

INSIDE

1. מן ורפש על נחתחור וכעת מספת פקידא זילי א שלח עלי א כן אמר בבל לם אנרת מן
ארשם יהבת

2. על פס[מש]ך בר עחחפי למנתן חלכין [גברן וו ו] ובבל [יהב] לי חלכין וו ו כל גברן
[ר]

3. אחר חלכיא גברן וו ו שאל מן [נח]תחור ולא יהב לי כעת ורפש כן אמר הא אנת

4. חזי אנרת ארשם זי היתיו על פסמשך על חלכיא זי מלכו לי גברן וו ו [ואנת] הב
למספת

5. חלכיא אלך וו ו שטר מן זי יהבו בבבאל גברן וו ו אף קבילה שלח עליך חמרא לם

6. זי בפפרם ועבור ארקתא כלא נחתחור לקח עבר לנפשה כעת חמרא עבורא
ומנדע[ם]

7. אחרן זי לקחת כלא התב הב למספת יעבר על ביתא זילי למה כזי תאתה בזנה

8. מה זי לקחת זיני תשלם ותשתאל על זנה אף מספת שלח גרדא לם זי מראתי

9. כתש ונכסן לקח מנה כעת אנת וגרדא זילי עבירה לא איתי לך ומה זי

10. לקחת נכס[ן] מן גרדא התב הב להם

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11. כן כזי מספת קבילה תובא לא ישלח

12. ע[ליך]

13. מן ורפש על [נ]חתחור[ר] פקידא זי ב[מצרין]

14. על []

15. זי []

16. מספת []

17. []

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1. מן ורפש על נחתחור וכעת מספת פקידא זילי כן אמר בבל לם אגרת מן ארשם יהבת
 2. על פס[מש]ך בר עחחפי למנתן חלכין[גברן] ובבל [יהב] לי חלכין ||| כל גברן [ר]
 3. אחר חלכיא גברן ||| שאל מן [נח]תחור ולא יהב לי כעת ורפש כן אמר הא אנת
 4. חזי אגרת ארשם זי היתיו על פסמשך על חלכיא זי מלכו לי גברן ||| ונת [הב] למספת
 5. חלכיא אלך ||| שטר מן זי יהבו בבבאל גברן ||| אף קבילה שלח עליך חמרא לם
 6. זי בן פס[מש]ך ועבור ארקתא כלא נחתחור לקח עבד לנפשה כעת חמרא עבורא ומנדע[ם]
 7. אחרן זי לקחת כלא התב הב למספת יעבד על ביתא זילי למה כזי תאתה בזנה
 8. מה זי לקחת זיני תשלם ותשתאל על זנה אף מספת שלח גרדא לם זי מראתי
 9. כתש ונכסן לקח מנה כעת אנת וגרדא זילי עבדה לא איתי לך ומה זי
 10. לקחת נכס[ן] מן גרדא התב הב להם
 11. כן כזי מספת קבילה תובא לא ישלח
 12. ע[ליך]
 13. מן ורפש על [נ]חתחור[ר] פקידא זי ב[מצרין]
 14. על[ן] 15. זי 16. מספת 17. ...

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Order to Deliver Cilicians and Return Misappropriated Property

Late 5th Century B.C.E.

INSIDE

¹From Varfish to Nakht̥hor.

sent (word) to me.

And now, Masapata my official He says thus, saying: "In Babylon a letter from Arsames was given Ps[amsh]ek son of Ah̥hapi to give (me) Cilicians, [4+]1 [persons] and (in) Babylon [he gave] me 5 Cilicians, all (told) [10] persons. ³Then one asked for Cilicians, 5 persons, from [Nakh]thor, but he did not give (them) to me".

Now, Varfish says thus: "Behold, you, ⁴regard the letter of Arsames which they brought to Psamshek concerning the Cilicians whom they promised me, 5 persons [and you,] give to Masapata ⁵those 5 Cilicians apart from (the) 5 persons whom they gave (him) in Babylon".

Moreover, he sent a complaint against you, saying: "⁶Nakht̥hor has taken (and) made his own ⁵the wine ⁶which is in Papremis(?) and the grain of the lands, all of it".

Now, ⁷restore, give to Masapata ⁶the wine, the grain, and anythin[g] ⁷else which you took, all of it. Let him make (them over) to my estate, lest, when you come here, ⁸you will pay damages for what you took and be called to account about this.

Moreover, Masapta sent (word) saying: "⁹He has assaulted ⁸the domestic staff of my lady ⁹and taken goods from her/them".

Now, you and my domestic staff – you have no business (with them). And what ¹⁰you took (in) good[s] from the domestic staff – restore, give to them ¹¹so that Masapata will not send a complaint again ¹²against you.]

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¹³From Varfish to [N]akh̥hor [the official who is in] Egypt.

(ADDRESS)

¹⁴Concerning ... ¹⁵which ... ¹⁶Masapata ¹⁷...

(SUMMARY)

צו לאספקת קיליקיים והשבת רכוש גנוב

פנים

¹מורפיש אל נחתחור.

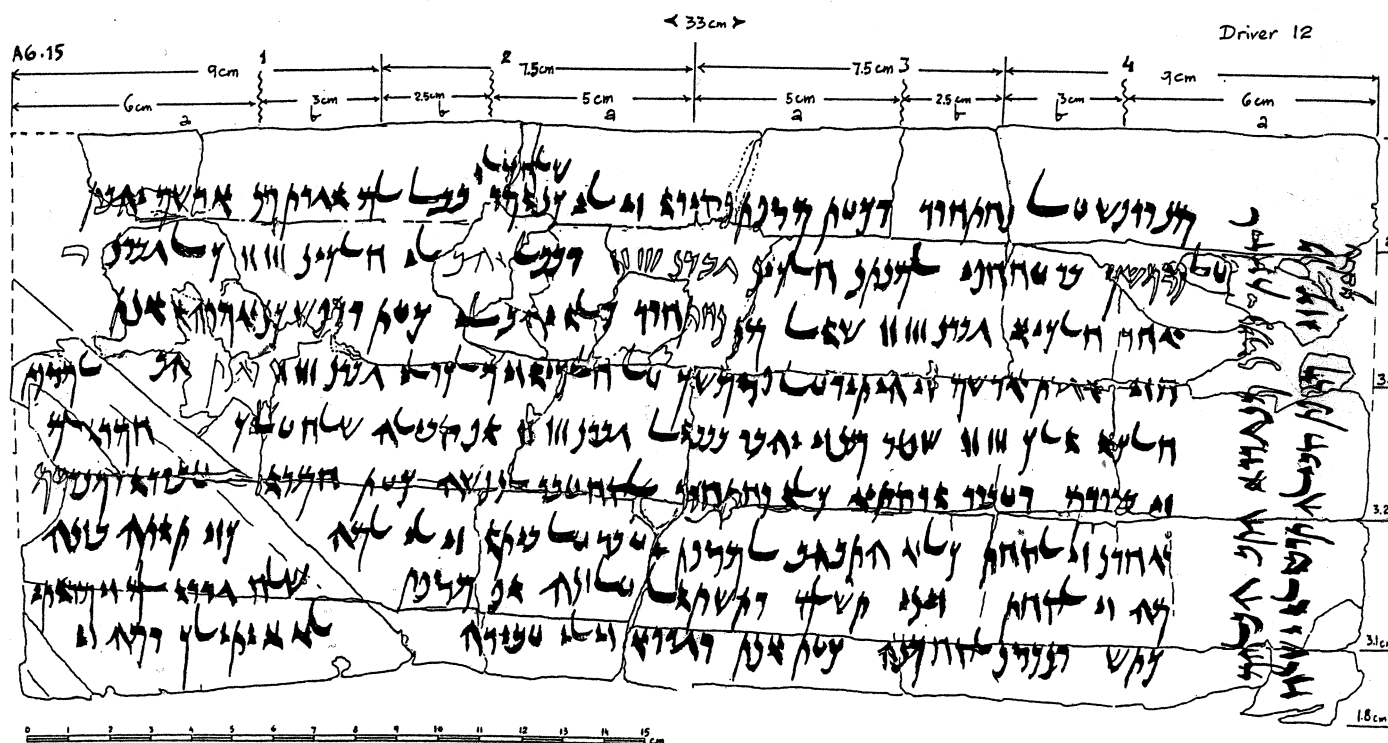
ועתה, מספת, הפקיד שלי, שלח (להודיע) לי. כן אומר, לאמר: (ב)בבל אגרת מארשם ניתנה ²אל פס[מש]ך בן עחחפי לתת קיליקיים [גברים +4] 1. (ו)בבל [נתן] לי קיליקיים 5. (סך ה)כל גברים [10]. [אחר (כך) קיליקיים גברים 5 ביקש מ[נח]תחור ולא נתן לי.
 עתה, ורפש כן אומר: הנה אתה ⁴ראה אגרת ארשם שהביאו לפסמשך על הקיליקיים שהבטיחו לי, גברים 5 [ואתה] תן למספת ⁵(את) הקיליקיים ההם 5 חוץ מ(אלה) שנתנו בבבל, גברים 5.
 אף קבילה שלח עליך, לאמר: (את) היין ⁶אשר ב... ותבואת הארצות הכל נחתחור לקח, לעצמו עשה (=נטל).

עתה, (את) היין, התבואה ודב[ר] ⁷אחר שלקחת הכל השב, תן למספת. יעביר לבית שלי, פן, כאשר תבוא הנה, ⁸מה שלקחת, נזק תשלם ותשא בחומרת הדין על זה.
 אף מספת שלח, לאמר: (את) המשרתים של גברתי ⁹היכה ונכסים לקח ממנה.
 עתה, אתה והמשרתים שלי אין לך עסק (אתם). ומה ש¹⁰לקחת (ב)נכסים[ם] מן המשרתים – השב, תן להם ¹¹כן (כדי) שמספת קבילה שוב לא ישלח ¹²ע[ליך].

¹³מן ורפש אל [נ]חתחור[ר] הפקיד שב[מצרים].

(כתובת)

¹⁴על ... ¹⁵אשר ... ¹⁶מספת ... ¹⁷



Now 'Aršam says thus:

Do you instruct Ḥatu-bāstī, Warōhī's officer, to collect the rent on Warōhī's domains to the full amount ⁵ and with interest and bring (it), and to come with the treasure which has been ordered by me to be brought to Babylon.

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

XI

מֶן וְרוּהִי עַל נַחְתַּחֹר וְחַנְדָּן סִירִם וְנִכְנוּתָה הַמִּרְכָּרִיא
זִי בַמִּצְרִין

מֶן וְרוּהִי עַל נַחְתַּחֹר וְכַנְדִּסִירִם וְכִנּוּתָהּ וְכַעֲתָ תִנֶּה אִנֶּה קִבְלָתָ
לְאַרְשֵׁם עַל אַחַת־בַּסְתִּי

פִּקִּידָא זִילִי זִי מְנַדְתָּא מְנַדְעָם לֹא מֵהִיתָה לִי אַחֲנִר אִשְׁתַּלַּח
אַגְרָתָה מֵהִיתָן [לָהּ עֲלֵיכֶם] כַּעֲתָ אֲנַתָּם

אַתְנַצְחָנִן וְהַנְדְּרוּזָא עֲבָדוּ לַפִּקִּידָא אֲנִילִי עֵד מְנַדָּתָ [בְּגִיָּא זִילִי
יְהִי־תָה עֲלִי בְבֹאֵל כֵּן עֲבָדוּ לִי]

כֹּזִי לִי תִהְיֶה־דִּין אֶף הַקְּשֻׁנָּנִין 𐤀𐤍 זִי בְּגִי זָךְ
אֶף אַחַת־בַּסְתִּי פִקִּידָא אֲנִילִי

אוּ אַחֹרָי אוּ בְרָה יֵאתָה עֲלִי בְבֹאֵל עִם מְנַדָּתָא

* From Warōhī to Neḥtiḥūr and the comptroller (?) and [his colleagues the accountants who are in Egypt].

¹ From Warōhī to Neḥtiḥūr and the comptroller (?) and his colleagues.

And now:—I have complained here to 'Aršam concerning 'Aḥat-bāstī ² my officer who is not bringing me rent of any kind, (and) since then a letter [has been sent] (commanding) them to bring

[him to you]. Now do you ³ show yourselves active and instruct my officer to bring me the rent [on my domains] to me at Babylon. Do so [for me] ⁴ that you may please me.

Also, of that domain belonging to me.

Also 'Aḥat-bāstī [my] officer ⁵ or his brother or his son shall come to me in Babylon with the rent.

XII

מֶן וְרַפְּשׁ עַל [נַחְתַּחֹר] 𐤀𐤍 אֶל
[פִּקִּידָא זִילִי זִי בַמִּצְרִין] 𐤀𐤍 אֶל
מֶסְפַּת
נִכְסֵי

מֶן וְרַפְּשׁ עַל נַחְתַּחֹר וְכַעֲתָ מִסְפַּת פִּקִּידָא זִילִי
שַׁלַּח עֲלִי

כֵּן אֲמַר בְּבֹל לִם אֲגֵרָתָ מֶן אֲרִשֵׁם יְהִבָּתָ

עַל פֶּסֶם [מִשְׁ] בָּר עַחֲחִפִּי לְמִנְתָּן חֲלִכִין [גְּבָרִין 𐤀𐤍]
וּבְבֹל [יְהִיבֹן] לִי חֲלִכִין 𐤀𐤍 כֹּל גְּבָרִין [𐤀𐤍]

אַחֲרֵי חֲלִכִיא גְּבָרִין 𐤀𐤍 שְׁאַל (תָּ) מֶן [נַחְתַּחֹר] וְלֹא
יְהִב לִי כַעֲתָ וְרַפְּשׁ כֵּן אֲמַר הֵן אֲנִתָּ

חֹזִי אֲגֵרָתָ אֲרִשֵׁם זִי הִיתִיו עַל פֶּסֶם שֶׁ עַל חֲלִכִיא
זִי מִלְכוּ לִי גְּבָרִין 𐤀𐤍 [וְאִנְתָּ] הִב לְמִסְפַּתָּ

חֲלִכִיא אֶלְךָ 𐤀𐤍 שְׁטַר מְנִי יְהִיבֹו בְּבֹאֵל גְּבָרִין
𐤀𐤍 אֶף קְבִילָה שַׁלַּח עֲלֶיךָ חֲמֵרָא לִם

זִי בְּפֶרֶם וְעִבּוּר אֲרִקְתָּא כֹּלָא נַחְתַּחֹר לִקַּח עֲבָד
לְנִפְשָׁה כַעֲתָ חֲמֵרָא עִבּוּרָא וְמְנַדְעָם]

אַחֲרָן זִי לִקְחָתָ כֹּלָא הַתְּבַהֵב לְמִסְפַּת יַעֲבָד עַל
בֵּיתָא זִילִי לְמָה כֹּזִי תֵאתָה בִּזְנָה

כֹּזִי [מִסְפַּת קְבִילָה חֹבָא לֹא יִשְׁלַח
לִקְחָתָ כֹּחֶסֶן מֶן גְּרִילָא הַתְּבַהֵב]

מה זי לקחת זיני תשלם ותשתאל עלונה אף מספת

שלח גרדא לם זי מראתי

כתש ונכסן לקח מנה כעת אנת וגרדא זילי עבידא

לא איתי לך ומה זי

L. 1* [ז] טעמא [יד] misplaced below and above centre of address.

1* From Warfiš to Neḥtiḥūr the
officer [who is in] Egypt.

Concerning
that (?)
Maspat
the property

1 From Warfiš to Neḥtiḥūr.

And now:—Maspat my officer has sent (word) to me and said thus, saying:

'A letter from 'Aršam was delivered in Babylon ² to Psamšek son of 'Aḥ-ḥapī to assign certain Cilicians, 5 [men], (to me); and 5 Cilicians, all (told) [5] men, [were delivered] to me in Babylon. ³ Afterwards (I) asked Neḥtiḥūr for the Cilicians, 5 men, but he did not deliver them to me.'

Now thus says Warfiš:

Behold! do thou ⁴ look at 'Aršam's letter which they brought to Psamšek regarding the Cilicians whom they promised to me, 5 men, [and] do [thou] deliver to Maspat ⁵ those 5 Cilicians apart from (those) who were delivered (to him) at Babylon, 5 men.

Also he has sent a complaint about thee, saying:

'Neḥtiḥūr has taken and appropriated the wine ⁶ which is in Papremis and the crop from the land, all (of it).'

Now restore the wine (and) the crop and anything ⁷ else that thou hast taken, all (of it), to Maspat, (that) he may appropriate it to my estate lest, when thou comest here, ⁸ thou art (required to) make good the loss of anything that thou hast taken and art called to account on this (matter).

Also Maspat has sent (word), saying:

'He has beaten up my lady's domestic staff ⁹ and taken property from them.'

Now (as for) thee—thou hast no business with my domestic staff; so restore to my staff whatever ¹⁰ thou hast forcibly taken from them, ¹¹ so that Maspat may not again send a complaint.

XIII

מן ארתחי על נחתחור פקנידא זי במצריין

מן ארתחי על נחתחור שלם ושרת שגיא הושרת לך וכענת
אתנצח

בנצבותי וכן עבד כזי לאלהיא ולארשם תחדן אף זי הושרת
עלי ביד אנא

[שמה בר . . .] תחד/רו כתן גלדי תולע יי זך היתי עלי
לטלא אנת הושרת עלין

[כל זי] הסרת ואנה לך חדית אנת שגיא פתסותו לי ומנ
[ת]תמ[תח]

[צלו כזי] אלהיא שלם ישמו לך

1* From 'Artahay to Neḥtiḥūr the officer [who is in Egypt].

1 From 'Artahay to Neḥtiḥūr.

I send thee much (greetings) of peace and prosperity.

And now:—show thyself active ² in [my] affair [and] so act as to please his majesty and 'Aršam.

Also (in regard to) what thou hast sent me by the hand of [one named] 'Anā ³ [son of . . .], . . . , 1 garment (?) of linen (and) 2 skins coloured purple—that man has brought them to me all right (?). Thou hast sent [me 4 all that] I have lacked, and I am pleased with thee; thou hast earned my praise, and ⁵ [prayer] will be continually offered by us that the gods may grant thee peace.

3. אתנצח[ן]: cp. DL 7 5.

פקידא זי[לי]: cp. DL 4 1 10 3 11 2.

עד (Milik in *RB.*, *NS.* LXI 595) rather than כוי (Mittwoch). The preposition is here used asyndetically for זי עד (Milik), which is the proper form of the expression (cp. DL 10 3, 4).

[. . . בגי'א זילי]: cp. DL 2 3 5 5 w. 10 3.

[. . . יהי'תה]: cp. Cp 26 13 G 49 1 DL 10 3.

The restoration of יהי'תה follows from a comparison of the preceding line containing a complaint that nothing has been delivered by the writer's פקידא and the two following lines setting forth the order that he shall proceed with the מנדתא to Babylon.

כן עב[דו] לי: cp. Cp 30 27 31 26 A 52 (where, too, a command is expressed) and DL 7 5 for approximations to the phrase here restored.

4. לי תהודין. The reading of the verb is most uncertain, though possible so far as the sense goes; for the Ha. is found in other Aram. dialects (Levy), although the Pa. serves as the caus. theme elsewhere in Eg. texts (DL 13 3). The preposition here introduces the direct object of the verb (s. Rowley 'AOT.' 102-3) as in ל' חדי' in the Talmud (Levy), since the writer wishes to emphasize it by putting it before the verb; elsewhere it introduces the indirect object, as in the Hebr. שָׁמַח ל' (Is. xiv. 8 Mic. vii 8 Ob. 12 Ps. xxxv 19, 24 xxxviii 17, Pesh.).

פקידא זי[לי]: s. n. on 3.

5. יאתה. Although strictly an indic. impf. (pres.-fut.) form, a juss. sense may be intended, since forms in ה and י are commonly confused through similarity of sound in verbs with a final weak letter (s. Leander *L-FLA-A.* § 40f); often as here the distinction is not material to the sense (cp. DL 4 3 w. 7 8 s. n. on 1 3).

LETTER XII

OUTSIDE

Address.

1*. ורפש. The reading of this name is uncertain, since its etymology cannot be established beyond doubt. The reading with ד as ורפש is improbable since the Av. *Vidadafšū-*, the only name then comparable, is generally regarded as a corruption of **Vīdat. fšū-* (to which an O.-Pers. **Vīdafšū-* will correspond), and is the name not of a man but a continent (Bartholomae *AiWb.* 1442); also, if it were this, an Aram. ורפשו would be expected. There is, too, no warrant for assuming that *Vīdrāfš*, the sorcerer's name, ever became **Vīd(d)afš* by progressive assimilation. Read ורפשו, the name may represent the O.-Iran. form of the M.-Iran. *Vahriz*, which was common in noble families in Sassan. times. An older form of this name was *Vafrič*, of which the Armen. *Vahrič* and *Vaxrič* preserve č and the Gr. *Ὀθαφρίζης* (Agathias *Hist.* iii [204] 28) preserves fr (cp. *חורמזד-גופרז* 'Hormizd-Gufriz'), and only the metathesis of -rf- into -fr- distinguishes this from the Aram. ורפשו, which may accordingly be read as *Warfiš* = *Varfič*, on the assumption that the O.-Iran. č

may be expressed by the Aram. ש for lack of an adequate letter (Henning; s. n. on DL 2 2).¹

על [נתחווין]: cp. 1.

[פק]ידא זי [ב]מצרין: cp. DL 7 1*.

ונה [יד]ע טעמא . . : cp. DL 4 4 6 6 7 10 8 6 10 5.

These words are on a piece of leather which has become misplaced and is wrongly stuck in two pieces above and below the address, so that it is not clear whether יד belongs to פקידא or ידע; its original position is unknown.

Summary of contents.

Only ע in על and ס in מספת are certain; the remaining letters are almost entirely conjectural.

INSIDE

1. מספת. The Aram. מספת is clearly not a genuine Aram. nor even an Eg. name, and no exactly equivalent Iran. name has been found; possibly the Gr. *Μασσαβάρης* reflects it. The Gr. *Μασσαβατικὴ* = Arab. ماسبدان = Syr. ماسبدان (Marquart *Ērānšahr* 20) is presumably called after someone bearing this name; the otherwise prohibitive -p-:-b- may be due simply to assimilation, since -p- is found also in the Armen. (**Masapatan* =) *Masptan*, if this form of the name of the district may be trusted.

בבל. The preference for the accus. case (cp. DL 10 5 11 3, 5) in place of ב to indicate place is especially common when the noun begins with b or p in several Sem., e.g. Hebr. (Gen. xlv 16 Jer v 7 xxvi 2 Esth. i 9 ii 9 +, בית; Gen. xix 11 +, פתח) and Aram. (Cantineau in *Syr.* xvii 280-1, where בת = בית), languages; but ought לבבל(א) to be restored here in view of the usage of this writer (cp. בבבאל in l. 5 and בפפרם in l. 6)?

לם. This particle when marking direct oration is put occasionally at the head of the clause (cp. Cp 10 11 A 26 after אמר, A 165 after שדר) but most often after the opening word or phrase as after שלה in l. 8 (cp. Cp 32 2 A 2, 54, 60 DL 10 1 after אמר). Here therefore its position does not show whether בבל belongs to the preceding or following clause, but the sense shows that it must be taken with יהבת, since מספת seems to be at Babylon.

יהבת. The text seems to have the defective יהבת rather than the full יהיבת, for which it stands (s. n. on DL 2 1).

¹ Other instances of the representation of č by ש occur in that of O.-Iran. **upačāra-* (cp. M.-Pers. *abčār* = Pers. *afzār*, and Armen. *pačar-k'* as loan-word) by Aram. אופשר 'outfit, means' and O.-Iran. *ačārna* (cp. Parth. *āčār* = Armen. *ačār* reflecting *āčarn* as in *bovačār-k'* = M.-Pers. *bwyč'r* = Parth. *bwdč'r* 'perfumes') by אשורנא 'instruments, materials' (Cp 26 9, 11 27 18 30 11; Ezr. v 3, 9); and long afterwards of Pers. *čirāg* by Aram. שרנא = Syr. شرن 'lamp'. This custom was presumably the rule, at any rate in a part of the countries where the Aram. language was written in Achaemenian times; for only so could ש have been adopted for č as well as for š in the official Parth. orthography (in which š is confined to š in Sem. words).

10. כחשן. The preposition in this phrase (cp. Cp 7 5, 8, where again it is applied to robbery with violence) describes the manner of the action (s. Leander *L-FLĀ-A*. § 62 g) as similarly in כעשק (Cp 16 5, 8, 9).

הבלה. The writing of the verb and the following prep. phrase as a single word occurs elsewhere not only with יהב (Cp 8 25 9 14) but also with other verbs (Cp 8 24 9 14).

11. כן כוי. The compound כן כוי means 'just as' (Cp 71 19 DL 7 7) and also 'so that' with the pf. referring to past (DL 7 2) and the impf. tense referring to future (Cp 38 6 DL 7 6; cp. 11 3-4) time.

פ[מס]: cp. 1, 4, 7, 8.

תובא. The Eg.-Aram. תוב (cp. Lidzbarski *ESE*. III 21-22 A b 5, Cowley 'AP.' p 1 7 9 12), which is a stereotyped impf. form meaning 'do thou again' (Leander *L-FLĀ-A*. § 61 i), reappears in the Syr. ܬܘܒ (Brockelmann) and the Jud.-Aram. תוב, תובן and תוי (Levy, Jastrow) 'again, more-over'; it is used also as a Pahl. ideogram (Nyberg *HbP*. II 298). The cohort. א in תובא (CA 44), originally added to reinforce the verb, has little if any force in the adverb (s. Brockelmann *GVGSS*. I § 255 b).

LETTER XIII

OUTSIDE

Address.

ארתחי. The Aram. ארתחי, with which the Elam. *Ir-da-ka₄-ia* = Gr. *Ἀρταχαιης* may be identified, represents an otherwise unknown Iran. name, of which the first element may be the O.-Pers. *arta-* 'holy law' (Justi *INb*. 34), while the second is quite uncertain (s. Benveniste in *JAs*. CCXLII 306).¹

פ[מס] ידא וי במצריין: cp. DL 12 1*.

Summary of contents.

There is no trace of any summary; for the מ/נ lying on its side by the end of the address is evidently written on a misplaced scrap of leather, of which the true place is lost.

INSIDE

1. ובעת[ת]: cp. Cp 21 4 DL 11 2 12 6, where too בעת introduces commands.

אתנצח. There is apparently no room for אנת before the verb; but this, though desirable (cp. DL 1 3 3 7 6 2 7 5 8 5 10 4 11 2-3 12 3-4), is not necessary (cp. DL 4 3 8 3 9 1, 3 12 7, 10).

2. ב[צבות]...: cp. DL 4 2.

The reading of this word is practically conjectural, since only the top of one letter can be seen, but it seems to suit the context (s. n. on DL 4 2).

¹ Neither Sogd. *ṛtyxw* = Manich. Sogd. *ṛrtwx*, *ṛrtw* and Khorasm. *ṛcwxy* 'connected with the 25th day (of the month)' nor Sogd. *ṛdwk* 'sincere' (Frye in 'HJAS.' XVIII 461) corresponds to Aram. ארתחי or ארתחי (Henning).

לאלהיא ולארשם. The subordination of the deity and a human being to the same verb occurs elsewhere in Sem. literature; as here, the deity is regularly put first (Jud. ix 13, Qur. lix 8, Acts xv 28). The plur. אלהיא is applied to Eg. gods, whether named or unnamed (Cp 13 15 30 14 31 13 71 8, 26), and to unnamed Pers. gods (Cp 17 1) as also, like אלהים, to the God of the Jewish people (Cp 21 1 39 1 56 1); here it presumably has a plur., not a sing., sense. The probability, however, must be borne in mind that אלהיא may here mean 'his majesty', when לאלהיא will correspond to מלכא ומני (DL 2 1); for this word serves as an ideogram for *bagān* 'majesty' in Pahl. documents (Henning; s. Eilers in *ZDMG*. xc 191-9).

תחדן. Either תחדן (Mittwoch) or תחדן (Driver), i.e. תחדן or תחדן, is possible; the impf. tense seems to be generally preferred after ecabatic and final כוי (cp. Cp 27 7 DL 7 6 11 3-4),¹ as after final די in the O.T. (Dan. iii 28 v 15); but ישמו...וי [כ] below suggests that the present writer uses also the juss. or apoc. form. These forms of the verb, however, are often indistinguishable if not misused (s. n. on DL 4 3).

אנא. The Aram. אנא appears also in Palm. and Nab. texts, being borne in the first by a woman and in the second perhaps by a man (Chabot *RES*. II 1052 1, III 1471 A); whether it can be identified with the Ass. *'(A)-na-a-a*, which, however, may equally well be the Hebr. ענה (Tallqvist 'APN.' 23), or the Eg. *imi* (Ranke *APn*. I 33/8) or the Eg.-Gr. *Ava* (Preisigke *Nb*. 29) is not clear.

3. [שמה בר...]: cp. DL 3 1.

תחדן. What survives shows that a non-Sem. name is required, but whether it is an Eg. or an Iran. name cannot be said. Or is an Aram. חרר = Eg. *hrr* 'bundle' (hardly Aram. חרר = Eg. *hrd* 'bundle') possible (Cazelles in *Syria* XXXII 96-97)?

כתן. The Sum. *GAD* or *GADA/U* is semitized as the Acc. *kitū* 'flax', from which *kitinnū* 'garment of linen' seems to be derived; and two series of loan-words are taken hence, namely on the one hand the Jud.-Aram.

קיטנא = Syr. *qitnā* = Arab. *kitān* 'flax, linen' and on the other hand the Acc. *kutīnu* = Jud.-Aram. (and Mand.) *qitnā* = Syr. *qitnā* and *qitnā* as well as the Hebr. *qitnā* and presumably the Gr. *χιτών* 'cloak' (Brockelmann *LS*.² 352-3 and *GVGSS*. I § 94 r; s. Zimmermann *AFw*.² 37). The M.-Aram. כתן = כתן (Cp 42 9, where its application to a woollen garment shows that its origin has been forgotten) may here be identical with *qitnā* 'cloak', as the number following it proves, unless תחדן... conceals the name of some garment when קיטנא 'flax, linen' will be meant.²

גלדי תולע. Elsewhere in the early period the Aram. *gladi* refers to the skin of living creatures (CA 119, 211); here it describes hides or leather, but the purpose is not stated. So too N.-Bab. letters speak of skins dyed

¹ Also the participle (Cp 27 7).

² The Arab. *qūṭn* 'cotton', which is derived from the *QTN* as seen in the Syr. adj. *qūṭn* 'thin', is a different word (s. 'JRAS.' LIX [1932] 78).