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61) La stèle de Cutha, édition paléo-babylonienne, col. iii (ex col. iv) ligne 18' — Il convient de lire :

i-na m[*a-ah-ri* 3] ˹*šu* ¦*-ši* ¦ *li* ¦*-mi* ¦ *um-ma*˺*-na* ˹*ú* ¦*-še* ¦*-ṣi* ¦*-am*˺-[*ma*]
« Une première fois, j'envoyais 180.000 hommes. »

Elle est attendue, la suite immédiate du texte figurant à la première ligne de la colonne iv (ex col. iii).

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62) A Settling of Affairs — This beautifully preserved tablet (67 x 83 mm), which I have been able to study and copy only from photographs, has been consigned to Koller International Auctions (Switzerland). It is clearly from the Middle Euphrates city of Emar or its vicinity and dates to the thirteenth century BCE. It displays the "Syro-Hittite" format well known from that Syrian site.

obv. 1. ^{m}*Ḫi-nu-*^{d}KUR DUMU *La-aḫ-ma*
2. *a-kán-na iq-bi ma-a* ^{md}IŠKUR-*ma-lik*
3. DUMU *Duq-na-ni i-na bu-ul-ṭì-šu*
4. 10 GÍN KÙ.BABBAR *ù* 1 GU$_4$ *it-ta-an-na*
5. *ma-a le*$^{!er}$*-qè i-na* É-*ka lu-ú šak-nu-mi*
6. *ma-a ki-i tu-ta-ar-šu-nu-ti*
7. *a-na* DAM-*ya ù a-na* ^{m}*Tu-ra-*^{d}KUR
8. *i-din-šu-nu-ti-mi i-na-an-na* ^{m}*Ḫi-nu-*^{d}KUR
9. 10 GÍN KÙ.BABBAR *ù* 1 GU$_4$ *a-na* DAM ^{md}IŠKUR-*ma-lik*
10. *ù a-na* ^{m}*Tu-ra-*^{d}KUR *it-ta-din*
11. *ù a-nu-ma* $^{LÚ.M[EŠ]}$*ši-bu-tu*$_4$ *Ip-qí-*^{d}KUR
LoE 12. DUMU *Píl-sú* ^{md}KUR.EN
13. DUMU *Ḫi-in-na* ^{m}*A-bi-ka-pí*
14. ^{LÚ}DUB.SAR *ša* INIM (KAxU) ^{m}*Tu-ra-*^{d}KUR
15. *iš-mu-ú ki-i* 10 GÍN KÙ.BABBAR 1 GU$_4$
rev. 16. ^{m}*Ḫi-nu-*^{d}KUR *a-na* ^{m}*Tu-ra-*^{d}KUR
17. *ù a-na* DAM ^{md}IŠKUR-*ma-lik*
18. *it-ta-din ù a-nu-ma*
19. *ki-i* ^{md}IŠKUR-*ma-lik i-ma-at*
20. *šu-ú-ma ša* ^{m}*Ḫi-nu-*^{d}KUR
21. *i-na* ŠÀ *ṭup-pí ša ḫu-bu-ul-la-ti-šu*
22. *il-ṭú-ur šum-ma ṭup-pu ša-a-šú*
23. *i-na-aš-šu-ú ṭup-pu an-nu-ú*

24. *i-le-ʾ-šu ù a-nu-ma* DAM-*at*
25. ^{md}IŠKUR-*ma-lik ù* ^{m}*Zu-ba-l*[*a*]
26. *qa-ta-ti* KÙ.BABBAR.MEŠ *ù* GU_4 *ša-a-šú*

UE 27. *il-qu-ú*
28. IGI ^{md}KUR.EN DUMU *Ḫi-in-na*
29. IGI ^{m}*Ip-qí-*^{d}KUR DUMU *Píl-sú*
30. IGI ^{m}*A-bi-ka-pí* ^{LÚ}DUB.SAR

LeE Sealing: [N]A_4.KIŠIB ⌜*A*⌝-*bi-k*[*a-pí*]

Hinnu-Dagan, son of Lahma, spoke as follows: "During his lifetime, Ba'al-mālik, son of Duqnani, gave me ten shekels of silver and one ox, (saying): 'Take (these things) and let them be kept in your household! When you return them, give them to my wife and Tūra-Dagan.'" Now Hinnu-Dagan has given the ten shekels of silver and one ox to the wife of Ba'al-mālik and to Tūra-Dagan. And here are the witnesses: Ipqi-Dagan, son of Pilsu; Dagan-bēlu, son of Hinnu; (and) Abī-kāpī, the scribe of the word/matter of Tūra-Dagan.

One learned that Hinnu-Dagan has given the silver and the ox to Tūra-Dagan and the wife of Ba'al-mālik. And now that Ba'al-mālik has died(!), (it turns out that) he had registered (these things) on a tablet of his debt to Hinnu-Dagan (as collateral).

If that tablet is presented, this tablet will take precedence over it. And now the wife of Ba'al-mālik and Zū-Ba'la are the guarantors and they have received the silver and that ox.

Witnesses: Dagan-bēlu, son of Hinnu; Ipqi-Dagan, son of Pilsu; and Abī-kāpī, scribe. Seal label: Seal of Abī-k[āpī].

Commentary

Line 1: Given the rarity of his patronymic,[1] Hinnu-Dagan, son of Lahma, is probably the same individual as the man featured in RE 76 (BECKMAN 1996: 96–97). In that record, Hinnu-Dagan acquires a bride, but does not marry her himself or give her to his own son as is usual in such transactions, but arranges for her to marry Zū-Ba'la, son of Abdu. Perhaps this groom is the associate of the family mentioned here in l. 26.

Line 14: Notable is the use of the Sumerogram KAxU for *awātu*, "word; matter". The presence of the inscribed U in the sign is frequently attested in texts from Boğazköy/Hattusa (Rüster and Neu, HZL 141) and Ugarit, but as far as I am aware, always stands for *pû*, "mouth".

Line 19: *imât* is present tense, but context demands interpretation as past.

Sealing: BEYER 2001: 480 books six seal owners named Abī-kāpī, but all of the impressions differ from that on our tablet. The design is a typical one for a Syro-Hittite cylinder,[2] with the smiting Storm-god, carrying his TONITRUS (L 199), and the Sun-god facing one another.[3] The winged-disk that differentiates the image of the solar deity from that of the human monarch[4] is absent, but has probably been cut off by the metal cap of the seal or the rolling of the impression.[5]

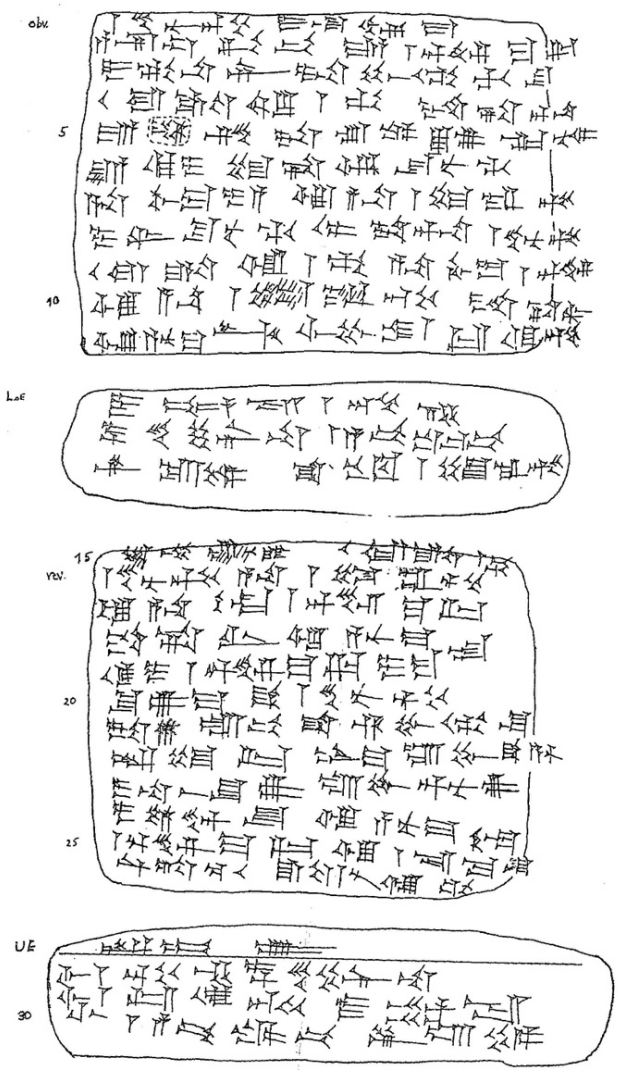
LeE



The cuneiform text of the label is atypical in that it gives Abī-kāpī's job title and not a patronymic. With the exception of the bird in the upper right corner, the other elements in the field are difficult to discern. What appears to be a fish floats below the Storm-god's queue, and perhaps a double-headed eagle[6] occupies the space between the deities. There is no personal name given in Hieroglyphic Luwian characters.

The subject of this unusual document is the clarification of the circumstances surrounding a debt incurred by the late Ba'al-mālik, son of Duqnani, to Hinnu-Dagan. The latter had received a sum of silver and an ox from the former, not in repayment, but apparently in pawn, with instructions that these goods ultimately be restored to Ba'al-mālik's unnamed wife and Tūra-Dagan, whose relationship to the other parties is not stated. Was he the son of the debtor? This might account for the designation of the entire business as "the matter of Tūra-Dagan" (l. 14).

In the meantime, Ba'al-mālik, who might have already been in failing health when he delivered the collateral, has passed away and the silver and the ox have been turned over by Hinnu-Dagan to the former's beneficiaries. The status of the original debt is unclear, but the fact that the spouse of Ba'al-mālik and a certain Zū-Ba'la are named as guarantors (l. 26) suggests that the obligation had not been expunged. The second half of the text deals with the possibility that an earlier document registering the pawned goods as a debt of Ba'al-mālik to Hinnu-Dagan might turn up, in which case the current record would trump it. Note that the same three witnesses attest to both portions of the settlement.



Notes

1. PRUZSINSZKY 2003: 585 (on CD) lists ten occurrences of the name Lahma, but seven of these are certainly or probably references to the father of Hinnu-Dagan.

2. Cf. BEYER 2001: 75–79, nos. 46–52, and BECKMAN 1981.

3. The element above the Sun-god's outstretched hand is unidentifiable, but it is definitely not the VITA (L 369) commonly carried by this figure.

4. See GÜTERBOCK 1993.

5. The upper edge of the impression has been rolled unevenly, but the cap has left its mark on the lower edge of the scene beneath the Sun-god and the second line of the seal legend, where it cuts off the final portion of the bearer's title.

6. See BEYER 2001: 390 for this symbol in Syro-Hittite glyptic.

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