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Rüdiger Schmitt

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- 1 The A., who has initiated a large-scale project of setting up a critical corpus of the royal Achaemenid trilingual inscriptions, here deals with the question of what the various nouns used for palace buildings actually mean. By way of introduction, he complains about V. Scheil having put together the alleged « charte de fondation » DSf from scattered fragments of clay tablets found all over the excavation area during a period of several decades. The whole matter was seriously complicated by the discovery of two limestone tablets with a similar monolingual text each (DSz in Elamite and DSaa in Babylonian), the only documents of this kind found in situ. From this M.-J. Steve has concluded that there must have existed various similar texts like those of DSf/DSz/DSaa. I would add that the picture is even more colourful if one includes the fragments on glazed bricks. The A. comes to the conclusion that in DSf/DSz/DSaa one cannot recognize any difference of meaning between Bab. *bītu* and *ēkallu*, Elam.
- 2 *hal-mar-ráš* and OP. *hadiš-* and *didā-*. All of those words refer to either the whole of a palatial complex or to any part of it, and OP. *apadāna-*, *hadiš-* and *tacara-* as well as their equivalents are used « così disperantemente privo di regolarità » (p. 696). All in all,

Achaemenid palace terminology seems to have adopted old Iranian words (perhaps inherited from nomadic times) that could also be used for designating the seat of royal power. The translators tried to bring them into line by taking advantage if required of the varying connotations of the Babylonian and Elamite terms.

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AUTEURS

RÜDIGER SCHMITT

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