

Melammu
Workshops and
Monographs

6



The Persian World and Beyond

Achaemenid and Arsacid Studies
in Honour of Bruno Jacobs

Edited by Mark B. Garrison
and Wouter F.M. Henkelman

Zaphon

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Melammu Workshops and Monographs

Volume 6

Edited by
Sebastian Fink and Robert Rollinger

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Illustration on the cover: Bisotun, figure in the winged disk;
photo: Wouter F.M. Henkelman.

The Persian World and Beyond. Achaemenid and Arsacid Studies in Honour
of Bruno Jacobs

Edited by Mark B. Garrison and Wouter F.M. Henkelman

Melammu Workshops and Monographs 6

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Table of contents

Introduction	
<i>Mark B. Garrison & Wouter F.M. Henkelman</i>	9
Bruno Jacobs, publications 1982–2021	21
Vor dem Weltreich: Ältere Reichsbildungen und Staaten als politische und administrative Wegbereiter für die Achaemeniden	
<i>Wolfgang Messerschmidt</i>	35
Medes and Iranian identity in the Achaemenid social imaginary: The Persepolis Apadana	
<i>Margaret Cool Root</i>	75
Antike lokale Imitation oder moderne Fälschung? Bemerkungen zu einer Phiale aus dem ‚Lydischen Schatz‘	
<i>Ellen Rehm</i>	149
Zwei Armreife mit karischer Inschrift aus der Archäologischen Staatsammlung in München	
<i>Astrid Nunn & Zsolt Simon</i>	163
Two inscribed objects kept in the National Museum of Antiquities (Leiden)	
<i>Jan Tavernier</i>	177
Some observations on a scene involving the winged symbol in Persepolitan glyptic	
<i>Mark B. Garrison</i>	197
Irdumartiya and the chiliarchies: The contemporaneity of the Persepolis Fortification and Treasury archives and its implications	
<i>Wouter F.M. Henkelman</i>	235
Countermarks on coins from Mesene	
<i>Stefan R. Hauser</i>	301
Characteristics of the Aramaic of the Akhvamazdā letters from ancient Bactria	
<i>Margaretha Folmer</i>	327
Achaemenid Kurmana	
<i>Daniel T. Potts</i>	357
Greek exiles in the Achaemenid Empire: A case of divided loyalties?	
<i>Josef Wiesehöfer</i>	377

Blood runs in the family: Artabazos and the resistance to the Macedonian invasion <i>Sabine Müller</i>	385
Vor und nach Alexander: Die Konstruktion griechischer Gründungslegenden in Kilikien und Phoinikien <i>Kai Trampedach</i>	403
The Persian <i>kypassis</i> in Classical Athens <i>Margaret C. Miller</i>	437
A jewel in the crown: Reflections on the place of <i>Cyropaedia</i> in Xenophon's <i>oeuvre</i> <i>Christopher J. Tuplin</i>	449
Gold und Wein in Herodots Perser-Bild <i>Reinhold Bichler & Kai Ruffing</i>	487
Die Frau als Aggressorin im Krieg: Geschlechterrollen in Text und Bild zwischen Orient und Okzident <i>Robert Rollinger & Kordula Schnegg</i>	527
Index	547

Two inscribed objects kept in the National Museum of Antiquities (Leiden)*

Jan Tavernier (Louvain-la-Neuve)

1. Introduction

The Achaemenid royal inscriptions, a group of mostly trilingual (Old Persian, Babylonian, and Elamite) inscriptions issued by the Achaemenid kings, make up an important corpus of textual sources for the study of the Achaemenid Empire. The Persian authorities did not select the three major languages of these inscriptions randomly (cf. Jacobs 2012: 105–7). Old Persian was the mother tongue of the Achaemenids; nonetheless, its role within the empire was rather limited (Stolper 2005: 19). Babylonian still was a language of prestige and the main language of one of the most important satrapies of the empire (Stolper 2005: 20f.). Elamite was the local vernacular used in Persia when the Persians arrived there. Moreover, the Achaemenids still used it in their Persepolitan administration, as demonstrated by the Persepolis Fortification and Treasury archives (Stolper 2005: 20). Its importance is also visible in the fact that Elamite was the language in which the first version of the Bīsotūn inscription was drafted. Interestingly, at the time when the inscriptions came into being, none of these three languages had an imperial character and none was suitable for communication with citizens (Jacobs 2012: 98).

When Darius installed an imperial language policy promoting Aramaic as a central administrative language, Aramaic also became a royal and imperial language.¹ Because of this, Aramaic became useful for royal propaganda and therefore played a role in the royal inscriptions: today an Aramaic version of the Bīsotūn inscription as well as an Aramaic version of a part of the inscription DNb are known.² In addition, some inscriptions were drafted in Egyptian, including the

* I wish to cordially thank the Rijksmuseum van Oudheden (Leiden, The Netherlands) for allowing me to publish the two objects studied here. In particular, I would like to thank Dr. Lara Weiss, Curator of the Egyptian Collection, for all the help and support I received from her and for letting me use the photographs taken by museum staff. My sincere thanks also go to Dr. Caris-Beatrice Arnst (Ägyptisches Museum und Papyrussammlung – Staatliche Museen zu Berlin) who kindly gave me permission to publish photographs of several objects housed in Berlin. I also want to thank heartily my colleague Prof. Dr. Claude Obsomer (Université catholique de Louvain) for his valuable help on the Egyptian inscriptions.

¹ For Aramaic as central administrative language see Tavernier 2008; Tavernier 2017; Tavernier 2018: 312–17; Tavernier 2020. On its status as royal and imperial language see Jacobs 2012: 101f.

² See Tavernier 2001; Stolper 2005: 21f. DNb, or Darius Naqš-e Rostam b, is the lower

inscriptions on the famous statue of Darius from Susa.³

The Old Persian versions of the inscriptions have already been the object of numerous editions, translations and studies, although not all of them are yet edited in the *Corpus Inscriptionum Iranicarum* series. In fact, only the Aramaic (Greenfield & Porten 1982), Babylonian (von Voigtlander 1978) and Old Persian (Schmitt 1991) versions of the Bīsotūn Inscription and the Old Persian versions of the inscriptions from Persepolis and Naqš-e Rostam (Schmitt 2000) are published in this series. The most recent edition of the Old Persian versions of all inscriptions is Schmitt 2009. Unfortunately, the Babylonian and Elamite versions of most of the Achaemenid royal inscriptions are still waiting for an up-to-date edition; for most of these versions one must still rely on the 1911 edition by Weissbach.⁴

Nowadays, the number of Achaemenid royal inscriptions remains relatively stable, as there are not many discoveries of new texts. Schmitt (2009: 7–32) lists 183 Achaemenid royal inscriptions. Nevertheless, to this corpus should be added two new Old Persian inscriptions that became known in recent years. The first one was discovered in 2016 in Phanagoria (Taman Peninsula, Russia). It is an inscription of Xerxes on a broken marble stela. Unfortunately, most of the inscription is lost.⁵ The second one was discovered on 23 October 2018 in Naqš-e Rostam. It is a short trilingual inscription from the tomb of Darius I, again only partially preserved. The publishers of this new inscription assigned the label DNF to it (Delshad & Doroodi 2019).

Sadly, some of the Achaemenid royal inscriptions have not yet received the attention they deserve. The main reason is their brevity. They do not contain much text and at first sight do not have any additional value for the academic community. The two objects republished here fall in this category. They both belong to the collection Michaelidès of the National Museum of Antiquities (Rijksmuseum van Oudheden) in Leiden, the Netherlands. They are architectural elements inscribed with a short inscription in Old Persian.

It is *ina hūd libbia* and with great pleasure that I dedicate this article to my friend and colleague Bruno Jacobs, with whom I have spent many happy moments, both formal and informal. I have had the pleasure to meet Bruno in various conferences (*inter alia* the congress he organised in Castelen bei Basel in May 2013) enriched by his expertise. I also must mention here our stay in Iran in May 2012, an event firmly and joyfully engraved in my memory, both for academic

tomb inscription of Darius I in Naqš-e Rostam, close to Persepolis (cf. Schmitt 2000: 33–44 and Schmitt 2009: 105–11 for the most recent editions).

³ See Stolper 2005: 21; Jacobs 2012: 108–10; for the Darius statue inscriptions see Yoyotte 1972; Yoyotte 2010; Vallat 2010.

⁴ See the lists in Tavernier 2007: xvi–xviii and Schmitt 2009: 7–32.

⁵ See Kuznetsov & Nikitin 2018; Kuznetsov & Nikitin 2019; Rung & Gabelko 2019; Shavarebi 2019.

and non-academic reasons (fig. 1). In addition, our shared musical preferences are something worthwhile mentioning.



Fig. 1: Bīsotūn 2012 (photo Johannes Hackl).

2. Object 1: F 1966/6.6 (figs. 2–4)

The first object is a bronze hinge that probably comes from the temple of Hibis in El-Khargeh (Libyan Desert, Egypt), a temple whose foundation was laid in the Saite period, but which was actually built by Darius I.⁶ The hinge is nicely preserved and shows only light traces of corrosion. Its dimensions are 10.5×9 cm; its weight is 360.40 g.

Unfortunately, little information on the original context of the hinge is known. The museum acquired it in June 1966 by purchasing it from a certain J.A.P.M. Beekmans at Melissant, a small village in the province of Zuid-Holland (The Netherlands). No information on how Mr. Beekmans came in possession of the object is available. He may have bought it directly from Georges Anastase Michaelidès (1900–1973), a Greek collector of mainly Egyptian antiquities. After Michaelidès' death, his items were sold and dispersed over various institutions (cf. Bierbrier 2012: 370f.), but this is of no importance for the object published here, as this was already in the museum in Leiden in 1966, seven years before the

⁶ Michaelidès formulates it as follows: “D’après les renseignements qu’il a été possible d’obtenir, les trois gonds en bronze reproduits sur la planche III et fig. 26 proviendraient de l’oasis de Khargéh” (Michaelidès 1943: 91). For the date of the temple see Bresciani 1999: 50.



Fig. 2: F 1966/6.6 (front).



Fig. 3: F 1966/6.6 (back).



Fig. 4: F 1966/6.6 (front).

death of Michaelidès. It is also not known whether it was George Michaelidès himself who acquired the object or his father or grandfather. In the publication of the hinge, Michaelidès declares that the ensemble of items “fait partie de ma collection, constituée par mon père et mon grand-père depuis 1880” (Michaelidès 1943: 91 n. 2).

In fact, Michaelidès’ publication (Michaelidès 1943: 91–93, Pl. III) of the hinge was the first one. The Greek collector published it together with two other anepigraphic hinges (Michaelidès 1943: 91–93, Pl. III; here fig. 5). At some point, possibly when Mr. Beekmans acquired the hinge studied here, the two anepigraphic hinges must already have been separated from the inscribed one, as only the latter is now housed in the National Museum of Antiquities.⁷

Michaelidès describes the object as a “gond” (hinge) and gives a transliteration of the Old Persian text, accompanied by some remarks. As to the date, he believes the object to belong to the reign of Darius I, despite the fact that the titles of Darius I, II, and III are not diagnostic as to date. Nevertheless, the number of inscriptions from Darius I (86 inscriptions, including vase inscriptions, weight inscriptions,

⁷ Pers.comm. Lara Weiss, 29.VII.2019.



Fig. 5: F 1966/6.6 (after Michaelidès 1943, pl. III).

and seal inscriptions) compared to that of inscriptions from Darius II (five inscriptions; cf. Schmitt 2009: 24) and Darius III (no known inscriptions) as well as the place from where the hinge presumably comes (Egypt) point to an attribution to Darius I. The fact that an inscription of Darius II (D²Ha) has exactly the same phrase as part of the royal title as the hinge studied here is not of major importance. In addition, no palaeographic arguments can be used in dating the inscription, as there are no palaeographic developments within the Old Persian cuneiform writing system.

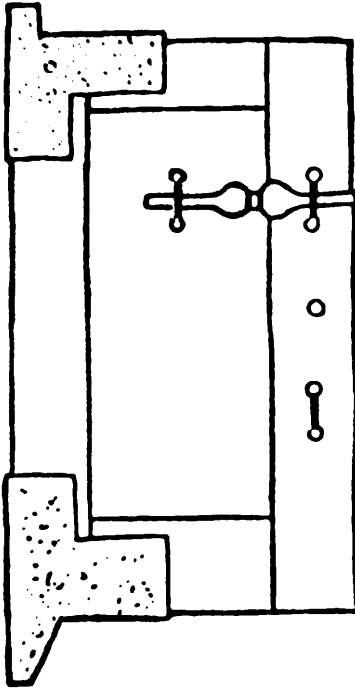


Fig. 6: Door with hinges (after Königsberger 1936: 17 Abb. 17).

Another aspect concerns the exact place of the three hinges on the door (fig. 6). In Michaelidès' opinion, the two uninscribed hinges were placed on top of the door, whereas, due to the disposition of the cuneiform characters, the inscribed one had its place at the bottom of the door. Michaelidès further wonders whether the three hinges belong to one series of four hinges integrated in a two door-panel opening. In that case, the fourth hinge would be missing and might have been inscribed with an Egyptian inscription (Michaelidès 1943: 93). According to Michaelidès (*ibid.*), this fourth hinge could very well be the one published only in translation by Pierret.⁸ It bears an inscription in Egyptian, which may be translated as follows:

The good God, the Lord of both lands, King of Upper- and Lower Egypt, Darius, loved by Osiris and gifted with life, eternity and absolute purity, like the sun, eternally.

[translation after Pierret 1889: 164 and Wasmuth 2017: 217]

Despite the attractiveness of the identification, Wasmuth (*ibid.*) considers it problematic for two reasons. If the Old Persian and Egyptian versions were a pair, one would expect them to correspond in content; in addition, the mention of Osiris is problematic for the Khargeh Oasis. These two arguments are not, however, conclusive. First, the Achaemenid inscriptions in Egyptian always follow the traditional Egyptian title and are accordingly not exact copies of their Old Persian equivalents. Secondly, as Wasmuth herself admits, Osiris does occur in 'Ain Manāwir (also situated in the Khargeh Oasis), as can be gleaned from the about 360 Osiris-statuettes found there.⁹

⁸ The fourth hinge is also mentioned in Posener 1936: 160 no. 116 and Wasmuth 2017: 217 no. AH 185. For its translation see Pierret 1889: 164 no. 665 (Louvre E 5355). Although he had not the original or an image of the original at his disposal, Michaelidès (1943: 93) gives a reconstruction of what could have been the Egyptian text of the fourth hinge. Wasmuth (2017: 217) adopts this reconstruction with one correction. In addition, she states that the object has gone missing (Wasmuth 2017: 314).

⁹ See achemenet.com/en/tree/?/archaeological-sites/ain-manawir/le-temple.

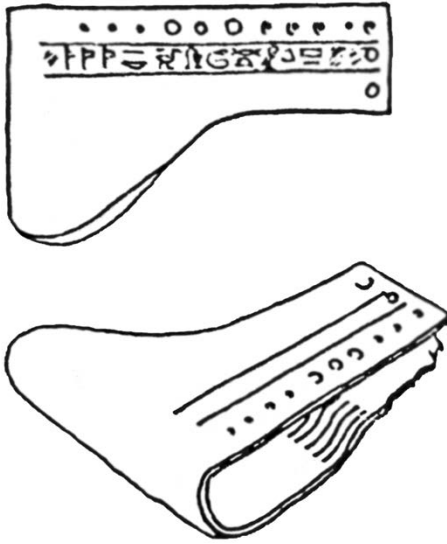


Fig. 7: Inscribed hinge from Berlin
(after Königsberger 1936: 21
Abb. 21d).



Fig. 8: Inscribed hinge from Berlin (Staatliche Museen zu
Berlin – Ägyptisches Museum und Papyrussammlung,
inv.no. ÄM 20323; photo: unknown).

The hinge with the Old Persian inscription regularly appears in later publications, but only in brief descriptions. Mayrhofer included it in his *Supplement zur Sammlung altpersischer Inschriften* (Mayrhofer 1978: 17f. §3.14). Calling the object a “Türangel” (door hinge), he presents his readers with a transliteration and a remark on the date, where he follows Michaelidès in assuming that Darius I is the most likely candidate.

Five years later, a monograph on the Museum collections was published. In it, the hinge is briefly described, a translation of the inscription is presented, and a photograph is added (Van den Boorn 1983: 94 Afb.129, 96, 122). Here the object is called “deurbeslag” (door fitting) in general and “spilbeslag” (axle fitting) in particular, to distinguish it from the other object studied in this article (Van den

Boorn 1983: 96; cf. below).

Schweiger (1998 I: 194f., II: 641f.), also calling the item a “Türangel,” simply gives the transliteration and translation and repeats the remarks of Michaelidès. He assigns a siglum DBzTuer to the inscription.

Bresciani (1999: 51), who simply calls it a “cardino” (hinge), mentions the object very briefly, whereas Rehm (2006: 499, Abb. 6) integrates it in a wider artistic context. She notes that the official religious art in Egypt during the Achaemenid period was Egyptian in style. For instance, Darius is represented in Egyptian style and with an Egyptian title in the Hibis Temple in the El-Khargeh Oasis. The hinge, also in Egyptian style, is another example of this conservatism in sacral art. Rehm describes the object as an “Achsenbeschlag” (axle fitting).

Schmitt (2009: 10, 99) includes the Old Persian inscription in his edition minor of the Achaemenid royal inscriptions but does not add further ideas or thoughts. Like Schweiger, Schmitt calls the object a “Türangel” (door hinge) but assigns the siglum DKa to it.

The most recent description of the object comes from Wasmuth (2017: 216f.), who presents a transliteration of the inscription and studies the royal titles in more detail. She expresses, however, scepticism with regard to the authenticity of the hinge (Wasmuth 2017: 216, 314). It would be the only hinge with an Old Persian inscription, and its royal title is awkward. Wasmuth’s suspicions appear to be unjustified. It is true that, so far, this would be the only hinge with an Old Persian inscription; but on the other hand, inscribing hinges was not uncommon in Late Egypt. Various examples dated to the 25th (744–656 BCE), 26th (664–525), 29th (393–80), and perhaps 30th dynasties (380–43) do exist:

1. 25th dynasty: London BM EA 36301, Amenirdis I, daughter of Besenmut, and Shepenupet II (Jansen-Winkeln 2009: 319 no. 101; Pope 2013: 180; Pope 2014: 225)¹⁰
2. 25th dynasty: London BM EA 51059, dedicated by Amenirdis I and ‘Ankhshepenupet, songstress of Amūn (Porter & Moss 1972⁴: 536; Jansen-Winkeln 2009: 278 no. 26; Gombert-Meurice & Payraudeau 2018: 334)¹¹
3. 25th dynasty: Cairo TN 28/1/17/1, Shepenupet II (Jansen-Winkeln 2009: 319 no. 101)
4. 25th dynasty: Khartum 2693, Taharqa (Jansen-Winkeln 2009: 142 no. 78)
5. 25th and 26th dynasty: Edinburgh, NMS 1910.155, Taharqa, usurped by Psammetich II (Jansen-Winkeln 2009: 59 no. 9 [no the museum number given]; Leahy 2009: 232–40)

¹⁰ Cf. britishmuseum.org/collection (search by museum number for “EA36301”) for an image.

¹¹ Cf. britishmuseum.org/collection (search by museum number for “EA51059”) for an image.

6. 26th dynasty: Paris N659, Nitocris I (Pope 2013: 204 n. 119; Gombert-Meurice & Payraudeau 2018: 334f.)
7. probably 29th dynasty: Berlin ÄM 20323 (Königsberger 1936: 21, fig. 21d; here figs. 7–8)¹²
8. perhaps 30th dynasty: Ismailiya 2374, dedication to Bastet by Pedu-Atum (Clédat 1914: 103f.; Königsberger 1936: 21)
9. perhaps 30th dynasty: Ismailiya 2375, dedication to Bastet by Pedu-Atum (Clédat 1914: 103f.; Königsberger 1936: 21)

In my opinion, it is obvious that Darius wished to integrate himself in an Egyptian tradition, something not uncommon for the Achaemenid dynasty. It is therefore quite possible that a counterpart hinge once existed, perhaps the one from the Louvre (E 5355) mentioned above. This hinge was presumably inscribed in Egyptian.

Wasmuth (2017: 216f.) further remarks that the title is unique in the inscriptional corpus of Darius I. It is neither the short royal title *Dārayavauš xšāyaθiya vazrka*, attested on the vase inscriptions, nor the longer title *Dārayavauš xšāyaθiya vazrka xšāyaθiya xšāyaθiyānām xšāyaθiya dahyūnām Vištāspahyā puça Haxāmanišiya*, which includes the phrase “King of the Lands” (with variants), the patronymic affiliation (“son of Vištāspa”), and the dynastic affiliation (“an Achaemenid”). She also finds it extraordinary that the inscription ends in a word-divider. Perhaps the scribe thought that something had still to be added. In fact, a word-divider at the end of an inscription is not that exceptional. The smaller inscriptions DBa, DBb, DBc, DBd, DBf, DBg, DBh, DBi, DBj, DPj, DSl, DSs, DSab, XPe, XPP, and XPr also end in a word-divider. Nevertheless, not all smaller inscriptions share the same feature: DNc, DNd, DPc, DPi, DZa, XPj, and XPM are examples of inscriptions that do not have a word-divider at the end. On the other hand, four larger inscriptions, viz DNb (60 lines), DPd (24 lines), XPd (19 and 28 lines) and A³Pa (35 and 26 lines), do have a word-divider in final position.

The inscription, on the obverse, has four lines and is in Old Persian. The reverse of the hinge is not inscribed.

Transliteration

- (1) d-a-r-y-v-u-š :
- (2) xš : v-z-r-k :
- (3) xš : xš-y-a-n-a-
- (4) m :

¹² Unfortunately, the object is officially missing, but thanks to the efforts of Dr. Caris-Beatrice Arnst (Staatliche Museen zu Berlin), to whom I extend my gratitude, I am able to reproduce a photograph of the item (fig. 8).

Transcription

Dārayavauš xšāyaθiya vazrka xšāyaθiya xšāyaθiyānām

Translation

Darius, Great King, King of Kings

Comments

Inscription: carefully arranged on the object. The engraver respects the margins that he set, beginning with the first line. It is also beautifully engraved in the middle of the rectangular upper part of the door hinge. The inscription is completely preserved and all the signs are well executed and clearly readable. In general, the signs are not as nicely engraved as inscriptions on stone, but this is most likely due to the material. The signs stand fairly close to each other. There is no damage to the signs, except for some light corrosion in the beginning of lines 3 and 4. This corrosion barely affects the signs Xš (line 3) and M (line 4).

- 1: The distance between the last vertical wedge of *r* and the initial vertical wedge of *y* is not that big, while the *Winkelhaken* of *y* is engraved at the same distance. One could at first sight think that *r* has two vertical wedges here.
- 3: The division between the logogram Xš and *y* (in Xš-y-a-n-a-m) is not very clear, as all wedges involved are engraved at about the same distance from each other. The horizontal wedge of *y* is relatively faint.
- 3–4: Here the genitive plural form of *xšāyaθiya-* is written over two lines. The engraver probably wanted to stick to the margin set by the two first lines and therefore decided to create a fourth line for the sign *m* and the word-divider.
- 4: The *m* is slightly damaged and its first horizontal is not well executed. In fact, above this horizontal there seems to be a horizontal scratch. This scratch makes the sign look like a *t*, although it must be read *m*.

3. Object 2: F 1966/6.7 (figs. 9–11)

The second object is another inscribed bronze architectural element, whose function was to hold (probably wooden) beams in their place. It allegedly originates from Faqous (in the northeast of Egypt), although this claim is not substantiated.¹³ It weighs 318.17 g; its dimensions are 4.8 × 8.9 × 5.8 cm. The object is more corroded than the hinge discussed above and one of the four legs has broken off.

Like the hinge, the beam holder belongs to the collection Michaelidès of the National Museum of Antiquities at Leiden, and it has the same acquisition history

¹³ See Michaelidès 1943: 95 n. 1; Bresciani 1958: 180; Wasmuth 2017: 217.

(cf. above). Michaelidès, who was himself its first publisher (Michaelidès 1943: 95f., pl. IV), called it a “portant en bronze,” belonging to the “catégorie des ferrures appliquées aux meubles portatifs.” Indeed, its likely function was to hold beams in order to transport or carry pieces of furniture, such as sacred barques, shrines, and statues (fig. 11).¹⁴ The fitting was attached to the piece of furniture, which in this way could be carried during religious processions. An apt word to describe this object is the German lexeme *Tragstangenbeschlag* (used by Wasmuth 2017: 217).



Fig. 9: F 1966/6.7 (inscription).

Like the hinge, other examples of *Tragstangenbeschläge* are known from Egypt, a minority of them inscribed with royal names in Egyptian (cf. Königsberger 1940: 253): Necho (Cairo J d'E 31334), Amasis (Cairo 22/5/26/12), Psammetichus II (Cairo 30/5/26/12), Apries (Berlin 11807; here fig. 12) and even Darius I (Berlin 20336; here fig. 13). Xerxes, like Darius I, inserts himself neatly in an already existing Egyptian tradition by inscribing this architectural object. According to Michaelidès (1943: 96; cf. also Bresciani 1958: 180), the inscribed

¹⁴ Cf. Königsberger 1940; Michaelidès 1943: 95; Bresciani 1958: 180; Wasmuth 2017: 217.



Fig. 10: F 1966/6.7 (total view); Fig. 11: F 1966/6.7 (total view).

objects were more precious and therefore the object discussed here was probably used to carry a *naos* or another piece of furniture (fig. 14) that was offered to the temple by Xerxes personally.

The *Tragstangenbeschlag* is regularly mentioned in the scientific literature. Mayrhofer (1978: 27) calls it a “bronzener Tragegriff aus Ägypten” and gives a transliteration of the inscription, based on Michaelidès’ publication. Van den Boorn (1983: 96) calls it a “balkbeslag” (beam fitting) and gives a translation of the inscription. Schweiger (1998 I: 198f.), assigning a siglum XBzTr, gives a transliteration and translation and, in his second volume (1998 II: 651), remarks that the inscription was engraved in Iran or in Egypt, but certainly at the same time as when the object was produced. Schmitt includes the inscription in his 2009 edition and gives it the siglum XFa (Schmitt 2009: 18, 152).

Most recently, Wasmuth (2017: 217f.) describes the *Tragstangenbeschlag* as one of the few objects from Egypt inscribed with the name of Xerxes. She expresses some doubts on its authenticity, without, however, expanding on the issue. In any case, if the item is not a forgery, it is proof that under Xerxes cultic rituals were executed in his name. The inscription consists of the standard royal title, as also found on Xerxes’ inscribed vases. Finally, Wasmuth is once more surprised to see that the inscription, of which she gives a transliteration, ends in a word-divider (see discussion above).



Fig. 12: Inscribed *Tragstangenbeschlag* from Berlin with name of Apries (Staatliche Museen zu Berlin – Ägyptisches Museum und Papyrussammlung, inv.no. ÄM 11807; photo: unknown).

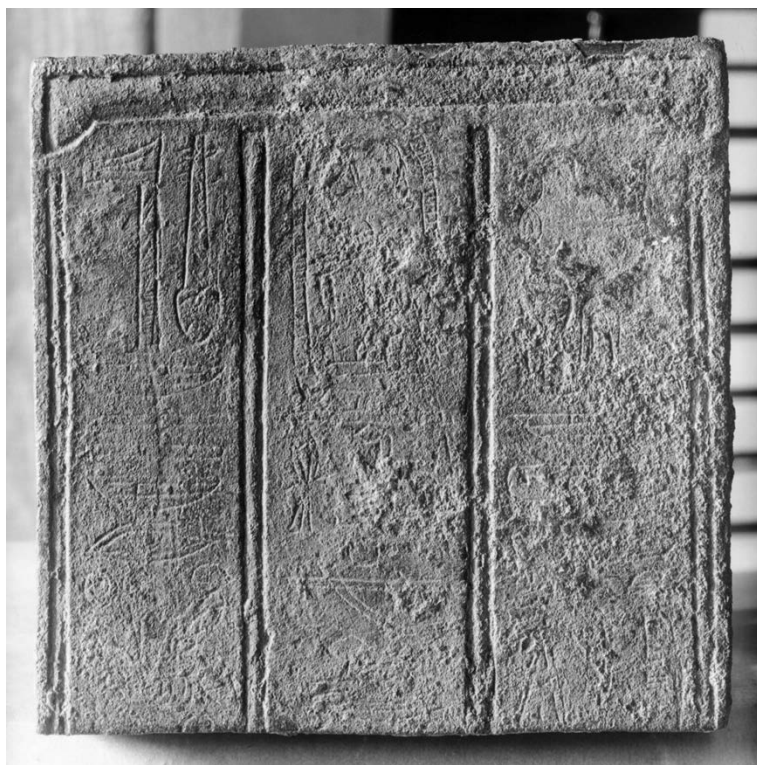


Fig. 13: Inscribed *Tragstangenbeschlag* from Berlin with name of Darius I (Staatliche Museen zu Berlin – Ägyptisches Museum und Papyrussammlung, inv.no. ÄM 20336; photo: unknown).

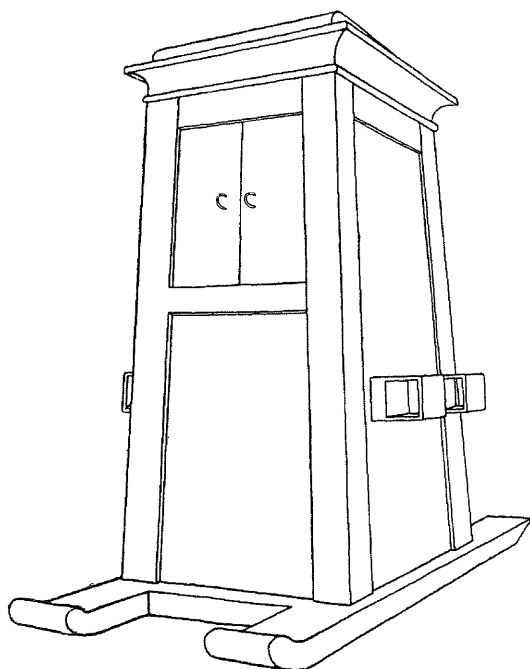


Fig. 14: Reconstruction showing the possible placement of a *Tragstangenbeschlag* (after Königsberger 1940: 254 Abb. 41).

The inscription is most likely complete, as there is practically no space left on the inscribed surface. It is this surface that was visible when attached to a *naos* or other piece of furniture.

Transliteration

- (1) x-š-y-a-
- (2) r-š-a :
- (3) xš :
- (4) v-z-r-
- (5) k :

Transcription

Xšayāršā xšāyaθiya vazrka

Translation

Xerxes, Great King

Commentary

The inscription is not as well executed as the one on the hinge. The signs are, however, nicely separated one from another.

- 1: The signs are clear, only the third horizontal wedge of *a* is more difficult to read.
- 3: There is space left after the logogram for “king,” but, apparently, the engraver desired to start *vazrka* on a new line. This is a bit awkward, however, since both *vazrka* and the name of Xerxes are written on two lines because of the space available. A better potential solution would have been simply to have started *v-z-r-k* on the third line, after the logogram, and limited the inscription to four lines.
- 4–5: Due to the corrosion, the signs of these two lines are less visible, but still well readable. Only the final word-divider is rather badly corroded. Nevertheless, it is still visible on the photograph published by Michaelidès (1943, pl. IV).

4. General remarks

To end this contribution, two general remarks remain to be presented. First, both inscriptions are engraved on metal objects, more particularly on bronze. This is quite unusual, as most of the Achaemenid royal inscriptions are engraved on stone. Only eight other inscriptions (in 10 exemplars) appear on metal objects:

1. AmHa (Hamadan): monolingual Old Persian inscription, allegedly of Ariaramnes (great-grandfather of Darius I), on a gold plate; most likely a late Achaemenid falsification, from the reign of Artaxerxes II or III (Schmitt 1999: 105–9; Schmitt 2007: 25f.; Schmitt 2009: 8, 33f.)
2. AsHa (Hamadan): monolingual Old Persian inscription, allegedly of Arsamēs (grandfather of Darius I), on a gold plate; most likely a late Achaemenid falsification, from the reign of Artaxerxes II or III (Schmitt 1999: 105, 109–11; Schmitt 2007: 25–28; Schmitt 2009: 8, 34f.)
3. DHa^G (Hamadan): trilingual (Old Persian, Babylonian, Elamite) inscription of Darius I on a gold plate (Schmitt 2009: 10, 98f.); the text is the same as DPh
4. DHa^S (Hamadan): copy of the preceding inscription on a silver plate (Schmitt 2009: 10, 98f.); the text is the same text as DPh
5. DPh^{G1–2} (Persepolis): two copies of the same trilingual (Old Persian, Babylonian, Elamite) inscription on gold plates (Schmitt 2000: 63f.; Schmitt 2009: 13, 119f.); the text gives the titles of Darius and the extent of the empire, as well as a prayer for divine protection
6. DPh^{S1–2} (Persepolis): two copies of DPh on silver plates (Schmitt 2000: 63f.; Schmitt 2009: 13, 119f.)
7. D²Ha (Hamadan): monolingual Old Persian inscription on a gold plate; the inscription served as the basis for a modern forgery on a silver plate (Shaked & Tadmor 1990: 273–75; Schmitt 1999: 63–66; Schmitt 2009: 24, 183f.)

8. A²Hc (Hamadan): monolingual Old Persian inscription on a gold plate (Schmitt 1999: 88–91; Schmitt 2009: 25, 188–190)

Remarkably, six out of these eight genuine inscriptions reportedly originate from Hamadan and four of them are monolingual (Old Persian). It is also interesting to see that the two inscribed objects published here contain the only Old Persian inscriptions on bronze.

In addition, there are several modern forgeries, presented as Achaemenid inscriptions, on metal:

- D²Hb, a gold plate from Hamadan (Schmitt 1999: 66–69; Schmitt 2007: 45–50; Schmitt 2009: 24)
- a gold plate from London (Schmitt 2007: 35–39)
- a silver plate from Tel Aviv (Schmitt 2007: 40–44)
- a metal plate from Geneva (Schmitt 2007: 50–53)
- four silver dishes of Artaxerxes I (Schmitt 2007: 82–93)
- a bronze dish from Lurestan (Schmitt 2007: 93–95)
- a silver vase from Paris (Schmitt 2007: 95f.)
- a copper utensil from Frankfurt (Schmitt 2007: 98–101)
- four bronze daggers from Harsīn, Bochum, Singen and Tehran (Schmitt 2007: 101–4, 107–10)
- a bronze axe from Warsaw (Schmitt 2007: 104f.)
- a bronze spearhead (Schmitt 2007: 105–7)

Of thirty known forgeries of Achaemenid inscriptions, these seventeen are of metal and of these fourteen are made of bronze.

The second general remark concerns the type of object on which the inscriptions appear: a hinge and a *Tragstangenbeschlag*. Based on the surviving data, Darius I and Xerxes liked to have small inscriptions engraved on architectural objects:

- DPc on a window frame (Schmitt 2009: 12, 115)
- DPi on four doorknobs (Schmitt 2009: 13, 120)
- DSac on a doorknob (Schmitt 2009: 17, 147)
- XPi on a doorknob (Schmitt 2009: 20, 169)
- XPq on a window frame (Schmitt 2009: 22, 177)
- XPr on four door frames (Schmitt 2009: 22, 178)

There are also the inscriptions on column bases (DSc, DSd, DSg, DSi, DSj, DSy, XPj, XPm, XPn, XPo, XPs, XSa, XSb, XSc, D²Sa, D²Sb, D²Sc, A²Ha, A²Hb, A²Hd, A²Sa, A²Sb, A²Sd, A²Se) and the inscriptions on weights, seals, jars, and bowls (cf. Schmitt 2009: 27–32).

With this brief contribution, I hope to have disclosed two more Achaemenid royal inscriptions and to have, in some way, enlarged our knowledge of Achaemenid Egypt. Both inscriptions are monolingual and in Old Persian; they belong

to a specific category of Achaemenid royal inscriptions: inscriptions on small architectural objects. They do not make up an exceptional group within the inscriptional corpus; other equivalent texts exist. It is noteworthy that one of the two inscriptions bears the name of Xerxes. Whereas testimonies from Darius are quite abundant in Egypt, those of Xerxes are rare. Any additional source from his reign is, therefore, more than welcome. I am confident that Bruno Jacobs will share this humble opinion, and I can only hope that he will appreciate my contribution to his *Festschrift*.

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