The Tablet from Yuzgat,

in the

Liverpool Institute of Archaeology.

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by the

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PART I.

This important document is part of a large tablet of fine clay, well baked, and of a reddish colour, inscribed with 45 more or less complete lines of writing on the obverse and 49 similar lines of writing on the reverse. The characters are small, being only about 2.5 mm. high, hence this large amount of text on the comparatively small surface which it presents. The height of the fragment is 154 mm., and the width about 104 mm., with a thickness at the top left-hand of 22.5 mm., at the top right-hand of 37.5 mm., at the bottom left-hand of 16.5 mm., and at the bottom right-hand of 20 mm. The thickest part is therefore the top right-hand corner of the fragment as it now exists, and as this is the part nearest the centre, the original size of the document could not have been less than 31 cm., with a width of 21 cm., and may have been much larger, as we do not know at what point the thickness began to decrease. If it had two columns on each side, we probably possess rather less than a quarter of the original text; if three columns, rather less than a sixth. The style of the writing
is that of the tablets from Arzawa in the Tel-el-Amarna collection, and those acquired by Chantre in Asia Minor. The text of the obverse is divided into six paragraphs, and the reverse into eleven, each separated by a ruled line, except the fourth and fifth paragraphs of the reverse, which are separated by a double ruled line, probably in consequence of the list of offerings beginning here.

The script used is the style of Babylonian cuneiform common in Asia Minor at the period when it was written, which would seem to have been somewhere about the fifteenth century before Christ. In general, the system is syllabic, the syllables being derived from the old Sumerian-Akkadian language of Babylonia, but certain of the words are written ideographically. It is these ideographs which have furnished the key to the document, and enabled its nature to be roughly determined, for in all probability their meanings would have been unascertainable had the words they represent been written syllabically.

In Professor Sayce's "Vocabulary" the ideographs here referred to find a place, so that it is not necessary to give a list of them, but a few remarks concerning them may be of interest. In the second paragraph (ll. 2–11) these words, when followed by a possessive pronoun, have that pronoun in Babylonian, and not in the language in which the tablet is written, -ia, 'my,' and -ka, 'thy,' replacing the words -mi, 'my,' and -ti, 'thy,' which, according to one of the tablets found at Tel-el-Amarna, would be the native forms. The remaining ideographs are those words which are generally expressed by that means in Babylonian and Assyrian inscriptions—'son,' 'man,' 'mountain,' 'plantation,' 'wheat,' in the second paragraph; 'king,' 'country,' 'ox,' 'sheep,' 'dog,' 'shepherd,' and two other words in para. 2; 'stone' in para. 3; 'gate,' 'brother,' 'great,' in para. 4; 'city gate' in para. 1 of the reverse; GU-HUR in para. 2 of the same; 'poor man,' and the numerals, in para. 3 of the


same; and in paras. 5–11 a number of other words, including those for ‘a wooden object,’ ‘wine,’ ‘wine-jar,’ ‘table,’ ‘precious stone,’ ‘lapis lazuli,’ ‘sweet cane,’ ‘sweet oil,’ etc.; and throughout the text the names of the gods, except two apparently native deities, Telibiu and Ťasám-miliaš, are expressed by Assyro-Babylonian ideographs, to which the terminations of the language of the inscription are added.

It is the name of the Sun-god, represented in the transcription by the Sumero-Akkadian abbreviated form UT (for Utu or Utuki), which exhibits the greatest number of terminations. They appear as follows:—

<table>
<thead>
<tr>
<th>Term</th>
<th>Line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>UT-uš</td>
<td>rev.: line 11</td>
</tr>
<tr>
<td>UT-un</td>
<td>obv.: ll. 21, 22, and 26</td>
</tr>
<tr>
<td>UT-i</td>
<td>obv.: l. 22</td>
</tr>
<tr>
<td>UT-ša</td>
<td>rev.: l. 10</td>
</tr>
<tr>
<td>UT-ma (?)</td>
<td>rev.: l. 48</td>
</tr>
<tr>
<td>UT</td>
<td>without any termination, rev.: ll. 5, 28, 42 (twice), 43, 45</td>
</tr>
</tbody>
</table>

The name of Hadad or Rimmon, provisionally transcribed by IM, occurs with the following endings:—

<table>
<thead>
<tr>
<th>Term</th>
<th>Line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>IM-ni</td>
<td>obv.: ll. 16, 34, 42</td>
</tr>
<tr>
<td>IM-ša</td>
<td>obv.: ll. 20, 23</td>
</tr>
<tr>
<td>IM-aš</td>
<td>obv.: ll. 21, 38</td>
</tr>
</tbody>
</table>

The gods Zagaga (god of war) and Lama or Lamas (winged bull, colossus) appear with one termination only:—

<table>
<thead>
<tr>
<th>Term</th>
<th>Line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZA-GA-GA-an</td>
<td>obv.: ll. 25, 26</td>
</tr>
<tr>
<td>LAMA(S)-an</td>
<td>obv.: l. 27</td>
</tr>
</tbody>
</table>

The apparently native divinity Telibiu occurs as follows:—

<table>
<thead>
<tr>
<th>Term</th>
<th>Line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Telibinun</td>
<td>obv.: l. 29</td>
</tr>
<tr>
<td>Telibinu</td>
<td>rev.: ll. 35, 44, 48</td>
</tr>
<tr>
<td>Telibinuša</td>
<td>rev.: l. 9</td>
</tr>
<tr>
<td>Telibinnia</td>
<td>rev.: l. 45</td>
</tr>
<tr>
<td>Telibinuvassā</td>
<td>rev.: l. 13</td>
</tr>
</tbody>
</table>
In l. 43 of the reverse the termination (if originally existing) is broken away.

To the above forms may be added Gulaššan (? a native name, or derived from a Sumero-Akkadian god Gul ?) in the 32nd line of the obverse, and Hašammiššuš in l. 36. MAH (the Assyro-Babylonian 'Lady of the gods,' who aided Merodach to make 'the seed of mankind') appears without termination, obv., l. 32, rev., l. 11.

Besides being a singular termination (see IM-āš, above), -āš was also used to form the plural, as is shown by the following common nouns:

\[ \text{HURSA}G \ (\text{pl.-})-\text{āš}, \ '\text{mountains,}' \ \text{obv., l. 10.} \]
\[ \text{MÅRĒ} \ (\text{pl.-})-\text{āš}, \ '\text{sons,}' \ \text{obv., l. 42.} \]
\[ \text{AN} \ (\text{pl.-})-\text{āš}, \ '\text{gods,'} \ \text{rev., ll. 9, 10.} \]

Other examples of -āš as a singular apparently are:

\[ \text{KA-āš}, \ '\text{gate,'} \ \text{obv., l. 33.} \]
\[ \text{KA-GAL-āš}, \ '\text{great gate,'} \ '\text{city gate,'} \ \text{rev., l. 2.} \]
\[ \text{SIL-āš}, \ \text{obv., l. 9.} \]
\[ \text{Annannaš}, \ \text{a woman's name, rev., l. 3.} \]

The termination -iš is found in the following ideographically-written words:

\[ \text{LU-iš}, \ '\text{man,'} \ \text{obv., l. 5.} \]
\[ \text{GAL-iš}, \ '\text{great,'} \ \text{obv., l. 9.} \]

There is apparently one example of the ending -eš:
\[ \text{NIN-eš}, \ '\text{lady' or 'sister,'} \ \text{rev., 46.} \]

One example of -ri:
\[ \text{GAL-ri,} \ \text{obv., l. 35.} \]

One example of -ria:
\[ \text{GAL-ri-ia,} \ \text{obv., l. 39.} \]

These forms, GAL-ri and GAL-ri-ia, lead one to suppose that the word for 'great' in the language of the district where the tablet was found had rāš as its final root-consonant.

In the remaining spelled-out words we have all the terminations of the words expressed by ideographs.

\[-uš: \ \text{This is represented by abûš, obv., 37, 38; akkuš, obv., l. 18; luukmāuš, rev., 37, 41; nuš (or gatarunuš), obv., 11.} \]
**Cuneiform Tablet from Yuzgat.**

-ī.

ahuṭāti, rev., 4, 5.
annīšši, obv., 17.
aššāti, rev., 35.
ašši, obv., 17.
attīšši, obv., 17.
assikkiti, obv., 18.
bīššalti, obv., 34.
dāi, rev., 26, 27, 28, 30, 31, 34, 35, 36, 42, 44, 47, 48.
ēbti, obv., 41.
ḫahhinmi, obv., 38.
ḫalaki, rev., 38.
ḫalki, obv., 13.
ḫuṣki, rev., 38, 41.
ḫurāšši, obv., 30.
ḫurnēizzu, rev., 24.
ḫurši, obv., 36.
ḫurzi, obv., 14, 31.
ḫuwantī, obv., 9.
šaši, obv., 7.
šati, rev., 39.
širāšzi, rev., 38, 41.
sašši, obv., 43.
kī, obv., 16, 18; rev., 14, 27, 33.
kīni, obv., 35.
kittani, obv., 18.
kīzzi, obv., 9, 42.

kuitkī, obv., 19; rev., 39.
kupišṭu (or kuvabī), obv., 25.
laḫrī, rev., 25.
līni, obv., 11.
luṭanizzī, rev., 33.
malsi, obv., 22.
nāi, obv., 30.
panti,1 rev., 36, 40.
piri (or wari), obv., 31.
šāhi,2 rev., 23.
šakki, obv., 20.
šamešezzi, rev., 37, 41.
šanezzi, rev., 23, 37, 40.
šipanti, rev., 43.
sitišši, rev., 31.
sizzi, rev., 40.
šugi, rev., 2, 37.
teribzi, obv., 30.
tezzi, obv., 17, 23, 34; rev., 10.
tinnušī,3 obv., 13, 15.
tinnuši, obv., 27.
uzzi, rev., 39.
utti, rev., 39.
wari (or piri), obv., 31.

Also the probably incomplete words—

ansi, rev., 3.
sizzī, obv., 45.

-pi or -wa (if the first be the correct transcription, this may contain the ī-ending of the foregoing paragraph):

abūnnapi, obv., 27; apāšpi, obv., 29; auttēpi, obv., 42; kabbupi,

1 This may be an Assyro-Babylonian word.
2 Apparently a wooden object.
3 Perhaps the same word as tinušī, below.
obv., 19; ḫuṣip, obv., 34; miṣip, obv., 39; mīlapi, obv., 41; šiumkupi, obv., 32, 40; and the possibly imperfect word e(?)šapi, obv., 24, 25.

-a, -ša, -ma (or -wa), -tā.
aanta, obv., 24.
sappu, obv., 6.
abta, rev., 39.
abūnna, obv., 28, 31.
anda, obv., 39.
apāša, obv., 16, 20.
halitanna, obv., 30.
ḫanda, obv., 23.
ḫupa, rev., 33.
ḫurakta, obv., 25.
ištinna, rev., 30.
kabbusa, obv., 19.
kīnanda, rev., 33.
kīnānta, rev., 23.
kuitta, obv., 15; rev., 19.
kunanaza, obv., 5, 6.
kušša, obv., 40.
līga, rev., 12.
luxita, rev., 40.
luttida, rev., 25.
makima, rev., 30.
mapia (or mauca), rev., 11.
mašša, rev., 42.
mehurma, rev., 36.
namma, obv., 36.
napa, rev., 5.
nasta-pa-ra, rev., 38.
nasmiša, rev., 11.
numašta, obv., 14.
nutta, rev., 12.
nuzzianza, obv., 14.
gaba, rev., 27.
gada, rev., 25.
ša, rev., 46, 47.
taḫtuda, rev., 18.
ūgga, rev., 3.
umma, rev., 11.
unuwanta, rev., 34 (twice).
wemia, obv., 22, 23.
zakurta (or zakniša), rev., 4.

Also all the words ending in -pi above, if that syllable is to be read as. Siḫia, obv., 41, is probably really the Sumero-Akkadian ideograph igi with the plural ending ḫi-a.

-aš.

aḫhuraš, rev., 18.
akiaš (?), obv., 32.
Anunaš (a woman’s name), rev., 3.
apāš-wa, obv., 29.
arampaš, rev., 28.
battulaš, rev., 23.
būrtas, rev., 20.
etenas, rev., 32.
gimraš, obv., 28.
ḫabḫimaš, obv., 9, 17, 26, 28, 31, 33, 34.
Haššumilias, obv., 36.
The following words ending in -as are seemingly incomplete at the beginning:—paš (or apaš), rev., 16; piāš (or vaš), rev., 7.

-an.

Gulaššan, obv., 32.

hūman, obv., 15.

hūnššan, rev., 25.

mahhitān, rev., 10.

mān, obv., 15; rev., 35, 40.

mānšan, rev., 8.

nan, obv., 22.

naššan, rev., 7.

-nun: dahḫun, rev., 4, 5; mutan, obv., 19; ninkun, rev., 8; šuḫḫuḫun, rev., 6; tehḫun, rev., 7.

-in: addin, obv., 19; hulzišdin, obv., 27, 29, 32; ūddin, obv., 21, 29(?).¹

-u: āššu, rev., 11; birulu (a stone), obv., 31; qataru, obv., 11; battalu, rev., 6; istu² rev., 19, 24; nakdamšu, rev., 14; pānu, rev., 12 (twice); šihū. obv., 35; šisšu, obv., 9; šumku, obv., 5, 13, 32,¹ 40¹; tinnu, obv., 11; uēlu, obv., 10.


-is: biniš, rev., 2; hulzišmiš, rev., 6; kuš, rev., 12; miš, rev., 20; naš (?), rev., 1; paš, obv., 11.

¹ Followed in these passages by -pi or -wa.
² Probably a preposition.
-e, é: abê, obv., 32, 33; aššanne, obv., 43; hatnute, obv., 8; lie (or lê), obv., 41; mume, obv., 33, 35, 36, 37; upite (or uvote), obv., 26; utul, obv., 8, 20; zinnê (?), rev., 35.

Apparently terminationless words:—

1. Ending in -ar: dâr, rev., 5; mar, rev., 32, 42, 44; piatar or vâtar, obv., 30, rev., 19; uddar, rev., 8, 10; uiddâr, obv., 10; and the incomplete word -âr, rev., 2.

2. Ending in -ir: akîr, obv., 33, 35; damengîr, obv., 40; pâîr, obv., 22; šeîr (or šor), rev., 7.

3. Ending in -ur or -ar: âhûr (or âhîar), rev., 8; pâhûr (or pâhîar), rev., 36.


5. Ending in -b: kukub, rev., 19. In rev. 32 it is followed by the plural sign.

6. Ending in -lum or -lim: These endings are preceded by the character for ‘deity,’ and it may therefore be surmised that they are intended to express the Assyro-Babylonian thu (or tî), in which case lum or lim would be the phonetic complement, nominative and oblique case respectively, with mimmission. An-lum (thulm) occurs in line 35 of the reverse, and an-lim (thilm) in the apparently Babylonian expressions pani tîlm (an-lim), rev., 36, 40; bêl tîlm (an-lim), rev., 37, 40; sukkal tîlm (lah an-lim), rev., 38.


It is possible that the majority of the words above classified (necessarily roughly) are nouns, adjectives, and particles. Some, if not all, of the remainder, on the other hand, are to all appearance verbal forms, or words with pronouns added.

-mi: êšmi, rev., 3; mugami, rev., 10; nakdammi, rev., 15, 27; paimi, obv., 43; and possibly šâhîmîmi, obv., 38.

-at: isbat,1 obv., 26, 28, 37; kîsat (?), obv., 16; nat, rev., 24; nuwarat, obv., 4, (7); šat, rev., 4.

-et: bêtê obv., 21, 25; kuet (or kweit), rev., 11; mutet, obv., 4; šêtâ, rev., 1, 2; uvoet, obv., 21.

1 Many other readings are possible.
-it: atšmit, rev., 6; lit or šalit, rev., 4; kurit (or kuēt), rev., 11; kuit, obv., 16, 23, rev., 8; pait, obv., 16; pōt, rev., 10; teit, obv., 16.

-ut: ḫušnut, obv., 44; tinut, obv., 8; tinnut, obv., 20.

-in: damein, obv., 39, 40; kuin, sagain, obv., 7.

It will thus be seen that the most frequent terminations are -i, -a, -āš, and -an, implying, in the case of -ti and -ta, a force differing from that of -a alone, and suggesting, for many of these classifications, more than one signification. The recurrence of such endings as -issi, -šissi, etc., also suggests grammatical formatives, but of what nature, our information does not allow us to state. Knudtzon is of opinion that (a)nkī is a verbal ending. The termination -mi or -imī he compares with the Greek ἐμί; -ēš- as an infix he would render 'be thou,' 'mayest thou be'; -ma probably designates the dative; -ti indicates the possessive of the 2nd person singular, -tin the same with an accusative singular. -ši he regards as probably a dative singular feminine of a pronominal root, and -ša or -sa a postposition. -mu, he points out, means 'to me,' and -mi expresses the possessive of the 1st person singular, -min being the same with an accusative singular (compare -tin, which is the same form in the 2nd person singular). -miš is the possessive of the 1st pers. sing. with a dative or genitive. These points are fairly certain, and show some interesting peculiarities of the language.

Notwithstanding the points which are more or less certain, I do not feel myself justified in attempting a translation of this important inscription, knowing as I do the difficulties attending the rendering of inscriptions, even when the meanings of most or all of the words have been worked out. Indeed, doubt as to the signification to be assigned to a single word in a sentence (the others being absolutely clear) may cause a translator to miss the true rendering nine times out of ten, as anyone who has received a badly-written letter in his own language—and who has not had this experience?—may easily understand.

Apart from the want of evidence as to the meanings of the words, there is often doubt as to their reading (as may
be gathered from the footnotes to the transcriptions), and also as to their divisions from each other, though in most cases the scribe has apparently denoted this by leaving a little extra space.

*Obv.,* l. 9. →, $\text{SIL-n}s$. The general meaning of the root is 'to cut,' hence it stands for almost everything which can be associated with that idea—hewing, reaping, separating, opening, deciding, judging, etc. It also stands for anything of the nature of a cutting, as a street, passage, roadway. Besides SIL, it has the values of tar, kut, has, etc. → also occurs in l. 42.

Line 10. For large things, such as mountains, countries (l. 12), or important things, such as the gods, one's relatives, or people, the plural sign used seems to be generally $\text{)}}$, the Sumero-Akkadian character $\text{mēš}$. For less important things, such as an orchard or plantation (l. 10), cattle, dogs, etc. (l. 12), it is the group $\text{§§§}$, $\text{hi-a}$.

Line 12. The damaged character after the group transcribed KALBE is possibly the native form of the Assyrian $\text{§§§}$, in which case the translation would be 'swine' (Ass. $\text{§AHE}$).

Line 13. The third character is apparently kar, written in later Babylonian and Assyrian $\text{£££}$, not, as here, $\text{£££}$. The character transcribed $\text{sum}$ (§§) is doubtful, as this form could only have been developed under Assyrian influence. One would rather expect $\text{£££}$, or, better, $\text{£££}$.

Line 14. From the spacing, the character $\text{£££}$, an, belongs to the following word, gun, the group for 'talent,' also 'tribute.' I have not been able to hit upon the equivalent of the group $\text{£££}$, which follows—the text is too carefully written for this to be equivalent of the Assyrian $\text{£££}$.

Line 19. The seventh and eighth characters, which are written very close together, as though they formed a single group, may not be really $\text{£££}$, tu-un, as the slanting wedges do not occupy quite the same position as in the cases
where $\text{ kafka }$, ut or tu, occurs elsewhere (see l. 8, ti-nu-ut, for example). Perhaps it is the Assyrian $\text{ kiwittu }$, dun.

Line 22. Instead of mal-zi, ga-zi is a possible reading for $\text{ mikšir }$.

Line 26. The various possible readings for $\text{ eš-bu }$ other than is-bat are given at the foot of the page.

Line 32. From the writing Gul-aššu, and not Gu-la-aš-ša-an, it is possible that $\text{ kiwittu }$ has here another (ideographic) pronunciation. The archaic form of the character $\text{ maššu }$, maššu, in this line is noteworthy; in rev., l. 11, it is similar to that in use at a much later date.

Line 33. There seem to be traces of extra wedges in $\text{ eššu }$, and in this case the character would not be um, but $\text{ šu }$, DUBA, 'tablet'.

Line 42. For the phrase SI-šu-kissi, see also l. 9.

Rev., l. 4. Though the two upright wedges in the seventh character are quite clear, they are written so close together that they suggest the character may in reality have been intended for $\text{ ša }$, ša, and not ta. The former reading has therefore been adopted.

Line 8. The character after kuit looks like $\text{ hui }$, aššu, but may in reality be $\text{ hu }$, hi, in which case it ought to belong to that word, and not to hur.

Line 14. In $\text{ eššu }$ we in all probability have the Babylonian $\text{ kush }$ $\text{ iššu }$, which, as we learn from Cuneiform Texts from Babylonian Tablets, pt. xiv, pl. 48, 36331, l. 14, was a vase for wine. The Semitic equivalent is šakaranu, apparently meaning 'wine-jar.' See the Anmerst Tablets, p. 22. The word gul, which seems to stand by itself, may be a preposition. The reading dam for $\text{ eššu }$ is based on the form in the next line, nakdammi, and on the differing form of $\text{ eššu }$, nin, in l. 46; compare also $\text{ eššu }$, nin, in l. 40 of the obverse.

Line 16. The first word visible is possibly to be completed [a-ri-im]-pa-ass; cf. l. 28.
Line 19. is apparently the Babylonian , here written, like , without its left-hand vertical wedge.

Line 22. For the first three groups, see the notes to l. 33.

Line 24. For  read  .

Line 25 ff. The group  is the Assyro-Babylonian  , written as though it were a combination of the characters for 'city' ( ) and for 'bronze' ( ). It is generally rendered 'table,' such as was used in the temples for offerings.

Line 26. In  the final character seems to be the phonetic complement and vocal lengthening, and if this be the case, it would seem to confirm the identification of with the Babylonian , as well as the reading gir-ra.

Line 27. There is no doubt that the restoration of nagdammi in this line is correct. Compare ZABAR and nagdamnu ziggates 1 GIS-GAL ZABAR in l. 15.

Line 29. The first word is apparently the Sumerian ideograph of Delitzsch's SA-GUL or AG-GUL = agqullu, 'hatchet,' Hanawörterbuch, p. 123. The meaning of the group is 'that which destroys.' A sacrificial knife, however, is rather what would be expected, but this would not fit in the passages which Delitzsch quotes. We have probably to admit a modification of the meaning of the group in this non-Semitic text. The group  is probably to be read as equivalent to the Babylonian , Assyrian . Its usual translation is sikkatu, 'plug,' and if this be correct here, it may be supposed that the holes with which the sacrificial tables were provided to allow the blood of the victim, or other liquid, to run away, was at least sometimes provided with the means of stopping that flow. At the end the last character but three may be  instead of , in which case the reading would probably be ana (god) [Te-ki-bi-nu] (30) da-a-i, 'dedicated to Telibinus,' but only the single wedge is visible.

Line 30. The syllable -ma at the end of the group  is probably the phonetic complement of the word for 'table' in the language of the tablet, and
would indicate the plural or dual in the case required by the preposition *ana* which precedes.

Line 32. *Kaš-edinna*. This deity is possibly the Kašdinnam of the later Babylonian inscriptions, in which 'the deity of the drink of the plain' is represented by the characters for 'the deity of the drink of life,' who, unless feminine, would correspond with Bacchus. It is doubtful which of the two is the original form. It may be noted that *edina*, 'the plain,' 'Eden,' was the place where the 'tree of life' grew. The character transcribed *um* (?) is damaged, and it is possible that the seeming wedges on the left are due to accident, in which case it might be completed as ḫḫḫ, *u*, making the word *uṭenaš*. The two wedges at the end of the line may be part of ḫḫ (ga-ab).

Line 33. The use of the character *EH*, *gala*, 'great,' before ZAL-DUGA, EDINA, and ZAL-LU (or -UDU) here and in l. 22, is noteworthy. In l. 22 it is preceded by the numeral '1.' The probable meaning would therefore seem to be 'one large measure,' perhaps some recognized quantity. In l. 33 we may render these items roughly by 'the great measure of sweet oil, the great measure of field (-produce), the great measure of sheep fat,' or something not dissimilar. *ḫḫ, pa*, at the end of the line seems clear, and after it there are traces which look like those of ḫḫ, *an*. The final word is therefore probably ḫḫḫpan.

Line 35. →ḫḫ ḫḫḫ is probably to be read *ḫḫm*, the Assyro-Babylonian word for 'god,' with mimnation. Compare ll 36–38 and 40.

Lines 36–38 and 40. *EH ḫḫḫ* seems to be the Assyro-Babylonian phrase *pani ḫḫm*, 'before the god(s),' and →ḫḫ ḫḫḫ →Ḫ ḫḫḫ, *bel ḫḫm*, 'lord of the *god(s),' both phrases occurring side by side in l. 40. This is confirmed by l. 42, which has →Ḫ ḫḫḫ *EH ḫḫḫm* ḫḫḫ, *tiš-a*), 'my god,' immediately after the characters indicating the Sume-god. This suggests that the rendering, as far as *dāi*, should be as

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1 *For tila.*
CUNEIFORM TABLET FROM YUZGAT.

follows: '1 ig-gara-al for the Sun-god, my god, upon the table of the Sun-god presented.' The same phrase occurs again in ll. 43, 44, where, however, the name of the god Telibinu replaces that of the Sun-god. There would be room to restore ili'-ia after Telibinu at the end of l. 43. Noteworthy is the use of ana for ina at the beginning of l. 44.

Similar inscriptions to the list of offerings contained in the last seven paragraphs of the reverse occur among the tablets found in Assyria, one of those containing parallel phrases being the British Museum text K. 164. The reverse of this inscription refers to salt offered before the Sun-god, to the fire which was kindled, to the portions of animals sacrificed, and to the jars of meal and grain included therein. Then, farther on, at l. 42, are the words: "He shall install a table before the great goddess (or: great Anatu), a table before Gilgameš, a table before the sailors (or: the pilots), he shall offer water (and) oil, he shall set a lustral vase of drink (and) a lustral vase of wine before the great goddess (or: great Anatu) and before Gilgameš." The statements with regard to the offerings are much more elaborate in the Liverpool tablet, but it is not improbable that the Babylonian originals (for it may be supposed that such existed) of the seven paragraphs may ultimately come to light. This text implies that the word ḍāḫi, which occurs so many times in the Liverpool inscription, has some such meaning as 'is to be dedicated'; compare ll. 28 and following of the reverse.

There is one word of the inscription which, though one cannot state with certainty that it is of importance, deserves notice on account of the connection which it seems to have with other inscriptions, and which may, therefore, turn out to have more importance than at first sight. The word in question is tansī, which occurs in the seventh line of the obverse. This word has been treated of at length by Fried. Delitzsch in his "Die Sprache der Kossäer" (Leipzig, 1884), pp. 29–38, on account of its occurring in the important Cossæan vocabulary discovered by Rassam in 1882. The word, which is there written ia-an-ta, is explained by the
Semitic šarru, 'king,' and Delitzsch shows in this work that it was not only borne by a certain Ianzû, son of Ḫanban, king of Namri, whose dominions lay in the neighbourhood of the Diyālā, south-east of the lower Zab, but also by a king of the land of Naïri, which must have lain south-west of Lake Urumia. In both these cases Professor Delitzsch regards Ianzû as the native word for 'king' used as a proper name, and if this be the case, the Cassite or Cossæan language was not only spoken in what may be regarded as its aboriginal home, but also in the tract north of Assyria—indeed, its use may have extended still farther westwards, and included the district from which this and other tablets came, i.e. the neighbourhood of Boghaz-Keui.

This is not much to base a connection upon, but it is necessary to mention the fact, in case there should be anything in it. Another word to be noticed is iaš in l. 28 of the obverse, which, in Cassite, means 'the earth.' This, too, is probably only a coincidence, in which case the two words have nothing to do with each other.\(^1\) It introduces the fact, however, that the termination -aš was a common one in both languages, as may be seen by the word indaš, in the name Kara-indaš; Bugaš, the name of a god, found in the personal name Nazi-Bugaš; dakaš, 'star'; kadaš, 'help'; ḫardaš, in the royal name Kara-ḫardaš; miriaš, 'earth'; Ubraš, the god Hadad or Rimmon as 'Lord of the lands,' also, apparently, pronounced Buriaš; simmaš, 'child'; Šuriaš, the Sun-god, as the šuri (probably 'light') of the land; Marattaš, the god Nirig; and probably others. Besides these, there is a number of words with various terminations, which may be classified thus:—

Ending in -u: ašlušu = Assyro-Babylonian babû; iulu, 'heaven'; baršu, 'head'; baššu, 'god'; ĥameru, 'foot';

\(^1\) Iaš occurs, however, less doubtful in the letter from Amenophis III, translated by Knudtzon. There it appears written thus: אֶאֶלֶל, i.e. the word iaš with the usual determinative prefix for 'country.' This, however, may be the word miriaš, 'earth' (above), expressed by means of א with two phonetic complements, but the comparison with Cassite is nowise invalidated by this substitution.
nasbu, ‘man,’ 'being,' 'life' (?); saribu, ‘foot’; Šihu, the god Merodach.

In -a: burna, ‘protégé’; Kammila, the god Ea or Aa; šakila, ‘servant’; tutuhna, ‘wind,’ ‘storm’; Ḥala, the goddess Gula; Ḥudha or Ḥulahho, the god Hadad or Rimmon; nula, ‘king’; Šimalia or Šumalia, the goddess of the mountains; Šugamuna, the gods Nergal and Nusku; Šugurra, the god Sutiria; zinbina, the Assyro-Babylonian zina or zēna.

In -i: dagigi, ‘heaven’; kašakti, in the name Kašaktianzi, ? ‘Kašakti is king’; Ḥali, the goddess Gula; Ḥarbi or Ḥarbē, the god Bel; šagarakti, ‘redemption’; mali, ‘man’; nazi, ‘shadow,’ ‘protection’; mēzi, ‘servant’; ianzi, ‘king’.

Various consonantal endings: ašrak or aššal, ‘wise’; ulam, ‘child’; bur (or buri), ‘lord,’ in the name ‘lord of the land’; Gdar, the god Nirig; Duv, the god Nergal; Dun (or Duni) in the name of Kar-Duniaš (Babylonia); kar (or kara), in the same name, unless it be Semitic; žašmar = Assyro-Babylonian kasusu; Mirizir, the goddess Beltis; Šah, the sun, the Sun-god; šir, ‘bow’ (for shooting); Šugab, the god Nergal.

Verbs: usiš, ‘to protect,’ ‘spare’; eme, ‘to go forth’; saribu, ‘to hang up’; nimgirab(i), ‘to protect,’ ‘spare’; šimidī (?), ‘to give.’

From this it would seem that, in Cassite, there are four nominal endings, -aš, -u, -a, and -i (compare pages 4–7). The infinitives of the verbs seem to be either terminationless or end in -i or -u. Nouns ending in another consonant than š are rare.

Notwithstanding that there is no indication in the translations that any other word than the nouns are contained in kadašman and šagarakti, yet it would not be impossible that the final syllable of each, -man and -ti, are pronouns. In this case kadaš-man would stand for ‘my help,’ and

1 Perhaps the same as šipit in the name Šindi-Šugab, which would in that case mean ‘gift of Nergal,’ or the like.
šagarak-ti, 'thy redemption.' One of the names in which they occur is Kadašman-Turgu, which would then be equivalent to the Babylonian Tukulti-Bêl, 'my trust is Bêl,' whilst the other, that containing šagarakti, is Šagarakti-Burias, which, if we accept the identity of Cassite and the language of this tablet, would be 'thy redemption is the lord of the lands,' i.e. the god Rimmon.

In this connection it is worthy of note, that the name of the Sun-god, →$\text{ería}$, is not followed by the termination -aš, implying that the name used to indicate him was Šukš, and not Šuriaš, whilst the name of the god Hadad or Rimmon, →$\text{ubratu}$, has in two cases that ending, implying that the name used for this deity was Ubriaš or Buriaš, and not Hulahha or Hudha.

It is naturally a great pity that we do not possess the material to carry this comparison to a definite conclusion, but the reason of this will easily be understood when it is stated that the Babylonian list of Cassite words was simply drawn up to explain to the Babylonian scribes the meanings of the names of the Cassite kings who, at various periods between 1400 and 1170 B.C., ruled the country, though many Babylonian names are interspersed among those which are pure Cassite.

Naturally, in a wide extent of country implied by the position of the Cassites on the east and the Arzawites on the north-west, the existence of a certain number of dialects would be unavoidable, and this would account for any differences in the forms of the words which may occur. But, as already pointed out, there may be no connection linguistically between these districts at all, notwithstanding the likenesses between the two idioms, which, however, when we take into consideration the small amount of material available, are numerous enough to make a comparison desirable.

1 Instead of -man, the Tel-el-Amarna tablet marked $b$ by Knudtzon has -$ni$ for 'my.'
But the presence of Kassites in the extreme west of Asia may be regarded as provable historically—they are apparently the Kašši, Kaši, or Kasi of the Tel-el-Amarna tablets, who have been identified with the Kusâa or Cappadocians of the later Assyrian texts. In Tel-el-Amarna 58 of Winckler, Rib-Addi of Gebal speaks of Abdi-aširta, calling him a dog who sought to take all the cities of the Egyptian suzerain "for the king of Mitana and the king of Kašši." In No. 86 it is Abdi-aširta's sons, who are "dogs of the king of Kašši and the king of Mitanni (Mitana), and take the land of the king for them." The letter numbered 87 likewise treats of the same theme, but speaks of the taking of the king's cities by the sons of Abdi-aširta as an accomplished fact—"[dogs] of the king of Mitana are they, and of the king of Kaši, and of the king of Ḥata." There are also Kassites, however, among the mercenaries for whom he asks to defend Gebal in letter No. 97 (London 24)—avēlūt mātāti Kaši, 'men of the lands of Kaši.' Akizzī of Qatna also speaks of them in No. 173. Abdi-ḫiba or Ebed-ṭôb of Jerusalem (No. 180) does not wish to be in any way identified with them—Amur šarru bēlā ṣadūq ana iāši aššuru avēlūt Kaši, 'Behold, O king my lord, I am faultless concerning the men of Kaši'; apparently they were spying out his land: "There are men of the land of Kaši in the midst of my house." Finally, we get a glimpse of former times in Winckler's No. 181, in which the same ruler of Jerusalem says that "as long as there were ships in the sea, the arm of the mighty king took the land of Nahyrma (Naharaim) and the land of Kašši," implying that he not only took them, but held them also.

The mention of the land of Kaši with Mitana and Ḥata (Kheta, the land of the Hittites) shows its close connection with those districts, whilst the other references testify to its power and importance. The mercenaries mentioned by Rib-Addi had probably thrown off allegiance to their king, unless, as is likely, they were his agents.

It will probably be admitted that the seeming confirmation of the indications of the Kassite vocabulary by the Tel-
Amarna tablets is striking, and worthy of careful consideration.\(^1\) Other possible Kassite names therein are Bawanamaš, Biridašu, Kasî (messenger of Amenophis III), Šindi-šugab (messenger of Burra-Byriaš, king of the Kassite line in Babylonia), and probably others.

**APPENDIX.**

**WINCKLER, 10; BULAQ, 28185.**

Transcription and translation of the letter from Amenophis III. to Tarḫundaraba, king of Arzawa, based upon Knudtzon’s greatly improved text and rendering\(^2\):—

1. [U]mma Ni-mut-ria šarru rabû šar mât Miššari
2. [a]na Tarḫundaraba šar mât Arzawa kibe-ma :
3. Katti-mi DMQ-in BÎT-ḪIA-mi DAM-MEŠ-mi TUR-MEŠ-mi
4. awēlu-meš GAL-GAL-uš ZAB-MEŠ-mi imuru KURRA-ḪIA-mi
5. bibbit-mi KUR-KUR-ḪIA-mi kan anda
6. hûman DMQ-in.

1. Thus: “(It is) Nimutria, the great king, the king of Egypt
2. to Tarḫundaraba, king of Arzawa,” say then.\(^3\)
3. It is well with me—(with) my houses, my wives, my children,
4. my great men, my soldiers, my horses,
5. my chariots, my countries every one (?),
6. it is very well.

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\(^1\) Whether the coupling of Amurrā and Kaššā by Nebuchadnezzar I. (about 1120 B.C.), who calls himself “subduer of the land of Amurrā, spoiler of Kaššā,” can also be adduced as an argument for western placing of the Kassites, remains to be seen.

\(^2\) It is needless to say that there is much in the rendering which is doubtful, and it must therefore be taken with all reserve.

\(^3\) The first two lines are in Semitic Babylonian, but do not give quite the usual formula.
7. Duqqa kat-ta ḫūman DMQ-in ēstu
8. BIT-ḪIA-ti DAM-MEŠ-ti TUR-MEŠ-ti awēlu-meš GAL-GAL-aš
9. ZAB-MEŠ-ti inem KUR-RA-ḪIA-ti bibbit-ti
10. KUR-ḪIA-ti ḫūman DMQ-in ēstu.

7. Likewise (?) with thee may it be very well—
8. (with) thy houses, thy wives, thy children, thy great men,
9. thy soldiers, thy horses, thy chariots,
10. thy country, may it be very well.

11. Kāšmatta uienun Iršappa
12. awēlu ḫalugatallan-min au mani TUR-SAL-ti
13. ʾlu UT-mi kuin DAM-anni uwadanzi
14. nušši lilḫuwī šamān rēši
15. kāšmata uppaḫḫun 1 suḫalalia GUSKI-aš
16. DMQ-anta.

11. To thee have I sent Iršappa
12. my messenger, to say, “Thy daughter
13. for my Sun-god, when is she to be handed over as his wife?”
14. Now may there be given to her oil for (her) head!
15. To thee have I caused to be brought a golden goblet
16. as a gift for thee.1

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1 Knudtzon translates ‘for my son,’ i.e. the son of Amenophis III., but the characters preceding the possessive pronoun are those used for the solar deity, who in this case must be the Pharaoh himself, whom Iršappa would naturally refer to as his Sun-god.
2 Lit. ‘that thou mayest be pleased, satisfied,’ if the same ideograph in 1. 6 and 18 be correctly translated.
17. Aniattaš ma-mu kuedaš ḫatra[*]š
18. ubbi warat-mu netta upphaḫi EGIR-anda
19. našta awēlu halugatallatin ammella
20. awēlu ḫalugatallan EGIR-pa ḫatra ḫudāk
21. nai nat uwanda.

17. Why dost thou keep back the aniat for me?
18. Whoever has come to me has brought nothing.
   Afterwards
19. hast thou . . . . thy messenger. Some
20. messenger after the other allow to go!
21. They must bring it.

22. Nutta uwanzi udanzi tuššata¹ TUR-SAL-ti
23. awēlu ḫalugatalaš niš awēlu ḫalugatallaša
24. kuiš tuel uit naš aggaš
25. numu antuḫšuš gašgaš KUR-iaš² ubbi ištabaššun,
26. zinnuk ḫumanda.

22. Now it becomes thee to bring, to hand over, the
dowry of thy daughter
23. to my messengers, or to whatever
24. messengers it is right to give these people.
25. Now thou hast promised me the gašgaš of the land.
   Whatever I have desired
26. send thou in fulness.

¹ kušata.
² Either thus, or the word miriaš indicated by an ideograph and phonetic complements.
27. Nuḫaddušašša KUR-ēgait
30. 1-en suḥalalia HURASĪ SUQULTU-šu
31. 20 mana ḪURASĪ 3 kitā di 3 kitā uddu ad[i] . . .
32. 3 kitā huṣzi 8 kitā kušittin
33. 1 me kitā anwalgan 1 me kitā [h]app[a] . . .
34. 1 me kitā muaštailiašša
35. 4 abnu kukubu rabā ŚAMNI TĀBI 7 abnu ku[kub
ȘI][IRU ?]
36. ŠA ŚAMNI TĀBI 3 KUSSŪ išu UŠI ŠARHAT
PANA[-ŠINA]
37. 10 KUSSŪ ŠA išu UŠI İSTU ŠEN BI[RI . . . ]-RA
38. u uḫbuz 1 me išu UŠÛ aššuli.

27. Now is . . . for the land . . .
28. Now to thee have I caused . . . to be brought . . .
29. a gift for the head, Iršappa my messenger,
30. one goblet of gold, its weight (is)
31. 20 manas of gold; 3 . . . of kitā-stuff, 3 . . .
of kitā-stuff with . . .
32. 3 huṣzi of kitā-stuff, 8 women’s dresses of kitā-stuff.
33. 100 anwalgan of kitā-stuff, 100 ḫap[pa . . . ]
of kitā-stuff.
34. 100 muaštailiašša of kitā-stuff,
35. 4 large stone cups of sweet oil, 7 [small] stone cups
36. of sweet oil, 3 seats of ebony, beautiful their front,
37. 10 seats of ebony with ivory . . .
38. and inlaid with 100 (pieces) of ebony.

Remainder uninscribed.

Notes.—In the preceding pages the “one sound, one letter” system is used—
ḥ = ḫ, ṣ = ṣ, š = ʾ, š = ṣ, ṣ = ṣ, ṣ = ṣ. In Part II. Professor Sayce uses ḫh, ṭs,
š, and š, for these four sounds.
PART II.

The remarkable and important cuneiform tablet from Yuzgât, a copy of which is here published, I had the good fortune to obtain in the Spring of 1905. It is now in the possession of the University of Liverpool, where it has been skilfully cleaned. Dr. Pinches and I have spent several weeks in making the copy, he working from the original and I from enlarged photographs, which in most cases are as clear as the original, if not clearer; the result of our combined efforts is a text in which there are very few characters which can be considered doubtful.

Yuzgât is so near Boghaz Keui—the early capital of Cappadocia—and the language and script of the tablet are so exactly those of the cuneiform tablets found on the latter site, that we may conclude it was really found there, like the Hittite seals which have also been brought from Yuzgât or the gold figures bought there by M. Chantre. There are no remains of antiquity at Yuzgât itself, while the mound of Orta Eyuk to the south yielded no tablets to M. Chantre's excavations, and that of Topak Tepê to the north is unexplored. Where the copper mentioned in the tablet came from it is impossible to say; at present it is brought from the Argana Maden and other copper-mines to Tokat. About thirty miles from Yuzgât, in the Ak Dagh, there are extensive mines of argentiferous lead.

The script and language of the tablet are identical with those of the two tablets from Arzawa discovered at Tel el-Amarna, the corrected texts of which have been published by Dr. Knudtzon (Die zwei Arzawa-brieße, Leipzig, 1902). We now know, therefore, where Arzawa was, whose king corresponded with the Egyptian Pharaoh, and from whence came Labbaia, who afterwards played such a prominent part in the politics of Canaan. Indeed, so exact is the
resemblance between the script, vocabulary, and grammar of the Arzawa and Yuzgāt tablets that it is difficult to avoid the conclusion that they belong to the same period as well as to the same locality. On the other hand, the tablets found at Boghaz Keui of which Dr. Pinches has made revised copies, are also in the same script and language.

The kingdom of Arzawa would consequently appear to be that of which Boghaz Keui was the capital, and which extended across the Halys southward along the Sarus into Cilicia. But this is not all. In A. ii, 16, 17, we read Khā-at-ta-an-na-as SAR-us, where it has long been recognised that we have 'the Hittite king'; this is followed by . . . -di (?)-na-as-ta AN-UD-us, 'the Sun-god in the land of . . .'. The lost characters can now be supplied from the Yuzgāt tablet. Here (Rev. 38) we read: BIT-ILIM Kha-at-di-na-as-ta, 'the temple of the god in the land of Khaddi,' or perhaps 'in the temple of the Khaddi-land,' where the constant interchange of the surd and sonant in these tablets allows us to identify the word with the Assyrian Khatti-nā, 'the Hittite land.' In one of the Boghaz Keui tablets (Chantre, i, Obr. 16) reference is made to 'the city of Khattu-sipa,' and we are therefore justified in concluding that Arzawa was probably in the land of the Hittites—in other words, that my old contention was right that the Hittites originally came from Cappadocia, and that in the fourteenth century B.C. there was a Hittite empire which stretched from the west of Asia Minor to the borders of Palestine.

It is accordingly not surprising that the language of the Yuzgāt tablet resembles that which my decipherment of the native hieroglyphic inscriptions has brought to light. The resemblance is not so exact, however, as in the case of the Arzawa texts; and the differences may be due either to dialectal variety or to the imperfections of the hieroglyphic

1 That is, the second Arzawa tablet as published by Knudtzon.

2 Dr. Knudtzon questions whether the character preceding na in the Arzawa tablet can be di, but the trace of it which he has sent me resemble the form sometimes assumed by the character di in the Yuzgāt text, and it is possible that the first character in the line is the determinative mat, 'country.'
system of writing and to the consequent difficulty I have
found in always transcribing it correctly. There are certain
indications which make me think it probable that the
language of the hieroglyphic inscriptions was that of the
Hittite country of Kas, which was perhaps south of
the Halys, the language of the tablets that of the Hittite
country of Arzawa.

As in the Arzawa tablets, so, too, in the Yuzgât tablet,
Assyrian words and expressions are intermingled with the
native words, native grammatical suffixes being sometimes
attached to them. Even prepositions like ana and istu have
been borrowed from Assyrian. Assyrian influence must
have been strong in Cappadocia; the tablet and cuneiform
script were themselves derived from the Assyrian colonists
in Suri, and the so-called Cappadocian tablets from the sites
of the Assyrian colonies at Gyül Tepé and Kara Eyuk are
in Assyrian, into which, as is natural, native words are
occasionally introduced. Similarly, I have found Assyrian
words in the hieroglyphic texts.

Thanks to these Assyrian words and the use of ideographs,
as well as to the fact that the formulæ and general tenour
of the two Arzawa letters are known from those of the other
tables in the Tel el-Amarna collection, it is possible to
decipher to a certain extent the Arzawan language, to
determine the meaning of several of its grammatical forms
and of some of the words in its vocabulary.

In the following commentary on the Yuzgât text it will
be seen that I have called all these sources of information
to my assistance, not forgetting the Boghaz Keui tablets or
the hieroglyphic inscriptions:—

Obverse.

2. Perhaps we should read tu-ēl; cf. 10 and A. i, 24.
Marê-ka, 'thy sons,' is Assyrian.
3. The first character may possibly be zi, the last possibly
šu; but they are too much broken for certainty.
AN-IM-as ana NIN, 'Sandes to (Ass.) the lady.'
4. A. ii, 1 begins: [nu?] a-tu-mu ki-[i] [te?] it Lab-ba-ya, 'to my lord (atu and atu in the hieroglyphic texts) thus says L.' The signification of ki, which is borrowed from Assyrian, is pretty clear in the Yuzgat tablet (see, e.g., Obv. 16), and the upright wedge of te still remains. We learn from this passage that t denotes the 3rd pers. sing. of the present tense. The meaning of the preposition nu (from nus, 'gift') was already known from the Arzawa texts. Warat or warad recurs in A. i, 18. The termination is the plural suffix, as has long since been evident from a comparison of the singular bibbi, 'chariot' (A. i, 28), with the plural bibbit or bibbit (A. i, 5). As the sentence in which the word is found begins with aniya-t-tas, for which in A. ii, 5 we find DUP (?)-yat, 'tablets,' its signification seems fairly obvious. I would suggest the following translation for the whole sentence: aniya-t-tas ma-mu kuedas khatrâes ubbi warat-mu neitta uppakhkhi EGR-an-da, 'Thy letters unto me, being friendly, the former ones, I received; my answers to you I wrote (or despatched) afterwards.' Here I suppose neitta to be equivalent to nûtta, nû and nê similarly interchanging in the hieroglyphic texts, from which I take the explanation of ma in ma-mu. Hence nu-va-ra-at-mu te-it will be 'to my answers he replies.'

5. Probably ana is to be supplied: [ana] marê-ya SUM-MA AMIL-is, 'to my sons the man gave'; kunanza, which is a dative case and follows the ideograph of 'sheep' in the next line, may be 'for a deposit,' 'for security.'

6. Nus is a nom. or acc. plural. From l. 12, nû-ZUN (i.e. nûs), we gather that it signifies 'gift.' NaN is the acc. sing. of the demonstrative nas found in both the Arzawa and the hieroglyphic texts; cf. A. ii, 15.

7. Read [nu wa]-ra-êf marê-ka, 'to the answers of thy children.' The acc. kui-n recurs in A. i, 13. The
nom. *kui-s* is frequent, e.g. A. i, 24, and we have the 3rd pers. sing. of the verb *kui-t* in ll. 16, etc. In Rev. 19 we read III DUK *hukub istu III PU-ZUN wa-a-tar ku-it-ta*, where the ideographs and Assyrian words '3 jars with 3 perforated stands' oblige us to render the two concluding Arzawan words 'provided (manufactured) underneath.' Hence *kuitta* must be a passive participle corresponding to the Lat. *actus*, 'constituted,' and the original sense of *kui* will be 'to be made,' 'to be.' This sense exactly suits its use wherever it is met with. Thus in A. i, 12, 13, TUR-SAL-ti AN-UD-mi *kuin DAM-anni* would be 'thy daughter being for the wife of my Sun-god'; in A. i, 23, 24, 'my messenger being (really) a (?) messenger.' *Kui* may be the passive form of *kai*, which in the hieroglyphic texts signifies 'to make.' *Kuin* is here in agreement with *Sagain*, i.e. Sagais, perhaps a proper name. For *iya-nzi* see *iya-zì*, Rev. 39, though -nzi is more probably a verbal suffix.

8. *Udné* or *utnē* is found again in l. 20. The next word is *khu-u-ma-an*, which, as Dr. Knudtzon has shown, signifies 'abundance.' From l. 10 it is clear that *uiddar* is 'together with,' 'and.' *Wātar*, 'underneath' (for which see above), is another adverb of a similar nature ending in -tar. So also is *uddar* (Rev. 5). *Tinnut* and *khatnut* (which may be read *khulanut*) are either plurals in -d or 3rd persons singular of the verb. From l. 11 we may gather that *tinnu-, tinu-* is either the equivalent of the Ass. *ibsi*, 'he is,' or a word signifying 'to write,' or the like. Hence we may translate the line 'on a tablet the whole he records and seals (?)'. In any case *utnē* is the equivalent of *lie*; see ll. 11 and 41.

9. *Khakhkhi-mas* is a proper name; in line 37 he is called 'father Khakhkhimas.' From our decipherment of the hieroglyphic texts it follows that *GAL-is*, 'the chief,' should be read *aris*. *Khukan-ti*, an accusative
(from root khu) with suffix 'thy,' perhaps 'thy husband.'

Ana akhi-su, Ass., 'to his brother.' Line 42 shows that we must read SIL-as-KI-iz-zı. This is like KHAL-as-KI-iz-ri, in Belck, 6. As would be the suffix of the plural; in A. i, 25, we have MAT-ya-as, 'belonging (pl.) to the land.' The meaning of the suffix iz-zi is given us in Rev. 40: pani ilim-iz-zi, where it is either the equivalent of the Ass. pani, as in Rev. 36, or less probably of ina (pani), 'in (the presence of).' Hence in Chantre, i, Obv. 16, 17: ma-a-an AT-us D.P. A-ri-in-na-as D.P. Kha-at-tu-sipa-iz-zi nu AMEL GIS-PA la (or as-su)-li zir-ri-di-is-sa-an khal-zu-a-kis (?) will be, 'This I the king of Arinna in the city of Khattu-sipa to the secretary have sent, apportioning (?) (or collecting?) it among (?) the cities'; and in Chantre, i, Obv. 3, we similarly have D.P. Kha-iz-zi, 'in the city of Kha.' In the hieroglyphic text of the Mer'ash lion (l. 5) kasma Sandu-w-izzi ammi is 'for the land of Sandes.'

10. Khar-sag-mes-as ui-dar GIS-Sar-ZUN, 'forests and gardens'; uellu is perhaps the termination of the word for 'gardens.' Nu-tuel . . . , 'to' or 'for' tuel ('conveyance (?)'), which is found in A. i, 24, 'to thee . . . my messenger . . . has conveyed (?) (tuel-uit) these aggos.'

11. Warsulas is an acc. pl. agreeing with SE-MES; perhaps 'cultivated lands.'

Pais is a participle, like ka-is, 'making,' and other similar participles in the hieroglyphic texts. In Rev. 12, nutta I LU pā-u, 'to thee one sheep I will give,' pā-u takes the place of the ideograph SUM in l. 45, and consequently its signification is fixed. Gataru seems to be the Ass. qatru, 'a present.' Hence the whole passage will mean: 'giving for a present to his brother in the country forests and gardens for conveyance (?) (and) cultivated (?) lands.' Nūs is a plural which is written nū-ZUN in the
next line, where the context shows that it must signify 'gifts.' *Li-e* recurs in l. 41, where it is followed by *e-ib-si*, i.e. the Ass. *ibsi*, 'it is.' The word is also found in Sch. 1, *Obv. 7*. I believe it is the Ass. *lie*, 'a document,' in which case *tinnu ...*, which follows, will be 'recorded,' 'written,' or the like.

12. 'The gifts to the divine king of the world, oxen, sheep, dogs, mules (?), recorded.'

13. In the hieroglyphic texts *-s-ma* means 'of' or 'from,' such and such a place; *KHAL-KI-us* is a plural; hence the three first words of the line will be 'the sons of the city of Kartas,' possibly the Semitic *gereth, giryath*. Cf. the Arm. *kert*.

The suffix of *tinnu* seems to be *-zi*, which is followed by *SUM-MA*, 'give.'

14. *AN* seems to be separated from *numasta*; otherwise we might read 'a talent in weight.' In Sch. 1, *Obv. 6, va* is inserted between *NAM* and *ERU*, 'bronze.' The line may mean: 'in addition a sacred talent of bronze in weight (?) by way of interest,' *KHAR* being an ideograph.

15. *Ül* is shown by the Arzawa tablets to be a particle signifying 'verily,' 'indeed,' and we may gather from A. ii, 6 that it is used to give a past sense to the verbal form to which it is prefixed. Hence we may translate here 'the gifts have been registered,' literally 'for registration.'

*Mán*, or *bân* as it is also written, would have been pronounced *wân*; it follows from Chantre, i, *Obv. 14*, that it is the accusative of the demonstrative, 'this.' *Kuitta* in Rev. 19 is a pass. part. 'made'—'3 jars made with 3 holes below.' *Khuan* (or rather *khucan*) is 'abundance,' 'abundantly': see l. 8, 'this being in abundance.'
16. Pait, ‘he gives,’ as in Sch. i, Obr. 10, while Rev. 10 shows that it is also 3rd pers. plural. Perhaps apa-sa is ‘all of it.’ AN-IM-ni corresponds to Sanda-ni, ‘to the Sandanian,’ in the hieroglyphic texts. Kî is Assyrian, as is also kisad, ‘property,’ and we may accordingly render ‘to the Sandanian he declares (or they declare) that it is (kuit) the property of . . .’

17. To-izzi, ‘at the word,’ ‘by order.’ Anni-si may be the DAM-anni, ‘wife,’ of A. i, 13, but is more probably ‘mother,’ and atti may be ‘father,’ while -si is the feminine possessive pronoun of the 3rd person. Asi in the hieroglyphic texts means ‘of the shrine.’ Hence we must render: ‘To the Sandanian(s)—i.e., as the hieroglyphic texts show, the people of the land of Sandes—says Khakhkhimas that it is the possession of the sanctuary according to the word of her father and her mother since they loved (?) (akkus) law and justice;’ see note on next line.

18. Kittani is probably connected with kītat, ‘is faithful,’ from the Assyrian kītu in A. ii, 6. Azzikkittani, with which it is coupled, has also the appearance of being an Assyrian word. In the Cappadocian tablets of Gyül Tepê rab zikttim is ‘judge’ or ‘chief magistrate,’ so that the words would seem to signify ‘law and justice.’

19. Kab-bu-va-at-tin ma-va-a u-ul ku-it-ki, ‘thy . . . as it was here (?)’ Kabbu may be the Ass. qabû, ‘a stall,’ and maâa is an adverb, the reading of which is given in Rev. 11, though it is possible that the first character may be intended for ku rather than ma.

20. The suffix -sa apparently denotes a genitival relation; see Rev. 13. But it may be a vocative. Sâkki, on the analogy of asul-i, ‘I sent,’ would be a 1st pers. sing., but may also be imperative. As kabbuvaat-tin is an acc., tinnut will be the 3rd pers. sing. like pait, teit, kittat . . . ‘thy Kabbu, as it is here (?), the shepherds and oxherds, all of it he (Khakhkhimas) registers
on a tablet: to Sandes I (?) have dedicated (?), or perhaps, 'O Sandes, hear (?)'.

21. *Bi-i-e-it* is the Ass. *bit*, 'house,' and in Sch. i, *Obv. 1* and *Rev. 1, 6*, interchanges with *BIT*. In the two last passages it is preceded by the determinative of divinity, and in the first and last is followed by *i-id-din* as here. *I-id-din* must be the Ass. *iddin*, 'he has given,' to which the Hittite suffix *-ua* is here attached. Is the meaning 'Sandes who has given the temple of the Sun-god' or 'to the Sun-god'? The prefix *uwa* in *uwa-teit* is found in A. i, 13, 21, 22, where a natural translation would be 'in order that.' Here, however, the accusative *AN-UD-un* implies that it is equivalent to a preposition compounded with a verb in the Indo-European languages, *uwa-teit* being something like 'called to,' 'addressed.'

22. *Sankhies* is a pres. part. which occurs in A. ii, 8, where the construction is similar to that here. *BIT-si-na-an* is an acc. of an adj. in *-na* agreeing with *AN-UD-un*; perhaps 'the Sun-god of the land of the House of Life.' *Uemiya* is a formative in *-mi(ya)* like *assu-miya* (A. ii, 11), *ladi-miya*, and the suffix recurs in *assu-mi-ya* (after the preposition *istu*), *QAR-TAB-ya*, 'groom,' and *sukha-lati-ya* (A. i, 15, 30). The word is found in Sch. i, *Rev. 4, 5* (*uemit, uemiya*), where it is also associated with a 'temple,' and probably has the same root as *ui*, 'together with'; cf. the Tel el-Amarna *ue*, 'lieutenant,' 'viceroys,' 'minister.'

23. [AN-]IM-sa te-issi nu-war/H ku(?)it, 'at the word of Sandes he is (?) for a reply,' i.e. 'he replies to the word of S.' *Khanda* is an adverb, though we have the accusative in A. ii, 7, governed by *sankhies*. These three lines may perhaps be rendered: 'Sandes invokes the Sun-god that he (?) would give (him) the Sun-god's temple . . . summoning (?) the Sun-god of the land of the *House of Life* (?) that he might be (his) companion (or vicegerent) to the
word of Sandes he replies at once (¿), I will be a companion (¿)." *Ue-mi(ya)* is probably the *uame*(s) of the hieroglyphic texts which I have conjecturally rendered ‘this,’ but as its determinative is the head of a priest with the priestly staff it may really signify a ‘minister.’ Of course, it is possible that l. 21 really means ‘Sandes gave a temple to the Sun-god (and) addresses the Sun-god,’ but as -wa in l. 24 appears to denote the 1st person the alternative rendering (‘Sandes, “I will give the temple of the Sun-god,” said to the Sun-god’) is perhaps the best.

24. We find *ammella* in A. i, 19, *ammel* in A. 7, where it may signify ‘again,’ ‘a second time.’ *Tueiggas mies, ‘my . . . ,’ acc. pl. The *mies* implies that . . . *asa-wo* is a 1st pers. sing. of the verb. *Ta in ánta* is ‘thee.’

25. ‘For the goddess Zagaga a temple.’ The word following . . . *asa-wo, ku-wo-bi,* is found again in Rev. 26.

26. . . . *-wa (¿ . . . a-sa-wo)* corresponds with *iddin-wo* in l. 21. ITS-BAT appears to be the Ass. *itsbat,* ‘he took.’ *Uwa-te* is 1st pers. sing. rather than imperative.

27. ‘The mighty god, the god of the city’: *khalisztin, acc. sing. of an adj. in -isti- from the Ass. *khalzu.* *Abûnna,* ‘our father,’ is also Assyrian. What the suffix *wo* means here I have no idea.¹

28. *Gimra-s* is the Ass. *gimru,* ‘all.’ *Ia-s* is possibly some pronoun from which we have *iya,* A. ii, 23, and *iya-si,* Rev. 39. ‘All which (¿) . . . for our father Khakhkhimas took.’

29. Telibinus may have been the native name of the goddess identified with the Ass. Zagaga. The two last characters of the line are *maru-ya,* ‘my son,’

¹ In the hieroglyphic texts *mi* or *wo,* which in the adverb *wo-ma* interchanges with *wo,* is added to nouns and verbs just as *wo* is in this paragraph. As the character means ‘below,’ ‘under,’ like *wa-tar,* I have supposed it to be merely a determinative, but from the Yuzgât tablet we may infer that it was really pronounced. Arguing from the hieroglyphic texts, *abûnna-wo* *tinu-si* would be literally ‘registration under our father.’
rather than i-ya, and the line itself may perhaps begin with [i-id-]din-wa, with which l. 27 may also commence.

30. Read [na-]ak-ki-is as in Rev. 9: in Mitannian nakki as 'to permit.' Khar-as-si is written Khar-si in the next line, 'for (?) interest.' In Rev. 19 wátar means 'below.' Nai is the genitive-dative of the demonstrative, as in the Arzawa and hieroglyphic texts, of which we have the other forms nan, nata, pl. nas and nat (and in the hieroglyphic texts nam and namâ). It is uncertain whether we should read Khal-ki-in-na or Khal-di-in-na; in the first case the translation would be 'our city' (-naa as in abu-nna). Terib is Ass., 'entrance (under, i.e. into our city).'

31. It is possible that we should read [iis-] bat. 'Stone of the elephant' must be ivory. 'The . . . ivory Khakkhimas [has taken] for our father by way of interest.'

32. [. . . -wa] AN Gulassan, 'I have . . . the daughter (?) of Gula, the supreme deity of the city.' Abie, Ass., 'father.'

33. From the termination of akir we may conclude it is an adverb. Mu-me, 'yearly?' We find im-na in A. ii, 8. Abielum is a proper name. Bab-as Khakkhima . . . , 'the doors [belonging to] Kh.'

34. Read [AN]-IM-ni te-iszi, 'by order of the Sandian'; cf. I. 16. With kusi-wa cf. kussa, I. 40, and kusa-ta, A. i, 22. Does kusi-wa bis (?) satti[in?] mean 'I have married thy daughter'?

35. Nu-si khúcan tes, 'saying much to her.' In A. i, 14 nu-si is written nu-us-si. The hieroglyphic texts show that Gal-ri should be read ari, 'great' or 'great one.'

36. Probably Ass., makhar-si, 'before her.' Kha-sa-am-mi-li-as is the name of a god.

37. Abú-s, Ass., abú with Hittite nom. suffix, 'father Khakkhimas.'
38. Abuš ḥalkisais, ‘father of the city,’ ḥalkisais being a formation similar to Khattais, ‘Hittite,’ in the hieroglyphic texts. ‘Sandes the father of the state to Khakhkhimas’... Khakhkhimmì is gen.-dat.
39. With kissiras cf. ḥissar-issi (A. i, 29), which is an adjective agreeing with the genitive Īrsappa. Mis-va may be ‘mine’; for va see footnote on l. 27. Read ariyanda, ‘greatly.’
40. Read ku-u-us-sa NIN-MES-us QAT-ZUN-[us]. The upright wedge of MES is the last wedge of NIN, as in l. 44. QAT-ZUN-us, ‘hands’ or ‘plates’ of copper occurs in A. ii, 19. Possibly there is a reference to the Egyptian weight called kat. Kussa perhaps ‘marriageable.’ Damengir seems to be a proper name; perhaps [TUR]-ya Da-me-in-gir, ‘my son D.’
41. For lie eibsi see above, l. 11.
42. A-ut-ī, as in Rev. 39. Marē-as mas, ‘my sons.’
43. Kas-si pai-mi; pai-mi is ‘I have given,’ like kai-mi in the hieroglyphic texts.

Reverse.

1. AN EN-ZU-na, ‘the Moon-god.’
2. Perhaps [u-i-da]-a-ar, ‘as well as (the gates).’ AMIL-MES su-gi SAL-M[ES su-gi] is what we should supply according to l. 37. Sugi would appear to mean ‘priests,’ ‘male priests (and) female priestesses.’
3. In l. 9 zi-u-ug-ga is written zi-u-ga, though here there is a space between zi and u. Anna-nnas, ‘a woman of the land of Annas,’ mentioned by Ramses II. E-es-mi throws light on e-es-tu in A. i, 7, 10: e-es-mi, ‘may it (or she) be to me,’ e-es-tu, ‘may it be to thee.’
4. Sa-at is the pl. of sa, ‘he.’ Akh-kha-ti is Assyrian. It is possible that it represents akhātu, ‘sister,’ or akhu, ‘brother,’ with the Hittite possessive ti, ‘thy,’ but since agha-ta and agha-s, from akha, are used in the hieroglyphic texts in the sense of ‘anew,’ I am
inclined to believe that this is the signification of akkhkhati here. Dakhkhun is a derivative from da, 'to get,' 'give,' and since sat is a plural it seems probable that -un marks the 3rd pers. pl. of the past tense. The suffix -akhkhu- may be causative.

5. Read na-khad-da-[akh-]khu-un, a compound of dakhkhun (l. 4), which, when compared with sukkkha-kkkhun (l. 6) and serte-kkkhun (l. 7), will be a derivative from da, 'to give,' 'place.' AN-MES-an agrees with neizzan; uddar is an adverb, perhaps signifying 'altogether': cf. l. 8.

6. Khatta-ma (?) seems to be 'Hittite.'

7. In GAL-ma the suffix is the same as that of khatta-ma and kartas-ma, l. 13. With razgas cf. rag-qa, A. ii, 25. Nassan is a compound of the demonstrative na and the 3rd pers. pron. sa, like wân-san (l. 8).

8. Read AN-MES-as, as lines 5 and 10, 'the gods are together (?) decreeing (?) this.' After wân-san there is a long space, and it is possible that ki or ki-[x] came at the end of the line.

9. In A. i, 17 kuedas probably means 'friendly'; see note on the passage. -Ni is the adjectival suffix found in Sanda-ni, 'Sandian.' -Ikki can hardly be the relative suffix, 'like the friendliness of T.'; I think it is more probably the fuller form of the imperative suffix which appears as -k in khudak and zinnuk, A. i, 20, 26. If so, the translation here would be: 'O Telibinus, be friendly, like the gods who . . .'

In this way the 2nd pers. poss. -tan in l. 10 would be accounted for: 'at the bidding of the Sun-god, the gods in common give the mugami as thy portion.' The g of mugami makes it probable that the word is Assyrian (from qâmû ?). Nakkies is the part., agreeing with AN-MES-as, from the same root as nakkî-tu, Chantre, ii, Rev. 7; ziuga is an adverb. The last character in the line is ki.

10. Perhaps we should transcribe muga-rci, since we have the adjectival mugâ-u-was in l. 13. Pâ-it and ku-it are here plural.
11. Read ma-wa-a. *umma* is Ass., ‘thus,’ as in A. i, 1, though it may also be *umma*, ‘mother.’
12. ‘I, being a serf, will give to thee one sheep.’
13. We find *ga-ti* in a similar position in Ch. i, *Obv.* 13, *Rev.* 10, where it follows I IM-GID-DA, ‘one list,’ and a meaning such as ‘I inspected’ or ‘collected’ or ‘drew up’ seems to be required: cf. the preposition *gada*, *gatta*, ‘to,’ ‘for.’
14. The inventory begins here. *Ki-i* is borrowed from Assyrian in the sense of ‘as follows.’ *Naktam-su*, ‘its cover,’ is Assyrian. GUL may signify ‘hammered’—‘a vase of hammered copper with a copper lid.’
15. *Ana naktammi ziggate-s* is also Assyrian, with the Hittite suffix *-s*, *ziggate-s* being the Ass. *(karpats) zigati*, ‘vases pointed at the lid.’ *GIS-GAL*, ‘a door of copper.’
16. Read [GIS-\*a-ri-im\*] *pa-as*, as in l. 28. ‘One net (GIS-IR) of copper, one chariot of copper.’
17. I *GIS-AL (?)* *kistas ibras*, ‘one yoke (?) of white silver,’ like *kašpi ebbi* in the Ass. inscriptions. *Ibbi* is borrowed from Ass., and the grammatical form is the same as that of *AZAG-GI-as* in A. i, 15. The character I have read AL (?) may be intended for MÂ, ‘a boat.’ The second *kistas* would have been followed by an adjective denoting ‘dark,’ corresponding with the Ass. *kašpu adru*.
18. Read GIS *su-u-zal-la-as*. Perhaps the last words of the line are TUR GAB EDIN *takkhhu-da[m]*, ‘the small, produced in the desert,’ *takkhhu* being Ass. Cf., however, *dakkhhu-un*, *Rev.* 4.
19. ILIDUK *kukub istu III PU-ZUN watar kuitta*, ‘three jars made with three holes (or, perhaps better, hollow stands) below.’ The *kukub* or ‘jar’ is frequently mentioned in the Tel el-Amarna letters, and probably stood on a ringstand.
21. 'A great strainer (GIS-RA), one wine-cup, one sinu-cup, one beer-cup.' The GIS-RA was the tube through which a liquid was poured from one vessel into another. Sinu-\text{wan} is possibly borrowed from the Ass. sinātī.

\textit{Kas-edin}, 'wine of the country,' i.e. 'beer.' For the 'Beer-god' (afterwards identified by the Greeks with Dionysos), see Rev. 32.

22. Supply [RAB ZAL DUG-\text{GA}], 'a rabbu of good oil, a rabbu (of oil) of the country, man stones, lapis lazuli, sia stones.' The rabbu was a Babylonian measure.

23. As \textit{kinānta} is written \textit{kinanda} in l. 33 it must be an adverb.

24. Supply [zir-ri-]ya-as as in l. 20. GI DUG-GA, 'good reed(s), 'baskets (?) of good reeds.' \textit{Nat} is the plural of the demonstrative 'these,' as in A. \textit{i}, 21. Is-tu ZAL DUG-GA khar-ni-e-is-zi, 'to be filled with good oil.' Kharnē-issi would be a gerund, 'for the filling.' The first character may also be read \textit{kin}; in this case \textit{kinānta} in l. 23 might signify 'fully.'

25. The character preceding \textit{ri} is \textit{BIT}, not \textit{GAN}, as is shown by Chantre, ii, Rev. 2, 5, v. 3. Qada is written qat in Rev. 27. From the Arzawa tablets we knew that it was a preposition corresponding to the Ass. \textit{ana}, and here accordingly it interchanges with \textit{ana} in the following line. At the end of the line we have da-[a-i], 'to be given for 2 dishes of luttia wood.' In Rev. 28 we read \textit{ana} AN UT da-a-i, 'for dedication to the Sun-god,' so that da must mean 'to place,' 'set,' 'give,' dai being the dative of a verbal noun das.

26. We find \textit{kuvabi} in Obv. 25; kuvabi-ya is formed from it by the adjectival suffix -ya (''belonging to k.''); see note on Telibinu-ya, Rev. 45. If \textit{GAR} is the Ass. measure, '1 gar of tubing' would be equivalent to 12 cubits. Nussan, i.e. nū-san, 'for it' or 'him.'

27. \textit{Unute-s}, the Ass. \textit{unuti}, 'furniture,' with the Hittite suffix -s; 'to be given to him in exchange for one dish as furniture.'
Qa-at na-ak-tam-mi GIS-IK, 'for the plating of a door.'

28. Ina, 'at the rate of.'

29. Read 'A GIS-GAR-GUL of copper; 1 strainer of copper.' It is doubtful whether the next word is intended for GIS'BAR or GIS-KAK. Perhaps the end of the line should be read A-na AN [UT].

30. We should probably read ku-is tar-na. Tarna is found in Sch. i, Obv. 3, 4. The character after GIS-ma-ki seems to be is. It is followed by da-[a-i ?].

31. The root of serru-asan occurs in ser-te-kkhun, Rev. 7. Nu TAK-ZUN šitissi . . . , 'for bright (precious) stones.' Šitissi is found in Chantre iii, 8, where it is used of stars: MUL-MES ši-ti-is-[ši]. It is difficult to see what other adjective than 'bright' could be used of both stars and stones.

32. 'Three cups of wine (GESDIN-na), the set offering (MAR) for the Beer-god'; see note on l. 21 above. At the end of the line we have qa-[at], followed perhaps by [AN UT].

33. At the end of the line we should probably read khu-uma-an . . .

34. Unu-wan-ta (unuwcanda) is the adverb corresponding to the Assyrianised ḫt unutes of l. 27, 'as furniture.' At the end of the line comes u-nu-wa-[an-da].

35. Mān (wān) Il-lum, 'this god,' or 'this the god.' With sinn-is[zi] cf. sinn-uk, A. i, 26, where some such signification as 'provide' is required.

36. Pakkkhar is the Ass. 'potter.' In pani Il-lim, pani takes the place of ana and qat.

37. Nu SAL su-gi be-el Il-lim, 'for the priestess of the lord of the gods.'

38, 39. II QAT ir-kha-a-is-zī; in l. 41, III QAT are mentioned. In A. ii, 19, 20 we read nutta QAT-ZUN-us arakhzanda assuli kharkan-du, 'to thee the QAT-I have sent plentifully for a tribute (?),' and as essar or 'copper' has been named a few lines before, we may conjecture that the QAT were
'plates' of metal. In any case the word will be the Ass. qāt and qātī, 'money' (as in bit-qātī, 'the treasury'; qātī sa bābi, 'gate-money'; qaṣṣunu ilkū, 'they took their money'); the qatātu was a coin, a subdivision of the shekel. Cf. the Egn. measure qad. As the suffix -issi is attached to īrkha, īrkha would appear to be the Hittite equivalent of QAT, or more probably to have the meaning of 'value'—'at the rate of 2 qat.' In Chantre i, Rev. 2, however, we have ALU-Kha-is-zi, which may be read īr-ka-issi, and a city of the name of Kha certainly does not seem very probable, though in the corresponding passage we find ALU Khattu-sipa-issi, 'in the city of Khattu-sipa.'

BIT-IL-lim Kha-at-di-na-as-ta is important, as it clears up a passage in A. ii, 16, 17: Kha-at-ta-an-na-as SARR-us . . . di (?)-na-as-ta AN-UT-us, where we must read [MAT Khat]-di-na-as-ta, 'the Hittite king, the Sun-god in the land of the Hittites.' In the hieroglyphic texts -nasta is similarly 'in the land of.' Here accordingly the translation will be 'in the beth-el (temple) of the Hittite land.'

Khat-ra-a signifies 'former' in the Arzawa letters (e.g. i, 17, aniyattas . . . khatrāes, 'thy former letters'). Khatrā-u-issi I would render 'in the time before me'; u denotes the 1st person in pa-u, 'I have given,' and perhaps also in u-da-nsi. The whole sentence would thus be: 'in the temple of the Hittite land as was my father before me so may I myself be (?)'.

40. Luksita is Ass., from kasādu: 'this may the lord of the gods take in the presence of the gods.' Here -issi (in pani ilim-is-zi) takes the place of the Ass. ina.

42. MAS-MAS-YA, 'my mage': 'for a gift to the Sun-god my mage in the dish of the Sun-god.' Nu MAR nu [AN KAS-EDIN], 'for a set-offering to the Beer-god.'
43. The first two characters must be read KARAN, 'wine.' As sipan corresponds to MAS-MAS in the preceding line, sipan-ti will be 'thy mage.' The word is found in B. i, 10 (si-pa-an-ti) and perhaps 8 (si-ip-pa-an).
44. 'For the dish of the goddess Telibinus.' The last characters visible in this line are GESTIN-AN, 'wine,' which would have been followed by [a-na AN UT].
45. Si-[pa-an-]ti. Telibinu-ya must be an adjective agreeing with the dative AN-UT. SUM-san, 'I (?) have given it,' or perhaps 'them,' if -san is followed by another character.
46. ERIMMATU ZAK-LU, 'a bracelet for the right hand'; ERIMMATU GAB QAQQQA-DU, 'a chain for the forehead.' NIN-MES, 'of women'; the upright wedge of MES is, as usual, represented by the last perpendicular wedge of NIN.
47. The character which follows GAL is perhaps ra.
48. Read [AN Te-li-]bi-nu.

With the help of the Yuzgat tablet it is now possible to explain some of the passages in the two Arzawa letters, the revised text of which will be found in Knudtzon, Die zwei Arzawa-Briefe (Leipzig, 1902).

A. i.

11. ka-a-as-ma-at-ta u-i-e-nu-un Ir-sa-ap-pa
   To thee (my) servant Irsappa,
12. AMEL kha-lu-ga-tal-la-an mi-in a-u-wa-ni
   messenger mine, I have despatched,
   TUR-SAL-ti
   thy daughter
13. AN-UD-mi ku-in DAM-an-ni u-wa-da-an-zi
   of my Sun-god to be for a wife that thou mayest give;
14. nu-us-si li-il-sa-wi-i SAM-AN RE-SI
   to her I have sent in abundance oil for the head,
CUNEIFORM TABLET FROM YUZGAT.

15. ka-as-ma-ta up-pa-akh-khu-un I šu-kha-la-li-ya
   (and) for thee a written tablet (?) (and) of one $.
   AZAG-GI-as
   the gold

16. DAMQ-an-ta
   as thy present.

Kasma is written kasūma in the hieroglyphic texts. Utīnu-n seems to be connected with ui-dar, 'along with,' and u-e-ni, A. ii, 3. Uwa would appear to signify 'in order that,' 'when,' though it may have merely the meaning of 'to,' as in uwa-te, 'speak to.' In this case we should have to translate uvā-danzi, 'mayest thou give to.' If uppakkhhi in l. 18 signifies 'I wrote,' uppakhun will be 'a tablet'; but the root may also mean 'to present.'

17. a-ni-ya-at-tas ma-mu ku-e-da-as kha-at-ra-a-es
   Thy letters to my land friendly, the former ones,

18. ub-bi wa-ra-at-mu ne-it-ta up-pa-akh-khi
   I have received; my answers to thee I wrote (?)
   EGIR-an-da
   afterwards;

19. nu-ut (sic !)-ta AMEL kha-lu-ga-tal-la-at-ti-in
   to thee thy messenger
   am-me-el-la
   again (?)

20. AMEL kha-lu-ga-tal-la-an EGIR-pa khat-ra-a
   as a messenger after the former one
   khu-u-da-ak
   allow to go,

21. na-i na-at u-wa-an-du
   to him these (answers) { that I may give }
   { I will give }

For aniyat we have DUP (?)-yat in A. ii, 5. I have borrowed the translation of ma-mu from the hieroglyphic texts. With wara-t cf. Mitannian uru, 'to reply.' Nētta for nutta is difficult to explain, but we find the same interchange of nu and nē in the hieroglyphic texts.
Khaluga-tallat-tin for khaluga-tallan-tin. Khū-da-k is a compound of da and khu, which we find in īl-khūwi; the final -k may be an imperative suffix. Other letters in the Tel el-Amarna collection would lead us to give the meaning of ‘frigidly’ to the adjective coupled with ‘letters.’ Uwandu is for urā-du.

22. Nu-ut-ta u-wa-an-zi u-da-an-zi
    To thee u that thou u-da-an-zi
to me (?) mayest give
    ku-sa-ta TUR-SAL-ti
    in marriage (?) thy daughter,

23. AMEL kha-lu-ga-tal-as mi-is
    messenger mi-is
    AMEL kha-lu-ga-tal-la-sa wine,
    a messenger

24. ku-is tu-el-ē-it na-as ag-ga-as
    being, brings (?) these gifts;

25. nu-mu an-tu-ukh-su-us ga-as-ga-as MAT-ya-as
    for me . . . . . . belonging to the land
    ub-bi-is ta-ba-as-su-un
    receiving . . .

26. zi-in-nu-uk khu-u-wa-an-da
    provide in abundance.
    Aggas is the aqqat of the Tel el-Amarna tablets.
    Is gasgas the Ass. kaska(su)? The g indicates Assyrian derivation.

28. nu-ut-ta ka-a-as-ma bi-ib-bi es-sar up-pa-khu-un
    To thee for a chariot of copper a plate (?)
    la-li (sic !)
    I have sent.
    Or, perhaps, ‘copper as a present.’

A. ii.

1. a-ta-mu ki-[i] [te]-it Lab-ba-ya
   To my lord thus says Labbaya

2. . . . me-mi-is-ta U-an-wa-an-na-as
   thy servant of the land of Uan:
3. is-kha-ni-it-ta-ra a-tar i-ya u-e(sic!)-ni
   seven times below myself (?) I bow down.

4. [nu-mu] Lab-ba-ya-an u-ul kha-a-mi
   To me Labbayā verily write (?)

5. DUP (?)-ya-at me-mi-is-ta lā-na ab-bi-wa-at-ta-an
   letters: thy servant to thy father

6. u-ul ki-it-ta-at
   was faithful

   I take the meaning of ata from the hieroglyphic
texts. Of te only the upright wedge remains. The
land of Uan lay westward of Aleppo according to the
Egyptian monuments; from the native hieroglyphic
texts we learn that it was the country called Khatti-nā,
'Hittite-land,' by the Assyrians; the form is the same
as that of Kas-wannas, 'of the land of Kas,' in the
hieroglyphic texts. The signification of l. 3 is that
demanded by the other Tel el-Amarna tablets: -tara
would be the suffix of the numeral adverb, and
throws light on the suffixes of ui-dar, wa-tar, ut-tar.
Atār is for watar. For ueni, see above. Abbi for
abi, as often in Ass. Kittat is from the Ass. kittu.
Dr. Knudtzon tells me that a fresh examination of the
tablet makes him doubt whether DUP is possible in
line 5.

10. nu-mu [D.P.] Lab-ba-ya-an EGIR-pa khat-ra-a
   To me Labbayā after the former one

11. is-tu AMEL as (?)-su (?)-mi-ya li-li-wa-akh-khu-
    from among the envoys (?) mayest thou send
    u-an-zı
    abundantly

12. na-i PIS-un-na-mu me-mi-an ab-bi-aš
    of this my . . . the servant(s), O my father,

13. EGIR-pa kha-at-ra-a-i
    after the former ones.

14. Ki-i gan ab-bi ku-is es-sar-[an]
    As in the time of my father being, the copper
CUNEIFORM TABLET FROM YUZGAT.

15. khal (sic !)-za-i-na-an, an pa-[it]
of the land of the city, which gives
16. Kha-at-ta-an-na-as SARR-us
   the Hittite king,
17. [MAT Khat]-di-na-ak-ta AN-UT-us
   in the Hittite land the Sun-god,
18. as-su-u-li pa-akh-ta-an-ta-ki (?)
   I have sent as (?) thy present :
19. nu-ut-ta QAT-ZUN-us a-ra-akh-za-an-da
   to thee the money completely
20. [as-su]-u-li khar-gan-du
   I have sent for tribute (?)..

Gan-ana-da in A. i, 5 corresponds to 'for ever' in the Ass. texts; hence gan will be 'time.' Pakhtan-ta seems to be the equivalent (and therefore the phonetic reading) of DAMQ-an-ta in A. i. An is the acc. of the relative pron. in the hieroglyphic texts.

With the exception of Chantre, i, the Boghaz Keui texts are too fragmentary for explanation. Chantre, i, however, is as follows, according to the revised version of Dr. Pinches:

OVERSE.

1. . . . te (?)-ki-il [ALU] . . .
    From [the city of . . . ] teki, [the city] . . .
2. . . . ku (?)-li-ya-il
    from the district [of the city of . . . ] ku(?) lis,
    ALU . . .
    the city of . . . ,
3. [ALU] Se(?)-ib(?)-bu-na-a-il ALU . . .
    from [the city of] Sebbunas, the city of . . .
4. ALU A (or za)-ta (or sa)-as-ku-ri-ya-il ALU
    from the district of the city of Zat(?)askuris, from the city of
    Zi-iz-[an-na-a-il]
    Zis[annas],

CUNEIFORM TABLET FROM YUZGAT.

5. ALU Khi-ib-bu-ri-ya-il
   from the city-district of Khibburis, [from] the city of Bur-ga-bu . . .
   Burgabu . . .

6. ALU Ki-is-mi-it-ta-il ALU Kha-az-zu-mi-[ya-il]
   from the city of Kismittas, from the city-district of Khaszuminis,

7. ALU Ba (or Ku)-ru-us-ta-ba-a-il ALU Khar-as-ta-a-il
   from the city of Barustabas, from the city of Kharastas,

8. ALU Khu-u-la-ra-il ALU Ma (or Ba)-ti-il-la-il
   from the city of Khularas, from the city of Matillas,

9. ALU Ma (or Ba)-ti-ik-sa-il ALU Khal-la-bi-ya-il
   from the city of Matik-kas, from the city-district of Khallabis,

10. ALU Ti-in-tu-u-ni-ya-il
    from the city-district of Tintunis from the city-district of
    Za-ra-as-sa-ni-ya-il
    Zarassanis

11. ALU Za-ar-kap-su-na-il
    from the city of Zar-kapsunus, from the city-district of
    Kha-am-mu-khi-ya-il
    Khammukhis,

12. ALU Zi-ta-ak-bi-is-si-ya-il
    from the city-district of Zitakbris, [from] the city of
    Ta-al-ga-mu-us-[il]
    Talgamus,

13. ALU Ga-it-Khar-za-i-il
    from the city of Gait-Kharzais, qa-ti.

14. SE SE SE SE SE SE SE.
    grain; grain; grain; grain; grain; grain; grain.

15. M(w)a-a-an SARR-us (= atus) ALU A-ri-in-na-as
    This I the king of the city of Ariinnas
    ALU Kha-at-tu-si-pa-iz-zi
    in (?) the city of Khattu-sipas
16. nu AMEL GIS-PA la (sic!)-li to the scribe have sent
zir-ri-di-is-sa-an khal-za-i-kis (?).
collecting (?) (or apportioning ?) it among (?) the cities.

17. ALU Ta-u-as-ya-il
ALU
From the city-district of Tausas, from the city-district of
Tu-u-khu-ub-bi-ya-il Tukhubbis,

18. ALU A-li-sa-il ALU Zi-bi-is-khu-na-il
from the city of Alisas, from the city of Zibiskhusnas,

19. ALU Kha-am-mu-na-a-il ALU Kha-te-te-na-a-il
from the city of Khammunas, from the city of Khatetenas,

Reverse.

1. ALU A-ma-il ALU Kha-ad (or la)-di-sa-tum (?)
from the city of Amas, from the city of Khaddisatum,

2. ALU Ya-ti-il, ALU Kha-iz-zî nu AMEL GIS-PA SARR-us
from the city of Yatis, in the city of Kha to the scribe
I the king

3. as-su (?)-u-li (?) mi-qat-ta-an Qu-mi-e-iz-zi.
have sent the deficit in Koma(na) ?

4. ALU Pa-si-li-i-il ALU Tu-u-khu-ub-bi-ya-il
From the city of Pašilis, from the city-district of Tukhubbis,

5. ALU Zi-is-an-na-il ALU Ga-as-sa-mu-il
from the city of Zisannas, from the city of Gassamus,

6. ALU A-li-sa-al ALU
from the city of Alisas, from the city-district of
Sa-di-?-us-ti-ya-el Sadi . . . ustis,
CUNEIFORM TABLET FROM YUZGAT.

7. ALU Kha-ag-ga-mi-is-ya-il
   from the city-district of Khaggamissis, from the city-district of Ta-ga-as-kha-di-ya-al
   Tagaskhadas,
8. ALU Is-ta-kha-ra-al ALU Ma-la-az-zi-ya-il
   from the city of Istakhvaras, from the city-district of Malazzis,
9. ALU Ka-ra-as-mi-it-ti-ya-il ALU
   from the city-district of Karas-mittis, from the city of
   Khar-khar (?)-pa (?)-a-il.
   Kharkharpas (?)

    [In?] I list I have collected (?)

Khibburis may be the classical Ibôra. Arînas is 'of the land of the king'; ALU arînas, 'royal city.' Khattu-sipas, 'Khattu the mage.' Tawas may be Tavium. With Alisas and Khaddisatum cf. the classical Aliassos and Khadisia. Amas is mentioned in an Assyro-Cappadocian tablet from Gyûl Tepé. Migatta-n is the Assyrian migtanu and muquttu. In Obr. 16 the final character may be nir, lul, sum, or kis, or some ideograph for 'tribute'—'the tribute of the city.' Qumè-issi is explained by SAL Qumi-ya 'a woman of Qumi' in Ch. iv, 6. Qumi can hardly be the name of a city, as in that case it ought to have the determinative of 'city' in Ch. i, Rev. 3, but would rather be the name of a district, and I therefore see in it Koma-na, 'the land of Qoma,' written Quma-ni in the Assyrian inscriptions.

Ch. iii is an astronomical tablet. In the first paragraph are two broken lines of introduction, then come four paragraphs enumerating in order the months Ni-[san?], As-ti-*, and Mi-*, which will therefore be the names of the first three months of the Hittite year.
The Arzawan noun ended in -s in the nominative singular, though this was frequently dropped in proper names, and in -n in the accusative, the genitive-dative case being expressed by a vowel; -sa denoted a case of dependency and probably also the vocative (see Rev. 9), -ta the locative, -ki the relative, -l the illative. Other suffixes were -nzi, corresponding to the Ass. ina or ina pani, and -zi, which seems to become -nzi in iya-nzi. The nom. and acc. pl. terminated in -as and -us, as well as in -t or -d, but the relation between the two terminations is not yet clear. -an appears to have been the suffix of the gen. pl.; see Rev. 5. In Kartas-ma, 'of the land of Kartas,' we have the -ma of the hieroglyphic texts. The relative -ki could be attached to the plural, e.g. Khattri-ki, 'like the former' (A. ii, 25), and in local names the final -s of the nom. was retained before -ta and -ma, as in Khaddinas-ta and Kartas-ma; cf. also khalsi-s-tin. The suffixes -ya and -si (and -sa) were adjectival, meaning 'belonging to,' 'son of,' etc., the first of them being able to take the place of the genitive-dative; so too was the suffix -va (e.g. khatri-was, Chantre, vii, 8, 11; mugu-u-was). -Na signified 'of the land of,' locality being also denoted by the simple -a-i (as in khalsa-is) and -sti (as in khalsi-stin). By the side of -na we have -ni, as in Sanda-ni (AN-IM-mi), 'to the Sandanian.' Another suffix was -ma, as in Khakkhi-mas and khuk-ma-us, as well as -me or -mi, as in assu-mi-ya, ladi-miya, ara-mis, and words like waveu-las make it probable that there was a suffix -la; cf. Vannic eri-las, 'king.' As a rule, the governing word followed the governed, but the adjective might follow its substantive.

Iskhan signified 'seven'; the numeral 'nine' also terminated in -an. The numeral adverb was denoted by -tara, which is probably identical with the adverbial suffix -tar.

The personal pronouns were: mi and nu, 'of me,' 'to me'; ta, ti, tu, 'of thee,' 'to thee'; sa, 'of him,' acc. san, si, 'of her,' 'to her.' It is possible that the 1st pers. pron. might be prefixed to the verb under the form of u, as in u-dansu, 'that thou mayest give me.' At any rate, khattru-u-issi appears to signify 'in the time before me' (Rev. 38,
39). The possessive pronouns were: *mís* or *mès*, pl. *más*, 'mine,' gen.-dat. *mi* (*mu*), acc. *min*; *tas*, *tis*, 'thine,' gen.-dat. *ta*, *ti*, *tu*, acc. *tan*, *tin*, pl. *tás*; *sás*, 'his.' *Sís*, 'hers,' has not yet been found. It is possible that *iyá*, *iyá-zi*, *iyá-nzi* is 'myself.'

There are two demonstratives: (1) *wán* (written *mán* and *bán*), 'this,' almost always at the head of the sentence and used as an acc. sing., and (2) *nas*, gen.-dat. *nái*, acc. *nàn*, pl. *nas* and *nát*. Both demonstratives may be combined with the acc. of the 3rd pers. pron. *wán-san* and *nas-san* for *nán-san*. The acc. of the relative pron. is *an*.

The prepositions are: (1) *nu* (once written *né*), 'for,' originally a noun signifying 'a gift'; (2) *kasma*, 'for the sake of,' originally, according to the hieroglyphic texts, signifying 'work'; (3) *qadu*, *qat*, *qatto*, 'to.'

The usual adverbial suffix is -(a)*nta*, also written *-nta*. But there is also another adverbial suffix -tár or -dár found in *ui-tár*, 'along with,' *ud-tár*, 'together,' *wá-tár* and *a-tár*, 'beneath'; while *duqqa*, 'in return,' and *ragga*, like *imma*, 'now' (?), and *ammelele*, *ammel*, 'again,' show that certain adverbs terminated in -a. I have detected no traces of a copulative conjunction. The intensive particle *úl* gives a past sense to the present of the verb. *Uwá* means perhaps 'in order that' (though originally an adverbial preposition like the English 'for'), and is used with the optative of the verb; the suffix of the 2nd pers. sing. of the optative could be attached to it (*uwá-nzi*).

The 1st pers. sing. of the aorist was denoted by the suffix -*i*, as well as by -*mi*, as in *pa-i-mi*, and the 3rd pers. pl. by -*un*; the 1st pers. sing. of the future by -*u* (e.g. *pa-u*, 'I will offer,' *uwá-n-du*, 'I will give'); the 3rd pers. sing. of the present by -*it*, as in *teit*, 'he says,' *pait*, 'he offers,' *kuit*, 'it is.' The 3rd pers. pl. of the present has the same form; see Rev. 8. The 2nd pers. sing. of the optative-conjunctive ended in -(a)*nzi*, e.g. *ulanzí*, *liliwakhkhuanzí*. This form may originally have been that of a gerundive. It is probable that the future-and the optative had the same forms; cf. A. i, 21 and 22. A perfect sense could be given.
to the forms of the present by prefixing to them the intensive particle ûl. The imperative ended in the vowel of the stem, e.g. khami, 'write,' or had a suffixed k, e.g. khuda-k, 'let go,' zinnu-k, 'provide' (?), which probably appears as -ikki in Rev. The relative ki could be added to verbal forms (e.g. kuit-ki) as well as to nouns. The substantive verb possessed peculiar forms, ês-mi, 'may it be to me,' ês-tu, 'may it be to thee.' In Obv. 18 akku-s is probably the 3rd pl. of the aorist, 'they loved' (?); cf. Mitannian aggu-s, 'friend,' agu-kara, 'love.' There was a 1st pers. sing. in -wa of some tense as yet undefined with certainty; see Obv. 24, 32, 34 (kusi-wa, 'I have (?) married').

Much use was made of the part. pres. in the nom.; e.g., dais, 'giving,' teis, 'speaking,' kuis, 'being.' In Rev. 9 nakkies is a nom. pl. The verbal noun frequently took the place of the verb itself; thus we have dâi, 'for the giving,' 'to be given'; te-izzi, 'at the order'; kharné-izzi, 'in the filling.' There was also a pass. part., kuitta, 'made,' takkkhu-da, 'produced' (?).

The personal pronouns could be affixed to the verbal forms, e.g. labénis-san.

Composition was possible; thus we have nakha-ddakhkhu. The verbal suffix khkhu in words like dakhkhu-n, ser-tekkhu-n, uppa-khkus-n, is still unexplained, but may be causative.

I have only to add that Telibinus was the name of the goddess of Arzawa, who was associated with the local Sun-god. She is called merely Atus, 'the queen,' in the hieroglyphic texts. The native names of the three first months of the year seem to have been Ni[san], Asti . . . , and Mi . . .

Between the Arzawan grammar and that resulting from my decipherment of the hieroglyphic texts the differences are but slight, as will be seen by a reference to my recent paper, "The Hittite Inscriptions Translated and Annotated." I have not yet detected in them the relative -ki (which is of Assyrian origin), the illative -l, the adjectival -stis, the adverbial -tar, the imperative -k, and the intensive ûl. But
there are curious coincidences in isolated forms that cannot at present be explained; thus, the peculiar abbi-wa(n), 'father,' of A. ii, 5, is paralleled by some accusatives in -wan, and né is found by the side of nu.

Between Arzawan-Hittite and Vannic there are striking points of agreement in grammar and vocabulary. Thus the cases and suffixes of the noun are for the most part alike; da is the Vannic du, te the Vannic ti. But it is with Mitannian that the agreement is closest, extending even to such remarkable coincidences as that between Arz. vara(s), 'a reply,' and Mit. uru, 'to answer.' Linguistically Arzawan-Hittite, Mitannian, and Vannic belong to the same family of speech. That Arzawan, or rather Hittite, should have influenced both Phrygian and Greek in grammar as well as vocabulary is only what we might expect.

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VOCABULARY.

[Obv. means the obverse and Rev. the reverse of the Yuzgat tablet; A. i and A. ii, the two Arzawa tablets as edited by Knudtzon, Die zwei Arzawa-brieße; C., the texts published by Chantre, Mission en Cappadoce, pp. 46–56, as revised by Pinches; S., the two Boghaz Keui texts published by Scheil in Chantre's Mission, pp. 58–61; B., a fragment from Boghaz Keui published by Belck in Anatolia, ii.]

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A.

A-as-su, Rev. 11.
A-ba, 'chief.' C. ix; 2; S. i, Rev. 3. From Sumerian aba.
Ab-bi, 'my father.' A. ii, 14.
Ab-bi-aš. A. ii, 12.
Ab-bi-m(w)a-at-ta-an, 'thy fathers.' A. ii, 5.
A-bi-ya, 'my father.' Rev. 39.
A-bi-e.  Obr. 32.
A-bu-u-us, 'my (?) father.'  Obr. 37, 38.
A-bu-un-na, 'our father.'  Obr. 27, 31.  From Ass.
A-bi-e-el-un, 'Abiel.'  Obr. 33.
A-di-as, see A-ki-as.
Ag-ga-as, 'presents.'  A. i, 24.  From Ass. agqat.
A-is-mi-it.  Rev. 6.
Akh-khar-ni-in-ku-un, 'they decreed (?).'  Rev. 8.
Akh-khu-ra-as.  Rev. 18.
A-ki-as.  Obr. 32.
A-ki-ir, adv.  Obr. 33, 35.
A-ki-is.  B. 9.
A-kku-us, 'they loved (?).  Obr. 18.
A-li-sa city.  C. i, Obr. 17.
Am-me-el-la, 'a second time,' 'again.'  A. i, 19.
Am-me-el.  Obr. 24; A. ii, 7.
An, 'which.'  A. ii, 15.
A-na, 'to,' 'for.'  Obr. 3, 9; Rev. 15, 26, 28, 29, 30, 34,
35, 42, 43, 44, 45; A. i, 2, ii, 5.  Ass.
A-na-as-sa, 'to him,' or 'her.'  S. i, Rev. 8.
An-da.  S. i, Obr. 9, 12.
A-ni-ya-at-tas, 'thy letters.'  A. i, 17.
An-kha-sa.  Obr. 36.
(SAL) An-na-an-na-as, 'woman of the land of Annas.'
Rev. 3.
An-na-ru.  C. v, 8, 10.
(DAM-) an-ni, 'for a wife.'  A. i, 13.
An-ni-is-si, adj.  Obr. 17.  Perhaps 'her mother.'
An-tu-ukh-su-us.  A. i, 25.
(KITU) An-wa-al-ga-an (a garment).  A. i, 33.
A-pa-a-sa, 'all of it (?)'.  Obr. 16, 20.
A-pa-a-as (-wa).  Obr. 29.


Ar-kha. S. i, Obv. 2. Ass., 'month' (?)

Ar-kha-a-an. S. i, Rev. 7.

(MAT) Ar-za-wa, kingdom of Boghaz Keui. A. i, 2.

A-sa-a-si, adj. Rev. 35.


A-si, 'sanctuary.' Obv. 17. Cf. hier. asis, 'sacred stone.'

As-na-an. S. i, Rev. 9.

As-su-u-li. A. ii, 18, 20, 21, 28; C. i, Rev. 3 (?). The reading is doubtful, since in C. i, Obv. 15, and S. i, C. 5, the word is written la-li, as also in A. i, 28.

(AMEL) As-su-mi-ya. A. ii, 11.

As-ti*, the second month of the year. C. iii, 10.

At-ti-is-si, adj. from atta, 'father (?)'. Obv. 17; or 'her father.'

A-u-m(w)a-ni, 'I have despatched.' A. i, 12.

A-ut-ti[-wa]. Obv. 42.


Az-zi-ik-ki-ta-ni. Obv. 18; cf. Ass. zikitti.

B.

Ba-bi-la, 'Babylon.' C. ix, 14.

(AN) BAR-ina-ga-bal-baladh-itti-ya, proper name. S. i, Obv. 11.

(ALU) Ba-ru-us-ta-ba-a-il, 'from the city of B.' C. i, Obv. 7. The first syllable may also be read Ma and Wa. Cf. the classical Verisa.

-bat-tu-la-as. Rev. 23.

Be-el. Rev. 37, 40. Ass.

Bi-i-e-it, 'house.' Obv. 21, 25; S. i, Rev. 1, 6. Ass.

Bi-e-it. C. iii, 11.

Bi-ib-bi, 'for a chariot.' A. i, 28.

Bi-ib-bi-it, 'chariots.' A. i, 5, 9.
CUNEIFORM TABLET FROM YUZGAT.

Bi-ikh-khi, imper. (?) A. ii, 9.

Bi-ikh-khi-it-ta, ‘thy’ A. ii, 9.

Bi-ra-an. C. vii, 10, 12.


Bi-is-sa-at-ti, ‘thy daughter (?)’ Obv. 34.

Bu-u-nu-uz-za. C. ix, 1.

D.

Da, ‘to set,’ ‘give.’

Da-a-i, ‘for giving,’ ‘to be given.’ Rev. 25, 26, 27, 28, 30, 34, 35, 36, 42, 47, 48; C. vi, 11, 12, vii, 4, 5, 9.

Da-a-e. C. ii, Obv. 3.

Da-akh-khu-un, ‘they gave.’ Rev. 4.


Da-me-in-gir, perhaps proper name. Obv. 39, 40.

(KITU) Di, a garment. A. i, 31.


E.

E-ib-si, ‘it is.’ Obv. 41. Ass.


E-es-mi, ‘may it be to me.’ Rev. 3.

E-es-tu, ‘may it be to thee.’ A. i, 7, 10.

Es-sar, ‘copper.’ A. i, 28.

Es-sar-[an]. A. ii, 14.


-e-te-na-as. Rev. 32.

G.

(ALU) Ga-it-khar-za-a-il, ‘from city of G.’ C. i, Obv. 13; cf. the classical Gétasa and Gadiana.


(ALU) Ga-as-sa-mu-il, ‘from city of G.’ C. i, Rev. 5.

Gan, see Kan.
Ga-ta-ru, 'for a present.' Obv. 11. Ass. qat(a)ru.
Gi-im-ra-as, 'all.' Obv. 28. Ass. gimru.
(AN) Gul-as-sa-an, 'belonging to the goddess Gula.' Obv. 32.

I.
I-as, pron.? Obv. 28; cf. i-ya.
Ib-bi-as, 'white.' Rev. 17. Ass.
I-id-din-wa, 'he (?) gave.' Obv. 21. Ass.
I-id-din. S. i, Obv. 1, Rev. 6.
-il. C. i, etc.
II-lum, 'god.' Rev. 35. Ass.
II-lim. Rev. 36, 37, 38, 40; C. vi, 6.
Il (?)-ku-uq. Rev. 36.
Im-ma, 'now (?)'. Obv. 33; A. ii, 8.
Im-zu-ga. Rev. 31.
I-na, 'im.' Rev. 28, 30, 42. Ass.
Ir-sa-ap-pa, proper name. A. i, 11, 29.
Is-ga-ra-qqa-as. Rev. 7; cf. rag-ga.
Is-tu, 'from,' 'of.' Rev. 19, 24; A. i, 37, ii, 11. Ass.
Its-bat, see ITZ-BAT, p. 70.
I-wa-ar, adv. C. vi, 5.
I-ya, 'myself (?)'. A. ii, 3, 23; cf. i-as.
I-ya-an-zi. Obv. 7.
-iz-zi, 'in (front of).' Rev. 40, etc.

K.
Ka, 'thy.' Obv. 2, 7. Ass.
Kab-bu-wa-at-tin, 'thy stall (?).' Obv. 19. Ass. Qr gabbu,
'all'?
Kan, 'time.' A. ii, 14.
Kan-an-da, 'for ever.' A. i, 5.
(ALU) Ka-ra-as-mi-it-ti-ya-il, 'from city-district of K.'
C. i, Rev. 9.
Kar-ta-as-ma, 'of Karta.' Obv. 13.
Ka-a-as-ma, 'for.' A. i, i1, 15, 28.
Kas-man (?). Rev. 2.
Kas-sa-na, 'of land of Kas.' B. 12 (arami-ta kassana-[ta],
'through the king of Kas').
Kas-si. Obv. 43. Or bi-lim?
Ki-i, 'thus,' 'according to,' 'as.' Obv. 16, 18, Rev. 14, 27,
33; A. ii, 1, 14. Ass.
Ki. Obv. 19.
-ki, 'as.' Rev. 9; A. ii, 18, 25, etc.
Ki-na-an-da, adv. Rev. 33.
Ki-na-a-an-ta. Rev. 23.
Ki-i-ni. Obv. 35.
(ALU) Ki-is-mi-it-ta-il, 'from city of K.' C. i, Obv. 6.
Ki-sa-ad, 'property.' Obv. 16. Ass.
Ki-is-sa-ri-is-si, adj. A. i, 29.
Ki-is-si-ra-as. Obv. 39.
Ki-is-ta-as, 'silver.' Rev. 17.
Ki-it-ta-ni, 'faithfulness,' 'justice.' Obv. 18. Ass.
Ki-it-ta. C. ix, 4.
Ki-it-ta-at, 'he is faithful.' A. ii, 6.
Ku, 'to be made,' 'become,' 'be.'
Ku-is, 'being,' nom. Rev. 12, 30; A. i, 24, ii, 14.
Ku-in, acc. Obv. 7; A. i, 13.
Ku-is-ki. C. iii (1), 9.
Ku-it, 'it is,' 'he is.' Obv. 16; C. ix, 4.
Ku-it-ki, 'it was so.' Obv. 19, Rev. 39.
Ku-it-ta, 'constituted.' Obv. 15, 23 (?), Rev. 8, 19.
Ku-e-da-as, 'friendly.' A. i, 17.
Ku-e-da, 'in a friendly way.' Rev. 11.
Ku-e-da-ni-ik-ki, 'be friendly (?).' Rev. 9.
(DUK) Ku-ku-bu, 'jar.' A. i, 35.
Ku-ku-[ZUN], 'jars.' Rev. 19, 32.
Ku-us-sa, 'marriageable (?).' Obv. 40.
Ku-sa-ta, 'in marriage (?).' A. i, 22.
Ku-u-si-wa, 'I married (?).' Obv. 34.
(KITU) Ku-si-it-tin, 'shawl,' acc. A. i, 32. Ass.
CUNEIFORM TABLET FROM YUZGAT.

Ku (?)-wa-a. Rev. 11. See ma-wa-a, 'here (?)'.
Ku-wa-bi. Obv. 25.

KH.

Kha-ad-di-sa-tum, a city. C. i, Rev. 1; cf. the classical Khadisia.
Kha-ad-du-sa-as-sa. A. i, 27. See nu-kh.
(ALU) Kha-ag-ga-mi-is-si-ya-il, 'from the city-district of Kh.' C. i, Rev. 7.
(ALU) Kha-iz-zi, 'in Kha.' C. i, Rev. 2.
Kha-akh-khi-ma-as, a proper name. Obv. 9, 17, 26, 28, 31, 34, 37.
Kha-akh-khi-ma-[nis?], 'belonging to.' Obv. 33.
Kha-akh-khi-im-mi, dat. Obv. 38.
Kha-la-as. Rev. 6.
(ALU) Khal-la-bi-ya-il, 'from the city-district of Kh.'
C. i, Obv. 9.
Khal-lim. S. i, Rev. 3.
Khal-su-wa-an-ni. S. ii, 3; cf. hier. suanna, 'house'.
Kha-lu-ga-tal-la-at-ti-in (for -n-tin), 'thy m.' A. i, 19.
Kha-lu-ga-tal-la-sa. A. i, 23.
Khal-za-is, 'belonging to the city.' Obv. 38. Ass. khaltsu.
Khal-zi-is-tin, 'of the city.' Obv. 27, 29, 32.
Khal-za-kis (?), 'among (?) the cities.' C. i, Obv. 15.
Khal-za-i-na-an, 'of the land of the city.' A. ii, 15.
Kha-mi, 'write.' A. ii, 4.
(ALU) Kha-am-mu-khi-ya-il, 'from city-district of Kh.'
C. i, Obv. 11.
(ALU) Kha-am-mu-na-a-il, 'from city of Kh.' C. i, Obv. 18.
Kha-an-da. Obv. 23.
(KITU) Kha-ap-pa, a garment. A. i, 33.
Kha-a-ra-as.  S. i, Rev. 2.
(ALU) Khar-as-ta-a-il, 'from city of Kh.'  C. i, Obv. 7.
(ALU) Khar-khar (?)-a-il, 'from city of Kh.'  C. i, Rev. 9.
Kha-sa-am-mi-li-as, a deity.  Obv. 36.
Kha-as-si-i.  C. vii, 7.
Kha-as-si-ya-ta.  C. ii, Rev. 5.
(ALU) Kha-te-te-na-a-il, 'from city of Kh.'  C. i, Obv. 18.
May also be read Kha-as-ma-as-ma-na-a-il.
Kha-at-nu-ut.  See Kha-la-nu-ut.
Kha-at-ra-a (Khat-ra-a), 'former.'  Rev. 38; A. i, 20, ii, 10;
B. 2.
Kha-at-ra-a-i.  A. ii, 13, 22.
Kha-at-ra-a-es.  A. i, 17.
Kha-at-ri-es-ki, 'like the former.'  A. ii, 25.
Kha-at-ri-wa-as.  C. vii, 8, 11.
Kha-at-ta-ma, 'of the Hittite land.'  Rev. 6.
Kha-at-ta-an-na-as, 'Hittite.'  A. ii, 16.
Kha-at-ta-[an]-na-ta, 'in the Hittite land.'  S. i, Rev. 3.
Kha-at-di-na-as-ta, 'among the Hittites.'  Rev. 38; A. ii, 17.
(ALU) Kha-at-tu-si-pa-iz-zi, 'in the city of Kh.'  C. i, Obv. 14.  The name signifies 'city of Khattu (Heth) the mage.'
(AN) Khe-be, a deity, the Mitannian Khepa.  S. ii, 7.
(ALU) Khi-ib-bu-ri-ya-il, 'from city-district of Kh.'  C. i, Obv. 5; cf. the classical Ibýra.
Khu-is, 'multiplying.'  Obv. 6, 44.
Khu-wa-an-ti, 'thy wealth (?).'  Obv. 9.
Khu-u-m(w)a-an, 'abundance.'  Obv. 8, 15, 35, Rev. 33 (?);
A. i, 6, 7, 10.
Khu-u-m(w)a-an-da, 'abundantly.'  A. i, 26.
Khu-u-da-a-ak, 'multiply,' 'cause to go.'  A. i, 20.
Compound of da.
Khu-uk-ma-a-us, 'stored (?)'. Rev. 37, 41.
Khu-uk-zi, Rev. 38, 41.
(ALU) Khu-[ul]-la-ra-a, 'city of Kh.' C. i, Obv. 8.
Khu-ra-a-te. C. ii, Rev. ii.
(GIS) Khu-u-wa, a wood. C. vi, 8.
(KITU) Khu-uz-zi, a garment. A. i, 32.

L.

Lab-ba-ya, proper name. A. ii, 1.
Lab-ba-ya-an, acc. A. ii, 4, 10.
La-a-bi-in. S. i, Obv. 3, 8; cf. DAMQU-in.
La-a-bi-e-ni-is-sa-an, '... ing it.' S. i, Obv. 7.
La-a-di-mi-ya. S. i, Obv. 3, 6, 8.
La-li, 'I sent.' C. i, Obv. 15; S. i, Obv. 5; A. i, 28. See assûli.
La-pa-a-at-ta, 'thy ...' C. ii, Obv. 6.
Li-e, 'for a tablet.' Obv. 11, 41; S. i, Obv. 7. Ass.
Li-il-khu-wi(wa)-i, 'I have sent much.' A. i, 14. Compound of iš and khu.
Li-li-wa-akh-khu-u-an-zi,'mayest thou send much,' A.ii, 11.
Lu-uk-si-ta, 'may he take.' Rev. 40. Ass. from kasâdu.
Lu-u-wa-ri. Obv. 31.

M.

Ma-mu, 'to my land.' A. i, 17; cf. ma-wâ.
Ma-khar (?). Obv. 36, Rev. 25. Perhaps Ass. makhur, but cf. nam-ma-sa.
...-ma-akh-khi-ta-an. Rev. 10.
(ALU) Ma-la-az-zi-ya-il, 'from city-district of M.' C. i, Rev. 8.
M(w)a-a-an. Obv. 15, Rev. 11, 35, 40; C. i, Obv. 14; S. i, Obv. 7. Also written ba-a-an.
Ma-as. *Obv.* 42. See *mis.*

Mas-si-ya. *C. vi, 10.* In *Rev.* 42 Dr. Pinches reads *mas-si-ya.*

(ALU) M(w)a-ti-ik-sa-il, ‘from city of M.’ *C. i, Obv.* 9.

(ALU) M(w)a-ti-il-la-ra-il, ‘from city of M.’ *C. i, Obv.* 8.

Ma-wa-a, ‘here (?)’ *Obv.* 19. See *ku(?)*wa, and cf. *ma.*


Me-mi-is-ta, ‘thy servant.’ *A. ii, 2, 5.*

Me-mi-an, acc. *A. ii, 12.*

Mi, ‘of me,’ ‘to me.’ *A. i, 3, 4, 5.*

Mu, ‘of me,’ ‘to me.’ *Obv.* 4; *A. i, 17, 18, 25; A. ii, 1, 10, 12.


Mi-is. *Rev.* 6, 20; *A. i, 23.*

Mi-in, acc. *A. i, 12.*

Mi-is-wa. *Obv.* 39.

Ma-as, pl. *Obv.* 42.

Mi- . . , third month of year. *C. iii, 12.*

. . -mi-ti-li-is, ‘a . . mitilian.’ *C. iv, 10, 11.*

Mi-ta-wa. *Obv.* 41.

Mi-qat-ta-an, ‘deficit.’ *C. i, Rev.* 3. Ass.

[MAT] Mi-iz-za-ri, Egypt. *A. i, 1.*

Mu. See *mi.*


Or Zir-tal-. Perhaps named from the city of Mustilia.


Mu-ri-e-ni. *S. ii, 9, 10.*

Mu-uz-[r[i], Egypt. *C. i, Rev.* 1.

N.

Na-i, ‘of this,’ ‘to this.’ *Obv.* 30; *A. i, 21, ii, 12.*

Na-an, acc. *Obv.* 6; *A. ii, 15.*


Na-as, acc. pl. *A. i, 24.*

Na-at, pl. *Rev.* 24; *A. i, 21; S. i, Obv.* 12.

Na-ak-ki-es, 'permitting (r?)'. Rev. 9.
[Na]-ak-ki-is. Ovb. 30.
Na-ak-ki[-tu]. C. ii, Rev. 7.
Na-ak-tam-mi, 'cover.' Rev. 15. Ass.
Na-ak-tam-su, 'its cover.' Rev. 14.
. . .na-an-si-is, 'a . . . nansian.' C. iv, 8, 9, 12.
. . .na-az-mi-sa. Rev. 11.
Ne-it-ta, 'to thee.' A. i, 18. For nu-ta; cf. interchange of
mi and mu, ti and tu.
Ni-iz-za-an. Rev. 5.
Ni-[san ?], first month of year. C. iii, 5, 7.
Nu, 'to,' 'for.' Ovb. 4, 10, 23, 26, 28, 31, 35, Rev. 11,
. . .31, 32, 37, 42, 44; A. i, 14, 22, 25, 27 (?), 28; A. ii, 7,
10, 19, 25; C. i, Ovb. 15, Rev. 2; S. i, Rev. 5. Probably
from nús.
Nu-mu, 'to me.' A. ii, 10, etc.
Nu-us-si, 'for her.' A. i, 14.
Nu-ut-ta, 'to thee.' Rev. 12; A. i, 19, 22, 28; A. ii, 19.
Nu-us, 'gifts.' Ovb. 6, 11, 15.
Nu-u-ZUN. Ovb. 12.
Nu-ut. Ovb. 44.
Nu-m(w)a-as-ta, 'weight (?).' Ovb. 14; see masta.
Nu-kha-ad-du-sa-as-sa. A. i, 27; see khaddusassa and cf.
nakhaddakhkhun.

P.

Pa, 'to offer,' 'give.'
Pa-is, 'giving.' Ovb. 11.
Pa-a-it, 'he gives.' Rev. 10.
Pa-it. Ovb. 16; A. ii, 15; S. i, Ovb. 10.
Pa-i-mi, 'I have (r?) given.' Ovb. 43.
'Pa-a-u, 'I will give.' Rev. 12.
Pa-iz-zi, 'by way of gift.' S. i, Ovb. 12.
Pa-akh-khar, 'potter.'  Rev. 36.  Ass.
(DUK) Pa-akh-khu, 'a vessel.'  Rev. 36.
Pa-akh-ta-an-ta-ki, 'as thy present.'  A. ii, 18.  Answers to
DAMQU-an-â, A. i, 16.
Pa-al-ti[-tu].  C. ii, Rev. 6.
Pa-na, 'face.'  A. i, 36.  Ass.
Pa-ni.  Rev. 36, 40.
Par-si-nu-a-ta, 'in . . .'  A. ii, 8.
Pa (?)-a-sa (?).  Obv. 22.  More probably p (?)-a-îr.
(ALU) Pa-si-li-il, 'from city of P.'  C. i, Rev. 4.
(ALU) P(B)ur-ga-бу- . . , 'city of P' or 'B.'  C. 1, Obv. 5.

Q.
Qada, 'unto.'  Rev. 25.
Qa-at(d).  Rev. 32.
Qat-ti-mi, 'unto me.'  A. i, 3.
Qat-ta, 'unto thee.'  A. i, 7.
Qa-ni-ik-ni-es.  Obv. 37.
Qar-ra.  C. vi, 7.
Qar (?)-tab (?)-ya, 'groom.'  A. ii, 7.  Ass.
Qa-ti, 'I have collected (?),' 'compiled (?).'  Rev. 13; C. 1,
Obv. 18, Rev. 10.
Qa-ud-[-da?].  S. i, Obv. 2.
Qu-mi-e-iz-zi, 'in Koma(na). '  C. i, Rev. 3.

R.
Ra-aq-qa-as.  Rev. 7.
(BIT) Ru-un-ni-in.  C. xi, 7, 12.

S.
Sa, 'of him.'
Sa-an, acc.  Rev. 9, etc.
Sa-at, pl.  Rev. 4 (or ta (?)-at).
(ALU) Sa-di-. . . us-ti-ya-al, 'from city-district of S.'
C. i, Rev. 6.
Sa-ga-in, a proper name. Obv. 7.

(GIS) Sa-a-khi- . . , a wood. Rev. 23.

Sa-a-ak-ki. Obr. 20. Or sa-a-ak-ki- . . ‘Hear (?)’ or

‘I have dedicated (?)’


Sa-me-se-iz-zi. Rev. 37, 41.

Sa-ne-iz-zi. Rev. 23, 33, 37, 40.

Sa-an-khi-es, ‘directing (?)’. Obv. 22.

Sa-an-khi-is. A. ii, 8.

Sa-an-ne. Obv. 43.

Sa-a-ri- . . C. xi, 3.


Sa-at-tu-u. S. ii, 4.

(ALU) Se (?)-ib (?)-bu-na-a-il, ‘from city of S.’ C. i, Obv. 3.


Si, ‘of her,’ ‘to her.’ Obv. 35, 36; A. i, 14.

Si-i-e-it. Rev. 1, 2.

Si-pa-an-ti, ‘thy mage.’ Rev. 43, 45; B. 1, 11.


(AMILL) Su-gi, ‘priests.’ Rev. 2.


(BIT) Su-um-mi-ni-it, pl. C. ii, Rev. 8.


Su-um-su, ‘its name.’ C. ix, 1. Ass.


(GIS) Su-u-zal-la-as, a wood. Rev. 18.

Ša-an, acc. A. ii, 7.

(DUK) Ši-nu-wa-an, a vessel. Rev. 21.

(TAK-ZUN) Ši-ti-is-si, ‘bright.’ Rev. 31.

(MUL-MES) Ši-ti-is-si. C. iii, 1, 9.
T.

Ta, 'of thee.' Obv. 24; A. i, 7, 11, 15, 16, 18, 22, 28; A. ii, 2, 5, etc.

Ti, 'of thee.' Obv. 9; A. i, 8, 9, 10, 12, 22, etc.

Tu, 'of thee.' A. i, 7, 10, etc.

Ti-in, 'thine,' acc. A. i, 19.

Ta-an, 'thine,' acc. A. ii, 5.

Ta-as, 'thine,' acc. pl. A. i, 17.

Ta-ba-as-su-un. A. i, 25.

Tab-bu. C. ii, Obv. 6. Perhaps Ass.

(ALU) Ta-ga-as-kha-di-ya-il, 'from city-district of T.' C. i, Rev. 7.


(ALU) Ta-al-ga-mu-us, city. C. i, Obv. 12.

Ta-li-ya, 'I sent.' B. 4, 10.

Tal-la-a. C. xi, 4; cf. khuluga-talla-s.

Tar-khu-un-da-ra-ba, proper name. A. i, 2.

Tar-na. S. i, Obv. 3, 4.

Tar (?)-na-li-as. Rev. 36.

Ta-at-ti-sa. C. ii, Obv. 9.

[Ta-]at-ti. S. ii, 1. Cf. tat, Rev. 4 (if this be the reading).

Ta-u-as-ya-il, 'from city-district of T.' C. i, Obv. 16;

cf. Tavium.

Te, 'to say,' 'speak.'

Te-es, 'saying.' Obv. 35.

Te-it, 'he says.' Obv. 4, 16, 21; A. ii, 1.


Te-ekh-khu-un. Rev. 7.

Te-iz-zi, 'at the word of.' Obv. 17, 23, 34, Rev. 10; B. 3.

(AN) Te-li-bi-nu, goddess perhaps identified with Ass.


Te-li-bi-nu-un, acc. Obv. 29.

Te-li-bi-nu-sa. Rev. 9.

Te-li-bi-nu-ya, adj. Rev. 45. 'Consort of T.'


Te-en-na-zi-yu, 'people.' C. ix, 2, 3.

Te-ri-ib-zi, 'entrance.' Obv. 30. As.
Te-sa-at. C. ii, Obr. 10.
Ti-jm-mar-ta-sa. C. ii, Obr. 5.
Ti-in-nu- ..., 'recorded.' Obr. 11, 12.
Ti-in-nu-zi. Obr. 13, 15.
Ti-nu-zi. Obr. 27.
Ti-in-nu-ut, 'he registers.' Obr. 20.
Ti-nu-ut. Obr. 8.
(ALU) Ti-in-tu-u-ni-ya-il, 'from city-district of T.' C. i, Obr. 10.
Tu-e-ig-ga-as. Obr. 24.
Tu-el, 'gift (?).' Obr. 2, 10.
Tu-el-e-it, 'he has conveyed (?).' A. i, 24.
(ALU) Tu-u-khu-ub-bi-ya-il, 'from city-district of T.' C. i, Obr. 16, Rev. 4.

U.

[U-]an-wa-an-na-as, 'of the land of Uan.' A. ii, 2.
Ub-bi, 'I received.' A. i, 18.
Ub-bi-is, 'receiving.' A. 1, 25.
U-da-an-zi, 'mayest thou give (to me ?).' A. i, 13; C. vi, 4.
Ud-da-a-ar, 'together.' Rev. 5, 8, 10.
U-e-el-lu. Obr. 10.
U-e-mi-ya, 'dependent (?).' Obr. 22, 23; S. i, Rev. 5.
U-e-mi-it. S. i, Rev. 4. See uienun.
U-ug-ga. Rev. 3.
U-iz-zi, perhaps to be read khat-ra-a-u-iz-zi, 'in the time before me.' Rev. 39.
U-i-da-ar, 'together with.' Obr. 8, 10, Rev. 2 (?).
U-i-e-nu-un, 'servant.' A. i, 11. See u-e-ni. The root seems uye or ue, 'belonging to.'
Ukh-khu-uz, 'embossed.' A. i, 38. Ass.
(BIT) Uk-ku (or -ba). C. xi, 3.
U-ul, 'verily,' 'it was so.' Obr. 9, 19, 20, 22, 23, 27, Rev. 5, 8, 39; A. 4, 6, 8; S. i, Rev. 4.
Um-ma, 'thus.' Rev. 11; A. i, 1. Ass. Or perhaps 'mother' in Rev. 11.
U-mi-ni. C. ii, Rev. 1.
U-a-ni-na. C. ii, Rev. 4; cf. hier. unna, 'god.'
U-nu-te-es, 'furniture,' Rev. 27. Ass. unutu.
U-nu-wa-an-ta, 'thy goods.' Rev. 34.
Up-pa-akh-khi, 'I wrote,' or 'presented.' A. i, 18.
Up-pa-akh-khu-un, 'a tablet' or 'present.' A. i, 15.
Up-pa-at-te-na-an(-qar). C. ii, Rev. 3.
(AMEL) U-ra-ya, 'an Urian.' C. iv, 10.
U-us-ti-is. C. ii, Obv. 7.
(SAL) U-ta-ti-is, 'an Utatian woman.' C. iv, 5, 13.
(SAL) U-ta-ti. C. iv, 1, 2, 4.
Ut-ne-e, 'tablet.' Obv. 8, 20.
U-wa, 'in order that.' Obv. 21, 26; A. i, 13.
U-wa-an-du, 'that I may give.' A. i, 21.
U-wa-an-zi, 'that thou mayest.' A. i, 22.
U-wa-te-it, 'he addresses.' Obv. 21.

W.

Wa. Obv. 21, 27, 29, 32, 39, 42. Perhaps a demonstrative.
Wa-ra-at, 'answers.' Obv. 4; A. i, 18.
Wa-ra-an, acc. S. Obv. 4.
-wa-ra-as. Obv. 28.
Wa-ar-su-la-as, 'cultivated (?)'. Obv. 11.
Wa-a-tar, 'below.' Obv. 30, Rev. 19.

Y.

Ya, 'mine.' Obv. 5, 29, Rev. 39, 42; A. ii, 12 (?). Ass.
(ALU) Ya-ti-il, 'from city of Yatis.' C. i, Rev. 2.
Z.

(AN) Za-gâ-gâ, a goddess. *Rev. 9.* Ass.
Zak-ni-ta. *Rev. 4.*

(ALU) Za-ar-kap-su-na-il, ‘from city of Z.’ C. i, *Obv. 11,*
cf. the classical Sar-vêna.
(ALU) Za-ta-as-ku-ri-ya-il, ‘from city-district of Z.’ C. i,
*Obv. 4.*

(ALU) Zi-bi-is-khu-na-il, ‘from city of Z.’ C. i, *Obv. 17.*
(ALU) Zi-ga-i-te-im-ma, ‘city of Ts.’ C. ii, *Obv. 8.*
Zi-ig-ga-te-es, ‘pointed.’ *Rev. 15.* Ass.
Zi-ik-mu. A. ii, 21.

(BIT)-zi-na-an. *Obv. 22.* Perhaps ‘belonging to House of
Life’ (ZI).
Zi-in-ni-iz[-zi]. *Rev. 35.*
Zi-ir-ri-di-is-sa-an, ‘collecting (?) it,’ ‘apportioning (?) it.’
(ALU) Zi-is-an-na-il, ‘from city of Z.’ C. i, *Rev. 5.*
(ALU) Zi-ta-ak-bi-is-si-ya-il, ‘from city-district of Z.’ C. i,
*Obv. 12.*

Zi-u-ga, adv. *Rev. 9.*
(ALU) Zi-iz-[an-na ?], ‘city of Z.’ C. i, *Obv. 4.*
Zu-khar-pa-su-u. C. ii, *Obv. 7.*

1 A tablet belonging to the Rev. Dr. White contains the words: GAN-na-a
GESTIN pa-is-zî, ‘a garden of vines by way of a gift’; SARRU-iti (aramîš)
pait sal-zî, ‘the king gives’; the name of the city Ne-ri-ik-qa-ser-ru; and
a mention of ‘the son of the king of Gan-dakh-khi . . .’
AB-ZUN. A. ii, 24.
ABULLI-as, 'gates.' Rev. 2.
ALU-ME, 'cities.' C. ii, Obv. 9.
ALU-ERU-i. C. vi, 11, 13.
AMIL-is, 'a man.' Obv. 5.
AMIL GUD, 'ox-herd.' Obv. 19.
AMIL SIB, 'shepherd.' Obv. 19.
AMIL MAS-EN-KAK, 'poor man.' Rev. 12.
AMIL GIS-PA, 'scribe.' C. i, Obv. 15, Rev. 2.
AN-MES-as, 'the gods.' Rev. 8, 9, 10.
AN-MES-an, gen. pl. (?). Rev. 5.
AN-MES-na-a-sa. C. ii, Obv. 9.
AN-lim, see IL-lim.
AN EN-ZU-na, 'the Moon-god.' Rev. 1.
AN KAL, 'the hero-god.' Obv. 27.
AN KAS-EDIN, 'god of native wine.' Rev. 32, 44.
AN MAKH, 'supreme goddess.' Obv. 32, Rev. 11.
AN IM-as, 'the Air-god' (Sandes). Obv. 3, 21, 38.
AN IM-sa. Obv. 20, 23.
AN IM-mi, 'to the Sandanian.' Obv. 16, 34, 42.
AN UT, 'the Sun-god.' Rev. 28, 34, 42, 45; A. i, 13.
AN UT-us, nom. Rev. 11; A. ii, 17.
AN UT-un, acc. Obv. 21, 22, 26.
AN UT-i, gen.-dat. Obv. 21.
AN UT-sa. Rev. 10.
AN UT-GL. C. xi, 5.
BAB-as, 'gates.' Obv. 33.
BANSUR, 'dish.' Rev. 25, 26, 28, 29, 30, 34, 42, 44.
BIRU, 'youngling.' Rev. 45.
BIT-ZUN, 'houses.' A. i, 3, 8.
BIT-ri-es. C. ii, Obv. 5.
BIT-ri. Rev. 25; C. 7, 3.
BIT-ra-a. C. ii, Obv. 2.
DAM-MES. A. i, 3, 8.
DAMQU-in, ‘prosperity.’ A. i, 3, 6, 7, 10.
DAMQU-an-ta, ‘thy gratuity.’ A. i, 16.
DUK-MES-GESTIN-na, pl. Rev. 32.
DUK-GIR-GIR. Rev. 14, 27.
EDIN, ‘country.’ Rev. 22, 33.
EGIR, ‘after.’ S. i, Rev. 4.
EGIR-pa. A. i, 20, ii, 10.
ENUMA, ‘when.’ S. i, Rev. 4.
ESSU-as. C. iii, 7, 10.
GAL, ‘great.’ A. i, 1.
GAL-is, ‘great one.’ Obv. 9.
GAL-ma. Rev. 7.
GAL-ri. Obv. 35.
GAL-GAL-as, ‘chiefs.’ A. i, 4, 8.
GAR, a measure. Rev. 26, 30.
GESTIN-an, ‘wine.’ Rev. 43, 44.
GI, ‘reed.’ Rev. 24.
GIR, ‘blade.’ S. i, Obv. 6.
GIS-i, ‘wood,’ C. vii, 8, 9.
GIS-AL (?). Rev. 17.
GIS-BANSUR, ‘wooden dish.’ Rev. 25, 26, 28, 29, 30, 34, 44.
GIS-GAR-GUL. Rev. 29.
GIS-IK, ‘door.’ Rev. 15, 27.
GIS-IR, ‘net.’ Rev. 16; C. vi, 6.
GIS-KAL, ‘usu wood.’ A. i, 36, 37, 38.
GUN-MAR, 'chariot.' _Rev._ 16.
GUN-RA, 'tube.' _Rev._ 21, 26, 30, 42, 43.
GUN-SAR-ZUN, 'gardens.' _Obv._ 10.
GIM-D-ZUN, 'oxen.' _Obv._ 12.
GUN, 'talent.' _Obv._ 14.
GUSKIN-as, 'gold.' A. i, 15.
IM-GID-DA, 'a list.' C. i, _Rev._ 10.
ITS-BAT, 'he took.' _Obv._ 26, 28, 31, 37.
(D.P.) KUR-RA-ZUN, 'horses.' A. i, 4, 9.
KUR-[e], 'mountain (?)' A. i, 27.
KHar-as-zi, 'interest (?)' _Obv._ 30.
KHARRAN, 'road,' 'caravan.' C. iv, 7, xi, 4.
KHar-Sag-MES-as, pl. _Obv._ 10.
LU, 'sheep.' _Rev._ 12, 45.
LU-ZUN. _Obv._ 12.
LU-us. _Obv._ 6.
MAR, 'set offering.' _Rev._ 32, 42, 44.
MAS-MAS-YA, 'my mage.' _Rev._ 42.
MAT-ZUN, 'countries.' A. i, 10. See KUR-e.
MAT-MAT-ZUN. A. i, 5.
MAT-MES. _Obv._ 11, 12.
MAT-ya-as, 'belonging to the land.' A. i, 25.
MUL-MES, 'stars.' C. iii, 8.
MU-ME, 'yearly (?)' _Obv._ 33, 35, 36, 37.
NAM-wa-ERU. S. i, _Obv._ 6.
NIN-, 'lady.' _Obv._ 3.
NIN-MES, pl. _Rev._ 46.
NIN-MES-us. _Obv._ 40, 44.
NU-AB, 'priest.' C. vii, 4.
NU-NUZ, 'bracelet.' _Rev._ 46, 47.
PU-ZUN, ‘holes.’ Rev. 19.
QAT-[ir-kha-a-iz-zi], ‘metal plate(s).’ Perhaps a coin.
  Rev. 38, 41.
QAT-ZUN-us. Obr. 40; A. ii, 19; C. ix, 12.
RABBu, a measure. Rev. 21, 22, 33; C. vi, 3.
SAG-DU, ‘head.’ Rev. 46; A. i, 14.
SARRU, ‘king.’ A. i, 1.
SARRU-is (= aramis). C. ii, Rev. 1. SARRU-is. C. iv, 8.
SAL-SARRU-as, ‘queen.’ C. iv, 5, 8.
SARRU-i-ta. B. 2, 12.
SARRU-us (= atus). A. ii, 16; C. i, Obr. 14, Rev. 2, ix, 3.
SAR MATATI, ‘king of the world.’ Obr. 12.
SE, ‘grain.’ Obr. 11; C. i, Obr. 13a.
SIS-SU, ‘his brother.’ Obr. 9.
SIS-MES-SU, pl. Obr. 36.
SUM-an. A. ii, 22. Perhaps sum is not ideographic.
SUM-MA, ‘give.’ Obr. 5, 13.
  SUM-sa-an. Rev. 45.
SUM-MA-wa. Obr. 32, 40.
TAK ZA-GIN, ‘lapis-lazuli.’ Rev. 22.
TUR-YA, ‘my son.’ Obr. 29. Perhaps to be read i-ya.
TUR-MES, ‘sons.’ Obr. 13; A. i, 3, 8.
TUR-MES-as. Obr. 42.
TUR-MES-YA, ‘my sons.’ Obr. 5.
TUR-MES-KA, ‘thy sons.’ Obr. 2, 7.
TUR-GAB-EDIN, ‘plain-produced (?)’ Rev. 18.
TUR-SAL, ‘daughter.’ A. i, 12, 22.
UD-KA-BAR, ‘copper.’ Rev. 14, etc.
UR-KU-ZUN, ‘dogs.’ Obr. 12.
  ZAB-na-a. S. i, Obr. 10.
  ZAB-na-a-as. S. i, Obr. 10.
ZAG-GAR-RA, month Nisan. C. vii, 10.
ZAG-LU, ‘right hand.’ Rev. 46, 47.
ZAL (NI), "oil."  Rev. 22, 24, 33.
ZAL-an.  A. i, 14.
ZAL-LU, "ointment."  Rev. 22, 33.
IX-an, "nine."  Rev. 12.

It will be noticed from an examination of this vocabulary that Arzawan phonology avoids the sounds of $g$ and $b$. All words beginning with $g$ and most of those which contain $g$ are *prima facie* of Assyrian origin, and the same holds true to a large extent of words beginning with or containing $b$.

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POSTSCRIPT.

The recent discoveries of the German explorers at Boghaz Keui have an important bearing upon the inscriptions here dealt with, and Professor Sayce's contention that Assyrian words occur therein would seem to be fully justified. According to Winckler, who is a member of the German expedition, the native name of Boghaz Keui was Ḥatti, apparently the chief city of the country of that name, one of its great kings being Ḥattu-šili, commonly known as Kheta-sir, the ruler who made a treaty with Rameses II. It is therefore the language of the Ḥatti, identified with the Hittites, which is presented in the inscription forming the subject of the foregoing pages. In the texts in that tongue found by the German explorers, the seemingly Assyrian prepositions *ana*, *iknu*, again appear, with expressions like *abu-ia*, "my father," *abi abi-ia*, "my grandfather," and *išbat*, "he has conquered," thus justifying Professor Sayce's identifications. Including the verbal form (see p. 70), these and other words seem to have been used merely ideographically, like the numerous Sumero-Akkadian expressions in Assyro-Babylonian. All students of the history of the Nearer East will look forward to the publication of these remarkable texts, as well as to the Babylonian version of the treaty with Rameses II., the importance of which it would be difficult to overestimate.

T. G. P.
TRANSCRIPTION AND TRANSLATION OF THE TABLET SAID TO HAVE BEEN FOUND AT YUŠSAT.

I.

Obverse.

1. mi (?) - mi (?)

2. tu-el MÂRÊ-KA sal thy sons, [thy daughters]  
3. še² god IM-aš a-na-nin the god Hadad to
4. nu-ya-ra-at³ mu-te-id⁴ mi (?)  
5. MÂRÊ-KA šum-ku LU-iš ku-na-an-za na (?)  
6. my sons the man (?)  
7. [nu-wa-ra-at⁵ MÂRÊ-KA ku-in ša-ga-in i₇ a-an-zi, ha-]  
8. ut⁵-ne-e šu-u(?) ma-an ti-nu-ut u-i-da-a-ar ha-at-nu-te  
9. ha-aḥ-bi-ma-aš GAL-iš šu-wa-an-ti a-na šiš-su SIL-aš ki-iz-zi  
10. HUR-SAG-(pl.)-aš u-i-da-a-ar KIRÉTI⁷ u-o-el-lu nu tu-el  
11. wa-ar-su-la-aš ŠE (pl.) pa-iš ga-ta-ru nu-uš li-si ti-in-nu ib⁸ (?)  

II.

12. Nu-ya-a-an ŠAR MÂT (pl.) ALPĒ IMMERÉ KALBÉ  
13. MÂRÊ kar(?) ta-aš ma ḫal-ki uš ti-in-nu-zi šum-ku aš (?)  
14. nu-ma-aš ta an gu-un DAR(?) URUDU su(?) u-zí ia-u-za ḫur-zi  
15. nu-uš (?) u-ul ti-in-nu-zi ma-aš ku-i-ta ḫu-u-ma-an  
16. a-pa-a-ša pa-it god IM-ni te-it ki-i ku-it ki-ša-at (?)  
17. a-zi ḫa-aḥ-bi-ma-aš at-ti-iš-si an-ni-ši še-iz-zi  
18. ki-i az-zi ik-ki-ta-ni ak ku-uš ki-it-ta-ni  
19. kab¹⁰ bu-wa ad-din ma-tu-un u-ul ku-i-ti LU-SIB UDÚ(?) LU-SIB giš shepherds'  
20. a-pa-a-ša u-ne-e ti-in-nu-ut god IM⁻ša u-ul ša-a-ak k[a]  

III.

21. god IM-aš god UT-i bi-i-e-it i-id-din-pi¹¹ god UT-un u-pi¹¹ te-it  
22. pa-i-r₂ god UT-un ša-an-bi-eš mal-zí na° an u-ul u-o-mi-ia  
23. god IM⁻ša te-i-z-i nu-pi-ra-an²² ku-it ša-an-a ul u-o-mi-ia  
24. -e (?) -ša-pi¹¹ am-me-el tu-e-ig-ga-aš mi-eš a-a-an-ta  
25. -e (?) -ša-pi¹¹ ku-pi₁₁ bi-ḫur-ak-ta na god Za-ga-ga-š an bi-i-e-it  

¹ See l. 10, end.  
² Or part of another character ending in the same way (?) a.  
³ Or nanakut.  
⁴ Mated or mated.  
⁵ See l. 20. (the second word).  
⁶ Or 'very,' or 'very much.'  
⁷ GIŠ-ŠAR BI-A.  
⁸ Or m. ⁹ Possibly to be completed in the same way as the preceding line, or 'in the same way,' as in the following one.  
¹⁰ Or sub-.  
¹¹ Or w.  
¹² Or one.  
¹³ Slightly damaged, but fairly certain.  
¹⁴ Or nu-a-ga-ša.
1. ta maš šu EN-ZU-NA ši-e(?)-i(?)
   the Moon-god

2. a-ar KA-GAL-aš bi-niš ši-e-it A-WE-DU (pl.) šu ŠAL
   the city-gate

3. an-zí u-ug-ga woman An-an-na-ša-šu she-er te-hu
   the woman Aman nuances

4. ša li-it aḫ-ḫa-ti ša-at u-ul da-aḫ-hu-un zak-kur³ ta

5. aḫ-ḫa-ti na-pa da-a[h]-lu]-un AN (pl.)-aš ud-da-ar ne-iž-za-an(?)
   the gods

6. šu-úḫ ḫa-ḫu-un a-iš-mi-it ḫa-la-aš-mi-š ḫa-at-ta-

7. ma iš-ga-ra-qag-aš a-na-aš-an še-ir te-hu-un GU-HUR e(?)
   the backbone

III.
8. (pl.)-aš ud-da-ar u-ul ku-it aḫ²-ḫur ni-in-ku-un ma-a-an ša-an

   the god Teltubu
gods

10. ma-a-ḫa-ta-an mu-ga-mi UT-ša te-iž-zi AN (pl.)-aš ud-da-ar pa-a-it
    the Sun-god
gods

11. na-az²-ma-ša ma-pli a um-ma MAH nu ma-a-an UT-šu a-aš-ša ku-e-it
    the goddess Mah
    the Sun-god

12. -ti li-ga IX-an pa-a ku-ša MAN nu-ša L UDU pa-a
    one sheep

IV.
13. -pi³(?)-aš³ Te-li-bi-na-wa-aš-su mu-a-a-wa-aš qa-ti

    god Teltubu

V.
14. -az⁵ ki-i I. LUT GIR-GIR ZABAR bud na-aš-dám-su ZABAR
    one vase
    of bronze

15. [Z]ABAR a-na na-aš-dám-ki ši-ig-ga-te-š I. GIŠ-GAL [ZABAR]
    one door (?) of bronze

16. pa-aš ZABAR I. GIŠ-ES ZABAR I. GIŠ-IR ZABAR I. GIŠ-MAR ZABAR I. GIŠ-MES ZABAR I. GIŠ-MAR ZABAR I. GIŠ-
    of bronze, two boxes (?) of bronze, one basket (?) of bronze, one chariot of bronze

17. ZABAR I. GIŠ-MES ki-ši-ta-as ib-li-ša GIS-MES ki-ši-ta-as
    one of bronze

18. I. GIŠ šu-ni-lu-as⁶ GIŠ-ES aḫ-hu-ra-aš TUR GAB EDINA tab-ḫu-d[a]
    the produce (?) of the plain

19. III LUT ku-lub šu-tu III TUL-ḪA wa-a-tar ku-it-ša
    three D.P. dishes with (?) three cups

20. an-zi bud III GIS ku-tu 10-ri-ši-ša mi-is

I.
21. ra GAL I. LUT GIŠTIN I. LUT ši-ni(?)-wa-an I. LUT KAŠ-EDINA I. LUT LU-SIB (?)
    great, one jar of wine, one jar of

    one great (measure) oil, one great (measure) edina, one great (measure) sheep-fat (?), man stone, leps-is-litu, sin-stone, signa-sa

23. GIŠTIN (?) bat-tu-la-ša ša-ne-in-zi-šu-ni-ša mi-ša
    wine (?)

24. na(?)-la-naš GI-DUG-GA na-at ši-tu ZAL DUG-GA ḫur-ni-ši-zi (?)
    sweet corn
    with (?)

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¹ Or EN-ZU-NA may have had in the language of the tablet the common pronunciation of šu, supposed to be a corruption of Ša-na.
² Or šu in line 5, u-ul in II, 8, 10, and u-ul in line 5 of the obverse.
³ Or šu (ša-pa-tu-ša).
⁴ Or the original syllable sounds as though it belonged to ku-ši-
⁵ Or șa, šu.
⁶ Or šu.²
⁷ Perhaps to be completed mu-ga-a-wa-aš-šu.
⁸ Possibly a metathesis of bronze wire woven like a basket.
⁹ Or šu-ša-si-ta.
¹⁰ Su and šu are written close together, with a damaged portion between. They may, therefore, form one character, in which case we ought, perhaps, to read šiš-šu, making the word šiš-šu-šu.
¹¹ Wine of the plain, perhaps really a geographical expression, 'wine of
(Belutsch identifies edina with Bôl.)
VII.
25. ... -ma-ḫaš iz-ša-an laḫ-ri qa-da.  
   II. GIS BANSUR GIS lu-ut-ti-a da (?) ...  
   two table(s)  
26. ...  
   Ku-pi- bi-a I. GAR GIR-LA da-a-i nu-uš-ša-an a-na I. GIS BANSUR  
   one table  
27. ki-i uu-ne-te-eš da-a-i I. LUT GIR-GIR (?) ZABAR qa-ab na-ak-dam-mi GIS - GAL ZABAR  
   one table of bronze  
28. GIS a-ri-im-pa-aš ZABAR II. GIS-EŠ ZABAR i-na I. GIS BANSUR a-na  
   arimpuš-wood (and) bronze two of bronze  
   for one table to the Sun-god

VIII.
29. GIS GIR-GUL ZABAR I. GIS RAD ZABAR I. GIS KAK ZABAR a-na I. GIS BANSUR I. na-an ...  
   a chopper (?) of bronze, one vessel (?) of bronze, one plug of bronze, one table one  
30. da-a-i a-na II. GIS BANSUR ma-ši-tin-īm IX. GAR GIR-EA-GAL i-na GIS ma-ši-a da (?)  
   two table(s) nine
31. še-er-ra-aš ša-an im-za gau-ki-nak-ia da-a-i na NA-HI A si-ti-iš-i  
   stones
32. III. LUT HI-A GISTIN-NA mar nu god KAS EDINA III. LUT ku-ku-ub HI-A um (?) c-e-te-na-aš qa- 
   three jars of wine three (D.P.) cups
33. GAL ZAL DUG-GA GAL EDINA GAL ZAL UDU ša-ni-is-zi ki-na-an-da ki-i ḫu-u-pa ...  
   sweet oil

IX.
34. I. GIS BANSUR u-nu-wa-an-ta a-na god UT da-a-i I. GIS BANSUR u-nu-wa[-an-ta] to the Sun-god one table  
   one table
35. a-na god Te-li-bi-ru da-a-i ma-a-an an-lum a-ša-aši zi-in-ni-e (?)  
   to Telibina
36. ne (?) ku-us ma-hur ma-LUT pa-ah-hu i-na-li-až pa-ah-hur pa-ni an-lim da-a-[i]  
   a palu-case
37. ša-ne-iz-zi ša-me-ši-iz-zi nu ŠAL Su-gi be el an-lim ḫu-uk-ma-ašt lord of the gods (?)  
38. ḫu-uk-zi II. šu ir-ḫa-a-iz-zi laḫ an-lim ḫa-at-ki na-aš-zi pa-ra-a messenger (?) of the gods (?)  
39. u-iz-zi a-bi-i-na ut-iti u-ul ku-it-ki i-is-zi

X.
40. ma-a-an lu-uk-si-ta be el an-lim pa-ni an-lim iz-iz (?) zi ša-ne-iz-zi (?)  
   lord of the gods (?) before the gods (?)  
41. ša-me-se-iz-zi ḫu-uk-ma-ašt ḫu-uk-zi III. šu ir-ḫa-iz-zi three
42. I. GAR GIR-RA al (?) a-na god UT ma-ša is-ia i-na BANSUR god UT da-a-i nu mar  
   one to the Sun-god
43. GISTIN-an a-na god UT si-pa-ar-zi I. GAR GIR-RA al (?) a-na god Te-li-bi-ru  
   three to Telibina
44. a-na (?) GIS BANSUR god Te-li-bi-ru da-a-i mar nu god KAS EDINA GISTIN-an  
   for the table of Telibina
45. še I. MAŠ GAL I. UDU a-na god UT god Te-li-bi-ru ia šum ša an  
   one full-gruwn kid, one sheep to the Sun-god Telibina

XI.
46. ḫu-i-šu ša UDU GU-ZAG-LU GU-GABA SAG-DU NIN-MES sleep,  
   the side, the breast, the head
47. da-a-i ša MAŠ GAL ma (?) GU-GABA GU-ZAG-LU SAG-DU [NIN-MES]  
   full-gruwn kid,  
   the breast, the side, the head
48. [a-na god Te-l-i bi-ru god UT ma (?) da-a-i GU-  
   to Tel]šiši (and) the Sun-god
49. GAR-GIR-RA MAŠ MAŠ

1 Or see.
2 Or IG-GUL (dialectic Sumerian AG-GUL).
3 Apparently a vessel through which the liquid passed... strainer?
4 Or ir-šu-gir-ča.
5 The character reads ḫi has not quite the same form as in other places in this text, and the transcription is therefore doubtful.
"A book that is shut is but a block"

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