

belep and his wife Princess Merytyes (see above for discussion of the stela of Queen Merytyes which I no longer believe can have come from this tomb). Two dates: (a) Incised on back of block of north wall of chapel, adjoining the northern false-door; date reads: *ḥ3.t sp 12*, month 2 of Shemu, day 10; this would then be the Year 23, probably of Chephren from position and construction of mustaba; and (b) painted on back of casing stone on north face of mustaba; date reads: *ḥ3.t sp 13* (Year 25), month 4.

12. (Fig. 8).—Inscribed fragment of limestone from debris of interior chapel of Prince Ankh-haf (cf 7510). Date reads: " Shemu, day 29."

13. (Fig. 8).—Incised fragment of limestone from debris on top of G 7450. " of the Joining of the Two Lands, month of Shemu."

14. (Fig. 8).—Marks on the walls of the rock-cut tomb G 7808C to which only vague fifth to Sixth Dynasty date can be assigned. Three inscriptions: (a) horizontal on ceiling: *ḥ3.t sp 2*, month 3 of Peret, day 2; (b) on east door jamb: *ḥ3.t sp 2*, month season uncertain, day 27; (c) on west door jamb: *ḥ3.t sp 2* (originally read 10), month of Peret, day 27.

MUSEUM OF FINE ARTS
BOSTON

THE ARCHIVES OF THE PALACE OF MARI

A REVIEW ARTICLE¹

A. LEO OPPENHEIM

AN ARCHEOLOGICAL enterprise chancing upon a very large amount of cuneiform documents is faced with a formidable task which requires not only organization and tenacity but also the collaboration of qualified and enthusiastic epigraphers and philologists. Few if any expeditions to Mesopotamia have so far met this challenge as successfully as that of Mr. A. Parrot and his colleagues. The more than twenty thousand tablets and fragments excavated in Mari between 1933 and 1939 are being offered to the scholarly world by the Musée du Louvre in a special series "Archives royales de Mari," of which the first volume (ARM, I-TCL, XXI) was published in 1941. Two more have followed since, and as many are said to be in various stages of preparation and execution. Parallel with these volumes containing the autographic copies, another series was started in 1950 which is to present the texts contained in the first series in corresponding volumes of transcriptions and translations. Of the latter, the following volumes have been published so far: Georges Dossin, *Correspondance de Šamši-Adad*, Charles-J. Jean, *Lettres diverses*, and J.-R. Tupper, *Correspondance de Kibri-Dagan*. To the French and Belgian contributors as well as to the responsible authorities of the Louvre, Assyriologists are under a great obligation. The zeal and efficiency which have made these two parallel series possible have combined to promise a complete and competent publication of the Mari material within a reasonable length of time.

The first three volumes of the new series have to be quoted by their individual titles in order to differentiate them from the text edition (ARM). This somewhat awkward situation is aggravated by the fact that these volumes (exception: Vol. II, p. III) do not refer to the pertinent text-editions. There is another shortcoming which should be brought to the attention of the editor. It is the expressly stated purpose (cf. Vol. I, p. II) of the new series to prepare in these transliterated and translated texts a readily accessible source of material for those interested in the history, the geography, and the economics of the ancient Near East. This task, difficult as it is, would have been greatly facilitated if the commentary of the translators had not been so reduced in space as to make it practically worthless. If the pages given to the useless and necessarily inadequate digests of the letters were utilized for more extensive notes, it would have constituted a step in the direction of the above-mentioned goal.²

¹ Georges Dossin, *Archives royales de Mari. I. Correspondance de Šamši-Adad et de ses fils*, Avant-propos par André Parrot, Paris: Imprimerie Nationale, 1950. Charles-J. Jean, *Archives royales de Mari. Lettres diverses*, Paris: Imprimerie Nationale, 1950. J.-R. Tupper, *Archives royales de Mari. III. Correspondance de Kibri-Dagan gouverneur de Tirmag*, Paris: Imprimerie Nationale, 1950.

² Two further points of criticism may be offered: first, the lack of co-operation between the authors of the several volumes where only exceptionally (and more or less accidentally) reference is made to the material contained in other publications of Mari texts; second, the inadequate transliteration of the logograms. To quote some random examples: *to šu, er* and

A word of warning might perhaps not be out of order in this context: the Mari letters are far more difficult than some of the translators—and, as a matter of fact, some Assyriologists—seem to think. Smooth if sometimes painfully senseless translations cannot gloss over the countless difficulties and obscure passages in the published material. Serious and purposeful philological research on these texts has scarcely more than started; their specific dialectical features are only known in their cruder outlines, and it will require much patient work to prepare the way for a better understanding of the Mari letters. There are numerous *crucis interpretum* in these letters, and a full understanding of the manifold facets even of passages which are easy to translate cannot be quickly achieved. The translators, G. Dossin, Charles-F. Jean, and J.-R. Kupper, have every right to look with pride upon their pioneer work.

In the following pages are assembled a series of remarks and observations rather than mere corrections which I have gathered from the numerous marginal notations in my copies. Their aim is mainly to point out parallels in the cuneiform literature and to draw attention to some lexicographical problems.

ARM, I

No. 2:9-15: "in these matters concerning which I am complaining, I myself cannot do anything; it is (now) up to your wealth and to your generosity!" (But if)

lú au-mi-a are indifferently rendered by (awt)-*lūm* (6 R. ARM, II, 83:11 and 18), *lū-ol-mi-a*, *lū-ol-mi-a* or *lū-ol-mi-a* by (awt)-*lūm* (ARM, II, 35:5, 54:6, etc.), *ur-zin-na* simply by *lūm* (ARM, II, 106:16), *ka-ka-a* and *ka-ka-a* by *lūm* (ARM, II, 12:17, etc.), *ka-lā-a* and *ka-lā-a* by *lūm* (ARM, II, 87:20, and ARM, I, 21:20) or *ma-ka-ka-a* by *lūm* (cf. 6 R. ARM, II, 27:9, 90: rev. 2. ARM, II, 45:20, 73:21. Dossin, *Stud. Mariana*, p. 43:1.30).

you cannot do what is (in line with) your wealth or your generosity, then the count of Iamhad will [] in 8 days."

No. 3. The interpretation of this difficult letter has been made possible by Professor Landsberger, who recognized that it constitutes another example in the Mari archives (cf. Dossin, *Syria*, XII, 126) of a letter addressed to a deity. I would like to point out here two occurrences of a word *šālum* in the following contexts: lines 13-16, "it was Iaggid-Isa who committed a crime against Il-kabkabu (and) *le-el-qē-e-ma* *ta-ša-ol* and (therefore) you (the addressed deity) helped Il-kabkabu . . . and he conquered the country of Iabdh-Lim," and x+10 12, "your temple which a former king but he tore down] and built a . . . (illegible) (and) *ta-ol-ti-ik-ma* *ta-ša-ol-šu* and his servants killed him." Between the crime and its punishment, the deity is said to both cease to have performed an action to which both passages refer with the verb *šālum* (preceded respectively by the verbs *legim* and *adānum*). A meaning "to reject, forsake, punish" or the like seems to be required by the context. The same verb recurs in a series of other passages, such as Jean, ARM, II, 62:x+15-16 (*a-lam* *GM ni-ša-ol*), also lines x+14, 21, 135:2 (PN *iš-tal-lu*), and a series of quotations from unpublished documents by Dossin, *Mélanges* . . . Dossin, II, 990 ff. (indicated to me by Kupper). Probably the meaning "to attack, turn against" has to be assumed for this new verb *šālum*.

No. 5:8. For *lū mu-uš-ta-op-šā*, Kupper drew my attention to the similar tablet of the series dir-*šitānu* = *lūm* (publ. as "Princeton Vocabulary" by

* This use of the verb *lūm* is also attested in ARM, II, 129:16, and—as Kupper informs me—in ARM, II, 130:11. The meaning seems to be "to do, to do, to do."

letter in JAOS, LXV, 223 ff.) where the meaning "wrestler" results clearly from 48 (cf. also Goetze's commentary on 22) and perfectly fits the context of the present letter.*

No. 7:25 attests *mubburum* in the meaning "to travel (by boat) upstream" (cf. also ARM, I, 36:7, 42(1), and ARM, II, 7:10, 14). From the basic nuance "to head a boat against the current (by means of oars)" developed "to steer a sailing boat (with a steering oar)" (cf. the *locus classicus* in the Adapa story KB, VI/1, p. 92:20-21) as well as "to row upstream" and simply "to row" (for the latter cf. Landsberger in WO, 5, p. 364, n. 24).

The same letter (II, 27-31) illustrates the transport of loads overland by means of wagons, as does also ARM, I, 75:32-34, and Jean, ARM, II, 7:15 f. In the first two cases, it seems worthy of note, these wagons are rolling toward the capital of the empire of Shamshi-Adad, i.e., Šubat-Bab, which, as these passages suggest, could only be reached in this way. Since the cruising range of such vehicles was necessarily a rather restricted one, this observation may prove useful for the location of that capital.

No. 8:14 shows the sequence of ritual activities concerned with the funeral of a private person. Three technical terms appear in this context: *massartum*, "wake," *adānum*, "keen," and *ukallum*, "funeral repast"; the word for inhumation (II, 16 and 17) is *quburrā*. As these terms are not known in these specific nuances from the cuneiform literature, one has to assume that they reflect "West Semitic" customs. Lines 12 and 36 mention the local ad-

verbial expression *a-lu-ni-e*, "over there. Cf. *abunāš*, "separately," below in ARM, III, 19:20.

No. 9:16 indicates with the spelling *lū ta-ak-la-am* the reading of 7:7 and 41 as *lū mēš lāk(1)-lu-tin*, and also as ARM, I, 76:27, 109:15, 42, Jean, ARM, II, 21:8, Dossin, RA, XLII, 130:5; (against WO, 5, p. 399, n. 3), etc. The designation *gallum* is always spelled *ga-al-lu* (never **gal-lu* which has to be read *lū-lu*).

No. 10:9 should be translated: "the action which you performed is worth [x talent(s) of gold!]" For (*wabāzu*, "to be worth (lit.: to fetch)," cf. my remarks in AFO, XII, 346, n. 8 (with references from Old Assyrian texts), also the Nuzi passage, Lacheman, HSS, XIII, 493:3, the Middle Babylonian, Radau, BE, XVII, 35:21-22, and the following Neo-Babylonian quotations: Strassmaier, Cyr, 313:12-13, Nbn, 145:2, Nlk, 307:2, RA, X, 51 f., No. 39:6-7, Ungnad, VS, V, 16:12 (against Ungnad in Glossar to MRY, I, 4), Clay, BIN, I, 25:29 (against Ebeling, *Briefe aus Uruk*, p. 179) and 61:14 (against Ebeling, *op. cit.*, p. 215), Figulla, UET, IV, 192:14.

Line 14 uses *lūšūm* instead of (*lū*) *ša lūšūm*, "spy, agent," as attested in the Mari letters, Thureau-Dangin, RA, XXX, 172:50, 51-52, and Jean, ARM, II, 22:15; cf. also Jean, RES, 1937, p. 110. The shorter form appears also in ARM, I, 29:6. For the meaning cf. simply Thureau-Dangin, RA, XXX, 175, n. 10.

Line x+24 should have demonstrated to the translator that the rendering of *ba-zal-ma* with "au soir" is impossible because this passage refers to the actual time of the day when the letter was dictated (less likely: expedited) with *du-ru er-be-el*. Kupper has called my attention to the letter ARM, I, 67:19, which

ture of the country Nav/mar because reference is made to its ruler as *sal. Nawarum* (cf. also the letter, Kupper, RA, XI, III, 45, No. 27: x+9), i.e., "the Lady of Nawar" (interpretation of Landsberger). According to the present letter she had the misfortune that her own *gal-mar-tu* put her in fetters (*ik-si(-)-ši-ma*) and delivered her to the enemy.

No. 30:7 (and 35:29) mention the verb *ludāku* for which Jean, ARM, II, 236, proposes the meaning "enter, épuiser." The same verb occurs, e.g., in the Old Babylonian letters, Alexander, BIN, VII, 42:8 (and . . . *it-it-tu-ur*), and Dossin, RA, XXX, 99:10 (and . . . *lu(-)-lu-ur-mu*) (correction of Landsberger) as well as in the Middle Babylonian passage, Clay, BE, XVII, 199:42, 43 (large cattle . . . *a-na lu-to-qi*). The resulting meaning "to test, examine" is in harmony with that of the nouns *lūku* (Falkenstein-Matouš, ZA, XLII, 146, Landsberger, WO, 5, 376, n. 93) and *malaku* (cf. Delitzsch, HWB, p. 696a) denoting gauging containers or the like. (Cf. now also von Soden in *Orientalia*, NS, XX, 162 ff.)

Nos. 45:5-6 and also 72:6 refer to persons (in the former case to messengers) with the designation *rābīb imērim*,⁹ while the *rābībūm* of cities are referred to in ARM, II, 55:5, and 99:40, 47. Cf. the Sumerian designation of a functionary as *nā-gan*.

No. 60:16 (and 79:16) attest for Mari the verb *mašbūm*, "to take away by force," which we know, e.g., from the Ishmunna Code (Goetze, *Stoner*, IV, 78, § 26).

No. 76:8 with *3 ni-ti*, "the three of us," is paralleled by the Old Assyrian passage, Levy, TC, III, 199:3, *3 ni-a-ti* (spelled

⁹ Cf. A. Salonen in *J.O. N.V. 1974*, 319 f.

ša-la-ša-at ni-a-ti in Contenu, TC, I, 37:16). Cf. also ARM, II, 137:18, *3 šu-nu* with Old Assyrian *3 šu-nu-ti* in Thureau-Dangin, LC, 240:11 (note *3 ku-nu-ti* in Levy, TC, III, 75:25).

Line 23 attests the verb *zaqānu*, "protest, claim, vindicate," to be found also in the Old Babylonian letter, Jaulz, PB, I/2, 3:23, the legal text of the same period, CT, II, 24:33, PN, u PN, *a-na za-ka-ṣi-ša iz-za-za(-)*, as well as in the "vindication clause" of numerous Neo-Assyrian documents in Johns, *ADD* (*mannu ša ina urkiš ina mānna izaq qupani*, etc.). This is in contrast with the meaning of the rare legal term *zaqānu* in the Neo-Babylonian texts, Contenu, TC, XIII, 187:6 (*baṭ lu šā i-šak-kan i-zaq qap*), and Clay, BE, IX, 29:23 (and *qap šā . . . i-mu-ti i-zaq qap*).

No. 78:9 shows that a journey of seven to nine days separated Mari from Raṣamā. *Um bibitin*, line 9, refers, of course, to the day of the disappearance of the moon; for *ṭumun rēqum*, line 28, cf. the revealing sequence in Vrolijk, *ACb*, Shamsu, VI:1-6, XIII:14 and 15, etc. The present letter establishes furthermore the immediate sequence of the months called Dagan and Liliālm and their place in the year (spring rains).

No. 87:18 and 20 use the verb *naṣānu* to refer to the crushing of the oleiferous seeds of the sesame plant instead of *saṣānu* (cf., e.g., Faist, YOS, VIII, 173:6, Dossin, TC, I, XVII, 1:27, 6:5).

No. 96:5 (cf. also Dossin, RA, XXXVI, 48:2, 7, also *Syria*, XX, 111) mentions the textile *trég mardatum* which appears once (S. Smith, CCT, I, 29:6-7) in the Cappadocian texts and frequently in those from Nizai (e.g., Lacheman, HSS, XIII, 431: *passim*), where the references seem to indicate its use (*še giš.NA* in

Lacheman, HSS, XIII, 431:35, *še pa-ni* in Lacheman, HSS, XIV, 520:40). According to HSS, XIV, 247:26, it was also made of linen.

No. 106:17 requires the translation "they threw before him (the imprisoned lion) a dog and a pig but he refused (i.e., cf. Thureau-Dangin in RA, XXI, 148:1) to eat; I (thought) as follows: Perhaps this lion will become melancholic (and die of hunger)!"

No. 106:20 adds a new and significant nuance to the semantic reach of the word *muballū*; it has to be translated here by "cage." Cf. also *muballū*, "perfume container" ("reviver," note Hebrew *beḥ han-ṣabab*), in Amarna, *muballū*, "life-boat" (cf. M. T. L. A.), with Salonen, *Stud. Orient.*, VIII/4, 39, and *muballūm* in Mari (cf. Kupper, ARM, III, 79:11, and his note on p. 118 of that volume), referring probably to a fenced-off or otherwise separated section of a river or canal in which fish were kept (also called *baṭitūm* in Kupper, ARM, III, 9:6). For the last meaning, Kupper refers me to the French term "bassin." Note, furthermore, K. (Conti Eusemi, *Chresomedia Arabica Meridionalis*, etc., p. 189), *mups = antinus, munitum funebre, instrumentum vel structura et equum distribuendum per agros*, as a semantic parallel of some interest.

No. 125 belongs to that group of Mari letters—cf. also Dossin, ARM, I, 44, 68, and 99—which illustrates, somewhat startlingly, the lack or scarcity of plows and of competent plowmen in the agriculture of that region.

Nos. 134:6 and 139:10 refer with *ḫatūm* to those itemized reports on the partitions features found by the māš-*ka* al-priest on the liver of the slaughtered sheep. Such reports are actually extant; cf. simply Goetze, YOS, X, 2,

No. 135:7 read *a-na bi-ir-tim*!).

No. 139:9-10 contains the idiom *siḫa-epēšum*, "to slaughter and dissect a lamb in order to obtain the information 'inscribed' on its intestines." The term *nēpīšum* in Jean, ARM, II, 97:22 and 133:12, denotes the entire procedure.

No. 139:23-24 (and 127:14 [Kupper]) shows the adjective *ḫurum* (meaning unknown) describing garments. The same word recurs in a similar context in the Neo-Babylonian text, Strassmaier, Nbn, 703:5 ff.

ARM, III

No. 1:6 (and the historical inscription, Thureau-Dangin, RA, XXXIII, 50, II:22) attest a novel type of name of a canal (*ḫim-PN*) for which I know of only one other example from the period of the Third Dynasty of Ur: *ḫim-ḫul-gi-ra* (e.g., Genouillac, *Trouv. de Droyem*, No. 26:2). Cf. also above *sub* ARM, I, No. 108:rev. x+5.

Line 18 and 8:24 use *ḫerum*, "to be hungry," instead of *ḫumum* (cf., e.g., Coles Ullmann, XLIII:39) to refer to the craving of the dry soil for water. The strangeness of this usage is stressed by the fact that the verb *ḫatū*, "to drink," and *ḫaḫū*, "to give to drink," are well attested in connection with irrigation.

No. 3:16-17 opposes the administrative term *terminus technicus* *zi-ga* (in the meaning "absent") to *baṭitūm*, "present," when speaking of soldiers. Another instance of a peculiar use of Sumerian expressions of this type is *nī-gu*. In Dossin, ARM, I, 39:rev. x+12, *nī-gu*, *gi-A* clearly stands for "food rations" as also in ARM, II, 82:8 *et passim* (food for a guest) while in Dossin, ARM, I, 52:33 and 34 the nuance "fish" (characterized as *siḫum*, "fanciful, extravagant," in contrast to *naṭum*, "plain, simple")

is attested. The same term refers also to the "handouts" of a ruler (ARM, II, 76:5).

No. 3:20 (also 1:13, 6:5) has *uš šutum epišum* where 1:19 and 8:15, 20 show *epišum* alone. The translation "working crew" (cf. also Ungnad, VAB, VI, 268) fits in both cases.

No. 5:17 as well as 24:8, 27:8, 37:8, and 69:x+9 require the translation "thereupon, afterward" for *ullimētem*. For other temporal adverbs derived from the same root, cf., e.g., *ullānūma*, "soon afterward," in an omen of the series *šumma izbu* (cf. simply Dennefeld, *Geburtsomina*, index, s.v.), *ullūliassu*, "spaelet einmal" (Landsberger in JNES, VIII, 288 f.), and *ullūš*, "later on," attested in Mari, Dossin, ARM, I, 10:rev. x+17, Jean, II, 31:14, Krüper, III, 83:x+8, Thureau-Dangin, RA, XXXIII, 173:15.

In Dossin, ARM, I, 118:10, however, *ullūš* means "beyond/apart from this" (cf. also Dossin, *Syria*, XIX, 129:15, *ullānūa*, "apart from myself").

No. 8:13 should probably be read *A.ŠAG udukar* (written: *uū.kūr*) *ū na-zī-ū* and translated "the field is adverse/disagreeable to work and in a sorry state."

No. 11:33 34 could perhaps be better translated "in these days is the day for the receiving of the materials (*gišbitum*) from the palace. . . ." With *gišbitum* the present text, and also ARM, II, 12:8, 22:5, 24:6, 25:6, etc., refer to stores and materials required for a specific purpose. This meaning is well attested in Old and Neo-Babylonian documents dealing with administrative transactions (but cf. also Thureau-Dangin, *Rev. acc.*, O 174:rev. 1, pp. 9 and 42).

No. 13:7 (and many other letters written by Kibri-š) Dagan, also in Jean, ARM, II, 89:7, 90:7) use *šanitum* in the sense of the Arabic *anna ba'du* in letters, that is, as introducing the letter content after the

salutatory phrases, etc. In the letter ARM, III, 73:7, one can clearly distinguish between *šanitum*, "and now (to the subject of the present letter)," and *šanitum*, "secondly, another (subject matter)."

No. 18:15-16 characterizes a certain person involved (*ba-al-tu-ma*, lit.: "mixed up") in some rebellion with the apparently proverbial saying "like a mad dog he does not care (lit.: know) whom (lit.: where) he bites."

No. 19:20 attests *qunūš*, "separately," which is to be linked to *qunūš*, for which cf. above *sub* ARM, I, No. 8:12, 36.

No. 25:16-21 contains an interesting reference for the word *gišallum*. This passage is paralleled by those of the Old Babylonian letter, Ungnad, VAB, VI, 114:14 and of the Neo-Babylonian, Thompson, CT, XXII, 217:24-25; cf. also the pertinent discussions of S. Smith in RA, XXX, 156 f., Meissner, MAOG, III/3, 19 f., and Salonen, *Wasserschiffzeuge*, p. 107. The term *gišallum* seems to have indicated the triangular ventilation openings (protected by reed-woven lattices) which were placed immediately under the roof of a Babylonian private house and which can actually be seen on an unpublished clay model of such a house.

No. 26:23 mentions the official *u.é.éam* who appears rather frequently in Old Babylonian texts; cf., e.g., Ranke, Bb, VI/1, 59:case 9, Gliera, PBS, VIII/2, 194, IV:13, Jean, *Tell Sifr*, 29:28, Ungnad, VS, VII, 68:26, Alexander, BIN, VII, 65:19 (cf. also the earlier seal, OIP, XXXVII, No. 50).

No. 33:14 seems to offer a new reference for the difficult technical term *inālum* (cf. the discussion of Landsberger in MSJ, I, pp. 233-45) in the phrase *A.ŠAG i-na ni-i-a-tim i-ir-ri-šu*.

No. 42:16 could refer with *miriklum* to

the secluded quarters of the residence of the *ugbablum*-priestess ("claustrum") so that it would not be necessary (as proposed on p. 116 of ARM, III) to assume another "West Semitic" loan.

The letters 44-46 offer a context which requires the translation "last night" (French: "la veille") for *nuballum*. The governor of Tirga had apparently to report to the palace of Mari arriving travelers who then were granted the permission to enter the capital. While *nuballum* (corresponding to *ina muslertim* and *ana bēlētum* meaning "tomorrow") has to be translated here in the indicated way, the passage Jean, ARM, II, 93:rev. x+8, shows that the word could also mean "toward evening"; cf. *nuballitum*, "overnight stations," in Dossin, ARM, I, 26:13, and Jean, ARM, II, 120:11-14, *nuballam salturnum* and GN "to move on to the (next) station in GN."

No. 61:10 uses *itum* with the implication "epidemic" (verb: *akilum*) and is

paralleled by Jean, ARM, II, 24:9 (verb *balluqum*). Both references recall § 249 of the Codex Hamm. (verb: *maḫšum*).

No. 62:11 has *amum* in the meaning "weather" (cf. also *amū dunnā*, "bad weather," in Jean, ARM, II, 78:31).

No. 79:10 (and 5:32) refer with *kallukum* to the term discussed by Neugebauer-Sachs, AOS, XXIX, 65 f.

Line rev. x+8 read probably *a-i-a-nu-m-ma la na-ak-li-im*.

No. 84:11 read [*i-na é šel-tu* SAL.MEŠ iš-]([*a-ra-lum*]).

Line 23 contains the designation of a feminine profession, *ēpišat mirsim*, for which Güterbock has pointed out to me a parallel in Hittite texts: Goetze, KUB, XXVI, 69 V(?) :14, *sal. E-PIŠ na.ba.za* (mentioned by S. Alp, *Jahrbuch der kleinasiatischen Forschung*, I/2, 114). Cf. also Landsberger-Balkan, *Bulletten*, XIV (1950), 240, n. 31.

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