

La stèle bilingue latine et néo-punique de Henchir Brighita (KAI 142)

François Bron – Paris, EPHE

Cette imposante stèle funéraire fut découverte vers 1873 par le savant allemand Wilmanns et aussitôt transportée à Berlin, où elle est toujours conservée au *Vorderasiatisches Museum*, sous la cote VA 837. Le lieu de la découverte correspond au site antique de Sucubi.

La stèle et son décor figuré ont fait l'objet de deux études relativement récentes, de C. Poinssot¹ et de N. Ferchiou².

L'inscription latine fut publiée dans le *C.I.L.*, VIII, 793, puis reprise dans les *Inscriptions latines de Tunisie*, de A. Merlin, sous le numéro 680.

L'inscription néo-punique fut publiée dès 1875, par J. Euting, dans la *ZDMG*, avec une copie³. Les quatre premières lignes correspondent assez exactement au texte latin, alors que les trois dernières restent totalement énigmatiques : Euting en a donné une transcription, mais n'a pu identifier que deux ou trois mots. Depuis lors, l'inscription a été reprise dans les recueils de Lidzbarski⁴, de Cooke⁵ et dans *KAI*⁶, mais sans aucune nouvelle tentative d'interprétation. Aucune bonne photographie de la partie néo-punique de l'inscription n'a jamais été publiée. Voici donc la transcription et la traduction des quatre premières lignes proposées par W. Röllig, à la suite de Euting :

- 1) G^c[d]^cy bn Plkš bn Phl^cn 'qyl'
- 2) ^cwh š^cn'[t] š[^cš]m wš^c'š wšh^cqnd
- 3) ^cbt šqnd^c 'š[t]' ^cw^c š^cnt (vacat)
- 4) phl' l'b^cnhm mt qbr š^ctry w G^cdy

“1) Gadaeus, fils de Felix, fils de Phl'n Aquila (?) 2) a vécu soixante-six ans et Secunda, 3) fille de Secundus, sa femme, a vécu 4) Saturius et Gadaeus ont fait le tombeau pour leur père mort”.

L'âge de l'épouse de Gadaeus n'a pas été indiqué et on en déduit que le monument a été érigé avant sa mort.

Tout récemment, K. Jongeling et R. M. Kerr ont repris ce texte dans leur anthologie d'inscriptions néo-puniques⁷, en proposant quelques corrections : ainsi, à la l. 3, ils lisent 'štm au lieu de 'št'. Le sens

1. C. Poinssot, « Suo et Sucubi », *Karthago* 10, 1959, p. 93-129 : cf. p. 117-118 et pl. IV a).

2. N. Ferchiou, « Grandes stèles à décor architectural de la région de Bou Arada (Aradi) en Tunisie », *MDAI(R)* 88, 1981, p. 141-189: cf. p. 144-146 et pl. 43,3.

3. J. Euting, « Inschriftliche Mittheilungen », *ZDMG* 29, 1875, p. 235-237.

4. M. Lidzbarski, *Handbuch der nordsemitischen Epigraphik* (Weimar 1898), p. 435.

5. G. A. Cooke, *A Text-Book of North-Semitic Inscriptions* (Oxford 1903), n° 53.

6. H. Donner - W. Röllig, *Kanaanäische und aramäische Inschriften* (Wiesbaden 1962-1964), n° 142.

7. K. Jongeling - R. M. Kerr, *Late Punic Epigraphy* (Tübingen 2005), p. 34-35.

reste le même et la photographie, que la direction des Musées de Berlin a bien voulu nous faire parvenir⁸, ne permet pas de trancher.

A la l. 4, ils proposent la lecture *l'b^cthm*, “pour leurs parents”, au lieu de lire *l'b^cnhm*, “pour leur père”, mais là, la photographie leur donne tort : il est possible, dans cette inscription, de distinguer le *t* du *n*, comme le montre le mot *š^cnt* à la fin de la l. 3.

A la même ligne, les auteurs ont eu le mérite d'exhumer une proposition vieille de plus d'un siècle de J. Derenbourg, mais le tort de la repousser. C'est en publiant l'inscription bilingue de Ain Youssef que Derenbourg avait suggéré de lire *mnšbt*, “stèle”, au lieu de *mt qbr*⁹. De fait, la photographie permet de reconnaître clairement un *n* comme deuxième lettre et un *t* comme dernière. Quant au *š*, il est un peu abîmé, ce qui a conduit à le prendre pour un *q*, mais la lecture *mnšbt* a le mérite de supprimer l'adjectif *mt*, quelque peu incongru, et d'introduire un terme très fréquent pour désigner un monument funéraire. Jongeling et Kerr ont proposé de lire **mnqbt*, “tombeau”, terme inconnu par ailleurs. On traduira donc la l. 4 comme suit : “Saturius et Gadaeus ont fait une stèle pour leur père”.

Les trois dernières lignes de l'inscription néo-punique n'ont pas de correspondant en latin et restent aussi énigmatiques aujourd'hui que du temps de Euting. On est tenté d'identifier quelques mots, sans parvenir à établir un sens suivi : peut-être *dbrm* au début de la l. 5 (mais on a lu jusqu'à présent *^cbdm*). Au début de la l. 6, *bthnm*, « leur maison », déjà lu par Euting, suivi du verbe *phl'*, « ils ont fait » ; plus loin, *^cw^c*, “a vécu”, suivi de *šthnm*, “leur année” ou “ils les ont mis”. A la l. 7, on retrouve le nom *š^ctry* ; à la fin de la ligne, Euting voulait lire *qbr bšlm*, “le tombeau en paix”, mais seul *bšlm* paraît nettement lisible sur la photographie.

En conclusion, on ne peut que se rallier aux considérations désabusées émises par Lidzbarski il y a près d'un siècle : “Nos connaissances du néo-punique sont encore si imparfaites que nous ne comprenons pas trop mal que des textes comportant des formules fréquentes ou une traduction latine ; sur le contenu des autres, nous n'avons que de vagues suppositions, sans parler [de ceux] qui sont en outre lacunaires”¹⁰.

8. Que la direction des Musées de Berlin, en particulier le Dr. J. Marzahn, veuille bien trouver ici l'expression de ma reconnaissance.

9. J. Derenbourg, « Inscription bilingue de Aïn Youssef », *Revue archéologique* 2, 1876, p. 175-179 : cf. p. 178, n. 2.

10. M. Lidzbarski, *Ephemeris für semitische Epigraphik*, t. II (Giessen 1908), p. 64.

The alphabetic sequence of a Ugaritic dictionary

Gregorio del Olmo Lete – Universitat de Barcelona/IPOA

Most reviewers of the *Diccionario de la lengua ugarítica* (1996/2000) and of its English (second) edition, *A Dictionary of the Ugaritic Language* (2003/2004), have put forward no objection to its Latin alphabetic sequence¹ and even find it manifestly suitable². One reviewer cautions against this sequence, “which will be counter-intuitive for students of Hebrew”³, a caution quite in order as far as ‘students of Hebrew’ goes, and clearly representative of the present-day situation. To my knowledge, D. Pardee has been the only one to object to it in a systematic and almost ideological way, in defence of the native Ugaritic sequence⁴.

The choice of this sequence was guided by the simple *practical* reason of breaking the esoteric circle of our discipline in the interest of linguists in general and of taking Ugaritic lexicography away from the monopolistic perspective of the Hebrew Bible. Here we are following in the footsteps of other Semitic lexicographers (it is neither our own ‘invention’, nor is it ‘arbitrary’ in any way, but it is a well-known system used in lexicography). If this plainly practical way of reasoning borders “on the frivolous” (an acidic way of dismissing an opinion when no serious arguments are at hand), we are happy with the number of colleagues who have joined us in the use of this frivolity and this “superficially attractive system” (we will simply call it obvious). We will not waste time and energy on our own behalf by objecting to and discrediting the native sequence for a Ugaritic dictionary; we trust and hope it will be set aside by reason of its own complex and ‘confusing’ character⁵.

Whereas “anyone who knows Hebrew and Aramaic can thus learn the Ugaritic sequence in five minutes”, linguists who are not used to handling Semitic lexica and Semitists in general will be able to find their way through the Latin sequence intuitively in half that time. I am not sure that this sequence brings “greater confusion” than the native Ugaritic consonantal sequence nor that this will become more suitable for “all those devoted to the ancient Semitic languages” to consult. In fact, to our knowledge

1. Cf. *BiOr* 55, 1998, 230-232 (K. Spronk); *JAOS* 119, 1999, 138-139 (S.B. Parker); *UF* 34, 2002, 936-939 (M. Dietrich, O. Loretz); *Old Testament Abstracts* 27, 2003, 163 (B.A.S.); *ZAW* 117, 2005, 444 (M.K.); *International Review of Biblical Studies* 50, 2003-2004, n° 1477; *SOTS Book List* 29, 2005, 205 (N. Wyatt); *Stem van het Boek* 14, 2003, 8 (K.S[pronk]).

2. Cf. *OLZ* 92, 1997, 456-462 (J. Tropper): “Dieses Ordnungssystem hat sich in den jüngeren Forschungsgeschichte ... etabliert und ist durchaus benutzerfreundlich”; *ArOr*, 73, 2005, 256-257 (J. Mynářová): “Nevertheless, the lexical units are well organized and follow the Latin Alphabet. ... As a result, it is very easy for a reader to orientate himself in the structure of the dictionary”. See also L. Koogan’s review article in this journal, p. 134.

3. Cf. *Ashland Theological Journal* 2004, 123-124 (D.W. Baker).

4. Cf. *JNES* 59, 2000, 60-62 (D. Pardee); *JNES* 65, 2006, 232-234 (D. Pardee). Gordon’s objections (*Or* 67, 1998, 284-285: “an error of judgement”) regarding the sequence of ‘alef and ‘ayin, are made from the point of view of a Hebraist, precisely the perspective the authors of *DUL* wished to avoid. On the other hand, Pardee’s objection in his 2000 review regarding the notation of /ʾ/ in lexemes beginning with this phoneme (with each keeping its own separate sequence: /ʾa, /ʾi, /ʾu/) deserves be taken into account.

5. These characteristics also apply to the system of quoting texts by the archaeological excavation number, instead of by the simpler and more rational system of a text edition such as KTU/CAT, heir to the venerable Herdner’s CTA. This is also the practice followed by Assyriologists. I fear that the Ras Shamra Mission has been badly advised in this regard.

Pardee is up to now the only one to have used this sequence in his Ugaritic vocabularies⁶. The Hebrew or NWS sequence, as pointed out by Tropper, continues being the “wohl immer noch weiter verbreitetes Ordnungssystem entsprechend dem modifizierten hebräischen Alphabet”.

While not a general and unique convention, which it was not our intention to take for granted, the use of the Latin sequence among Semitic lexicographers presents a somehow more complicated perspective than the one presented. Of course, there is no sequence available to Akkadian scholars. Nevertheless, from the very beginning of Akkadian lexicography, the Hebrew sequence was also used. It was also among Ugaritologists in the thirties (cf. *infra*), an indication of the influence Hebrew has had in Semitic studies in general and it still maintains in our own day, as assessed by Tropper. So the Hebrew sequence was retained by Muss-Arnold, Bezold, Deimel, Delitzsch and Meissner⁷.

Bezold and Delitzsch printed a Hebrew character as the heading of any new letter. Delitzsch even gave the root entries in Hebrew characters as well (!); all of them sequenced entries beginning by /a, i, u/ under the same indistinct vocalic heading (!); that means that original first ^cayin and other pharyngolaryngeal entries fell together under the same letter.

The problem is discussed by Gelb⁸, who in his glossary of WS material (pp. 13-35) used a strict Latin sequence according to formal alphabeto-graphemic shape (h/h/h), including the sequence ^calif-^cayin. This specific case is merely conventional, based on the external shape of the characters and on the absence of equivalents in the Latin alphabet⁹. As for South-Arabian lexicography, its sequence was already sufficiently well known when the dictionary by Beeston *et al.* was published¹⁰ in strict Latin sequence, including the sequence ^calif-^cayin, while Biella preferred to follow “the sequence of the Hebrew alphabet”¹¹. In the case of Ethiopic, the sequence employed by Leslau sets “a good example” according to Pardee himself, who used it “in his dictionaries”¹², where the entries are in Latin script, while Littmann-Höfner and Kane follow the native Ethiopic sequence, since the entries are given in the Ethiopic script¹³, in

6. The most important is the “Index de mots ougaritiques”, actually a vocabulary-concordance, in D. Pardee, *Les textes rituels* (RSO XII), Paris 2002, fasc. II, pp. 1103-1222; cf. also id., *Les textes para-mythologiques de la 24e campagne* (1961) (RSO IV), Paris 1988 (pp. 291-329).

7. Cf. Fr. Delitzsch, *Assyrisches Handwörterbuch*, Leipzig 1896 (repr. 1975); K. Bezold, *Babylonisch-assyrisches Glossar*, Heidelberg 1926; B. Meissner, *Beiträge zum assyrischen Wörterbuch*, I-II, Chicago IL 1931-1934; id., *Studien zur assyrischen Lexikographie*. Teil 1-4 (MAOG, 1/2, 3/3, 11/1-2, 13/2); A. Deimel, *Akkadisch-sumerisches Glossar*, Roma 1937. – W. Muss-Arnold, *Assyrisch-Englisch-Deutsches Handwörterbuch*, 2 Bd., Berlin 1894-1905.

8. Cf. I. Gelb, *et al.*, *Computer-aided analysis of Amorite* (Assyriological Studies 21), Chicago 1980, pp. 8-9: “... using the Roman sequence was the most natural way to present the data ...”.

9. Cf. *supra* n. 4 and *infra* n. 19. In this respect, V. Orel and O. Stolbova in their *Hamito-Semitic Etymological Dictionary. Materials for a Reconstruction* (HdO I/18; Leiden 1995), although following a strict alphabetic-graphemic Latin sequence, place the letter /^c/ between /g/ and /h/, according to phonetic affinity. More surprising is the proceeding in this connection also of H. Ritter, *ṬŪRŌYO. Die Volkssprache der syrischen Christen der Ṭūr ʿAbdīn*, Beirut 1979 (Faksimil), who places /^c/ before /^r/ within a pure Latin sequence in the dictionary. This alphabetic sequence is also advocated by I.M. Diakonoff and his team for their “Historical Comparative Vocabulary of Afrasian”, *St. Petersburg Journal of Afrasian Studies*, 4, 1995, 7.

10. Cf. A.F.L. Beeston *et al.*, *Sabaic Dictionary*, Louvain-la-Neuve/Beyrouth 1982.

11. Cf. J.C. Biella, *Dictionary of Old South Arabic. Sabaean Dialect* (HSS 25), Chico CA 1982.

12. Cf. W. Leslau, *Comparative Dictionary of Geʿez (Classical Ethiopic)*, Wiesbaden 1987; id., *Etymological Dictionary of Gurage (Ethiopic)*. Vols. I-III, Wiesbaden 1979 (comprising individual dictionaries; all entries beginning by vowel are put together under the same initial sequence letter).

13. Cf. En. Littmann, M. Höfner, *Wörterbuch der Tigre-Sprache, Tigre-Deutsch-Englisch*, Wiesbaden 1962; Th.L. Kane, *Tigrinya-English Dictionary*, Springfield VA 2000; id., *Amharic-English Dictionary*, Wiesbaden 1990.

the case of Kane, followed by their transcription in Latin characters. Was this the main reason to prefer the Latin order, then Leslau's choice also "borders on the frivolous", the more so since he then gives the entries/words transcribed into Ethiopic characters.

More significant is the procedure followed by the lexicographers of Modern South Arabian. Lacking any definite writing tradition, the Latin transcription of the material made by European researchers again imposes 'frivolous' Latin in detriment to the solid Arabic sequence¹⁴. But the system is not unanimous and even here we can ascertain the upper hand of the Hebrew sequence: in his dictionaries of Harsusi, Jibbali and Mehri, Johnstone follows the Latin sequence, the sequence 'alif-^cayin included¹⁵, while Leslau in his Dictionary of Soqotri (1938) confesses "les mots sont rangés dans l'ordre de l'alphabet hébreu (!), ordre que Conti Rossini, [Chrestomathia arabaica meridionalis epigraphica (Roma, 1931)] a également adopté pour le sudarabique ancien"¹⁶. Thus a clear development in Leslau's attitude is noticeable.

In the case of NWS lexicographers (obviously apart from Hebrew and Aramaic lexica) not only Tomback and Hoftijzer, but also Fuentes and Kramalkov felt bound to follow the NWS/Hebrew sequence, again under the influence of Hebrew. This is evident in the (first) edition of the Jean-Hoftijzer, where the Hebrew characters were used for all the NWS material (Phoenician-Punic, Hebrew, and the Aramaic dialects, Nabataean, Palmyrene and Hatra). The same practice was also customary in Phoenician grammars up to now¹⁷. That system of transcription was abandoned in the second edition by Hoftijzer-Jongeling. We can see here a meaningful hint of evolution, but in this case the NWS sequence is at home, resisting any attempt at change, supported as it is by its circle of users. For Modern Aramaic, instead, the attitude adopted is peculiar: alongside the classical sequence and transcription offered by A.J. Maclean¹⁸, H. Ritter preferred the Latin sequence and Latin characters. Instead, the authors of the Mandaic dictionary chose the NWS sequence but in a Latin transcription¹⁹.

Accepting Leslau sequence because the Ethiopic, like Akkadian (!), is a syllabic alphabet, is in my opinion a paralogism, since the first Ethiopic order is the original invariable one, of which the other orders are secondary modifications, and that marks the phonemes sequence, non more or less syllabic in itself than the NWS.

14. Even here there was a certain evolution in the sequence. The venerable *Lisānu-l-ʿArab* 'al-muḥīṭ has recently been converted (1988) to the standard Arabic 'abḡad from the usual medieval order by the last radical. We find this standard order also (without any justification) in the Old Epigraphic-Arabic onomasticon in latin transcription by G.L. Harding, *An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions* (Toronto 1971), although we know now that his was not the native alphabetic order at least of the Old South-Arabian. This was not so clear in 1971; cf. J. Ryckmans, "L'ordre alphabétique sud-sémitique et ses origines", in Ch. Robin, ed., *Mélanges linguistiques offerts à Maxime Radinson ...* (CRGLECS Suppl. 12), Paris 18985, pp. 2343-359. This solution pushes further the line advocated by Pardee, but in this case the system is the well established and known traditional Arabic sequence. But even here an arrangement has to be made to find a place for letter /s³/.

15. Cf. T.M. Johnstone, *Ḥarsūsi Lexicon and English-Ḥarsūsi Word-List*, London 1977, p. xxiii; id., *Jibbāli Lexicon*, Oxford 1981, p. xxx.; id., *Mehri Lexicon and English-Mehri Word-List*, London 1987.

16. Cf. W. Leslau, *Lexique Soqotri (sudarabique moderne)* (Collection Linguistique, SLP 41), Paris 1938, p. 2.

17. Cf. Z.S. Harris, *A Grammar of the Phoenician Language* (AOS, 8), New Haven CT 1936 (glossary, pp. 71-156); J. Friedrich, W. Röllig, M.G. Amadasi Guzzo, *Phönizisch-Punische Grammatik* (AnOr 55), Rome 1999 (semitischer Register, pp. 235-250).

18. Cf. A.J. Maclean, *Dictionary of the Dialects of Vernacular Syriac*, Oxford 1901 (repr. 2003).

19. Cf. E.S. Drower, R. Macuch, *A Mandaic Dictionary*, Oxford 1963 ("We regret that for reasons of economy Mandaic type could not be used, but see no reason for using Hebrew characters, since these are inadequate, and the Latin alphabet with a few subsidiary letters and signs answers every purpose", p. vi).

All the Ugaritic lexicographers of the thirties followed the Hebrew sequence, and even used Hebrew characters²⁰, a practice which was maintained not only in more recent dictionaries (Gordon, Aistleitner) but also in concordances (Whitaker, Cunchillos) and word-lists (Zemánek, Dietrich-Loretz), as well as in word indexes like those in *UF*. But some kind of arrangement had to be figured out in the sequence to make room for the characters that were missing from the NWS-Hebrew alphabet. In this respect there was no consensus, some authors following a somewhat graphemic sequence, while others prefer a more phonetic approach, for example in the placement of *ḡayn*. Nevertheless, nobody succumbed to the allure of the Ugaritic native sequence and all have paid tribute, myself included, to the NWS-Hebrew system. Some lexicographers, however, acknowledging the inadequacy of that system, had felt the need of devising their own 'phonetic'-oriented sequences (Driver, Grøndahl).

We agree with Pardee that this sequence "tends to reflect either the nature of the syllabic writing system or lack of knowledge in modern times regarding the sequence observed by the scribes of a given ancient language that was represented alphabetically". That is precisely the fact we wish to cope with.

Of course, the authors of DUL do not feel they have incurred any 'shame' nor have they 'invented' anything at all, as can be seen from the data provided here. On the contrary this 'invention' is simply the well-known Latin sequence applied to a transcribed corpus. To call 'arbitrary' the use of an established and universal alphabetic sequence and the rearrangement in it of the special characters according to their accepted similar shape (/h, ḥ, ḫ/, /s, š, ś, š/, ...) is to distort the plain meaning of the adjective²¹.

Summing up, we can see that the Latin sequence, although not 'universally accepted' but no less than the native Ugaritic sequence, is now gaining approval among semitic lexicographers of ancient and modern transcribed languages, even for those languages which have their own peculiar sequence. There are, then, three possibilities for the sequence of entries in a Ugaritic dictionary: (1) to cling to the traditional conservative Hebrew/NWS alphabetic sequence, as is usual at the present time, with different arrangements for the special characters; (2) to accept the [idiosyncratic, shameful, arbitrary, confusing, frivolous] Latin alphabetic-graphemic sequence adopted in DUL, in the wake of several modern Semitic lexicographers or (3) to prefer the native Ugaritic sequence, which, according to Pardee, is clear and the only one that can be recommended. It is up to Ugaritologists to decide.

20. Cf. J.A. Montgomery, Z.S. Harris, *The Ras Shamra Mythological Texts*, Philadelphia PA 1935 (glossary, pp. 85-130: Hebrew sequence and transcription); H.A. Ginsberg, *Kitve 'Ugarit*, Jerusalem trš"v (*millon*, pp. 137-158, even the texts are transcribed in Hebrew characters). However, H. Bauer, *Die alphabetischen Keilschrifttexte von Ras Schamra*, Berlin 1936, presented his small word list in the NWS sequence but in Latin transcription.

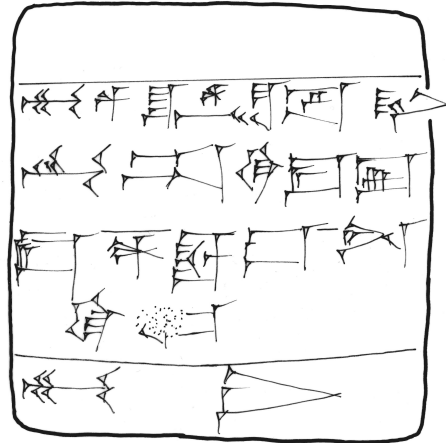
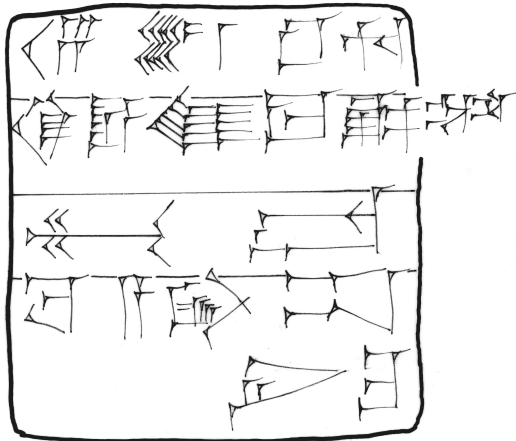
21. Even our beloved Master, Prof. C.H. Gordon (cf. n. 4), commiserated with us, lamenting that, by using this Latin sequence, the authors of DLU have betrayed the good Semitic Spanish school (!) and have consciously committed an elementary 'methodological blunder' regarding the sequence of the letter 'ayin': "No Hebrew dictionary places words beginning with 'ayn...between those beginning with 'alef and those beginning with beth". That is precisely the case: we were not writing a *Hebrew* dictionary.

An Ur III tablet from Urusagrig

Lluís Feliu – IPOA

The tablet published here was purchased from an antiquary in Barcelona, and is now in the hands of a private collector. The text comes from Urusagrig¹ and belongs to the archive of Ba'aga.

Measurements: 41x39x18 mm



- 1) 15 tu-gur₄^{mušen}
 ki e-lum-ma-e šabra-ta
 mu-DU
 ba-a-ga kurušda / ì-dab₅
- 5) mu^dšu-^dEN.ZU lugal
 uri₅^{ki}-ma-ke₄
 é^dšara umma/^{ki}-ka
 mu-dù

Translation

15 pigeons received by Ba'aga, the animal fattener. Delivery from Elummae, the temple administrator.
 Year: Šū-Sîn, the king of Ur, built the temple of Šara in Umma. (ŠS 9).

Commentary

Elummae and Ba'aga also appear in a tablet dated ŠS 09,² partially published in BDTNS as Ebay WWW20050307: lines 3-4: ki e-lum-ma-(e) šabra-(ta) / ba-a-ga kurušda.³

1. Personal communication of Prof. M. Molina.

2. This text has a month name (š u - ĝ a r) attested in Adab texts. On this month name see W. Sallaberger, *Der kultische Kalender der Ur III-Zeit* 1 (Berlin – New York 1993) p. 10-11. On its occurrence in the Tūram-ilī Archive see M. Widell, "The Ur III calendar(s) of Tūram-ilī", *Cuneiform Digital Library Journal* 2003:2 p. 5 (<http://cdli.ucla.edu/pubs/cdlj/2003/002.html>).

3. <http://bdts.filol.csic.es/> see also CDLI <http://cdli.ucla.edu/P257536>.

Remarques sur deux textes néo-babyloniens

Daiel Arnaud – EPHE-Sorbonne

Sur les textes publiés par MM. F. Joannès-A. Lemaire¹, j’aimerais faire deux brèves remarques.

À la page 18, ll. 1-2 il faut lire: *šá sag.du uzu hu-ru-up-pu i-ši ba-at-qu šá huruppu* est un adjectif formé sur *harāpu*, un homonyme de *batāqu*, mais il n’était pas encore attesté, il est vrai. On traduira: “dont la tête a de la chair lacérée, (au cuir) déchiré”.

À la page 31 l. 8, on retrouve une formule banale des contrats néo-babyloniens à condition de transcrire au prix d’une petite correction : *šá ʔe₄-i<<2>>-pi <2> giš zi-i*. Le lapsus dans la graphie de *ʔip* s’explique peut-être simplement par une anticipation du chiffre 2 à mettre devant *zû*. On traduira: “Le paiement supplémentaire: <deux> (ballots) de fibres”.

1. “Trois tablettes cunéiformes à onomastique ouest-sémitique”, *Transeuphratène* 17, 1999), 17-34.