1. מנ ארש על נדחהור קונסרו ונותנה רכשה נזפרת שמה מאתכבר עלימא] ילי ו
בשם יזרוי שמשו ופממה הדב
2. לו חמאתה וולפוי ביהת וינו ברדיך וול ויינקר מתקני ופרש [&...]. ידיהו
וינבר🏽 מתקפי טסה ורבה למכל וקרופי עבר קרמי
3. ומתקני אוורג וותריו ידיה על אפרים לעבד ומעבר[כ] אוור𝐆ויו ותניインターヴ[א] וידיה רשת
ספרא

5. [לי
6. [.
7. [.
8. [.

Htp-הט .9
A.12 Driver 9 (Pell. Aram. III)

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

INSIDE
1 From Arsames to Nakhthor, Kenzasirma and his colleagues.
2 And now, (one) named Hinzalp, a sculptor, my servant[and his household] whom Bagasrava brought to Susa, — that one, give 2 him[ations 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, 3 and other statues. And dispatch (them and) let them bring (them) to me at once, immediately and im[mediate].
3 Artavahya knows [t]his orde[r]. Rashta is the scribe.

OUTSIDE
4 From Arsames to Nakhthor [the] offici[all], Kenzasirma and his colleagues the ac[ou]lants who are in Egypt.

ADDRESS

SUMMARY

(DEMOTIC)

Hótepèhp

אגרת אָרוֹת הום מָלָס

מאיראש אל נכתוהר, בכותרת וחבירו.
אָרוֹת[ו]וּוּ נֵי ע[ו] הוֹ רָשָׁה הָס[וֹפֶר]

ח[וֹתָן]


From 'Aršām to Nehšīhūr the officer, the comptroller (?) and his colleagues the accountants, who are in Egypt.

Concerning Hinzani in (the matter of) [his executing statue]s and coming to [me] immediately.

From 'Aršām to Nehšīhūr, the comptroller (?) and his colleagues.

And now—(in regard to) a sculptor named Hinzani, 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 3 , 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.

'Artōhī is cognizant of this order; Rāşṭ is the clerk.

From 'Aršām to Nehšīhūr the officer, the comptroller (?) and his colleagues the accountants, who are in Egypt.

Concerning my notification to Ḫatu-bâštī that he come [to me] at Babylon.

From 'Aršām to Nehšīhūr, 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 4 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 Nehšīhūr the officer 5 and the accountants (commanding them) to instruct one named Ḫatu-bâštī, my officer, that without fail he collect the rent on those domains and bring (it) to me together with the rent which 4 Nehšīhūr is bringing.
4. ... [T] [T] [...]: cp. Dl. 8 2 9 2 3 2 1 15 2 14.

[ン] ... [ン]: cp. 2, 5.

דס הנגד זכרון [T]: cp. 2.

Grammatically [T] may be taken either as directly qualifying or as resuming the noun it modifies, while [T] in 8 is UNEquivocal [T] (ת") (Kämîl) seems against the usage of these documents.

4-5. [נ] [נ]: cp. Dl. 7 3, 8 12 7 (Mittwoch). The alternative form [נ] [נ] [נ] (Kämîl) seems against the usage of these documents.

5. הנגד. The pf. tense here describes an action which, even though not yet carried out, is regarded as irrevocably determined (s. Brockelman GVGS. n 27 § 36). The Aram. בִּשֵּׂע and בִּשֵּׂע '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 יִשְׂע 'order' confirms this interpretation of the verb (Rosenthal SPT. 65°). Hence the translation of בִּשֵּׂע by 'they shall take note of' and of בִּשֵּׂע by 'we report' (Cp 26 7; cp. 5) may be accepted (s. Schaefer IB. 1 98-96).

The present verb is used as an ideogram, Pahl. גְּשִׁים and Parth. גְּשִׁים (sic) for the M-Pers. dâztan and Parth. dîrdan 'to hold, keep, possess'; in the inscription of Shapur I it is rendered by the Gr. κατέχειν (Sprengling in 'AJSI.', xvi 382-384; 417=419). יִשְׂע. The immediate source of the Aram. יִשְׂע (Dl 73 3 78 2 92 2; cp. Ezr. iv 13, 20 v 7vi 7) is not the O.-Bab. ilku 'feudal service' = N.-Bab. ilku 'ground-tax' (Pognon in 'JAS. xi/1 407-8; S. Elörs in OLS. xxxvii 69°), even though it is used to translate this word (Dl 73 3), but rather alâšum 'to go; to go on, perform feudal service' = יִשְׂע 'went'; for the full expression for this service is ana hárând hárîm alâšum 'to go, going on the king's way' (CH. § 26 68-69) or ilkum u hárîm alâšum 'to go a going and a journey' (Nees & Keiser 'BIN.' ii 116 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 יִשְׂע into יֵשֵׁכ (Bertholet Ezr. u. Neh. 17). Other nouns derived as loan-words from this Acc. verb are the O.-Pers. *hârâv(a)- and M.-Pers. hârâv in Manich. texts as well as the Talm.-Aram. הִשֵּׁכ 'poll-tax' (Henning in Orient. iv 291-3).

6. יִשְׂע. In the inscription of Shapur I יִשְׂע is translated כָּפַר ekéına oôv ôrî 'in view of the fact that' (Sprengling ibid. 382-383; s. 383), where [כָּפַר may be the Irân. kâb 'when' or a late form of the Aram. כָּפַר; but the interesting point here is the equation of יִשְׂע with כָּפַר (Nyberg).

דס הנגד יִשְׂע. In Ass. syllabaries the sign read SI.I is explained not only as ha-sa- or -šaša-lu (Thompson 'CT.' xix 29 O. ii 1-5) and sa-asu-na 'to overthrow' (Thompson ibid. 3 a-d, Hallock 'AS.' vii 19 O. ii 121) but also as ha-asu-nu 'to pay', ša-ut-su-lu 'to deliver', ha-[ba-ša-lu] 'to bring', na-[da-na] 'to give', na-du-[š] 'to put', pa-[qa-da] 'to commit, entrust' (Thompson ibid. 30 O. ii 95-114 a-d); further, the same sign read SU.UM is explained both as na-da-na 'to give' (Hallock ibid. 123) and as ša-sa-lu (Thompson 'CT.' xix 4 O. 26 a-b). Thus a hašâlu 'to deliver' or the like as well as hašâlu 'to smash' seems to have existed. This verb is apparently found in certain N.-Bab. letters in which hašâlu 'to arrive' and šašâlu 'to convey' alternate with it. So the writer of one, speaking of the delivery of sacred hoes, says ... GÌS marrê parszilli (MES.) ... ta-ah-sa-lu-2, while those of two others say respectively 20 GÌS marrê (MES.) ... šašâ-lu-nin and 10-TA marrê parszilli (MES.) (šašâ-lu-nin) in similar contexts (Ebeling NBU. 88 13-15 95 5-4 142 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. šâšuš 'delivered' in נוֹוָנָנָב הָלֹהֵם (Mishn. Arak. ix 4) may well be a form of the same verb, since the metathesis here postulated is certainly permissible (s. Brockelman GVGS. 1 § 98 g 27). Are then hašâlu 'to smash' and hašâlu 'to deliver' derived from the same root on the assumption that a verb denoting 'to smash' has come to connote 'to break up, break (bulky) for distribution and so from being applied to distribution can mean simply 'to deliver'?

This is a Pers. hypocoristic name (cp. Dl. 9 3 10 5 and Cr. 51 2, where יִשְׂע can be read if the upper fragment may be shifted rightwards over the lower fragment; s. Scheffelowitz in SUBH. i 12), in which the ending -ohi, -ahi replaces the second element in the compound name; this is a split-metathesis in O.-Pers. inscriptions (s. Schaefer IB. i 266), but whether this spelling corresponds to the phonetic reality may be doubted, since -ohi is certainly an early pronunciation. The first element יִשְׂע is the common O.-Pers. arta- 'holy law, religious duty' (s. n. on Dl. 12 19°), as in להראות (Dl. 5 10°), or להראות (Dl. 3 1, 5) and יֵשְׂע (Dl. 7 13 14°) and so on (s. Cowley 'AP.' 278), and the ending is the same as יֵשְׂע (n. on 6 1) and יֵשְׂע (Dl. 10 1, 4 11°, i) as well as in כָּפַר, of which byñas shows the true form (s. Cr. 30 3 2 Esr. ii 2, 14 18 14. Neh. vii 7, 19 x 17).

LETTER IX

OUTSIDE

Address.

1. [א] [א] [א] [א] [א] [א] [א] [א]: cp. Dl. 10 1 (s. n. ad locum).

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.' xix 25 2 n 7 d-f, where SI.I = na-da-su is confirmed.

2 What is the Bab. dina hašâlu in documents from Elam (Schell ATS. 165 23 318 23°).
INSIDE

1. מִילֵּל. 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 מִילֵּל, an unknown name possibly based on מִלְדָּתֵי הָשָׁנִים (Levvy in JRQ. N.S. XLVI 291; s. Boudou LNG. 79-80).

2. The Aram. רַמְעִית, composed of the O.-Pers. pātihara- 'effigy, image' (a. n. on 2) and kara- 'maker', has not been found elsewhere; but this O.-Pers. patiharakara- is represented by the Elam. bagi-kar-rāf šīi-ut-ti-ra 'makers of statues, reliefs', which is half translation and half translation (Benveniste in JSL. CXXIX 307).

The Aram.-Hebr. קַנֶּשׁ (Neh. i 1 Esth. i 2, 5 Dan. viii 2) = Bb. šu-ta-an and šu-(q)-i, whereas the Gr. ζωόν is taken, represents the Elam. šu-su-un, the name of the capital city of Elam (Delitzsche Paradies 326-7, Weissbach Ki. i 155).

2. The position of š is after the noun which it qualifies elsewhere in these documents (DL 5 7, 9 8 5; cp. Cr 8 16), though before it often enough in others from Egypt (Cr 8 16 13 25 8 31 20 6 9, 70).

2. The position of š is after 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 TCS. 342-3, Noldke GNS. § 157). In the Christ.-Pal. Syr. dialect š either precedes or follows the noun (Schultess GrC-P. § 158, 1; s. Noldke in ZDMG. XXII 508). If rightly so read, an Aram. רַמְעִית might be composed of the Skt. dvitiya = O.-Pers. dwitiya = N.-W. Iran. bitya-bitya- 'second' and the Skt. kara- 'doer' from Skt. kri- = Av. kar- 'to do' (Bartholomae AiWb. 444-8, 663-4); hence a Skt. dvitiyakara- = Av. *bitya-kara- 'second worker' could be postulated as the source of the Aram. רַמְעִית 'assistant' or the like (Nyberg). In such a word, however, š not š would naturally be expected. Comparison of the Aram. רַמְעִית with the Elam. kara-taš ba-si-ha-ra suggests reading š rather than š (Benveniste in JSL. CXXII 307-8), giving an O.-Pers. bddliya-kara- as the Pers. and an Elam. bddliya-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 רַמְעִית cannot be entirely discarded, although no decisive etymology can be found for it; possibly an original *bārya-kara- (?), if the Pahl. bārīk 'fine, thin' may be compared (de Mecquenec in BO. xi 162), or *bārya-kara- (?), if the Pahl. bārīk is PERS. bārāh 'splendour, beauty, elegance' is compared, may be postulated. The word will then mean 'artist' or the like (Henning).

The Aram. רַמְעִית is the O.-Pers. patihara- 'image', which generally refers to reliefs in O.-Pers. inscriptions. It is common in many later Iran. languages, e.g. Pahl. pāthar, Parth. padkar, Manich. M.-Pers. pāthkar, Pers. pāthar, and Sogd. pēr '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. pāthar and Aram. ṣāqāt (Levy, Jastrow) = Syr. ṣāqāt = Mand. sāqāt (Brockelmann) 'effigy; image; idol' as well as the Aram. ṣāqāt res ingens et admiranda (Freytag) are Iran. loan-words (Lagarde GA. 79, Telegdi in JAS. CXXVI 253-4). The Gr. mēkaraia = elēdeia (LXX at Isa. vii 21 xxvii 38; s. Field Orig. Hex. II 447 and Seeligman in JOCL. II 764) is a similar loan-word. The Aram. רַמְעִית occurs as early as an inscription of the fifth century B.C. from the neighbourhood of Tarsus (Torrey in JAOS. XXXV 372).

This seems no room for רַמְעִית י' (Mittwoch; cp. DL i 1), and 'horsemen' is perhaps inappropriate before the following 'horse with its rider'. Another possibility is רַמְעִית י' which shall be movable' on the assumption of an Aram. רַמְעִית based on the Pahl. frastumant- 'movable' (Henning; s. Herodotus Hist. III 138viii); but the blank space between י and י requires explanation.

This can only be the abs. form of the Aram. sing. masc. ṣāqāt 'horse', as in דִּשְׁנָּה (CA 38) with -eh = -y, as the ending is usually written (Milk in RB, N.S. LXXI 594-5); cp. abs. sing. fem. ṣāqāt (Ronzevalle in MUB. xv [Söüni] 244-5 a 3 bl), plur. emph. masc. ṣāqāt (G 90 b) and abs. pl. masc. sāqāt or fem. sāqāt (CB 30).

1. Also Pahl. ṣāqāt as an ideogram.

2. The derivation of the Hebr. רַמְעִית = Aram. רַמְעִית and the relation of the one to the other are problematical. The Hebr. רַמְעִית must be the original form if the word is rightly derived from the Skt. avasca 'horse' (Meissner ap. Albright in AOF. VI 218), having been borrowed before the loss (except in certain positions) of the final š; and this derivation is perhaps supported by the Hitt. Luα>ašu, 'horseman', which is regarded as being of Hurrian origin (Sturtevant Suppl. to a Hitt. Gloss. 14). The loss, however, of the initial accented a- is difficult (Burrow). Alternatively, the Aram. רַמְעִית may be the original form if the word is connected with the Skt. śIVa 'child; young beast' (Mironov in Act. Or. 11 148-9); 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 sūspry or sīt (Delitzsche Prolongomena 128), being either an onomatopoetic term like the Hebr. רַמְעִית = Aram. אבִי־סָכָּל 'swift', which is so called from its cry of 'si-si-si' (Köhler Kl. Licht. 35-39), or a Laloor according to the Engl. 'gee-gee, gee'; for animal names of this type are common in all languages (e.g. Acc. barbara; Hebr. barbar, Syr. xartrā; Arab. šalāla, šallāla, šalāra, šalūra, šalārura, šalāšu, šallānū, šallānum, šallānū, šallum; et al. 'cheep'; Lat. tutturt; Engl. chuff-chaff'). Further, a sibilant sound is characteristic of words describing swift rushing motion (e.g. Aram. wazzasa 'trotted, wosuwas 'sound of a hunter's step', and wasṣa\̣ṣa\̣ 'agile') and is used in descriptions of horses, as in the 'swift' of a mare's tail (Whyte-Melville), and in a filly's 'supple stride and soft slope of shouder' 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-Semitic origin of the word (Noldke Mand. Gr. 147; 8. Jensen in ZA. xv 250) and succeeds to explain all its known forms, including the variations of the Eng. ssimit, simt, et. l. There is then no need to suppose that
Finally, a Pal. inscription tells how a sculptor was ordered to execute a public statue מִנְחָה לְמַרְבּ וּמַרְבּ. (Cantineau in Syr. xvi 28b, where the same verb and noun are used as here).

3. נָבָה. The juss. form (s. Leander L-FlA-A. 63-64) is used asynctetically after the impf. נָבָה (s. n. on Dt 1:3) to express purpose; but the impf. form, which is often indistinguishable from it (Dt 3:5-6, 7-8 8:3, 5-6 12:7), may take its place (Dt 10:3 4-f 6:10).

יִתְנַסְכְּרוּ. The reading of this word is certain apart from the doubt whether ת or ת is the third letter, and no iron word suggests itself however it is read. May an Eg.-Aram. יִתְנַסְכְּרוּ be (Cp 26:9) represent the Acc. ina pîtâ-med, ina pitê, ina pitê-med > ina pîtê, ina pitê-med or ana pitê > apa pîtê, apa pîtê-med or apa pitê-med? 'at once, immediately' (s. Waterman RCS 4 39). This expression clearly lies behind the Heb. בֵּיתָנָן, לְעָנָן 'suddenly' (Haupt ap. Paterson 'Numbers' 45; s. Von Soden in ZA 118 and Dhomne in RB, n.s. xi 346-7). Its root is pîtâ 'to open' and נָבָה = נָבָה 'opened', so that (ina) pîtê (or perhaps rather apa pîtê) 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 ה is become ת or ת or even been lost in the borrowed forms. Yet t > d is difficult, even if possible (s. Brockelmann GVGSS. 1 87). Alternatively יִתְנַסְכְּרוּ, which is perhaps preferable, can be compared with the Jud.-Aram. יִתְנַסְכְּרוּ = Christ-Pal. Syr. יִתְנַסְכְּרוּ 'in the balancing of a scale' (Schultess Lex. Syrobal. 16b), i.e. 'in a moment, at once' (Black in JSS. 66); in this case יִתְנַסְכְּרוּ stands in the accus. case with adv. force instead of being governed by a preposition.

והַרְבּהְוּךָ נָבָה. The verb is the Acc. pîtâ-med, ina pîtê-med must be taken together, as the present passage shows, indicating urgency (s. Brockelmann GVGSS. 11 283 a). Consequently נָבָה נָבָה must be treated as asyndetically forming a single phrase (cp. Ga 103). This usage is especially common when the first verb expresses a command (s. Schlesinger Satzlehre § 110 b). The verb is the Eg-Aram. נָבָה = Jud.-Aram. נָבָה (Perles in OLa. xv 54 xxv 501), which corresponds to the Hebr. נָבָה 'to hasten' (Targ. Ps.-J. at Deut. xxxii 53).

The verso יִתְנַסְכְּרוּ: cp. Dt 4:6 5:7 10:8 6:10. g.

The aram. נָבָה, the Bab. נָבָה = O-Aramaic נָבָה (m), and the Ugar. נָבָה owe their final syllable to the Hurr. adj. sîn-û(ma), sîn-nî-û(m) 'dedicated to the horse' as a deity (Lewy in Arch. Or. xxi b 393-7), which is highly improbable since adj. forms 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 this word in any other Sem. languages, except perhaps certain similar proper names such as the Ugar. סיו (Thureau-Dangin in RA. xxxiii 108 110 and Virolleaud ibid. 151) and the Hebr. יֶבֶס (Numb. xii 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. נָבָה = Aram. נָבָה 'help' (s. Brockelmann GVGSS. 11 93 9).

1 This is not the source of the B-Aram. נָבָה (Ezr. iv 15; s. Delitzsch Prolegomena 151-2), which is the Iran. apatama - Pers. âfûm 'finally' (Schaede I. 74).

OUTSIDE

Address.

1. אֲנִיָּהוּ. The component elements of the Eg.-Aram. אֲנִיָּהוּ (cp. Cp 26:4, 33 Dt 10:9) are the O-Pers. ýmâyra- 'number, account' and harra- 'maker' (Bartholomae AHWb. 444-52, Nyberg HBr. 11 8); these have been combined into an O-Pers. ýmâyra-harra (Perles in OLa. xxiv 498-9; s. Schaeder IB. 66), which appears in later Iran. languages as mostly M.-Pers. ýmâyra-harra (with intruded vowel) and mostly Parth. ýmâyra-harra (with prothetic vowel); epigraphic monuments have Pahl. hmr-bak and hmr-bak and Parth. hmmrbak (Hersfeld Paulyk I 130; cp. Henning in Jackson 50 and Frye in HJAS. xvi 760). The Armen. hammarakar and the Syr. حِمْمَرْکا حِمْمَرْکا, found once in a list of Pers. officials (Chabot Syr. Or. 329) are loan-words (s. Teleldg in JAS. cxxvii 227, 229).

Summary of contents.

2. נָבָה. s. n. on 3.

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

4. נָבָה. Both נָבָה (s. 3) and נָבָה (s. 3) are almost illegible.

5. נָבָה (s. 3) 4:5.

INSIDE


2. נָבָה. That יִתְנַסְכְּרוּ is here called יִתְנַסְכְּרוּ suggests that he is superior in rank to יִתְנַסְכְּרוּ, although the title of יִתְנַסְכְּרוּ is given both to יִתְנַסְכְּרוּ here and to יִתְנַסְכְּרוּ elsewhere (Dt 25 8 1); otherwise יִתְנַסְכְּרוּ is a mere title of courtesy as employed between persons of equal rank.

4. נָבָה. The purpose of the pronoun is to resume יִתְנַסְכְּרוּ after the intervening clause (cp. Dt 8:4).

5. נָבָה. The adv. (cp. Syr. לְמַרְבּ / לָמְרַבּ 'just as') is not essential to the sense (cp. Dt 5:8) and is commonly omitted (cp. Cp 27 10 30 23 31 22 2 5).

3. נָבָה. The Aram. יִתְנַסְכְּרוּ (cp. Dt 11:3) is the Pahl. hantarz 'counsel, direction, instruction' > N-Pers. jârd (andard) 'advice, precept; testament', from which the Armen. andarz 'testament' is borrowed. It is believed to form part of the Bibl.-Aram. hantarz (Dan. iii 2, 3), which may be a mis-spelling of an original *ختار from an O-Pers. *hantarz-harra 'counsel-giver' (Andreas ap. Marti KgGB-AS. 51); but the unexpected jârd instead of the 3 normally found in words containing -harza-causes difficulty.

The combination of יִתְנַסְכְּרוּ 'did' with an abstr. noun is found elsewhere (cp. Dt 3:6 7 4 3 4-9 7 9); the Bab. šepēš 'to do' is similarly used with Hurr. nouns in texts from Nuzi (Milik in Rh. n.s. LXI 95).

1 The N.-Bab. Jumammarahu as well as L'umammarahārārī correctly 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’Arsâmâ 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’Arsâmâ, à Nehtîhr l’intendant, Kenzasîrma et ses collègues les comptables, qui sont en Égypte.
Objet : 2° Au sujet de Hînzanî, pour (?) qu’il fasse les sculptures …………… et qu’on me les apporte aussitôt (?).

1 De la part d’Arsâmâ à Nehtîhr, Kenzasîrma et ses collègues. Et maintenant, le nommé Hînzanî, sculpteur, mon serviteur, que Bagasaru 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 (?). Qu’il fasse des sculptures sur lesquelles il y aura de la cavalerie. Qu’il fasse la sculpture

a. Sur le cuir assombri. Driver lit : bez, « parce qu’il fera ». Ne peut-on lire : bez, « pour que » ?
c. Avec J. P. de Menasce, dans BO, 1954, 162b, on lit : bêrîr = bêtrakîr, « polisseur de pierres ».
d. Entre zg pré et ghaan, il y a un intervalle à combler. Il faut noter toutefois qu’un intervalle semblable existe à la ligne précédente après kt : 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 : plêr kr zg pré [bhm] ghaan, avec accord du

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

Nous entrevoymons 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. On peut penser que, dans le cas présent, il s’agit d’un bas-relief semblable représentant Arsâmâ lui-même, — au moins pour la sculpture analogue à celle que Hînzanî 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, ne ressort pas seulement sujet collectif prê avec un verbe au pluriel. Il s’agit simplement de sculptures équestres.

- On entend ‘prê’ d’après le judéo-araméen et le christo-palestinien, où ‘prê’ veut dire ‘confestim’ (F. Schultess, Lexicon Syro-Palaestinum, 163).

f. Litt. : « en hâte et en hâte ».

g. Enütê, 5,88 ; trad. de A. Bârîet, dans Historiens grecs, 1, Bibliothèque de la Pléiade, p. 259.
a. On n’oubliera pas la façon dont Diodore de Sicie, 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