

INSIDE

1. מן ארשם על נחתחור כנזסרם וכנותה וכעת חנזפי שמה פתכרכר עלימ[א] זילי זי
בגסרו היתי שושן זך פתפא הב
2. לה כאחרנן װלנשי ביתה װ גרד בדיכרן זילי ויעבד פתכרן זי פרש [...]. יהוון
ויעבד פתכר סוסה עם רכבה לקבל זי קדמן עבד קדמי
3. ופתכרן אחרנן והושרו יהיתו עלי אפריע לעבק ול[עב]ק ארתוהי ידע טעמ[א] זנה רשת

ספרא

OUTSIDE

4. מן ארשם על נחתחור פקי[דא] [כנזסרם וכנותה המ[ר]כריא זי במצריין
5. על []
6. []
7. []
8. []
9. Htp-ḥp

INSIDE

1. מן ארשם על נחתחור כנזסרם וכנותה וכעת חנִּזְנִי שמה פתכרר עלימ[א] זילי זי בגסרו
היתי שושן זך פתפא הב
2. לה כאחרנן גרד בדיכרן זילי ויעבד פתכרן זי פרש [...] יהוון ויעבד פתכר סוסה עם רכבה לקבל
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OUTSIDE

4. מן ארשם על נחתחור פקי[דא] [כנזסרם וכנותה המ]ר[כריא זי במצרין
5. על]
6. []
7. []
8. []
9. Htp-ḥp

Commission for Sculpture
Late 5th Century B.C.E.

INSIDE

¹From Arsames to Nakhtḥor, Kenzasirma and his colleagues.

And now, (one) named Hinzaⁿⁱ, a sculptor, my servan[t] whom Bagasrava brought to Susa, — that one, give ²him^{and his household personnel} rations like other domestic staff, my ARTISTS. And let him make statues of a horseman ... will be and let him make a statue of a horse with its rider, just as formerly he did for me, ³and other statues. And dispatch (them and) let them bring (them) to me at once, immediately and im[mediate]ly.

Artavahya knows [t]his orde[r]. Rashta is the scribe.

OUTSIDE

⁴From Arsames to Nakhtḥor [the] offici[al], Kenzasirma and his colleagues the ac[cou]ntants who are in Egypt. (ADDRESS)

⁵... ⁶... ⁷... ⁸...

(SUMMARY)

(DEMOTIC)

⁹Hotephep

אגרת אודות הזמנת פסל

פנים

¹מארשם אל נחתחור, כנזסרם וחבריו.
ועתה, (ארם אחד), חנִּזְנִי שמו, פֶּסֶל, [ה]נער שלי, שבגסרו הביא לשושן, ההוא, קיצבה תן לו,
כמשרתים האומנים האחרים שלי, ויעשה פסלים של פרש [...]. יהיו ויעשה פסל סוס ורוכבו כפי
של פנים עשה לי ³ופסלים אחרים. ושגרו (ו)יביאו אלי מיד חיש מ[ה]ר.
ארתוהי יודע צו זה. רשת הסופר.

חוץ

⁴מן ארשם אל נחתחור [ה]פקי[ד], כנזסרם וחבריו מנהלי הח[ש]בונות אשר במצרם. (כתובת)
... ⁵... ⁶... ⁷... ⁸...
⁹(דמוטית) חתפחה (שם עצם פרטי).

IX

מִן אַרְשָׁם עַל נַחְתְּחֹר פְּקִידָא] אַרְשָׁם
 עַל הַנְּדָרוֹי לַחְתּוּבְסְתֵי כֹזִי יֵאָתִי בְּבָאֵל
 כְּנֹסְרָם וּפְנוֹתָה הַמְּרָכְרִיא זִי בַמְצָרִין
 כֹּזִי יֵעֲבֵד פְּתַכְרִין
 וַיֵּאָתֶה עֲלַי אֶפְרִיעַ

מִן אַרְשָׁם עַל נַחְתְּחֹר כְּנֹסְרָם וּכְנוֹתָה וְכַעַת וְרוּהִי בַר בֵּיתָא
 פְּתַכְרִין כֹּזִי יֵעֲבֵד פְּתַכְרִין זִילִי זִי בַגְּסָרוֹ הִיתִי שׁוֹשֵׁן וְךָ
 פְּתַפָּא הַבּ וְלִנְשֵׁי בֵיתָה
 לָהּ כְּאַחֲרֵינָן גָּרַד בַּד/רִיכְרִין זִילִי וַיֵּעֲבֵד פְּתַכְרִין זִי פֶרֶשׁ . . .
 . . . יְהוֹן וַיֵּעֲבֵד פְּתַכְרִין סוֹסָה עִם רַכְבָּה לְקַבֵּל זִי
 קְדָמָן עֲבַד קְדָמִי
 וּפְתַכְרִין אַחֲרָנָן וְהוֹשֵׁרוֹ יֵהִיתוֹ עֲלֵי אֶפְרִיעַ לְעַבְקָא וְלְעַבְקָא
 אֶרְתּוּהִי יֵדַע טַעְמָא זִנָּה רֶשֶׁת סַפְרָא

¹* From 'Aršam to Neḥtiḥūr the officer, the comptroller (?) and his colleagues the accountants, who are in Egypt. Concerning Ḥinzanī in (the matter of) [his executing statue] and coming to [me] immediately.

¹ From 'Aršam to Neḥtiḥūr, the comptroller (?) and his colleagues. And now:—(in regard to) a sculptor named Ḥinzanī, my servant, whom Bagasvara has brought to Susa—give to him and to the women of his house ² the same provision as to others (who are members of) my domestic staff of artists (?), that he may execute sculptures of a horseman, [which] shall be . . ., and (that) he may execute a sculpture of a horse with its rider, corresponding to that which he previously executed for me, ³ and other sculptures; and dispatch (men) to bring them to me immediately with all haste. ¹Artōhī is cognizant of this order; Rāšt is the clerk.

X

מִן אַרְשָׁם עַל נַחְתְּחֹר פְּקִידָא כְּנֹסְרָם
 עַל הַנְּדָרוֹי לַחְתּוּבְסְתֵי כֹזִי יֵאָתִי בְּבָאֵל
 כְּנוֹתָה הַמְּרָכְרִיא זִי בַמְצָרִין

מִן אַרְשָׁם עַל נַחְתְּחֹר כְּנֹסְרָם וּכְנוֹתָה וְכַעַת וְרוּהִי בַר בֵּיתָא
 בּוֹנָה כֵּן אָמַר לִי בְּגָא לָם זִי מִן מְרָאִי יְהִיב לִי
 בַמְצָרִין וְךָ מְנַדְעָם מִן תְּמָה לֹא מְהִיתִין עֲלֵי הֵן עַל מְרָאִי לָם
 כּוֹת טַב אַגְרָת מִן מְרָאִי תִשְׁתַּלַּח עַל נַחְתְּחֹר פְּקִידָא
 וְהַמְּרָכְרִיא כֹזִי הַנְּדָרוֹ יֵעֲבֹדוֹן לַחְתּוּבְסְתֵי שְׁמָה פְּקִידָא זִילִי זִי
 עַד מְנַדַּת בְּגִיא אֶלְךָ יִהְנַפֵּק וַיְהִיתָה עֲלֵי עִם מְנַדְתָּא זִי
 מְהִיתָה נַחְתְּחֹר כְּעַת אַרְשָׁם כֵּן אָמַר אֲנָתֶם הַנְּדָרוֹ עֲבָדוֹ
 לַחְתּוּבְסְתֵי פְּקִיד וְרוּהִי זִי עַד מְנַדַּת בְּגִיא זִי וְרוּהִי אֶסְפְּרִין
 וְהַדְּאִבְגּוֹ יִהְנַפֵּק וַיְהִיתָה וַיֵּאָתֶה עִם גּוּזָא זִי מְנִי שִׁים לְהִיתָה
 בְּבָאֵל אֶרְתּוּהִי יֵדַע טַעְמָא זִנָּה רֶשֶׁת סַפְרָא

¹* From 'Aršam to Neḥtiḥūr the officer, the comptroller (?) and his colleagues the accountants, who are in Egypt. Concerning my notification to Ḥatu-bāstī that he come [to me] at Babylon.

¹ From 'Aršam to Neḥtiḥūr, the comptroller (?) and his colleagues. And now:—Warōhī the prince has here said to me, saying: (In regard to) that domain which has been given to me by my lord ² in Egypt—they are not bringing me anything thence. If then it be thus good to my lord, let a letter be sent from my lord to Neḥtiḥūr the officer ³ and the accountants (commanding them) to instruct one named Ḥatu-bāstī, my officer, that without fail he collect the rent on those domains and bring (it) to me together with the rent which ⁴ Neḥtiḥūr is bringing.

4. [. . . ביתה]: cp. DL 8 2 9 2 F 3 2₂ 13_{2,3} 14.

גיה [וב . . .]: cp. 2, 5.

אבוהו [וך]: cp. 2.

וך. Grammatically וך may be taken either as directly qualifying or else as resuming שמה אבוהו, while ביה זרע אב is parenthetical (cp. DL 10 2, where וך is similarly separated from the word or phrase with which it agrees).

4-5. [ועל ביתא זילי] לא עביד: cp. DL 7 3, 8 12 7 (Mittwoch). The alternative [ועל בגא זילי] לא עביד (Kâmil) seems against the usage of these documents.

5. יהבת. The pf. tense here describes an action which, even though not yet carried out, is regarded as irrevocably determined (s. Brockelmann *GVGSS*. II § 77 c a).

החוויה. The Aram. אַחְוִי and אַחְוִי 'showed' has the sense of 'notified' with the person informed in the accus. case, as often in the O.T.; further the discovery of a substantive תוּחִית 'order' confirms this interpretation of the verb (Rosenthal *SPI*. 65^a). Hence the translation of [י]חוו by 'they [shall] take note of' and of נחוי by 'we report' (CP 26 7; cp. 5) may be accepted (s. Schaefer *IB*. I 95-96).

יהחסנ. This verb is used as an ideogram, Pahl. יחסני and Parth. חסני (*sic*) for the M.-Pers. *dāstan* and Parth. *dirdan* 'to hold, keep, possess'; in the inscription of Shapur I it is rendered by the Gr. *κατέχευ* (Sprengling in 'AJSL' LVII 382₁₇₋₃₈ 417₂₉₋₆₉).

ההלכא. The immediate source of the Aram. הלך (DL 73 3 78 2 79 2; cp. Ezr. iv 13, 20 vii 24) is not the O.-Bab. *ilku*^m 'feudal service' = N.-Bab. *ilku* 'ground-tax' (Pognon in *JAs*. XI/i 407-8; s. Eilers in *Olz*. xxxvii 96^b), even though it is used to translate this word (DL 73 3), but rather *alāku*^m 'to go; to go on, perform feudal service' = הלך 'went'; for the full expression for this service is *ana harrān šarrim alākum* 'to go, going on the king's way' (CH. § 26 68-69) or *ilkam u harrānam alākum* 'to go a going and a journey' (Nies & Keiser 'BIN.' II 76 7-9). Such a derivation alone will explain the vocalization of the Aram. word, which is that of an Acc. infin. form; there is therefore no need to change הלך into **hēlek* (Bertholet *Esr. u. Neh*. 17). Other nouns derived as loan-words from this Acc. verb are the O.-Pers. **harāk(a)*- and M.-Pers. *harāy* in Manich. texts as well as the Talm.-Aram. כְּרָאָה 'poll-tax' (Henning in *Orient*. IV 291-3).

6. לקבל זי. In the inscription of Shapur I לקבל כד איך is translated *κατ' ἐκείνο οὖν ὅτι* 'in view of the fact that' (Sprengling *ibid*. 382₁₇₋₃₇; s. 383), where כד may be the Iran. *kad* 'when' or a late form of the Aram. כזי; but the interesting point here is the equation of לקבל with *κατά* (Nyberg).

חשל and יחשל. In Ass. syllabaries the sign read *SI.I* is explained not only as *ha-sa-* or *-ša₁₀-lu* (Thompson 'CT.' XI 29 O. ii 1 a-d) and *sa-pa-mu* 'to overthrow' (Thompson *ibid*. 3 a-d, Hallock 'AS.' VII 19 O. ii 121) but also as *ha-a-[tu]* 'to pay', *šu-ut-lu-mu* 'to deliver', *ba-[ba-lu]* 'to bring',

na-[da-nu] 'to give',¹ *na-du-[ú]* 'to put', *pa-[qa-du]* 'to commit, entrust' (Thompson *ibid*. 30 O. ii 36-44 a-d); further, the same sign read *SU.UM* is explained both as *na-da-nu* 'to give' (Hallock *ibid*. 123) and as *ha-ša-lu* (Thompson 'CT.' XIX 4 O. 26 a-b). Thus a *hašālu* 'to deliver' or the like as well as *hašālu* 'to smash' seems to have existed. This verb is apparently found in certain N.-Bab. letters in which *kašādu* 'to arrive' and *šūbulu* 'to convey' alternate with it. So the writer of one, speaking of the delivery of sacred hoes, says . . . *GiSmarrē parzilli (MESŠ) . . . ta-ab-šu-lu-*, while those of two others say respectively 20 *GiSmarrē (MESŠ) . . . lik-šu-du-nim* and 10-*TA marrē parzilli (MESŠ) [lu]-še-bil-an-ni* in similar contexts (Ebeling *NbBU*. 88 13-15 97 5-10 142 15-16). The hoes in the first letter, of course, may have been intended to be ritually smashed, but the analogy of the other two letters suggests that the reference is rather to the delivery of them to their destination. Further, the M.-Hebr. חלש 'delivered' in מועותיו ללשכה שיהא חולש את (Mishn. *Arak*. ix 4) may well be a form of the same verb, since the metathesis here postulated is certainly permissible (s. Brockelmann *GVGSS*. I § 98 g 2 γ). Are then *hašālu* 'to smash' and *hašālu* 'to deliver' derived from the same root on the supposition that a verb denoting 'to smash' has come to connote 'to break up, break (bulk)' for distribution and so from being applied to distribution can mean simply 'to deliver'?²

ארתוהי. This is a Pers. hypocoristic name (cp. DL 9 3 10 5 and CP 51 2, where [ארתוהי] can be read if the upper fragment may be shifted rightwards over the lower fragment; s. Scheftelowitz in *SUBH*. I 12), in which the ending *-ōhi*, *-ōi* replaces the second element in the compound name; this is spelt *-uwahya* in O.-Pers. inscriptions (s. Schaefer *IB*. I 266), but whether this spelling corresponds to the phonetic reality may be doubted, since *-ōhi* is certainly an early pronunciation. The first element in *ארתוהי* is the common O.-Pers. *arta-* 'holy law, religious duty' (s. n. on DL 12 1*), as in *ארתהנת* (DL 5 1*, 1) or *ארתונת* (DL 3 1, 5) and *ארתחי* (DL 7 10 13 1*) and so on (s. Cowley 'AP.' 278), and the ending is the same as in *זתוהי* (s. n. on 6 1) and *ורוהי* (DL 10 1, 4 11 1*, 1) as well as in *בגני*, of which *Βαγώας* shows the true form (s. CP 30 1 32 1 Ezr. ii 2, 14 viii 14 Neh. vii 7, 19 x 17).

LETTER IX

OUTSIDE

Address.

1*. המ[ר] כריא . . . [א] פקיד: cp. DL 10 1* (s. n. *ad locum*).
כנוסרם: s. n. on DL 8 1.

Summary.

The text of the summary of contents is largely matter of conjecture in consequence of injury to and discoloration of the leather.

¹ Cp. Thompson 'CT.' XI 25 2 R. 7 d-f, where *SI.I* = *na-da-nu* is confirmed.

² What is the Bab. *dñm hašlūtu* in documents from Elam (Scheil *AJS*. 165 23 318 23)?

INSIDE

1. חנוני. The vertical joint between two strips of leather runs through the third and fourth (?) letters of this name, so that it cannot be certainly read; but it may perhaps be read חנוני, an unknown name possibly based on *māt/āl Hinzani* (Lewy in 'JQR.' N.S. XLVI 291; s. Boudou *LNG.* 79-80).

כּתכּר. The Aram. פתכּר, composed of the O.-Pers. *pati-kara* 'effigy, image' (s. n. on 2) and *kara* 'maker', has not been found elsewhere; but this O.-Pers. **patikarakara*- is represented by the Elam. *bat-ti-kur-raš hu-ut-ti-ra* 'makers of statues, reliefs', which is half translation and half translation (Benveniste in *JAs.* CXXII 307).

שושן. The Aram.-Hebr. שושן (Neh. i 1 Esth. i 2, 5 + Dan. viii. 2) = Bab. *Šu-šá-an* and *Šu-(ú)-ši*, whence the Gr. *Σούσα* is taken, represents the Elam. *Su-šu-un*, the name of the capital city of Elam (Delitzsch *Paradies* 326-7, Weissbach *KiA.* 155).

וּך פתפא. The position of וּך is after the noun which it qualifies elsewhere in these documents (DL 5 7, 9 8 5; cp. Cp 8 16), though before it often enough in others from Egypt (Cp 8 16 13 15 25 8 31 20 A 69, 70).

2. כּאחרנן גרד בּדריכרן וילי. The position of אחרנן before the words qualified, which constitute a single complex, is originally due to treating these words as in apposition to the pronoun; the same order is found in other Syr. dialects (Duval *TGS.* 342-3, Nöldeke *GNsS.* § 137). In the Christ.-Pal. Syr. dialect ܟܢ either precedes or follows the noun (Schultess *GrC-PA.* § 158, 1; s. Nöldeke in *ZDMG.* xxii 508). If rightly so read, an Aram. בּדריכּ might be composed of the Skt. *dvit̥tya* = O.-Pers. *duvitiya* = N.-W. Iran. **bit̥tya* = Av. *bitya* 'second' and the Skt. *kara* 'doer' from Skt. *kṛi* = Av. *kar* 'to do' (Bartholomae *AiWb.* 444-8, 963-4); hence a Skt. **dvit̥tya-karā* = Av. **bitya-kara* 'second worker' could be postulated as the source of an Aram. בּדריכּ 'assistant' or the like (Nyberg). In such a word, however, ܟ not ܕ would naturally be expected. Comparison of the Aram. ܟܢ בּדריכּ with the Elam. *kur-taš ba-ši-ka-ra* suggests reading ܟ rather than ܕ (Benveniste in *JAs.* CXXII 307-8), giving an O.-Pers. **bādi(ya)kara*- as the Pers. and an Elam. **bāzi(ya)kara*- as the Med. form. This assumption, however, runs counter to normal experience; for ordinarily Med. forms are met in Aram. and Pers. forms in Elam. words. Thus בּריכּ cannot be entirely discarded, although no decisive etymology can be found for it; possibly an original **bāriya-kara* (?), if the Pahl. *bārik* 'fine, thin' may be compared (de Menasce in *BO.* xi 162), or **brāya-kara*- (?), if the Pahl. *brā(h)*- = Pers. *bārāh* 'splendour, beauty, elegance' is compared, may be postulated. The word will then mean 'artist' or the like (Henning).

פּתכּר. The Aram. פתכּר is the O.-Pers. *patikara*- 'image', which generally refers to reliefs in O.-Pers. inscriptions. It is common in many later Iran. languages, e.g. Pahl. *patkar*, Parth. *padkar*, Manich. M.-Pers. *patikar*, Pers. *paikar*, and Sogd. *ptkr*'k, and is used of sculptures, paintings, and so on, as well as reliefs; and it has been widely adopted as a loan-word, e.g. Armen. *patkar* and Aram. פּתכּרָא (Levy, Jastrow) = Syr. ܦܬܟܪ = Mand. פּאתיכּרא (Brockelmann) 'effigy; image; idol' as well as

the Arab. فتنكر *res ingens et admiranda* (Freitag) are Iran. loan-words (Lagarde *GA.* 79, Telegdi in *JAs.* CXXVI 253-4). The Gr. *πάρατρα* = εἰδωλα (LXX at Is. viii 21 xxxvii 38; s. Field *Orig. Hex.* II 447 and Seeligman in *JeOL.* II 764) is a similar loan-word. The Aram. פתכּר occurs as early as an inscription of the fifth century B.C. from the neighbourhood of Tarsus (Torrey in 'JAOS.' xxxv 372).

זי פרשיא [זי קדמיך] יהוון. There seems no room for יהוון 'of horsemen which shall be thine' (Mittwoch; cp. DL 1 1), and 'horsemen' is perhaps inappropriate before the following 'horse with its rider'. Another possibility is יהוון [מנת] זי פרש 'which shall be movable' on the assumption of an Aram. פּרש מנת based on the Pahl. *frašumant*- 'movable' (Henning; cp. Herodotus *Hist.* III lxxxviii 3); but the blank space between פ and מ requires explanation.

סוסיא. This can only be the abs. form of the Aram. sing. masc. סוסיא 'horse',¹ as in בּסן[סוסיא] חד (CA 38) with *-eh* = *-ey*, as the ending is usually written (Milik in *RB.*, N.S. LXI 594-5); cp. abs. sing. fem. סוסייה (Ronzevalle in *MUB.* xv [Sūjīn] 244-5 A b 3), plur. emph. masc. סוסיא *sūse*' (G 90 b) and abs. סוסיין masc. *sūsīn* or fem. *sūsyān* (Cb 30).²

¹ Also Pahl. סוסיא as an ideogram.

² The derivation of the Hebr. סוּס = Aram. סוסי and the relation of the one to the other are problematical. The Hebr. סוּס must be the original form if the word is rightly derived from the Skt. *śvas*- 'horse' (Meissner *ap.* Albright in *AOf.* vi 218⁴), having been borrowed before the loss (except in certain positions) of the final *-s*; and this derivation is perhaps supported by the Hitt. *Lūassussanni* 'horseman', which is regarded as being of Hurr. origin (Sturtevant 'Suppl. to a Hitt. Gloss.' 14). The loss, however, of the initial accented *a*- is difficult (Burrow). Alternatively, the Aram. סוסי may be the original form if the word is connected with the Skt. *śīṣu*- 'child; young beast' (Mironov in *Act. Or.* xi 148-9); but the meaning of this word is not entirely suitable. The Sum. *ANŠE-KURRA* 'ass of the mountain', used as an ideogram for the Sem. word, shows that the horse must have been acquired by the Sumerians from a mountainous country, such as Mesopotamia is not, and one source mentioned long afterwards is Media (Winckler *Sargon* I 110-11 *Pr.* 67); but others named in the O.T. are Egypt (Deut. xvii 16) and Cilicia (1 Ki. x 28-29). These throw no light on the origin of the word, which is based on a repetitive *suṣu* or *siṣi* (Delitzsch *Prolegomena* 128), being either an onomatopoeic term like the Hebr. סוּס = Arab. سوس 'swift', which is so called from its cry of 'si-si-si' (Köhler *Kl. Licht.* 35-39), or a *Lalkwort* like the Engl. 'gee-gee, gee'; for animal names of this type are common in all languages (e.g. Acc. *barbaru*; Hebr. *barbūr*; Syr. *zarzārā*; Arab. *bulbulu, duldulu, šaršaru, furfuru, fufusu, laqlaqu, hudhudu, hishisu, yu'yu'u*; Eth. *q'esq'es*; Lat. *turtur*; Engl. 'chiff-chaff'). Further, a sibilant sound is characteristic of words describing swift rushing motion (e.g. Arab. *wazwaza* 'trotted', *wiswāsu* 'sound of a hunter's steps', and *wašwašu* 'agile') and is especially common in descriptions of horses, as in the 'swish' of a mare's tail (Whyte-Melville), and in a filly's 'supple stride and soft slope of shoulder' with the 'speed of a swallow' and 'delicate motion . . . soft as the breeze . . . but swift as summer-lightning' (Blackmore). Such a derivation avoids the necessity to postulate a non-Sem. origin of the word (Nöldeke *Mand. Gr.* 147; s. Jensen in *ZA.* xv 230¹) and suffices to explain all its known forms, including the variations of the Eg. *šmšm, ššm.t, šš.t*. There is then no need to suppose that

Finally, a Palm. inscription tells how a sculptor was ordered to execute a public statue **ועבד . . . צלם מרכב סוסי** (Cantineau in *Syr.* xvii 280, where the same verb and noun are used as here).

3. יהיתו. The juss. form (s. Leander *L-FLA-A.* 63-64) is used asynchronously after the imp. הושרו (s. n. on DL 1 3) to express purpose; but the impf. form, which is often indistinguishable from it (DL 3 5-6, 7-8 8 3, 5-6 12 7), may take its place (DL 10 3-4 F 6 102).

אפריע. The reading of this word is certain apart from the doubt whether 𐤇 or 𐤈 is the third letter, and no Iran. word suggests itself however it is read. May an Eg.-Aram. אפדיע = אפיתי (CP 26 9) represent the Acc. *ina pitē-ma, ina pitte/i, ina pittim-ma* > *ippitti, ippittim-ma* or *ana pitte* > *appitte/i, appitti-(m)-ma* 'at once, immediately' (s. Waterman 'RCAE.' iv 93)?¹ This expression clearly lies behind the Hebr. פתאם, פתע 'suddenly' (Haupt *ap.* Paterson 'Numbers' 45; s. Von Soden in *ZA.* xli 118² and Dhorme in *RB.*, n.s. xi 346-7). Its root is *pitū* 'to open' and פתח = فتح 'opened', so that (*ina*) *pitē/i*? (or perhaps rather *pīte/i*) means literally '(in) the opening (of an eye)', i.e. 'in a moment'; but the phrase has been corrupted by frequent use and its origin forgotten, and 𐤈 has become 𐤅 or 𐤁 or even been lost in the borrowed forms. Yet *t* > *d* is difficult, even if possible (s. Brockelmann *GVGSS.* i § 87). Alternatively אפריע, which is perhaps preferable, can be compared with the Jud.-Aram. בפריע = Christ.-Pal. Syr. ܦܦܪܝܥ 'in the balancing of a scale' (Schultess *Lex. Syropal.* 16³), i.e. 'in a moment, at once' (Black in 'JSS.' i 66); in this case אפריע stands in the accus. case with adv. force instead of being governed by a preposition.

ק לעבך ולעבך: cp. CP 42 13 where לעבך ולעבך must be taken together, as the present passage shows, indicating urgency (s. Brockelmann *GVGSS.* ii § 283 a). Consequently הנחת . . . חת must be treated as asynchronously forming a single phrase (cp. CA 103). This usage is especially common when the first verb expresses a command (s. Schlesinger *Satzlehre* § 110 b). The verb is the Eg.-Aram. עבך = Jud.-Aram. אבע (Perles in *OLz.* xv 54 xxvi 501), which corresponds to the Hebr. חוש 'to hasten' (Targ. Ps.-J. at Deut. xxxii 35).

טעמ[א] ננה: cp. DL 4 4 6 6 7 10 8 6 10 5.

the Aram. סוסי, the Bab. *sūsū* = O.-Acc. *sīsa'u(m)*, and the Ugar. *ššw* owe their final syllable to the Hurr. adj. *sū-sū-(w)a, si-(is-)su-ū* 'dedicated to the horse' as a deity (Lewy in *Arch. Or.* xviii iii 393-7), which is highly improbable since adj. terms derived from animal names are relatively rare and little wanted, especially in early languages, and there is no other trace of such an adj. form in use from this word in any other Sem. languages, except perhaps certain similar proper names such as the Ugar. *Ššw* (Thureau-Dangin in *RA.* xxxvii 108¹¹ and Virolleaud *ibid.* 151) and the Hebr. סוסי (Numb. xiii 11), which however may be common nouns used as personal names. The loss of the final syllable in the Hebr. form is analogous to that in the Hebr. גור = Aram. גוריא 'whelp' (s. Brockelmann *GVGSS.* i § 93 o).

¹ This is not the source of the B.-Aram. אפתם (Ezr. iv 13; s. Delitzsch *Prolegomena* 151-2), which is the Iran. *apatama* = Pers. *āftum* 'finally' (Schaefer *IB.* i 74).

LETTER X

OUTSIDE

Address.

1*. המרכריא. The component elements of the Eg.-Aram. המרכריא (cp. CP 26 4, 33 DL 10 3) are the O.-Pers. **hmāra*- 'number, account' and *kara*- 'maker' (Bartholomae *AiWb.* 444-52, Nyberg *HbP.* ii 8); these have been combined into an O.-Pers. **hmārakara* (Perles in *OLz.* xiv 498-9; s. Schaefer *IB.* i 66), which appears in later Iran. languages as mostly M.-Pers. (*h*)*amār(a)kar* (with intruded vowel) and mostly Parth. *ahmār(a)kar* (with prosthetic vowel); epigraphic monuments have Pahl. *hm'lkly* and *m'lkly* and Parth. *'hmkr* (Herzfeld *Paikuli* I 130; cp. Henning in *Jackson* 50 and Frye in 'HJAS.' xviii 460). The Armen. *hamarakar* and the Syr. ܘܡܪܟܪܝܐ, found once in a list of Pers. officials (Chabot *Synod. Or.* 329²) are loan-words (s. Telegdi in *JAs.* ccxxvi 227, 229).¹

Summary of contents.

2*. הנדרוי: s. n. on 3.

3*. לחתובסתי. The writing is almost if not quite illegible, but the name of the person summoned seems to be required (s. 4-5).

4*. כוי יאתה. Both כוי (s. 3) and יאתה (s. 5) are almost illegible.

5*. [עלי] בבאל: cp. DL 11 4-5.

INSIDE

1. ורוהי. The Aram. ורוהי appears to represent an O.-Pers. **Waru-wahya/Warōhi* which afterwards became *Gurōe* (Justi *INb.* 356-7, 371).

מראי. That ארשם is here called מראי suggests that he is superior in rank to ורוהי, although the title of בר ביתא is given both to ורוהי here and to ארשם elsewhere (DL 2 1* 5 1); otherwise מרא is a mere title of courtesy as employed between persons of equal rank.

2. וך. The purpose of the pronoun is to resume בגא after the intervening clause (cp. DL 8 4).

כות טב. The adverb (cp. Syr. ܟܘܬܐ, ܟܘܬܐ) 'just as' is not essential to the sense (cp. DL 5 8) and is commonly omitted (cp. CP 27 19 30 23 31 22 DL 3 5).

3. הנדרוי יעבדון. The Aram. הנדרוי (cp. DL 11 3) is the Pahl. *handarz* 'counsel, direction, instruction' > N.-Pers. اندرز (*andarz*) 'advice, precept; testament', from which the Armen. *andarj* 'testament' is borrowed. It is believed to form part of the Bibl.-Aram. אדרין (Dan. iii 2, 3), which may be a mis-spelling of an original אדרין* from an O.-Pers. **handarzakara*- 'counsel-giver' (Andreas *ap.* Marti *KgGB-AS.* 51*); but the unexpected 𐤏 instead of the 𐤐 normally found in words containing *-kara* causes difficulty.

The combination of עבד with an abstr. noun is found elsewhere (cp. DL 3 6, 7-8 4 3-4 7 9); the Bab. *epēšu* 'to do' is similarly used with Hurr. nouns in texts from Nuzi (Milik in *Rb.*, n.s. lxi 595).

¹ The N.-Bab. *LÜammarkarra* as well as *LÜhammarakāru* certainly correspond to the same O.-Pers. word.

Une commande de sculptures (AD 9).

Les communications entre l'Égypte et la Perse n'avaient pas pour unique but le transport du courrier. Une lettre d'Aršāma renferme une commande de statues ou de bas-reliefs équestres, qu'un sculpteur devra exécuter en Égypte avant qu'on ne les apporte à Suse. Ce sculpteur appartient à la domesticité du satrape, qui prescrit de lui verser la même allocation en nature qu'à ses autres serviteurs.

N° 70 Adresse : ^{1*} De la part d'Aršāma, à Neḥtiḥôr l'intendant, Kenzasirma et ses collègues les comptables, qui sont en Égypte.

Objet : ^{2*} Au sujet de Ḥinzanāy, pour^a (?) qu'il fasse des sculptures et qu'on me les apporte aussitôt (?).

¹ De la part d'Aršāma à Neḥtiḥôr, Kenzasirma et ses collègues. Et maintenant, le nommé Ḥinzanāy, sculpteur^b, mon serviteur, que Bagasarû avait amené à Suse, donne-² lui, ainsi qu'aux femmes de sa maison, la ration comme aux autres (membres de) mon personnel de tailleurs de pierres^c (?). Qu'il fasse des sculptures sur lesquelles il y aura de la cavalerie^d. Qu'il fasse la sculpture

a. Sur le cuir assombri, Driver lit : *bzy*, « parce qu'il fera ». Ne peut-on lire : *kzy*, « pour que » ?

b. Les mots perses *ptkr*, « image », et *ptkrkr*, « faiseur d'images », s'appliquent également aux sculptures et aux bas-reliefs. D'où la traduction : « sculpteur » et « sculpture », qui évite de trancher la question.

c. Avec J. P. DE MENASCE, dans *BO*, 1954, 162b, on lit : *brykr* = *bārik-kār*, « polisseur (de pierres) ».

d. Entre *zy prš* et *yhwun*, il y a un intervalle à combler. Il faut noter toutefois qu'un intervalle semblable existe à la ligne précédente après *k't*; c'est l'indice probable d'un défaut dans le cuir en cet endroit. Il n'y a donc qu'une place très limitée pour un seul mot. On lit : *ptkrn zy prš [bhm] yhwun*, avec accord du

d'un cheval avec son cavalier, de même qu'il en avait fait une auparavant auprès de moi, ³ ainsi que d'autres sculptures. Et faites l'expédition : qu'on me (les) apporte aussitôt^e en toute hâte^f. Artôhî est responsable de cet ordre. Rašta, scribe.

Nous entrevoyons à travers ce texte l'existence d'un personnel spécialisé en divers métiers parmi les serviteurs du satrape. Nous constatons aussi que les rations en nature allouées par l'administration s'étendent aux familles des ouvriers. En ce qui concerne les sculptures équestres qui devront être faites en Égypte, on évoque naturellement le passage d'Hérodote consacré à Darius : « Il fit tout d'abord élever un bas-relief en pierre qui représentait un cavalier, avec l'inscription suivante : Darius fils d'Hystaspe, grâce à la valeur de son cheval (l'inscription donnait le nom) et d'Oibarès son palefrenier, est devenu le roi des Perses^g. » On peut penser que, dans le cas présent, il s'agit d'un bas-relief semblable représentant Aršāma lui-même, — au moins pour la sculpture analogue à celle que Ḥinzanî avait déjà exécutée à Suse. L'expédition de semblables objets devait naturellement poser de sérieux problèmes de transport.

Le versement des redevances (AD 10 et 11).

L'existence d'immenses domaines répartis entre les membres de l'aristocratie perse, et notamment de la famille des Achéménides^a, ne ressort pas seulement

sujet collectif *prš* avec un verbe au pluriel. Il s'agit simplement de sculptures « équestres ».

e. On entend '*pry*' d'après le judéo-araméen et le christo-palestinien, où '*b'pry*' veut dire « confestim » (F. SCHULTESS, *Lexicon Syro-Palaestinum*, 163).

f. Litt. : « en hâte et en hâte ».

g. *Enquête*, 3,88 ; trad. de A. BARGUET, dans *Historiens grecs*, I, Bibliothèque de la Pléiade, p. 259).

a. On n'oubliera pas la façon dont Diodore de Sicile, s'appuyant lui-même sur Hécatée d'Abdère, a présenté le régime de la propriété du sol en Égypte : un tiers des terres était possédé par