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A. H. SAYCE

II

The Cappadocian cuneiform tablets

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THE CAPPADOCIAN CUNEIFORM TABLETS

By PROF. A. H. SAYCE

The discovery of the Cappadocian tablets was due to the sagacity of Dr Pinches, who announced it in the *Proceedings of the Society of Biblical Archaeology*, November 1881. The following summer Professor W. M. Ramsay purchased five more tablets of a similar nature at Kaisariyeh; upon these I published an article in the *Proceedings of the Society of Biblical Archaeology*, November 1882. Many of the characters, however, were erroneously identified by Dr Pinches and myself, the result being that the conclusions I drew in regard to the language of them were incorrect.

A considerable collection of similar tablets was subsequently made by M. Golénischeff, who was thus enabled to correct the erroneous values assigned to the characters by Dr Pinches and myself. Among others was the character št, the identification of which furnished a key to the decipherment of the texts. It soon became evident to M. Golénischeff that they were wholly, or in part, in a dialect of Assyrian. In 1889 he generously placed his copies of the tablets, as well as his discoveries, at my disposal (see my letter in the *Academy*, Sept. 7, 1889, p. 157), and in 1891 published copies of twenty-four of his tablets together with an introduction and a list of the characters and their values.

In the following year I published the first translations that had been attempted of fourteen tablets, along with an introduction and

philological notes, in the *Records of the Past*, new series, VI, pp. 113-131. Shortly afterwards (in 1893) Professor Friedrich Delitzsch published a memoir in which he laid, once for all, the foundations of what I would term Cappadocian philology. Upon it were based the translations of some of the texts given by Dr Peiser in the fourth volume of the *Keilinschriftliche Bibliothek*, as well as those of the texts published by Dr Scheil in Chantre's *Missions en Cappadoce* (1898). Peiser's translations, however, were invalidated by his not recognising the signification of the key-word *hamustin*; this was pointed out by myself in the *Proceedings of the Society of Biblical Archaeology*, November 1897, p. 288, where I showed that it represented a "week" of five days, and was the sixth part of a month. Prof. Winckler at a later date independently made the same discovery.

The tablets come from the mound (or mounds) of Kara-Eyük and Gyl-Tépé, 23 kilometers north-east of Kaisariyeh. The mound obtains its name of "Black Ruin" from the traces of fire which are everywhere visible in it and bear witness to its fate. The construction of its walls, which are of brick, as well as the pottery found in it, mark it off from the ruins of the Hittite cities in the vicinity.

The forms of the characters and the proper names found in the tablets belong to the era of Hammurabi. Like the institution of *limmi*, however, the proper names also make it clear that the city was an Assyrian, not a Babylonian, colony, though it was probably founded when Assyria was still a province of Babylonia. It was, in fact, the last outpost of Assyria in the north-west, at the end of the military road which led along the valleys of the Euphrates and Tokhma-su to the metal-bearing districts of Asia Minor. From this region copper was exported at an early period to Assyria and Babylonia, and it is probable that it was through this channel that the Assyrians derived their knowledge of bronze. The tablets show that lead also formed an article of export.

For some years I have made the Cappadocian tablets an object of study, but have refrained from giving the results of it in the hope

at the numerous tablets now in America would be published. But this hope does not seem likely to be fulfilled, I have determined wait no longer, and accordingly offer here some of the results which I have arrived. I will first give translations of the Golénischeff tablets, and then of some others, including one of my own.— Square brackets, [], denote a restoration, round brackets, (), the correction of a character in M. Golénischeff's copies. Parallel lines, ||, represent a sign of division in the original between words

GOL. I

VI *siqli* AZAG-LD
 6 shekels of silver
is-du a-at
 from the time
A-sir-ta-a-a-ar
 of Asir-taiar
mâr Gimil-Istar i-rab-be
 the son of Gimil-Istar bear interest:
i-na (si-in-dam?)
 in
ga-ma-ru-um
 the whole
 NI-SI-*ba-ni i-su*
 Ili-bani holds.

2. The discovery that *isdu* is the Ass. *istu* was due to Dr Peiser. — *it* corresponds with *hamuštim* "week" in the other tablets, and is the Ass. *u* "time", "season".

GOL. V

II *ma-na* X *siqli* AZAG-LD *i-zi-ir*
 2 manehs 10 shekels of silver has lent
A-su-wa-ilu || *Za-ki-im-ilu*
 Asuwa-ilu; Zakim-ilu

3. *A-sur-rabû* *i-šu*
 Ašur-rabû has (them)
4. *iš-du* *ha-mu-uš-tim*
 from the week .
5. *ša* *A-šur-ma-lik*
 of Ašur-malik
6. *u* *En-na-Zu-in*
 and Enna-Sin.
7. *a-na* X *ha-am-sa-tim*
 After 10 weeks
8. *i-sa-gal* *šu-ma* ||
 he pays (them back). If
9. *lâ* *iš-ku-ul*
 he has not paid
10. *ki-ma'* *a-wa-at*
 according to the word
11. *ga-ri-im* || *zi-ib-dam*
 of the judge an extra fine
12. *u-za-ab* *arhi* (*hi*)
 he pays in addition. The month
13. *sa* *za-ra-tim* *li-mu-um*
 of sowing. the *limmu* (being)
14. *Ša-ga-ti-A-šur-na-da*
 Šagati-Ašur-nada.
15. *su-ma* || *la-ma* || *û-me-šu*
 If during that period
16. *ha-ra-na* *i-ta-ra-iš*
 a journey he undertakes,
17. *i-na* *ku-ru-me-ti-šu*
 in his board
18. *AZAG-UD* *i-za-ti-ir*
 the money he reckons.
19. *ši* *A-šur-rabû*
 Before Ašur-rabû;

20. *st* *Id-ša-A-sur*
 before *Id-ša-Ašur.*

11. In GOL. XIX, 1-3 we have *garum Ganis* and *garim Burus* which seem to mean "chief magistrate" of Ganis and Burus; so also GOL. XXI rev. 14. In GOL. XXI, 1 *garim* is coupled with "the [inspector?] of the cords". In the present passage "judge" would be the most natural meaning. But the chief magistrate of a town would also be judge. The proper name Garia could mean "my judge".

13. Other months mentioned in the tablets are Kuzallu (GOL. III, 12), i. e. Sivan according to W. A. I. V, 43, 14; Šar (or Ab)-sarani (GOL. IV, 7; X, 8); Napisti-Zuim (GOL. XI, 9) which was before the harvest; Alpi-qawarta (GOL. IX, 9) which was probably Iyyar; and Narma(du) (Sayce 10). See also GOL. VII, 14.

15. *lama* is replaced by *ina* in GOL. IX, 17, thus demonstrating its signification. Cf. Hebr. לַמָּוֶלֶת.

16. The sense of the verb implies that *harana* is here "journey", "caravan", rather than "partnership".

17. Literally "in (the cost of) his food".

18. Since *rakzuni* in GOL. XVI, 10 is the Ass. *raksuni* *z = s* and *izatir* will represent *isaṭir* for *issaṭir*, i. e. *istaṭir* from *saṭāru* "to write", *sadāru* "to arrange" is less probable.

GOL. VII

1. [. . . *šiqli* *AZAG-UD*] *za-ru-ha-am*
 [. . . shekels of silver] pure
2. *i-zi-ir*
 has lent
3. *Zi-li-Istar*
 Zili-Ištar,
4. *u* *Gimil-Ku-bi-im*
 and Gimil-Kubim
5. [*u*] *A-sur-bi-el-a-wa-tim*
 [and] Asur-bēl-awatim
6. *i-su* *is-du* *ha-mu-us-tim*
 hold (them) from the week

7. *ša A-šur-bi-el-a-wa-tim*
of Ašur-bêl-awatim
8. *u A-ku-za a-na*
and Akuza. After
9. XX *ha-am-ša-lim*
20 weeks
10. *i-ša-ku-lu* || *šu-ma*
they will pay. If
11. *lâ iš-ku-lu ki-ma*
they have not paid according to
12. *a-wa-at ga-ri-im*
the word of the judge,
13. *zi-ib-dam i-na arhi(hi)*
an extra fine in the month
14. *bu-ru(?) -tu*
. *-burutu*
15. [*i-na ga-]ga-ad*
[on the h]ead
16. *me-šu-nu*
of their [sureties?]
17. [*u . . .*]-*ni-šu-nu*
[and] their. . . .
18. *u-za-bu* ||
they shall pay in addition.
19. *ši Gimil-A-nim*
Before Gimil-Anu
20. [*mâr?*] *-zi-a*
[the son of?] -zia,
21. [*ši*] *Ilu-ba-ni*
[before] Ilu-bani
22. [*ši*] *En-nam-a-šir*
[before] Ennam-ašir

15. For the restoration, see *COL. XI, 19.*

GOL. VIII

1. *i-na* II *ma-na* AZAG-UD
on 2 manehs of silver
2. *sa* *En-nam-A-a*
which Ennam-Ā
3. *a-na* *A-sir-rabû*
to Asir-rabû
4. *ha-bu-lu-ni* MAS *ma-na*
has mortgaged is half a maneh
5. AZAG-UD *is-du*
of silver (as interest) from
6. *ha-mu-us-tim*
the week
7. *sa* *A-sur-bi-la-wa-tim*
of Asur-bil-awatim.
8. AZAG-UD *u* *zi-ba-ti-su*
The money and its interest
9. *E-ra-da-ilu*
Erada-ilu
10. *el-ki* NI-NI-*ba-ni*
has taken; Ili-bani
11. *is-gul*
has paid.
12. *su-ma* *A-sur-rabû*
If Asur-rabû
13. *a-na* NI-NI-*ba-ni*
to Ili-bani
14. *i-du-ar* *u-ba-ab-su*
repays (it), shall give him a quittance
15. *E-ra-da-ilu*
Erada-ilu.
16. *si* *A-sur-ma-lik*
Before Asur-malik;

17. šī Istar-la-ba
before Istar-laba;
18. šī
before

14. The signification of *ubab*, literally "he frees", was determined by Delitzsch.

GOL. IX

1. [$\frac{2}{3}$ *ma-na* VII $\frac{2}{3}$ *šiqli*]
[$\frac{2}{3}$ of a maneh 7 $\frac{2}{3}$ shekels]
2. AZAG-UD *za-ru-ba-[an]*
of silver pure
3. *i-zi-ir* *Za-ha-ar*
has lent Zahar
4. *mār* *A-šir-e-mu-ki*
the son of Ašir-emuki;
5. *ga-ga-da-nim*
the capital
6. *A-mur-ilu* *mār I-nu-ba-a*
Amur-ilu the son of Inubâ
7. *i-su* *is-du* *ha-mu-uš-tim*
holds from the week
8. *sa* *Li lu-si-im*
of Lilusim,
9. *arhi (hî)* *GUD-qa-wa-ar-ta*
the month Alpi-qawarta,
10. *li-mu-um*
the *limmu* (being)
11. *A-Ad-di*
Bin-Addu (Ben-Hadad)
12. *mār* *Be-la-ah-A-šir*
the son of Bêl-ah-Ašir.

13. $\frac{2}{3}$ *mana* VII $\frac{2}{3}$ *siqli*
 $\frac{2}{3}$ of a maneh, $\bar{7} \frac{2}{3}$ shekels
14. AZAG-UD *za-ru-ba-an*
of silver pure
15. *a-na* XIII *ha-am-sa-tim*
after 13 weeks
16. *i-sa-gal* *su-ma*
he pays. If
17. *i-na* *û-me-su-tum* (?)
at that time
18. *ma-*
.....
19. *ši* *mâr*]
[Before ..., the son of]
20. *Bu-ba-li-a*
Bubalia;
21. *ši* *Ba-e-ta-ta*
before Baetata.

3. Zahar like Zuharum "the little one"; cf. Zohar, in Gen. XXIII.

9. The month Alpi-qawarta may be the Babylonian Iyyar, the month of "the directing Bull"; but *qawarta* (or *qamarta*) is obscure.

Gen. X

1. I *ma-na* AZAG-UD *li-ti*
1 maneh of silver impure (?)
2. *ši* NER (?) *sa* *Ga-ni-iš*
before the *ner* (?) of Ganis
3. *i-zi-ir* || (*Ta*)-*ar-hu-nu*
has lent Tarhunu;
4. *A-na-ah-NI-MI* *i-su*
Anah-ili holds (it)
5. *iš-du* *ha-mu-us-tim*
from the week

6. *ša A-šir-ma-lik*
of Ašir-malik
7. *mār Zu-ga-li-a*
son of Zugalia ;
8. *arhi(hi) Šar(?) -sa-ra-ni*
the month Šar-šarani.
9. *a-na arhi(hi)*
After the month
10. *i-ša-gal*
he pays.
11. *ši Du-ma-na*
Before Dumana
12. *ga-ri-im*
the judge ;
13. *ši Du-ul-du-ma*
before Dulduma ;
14. *ši ME-ME-*ip-ri**
before Gula-ipri.
15. *līt-su u a-ša-su*
His house and his wife
16. *u si-ru-su a-da-gal*
and his children I take in pledge.

2. The character is probably *ner (gir)*; lines 11 and 12 seem to show that it is the ideographic equivalent of *garim*.

3. Golénischeff has Ša-ar-hu-nu, but we must read Ta-ar-hu-nu, Tarchon.

8. The character after *arhi* is *ab (lid)*; Gol. XIII, 9, however, indicates that it is here to be read *šar*.

14. In Gula-ipri, the second element may be the Mitannian *ipri* "king", as in Tunip-ipri [WISCKLER, Tell-el-Amarna XVI, 47], rather than the Babylonian *ibri* "my friend".

16. In *siru* for *zeru*, *s* again represents Ass. *z*; see above Gol. VI, 18. Is *adagal* the Ass. *daġālu* or *takālu*?

GOL. XI

1. . . . *ma-na* AZAG-UD *Ga-ri-a*
 . . . manehs) of silver, (the slave) Garia
2. [*a-ša*]-*su* *u me-ir-e-su*
 his wife and his children,
3. *ru-ba-um* || *u ru-ba-tum*
 adults male and female,
4. *a-na I-kib-ilu* || *i-ti-nu*
 to Ikib-ilu has given
5. *a-na* XX *ma-na* AZAG-UD
 for 20 manehs of silver
6. *Šu-pu-na-ah-su mār Ša-ra-ma*
 Šupun-ah-šu son of Šarama.
7. *rab a-la-di-nim* || *sa rab zi-ki-tim*
 chief of the families (?), who (is also) chief of the laws.
8. *ga-ta-tum is-du*
 as a deposit from
9. *arhi hi* *zi-Zu-im* || *li-mu-um*
 the month Napisti-Zuim, the *limmu* (being)
10. *Ka(?) -ma* || X *ma-na* AZAG-UD .
 Kama (?). 10 manehs of silver
11. *a-na ha-ar-bi-im*
 at harvest
12. *i-sa-gal* X *ma-na*
 he pays: 10 manehs
13. AZAG-UD *a-na sa-ni-u-tim*
 of silver at the second
14. *ha-ar-bi i-sa-gal-ma*
 harvest he pays: and
15. *a-na-am* || AZAG-UD XX *ma-na-im*
 this, (viz.) the money, 20 manehs,
16. *Ga-ri-a* || *a-sa-su* || *u me-ir-e-su*
 Garia, his wife and his children,

17. *Šu-pu-na-ah-šu a-na-ha-nu*
 Šupun-ah-šu to the others
18. *u-ta-ir-ma XX ma-na AZAG-UD*
 shall pay oyer, and 20 manehs of silver
19. *i-ša-ku-lu-šu AZAG-UD i-na*
 they shall pay him. The money on
20. *ga-ga-ad || Ga-ri-a || a-ša-ti-šu*
 the head of Garia, his wife,
21. *me-ir-e-šu || BIT be-ti-šu-nu*
 his children, their houses
22. *u a-la-ni-šu-nu ra-ki-iš*
 and their cities he binds.
23. *ši rab gi-me-el-tim*
 Before the chief of the police ;
24. *ši Ku-um-ri ša Di-ki-ša*
 before Kumri of Dikiša.

7. *rab zikitim* is the *rab ziqatim* or *rabianum*, "chief magistrate", of the Babylonian legal documents of the Hammurabi period. The *rab-aladinim* may correspond to the *omda* of an Egyptian village or the sheikh of a particular trade.

8. *gatatum* is the Ass *qatatum*, literally "the caisse". The money and slaves appear to have been lent for the purpose of working the land.

9. The name of the month may be *Zizum*, but I think it should more probably be read *Napišti-Zuim*, "the life of the god Zu".

10. The first character may be either *ka*, *šu*, *ki* or *na*.

17. *anahanu* for *ana ahanu*; cf. Ass. *ahanna*.

19-22. We have here a legal formula; see *Gol.* VII, 15 and *Gol.* XVI, 10.

23. *gimellim* is more probably the Ass. *kimiltu* than a derivative from *gimilla* (*turru*).

GOL. XII

1. II $\frac{1}{3}$ *ma-na* II *šiqli* AZAG-UD
 $2\frac{1}{3}$ manehs, 2 shekels of silver,

2. *sa is-ti La-ha-na-da*
which from Labanada
3. *Šur-di el-ki-u*
Šurdi has received,
4. *AZAG-UD-a Šur-di ma-la-su]*
the silver Šurdi all of it
5. *el-ki Id-sa-A-na*
has taken; Id-sa-Ana
6. *lā ta-hu-u || ti-in*
does not bring a suit
7. *ki-la-li-ma*
against the two
8. *u GRR ša a-ma-tim*
and an exchange of words
9. *u-ti-ru ma-du-šu*
they agree to; the most of it
10. *ša Id-ša-A-na*
(goes) to Id-ša-Ana.
11. *ši Gimil-Istar*
Before Gimil-Istar;
12. *ši Kur-ban-A-šur*
before Kurban-Asur;
13. *ši Gi-mil-Be-lim*
before Gimil-Bél.
2. We should probably read *isdi* for *isti*, since *isdu* is *istu*.
6. *tahū* must be the Ass. *tahū* used in a transitive sense.
9. *utiru*, the Ass. *efēru*.

Gen. XIII

1. *Nu-ur-sa-a-mu-tim*
Nur-sa-amutim,
2. *sa a-na XIV || siqli AZAG-UD*
who at 14 shekels of silver

3. *a-na ša-bar-tim* *i-ni-it-tan-ni*
on commission (?) engages me,
4. X $\frac{1}{2}$ *šiqli* AZAG-UD *i-ti-nu-nim*
10 $\frac{1}{2}$ shekels of silver has paid;
5. *hi-ba* IV $\frac{1}{2}$ *šiqli* AZAG-UD *a-na*
the remaining $\frac{1}{2}$ shekels of silver at
6. *ha-bu-a-la* *a-ti-in*
interest I leave (with him).
7. II $\frac{1}{2}$ *šiqli* AZAG-UD *si-im*
 $2\frac{1}{2}$ shekels of silver the price
8. IV *ki-ra-tim* || *aš-gul*
of 6 gardens I have paid;
9. I *šiqlu* AZAG-UD *a-na* *ša-ar-ša-ra-nim*
1 shekel of silver for *šaršar*-plants
10. *ar-sa-tim*
for planting
11. *aš-gul* $\frac{2}{3}$ *šiqlu* AZAG-UD
I have paid; $\frac{2}{3}$ shekel of silver
12. *si-im* || *ba-e* || *aš-gul*
the price of . . . I have paid;
13. 22 (?) *šiqlu* AZAG-UD *a-na* *ki-si-ra-nim*
the 22nd part (?) of a shekel of silver for *kisira*-plants
14. *aš-gul* XV ŠE || *a-na* *e-zi-e*
I have paid: 15 *zeri* for trees
15. *aš-gul*
I have paid.

3. *ana šabartim* is literally "for a mission"; Cf. *GoI.* XVII, 11 — *initta* = *inada* from *nadû*.

9. *šaršaranim* is the Ass. *šeršeru* of which the ideographic equivalents are *mq-um* and *mq-gug* "the dark green" or "dark-blue plant". As *šaršarratu* is "a chain", and the word signifies "a creeping plant" in Arabic, I propose to see in *šeršeru* a "gourd".

12. *ba-a* is explained by *mu-u* "a plant" in *W.A.I.* V, 28.29, where it follows words for "oil".

13. *kisirauim* may be the Ass. plant-name *kusru* or *kušaru*, of which the synonyms are *rube* and *kizbe*, but I would identify it with the Arabic *qazar* "carrots".

14. 180 *sn* or "grains" were equivalent to a shekel.

GOL. XIV

1. *a-na Ha-na-an-na-bi-ia*
To Hanan-Nabû
2. *I-kib-ilu u A-sur-ma-lik*
Ikib-ilu and Ašur-malik
3. *ki-be-ma um-ma Gimil-Istar*
say thus : Gimil-Istar
4. *a-ba-ia be-lu-a a-du-nu*
my father, O my lord master,
5. *a-na a-tu-um e ta-ri-im*
to me thou didst not send (?)
6. *i-na ba-ni-ti-ma i-nu-ma*
formerly ; when
7. *um-ma alpu sa ga-ri-im aš-me-e-im*
(thou didst say) thus : "the ox of the judge"¹, I obeyed
8. *a-na a-lu-la-a ši-ip-ri*
to raise a shout (?)
9. *um-ma a-na ba-ba-a-am*
(saying) thus : to the gate
10. *ur-ni-is-ku sa-ab-ta-ku*
the horses I am driving.
11. [*si? -be?*] *a-lu-la-a al-si be-ni*
Seven (?) halloos I shouted (with) joy
12. *u ga-al ki-be-ma a-na*
and voice. One says to
13. *Ša(?) -la-ti ma-ar-i ta-la-ak*
Salati (?) my son : 'Thou shalt go'.

1. That is, here is a letter bearing the official stamp of "the ox of the judge".

14. *a-ti ù-me-im a-ni-im wa-ša-ab*
Up to this day he remains
15. *sa(?) me in a(?) li(?) ga(?) ni ma*
.....
16. *iz(?) a-du-nu*
..... O master
17. *ti-in(?)-ga(?)-li*
thy judgment (?)
18. *zu(?)-ku-ma u al-kam*
..... and I went
19. *[a]-na a-bi[-ia] a-ti ù-me-im*
to [my] father. Up to day
20. *[a]-ni-im as-me . . . a-ni-im*
this I obey (about) this [letter].
21. *um-ma alpu sa [ga]-ri-im*
(stamped) with the ox of the judge.
22. *[a] lu-nim [ga-rum?] a-na-ku-ma*
[and] the sheep [of the judge?], even I, and
23. *[al]-la-ak ma-ar-ki-ta-ma*
I went a long way, and
24. *[a]-na gal- . . . -ti-im e-li-ma*
to the I ascended, and
25. *um-ma a-na-ku-ma si-bu-tum*
thus me the elders
26. *is-pu-ru-nim a-ta-la-ak*
sent. I went
27. *i-na ga-tim e-ri-tim*
with a hand
28. *a-la-ak ma-ar-ki-ti a-la-ni*
a long journey. Cities,
29. *bi-ta-ti na-ni ra-be-za alpi*
houses, fields (?), the pasture of the ox.
30. *ḥar. šac u-ba-i]-ma a-ti lu-ša-ti-in*
the mountain I searched until I might deliver (it).

31. [ki-be-ma?] su-tu-ma a-li-ik
[One says?]: "he is going
32. ma-ar-ki-ta-ma a-wa-tam
a long way", and the word
33. aš-ti-ma um-ma su-tu-ma a-ti-i-ni
I hear that "he to us
34. iš-du Ga-ni-iš i-du-ra
from Ganiš shall return;
35. SIX li-me-ra la-a-ma-ti
the moon may he see; ambuscade,
36. me-ih-[ra]-tim ša-ma-tim
opposition, the fate (?)
37. ša nakru [i]-du-šu-ni
which an enemy may lay on him
38.
[may he not experience"].

1. Perhaps we ought to translate: "To Hanan-Nabû Ikib-îlu; and Ašur-malik says thus", Ikib-îlu being the scribe who writes on behalf of Ašur-malik. At all events the rest of the letter is in the first person.

4. *adunu*, אָדֻנּוּ, is a West-Semitic word which is found in Bu. 91-5-9, 324, 2.

5. *atum* is the Ass. *iatum*, *e* the Ass. *â* and *ê*, as in Gen. XVI, 26. However, *tarim* may be the Ass. *remu* (though in Assyrian this is not followed by *ana*) and the translation may be "to me thou didst show favour", *e* being the hortative particle.

6. *banitima*, Ass. *paniti*.

8. *šipri* is the Ass. *šipru* "a cry", *alulâ* is connected with the Ass. *alâlu*; cf. Hebr. אָלַל. From line 11 we may conclude that the word means "a halloo"; hence the literal rendering will be "for the halloo of a shout".

10. The Ass. *murnisqu*.—*šablaku* is from *šabâtu*.

11-12. *beni u gal*, the Ass. *benni u qâl*. The phrase is equivalent to shouting "with might and main".

13. If *Salati* is the correct reading the name may be a derivative from *šalâtu*.

24. Perhaps the name of a place.

25. In *sibutum* we have *s* corresponding with Ass. *s*.

27. Can this be "with a bare hand", i. e. "without escort"?
29. *nani* is probably not Assyrian.
34. On Ganis see below *GOL. XVI, 8.*
35. *lamâti* from *lamû* "to surround".
36. Perhaps *šamalim* is the Ass. *šimalim*. But if *š* could correspond with Ass. *s*, *sâmu* "to be blind" would yield a better sense.

GOL. XV

1. *a-na* *l-ti-a-bi-im*
To Iti-abu
2. *ki-bi-ma* *um-ma* *I-ti-Da-gan-ma*
says thus Iti-Dagan :
3. *a-ûa-ku* *na-aš-be-ir-ta-ga*
I thy message (letter)
4. *sa* *AN-UD-tab-ba-i*
which Šamaš-tabbai
5. *ub-la-ni* || *ni-eš-sa me-ma*
has brought me hear, and
6. *a-ba-la* *na-aš-be-ir-ti-ga*
answer thy message
7. *um-ma* *a-na-ku-ma* *al-[ta]-par*
thus : I send
8. *be-lam* *um-ma* *šu-tu-ma*
a reply as follows : he
9. *ma-num* *a-ta*
who is (he)? Thou (art)
10. *iš-du* *zi-ri-ni*
of our seed,
11. *it-lim* || *SIN-ZUN*
a gentleman ; moons
12. *a-na* *na-aš-bu-tim*
to ear-rings

13. *i-za-az* *a-ta*
 he affixes. Do thou
14. *ma-la-ga* *a-ma-kam* AN-UD-tab-bā-i
 thy estate instead of Sanaš-tabbai
15. *ša* *i-el-a* *šu-šib* *ra-ša-um*
 who has come up, settle, (viz.) the property
16. *ša* *ta-as-ta-na-ba-ra-ni*
 about which thou didst send to me
17. *um-ma* *a-ta-ma* || *ma-la*
 (saying) thus : "Thou all
18. *ra-ši-ti* *u* *lâ* *tadan-nam*
 possessest, and no sale
19. *i-ba-ši* *u* *ti-ir-ta-ga*
 is (there) and thy orders
20. *li-li-ku-um* *lâ* *tadannam*
 let him take". No sale
21. *i-ba-ši* *a-na* *ši-ih-nim*
 is (there) for the
22. [*a*]-*bi-a* *šu-ma* *ma-la*
 O my father. If the estate
23. *i-za-ku* *u* *ti-ir-ti* *i-la-ga*
 is tax-free and orders he has received
24. [*iš-du*] *ša-pa-at-ga*
 [from] thy lips.
25. [*a?*]-*ta*-*ma?*] *na-as* A-QI-ti
 thou (?) the bearer of the despatch
26. *la du-ga-(la)*
 shalt not detain.

5. The first person pl. is used for the first pers. sing., as in modern Egyptian Arabic.

8. *belam* from *apālu*.

11. *itlīm* agrees with *ziri*, so that the literal construction is "our seed, which is noble".

12. The Ass. *anšabtu*.

13. *izaz* is clearly transitive here, and must therefore be regarded as the *qal* of the niph'al *nazâzu* "to stand".

13-15. This is the only sense which I can extract from the passage if the copy is correct. But I suspect that a verbal imperative has been omitted after *atu*, since *asume* is a word which is found in RAMSAY, I, 1, with the signification of "share" or something similar, and *šaiel* ought to be the participle (or permansive) "demanding", and that the probable translation is: "Do thou [settle] thy estate, instead of Šamaš-tabbai demanding (it, the share), or "amount, of the property".

18. *ra-ši-ti* "thou possessest" or perhaps "thou inheritest", with the West-Semitic personal suffix of the perfect.

21. In DT. 58 g. *ša-ha-an* is explained by *šakânu*.

25. It is evident that we are intended to read *šipretî* and not *mâr šipretî* or *šiprî*.

26. The last character in the copy resembles *at* more than *la*, but *dugat* would yield no sense.

GOL. XVI

1. *a-na* *A-mur-AN-UD*
To Amur-Šamšu
2. *u* *A-la-ti-im* || *a-na*
and Aladu; to
3. *A-la-ti-im* || *ki-bi-ma*
Aladu says
4. *um-ma* *Ma-nu-um-ba-lim-A-šir-ma*
thus Manum-balim-Ašir:
5. $1\frac{1}{2}$ *ma-na* AZAG-UD
 $1\frac{1}{2}$ manchs' of silver
6. *za-ru-ba-am* ||
pure
7. *sa dub-ba-ga*
of thy bond
8. *i-na* *Ga-ni-iš* || *a-na-ku*
in Ganiš I
9. *u* *Pa-du* || *ni-ih-ri-mu-ma*
and Padu have consecrated, and

10. *a-na-a-a* } *nu-ti* *u* *siqil* AZAG-UD
 these two things, a bond and a shekel of silver,
11. *i-na* *a-si-ki* *ra-ak-zu-ni* *a-ua* AN-UD
 with a cord we have bound for the Sun god;
12. *a-na-ku* || *dub-ba-ga*
 I thy bond
13. *nu-us-ta-ki-el* || [*a-na*]
 have delivered [to]
14. *A-mur-AN-UD* || *a-hu-ga*
 Amur-Šamšu thy brother.
15. *a-hu-ni* || *a-ta* *a-ua-rum?*
 Our brother (art) thou. The envelope (?)
16. *sa* *dub-bi-ga* || *a-na*
 of thy bond to
17. *A-mur-AN-UD* || *ti-in-ua*
 Amur-Šamsu give,
18. *u* *dub-ba-ga* *li[-za-a-z?]*
 and let thy bond stand (?).
19. AZAG-UD *e-la-ta* *ti-su-ma* [*na-ua*]
 The additional money thou hast, and the manehs
20. AZAG-UD *sa* *dub-bi-ga*
 of silver of thy bond
21. *u* *si-a-ba-ti-su* || *i-na* *zi-ir*
 and their interest among the seed
22. *a-bi-a* *u* *i-na* *zi-ri-a*
 of my father and among my seed
23. *A-mur-AN-UD* || *e-el-ki-na*
 Amur-Šamsu has received,
24. *u* *a-na-ku* || *a-ua* AZAG-UD
 and I in regard to the money
25. *u* *zi-ba-ti-su* || *dub-bi-ga*
 and its interest on thy bond
26. *li-ba-ga* *e* *u-sa-am-ri-i-z*
 thy heart will not vex.

8. From this passage, as well as from *GOL.* XIX, 1, we might infer that Ganis was the name of the city which stood at Kara-Eyük. On the other hand, *GOL.* XIV, 34 appears to imply that Ganis was at some distance, though this is rendered uncertain by the lacuna at the beginning of line 31. Other names of cities in the neighbourhood terminated in *-s*; e.g. *Buruš*, *GOL.* XIX, 3, and in one of Ramsay's tablets *Amas* is mentioned by the side of *Abem* and *Nahur* (*Nahor*).

9. Instead of *Padu* we could read *Haddu*, i. e. *Hattu* "the Hittite".

10. I would identify *nuti* with the early Babylonian *nunati* (*Bu.* 88-5-12, 163, 27).

11. *āsiki* might mean a "bag", but in Egypt papyrus deeds were simply tied with a string and we have no reason to believe that the custom in Assyria was different. In fact, a clay tablet tied up in a bag with a shekel of silver would be likely to be broken. See note on *GOL.* XXI, 1.

13. The first person pl. for the sing. as in *GOL.* XV, 5. The verb is *takālu*.

15. *āmaru* signified a coating of brickwork or enamelled tiles on a wall, and could therefore well be applied to the clay envelope of a tablet.

19. *elata* is used like *elat* in Neo-Babylonian contracts.

21, 25. Notice the double spelling, with *s* for *z*.

GOL. XVII

1. *a-na I-kib-ilu*
To Ikib-ilu
2. *[kī]-be-ma um-ma*
says thus
3. *Is-ma-A-sur-ma*
Išma-Ašur :
4. *zu-ha-ru-a is-du*
My boy from
5. *Ku-bu-ur-na-at*
Kuburnat
6. *a-ti-ni lä*
to us has not

7. *i-du-ru-nim*
returned.
8. *A-gur a-ti-ak lä*
Agur to thee has not
9. *i-du-ru-ni-ma*
returned, and
10. *a-ta-la-kam-ua*
I will go, and
11. *i-na ma-la sa-ba-ri-im*
through the amount of carrying messages
12. *ha-[ra]-na ti-da-ma*
the road thou knowest, and
13. *ta-aš-ta-na-ba-ra-am*
thou sendest
14. *Qa-ma-A-sur*
Qama-Ašur :
15. *lä i-za-hu-ur*
he is not small.
16. *e-na ti-ir-ti-ga*
Behold, thy commands
17. *du-ur-da-šu-ma*
thou hast laid on him, and
18. *lä tal-kam VI ma-na*
do not go (thyself). 6 manehs
19. *AZAG-UD sa Šu-la-ba-ilu*
of silver which Šulaba-ilu
20. *i-ti-na-ni I ma-na*
has given me (and) 1 maneh
21. *AZAG-UD sa i-na*
of silver which to
22. *hu-ur-si-a-nim*
the account (?)
23. *sa Šu-la-ba-ilu*
of Sulaba-ilu

12. *u* *Bu-ku-la-am*
and Bukula
13. (*sā*) *e-zi-ba* *ki-na-ti-ni*
whom I left. (being) our slaves.
14. *a-na* *si-ta* ||
for the rest (?).
15. *ki-na-ti* || *La-na* (?) *-zi* (?)
the slave Lamazi (?)
16. *u* V || *siqli* || AZAG-UD *Si-bu-la-(ti)-im*
and 5 shekels of silver Sibulatim
17. *uš-ti-be-la* *ki-na-ti*
I have caused to bring. The slaves
18. I $\frac{1}{2}$ *siqli* AZAG-UD *du-na*
(and) I $\frac{1}{2}$ shekel of silver . . .
19. *ir-sa* *a-hu-ga*
has inherited thy brother
20. *Na-šū-a* *ki-na-ti*
Našua, the slaves (being)
21. *Nu-ur-ki-li* *Si-bu-ul-tam*
Nur-kili (and) Sibultim.
22. *me-ma* *lā* *am-hur*
Nothing have I received.

4. *talim*, Ass. *da'tu*, *tātum* in the Code of Hammurabi. — In *taštanabal* for *taštanabar*, if the copy is right, the scribe has written *-l* for *-r*!

5. *anānu* in Ass. is "to be opposite", whence *anantu* "opposition". *anann* consequently, may be the counterfoil of a deed.

6. *inna* appears to be the same word as *duna* in line 18, and to represent some adverb like "now".

13-15. Perhaps the translation should rather be: "whom he (Eirira) left to be our slaves at the division (*zitta*) of the slaves." Instead of Lamazi it is possible to read La-ba-am.

1. Cf. BOUSSIER, *Choir de textes relatifs à la divination*, I, p. 96, 259 [ad p. 95]; MARTIN, *Textes religieux*, 1903, p. 33 (Contra FOSSIER, *Divination*, p. 41 [Réd.]).

COL. XIX

- Obv. 1. *um-ma ga-ru-um Ga-ni-is*
 Thus the judge of Ganiš
2. *a-na ga-ri-im*
 to the judge
3. *Bu-ru-us Ha-tim-za-ku (?) -ni-at*
 of Burus. Hatim-zakuniat
4. *ki-bi-ma a-na-ku ša-ku-ma*
 says : I am the governor, and
5. *Kur-ban-Istar ti-ri-*
 Kurban-Istar
6. *um-ma su-nu-ma*
 (saying) thus : "They"
7. *ma-a-dam i-*
 much have "
8. *i-ti-ru-ni*
 they have paid . . .

- Rev. 2. *ša si a-hu-um Ha-[tim-za-ku (?) -ni-at]*
 who before the brother of Ha[tim-zakuniat]
3. *AZAG-UD-ma ma-na*
 the money, (viz.) the manehs . . .
4. *a-ni-sa-am a-na ri[-sa-ta]*
 this same for a [loan]
5. *AZAG-UD li-li-ku*
 the money let them take . . .
6. *a-na-ku li-*
 I the . . .
7. *a-ma-kam a-sa-at*
 instead of the wife
8. *Ša-al-ma-ti-im*
 of Šalmatum

9. *i-na . . . ga šu-wa*
in
10. *is-ta-gal?* . . . *ta*
he pays (?).
11. *dub-be*
the tablets.

Obv. 1-3. We should have expected *ša* before *Ganis* and *Burus*, as also after *ahum*. Rev. 2. —*ku* in *Hatim-zakuniat* may be a misformed *ti*.—*Hatim* is for *Hattim*.

Rev. 2. Instead of *ša* *si* we should possibly read the proper name *Ša-lim*.

7. The character may be read "a dog" before *ašat*.

GOL. XX

1. *um-ma A-sur-i-me-ti* || *a-na*
Thus Ašur-imeti to
2. *Ma-aš-hu-ru Bu-zi*
Mašhuru, Buži,
3. *u Ištar-la-ma-zi* || *ki-be-ma*
and Istar-lamazi says :
4. III *šiqli* AZAG-UD || *ku-nu-ki-ni*
3 shekels of silver, stamped,
5. *Be-la-ah-Istar na-aš* A-QI-ti
Bêl-ah-Istar the despatch-bearer
6. *a-ma-kam* || . . . *na-aš-bar-tum*
in exchange for . . . the draft
7. *ša a-bi-[ia]*
of [my] father
8. *A-šu-na* || *[a-ma]-kam*
Ašuna (has given). In exchange for
9. *na-aš-bar-tum* | *nu-ti*
the draft a bond
10. *it-ti* || *Be-la-ah-Istar*
with Bêl-ah-Istar

11. [*e-zi-ib?*] || *ga-ma-si be-la-ku*
 [I deposit]. A . . . I have brought.
12. $\frac{1}{3}$ *si-te* || *ga-ar-na-(ni)*
 $\frac{1}{3}$ that remains, horned,
13. *Be-la-ah-Istar na-aš A-QI*
 Bêl-ah-Istar the messenger (has given)
14. *a-ma-kam* || *NI-IZ DUG-GA*
 in exchange for good oil
15. *a-na A-na-ah-NI-NI*
 to Anah-ili;
16. *u Be-la-ah-Istar*
 and Bêl-ah-Istar
17. *ma-li a-ni-su-nu*
 has finished with them.
18. *su-ma zu-ha-ru-um*
 If the boy
19. *iš-du* || *Za-ab-ba*
 from Zalba
20. *e-ru-ba-am (tir)-ti*
 has come down, the commands (message)
21. *Be-la-ah-Istar* || *du-ur-da-ni-šu*
 of Bêl-ah-Istar thou shall lay upon him.
22. *zu-ha-ra-am*
 The boy
23. *Ga-la-ri-za-am* || *a-na*
 Galarizu for
24. *ga-la-bu-tim* || *i-te-su*
 castration along with him
25. *a-na A-na-ah-NI-NI*
 to Anah-ili
26. *BU-I* || *a-ti-in*
 the barber (?) I have given.
27. *ga-ab-li-tam*
 The vest

28. *u* *hu-uš-tam*
and the gala-dress
29. *sa* *dī-iš-ta-ah-su*
which thou didst promise(?) him,
30. *u* *ga-lu (?)* || *tī-ib-nam*
and all(?) the straw
31. *ta-e-ra-ma* || *ga-[la]*
thou will send, all
32. *gur-zi-a-ni-tam* ||
the
33. *a-na* *Ma-as-hu-ru* || *ki-be-ma*
To Mašhuru say :
34. *a-bu-ni . . .* || *Maš-hu-ru-um*
Our father(?) . . . Mašhuru
35. *lā e-me-zi* || *ur-ha-am* || *iš-ti-in*
is not in want; a journey, a single one,
36. *lā ha-ta-ar*
do not

3. Here we have the beginnings of a coinage, the shekels being stamped with a "seal". Other shekels, according to line 12, were either shaped like horns, or had the mark of a horn impressed upon them.

5. *GoI. XV, 25* prevents us from making *naš* the 3rd pers. of the per-mansive and *ḫ-qi-ti* "messenger". The latter word (*mār-šipruti*) has lost its original meaning, *ḫ-qi* being regarded as a single ideograph, and the phrase has become elliptical, with the verb for "giving" omitted.

17. Literally: "has fulfilled the matter of them".

19. *Za-al-ba* is mentioned in *CHARTRE XI, 4*. It is apparently the name of a locality.

20-21. For the reading, see *GoI. XVII, 16-17*.

24. Or, possibly, "circumcision".

26. In *W. A. I. II, 22, 50* *m-r* is interpreted *ma-ha su*. Perhaps, therefore, it could be used in the sense of "cutter". But it may not be an ideograph at all, the signification of the words being: "to look for Bēl-ab-Istar".

27. *gablitu* is the name of a garment in *CHARTRE X, 3*.

35-36. The last sentence may mean: "Do not undertake any journey". But I do not know the signification of the verb *hatāru*.

COL. XXI

- Obv. 1. [*a-na rabû?*] *sa a-si-ki* *u ga-ri-im*
 [To the chief?] of the cords and the judge
2. [*ki*]-*bi-ma* || *um-ma* *Wa-bar-tum*
 says thus Wabartum
3. [*mâr*] *A-ni-a-ma* || *a-na-ku*
 [the son of] Ania : I
4. [*iš-du* *zi-]ni* || *sa A-šur-ma-lik mâr*
 [from (following) the sh]eep which Ašur-malik the son of
5. *ri(?) rab* *zi-ki-tim* || *iš-bat*
 *ri(?)* the chief magistrate took
6. [*a*]-*du-ur-ma* || *si-ba* GUD || *itti* || *a-la-di-im*
 have returned, and seven oxen together with the mother
7. [*A*]-*sir-e-mu-ki* || *el-ki-ma* || *ma-ar-ki-tam*
 Ašir-emuki seized, and a long journey
8. [*a-na*] *sada(?)* || *i-za-ba-at* || *um-ma šu-tu-ma*
 [to] the mountain(?) takes, (saying) thus : He.
9. [*Ta-ki*]-*el-A-sir* || LU-*nam* *ma-a-tam-ma*
 [(viz.) Tak]il-Ašir, the sheep numerous
10. [*i-na*] *wa-al-ga-ti* || UR-ZUN || *i-na*
 [with] a (and) the dogs with
11. [*ga-ti* *i-za*]-*ba-at* || *ki-ma* *a-na* *Ga-ni-iš*
 [the hand] takes. When to Ganiš
12. *e sa-bu-ur*
 he sent not(?)
- Rev. 1. [*ma-ma*]-*an e u*
 no one
2. || *ma-ma-an e*
 no one
3. [*a*]-*wa-tim* || *a-ni-a-tim* ||
 these words
4. [*a*]-*nim* || *ig-gi-ma* || *um-ma*
 this cried (saying) thus

5. [a-nim] *bi-lu-a* *ta-aš-sa-ma* || *i(?) -nu(?) -ma(?)*
 this, O my lord, thou hast removed, and since (?)
6. . . . [i]-*ua* *ga-ti* *wa-al-ga-ti*
 with the hand (and)
7. . . . [i-*za*]-*ba-at* || (*is*)-*du* *û-me-im*
 . . . he takes from day
8. [a-nim *eš-ra(?) -a(?) -im* *û* VIII || I $\frac{1}{2}$ *at* III
 this the te|n (?) and 8 1 $\frac{1}{2}$ weeks 3
9. *ši* *u-za-li-im* || *ma-na*
 I will pay. The manchs
10. . . . (*la*)-*ma* || *û-ma-am* || *su-ma*
 . . . during (?) the day. If
11. . . . [i]-*ga-su-du* || *u-za-ab-ma*
 . . . [he] shall obtain he pays additionally, and
12. || *a-mar-ma*
 in full (?)
13. || *u-za-la-am* *um-ma* *su-ma*
 I pay accordingly : if
14. [ga?]-*ru-um* *Ga-ni-[is?]-ma* ||
 the judge of Ganiš (?)
15. *ši-e-ši(?)* *na-aš-be-ir-tam*
 the draft.

Obv. 1. For *ašiki* see GOL. XVI, 11. Reference must be made to the official who superintended the "tying up" of legal documents.

3. For *Ania* see CHANTRE V, 8.

6. It looks as if *atur* were used transitively here: "I have brought back".

10. In one of the Arzawan tablets of the Tell-el-Amarna collection (I, 32) mention is made of "100 *uru an-wa-al-ga-an*", some kind of cloth, where *walga* may have the same origin as *walyati*.

Rev. 4. *uâgû* is a synonym of *nayâgu*.

8. If *ešrâ-im* is right, the words would signify: "from this the 18th day, for 1 $\frac{1}{2}$ weeks". For *ât* in the sense of "weeks", see GOL. I, 2.

9. *uzulim* for *usalim*, i. e. *ustalim*.

14. We should expect *garum sa Ganiš*.

COL. XXIV

-
6. *Ga-nu-u* || *ki-ma*
 [I have given] Ganû like
7. *A-la-di-im* *Kur-ban* *u*
 Aladu. Kurban and
8. *me-ra-su* || *Ša-bu-ur*
 his son. Šabur
9. *me-ir-u*
 the son
10. *A-la-di-im* *a-sa-su*
 of Aladu, his wife
11. *u*, *me-ir-a-su*
 and his son,
12. *a-na* *En-na-A-šur*
 to Enna-Asur;
13. *u* *lá* *i-du-ru*
 and they shall not return [to me].
14. *šu-ma* *me-ma*
 If anything [is amiss],
15. *i-du-ru*
 they shall return....

I now give two of the tablets published by Dr Scheil in CHANTRE'S
Missions en Cappadoce.

CHANTRE I

1. $1\frac{1}{2}$ *siqli* *AZAG-UD*
 $1\frac{1}{2}$ shekels of silver
2. *A-ta-pak-mil-ku-tim*
 1 Atapak-milkutim

3. *el* *A-sur-ma-lik*
to Ašur-malik
4. *mār* *Gimil-ku-bi-im*
the son of Gimil-kubim
5. *a-ti-în*
have given.
6. *ši* *A-šur-ušallim*
Before Ašur-ušallim
7. *mār* *I-na-zu-in*
the son of Ina-Sin ;
8. *ši* *Ma-num-ki-i-e-li-a*
before Manum-kî-elîa
9. *mār* *I-sar-ha-ri-im*
the son of Isar-harim.

CHANTRY XV

1. *a-na* *E-na-ma-A-sur*
To Enama-Ašur
2. *ki-bi-ma* *um-ma* *E-na-a-Ašur*
says thus Enâ-Ašur :
3. *a-hi* *a-ta* *a-na-ku*
my brother (art) thou. As for me,
4. *lâ li-be-i* *i-li-ma*
not has my heart risen up, but
5. *i-ga-za* *e* *a-ta-mar*
it is cold : I do not see
6. *a-wi-lu* *u* *di-ru-tim*
any one, and distress
7. *i-el-ta-ab-da-ni*
has vexed me ;
8. *ha-nu-a* *i-el-ta-ab-ma*
my face is troubled, and

9. *lib-ba* *c-ra-ba-am-ma*
 in heart am I sunk; but
10. *ti-la-a-mu-a*
 my twin-brother,
11. *a-li* *a-ta* *a-na-ku*
 my brother (art) thou, I
12. *a-zi-ir-a* AM-ZEN
 will part with the oxen;
13. *E-in-ga*
 let Euga (the wizard)
14. *li-li-kam*
 take (them).
15. *a-na-ku* *as-ta-na-me-ma*
 I obey and
16. *'a-sa-at-ga* *a-na* *mu-tim*
 thy wife to a husband
17. *ta-ta-la-ak-a-ma*
 shall go; and
18. *zu-ku-za* *si-be-il (?) -ma*
 her writ of divorce bring (?), and
19. *u* *li-ru-ba-am*
 also let him come down
20. *lib-ba* *ba-nu* *u* *ga-ab-du*
 in heart glad and exulting.
21. *c-ra-am* *ti-la-a-mu-a-ma*
 I will send my twin-brother, and
22. IS-ZEN *li-ki-im*
 the dust let him take away
23. *ba-ni-e-ma*
 first; then
24. *zu-ku-za* *si-be-il (?) -ma*
 her writ of divorce bring, and
25. *u* *li-ru-ba-am* *u-a-ma*
 also let the cry of woe descend, and

- 26 *u* *du-ur-ra* *ma-rî az-?*
 also do thou return. My son I. . .

7-8. The verbs are *lapātu* and *la'ābu*.

10. In *Cun. Texts* VII, 27 *tilmu* is given as equivalent to *tali'mu*.

18. *zukuza* for *zikut-ša zukuša*, literally "her freedom". If the identification of the last character is right, *sibel* will be imperative of *zabālu*.

19. The nominative is the new husband.

22. Is the reference to "dust" thrown upon the head when "the cry of woe" was raised?

Before leaving the CHANTRE tablets I would draw attention to the name of the Kassite god *Su-ga-ab* (X, 6), of *Gimil-lš-ha-ra* (XII, 1), and of *Ša-hamil-rāma* "the god who is merciful is exalted" — a formation similar to that of *Abu-rāmu* and *Šamu-rāmat* —, as well as to the word *ki-mas-si* "copper" (XXIII, 13). *Babalā*, "the Babylonian", is also mentioned as a witness.

The following is a tablet published by Dr Scheil in the *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*, XVIII, p. 74.

SCHEIL

1. XII $\frac{1}{2}$ *ma-na* AZAG-UD
 42 $\frac{1}{2}$ manchs of silver
2. *za-ru-ba-am* *i-zi-ir*
 pure has lent
3. *A-ha-na-ar-si- . . .*
 Ahana-arsi. . . ;
4. *NI-NI-eš-ta-ki-el*
 Ii-estakil
5. *i-šu* *iš-du*
 has (them) from

6. *ha-mu-uš-tim*
the week
7. *ša En-na-nim-rum*
of Enna-nimrum
8. *u AN-MAR-TI-ha-mil*
and Amurru-hamil.
9. *a-na I ma-na AZAG[-UD]*
Upon each maneh of silver
10. $1\frac{2}{3}(?)$ *siqlu-ra*
 $1\frac{2}{3}(?)$ of a shekel
11. *i-na arhi I-KAM*
in the first month
12. *u-za-ab*
he pays as interest.
13. *š Id-ša-A-šur*
Before Id-ša-Ašur;
14. *ši I-ma-nim*
before Imanim.

7. Enna-nimrum "the eye of the leopard" is like Eni-basma "the eye of the serpent" in *Col. XVIII, 1*.

10. The fraction would more naturally read $\frac{22}{180}$; but since the division of the shekel was into 180 šē, this can hardly be correct, $\frac{22}{180}$ being very improbable.

14. For the name Imanim, see *Col. b. 13*.

In the *Proceedings of the Society of Biblical Archaeology*, 1897, p. 287, I published one of the Cappadocian tablets in my possession. The text has since been revised by Dr Pinches, and I here give an amended translation of it :

SAYCE

1. IV *ma-na AZAG-UD za-ru-ba-am*
4 manehs of silver pure

2. *ana* AN-EN-LIL-*ba-ni*
to Bêl-bani
3. AN-III-*ti-GAL* *i-ti-in*
Šalašti-rabû has given ;
4. *iš-du* *ha-mu-us-tim*
from the week
5. *sa* A-šur-*i-me-ti*
of Ašur-ime-ti
6. *u* A-šur-*GAL* *a-na*
and Ašur-rabû for
7. IV *ša-na-at*
4 years
8. VIII *ma-na* AZAG-UD
8 manchs of silver
9. *i-ša-gal* [arham]
he pays : [the month]
10. *Nā-ar-ma-du* (?) . . .
Narmadu . . . ,
11. *li-mu-um*
the eponyme (being)
12. *Ša-ga-ti-qad-da-a*
Šagati-qaddâ.
13. *il-ki-su* AZAG-UD *a-na*
He has taken it, (viz.) the silver. For
14. *na-ru-ki-šu* *kal-la* *û-me*
his purse all the time
15. *ma-la* AN-EN-LIL-*ba-ni*
the property Bêl-bani
16. *i-ga-šu-du* *u* AN-III-*ti-GAL*
shall acquire, and Šalasti-rabû
17. *ma-la-šu* *ma-gal*
the whole of it entirely
18. *i-pa-du-su-ma* *il-ki*
shall deliver it up, and there shall take

19. *a-bit* AN-III-*ti-gal* *ru-ku-um*
 the guaranty of Šalašti-rabû who is absent
20. *E-ra-tim*
 Eratim.
21. šI *La-li-im*
 Before Lalim;
22. šI *Na-na-nim*
 before Nananim.

3. The divinity "Three" remains as mysterious as ever.

10. *na* is more probable than *ka* at the commencement of the line.

13. Notice *su* for *šu*.

14. The word should be read *naruki*, the Sumerian equivalent of which (*agala*) has the determinative prefix of "leather".

I add also a revised transliteration and translation of one of the tablets brought by Prof. Sir W. M. Ramsay from Kaisariyeh :

RAMSAY II

1. XIII $\frac{5}{6}$ (?) *siqli* AZAG-UD *a-su-me-ga*
 13 $\frac{2}{6}$ shekels of silver, thy share (?),
2. *a-na-ku* || *ha-bu-ul-ma*
 I have mortgaged, and
3. *u* *Zu-ta-ah-zi-iz* *ti-ni*
 also Zutah-ziz judgment
4. *i-ti-ma* *zir* *ga-ga-ad*
 has delivered, and upon the head
5. *giš-sib-tu* *ir-ku-um-ma*
 of the staff has declared that
6. *a-na* *ša* *lā* *du-ar*
 "in order that they be not returned
7. *e-ti-ru-ma* || XV *siqli* AZAG-UD
 I have paid over 15 shekels of silver".

25. *li-ki-ma* || *a-na* *šak*
do thou take, on the capital
26. III | I $\frac{1}{3}$ *ma-na-ša* *ša-ak-er*
at the rate of III $\frac{1}{3}$ manchs of silver.
27. *a-hi-a-ta* *ša-ak-er* *u* | *ših-dam* *a-na*
The rest of the money and [the interest] to
28. *Sa-ki-ru* *mar* *a-hi*
Sakiru the son of my brother
29. *a-šar* *ša-hu-šu-ni*
where they have (d)
30. *li-ti-nu*
let them give¹.

1. According to line 19, the addressee was Mannu lu Asur.

3. In Zafah *ziz* we have the name of the god Suteh, which M. Tomkins has also detected in Satch beg, the name of a North Syrian city in the geographical list of Theohanes III (n^o 135).

5. The custom of swearing an oath on the top of a staff was frequent in Egypt; see Straboniana in the *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*, XXV, pp. 184-199. There is probably a reference to the same custom in Gen. XLVII, 31. See also above, Gen. XI, 19-20. — *ikum* is from *iqānuu*.

7. *eriu* is the Akk. *erū*.

11. Literally "the manchs of the tablet". Apparently a sort of bank-note is meant.

13. *pih* is from *pihu* "to close".

14. The nominative to the verb must be Asu dinn.

21. The character may be intended for *it* instead of *is*; *iti-ya* "along with thee".

25. *šak* in the sense of "capital" was pronounced *qagabannu*, according to Gen. IX, 5.

29. *šahusu-ni* is for *ša-ihu-šu-ni*, or, possibly, *ša-ahuz-šu-ni* "where I hold it".

In 1897 M. Golémschell purchased three (still unpublished) Cappadocian tablets which he was kind enough to allow me to copy. They are as follows:

GOL. a

1. XIII *ma-na* AN-NA
 13 manehs of lead
2. *a-na* A-*sir*-AN-UD-*si*
 to Asir-Šamši
3. *A-sir-be-el-a-wa-tim*
 Asir-bêl-awatim
4. *i-ti-in*
 has given ;
5. II *ma-na* AZAG-UD
 2 manehs of silver
6. *u-si-ba-la-su-um*
 he causes him to bring (in return).
7. *si* A-*sir-i-me-ti*
 Before Asir-îmeti
8. *mâr* Id *ša-Ištar*
 son of Id-ša-Ištar
9. *a-bi-a-a*
 my father,
10. *tab-ba-i* || A-[*sir-be-el*]-
 the partner of A[*sir-bêl*]-
11. *a-wa-tim* || a-*na*]
 -awatim. To
12. *Wa-bar-tum*
 Wabartum
13. *Ša-du-uh-bel-a*
 Šaduh-bêla
14. *i-ti-ni-ma*
 has given (them), and
15. *dub-ba-am* *a-ti-in*
 a tablet (deed) I have given.

13. Is Šaduh another form of Zutah or Šuteh?

GOL. *b*

1. XVI $\frac{1}{2}$ *siqli* AZAG-UD
16 $\frac{1}{2}$ shekels of silver
2. *ša* *Be-la-ti-A-šir*
which Bêlati-Ašir
3. *i-zi-ir* *ša-du*
has lent, this (money)
4. *i-su* *Sa-i(?) - la(?)*
holds Saila(?).
5. *Bi-la-ti-A-šir*
Bilati-Ašir
6. *Ša-bu-ni* *ūd-ku*
Šabuni has summoned :
7. *Bi-la-ti-A-šir*
Bilati-Ašir
8. *a-na* *šu-a-du*
to him
9. *naphar* *i-du-wa*
the whole has delivered.
10. *dub-bu* *dub-bi*
O tablet, a tablet
11. *ša* *eli* *a-ni*
which (is) over and above this one
12. *za-ar*
dismiss (?).
13. *ši* *I-ma-uim*
Before Imanim

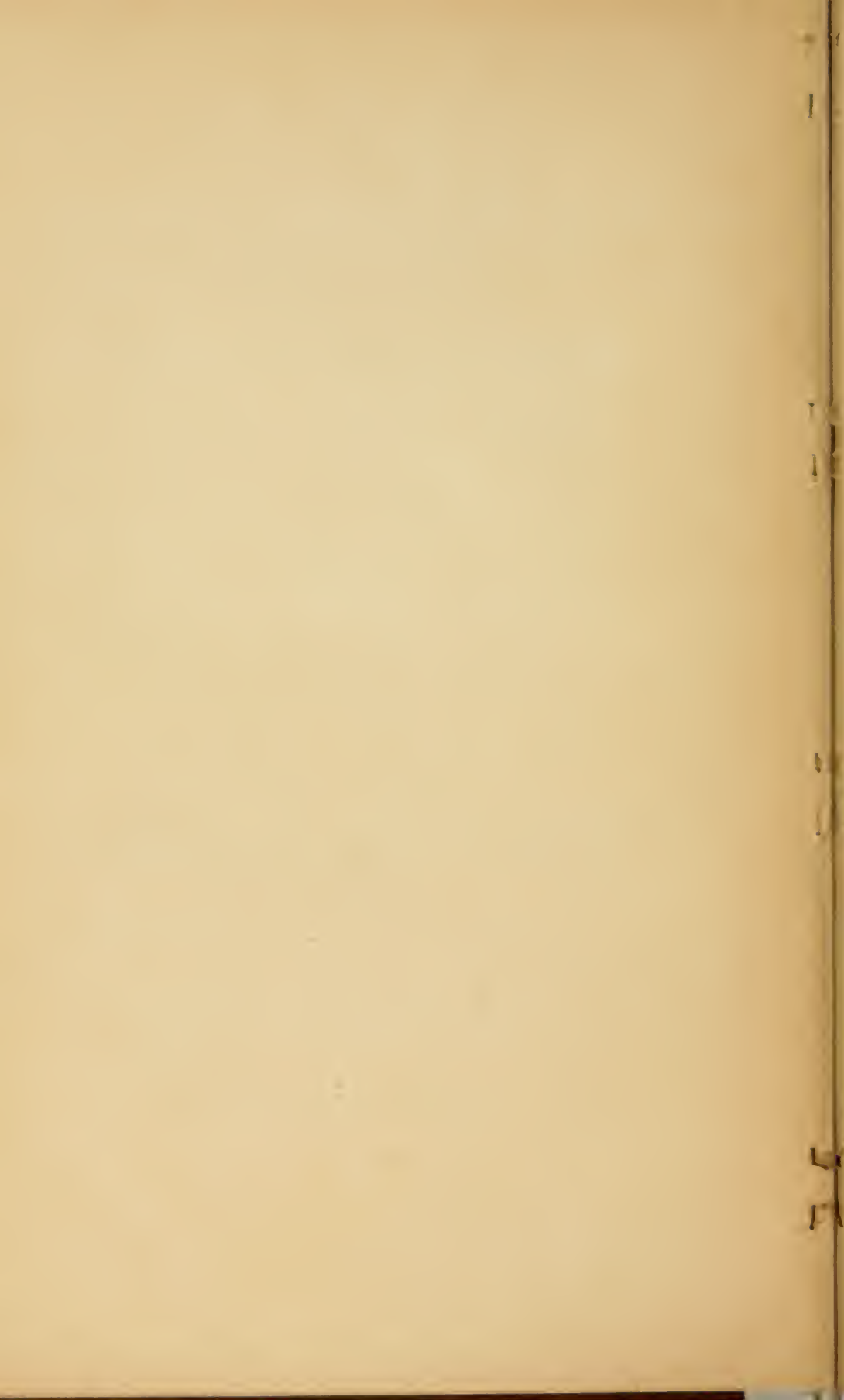
2. I suppose Bêlati-Ašir represents Bêl-adi-Ašir, "Asir is lord of the oath".

3-8. *šadu* and *šadu* are for *šatu* and *šatu*.

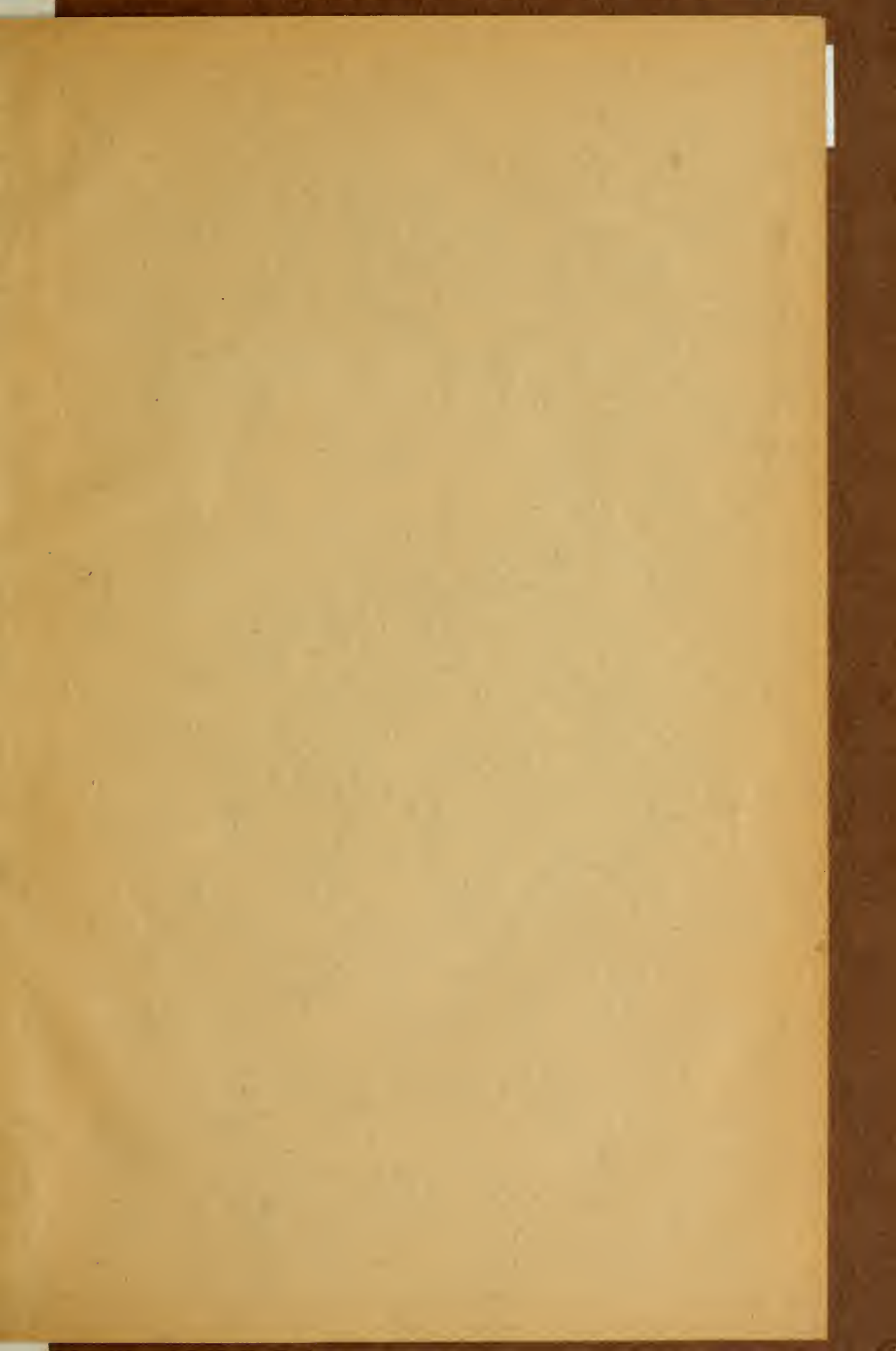
10-12. The formula must have some technical sense which escapes me. — *zar* is the imperative of *za'iru* or *ziru* whence the common *izir*.

GOL. c

1. [a]-na dam-*gar* u
 To the merchant and
2. Da-da-a ki-bi-ma
 Dadâ says
3. [um]-ma Id-ša-A-šir-ma
 thus Id-ša-Ašir :
4. a-bi uš-ta-ri-da-a
 O my father. I have caused to come down
5. sa-su || A-šir-u-si-ri-ba-ni
 him (viz.) Ašir-usiribani.
6. ki ur-ha-(am) || a-na
 When the road to
7. a-lum (iṣ-za)-ba-at-ni
 the city he takes
8. a-na-ku um-ma a-na-ku at-[lik]
 I (did) thus : I went
9. a-na Mas-ba-ni u
 to Mašbani || and
10. A-šir-kal-la-ma-ma
 Ašir-kallama, and
11. ti-ir-tam ša Da-da-a
 the orders of Dadâ
- Edge 12. [aṣ-bā]-at a-ši-ki
 [I to]ok; the cords
- Edge 13. [ša . . .]-ti ir-ba-a
 [of] the four (?)
14. lā i-si(?) -ba ||
 he did not break (?) .
15. sa-su A-šir-u-si-ri-ba-ni
 Him, (viz.) Ašir-usiribani
16. su-ti-bi-la-ma a-na
 cause to be brought, and to







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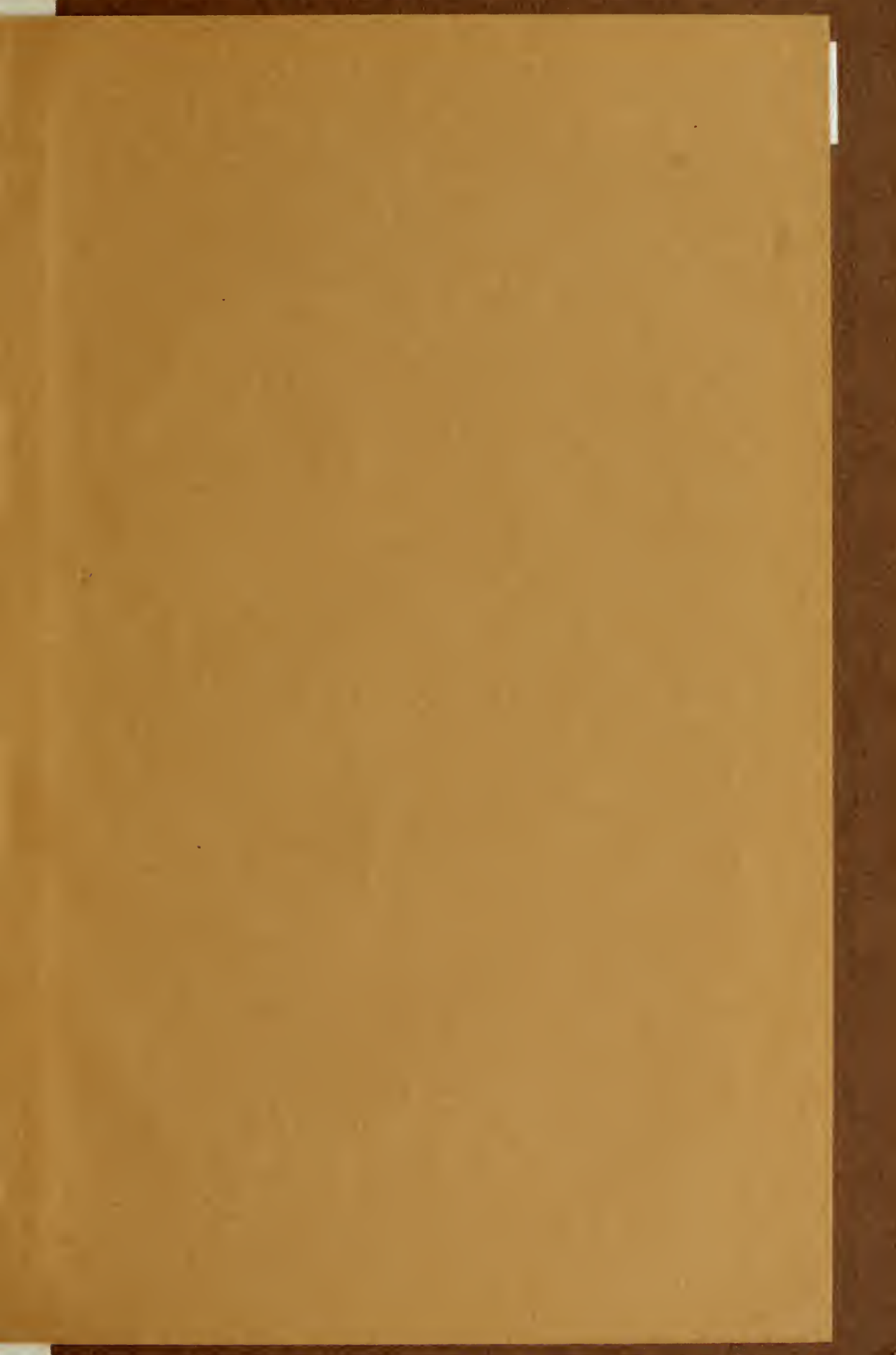
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