < < 𒆳𒅝
91. 𒅝𒅝 𒆳𒅝 𒆳𒅝 𒆳𒅝 < 𒆳𒅝 𒆳𒅝 𒆳𒅝 < < 𒆳𒅝 𒆳𒅝 𒆳𒅝 𒆳𒅝 < 𒆳𒅝 [𒆳𒅝] 𒆳𒅝 <
𒅝𒅝 𒆳𒅝 𒆳𒅝 𒆳𒅝 < < 𒆳𒅝 𒆳𒅝 < 𒆳𒅝 𒅝𒅝 𒆳𒅝 𒆳𒅝 < 𒆳𒅝 𒆳𒅝 < 𒆳𒅝 𒆳𒅝 𒆳𒅝 𒆳𒅝 <
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92. 𒆳𒅝 𒆳𒅝 < 𒆳𒅝 < 𒆳𒅝 𒆳𒅝 𒆳𒅝 𒆳𒅝 < < 𒆳𒅝 𒆳𒅝 < 𒆳𒅝 𒅝𒅝 𒆳𒅝 < 𒆳𒅝 <
𒆳𒅝 < < 𒆳𒅝 𒆳𒅝 < < 𒆳𒅝 < < 𒆳𒅝 𒆳𒅝 𒆳𒅝³ < 𒆳𒅝 𒆳𒅝 𒆳𒅝 < 𒆳𒅝 𒆳𒅝 𒆳𒅝 𒆳𒅝
[< 𒆳𒅝 < 𒆳𒅝 𒆳𒅝 < 𒅝𒅝] 𒆳𒅝 𒆳𒅝 𒅝𒅝

the Tigris. Then did I utterly overthrow that host of Nidintu-Bêl. On the twenty-sixth day of the month Âtriyâdiya we joined battle.

§ XIX. (Thus) saith Darius, the king : Then did I march against Babylon ; (but) before I reached Babylon, that Nidintu-Bêl, who was called Nebuchadnezzar, came with a host and offered battle at the city named Zâzâna, on the Euphrates.

89. tyam Naditabirahyâ adam ajanam vasiy Atr[i]yâdiya[hya] mâhyâ xxvi rau-
90. cabiš thakatâ âha a[vath]â hamaranam akum[â] § XIX. thâtiy Dârayavauš
kh. 91. šâyathiya pasâva a[d]am Bâbirum ašiyavam athiy Bâbiru[m yathâ naiy up]-
92. âyam Zâzâna nâma vardanam anuv Ufrâtuvâ avadâ [hauv Na]dita-

¹ The reading of the sign 𒆳𒅝 is certain.

² The traces of the last character in the line read 𒆳𒅝𒆳𒅝.

³ Thus and not 𒅝𒅝

Col. I.

93. 𐎠 𐎡 𐎢 𐎣 < 𐎤 𐎥 < 𐎦 𐎧 < 𐎨 𐎩 < 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 <
𐎰 𐎱 < 𐎲 𐎳 𐎴 𐎵 [𐎶] 𐎷¹ 𐎸 𐎹 < 𐎺 𐎻 𐎼 < 𐎽 𐎾 𐎿 𐏀
< 𐏁³ 𐏂 𐏃 𐏄 < [𐏅 𐏆 𐏇] < 𐏈 𐏉 𐏊] 𐏋 <
94. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 < 𐎨 𐎩 𐎪 𐎫 < 𐎬 𐎭 [𐎮 𐎯] 𐎰 <
𐎱 𐎲 < 𐎳 𐎴 𐎵 < 𐎶 𐎷 𐎸 𐎹 𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 < <
< 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 < 𐏍 𐏎 𐏏 [𐏐 𐏑 𐏒 < 𐏓 <
𐏔 < 𐏕 𐏖] 𐏗
95. 𐎠 𐎡 𐎢 𐎣 < 𐎤 𐎥 𐎦 𐎧 𐎨 < 𐎩 𐎪 < 𐎫 <
𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 < 𐎶 𐎷 𐎸 < 𐎹 𐏀 𐏁 𐏂
< 𐏃 𐏄 𐏅 𐏆 < 𐏇 𐏈 𐏉 𐏊 < 𐏋 𐏌 𐏍 [𐏎] 𐏏 <
[𐏐 < 𐏑 𐏒] 𐏓³ 𐏔 [𐏕] 𐏖
96. 𐎠 𐎡 𐎢 𐎣 𐎤 < 𐎥 𐎦 𐎧 𐎨 𐎩 < 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 < 𐎰 <
𐎱 𐎲 < 𐎳 < 𐎴 < 𐎵 < 𐎶 𐎷 𐎸 𐎹 𐏀 𐏁 < 𐏂 𐏃 𐏄 𐏅 𐏆 <
𐏇 < 𐏈 𐏉 𐏊 𐏋 < 𐏌 𐏍 [𐏎 𐏏] 𐏐 < 𐏑 𐏒 𐏓 𐏔

Then we joined battle. Auramazda brought me help ; [by the grace] of Auramazda did I utterly overthrow the host of Nidintu-Bêl. The enemy fled into the water ; the water carried them away. On the second day of the month Anâmaka [we joined battle].

93. bira hya Nabuk(u)dracara agaubatâ âiša hadâ kârâ patiš [mâm hamarana]m
94. cartanaiy pašâva hama[rana]m akumâ Auramazdâmai upastâm abara [vašnâ
Aura]ma- 95. zdâha kâram tyam Naditabirahyâ adam ajanam vasiy aniya âpi[y]â
[aharat]â â- 96. pišim parâbara Anâmakahya mâhyâ it raucabiš thakatâ âha avathâ
hama[ranam ak]jumâ

¹ The end of the sign is preserved.

² The sign is much broken on the rock.

³ There is room for this restoration on the rock.

COLUMN II.

1. § XX. < I KI III ŠIII Ÿ Ÿ < < Ÿ III ŠIII Ÿ Ÿ < Ÿ Š < Ÿ Š < < III Š < III Ÿ < I KI Ÿ Ÿ < < [< Ÿ Š Š III] Ÿ Š < < Š III Ÿ Š III Š III Š III Š III Š III < < Š
2. Ÿ III < Ÿ Š III Š III Š III Š III < III Š III Š III Š III Š III Š III Š III < III Š III [Ÿ Ÿ < < Š III Š] Ÿ Ÿ¹ < < Ÿ Š III < III Š III Ÿ Ÿ <
3. Ÿ Š < Ÿ Š Š III Ÿ Š < III Ÿ III < Š III Š III < < < Ÿ Š III < III Š III Ÿ Ÿ < Ÿ Š III < [Ÿ Š Š < III < III < Ÿ Š III Š III Š III] III Š < < < Ÿ Š Š III III < Š III
4. Š Ÿ < < < Ÿ Š III < III Š III Š III Š III < Ÿ III < < Ÿ Š III III < III Ÿ Š III < < Š III Ÿ Š III Š III Š III [Ÿ Š III < III Š III Š III Š III <] Ÿ III < Ÿ Š Š III Ÿ Š < III Ÿ Š
5. Ÿ III < < Š III Ÿ Š III Š III Š III Š III < III Ÿ III < Š III Š III Š III Š III Š III Š III Š III < Ÿ Š III < III Ÿ Š III Š III < [Š III
- § XXI. < I KI III ŠIII Ÿ Ÿ < < Ÿ] III Š III Ÿ Ÿ < Ÿ Š < Ÿ Š < < III

COLUMN II.

§ XX. (Thus) saith Darius, the king : Then did Nidintu-Bél flee with a few horsemen into Babylon. Thereupon I marched to Babylon. By the grace of Auramazda I took Babylon, and I captured that Nidintu-Bél. Then I slew that Nidintu-Bél in Babylon.

§ XXI. (Thus) saith Darius, the king : While I was in Babylon,

COL. II., 1. § XX. thâtiy Dârayavauš khšâyathiya [pasâ]va Naditabira ha- 2. dâ kaunnaibiš asabâribiš ab[īy Bâb]īrum ašiya- 3. va pasâva adam Bâbirum ašiyavam [vašnâ Auramazd]âha utâ Bâ- 4. birum agarbâyam utâ avam Naditab[īram agarbâya]m pasâva ava- 5. m Naditabiram adam Bâbirauv avâja[nam § XXI. thâtiy D]ârayavauš kh-

¹ The beginning of the sign Š and the end of the sign Ÿ are visible upon the rock.

Col. II.

6.
 7.
 8. § XXII.
 9.
 10.

these provinces revolted from me : Persia, Susiana, Media, Assyria, [Egypt], Parthia, Margiana, Sattagydia, and Scythia.

§ XXII. (Thus) saith Darius, the king : A [certain] man named Martiya, the son of Cicikhrish, raised a rebellion [in a city in Persia] named Kuganakâ; this man revolted in Susiana,

6. šâyathiya yâtâ adam Bâbirauv âha[m imâ dahyâva] tyâ hacâma ha- 7. mitriyâ abava Pârsa Uvaja Mâda Ath[urâ Mudrâya Par]thava Marguš Tha- 8. taguš Saka § XXII. thâtiy Dârayavauš kh[šâyathiya i marti]ya Martiya nâ- 9. ma Cicikhrâiš putra Kuganakâ nâ[ma vardanam Pârsaiy]avadâ adâraya 10. hauv udapatatâ Uvajaiy kârahya a[vathâ athaha adam] Imaniš amiy U-

¹ The beginning of the sign and the end of the sign are preserved.

² The name of Egypt is restored from the Susian version.

³ The first half of the sign is visible.

⁴ The division-wedge is written at the end of l. 9.

COL. II.

11. 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < < 𐎡𐎹 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎡𐎹 𐎧𐎺 𐎠𐎫
 § XXIII. < 𐎡𐎹 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 [𐎠𐎫 <
 < 𐎡𐎹 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 <
 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫
12. 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫
 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 [𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫] < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫
 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫
13. 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫
 < 𐎧𐎺 𐎠𐎫 < [𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫] 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫
 § XXIV. < 𐎡𐎹 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺
14. 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < < 𐎡𐎹 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 <
 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 [𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫
 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫] < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫
15. 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫
 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < [𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < < 𐎡𐎹 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫
 𐎧𐎺 𐎠𐎫] 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 < 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫 𐎧𐎺 𐎠𐎫

and [he said] unto the people : “[I am] Ummannish, king in Susiana.”

§ XXIII. (Thus) saith Darius, [the king]: At that time I was friendly with Susiana. Then were the Susians [afraid] of me, and that Martiya, who was their leader, they seized [and] slew.

§ XXIV. (Thus) saith Darius, the king : A certain [Median named] Phraortes revolted in Media, and he said unto the people :

11. vajajy khšâyathiya § XXIII. thâtiy Dârayavau[š khšâyathiya] adakaiy adam ašna- 12. iy âham abiy Uvajam pasâva.hacâ[ma atarsa Uva]jjiyâ avam Marti- 13. yam agarbâya hyaşâm mathišta âha [utâšim av]âjana § XXIV. thâtiy D- 14. ârayavauš khšâyathiya ı martiya Fra[vartiš nâma Mâda] hauv udapatat- 15. â Mâdaiy kârahya avathâ athaha [adam Khšathrita am]iy Uvakhšatarah-

1 The beginning of the sign is visible.
 2 The signs 𐎡𐎹 𐎧𐎺 are visible upon the rock.

COL. II.

21.
 22.
 23.
 24.

Median host which doth not acknowledge me.” Then this Hydarnes marched forth with the army. When he was come into Media, at a city in Media named Marush, he gave battle to the Medes. He who was leader of the Medes withstood not (the assault). Auramazda brought me help ;

- 21.** âram tyam Mâdam jatâ hya manâ naiy gaubataiy pasâva hauv Vidarna ha-
22. dâ kârâ ašiyava yathâ Mâdam parârasa M[âru]š nâma vardanam Mâ-
23. daiy avadâ hamaranam akunauš hadâ Mâda[ibi]š hya Mâdaišuvâ **24.** mathišta
 âha hauv adakaiy naiy [a]vadâ[. . .] Auramazdâmai y u-

¹ The traces of the name upon the rock read ; the second sign is clearly to be read as . The name is restored from the Susian version.

² The division-wedge is written at the beginning of l. 24.

³ The traces that are visible between the words *naiy* and *Auramazdâmai y* read : . In the first break there is only room for one sign before , so that the reading [a]vadâ is practically certain. In the second break there is scarcely room for more than two signs ; the restoration of any form of the verb *dar* is therefore out of the question, though the meaning of the word must be similar. The traces of the last sign in the word seem to be those of or .

COL. II.

25. 𐎱𐎠𐎼𐎿 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 <
 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < [𐎶𐎡𐎹𐎡𐎹] 𐎡𐎹𐎡𐎹 <
 𐎡𐎹𐎡𐎹] 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹
26. 𐎡𐎹𐎡𐎹 < 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 < 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 <
 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎶𐎡𐎹𐎡𐎹 < 𐎶𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < [𐎡𐎹𐎡𐎹] 𐎡𐎹𐎡𐎹 < 𐎶𐎡𐎹𐎡𐎹² <
 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹
27. 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 <
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28. 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 < 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 𐎶𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 <
 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹³ < 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 < 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 𐎡𐎹𐎡𐎹 <
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by the grace of Auramazda my army utterly defeated that rebel host. On the twenty-seventh day of the month Anâmaka the battle was fought by them. Then did my army await me in a district in Media named Kampada, until I came into Media.

25. pastâm abara vašna Auramazdâha kêra [hya ma]nâ avam kêram t- **26.** yam hamitriyam aja vasiy Anâmaka hya mâh[y]â xxvii raucabiš thakat- **27.** â âha avathâšâm hamaranam kartam pasâva hauv [kâ]ra hya manâ Ka(m)pada nâm- **28.** â dahyâuš Mâdaiy avadâ mâm amâniya yâtâ adam arasam Mâda-

¹ Of the sign 𐎶 the final wedge is clearly visible, and between the words *kêra* and *avam* there is not room for more than five or six signs. The restoration of *manâ* in place of *Vidarnahyâ* is therefore certain.

² The numeral 27 is quite clear upon the rock.

³ There is nothing wanting between the words *mâm* and *amâniya*. All the signs in the line are clear upon the rock.

COL. II.

29. 𐎠𐎹𐎶 § XXVI. < 𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 <
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31. 𐎠𐎹𐎶 < 𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 < 𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 <
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33. 𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 < 𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 < 𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 < 𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 𐎶𐎠𐎹𐎶 <
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§ XXVI. (Thus) saith Darius, the king: An Armenian named Dâdarshish, my servant, I sent into Armenia, and I said unto him: "Go, smite that host which is in revolt, and doth not acknowledge me." Then Dâdarshish went forth. When he was come into Armenia, the rebels assembled and advanced against Dâdarshish to give him battle. At a place in Armenia named [Zuzza] they fought the battle.

29. m § XXVI. thâtiy Dârayavauš khšâyathiya Dâdaršiš nâma Arminiya man-
 30. â ba(n)daka avam adam frâšayam Arminam avathâ[šaiy] athaham paraidiy kâ-
 31. ra hya hamitriya manâ naiy gaubatiy avam [jad]iy pasâva Dâdaršiš- 32. š
 ašiyava yathâ Arminam parârasa pasâva [hamitr]iyâ hagamatâ parai- 33. tâ patiš
 Dâdaršim hamaranam cartanaiy [. . . .]y nâma âvahanam A-

¹ There is no gap here; the clause is not introduced by *pasâva*, the proper name *Dâdaršiš* being the first word in the sentence. All the signs in the line are clear upon the rock.

² The name was composed of 5, possibly 6, signs, of which only the last is visible. In the Susian version the name is written *Zuzza*, in the Babylonian version *Zûzu*.

Col. II.

34. 𐎢𐎠 𐎧𐎢¹ 𐎡𐎹 𐎧𐎢 𐎧𐎢 𐎧𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎡𐎹 𐎢𐎢 < 𐎢𐎢² 𐎠𐎹 < 𐎢𐎢 𐎡𐎹 𐎢𐎢 < 𐎢𐎢 < 𐎢𐎢 [𐎢𐎢 𐎢𐎢] 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢
35. 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 < 𐎢𐎢 𐎡𐎹 < 𐎢𐎢] 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢
36. 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 < [𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢] 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢
37. 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 [𐎢𐎢 𐎢𐎢] 𐎢𐎢 < 𐎢𐎢 [𐎢𐎢 < 𐎢𐎢 𐎢𐎢] 𐎢𐎢 < [𐎢𐎢] 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢
38. 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 [𐎢𐎢 < 𐎢𐎢] 𐎢𐎢 𐎢𐎢 𐎢𐎢 [𐎢𐎢 𐎢𐎢 𐎢𐎢] 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢

Auramazda brought me help; by the grace of Auramazda did my army utterly overthrow that rebel host. On the eighth day of the month Thuravâhara the battle was fought by them.

§ XXVII. (Thus) saith Darius, the king: The rebels assembled for the second time, and they advanced against Dâdarshish to

- 34.** rm(i)niyaiy avadâ hamaranam akunava Au[rama]zdâmai upastâm a- **35.** bara vašnâ Auramazdâha kâra hya manâ ava[m k]âram tyam hamitriyam **36.** aja vasiy Thuravâharahya mâh[yâ] vi[ri] raucabiš thakatâ âha avath- **37.** âsâm hamaranam kartam § XXVII. thâtiy Dâ[raya]vau[š khšâ]ya[th]iya patiy duv- **38.** itiyam hamitriyâ hagamatâ parait[â pa]tiš [Dâda]rsim hamaranam carta-

¹ The sign is 𐎧𐎢 not 𐎢𐎢; see also ll. 39, 44 and 48. Thus the form *Armaniya* does not occur in Old Persian.

² A natural break occurs in the rock on each side of the sign 𐎠𐎹.

³ The division-wedge is written at the end of l. 35.

⁴ The numeral is restored from the Susian version. The wedges 𐎢𐎢 are visible on the rock.

COL. II.

39. 𐎠 𐎡 𐎢 𐎣 < 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 < 𐎬 𐎭 𐎮 𐎯 𐎰 < 𐎱 𐎲 𐎳 𐎴 <
 𐎵 𐎶 𐎷¹ 𐎸 𐎹 𐎺 𐎻 < 𐎼 𐎽 𐎾 𐎿 < 𐏀 𐏁 𐏂 𐏃 𐏄 < 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊
 < 𐏋 𐏌 𐏍 𐏎 𐏏 < 𐏐
40. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 < 𐎵 𐎶 𐎷 𐎸
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 𐏌 𐏍 𐏎 𐏏 < 𐏐
41. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 < 𐎵 𐎶 𐎷
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 < 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡
42. < 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 < 𐎵 𐎶 𐎷 𐎸
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 § XXVIII. < 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡
43. 𐎠 𐎡 𐎢 𐎣 < 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 < 𐎵 𐎶 𐎷 𐎸
 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 𐏍 𐏎 𐏏
 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡

give him battle. At a stronghold in Armenia named Tigra they joined battle. Auramazda brought me help; by the grace of Auramazda did my army utterly overthrow that rebel host. On the eighteenth day of the month Thuravâhara the battle was fought by them.

§ XXVIII. Thus saith Darius, the king: The rebels assembled for

39. naiy Tigra nâmâ didâ Arm(i)ni[yaiy] avadâ hamaranam akunava A- 40. uramazdâmaiy upastâm abara vašnâ Aura[mazdâ]ha kâra hya manâ a- 41. vam kâram tyam hamitriyam aja vas[iy Thuravâ]harahya mâhyâ xviii 42. raucabiš thakatâ âha avathâsâm hamaranam ka[rtam] § XXVIII. thâtiy Dâraya- 43. vauš khšâyathiya patiy tritriyam ha[m]itr iyâ] hagamatâ paraitâ pat-

¹ The sign is 𐎷, not 𐎹.

Col. II.

44. 𐎠 𐎡 𐎢 < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 < 𐎬 𐎭 𐎮 𐎯 𐎰 <
 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 < 𐎷 [𐎸- 𐎹] 𐎺¹ < 𐎻 𐎼 [𐎽] 𐎾 <
 𐎿 𐏀 𐏁 𐏂 < 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 < 𐏊
45. 𐏋 𐏌 𐏍 < 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 < 𐏔 𐏕 𐏖 𐏗 <
 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡 𐏢 𐏣 < 𐏤 𐏥 𐏦 𐏧 𐏨 𐏩 [𐏪]
 < 𐏫 𐏬 𐏭 < 𐏮 𐏯 𐏰 𐏱 < 𐏲 𐏳 𐏴 𐏵
46. 𐏶 𐏷 𐏸 𐏹 < 𐏺 𐏻 𐏼 < 𐏽 𐏾 < 𐏿 𐐀 𐐁 < 𐐂 𐐃 𐐄 𐐅 <
 𐐆 𐐇 𐐈 𐐉 𐐊 < 𐐋 𐐌 𐐍 < 𐐎 𐐏 [𐐐] 𐐑 𐐒 [𐐓- 𐐔]
 < [𐐕] 𐐖 < 𐐗 𐐘 𐐙 𐐚 < 𐐛 𐐜 𐐝 𐐞 𐐟 𐐠
47. 𐐡 𐐢 < 𐐣 𐐤 𐐥 𐐦 𐐧 < 𐐨 𐐩 < 𐐪 𐐫 𐐬 𐐭 𐐮 𐐯 𐐰 <
 𐐱 𐐲 𐐳 𐐴 𐐵 < 𐐶 𐐷 < 𐐸 𐐹 [𐐺 𐐻 𐐼] 𐐽 𐐾 <
 𐐿 𐑀 𐑁 𐑂 < 𐑃 𐑄 𐑅 𐑆 < 𐑇 𐑈 𐑉 𐑊
48. <² 𐑋 𐑌 𐑍 𐑎 𐑏 𐑐 𐑑 𐑒 𐑓 < 𐑔 𐑕 𐑖 𐑗 𐑘 < 𐑙 𐑚 𐑛 <
 𐑜 𐑝 𐑞 𐑟 𐑠 𐑡 < 𐑢 𐑣 [𐑤] 𐑥 𐑦 [𐑧-] 𐑨 <³ <
 [𐑩-] 𐑪 𐑫 𐑬 𐑭 < 𐑮 𐑯 𐑰 < 𐑱 𐑲 𐑳 𐑴 < 𐑵 𐑶

the third time and advanced against Dâdarshish to give him battle. At a stronghold in Armenia named U[yam]â they joined battle. Auramazda brought me help; by the grace of Auramazda did my army utterly overthrow that rebel host. On the ninth day of the month Thâigarcish the battle was fought by them. Then Dâdarshish waited for me in Armenia, until I came into Media.

44. iš Dâdaršim hamaranam cartanaiy U[yam]â nâ[m]â didâ Arm(i)niyaiy a-
 45. vadâ hamaranam akunava Auramazdâmai y upastâ[m] abara vašna Aurama-
 46. zdâha kâra hya manâ avam kâram tyam ham[i]tri[yam] [a]ja vasiy Thâigarca-
 47. iš mâhyâ ix raucabiš thakatâ âha ava[thâš]âm hamaranam kartam pasâva. 48.
 Dâdaršiš citâ mām amânaya Ar[m(i)]ni[ya]jiy [y]âtâ adam arasam Mâ-

¹ The first and last signs only of the name are preserved on the rock, the last sign 𐎺 being quite clear. There is room for two signs in the gap in the middle of the word, which has been conjecturally restored from the Susian version.

² The division-wedge is written at the beginning of l. 48.

³ The reading *Ar[m(i)]ni[ya]jiy*, "in Armenia," is quite certain.

COL. II.



49. 𐎠 𐎠 𐎠 𐎠 § XXIX. < 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠
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50. 𐎠 𐎠 < 𐎠
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51. 𐎠 𐎠 < 𐎠
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53. 𐎠 𐎠 𐎠 𐎠 < 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠
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 𐎠

§ XXIX. (Thus) saith Darius, the king : A Persian named Vaumisa, my servant, I sent into Armenia, and I said unto him : " Go, smite the host which is in revolt and doth not acknowledge me." Then Vaumisa went forth. When he was come into Armenia, the rebels assembled and advanced against Vaumisa to give him battle. At a place in Assyria named I[zat]â they joined battle. Auramazda brought me help ;

49. dam § XXIX. thâtiy Dârayavauš khšâyathiya [pasâva] Vaumisa nâma Pârša manâ ba(n) 50. daka avam adam frâišayam Arminam avathâšaiy athaham paraidiy kâra 51. hya hamitriya manâ naiy gaubataiy avam jadiy pasâva Vaumisa a- 52. šiyava yathâ Arminam parârâsa pasâva hami[triy]â hagamatâ paraitâ pa- 53. tiš Vaumisam hamaranam cartanaiy I[zat]â nâmâ dahyâuš Athurây-

¹ The first and last signs in the name are visible, and there is room for two signs in the break in the middle of the word. The word is conjecturally restored from the Susian version, in which the name of the place is given as Izzitu.

COL. II.

54. 
 55. 
 56. 
 57.  § XXX. 
 58. 

by the grace of Auramazda did my army utterly overthrow that rebel host. On the fifteenth day of the month Anâmakâ the battle was fought by them.

§ XXX. (Thus) saith Darius, the king: The rebels assembled a second time against Vaumisa to give him battle. At a

54. â avadâ hamaranam akunava Auramazdâ[ma]iy upastâm abara vašnâ Au-
 55. ramazdâha kârâhya manâ avam kâram t[yam] hamitriyam aja vasiy 56.
 Anâmakahya mâhyâ xv raucabiš thakatâ âha avathâšâm hamaranam 57. kartam
 § XXX. thâtiy Dârayavauš khšayathiya patiy duvitiyam ham 58. itriyâ hagamatâ
 paraitâ patiš Vaumisam hamaranam cartanaiy Au-

¹ The division-wedge is written at the end of l. 55.

² The sign is written at the end of l. 58.

COL. II.

69. <¹ 𐎧𐎢𐎺 𐎧𐎡𐎹 < 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 <
𐎧𐎢𐎺 >𐎧𐎢𐎺 < 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < < 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 [𐎧𐎢𐎺² 𐎧𐎢𐎺³] 𐎧𐎢𐎺 < 𐎧𐎢𐎺 <
< 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 < 𐎧𐎢𐎺⁴ < 𐎧𐎢𐎺

70. <𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 <
< 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺
§ XXXII. < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 < 𐎧𐎢𐎺 < 𐎧𐎢𐎺

71. 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < < 𐎧𐎢𐎺 𐎧𐎢𐎺 <
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< 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺

72. <𐎧𐎢𐎺 𐎧𐎢𐎺 < < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 𐎧𐎢𐎺 <
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𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺 𐎧𐎢𐎺 < 𐎧𐎢𐎺

host of Phraortes. On the twenty-fifth day of the month Adukani we fought the battle.

§ XXXII. (Thus) saith Darius, the king : Thereupon that Phraortes fled thence with a few horsemen to a district in Media named Raga. Then did I send the army against them.

69. tyam Fravartais adam ajanam vasiy Aduka[ni]šahya mâhyâ xxv ra- 70. ucabiš thakatâ âha avathâ hamaranam akumâ § XXXII. thâtiy Dârayavauš kh- 71. šâyathiya pasâva hauv Fravartiš hadâ kamnaibiš asabâribiš amutha Ra- 72. gâ nâmâ dahyâuš Mâdaiy avaparâ ašiyava pasâva adam kâram f-

1 The division-wedge is written at the beginning of l. 69.
2 The slight traces of this sign are very uncertain.
3 Of 𐎧𐎢𐎺 the two lower wedges (𐎧𐎢𐎺) are visible.
4 The numeral is 𐎧𐎢𐎺𐎧𐎢𐎺 not 𐎧𐎢𐎺𐎧𐎢𐎺.
5 The reading *avaparâ* in place of *avadâ* is certain.

COL. II.

76. 𐎠 𐎢 𐎣 𐎤 < 𐎠 𐎢 𐎣 𐎤 𐎥 < 𐎠 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 <
 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 <
 𐎠 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩

77. < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 <
 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬
 < 𐎠 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 < 𐎣

78. 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 [𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩] < [𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩] 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 <
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79. 𐎠 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 <
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80. 𐎠 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 < 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 <
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beheld him. Then did I crucify him in Ecbatana, and the men who were his chief followers I imprisoned in the stronghold in Ecbatana.

§ XXXIII. (Thus) saith Darius, the king : A man named Citrantakhma, a Sagartian, revolted from me, and thus he spake unto the people : " I am king in Sagartia, of the family of

76. âra avaina pasâvašim Hagmatânaiy uzmayâpatiy akunavam 77. utâ ma[r]tiyâ tyaišaiy fratamâ anušiâ âha(n)tâ avaiy Ha- 78. gmatâ[naiy] [a(n)ta]r didâm frâha(n)jam § XXXIII. thâtiy Dârayavauš khš- 79. âyathiya i mar[t]iya Citra(n)takhma nâma Asagartiya hauvmaiy hamitriya 80. abava kârahyâ avathâ athaha adam khšâyathiya amiy Asagarta-

¹ The reading *pasâvašim* in place of *pasâva adam* is certain.

Col. II.

81. 𐎠𐎡𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡
𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿
82. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡
𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿
83. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡
𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿
84. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡
𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿
85. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡
𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿

Cyaxares." Then sent I forth a Persian and a Median army. A Median named Takhmaspâda, my servant, I made their leader, and I said unto him: "Go, smite the host which is in revolt and doth not acknowledge me." Thereupon Takhmaspâda went forth with the army, and

81. iy Uvakhšatara[hyâ] taumâyâ pasâva adam kâram Pârsam ut- 82. â Mâdam frâiŝayam Takhmaspâda nâma Mâda manâ ba(n)daka avam- 83. ŝam mathiŝtam akunavam [a]vathâŝâm athaham paraitâ k- 84. âram hamitriyamhya manâ naiy gaubâtaiy avam jatâ pas- 85. âva Takhmaspâda hadâ kârâ [a]ŝiyava hamaranam akunauš had-

¹ The sign is clear on the rock.

² The word *tyam* does not occur here on the rock.

COL. II.

86. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
87. 𐎠𐎡¹𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
88. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
89. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
90. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁

he fought a battle with Citrantakhma. Auramazda brought me help; by the grace of Auramazda my army utterly defeated that rebel host, and they seized Citrantakhma and brought him unto me. Then I cut off his nose and his ears, and I put out his eyes. He was kept in fetters in my court, and all the people beheld him. Afterwards did I crucify him in Arbela.

86. â Citra(n)takhmâ Auramazdâmai y upastâm abara vašnâ Auramaz- 87. dâha
kâra hya manâ avam kâram tyam hamitriyam aja utâ C- 88. itra(n)takhmam
agarbâya anaya abiy mâm pasâvašaiy adam utâ n- 89. âham utâ gaušâ frâjanam
utâšaiy [u]cšam avajam duvarayâ- 90. maiy basta adâriy haruvašim kâra a[va]j[na]
pasâvašim Arbairâyâ

¹ The sign is written at the beginning of l. 87.

² See above, p. 36, n. 5.

COL. II.

91. <𐎠 𐎡𐎹 𐎢𐎠 𐎣𐎠 𐎤𐎠 𐎥𐎠 𐎦𐎠 𐎧𐎠 𐎨𐎠 𐎩𐎠 𐎪𐎠 𐎫𐎠 𐎬𐎠 𐎭𐎠 𐎮𐎠 𐎯𐎠 𐎰𐎠 𐎱𐎠 𐎲𐎠
 § XXXIV. <𐎠 𐎡𐎹 𐎢𐎠 𐎣𐎠 𐎤𐎠 𐎥𐎠 𐎦𐎠 𐎧𐎠 𐎨𐎠 𐎩𐎠 𐎪𐎠 𐎫𐎠 𐎬𐎠 𐎭𐎠 𐎮𐎠 𐎯𐎠 𐎰𐎠 𐎱𐎠 𐎲𐎠
 <𐎠 𐎡𐎹 𐎢𐎠 𐎣𐎠 𐎤𐎠 𐎥𐎠 𐎦𐎠 𐎧𐎠 𐎨𐎠 𐎩𐎠 𐎪𐎠 𐎫𐎠 𐎬𐎠 𐎭𐎠 𐎮𐎠 𐎯𐎠 𐎰𐎠 𐎱𐎠 𐎲𐎠
92. <𐎠 𐎡𐎹 𐎢𐎠 𐎣𐎠 𐎤𐎠 𐎥𐎠 𐎦𐎠 𐎧𐎠 𐎨𐎠 𐎩𐎠 𐎪𐎠 𐎫𐎠 𐎬𐎠 𐎭𐎠 𐎮𐎠 𐎯𐎠 𐎰𐎠 𐎱𐎠 𐎲𐎠
 § XXXV. <𐎠 𐎡𐎹 𐎢𐎠 𐎣𐎠 𐎤𐎠 𐎥𐎠 𐎦𐎠 𐎧𐎠 𐎨𐎠 𐎩𐎠 𐎪𐎠 𐎫𐎠 𐎬𐎠 𐎭𐎠 𐎮𐎠 𐎯𐎠 𐎰𐎠 𐎱𐎠 𐎲𐎠
 <𐎠 𐎡𐎹 𐎢𐎠 𐎣𐎠 𐎤𐎠 𐎥𐎠 𐎦𐎠 𐎧𐎠 𐎨𐎠 𐎩𐎠 𐎪𐎠 𐎫𐎠 𐎬𐎠 𐎭𐎠 𐎮𐎠 𐎯𐎠 𐎰𐎠 𐎱𐎠 𐎲𐎠
93. 𐎠 𐎡𐎹 <𐎠 [𐎠𐎣 𐎠𐎣] 𐎢𐎠 [𐎠𐎣] 𐎣𐎠 𐎤𐎠 𐎥𐎠 < [𐎠𐎣 𐎠𐎣] 𐎦𐎠 < [𐎠𐎣 𐎠𐎣] 𐎧𐎠 < [𐎠𐎣 𐎠𐎣] 𐎨𐎠 < [𐎠𐎣 𐎠𐎣] 𐎩𐎠 < [𐎠𐎣 𐎠𐎣] 𐎪𐎠 < [𐎠𐎣 𐎠𐎣] 𐎫𐎠 < [𐎠𐎣 𐎠𐎣] 𐎬𐎠 < [𐎠𐎣 𐎠𐎣] 𐎭𐎠 < [𐎠𐎣 𐎠𐎣] 𐎮𐎠 < [𐎠𐎣 𐎠𐎣] 𐎯𐎠 < [𐎠𐎣 𐎠𐎣] 𐎰𐎠 < [𐎠𐎣 𐎠𐎣] 𐎱𐎠 < [𐎠𐎣 𐎠𐎣] 𐎲𐎠 < [𐎠𐎣 𐎠𐎣]
94. <𐎠 𐎡𐎹 < [𐎠𐎣 𐎠𐎣] 𐎢𐎠 𐎣𐎠 𐎤𐎠 𐎥𐎠 𐎦𐎠 𐎧𐎠 𐎨𐎠 𐎩𐎠 𐎪𐎠 𐎫𐎠 𐎬𐎠 𐎭𐎠 𐎮𐎠 𐎯𐎠 𐎰𐎠 𐎱𐎠 𐎲𐎠
 𐎢𐎠 𐎣𐎠 < [𐎠𐎣 𐎠𐎣] 𐎤𐎠 𐎥𐎠 < [𐎠𐎣 𐎠𐎣] 𐎦𐎠 𐎧𐎠 𐎨𐎠 𐎩𐎠 𐎪𐎠 𐎫𐎠 𐎬𐎠 𐎭𐎠 𐎮𐎠 𐎯𐎠 𐎰𐎠 𐎱𐎠 𐎲𐎠

§ XXXIV. (Thus) saith Darius, the king: This is what was done by me in Media.

§ XXXV. (Thus) saith Darius, the king: The Parthians and the Hyrcanians revolted from me, and they declared themselves on the side of Phraortes. My father Hystaspes was [in Parthia]; and the people forsook him, they became rebellious. Then Hystaspes [marched forth with the troops which] had remained faithful. At a

91. uzmayâpati[y] akunavam § XXXIV. thâtiy Dârayava[u]š khšâyâthiya ima tya ma- 92. nâ kartam Mâ[da]iy § XXXV. thâtiy Dârayavauš khšâyâth[i]ya Parthava utâ Var- 93. kâna [ham]i[tr]iyâ [aba]va [hacâ]ma Fravar[taiš aga]u[ba(n)tâ V(i)štâspa manâ pitâ ha- 94. uv [Parthavaiy] âha a[va]m kâra avaha[r . . ham]i[tri]ya] abava pasâva V(i)štâspâ

¹ The suggested restoration is certain; traces of the signs 𐎡 and 𐎢 are visible on the rock.

² The restoration of the verb is certain; traces of the signs 𐎡 and 𐎢 are still visible.

³ The traces of the sign following <𐎠 are probably those of <𐎡. There is room for one more sign in this word.

COLUMN III.

1. § XXXVI. < ICI III ŠIII YI < YI III ŠI YI < YI < III ŠI < < III ŠI III < ICI YI < < III ŠI III YI < III YI YI < YI III ŠI
2. YI < III ŠI III ŠI YI YI < ICI ŠI III YI ŠI < YI < III ŠI YI YI < ŠI ŠI ŠI III ŠI YI < < III ŠI < ŠI < III ŠI
3. < III < < ICI III < < < III YI < YI III ŠI < III ŠI III ŠI YI < III ŠI YI < < ŠI ŠI ŠI III ŠI YI
4. < III ŠI III YI < ŠI ŠI ŠI III ŠI YI < III < III < YI ŠI III < III YI YI < YI III ŠI YI < III ŠI YI < III ŠI YI < YI < III ŠI YI < < III ŠI YI
5. < III < < III YI < YI ŠI YI < YI < III ŠI ICI YI YI < < III ŠI YI III < < III ŠI YI < YI < III < III < III < < III ŠI <

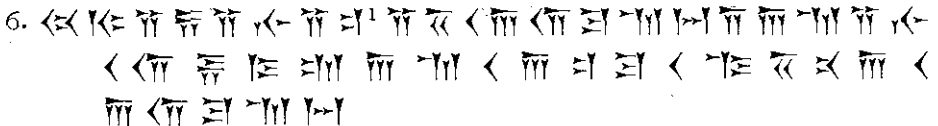
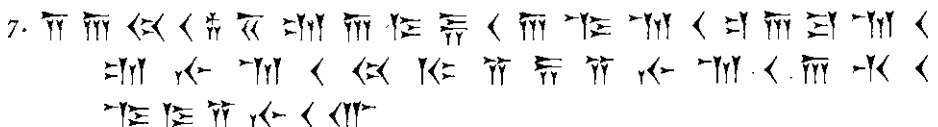
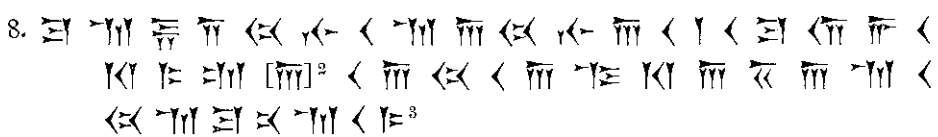
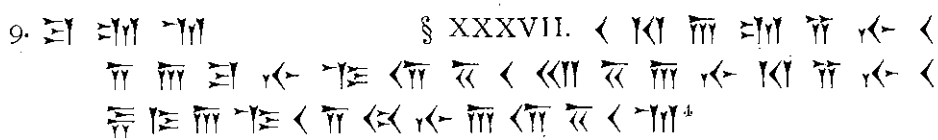
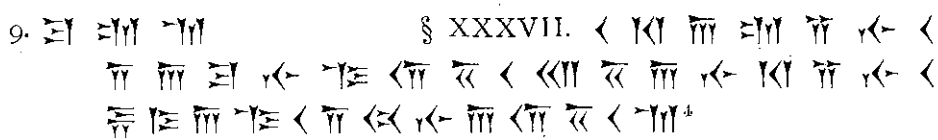
COLUMN III.

§ XXXVI. (Thus) saith Darius, the king : Then did I send a Persian army unto Hystaspes from Ragâ. When that army reached Hystaspes, he marched forth with the host. At a city in Parthia named Patigrabana he gave battle to the rebels.

COL. III., 1. § XXXVI. thâtiy Dârayavauš khšâyathiya pasâva adam kâra- 2. ni Pârsam frâišayam abiy V(i)štâspam hacâ Ragâ- 3. ya yathâ hauv kâra parârasa abiy V(i)štâspam 4. pasâva V(i)štâspa ayastâ avam kâram ašiyava Patigraba- 5. nâ nâma vardanam Parthavaïy avadâ hamaranam akunauš hadâ

¹ The third sign of the word is rather worn ; it is possibly < III, not YI.

Col. III.



6.  7.  8.  9.  § XXXVII. 

Auramazda brought me help ; by the grace of Auramazda Hystaspes utterly overthrew that rebel host. On the first day of the month Garmapada was the battle fought by them.

§ XXXVII. (Thus) saith Darius, the king : Then was the province mine. This is what was done by me in Parthia.

6. hamitriyaibiš Auramazdâmai y upastâm abara vašnâ Auramaz 7. dâha V(i)štâspa avam kâram tyam hamitriyam aja vasiy Ga- 8. rmapadahya mâhyâ i rauca thakatâ âha avathâšâm hamaranam ka- 9. rtam § XXXVII. thâtiy Dârayavauš khšâyathiya pasâva dahyâuš ma

¹ The preceding eight signs occur at the beginning of l. 6, not at the end of l. 5.

² On the rock the sign is , which is probably a mistake of the engraver for .

³ The sign is written at the end of l. 8, not at the beginning of l. 9.

⁴ The sign is written at the end of l. 9, not at the beginning of l. 10.

COL. III.

10. Σ $\overline{\text{m}}$ < $\overline{\text{m}}$ Σ $\overline{\text{t}}$ < $\overline{\text{m}}$ $\overline{\text{m}}$ < Σ $\overline{\text{m}}$ $\overline{\text{m}}$ < < $\overline{\text{m}}$ Σ $\overline{\text{m}}$ < $\overline{\text{t}}$ Σ $\overline{\text{m}}$ $\overline{\text{m}}$ <
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§ XXXVIII. (Thus) saith Darius, the king: The province named Margiana revolted against me. A certain Margian named Frâda they made their leader. Then sent I against him a Persian named Dâdarshish, my servant, who was governor of Bactria, and I said unto him: "Go, smite that host

10. nâ abava ima tya manâ kartam Parthavaiy § XXXVIII. thâtiy Dârayavau-
 11. § khšâyathiya Marguš nâmâ dahyâuš hauvmai y hamitriyâ abava 12. i martiya
 Frâda nâma Mârgava avam mathištam akunavatâ pasâ- 13. va adam frâišayam
 Dâdaršiš nâma Pârsa manâ ba(n)daka Bâkhtriy- 14. â khšatrapâvâ abiy avam
 avathâšaiy athaham paraidiy ava-

¹ The second sign of the word is $\overline{\text{m}}$, not $\overline{\text{m}}$, and the fourth sign is $\overline{\text{m}}$, not Σ . Thus the word *hasitiya* as a synonym for *hamitriya*, "rebellious," does not exist in Old Persian. There is no doubt as to the reading of the signs upon the rock.

² The sign is Σ , not Σ .

COL. III.

34. <¹ <- KI III < III III EI EI EI < III < III EI III EI EI < EI <<< III <
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38. << EI III < III < III EI III EI III EI EI EI EI < EI III EI < EI <- <
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39. EI III III III EI EI EI <- < III < III EI EI EI <- <
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went Artavardiya with the army unto Persia. When he came to Persia, at a city in Persia named Rakhâ that Vahyazdâta, who called himself Smerdis, advanced with the army against Artavardiya to give him battle. They then fought the battle. Auramazda brought me help. By the grace of Auramazda my host utterly overthrew the army of Vahyazdâta. On the twelfth day of the month Thuravâhara was the battle fought by them.

- 34.** yathâ Pârsam parârasa Rakhâ nâma vardanam Pârsaiy a- **35.** vadâ hauv Vahyazdâta hya Bardiya agaubatâ âiša **36.** hadâ kârâ patiš Artavardiyam hamaranam cartanaïy pas- **37.** âva hamaranam akunava Auramazdâmaïy upastâm abara va- **38.** šnâ Auramazdâha kâra hya manâ avam kâram tyam Vahya- **39.** zdâtahya aja vasiy Thuravâharahya mâhyâ XII raucabiš thaka-

¹ The division-wedge is written at the beginning of l. 34, not at the end of l. 35.

COL. III.

56. 𐎠 𐎡 𐎢 𐎣 < 𐎤 𐎥 𐎦 𐎧 𐎨 < 𐎩 𐎪 𐎫 𐎬 < 𐎭 𐎮 𐎯 𐎰 <
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59. 𐎠 𐎡 < 𐎢 𐎣 𐎤 < 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 < 𐎱 𐎲 𐎳 𐎴 <
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named Vivâna, my servant, the governor in Arachosia. He appointed a certain man to be their leader, and thus he spake unto him, saying: "Go, smite Vivâna and the host which acknowledgeth king Darius!" Then that army which Vahyazdâta had sent marched against Vivâna to give him battle. At a fortress named Kâpishakânish they fought the battle. Auramazda brought me help. By the

56. nâma Pârsa manâ ba(n)daka Harauvatiyâ khšatrapâvâ abiy ava- 57. m utâsâm
 i martiyam mathištam akunauš avathâšâm a- 58. thaha paraitâ Vivânâ jatâ utâ
 avam kâram hya Dârâya- 59. vahauš khšâyathiyahyâ gaubataiy pasâva hauv kâra
 ašiya- 60. va tyam Vahyazdâta frâišaya abiy Vivânâ hamaranam cartanaiy K-
 61. âpišakâniš nâmâ didâ avadâ hamaranam akunava Auramazdâmai-

COL. III.

72. 𐎲 𐎠 < 𐎲 𐎡 𐎤 𐎲 𐎤 𐎲 𐎤 𐎲 𐎠 < 𐎲 𐎠 𐎲 𐎠- 𐎡 <
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74. 𐎡 < 𐎲 𐎡 𐎲 𐎲 𐎠 𐎲 𐎡 < 𐎲 𐎠- 𐎤 𐎤 𐎲 [𐎠]- <
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75. 𐎲 𐎠 𐎤 𐎲 < 𐎲 𐎡 𐎲 𐎠- § XLVIII. < 𐎠 𐎲 𐎤 𐎲 𐎲 𐎠-
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76. 𐎠 𐎲 < 𐎲 𐎤 𐎡 < 𐎲 𐎡 < 𐎤 𐎲 𐎠- < 𐎡 𐎠 𐎲 < 𐎡 𐎤 𐎤 𐎲 𐎡
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fortress in Arachosia named Arshâdâ he went. Then Vivâna with the army marched after them on foot. There he seized him, and he slew the men who were his chief followers.

§ XLVIII. (Thus) saith Darius, the king: Then was the province mine. This is what was done by me in Arachosia.

72. iš asabâribiš ašiyava Aršâdâ nâmâ didâ [Ha]rauvatiyâ a- 73. vaparâ atiyâiša pasâva Vivâna hadâ kârâ nipadi[y] t[ya]iy ašiya- 74. va avadâsim agarbâya u[t]â martiyâ tyaišaiy fratamâ anušiyâ 75. âha(n)tâ avâja § XLVIII. thâtiy Darayavauš khšâyathiya pasâva dahyâuš ma- 76. nâ abava ima tya manâ kartam Harauvatiyâ § XLIX. thâtiy Darayavauš khšâ-

¹ The division-wedge is written at the end of line 74.

CoL. III.

82. 𐎠𐎤 𐎢𐎹 𐎠𐎢𐎺 𐎢𐎺 𐎢𐎽 < 𐎠𐎢𐎺 𐎤𐎠 𐎠𐎢𐎺 < 𐎠𐎢𐎺 𐎤𐎠 𐎢𐎺 < 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 <
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85. <² 𐎠𐎢𐎺 𐎠𐎢𐎺 < 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 < 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 𐎠𐎢𐎺 <
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revolt from me and went over to that Arakha. He seized Babylon, he became king in Babylon.

§ L. (Thus) saith Darius, the king: Then did I send an army unto Babylon. A Persian named Vindafranâ, my servant, I appointed as their leader, and thus I spake unto them

82. mitriya abava abiy avam Arakham ašiyava Babirum hauv agarbâyat- 83. â hauv khšâyathiya abava Bâbirauv § L. thâtiy Dâ[rayava]u[š khš]âyathi- 84. ya pasâva adam kâram fraišayam Babirum Vi(n)dafra[nâ] nâma Pâ[rsa] manâ 85. ba(n)-daka avamšâm mathištam akunavam avathâšâm athaham para[itâ ava]m kâram

¹ Two signs are wanting at the end of the word; they have been restored from ll. 86 and 88. The name is *Vi(n)dafra[nâ]* not *Vi(n)dafra*, in Old Persian. The new reading agrees more closely with the Susian form of the name, *Mintaparna*.

² The division-wedge is written at the beginning of l. 85.

COL. III.

86. <¹ 𐎧 𐎱 𐎱 𐎱 𐎱 𐎱 𐎧 <𐎬 <𐎱 𐎱 𐎱 [𐎲<-] 𐎱𐎱² < <𐎬 𐎱𐎱 𐎱 < <𐎱 𐎲<- <
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 𐎱 𐎱 𐎱

87. 𐎱 < 𐎱 𐎱 𐎱 𐎱 𐎲<- 𐎱𐎱 <⁴ 𐎱 𐎱 𐎱 𐎱 𐎱 <𐎬 <𐎱 𐎱𐎱 <
 𐎱 <𐎬 𐎱𐎱 𐎱 𐎱𐎱 𐎱 𐎱 𐎱 𐎱𐎱 𐎱 𐎲<- < <𐎱 𐎱𐎱 𐎱𐎱 𐎱𐎱 [𐎱𐎱 𐎱𐎱]
 < 𐎱 𐎱 𐎱] < 𐎱𐎱 𐎱 𐎱⁵ 𐎱 < 𐎱 <𐎬 𐎱 𐎱 𐎱 𐎱 𐎱

88. 𐎱 𐎱 <𐎬 < <𐎱 𐎱 𐎱 [𐎬< 𐎱] 𐎱𐎱⁶ < 𐎱 𐎱 𐎱 𐎱 <𐎬 <𐎱 𐎱 𐎱 [𐎲<-] 𐎱
 < 𐎱 𐎱 < <𐎱 𐎱𐎱 𐎱 < [.]⁷ < 𐎱𐎱 𐎱 <𐎬 𐎲<- 𐎱
 < 𐎱 < 𐎱

(saying): "Go, smite that Babylonian host which doth not acknowledge me!" Then Vindafranâ marched with the army unto Babylon. Auramazda brought me help. By the grace of Auramazda Vindafranâ overthrew the Babylonians and [brought over (?) the people unto me]. On the twenty-

86. Bâbiruvi[ya]m jatâhya manâ naiy [ga]ubâtaiy pasâva [V]i(n)da[fran]â hadâ kâr-

87. â ašiyava abiy Bâbirum Auramazdâmayi upast[âm] a[bara] vašnâ Auramaz-

88. dâha Vi(n)da[fran]â Bâbiruvi[y]â aja utâ [.] mâhyâ xxii ra-

¹ The division-wedge is written at the beginning of l. 86, and the word 𐎱𐎱 𐎲<- 𐎱𐎱 does not occur here upon the rock.

² The reading *Bâbiruviyam*, in place of *Bâbiruv*, is certain.

³ The sign 𐎱𐎱 at the end of the name is certain; cf. ll. 84 and 88.

⁴ The preposition *abiy* does not occur on the rock before *Bâbirum*.

⁵ A natural break occurs in the surface of the rock between the signs 𐎱 and 𐎱𐎱.

⁶ The signs 𐎱 𐎱 at the end of the name are certain; see above, ll. 84 and 86.

⁷ There is room for about fourteen or fifteen signs in the gap.

COL. III.

89. <𐎶 𐎶 𐎶 𐎶 𐎶 < [𐎶 𐎶] 𐎶 𐎶 < 𐎶 < 𐎶 𐎶 𐎶 𐎶 𐎶 <
 𐎶 𐎶 𐎶 [𐎶] 𐎶 [𐎶] < 𐎶 𐎶 < 𐎶 𐎶 <
 𐎶 𐎶 < 𐎶 𐎶]¹ 𐎶 𐎶 𐎶 𐎶 < 𐎶

90. <𐎶 <𐎶 𐎶 [𐎶] 𐎶 < <𐎶 𐎶] 𐎶 < 𐎶 𐎶 𐎶 𐎶 𐎶 < 𐎶 <
 𐎶 𐎶 < 𐎶 < 𐎶 [.]²

91. [.]³ < 𐎶 < 𐎶 𐎶 < 𐎶 𐎶 < 𐎶 < 𐎶] 𐎶 𐎶
 [𐎶 𐎶 𐎶 𐎶] 𐎶 𐎶 < 𐎶 < 𐎶 [𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 <
 [𐎶] 𐎶 𐎶 [𐎶] 𐎶 < 𐎶 < [𐎶]

92. < [𐎶] 𐎶 𐎶 [𐎶] 𐎶 < 𐎶 < 𐎶 𐎶 < 𐎶 𐎶 𐎶 𐎶 [𐎶] 𐎶
 [𐎶 < 𐎶 𐎶 𐎶 𐎶] 𐎶 𐎶 𐎶 𐎶 < 𐎶 𐎶 𐎶 𐎶 𐎶 < 𐎶 𐎶 𐎶 𐎶 < 𐎶 𐎶

second day of the month [Markazanash] that Arakha who called himself Nebuchadnezzar, and the men who [were his chief followers, they seized and fettered. Then I made a decree (saying): "Let that Arakha] and the men who were his chief followers be crucified in Babylon!"

89. ucabiš [thaka]tâ âha avathâ avam A[rakham hya Nabuku]dracara a- 90. gauba[tâ ut]â martiyâ tyâ i[.] 91. [. haw Arakha u]tâ [mart]iyâ t[ya]išaiy f[rata]m]â a[n]- 92. [u]ši[y]â aha(n)tâ Bâbira[u]y [uzmay]âpatiy asariyatâ

¹ There is room for these signs upon the rock.

² After the sign 𐎶 there is a gap of about six signs; then follow slight traces of the characters <𐎶 (or < 𐎶) 𐎶 𐎶 (or 𐎶) 𐎶 𐎶; then follows a gap of eleven or twelve signs at the end of the line.

³ Traces of three signs are visible at the beginning of the line, reading 𐎶 𐎶 𐎶; then comes a gap of about three signs followed by slight traces of the signs < 𐎶 𐎶 𐎶 < 𐎶 𐎶 𐎶; there is then room at the end of the gap for the words *haw Arakha u]ta* as conjecturally restored in the text.

COLUMN IV.

1. § LI. < ICI III =III YI Y< < II III EI Y< [IIE <II II <] <II II III Y< ICI YI Y< < YI -II < =II
2. Y< < -II Δ III < I¹ EI =III -II [< EI III EI YI EI <II] IIE
§ LII. < ICI III =III YI Y< < II
3. III EI Y< IIE <II II < <II II [III Y< ICI YI] Y< < YI -II < =III Y< < III YI -II < III <I <II Δ
4. IIE -II < IIE II Δ III < III <II EI [-II I- YI III <Δ <] III Δ < Δ -II² Δ Y< III Y< III < ICI EI
5. II < III IIE III IIE < Y< ICI III < <II [II III Y< ICI YI Y<] < III EI IIE -II³ < <IIII < Δ -II EI Δ

COLUMN IV.

- § LI. (Thus) saith Darius, the king: This is what was done by me in Babylon.
- § LII. (Thus) saith Darius, the king: This is what I have done; by the grace of Auramazda have I always acted. After I became king, I fought nineteen battles, (and) by the grace

Col IV., 1. § LI. thâtiy Dâraya[vauš] khšâyathiya ima t- 2. ya manâ kartam [Bâbirau]v § LII. thâtiy D. 3. ârayavauš khš[âyathi]ya ima tya adam akuna- 4. vam vašnâ Aura[mazdâha] âha hamahyâyâ thar- 5. da pasâva yathâ kh[šâyathiyâ] abavam XIX hamaran-

¹ A natural break occurs on the rock after I¹.

² A natural break occurs on the rock after -II².

³ The reading *kh[šâyathiya] abavam*, in place of *khšâyathiya hamitriya abava adam*, is certain.

Col. IV.

6.
 7.
 8.
 9.
 10.
 11.

of Auramazda I overthrew nine kings, and I made (them) captive. One was named Gaumâta, the Magian ; he lied, saying, "I am Smerdis, the son of Cyrus." He made Persia to revolt. Another was named Atrina, the Susian ; he lied, saying, "I am the king of Susiana." He made

6. â akunavam vašn[â Aura]mazdâha adamšim a- 7. janam utâ IX khš[âyathiy]â agarbâyam i Gaumâta 8. nâma Maguš âha [hauv ad]urujiya avathâ athaha adam 9. Bardiya amiy [hya Ku]rauš putra hauv Pârsam ha- 10. mitriyam akunau[š i Atri]na nâma Uvajiya hauv adu- 11. rujiya avathâ a[thaha adam] khšâyathiya amiy Uvajaiy

¹ The character on the rock is , and not .

² There are possibly traces of an erasure after the sign . The division-wedge is written at the ends of ll. 7 and 8.

³ The engraver has left a blank space on each side of the character .

COL. IV.

31. 𐎧

§ LIII. < 𐎧 <
< 𐎧 <

32. 𐎧 <
𐎧 <
< 𐎧

33. § LIV. < 𐎧 <
< 𐎧 <
𐎧 𐎧

34. 𐎧 <
< 𐎧 <
< 𐎧

35. < 𐎧 <
𐎧 <
𐎧 𐎧

§ LIII. (Thus) saith Darius, the king: These nine kings did I capture in these wars.

§ LXIV. (Thus) saith Darius, the king: As to these provinces which revolted, lies made them revolt, so that they deceived the people. Then Auramazda delivered them into my hand; [I did] unto them according to my will.


31. itriyam akunauš § LIII. thâ[t]iy Dârayavauš khšâyathiya imaiy 32. 1x khšâyathiyâ [ada]n agarbâyam a(n)tar imâ hamaranâ 33. § LIV. thâtiy Dâraya[vauš khšâ]yathiya dahyâva imâ tyâ hamitriy- 34. â abava drauga di[š hamitriy]â akunauš tya imaiy kâram adur- 35. ujiyaša pasâva di[š Auramaz]dâ manâ dastayâ akunauš yathâ mâm k-



Col. IV.

45. 𐎧𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 <
 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 <
 § LVIII. < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 <
 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 <
46. 𐎠𐎡𐎹 𐎠𐎡𐎹 < < 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < <
 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 <
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47. 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 <
 < < 𐎠𐎡𐎹 < < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 <
 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < < 𐎠𐎡𐎹 < <
48. 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 [𐎠𐎡𐎹 < < 𐎠𐎡𐎹 < 𐎠𐎡𐎹] 𐎠𐎡𐎹
 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 <
 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < < 𐎠𐎡𐎹 <
49. < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 [𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 <¹ <
 𐎠𐎡𐎹 <] < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < < 𐎠𐎡𐎹 [. .]² 𐎠𐎡𐎹
 < 𐎠𐎡𐎹 𐎠𐎡𐎹 < 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 𐎠𐎡𐎹 < < 𐎠𐎡𐎹

§ LVIII. (Thus) saith Darius, the king : By the grace of Auramazda there is also much else that hath been done by me which is not graven in this inscription ; on this account it hath not been inscribed lest he who shall read this inscription hereafter should then hold that which hath been done by me to be too much and should not believe it, (but) should take it to be lies.

45. khtam adam akuna[vam hama]hyâyâ tharda § LVIII. thâtiy Dârayavauš khšâya- 46. thiya vašnâ Aura[mazdâha ap]jimaiy aniyašciy vasiy astiy karta- 47. mava ahyâyâ d[i]p[iy]â naiy nipištam avahyarâdiy naiy n- 48. ipištam mât[ya hya apa]ram imâm dipim patiparsâtiy avah- 49. yâ paruv tha[dutiy tya] manâ kartam naiš[. .]im varnavâtaiy d-

¹ This restoration is not certain. The traces of the third sign in the word read .

² There are traces of two characters on the rock between the signs  and .

Cor. IV.

50. <𐎛 𐎛 << <𐎛 <𐎛 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 𐎛𐎍 [𐎛𐎍 𐎛𐎍 𐎛𐎍 <] 𐎛𐎍
- § LIX. < 𐎛𐎍 𐎛𐎍 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 <
- 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 < < 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 <
51. < 𐎛𐎍 ><< <𐎛 𐎛𐎍 𐎛𐎍 < <𐎛 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 [𐎛𐎍 < 𐎛𐎍 < 𐎛𐎍] 𐎛𐎍 𐎛𐎍 𐎛𐎍
- < 𐎛𐎍 < < 𐎛𐎍 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 <
- 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 < 𐎛𐎍
52. 𐎛𐎍 𐎛𐎍 < < 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 < 𐎛𐎍 [𐎛𐎍 < 𐎛𐎍]
- < 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 < < < 𐎛𐎍 < < 𐎛𐎍 < 𐎛𐎍 < 𐎛𐎍 < 𐎛𐎍 <
- 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍² § LX. < 𐎛𐎍 𐎛𐎍³
53. 𐎛𐎍 𐎛𐎍 < < 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 < 𐎛𐎍 < <𐎛 [𐎛𐎍 𐎛𐎍] < 𐎛𐎍 𐎛𐎍 < <
- << <𐎛 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍
- < 𐎛𐎍 < < 𐎛𐎍 <
54. 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 <
- 𐎛𐎍 𐎛𐎍 [. . .] 𐎛𐎍 [. . .] 𐎛𐎍 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 <
- 𐎛𐎍 𐎛𐎍 < 𐎛𐎍 𐎛𐎍 < < 𐎛𐎍 𐎛𐎍 < < 𐎛𐎍 𐎛𐎍 <

§ LIX. (Thus) saith Darius, the king : It was not done by the former kings during their time, as it hath always been done by me through the favour of Auramazda.

§ LX. (Thus) saith Darius, the king : Now may that appear true unto thee which hath been done by me ; so . . . conceal thou

50. urukhtam maniyâ[tiy] § LIX. thâtiy Dârayavauš khšâyathiya tyaiy 51. paruvâ khšâyath[iyâ y]âtâ âha avaišâm avâ naiy astiy kar- 52. tam yathâ manâ va[šnâ] Auramazdâha hamahyâyâ tharda kartam § LX. thâ- 53. tiy Dârayavauš kh[šâ]yathiya nuram thuvâm varnavatâm tya man- 54. â kartam avathâ sa[. . .]d [. . .]âdiy mâ apagaudaya yadiy imâm

¹ The reading *avâ* is certain.

² The reading on the rock is certainly *tharda kartam* and not *duvartam*. Thus the root *duvar*, does not exist in Old Persian.

³ The sign 𐎛𐎍 is written at the end of l. 52.

Col. IV.

55. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
 [𐎠𐎡𐎢𐎣] 𐎠𐎡𐎢𐎣 [𐎠𐎡𐎢𐎣] 𐎠𐎡𐎢𐎣 [𐎠𐎡𐎢𐎣] 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
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56. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
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57. § LXI. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
 [𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣] 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
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58. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
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59. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 § LXII. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
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not. If thou shalt not conceal this edict (but) shalt publish it to the world, then may Auramazda be thy friend, may thy house be numerous, and mayest thou thyself be long-lived.

§ LXI. (Thus) saith Darius, [the king]: If thou shalt conceal this edict and shalt not publish it to the world, may Auramazda slay thee (and) may thy house cease.

LXII. (Thus) saith Darius, the king: This is what I have done;

55. ha(n)dugâm naiy [a]pa[gau]da[yâh]y kârahâ thâhy Auramazdâ thuvâm
 56. dauštâ biyâ utâ[ta]iy taumâ vasiy biyâ uâ dra(n)gam jivâ 57. § LXI. thâtiy Dârayavauš [khšâya]thiya yadiy imâm ha(n)dugâm apagaundayâ- 58. hy naiy thâhy [k]âr[ahyâ] Auramazdâtay jatâ biyâ utâtaiy taum- 59. â mâ biyâ § LXII. thâtiy Dârayavauš khšâyathiya ima tya adam akunavam

COL. IV.

60. 
 61. 
 § LXIII. 
 62. 
 63. 
 64. 

by the grace of Auramazda have I always acted. Auramazda brought me help, and the other gods, (all) that there are.


§ LXIII. (Thus) saith Darius, the king : On this account Auramazda brought me help, and the other gods, (all) that there are, because I was not wicked, nor was I a liar, nor was I a



60. hamahyâyâ tharda [vašn]â Auramazdâba akunavam Auramazdâmaiy upas-

61. tâm abara utâ an[iyâha ba]gâha tyaiy ha(n)tiy § LXIII. thâtiy Dârayavau-

62. š khšâyathiya avah[ya]râ[diy] Auramazdâ upastâm abara utâ ani- 63. yâha bagâha tyai[y ha(n)tiy yath]â naiy arai[ka] âham naiy draujana âham na- 64. iy zurakara âham [naiy a]da[n na]imaiy taumâ upariy ârstâm upariy-

¹ From the traces which exist the form *aniyâha* is more probable than *aniyâ*.

² The traces of the sign are possibly those of .

³ The sign is quite clearly , and not , on the rock.

Col. IV.

65. [...]𐎠 𐎡 𐎢 𐎣 < 𐎤 𐎥 < 𐎦 𐎧 𐎨 𐎩 𐎪 [𐎫...²] 𐎬- [𐎭] << < 𐎮 𐎯 𐎰 𐎱 𐎲
 < 𐎳- 𐎴 𐎵 < 𐎶 𐎷 < 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 < 𐏀 𐏁 𐏂
66. <<< 𐎠 𐎡 𐎢 𐎣 𐎤 < 𐎥 𐎦 𐎧 < 𐎨 𐎩 𐎪 [𐎫- 𐎬 < 𐎭] 𐎮 𐎯 𐎰 <
 < 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 < 𐎸 [𐎹] 𐎺 𐎻 𐎼 < < 𐎽 𐎾 <
 𐎿 𐏀 𐏁 < 𐏂 [𐏃] 𐏄 < 𐏅 𐏆 < < 𐏇 𐏈 𐏉 𐏊 𐏋
67. 𐎠 < 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 § LXIV. < 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 <
 𐎳 𐎴 𐎵 𐎶 𐎷 < 𐎸 𐎹 < 𐎺 𐎻 𐎼 < < 𐎽 𐎾 𐎿 𐏀 𐏁 𐏂 <
 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 < [𐏊 𐏋] < < 𐏌 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 <
68. < 𐎠 𐎡 < 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 < 𐎪 < 𐎫 𐎬 𐎭 𐎮 𐎯 [𐎰-] <
 [𐎱 𐎲] < 𐎳 𐎴 < 𐎵 𐎶 < 𐎷 < 𐎸 < 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 < 𐏀 𐏁 𐏂 𐏃 𐏄 < [𐏅- 𐏆] 𐏇 𐏈 𐏉 <³ [. .]⁴ < 𐏊 < 𐏋 𐏌 𐏍

tyrant, neither I nor any of my line. I have ruled according to righteousness, according to Whosoever helped my house, him I favoured; he who was hostile (?), him I destroyed.

§ LXIV. (Thus) saith Darius, the king: Thou, who mayest be king

65. [. . .]naiy šakauri[m . . .]t[u]nuvatam zura akunavam martiya hamata-
 66. khšatâ manâ v(i)thi[yâ a]vam ubartam a[ba]ram hya viyanâ[sa]ya ava ufrasta-
 67. m aparsam § LXIV. thâtiy Dârayavauš khšâyathiya tuvam [kâ] khšâyathiya
 68. hya aparam ahy martiya [hya] draujana ahatiy hyavâ [zu]rakara[. .]ahat-

¹ The traces of the sign read 𐎮𐎱.

² Space for division sign and two characters. It is possible that the break may be restored *mam stunuvatom* "those that praise me," from Sansk. √*stu*.

³ The preceding characters on the rock are certain; the word is clearly to be restored from ll. 63-64.

⁴ There are possibly traces of two characters in the gap between the division-wedges.

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69. *[cuneiform]*
[cuneiform]

§ LXV. *[cuneiform]*

70. *[cuneiform]*

71. *[cuneiform]*

72. *[cuneiform]*
[cuneiform] § LXVI. *[cuneiform]*

hereafter, whosoever shall be a liar or a rebel (?), or shall not be friendly, him do thou destroy !

§ LXV. (Thus) saith Darius, the king : Thou who shalt hereafter see this tablet, which I have written, or these sculptures, destroy them not, (but) preserve them so long as thou livest !

§ LXVI. (Thus) saith Darius, the king : If thou shalt behold this

69. iy avaiy mâ dauštâ [. . .]â ufraštâdiy parsâ § LXV. thâtiy Dâra- 70. yavauš khšâyathiya [tu]vam kâ hya aparam imâm dipim vainâhy ty- 71. âm adam niyapi[ša]m [i]maivâ patikarâ mâtya visanâhy yâvâ da(?)- 72. tas(?) ahy avathâštâ par[iba]râ § LXVI. thâtiy Dârayavauš khšâyathiya ya-

¹ The word that is wanting was perhaps some form of the verb *ah*, "to be."

² This sign is nearly erased from the rock and its reading is not certain.

³ Read *ba* here and not *ka*. Cf. ll. 74 and 78.

Col. IV.

73. [𐎠𐎡𐎴 𐎶 𐎧𐎽] < 𐎶 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 [𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴] <
 𐎠𐎡𐎴 𐎶 𐎧𐎽 𐎠𐎡𐎴 < [𐎧𐎽 <] 𐎶 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴
 < 𐎧𐎽 𐎶 𐎧𐎽 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 < 𐎧𐎽 𐎶 𐎠𐎡𐎴 𐎶
74. 𐎠𐎡𐎴¹ 𐎶 𐎧𐎽 < 𐎧𐎽 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎠𐎡𐎴 [𐎧𐎽 𐎠𐎡𐎴 𐎶 <] <
 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴
 < [𐎧𐎽 <] 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 𐎧𐎽
75. 𐎠𐎡𐎴 < < 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎶 𐎧𐎽 < 𐎠𐎡𐎴 < 𐎠𐎡𐎴 [𐎠𐎡𐎴 𐎠𐎡𐎴] < 𐎠𐎡𐎴 𐎶 𐎧𐎽 𐎶 𐎧𐎽 <
 𐎠𐎡𐎴 𐎶 [𐎧𐎽] 𐎠𐎡𐎴 < < 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴
 < < 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 < < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 𐎶 < 𐎧𐎽 𐎶 𐎧𐎽
76. < 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎶 𐎧𐎽 < 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴 [.]³ 𐎠𐎡𐎴 <
 < < 𐎠𐎡𐎴 𐎶 < 𐎠𐎡𐎴 𐎠𐎡𐎴 < 𐎠𐎡𐎴 𐎶 § LXVII. < [𐎧𐎽 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎶 𐎧𐎽
 < 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎶 𐎧𐎽 < 𐎠𐎡𐎴 𐎶 < < 𐎠𐎡𐎴 𐎶 𐎠𐎡𐎴


tablet or these sculptures, and shalt not destroy them, but shalt preserve them as long as thy line endureth, then may Auramazda be thy friend, (and) may thy house be numerous. Live long, and may Auramazda make [fortunate] whatsoever thou doest.

§ LXVII. (Thus) saith Darius, the king : If thou shalt behold this

73. [diy] imâm di[pim] vainâ[hy] imaiâ patikarâ naiydiš visanâhy utâ- 74. taiy yâvâ taumâ [ahatiy] paribarâhadiš Auramazdâ thuvâm dauštâ biy- 75. â utâtaiy tau[mâ] vasiy bi[y]a utâ dra(n)gam jivâ utâ tya kunavâhy 76. avataiy Auramazdâ [.]m kunutuv § LXVII. thâtiy Dârayavauš khšâ-

¹ Though only traces of this character remain on the rock, it is certainly 𐎠𐎡𐎴, and not 𐎠𐎡𐎴; cf. l. 78.

² This character is certainly 𐎠𐎡𐎴, and not 𐎠𐎡𐎴.

³ The traces in this gap on the rock read 

Col. IV.

77. < KI YF < < EY YF < < YF YF [YF] YF < EY YF YF YF YF
 < YF YF YF YF YF < YF YF YF YF YF < YF YF < YF YF < <
 < # YF YF < YF < EY YF YF < < YF YF

78. YF YF¹ YF < < < YF YF YF < YF < YF [YF] YF <
 YF < YF YF YF [YF < < YF YF] < EY YF YF <
 YF YF YF YF² YF YF < < < YF < YF YF YF YF YF YF YF YF <
 < -K YF YF < YF

79. YF < YF < < YF YF YF YF YF < < YF < YF [YF] < YF YF <
 YF YF < YF] < < YF YF YF < YF YF < < YF < YF < YF YF < <
 < YF YF YF YF YF < < YF < YF YF YF YF YF

80. YF < < YF YF YF < YF YF § LXVIII. < KI YF YF YF YF <
 < YF YF [YF] < YF < YF YF < < YF YF YF < KI YF YF <
 YF YF YF YF < < YF YF YF YF YF < YF < YF YF YF YF

81. < YF YF YF YF < < YF YF YF YF [YF] < YF YF < < YF YF YF
 < YF YF YF < < YF < YF YF YF YF YF < YF YF < YF <
 YF < YF YF < YF YF YF < < YF <

tablet or these sculptures, and shalt destroy them and shalt not preserve them so long as thy line endureth, then may Auramazda slay thee, and may thy race come to nought, and whatsoever thou doest may Auramazda destroy!

§ LXVIII. (Thus) saith Darius, the king: These are the men who were there when I slew Gaumâta, the Magian, who was

77. yathiya yadiy im[â]m dipim imaiivâ patikarâ vainâhy visanâhadiš ut- 78. âtaiy yâvâ tau[m]â ahati[y nai]ydiš paribarâhy Auramazdâtaiy jatâ b- 79. iyâ utâtaiy taum[â mâ biyâ] utâ tya kunavâhy avataiy Auramazd- 80. â nika(n)tuv § LXVIII thâtiy Dâ[r]jayavauš khšâyathiya imaiy martiyâ tyaiy 81. adakaiy avadâ [â]ba(n)tâ yâthâ adam Gaumâtam tyam Magum avâjanam

¹ This character is certainly YF and not YF.
² The character YF is certain.

COL. IV.

82. 83. 84. 85.

called Smerdis ; then these men helped me as my followers. Intaphernes, the son of Vayaspâra, a Persian ; Otanes, the son of Thukhra, a Persian ; Gobryas, the son of Mardonius, a Persian ; Hydarnes, the son of Bagâbigna, a Persian ; Megabyzus, the son of Dâduhya, a Persian ; Ardumanish, the son of Vahauka, a Persian.

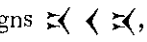
82.hya Bardiya aga[uba]tâ adakai[y] imaiy martiyâ hamatakhšatâ anušiyâ man-


83.â Vi(n)dafranâ nâ[ma] Vâ[ya]sp[âra]hyâ putra Pâr[sa U]tâ[na n]âma Thukhrah[y]â

84.[putra] Pârsa [Gaubar]juva nâma Mardunyahya [putra] [P]ârsa [Vi]darna nâma

Ba- 85.g[â]bignah[yâ p]utra Pârsa B[agab]ukhša nâma [Dadu]hyahyâ putra Pârsa

¹ Traces of this character are visible.

² The name [U]tâ[na] has been provisionally restored from the Susian version where it occurs under the form *Huttana*. It should be noted, however, that the gap on the rock is scarcely large enough for the restoration of the signs , suggested in the text.

³ Or possibly .

COL. IV.

90. [𐎧𐎡] 𐎧𐎡¹ [𐎧𐎡] < [. . .] 𐎧𐎡² <<𐎧𐎡 𐎧𐎡 [. < 𐎧𐎡 𐎧𐎡 𐎧𐎡] 𐎧𐎡 𐎧𐎡 𐎧𐎡
 [<] 𐎧𐎡 𐎧𐎡³ < [𐎧𐎡] 𐎧𐎡 𐎧𐎡 𐎧𐎡 [. .] 𐎧𐎡 𐎧𐎡 < 𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡
 < [. . .] 𐎧𐎡 𐎧𐎡 [. . < 𐎧𐎡] 𐎧𐎡 𐎧𐎡 𐎧𐎡
91. [. . .] 𐎧𐎡 < <𐎧𐎡 𐎧𐎡 𐎧𐎡 < [. . .] 𐎧𐎡 [. .] 𐎧𐎡 [. .] 𐎧𐎡⁴ 𐎧𐎡 [. .]
 𐎧𐎡 𐎧𐎡 𐎧𐎡 < [. . .] 𐎧𐎡 < [. .]⁵ 𐎧𐎡 [. .]⁶ 𐎧𐎡 𐎧𐎡 < 𐎧𐎡 𐎧𐎡 [𐎧𐎡] <
 𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡 < 𐎧𐎡 𐎧𐎡 < 𐎧𐎡
92. 𐎧𐎡 𐎧𐎡 𐎧𐎡 [. . .] 𐎧𐎡 𐎧𐎡 < [. .] 𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡 < [. ? <] 𐎧𐎡 𐎧𐎡 𐎧𐎡 [<]
 𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡 < 𐎧𐎡 [𐎧𐎡 < . .] 𐎧𐎡 𐎧𐎡 < 𐎧𐎡 𐎧𐎡 < 𐎧𐎡 𐎧𐎡 <<𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡

COLUMN V.

- I. § LXXI. < 𐎧𐎡 𐎧𐎡 𐎧𐎡 [𐎧𐎡 𐎧𐎡 < 𐎧𐎡] 𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡 < 𐎧𐎡 [𐎧𐎡 𐎧𐎡 <
 <<𐎧𐎡] 𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡 𐎧𐎡 <⁸

have I written. This inscription [.] and [.]
 me hereafter [.] the inscription [.] in the
 provinces [.] us altogether.

COLUMN V.

§ LXXI. (Thus) saith Darius, the king: This is what I did [. . .]
 and [. . .] manner, [after I became] king. The province

90. [â]ya[m] [. . . .] âkhar[. niyap]išam iya dipi[. .]nam athahavaja
 [. . .]iš[. . y]âdâ 91. [. . . .]m utâ [. . . .]i[. . . .]i[. . . .]â[. . . .]taiy
 [. . . .]ya [. . . .]i[. . . .]iyâ mâ[m] pasâva ima d- 92. ipi[. . . .]ima [. . . .]avatâ
] a(n)tar dahyâ[va]ara hama amakhamatâ

COL. V., I. § LXXI thât[iy D]ârayava[uš kh]sâyathiya

¹ Traces of this character are visible.

² The traces of this character appear to be those of 𐎧𐎡.

³ It is probable that *iya* is a parallel form to *iyam*, the nom. fem. sing. of the demonstrative pronoun. This would be certain if the reading of the division wedge before 𐎧𐎡 were clear upon the rock.

⁴ The traces of the sign are those of 𐎧𐎡 or 𐎧𐎡.

⁵ Only one character is wanting; the traces suggest 𐎧𐎡.

⁶ One character is wanting.

⁷ There are traces here of six or seven characters.

⁸ There is space on the rock for four characters at the end of the line; but probably nothing is wanting.

COL. V.

- 2. 𐎶 𐎠𐎢𐎥 < 𐎠𐎢𐎥 [𐎠𐎢𐎥 < 𐎠𐎢𐎥] 𐎠𐎢𐎥 < 𐎠𐎢𐎥 < 𐎠𐎢𐎥 [𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 <]
- 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥 [. . .]¹
- 3. 𐎠𐎢𐎥 𐎠𐎢𐎥 < [.² <] 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < [𐎠𐎢𐎥 . . . 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥] 𐎠𐎢𐎥 𐎠𐎢𐎥 < <<𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 <
- 4. 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < [𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < <𐎠𐎢𐎥] 𐎠𐎢𐎥 𐎠𐎢𐎥 < [𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥] 𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < <<𐎠𐎢𐎥 𐎠𐎢𐎥 <
- 5. 𐎠𐎢𐎥 < << [𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < << 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < < 𐎠𐎢𐎥 𐎠𐎢𐎥 [< 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < . . .] 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < < 𐎠𐎢𐎥 𐎠𐎢𐎥 < <𐎠𐎢𐎥
- 6. 𐎠𐎢𐎥 <<𐎠𐎢𐎥 𐎠𐎢𐎥 [𐎠𐎢𐎥 < 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥 𐎠𐎢𐎥] 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 [𐎠𐎢𐎥 < 𐎠𐎢𐎥 < 𐎠𐎢𐎥 < 𐎠𐎢𐎥] 𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥 𐎠𐎢𐎥
- 7. 𐎠𐎢𐎥 < 𐎠𐎢𐎥 [𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥] 𐎠𐎢𐎥 < 𐎠𐎢𐎥 [𐎠𐎢𐎥 < 𐎠𐎢𐎥 < 𐎠𐎢𐎥 < 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < < 𐎠𐎢𐎥 < 𐎠𐎢𐎥 𐎠𐎢𐎥 <
- 8. < 𐎠𐎢𐎥 𐎠𐎢𐎥 [𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥 < 𐎠𐎢𐎥 < 𐎠𐎢𐎥 𐎠𐎢𐎥 [𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥 < 𐎠𐎢𐎥 𐎠𐎢𐎥 𐎠𐎢𐎥 < 𐎠𐎢𐎥 < 𐎠𐎢𐎥

named Susiana revolted from me. A Susian named [. . .]mamita they made their leader. Then I sent an army unto Susiana. A Persian named Gobryas, my servant, made I their leader. Then Gobryas set forth with the

2. ima t[ya ada]m aku[navam]tiya a[. . .]- 3. mca [.] thardam [. . . pasâva ya]thâ khšâya- 4. thiya [abavam U]vaja [nâma da]hyâuš hau- 5. v h[acâma hamitriya] abava [r martiya . . .]mamita nâma U- 6. vaji[ya avam math]išta[m akunava(n)]tâ pasâva ada- 7. m kâ[ram frâiša]yam U[vajam martiya] Gaubaruva 8. nâma [Pârsa man]â ba(n)daka [avamšam] mathištam aku-

1 There is space on the rock for two characters at the end of the line.
 2 There is room for about five characters in the gap ; the traces of the first are possibly those of 𐎠𐎢𐎥 or 𐎠𐎢𐎥.
 3 The traces of the first character in this gap are 𐎠𐎢𐎥.

Col. V.

9. 𐎠 𐎡𐎹 𐎢𐎽𐎢𐏁 𐎠 𐎡𐎹 [𐎢𐎽𐎢𐏁 𐎡𐎹 𐎢𐎽𐎢𐏁 𐎠 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁] 𐎠 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁
 [𐎠 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁] 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠
10. 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 [𐎠 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁] 𐎠 𐎠𐎢𐏁 𐎠𐎢𐏁 [𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠
 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁
11. 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 [𐎠 𐎠 𐎢𐎽𐎢𐏁] 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎠
 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠
12. 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 [𐎠 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠 . . 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁] 𐎠 𐎢𐎽𐎢𐏁 [𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁
 𐎠 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁
13. 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 [𐎢𐎽𐎢𐏁 𐎠 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁] 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 [𐎢𐎽𐎢𐏁 𐎠
 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁] 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁
14. 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 [𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁] § LXXII. 𐎠
 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 [𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁] 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁
15. 𐎠𐎢𐏁 𐎠𐎢𐏁 [𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁] 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 [𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁
 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 [𐎢𐎽𐎢𐏁] 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁
16. 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 [𐎠 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎠𐎢𐏁 𐎢𐎽𐎢𐏁] 𐎠 𐎢𐎽𐎢𐏁 [𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁
 𐎠 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁 𐎢𐎽𐎢𐏁

army; he delivered battle against the Susians. Then Gobryas destroyed [many of the host], and , and that [. . .]mamita, (their) leader, he captured, (and) he brought (him) unto me, and I slew him. Then the province [became mine].

§ LXXII. (Thus) saith Darius, the king: Then were the Susians

9. navam pa[sâva hauv Gau]baruva [hadâ kâr]â ašiyava **10.** Uvajam [hamaranam a]kuna[uš hadâ] Uvajaiyibiš pas- **11.** âva G[anbar]juva [. . . . av]âja utâ daiy marda **12.** utâ [avam . . . mamitam] math[ištam] agarbâya anaya abi- **13.** y mâ[m utâši]m ad[am avâ]janam pasâva dahyâ- **14.** uš [manâ abava] § LXXII. thât[iy Dâ]rayavauš khšâyathi- **15.** ya a[dakaiy Uvaj]iyâ [atarsa] utâ[š]âm Aurama- **16.** zdâ [manâ dastayâ] a[knauš] ayadaiy vašna A-

COL. V.

17. <𐎠𐎡 𐎠𐎡 𐎠𐎡 [𐎠𐎡 𐎠𐎡 𐎠𐎡 <𐎠 < 𐎠𐎡 𐎠𐎡] < 𐎠𐎡 𐎠𐎡 [𐎠𐎡 < 𐎠𐎡 𐎠𐎡
 < 𐎠𐎡 𐎠𐎡] 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 < 𐎠𐎡 < 𐎠𐎡 < 𐎠𐎡 𐎠𐎡
18. § LXXIII. < 𐎠𐎡 [𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡] 𐎠𐎡 < 𐎠𐎡 [𐎠𐎡 <
 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡] 𐎠𐎡 𐎠𐎡 < < 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡
19. 𐎠𐎡 < 𐎠𐎡 [.] 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 <
 𐎠𐎡] < 𐎠𐎡 𐎠𐎡 𐎠𐎡 < < 𐎠𐎡 𐎠𐎡 𐎠𐎡 < < 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 <
20. 𐎠𐎡 𐎠𐎡 [< 𐎠𐎡 𐎠𐎡 < 𐎠𐎡] 𐎠𐎡 𐎠𐎡 [.] § LXXIV. [𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡] 𐎠𐎡
 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 < < 𐎠𐎡 𐎠𐎡
21. 𐎠𐎡 𐎠𐎡 [𐎠𐎡 𐎠𐎡 𐎠𐎡 < < 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡] 𐎠𐎡 < 𐎠𐎡 [𐎠𐎡 𐎠𐎡 𐎠𐎡 <
 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡] 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡
22. 𐎠𐎡 𐎠𐎡 [<]¹ 𐎠𐎡 [.]² < 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡
23. 𐎠𐎡 < 𐎠𐎡 [.]³ 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 𐎠𐎡 𐎠𐎡 < 𐎠𐎡 < 𐎠𐎡

[afraid], and Auramazda delivered them into my hand . . .
 By the grace of Auramazda I did unto them [according to
 my will].

§ LXXIII. (Thus) saith Darius, the king: He who [respecteth]
 Auramazda will be so long [as his line
 en]dureth, and [his] life [will be long].

§ LXXIV. [(Thus) saith] Darius, the king: [With the army (?)] I
 went to Scythia; against Scythia [I marched] the
 Tigris [.] unto the sea [.] I crossed

17. urama[zdâha yathâ] mâ[m kâma ava]thâdiš akunavam 18. § LXXIII. th[âtiy
 Dâraya]vauš [khšâyath]iya hya Auramazdâ- 19. -m ya[.] yâ[va taumâ a]ha-
 tiy utâ jivah- 20. yâ[dra(n)ga]yâ[.] § LXXIV. thâti[y Dârayavaus khš-
 21. âya[thiya hadâ kâr]â Sa[kâm adam aš]iyavam abiy Sak- 22. âm[.]i
 [.]m Tigram barata- 23. ya [.]iya abiy daraya a-

¹ There is room for eight or nine characters in the gap.
² There is room for six or seven characters in the gap.
³ There is room for fourteen or fifteen characters in the gap.
⁴ There is no 𐎠𐎡 following 𐎠𐎡; *abiy daraya* is the phrase used in l. 10
 of the longest inscription of Darius at the Suez Canal.

Col. V.

24. 𐎧𐎱𐎠𐎹 [. . . .]¹ 𐎧𐎱 < 𐎠𐎹 [. . . .]² 𐎧𐎱 < 𐎧𐎱 𐎱 𐎱𐎠𐎹 𐎧𐎱 < 𐎱 𐎱 𐎱 < 𐎱𐎠𐎹 𐎱
25. 𐎱 < 𐎱𐎠𐎹 [<¹ <] 𐎱𐎠 𐎱 [𐎱 𐎱 < 𐎱 < 𐎱 𐎱𐎠𐎹] 𐎱 𐎱 < 𐎱 𐎱𐎠𐎹 < 𐎱𐎠𐎹 < 𐎱 𐎱 𐎱 < 𐎱𐎠𐎹 < 𐎱 𐎱𐎠𐎹
26. 𐎱𐎠 𐎱 [𐎱𐎠 𐎱 < 𐎱𐎠𐎹 < < 𐎱]¹ 𐎱𐎠³ 𐎱𐎠𐎹 [< 𐎱 𐎱 < 𐎱 < 𐎱𐎠𐎹 𐎱 < 𐎱𐎠] 𐎱 𐎱 𐎱 < < 𐎱𐎠 𐎱 𐎱𐎠𐎹 < < 𐎱 𐎱𐎠𐎹
27. 𐎱𐎠 𐎱 [𐎱 𐎱𐎠 < 𐎱 𐎱𐎠 𐎱 𐎱 < 𐎱𐎠 < . . .] 𐎱 𐎱 < [. . . .]⁴ 𐎱 [. . .] << 𐎱⁵ < < 𐎱 𐎱𐎠 < 𐎱 𐎱𐎠 𐎱 < 𐎱 𐎱𐎠
28. 𐎱𐎠 𐎱 [𐎱𐎠 𐎱 < 𐎱𐎠]¹ < 𐎱 < [.]⁶ < 𐎱 𐎱𐎠 𐎱 𐎱 < 𐎱 𐎱 𐎱 𐎱 < 𐎱 𐎱𐎠 < 𐎱𐎠 𐎱𐎠
29. 𐎱 𐎱 [𐎱𐎠 𐎱 < 𐎱 𐎱] < 𐎱 < 𐎱𐎠 𐎱 [<] 𐎱 < [. < <]² 𐎱 𐎱𐎠 < 𐎱 𐎱 < < 𐎱 𐎱𐎠 𐎱𐎠 < 𐎱
30. 𐎠 [𐎱 < 𐎱 < 𐎱 𐎱 < 𐎱] < 𐎱 [< 𐎱 𐎱] 𐎱𐎠 [§ LXXV. 𐎱𐎠 𐎱 𐎱𐎠 𐎱] 𐎱 < < 𐎱 𐎱 𐎱 𐎱 𐎱 < 𐎱𐎠 < < 𐎱𐎠 𐎱 𐎱 𐎱 <

over [. . many of] the Scythians I slew, the rest I took prisoners: . . . [was brought] unto me in fetters and [I slew] him [. . . .] named [. . . .]kha I took prison[er] I then appointed another as their leader [. . . .] was named. Then the province became mine.

§ LXXV. (Thus) saith Darius, the king: [. . . .] not Auramazda

24. vâ[. . . .]a h[. . . .]a pisâ viyatara- 25. yam[. . . .] Sak[iyâ av]âjanam aniyam aga- 26. rb[âyam ba]sta [anayatâ a]biy mâm ut- 27. aš[im avâ-janam [. . . .]š n[. . . .]kha nâma avam aga- 28. rb[ayam]ya[. . . .]avadâ aniyam math- 29. iš[tam ak]unavam ya[. . . . n]âma aha pasâva da- 30. h[yauš ma]nâ [aba]va § LXXV. [thâti]y Dârayavauš khšâya-

¹ There is room for eight or nine characters in the gap.

² There is room for six or seven characters in the gap.

³ The end of the sign is preserved.

⁴ There is room for four characters in the gap.

⁵ The sign is clearly <<𐎱𐎠 on the rock, so that the name cannot be restored as that of Skunka.

⁶ There is room for five or six characters in the gap.

COL. V.

31. 𐎠𐎡𐎢𐎣 [𐎤𐎥]¹ 𐎦𐎧 [. . .] 𐎨𐎩 [.] 𐎪𐎫 𐎬𐎭 < 𐎮𐎯 𐎰𐎱 <
 𐎲𐎳 < 𐎴𐎵 𐎶𐎷 𐎸𐎹 𐎺𐎻 𐎼
32. 𐎠𐎡 [.]² 𐎢𐎣 [. . .] < 𐎤𐎥 𐎦𐎧 [.]³ 𐎨𐎩 𐎪𐎫 𐎬𐎭 < 𐎮𐎯 𐎰𐎱 < 𐎲𐎳 𐎴𐎵 < 𐎶𐎷
 < 𐎸𐎹 < 𐎺𐎻 𐎼 𐎽𐎾
33. 𐎿𐏀 [𐎿𐏁 𐎿𐏂 < 𐎿𐏃 < 𐎿𐏄 𐎿𐏅 𐎿𐏆 < 𐎿𐏇] 𐎿𐏈 𐎿𐏉 < 𐎿𐏊 𐎿𐏋 < 𐎿𐏌 𐎿𐏍 𐎿𐏎 <
 𐎿𐏏 𐎿𐏐 𐎿𐏑 𐎿𐏒 𐎿𐏓 𐎿𐏔] 𐎿𐏕 < 𐎿𐏖 𐎿𐏗 < 𐎿𐏘 𐎿𐏙 < 𐎿𐏚 𐎿𐏛 § LXXVI. <
 𐎿𐏜 𐎿𐏝 𐎿𐏞
34. 𐎿𐏟 [𐎿𐏠 < 𐎿𐏡 𐎿𐏢 𐎿𐏣 𐎿𐏤 𐎿𐏥 < 𐎿𐏦 𐎿𐏧 < < 𐎿𐏨 𐎿𐏩] 𐎿𐏪 [𐎿𐏫 𐎿𐏬 𐎿𐏭 <]
 < 𐎿𐏮 < 𐎿𐏯 𐎿𐏰 𐎿𐏱 𐎿𐏲 𐎿𐏳 𐎿𐏴 𐎿𐏵 < 𐎿𐏶 𐎿𐏷 𐎿𐏸 𐎿𐏹
35. 𐎿𐏺 [𐎿𐏻 <]³ 𐎿𐏼 [.]³ 𐎿𐏽 𐎿𐏾 < 𐎿𐏿 𐎿𐐀 𐎿𐐁 < 𐎿𐐂 < 𐎿𐐃 𐎿𐐄
 < < 𐎿𐐅 𐎿𐐆 𐎿𐐇
36. < 𐎿𐐈 [.]

[.] By the grace of Auramazda I did unto them [according to] my [will].

§ LXXVI. (Thus) saith [Darius], the [king]: Auramazda . . . [.] his life and [.].

31. thi[ya]s[.]â[.] mâ naiy Auramazd- 32. â[.]i[.]
 ur[.] yadiy vašnâ Aurama- 33. z[dâha yathâ m]âm [kâma avathâdi]š aku-
 navam § LXXVI. thât- 34. i[y Dârayavauš khš]â[yathiya] Auramazdâm yadâta-
 35. i[y]m[.]tâ jivahyâ utâ 36. [.]

1 There is room for about five characters in the gap.
 2 The traces of the preceding sign appear to be those of 𐎿𐎺.
 3 There is room for seven or eight characters in the gap.
 4 The beginning of the sign is preserved.

EPIGRAPHS.

A. INSCRIPTION OVER THE FIGURE OF DARIUS.

1. § I. < 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 << 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 << 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
2. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 << 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 << 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
3. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
4. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 << 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
5. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 << 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <
 << 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 <

A. § I. I am Darius, the great king, the king of kings, king of Persia, king of the provinces, the son of Hystaspes, the grandson of Arsames, the Achaemenian.

§ II. (Thus) saith Darius, the king : My father is Hystaspes ; the

A. 1. § I. adam Dârayavauš khšâyathiya vazraka khšâya- 2. thiya khšâyathiyanâm khšâyathiya Pârsaiy khš- 3. âyathiya dahyunâm V(i)štâspahyâ putra 4. Arsâmahyâ napâ Hakhâmanišiya § II. thâtiy Dâra- 5. yavauš khšâyathiya manâ pitâ V(i)štâspa V(i)-

6. 𐎠 𐎡𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎹 𐎸 𐎷 𐎶 𐎵 𐎴 𐎳 𐎲 𐎱 𐎰 𐎮 𐎭 𐎬 𐎫 𐎪 𐎩 𐎨 𐎧 𐎦 𐎥 𐎤 𐎣 𐎢 𐎡 𐎠
7. 𐎡𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎹 𐎸 𐎷 𐎶 𐎵 𐎴 𐎳 𐎲 𐎱 𐎰 𐎮 𐎭 𐎬 𐎫 𐎪 𐎩 𐎨 𐎧 𐎦 𐎥 𐎤 𐎣 𐎢 𐎡 𐎠
8. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎹 𐎸 𐎷 𐎶 𐎵 𐎴 𐎳 𐎲 𐎱 𐎰 𐎮 𐎭 𐎬 𐎫 𐎪 𐎩 𐎨 𐎧 𐎦 𐎥 𐎤 𐎣 𐎢 𐎡 𐎠 § III. 𐎠
9. 𐎠𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎹 𐎸 𐎷 𐎶 𐎵 𐎴 𐎳 𐎲 𐎱 𐎰 𐎮 𐎭 𐎬 𐎫 𐎪 𐎩 𐎨 𐎧 𐎦 𐎥 𐎤 𐎣 𐎢 𐎡 𐎠
10. 𐎡𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎹 𐎸 𐎷 𐎶 𐎵 𐎴 𐎳 𐎲 𐎱 𐎰 𐎮 𐎭 𐎬 𐎫 𐎪 𐎩 𐎨 𐎧 𐎦 𐎥 𐎤 𐎣 𐎢 𐎡 𐎠
11. 𐎡𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎹 𐎸 𐎷 𐎶 𐎵 𐎴 𐎳 𐎲 𐎱 𐎰 𐎮 𐎭 𐎬 𐎫 𐎪 𐎩 𐎨 𐎧 𐎦 𐎥 𐎤 𐎣 𐎢 𐎡 𐎠
12. 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎹 𐎸 𐎷 𐎶 𐎵 𐎴 𐎳 𐎲 𐎱 𐎰 𐎮 𐎭 𐎬 𐎫 𐎪 𐎩 𐎨 𐎧 𐎦 𐎥 𐎤 𐎣 𐎢 𐎡 𐎠
13. 𐎠𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎹 𐎸 𐎷 𐎶 𐎵 𐎴 𐎳 𐎲 𐎱 𐎰 𐎮 𐎭 𐎬 𐎫 𐎪 𐎩 𐎨 𐎧 𐎦 𐎥 𐎤 𐎣 𐎢 𐎡 𐎠 § IV. 𐎠𐎡

father of Hystaspes was Arsames; the father of Arsames was Ariyaramnes; the father of Ariyaramnes was Teispes; the father of Teispes was Achaemenes.

§ III. (Thus) saith Darius, the king : On that account are we called Achaemenians ; from antiquity are we descended ; from antiquity hath our race been kings.

6. štáspahyâ pitâ Arsâma Arsâmahyâ pi- 7. tâ Ariyâramna Ariyâramnahyâ pitâ 8. Cîšpiš Cîšpaiš pitâ Hakhâmaniš 9. § III. thâtiy Darayavauš khšâyathiya avahya- 10. râdiy vayam Hakhâmanišiyâ thahyâ- 11. mahy hacâ paruviyata â[m]âtâ 12. amahy hacâ paruviyata hya amâ- 13. kham taumâ khšâyathiyâ âha § IV. thâ-

14. 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 <
𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹
15. 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 <
𐎲𐎠𐎡𐎹 << 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹
16. 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲
17. 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹
< 𐎠𐎹𐎲
18. 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 <

B. INSCRIPTION UNDER THE PROSTRATE FIGURE OF GAUMĀTA,
THE MAGIAN, THE PERSIAN PRETENDER.

1. < 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹
2. 𐎠𐎹𐎲 < 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹
3. 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 << 𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 <
4. 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲
5. 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲
6. 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎠𐎹𐎲 𐎲𐎠𐎡𐎹
7. 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 < 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 𐎲𐎠𐎡𐎹 <

§ IV. (Thus) saith Darius, the king : Eight of my race were kings before (me) ; I am the ninth. In two lines have we been kings.

B. This Gaumāta, the Magian, lied, saying : " I am Smerdis, the son of Cyrus ; I am king."

14. tīy Dārayavauš khšâyathiya viii ma- 15. nâ taumâyâ tyaiy paruva- 16. m khšâyathiyâ âha adam na- 17. vama ix duvitâparnam vayam kh- 18. šâyathiyâ amahy

B. 1. iyam Gaumā- 2. ta hya Maguš a- 3. durujiya 4. avathâ athaha adam Ba- 5. rdiya amiy hya K- 6. urauš putra adam khš- 7. âyathiya amiy

¹ See above, p. 3, n. 1.

C. INSCRIPTION OVER THE FIGURE OF ÂTRINA, THE SUSIAN
PRETENDER.

1. < 𐎠 𐎢 𐎢𐎠 𐎢𐎢 < 𐎢𐎢 𐎢𐎢
2. 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢
3. 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 <
4. 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢
5. < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢
6. 𐎢𐎢 𐎢𐎢 < 𐎢𐎢
7. 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢
8. 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢
9. 𐎢𐎢 𐎢𐎢 < 𐎢𐎢
10. 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 <

D. INSCRIPTION OVER THE FIGURE OF NIDINTU-BÊL, THE
BABYLONIAN PRETENDER.

1. < 𐎠 𐎢 𐎢𐎠 𐎢𐎢 < 𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 <
2. 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢
3. 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢
4. < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢
5. 𐎢𐎢 < < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢
6. < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢
7. 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢
8. 𐎢𐎢 𐎢𐎢 𐎢𐎢 𐎢𐎢 < 𐎢𐎢 𐎢𐎢 <

C. This Âtrina lied, saying : " I am king of Susiana."

D. This Nidintu-Bêl lied, saying : " I am Nebuchadnezzar, the son
of Nabonidus ; I am king of Babylon."

C. 1. iyam Âtr- 2. ina adu- 3. rujiya 4. avathâ 5. athaha a- 6. dam kh-
7. šâyath- 8. iya am- 9. iy U- 10. vajaiy.

D. 1. iyam Naditabira 2. adurujiya ava- 3. thâ athaha adam Nab- 4. ukudracara
ami- 5. y hya Nabunaita- 6. hya putra adam kh- 7. šâyathiya amiy B- 8.
âbirauv

E. INSCRIPTION ON THE ROBE OF PHRAORTES, THE MEDIAN
PRETENDER.

1. < 𐎠 𐎡 𐎢𐎣 𐎤𐎥 < 𐎦𐎧 𐎨
2. 𐎩𐎪 𐎫𐎬 𐎭𐎮 𐎯𐎰 𐎱 <
3. 𐎲𐎳 𐎴𐎵 < 𐎶𐎷 >𐎸𐎹 < 𐎺𐎻
4. >𐎼𐎽 𐎾 𐎿𐎿 < 𐏀𐏁 𐏂𐏃
5. 𐏄𐏅 𐏆𐏇 < 𐏈𐏉 𐏊𐏋 𐏌𐏍 < 𐏎𐏏 𐏐𐏑 𐏒𐏓 <
6. 𐏔𐏕 𐏖𐏗 𐏘𐏙 𐏚𐏛 𐏜𐏝 < 𐏞𐏟 𐏠𐏡 𐏢𐏣 𐏤𐏥
7. < 𐏦𐏧 𐏨𐏩 𐏪𐏫 𐏬𐏭 𐏮𐏯 𐏰𐏱 𐏲𐏳 <
8. < 𐏴𐏵 𐏶𐏷 𐏸𐏹 𐏺𐏻 𐏼𐏽 < 𐏿𐏿 𐐀𐐁 𐐂𐐃
9. < 𐐄𐐅 𐐆𐐇 𐐈𐐉 𐐊𐐋 𐐌𐐍 𐐎𐐏 < 𐐑𐐒 𐐓𐐔 𐐕𐐖 𐐗𐐘
10. < 𐐙𐐚 𐐛𐐜 11. 𐐝𐐞 𐐟𐐠 𐐡𐐢 <

F. INSCRIPTION ABOVE THE FIGURE OF MARTIYA, THE SUSIAN
PRETENDER.

1. < 𐎠 𐎡 𐎢𐎣 𐎤𐎥 < 𐎦𐎧 𐎨𐎩 𐎪𐎫 𐎬𐎭 𐎮𐎯 < 𐎰𐎱
2. 𐎲𐎳 < 𐎴𐎵 >𐎶𐎷 < 𐎸𐎹 >𐎼𐎽 𐎾 𐎿𐎿 < 𐏀𐏁
3. 𐏂𐏃 𐏄𐏅 𐏆𐏇 < 𐏈𐏉 𐏊𐏋 𐏌𐏍 < 𐏎𐏏
4. 𐏐𐏑 𐏒𐏓 < 𐏔𐏕 𐏖𐏗 𐏘𐏙 𐏚𐏛 < 𐏞𐏟 𐏠𐏡
5. 𐏣𐏤 < < 𐏦𐏧 𐏨𐏩 >𐏪𐏫 𐏬𐏭 < < 𐏰𐏱
6. 𐏲𐏳 𐏴𐏵 𐏶𐏷 < 𐏸𐏹 𐏺𐏻 7. 𐏼𐐀 <

E. This Phraortes lied, saying: "I am Khshathrita, of the race of Cyaxares; I am king of Media."

F. This Martiya lied, saying: "I am Ummannish, king of Susiana."

E. 1. iyam Fra- 2. vartiš 3. aduru- 4. jiya ava- 5. thâ athaha adam 6. Khšathrita amiy 7. Uvakhšatarahya 8. taumâyâ adam 9. khšâyathiya amiy 10. Mâ- 11. daiy

F. 1. iyam Martiya a- 2. durujiya a- 3. vathâ athaha a- 4. dam Imaniš am- 5. iy Uvajaiy kh- 6. šâyathi- 7. ya

G. INSCRIPTION ABOVE THE FIGURE OF CITRANTAKHMA, THE
SAGARTIAN PRETENDER.

1. < 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 2. 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 3. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 4. < 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 5. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 6. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 7. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 8. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 9. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
 10. < 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
- II. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿

H. INSCRIPTION ABOVE THE FIGURE OF VAHYAZDĀTA, THE PERSIAN
PRETENDER.

1. < 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
2. 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
3. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
4. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
5. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
6. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
7. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
8. < 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿
9. 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐎾 𐎽 𐎼 𐎻 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿

G. This Citrantakhma lied, saying: "I am king of Sagartia, of the race of Cyaxares."

H. This Vahyazdâta lied, saying: "I am Smerdis, the son of Cyrus; I am king."

G. 1. iyam Citra(n)- 2. takhma ad- 3. urujiya 4. avathâ a- 5. thaha adam
6. khšâyathi- 7. ya ami- 8. y Asaga- 9. rtaiy Uva- 10. khšatarahya 11. taumây-
12. â

H. 1. iyam Vahya- 2. zdâta adu- 3. rujiya ava- 4. thâ athaha ada- 5. m Bardiya
a- 6. miy hya K- 7. urauš putra 8. adam khšâ- 9. yathiya amiy

¹ Here and at the end of Epigraph K the division wedge is omitted.

I. INSCRIPTION ABOVE THE FIGURE OF ARAKHA, THE BABYLONIAN
PRETENDER.

1. < 𐎠 𐎡 𐎢𐎣 𐎤𐎥 < 𐎦𐎧 𐎨𐎩 << 𐎪𐎫
2. < 𐎬𐎭 𐎮𐎯 < 𐎰𐎱 >> < 𐎲𐎳 >𐎴𐎵
3. 𐎶𐎷 𐎸𐎹 < 𐎺𐎻 𐎼𐎽 𐎾𐎿 𐏀𐏁 <
4. 𐏂𐏃 𐏄𐏅 <𐏆 < 𐏇𐏈 𐏉𐏊 𐏋𐏌 <
5. 𐏍𐏎 𐏏𐏐 < 𐏑𐏒 𐏓𐏔 < 𐏕𐏖 [𐏗𐏘]¹ 𐏙𐏚
6. 𐏛𐏜 𐏝𐏞 < 𐏟𐏠 𐏡𐏢 𐏣𐏤 𐏥𐏦 <
7. <𐏧 𐏨𐏩 < < 𐏪𐏫 𐏬𐏭 <
8. 𐏮𐏯 𐏰𐏱 <𐏲 𐏳𐏴 < 𐏵𐏶 < 𐏷𐏸
9. 𐏹𐏺 < 𐏻𐏼 𐏽𐏾 𐏿𐐀 < << 𐐁𐐂 𐐃𐐄 𐐅𐐆
10. 𐐇𐐈 𐐉𐐊 𐐋𐐌 𐐍𐐎 < 𐐏𐐐 𐐑𐐒 𐐓𐐔 𐐕𐐖
11. < 𐐗𐐘 𐐙𐐚 𐐛𐐜 𐐝𐐞 < 𐐟𐐠 𐐡𐐢 <

J. INSCRIPTION ABOVE THE FIGURE OF FRÂDA, THE MARGIAN
PRETENDER.

1. < 𐎠 𐎡 𐎢𐎣 𐎤𐎥 < 𐎦𐎧 𐎨𐎩 𐎪𐎫 <
2. 𐎬𐎭 𐎮𐎯 < 𐎰𐎱 >> < 𐎲𐎳 >𐎴𐎵 𐎶𐎷
3. 𐎸𐎹 < 𐎺𐎻 𐎼𐎽 𐎾𐎿 𐏀𐏁 < 𐏂𐏃 𐏄𐏅 <
4. < 𐏇𐏈 𐏉𐏊 𐏋𐏌 < << 𐏍𐏎 𐏏𐏐 𐏑𐏒 < 𐏓𐏔
5. 𐏕𐏖 𐏗𐏘 < 𐏙𐏚 𐏛𐏜 𐏝𐏞 < < 𐏿𐐀 𐐁𐐂 < 𐐃𐐄
6. < 𐐅𐐆 𐐇𐐈 <

I. This Arakha lied, saying: "I am Nebuchadnezzar, the son of Nabonidus; I am king of Babylon."

J. This Frâda lied, saying: "I am king of Margiana."

I. 1. iyam Arakha 2. aduruj- 3. iya avathâ 4. athaha adam 5. Nabuku[d]ra-
6. cara amiy 7. hya Nabuna- 8. itahya pu- 9. tra adam khšâ- 10. yathiya amiy
11. Bâb(i)rauv

J. 1. iyam Frâda 2. aduru- 3. jiya avathâ athaha 4. adam khšâyath- 5. iya amiy
Marga- 6. uv

¹ The graver has omitted the character 𐎶 by mistake.

K. INSCRIPTION ABOVE THE FIGURE OF SKUNKA, THE SCYTHIAN.

1. < 𐎢𐎠 𐎧𐎠 𐎧𐎠 < 𐎢𐎠 < 𐎢𐎠 < 𐎢𐎠

2. <<𐎢𐎠 < <𐎢𐎠 𐎧𐎠 < 𐎢𐎠 𐎢𐎠

K. This is Skunka, the Scythian.

K. 1. iyam Sku(n)- 2. ka hya Saka

II.

THE SUSIAN VERSION.

COLUMN I.

1. § I. 𐎠 𐎵𐎠𐎲 𐎠 𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲𐎠𐎴𐎠𐎶𐎲𐎠𐎴𐎠𐎶𐎲𐎠𐎴𐎠𐎶𐎲𐎠𐎴𐎠𐎶𐎲𐎠𐎴𐎠𐎶𐎲𐎠𐎴𐎠𐎶𐎲
𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲
𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲
2. 𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲
𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲
𐎠𐎴𐎠𐎶𐎲
3. 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲
𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲
𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲 𐎠𐎴𐎠𐎶𐎲

COLUMN I.

- § I. I am Darius, the great king, the king of kings, the king of Persia, the king of the provinces, the son of Hystaspes, the grandson of Arsames, the Achaemenian.
- § II. And (thus) saith Darius, the king : My father is Hystaspes, and the father of Hystaspes was Arsames, and the father

COL. I., 1. § I. (m)u (m) Tariyamauš (m) zunkuk iršarra (m) zunkuk (m) zunkuk-ip-inna (m) zunkuk (det.) Paršin-ikka (m) zunkuk (m) taiu[š]-pe-na (m) Miš-. 2. tašpa šakri (m) Iršama (m) ruhhušakri (m) Akamannišiya § II. aiak (m) Tariyamauš (m) zunkuk 3. nanri (m)u (m) attata (m) Mištašpa aiak (m) Mištašpa (m) atteri (m) Iršamma ai[ak] (m) Iršamma (m) at-

¹ The characters on the rock are to be read *taiu[š]-pe-na* (and not *tai[yauš]-na*); there are distinct traces of the signs 𐎵𐎠𐎶 and 𐎠𐎴𐎠𐎶.

² There is no trace here of any sign [𐎵].

COL. I.

4. 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠
 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠
 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 [𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠] 𐎠𐎹𐎲𐎠 [𐎠𐎹𐎲𐎠] 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠

5. 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 § III. 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠
 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠
 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 [𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠] 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠

6. 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 [𐎠𐎹𐎲𐎠] 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠
 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠
 [𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠] § IV. 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠

7. 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 [𐎠𐎹𐎲𐎠] 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠
 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠 𐎠𐎹𐎲𐎠
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of Arsames was Ariyaramnes, and the father of Ariyaramnes was Teispes, and the father of Teispes was Achaemenes.

§ III. And (thus) saith Darius, the king : On that account do we call our race the Achaemenian ; from antiquity are we descended ; and from antiquity hath our race been kings.

§ IV. And (thus) saith Darius, the king : Eight kings of my race have held the kingdom before (me) ; as the ninth do I rule the kingdom. In two lines have we been kings.

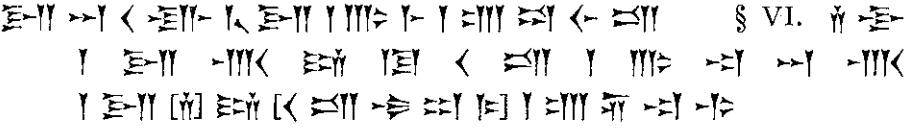
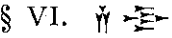
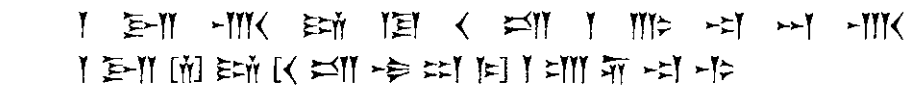
4. teri (m) Arriyaramna aiak (m) Arriyaramna (m) atteri (m) Zišpiš aiak (m) Zi[špi]š [(m)] atteri (m) A- 5. kkamanniš § III. aiak (m) Tariyamauš (m) zunkuk nanri hupentukkime (m) niku (m) GUL (id) (m) Ak[kamanni]šiya tiri- 6. maniuš šaššata ka[ra]-talari (m) ša . . ut aiak šaššata karatalari (m) GUL (id) (m) nikami [(m) zunkuk-ip] § IV. aiak (m) 7. Tariyama[u]š (m) zunkuk nanri viii (m) zunkuk-ip (m) GUL (id) (m) u- nena appuka (m) zunkuk-me marriš (m) u ix-um[mema (m) zunkuk-me] hutta ša-

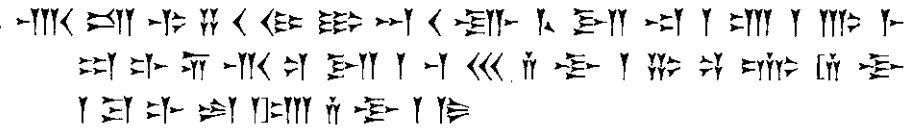
¹ The determinative 𐎠 is written here upon the rock.

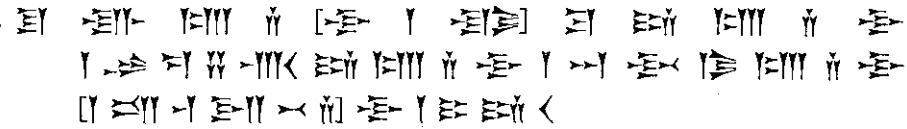
² For this restoration, cf. Epigraph A, line 10.

COL. I.

8.  § V. 


9.  § VI. 


10. 

11. 

§ V. And (thus) saith Darius, the king : By the grace of Auramazda do I rule the kingdom ; Auramazda hath granted me the empire.

§ VI. And (thus) saith Darius, the king : These provinces, which are called mine, by the grace of Auramazda do I rule : Persia, and Susiana, and Babylonia, and Assyria, and Arabia, and Egypt, and (the Islands of) the Sea, and [Sparda], and Ionia, and Media, and Armenia, and

8. mak-mar (m)niku (m)zunkuk-ip ut § V. aiak (m)Tariyamauš (m)zunkuk nanri zaumin [(an)U]ra[mašta-na (m)]zunkuk-me (m)u hut- 9. ta (an)Uramašta (m)zunkuk-me (m)u tuniš § VI. aiak (m)Tariyamauš (m)zunkuk nanri (m)t[ai]ya[uš hi appa] (m)u-nena ti- 10. rišti zaumin (an)Uramašta-na (m)u (m)zunkuk-me appine hutta (m)Paršin aiak (m)Apirtup [aiak (m)Papili]p aiak (m)Aš- 11. šurap ai[ak (m)Ar]payap aiak (m)Muzzariyap aiak (m)AN-KAM (id)-ip aiak [(m)Išparta-pe ai]ak (m)Iyau-

Col. I.

12. 𐎡𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
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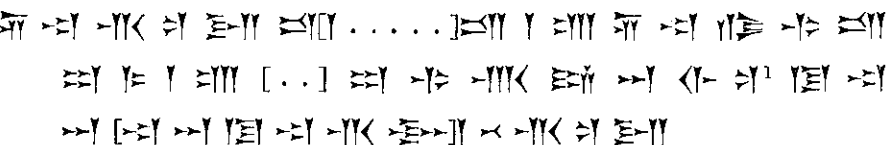
15. 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁
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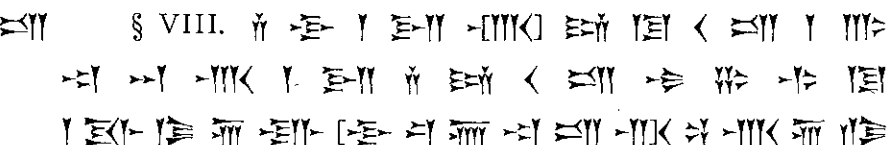
Cappadocia, and Parthia, and Drangiana, and Aria, and
 Chorasmia, and Bactria, and Sogdiana, and Parruparaesana,
 and Scythia, and Sattagydia, and Arachosia, and Maka :
 [twenty-three] lands in all.

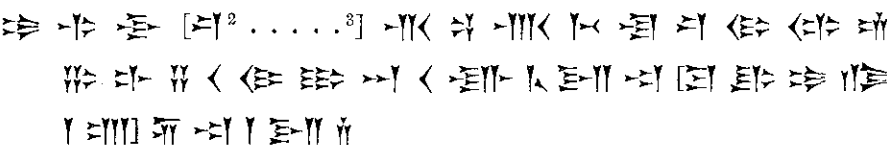
§ VII. And (thus) saith Darius, the king : These provinces, which
 are called mine, became so by the grace of Auramazda ;

12. nap aiak (m)Mata-pe aiak (m)Arminiyap aiak (m)Katpatukaš-pe aiak (m)Partumap
 [aiak (m)Zirra]nkaš-pe aiak 13. (m)Ariyap [ai]ak (m)Marašmiyap aiak (m)Pakšiš
 aiak (m)Šuktaš-pe aiak [(m)Parruparae]sana aiak 14. (m)Šakka-pe aiak [(m)]Sattakuš
 aiak (m)Arraumatiš aiak (m)Makka man-ir tarmuk [xxiii (m)taiyau]š § VII. aiak
 15. (m)Tariya[mau]š [(m)]zunkuk nanri (m)taiyauš hi appa (m)u-nena tirišti
 zaumin [(an)Uramašta-na] taš lipa-me (m)u-

COL. I.

16. 




17. 

18. 

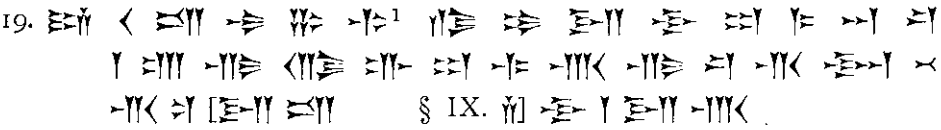
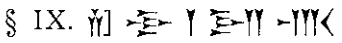

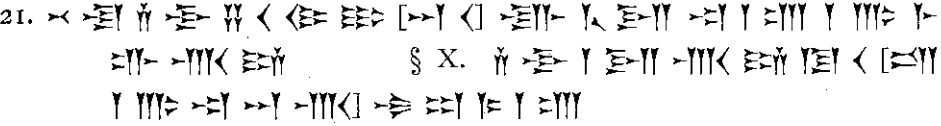
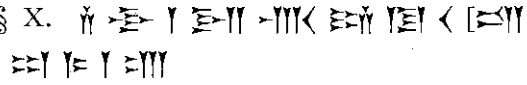
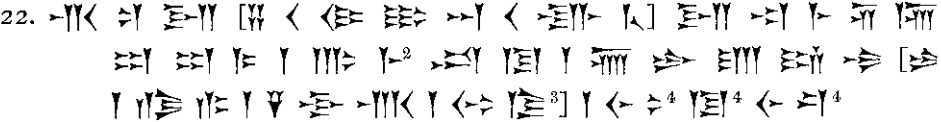
they have rendered me service, they have brought me [tribute]. Whatsoever I have said unto them, whether by day or by night, that have they performed.

§ VIII. And (thus) saith Darius, the king: Within these lands, whosoever was a friend have I protected; whosoever [was hostile] have I utterly destroyed. By the grace of Auramazda this land was [protected by my decree]. Even as it was commanded unto them by me, so have they done.

16. nena huttaş [. . . .]š (m)u-nena kutiš appa (m)u[. .]ap tiriya (an) šit-ma-na (an)[nan-ma-na huh]pe huttaş- 17. § § VIII. aiak (m)Tariyamauš (m)zunkuk nanri (m) taiyauš hi-atima (m) ruh(id)-irra [akka kannaş] hupirri ir ku- 18. kti ak[ka] hupirri tarlaka mil-e api zaumin (an) Uramašta-na [patur ukku (m)u]-nena (m) tai-

¹ The sign upon the rock is clearly , not .
² The traces on the rock are possibly those of this character.
³ The exact traces on the rock read: .




COL. I.




19.  § IX. 
20. 
21.  § X. 
22. 

§ IX. And (thus) saith Darius, the king : Auramazda granted me this kingdom. Auramazda brought me help [until] I gained this kingdom, and by the grace of Auramazda do I hold this kingdom.

§ X. And (thus) [saith] Darius, [the king] : This is what I did [by the grace] of Auramazda, after I gained the kingdom. He who was named Cambyses, the son of Cyrus, one of our race, ruled the kingdom here before me ; and this

19. *yauš hi ati kuktak appa anka (m)u-ikki-mar ap tirikka huhpe hut[taš] § IX. [ai]ak (m)Tari-* 20. *yamauš (m)zunkuk [na]nri (an)Uramašta hi (m)zunkuk-me (m)u tuniš aiak (an)Uramašta pik[ti (m)u taš kuš (m)]u (m)zunkuk-me hi* 21. *pela aiak zaumin [(an)U]ramašta-na (m)u (m)zunkuk-me marriya § X. aiak (m) Tariyamauš (m)zunkuk nanri] hi appa (m)u* 22. *hutta [zaumin (an) Uramaš]ta-na mcne sap appa (m) zunkuk metuma (m) Kanpuziya hi[še (m) Kuraš (m)šakri (m)GUL(id)] (m)neman-ma nika-*









































































































































































¹ The characters    are certain. *Ati* is probably a form of *at* or *ate* (= Old Pers. *apiy*).

² There are traces of , and perhaps traces of the sign  following it upon the rock ; but the latter is very doubtful, and it is possible that there is no character there at all.  is certain.

³ There are traces of this sign upon the rock.

⁴ These signs are fairly clear on the rock. *Neman* occurs twice elsewhere (in


COL. I.

23.    [. . . .]           
            
    
24.               
            
            
25.               
            
            
26.               
            
            
            

Cambyses had a brother, Smerdis by name, of the same mother and the same father (as he); and afterwards Cambyses slew Smerdis. When Cambyses slew Smerdis, the people knew not that Smerdis was slain. Thereupon Cambyses went into Egypt. Then the people became hostile, and the lie [multiplied] in the lands, [even] in Persia, as in Media, and in the other provinces.



23. mi hut[. . .]lata (m)zunkuk-me marriš (m)Kanpuziya hupirri (m)igiri [(m)Pirtiya hiše] taštama aiak 24. tin . . la atta[. . . .]pu aiak (m)Kanpuziya hupirri (m)Pirtiya ir alpiš sa[p (m)Kanpuzi]ya (m)Pirtiya 25. ir alpiš (m)taš[šu]tum inne turnaš appa (m)Pirtiya alpika mene (m)Kanpuziya (m)Muzza[riyap-ik]ki pariš 26. mene (m)taššu[tum] a[rik]kaš kutta titkime (m)taiyauš-atima iršekki [. . . .] (m)Paršin-ikki


connection with (m)GUL(*id*), cf. Col. II, ll. 10 and 60), so that it is probable that this is the correct reading in the present passage.

¹ The traces on the rock read: .

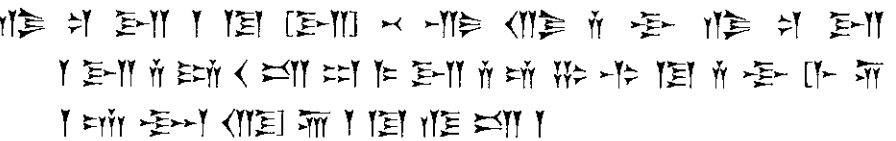


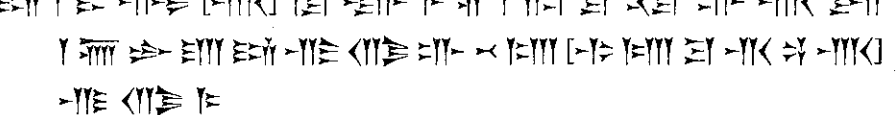
² The characters are certainly as printed and not *huttaš aiak*.

³ There are traces of this character upon the rock.

⁴ Traces of the characters  and  are visible upon the rock.



⁵ The traces of the last sign in the gap are probably not those of ; about five or six signs are wanting.

COL. I.

27. 
 28. 
 29. 
 30. 

And there was a certain man, a Magian, Gaumâta by name, who raised a rebellion in Paishiyâuvâdâ, in a mountain named Arakadrish. On the fourteenth day of the month Viyakhna he rebelled. He lied unto the people, (saying): "I am Smerdis, [the son of Cyrus], the brother of Cambyses." Then all the people revolted from Cambyses and went

27. kutta (m) Ma[ta]pe-ikki aiak kutta (m) taiyauš appa taie-atima aiak [mene (m) ruh ki]r (m) Makuš (m) 28. Gaumatta hiše hupirri (det.) Naše[umata(?)] (det.) KUR(id) (det.) Arakkatarriš hiše ami i[maka xiv (an) nan (an) ru](id) (an) Mikanna- 29. š-na pirka hi[zi]la imaka hupirri (m) taššutum (m) ap-ir titukka nanri (m) u (m) Pirti[ya (m) Kuraš (m) šakri] (m) Kanpuzi- 30. ya (m) igi[ri] mara mene (m) taššutum marrita (m) Kanpuziya-ikki-mar pep[tippa hupirri]-ikki pa-

¹ The character on the rock is certainly  and not . The Persian form of the name is *Paishi[yâ]wvâdâ*.

Col. I.

40. 𐎧𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲
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𐎧𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲

41. 𐎧𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲
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42. 𐎧𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲
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𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲

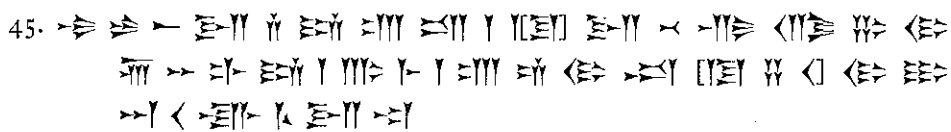
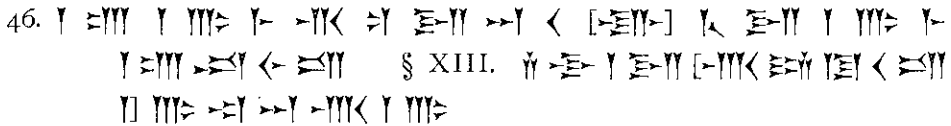
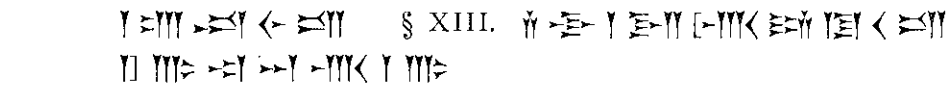
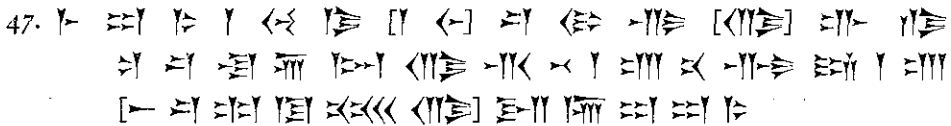
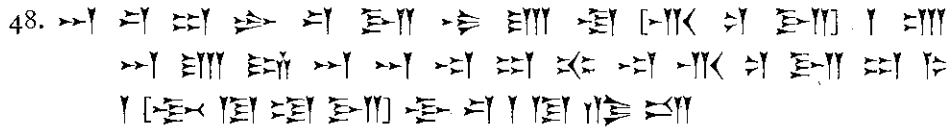
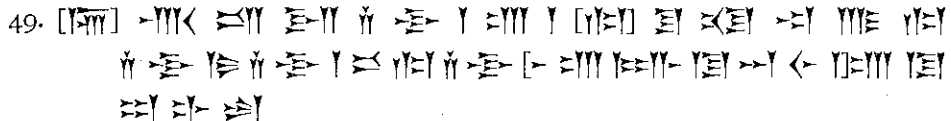
43. 𐎧𐎠𐎵𐎲𐎠𐎵𐎲𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲
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𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲

44. 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲
𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲
𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲 [𐎠𐎵] 𐎧𐎠𐎵𐎲

people, "That thereby they may not know me, that I am not Smerdis, the son of Cyrus." And no man dared do aught with regard to Gaumâta, the Magian, until I came. Then I prayed unto Auramazda; Auramazda brought me help; by the grace of Auramazda on the tenth day of the month Bâgayâdish, with but a few men, I slew Gaumâta, the Magian, and the men who were his chief followers. In a city named Sikayauvatish, in a district of Media named Nisâya, I slew him, and I took the

40. kki alpiš [ai]ni (m)u ir turnampi appa (m)u inne (m)Pirtiya akka (m)Kuraš (m)šakri aiak (m)akkari aški **41.** (m)Gaumatta (m)Makuš-tupaka inne lilmak kuš (m)u šinni git [mene (m)u (an)U]ramašta pattiya- **42.** manyai (an)Uramašta pikti (m)u taš zaumin (an)Uramašta-na x (an)nan [(an)ITU (id) (an)] Pagiyaš-na **43.** pirka hizila (m)ruh(id) arip-itaka (m)u (m)Gaumatta akka (m)Ma[kuš ir] alpiya kutta (m) **44.** ruh(id) appa atarriman nita[mi] hupappi-itaka (det) humaniš (det) Šikkiumatiš hiše (det) Niššaya

COL. I.


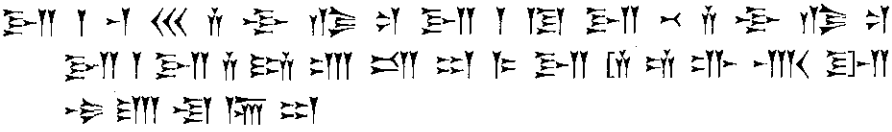
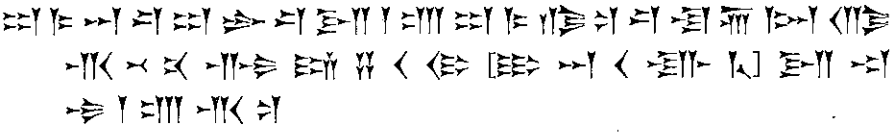
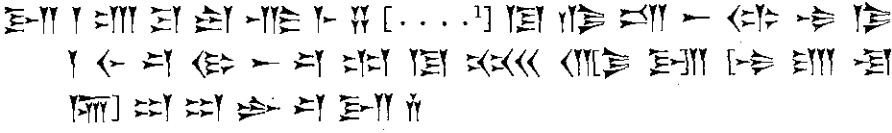

45. 
 46.  § XIII. 
 47. 
 48. 
 49. 

kingdom from him. By the grace of Auramazda I became king; Auramazda granted me the kingdom.

§ XIII. And (thus) saith Darius, the king: The kingdom, which had been taken from our race, I again established; I restored it to [its old] place; I made all as it had been before. I built the temples of the gods, which [Gaumâta], the Magian, had destroyed, and for the people I and the herds and the dwelling-


45. hiše (det) taiyauš (m) Mata-pe-ikki ami ir alpiya (m) zunkuk-me (m) u emitu[ma zau]min (an) Uramašta-na 46. (m) u (m) zunkuk-me hutta (an) U[ra]mašta (m) zunkuk-me (m) u tuniš § XIII. aiak (m) Ta[riyamauš (m)] zunkuk nanri (m) zunkuk- 47. me appa (m) GUL(id) [(m) ni]kami-ik[ki]-mar kutkalarrakki hupe (m) u muggiya (m) u [(det) kate-ma zikki]ta sap appa 48. anka appukata hizila [hutta] (m) u (an) ziyān (an) nappanna huita appa (m) [Gaumatta] akka (m) Makuš 49. [sa]rišta aiak (m) u (m) [taš]šutum-na . . . -taš aiak aš aiak (m) kurtaš aiak [(det) urmanni]p-ma appi li-


COL. I.

50. 
 51. 
 52. 
 53. 
 54. 


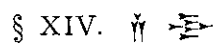
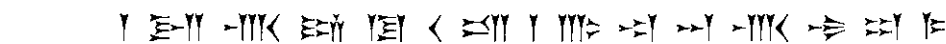

places, and the houses, which Gaumâta, the Magian, had seized from them, and I established the people in their place, even Persia, and Media, and all the other provinces. What had been taken away I restored, even as it was before. By the grace of Auramazda this I did; I laboured until I established our house in its place as it had been before. And I laboured, by the grace of Auramazda, so that our house was not removed by reason of Gaumâta, the Magian.


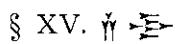


50. ya appa (m) Gaumatta ak[ka] (m) Makuš emaptušta aiak (m) u (m) taššu[tum (det) kate-ma zik]kita kut- 51. ta (m) Paršin aiak kutta (m) Mata-pe aiak kutta (m) taiyauš appa ta[ie marrit]a hizila sap 52. appa anka appukata (m) u appa kutkalarrakki hupe muggiya zaumi[n (an)Uramaš]ta-na hi (m) u hut- 53. ta (m) u palik-me za- [. . . .] ma kuš (det) urmanni(id) (m) nikami (det) kate-ma zikk[it]a [hizila sa]p appukata ai- 54. ak (m) u palik-me za[. . . . za]umin (an) Uramašta-na appa (m) Gaumatta ak[ka] (m) Makuš (det) urmanni(id) (m) nikami


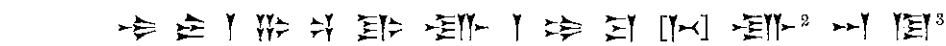

¹ The traces on the rock here read: .

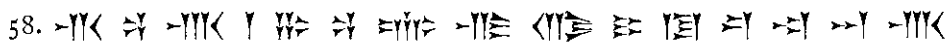
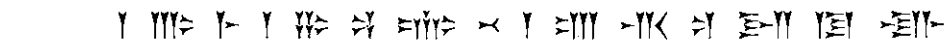
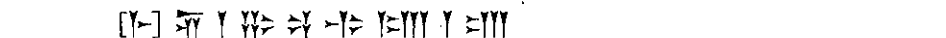
² The traces on the rock here read: .

Col. I.

55.  § XIV. 



56.  § XV. 





57. 



58. 




§ XIV. And (thus) saith Darius, the king : This is what was done by me after I took the kingdom.

§ XV. And (thus) saith Darius : When I had slain Gaumâta, the Magian, then a certain man named Ashina, a Susian, the son of Ukpatarranma, raised a revolt in Susiana, saying : " I am king of the Susians." Then the Susians


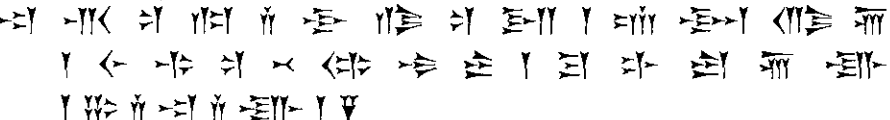
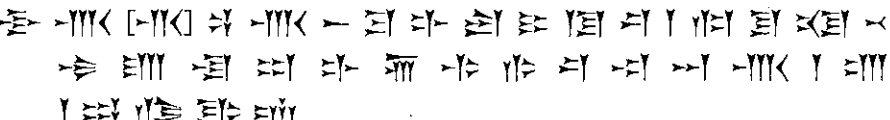
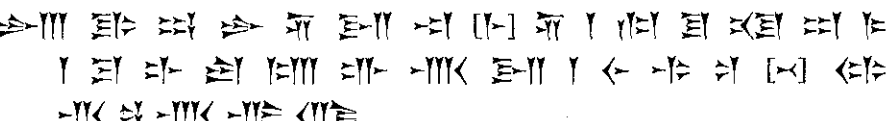
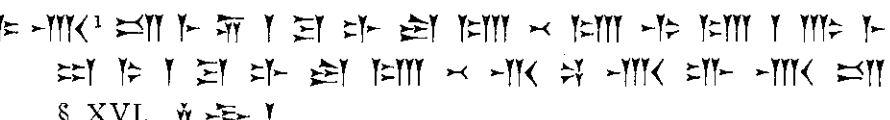
55. inne kutnir[a] § XIV. aiak (m)Tariyamauš (m)zunkuk nanri hi appa (m)[u-ikki-mar] huttak sa- 56. p appa anka appuka (m)zunkuk-me marriya § XV. aiak (m)Tariyamauš (m)zunkuk nanri sap (m)Gaumat- 57. ta akka (m)Makuš (m)u alpiya mene (m)Aššina hiše (m)Apirturra (m)Ukpa[tar]ranma (m)šakri 58. hupirri (m)Apirtup-ikki imaka nanri (m)zunkuk-me (m)Apirtuppe (m)u hutta-mara [me]ne (m)Apirtip (m)u-

¹ In this word the signs  and  are clear, and of the remaining signs traces are visible upon the rock.

² Traces of the sign  are visible upon the rock.

³ Traces of the sign  are visible.

COL. I.

59.  60.  61.  62.  63. 

revolted from me and went over unto this Ashina; and this man became king of the Susians. And a certain man Nidintu-Bêl by name, a Babylonian, the son of Aniri', raised a revolt in Babylon, and lied unto the people, saying: "I am Nebuchadnezzar, the son of Nabonidus." Then all the Babylonian people went over unto this Nidintu-Bêl; the Babylonians revolted, and he seized the government of Babylonia.

59. ikki-mar peptippa [(m)] Aššina hupirri-ikka pariš mene (m)zunkuk-[me] hupirri (m) Apirtip- 60. na huttaš aiak kutta (m) ruh kir (m) Nititpel hiše (m) Papilirra (m) Ainaira (m) ša- 61. kri [hu]pirri (det) Papili imaka (m) taššutum-pe hizila appir titukka nanri (m) u (m) Napkuturru- 62. zir tur Nappuneta-na [me]ne (m) taššutum appa (m) Papilip marrita (m) Nitit[pe]l hupirri-ikki 63. pariš mene (m) Papilip peptip (m) zunkuk-me appa (m) Papilippe hupirri marriš § XVI. aiak (m)

Traces of the signs  and  are visible upon the rock.

COL. I.

64. 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 < 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠
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65. 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠
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66. 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠
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67. 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠
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§ XVI. And (thus) saith Darius, the king: Then I sent a messenger to Susa, and that Ashina was seized and bound and brought unto me. Then I slew him.

§ XVII. And (thus) saith Darius, the king: Then went I unto Babylon, against that Nidintu-Bél, who said "I am Nebuchadnezzar." The host of that Nidintu-Bél was drawn up on a river named the Tigris, and it held the bank of the Tigris, and from ships. Then [I divided?]

64. Tariyamauš (m) zunkuk nanri mene (m) u (m) huttik Apirtup-ikki muggiya (m) Aššina hupir- 65. ri marrika rappaka (m) u-ikki muggik mene (m) u ir alpi § XVII. aiak (m) Tariyamauš (m) zunkuk na- 66. nri mene (m) u (m) Papili pariya (m) Nititpel hupirri-ikka akka nanri (m) u (m) Napkuturruzir (m) 67. taššutum appa (m) Nititpel hupirri-na (det) Δ (id) (det) Tikra hiše ami pesapti (det) Tikra (det) enri-

¹ The character 𐎲 does not occur here upon the rock.

Col. I.

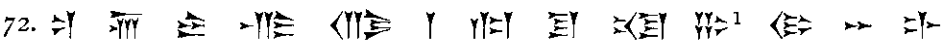
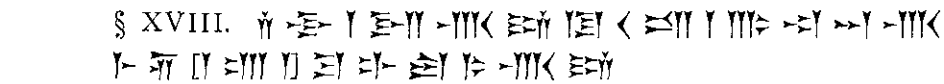
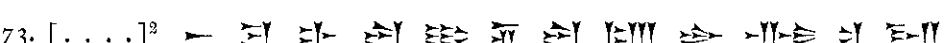
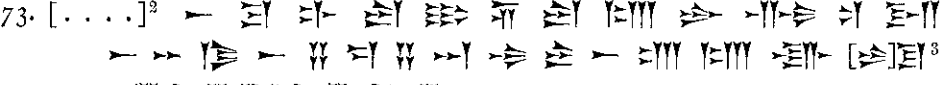

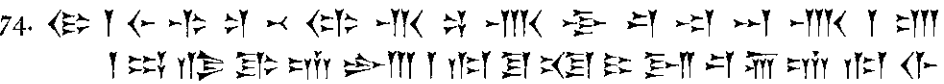

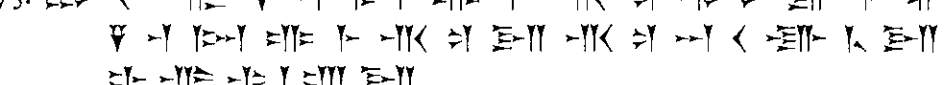

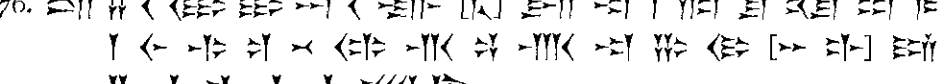

68. 𒉈 𒉈𒉈𒉈 𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 [. .]² 𒉈𒉈𒉈
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 [. . . .]³ 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈
69. 𒉈𒉈 𒉈𒉈𒉈 𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈
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 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈
70. < 𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈
 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈
 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈
71. 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈 𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈𒉈
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the army ; the one I set on camels, and the other was mounted on horses. Auramazda brought me help. By the grace of Auramazda we crossed over the Tigris, and there I smote the army of that Nidintu-Bêl. On the twenty-sixth day of the month Atriyâdiya we fought the battle. Many of the host slew I there.

68. t marriš kutta mi (id) [. .]h (det) (iṣ)MA(id)-na mene (m)u (m)taššutum maškamma [. . . .]ka appapa ANSU-A- 69. AB-BA(id)-ma appin pepla appapa ANSU-KUR-RA(id) ir peplippa (an) Uramašta pikti (m)u taš za- 70. umin (an)Uramašta-na (det) Tikra anlagi utta ami (m)taššutum appa (m)Nititpe! hupirri-na alpi- 71. ya xxvi (an) nan (an) iru (id) (an) Aššiyatiyaš-na pirka hizila šaparrak-umme hutta hu-

¹ The traces on the rock appear to be those of this character.
² There is room for one character in the gap.
³ There are traces of two, possibly three, characters in the gap.





COL. I.





72.  § XVIII. 

73. [... . . .]³ 

74. 

75. 

76. 


§ XVIII. And (thus) saith Darius, the king: Then I went unto Babylon. When I had not yet come unto Babylon, unto a city named Zazannu, on the banks of the Euphrates, that Nidintu-Bêl, who said "I am Nebuchadnezzar," came against me with an army and he offered battle. Then we fought a battle. Auramazda brought me help. By the grace of Auramazda I smote the host of that Nidintu-Bêl. On the second day of the month Anâmaka we fought

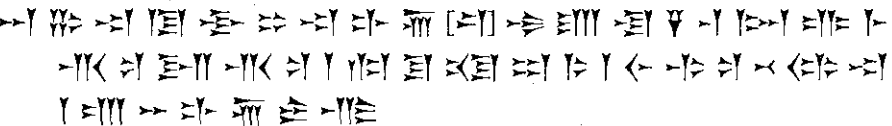
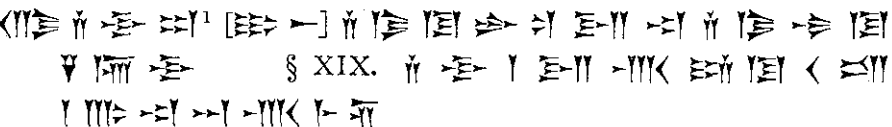
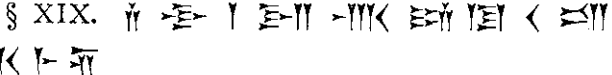
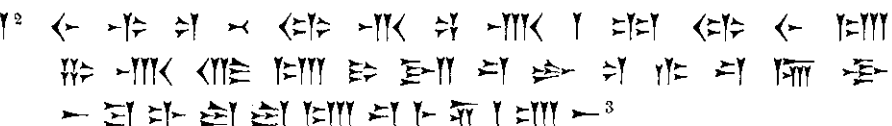
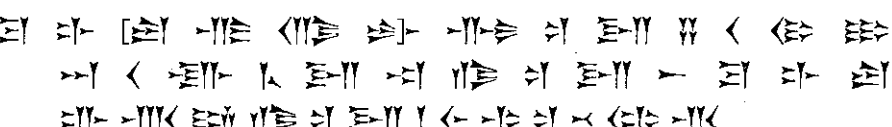
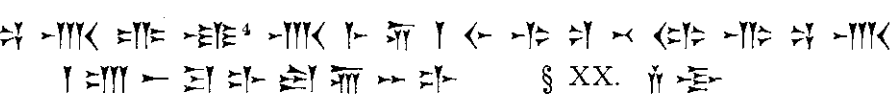
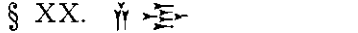
72. t iršekki (m) taššutum ami alpi § XVIII. aiak (m) 'ariyamauš (m) zunkuk nanri mene [(m)u (m)]Papili pariya 73. [sap] (det) Papili inne lippu gitta (det) humaniš(id) (det) Zazzan hiše (det) Upra[tu]-ištamatak a- 74. mi (m) Nititpel hupirri akka nanri (m) u (m) Napkuturruzir (m) taššutum-itaka irrutaš ši- 75. nnik šaparrak-umme huttimanra mene šaparrak-umme hutta hut (an)Uramašta pikti (m)u ta- 76. š zaumin (an)Ura[maš]ta-na (m) taššutum appa (m)Nititpel hupirri-na ami [alpi]ya II (an)nan (an)ITU(id)

¹ Traces of this character are visible upon the rock.

² The traces of the two signs at the beginning of the line are uncertain; they are possibly those of  , not  .

³ The traces upon the rock are possibly those of , not ; the following sign is , not .

COL. I.

77.  78.  § XIX.  79.  80.  81.  § XX. 


the battle. The army of Nidintu-Bêl I utterly defeated, and I drove them into the river. In the stream were they carried away.



§ XIX. And (thus) saith Darius, the king: Then Nidintu-Bêl fled, and went forth, and came unto Babylon. Then went I unto Babylon. By the grace of Auramazda I took Babylon, and I captured Nidintu-Bêl. Then I slew Nidintu-Bêl in Babylon.



§ XX. And

77. (an)Anamakkaš-na pir[ka] hizila šaparrak-umme hutta hut (m)taššutum appa (m)Nītitpel-na (m)u alpi iršek- 78. ki aiak ap-[in (det)]A(id)-ma puttana A(id)hi-ma šasak § XIX. aiak (m)Tariyamauš (m)zunkuk nanri mene 79. (m)Nītitpel hupirri (m)te[n]ip arikip-itaka puttukka sak (det)Pāpili lipka mene (m)u (det)80. Pāpili-ikki p]u gitta zaumin (an)Uramašta-na kutta (det)Pāpili marriya kutta (m)Nītitpel hu- 81. pirri marri mene (m)Nītitpel hupirri (m)u (det)Pāpili ir alpi § XX. aiak

¹ There are possible traces of this character upon the rock.

² The character  occurs here, and not at the end of the preceding line.

³ The character is , not .

⁴ There are traces of this character upon the rock, and the characters  and  are clear; it is therefore possible that *marri* is to be read here.

COLUMN II.

1.
 2.
 3.
 4. § XXI.
³

COLUMN II.

(thus) saith Darius, the king : While I was in Babylon, these provinces revolted from me : Persia, and Susiana, and Media, and Assyria, and Egypt, and Parthia, and Margiana, and Sattagydia, and Scythia.

§ XXI. And (thus) saith Darius, the king : A certain man named Martiya, the son of Cicikhrish, raised a rebellion in a city

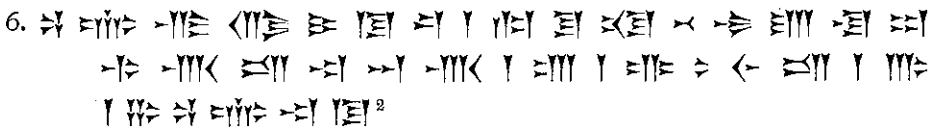
COL. II., 1. (m)Tariyamauš (det)zunkuk nanri kuš (m)u (det) Papili enni git appi (m) taiya[u]- 2. š (m)u ir peptip (m)Paršin aiak (m)Apirtup aiak (n)Matape aiak (m)Aššura aiak [(m)Mu]- 3. zzariyap aiak (m)Partumap aiak (m)Markuš-pe aiak (m)Sattakuš aiak (m)Šak- 4. ka-pe § XXI. aiak (m)Tariyamauš (m)zunkuk nanri (m)ruh kir (m)Martiya hiše (m)Zin-

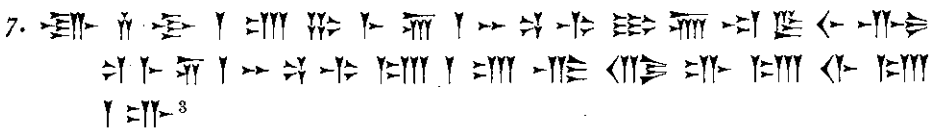
¹ There are traces of the sign at the end of the line.

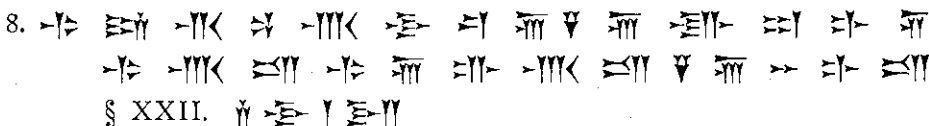
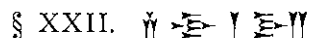
² The two signs are quite clear upon the rock. The Susian form of the name of Martiya's father is therefore *Zinzakrish*, not *Ishshanzakrish*; the correct form corresponds more nearly to *Cicikhrish* or *Ci(n)akhrish*, the form of the name in Old Persian.

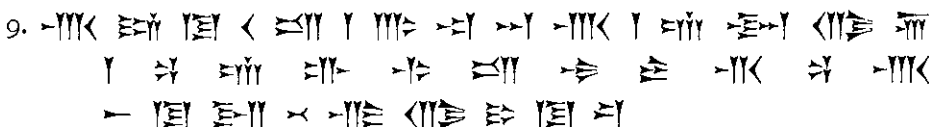
COL. II.

5.  1

6.  2

7.  3

8.  § XXII. 

9. 

in Persia named Kuganakâ; he revolted in Susa, and said unto the people: "I am Ummannish, the king of the Susians." And at that time I was friendly with Susa. Then were the Susians afraid before me, and that Martiya, who had been named their chief, they seized and they slew him.

§ XXII. And (thus) saith Darius, the king : A certain man named Phraortes revolted in Media, and spake unto the people,

5. zakriš (m)šakri (det)humaniš(id) (det)Kukkannakan hiše (m) Paršin-ikki ami artak hupirri (m)A- 6. pirtup-ikki imaka (m)taššutum-pe hizila ap tiriš nanri (m)u (m)Ummanniš (m)zunkuk (m)Apirtup-na ma- 7. ra aiak (m)u amer (m)Alpirti in kannu enni git mene (m)Alpirtip (m)u-ikki-mar ipšip (m)Mar- 8. tiya hupirri akka iršarra appine tirišti ir marrišša ir alpiš § XXII. aiak (m)Ta- 9. riyamauš (m)zunkuk nanri (m)ruh kir (m)Pirrumartiš hiše hupirri (det)Mata-pe-ikki imaka

1 This character is visible upon the rock.

2 This character is visible upon the rock.

3 The five signs at the end of the line are quite clear upon the rock.

Col. II.

10. 𐎧 𐎠𐎹𐎺 𐎠𐎺𐎠 𐎧 𐎠𐎹𐎺 𐎠𐎺𐎠 𐎠𐎹𐎺 𐎠𐎺𐎠 𐎠𐎹𐎺 𐎠𐎺𐎠 𐎠𐎹𐎺 𐎠𐎺𐎠 𐎠𐎹𐎺 𐎠𐎺𐎠 𐎠𐎹𐎺 𐎠𐎺𐎠
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saying: "I am Khshathrita, of the house of Cyaxeres."
 Then the Medians who were in the palace revolted from me and went over unto him. He became king of Media. The Persian and Median army which I had was small. Then I sent the army into Media. A Persian named Hydarnes, my servant, I made their leader, and I said unto him: "Go, smite the army of the Medes which doth not



10. (m) taššutum-pe hizila ap tirišša nanri (m) u (m) Šattarrita (m) GUL(id) (m) Makištarra-na nema- 11. nki mara mene (m) taššutum (m) Mata-pe appa (det) urmanni hupipe (m) u-ikki-mar peptip hu- 12. pirri-ikki pariš (m) Mata-pe-ikki (m) zunkuk-me hupirri hutlaš (m) taššutum (m) Paršin aiak (m) Mata-pe (m) u ta- 13. š arikki enri mene (m) u (m) taššutum (m) Mata-pe-ikki tippe tah (m) Mitarna hiše (m) Paršir kir (m) u (m) 14. liparuri hupirri (m) iršarra appine ir hutta hizila ap tiriya miteš (m) taššutum (m) Ma-

Col. II.

15. 𐎠𐎡𐎹𐎠𐎫𐎧𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹
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16. 𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹
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19. 𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹𐎠𐎡𐎹𐎢𐎽𐎫𐎧𐎧𐎹
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acknowledge me." Then went Hydarnes with the army unto Media. When he came unto Media, at a city in Media named Marush they fought the battle. The leader of the Medians withstood not (the assault). Auramazda brought me help. By the grace of Auramazda did my army utterly overthrow the army of the rebels. On the twenty-seventh day of the month Anâmaka they fought the battle. Then my army did naught; in a district in

15. ta-pe akka-pe (m)u-nena inne tirimanpi hupipe alpiš manka mene (m)Mitarna (m)taššutum-îtaka (det) Mata-pe- **16.** ikki sak sap (m) Mata-pe-ikki ir parik (det) humaniš(id) (det) Maruš hiše (det) Mata-pe-ikki ami šaparrak- **17.** umme huttaš akka (m) Mata-pe-na iršarra amer inne arir (an)Uramašta pikti (m)u ta- **18.** š zaumin (an)Uramašta-na (m)taššutum appa (m)u-nena (m)taššutum appa (m) pattip-na iršekki alpiš xx **19.** vii (an) nan (an)iru (id) (an) Anamakkaš-na pirka hizila šaparrak-umme huttaš mene (m)taššutum appa (m)u-

¹ This character is , not .

Col. II.

25. 𐌹𐌺𐌴 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸
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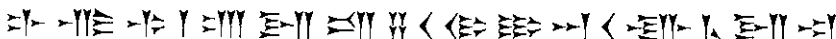
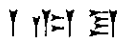
28. 𐌹𐌺𐌴 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸
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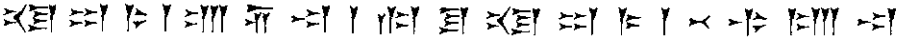


29. 𐌹𐌺𐌴 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸 𐌸𐌹𐌹𐌹𐌸
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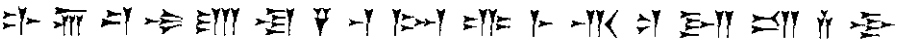


Dâdarshish fought a battle with them. In a city in Armenia named Zuzza Auramazda brought me help. By the grace of Auramazda did my army utterly overthrow the army of the rebels. On the eighth day of the month Thuravâhara they fought the battle. And the rebels assembled for a second time and advanced against Dâdarshish to give him battle. Then they fought a battle at a fortress in Armenia named Tigra. Auramazda brought

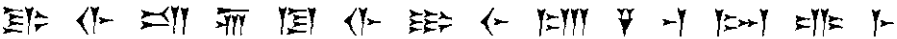
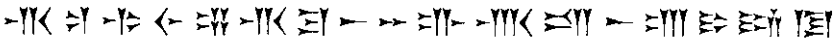
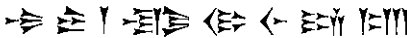
25. šinnip šaparrak-umme huttiniun upa mene (m) Taturšiš šaparrak-umme ap-ma taš (det) humaniš (det) Zuzza 26. hiše (m) Arminiyap-ikki ami (an) Uramašta pikti (m) u taš zaumin (an) Uramašta-na (m) taššutum 27. appa (m) u-nena (m) taššutum appa (m) pattip-na iršekki alpiš VIII (an) nan (an) IRU (id) (an) Turmar-na pirka 28. hizila šaparrak-umme huttaš aiak šarak II-umme-ma (m) pattip pirru ir šarrappa (m) Taturšiš 29. ir-ma šinnip šaparrak-umme huttiniun upa mene (det) almariš (det) Tikra hiše (det) Arminiyap-ik-

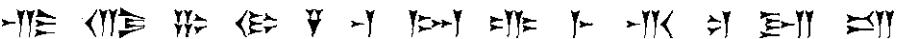
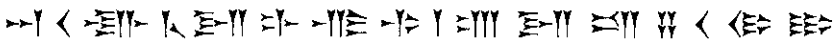
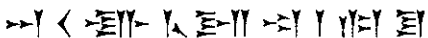
COL. II.

30. 



31. 



32. 



33. 



34. 



me help. By the grace of Auramazda did my army utterly overthrow the army of the rebels. On the eighteenth day of the month Thuravâhara they fought the battle. And the rebels assembled for the third time and advanced against Dâdarshish to give him battle. Then they fought a battle at a fortress in Armenia named Uyamâ. Auramazda brought me help. By the grace of Auramazda did my army utterly overthrow the army of

30. ki ami šaparrak-umme huttaš (an)Uramašta pikti (m)u taš zaumin(an) Uramašta-na (m)taššu- 31. tum appa (m)u-nena (m)taššutum appa (m)pattip-na iršekki alpiš XVIII (an)nan (an)ITU(id) (an)Turmar-na 32. pirka hizila šaparrak-umme huttaš aiak šarak III-umme-ma (m)pattip pirru ir šarrappa (m)Ta- 33. turšiš ir-ma šinnip šaparrak-umme huttiniun huṣa (det)almariš (det)Uiyama hiše (m)Arminiyap- 34. ikki ami šaparrak-umme huttaš (an)Uramašta pikti (m)u taš zaumin (an)Uramašta-na (m)taššu-

Col. II.

35. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯 𐎰𐎱𐎲𐎳 𐎴𐎵𐎶𐎷 𐎸𐎹𐎺𐎻 𐎼𐎽𐎾𐎿 𐏀𐏁𐏂𐏃 𐏄𐏅𐏆𐏇 𐏈𐏉𐏊𐏋 𐏌𐏍𐏎𐏏 𐏐𐏑𐏒𐏓 𐏔𐏕𐏖𐏗 𐏘𐏙𐏚𐏛 𐏜𐏝𐏞𐏟 𐏠𐏡𐏢𐏣 𐏤𐏥𐏦𐏧 𐏨𐏩𐏪𐏫 𐏬𐏭𐏮𐏯 𐏰𐏱𐏲𐏳 𐏴𐏵𐏶𐏷 𐏸𐏹𐏺𐏻 𐏼𐏽𐏾𐏿 𐐀𐐁𐐂𐐃 𐐄𐐅𐐆𐐇 𐐈𐐉𐐊𐐋 𐐌𐐍𐐎𐐏 𐐐𐐑𐐒𐐓 𐐔𐐕𐐖𐐗 𐐘𐐙𐐚𐐛 𐐜𐐝𐐞𐐟 𐐀𐐁𐐂𐐃 𐐄𐐅𐐆𐐇 𐐈𐐉𐐊𐐋 𐐌𐐍𐐎𐐏 𐐐𐐑𐐒𐐓 𐐔𐐕𐐖𐐗 𐐘𐐙𐐚𐐛 𐐜𐐝𐐞𐐟

36. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯 𐎰𐎱𐎲𐎳 𐎴𐎵𐎶𐎷 𐎸𐎹𐎺𐎻 𐎼𐎽𐎾𐎿 𐏀𐏁𐏂𐏃 𐏄𐏅𐏆𐏇 𐏈𐏉𐏊𐏋 𐏌𐏍𐏎𐏏 𐏐𐏑𐏒𐏓 𐏔𐏕𐏖𐏗 𐏘𐏙𐏚𐏛 𐏜𐏝𐏞𐏟 𐏠𐏡𐏢𐏣 𐏤𐏥𐏦𐏧 𐏨𐏩𐏪𐏫 𐏬𐏭𐏮𐏯 𐏰𐏱𐏲𐏳 𐏴𐏵𐏶𐏷 𐏸𐏹𐏺𐏻 𐏼𐏽𐏾𐏿 𐐀𐐁𐐂𐐃 𐐄𐐅𐐆𐐇 𐐈𐐉𐐊𐐋 𐐌𐐍𐐎𐐏 𐐐𐐑𐐒𐐓 𐐔𐐕𐐖𐐗 𐐘𐐙𐐚𐐛 𐐜𐐝𐐞𐐟

37. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯 𐎰𐎱𐎲𐎳 𐎴𐎵𐎶𐎷 𐎸𐎹𐎺𐎻 𐎼𐎽𐎾𐎿 𐏀𐏁𐏂𐏃 𐏄𐏅𐏆𐏇 𐏈𐏉𐏊𐏋 𐏌𐏍𐏎𐏏 𐏐𐏑𐏒𐏓 𐏔𐏕𐏖𐏗 𐏘𐏙𐏚𐏛 𐏜𐏝𐏞𐏟 𐏠𐏡𐏢𐏣 𐏤𐏥𐏦𐏧 𐏨𐏩𐏪𐏫 𐏬𐏭𐏮𐏯 𐏰𐏱𐏲𐏳 𐏴𐏵𐏶𐏷 𐏸𐏹𐏺𐏻 𐏼𐏽𐏾𐏿 𐐀𐐁𐐂𐐃 𐐄𐐅𐐆𐐇 𐐈𐐉𐐊𐐋 𐐌𐐍𐐎𐐏 𐐐𐐑𐐒𐐓 𐐔𐐕𐐖𐐗 𐐘𐐙𐐚𐐛 𐐜𐐝𐐞𐐟 𐐀𐐁𐐂𐐃 𐐄𐐅𐐆𐐇 𐐈𐐉𐐊𐐋 𐐌𐐍𐐎𐐏 𐐐𐐑𐐒𐐓 𐐔𐐕𐐖𐐗 𐐘𐐙𐐚𐐛 𐐜𐐝𐐞𐐟

38. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯 𐎰𐎱𐎲𐎳 𐎴𐎵𐎶𐎷 𐎸𐎹𐎺𐎻 𐎼𐎽𐎾𐎿 𐏀𐏁𐏂𐏃 𐏄𐏅𐏆𐏇 𐏈𐏉𐏊𐏋 𐏌𐏍𐏎𐏏 𐏐𐏑𐏒𐏓 𐏔𐏕𐏖𐏗 𐏘𐏙𐏚𐏛 𐏜𐏝𐏞𐏟 𐏠𐏡𐏢𐏣 𐏤𐏥𐏦𐏧 𐏨𐏩𐏪𐏫 𐏬𐏭𐏮𐏯 𐏰𐏱𐏲𐏳 𐏴𐏵𐏶𐏷 𐏸𐏹𐏺𐏻 𐏼𐏽𐏾𐏿 𐐀𐐁𐐂𐐃 𐐄𐐅𐐆𐐇 𐐈𐐉𐐊𐐋 𐐌𐐍𐐎𐐏 𐐐𐐑𐐒𐐓 𐐔𐐕𐐖𐐗 𐐘𐐙𐐚𐐛 𐐜𐐝𐐞𐐟 𐐀𐐁𐐂𐐃 𐐄𐐅𐐆𐐇 𐐈𐐉𐐊𐐋 𐐌𐐍𐐎𐐏 𐐐𐐑𐐒𐐓 𐐔𐐕𐐖𐐗 𐐘𐐙𐐚𐐛 𐐜𐐝𐐞𐐟

39. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯 𐎰𐎱𐎲𐎳 𐎴𐎵𐎶𐎷 𐎸𐎹𐎺𐎻 𐎼𐎽𐎾𐎿 𐏀𐏁𐏂𐏃 𐏄𐏅𐏆𐏇 𐏈𐏉𐏊𐏋 𐏌𐏍𐏎𐏏 𐏐𐏑𐏒𐏓 𐏔𐏕𐏖𐏗 𐏘𐏙𐏚𐏛 𐏜𐏝𐏞𐏟 𐏠𐏡𐏢𐏣 𐏤𐏥𐏦𐏧 𐏨𐏩𐏪𐏫 𐏬𐏭𐏮𐏯 𐏰𐏱𐏲𐏳 𐏴𐏵𐏶𐏷 𐏸𐏹𐏺𐏻 𐏼𐏽𐏾𐏿 𐐀𐐁𐐂𐐃 𐐄𐐅𐐆𐐇 𐐈𐐉𐐊𐐋 𐐌𐐍𐐎𐐏 𐐐𐐑𐐒𐐓 𐐔𐐕𐐖𐐗 𐐘𐐙𐐚𐐛 𐐜𐐝𐐞𐐟 𐐀𐐁𐐂𐐃 𐐄𐐅𐐆𐐇 𐐈𐐉𐐊𐐋 𐐌𐐍𐐎𐐏 𐐐𐐑𐐒𐐓 𐐔𐐕𐐖𐐗 𐐘𐐙𐐚𐐛 𐐜𐐝𐐞𐐟

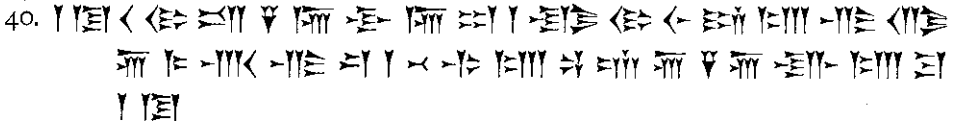
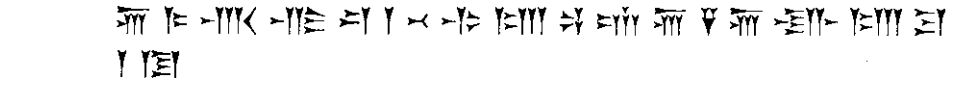



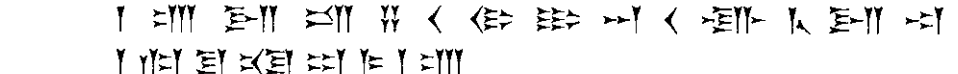
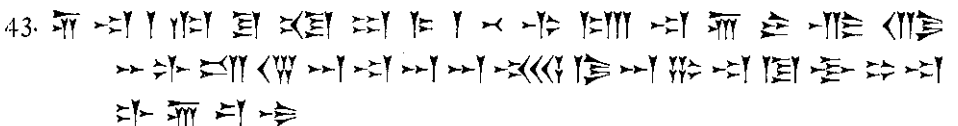
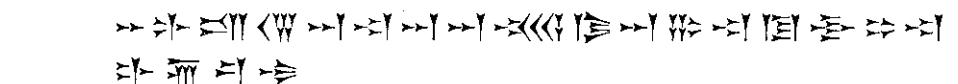
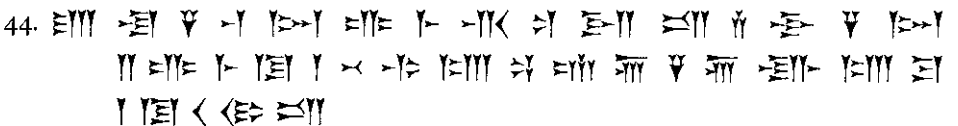
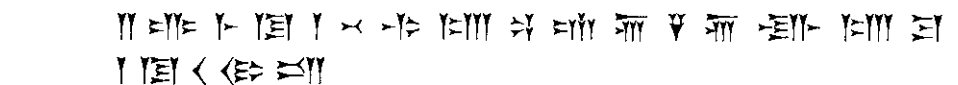
the rebels. On the ninth day of the month Thâigarcish they fought the battle. And then Dâdarshish did naught but waited for me until I came unto Media.

§ XXIV. And (thus) saith Darius, the king: A Persian named Vaumisa, my servant, I sent unto Armenia, and I said unto him: "Go, smite the host which is in revolt and doth not

35. tum appa (m) u-nena (m) taššutum appa (m) pattip-na iršekki alpiš ix (an) nan (an) iru (id) (an) Saikurriziš-na 36. pirka hizila šaparrak-umme huttaš aiak mene (m) Taturšiš aški inne huttaš (m) un zatiš 37. kuš (m) u Mata-pe-ikki šinni git § XXIV. aiak (m) Tariyamauš (m) zunkuk nanri (m) Maumiš- 38. ša hiše (m) Paršir kir (m) u (m) liparuri hupirri (m) u tippe (m) Arminiyap-ikki tah hi- 39. zila hi-tiri mite (m) taššutum appa (m) pattip (m) u-nena inne tirimanpi hupipe alpiš manka mene

¹ The character 𐎶 does not occur here upon the rock.

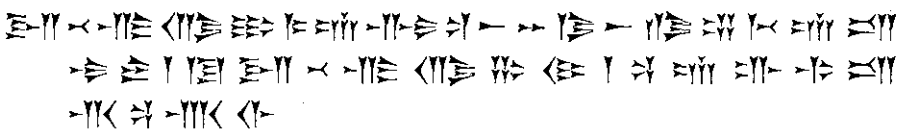

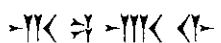

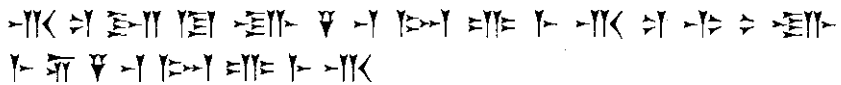
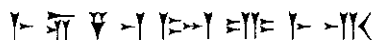
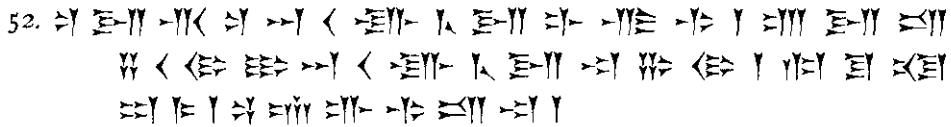
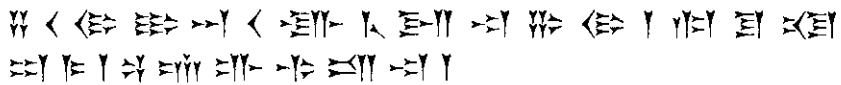
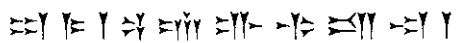

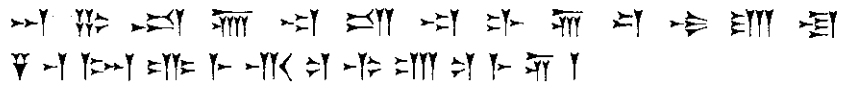
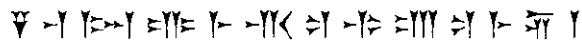
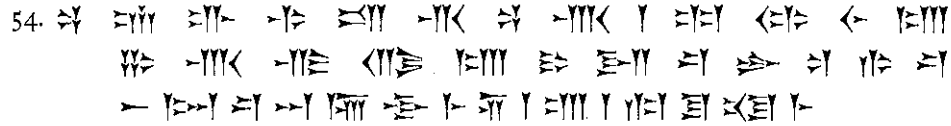
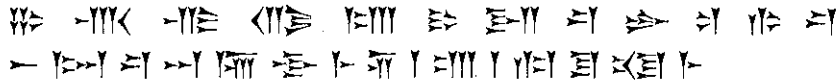
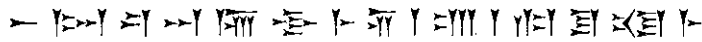
Col. II.

40. 
 
41. 
 
42. 
 
43. 
 
44. 
 

acknowledge me.” Then Vaumisa went forth with the army. When he came to Armenia the rebels assembled and advanced against Vaumisa to give him battle. Then they fought a battle at Izzila in Assyria. Auramazda brought me help. By the grace of Auramazda did my army utterly overthrow the army of the rebels. On the fifteenth day of the month Anâmaka they fought the battle. And the rebels assembled for the second time and advanced against Vaumisa to give him battle. Then

40. (m) Maumišša sak sap (m) Arminiyap-ikki ir parikka (m) pattip pirru ir šarrappa (m) Ma- 41. umišša ir-ma šinnip šaparrak-umme hutkiniun hupa mene (det) Izzila hiše (det) Aššuran ami šapar- 42. rak-umme huttaš (m) Uramašta pikti (m) u taš zaumin (an) Uramašta-na (m) taššutum appa (m) u- 43. nena (m) taššutum appa (m) pattip-na iršekki alpiš xv (an) nan (an) IRU (id) (an) Anamakkaš-na pirka hi- 44. zila šaparrak-umme huttaš aiak šarak II-umme-ma (m) pattip pirru ir šarrappa (m) Maumiš-

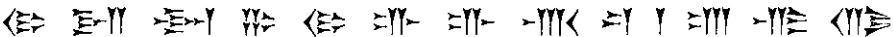
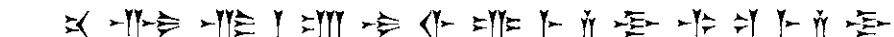
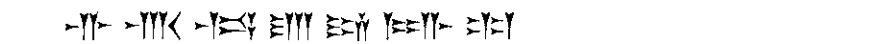
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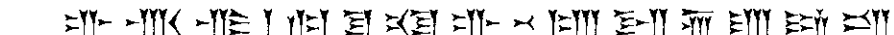
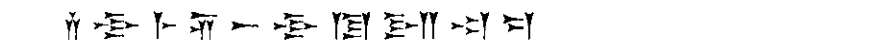
50. 


51. 


52. 


53. 


54. 



Media, Phraortes, who said "I am king of the Medians," came unto a city in Media named Kundurush. And he offered battle. Then we fought a battle. Auramazda brought me help. By the grace of Auramazda did I utterly overthrow the army of Phraortes. On the twenty-fifth day of the month Adukanisha we fought the battle. Then that Phraortes fled with a few horsemen and went unto Ragâ. Then sent I forth my army. Thence was he

50. ta-pe-ikki in paru git (det) humaniš (id) (det) Kuntarruš hiše (m) Mata-pe-ikki ami (m) Pirrumartiš hupirri ši- 51. nnik akka nanri (m) u (m) zunkuk-me (m) Mata-pe-na hutta-mara šaparrak-umme huttemanra mene šaparrak-umme hu- 52. tta hut (an) Uramašta pikti (m) u taš zaumin (an) Uramašta-na ami (m) taššutum appa (m) Pirrumartiš-na (m) 53. u alpi iršekki xxv (an) nan (an) ITU (id) (an) Atukannaš-na pírka hizila šaparrak-umme butti ut mene (m) 54. Pirrumartiš hupirri (m) telnip arikkip-itaka puttukka (det) Rakkan sak mene (m) u (m) taššutumme-

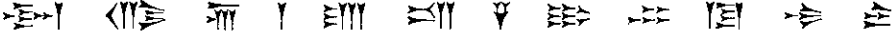
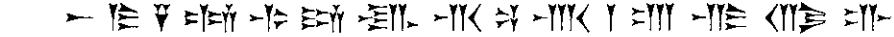
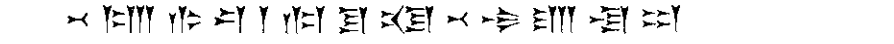
COL. II.

55.   

56.   

57.   

58.    § XXVI. 

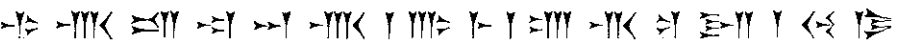
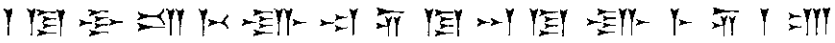
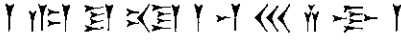
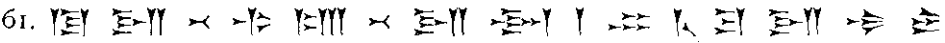
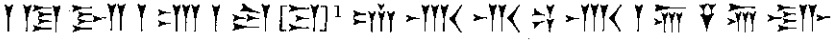
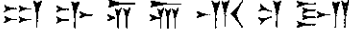

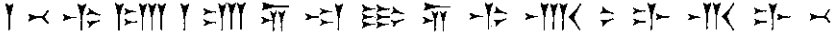
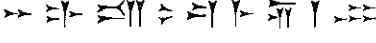


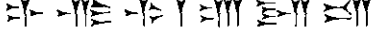

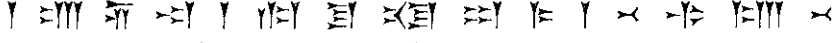
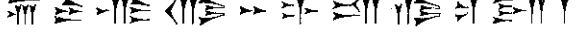
59.   

seized and brought to me. I cut off his nose, and his tongue, and his ears, and I put out his eyes; and he was kept fettered in my court. All the people beheld him. Then did I crucify him in Ecbatana, and the men who were his chief followers I imprisoned in the fortress in Ecbatana and I impaled (?) them.

§ XXVI. And (thus) saith Darius, the king: A man named Citrantakhma, a Sagartian, revolted from me, and said unto the



55. mi tah ami-mar marrika (m)u-ikki muggik (m)u hi šimme aiak titme aiak siri mazziya urte 56. kituna (det) zip (m)u-nena-ma rappaka marrik (m)taššutum marpepta ir ziyaš aiak mene (det)Akmatana (iš) 57. rur-ma ir patla aiak kutta (m)ruh(id) appa atarriman nitami hupappí hupipe (det)Akmatana (det)almarri-58. š-ma MAR-SAG(id) appine šara kuppaka appin sira § XXVI. aiak (m.)Tariyamauš (m)zunkuk nanri (m)ru- 59. h kir (m)Ziššantakma hiše (det)Aššakartiya-ra hupirri (m)u-ikki-mar peptukka (m)taššutum-pe hizila ap

Col. II.

60. 


61. 


62. 


63. 


64. 



people: "I am king, of the family of Cyaxares" Then sent I forth a Persian and a Median army. A Median named Takhmaspâda, my servant, I made their leader, and I said unto him: "Go, smite the host which is in revolt and doth not acknowledge me." Then Takhmaspâda went forth with the army. He fought a battle with this Citrantakhma. Auramazda brought me help. By the grace of Auramazda did my army utterly

60. tiriš nanri (m) zunkuk-me (m) u hutta (m) gul(id) (m) Makištarra-na neman mara mene (m) u (m) taššutum (m) Paršin aiak (m) 61. Mata-pe tippe tab (m) Takmašpata hiše (m) Mata (m) u (m) li[pa]ruri hupirri (m) iršarra appine ir hutta 62. hizila ap tiriya miteš (m) taššutum appa (m) pattip (m) u-nena inne tirimanpi hupipe alpiš manka mene (m) Tak- 63. mašpata (m) taššutum-itaka sak šaparrak-umme (m) Ziššantakma hi taš (an) Uramašta pikti (m) u taš 64. zaumin (an) Uramašta-na (m) taššutum appa (m) u-nena (m) taššutum appa (m) pattippe iršekki alpiš kutta (m)

¹ The graver has written  for  upon the rock by mistake.

Col. II.

65.

66.

67. § XXVII.

 § XXVIII.

68.

overthrow the army of the rebels, and they seized Citran-
 takhma, and they brought him unto me. I cut off his
 nose and his ears, and I put out his eyes, and he was kept
 in fetters in my court. All the people beheld him. Then
 did I crucify him in Arbela.

§ XXVII. And (thus) saith Darius, the king : This I did in Media.

§ XXVIII. And (thus) saith Darius, the king : The Parthians
 and Hyrcanians revolted from me, and they declared them-
 selves of the party of Phraortes. My father Hystaspes

65. Ziššantakma ir marriš (m)u-ikki ir muggiš (m)u hi šimme aiak siri mazzi urte
 kituma (det)zi- 66. p (m)u-nena-ma rappaka marrik (m)taššutum marripepta ir
 ziyaš mence (det)Arpera hiše ami (m)u (iṣ)ru- 67. r-ma ir patla § XXVII. aiak
 (m)Tariyamauš (m)zunkuk nanri hi (m)u (m)Mata-pe-ikki hutta § XXVIII. ai-
 68. ak (m)Tariyamauš (m)zunkuk nanri (m)Partumaš-pe aiak (m)Mirkaniyap
 (m)u-ikki-mar peptippa (m)Pirru-

¹ The graver has written for upon the rock by mistake.

² The graver has written the sign as , omitting a wedge by mistake.

COL. II.

69. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁

70. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃

71. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁

72. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅

was in Parthia, and the people forsook him and revolted. And then Hystaspes went forth with the people who had remained faithful. At a city in Parthia named Vishpauzâtish he fought a battle with the rebels. Auramazda brought me help. By the grace of Auramazda did Hystaspes utterly overthrow the rebel host. On the twenty-second day of the month Viyakhna they fought the battle.

69. martiš-na tiriyaš (m) Mištašpa (m) u (m) attata (det) Partumaš enrir hupirri (m) taššutum ir maz- 70. temašša peptip aiak mene (m) Mištašpa (m) taššutum appa tamini-itaka sak (det) humaniš (id) (det) Mišpauzatiš 71. hiše (det) Partumaš ami šaparrak-umme (m) pattip ap-ma taš (an) Uramašta pikti (m) u taš zaumin (an) Uramašta-na (m) Mi- 72. štašpa (m) taššutum appa (m) pattip alpiš iršekki xxii (an) nan (an) itū (id) (an) Miyakannaš-na pirka hizila šapar-

¹ The graver has written the sign as 𐎠𐎡 by mistake.

Col. II.

83. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 < 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
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84. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
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 § XXXII. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 < 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

85. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
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brought me help. By the grace of Auramazda did my army utterly overthrow the army of the rebels. On the twenty-third day of the month Atriyâdiya they fought the battle.

§ XXXII. And (thus) saith Darius, the king: Then was the province mine. This I did in Bactria.

§ XXXIII. And

83. (m)u taš zaumin (an)Uramašta-na (m)taššutum appa (m)u-nena (m)taššutum appa (m)pattip-na alpiš iršekki xxiii (an)nan 84. (an)ITU (id) (an)Aššiyatiyaš-na pirka hizila šaparrak-umme buttaš § XXXII aiak (m)Tariyamauš (m)zunkuk na- 85. nri mene (m)taiyauš (m)u-nena ahuttap hi (m)u (det)Pakšiš butta § XXXIII. aiak

COLUMN III.

1. [Y 𐎠𐎼𐎷𐎡𐎹 𐎶𐎲𐎠𐎫 𐎶𐎶𐎵 𐎶𐎠𐎫 < 𐎠𐎹𐎶 𐎶 𐎶𐎶𐎵 > 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵
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COLUMN III.

(thus) saith Darius, the king: A certain man named Vahyazdâta, who dwelt in a city named Târavâ in Yautiyâ in [Persia, for the second time] rebelled in Persia. He said to the people: "I am Smerdis, the son of Cyrus." [Then the Persian people who were] in the palace revolted from me and went over unto him. He became king of Persia.

§ XXXIV. And (thus) saith Darius, the king: The few Persian

COL. III., 1. [(m)Tariyamauš (m)zunkuk nanri (m)ruh kir (m)]Mištatta hiše (det)humaniš[(id) (m)Tur]rauma hiše (m)Yautiyaš hiše 2. [(m)Paršîn]-ikki ami ar[tak hupirri šarak II-um]me ma (m)Paršîn-ikki [i]maka [(m)taššu]tun-pe ap tiriš nanri (m)u (m)Pirti- 3. ya tur Kuraš-na mara [mene (m)taššutum (m)Paršîn appa (det)u]nmanni (det)anza[.] paka hupipe (m)u-ikki-mar pepti- 4. ppa hupirri-ikki [pariš (m)Paršîn-ikki (m)zunkuk-me] hupirri hut[taš] § XXXIV. aiak (m)Tariyamauš (m)zunkuk nanri

¹ The restoration of (m) *Paršîn* is not quite certain from the traces that remain at the beginning of the line.

² Only traces of these characters remain upon the rock.

COL. III.

5. [.]¹ 𐎠 𐎠𐎡 𐎠 𐎡𐎢 𐎠 𐎡𐎢 𐎠 𐎡𐎢² 𐎠𐎡 𐎠 𐎡𐎢 𐎠 𐎡𐎢 𐎠 𐎡𐎢 𐎠 𐎡𐎢
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and Median people, who were in the palace and had not revolted from me, and the Median army which was with me I sent forth. A Persian named Artavardiya, my servant, I appointed as their leader, and the rest of the Persian army came unto me in Media. And Artavardiya went with the Persian army unto Persia. When he came unto Persia, at a city in Persia named

5. [.] (m) taššutum (m) Par[šin aiak (m) Mata-pe arikip akka-pe] (det) urmata [(m) u-ikki]-mar inne peptip hupipe aiak (m) taššu- 6. tum (m) Mata-pe (m) u [taš hupipe ti]ppe tah (m) Ir[tumartiya hi]še (m) Paršir kir (m) u (m) liparuri 7. [hu]pirri [(m)]iršar[ra appine ir hutta aiak kutta (m)]taššutum (m) Paršin an[. (m) u]-ir (det) Mata-pe-ikki (m) u kik aiak 8. (m) Ir[tumarti]ya (m) taš[šutum-itaka (m) Paršin-ik]ki sak sap (m) [Paršin]-ikki ir parik (det) humaniš(id) (det) Rakkan

¹ The traces at the beginning of the line read 𐎠𐎡𐎢 𐎠𐎡𐎢.

² The characters 𐎠𐎡 𐎠𐎡 𐎠𐎡 are clear, and there are traces of the two following signs upon the rock.

³ *Irtumartiya* is the correct form, see *l.* 14.

⁴ Traces of the characters 𐎠𐎡 and 𐎠𐎡𐎢 are visible upon the rock.

⁵ Traces of the characters 𐎠𐎡 𐎡 𐎠𐎡 are visible upon the rock.

⁶ It is possible that the word *anka*, "when," or some similar word, might be supplied here.

⁷ The traces of the sign are those of 𐎠𐎡, not 𐎠𐎡𐎢.

Col. III.

9. [𐎧𐎠 𐎠] 𐎠 𐎠 𐎠 𐎠 𐎠 [𐎠𐎠] 𐎠𐎠 𐎠𐎠
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Rakhâ that Vahyazdâta who said "I am Smerdis" advanced with the army against Artavardiya to give him battle. And then they fought a battle. Auramazda brought me help. By the grace of Auramazda my army utterly overthrew the army of Vahyazdâta. On the twelfth day of the month Thuravâhara they fought the battle. And then fled that Vahyazdâta with a few horse-

9. [hiše . . .] (m) Paršin-ik[ki] ami (m) Mištatta hupirri [akka nan]ri (m) u (m) Pirtiya taššutum-itaka 10. [(m) Irtumartiya ir-ma šinnik šaparrak]-umme huttiman[ra ai]ak mene šaparrak-umme huttaš (an) Uramašta 11. [pikti (m)]u taš za[umin (an) Uramašta-na (m) taš]šutum appa (m) u-nena (m) taššutum appa (m) Mištatta-na alpiš ir- 12. [šek]ki XII (an) nan (an)[IRU(id) (an) Turmar-na pi]rka hizila šaparrak-umme huttaš aiak mene (m) Mištatt-

¹ There is room for two more characters in the gap.

² There are no traces of the character 𐎠 on the rock.

³ A short break followed by a blank space large enough for four characters occurs on the rock at the beginning of the line.

Col. III.

13. [𐬌𐬀𐬵𐬀𐬸𐬀 𐬵𐬀𐬸𐬀] 𐬵𐬀𐬸𐬀 𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀 [𐬀𐬀𐬀𐬀 𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀] 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀. .] 𐬀𐬀 𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀

14. [𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 [𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀] 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀] 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 [𐬀𐬀] 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀

15. [𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 [𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀] 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀

16. [𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀] 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 [𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀] 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀

men, and came to Paishiyâuvâdâ. From that place this army advanced against Artavardiya to give him battle. At a mountain named Paraga they fought a battle. Auramazda brought me help. By the grace of Auramazda my army utterly overthrew the army of Vahyazdâta. On the fifth day of the month Garmapada they fought the battle, and they took Vahyazdâta, and they took also the men who were his chief followers.

13. [ta hu]pirri (m)telni[p arikip-itaka (m)Pišumata] puttukka[. .]appa ir-ma pariš ami-mar šarak (m)taššutum hu- 14. [pirri] (m)Irtumartiya [ir-ma šinnik šaparrak-umme] huttimanra (det)kur (id) [(det)]Parrakka hiše ami šaparrak-umme hutta- 15. [š (an)U]ramašta pik[ti (m)u taš zaumin (an)U]ramašta-na (m)taššutum appa (m)u-nena aiak (m)taššutum appa (m)Miš- 16. [tat]ta-na alpiš ir[šekki v (an)nan (an)rtu (id)(an)]Karmapattaš-na pirka hizila šaparrak-umme huttaš aiak kut-

¹ The sign is 𐬑, not 𐬒.

² Traces of this character are visible upon the rock.

17. § XXXV.
- 18.
19. ¹ § XXXVI.
20. § XXXVII.

§ XXXV. And (thus) saith Darius, the king : Then that Vahyaz-
dāta and the men who were his chief followers did I
hang [on crosses] in Uvādaicaya.

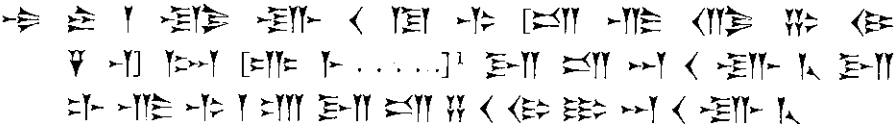

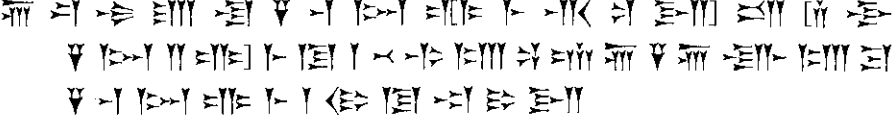
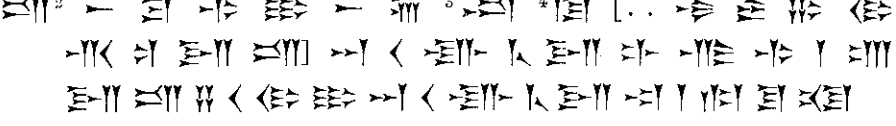
§ XXXVI. And (thus) saith Darius, the king : This I did in Persia.

§ XXXVII. And (thus) saith Darius, the king : That Vahyazdāta
who said, " I am Smerdis," sent an army unto Arachosia.

17. ta [(m)Mi]štatta [hupirri ir marriš aiak] (m)ruh(id) appa atarriman nitami hupapp marriš § XXXV. ai- **18.** ak [(m)Tariyamauš [(m)zunkuk nanri mene (m)Mišta]tta hupirri aiak (m)ruh(id) appa atarriman nitami hupappi-i- **19.** taka (det) Matezišf. . hiše ami (i)š)ur-ma] appin patla § XXXVI. aiak (m)Tariyamauš (m)zunkuk nanri hi (m)u (m)Pašin-ikki hu- **20.** tta § XXXVII. aiak [(m)Tariy]ama[uš (m)zunkuk nan]ri (m)Mištatta hupirri akka nanri (m)u (m)Pirtiya hupir-

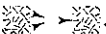
¹ is clear upon the rock, and there are also traces of the sign .


COL. III.



25.  26.  27.  28. 



me help. By the grace of Auramazda my army utterly overthrew the army of the rebels. On the thirteenth day of the month Anâmaka they fought the battle. The rebels assembled a second time, and they fought a battle with Vivâna in a district named Gandutava. Auramazda brought me help. By the grace of Auramazda my army

25. hiše (m) Arraumatī[š-ikki ami šapar]rak-[umme]taš (an) Uramašta pikti (m) u taš zaumin (an) Uramaš- 26. ta-na [(m) taš]šu[tum appa (m) u-nena (m) taššutum appa (m) patti]p-na alpiš iršekki XIII (an) nan (an) rru (id) (an) Anamakkaš-na pi- 27. rka hizila šaparrak-um[me butta]š [aiak šarak II-um]me-ma (m) pattip pirru ir šarrappa šaparrak-umme (m) Mimana-ita 28. š (m) patin (m) [Kan]tuma[. . hiše ami buttaš] (an) Uramašta pikti (m) u taš zaumin (an) Uramašta-na (m) taššutum


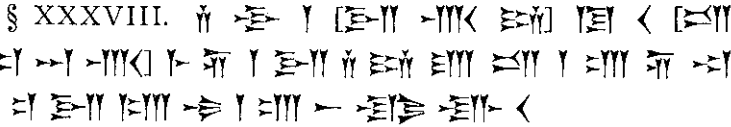

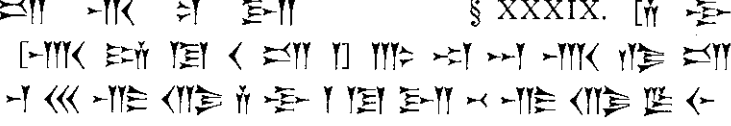

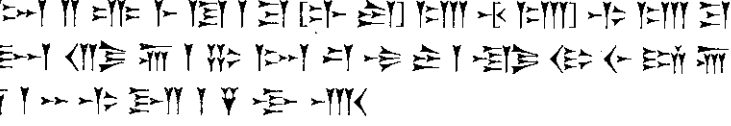

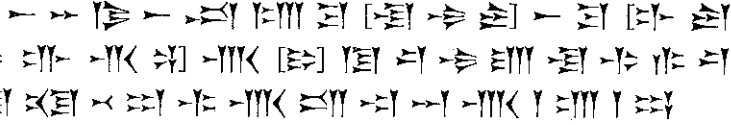

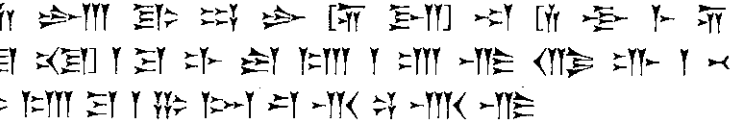
¹ The following traces of the last two characters in the gap are visible upon the rock: .

² The character  is clear upon the rock.

³ The character is clearly written , not ; the graver has probably omitted a wedge by mistake.

⁴ The sign  follows  without any break between them.

Col. III.

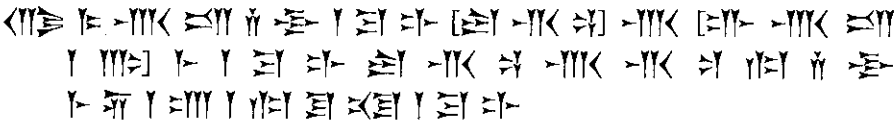
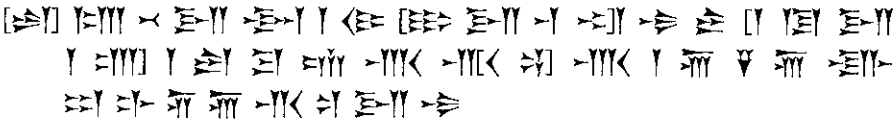

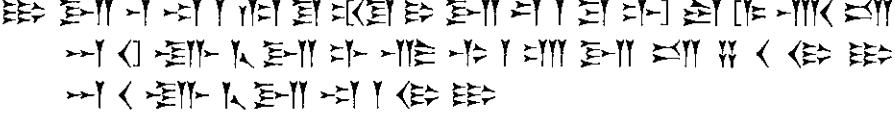
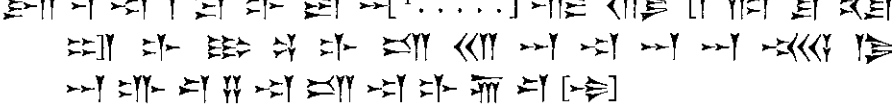
34.  § XXXVIII. 
 35.  § XXXIX. 
 36.  
 37.  
 38.  

§ XXXVIII. And (thus) saith Darius, the king: Then was the province mine. This I did in Arachosia.

§ XXXIX. And (thus) saith Darius, the king: While I was in Persia and Media, the Babylonians revolted a second time. A certain man named Arakha, an Armenian, the son of Haldita, rebelled in a city in Babylonia named Dubála; and thus did he lie to the people, saying: "I am Nebuchadnezzar, the son of Nabonidus." And then the Babylonian people revolted from me and went over unto that Arakha;


34. § § XXXVIII. aiak (m)[Tariya]mauš (m)zunkuk nanri] mene (m)taiyauš (m)u-nena ahuttap hi (m)u (det) Arrau- 35. matiš-hutta § XXXIX. [aiak (m)]Ta-riyamauš (m)zunkuk nanri kuš (m)u (m)Paršin-ikki aiak (m)Mata-pe-ikki enni 36. git šarak ır-umme-ma (m)Pa[pili]p pe[p]tippa (m)ruh kir (m)Arakka hiše (m)Arminiyar kir (m)Altita (m)šakri 37. hupirri (det) humaniš (id) (det)Tuppa[la hiše] (det)Pa[pili ami-mar hupir]ri [i]maka hizila titukka (m)taššutum-pe ap tiriš nanri (m)u (m)Nap- 38. kuturruzir tur Nappu[neta]-na [aiak mene (m)taššutum] (m)Papilip (m)u-ikki-mar (m)peptippa (m)Arakka hupirri-ik-

COL. III.

39.  40.  41.  42.  43. 

and he seized Babylon and he became king of Babylon. And then sent I an army unto Babylon. A Median named Vindafranâ, my servant, I appointed as their leader, and thus I spake unto him: "Go, smite that host of the Babylonians that doth not acknowledge me." And then Vindafranâ marched with the army to Babylon. Auramazda brought me help. By the grace of Auramazda Vindafranâ [took] Babylon and he brought over(?) the people unto [me]. On the twenty-second day of the month

39. ki pariš aiak (m)Papi[li hupir]ri [marriš (m)zunkuk]-me (m)Papili hupirri huttaš aiak mene (m)u (m)taššutum (m)Papi- 40. [li]ppe tah (m)Mi[ntaparn]a hiše [(m)Mata (m)u] (m)liparuri hu[pir]ri (m)iršarra appine ir hutta hi- 41. zila ap tiriy[a mi]teš [(m)taššutum (m)Papilip] akka-pe (m)u-nena inne tirimanpi hupipe alpiš manka aiak mene [(m)Mi]- 42. ntaparna (m)taššut[um-itaka (m)Papi]li [pariš (an)U]ramašta pikti (m)u taš zaumin (an)Uramašta-na (m)Min- 43. taparna (m)Papi- pili[. . . .]-ikki [(m)taššutum a]ppin pirpiš xxii (an)nan (an)ITU(id) (an)Marka- zanaš-na pirka [hi]-

¹ The traces of the sign are not those of .

COL. III.

49.

 50.

 51.

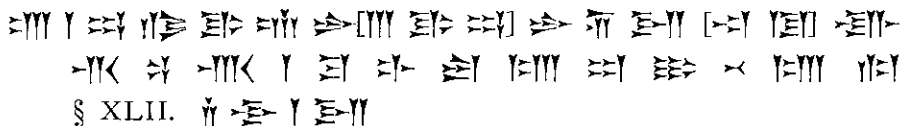

 52.

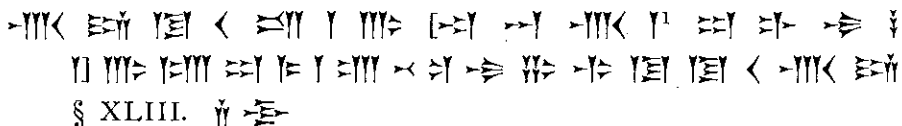
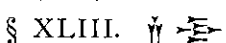
 53.

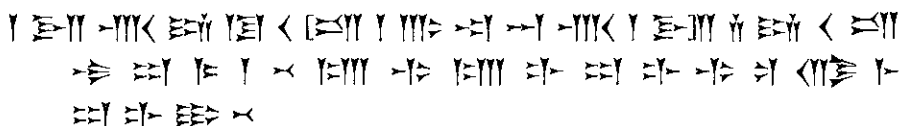
grace of Auramazda I gained them, and I captured nine kings. One named Gaumâta, the Magian, lied, saying: "I am Smerdis, the son of Cyrus"; this man caused Persia to revolt. And a Susian named Ashina caused the Susians to revolt, and said: "I am king of the Susians." And a Babylonian named Nidintu-Bêl lied, saying: "I am Nebuchadnezzar, the son of Nabonidus"; this man caused the Babylonians to revolt. And a Persian named Martiya lied, saying: "I am Ummannish, king of the Susians"; this man caused the Susians to revolt. And a Median named

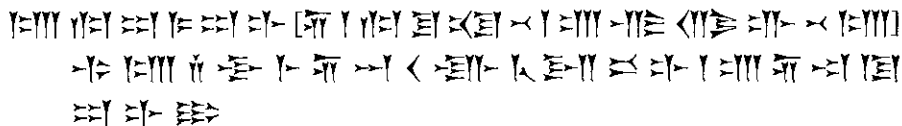
49. alpiya aiak ix (m)[zunkuk-ip (m)]u mau[riya ki]r (m)Gaumatta hiše (m)Makuš titukka nanri (m)u (m)Pirti- **50.** ya tur Kuraš-na hupi[rri (m)Paršin pe]p[taš aiak (m)A]šina hiše (m)Apirtarra hupirri (m)Apirtip appin peptaš- **51.** ša nanri (m)zunkuk-me (m)[Apirtup-na] (m)u [hutta mara aia]k (m)Nititpel hiše (m)Papilr kir titukka nanri (m)u (m)Nap[ku]- **52.** turruzir tur Napuneta-na [hu]pir[ri (m)Papili]p peptiš aiak (m)Martiya hiše (m)Paršir kir titukka na- **53.** nri (m)u (m)Umman[niš (m)zunkuk (m)A]pir[tip-na hupirr]i (m)Apirtip peptaš aiak (m)Pirrumartiš hiše (m)Mata t[i]-

Col. III.

59.  § XLII. 

60.  § XLIII. 

61. 

62. 

“I am Nebuchadnezzar, the son of Nabonidus”; this man caused the Babylonians to revolt.

§ XLII. And (thus) saith Darius, the king: These are the nine kings whom I captured in these battles.

§ XLIII. And (thus) saith Darius, the king: As to these provinces which revolted, lies made them rebellious, so that their peoples revolted from me. And then Auramazda delivered them into my hand. As I would, so did I unto them.

59. u (m) Napkuturruzi[r tur Nap]puneta-[na ma]ra hupirri (m) Papilip ap-in peptaš § XLII. aiak (m) Ta- 60. riyamauš (m) zunkuk [nanri (m) appi hi ix (m)]zunkuk-ip appa (m) u pet hi-atima mauriya § XLIII. aiak 61. (m) Tariyamauš (m) zunkuk nanri (m) t]aiyauš hi appa (m) peptippi appi titkime appin pe- 62. ptaš appa appi[ne (m) taššutum-pe (m) u-ikki-mar pep]tip aiak mene (an) Uramašta kurpi (m) u-nena-ma appin

¹ The traces of this sign are possibly those of >>Y, not Y.

COL. III.

63. 𐎲𐎠𐎲 𐎧 𐎡𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
 [𐎠𐎠𐎠 𐎠𐎠] 𐎠𐎠𐎠 𐎲𐎠𐎲 𐎧 𐎠𐎠𐎠 § XLIV. 𐎡 𐎠𐎠
 𐎡 𐎠𐎠𐎠 𐎲𐎠𐎲𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
64. 𐎠𐎠𐎠 𐎡 𐎠𐎠𐎠 𐎡 𐎡 𐎠𐎠𐎠 𐎠𐎠𐎠 [𐎠 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
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 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎲𐎠𐎲 𐎧 𐎲𐎠𐎲 𐎡
65. 𐎠𐎠 𐎡 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎡 𐎡 𐎠𐎠 [. . . 𐎡 𐎡 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
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 𐎡 𐎠𐎠𐎠 𐎲𐎠𐎲𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
66. 𐎠𐎠𐎠 𐎡𐎠 𐎡𐎠 𐎲𐎠𐎲𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 [𐎠𐎠 𐎠𐎠𐎠 𐎲𐎠𐎲 𐎧 𐎠𐎠𐎠 𐎡 𐎠𐎠𐎠 𐎡
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67. 𐎡 𐎡 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎡𐎠 𐎡𐎠 𐎠𐎠 [𐎠𐎠 𐎡 𐎠𐎠𐎠 𐎲𐎠𐎲 𐎧 𐎠𐎠𐎠 𐎡𐎠 𐎡
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 𐎡 𐎠𐎠 𐎡𐎠 𐎡𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠]

§ XLIV. And (thus) saith Darius, the king : Thou who mayest be king hereafter, guard thyself from lies! The man who lieth shalt thou sternly chastise, if thou thinkest "(thereby) my land shall be unharmed."

§ XLV. And (thus) saith Darius, the king : This that I did, by the grace of Auramazda I accomplished in this wise; and thou, who mayest hereafter read this inscription, shalt believe that which I did, which is written in this inscription, and thou shalt not hold it for lies!

63. *huttaš sap* (m)[*u anerazila hizi*]la [*appi*]n *hutta* § XLIV. *aiak* (m)*Tariyamauš* (m)*zunkuk nanri* (m)*ni* (m) 64. *zunkuk* (m)*akka meššin* [*nekti titkimme-mar*] *tarlaka tun nišgiš* (m)*ruh* (id)-*irra titenra hupirri tar-* 65. *laka milli e-a*[. . . *anka hizila urmanti*] (m)*taiyauš-mi tarma aštu* § XLV. *aiak* (m)*Tariyamauš* (m) 66. *zunkuk nanri hi appa* [(m)*u hutta zaumin* (an)] *Uramašta-na* (det)*pelki-ma hutta aiak* (m)*ni* (m)*akka meššin* (det)*tup-* 67. *pi hi peuranti ap*[*pa* (m)*u hutta appa*] (det)*tuppi hi-ma rilik huhpe uriš ainī titkimme ur*[*man*]-

¹ The graver appears to have written the sign 𐎡 here, before 𐎡𐎠𐎠, by mistake.

Col. III.

68. >𐎠𐎡𐎢 § XLVI. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 < 𐎠𐎡𐎢 𐎠𐎡𐎢
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69. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 < 𐎠𐎡𐎢 < 𐎠𐎡𐎢 𐎠𐎡𐎢 [𐎠𐎡𐎢 >𐎠𐎡𐎢 𐎠𐎡𐎢 § XLVII. 𐎠𐎡𐎢
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70. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 < 𐎠𐎡𐎢 [𐎠𐎡𐎢 >𐎠𐎡𐎢] 𐎠𐎡𐎢² [𐎠𐎡𐎢 𐎠𐎡𐎢] 𐎠𐎡𐎢
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71. < 𐎠𐎡𐎢 < 𐎠𐎡𐎢 < 𐎠𐎡𐎢 >𐎠𐎡𐎢⁴ [.] 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢
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 >𐎠𐎡𐎢 >𐎠𐎡𐎢 < 𐎠𐎡𐎢 >

§ XLVI. And (thus) saith Darius, the king: I declare as the follower of Auramazda that this is true and not lies which in this wise I accomplished.

§ XLVII. And (thus) saith Darius, the king: By the grace of Auramazda much else was accomplished by me which is not written in this inscription; therefore on this account whosoever shall hereafter read this inscription, shall not regard my deeds as boastings, but shall believe them and hold them not for lies.

68. ti § XLVI. aiak (m) Tari[yamauš (m) zunkuk nan]ri ankiri (an) Uramašta-ra sap appa hi siri inne titk[i]- 69. mme (m) u (det) pelki-ma [hutta § XLVII. aiak (m) Tariyamauš (m) zunkuk nanri zaumin (an)Uramašta-na taikita (m) 70. u-nena iršekki [hut]tuk [. . . . ap]pa tuppi hi-ma inne rilik hupentukkimme aini (m)akka (det) tuppi hi meš- 71. šin peranra [. . . .]-mar appa (m)u-nena huttak hupirri inne urinra titkime urman-

¹ This character is 𐎠𐎡𐎢, and not 𐎠𐎡𐎢; it is clearly visible upon the rock.
² The character 𐎠𐎡𐎢 is visible upon the rock.
³ The traces following 𐎠𐎡𐎢 upon the rock read 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢.
⁴ The traces of the characters following >𐎠𐎡𐎢 read 𐎠𐎡𐎢 < 𐎠𐎡𐎢.

Col. III.

72. >𐎧𐎡𐎫 § XLVIII. 𐎧𐎢𐎶 𐎶 𐎶𐎶𐎵 >𐎧𐎡𐎫 [𐎶𐎶𐎵 𐎶𐎶𐎵 < 𐎶𐎶𐎵 𐎶 𐎶𐎶𐎵
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73. >𐎧𐎡𐎫 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 [𐎶𐎶𐎵 < 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 < 𐎶𐎶𐎵 𐎶𐎶𐎵
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< >𐎧𐎡𐎫 𐎶𐎶𐎵

74. 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶 𐎶𐎶𐎵 >𐎧𐎡𐎫 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 [𐎶 𐎶𐎶𐎵 𐎶𐎶𐎵 < 𐎶𐎶𐎵 𐎶
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75. >𐎧𐎡𐎫 𐎶 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 [. . . . 𐎶𐎶𐎵] 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵
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§ XLVIII. And (thus) saith Darius, the king : By former kings, while they reigned, such was not done as I in this wise, by the grace of Auramazda, have accomplished.

§ XLIX. And (thus) saith Darius, the king : So shalt thou believe what I have done. On that account conceal it not. And if thou concealest not this proclamation, but makest it known unto the people, shall Auramazda be a friend unto thee, and thy race, and thou shalt live long ! But

72. ri § XLVIII. aiak (m) Tari[yamauš (m) zunkuk nanr]i (m) akka-pe (m) zunkuk-
ip irpippi kuš enep hupipe-na hi nippak inne 73. huttak sap (m) u [pelki-ma
zaumin (an)] Uramašta-na hutta § XLIX. aiak (m) Tariyamauš (m) zunkuk nanri
. . (m) ni uriš 74. appa (m) u hutta hizila hu[pentukkime aini ta]rtanti aiak
anka liltin hi inne tartinti (m) taššutum ap-in tirinti (an) Ura- 75. mašta (m) nin
kanešne aiak [. . . . (m) GUL](id)-ne aiak kutta . . llik takataktine aiak anka šarak
liltin hi tarti[n]-

¹ The traces upon the rock of the last character in the gap are possibly those of <𐎧>.

² Sic.

COL. III.

76. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯 𐎰𐎱𐎲𐎳 [. 𐎴𐎵 < 𐎶𐎷𐎸𐎹 𐎺𐎻𐎼𐎽]
 𐎾𐎿𐏀𐏁 𐎿𐏂𐏃 𐏄𐏅𐏆𐏇 𐏈𐏉𐏊𐏋 𐏌𐏍𐏎𐏏 𐏐𐏑𐏒𐏓 𐏔𐏕𐏖𐏗 𐏘𐏙𐏚𐏛 𐏜𐏝𐏞𐏟 𐏠𐏡𐏢𐏣
 𐏤𐏥𐏦𐏧𐏨𐏩 𐏪𐏫𐏬𐏭𐏮𐏯 𐏰𐏱 𐏲𐏳𐏴𐏵 𐏶𐏷𐏸𐏹 𐏺𐏻𐏼𐏽𐏾𐏿 𐏿𐐀𐐁𐐂𐐃𐐄𐐅
77. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯 𐎰𐎱𐎲𐎳 [𐎴𐎵𐎶𐎷] 𐎸𐎹𐎺𐎻 𐎼𐎽𐎾𐎿 𐏀𐏁𐏂𐏃
 𐏄𐏅𐏆𐏇 𐏈𐏉𐏊𐏋 𐏌𐏍𐏎𐏏 𐏐𐏑𐏒𐏓 𐏔𐏕𐏖𐏗 𐏘𐏙𐏚𐏛 𐏜𐏝𐏞𐏟 𐏠𐏡𐏢𐏣 𐏤𐏥𐏦𐏧 𐏨𐏩𐏪𐏫
 𐏬𐏭𐏮𐏯 𐏰𐏱𐏲𐏳𐏴𐏵 𐏶𐏷𐏸𐏹 𐏺𐏻𐏼𐏽𐏾𐏿 𐏿𐐀𐐁𐐂𐐃𐐄𐐅 𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅
78. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯 𐎰𐎱𐎲𐎳 [𐎴𐎵𐎶𐎷 𐎸𐎹𐎺𐎻]¹ 𐎼𐎽𐎾𐎿 [𐏀𐏁𐏂𐏃 𐏄𐏅𐏆𐏇] 𐏈𐏉𐏊𐏋
 𐏌𐏍𐏎𐏏 𐏐𐏑𐏒𐏓 𐏔𐏕𐏖𐏗 𐏘𐏙𐏚𐏛 𐏜𐏝𐏞𐏟 𐏠𐏡𐏢𐏣 𐏤𐏥𐏦𐏧 𐏨𐏩𐏪𐏫 𐏬𐏭𐏮𐏯 𐏰𐏱𐏲𐏳𐏴𐏵 𐏶𐏷𐏸𐏹 𐏺𐏻𐏼𐏽𐏾𐏿
 𐏿𐐀𐐁𐐂𐐃𐐄𐐅 𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿
79. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧 𐎨𐎩𐎪𐎫 𐎬𐎭𐎮𐎯 𐎰𐎱𐎲𐎳 [𐎴𐎵𐎶𐎷 𐎸𐎹𐎺𐎻] 𐎼𐎽𐎾𐎿 [𐏀𐏁𐏂𐏃 𐏄𐏅𐏆𐏇] 𐏈𐏉𐏊𐏋
 𐏌𐏍𐏎𐏏 𐏐𐏑𐏒𐏓 𐏔𐏕𐏖𐏗 𐏘𐏙𐏚𐏛 𐏜𐏝𐏞𐏟 𐏠𐏡𐏢𐏣 𐏤𐏥𐏦𐏧 𐏨𐏩𐏪𐏫 𐏬𐏭𐏮𐏯 𐏰𐏱𐏲𐏳𐏴𐏵 𐏶𐏷𐏸𐏹 𐏺𐏻𐏼𐏽𐏾𐏿 𐏿𐐀𐐁𐐂𐐃𐐄𐐅
 𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟 [. . .] 𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿 𐑀𐑁𐑂𐑃𐑄𐑅
 𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿

if, thou concealest this proclamation, and makest it not known unto the people, may Auramazda smite thee, and mayest thou not perpetuate thy race!

§ L. And (thus) saith Darius, the king: This that I did, I accomplished in this wise by the grace of Auramazda. Auramazda, the god of the Arians, brought me help and the other gods, (all) that there are.


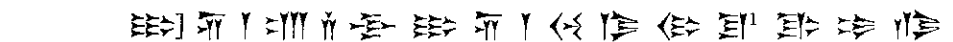



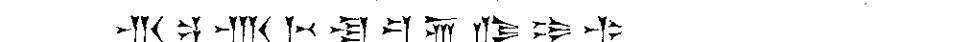
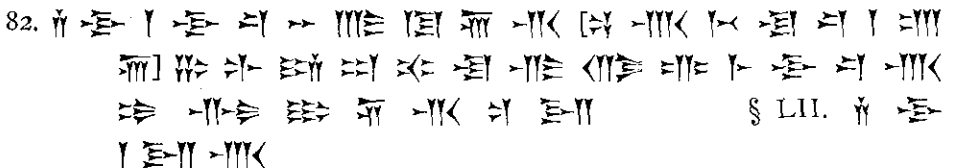
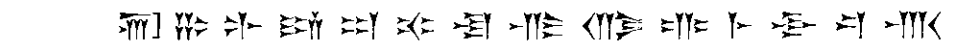
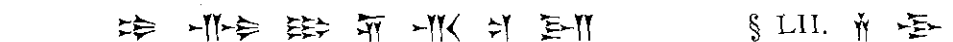

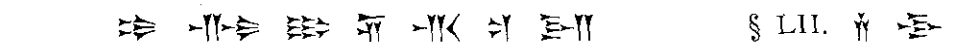


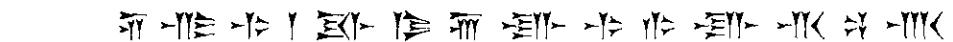
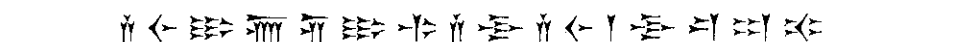
§ LI. And (thus) saith Darius, the king: On this account Auramazda, the god of the Arians, brought me help, and the

76. ta (m)taššutum inne at[. . . . (an)Uramašta] (m)nin alpišne aiak kutta (m)GUL(id)-ne aini kitinti § L. aiak (m)Tariyamau- 77. š (m)zunkuk nanri hi appa (m)u [hut]ta zaumin (an)Uramašta-na (det)pelki- ma hutta (an)Uramašta (an)nap (m)Arriyanam pik- 78. ti (m)u taš aiak [(an)nap] ta[ip ap]pa enrina § LI. aiak (m)Tariyamauš (m)zunkuk nanri huhpentukkime (m)Uramaš- 79. ta (an)nap (m)Arriya[nam pikti aiak kut]ta (an)nap appa taippe sap apna[. . .] (m)u inne arikka am aiak inne tituk-

¹ There is not room for more than three characters in this gap.

² The character is 𐎴𐎵, not 𐎴𐎶.



Col. III.

80. 


81. 


82. 


 § LII. 

83. 



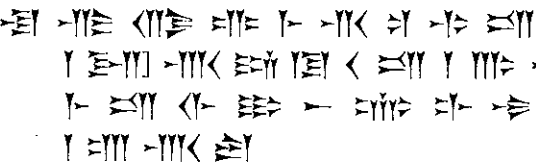
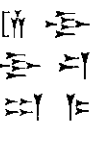
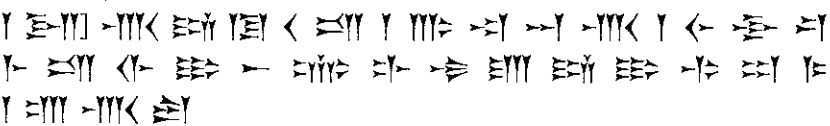
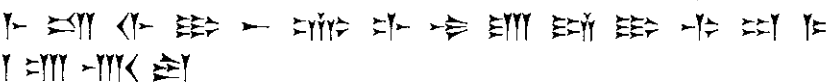

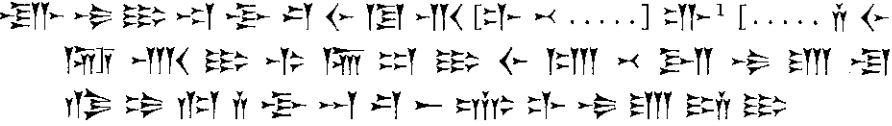
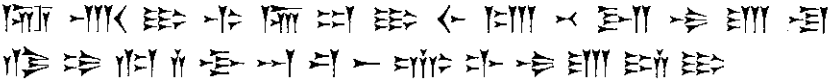
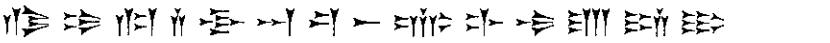
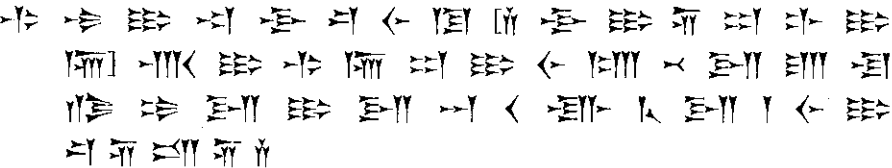
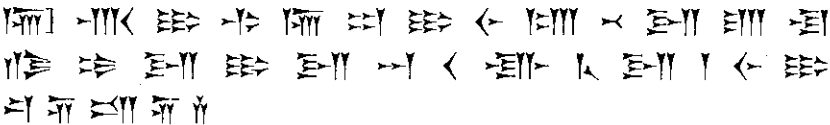
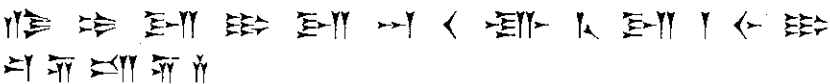


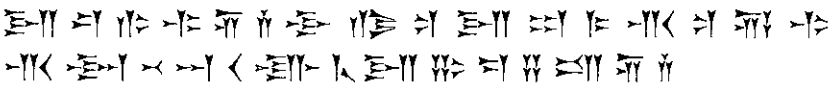
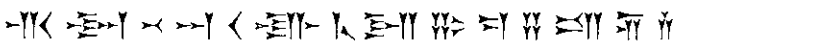
other gods also, because I was not wicked, nor a liar, nor an evildoer; neither I, nor my race. According to the laws I ruled, and neither nor injustice Any man who had served my house, have I surely protected, and whosoever had done it injury have I utterly destroyed. Wrong have I done to none

§ LII. And (thus) saith Darius, the king: Thou who shalt be king hereafter, be not the friend of a liar, nor of the man that doth wrong.

80. kurra git aiak inne [appanlakurra git in]ne (m)u aiak inne (m)cuL (id)-mi šutur ukku hupa git aiak inne (m)ippakra inne (m)iš- **81.** tukra appanla-ikkim[me] (m)ruh(id)-irra akka (det)urmanni (id) (m)u-nena matun parrušta hupirri tarlaka ir kukti **82.** aiak (m)akka al-. . -ma ir hu[pirri tarlaka (m)u ir] apiya appanla-ikkimme akkari uggi inne hutta § LII. aiak (m)Tari- **83.** yamauš (m)zunkuk nanri (m)ni [(m)zunkuk (m)akka meššin] nekti (m)ruh(id)-irra titukra hupirri aini in kannenti aiak aini (m)akka appan-



¹ The sign is , not .

Col. III.

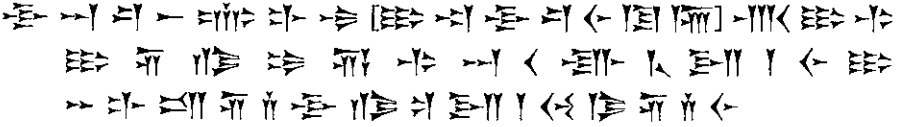
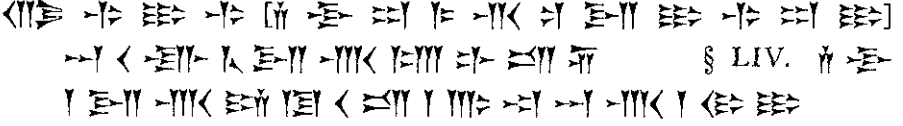
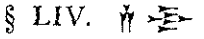


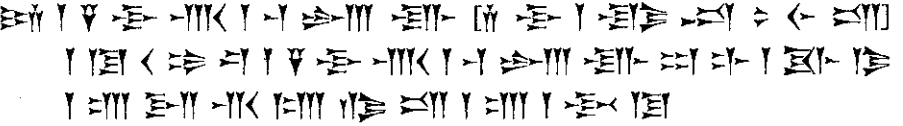
84.  § LIII. 



85. 


86. 



87. 



§ LIII. And (thus) saith Darius, the king: Thou who hereafter shalt see this inscription which I have written beside these sculptures, shalt not destroy them, but shalt guard them so long as thou livest. And if thou seest this inscription beside these sculptures and destroyest them not, but guardest them so long as thou livest, then shall Auramazda be thy friend and thy race shalt thou perpetuate, and thou shalt live a long life, and whatsoever thou desirest to do shall Auramazda cause to prosper. But if thou destroyest this inscription beside these sculptures and guardest them not, then may Auramazda smite thee, and thy race mayest thou

84. Ia-ikkimme huttiš § LIII. [aiak (m)Ta]riyamauš (m)zunkuk nanri (m)ni akka meššin (det)tuppi hi ziyanti appa (m)u rili- 85. ra hi innakkani-ma hu[pipe] mar[. aini š]arinti sap innippatta hizila kuktaš aiak anka (det)tuppi hi ziyan- 86. ti hi innakkani-ma [aiak inne appin sa]rinti sap innippatta zila kuktanta (an)Uramašta (m)nin kanešne ai- 87. ak kutta (m)GUL(id)-ne [kitinti aiak mi]lli takatuktine aiak kutta appa huttanti huhpe (an)Uramašta azzašne ai-

¹ The traces of the character following  read .

Col. III.

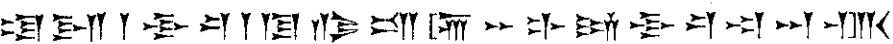
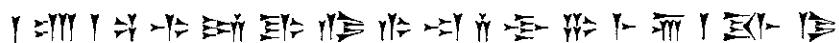


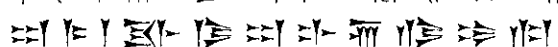
88.  89.  § LIV.  90.  91.  92. 

not perpetuate, and may Auramazda curse whatsoever thou desirest to do.

§ LIV. And (thus) saith Darius, the king: Intaphernes, the son of Vayaspâra, a Persian, and Otanes, the son of Thukhra, a Persian, and Gobryas, the son of Mardonius, a Persian, and Hydarnes, the son of Bagâbigna, a Persian, and Megabyzus, the son of Dâduhya, a Persian, and Ardu-manish, the son of Vahauka, a Persian—these men aided me until I slew Gaumâta, the Magian, who said ‘ I am




































88. ak anka (det) tuppi hi [innakkani-ma sa]rinti inne kuktanti (an) Uramašta (m) nin alpišne aiak kutta (m) GUL(id)-ne aini 89. kitinti [aiak appa huttanti ap-in] (an) Uramašta rippišne § LIV. aiak (m) Tariyamauš (m) zunkuk nanri (m) Min- 90. taparna hiše (m) Mišpar[ra (m) šakri (m) Paršir]ra aiak (m) Huttana hiše (m) Tukkurra (m) šakri (m) Parširra aiak (m) Gauparma hiše 91. (m) Martuniya (m) šakri (m) [Parširra aiak (m) Mi]tarna hiše (m) Pakapikna (m) šakri (m) Parširra aiak (m) Pakapukša hiše (m) Tattu[hi]- 92. ya (m) šakri (m) Parširra [aiak (m) Artumanniš] (m) Maukka (m) šakri (m) Parširra appi (m) ruh(id) (m) u tahup kuš (m) u (m) Gauma

Col. III.

93. 


 94. 


Smerdis, the son of Cyrus," and at that time these men were of assistance to me. O thou king, who hereafter shalt be, protect these men!

COLUMN IV.


- [.]¹
 1. [.]²        [³]
 2.                            

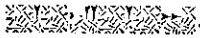
- [.]
 1. [.] the Babylonians . . [.]
 2. the Babylonians revolted. The lordship over Babylon [.]
]

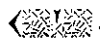
93. tta (m)akka (m)Makuš [ir alpiya akka nanr]i (m)u (m)Pirtiya tur Kuraš-na aiak amer (m)ruh (id) (m)appi (m)u taumanti- 94. p (m)ni (m)zunkuk akka meš[šin nekti](id) appa (m)ruh (id) appi ir kuktaš

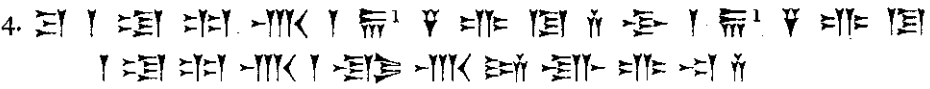
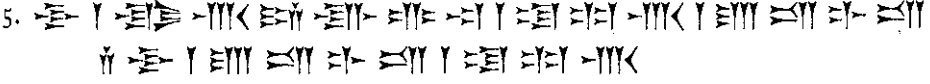
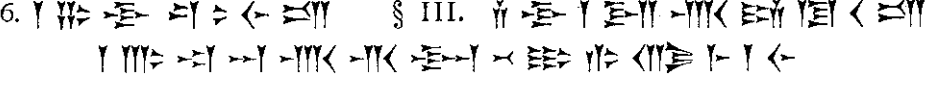
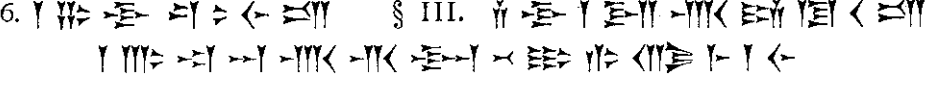
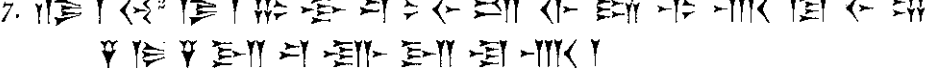
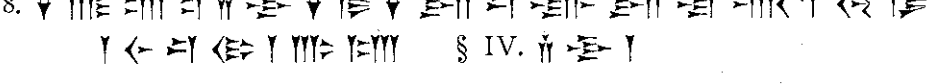
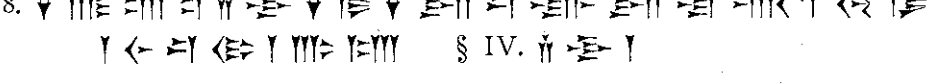
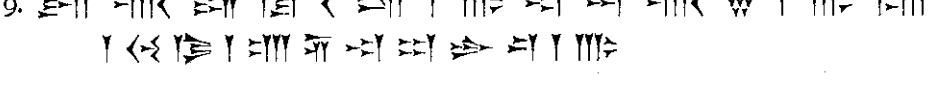
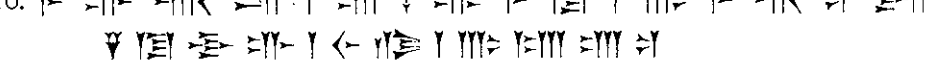
Col. IV. [.] 1. [.] (m)Papilip marri[. (m)] 2. Papilip peptip (m)zunkuk-me appa (m)Papili hupirri hu[.] an[. (m)]

¹ The upper part of the column has been erased in order to make room for the sculptured figure of Skunka, the Scythian. Only the beginnings of the last three lines of the column are preserved.

² Only traces of the signs at the beginning of the line remain; they read: 

³ The traces of the characters which follow >III< read: 

⁴ There is not room for more than two characters in this gap; the traces read: 

4.  5.  6.  § III.  7.  8.  § IV.  9.  10. 

Arsames was Ariyaramnes, and the father of Ariyaramnes was Teispes, and the father of Teispes was Achaemenes.

§ III. And (thus) saith Darius, the king: On that account do we call our race the Achaemenian; from antiquity are we descended; and from antiquity hath our race been kings.




§ IV. And (thus) saith Darius, the king: Eight kings of my race have held the kingdom before (me); as the ninth do I rule the kingdom. In two lines have we been kings.

4. pa (m)atteri (m)Iršamma aiak (m)Iršamma (m)atteri (m)Arriyaramna ai- 5. ak (m)Arriyaramna (m)atteri (m)Zišpiš aiak (m)Zišpiš (m)atteri 6. (m)Akkamanniš § III. aiak (m)Tariyamauš (m)zunkuk nanri huhpentukkime (m)ni- 7. ku (m)GUL(id) (m)Akkamanniššiya tirimaniun šaššata karatalari (m) 8. ša- . . . ut aiak šaššata karatalari (m)GUL(id) (m)nikami (m)zunkuk-ip § IV. aiak (m) 9. Tariyamauš (m)zunkuk nanri VIII (m)zunkuk-ip (m)GUL(id) (m)u-nena appuka (m)zunkuk 10. me marriš (m)u IX-ummema (m)zunkuk-me hutta šamak-mar (m)niku (m)zunkuk-ip ut

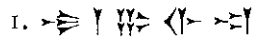
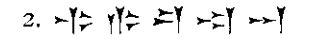

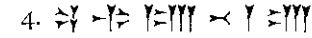
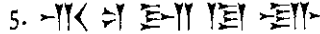
¹ *Sic.*

² The graver of this epigraph wrote <→ as <- > in this and the following lines.


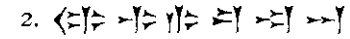


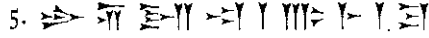


B. INSCRIPTION BELOW THE PROSTRATE FIGURE OF GAUMĀTA,
THE MAGIAN.

1. 

 2. 

C. INSCRIPTION ABOVE THE FIGURE OF ASHINA, THE SUSIAN
PRETENDER.

1.  2. 
 3.  4. 
 5. 

D. INSCRIPTION ABOVE THE FIGURE OF NIDINTU-BĒL, THE
BABYLONIAN PRETENDER.

1.  2. 
 3.  4. 
 5.  6. 
 7. ¹

B. This Gaumāta, the Magian, lied (saying): "I am Smerdis, the son of Cyrus; I rule the kingdom."

C. This Ashina lied (saying): "I am king of the Susians."

D. This Nidintu-Bēl lied (saying): "I am Nebuchadnezzar, the son of Nabonidus; I am king of the Babylonians."

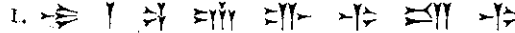




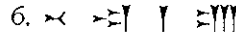


B. 1. hi (m) Gaumatta (m) Makuš titukka nanri (m) u (m) 2. Pirtiya tur Kuraš-na (m) u (m) zunkuk-me hutta-mara

C. 1. hi (m) Ašina 2. titukka nan- 3. ri (m) zunkuk-me (m) A- 4. pirtippe (m) u 5. hutta-mara

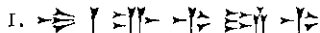
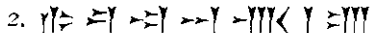



D. 1. hi (m) Nititpe- 2. i titukka nan- 3. ri (m) u (m) Napkudur- 4. razir tur Nap- 5. puneta-na (m) zunkuk-me (m) Pa- 6. pilippe (m) u hut- 7. ta-mara

¹ This line is quite clear upon the rock.


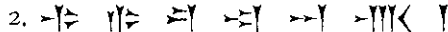




E. INSCRIPTION ABOVE THE FIGURE OF PHRAORTES, THE MEDIAN
PRETENDER.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 

F. INSCRIPTION ABOVE THE FIGURE OF MARTIYA, THE SUSIAN
PRETENDER.

1. 
2. 
3. 
4. 
5. 

G. INSCRIPTION ABOVE THE FIGURE OF CITRANTAKHMA, THE
SAGARTIAN PRETENDER.

1. 
2. 
3. 
4. 
5. 
6. 

E. This Phraortes lied (saying): "I am Khshathrita, of the race of Cyaxares; I am king of the Medes."


F. This Martiya lied (saying): "I am Ummannish; I am king of the Susians."

G. This Citrantakhma lied (saying): "I am of the race of Cyaxares; I am king of the Sagartians."

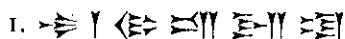
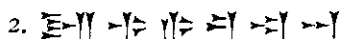

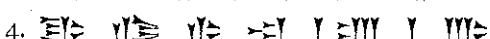
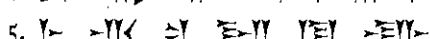
E. 1. hi (m) Pirrumartiš ti- 2. tukka nanri (m)u (m) Šat- 3. tarritta (m) GUL (id) (m) Ma- 4. kištarra-na (m) zunkuk- 5. me (m) Mata- 6. pe-na (m)u 7. hutta- 8. mara

F. 1. hi (m) Martiya ti- 2. tukka nauri (m)u 3. (m) Ummanniš (m) zunkuk-me (m) A- 4. pirtippe (m)u hutta- 5. mara


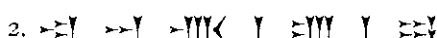

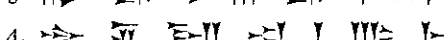

G. 1. hi (m) Ziššantakma 2. titukka nanri (m) 3. u (m) GUL (id) (m) Makištar- 4. ra-na (m) zunkuk-me (m) Ašša- 5. kartiyappe (m)u 6. hutta-mara

¹ The sign  has been written and then erased at the end of line 2.

H. INSCRIPTION ABOVE THE FIGURE OF VAHYAZDÂTA, THE PERSIAN
PRETENDER.

1.  2. 
3. 
4. 
5. 

I. INSCRIPTION ABOVE THE FIGURE OF ARAKHA, THE BABYLONIAN
PRETENDER.

1. 
2. 
3. 
4. 
5. 
6. 

J. INSCRIPTION ABOVE THE FIGURE OF FRÂDA, THE MARGIAN
PRETENDER.

1. 
2. 
3. 

H. This Vahyazdâta lied (saying): "I am Smerdis, the son of
Cyrus; I rule the kingdom."

I. This Arakha lied (saying): "I am Nebuchadnezzar, the son of
Nabonidus; I am king of the Babylonians."



J. This Frâda lied (saying): "I am king of the Margians."

H. 1. hi (m) Mištat- 2. ta titukka nan- 3. ri (m)u (m) Pirtiya 4. tur Kuraš-na
(m)u (m) zunkuk- 5. me hutta-mara



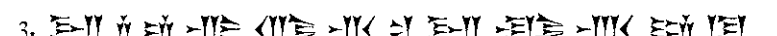
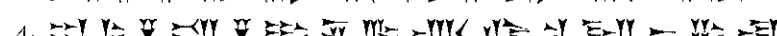
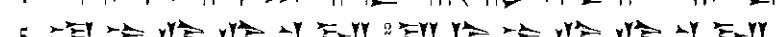




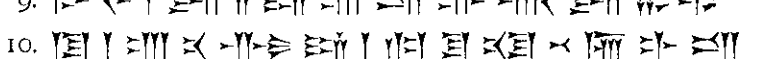
I. 1. hi (m) Arakka titukka 2. nanri (m)u (m) Nap- 3. kuturzir tur Nap- 4. puneta-
na (m) zunkuk-me 5. (m) Papilippe (m) u 6. hutta-mara

J. 1. hi (m) Pirrata titukka na- 2. nri (m)u (m) Markuš-pe- 3. na (m) zunkuk-me
hutta-mara

K. INSCRIPTION ABOVE THE FIGURE OF SKUNKA, THE SCYTHIAN.

1.  2. 

L. INSCRIPTION ABOVE THE FIGURES OF DARIUS AND HIS ATTENDANTS.

1. 
 2. 
 3. 
 4. 
 5. 
 6. 
 7. 
 8. 
 9. 
 10. 



K. This is Skunka, the Scythian.

L. (Thus) saith Darius, the king: By the grace of Auramazda I made inscriptions in another fashion such as was not formerly, and the great and the great and the and the I made, and it was written and I Then I sent the same inscriptions into all lands, and the peoples

K. 1. hi (m) Iškunka ak- 2. ka (m) Šakka



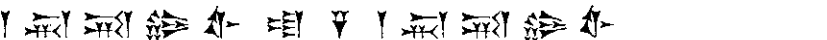
L. 1. (m)Tariyamauš (m)zunkuk nanri zau- 2. min (an)Uramašta-na (m)u (det)tuppi-me 3. taie-ikki hutta arriya-ma 4. appa šašša inne enri kutta (det)ala- 5. at ukku kutta zū (id) ukku kutta 6. (det)hiš kutta eppi hutta ku- 7. tta rilik kutta (m)u ti- 8. ppa pepraka mene (det)tuppi-me . . 9. tinni (m)taiyauš marrita ati- 10. ma (m)u muggiya (m)taššutum-pe sapiš

¹ This sign is written at the end of line 1, not at the beginning of line 2.

² The sign  does not occur before , but there is a small natural break in the surface of the rock. A similar but larger natural defect in the rock occurs at the end of line 7.

III.

THE BABYLONIAN VERSION.



I. § I.    § II.  

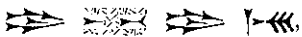

§ I. [I¹ am Darius, the great king, the king of the lands],² the Achaemenian, the king of kings,³ the Persian, the king of Persia.

§ II. Thus saith Darius, the king: My father is Hystaspes; the

I. § I. [a-na-ku¹ (m) Da-ri-ia-muš šarru rabû (u) šar mâtâtî]² (m) A-ġa-ma-ni-iš-² šar [³ šarrâni (pl) (amêlu) Par-sa-a-a šar (mātu) Par-su § II. (m) Da-ri-ia-muš šarru ki-a-am i-ġab-bi at-tu-u-a abu-u-a (m) Uš-ta-as-pi abu ša (m) Uš-ta-as-pi

¹ An attempt is here made to restore as far as possible the missing portions of the Babylonian text from parallel passages. Where such authority is wanting the text has not generally been restored, but in some passages conjectural restorations have been suggested in the footnotes.

² At the beginning of the line there does not seem to be room for a greater number of signs than those conjecturally restored in the text. The traces of the last sign in the gap are possibly those of , not .

³ The exact traces upon the rock read , which should possibly be rendered *šarru ina naġhar šarrâni(pl)*; but the traces which appear to read  are much weathered and may possibly represent an erasure by the engraver.

2. [Y¹ 𐎶 𐎠 𐎶 Y¹] Y 𐎶-𐎶-𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶 Y 𐎶-𐎶-𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 Y 𐎶-𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶 Y 𐎶-𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 Y 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 § III. Y 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶

3. [𐎶𐎶 𐎶 Y 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶] 𐎶𐎶 𐎶𐎶² 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 § IV. Y 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶

father of Hystaspes [was Arsames;¹ the father of Arsames¹] was Ariyaramnes; the father of Ariyaramnes was Teispes; the father of Teispes was Achaemenes.

§ III. Thus saith Darius, the king: On that account [are we called Achaemenians; from] antiquity have we been noble; from antiquity hath our race been kings.

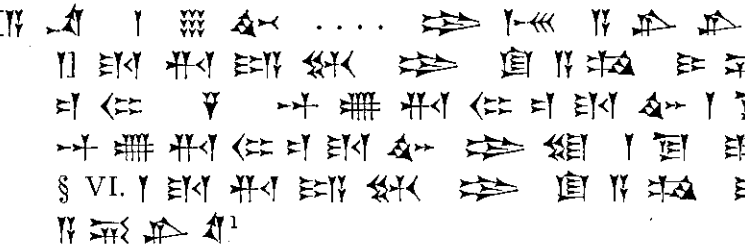
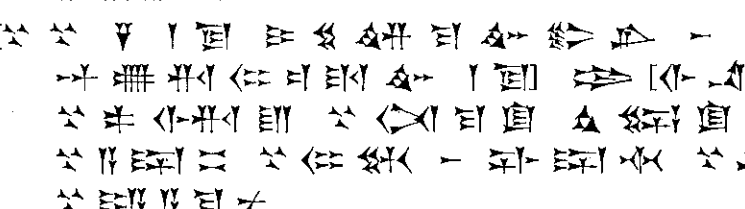
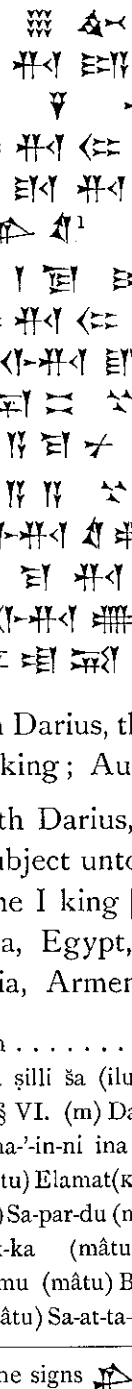
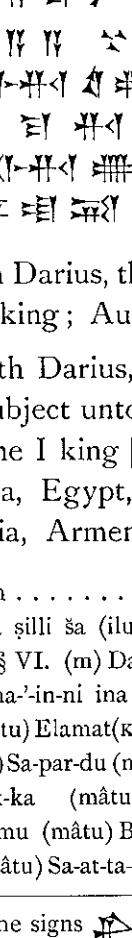
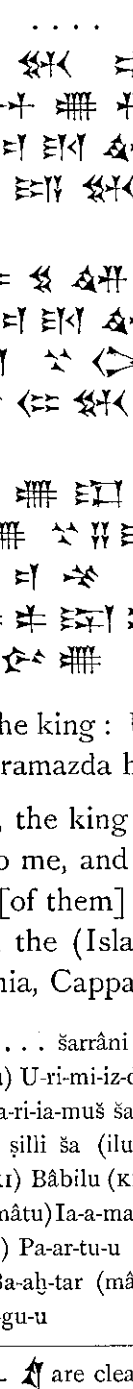
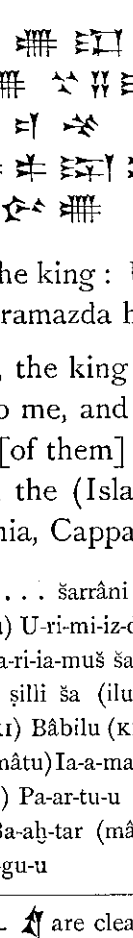
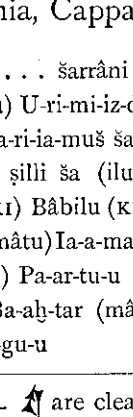
§ IV. Thus saith Darius, the king: Eight of my race have ruled the kingdom before me; [I am the ninth. In two lines have we been kings].

2. [(m)¹ abu ša (m)¹] (m) Ar-ia-ra-am-na' abu ša (m) Ar-ia-ra-am-na' (m) Ši-iš-pi-iš abu ša (m) Ši-iš-pi-iš (m) A-ḫa-ma-ni-iš' § III. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi a-na lib-bi a-ga-a 3. [šumu-ni (m) A-ḫa-ma-ni-iš' šu-u² ul-tu] abu-[tu mâr]-bânûti (pl)³ a-ni-ni ul-tu abu-tu zêr-u-ni šarrâni (pl) šu-nu § IV. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi viii ina libbi zêri-ia at-tu-u-a ina pa-na-tu-u-a šarru-tu i-te-ip-šu

¹ The Babylonian form of the name of Arsames is not known; it may possibly have been Y 𐎶-𐎶-𐎶 𐎶 𐎶 𐎶 𐎶, (m) *Ar-ša-a-ma*'.

² The beginning of the line has been conjecturally restored in accordance with the form of the two following phrases.





³ The signs 𐎶 𐎶-𐎶 are clear upon the rock; the traces of the preceding sign are probably those of 𐎶.

4.  § V.
 § VI. ¹
5.  § V.
 § VI.
6.  § V.
 § VI. ²
 § VI. ³

§ V. Thus saith Darius, the king : Under the protection of Auramazda am I king ; Auramazda hath granted me the kingdom.

§ VI. Thus saith Darius, the king : These [are the provinces, which are subject unto me, and by the protection of Auramazda] became I king [of them] :—Persia, Elam, Babylon, Assyria, Arabia, Egypt, the (Islands) in the Sea, Sapardu, Ionia, [Media, Armenia, Cappadocia, Parthia, Drangiana, A]ria,

4. [a-na-ku ix-kam šarrâni (pl) a-ni-ni § V. (m)] Da-ri-ia-muš šarru ki-a-am i-ḫab-bi ina šilli ša (ilu) U-ri-mi-iz-da' ana-ku šarru (ilu) U-ri-mi-iz-da' šarru-tu ana-ku id-dan-nu § VI. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi a-ga-ni-tu¹ 5. [mâtâti ša ana-ku i-še-im-ma²-in-ni ina šilli ša (ilu) U-ri-mi-iz-da' ana-ku] šarru-[ši-na] at-tur (mâtu) Pa-ar-su (mâtu) Elamat(κ1) Bâbilu (κ1) (mâtu) Aš-šur (mâtu) A-ra-bi (mâtu) Mi-šir ina Mar-ra-ti (mâtu) Sa-par-du (mâtu) Ia-a-ma-nu 6. [(mâtu) Ma-da-a-a (mâtu) U-ra-aš-tu (mâtu) Ka-at-pa-tuk-ka (mâtu) Pa-ar-tu-u (mâtu) Za-ra-an-ga' (mâtu) A]ri²-e-mu (mâtu) Hu-ma-ri-iz-mu (mâtu) Ba-aḫ-tar (mâtu) Su-ug-du (mâtu) Pa-ar-u-pa-ra-e-sa-an-na (mâtu) Gi³-mi-ri (mâtu) Sa-at-ta-gu-u

¹ The signs  are clear upon the rock.
² The sign on the rock appears to be , not .
³ The sign  is clear upon the rock.

10. [𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗

25. [𐎠𐎵𐎠𐎠𐎠¹ 𐎠𐎠] 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
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 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠
26. [. . . .] 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠
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 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠
27. [𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠²] 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠³ 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠
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 𐎠𐎠𐎠𐎠𐎠

§ XIV. Thus saith Darius, the king : The kingdom, which [had been wrested]¹ from [our line], I restored [to] its place. I rebuilt the temples of the gods, which that Gaumâta, the Magian, had destroyed. I [. . . .], which that Gaumâta, the Magian, had taken away from them. I restored the people to their place, even Persia, and Media, [and the other provinces. That which had been taken away I restored as it was before].² Under the protection of Auramazda this [I did ; I laboured until [I had established] our house in its place ; [I] under the protection

25. [zêr-u-ni¹ ina aš-ri-šu ul-ta-az-zi-iz ana-ku e-te-pu-šu bitâti ša ilâni (pl) ša (m) Gu-ma-a-tu a-ga-šu-u Ma-gu-šu ib-bu-lu ana-ku 26. [.] ša (m) Gu-ma-a-tu a-ga-šu-u Ma-gu-šu i-ki-mu-šu-nu-tu ana-ku u-ku ina aš-ri-šu ul-ta-az-zi-iz (mâtu) Par-su (mâtu) Ma-da-a-a 27. [u mâtâti ša-ni-ti-ma²] ina šilli ša (ilu) U-ri-mi-iz-da a-ga³ ana-ku e-te-pu-uš ana-ku up-te⁴-ki-id a-di muḥḥi ša bitu at-tu-nu ina aš-ri-šu

¹ The verb should possibly be restored as *i-te-ik-mu*, or *in-ni-iš-ša-a*.

² The missing sentence should possibly be restored in some such way as *ša i-te-ik-mu a-na ša-a-šu ina aš-ri-šu ana-ku ul-ta-az-zi-iz* (or *ul-te-šib*), with the possible addition of some such phrase as *ki-i ša ûmê(pl) pa-ni*.

³ *Sic* ; 𐎠 is not written here at the end of the word.

⁴ The sign appears to have been engraved twice upon the rock by mistake.

31. 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠
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32. 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠
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33. 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠
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king in Elam. Then a certain man, a Babylonian] named Nidintu-Bêl, the son of Aniri', raised a rebellion in Babylon, and he lied unto the people, saying: "I am [Nebuchadnezzar, the son of Nabonidus." Then all the people of Babylon] went over [unto] Nidintu-Bêl, (and) Babylon revolted. He seized on the kingdom of Babylon.

§ XVII. Thus saith Darius, the king : [Then sent I an army unto Elam ; that Ashina was brought bound unto me], and I slew him.

§ XVIII. Thus saith Darius, the king : Then did I march to

31. [a-na muḫḫi (m) A-ši-na a-ga-šu-u it-tal-ku-' šu-u ana šarru ina (mātu) Elamat (KI) it-tur ar-ki ištên(en) amêlu Bâbila (KI)-a-a] (m) Ni-din-ti-(ilu) Bêl šum-šu apil-šu ša (m) A-ni-ri-' šu-u ina Bâbili (KI) it-ba-am-ma ana u-ḫu i-par-ra-aš um-ma ana-ku
 32. [(m. ilu) Nabû-kuduvri-ušur apil-šu ša (m. ilu) Nabû-na'id ar-ki u-ḫu gab-bi ša Bâbili (KI) ana muḫḫi (m)] Ni-din-ti-(ilu) Bêl it-tal-ku Bâbilu (KI) it-te-ki-ir šarru-u-tu Bâbili (KI) iṣ-ša-bat § XVII. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi 33. [ar-ki ana-ku u-ḫu al-ta-par ana (mātu) Elamat (KI) (m) A-ši-na a-ga-šu-u] u ana-ku ad-du-uk-šu § XVIII. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi ar-ki ana-ku ana Bâbilu (KI) al-lik-ma a-na muḫḫi

- 40. [𐎠 𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁] § XXI. 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁
 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁
 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁
 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁
- 41. [𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁] § XXII.
 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁
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- 42. [𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁 𐎠 𐎢𐎽𐎢𐏁] § XXIII.
 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎽𐎢𐏁
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§ XXI. [Thus saith] Darius, [the king : While] I was in Babylon, these were the lands which revolted from me: Persia, Elam, Media, Assyria, [Egypt, Parthia, Margiana], Sattagydia, (and) the land of the Cimme[rians].

§ XXII. [Thus saith Darius, the king : A certain man] named Martiya, the son of Cicikhrish, who dwelt in the city of Kuganakâ in Persia, raised a rebellion in Elam, and [said unto the people : "I am Um]mannish, king of Elam."

40. [(m) Ni-din-tu-(ilu)Bêl ad-du-uk] § XXI. (m) Da-ri-ia-muš [šarru ki-a-am i-ḫab-bi ki-i] ša ana-ku ina Bâbilu (KI) a-tu-ru an-na-a-tu mâtâti ša ik-ki-ra-'in-ni (mātu) Par-su (mātu) Elamat (KI) (mātu) Ma-da-a-a (mātu) Aš-šur (KI) 41. [(mātu) Mi-šir (mātu) Pa-ar-tu-u (mātu) Mar-gu-'] (mātu) Sa-at-ta-gu-u (mātu) Gi-mi-[ri § XXII. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi istên (cn) amêlu] (m) Mar-ti-ia šum-šu apil-šu ša (m) Si-in-ša-aḫ-ri-iš ina (alu) Ku-gu-na-ak-ka ina (mātu) Par-su a-šib šu-u ina (mātu) E-lam-mat it-ba-am-ma 42. [a-na u-ḫu i-ḫab-bi um-ma ana-ku (m) Im]-ma-ni-e-šu¹ šar (mātu) Elamat (KI) [²]-zu ar-ki iṣ-šab-tu-' a-na (m) Mar-ti-ia a-ga-šu-u ša ina muḫ-ḫi-šu-nu rabû (u) ina ra-ma-ni-šu-nu id-du-ku-šu § XXIII. (m) Da-ri-ia-muš šarru


¹ So the traces upon the rock appear to read ; 𐎠𐎢𐎽𐎢𐏁 in place of 𐎠𐎢𐎽𐎢𐏁 is just possible.
² To judge from the space upon the rock, Sections XXII. and XXIII. of the Persian text probably ran on and formed a single section in the Babylonian, as in the Susian, version.

45. [.¹ 𐎶𐎠𐎧 𐎶𐎠𐎧 𐎶𐎠𐎧 𐎶𐎠𐎧 𐎶𐎠𐎧 𐎶𐎠𐎧] 𐎶𐎠𐎧 𐎶𐎠𐎧 𐎶𐎠𐎧 𐎶𐎠𐎧 𐎶𐎠𐎧 𐎶𐎠𐎧 𐎶𐎠𐎧
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saying: "Go, smite the] Me[dian h]ost [which doth not
 acknowledge me." Then Hydarnes marched forth with
 the army. When he was come unto Media, at a city named
 Marush, which is in Media, [he fought with] the Medes.
 He [who was leader of the Medes withstood not (the
 assault). Auramazda was my strong helper]; under the
 protection of Auramazda my army smote those rebels. On
 the twenty-seventh day of the month Tebet they fought

45. [.¹ um-ma a-lik-ma a-na u]-ku ša (mātu)Ma-[da-a-a ša la i-šim-mu-'-
 in-ni du-u-ku-šu-nu-u-tu ar-ki (m)U]-mi-da-ar-na-' it-ti u-ku it-ta-lak ana (mātu)Ma-da-a-a
 ana ka-ša-du ina (alu)Ma-ru-' šum-šu ša ina (mātu)Ma-da-a-a 46. [i-te-pu-uš šal-tum
 itti (mātu)]Ma-da-a-a a-ga-šu-u [ša ina muḫ-ḫi (mātu)Ma-da-a-a rabû(u) ul
 (ilu)U-ri-mi-iz-da is-si dan-nu] ina šilli ša (ilu)U-ri-mi-iz-da u-ku at-tu-u-a id-du-ku ana
 ni-ik-ru-tu a-ga-šu-nu ûmu XXVII(KAM) ša (arḫu)Tebêtu ši-el-tu i-te-ip-šu-' 47. [ar-ki
 u-ku at-tu-u-a a-ma-tu la e-pu-šu] ina (alu)Ha²-am-ba-nu ša ina (mātu)Ma-da-a-a ina
 lib-bi i-dag-ga-lu-' pa-ni-ia a-di muḫḫi ša ana-ku al-la-ku ana (mātu)Ma-da-a-a

¹ The missing phrase should probably not be restored as *ana [kakkadi-šu-nu al-ta-par um-ma,* etc., since in l. 86 the preposition employed is *ina*, not *ana* ; a possible rendering would be *ana rabûtu ina muḫḫišunu ultazziz.*

² This sign is uncertain. The exact traces upon the rock appear to read .

50. 𐎺𐎠 𐎵𐎠 𐎺𐎠 𐎠𐎽𐎵 𐎠𐎽𐎵 𐎠𐎽𐎵 𐎠𐎽𐎵 𐎠𐎽𐎵 𐎠𐎽𐎵 𐎠𐎽𐎵 𐎠𐎽𐎵
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month Iyyar they fought the battle.] Then the rebels assembled [for the second time],¹ and they advanced against Dâdarshish to give him battle. Then they joined battle at a city in Armenia named Tigra. Auramazda was my strong helper; under the protection of Auramazda my army smote those rebels. On the eighteenth day of the month Iyyar they fought the battle. They slew five hundred and forty-six of them, and five hundred and twenty did

50. [(ilu) U-ri-mi-iz-da is-si dan-nu ina šilli ša (ilu) U-ri-mi-iz-da u-ku at-tu-u-a id-du-ku ana ni-ik-ru-tu a-ga-šu-nu ūmu VIII (KAM) ša (arḫu) Airu ši-el-tu i-te-ip-šu'¹] ar-ki ni-ik-ru-tu ip-ḫu-ru-nim-ma it-tal-ku-'a-na tar-ši (m) Da-da-ar-šu a-na e-pi-šu ta-ḫa-za ar-ki i-te-ip-šu' šal-tum 51. [ina (alu) šu-um-šu i-na (mātu) U-ra-aš-tu (ilu) U-ri-mi-iz-da is-si dan-nu ina šilli ša (ilu) U-ri-mi-iz-da u-ku at-tu-u-a id-du-ku ana ni-ik-ru-tu a-ga-šu-nu ūmu XVIII (KAM) ša (arḫu) Airu i-te-pu]-šu šal-ti id-du-ku' ina lib-bi-šu-nu DXLVI u bal-ṭu-tu uš-ṣab-bi-tu-nu DXX ar-ki ina ša-ni-tum ḫarrāni² ni-ik-ru-u-tu

¹ The traces of the signs upon the rock before 𐎠𐎽 𐎠𐎽 appear to read 𐎠 𐎽 𐎽, of which the traces of the first 𐎽 are very faint and uncertain. We should expect the reading 𐎠 𐎽 𐎽 𐎽, *ina ša-ni-tum ḫarrāni*, and the reduplicated 𐎽, if the reading is correct, may possibly be regarded as an ideographic form of this expression. The signs 𐎠𐎽 𐎠𐎽 are certain.

² The sign upon the rock appears to be simply 𐎽, not 𐎽𐎽; we may therefore take the phrase *ina ša-ni-tum ḫarrāni* as "in another campaign," i.e., "again."

52. 

53. [*...²* 

they take alive. Then again did the rebels [assemble, and they advanced against Dâdarshish to give him battle. At a city in Armenia named Uyamâ they joined battle. Auramazda was my strong hepler]; under the protection of Auramazda my army smote the rebels. On the ninth day of the month Sivan¹ they fought the battle. [*...²* Then Dâdarshish did naught; he waited for me until I came into Media].

§ XXV. Thus saith Darius, the king : A Persian named Vaumisa, my servant [I sent] into Armenia, [saying, “Smite the rebel host, which doth not acknowledge me.” Then

52. [ip-ḥu-ru-nim-ma it-tal-ku' a-na tar-ši (m) Da-da-ar-šu a-na e-pi-šu ta-ḥa-za ar-ki i-te-ip-šu' ṣal-tum ina (alu) šu-um-šu i-na (mātu) U-ra-aš-ṭu (ilu) U-ri-mi-iz-da is-si dan-nu] ina ṣilli ša (ilu) U-ra-mi-iz-da u-ḫu at-tu-u-a ana ni-ik-ru-tu id-du-ku ūmu IX (KAM) ša (arḥu) Simânu¹ i-te-ip-šu ṣa-al-tu. **53.** [*...²* ar-ki (m) Da-da-ar-šu a-ma-tu la e-pu-uš i-dag-ga-lu pa-ni-ia a-di muḥḥi ša ana-ku al-la-ku ana (mātu) Ma-da-a-a] § XXV. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi (m) U-mi-is-si šu-um-šu (amêlu) gal-la-a (mātu) Par-sa-a-a a-na (mātu) U-ra-aš-ṭu

¹ The sign is quite clear upon the rock.
² It is probable that the Babylonian version here gave details as to the number of the slain.


56. [ar-ki i-te-ip-šu ša-al-tu ina ((mātu) U-ti-ia-a-ri ina (mātu) U-ra-aš-tu) (ilu) U-ri-mi-iz-da is-si dan-nu¹ ina šilli ša (ilu) U-ri-mi-iz-da u-(ku at-tu-u-a)] a-na ni-ik-ru-tu² id-du-ku ūmu xxx (KAM) ša (arḫu) Airu i-te-ip-šu šal-tum³ id-du-ku⁴ ina lib-bi-šu-nu 111XLV u bal-ṭu-tu uš-šab-bi-tu M⁵DLVIII⁶

57. [ar-ki (m) U-mi-is-si a-ma-tu la e-(pu-uš i-dag-ga-lu pa-ni-ia a-di muḥḥi) ša ana-ku ana (mātu) Ma-da-a-a al-(li-ki § XXXVI. (m) Da-ri-ia-muš šarru ki-a-am) i-ka-b-bi ar-ki ana-ku ul-tu Bâbilu⁷((KI) u-ša-am⁸)]-ma at-ta-lak a-na (mātu) Ma-da-a-a a-na ka-ša-di a-na (mātu) Ma-da-a-a ina (alu) Ku-un-du-ur šu-um-šu⁹ ina (mātu) Ma-da-a-a


(Autiyâra, a district in Armenia). Auramazda was my strong helper;¹ under the protection of Auramazda (my army) smote the rebels. On the thirtieth day of the month Iyyar they fought the battle. They slew two thousand and forty and five of them, and they took one thousand five


56. [ar-ki i-te-ip-šu ša-al-tu ina ((mātu) U-ti-ia-a-ri ina (mātu) U-ra-aš-tu) (ilu) U-ri-mi-iz-da is-si dan-nu¹ ina šilli ša (ilu) U-ri-mi-iz-da u-(ku at-tu-u-a)] a-na ni-ik-ru-tu² id-du-ku ūmu xxx (KAM) ša (arḫu) Airu i-te-ip-šu šal-tum³ id-du-ku⁴ ina lib-bi-šu-nu 111XLV u bal-ṭu-tu uš-šab-bi-tu M⁵DLVIII⁶ 57. [ar-ki (m) U-mi-is-si a-ma-tu la e-(pu-uš i-dag-ga-lu pa-ni-ia a-di muḥḥi) ša ana-ku ana (mātu) Ma-da-a-a al-(li-ki § XXXVI. (m) Da-ri-ia-muš šarru ki-a-am) i-ka-b-bi ar-ki ana-ku ul-tu Bâbilu⁷((KI) u-ša-am⁸)]-ma at-ta-lak a-na (mātu) Ma-da-a-a a-na ka-ša-di a-na (mātu) Ma-da-a-a ina (alu) Ku-un-du-ur šu-um-šu⁹ ina (mātu) Ma-da-a-a



¹ It is possible that the duplicate BE 3627 omitted the phrase (ilu) U-ri-mi-iz-da is-si dan-nu; see also p. 181, n. 1.

² BE 3627 .

³ BE 3627 reads:  [i-te-ip-šu³ ša-al-tu.

⁴ BE 3627 adds .

⁵ The figure  is clear on the rock, and there is nothing wanting before it.

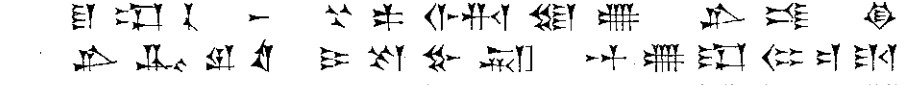
⁶ The figure is , not , upon the rock.

⁷ The end of this sign is preserved by BE 3627.

⁸ Traces of the sign  remain upon the rock.

⁹ BE 3627  , šum-šu.




64. [. § XXVIII.    

65. ³   

§ XXVIII. [Thus saith Darius, the king : This is what was done by me in Media.

§ XXIX. [Thus saith Darius, the king : The Parthians and the Hyrcanians revolted] from me, and they sided with Phraortes. Hystaspes, my father, was dwelling in Parthia, and [the people forsook³ him and revolted. Then Hystaspes marched forth with the troops which had remained faithful. At a city in Parthia named Vishpauzâtish he fought a battle with the rebels]. Auramazda was my strong helper ; under the protection of Auramazda

64. [. § XXVIII. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi a-ga-a ša ana-ku ina (mātu) Ma-da-a-a e-pu-šu § XXIX. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi (mātu) Pa-ar-tu-u u (mātu) ik-ki-ra²]-in-ni-ma it-ti (m) Pa-ar-l-mar-ti-iš iz-zi-zu²-u (m) Uš-ta-as-pi abu-u-a ina (mātu) Pa-ar-tu-u a-šib-ma 65. [u-ḫu³ it-te-ik-ru¹ ar-ki (m) Uš-ta-as-pi it-ta-lak it-ti u-ḫu ina (alu) šu-um-šu ina (mātu) Pa-ar-tu-u šal-tum itti ni-ik-ru-tu i-te-pu-uš] (ilu) U-ra-mi-iz-da is-si dan-nu ina šilli ša (ilu) U-ra-mi-iz-da (m) Uš-ta-as-pi id-duk a-na ni-ik-ru-tu a-ga-šu-nu ūmu XXII (KAM)

¹ The sign  is here omitted upon the rock.
² The signs  and  are much weathered, but are certain.
³ It is probable that another verb, such as *mašāru*(II 1), should here be restored.

78. [𐎠 𐎠𐎠 𐎠 𐎠𐎠𐎠𐎠 𐎠 𐎠 𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠
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§ XXXVII. [Thus saith Darius, the king : This is what] I did in Persia.

§ XXXVIII. Thus saith Darius, the king : That Vahyazdâta, who said ["I am Smerdis," sent an army unto Arachosia. He appointed a certain man to be their leader¹ against] a Persian [named Vivâna, my servant], the governor of Arachosia, saying : "Go, smite Vivâna and [the host which acknowledgeth king Darius!" Then the army which Vahyazdâta had sent marched against Vivâna to give him battle. At the city of Kâpishakâ]nish they

78. [ina(alu) šu-um-šu ina (mātu) Par-su al-ta-kan § XXXVII. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi a-ga-a ša] a-na-ku ina (mātu) Par-su e-pu-šu § XXXVIII. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi (m) U-mi-iz-da-a-tu a-ga-šu-u ša iḫ-bu-u 79. [um-ma ana-ku (m) Bar-zi-ia u-ḫu iš-pu-ur a-na (mātu) A-ru-ḫa-at-ti¹ a-na tar-ši (m) U-mi-ma-na-' šu-um-šu (amêlu) gal-la-a] (amêlu) Par-sa-a-a (amêlu) paḫātu ša (mātu) A-ru-ḫa-at-ti um-ma al-ka-ma (m) U-mi-ma-na-' du-ku-' u a-na

¹ It is possible that we should here restore some such phrase as *ištén(en) amêlu ina kaḫkadi-šu-nu il-ta-par.*

82. [𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠
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 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠
83. 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠
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 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠] 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠²
 𐎠 [𐎠𐎠𐎠𐎠³ 𐎠𐎠𐎠𐎠𐎠⁴ 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠𐎠

rebels]. Auramazda was my strong helper; under the protection of Auramazda [my army smote the rebel host. On the seventh day of the month Adar they fought the battle¹]. Then that man, who was commander of the army which Vahyazdâta had sent, [fled] with a few [horse]men [and came unto a city in Arachosia named Arshâdâ. Then Vivâna marched with the army after] him. There he captured and slew him, and he slew the nobles who were with him. All the dead and the living of the host [.].

82. [u-ku at-tu-u-a id-du-ku a-na u-ku ni-ik-ru-tu ūmu VII (KAM) ša (arḫu) Addaru i-te-ip-šu šal-tum¹] ar-ki amēlu a-ga-šu-u ša ina eli u-ku ra-bu-u ša (m) U-mi-iz-da-a-tum iš-pu-ru it-ti u-ku i-ši e-li-ia 83. [ša sisē (pl) iḫ-liḫ-ma a-na (alu) šu-um-šu i-na (mātu) A-ru-ḫa-at-ti il-lik ar-ki (m) U-mi-ma-na' it-ti u-ku] ša-a-[šu]² ina [lib-bi]³ iš-ša-bat-su⁴ id-duk-šu u (amēlu) mâr-bânûti (pl) ša itti-šu id-duk napḫar di-i-ku u bal-tu ša u-ku

¹ It is possible that the Babylonian version here and in l. 81 gave details as to the number of the slain.
² Only one sign is here wanting, of which the traces read 𐎠𐎠𐎠. The whole phrase should possibly be restored as [it-ta-lak ar-ki] ša-a-[šu].
³ Traces of these two signs are still visible upon the rock.
⁴ This reading is certain.

90.

91.

under the protection of Auramazda have I acted. After I became king, I , and I] them. Then their nine kings I captured. One named Gaumâta, the Magian; he lied, and said, ["I am Smerdis, the son of Cyrus." He made Persia to revolt. An Elamite named Ashina; he lied and said, "I am king of Elam." He] made Elam to revolt. A Babylonian named Nidintu-Bêl; he lied and said, "I am Nebuchadnezzar, [the son of Nabonidus." He

90. [e-pu-šu ina šilli ša (ilu) U-ra-ma-az-da ana-ku e-pu-šu ar-ki ša a-na šarru a-tu-ru]-šu-nu-tu ar-ki IX šarrâni (pl)-šu-nu uš-šab-bit (m) Gu-ma-a-tu šu-um-šu (amêlu) Ma-gu-šu šu-u up-tar-ri-iš i-ka-b-bi um-ma 91. [ana-ku (m) Bar-zi-ia apil-šu ša (m) Ku-raš šu-u (mâtu) Par-su ut-tak-kir (m) A-ši-na šu-um-šu (amêlu) Elamû(κ1) šu-u up-tar-ri-iš i-ka-b-bi um-ma ana-ku šar (mâtu) Elamat(κ1) šu-u] (mâtu) Elamat(κ1) ut-tak¹-kir (m) Ni-din-tum-(ilu) Bêl šu-um-šu (amêlu) Bâbila(κ1)-a-a šu-u up-tar-ri-iš i-ka-b-bi um-ma ana-ku (m. ilu) Nabû-kudurri-ušur

¹ The sign is quite clear upon the rock in this passage and in the three following lines,

99. 𐎠𐎡 [𐎠] 𐎡 𐎡 𐎡 [. . . .] § XLVII. 𐎠𐎡𐎠𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡
 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡]¹ 𐎠𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡
 - [. .]² 𐎡𐎡 𐎡𐎡 𐎡𐎡 § XLVIII. 𐎠𐎡𐎠𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡
 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 - 𐎡𐎡 𐎡𐎡 𐎡𐎡
 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡
100. [. . . .]⁵ 𐎠𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 [. . . .] 𐎠𐎡 𐎡𐎡⁶ 𐎡𐎡 𐎡𐎡 𐎡𐎡
 [𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡
 𐎡𐎡 𐎡𐎡 § XLIX. 𐎠𐎡𐎠𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡 𐎡𐎡






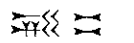

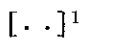


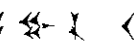
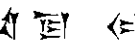












the inscription which is engraved upon the tablet, shalt believe me; [thou shalt not hold it to be] lies.





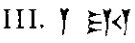


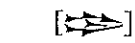
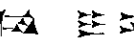
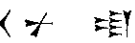


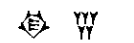
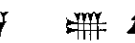




§ XLVII. [Thus saith Darius, the king: I call Auramazda to witness that it is true and not lies], all that I have done [. .] . . .

§ XLVIII. Thus saith Darius, the king: Under the protection of Auramazda [there is also] much that I have done [which is not graven in this inscription; on this account it hath not been inscribed lest he who shall read this inscription hereafter] should not believe all that I have done, but should say, "They are lies."

99. [a-na [par]-ša-a-tum [.] § XLVII. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi¹ ma-la e-pu-šu ina [. .]² MU-AN-NA³ § XLVIII. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi ina šilli ša (ilu) U-ra-maz⁴-da 100. [. . . .]⁵ ma-a-da ša e-pu-[šu]⁶ ma-la e-pu-šu la i-ki-ip-pi [i]-ḫab-bi um-ma par-ša-a-tum ši-na § XLIX. (m) Da-ri-ia-muš šarru ki-a-am

¹ The traces of the sign before 𐎡 suggest those of 𐎡𐎡.
² One sign is here wanting.
³ Cf. ll. 101 and 103.
⁴ Sic. It is probable that the name is thus written as the graver was cramped for room at the end of the line.
⁵ Two signs are here wanting.
⁶ It is possible that in place of *ma-la e-pu-šu* we should restore the phrase as [. *i-ḫab-bi u*]m-ma la e-pu-šu, i.e., "lest he who should read this inscription hereafter should say 'He hath not done it,' and should not believe it, and should say 'They are lies.'"

104.  [. § LII.      ]  [. .]  [. .]¹
              





105. [. .]²       § LIII.                  

Auramazda was my strong helper, and the other gods, [all that there are].


§ LII. [Thus saith Darius, the king: On this account Auramazda brought me help, and the other gods, all that there are, because I was not wicked, nor was I a liar], nor did I commit any [wrong], neither I, nor my race. According to the laws I ruled; unto the prisoner (?) and the freed man have I done no [injustice. Whosoever helped my house, him have I favoured; whosoever was hostile, him have I destroyed].

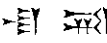
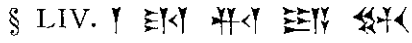

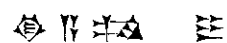



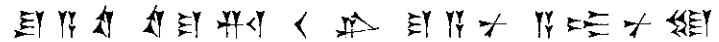





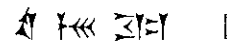
















§ LIII. Thus saith [Dari]us, [the king]: Whosoever thou (mayest

104. ša-nu-tum [. § LII. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi] a-na [. .]-ni-[. .]¹ mim-ma la e-pu-šu ul a-na-ku ul zêri-ia ina di-na-a-tu a-si-ig-gu a-na liḫ (?) -tu u muš-ki-nu 105. [. .]² -ki(?)³ ul e-pu-[uš § LIII. (m) Da-ri-ia]-muš [šarru] ki-a-am i-ḫab-bi man-nu at-ta šarru ša be-la-a ar-ki-ia amêlu ša u-par-ra-šu u (amêlu) UD-IŠ-A-NI

¹ One sign only is wanting, both before and after : the traces of the former suggest , rather than , though the latter is possible; the traces of the latter read ; thus the reading *an (?) -ni-um (?)* is just possible.

² There is room here for one sign.

³ The sign is possibly .


106.  [. § LIV.  
   

107. [.]  <  [. . .]¹   
    

108. <⁵  [.]  [.]⁶    
[.]⁷     



be), O king, who shalt rule after me, the man who is a liar, or a rebel (?), (or) is not [. . . . do thou destroy]



§ LIV. [Thus saith Darius, the king : Thou who shalt hereafter see this tablet, which I have written, and these sculptures, destroy them not, but preserve them so long as thou livest!] If thou shalt behold this tablet and these sculptures, [and shalt not destroy them, but shalt preserve them so long as thou livest, then may Auramazda be] thy [friend], and thy [race] may he make numerous, and thy days [may he pro]long, and may Auramazda increase (them),


106. la ta-[. § LIV. (m) Da-ri-ia-muš šarru ki-a-am i-ka-b-bi]
ki-i narû šu-a-tu tam-ma-ri u šal-ma-a-nu a-gan-nu-tu 107. [.]-ka u na-[. . .]¹-ka
lu²-ša³-am³-id ûmê (pl)-ka [lu-ur]⁴-rik (ilu)U-ra-ma-az-da lu-rab-bi-iš 108. u⁵ mi-[.]
ša [. . .]⁶-nu-tum ni-ka-a la ta-na-ka-ku-u [.]⁷ (ilu) U-ra-ma-az-da li-ru-ur

¹ One sign only is here wanting.


² The traces of this sign are possibly those of .

³ There is a slight break in the surface of the rock between  and , but probably no sign is wanting.

⁴ There is room for two signs in the gap between  and .

⁵ The sign < is clear at the beginning of the line ; the following sign  is probably the beginning of *mi*-[*im-ma*].

⁶ There is room for one sign, or possibly two signs, in this gap.

⁷ There is room for about three signs in the gap between < and .

109. < 𐎠𐎡𐎢𐎣 § LV. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨 𐎩𐎪𐎫
 𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿
 [. . . .]¹ 𐎿𐏀 [. . . .]² 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀
 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀
 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀

110. 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀³ 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀 𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀𐎿𐏀
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 𐎿𐏀
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and what[soever thou doest may he make fortunate. But if thou shalt behold this tablet and these sculptures, and shalt destroy them, and . . .] . . shalt not make offerings, then may Auramazda curse (thee), and [may thy] race [come to naught, and whatsoever thou doest may Auramazda destroy !]

§ LV. [Thus saith Darius, the king: These are] the men [. . . . who] were with me, until I [slew] that Gaumâta, the Magian, [who said "I am Smerdis"; then these men helped me as my followers. Intaphernes], the son of Vayaspâra, a Persian; Otanes, the son of Thukhra, a Persian; Gobryas, the son of Mard[onius, a Persian;

109. u zêru-[ka § LV. (m) Da-ri-ia-muš šarru ki-a-am i-ḫab-bi a-gan-nu-tu] (amêlu)šâbê(pl) [.]¹ (pl) [.]² it-ti-ia i-tu-ru-' a-di muḫḫi ša a-na-ku a-na (m)Gu-ma-a-ti a-ga-šu-u 110. (amêlu)Ma-gu-šu a-[du³-ku ša i-ḫab-bu um-ma ana-ku (m)Bar-zi-ia (m)]šu šu-um-šu apil-šu ša (m)Mi-is⁴-pa-ru-' (amêlu)Par-sa-a-a (m)U-mi-it-ta-na' šum-šu apil-šu ša (m)Su-uḫ-ra-' (amêlu)Par-sa-a-a

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¹ One or possibly two signs are here wanting.

² There is room for three signs in this gap.

³ There are slight traces of the sign 𐎠𐎡 upon the rock.

⁴ The signs 𐎠𐎡 𐎠𐎢 are quite certain.


111. 



 112. 



Hydarnes, the son of Bagâbigna, a Persian]; Megabyzus, the son of Dâduhya, a Persian; Ardumanish, the son of Vahauka, a Persian [. . . .⁵ whosoever thou (mayest be), O king, who shalt rule after me,⁶]⁷ these men shalt thou cherish (?) exceedingly!





111. (m)Gu-ba-ru' šu-uni-šu apil-šu ša (m) Mar-d[u- šu-um-šu (amêlu) Par-sa-a-a (m) šu-um-šu apil-šu ša (m) (amêlu) Par-sa-a-a] (m) Ma-ga-bu-di-šu¹ šu-um-šu apil-šu ša (m) Za-' tu-' a² (amêlu) Par-sa-a-a (m) A-ar-di-ma-ni-iš šum-šu apil-šu ša (m) U-ma³-ah⁴-ku 112. (amêlu) Par-sa-a-a [⁵⁶]⁷ (amêlu)šâbê(pl) a-gan-nu-tu lu ma-a-du su-ud-di-id

¹ The name is quite clear upon the rock.



² The sign  is quite clear upon the rock at the end of the name.

³ The sign is , not .

⁴ This sign is much weathered and is not quite certain; the traces suggest  more than .

⁵ The sign following  upon the rock appears to be , the traces of this and the following signs reading: . The second sign, which is possibly , is not certain. It is possible, though scarcely likely, that the Babylonian version mentioned another name which was not included in the Persian Text and the Susian Version.

⁶ The address to the future king should possibly be restored from l. 105 as *man-nu at-ta šarru ša be-lu-a ar-ki-ia*.

⁷ A trace of the sign before  is still visible upon the rock; it reads .

EPIGRAPHS.

B.¹ INSCRIPTION BELOW THE PROSTRATE FIGURE OF GAUMÂTA,
THE MAGIAN.

1.  2.  3. 

C. INSCRIPTION BELOW THE FIGURE OF ASHINA, THE SUSIAN
PRETENDER.

1.  2.  3. 

B. This is Gaumâta, the Magian, who lied, saying : " I am Smerdis,
the son of Cyrus."


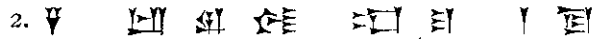
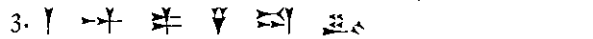
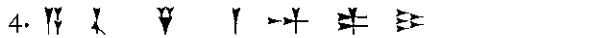
C. This is Ashina, who lied, saying : " I am king of Elam."

B. 1. a-ga-a (m) Gu-ma-a-tum 2. (amêlu) Ma-gu-šu ša ip-ru-šu um-ma 3. a-na-ku
(m) Bar-zi-ia mâr (m) Ku-raš

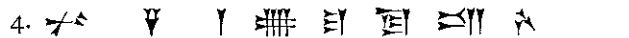
C. 1. a-ga-a (m) A-ši-na 2. ša ip-ru-šu um-ma 3. ana-ku šar (mâtu) Elamat(ki)

¹ The epigraph, corresponding to A of the Persian Text and the Susian Version and referring to Darius, is not represented in the Babylonian Version.

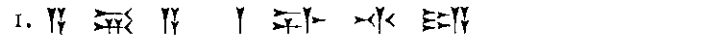
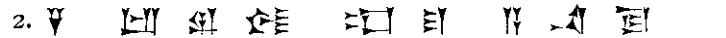

D. INSCRIPTION BELOW THE FIGURE OF NIDINTU-BÊL, THE
BABYLONIAN PRETENDER.

1. 
2. 
3. 
4. 

E. INSCRIPTION BELOW THE FIGURE OF PHRAORTES, THE MEDIAN
PRETENDER.

1. 
2. 
3. 
4. 

F. INSCRIPTION BELOW THE FIGURE OF MARTIYA, THE SUSIAN
PRETENDER.

1. 
2. 
3. 

D. This is Nidintu-Bêl, who lied, saying: "I am Nebuchadnezzar, the son of Nabonidus."

E. This is Phraortes, who lied, saying: "I am Khshathrita, of the race of Cyaxares."

F. This is Martiya, who lied, saying: "I am Ummannish, king of Elam."

D. 1. a-ga-a (m) Ni-din-tum-(ilu) Bêl 2. ša ip-ru-šu um-ma ana-ku 3. (m. ilu) Nabû-kudurri-ušur 4. apil-šu ša (m. ilu) Nabû-na'id

E. 1. a-ga-a (m) Pa-ar-mar-ti-iš 2. ša ip-ru-šu um-ma ana-ku 3. (m) 𐎧𐎠𐎶𐎠𐎶𐎥𐎶𐎥𐎶𐎥𐎶 4. zêru ša (m) U-ma-ku-iš-tar

F. 1. a-ga-a (m) Mar-ti-ia 2. ša ip-ru-šu um-ma a-na-ku 3. (m) Im-ma-ni-e-šu šar (mātu) Elamat(kt)

G. INSCRIPTION BELOW THE FIGURE OF CITRANTAKHMA, THE
SAGARTIAN PRETENDER.

1. 𐎠 𐎡𐎢𐎣 𐎠 𐎡 𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
2. 𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣
3. 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣

H. INSCRIPTION BELOW THE FIGURE OF VAHYAZDĀTA, THE PERSIAN
PRETENDER.

1. 𐎠 𐎡𐎢𐎣 𐎠 𐎡 𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
2. 𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣
3. 𐎠 𐎡𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣

I. INSCRIPTION BELOW THE FIGURE OF ARAKHA, THE BABYLONIAN
PRETENDER.

1. 𐎠 𐎡𐎢𐎣 𐎠 𐎡 𐎢𐎣 𐎠𐎡𐎢𐎣
2. 𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣
3. 𐎠 𐎡𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣 𐎠𐎡 𐎢𐎣

G. This is Citrantakhma, who lied, saying: "I am of the race of Cyaxares."

H. This is Vahyazdāta, who lied, saying: "I am Smerdis, the son of Cyrus."

I. This is Arakha, who lied, saying: "I am Nebuchadnezzar, the son of Nabonidus."

G. 1. a-ga-a (m) Ši-tir-an-taḥ-mu 2. ša ip-ru-šu um-ma ana-ku 3. zêru ša (m) U-ma-ku-iš-tar

H. 1. a-ga-a (m) U-mi-iz-[da-a]¹-tu 2. ša ip-ru-šu um-ma ana-ku 3. (m) Bar-zi-ia mâr (m) Ku-ra-aš

I. 1. a-ga-a (m) A-ra-ḥu 2. ša ip-ru-šu um-ma a-na-ku 3. (m. ilu) Nabû-kudurri-ušur apil (m. ilu) Nabû-na'id

¹ The exact traces on the rock between the signs 𐎢𐎣 and 𐎠𐎡 are 𐎢𐎣𐎠𐎡, possibly an error of the engraver for 𐎢𐎣 𐎠𐎡.

J. INSCRIPTION BELOW THE FIGURE OF FRÂDA, THE MARGIAN
PRETENDER.

1. 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭
 2. 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭
 3. 𒀭 𒀭 𒀭 𒀭 𒀭¹ 𒀭 𒀭 𒀭 𒀭²

J. This is Frâda, who lied, saying : " I am king in Margiana."

J. 1. a-ga-a (m.) Pa-ra-da' 2. ša ip-ru-šu um-ma 3. ana-ku šarru ina
(mātu) Mar-gu'²

¹ The sign is 𒀭, not 𒀭, on the rock.

² The epigraph, corresponding to K of the Persian Text and the Susian Version and referring to Skunkha, is not represented in the Babylonian Version.

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