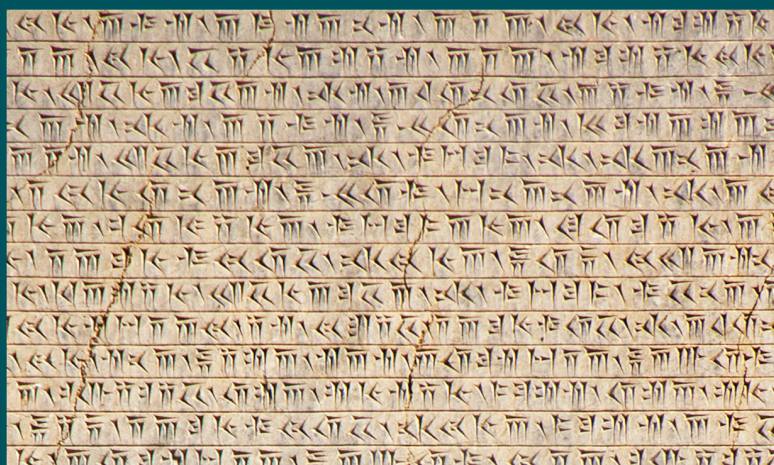# OLD PERSIAN

DICTIONARY, GLOSSAARY
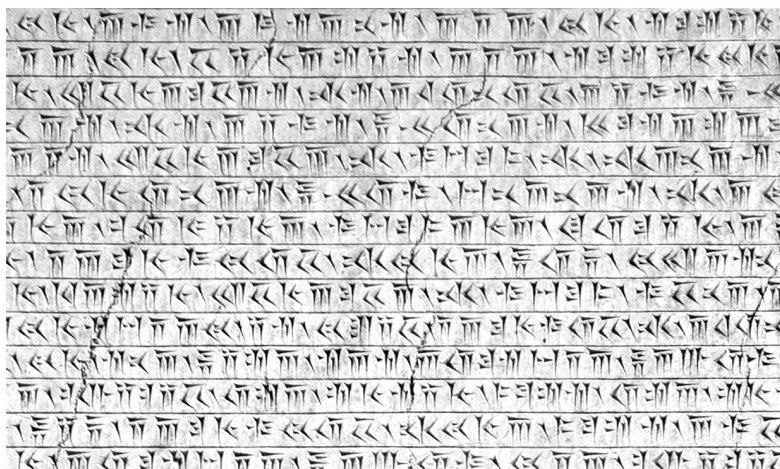## CONCORDANCE

AVI BACHENHEIMER

OLD PERSIAN

DICTIONARY, GLOSSAARY
CONCORDANCE

AVI BACHENHEIMER

Germanic *haimen* (aim). New Persian equivalent has retained both form and meaning in (کام) for the meaning (want). 10.01.6-539

𐎣𐎶𐎴𐎼𐎡𐎲𐎡𐏁

kamnaibiš (with little, with few)

adjective, plural masculine in instrumentive form for the meaning (few) and (little). New Persian equivalent has retained form and meaning in (با کم). 10.01.7-540

𐎣𐎶𐎴𐎶

*kamnam (few, little)

adjective, singular neuter in nominative form for the meaning (few) and (little) of a possible Indo-European origin of kamla (small) and (little). New Persian equivalent has retained form and meaning in (کم). 10.01.8-541

𐎣𐎱𐎭

Kapada (name of a region)

proper name, singular masculine in nominative form for the name of a region in Medea, one of the provinces of the Achaemenid Empire. 10.01.9-542

𐎣𐎱𐎢𐎫𐎣

kapautaka (lapis lazuli, blue)

adjective, singular masculine in nominative form for the meaning (blue) and (lapis lazuli) as attested in DSf 37. New Persian equivalent has retained form and meaning in (کبود) as it also refers to (sapphire) and (bluestone) as is in (سنگ کبود) and (گنبد کبود). 10.01.10-543

𐎣𐎠𐎱𐎡𐏁𐎣𐎠𐎴𐎡𐏁

Kāpišakāniš (name of a fortress)

proper name, singular masculine in nominative form for the name of a fortress in Arachosia, one of the provinces of the Achaemenid Empire. 10.01.11-544

𐎣𐎠𐎼

kāra (army, people)

noun, singular masculine in nominative form for the meaning (army) and (people) from the root kar (to do) and (to perform). New Persian equivalent of the root is (کار) and (گر). 10.01.12-545

𐎣𐎠𐎼𐎠

kārā (with army, with people)

noun, singular masculine in instrumentive form for the meaning (with army) and (with people) from the root kāra (to do) and (to perform). New Persian equivalent of the root is (کار) and (گر). 10.01.13-546

𐎣𐎠𐎼𐏃𐎹𐎠

kārahyā (army, people)

noun, singular masculine in genitive dative (indirect accusative) form for the meaning (army) and (people). 10.01.14-547

𐎣𐎠𐎼𐎶

kāram (army, people)

noun, singular masculine in accusative form as object of a verb for the meaning (people) and (army) of the root kāra (to do) and (to perform). 10.01.15-548

𐎣𐎠𐎼𐏁𐎴𐎶

kārašim (his army, his people)

compound, kāra as singular masculine in nominative form (army) + šim as third person singular pronoun in accusative for the meaning (his) for the combined meaning of (his army) and (his people). 10.01.16-549

𒑖𒑉 �🝕 𒐍 𒐍 𒐍

kariyaiš (should have done)

verb, third person singular of imperative in passive voice for the meaning (should have done) and (would have done) of the Old Persian root kar (to do). New Persian equivalent is (کرده شود). 10.01.17-550

𒑖𒑉 𒑖

Karka (name of a province)

proper name, singular masculine in nominative form for the name of one of the provinces of the Achaemenid Empire known as (Caria). 10.01.18-551

𒑖𒑉 𒑖 𒑐

Karkā (Carians)

adjective, plural masculine in nominative form for the meaning (Carians) and (those from Caria). 10.01.19-552

𒑖𒑉 𒑇 𒑐 𒐍 𒑐

Karmānā (from Karmāna)

noun, masculine in ablative from for the meaning (from Karmāna) as one of the provinces of the Achaemenid Empire. New Persian equivalent of the name is (کرمان). 10.01.20-553

𒑖𒑉 �𒐍 ��� 𒑖 𒑐

karnuvakā (stonemasons)

noun, plural masculine in nominative form for the meaning (stonemasons) and (stone-cutters) of the Indo-European root kurt (to cut) and it is attested once in DSf 47 by Darius I. 10.01.21-554

𒑖𒑉 𒍞 𒑐

*karšā (unit of mass)

participle, singular masculine or plural feminine for the meaning (cut) and (reduced) for a unit of mass equal to 83.15 grammes, of a possible Indo-European root kreš (to crush) and (to cut in pieces) as attested in a range of Achaemenid inscriptions on diorite weights including Wa, Wc and Wd. 10.01.22-555

𒑖𒑉 𒍞 𒐍 𒑐

*karšayā (with karša, in karša)

noun, plural feminine in instrumentive form for the name of a unit of mass equal to 83.15 grammes. 10.01.23-556

𒑖𒑉 𒑘

karta (done)

participle, singular masculine in nominative form for the meaning (done) from the root kāra (to do). Its New Persian equivalent has retained form and meaning in (کرده). 10.01.24-557

𒑖𒑉 𒑘 𒑐

kartā (done)

participle, singular masculine or plural feminine for the meaning (done) with New Persian equivalent of (کرده). 10.01.25-558

𒀭𒌋𒐊𒐊

kartam (done)

participle, singular neuter in accusative or nominative form for the meaning (done) and (completed) of the Old Persian root kar (to do) and (to perform). 10.01.26-559

𒀭𒐊𒐊𒀭

kāsaka (gemstone)

noun, singular masculine in nominative form for the meaning (precious stone) and (gem). New Persian equivalent has retained form but the meaning applies to (receptacle) or (vessel) as in (کاسه) and (کاسک). 10.01.27-560

𒀭𒐊𒀭𒀭𒐊𒐊

kāsakaina (of precious stone)

adjective, singular masculine in nominative form for the meaning (of precious stone) attested twice in DPi and XPi. 10.01.28-561

𒀭𒐊𒐊𒐊𒐊

kašciy (anyone, anything)

pronoun, singular masculine in nominative form for the meaning (anything) and (anyone) of kaš (any) + ciy (suffix for emphasis). New Persian equivalent of it has retained both form and meaning in (کسی). 10.01.29-562

𒀭𒌋𒐊𒐊

katam (dug)

participle, singular neuter in nominative form for the meaning (dug) of the Old Persian root kan (to dig) and (to take out) with omission of the medial *n* in

kantam. New Persian equivalent is (کنده) from (کندن). 10.01.30-563

𒀭𒌋𒐊𒐊𒐊

katanaiy (to dig)

infinitive of root kan (to dig) for the meaning (to dig) and (to take out). New Persian equivalent has retained form and meaning (کن) and (کندن). 10.01.31-564

𒀭𒌋𒐊𒐊𒐊𒐊

Katpatuka (name of a province)

proper name, singular masculine in nominative form for the meaning (Cappadocia) as one of the provinces of the Achaemenid Empire. In addition, it appears as an adjective for the same noun as (Cappadocian) and (those from Cappadocia). 10.01.32-565

𒀭𒐊𒐊

*kaufa (mountain)

noun, singular masculine in nominative form for the meaning (mountain) of the Indo-European root kapu (top) and (prominent) as in cap (head). New Persian equivalent of it has retained formand meaning in (کوه) in turn of Middle Persian (کوف). 10.01.33-566

𒀭𒐊𒐊𒐊𒐊

*kāyadā (abominated, loathed)

participle, singular masculine or plural feminine for the meaning (loathed) and (disrespected) of k + ā + yadā (prefix for emphasis + negative ā + respected) from the root yad (to revere) and (to respect). An alternative re-construction of the A2Sa inscription

reads *vināθayātiy* for the meaning (they shall harm). 10.01.34-567

𒀸 ... (cuneiform)

Kuduruš (name of a town)

noun, singular masculine in nominative form for the name of a town in the Achaemenid province of Medea, attested once in DB2 65 by Darius. 10.02.1-568

𒀸 ... (cuneiform)

Kuganakā (name of a town)

proper name, singular feminine in nominative form for the name of a town in Pārsa - one of the provinces of the Achaemenid Empire. 10.02.2-569

𒀸 ... (cuneiform)

kunautiy (he does)

verb, third person singular present tense of active voice for the meaning (he does) and (he performs). New Persian equivalent has retained form and meaning in (کند) as in (می کند) of (کردن). 10.02.3-570

𒀸 ... (cuneiform)

kunautuv (may he)

verb, third person singular of imperative form of active voice for the meaning (he shall) and (may he). New Persian equivalent of it is (کناد) as in (پاینده کناد). 10.02.4-571

𒀸 ... (cuneiform)

kunavāhy (may you)

verb, second person singular of imperative mood of active voice for the meaning (may you) and (you will

do). New Persian equivalent of it is (کنی) as in (بکنی). 10.02.5-572

𒀸 ... (cuneiform)

kunavānaiy (may I)

verb, first person singular imperative mood of middle voice for the meaning (may I) or (I shall do). New Persian equivalent is (کنم) as in (بکنم). 10.02.6-573

𒀸 ... (cuneiform)

kunavātaiy (may be done)

verb, third person singular imperative mood of middle voice in place of passive for the meaning (may be done) or (shall be done) as attested once in DNb 56 for the meaning (may not be done) or (shall not be done). 10.02.7-574

𒀸 ... (cuneiform)

Kūrauš (of Cyrus)

proper name, singular masculine in genitive form for the meaning (of Cyrus) as the name of the first Achaemenid ruler of the Empire. 10.02.8-575

𒀸 ... (cuneiform)

Kuruš (name of a person)

proper name, singular masculine in nominative form for the name (Cyrus) as the founder of the Achaemenid Empire. New Persian equivalent has retained both form and meaning in (کوروش). 10.02.9-576

𒀸 ... (cuneiform)

Kūšā (name of a province)

proper name, singular masculine in ablative form for the meaning (from Kūša) as one of the provinces of the Achaemenid Empire in Africa. 10.02.10-577

𒁹 𒀭 𒍑 𒈾 𒀀

Kūšāya (people of Kūša)

adjective, plural masculine in nominative form for the meaning (Kushites). An alternative writing of Kūšiyā for the meaning (people of Kūša) and (those of Kūša). 10.02.11-578

𒁹 𒀭 𒍑 𒈾 𒀀

Kūšiyā (people of Kūša)

adjective, plural masculine in nominative form for the meaning (people of Kūša) and (of Kūša). 10.02.12-579

𒁹 𒀭 𒍑 𒀭 𒅆 𒈾

kušuvā (you may do, you shall do)

verb, second person singular of imperative middle voice for the meaning (you should do) and (you may perform). New Persian equivalent is (بکوش) which is in turn from (کردن). 10.02.13-580

𒇽 𒉌 𒉽 𒈾 𒉽

Labanāna (name of a mountain)

proper name, singular masculine in nominative form for the name of a mountain (Lebanon) of which cedar timbers were supplied to the palace of Darius I in Susa. New Persian equivalent has retained form and meaning in (لبنان). 11.01.1-581

𒈠 𒈾

mā (not)

conjunction and adverb, employed for prohibitive effect in construction of a negative compound as in *mā stabava* (do not revolt). It is of Indo-European origin mē (not) attested for 18 times in Achaemenid inscriptions. New Persian equivalent of it has retained form and meaning in (نا) and also in (م) as in (مکن). 12.01.1-582

𒈠 𒀀 𒋛 𒅀

Maciya (Maciyan)

adjective, singular masculine in nominative form for the meaning (Maciyan) and (of Maciya) as one of the provinces of the Achaemenid Empire, with c sounding as [tʃ]. 12.01.2-583

𒈠 𒀀 𒋛 𒅀 𒈾

Maciyā (Maciyans)

adjective, plural masculine in nominative form for the meaning (Maciyans) as one of the provinces of the Achaemenid Empire with c sounds as [tʃ]. 12.01.3-584

𒈠 𒀀 𒁕

Māda (name of a region)

proper name, singular masculine in nominative form for the name (Medea) as one of the provinces of the Achaemenid Empire with the literal meaning of (middle land) of Indo-European root medhyo (middle). 12.01.4-585

𒈠 𒀀 𒁕 𒈾

Mādā (Medeams, Medes)

adjective, plural masculine in nominative form for the maning (Medean). New Persian equivalent is (مادی ها). 12.01.5-586

◀𒀹 𒀹𒀹 𒀹 𒀹 𒀹 𒀹 𒀹

Mādaibiš (with Medeans)

adjective, plural masculine in instrumentive form for the meaning (with Medeans). New Persian equivalent of it is (با مادی ها). 12.01.6-587

◀𒀹 𒀹𒀹 𒀹 𒀹 𒀹 𒀹 𒀹

Mādaišuva (among the Medeans)

adjective, plural masculine in locative form for the meaning (among the Medeans) and (in between the Medeans). 12.01.7-588

◀𒀹 𒀹𒀹 𒀹 𒀹 𒀹

Mādaiy (in Medea)

proper name, singular masculine in locative form for the meaning (in Medea) as one of the provinces of the Achaemenid Empire. 12.01.8-589

◀𒀹 𒀹𒀹 𒀹 ◀𒀹

Mādam (Medea, Medean)

noun, singular masculine in accusative form as object of a verb for the meaning (Medea) or alternatively as adjective in singular masculine nominative for the meaning (Medean). 12.01.9-590

◀𒀹 𒀹𒀹 𒀹 ◀𒀹 𒀹 𒀹𒀹

Mādamcā (Medea)

noun, singular masculine in accusative form + cā as coordinator, with c sounding as [tʃ] for the meaning (Medea) as object of a verb. It is attested once at Bagastān in DB1 66 by Darius I. 12.01.10-591

◀𒀹 𒀹 𒀹 ◀𒀹

magum (priest, member of the magi)

noun, singular masculine in accusative form as object of a verb for the meaning of (priest) and (magus). New Persian equivalent has retained form and meaning in (مغ). 12.01.11-592

◀𒀹 𒀹 𒀹 𒀹

maguš (priest)

adjective, singular masculine in nominative form for the meaning (priest) and (member of the magi). New Persian equivalent has retained form and meaning in (مغ). 12.01.12-593

◀𒀹 𒀹𒀹 𒀹 𒀹 𒀹𒀹

māhyā (of month, of moon)

noun, singular masculine in genitive form for the meaning (of month) and (of moon) from māh + hyā from Indo-European root meh (moon). New Persian equivalent has retained both form and meaning in (ماه). 12.01.13-594

◀𒀹 𒀹

Maka (name of a province)

proper name, singular masculine in nominative form for the name of a province (Maka) of the Achaemenid Empire. 12.01.14-595

◀𒀹 𒀹𒀹 ◀𒀹

mām (I, me)

pronoun, first person singular masculine of accusative form for *adam* with the meaning (I) and (me) of Indo-European pronoun root mē for the meaning (me). It is attested 74 times in Achaemenid inscriptions. New Persian equivalent of it has

retained form and meaning in (ام) and (من). 12.01.15-596

𐎶𐎴𐎠

manā (of me, mine)

pronoun, first person singular masculine of genitive form for the meaning (of me) and (mine) of Indo-European personal pronoun root mē for the meaning (me) attested for 99 times in Achaemenid inscriptions. New Persian equivalent of it has retained form and meaning in (از من) and (مرا). 12.01.16-597

𐎶𐎴𐎨𐎠

manacā (of me)

compound, first person singular masculine of genitive form for the meaning (of me) and (mine) + coordinator suffix cā (as of, and) with c sounding as [tʃ] for the meaning (of me) as in DPd *vašnā auramadāhā manacā* (by the grace of Auramazda and of me). 12.01.17-598

𐎶𐎴𐎱𐎠

manahā (with wisdom)

noun, singular neuter in instrumentive form for the meaning (with insight) and (with wisdom) from the Indo-European root men (to think) and (to mind) attested once in DNb 14. 12.01.18-599

𐎶𐎴𐎱𐎹

manahyā (of wisdom, of mind)

noun, singular neuter in genitive form for the meaning (of insight) and (of wisdom) employed in place of manahā, from the Indo-European root men

(to think) and (to mind) attested once in XPl 16. 12.01.19-600

𐎶𐎴𐎲𐎠𐎠

manaščā (over thinking power)

noun, singular neuter in accusative form + cā as the coordinator for the meaning (as of, and) for the combined meaning of (over mind) and (as of wisdom) with c sounding as [tʃ]. Attested in both DNb and XPl. 12.01.20-601

𐎶𐎴𐎢𐎺𐎡𐏁

manauviš (reckless)

adjective, singular masculine in nominative form for the meaning (thoughtless) and (reckless) from the Indo-European root men (to think) and (to mind). 12.01.21-602

𐎶𐎴𐎡𐎹𐎠𐏃𐎹

maniyāhay (you should think, you may think)

verb, second person singular present tense of imperative mood of middle voice for the meaning (you should think) and (you may think). 12.01.22-603

𐎶𐎴𐎡𐎹𐎠𐏃𐎡𐎹

maniyāhaiy (you should think, you may think)

verb, second person singular present tense of subjunctive mood of middle voice for the meaning (may you think) and (you may think) from the Indo-European root men (to think) and (to mind) attested once in DNb 38. 12.01.23-604

𐎶𐎴𐎡𐎹𐎡𐎹

maniyaiy (I contemplate, I think)

verb, first person singular of present tense middle voice for the meaning (I contemplate) and (I think) from the Indo-European root men (to think) and (to mind). 12.01.24-605

𒀹𒈨𒉌𒄿𒅀𒄠𒈴 (cuneiform)

māniyamcā (settlements)

adjective, singular neuter in accusative form employed as a plural noun from māniyam of Indo-European root mān (to settle) + cā as the coordinator suffix (and, as of) with c sounding as [tʃ] for the combined meaning (and settlements) and (as of the settlements) as object of a verb. New Persian equivalent of the root is (مان) in (بمان) for the meaning (ماندن) and (مانا). 12.01.25-606

𒀹𒈨𒉌𒅀� (cuneiform)

maniyātaiy (he may think)

verb, third person singular of imperative mood middle voice for the meaning (should think) and (may he think) as attested in DB4 succeding mā as (he shall *not* think) and (he may *not* perceive). 12.01.26-607

𒀹𒈨𒁕𒊒𒉌𒅀𒀹𒅀 (cuneiform)

Marduniyahyā (of Mardonius)

proper name, singular masculine in genitive form for the meaning (of Mardonius) as one of the prominent generals of Darius I. His father's name is attested at Bagastān inscription as Gaubaruva with the literal meaning of (cattle transporter). New Persian equivalent has retained both form and meaning in proper name (مردان). 12.01.27-608

𒀹𒈨𒁕𒈥𒄀 (cuneiform)

Mārgava (of Margiana)

adjective, singular masculine in nominative form for the meaning (of Marguš) and (Margian) as a province to the northeast of the Achaemenid Empire. New Persian equivalent of it is (مروی). 12.01.28-609

𒀹𒈨𒁕𒈥𒄀𒀀𒁉𒅖 (cuneiform)

Mārgavaibiš (with Margians)

adjective, plural masculine in instrumentive form for the meaning (with Margians) and (alonside Margians). Attested once in DB3 16 by Darius. 12.01.29-610

𒀹𒈥𒂵𒌋 (cuneiform)

Margauv (in Margiana)

noun, singular masculine in locative form for the meaning (in Margiana) and (in Marguš) as one of the provinces of the Achaemenid Empire. New Persian equivalent of it is (در مرو). 12.01.30-611

𒀹𒈥𒄑𒌝 (cuneiform)

Margum (Margiana, Marguš)

proper name, singular masculine in accusative form as object of a verb for the meaning (Margiana) and (Marguš) one of the provinces of the Achaemenid Empire. 12.01.31-612

𒀹𒈥𒄑 (cuneiform)

Marguš (name of a province)

proper name, singular masculine in nominative form for the meaning (Margiana) as one of the provinces of the Achaemenid Empire. New Persian equivalent is (مرو) as an alternative form of (مروز) as in (مروزی). 12.01.32-613

⸱𐎶𐎠𐎼𐎡𐎣𐎠

marīkā (oh man, hey man)

noun, singular masculine in vocative form for the meaning (oh man) and (hey man) as a shortened form of martiya + kā as is attested in DNb by Darius I. 12.01.33-614

⸱𐎶𐎠𐎼𐎫

marta (dead)

participle, singular masculine in nominative form for the meaning (dead) of Indo-European root mer (to die) and Old Persian root mar (to die). New Persian equivalent of it has retained both form and meaning in (مرده). 12.01.34-615

⸱𐎶𐎠𐎼𐎫𐏃𐎠

martahyā (dead)

participle, singular masculine in genitive form for the meaning (dead) and (of dead) from Proto-Indo-European root mer (to die). New Persian equivalent of it has retained both form and meaning in (مرده). 12.01.35-616

⸱𐎶𐎠𐎼𐎫𐎡𐏃𐎠

martihyā (of man, for man)

noun, singular masculine in genitive form for the meaning (of man) and (for man) attested once in A3Pa as an alternative form of martiyahyā. New Persian equivalent of it is (مرد) as also in (مردم) and (مردمان) from the Indo-European root mer (to die) for the meaning (mortals). 12.01.36-617

⸱𐎶𐎠𐎼𐎫𐎡𐎹

Martiya (name of a person)

proper name, singular masculine in nominative for the name of a Persian rebel attested in Bagastān inscription by Darius I. New Persian equivalent of the name is (مردان). 12.01.36.1

⸱𐎶𐎠𐎼𐎫𐎡𐎹

martiya (man, mortal)

noun, singular masculine in nominative form for the meaning (man) and (mortal) of Indo-European root mer (to die) attested 29 times in Achaemenid inscriptions of Old Persian language. 12.01.37-618

⸱𐎶𐎠𐎼𐎫𐎡𐎹𐎠

martiyā (men, mortals, oh man)

noun, plural masculine in nominative or accusative forms for the meaning (men) and (mortals) of Indo-European root mer (to die) or alternatively noun, singular masculine in vocative mood for the meaning (oh man) and (hey man). New Persian equivalent of it is (مردها) and (مردا) for the meaning (ای مرد). 12.01.38-619

⸱𐎶𐎠𐎼𐎫𐎡𐎹𐏃𐎹𐎠

martiyahyā (of man, for man)

noun, singular masculine in genitive form for the meaning (of man) and (for man) from the Indo-European root mer (to die) for the meaning (mortals). New Persian equivalent of it is (مرد) as in (مردم) and (مردمان). An alternative form of writing is attested once in A3Pa as martihyā. 12.01.39-620

⸱𐎶𐎠𐎼𐎫𐎡𐎹𐎡𐎲𐎡�š

martiyaibiš (with men, with people)

noun, plural masculine in instrumentive form for the meaning (with people) and (with men) from the

Indo-European root mer (to die) for the meaning (mortals) attested once in DB1 56 by Darius I. 12.01.40-621

𐎶𐎼𐎫𐎡𐎹𐎶

martiyam (man, mortal)

noun, singular masculine in accusative form as object of a verb for the meaning (man) and (mortal) from the Indo-European root mer (to die). New Persian equivalent of it has retained form and meaning in (مرد) and (مردم). 12.01.41-622

𐎶𐎼𐎫𐎡𐎹𐎠𐎴𐎠𐎶

martiyānām (of men, for people)

noun, plural masculine in genitive form for the meaning (of people) and (for men) from the Indo-European root mer (to die). 12.01.42-623

𐎶𐎠𐎽𐎢𐏁

Māruš (name of a region)

proper name, singular masculine in nominative form for the name of a town in Medea as one of the provinces of the Achaemenid Empire. 12.01.43-624

𐎶𐏁𐎣𐎠𐎢𐎺𐎠

maškāuvā (over waterskins, over floats)

noun, plural feminine in locative form for the meaning (over floating bags) and (in waterskins) with maškā (waterskin) of Semitic origin, attested in Bagastān's inscription DB1 86. New Persian equivalent has retained both form and meaning in (مشکابه) and (مشک). 12.01.44-625

𐎶𐎠𐎫𐎡𐎹

mātaiy (lest, in case)

compound, conjunction from two elements mā + taiy (negative mā + to go) for the meaning (may it not come) as in (lest). New Persian equivalent of it has retained both form and meaning in (نایدی) and (میاد) for the meaning (مبادا). 12.01.45-626

𐎶𐎠𐎫𐎹

mātya (not that, lest)

compound, conjunction from two elements mā + tya (negative mā + conjunction for the meaning that) for the combined meaning of (not that) as in (lest). New Persian equivalent of it has retained both form and meaning in (نه که) for the meaning (مباشد که). 12.01.46-627

𐎶𐎠𐎫𐎹𐎶𐎠𐎶

mātyamām (not ... that ... me, lest ... I)

compound, from three elements mā + tya + mām (negative mā + conjunction for the meaning that + pronoun first person singular in accustaive form) for the combined meaning of (not that I) as in (lest me) attested once in DB1 52 as in *mātyamām xšnāsātiy tya adam naiy bardiya* (<u>that</u> they may <u>not</u> know that <u>I</u> am not Bardiya) and also (<u>lest</u> they recognise that <u>I</u> am not Bardiya). New Persian equivalent of it is (مبادا که من). 12.01.47-628

𐎶𐎠𐎰𐎡𐏁𐎫

maθišta (master, the greatest)

adjective, singular masculine in nominative form for the meaning (master) from the Indo-European root meg as (to master) and of the same root as magister. New Persian equivalent of the root has retained form and meaning in (مهتر) and (مهستان). 12.01.48-629

𒈠𒀸𒐖𒑱𒈠𒈠

maθištam (master, the greatest)

adjective, singular masculine in accusative form for the meaning (master) as object of a verb, from the Indo-European root meg (to master). New Persian equivalent has retained form and meaning in (مهتر) with transposition of (س) to (ه). 12.01.49-630

𒈠𒀹𒑱𒈠

*mayūxa (lever, harness)

noun, singular masculine in nominative form for the meaning (lever) attested twice in DPi and XPi from the Old Persian root yūx (yoke) of Proto-Indo-European root yeūg (yoke) and (to latch) and (to harness). New Persian equivalent of it has retained both form and meaning in (یوغ) for the meaning (دستگیره). 12.01.50-631

𒈠𒀸𒈪𒊩𒌋

mazdāha (wise)

adjective, singular masculine in genitive form for the meaning (wise) and (insightful) from the Old Persian root mazdā (to contemplate) and (insight) in turn of Proto-Indo-European root mehndh (mind) from which Indo-European root men (to think) has originated. It is attested once as a modifier for *Aurahya* in XPc 10. 12.01.51-632

𒈠𒊑𒋫

Mitra (name of a deity)

proper name, masculine in nominative form for the name of a deity (Mitra) attested in inscriptions of Artaxerxes II and Artaxerxes III. New Persian equivalent is (میترا) and (مهر) of a possible Indo-European root of meg (to master). 12.02.1-633

𒈪𒋫

Miθra (name of a deity)

proper name, masculine in nominative form for the name of a deity (Mitra) as an alternative writing form of Mitra and attested twice in inscriptions of Artaxerxes II and Artaxerxes III, once each. New Persian equivalent of it has retained form and meaning in the name (میترا) and in (مهر). 12.02.2-634

𒈪𒌍𒋫

*miθa (wickedness, profanity)

noun, singular neuter in accusative form for the meaning (wickedness) and (wrong) from either Proto-Indo-European root mer and mrta (dead, wicked) or from (mā + yata) of Indo-European root āter (fire) and in turn of the Old Persian root yada (to revere) for the meaning (sacrilegious). 12.02.3-635

𒈬𒊑𒀀𒊩𒈪

Mudrāya (name of a province)

adjective, singular masculine in nominative form for the meaning (Egyptian) or alternatively as noun, singular masculine in nominative form for the meaning (Egypt) as one of the provinces of the Achaemenid Empire. New Persian equivalent of it has retained form and meaning in (مصری) and (مصر). 12.03.1-636

𒈬𒊑𒀀𒊩𒈪𒊩

Mudrāyā (Egyptians, from Egypt)

adjective, plural masculine in nominative form for the meaning (Egyptians) or alternatively as noun, singular masculine in ablative form for the meaning (from Egypt). 12.03.2-637

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Mudrāyam (name of a province)

proper name, singular masculine in accusative form as object of a verb for the meaning (Egypt) as one of the provinces of the Achaemenid Empire. 12.03.3-638

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Mudrāyaiy (in Egypt, from Egypt)

noun, singular masculine in locative form for the meaning (in Egypt) and (of Egypt) as attested in DZc and DSab by Darius I. 12.03.4-639

𒁹

N... (name of a person)

proper name, attested in 9.4 as the first syallble of an individual's name or title. 13.01.1-640

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Nabukudracara (name of a person)

proper name, singular masculine in nominative form with c sounding as [tʃ] for the title of a rebel (Nebuchadnezzar) who rose against Darius I. He was son of Nabunaita as attested in DB1 78. 13.02.1-641

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Nabunaitahya (of Nabonidus)

proper name, singular masculine in genitive form for the meaning (of Nabonidus) as the last king of the Neo-Babylonian Empire who had been defeated by Cyrus I. New Persian equivalent of it is (از نبونید). 13.02.2-642

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Nabunaitahyā (of Nabonidus)

proper name, singular masculine in genitive form for the meaning (of Nabonidus) as an alternative form of writing Nabunaitahya. Attested once in DB1 79. New Persian equivalent of it is (از نبونید). 13.02.3-643

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Naditabaira (name of a person)

proper name, singular masculine in nominative form for the name of (Nidintu-Bel) as a Babylonian rebel who rose against Darius I. 13.02.4-644

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Naditabairahyā (name of a person)

proper name, singular masculine in genitive form for the meaning (of Nidintu-Bel). 13.02.5-645

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Naditabairam (name of a person)

proper name, singular masculine in accusative form as object of a verb for the name (Nidintu-Bel) attested in Bagastān inscription by Darius I. 13.02.6-646

𒁹 𒑊 𒑊 𒑊

nāham (nose)

noun, singular masculine in accusative form as object of a verb for the meaning (nose) and from the Indo-European root nās (nose). 13.02.7-647

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*naibā (beautiful)

adjective, singular feminine in nominative form for the meaning (beautiful) and (good) of Indo-European origin newa (pure) and (new). New Persian equivalent of it is (نو). 13.02.8-648

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*naibam (beautiful, pure)

adjective, singular neuter in nominative or accusative forms for the meaning (beautiful) and (pure) of Indo-European origin newa (pure) and (new). 13.02.9-649

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*naimā (not ... these)

compound, of naiy (not) + imā as pronoun, plural neuter or feminine in nominative and accusative forms for the meaning (not … these) as in DNb *amiy naimā kāma* (these are not my wish) or alternatively as naiy + mā (not ... that not). New Persian equivalent of it is (این ما نه) for the meaning (اینها نیست). 13.02.10-650

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naimaiy (not ... I, not ... me)

compound, of naiy (not) + maiy as pronoun in first person singular nominative or accusative forms with the meaning (not … me) and (not ... I) as attested once in DB4 64 by Darius. 13.02.11-651

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*naipatimā (not again ... not, not in addition ... not)

compound, of naiy (not) + patiy as adverb (again) + mā (not) for the combined meaning (not again ... that not) as attested once in DB4 64 as naipatimā ava kāma (not again it is my wish that ... not) or

alternatively a compound of naiy + patiy + imā for the combined meaning of (not again ... these). 13.02.12-651

𒐲𒐲𒐲 𒐲𒐲𒐲

naišim (not ... him)

compound, naiy (not) + šim (pronoun singular third person in accusative form) for the meaning (not … him) attested once in DB4 49 by Darius I. 13.02.13-652

𒐲𒐲𒐲

naiy (not)

adverb and adjective, with negative effect on the words that follow. It is often seen in compound forms preceding pronouns such as naišim and naimaiy, attested 45 times in Achaemenid inscriptions on its own. 13.02.14-653

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naiydiš (not ... them, not ... their)

compound, naiy (not) + diš (pronoun plural third person in accusative form) for the meaning (not … them) and (not ... their) attested by Darius in Bagastān. 13.02.15-654

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nāma (name, named)

noun, singular neuter in nominative form for the meaning (name) and (named) of Indo-European origin nomen (name) which often follows a proper name such as DB1 37 *arkadriš nāma kaufa* (a mountain named Arkadriš). New Persian equivalent of it has retained both form and meaning in (نام). 13.02.16-655

⟪ 𒈾𒈠 ⟫ (cuneiform)

nāmā (in ... name, in ... named)

noun, singular neuter in locative form for the meaning (in ... name) or (in named ...) of Indo-European origin nomen (name) such as DB2 39 *tigra nāmā didā* (in a fort named Tigra). 13.02.17-656

⟪ 𒈾𒈠𒈾� katam ⟫ (cuneiform)

*nāmanākam (replica)

noun, singular masculine in accusative form for the meaning (portrait) and (replica) of Indo-European root nomen (name) and (representation) + ka (suffix for performer, doer) for the combined meaning of (representative). An alternative reading of nāmanākam is attested in DB4 90 as patikaram for the meaning (figures) and (sculptures). New Persian equivalent of it has retained both form and meaning in (نمونه). 13.02.18-657

⟪ 𒈾𒉻 ⟫ (cuneiform)

napā (grandchild)

noun, singular masculine in nominative form for the meaning (grandson) and (grandchild) from Proto-Indo-European root nepot (grandchild) and also (nephew). New Persian equivalent of it has retained form and meaning in (نبه) and (نوه). 13.02.19-658

⟪ 𒈾𒊖𒊓 ⟫ (cuneiform)

*nasatā (took)

an alternative reading of -yasata- from the root naiy (to bring) or (to seize) attested once in a fragmented form at DSq 3 by Darius. 13.02.20-659

⟪ 𒈾𒐼𒋫 ⟫ (cuneiform)

*našatam (relief)

noun, singular masculine in accusative form for the meaning (relief) as object of a verb or alternatively a fragmented part of xšnašatam (seen) and (recognised). 13.02.21-660

⟪ 𒈾𒌑𒋫 ⟫ (cuneiform)

*naucaina (of pine)

adjective, singular feminine in nominative form for the meaning of (of pine) with c sounding as [tʃ] from the Old Persian compound naiy (to absorb) and (to take) + ca (conjunction suffix) for the overall meaning of (absorbent) and (permeable). Middle Persian equivalent of it had retained both form and meaning in (نارو) of the same root as (نای) and (نایژه) and its New Persian equivalent is attested in (کاژ). 13.02.22-661

⟪ 𒈾𒉿𒈠 ⟫ (cuneiform)

navama (ninth)

adjective, singular masculine in nominative form for the meaning (ninth) and (number nine in a sequence) in which nava is from Indo-European root newn (nine). New Persian equivalent of it has retained form and meaning in (نه) and in (نهم). 13.02.23-662

⟪ 𒈾𒉿 ⟫ (cuneiform)

nāva (fleet, navy)

noun, plural feminine in nominative form for the meaning (fleet) and (navy) of Indo-European root nāv for the meaning (to flow from) and (to stream) as is attested in navy, naval and navigate. the term nāva is attested once in DZc 11. New Persian equivalent of it has retained both form and meaning in (ناوها). 13.02.24-663

𒁹 𒌝 𒉿 𒈾 𒆠 𒌝

nāviyā (navigable)

adjective, singular feminine in nominative form for the meaning (navigable) of Indo-European root nāv for the meaning (to flow from) and (to stream) attested once in DB1 86 by Darius I. 13.02.25-664

𒁹 𒈾 𒄿 𒌝 𒆠 𒊮

nijāyam (I proceeded)

verb, first person singular past imperfective of active voice for the meaning (I went forth) and (I proceeded) from the Old Persian root āy (to go). 13.03.1-665

𒁹 𒈾 𒅗 𒌅 𒌑

nikatuv (may he destroy)

verb, third person singular imperative of active voice for the meaning (may he destroy) of the original nika<n>tuv with omission of the medial n. It is from the Old Persian root kan (to take out) and (to dig). New Persian equivalent is (بکند) as in (کندن). 13.03.2-666

𒁹 𒈾 𒉺 𒁲 𒈾 𒆠

nipadiy (following, after)

adverb, for the meaning (following in position or time) from the prefix ni + padiy of Proto-Indo-European ped (to walk) and (to follow). New Persian equivalent is (زان پس) in which padiy is represented by (پس). 13.03-3-667

𒁹 𒈾 𒉺 𒅖 𒋫 𒁹 𒈾 𒆠

*nipaištanaiy (to engrave, to inscribe)

infinitive form, from prefix ni + paiθ (to write) and (to inscribe) in Old Persian which is of Indo-European root pet (to rush) and (to press) attested once in XV 24. New Persian equivalent has retained both form and meaning in (نوشتن) from (نبشتن). 13.03.4-668

𒁹 𒈾 𒉿 𒅖 𒋫 𒌝

nipištā (written)

participle, plural feminine in nominative form for the meaning (engraved) and (inscribed) from the Old Persian root paiθ (to write) and (to inscribe) in turn of Indo-European root pet (to rush) and (to press). New Persian equivalent of it has retained both form and meaning in (نوشته ها) and (نبشته ها). 13.03.5-669

𒁹 𒈾 𒉿 𒅖 𒋫 𒊮

nipištam (engraved, inscribed)

participle, singular neuter in nominative form for the meaning (engraved) and (inscribed) from the Old Persian root paiθ (to write) and (to inscribe) in turn of Indo-European root pet (to rush) and (to press). New Persian equivalent of it has retained both form and meaning in (نبشته). 13.03.6-670

𒁹 𒈾 𒉿 𒅖 𒋫 𒌝 𒊮

nipištām (engraved, inscribed)

participle, singular feminine in accusative form as object of a verb for the meaning (engraved) and (inscribed) of Indo-European root pet (to rush) and (to press). New Persian equivalent of it has retained both form and meaning in (نبشته). 13.03.7-671

𒁹 𒈾 𒉺 𒌝 𒅖 𒈾 𒆠

nirasātiy (shall descend)

verb, third person singular imperative mood of active voice for the meaning (shall direct) and (may arrive at) of the Proto-Indo-European root reg (to direct) and Old Persian root ras (to reach) from which *reach* itself is originated. New Persian equivalent of the root has retained form and meaning in (رس) and (رسد). 13.03.8-672

𐎴 𐎡 𐎿 𐎠 𐎹

Nisāya (name of a region)

proper name, singular masculine in nominative form for the name of a region in Medea as one of the provinces of the Achaemenid Empire, attested in DB1 58 by Darius I. 13.03.9-673

𐎴 𐎡 𐏁 𐎠 𐎭 𐎹 𐎶

nīšādayam (I sat ..., I made ... able to sit)

verb, first person singular of past imperfective of causative mood in active voice for the meaning (I made ... able to sit) and (I sat ...) of elements ni + šād (sit) of Indo-European root had (to sit). An alternative form of it is attested by niyašādayam. New Persian equivalent of it is (نشاندم). 13.03.10-674

𐎴 𐎡 𐏁 𐎫 𐎠 𐎹

nīštāya (he set in place)

verb, third person singular of past imperfective in middle voice for the meaning (he ordered) of elements ni + šād (sit) and (set in place) of Indo-European root had (to sit) and (to set in place). An alternative form of its writing is attested in niyaštāya. New Persian equivalent of it is (نشاند). 13.03.11-675

𐎴 𐎡 𐎹 𐏂 𐎠 𐎼 𐎹 𐎶

*niyaçārayam (I repaired)

verb, first person singular past imperfective of active voice for the meaning (I worked on) and (I repaired) from compound ni + θray of Indo-European treg (to try) and (to work on) attested once in DB1 64 by Darius I. 13.03.12-676

𐎴 𐎡 𐎹 𐎠 𐎣

*niyāka (grandfather)

noun, singular masculine in nominative form for the meaning (grandfather) of Indo-European root nek (decayed) and (withered). New Persian equivalent has retained both form and meaning in (نیا) and (نیاکان). 13.03.13-677

𐎴 𐎡 𐎹 𐎱 𐎷 𐎰 𐎶

niyapaiθam (I wrote)

verb, first person singular in past imperfective of active voice for the meaning (I engraved) and (I inscribed) from the Old Persian root paiθ (to write) and (to inscribe) in turn of Indo-European root pet (to rush) and (to press). New Persian equivalent of it has retained both form and meaning in (نوشتم) and (نبشتم). 13.03.14-678

𐎴 𐎡 𐎹 𐎱 𐎷 𐎰 𐎡 𐎹

niaypaiθiya (was written)

verb, third person singular of past imperfective in passive voice for the meaning (was engraved) and (was inscribed) from the Old Persian root paiθ (to write) + the prefix ni. New Persian equivalent of it is (نبشته) and (نوشته). 13.03.15-679

𒄿 �broad...

*nīyasaya (he propelled, he threw)

verb, third person singular of past imperfective of active voice from the Proto-Indo-European root yē (to throw) and (to propel something through the air) + ni (prefix) for the overall meaning of (he casted) and (he delivered). 13.03.16-680

*niyašādayam (I sat ..., I made ... able to sit)

verb, first person singular of past imperfective of causative mood in active voice for the meaning (I made ... able to sit) and (I sat ...) of elements ni + šād (sit) of Indo-European root had (to sit). An alternative form of it is attested by nīšādayam. New Persian equivalent of it is (نشاندم). 13.03.17-681

*niyaštāya (he set in place)

verb, third person singular of past imperfective in middle voice for the meaning (he ordered) of elements ni + šād (sit) and (set in place) of Indo-European root had (to sit) and (to set in place). An alternative form of its writing is attested in nīštāya. New Persian equivalent of it is (نشاند). 13.03.18-682

*niaštāyam (I set in place)

verb, first person singular of past imperfective in middle voice for the meaning (I ordered) of elements ni + šād (sit) and (set in place) of Indo-European root had (to sit) and (to set in place). New Persian equivalent of it is (نشاندم). 13.03.19.1

nūram (now)

adverb, for the meaning (now) of the Indo-European root nu (now) attested once in DB4 55 by Darius I. 13.04.1-683

pādaibiyā (with both feet)

noun, dual masculine in locative form for the meaning (with both feet) from Proto-Indo-European root pent (to walk) and (to thread) and Indo-European root ped (to step). New Persian equivalent of pād has retained form and meaning in (پا) and for pādaibiyā in (با دو پا). 14.01.1-684

pādiy (may you protect)

verb, second person singular of imperative form of active voice for the meaning (you shall guard) and (you may protect) from the Proto-Indo-European root pent (to walk) and (to thread) and Indo-European root ped (to step) and in turn of the Old Persian root pāt or pād (to conserve) and (to maintain) or (to thread) and (to guard). It is a possiblity that either the root pād or pāt are semantically related to peter (father) or (guardian). New Persian equivalent of it has retained both form and meaning in (پا) as in (پایید) and (پایا). 14.01.2-685

paišiyā (before, by)

preposition, with accusative effect on the proceeding words, attested once in DB4 91 as *patiyafrasiya paišiyā* (was read before me) or (was read by me). New Persian equivalent has retained both form and meaning (پیش) as in (پیشانی) and (پیش من). 14.01.3-686

𒀀𒈾𒊑𒐊𒐊𒀀𒈾𒐊𒐊𒀀𒈾

*Paišiyāuvādām (name of a town)
proper name, singular feminine in accusative form as object of a verb for the literal meaning of (before the abode of ancestors) or (by the abode of ancestors) for the name of a town in Pārsa, from compound paišiyā + uvādā + m (before or by + ancestry, lineage, abode) with the intended meaning of Pasargadae, the seat of Cyrus II and earlier Achaemenid kings. Alternative meanings have been suggested as paišiyā (writing) from the root paiθ (to engrave) and uvādā for the meaning (archives) with the combined meaning of (archives of written material). Another alternative meaning is suggested by way of reading paišiya as patiya for the meaning (fortress) and (headquarter) with the combined meaning of (headquarter of archives). The meaning of uvādā itself has also been a matter of debate, particularly one suggested by Kent as svadha (innate character) and others suggesting uva + dhā (properly made) and (own made). The author of this volume believes the root to be veidh (to abide) and for the meaning of (dwelling) and (abode). Modern equivalents of Paišiyāuvādā would have been (پیش آباد) and (یاد آباد) in which (آباد) could refer to (dwelling) or either (ancestors) or (archives). 14.01.4-687

𒀀𒈾𒊑𒐊𒐊𒀀𒈾𒐊𒐊𒀀𒈾𒐊𒈾

*Paišiyāuvādāyā (from Pasargadae)
proper name, singular feminine in ablative form for the literal meaning of (from before the seat of ancestors) and (from near the seat of ancestors) for the intended meaning of (from Pasargadae) as the name of a town in Pārsa, from compound paišiyā + uvādā + yā (before or by + ancestry, lineage + ablative). Alternative literal meanings could be

(from the written archives) or (from the headquarter of archives). The author of this volume believes the root to be veidh (to abide) and for the meaning of (dwelling) and (abode). 14.01.5-688

𒀀𒈾

para (beyond)
preposition, with accusative application for the meaning (beyond, to the further side) of Indo-European origin para- as in *dahyāva tiyā para draya* (countries which are beyond the sea). New Persian equivalent has retained form and meaning in (فرا) and (پرا) as in (پراکنده) and (فراتر). 14.01.6-689

𒀀𒈾𒐊𒐊

parābara (he took away)
verb, third person singular of past imperfective active voice for the meaning (he removed) and (he took away) from compound para + ā + bara (over, beyond + past prefix + to bear and to carry). New Persian equivalent of it is (فرابر) for the meaning (take away). 14.01.7-690

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parābartam (removed, stolen)
participle, singular neuter in nominative form for the meaning (taken away) and (stolen) from compound para + ā + bara + tam attested by Darius I in DB1. 14.01.8-691

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*paradayadām (pleasant retreat)
noun, singular feminine in accusative form as object of a verb for the meaning (enclosed sanctuary) or (blissful retreat) from either pairi (walled) + didā

(fort) or alternatively from para (away, retreat) and šiyātā (bliss) and (happiness). In English it is attested as paradise and New Persian equivalent of it has retained form and meaning in (پردیس). 14.01.9-692

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*paradraiya (beyond the sea)

adverb, compound from para + draiya for which in certain instances para is inscribed separately as in *dahyāva tiyā para draya* (countries which are across the sea) of the Proto-Indo-European root tragh (to move) and (to wave) as in drag. New Persian equivalent has retained form and meaning in (فرا دریا). 14.01.10-693

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paradraya (beyond the sea)

adverb, compound from para + draya as an alternative form of writing for paradraiya for the meaning (beyond the sea). New Persian equivalent is (فرا دریا). 14.01.11-694

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parāgmatā (gone forth, gone beyond)

compound, adverb para (beyond) and (forth) + gmatā (to go) and (to convene) for the combined meaning of (gone forth) and (gathered beyond) of the Indo-European roots para (over) and gwa (go) attested once in DNa 44. New Persian equivalent of it is (فرا گام) in which which (گام) stands for (to go). 14.01.12-695

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paraidiy (you shall advance)

verb, second person singular of imperative form for the meaning (you shall advance) and (may you proceed) from para + ay (over + go) as in DB2 30 *avaθāšaiy aθaham paraidiy* (I commanded them advance!). The term is also attested with the meaning (excellence) and (superiority) as in XPh of the same root. New Persian equivalent is (فرا آی) for the meaning (فرا رو) and perhaps in terms such as (پرید). 14.01.13-696

𐎱𐎼𐎡𐎫𐎠

paraitā (you shall advance)

verb, second person plural of imperative form for the meaning (you shall advance) and (may you proceed) from para + ay (over + go). New Persian equivalent is (فرا آیید) for the meaning (فرا روید) or alternatively as past participle in plural masculine nominative form for the meaning (gone) with New Persian equivalent of (فرا رفته). 14.01.14-697

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*paranam (before, earlier)

adjective, singular neuter in accusative form employed in place of an adverb, for the meaning (before) from the Indo-European root per (in front of) and (before). 14.01.15-698

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parārasa (he arrived at)

verb, third person singular of past imperfective active voice for the meaning (he arrived at) and (he came to) from compound para + ā + rasa (over + past prefix + to reach). New Persian equivalent has retained both form and meaning in (فرا رسید) from (فرا) and (رسیدن). 14.01.16-699

𐎱𐎼𐎠𐎼𐎿𐎶

parārasam (I arrived at)
verb, first person singular of past imperfective active voice for the meaning (I arrived at) and (I came to) from compound para + ā + rasa (over + past prefix + to reach). New Persian equivalent has retained both form and meaning as in (فرا رسیدم) from (فرا) and (رسیدن). 14.01.17-700

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***Parga** (name of a mountain)
proper name, singular masculine in nominative form for the name of a mountain in Pārsa with the literal meaning of (the place beyond) from para + gaθa. New Persian name of a town in the same region has retained its form and meaning as (فرگه) which is about 100 kilometers to the east of Susa. 14.01.18-701

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paribarā (you should care for)
verb, second person singular in imperative mood of active voice for the meaning (you should carry) and (you should care for) of prefix pari + bara (preposition for emphasis + to bear) attested twice by Darius I in Bagastān. 14.01.19-702

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***paribarāhadiš** (you shall preserve them)
verb, second person singular in subjunctive mood for the meaning (you shall protect) and (may you protect) from the Indo-European root bher (to bear) and (to protect) + pronoun diš (third person plural for the meaning them) in paribarā + ha + diš. 14.01.20-703

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paribarāhy (you shall preserve)
verb, second person singular in imperative mood for the meaning (you shall protect) and (you shall care for) from the Indo-European root bher (to bear) and (to protect), attested once in DB4 78 by Darius I. 14.01.21-704

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paribarāmiy (I care for)
verb, first person singular of present tense for the meaning (I care for) and (I bear) from the Indo-European root bher (to bear) and (to carry) and (to care for) as attested by Darius I in DNb 17 as *avaθādim paribarāmiy* (accordingly I reward) and (accordingly I care for). 14.01.22-705

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pariy (with respect to, toward)
conjunction, for the meaning (toward) and (with respect to) with accusative effect on the proceeding words from the Indo-European root per (toward) and (in front of). New Persian equivalent of it has retained both form and meaning in (برای) with additional meaning of (درباره). 14.01.23-706

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pariyaita (he advances)
verb, third person singular of present tense of middle voice the meaning (he advances) and (he proceeds) from para + ay (over + go). The term is also attested with the meaning (excellence) and (superiority) of the same root. New Persian equivalent is (فرا آید) for the meaning (فرا رود) and perhaps in terms such as (پرد). 14.01.24-707

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pariyanam (merit)

noun, singular neuter in nominative form for the meaning (excellence) and (merit) from para + aya (to excel) and (to go) + am (nominative neuter). New Persian components could be seen in (پر) and (پران). 14.01.25-708

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*parsā (do fear, may you fear)

verb, second person singular of present tense imperative mood of active vocie for the meaning (do fear) and (may you fear) of the root fraθ (to interrogate) and (to torture) or of the Proto-Indo-European root θreudh (to threat) and (to punish) attested in DNb 21 as *naiy fraθiyaiš* (he shall not be punished) and (he may not be tortured). An alternative reading of the term is to consider fraθa as (soaring) as opposite to frata and therefore parsā from the root meaning of (dangling) and (hanging). 14.01.26-709

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Pārsa (name of a province, Persian)

noun, singular masculine in nominative form for the name (Persia) as one of the provinces of the Achaemenid Empire, and alternatively as adjective in singular masculine nominative form for the meaning (Persian) and (of Persia). New Persian equivalent of it has retained form and menaing in (پارس). 14.01.27-710

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Pārsā (in Persia, from Persia, with Persian)

noun, singular masculine in locative or ablative form for the meaning (in Persia) and (from Persia) or alternatively as adjective in singular masculine in instrumentive form for the meaning (with Persian). New Persian equivalent of it has retained form and menaing in (در پارس) and (از پارس) and in (با پارسی). 14.01.28-711

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Pārsahyā (of Persia)

adjective, singular masculine in genitive form for the meaning (of Persia) as one of the provinces of the Achaemenid Empire. 14.01.29-712

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Pārsaiy (in Persia)

noun, singular masculine in locative form for the meaning (in Persia) as one of the provinces of the Achaemenid Empire. 14.01.30-713

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Pārsam (name of a province)

noun, singular masculine in accusative form as object of a verb for the meaning (Persia) and alternatively as adjective in singular masculine accusative form for the meaning (Persian). New Persian equivalent has retained form and meaning in (پارس) and (پارسی). 14.01.31-714

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Pārsamcā (name of a province)

noun, singular masculine in accusative form as object of a verb for the meaning (Persia) + suffix cā (coordinator) of a possible meaning (that) and (and). New Persian equivalent of it is (و پارس). 14.01.32-715

𒊩𒌍𒆠𒅖𒆜𒌋𒆜

parsāmiy (I punish)

verb, first person singular of present tense active voice for the meaning (I punish) from of the root fraθ (to interrogate) and (to torture) or of the Proto-Indo-European root θreudh (to threat) and (to punish). 14.01.33-716

𒊩𒌍𒌷𒅖𒌋𒅖𒌋𒆜𒌋𒆜

partamtaiy (I banish)

verb, first person singular of present tense middle voice employed in place of active for the meaning (I discharge) and (I banish) from the Old Persian root parθa (to distance) and (to throw). Attested once in a fragmented part of DNb 54. New Persian equivalent of the root has retained both form and meaning in (پرت) as in (پرتاب). 14.01.34-717

𒊩𒌍𒌷𒅖𒌋

partaram (battle, war)

noun, singular neuter in accusative form from partara for the meaning (war) and (battle) from parta + ar + am of the root fraθ (to interrogate) and (to torture) or of the Proto-Indo-European root θreudh (to threat) and (to punish) + ar (suffix for a place) + accusative declension. 14.01.35-718

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***partāyā**

noun, singular neuter in locative form for the meaning (in struggle) and (under torture) from parta + āyā (battle and hardship + locative declension). An alternative reading of the term in XPl 15 is attested in DNb 13 by Darius I as *dartanayā* (in adversity, under pressure) of the Old Persian root darta

(hardship) and (pressure). New Persian equivalent of both have retained form and meaning in (در پرتی) whereas (پرت) stands for (جنگ) and for darta in (درد) and (درز) for meanings of (pain) and (strain). 14.01.36-719

𒊩𒌍𒌒𒅗

Parθava (Parthia, Parthian)

proper name, singular masculine in nominative form for the meaning (Parthia) as one of the provinces of the Achaemenid Empire or alternatively as an adjective in singular masculine nominative for the meaning (from Parthia) or (Parthian). New Persian equivalents are (پارتی) and (پارت). 14.01.37-720

𒊩𒌍𒌒𒅗𒅖𒌋𒌋

Parθavaibiš (with Parthians)

adjective, plural masculine in instrumentive form for the meaning (with Parthians) as attested once in DB2 96 of Bagastān. 14.01.38-721

𒊩𒌍𒌒𒅗𒌋𒆜

Parθavaiy (in Parthia)

noun, singular masculine in locative form for the meaning (in Parthia) or (among Parthians). New Persian equivalent of it is in (با پارتیان). 14.01.39-722

𒊩𒋛𒌋𒌍𒌍

***parūnām** (of many, of a lot)

adjective, plural masculine or feminine in genitive form for the meaning (many) and (a lot) attested 27 times in Achaemenid inscriptions. The term is often engraved as parūvnām. New Persian equivalent of it

has retained form and similar meaning in *abundance* as in (پر) for terms such as (پر از گل). 14.01.40-723

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paruvā (before, with earlier)

adjective, singular masculine in instrumentive form for the meaning (with earlier) and (with before) or alternatively adjective in plural masculine of nominative form for the meaning (earlier) and (before) attested once in DB4 51 by Darius I. 14.01.41-724

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paruvam (earlier, before)

adjective, singular neuter in accusative form employed in place of adverb for the meaning (earlier) and (before) of paruv + am. 14.01.42-725

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paruvamciy (previously)

adjective, singular neuter in accusative form as object of a verb of paruv (previous) for the meaning (previously) and (earlier) + ciy (emphasis suffix) which has been employed as adverb in DB1 by Darius I. 14.01.43-726

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paruviyata (time long past, ages ago)

adverb, from paruv + ata for the meaning (long time ago) as in DB1 7 *haça paruviyata hyā amāxam taumā xšāyaθiyā* (from long time ago, our household has been royal). 14.01.44-727

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parūvnām (of many, of a lot)

adjective, plural masculine or feminine in genitive form for the meaning (of many) and (of a lot) as an alternative form of writing parūnām. New Persian equivalent of it has retained form and similar meaning in *abundance* as in (پر). 14.01.45-728

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paruvzanānām (of many inhabitants, populated)

adjective, plural feminine in genitive form for the meaning (of many inhabitants) and (with a lot of people) and (populated). An alternative form of its writing is attested with paruzanānām. 14.01.46-729

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paruzanānām (of many inhabitants, populated)

adjective, plural feminine in genitive form for the meaning (of many inhabitants) and (with a lot of people) and (populated). An alternative form of its writing is attested in paruvzanānām. 14.01.47-730

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pasā (following)

preposition, with accusative effect on its proceeding words or genitive one for the meaning (following) and (coming after of). New Persian equivalent of it has retained both form and meaning in (پس از) and (از پس) as also in (سپس). 14.01.48-731

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pasāva (after that, following that)

adverb, of two elements pasā as preposition, with accusative effect on its proceeding words or genitive one for the meaning (following) and (coming after of) + ava as demonstrative pronoun and determiner