

# N.A.B.U.

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### NOTES BRÈVES

**22 ) Please be kind and collegial as to follow these suggestions – NABU remains an outlet for BRIEF NOTES and for relatively quick reaction to scholarly discussions. In it all the items are reformatted and are NOT produced “camera ready”, because this approach would result in inelegant and hard to read pages. So, when you submit any note to NABU : 1. Keep it short ; 2. Do not create tables that will require too much manipulations ; 3. Do not integrate your illustrations within the text, and 4. Do not give footnotes at the end of each page. Simply, treat your submission as if to a journal, with illustrations and notes at the end of your note and the tables without excessive punctuations or difficult font.**

Jean-Marie DURAND (& Jack SASSON)

**23) “If only we could be on good terms with each other!” in Hittite letters** — In our recent paper on KBo 18.28+<sup>1)</sup> we discussed the phrase obv. i 8' *āššwēni=m[a]n=wa=kan man TUPPU MĀMĪT DÙ-wēni* “If (only) we made the oath treaty in a friendly manner!”, lit. “I wish we were good to (each other), I wish we made a tablet of oath” as an offer “let's be good to (each other), let's make a treaty”. The key problem was to find parallel contexts for this extraordinary phrase in other Hittite texts<sup>2)</sup>.

As the phrase clearly describes relationship between the two sides – the author of the letter and its addressee, the closest parallel we discussed in RA 103 is absolute use of words from the same root and with a similar meaning “good, favourable” (*aššu-*) to describe relations between the sides in diplomatic texts: the treaty between Tudhaliya IV and Kurunta, NH/NS (CTH 106.A.1) Bo 86/299 ii 33-34 *nu=nnaš annišan=pat nakkies aššawēš ešuwen # nu=nnaš lenkiyaš ešuwen* “already previously we were dear and beloved to each other. We were sworn allies”. A similar example is NS (CTH 40.IV.1.E) KBo 14.12+ rev. iv 35-39 [*k*]arūili=ya=za=wa=kan <sup>URU</sup>*Hattušš [UR] Mizrašš=a ištarni=šummi aššiyanteš [e]šir kinuna=wa=nnaš=kan kt=ya ištarni=šu[mmi kiš]at nu=wa=kan KUR <sup>URU</sup>*Hatti KUR <sup>URU</sup>Mizr[i=ya ukt]ūri namma ištarni=šummi aššiy[anteš]* “Of old, Hattusa and Egypt were friendly with each other, and now this, too, on our behalf, has taken place between [them]! Thus Hatti and Egypt will continuously be friendly with each other!” Güterbock, JCS 10: 98; Del Monte, GS: 95.*

One important parallel, however, was not considered in that paper. We will discuss it now.

NS (CTH 177.3) KUB 23.101 obv. ii 15-18 \*ammel\*<sup>4)</sup> *:puškantatar tuk m[ena]handa puškantiš=man=za kuw[api] ešun a[p]āt=man=ta kuwat hatrānu[n] ištarni=šum[i=m]an=wa=nnaš=kan SIG<sub>5</sub>-anteš* which CHD P: 399-400 renders as “Is (it) my p. toward you? If I had ev[er] been (a) *puškanti*-, why would I have written that (i.e., the following) to you? ‘If only we could be on good terms with each other!’”<sup>5)</sup>. *puškanti-* is understood as “aloof, unfriendly, disrespectful” or “miserly”, *puškantatar* as “aloofness, unfriendliness, disrespectfulness, miserliness” CHD P: 400. The context is reminiscent of KBo 18.28+ obv. i 8' in two respects. First, it employs the word from the same root SIG<sub>5</sub>-anteš/aššuwanteš/aššiyanteš with semantics close to *āššwēni* in a similar context (to describe the relations between the author of the letter and his addressee). However, the similarity does not stop here. The context is actually pragmatically identical to KBo 18.28+ obv. i 8': both of them are a wish addressed by the author of the letter to his counterpart in KUB 23.101 obv. ii 18 and by the addressee to the author in KBo 18.28+ obv. i 8'. This wish is in contrast to the broader context of both KBo 18.28+ and KUB 23.101 where both letters describe complaints/reproaches about unfriendly, disrespectful and threatening behaviour of the two sides. This behaviour occurs in different situations, one of them being exchange of gifts (all the preserved KUB 23.101; KBo 18.28+ rev.

iv 8'-12'). It is interesting that the two letters may belong to the same dossier, i.e. the Hittite-Assyrian diplomatic correspondence. For the attribution of KBo 18.28+ to it see the discussion in RA 103. As regards KUB 23.101, its identification as part of the Hittite-Assyrian royal correspondence was established quite long ago<sup>4)</sup>. The precise date of the letter cannot be deduced from its contents. Paleographic analysis that has revealed the sign forms of ductus IIIa corresponding to the end of the reign of Mursili II – the beginning of that of Muwatalli II provides for this letter the highest date within the whole Hittite-Assyrian epistolary corpus<sup>5)</sup>. Thus, there is possibly a considerable time span between the composition time of KUB 23.101 and that of KBo 18.28+, the last one being marked with late forms of signs<sup>6)</sup> and narrating about more recent historical realities. Nevertheless, it is interesting to observe the same wording clichés recurring in the same group of texts.

The understanding of the phrase KUB 23.101 obv. ii 18 *ištarni=šum[i=m]an=wa=nnaš=kan SIG<sub>5</sub>-anteš* is unproblematic: “If only (optative =*[m]an*) we (=*nnaš*) could be on good terms (*SIG<sub>5</sub>-anteš*) among (*ištarni*) ourselves (=*šum[i]=kan*)”. Dat. =*nnaš* can be understood in two ways: 1. It is used in the reflexive meaning instead of -*za* (Hoffner, Melchert, GHL: 358) which is considered obligatory in NH nominal sentences with 1<sup>st</sup> or 2<sup>nd</sup> person subject (Hoffner, Melchert, GHL: 413). 2. As dative proper, which designates to who one is friendly, see HW<sub>2</sub>: 401-2. The clause differs from the two clauses in KBo 18.28+ obv. i 8' in two ways: (1) KUB 23.101 obv. ii 18 explicitly mentions reflexive “each other” (*ištarni=šum[i=...]=nnaš=...*) while KBo 18.28+ obv. i 8' does not, employing only the locative particle; (2) there is a second clause in KBo 18.28+ obv. i 8' (*man TUPPU MAMIT DÜ-weni* lit. “let's make a treaty”) while KUB 23.101 obv. ii 18 has only one clause.

The first difference is not very important as there are uses of *aššiyant-* without dative, just with -*kan*. See HW<sub>2</sub>: 402. The closest parallel also describes the relationship between two great kings:

NS (CTH 171) KUB 23.102 obv. i 9'-19' ŠEŠ-tar=ta kuedani memini hatrāmi ŠEŠ-tar kuiš kuedani hatreškezzi nu=kan UL aššiyanteš kuiš nu 1-aš 1-edani ŠEŠ-tar hatreškezzi [t]uk=ma ŠEŠ-tar kuwatt=a šer [ha]trāmi zik=za=kan ammuqq=a 1-edani AMA-ni haššanteš [AB]J ABA ABI=YA=ya GIM-an ANA LUGAL KUR URU Aššur [ŠEŠ-tar] UL hatrešker ziqq=a=mu [uwaw]a[r] LUGAL.GAL UTTA=ya lē hatreškeši [UL=mu] ZI-anza “For what reason should I write to you about brotherhood? Who customarily writes to someone about brotherhood? Do those who are not on good terms customarily write to one another about brotherhood? On what account should I write to you about brotherhood? Were you and I born from one mother? As [my grandfather] and my father did not write to the King of Assyria [about brotherhood], you shall not keep writing to me about “coming” and Great Kingship. It is not my wish.” following Beckman, HDT: 138, similarly Hoffner, Letters: 323-24. Cf. Hagenbuchner, THeth 16: 260-61; Mora, Giorgieri, HANEM 7: 184-94.

The second difference is more serious. Although we hope that KUB 23.101 obv. ii 15-18 provides evidence to attribute *aššweni* to *ašš(iya)-* “be favourable” beyond any reasonable doubt, we have to admit that, together with other analogous examples, it presents parallels to KBo 18.28+ obv. i 8' involving “be on good terms” and even “be on good terms and be sworn allies”, but not the parallels for “make a treaty well/in a friendly way” or for “be on good terms and make a treaty”.

Normally, the order (make a treaty – be friendly) is directly opposite:

NS (CTH 40.IV.1.E) KBo 14.12+ rev. iv 26-32 nu ABU=YA išhiulaš namma TUPPI wékta annaz mahhan LÚ URU Kurušama DUMU URU Hatti D<sup>U</sup>-aš dāš n=an KUR URU Mizri pēdaš n=aš LÚ MES URU Mizri iyat nu=kan D<sup>U</sup>-aš [ANA] KUR URU Mizri Ü ANA KUR URU Hatti mahhan [išh]iūl ištarni=šummi išhiyat uktūri=at=kan [ma]hhan ištarni=šummi aššiyanteš “Then my father asked for the tablet of the treaty again, (in which there was told) how formerly the Storm God took the people of Kurustama, sons of Hatti, and carried them to Egypt and made them Egyptians; and how the Storm God concluded a treaty between the countries of Egypt and Hatti, and how they were continuously friendly with each other” following Güterbock, JCS 10: 98; Del Monte, GS: 95.

The main problem is why “making an oath treaty” is mentioned in KBo 18.28+ obv. i 8' if there is clearly an existing treaty<sup>7)</sup>? This difficulty is the main reason why in our paper in RA 103 KBo 18.28+ obv. i 8' was rendered as a quasi-serial construction “If (only) we made the oath treaty **in a friendly manner!**” and not as two clauses “let's be good to (each other), let's make a treaty”. This understanding removes the difficulty by assuming that the counterpart wishes a *friendly* treaty instead of the existing one, not just a treaty. Note that Bo 86/299 ii 33-34 *nu=nnaš annišan=patnakkiēš aššawēš ešuwen # nu=nnaš lenkiyaš ešuwen* “already previously we were dear and beloved to each other. We were sworn allies” is quite distinct in this respect because it describes two *states* – being on friendly terms and being sworn allies, not a *state* “be on good terms” and an *action* “make a treaty”. Unfortunately, this solution has one weak point – it assumes a very singular development from “be on friendly terms, make a treaty” to “make a treaty favourably”. It has some general parallels, but they are not close (see the discussion in RA 103).

The only other way to understand the reference to making a treaty in KBo 18.28+ obv. i 8' would be as follows. It would assume that the paragraph contains two direct speeches – line 8' quoting the counterpart's words, all the rest of the paragraph – self-quotation consisting in the reaction to the counterpart's words. So the passage is a dialogue, but not a real one: the speaker first quotes his counterpart's words and then comments upon them:

- (8') [kiša]n=pat kuit DU<sub>11</sub>-ši aššweni=m[a]n=wa=kan man TUPPU MAMIT DÜ-weni  
 (9') [nu] tekrin kuin tekri[škez]i :palawiti=wa kuit (10') [<sup>Gloss</sup>B]AN SUD-ši DIB-ši=ya=wa

*apāt=w[a=kan] INA URU Kummahi kuit TUPPU (11') [MĀ]MĪT IGI-zī DŪ-wen nu=za apāt=pat [TUPPU<sup>7</sup>] p[eran GAM tiya (12') [n=a]l=kan GAM au apētaš=pat U[L<sup>2</sup> kui]t waštaš §*

Quoting the words of the counterpart: (8') Why do you say in this same way: "If (only) we were friendly, if only we made the oath treaty!"?

Reference to a vassal (a question to the counterpart): (9') What insult/slander is he hu[r]lin]g?

The reaction to the first part of the counterpart's words, self-quotation: <you say we should be friendly> "Why (10') are you drawing the [b]low for/to the p., and grabbing (it)?> <i.e., why are you making threatening gestures, then?>

The reaction to the second part of the counterpart's words, self-quotation: (10'-12') <you say we should make an oath treaty> "That first [tr]eaty tablet that we made in Kummaha, put that very [tablet] down [i]n front of yourself<sup>8)</sup> and examine [i]t! Haven'[t] you sinned [in any w]ay against them (clauses<sup>9</sup>/ words<sup>10</sup> of the tablet)?>" <i.e., we have a treaty already: we made *that* in Kummaha. Examine *that*. You do not observe the existing treaty, but you want to make another one?>

This would imply that self-quotation is also marked as direct speech, which is not paralleled elsewhere in the text and is the only weakness of this analysis. The strength of the analysis is the close parallelism of the counterpart's words and the reaction to them – each clause is commented upon separately. The assessment also clarifies why *apāt* (twice!) and *apētaš* are fronted and accompanied in two cases by the emphatic particle *-pat*: the hypothetical oath treaty that the counterpart proposes to make is contrasted with the real existing treaty that the counterpart violates.

If we assess the context in this way, it immediately becomes clear that the speaker understood his counterpart's words as a redundant and irrational appeal to make a new treaty even though there is an existing treaty.

This understanding favours the translation of KBo 18.28+ obv. i 8' *aššwēni=m[a]n=wa=kan man TUPPU MĀMĪT DŪ-weni* as "let's be good to (each other), let's make a treaty".

Another fact that favours this translation is that there are quite a few of actions that can be done "favourably" in diplomatic texts – besides those noted in RA 103 (with lit.), see NS (CTH 106.A.1) Bo 86/299 ii 64 ZAG<sup>H,A</sup>=ya=šši EGIR-pa SIG<sub>5</sub>-in tehhun "and I have reestablished frontiers for him favourably" Otten, StBoTB 1: 18-19; Beckman, HDT: 112.

1) Alexandrov B., Sideltsev A. Hittite *aššwēni* // RA 103, 2009.

2) Besides the primary verb *ašš(iya)-*, which to our knowledge displays neither 1 pl. form nor comparable use, there is a denominative SIG<sub>5</sub>-*eššwen* attested in a similar (but fragmentary) context: NS (CTH 178.1) KUB 23.103 rev. 3'-4' [..]x SIG<sub>5</sub>-*eššwen* SIG<sub>5</sub>-*eššwen=man=kan* x[... Š]A 1<sup>EV</sup> ABI AMA *kisdiuumat* which A. Hagenbuchner, THeth 16: 252 translates as "[..]x wurden wir gut. Wären wir [*fürher*] gut geworden [, hättest ihr gesagt:] ["Wie] von einem Vater (und) einer Mutter (stammend) seid ihr geworden". Cf. Mora, Giorgieri, HANEM 7: 167. As HED L: 71 observes, the forms SIG<sub>5</sub>-*eššwen* might belong to \**lazzies-* or \**ass(a)wes-*.

3) See the new edition of this letter in Mora, Giorgieri, HANEM 7: 179-183 (No 19). The text was previously published and very differently assessed in Hagenbuchner, THeth 16: 278. The analysis is, however, clearly inferior to that of CHD P: 400 and Mora, Giorgieri. For the transliteration of l. 18 see Cotticelli-Kurras, DBH 27: 182 Cf. also Starke, StBoT 31: 518-9.

4) Mora, Giorgieri, HANEM 7: 179. The main argument is the mention of god Aššur and addressing formula "my brother".

5) Mora, Giorgieri, HANEM 7: 182. Such a chronological setting would obviously contradict the data of another document of this file, namely KUB 23.102, in which a Hittite king, who is generally identified as Muwatalli II or Urhi-Tessub, states, while addressing his Assyrian counterpart, that neither his father, nor his grandfather wrote to a king of Aššur about brotherhood or great kingship. This excludes both of these kings as well as their predecessor(s) as potential authors of KUB 23.101, according to which the Hittite king maintains brotherhood with his Assyrian addressee. A new interpretation of KUB 23.102 offered by Mora and Giorgieri may help to overcome this contradiction, since they envisage a possibility that KUB 23.102 may be a letter of a Hittite king to his vassal, not to an Assyrian king (*ibid.*: 187) which makes a chronological sequence KUB 23.101 > KUB 23.102 quite feasible and causing no contradiction. However, this analysis has its own difficulties which were well realized by the authors themselves (see *ibid.*: 186-87). Let us add that a situation in which a vassal of the Hittite king brings a defeat to another vassal of Hatti, then writes to his overlord demanding an equal status of great king and brother and the Hittite king rejects these claims in a rude manner, but at the same time evidently acknowledges the conquests of his vassal — this very situation presumes a highly unrealistic scenario which in its turn does not find any support in available sources. Another idea advanced by Mora and Giorgieri is that KUB 23.102 may be written by some of later kings than Urhi-Tessub — Hattusili III or Tudhaliya IV. This leaves inexplicable the contents of this letter in comparison with other documents of the Hittite-Assyrian diplomatic file with which the authors want it to be compared and obviously does not eliminate the contradiction with the data of KUB 23.101.

One may ask whether it would be reasonable to ascribe KUB 23.101 to Urhi-Tessub thus making it as near Mursili II – Muwatalli II time as possible and to attribute at the same time KUB 23.102 to Hattusili III, regarding this latter document as a furious reaction of the Hittite king to the defeat of Wasašatta of Hanigalbat by Adad-nērāřī I, as it has already been proposed. Though the same, embarrassing at first sight, order of these two letters will be kept intact, there will be no apparent contradiction

between their contents, since in KUB 23.102 Hattusili III would speak of his father and grandfather, and not of his immediate predecessor on the throne, his nephew Urhi-Tessub.

6) E.g., LI (KBo 18.28 i 5') has IIlb form, DI (KBo 18.28 iv 10'), HA and IT (KBo 50.73 5', 9', 13'(?)) have IIId forms.

7) See in detail RA 103, 2009.

8) Besides the parallels noted in RA 103, there is another one with a slightly different meaning: NS (CTH 123) KBo 4.14+ iii 23-24 *tuk=ma karū kuit ke INIM<sup>MES</sup> peran GAM tiyan DÙ-nun* “as I have made these words into an obligation for you”, lit. “as I have made these words (into) laid down (ones) in front of you” following the translation at hethiter.net/: CTH 123. This rendering implies that something more is meant here than just laying the words down in front of oneself for inspection. Do we deal here with a contamination between “making an oath” (*lingain iya-*), “placing under oath” (*linkiya kattan dai-*) and “putting down in front of oneself” (=za *peran katta dai-*)? A similar possible contamination is NS (CTH 76.A) KUB 21.1+ iii 61 ŠA L<sup>U</sup>*MU[NNABTI=ma ŠAP]AL NIŠ DINGIR-LIM kišan i[(yanun)]* “I made the (regulation) of the fugitive (and put it) under the oath as follows” following CHD L-N: 64, lit. “I made (that) of the fugitive under the oath as follows”. Cf. less exactly “I have established the matter of fugitives under oath as follows” Beckman, HDT: 86.

### Bibliography

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24) **Zwei hethitische Fragmente** — Dieser Artikel beinhaltet die Photographien, Transkriptionen und Übersetzungen der hethitischen Fragmente E-755 und E-779. Für die Genehmigung, diese Dokumente zu veröffentlichen, bedanke ich mich bei Herrn Prof. Dr. Gernot Wilhelm und der Akademie der Wissenschaften und Literatur in Mainz. Die vorliegende Edition enthält keine Textkopien der zwei Fragmente, da diese bereits in Band 67. der Reihe KBo erscheinen werden.

Die Suche nach Joins, sowohl in den Münchner Zettelkästen des Projekts „Hethitisches Wörterbuch“ wie auch in den Mainzer Zettelkästen der Akademie der Wissenschaften und Literatur, war leider ergebnislos.



Fragment E-755: Inventarfragment.

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#### E-755: Inventarfragment

Das in Boğazköy gefundene hethitische Fragment E-755 (2,1 cm x 2,6 cm) enthält sieben fragmentarische Zeilen eines spätjunghethitischen Inventartexts (zu CTH 245?<sup>1)</sup>), in denen ein Šuppiluluma genannt wird. Die Datierung beruht vor allem auf den Zeichenformen für AK (Z. 4) und LI (Z. 7). Dieses Fragment wurde 1967 im Magazin 14 gefunden<sup>2)</sup>.

Transkription	Übersetzung
(1) GAR.R]A GUŠKIN x[	(1) besetzt mit Gold x[
(2) GAR.]RA GUŠKIN [	(2) besetzt mit Gold x[
(3) GU]ŠKIN GAR.RA 1-N[U-TUM/TIM	(3) mit Gold besetzt, 1 Exemplar
(4) ZABAR za-ak-ki-y[a-	(4) ](aus) Bron[ze], ein Riegel[
(5) ]x-iš-še-ra UL [                (§-Str.)	(5) ]x-iš-še-ra nicht [                (§-Str.)
(6) ]x-aš 4 GIŠ.HAR.ŠU [	(6) ]x-aš 4 Armbänder aus Holz [
(7) Šu-up-p]i-lu-li-u-ma [	(7) Šuppiluluma [

#### Kommentar

(1) Am Ende der Zeile ist vielleicht ein Numeral zu ergänzen.

(3) Die Ergänzung 1-N[U-TUM/TIM scheint in diesem Kontext plausibel zu sein. Zu den Belegen dieses Ausdrucks in den Inventartexten mit der Bedeutung „Einheit, Exemplar, Paar“ vgl. Jana Siegelová, Verw. 734 (Glossar, Zahlangaben, *sub voce*).

(4) ZABAR za-ak-ki-y[a: die genaue Struktur des Satzes ist schwer zu rekonstruieren. Dabei stellt sich die Frage, ob ZABAR den Riegel („ein Riegel[le] aus Bron[ze]“) oder eher ein im Bruch verlorenes Wort („ein X [ aus Bron[ze], ein Riegel[I]“) beschreibt. Bronzeriegel kommen jedoch nur selten vor (vgl. z.B. Tušratta-Brief EA 22 iv 23: za-ag-gi ZABAR); in der Regel wird das Wort zakki durch URUDU oder GIŠ determiniert (vgl. Frank Starke, StBoT 31: 221 mit Anm. 750).

(5) x-iš-še-ra: dieses problematische Wort könnte theoretisch als Allativ zu keššar aufgefasst werden (*keššera*, vgl. Jin Jie, RGH 17). Ein Allativ in der Bedeutung „in die Hand“ ist aber in einem so späten Inventartext sehr unwahrscheinlich. Da es im Hethitischen keine weiteren auf -iššera auslautenden Wörter gibt, ist es möglich, dass das abgebrochene Wort ein Orts- oder Personennamen im Stammkasus war.

(6) GIŠ.HAR.ŠU: Armbänder sind normalerweise durch NA<sub>4</sub> determiniert. Die anderen möglichen Lesungen der Zeichenreihe (GIŠ.HUR-ŠU oder GIŠ.KÍN-ŠU) wären aber in einem Inventartext sinnlos.

(7) Im Kontext eines Inventars ist der Name von Šuppiluluma bereits in KBo 18, 170+170a (mit Dupl. KUB 42, 43) Rs. 5 belegt (Text in Košak, THeth. 10: 109ff., und Siegelová, Verw. 482ff.). Bei diesem Šuppiluluma handelt es sich natürlich nicht um einen hethitischen König, sondern um einen Beamten, der den Titel SAG.DU Éilanás trug. Ob der hier genannte Šuppiluluma mit jenem Beamten aus KBo 18, 170+ gleichzusetzen ist oder nicht, bleibt unsicher.

1) Auf dem ersten Blick könnte die Erwähnung eines Šuppiluluma ein Argument für die Einordnung des Textes unter CTH 243 sein, eine Textgruppe, bei der ein SAG.DU Éilanás den Namen Šuppiluluma trägt (s.u., Kommentar). Anderseits gibt es keine Evidenz für einen Join, weshalb es sich bei E-755 nicht um ein Inventar von Textilien, wie KBo 18, 170+, sondern um ein Schmuckinventar zu handeln scheint.

2) Für die Informationen über das genaue Datum der Funde und die Fundorte der Fragmente bin ich Herrn Prof. Dr. Wilhelm und Herrn Dr. Sylvain Košak dankbar.

#### E-779: Fest(ritual)fragment

Das in Boğazköy gefundene hethitische Fragment E-779 (6,6 cm x 3,6 cm) enthält ebenfalls sieben fragmentarische Zeilen eines offensichtlich junghethitischen Fest(ritual)-fragments. Charakteristische Zeichen, die eine Datierung erlauben, sind in diesem Text eher selten. Das Zeichen E (Z. 4) erscheint in seiner späten Variante, wobei Zeichen wie HA (Z. 5) oder LAM (Z. 6) eine traditionelle Form haben. Dieses Fragment wurde 1967 im Magazin 14 gefunden.

**Transkription**

- (1) x x x ] <sup>GIŠ</sup>MA [      (§-Str.)
- (2) ]x-ú-wa-aš DINGIR.MAH [      (§-Str.)
- (3) ]DINGIR.<LÚ><sup>MEŠ</sup> DINGIR.MUNUS<sup>MEŠ</sup> A-  
NA LUGAL ki-<an>-ta na-aš
- (4) ]x ki-e-da-aš DINGIR<sup>MEŠ</sup> ku-u-up-ti-uš
- (5) ]DINGIR<sup>MEŠ</sup> ḫi-lam-ni an-da wa-al-ha-an-zi  
(§-Str.)
- (6) ]<sup>D</sup>IŠKUR-aš <sup>D</sup>U KILAM    (§-Str.)
- (7) a]n<sup>2</sup>-da    (§-Str.)

**Übersetzung**

- (1) x x x.] Feige(nbaum) [ (§-Str.)
- (2) ...] die Muttergöttin des/der [ (§-Str.)
- (3) ...] die <männliche> Gottheiten (und) die weibliche Gottheiten liegen für den König. Und er
- (4) ...] diesen Gottheiten die kupti-Steine
- (5) ...] die/der/den Götter(n) im hilammar-Gebäude schlagen sie (§-Str.)
- (6) ] der Wettergott, der Wettergott des KILAM (§-Str.)
- (7) a]n<sup>2</sup>-da    (§-Str.)



Fragment E-779: Fest(ritual)fragment.  
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**Kommentar**

(2) Es wäre möglich, eine Ergänzung [*wa-ap-p*]u-ú-wa-aš vorzuschlagen (man findet nämlich einige Belege für *wappuwaš* DINGIR.MAH bei B.H.L. Van Gessel, Onom. II 722). Jedoch kann es sich hier beim ersten abgebrochenen Zeichen nicht um ein PU handeln.

(3) *ki-<an>-ta*: vor dem Anfang eines neuen Satzes ist eine Verbalform zu erwarten. In diesem Kontext ist die Form *kianta*, 3. Person Plural MP, möglich.

(4) *ku-u-up-ti-uš*: das Wort kommt hier ohne Determinativ und im Akkusativ Plural vor. Dabei muss darauf hingewiesen werden, dass in den anderen zwei Belegen, in denen das Wort *plene* geschrieben ist, immer das Zeichen Ú und nicht U Verwendung findet (KBo 24, 54 Vs. 8; KBo 38, 174:7). Aus diesem Grund ist die hier belegte Schreibung unerwartet.

(5) *wa-al-ha-an-zi*: die Objekte dieser Handlung sind höchstwahrscheinlich die *kupti*-Steine, wie z.B. in KBo 24, 45 Vs. 23f. Die Struktur des Satzes und die syntaktische Funktion von DINGIR<sup>MEŠ</sup> bleiben aber unklar.

(6) <sup>d</sup>U KILAM: für die Belege vgl. Van Gessel (Onom. II 783). Die Anwesenheit dieses Götternamens ist an sich nicht ausreichend, um die Zugehörigkeit dieses Fragments zu einem bestimmten Fest(ritual) festzulegen, da der Wettergott des KILAM in verschiedenen Texten genannt ist.

**Abkürzungen**

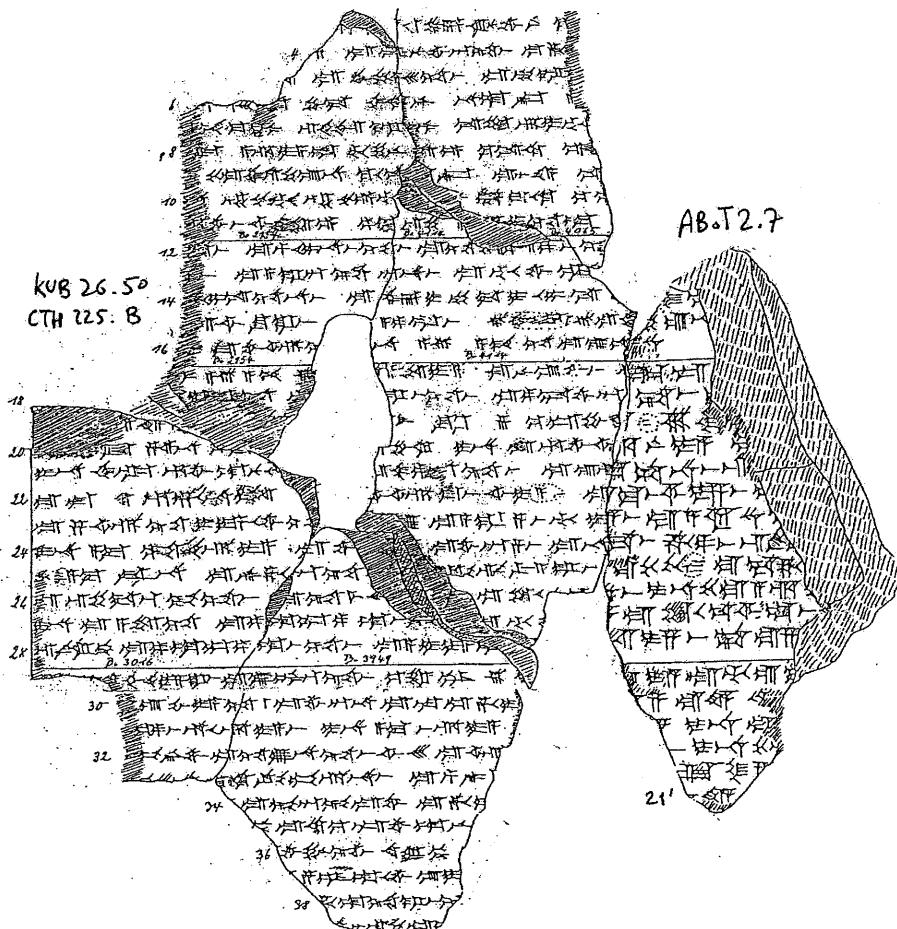
CTH	E. Laroche, <i>Catalogue des Textes Hittites</i> , 1971.
EA	<i>El Amarna</i> (Inventarnummer der Amarna Tafel).
KBo	<i>Keilschrifttexte aus Boghazköi</i> , 1954ff.
KUB	<i>Keilschrifturkunden aus Boghazköi</i> , 1921ff.

- Onom. B.H.L. van Gessel, *Onomasticon of the Hittite Pantheon (I-III)*, 1998.  
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**25) ABoT 2. 7 et la ville de Hu(wa)rniya dans le Pays-Bas hittite** — Le fragment ABoT 2. 7 (AnAr 11401) de 21 lignes, publié récemment par Rükiye Akdoğan<sup>1)</sup>, fait partie de l'exemplaire B de CTH 225, "Donations de Tuthaliya IV en faveur de Šaḫurunuwa"<sup>2)</sup>, et se place à la fin des lignes 14'-34' du recto de KUB 26. 50 (en particulier du fragment Bo 4114 qui en fait partie). La restauration qui en résulte permet de compléter certains noms qui restaient fragmentaires dans l'édition, même en tenant compte de l'exemplaire A (KUB 26. 43).

Ainsi, en y ajoutant ABoT 2. 7, à la ligne 18' de KUB 26. 50 Face peut-on désormais lire <sup>URU</sup>Pa-du-wa-an-ta-aš (A 26 Pa-du-wa-an-da-aš) ; à la ligne 20' (A 27) <sup>URU</sup>Hu-wa-ši/a[r]-sera à lire <sup>URU</sup>Hu-wa-ar-ni-ya ; à la ligne 21', <sup>URU</sup>Ú-r[i]z[... devient <sup>URU</sup>Ú-ri?<sup>3)</sup>-ša-na-aš ; à la ligne 24', <sup>URU</sup>Na[- devient <sup>URU</sup>Na-da-aš-ḥa-pa-aš. À la ligne 25' le nouveau fragment nous donne le nom d'une ville <sup>URU</sup>Da-ḥa[... qui devait se trouver, avec Zidag(a)biša, Tamešuna et Tuhišuna, dans le pays d'Arinna; rien de plus facile que de penser aux villes de Tuhašuna et Taḥa(n)tariya près de Ḫattuša, mentionnées dans la Prière d'Arnuwanda I (CTH 375, A IV 1-4, R. Lebrun, *Hymnes et prières hittites*, Louvain-la-Neuve 1980, 139, 146) et de restaurer <sup>URU</sup>Da-ḥa[-an-ta-ri-ya].



Je veux attirer ici l'attention sur la ville de Ḫuwarniya, dont j'avais déjà supposé la présence dans ce texte<sup>4).</sup> Il s'agit d'une variante graphique de Ḫurniya, une ville qui apparaît avec Ikkwaniya (> Ikonion > Konya<sup>5)</sup>) dans deux contextes différents: la liste des "maisons du sceau" de l'Édit de Telebinu (III 28, cf. I. Hoffmann, *Der Erlaß Telepinus*, THeth 11, Heidelberg 1984, 42-43) et la Table de Bronze du traité entre Tuthaliya IV et Kurunta de Tarḫuntašša (III 48: H. Otten, *Die Bronzetafel aus Boğazköy*, StBoT Beih. 1, Wiesbaden 1988, 22-23, 52). Mais Ḫurniya apparaît aussi dans des contextes divers en relation avec Zarwiša: la divinité Nawadiyalla de Zarwiša (v. CTH 381, Prière de Muwatalli II, A II 28, v. I. Singer, *Muwatalli's Prayer*, Atlanta 1996, 16) est attribuée en KUB 57. 87 II 4-6 à Ḫurniya (ici la séquence géographique est : Ušša, Landa, Šahaniya, Ḫurniya, Ḫubiššana, cf. M. Forlanini, "La regione del Tauro nei testi hittiti", VO 7, 1988, 135 ; I. Singer, *ibid.* 166) ; les deux villes sont mentionnées ensemble dans un contexte historique fragmentaire de CTH 12 A Ro I (KUB 31. 64 + cf. S. de Martino, *Annali e res gestae antico ittiti*, StMed 12, Pavia 2003, 160-161) 10' (à restaurer: ...<sup>URU</sup>Za-a]r-ú[-i-š]a<sup>URU</sup>Hu-u-wa-ar-ni-ya, cf. Forlanini, SMEA 42, 229), et finalement elles apparaissent dans la liste de la Prière de Muwatalli dans la séquence: (A Ro II 26-31, cf. I. Singer, *ibid.*, 15-16) Ḫurniya, Zarwiša, Šahaniya.

Ikkwaniya et Ḫurniya n'étaient pas incluses dans le territoire de Ḫulaya-Tarḫuntašša, mais devaient en être proches sans se trouver directement sur sa frontière ; elles font partie en effet des pays proches de Tarḫuntašša mais situés en territoire hittite (Bronzetafel III 47-49: mont Ḫuwatnuwanda, Kizzuwatna, Ḫurniya, Ikkwaniya, Pidašša); on les cherchera plutôt au nord de cette frontière, dont elles devaient être séparées par une partie du pays d'Ušša. Zarwiša, en revanche, était sur la frontière de Ḫulaya, mais du côté sud; si donc on retient les liens apparents entre Ḫurniya et Zarwiša, il faut en déduire que le territoire de Ḫulaya constituait une bande étroite qui s'étendait à l'intérieur du Bas-Pays hittite en direction de la route des Portes Ciliciennes (vers Šinuwanda) et que Ḫurniya et Zarwiša se trouvaient des deux côtés de cette bande. Cette reconstruction, par rapport à celle qui conçoit un pays de Ḫulaya-Tarḫuntašša massif, comprenant presque toute la Cilicie orientale (proposée par A. Dinçol et alii, "The Borders of the Appanage Kingdom of Tarhuntašša – a Geographical and Archaeological Assessment", Anatolica 26, 2000, 1-29), a l'avantage d'expliquer pourquoi ce pays ne touchait pas à Ura ou Zallara et laissait au Hatti une importante voie de communication vers la mer, par la vallée du Göksu à l'ouest du Kizzuwatna, et d'expliquer aussi pourquoi les engagements du roi de Tarḫuntašša envers le Grand Roi étaient très limités, son pays étant dépourvu de ressources (à cause de ses dimensions réduites).

La confirmation de la présence de Ḫu(wa)rniya dans CTH 225 permet aussi de mettre en relation cette ville avec le mont Ḫana (selon A Ro 27, restauré par B Ro 20'): *ḥu-wa-ab-ḥu-wa-ar-šu-wa-an-da-aš ŠÀ-BI*<sup>URU.SAG</sup>*Ha-a-na* ŠU.NIGIN.GA[L x<sup>G18</sup>S(Ū-PU-RU I-NA<sup>URU</sup>Hu-wa-ar-ni-ya)]. Les trois noms, Ikkwaniya, Ḫu(wa)rniya et Ḫana (mont), forment un "cluster" comparable à celui des trois villes lycaoniennes, Ikonion, Korna et Kan(n)a<sup>6)</sup> (pour le passage Ḫ>K, cf. Ḫubišna>Kybistra). Si la position de Kana est bien connue (son nom a survécu jusqu'à nos jours dans la forme Gene, aujourd'hui Beşağıl), celle de Korna est seulement hypothétique, parce que son rapprochement avec Dinorna semble plutôt faible. En réalité la position de Korna ne découle pas d'itinéraires ou d'inscriptions locales; la ville apparaît parmi les évêchés des conciles du 4<sup>e</sup> et 5<sup>e</sup> siècles, dans la liste des villes de Lykaonie de Ptol. Geogr. V. 6. 15 (Ἀδομισσός, Κάννα, Ἰκόνιον, Παραλαίς, Κόρωνα, Χαρβίτα, Βάρατθος) et dans la liste de Hiérroklos, Synekdi. 676 (Κόρωνα, Σάβατρα, Πέρτα, Κάννα, Γδανηρά); cette dernière ne nous oriente pas vers Dinorna mais plutôt vers le nord de la Lycaonie. On cherchera Korna, en tout cas, là où des restes d'époque byzantine peuvent faire penser à la présence d'un siège épiscopal et, si l'on renonce à Dinorna, le site de Bacanak près de Gene pourrait par exemple bien convenir<sup>7)</sup>.

Zarwiša, selon la description de la frontière dans la Table de Bronze (I 48-50), doit être cherchée immédiatement à l'est de Šaliya (au débouché dans le haut plateau d'une route traversant le Taurus vers Kizzuwatna, parce que Šaliya était du côté hittite de la frontière avec Kizzuwatna, selon le traité de Šunaššura, CTH 41 I A, KBo 1. 5: IV 45-46), et au sud du mont Šarlaimmi vénéré à Ḫubišna/Kybistra, et cela nous amène vers Ayrancı, à quelques 64 km. au sud de Bacanak. Après Šaliya, donc à l'est de l'actuelle Karaman, la description de la frontière s'arrête et devient une énumération de villes ou territoires; faut-il chercher dans cette zone, sur le flanc nord du Taurus, la ville de Tarḫuntašša?

1) R. Akdoğan, *Ankara Arkeoloji Müzesinde bulunan Boğazköy Tabletleri*, 2, Catalog and index: Oğuz Soysal, Chicago Hittite Dictionary Supplements 1, Chicago 2011 (autographies); *Hethitische Texte in Transkription (ABoT 2)*, Dresdner Beiträge zur Hethitologie 32, Wiesbaden 2010 (transcriptions).

2) Publié par F. Imparati, *Una concessione di terre da parte di Tuthaliya IV*, = RHA XXXII, 1974. L'éditeur d'ABoT 2. 7 a classé ce fragment d'une façon générique dans CTH 238 ("Liste de villes").

3) Certainement pas -zi-; pour vérifier la lecture -ri-, la seule possible en l'état actuel, il faudrait collationner le fragment.

4) "L'Anatolia occidentale e gli ittiti", SMEA 40/2, 1998, 230.

5) L'identification d'Ikkwaniya (textes cunéiformes) et d'Ikuna (inscription hiéroglyphique de la Südburg) avec Ikonion est considérée comme sûre (cf. J.D. Hawkins, *The Hieroglyphic Inscription of the Sacred Pool Complex at Hattusa (SÜDBURG)*, StBoT Beih. 3, Wiesbaden 1995, 51). Le site archéologique correspondant est l'Alaeddin Tepe au centre de la

métropole moderne. Le site de Karahöyük à la périphérie sud-ouest de la ville devrait correspondre à Ušša dont le territoire, qui confinait au pays du fleuve Ḫulaya, comprenait aussi Lušna et La(y)anda (cf. KUB 17. 19; 6'-10').

- 6) Pour la position de ces villes cf. K.Belke, *Galatien und Lycaonien*, Tabula Imperii Byzantini 4, Wien 1984, 185, 194.
- 7) Belke, *ibid.*, 136-137.

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**26) A “Babylonian” scribe in Hellenistic Uruk** – In the text corpus from the Hellenistic period the personal names in Uruk show a clear preference for Anu as theophoric element. A quick look in the name index of the text editions BRM 2, OECT 9 and BiMes 24 reveals that some 80-90% of the Urukean personal names are built with Anu. It has been shown that this evolution towards a preference for Anu did already start in the Achaemenid period (Oelsner 1978: 103; Stolper 1990: 561-562) and Kessler (2004: 248-251) recently argued that the change happened suddenly after cultic rearrangements in Babylonia early in the reign of Xerxes (485-465 BC) following Babylonian revolts.<sup>1)</sup>

Compared to the personal names found in Uruk during the Neo-Babylonian period<sup>2)</sup>, the popularity of Ištar had clearly gone downhill and the North Babylonian gods Bēl/Marduk and Nabū simply vanished from the Uruk onomasticon.<sup>3)</sup> Marduk is in Uruk during the Hellenistic period only attested as theophoric part of the family/ancestor name Kidin-Marduk in a few cases.<sup>4)</sup> Also Bēl appears only very rarely as personal name<sup>5)</sup>:

- Bēl-ab-ušur/Nādin: VDI 1955/4 163 (n° 1): 25 + Lo.E. 1
- Bēl-bullissu: BaM Beih. 2 113: 8
- Bēl-'ku-a-ú-a: BM 105200: 23 (see Corò 2005: 148)
- Bēl-šum-iddin/Bēl-iddin: MLC 2200 (seal AUWE 19 452)
- Bēl-TIN-[ ]: BaM Beih. 2 135: 3'
- Šipqat-Bēl/Rijat-Bēl: BM 109954 = 109985: 25 (Corò 2005: 220)

One of these persons, Bēl-bullissu, is explicitly called “<sup>lī</sup>e<sup>ki</sup>-u” (“the Babylonian”) in BaM Beih. 2 113 exposing his city of origin. Also the other attested persons with a Bēl name cannot be linked to a family tree of a traditional Uruk family and, since they all lack a typical Urukean ancestor/family name, it is reasonable to assume that they originated from another Mesopotamian town, most probably from northern Babylonia.

Also the few persons with Nabū names probably came originally from another (north) Babylonian town:

Iddin-Nabū: BRM 2 18: 13, OECT 9 10: 27 and VS 15 23:11

Nabū-ušallim: BiMes 24 40: Obv. 8'

Nabū-ušēzib: RA 83 84 (n°3): 3<sup>6)</sup>

<sup>f</sup>Amat-Nabū/Nabū-zabaddu: OECT 9 2: 1

Most scribes attested in cuneiform documents from Hellenistic Uruk have Ekur-zakir or Sîn-leqe-unnni as ancestor name. Only a few scribes do not belong to the traditional Urukean families and one of them bears a Bēl name and has a Nabū name as patronym:

Bēl-ereš/Nabū-nāṣir: NCBT 1942 (seal AUWE 19 36), NCBT 1950 (seal AUWE 19 76), BM 109954 = 109985: 28 (see Corò 2005: 220).

The appearance of Bēl and Marduk in the name and patronym and the absence of a traditional Urukean family/ancestor name is already enough to conclude that this scribe was no Urukean and in the case of Bēl-ereš/Nabū-nāṣir it is possible to find out his city of origin: NCBT 1942 calls him “citizen of Babylon” (*nār Bābili*). Finally, there is one published cuneiform tablet that probably mentions the same Babylonian scribe: SpTU 5 311. The name of the scribe of this text (SpTU 5 311: Rev. 5) was interpreted by the editor of SpTU 5 as Bēl-nāṣir/Nabū-nāṣir (<sup>md</sup>en-uru<sub>3</sub>/<sup>md</sup>ag-pap), but on the basis of the autograph copy a reading <sup>md</sup>en-kám/<sup>md</sup>ag-pap (Bēl-ereš/Nabū-nāṣir) is also a possibility. The date of the tablet (10 SE) allows us to identify this scribe with the one mentioned in NCBT 1942 (dated 41 SE), BM 109954=109985 (dated 37 SE) and NCBT 1950 (dated 27 SE). The rarity of north Babylonian names and scribes in Hellenistic Uruk makes a second Bēl-ereš/Nabū-nāṣir as scribe in Uruk during the Early Hellenistic period very unlikely.

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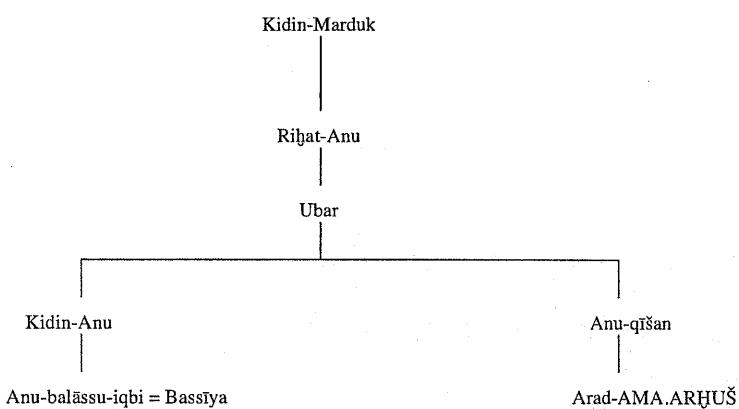
Waerzeggers, C., 2003/4 The Babylonian Revolts against Xerxes and the “End of Archives”. *AfO* 50, pp. 150-173.

1) Although the number of cuneiform tablets from this period is very limited, the differences in the onomasticon between the ration list PTS 2180 from the end of the reign of Darius and the witness lists of SpTU 5 299 and 300, legal documents from Xerxes' 6th and 9th year, make a convincing case. For the Babylonian revolts during the early years of Xerxes, see Waerzeggers 2003/4.

2) For an overview of the onomasticon in Uruk during the Neo-Babylonian period, see e.g. the name lists in Kümmel 1979.

3) The presence of Bēl/Marduk names in the Uruk onomasticon was partly due to the large participation of North Babylonian families in the Eanna cult in Uruk. On the other hand, reconstruction of family trees of traditional Uruk families show that during the Neo-Babylonian and Early Achaemenid period also in these families Bēl/Marduk and Nabū names were used (see Kessler 2004).

4) See BRM 2 3: 29, 4: 21, 14: 4, 45: 22, 47: 1; CM 12 176-177: 25; NCTU 2: 32; OECT 9 5: 28; 48: 25, 54: 32, 55: 31; VS 15 5: 3, 13: 1, 15c: 5, 42: 28. Apart from a few texts (BRM 2 3, 4 and 14, OECT 9 5 and VS 15 5 and 13) all attestations can be reduced to one single family:



It is remarkable that already during the early Achaemenid period the members of the Kidin-Marduk family, despite the appearance of Marduk in the family name, did not have personal names with a North Babylonian god as theophoric element.

5) As ancestor/family name Bēl appears in Anu-bēlšunu/Anu-ah-tuqqin//Bēl-usat (BRM 2 5: 14) and Nidintu-Anu/Anu-ah-ittannu//Bēl-ereš (BiMes 24 27 = 29: 11 and 21). BiMes 24 29: 21 has Ahūtu as family name for Nidintu-Anu/Anu-ah-ittannu instead of Bēl-ereš (so in BiMes 24 27: 11 and 21 and BiMes 24 29: 11).

6) Nabū-ušēzib (RA 83 84 [n°3]: 3) might be an exception because his son has a typical Urukean Anu name. On the other hand, it is also possible that Nabū-ušēzib was a North Babylonian immigrant who “acculturated” into his new environment and gave his son a typically local name.

The absence of a typical Urukean ancestor/family name is in this case no indication for a foreign origin because RA 83 84 (n°3) is one of the few administrative tablets from Hellenistic Uruk and this text, a list of allocations of silver, does not give any ancestor names.

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27) Corrigenda ad *NABU* 2010/89 – The complete note 1 is as follows: Robartus J. van der Spek, “Arsacid King Chronicle (BCHP 19),” *Livius.org*, accessed October 15, 2010, [http://www.livius.org/cg-cm/chronicles/bchp-arsacid/arsacid\\_king\\_1.html#TEXT](http://www.livius.org/cg-cm/chronicles/bchp-arsacid/arsacid_king_1.html#TEXT).

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28) Notes on *Malku* = šarru — The massive first edition of this lexical series: I. Hrūša, *Die akkadische Synonymenliste malku = šarru* (*AOAT* 50, 2010, Ugarit-Verlag, Münster), offering both text and commentary, is most welcome though the present writer does not see the need for a reconstructed text (pp. 30-194). Scholars need to know the actual signs used to write the words, and such an edition is given on pp. 297-459, followed by a list of MSS. (pp.

460-467), at the end of the book, before the indexes. The commentary is most useful, something lacking from most MSL volumes. However, the present writer has suggestions about two entries.

In II 257: *a-bu-ši-in/[ši]n = a-bu-bu* the word *abušin* is very curious as an Akkadian noun, and the commentary on this line on p. 223 correctly draws attention to Marduk Prayer n°1 (the present writer in *AfO* 19 [1959-1960] 55) lines 5 and 7, but does not give the evidence correctly. BM 45746 ends line 5 with *a-bu-ši-in*, but *a-bu-si-in* in the repeated line 7, while BM 76492 has *a-bu-ŠIN* in both lines, but An VIII 79 offers *a-bu-ši-im = a-bu-bu*. The context of the hymn is relevant:

*Sa a-ma-ru-uk šib-bu ga-pa-áš a-bu-ŠIN*

“(You) whose stare is a serpent, whose ... is massive.”

(Unfortunately this line does not survive in the Late Old Babylonian duplicate *CT* 44 n° 20). *CAD* under **abušim** correctly musters the facts, but offers no solution. The ancient scribes were clearly at a loss over this word as the endings -*ši-in*, -*si-in*, -*ši-im* and -*ŠIN* demonstrate. The present writer proposes that the ancient author of the hymn meant *aburuk*, from a very rare noun *aburu*, perhaps a dialectal variant of *abāru* “strength”. This gives a very nicely structured line even if the meaning of *aburu* is not sure:

“(You) whose stare is a serpent, whose strength is massive.”

It seems virtually certain that the entry in *Malku = šarru* is based on this passage, which the author of *Malku* did not understand.

Another such case is *Malku* I 278-279: *zag-gu = i-ši-ir-tú/[um]*, *i-gi-gi = MIN*. The first line here is fully clear: both terms are well known for some kind of cultic structure. But *igīgu* in the following line is not elsewhere known with such a meaning. Hruša (p. 211) can only cite the god list *CT* 25 18 ii 5-7: <sup>4</sup>*i-šir-tum*, <sup>4</sup>*kur-lab-ba*, <sup>4</sup>*i-gi-  
gi* = <sup>4</sup>*i-šir-[tum]*, where <sup>4</sup>*kur-rib-ba* is correct, late orthography for <sup>4</sup>*kur-ib-ba*. *Enūma Eliš* I 103 is relevant also: *la-  
biš mi-lam-mi eš-ret ilāni*<sup>mes</sup> *šá-qis it-bur*. The god list and *Enūma Eliš* seem to be the only sources known to us with mention of the group of ten gods, obviously not any ten, but a specific group. But the compiler of *Malku* wrongly took *išritu* in these passages for “shrine” and so concluded that *igīgi* is also a term for “shrine”. Unless and until new evidence for a word *igīgi* meaning “shrine” turns up, the entry in *Malku* I 279 is suspect, like *abušin*.

W.G. LAMBERT, Institute of Archaeology and Antiquity, University of Birmingham,  
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**29) On the prebendal career of the descendants of Nabû-kîm-zêri (NKZ) and other members of the Rê'i-alpê clan (with a summary)** – This note revises to some extent Zadok, R. 2009, *Catalogue of Documents from Borsippa or Related to Borsippa in the British Museum I* (Nisaba 21; Messina), 73f., 054, B.9-F.

**1. The sons of Rêmût-Nabû.** BM 26501 (the BM tablets are quoted with kind permission of Trustees of the British Museum) from Xer 9.I.1 (the Roman figures refer to the Babylonian months) is a sale (for 12 shekels of silver; disguised as a transfer) of a quarter of a share of the oxherd's prebend in Ezida, offerings (consisting of *hinsu*, a meat cut, viz. fatty tissue around the intestines and gore, cf. BM 26505) before Nabû, Nanâ and unspecified deities of Borsippa by Itti-Nabû-balâtu/Nabû-ittannu//R. to the brothers Bêl-ittannu and Nabû-ittannu/Rêmût-Nabû of the same clan. BM 82617 from Dar I 19.VIII.- (presumably end of his reign) is a sale of a prebend (implicitly the oxherd's) including irregular offerings of sheep and live oxen(?), *inter alia* on days 5.I and 3.II(?) for one mina and 6.5 shekels of white silver of which 1/8 is alloy of *nuhhu-tu*-quality. Among the principals (the operative section is severely damaged as the left half of the tablet is missing) are [Lâ-abâš]i/Rêmût-Nabû and his father Rêmût-Nabû/ NKZ // R. as well as [...]//[Na]bû(?)-aha-ušallim//Nûr-Papsukkal. Cf. BM 82687. The date of the fragmentary deed BM 94573 is lost (script early Achaemenid). The seller (disguised as transferor) is perhaps Bêl[?]-ittannu]/ Rêmût-Nabû// R. The buyer is Liblu//Nabû-ēšir-napšati//R. (paternal cousin of Rêmût-Nabû) who acted through his proxy Nabû-ittannu (br. of Bêl-ittannu). The price of the prebend (number of days and other details lost) is 26 shekels of white silver of *nuhhu-tu*-quality.

**2. Other prebend owners.** BM 26505 from Dar I 15.VI.34 (Iddina-Nabû/Nabû-šuma-ukîn//R., perhaps grandson of Mušezib-Marduk, the cousin of NKZ) is a sale or a transfer of one fifth of a share of the oxherd's prebend in Ezida (held together with [Nabû-uballit]/Nabû-ittannu, another member of the same clan, defined as “his brother”, but hardly his physical one), offerings (consisting of fatty tissue around the intestines and gore, cf. BM 26501) before Nabû and unspecified deities of Borsippa.- Nabû-(u)kîn/Mušezib-Marduk//R., who owed one mina of white silver (of which 1/8 is alloy of *nuhhu-tu*-quality) to Aha-iddina/Nabû-ahhê-iddina/Iddina-Papsukkal, pledged two days of the oxherd's prebend, viz. 7 and 17 (month not preserved), throughout the year (including a monthly offering of four cuts of thigh and rib and two joint cuts /*riksu*/ to Nanâ Euršaba). It seems that the pledge was for 50 shekels of the debt (the context is damaged). The first witness is Rêmût-Nabû/ NKZ //R. The scribe belongs to the creditor's clan (BM 94665 from Dar I 16.III.29). BM 26537 is a list of days of the oxherd's prebend of Ezida:

a. Iddina-Nabû/Nabû-iddina//R. (28, text erroneously 38) 1-4, 16, 17.I; 6-8, 11-18.IV (11); 1-10.VII (10); 17.XI (1);

b. Bêl-u-šallim/Bêl-šuma-ukîn, 20 (*recte* 13) 22.I; 22, 30.IV; [x+?]3, 17.IX; 9, 10, 23, 30.X; .4 (or .7), 8, 11, 13.XII.

3. BM 94550 (place and date lost):

a. Iddina-Nabû/Nabû-aha?-šullim//R. 24 prebend days (implicit; the summary is not preserved):  
 1-4, 14, 15.I; 16, 14.II; 5, 7, 8, 15, 17.IV; 16, 17.V; 7, 8.VII; 16, 17.IX;  
 6-8, 16, 17.<MN>.

b. Rēmūtu. explicitly 20 prebend days (only 10 preserved):  
 [...]I; 22, [...]IV; 22, x, [...]IX; 9, 12?, 23, 30.X; 7, 8, 11, 13.XII. Apart from six days which were received from Rēmūtu.

BM 82658, 82659, both unprovenanced, undated and unassignable lists of days (presumably of prebendal service), are formulated like BM 82665:

BM 82658 (altogether 25), viz. 13-15.I and 24, 25.IV (subsumed as 5 days); 1, 12, 13.IV as well as 1, 2.VIII; 11-15, 18-22.IV, 11-14.IX and 29.IV. Almost all the days correspond to the above-mentioned combined list of 134 (133 preserved) days.

BM 82659 (altogether 39), viz. 16, 18.I; 16, 17.II; 15, 17.IV; 16, 18.V; 16, 17 (or 18/19).IX; 16, 10+[x].XI; 9-15, 21-24.V (subsumed as 11 days); 27, 28.V; 9-15, 18, 19, 21-24, 26.VI. Several days correspond to the above-mentioned combined list of 134 (133 preserved) days.

### 3. Summary. 1. A comprehensive list of days of the oxherd's prebend

Altogether 217 (minimum)- 222 (maximum) days

I: 1-22, 23?, 24, 25, 27-30 (= 28+1); II: 3?, 7, 9-25, 27 (= 19+1); III: 11-20 (= 10); IV: 1-22, 24, 25, 28-30 (= 27); V: 9-19, 21-25, 29 (= 17); VI: 24, 26, 27, 28 (= 4); VII: 1-25, 28, 29 (= 27); VIII: 1-3, 7-22 (= 19); IX: 11, 12?, 13-17, 21, 22, 26-30 (= 13 + 1); X: 1-10, 12?, 13, 19, 21-30 (= 22 + 1); XI: 8-19, 22, 28, 29 (= 15); XII: 4 (or 7), 7, 8, 10-20, 24, 27, 28 (= 16 + 1).

The list is based on the following sources (figures in parentheses refer to pages of Zadok 2009): I 1-10: BM 26480 (67); 11, 12: BM 13150 (66, collated), 85229 (66); 13-16: BM 26538, 85229, 94582 (66); 13-22: BM 28872 (69f.); 15, 16(?), 20: BM 94586 (70, collated); 17-22: BM 85229; 23(?): BM 82687 (72); 24: BM 26502 (72); 25: BM 26509, 94563 (71); 27: BM 26502; 28-30: BM 26509, 94563.

II 3(?): BM 82617 (73); 7: BM 25125 (73); 9-14: BM 26509, 94563; 15-25: BM 28872; 21-25: BM 13151 (67); 27: BM 82749 (27).

III 11-20: BM 26480.

IV 1-10: BM 26480; 6: BM 82749; 11-20: BM 28872 (collated); 11, 12: BM 13150; 11-22: BM 85229; 24, 25: BM 26513 (65); 28: BM 26509, 94563; 29: BM 82748 (65); 30: BM 26537 (74).

V 9-18: BM 28872; 18, 19: BM 102263 (67, collated); 21, 22: BM 82633 (67); 23-25: BM 13151; 29: BM 82748.

VI 24: BM 94712 (68); 26: BM 26509, 94563; 27, 28: BE 8, 103.

VII 1-10: BM 26480; 11, 12: BM 13150; 13, 14: BM 85229, 94582; 13-16: BM 26538; 17-22: BM 85229; 23: BM 25125; 24, 25: BM 26513; 28: BM 26509, 94563; 29: BM 26482 (65).

VIII 1, 2: BM 26632 (68); 3: BM 26509, 94563; 7, 8: BM 26571 (66); 9-12: BM 94571 (71); 13-22: BM 28872.

IX 11: BM 82687; 12(?), 13-15: BM 94571; 16, 17, 21: BM 26537; 22: BM 94550 (collated); 26, 27-30: BM 94586.

X 1: BM 13150; 26480; 2-10: BM 26480; 4, 5: BM 26737 (69); 12(?): BM 26537, 94550; 13: BM 94582; 19: BM 26502; 21, 22: BM 85229; 21-28: BM 28872; 29: BM 82687 (collated); 30: BM 26537, 94550.

XI 8: BM 82734 (72); 9-12: BM 28872; 13, 14/(15/16/17/18): BM 26535 (68); 15, 16: BM 94571; 17: BM 28872 (collated); 18, 19: BM 82633; 22: BM 25125; 28: BM 26540 (collated, 67), 28872, 94641; 29: BM 26540.

XII 4 (or 7), 7, 8: BM 26537; 10-20: BM 26480, 82687; 24: BM 82687; 27, 28: BM 82772 (68).

**2. Prices** (in silver). On the face of it, there is a considerable fluctuation in prices of prebend days in view of the fact that only three or four days attained 30 shekels in Nab 3 (BM 94606) whereas seven days were sold for just 20 shekels in Nab 8 (BM 26604). In the last case the low price seems to be due to special circumstances: the seller being unable to fulfill his prebendal obligations was eager to sell his prebendal days. 12 days were sold for 62 shekels (Camb 1, BM 94653) whereas just half of this number, six days, attained the price of 57 shekels ([Camb/Dar I], BM 94579). However, on the whole, a prebend day is not a comparable unit, as one has to take into account several variables: certain prebend days included different ingredients and quantities of various meat cuts.

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**30) Zur Bestandsaufnahme mesopotamischer Schriftträger in Deutschland** — Da bereits P.-R. Berger in seiner Arbeit (1973, 23) auf die lückenhafte Bestandsaufnahme der neubabylonischen Ziegelinschriften hinweist, seien im folgenden drei Fragmente neubabylonischer Inschriftenziegel aus Privatbesitz in Bayern vorgestellt. Diese Ziegel wurden in den 1960er und 1970er Jahren von Reisenden in Babylon aufgelesen, weiteres ist zur Herkunft der Stücke nicht bekannt.

Bei allen drei Ziegeln handelt es sich um Inschriften Nebukadnezars II., die mit archaisierenden Zeichen geschrieben sind; zwei der Stücke sind dreizeilig (Typus *Nebukadnezar Backstein A(b'')*, bei P.-R. Berger [1973,

179-183] = Inschriftentyp *Nebukadnezar Nr. 40* bei S. Langdon [1912, 42, 202-203] = G. Pettinato [1970, 53] *Typ D* = C. B. F. Walker [1981, 81-82, Nr. 101]), so daß sich die Zahl der zuletzt bei R. DaRiva 2008, 117 (unter *BI*) registrierten 20 Ziegel dieses Typus' aus Museumsbeständen um zwei aus Privatbesitz erhöht. Zu zwei weiteren Fragmenten aus Privatbesitz dieses Typus' s. K. Reiter (1991), 46-47 (3.) und I. Schrakamp (2010, 16); zu 65 (möglicherweise sogar 66) Exemplaren aus Ḥabl aş-Šaḥr s. J. A. Black (1987) 29-35 und zu zwei Museumsstücken im Kalamazoo Valley Museum s. A. Seri (2007), 22.

Zum ersten Exemplar: Die Oberfläche des ersten Inschriftenträgers aus bräunlichem, grobem Ton ist abgerieben; die Maße sind unbekannt. Der Text weist Linierung auf, die gestempelten Zeichen sind flach in den Ton eingedrückt: [<sup>d</sup>*Nabû (AG)-kudur[ri]*] (*NIG<sub>2</sub>D[U] ...*) / [*E<sub>2</sub>*]*.SAĜ.J[L(A<sub>2</sub>) ...]* / [*ša*] <sup>d</sup>*Nabû (AG)-[...]* – „Nebukadnezar, König von Babylon, Versorger von] / Esağil[(a) und Ezida, vornehmster Erbsohn] / des Nabo[polassar, des Königs von Babylon]“.

Der erhaltene Schriftteil des vorliegenden Fragments bietet eine Parallel zur Autographie VS I Nr. 48 (VA 77) sowie zu der von R. Koldewey 1990, 90 (Abb. 51 F), überdies zur Inschrift BLMJ 1047, die W. Seipel 1997, 95, 97 (Nr. 128) als Foto veröffentlichte.

Zum zweiten Exemplar: Das zweite Fragment (Gesamtmaße im Maximum: Fragment 13,3 x 10,5 cm; Inschrift 11,2 x 3,9 cm; Zeichenhöhe 1,0 bis 1,3 cm) enthält ebenfalls Zeilenlinierung, wobei der Linienabschluß der obersten Zeile fehlt. Auch die rechte Hälfte der ersten Zeile fehlt, da die gestempelten Zeichen nur leicht in den bräunlichen, mit grobem Stroh gemagerten Ton eingetieft sind, so daß der Inschriftenstempel an dieser Stelle nicht tief genug in den Ziegel eingedrückt wurde: [...] *ša]r ([LUGA]L) Babil[i] (KA<sub>2</sub>.DINGIR.R[A<sup>kī</sup>]) / [... E<sub>2</sub>.ZI.DA aplu (IBILA) ašarēi[du] (SAG.KA[L]) / [... š]ar (LUGAL) Babil[i] (KA<sub>2</sub>.DINGIR.RA<sup>kī</sup>)* – „Nebukadnezar, König von Babylon, / [Versorger des Ezida, vornehmster Erbsohn / [des Nabopolassar, des Königs von Babylon]. Durch die vorhandene Zeilenlinierung unterscheidet sich das Stück von der Parallelinschrift AO 7372, die B. André-Salvini 2008, 198 (Nr. 127) als Foto veröffentlichte. (Auf eine ähnliche dreizeilige Inschrift, die – soweit zu erkennen – am Beginn eine Baubezeichnung enthält, sei in diesem Kontext ebenfalls hingewiesen: Der Ziegel VA Bab 4061.0003 [Bab 42659] ist als Foto bei J. Marzahn/G. Schauerte 2008, 150 Abb. 78 [Mitte, Nr. 50] publiziert.)

Zum dritten Exemplar: Beim dritten Ziegelfragment – einem sehr kleinen Bruchstück aus gelblich-bräunlichem, fein gemagertem Ton mit tiefen und deutlichen Zeicheneindrücken (Gesamtmaße im Maximum: Fragment 4,7 x, 4, 9 cm; Inschrift 2,0 x 4,5 cm; Zeichenhöhe im Maximum, 1,1 cm; die letzte Zeile ist nach unten horizontal weggebrochen) – ist eine eindeutige Zuordnung zum Typus der Inschrift Nebukadnezars II. wegen der starken Fragmentierung nicht möglich: [...] *x? Nabû-ku-dîr/du-ûr]-[ri]-uṣur (ŠEŠ) [...] / [... E<sub>2</sub>.SAG].IL.A<sub>2</sub> ȳ [...]* – „[x? (des) Nebukad]nezar, [..., der/des Versorger(s) von Esağil(a) und [Ezida ...]“.

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31) “The Judges of the King” and “the Judges of the Temples”— The Late-Babylonian chronicle BCHP 12 (= ABC 13b) describes an offering ritual conducted in E-sagil, the main sanctuary of the city of Babylon, on Nisan 8, 88 SE (224/223 BC).<sup>1)</sup> This ritual was ordered by the king and conducted by the šatammu of E-sagil. The šatammu himself provided the animals for this ritual, but the payment for them was disbursed from the royal treasury. After the ritual, the šatammu distributed a portion of the animals to the lamentation-priests and to the šatammu himself in Babylon, and another portion to “the judges of the king (*dayyānū ša šarri*)” and the free men in Seleucia on the Tigris, the Seleucid administrative center in Babylonia.

Robartus J. van der Spek explains that when the šatammu distributed some of the animals back to him, he was actually embezzling part of the royal funds paid for his animals. Furthermore, he surmises that a court proceeding or an accounting for this illegality was behind the distribution to the judges and the free men.<sup>2)</sup> We, however, believe that rather than being an indication of such a procedure, the presentation to them may have been a precaution against being charged with embezzlement. In plain words, he attempted to bribe them not to investigate his misappropriation.

We also believe that this attempt indicates there was a division of duties between “the judges of the king” and “the judges of the temples (*dayyānū ša bit ilāni*)” who appear in several texts. The former had jurisdiction over cases concerning the royal treasury, while the latter took charge of those concerning temple property in Babylon. “The judges of the temples” heard two criminal cases in 90 SE (BCHP 17:6-12; 13-35), and the latter case clearly concerned a sacrilege.<sup>3)</sup> Also, in 143 SE thieves who had “peeled” a statue of the god Nergal were held in the house of “the judges of the temples” and interrogated before them.<sup>4)</sup> However, it would seem that this court did not have jurisdiction over cases concerning royal funds. Since “the judges of the temples” heard cases in 90 SE, it is highly likely that their court was in existence two years before, i.e. at the time of the embezzlement recorded in BCHP 12, yet the šatammu did not take any precaution against a complaint to the court. This fact suggests that “the judges of the temples” did not have jurisdiction over such cases.

\* My thanks go to Ms Susan Tsumura (Tokyo) for correcting my English manuscript and to the Mitsubishi Foundation for aiding me in this research.

1) The ritual is recorded in the lines 3'-10' of this chronicle. For the latest edition, see R. J. van der Spek, “Seleucus III Chronicle (BCHP 12): Description, Text and Translation,” Livius.org, accessed April 15, 2011,  
[http://www.livius.org/cg-cm/chronicles/bchp-seleucus\\_iii/seleucus\\_iii\\_01.html](http://www.livius.org/cg-cm/chronicles/bchp-seleucus_iii/seleucus_iii_01.html).

2) R. J. van der Spek, “Seleucus III Chronicle (BCHP 12): Commentary,” Livius.org, accessed April 15, 2011,  
[http://www.livius.org/cg-cm/chronicles/bchp-seleucus\\_iii/seleucus\\_iii\\_02.html](http://www.livius.org/cg-cm/chronicles/bchp-seleucus_iii/seleucus_iii_02.html).

3) For the text of BCHP 17, see F. Joannès, “Une chronique judiciaire d'époque hellénistique et le châtiment des sacrilèges à Babylone,” in *Assyriologica et semitica: Festschrift für Joachim Oelsner anlässlich seines 65. Geburtstages am 18. Februar 1997*, ed. J. Marzahn and H. Neumann, 194-200 (Münster: Ugarit-Verlag, 2000); R. J. van der Spek, “Judicial Chronicle (BCHP 17): Description, Text and Translation,” Livius.org, accessed April 15, 2011,  
[http://www.livius.org/cg-cm/chronicles/bchp-jud/jud\\_1.html](http://www.livius.org/cg-cm/chronicles/bchp-jud/jud_1.html).

4) -168A 'Rev. 16'-18' = -168C 'Rev. 8'-10'. “-n” indicates the text number of the astronomical diaries published in A. J. Sachs, *Astronomical Diaries and Related Texts from Babylonia*, vols. 1-3, ed. H. Hunger (Vienna: VÖAW, 1988-96). For the text of -168A 'Rev. 16'-18' and -168C 'Rev. 8'-10', see also Joannès, “Une chronique judiciaire,” 201-203.

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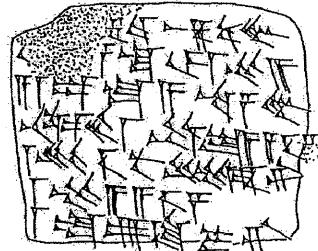
32) The syllabic writing of the month *addaru*— The document published here is a simple promissory note.<sup>1)</sup> Ardiya son of Ahušunu is responsible for the silver put at the disposal of Šumaya son of Aplaya. Unfortunately, no other information about the concerned parties is known and the witnesses are otherwise unattested in published Nippur texts. However, the scribe Iddin-Enlil, son of Aplaya, is possibly mentioned in BE VIII/1, 89 : 15 and in BE VIII/1, 101 : 13 since in the first document, dated to the 4th(?) year of Cambyses, the name of his father is not preserved and in the second, dated to the 1st year of Barziya, his name occurs without a patronymic.

Cohen has observed that the month-names of the Standard Mesopotamian Calendar were never written syllabically but only ideographically.<sup>2)</sup> This observation needs to be qualified since the present text contains the first attested syllabic spelling of a month name. It is possible that the syllabic writing of a month name by the scribe Iddin-Enlil belongs to a specific Nippur scribal tradition and is related to the atypical writing of ancestor names.<sup>3)</sup>

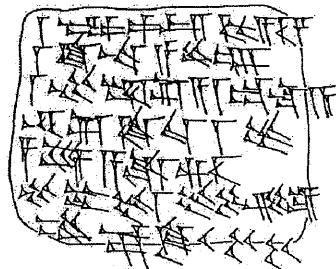
**BM 103558** (1911-04-08, 248)<sup>4)</sup>

3.5 x 3.1 cm

- Obv.
- 1) [x x] KÙ.BABBAR *ina* KÙ.BABBAR-
  - 2) TU[GI<sup>hi</sup>] šá *la-IGI* "MU-a
  - 3) A "Ap-la-a na-šá"
  - 4) *ina mu-bi* mUR-*ta* A-šú šá
  - 5) "ŠEŠ-šú-nu <sup>lu</sup>mu-kin-ni
  - 6) "MU-a A-šú šá
  - 7) "AD-ú-ki-i-ni



- Rev.
- 8) <sup>md</sup>AG-SIPA-šú-nu A-šú šá
  - 9) "Ki-na-a <sup>lu</sup>SID
  - 10) "MU-d En-lil A "Ap-la-a
  - 11) NIBRU<sup>ki</sup> U<sub>4.1</sub>KAM
  - 12) šá ITI.a-da-ri
  - 13) MU.5.KAM "Kam-bu-zí-ia
  - 14) LUGAL E<sup>ki</sup> u KUR.KUR



## BM 103558

L. 8. The sign transliterated as SIPA looks more similar to ŠAB, however has no good sense.

[x] shekels of silver from an earlier (issue of) silver, property of Šumaya, son of Aplaya, is due by Ardiya, son of Aħušunu.

Witnesses : Šumaya, son of Abu-ukinni, Nabû-rē'isunu, son of Kinaya.

Scribe : Iddin-Enlil, son of Aplaya.

Nippur, 1<sup>st</sup> day of the month addaru, 5<sup>th</sup> year of Cambyses, king of Babylon and Lands.

1) Wunsch 2002.

2) Cohen 1993, 298, on this page see the cases of the syllabic writing of the PN like *A-da-ri-i[um]* and *A-da-ri-ti*, cf. CAD AI, 110.

3) Sandowicz (to be published).

4) This text is published by the kind permission of the Trustees of The British Museum.

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33) **The Courtier in the Commentary** — A new reading of lines 6-7 of ROM 910x209.458, a commentary on Šumma izbu published by E. Leichty (TCS 4, 232-233 [MS O]), can be shown to be of importance for the understanding of the institution of *ša rēši*.<sup>1)</sup> The tablet contains 36 lines and comments on Šumma izbu tablet 14, omens 5-98.<sup>2)</sup> The commentary is a running text with lemmata and explanations separated by cola (E. Frahm,

*Babylonian and Assyrian Text Commentaries* [GMTR 5, Münster 2011], 208-9). The colophon of the tablet (lines 34-36) is badly damaged. On the photo the remaining signs can be read as follows: [... im.gid].da / [...]<sup>1d</sup>60-en\*-šú-nu / [... unu]g\*<sup>ki\*</sup>-ú “[...] tablet of / [... A]nu-bélšunu / [...] from Uruk”.<sup>3</sup> The new reading of the name in line 35 confirms E. Frahm’s suggestion to identify the tablet as a late commentary from Uruk (GMTR 5, 208-209), but we can now say that it does not belong to the Iqīšaya commentaries on Šumma izbu, as assumed by Frahm, but rather to one of the text collections (“libraries”) associated with an Anu-bélšunu (Ph. Clancier, *Les bibliothèques en Babylonie dans la deuxième moitié du 1<sup>e</sup> millénaire av. J.-C.* [AOAT 363, Münster 2009], 62 and 76). The commentary therefore dates to the late third or the second century BC.

Lines 6-7 read as follows:

- 6 [x x x] 'x' : dumu é gal : šá re-eš ina lib-bi šá se-eb-ru-ma  
 7 [a-na é gal šá-s]u\*-ú a-na a-bi la i-tu-ru : ...

This understanding of the passage differs from Leichty’s and from the reading given in CAD M/1, 258 s.v. *mār ekalli* (where however no restoration is proposed and no translation offered). It is certain that we have here an explanation that equates the term *mār ekalli* “courtier” with *ša rēši*, likewise “courtier.” Since the following sentence is a dependent clause, *ina libbi ša* must be the LB conjunction “because”.<sup>4</sup> Taking *šá* as suffix (Leichty, CAD: *ina libbiša*) creates syntactical difficulties and is furthermore excluded since the standard LB orthography of this commentary would require -šú (*šal-la-ti-šá* in line 2 is a quotation from the base text which uses an older orthography). The restoration in line 7 is a conjecture: of -s]u, only the final vertical wedge is visible. However, the general sense of the passage must be as suggested. We are told that the *ša rēši* is a *mār ekalli* because as a child he “...” and did not return to his father. Logically, for this explanation of the term “son of the palace” to make sense, the palace (or, less likely, the king) must have been mentioned in the gap. After *šeरruma*, a stative of a verb *tertiae infirmae* is expected, hence *šasū* fits the requirements perfectly. The size of the gap is sufficient for the restoration – it can be estimated on the basis of line 9 which must be read as follows: [lá-tú/tu : ka-sa]-<sup>5</sup>a<sup>1\*</sup>-tu šá-niš ma-ta-a-tu : lá : ka-su-ú : lá : ma-tu-ú “[lá-tú (means) ‘it is b]ound,’ or else ‘it is missing’: lá (means) ‘to bind’ (and) lá (means) ‘to be missing’.”<sup>6</sup> We therefore propose to translate lines 6-7 as follows:

“Courtier” (lit.: ‘son of the palace’) (means) *ša rēši* (“courtier”) because as a child [he was summo]ned [to the palace] (and) did not return to (his) father.”

Even if one disregards the restoration, the overall sense of the passage is certain: a courtier (*ša rēši*, *mār ekalli*) was ‘created’ by removing a child from its family context and precluding its return, obviously with the intention of thereby forcing it to attach its primary loyalty to the king and the palace establishment. This is thus a very pleasing explicit, if partial, Babylonian version of the structural interpretation of the *ša rēši*/eunuch institution that has been put forward by Deller, Grayson and others, most emphatically, but not exclusively, for the Neo-Assyrian period, and that can already be found in Xenophon and Herodotus (for the Achaemenid Empire).<sup>7</sup> While our passage does not help with respect to the question of whether the Babylonian *ša rēšis* were eunuchs or not, it does add a new facet to the Late Babylonian documentation on courtiers.

<sup>1)</sup> A full treatment of ROM 910x209.458 will be found in N. De Zorzi’s forthcoming new edition of Šumma izbu, that is based on her unpublished dissertation “Divinazione e intertestualità: la serie divinatoria Šumma izbu e il suo orizzonte culturale” (Università Ca’ Foscari Venezia, 2011). M. Jursa’s contribution to this note is based on research done under the auspices of the Project “Imperium et Officium” that is financed by the FWF, Vienna. We are indebted to C. Reichel, the curator of the tablet collection of the Royal Ontario Museum (Toronto), who kindly supplied us with photos of the tablet.

<sup>2)</sup> The tablet was first published by E. Leichty (TCS 4, 152-58). A manuscript from Uruk adds considerable new evidence: see E. Frahm, NABU 1998/10. A new edition based on collation of all the tablets previously published and on some new manuscripts can be found in N. De Zorzi’s dissertation.

<sup>3)</sup> E. Frahm, GMTR 5, 209<sup>85</sup>, suggests two possible readings of line 36: [...] unug<sup>ki</sup>-ú or [...] tir.an] na<sup>ki</sup>-ú. The last sign is clearly Ú, of the antepenultimate sign, only a vertical (crossed by the tail of a horizontal) is visible. The remaining traces of the penultimate sign are consistent with the reading KI; however, it would be a KI written with two slightly slanting wedges preceding the first vertical, rather than with one oblique wedge before and one above the vertical, as elsewhere in the tablet. It might just be possible to read ‘UNUG’, in which case the determinative would be missing; such a scribal error would however be paralleled by the roughly contemporary colophon of TCL 6 25: 4’ (BAK no. 92). Note that in this case the name of the city is written TIR.AN.NA. On balance the reading KI seems preferable.

<sup>4)</sup> J. Hackl, *Der subordinierte Satz in spätbabylonischen Briefen* (AOAT 341, Münster 2007), 62-3.

<sup>5)</sup> The passage probably comments on an unpreserved omen dealing with the shoulders of an izbu (tablet 14: omens 7-36).

<sup>6)</sup> See, e.g., F.M. Fales, *L’impero assiro* (Bari 2001), 64, and C. Ambos, *Of God(s), Trees, Kings, and Scholars... Studies... Parpola* (StOr 106, 2009), 4 and the literature cited there.

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**34) Zum letzten Mal : Stammte Astrolab B aus der Zeit 5500 v. Chr. ?** — In Nabu 2010.3-59 vermeint Dr. Kolev, Bulgarien, meine in NABU 2010/46 publizierte Kritik an seiner Behauptung, Astrolab B sei 5500 v. Chr. entstanden, entkräftet zu haben : „The hard mathematico-astronomical facts ... this is Astronomy and Reason talking to us.“ Indes, derart zu argumentieren, gemahnt doch sehr an Bertrand Russells hintergründige Bemerkung : „Mathematik ist die Wissenschaft, bei der man nicht weiß, wovon man redet, noch ob das, was man sagt, den Tatsachen entspricht.“

Im folgenden sei, bei Verzicht auf Einzelheiten meiner bisherigen Kritik [s. dazu neben NABU 2010.2-46 auch NABU 2010.3-56 u. 58], noch das eine oder andere an Grundsätzlichem angesprochen :

— Dr. Kolevs „Perioden“-Modell - das *Mathematische* daran habe ich nie in Frage gestellt - ignoriert alle *realen Tatsachen* mesopotamischer Astronomie und deren Geschichte, insonderheit der entwicklungs- und textgeschichtlichen Voraussetzungen der Astrolabe. Dr. Kolev geht mit keinem Wort auf entsprechende Argumente meinerseits ein. Funde und Quellen interessieren ihn nicht.

— Dr. Kolev *unterstellt* - Folge eines *Vorverständnisses* [s. u.] - allen Astrolaben ‘periods’ = ‘Perioden’, wovon sich indes nicht das Geringste überliefert findet. Hingegen sehr wohl dies : Astrolabe und MUL.APIN I i 1-ii 35 verstanden sich als *Bestandsaufnahmen* der den Gottheiten Enlil, Anu und Ea nach ‘Wegen’ zuzuordnenden Sternbilder und *Planeten* in kassitischer bzw. neuassyrischer Zeit. Für Dr. Kolevs Modell sind besagte Planeten *belanglos* [footnote 7]. Warum fanden sich dann aber in Astrolab B 3 Planeten (Mars, Venus, Jupiter) und in MUL.APIN gar alle 5 in der Antike sichtbaren Planeten (Jupiter, Venus, Mars, Saturn, Merkur) notiert ?

— Dr. Kolev berechnet für Eridu die Begrenzungen der ‘Wege’ zu  $70.3^\circ$  Enlil/Anu und  $107.8^\circ$  Anu/Ea. Diese Werte entsprechen exakt den Positionen der Sterne Pollux und Alcyone um 3800 v. Chr. Ob dies tatsächlich „does not affect at all the results of my research“ [footnote 3], sei an dieser Stelle dahingestellt [s. dazu NABU 2010.3-56, p. 59-60]. Wesentlich ist dagegen : Dr. Kolevs ‘Perioden’-Modell *weiß schon immer alles voraus*. Und wieder spielen da die realen Fakten keinerlei Rolle. Beispiel : „*between 4700 BC and 3600 BC stars leave their astrolabe paths ‘en masse’ ... At the same time, however, these stars enter, again ‘en masse’, their MUL.APIN paths ...*“ Doch stammte MUL.APIN, selbst von Dr. Kolev jüngst [s. u.] ermittelt, aus der Zeit „1,300 BC to 500 BC“, woraus dann aber eben folgt, Dr. Kolevs ‘Perioden’-Modell sagt *3000 Jahre früher voraus, was MUL.APIN erst um 1000 v. Chr. verfügbar machte !* Dies aber wiederum verrät : *Dr. Kolev stilpt Mesopotamiens Astronomie moderne Astrologie auf.* Und auf die Astrolabe bezogen, besagt dies : Dr. Kolev *interpretiert* Sinn und Zweck dieser Astrolabe mit dem *periodischen*-Prognose-Denken heutiger Astrologie.

— Erfreulich, daß sich Dr. Kolev, wohl auch durch mich veranlaßt [NABU 2010.2-46, p. 55 mit Fußnote 29], wenn auch nicht in seiner footnote 8 berücksichtigt, inzwischen zur Datierung von MUL.APIN : „1,300 BC to 500 BC“ bekannt. Damit verabschiedet er sich allerdings von früherer Datierung „4,300 BC to 200 AD“ [,The Babylonian Astrolabe Dated to 5,500 BC“, Press Release, 5, Minimodel 3].

— Schließlich ein überaus gewichtiger Gesichtspunkt, worauf mich der Leipziger Altorientalist J. Oelsner freundlichst aufmerksam macht : „Wie soll(t)en die Beobachtungen von Himmelskörpern vor der Erfindung der Schrift überliefert werden ? ... Um 6000 v. Chr. beobachtete Erscheinungen müßten die Menschen über Jahrtausende mündlich - und unverändert - tradiert haben.“ (Schreiben vom 15.10.2010). Zugefügt sei : Und dies in Jahrtausenden mit Kriegswirren, wechselnden Machtverhältnissen, Umweltveränderungen (in footnote 5 auf letztere sogar von Dr. Kolev selbst verwiesen). Und was gar die Zuverlässigkeit von Überlieferung betraf, sei beispielhaft wenigstens an Astrolab P (Pinches-Sachs Nr. 1499), erinnert, dessen Schreiber beim Umsetzen des kreisförmigen Astrolabs in Listenform „die Sterne von Anu und Enlil mit samt den zugehörigen Zahlen fälschlich alle um einen Monat verschob...“ (B. L. van der Waerden, „Erwachende Wissenschaft“, Bd. 2, Basel u. Stuttgart 1968, 60).

Zum letzten Mal : Astrolab B stammte nicht aus der Zeit 5500 v. Chr.

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**35) Johannes Koch** — Nous avons appris avec grand regret la mort du Dr. J. Koch, nouvelle qui nous a été transmise par son fils Robert Koch. NABU a publié dans ses derniers fascicules une série de notes écrites par le Dr. J. Koch et qui concernait les résultats qu'il avait obtenus au terme de ses études sur l'astrologie des anciens Mésopotamiens. Nous espérons que ces publications survenues au terme de très savants calculs ont pu lui apporter toute satisfaction au moment où se terminait sa longue vie.

With much regret, we have learned from Robert Koch of the death (13 June 2011) of his father, Dr. Johannes Koch. NABU was pleased to publish in recent fascicles a number of Dr. Koch's notes with the results he had obtained from his insightful study of astronomy in ancient Mesopotamia. We hope that those publications, the outcome of learned calculations over many years, gave him much satisfaction as his fruitful life was coming to an end.

Jean-Marie DURAND (with Jack SASSON's help)

**36) Journal Asiatique** — Le *Journal Asiatique* (JA) est une des plus anciennes revues de publication sur l'Orientalisme puisqu'elle annonce en 2010 son numéro 298. Le *Journal Asiatique* a été de façon privilégiée l'organe de publication de la Société Asiatique créée en 1822.

Il se trouve que le changement de rédacteur scientifique fait que je dois désormais assumer ces fonctions à partir de juin 2011. Jusqu'à présent, le *Journal Asiatique* (publié par Peeters et doté d'un ample comité de lecture) qui accepte des articles dans les principales langues scientifiques européennes avec un résumé en anglais (et en français pour les rédactions non francophones) s'est surtout consacré à des réalités qui touchent à l'histoire moderne, c'est-à-dire post-médiévale et non-contemporaine sauf exceptions, concernant les civilisations orientales. Le *Journal Asiatique* a pourtant été le lieu où sont apparues d'importantes contributions concernant des aspects très anciens de l'Orientalisme et il a été ainsi un des organes privilégiés de certains des fondateurs de l'Assyriologie.

Sans vouloir transformer cet organe important en revue d'assyriologie-bis qui ferait ainsi concurrence à la vénérable *Revue d'Assyriologie* proprement dite, j'aimerais pouvoir accueillir à partir des prochains articles du *Journal Asiatique* des contributions qui fassent connaître aux autres domaines de l'Orientalisme ce qui se fait chez nous, assyriologues. Des articles spécialisés d'éditions de textes, comme ce que nous avons fait Lionel Marti et moi-même dans le n°292, p. 1-61, à propos des textes hépatoscopiques d'Emar, seront très bien venus car le *Journal Asiatique* a une haute tradition philologique, de celle qui intéresse surtout les spécialistes ; mais, il serait bon aussi que nous puissions disposer d'articles de synthèse qui, écrits par des gens qui font autorité dans leur domaine, mettent à la disposition des autres domaines une vision ample des choses qui est de moins en moins susceptible d'être trouvée dans les revues d'information générale ; ces dernières privilégient en effet de plus en plus une écriture directe, attrayante et facile, au détriment trop souvent de la qualité de l'information, laquelle n'est plus que «sollicitée» d'un spécialiste qui doit subir un «entretien» dont il ne peut pas toujours contrôler le devenir dans un article qui ne lui est que rarement soumis préalablement à sa parution.

De tels exposés synthétiques (sur l'histoire, la philologie, la société) où un chercheur expose ses motivations ou ses conclusions, voire sa conviction intime lorsqu'il lui faut dépasser les strictes données informatives à sa disposition, peuvent avoir un aspect très motivant pour la comparaison, voire la simple recherche. Il n'est, naturellement, pas question dans de telles contributions de faire de la simple vulgarisation, laquelle doit être réservée pour d'autres supports de publication.

Une traduction mise à jour d'un grand texte comme celle de l'*Hymne à Šamaš* due à Erika Reiner (*Your thwarts in pieces, Your mooring rope cut*) ou une présentation synthétique de ce que l'on pense désormais dans un grand secteur de la recherche pourrait donner un nouveau souffle à nos études qui tendent trop souvent à se parcelliser et à entrer dans la voie de la confidentialité, avec la publication de sources textuelles qui, hors indexation, risquent fort de ne pas attirer toute l'attention qu'elles méritent.

Le *Journal Asiatique* peut offrir, avec deux numéros par année et son comité de lecture (pour l'Orient, il s'agit de Thomas Römer et de Dominique Charpin), une publication très rapide et contrôlée pour de telles contributions si elles se conforment aux buts proposés. Les deux volets offerts ici, érudition et information, seront naturellement proposés aux autres secteurs de l'Orientalisme aussi.

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**37) A new reading of Lydian *lagrisa* as “words” or “inscriptions” (?)** — Though usually translated as “wall” or, alternatively, as “dromos, covered passage” or “funerary couches, loculi”, the exact meaning of Lydian *lagrisa* remains uncertain. Gusmani, in his “*Lydisches Wörterbuch*”, describes it as (an unspecified) part of a tomb's architecture. *Laqrisa* (or *lagrisa-k*, *lagrisa-k-in*, *laqrис-k*, *lagrisav* and *lagirisav*) is attested 12 times, exclusively in inscriptions on funerary stelae from Sardis. These texts typically name the owner of the tomb (and his ancestry), and continue with a list of the tomb's architectural features, followed by a curse formula warning the passer-by to damage neither the tomb nor its architectural adornments (such as *mrud* “stela” and *laqrisa*). The translation of *laqrisa* as “wall” is based on the Aramaic – Lydian bilingual text from that same site, but (as has been pointed out by Gusmani and others) this translation depends on the doubtful connection between *rdht* (or *drht*) in the Aramaic part of the text and the, only sporadically attested, Arabic *rudha* meaning “door, wall”. Even if one accepts that Aramaic *rdht* may relate to Arabic *rudha*, it remains difficult to imagine why the Lydians would have wanted to add “wall” (or, rather “walls”, for *lagrisa* is a plural<sup>1)</sup>) to the list of funerary implements, as *vana* already refers to the (interior of the) tomb (and thus, also to its walls). The same problem applies to the identification of *lagrisa* as “funerary couches” or “loculi”; these are part of the tomb's interior, and would have been invisible (and, presuming that the tombs were normally closed after an interment, inaccessible) from outside the tomb.<sup>2)</sup> Moreover, the sequence of words on most stelae (*lagrisa* is always listed after *vana* (tomb), *mrud* (stele), or *antola* (grave stele), but always before *qela* (the plot of land)), seems to reference the funerary architectural features in decreasing importance, i.e. the features are described as if moving from the tomb itself outwards, towards the approaching visitor.

The other possibility, to translate *lagrisa* as “dromos” or “covered passage” is based on the elimination of other potential translations. The funerary elements as listed Gusmani's text 7 (the only Lydian funerary text found *in situ*<sup>3)</sup>), can be set against the local archaeological remains. Since the tomb itself is named in the text (as *vana*) and *gela* is known to denote the plot of land on which the tomb is built, *lagrisa*, the only unidentified word in the text,

must refer to one of the remaining unnamed architectural features at the site. These include the “dromos” and the stele bearing the inscription. Since the Lydian word for stele is known (*mrud* for stele and *antola* in the specifically funerary context) and elsewhere occurs in combination with *laqrisa*, “dromos” seems to be the only remaining possibility. It is difficult to see, however, how the plural *laqrisa* can refer to the single passageway at the site.

With so much uncertainty surrounding the various possible translations for *laqrisa*, it seems reasonable to review the available evidence. It is clear that *laqrisa* must refer to one of the architectural features of various Lydian rock cut tombs. It cannot mean “tomb” or “stele” since these words have already been identified and are found in combination with *laqrisa* in various texts. Since *laqrisa* is a plural, it seems reasonable to look for elements in Lydian tombs that can be found more than once at each site. In addition, if the order of architectural elements, as listed in the various Lydian grave texts, is anything to go by, then we should probably look at something that can be found *in front* of the tomb, and not inside it. Finally, it should be something that was considered to be important enough to be included in the (more or less standard) curse formulae (as *laqrisa* is found in at least six inscriptions), and prone to damage or alteration (such as the tomb and the stelae).

With these factors in mind, I suggest that *laqrisa* means something equating to “words” or “inscriptions”. We have seen that *laqrisa* is part of a tomb’s architecture, and likely to be found on the outside of the tomb, in close association with the *mrud* or *antola*. Since it is a plural, there should be several *laqrisa* at each tomb. Butler believed that, originally, each chamber-tomb had two stelae at its entrance, and we could think of two (possibly identical) inscriptions flanking the entrance of the tomb. We could also content ourselves with the more generic translation “words”. That the inscription itself would be included in a curse formula should not come as a surprise. This practice is paralleled on Neo-Hittite stelae,<sup>4</sup> and is also common in contemporary Aramaic inscriptions from the satrapal centre of Dascylion.<sup>5</sup>

It must be stressed that the new interpretation of *laqrisa* as proposed in the lines above, remains speculative, in the sense that this reading is based primarily on a comparison between the archaeological assemblages of the various Lydian tombs and the inscriptions associated with these tombs, and the apparent close connection in the texts between *laqrisa* and *mrud*. One possible objection against this new reading is that a Lydian word for “inscription”, *sadmes*, has already been identified. However, this word is attested in only two texts (Gusmani’s 10 and 26) and is not found in combination with *laqrisa*, which leaves room for the possibility that we may be dealing with two words with the same, or a very similar, meaning. Moreover, the identification of *sadmes* as “inscription” seems to be based on essentially the same argument as I have proposed for *laqrisa*: its apparent close connection in the texts with *mrud*. It is not impossible that Lydian possessed two (or perhaps more) words for “inscription”, as we know of at least two words for “stele”, *mrud* and *antola*.<sup>6</sup> As an archaeologist (and not a linguist), I do not feel qualified to discuss possible etymological arguments (or the lack thereof) for the identification of *laqrisa* as “words” or “inscriptions”: I can only hope that this brief contribution will stimulate further discussion on and new insights in the fascinating vocabulary of the Lydian funerary texts.

1) Cf. Carruba 1960; Woudhuizen 2005, 125.

2) An additional problem with the translation of *laqrisa* – “loculi, funerary couches” is that *laqrisa* is found together with *karolaš* (in Gusmani’s text 2). Since *karoli* (*karolaš* as an accusative plural) has been tentatively translated as “loculo, piccolo urna” by Carruba (1960, 54), it seems unlikely that *laqrisa* should have meant essentially the same.

3) Gusmani 1964, 253 (with reference to Buckler 1924).

4) Cf. McMahon 2002, 129-130; with ref. to Hawkins 1988, 190.

5) Hanfmann 1983, 65.

6) As is the case with *mrud* (specifically meant to designate a *grave stele*) and *antola* (stele, generic use), there may well have been a difference in ‘connotation’ between *sadmes* and *laqrisa*, since *sadmes* appears to have had a specifically funerary connotation, as “grave sign / marker” (compare to Greek “sema”, cf. Heubeck 1983). The same applies to a similar word, *katoč*, which is usually translated more specifically as “Urkunde”. *Katoč* is only attested once (in Gusmani’s text 11), and is not found in combination with *laqrisa*.

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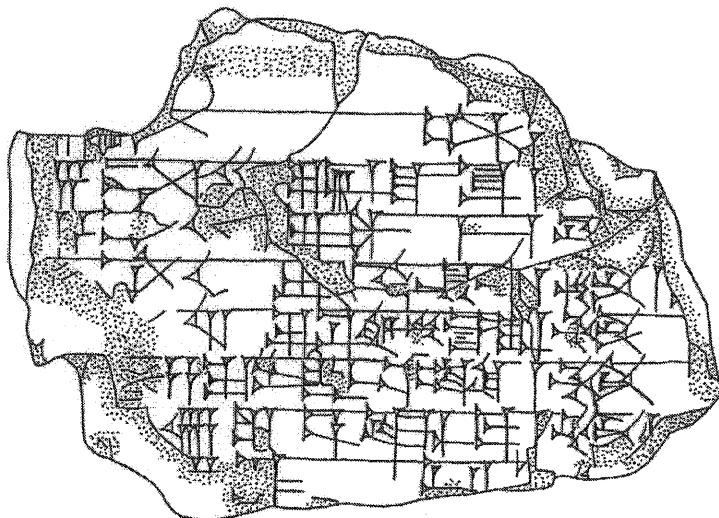
38) A Fragment of a Distribution List from Old Babylonian Nippur — CBS 10426 is an upper right corner fragment preserving a small portion of the left edge of the tablet with the dimensions 4.7×6.1×2.3 cm of what appears to have been a multi-column tablet. The reverse of this piece is not preserved. A digital image of this fragment is available via the Cuneiform Digital Library Initiative (<http://www.cdli.ucla.edu>, CDLI no. P229127). Presumably due to the fragmentary content of obverse column ii, this fragment was identified in MSL 9 pg. 42 as a duplicate of the forerunner to SB Ur<sub>3</sub>-ra tablet 15 (OB Nippur Ur<sub>3</sub>-ra division 3), but it is actually a distribution list preserving the allocation of livestock and meat cuts. The preserved content, which is probably close to the beginning of the text to judge from the preserved angles, begins with a ša<sub>3</sub>-bi-ta section detailing various recipients of livestock, including the “palace” (e<sub>2</sub>-gal)<sup>2)</sup> and a number of important Nippurian officials, several of which are also attested in the offering list Ni 2426,<sup>3)</sup> as well as what is possibly the “herald of Larsa” (lu<sup>2</sup>niḡir Larsa<sup>ki</sup>). The location from which these domestic animals and meat cuts came from is not preserved, but a potential candidate would be the stockyards designated as the e<sub>2</sub>-tur<sub>3</sub> nam-en-na and e<sub>2</sub>-tur<sub>3</sub> ni<sub>2</sub>-te-na that are well attested in the OB Nippur archive dating from the reign of Rīm-Sīn I that has been treated by Kraus and Robertson.<sup>3)</sup>

**CBS 10426**

Obv i 1') [...] 'x<sup>1</sup>'x<sup>1</sup> [...]  
 obv i 2') 'Sag<sub>4</sub>' ?-'bi<sup>1</sup> ?-ta  
 obv i 3') 5 gud 80 udu e<sub>2</sub>-gal-še<sub>3</sub>  
 obv i 4') 'x<sup>1</sup> gud '20(+ x)' udu lukur ! ?(SAL !.ME)  
 obv i 5') [x] gud 10 udu gu<sub>2</sub>-en-na  
 obv i 6') [x] gu<sub>2</sub>d 12 udu si-im-mu-PIRIG ?-ra  
 obv i 7') [x] gu<sub>2</sub>d 5 udu lu<sup>2</sup>niḡir<sup>1</sup> ? Larsa<sup>ki</sup>  
 obv i 8') [x gud ?] 16 ? udu zabar-dab<sub>3</sub>  
 obv i 9') [x gud ?] 'x<sup>1</sup> udu 'sanga'  
 Obv ii 1') 1 [+ ? ...]  
 obv ii 2') 1 [+ ? ...]  
 obv ii 3') 1 uz[u ...]  
 obv ii 4') 1 uzu DIŠ [...]  
 obv ii 5') 1 uzu [...]  
 obv ii 6') 1 uzu [...]  
 obv ii 7') 1 uzu 'x<sup>1</sup> [...]

i 4') This most likely reflects the pervasively attested lukur “Nin-urta (see Stol 2001 : 542). The first contiguous group of wedges describing the recipient possesses a distinct vertical that would be inconsistent with the basic *Gestalt* of the MUNUS sign. Provisionally, I assume that the scribe initially wrote MUNUS.ME and then rewrote the second component ME separately in order to fill out the entire space of the entry, neglecting to erase the resulting spurious vertical. However, it is also possible that ME reflects a second title, išib, co-occurring with lukur, or a graphic condensation of the pluralized enclitic copula -meš.

i 6') The interpretation of this syllabically rendered entry is unclear to me.



- 1) For unpublished references to an explicitly royal  $e_2$ -gal lugal at Old Babylonian Nippur, see Stol 2001 : 541.
- 2) Çiğ 1992 : see also the remarks of Stol 2001 : 540.
- 3) See Kraus 1959, Robertson 1981 : 195f., Robertson 1992 : 186-187, Westenholz 1992 : 309, and Stol 2001 : 542.

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**39) Nominations** — Nous sommes heureux d'apprendre que Mme Nele Ziegler a été promue par le jury d'admission Directeur de Recherche au CNRS.

Par ailleurs, Mlle Anne-Isabelle Langlois a été nommée par l'assemblée des professeurs du Collège de France du 26 juin 2011 ATER auprès du prof. Thomas Römer, nouveau directeur de l'UMR 7192, pour le Cabinet d'Assyriologie et pour le projet ANER ARCHIBAB dirigé par le prof. Dominique Charpin au sein de l'UMR 7192.

**40) Publications** — Le *Florilegium Marianum XII* = Mémoires de N.A.B.U. 13, SEPOA, *Documents relatifs aux dépenses pour le culte*, par Antoine Jacquet (UMR 7192 et projet ARCHIBAB), est désormais paru ; prix : 35 euros.

— OBO 250, *Le Jeune héros, Recherches sur la formation et la diffusion d'un thème littéraire au Proche-Orient ancien*, J.-M. Durand & Th. Römer éd., est paru en mai 2011 ; prix : 102 CHF, c. 85 Euros, c. 116 USD.

— La thèse de doctorat de Grégory Chambon (UBO et UMR 7192), *Normes et pratiques : l'homme, la mesure et l'écriture en Mésopotamie*, I, Les mesures de capacité et de poids en Syrie ancienne, d'Ébla à Émar, est parue comme *Berliner Beiträge zum Vorderen Orient* (BBVO) 21, 2011, prix : 29 euros 80.

— Le tome XXXII des *Archives Royales de Mari, Matériaux pour le Dictionnaire de Babylonien de Paris* III, Textes traitant du métal, par Ilya Arkhipov (UMR 7192 et Académie des sciences de Moscou) a été donné à l'éditeur et doit être publié avant la fin de 2011.

**41) Table ronde de la Fondation Hugot** — Le 22 mars 2011, dans le cadre du partenariat Hubert Curien franco-japonais «Sakura», la Dr. Nele Ziegler et le prof. Shigeo Yamada ont organisé une journée d'études sur «les vallées du Moyen-Euphrate et du Bas-Habur vues depuis Tâbatum» (cf. *NABU* 2010/98).

Les Actes, élargis à la période grecque grâce à notre collègue le prof. Denis Feyssel, EPHE IV, doivent faire l'objet d'une publication rapide par la Dr. Nele Ziegler et le prof. Shigeo Yamada.

**42) Colloque international: «Comment devient-on prophète?»** — Les 5 et 6 avril 2011, les prof. J.-M. Durand (Assyriologie) et Th. Römer (Milieux bibliques) ont unifié pour une troisième fois leurs séminaires du Collège de France dans le cadre d'un colloque international qui a réuni des chercheurs d'Atlanta (Emory University, Jacob Wright), d'Augsburg (Petra von Gemünden), de Genève (Jean-Daniel Macchi), de Lausanne (Dominique Jaillard, Christophe Nihan), de Manchester (George Brooke), de Paris (Micael Bürgi, Dominique Charpin (EPHE), Jean-Marie Durand, Michaël Guichard (Paris I), Jurg Hutzli, André Lemaire (EPHE), Lionel Marti (CNRS), Clément Moussé (EPHE), Thomas Römer) et de Zurich (Konrad Schmid). Les Actes en seront publiés dans la collection OBO.

**43) Les 11<sup>e</sup> journées franco-syriennes** — Le 26 avril 2011, l'équipe des épigraphistes de Mari (prof. Jean-Marie Durand et Dominique Charpin), le Dr. Christophe Nicolle pour les recherches archéologiques sur le Hauran et leurs collègues syriens, le professeur Fayssal Abdallah, le Dr. Ahmad Tarrakji (Damas) et le Dr. Raqqam Suleiman (Hama) se sont réunis au Collège de France sur le thème de «Damas à l'époque pré-classique». Ils ont pu étudier les documents cunéiformes d'époque paléo-babylonienne et pré-El Amarna trouvés au tell Sakka par le Dr. Ahmad Tarrakji. Les Actes doivent en être publiés dans la *Revue d'Assyriologie* et en arabe en Syrie.

**44) Thèse** — La venue du prof. Fayssal Abdallah de l'Université de Damas pour les 11<sup>e</sup> journées franco-syriennes a permis la réunion du jury de thèse de M. Firas Hammouche, de Damas, inscrit à Paris I avec le Dr. Michaël Guichard. Sous la présidence du prof. Dominique Charpin, EPHE, la thèse intitulée «Le respect dû au roi amorrite en Syrie» a été soutenue avec succès devant un jury composé des prof. J.-M. Durand, Collège de France et Fayssal Abdallah, Université de Damas, ainsi que des Dr. habilités M. Guichard (Paris-I) et G. Chambon (UBO, Brest).

**45) Colloque IPOA du Collège de France-Société Asiatique-UMR 7192 du CNRS** — Les 27 et 28 juin 2011, sous la direction des prof. Jean-Marie Durand, Jean-Pierre Mahé et Thomas Römer, des orientalistes francophones se sont réunis au Collège de France pour des communications sur «Le Ciel dans tous ses états».

Les actes en seront publiés dans les Cahiers de l'IPOA V.

**46) Centre d'Orientalisme de l'UBO (Université de Bretagne Occidentale)** — L'Université de Bretagne Occidentale (UBO) a l'honneur et le plaisir de recevoir en dépôt plus de 1000 monographies et périodiques de la part de l'Institut du Proche-Orient Ancien du Collège de France (IPOA, dir. professeur Jean-Marie Durand) pour créer un nouveau centre d'Orientalisme.

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