A Seleucid Tablet in the Redpath Museum

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The text published here is one of some sixteen tablets and clay cones in the collections of the Anthropology/Ethnology Division of the Redpath Museum of McGill University in Montreal sent to the R.I.M. Project for study and publication. It measures 9.0 x 8.0 cm. and bears no museum accession number.

The tablet is dated on or after 16/6/143 of the Seleucid Era† (cf. line 7) in the reign of Antiochos IV Epiphanes—the date mentioned being the earliest cuneiform attestation of the sole rule of Antiochos IV after the ending of the co-regency. The text is a memorandum from Anu-mukin-apli, the city prefect of Uruk, to the otherwise unknown Anu-mara-ittannu giving an account of a legal claim argued in the presence of the city prefect and contains several interesting Aramaicisms.

Transliteration

1 [a mu]l-hi md60-gin-a LUGAL LUG SAG GNU-a[D Sd UNUGK a-n[a
2 md60-du-mu-mu-ru šes-ia x x x ša ri-ber(?)-la-ra ia bi-rit
3 mri-hat-60 A ša mrBA.RA(-)60(?)) ú a-na mnu.teš u m[-a-n]-60
4 A MEŠ ša md60-šESMEŠ-MUL A mBA.RA-60 a-na muh-hi
GIS.SUB.BA
5 LUGAL-ü-tu u LUG SESH.GIN-ü-tu ša an-e ina rasat(-)la(-)-mu(?)
6 ša GM(DUB(?)) ašša(-)-ta-tar-ku ša ti-du-šu
7 UD LUG KAM Sd IN.KIN Sd MA 14(?) KAM m-an-ti-i-ku-su "GAL
8 ina a-ša-ab ša md60-gin-a LUGAL (LUG SAG) GNU-a A ša UNUGK A ša mnu.teš A m[ra]-u-šu
9 ša DU-FRA[1] ina bi-rit mri-hat-60 u a-na mnu.teš u MEŠ}

Translation

(1)From Anu-mukin-apli, the noble, the city prefect of Uruk, to Anu-mara-ittannu, my brother. (Concerning) that which was disputed(?) between Rigat-Anu and Labasi and Ina-qibit-Anu, sons of Anu-ahhe-iddin, concerning the prebend of the temple-enterer and the engraver of the baldachin—I have written you below on the tablet so that you might know.

(7)Day 16 of Elul of year 143, Antiochos, king. In the presence of Anu-mukin-apli, the noble, (the city prefect) of Uruk, son of Labasi, descendant of Ūnzu:

(9)That which was disputed (?) between Riḥat-Anu and Labasi and Ina-qibit-Anu, sons of Anu-ahhe-iddin, concerning the one-eighth in the prebend of the temple-enterer and the engraver (?) of the baldachin, which is in day 16 and day 19 of Elul, which is completely transferred to the name of Nidintu-Anu, son of Anu-aba-usur, from Anu-uballissu(?), son of Rabi-Anu, descendant of Ekur-zakir.

*The writer is grateful to Professors J.C. McLelland, Dean of the Faculty of Religious Studies of McGill University and Michael Bisson, Honorary Curator of Ethnology of the Redpath Museum for permission to publish the text. The tablet is one of a series of cuneiform texts in Canadian collections being published by the R.I.M. Project as part of its mandate from the Social Sciences and Humanities Research Council of Canada.

†2nd October 169 B.C. according to R.A. Parker and W.H. Dubberstein, Babylonian Chronology 626 B.C.—A.D. 75, p. 41.
(14) Year 130, month Tebet, day 29: That which Riḥat-Anu swore concerning these prebends: 'They know that Kidin-Anu, your grandfather, purchased them from Rabi-Anu, son of Nana-iddin.'

(17) And they made that Riḥat-Anu swear and oath according to everything that was disputed.

(18b) And Labaši and Ina-qibit-Anu, sons of Anu-ahhe-iddin, have no claim, case, or suit with Riḥat-Anu concerning these prebends for perpetuity.

(22) (PN, scribe, son of x)-Anu. Uruk, (month x), day 16, year 110( + x), Antiochos, king.

Commentary

1 Anu-mukin-apli, the city prefect, is also found in OECT 9,63,33, dated to year 163+ of the Seleucid Era, where the name is to be restored according to the present occurrence. Among the Aramaicisms in the text are the introductory ulti muhi PN corresponding to min PN, the use of the Aramaic determinative marker (ŠAG URU-a), and the phrase ina birit PN, u ana PN, in lines 2f. corresponding to the Aramaic bën PN, (u) PN, cf. M. Jastrow, Dictionary of the Targumim, p. 163.

2 The phrase šá ṝi-ḥar(?)-ra (or ṝi-tu(?)-ra) corresponds to šá du-ra in lines 9 and 18. The meaning seems assured by context, but the verb is not. Based on meaning the verb suggested here is the Aramaic 'arāra, 'to claim, contest', which occurs in Akkadian as a loanword—usually in a nominal form, though occasionally as a verb (OECT 9, 38, 20). The form du-ra would presumably be a logogram with phonetic complement. Needless to say no certainty is claimed for this suggestion.

5 The form 10 MUŠ.GIR-i-tu (= *muššaratū) presumably arises from phonetic confusion with *muššaratū (10 MUŠAR, rendered by CAD M/2 p. 279b as 'craft of the engraver'. The pair here, ērib bitūtu + *muššaratū seems to be comparable to the ērib bit pirštātu + kutimmātu 'enter into the secret house and goldsmith' found in similar texts, cf. FAOS 4 pp. 81ff. The 10 MUŠAR occurs in lexical lists together with the 10 kabsarru 'stone-cutter', the latter being closely connected in turn with the 10 kutimmu. The šamā 'baldachin' is common to both prebend types.

12 For the proposed restoration cf. BRM 2, 31, 11 as read by Krückmann, BRVU p. 80 n. 2.

15-16 The statement sworn by Riḥat-Anu is unclear, but it obviously had the effect of establishing his case since his two opponents subsequently issued a quitclaim in his favour.