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On the whole B is regular and symmetrical. It was, to be sure, quite easy to cut, for all its lines are straight. Figure A, on the contrary, is most irregular. The number of curved *acroteria* on the left is one less than on the right. What on the left side corresponded to the two unequal columns on the right it is impossible to say, but, whatever it was, it was not the same as what appears on the right. The doorways in both figures are uncertain. The architecture of figure A is most weird, entirely aside from its asymmetry. An arch and gable such as depicted has never been seen. Above the gable one thinks he has found an inscription, but it wanders off at once into unintelligibility. What looks like *OUI* at the extreme left really has no such appearance. The unfinished quadrangles at the side are equally without meaning or relation to the whole.

If any tomb were apparent on the hillside, or any signs of a place of worship, one might think of these as a pair of rock-cut façades similar to those of Petra and Medâin Şâlih, though they are much less effective because they are horizontal instead of vertical and they are comparatively small. If they were near either of those places, one might adopt a suggestion which one friend gave, that they are an apprentice-stonecutter's practice exercises. One might almost think of them as an architect's sketches for buildings he was to erect. In any case they represent an interesting *jeu d'esprit* on the part of some ancient stonecutter.

EVIDENCE FOR THE HORITE LANGUAGE FROM NUZI

CYRUS H. GORDON

A decade ago the biblical Horites were little more than a name. Today, however, thanks to a series of remarkable discoveries, much is known of their history, language and art.

In Mesopotamia there is no trace of the Horites in the first half of the third millennium. Thus during the period of the Dynasty of Akkad (about 2700-2500) no Horite names occur in the inscriptions at Nuzi (then called Gasur).¹ It is during the second half of the third millennium that personal names first attest the presence of the Horites. The earliest known Horite name is that of Arishen, a king in the central Zagros country, before the twenty-fourth century. Horite names are found in Babylonian contracts of the Third Dynasty of Ur (twenty-third century) and become frequent in those of the First Dynasty of Babylon (about 2105-1806).² It is

¹ Meek, H., vol. X.

The following abbreviations are used in this paper: AASOR: *Annual of the American Schools of Oriental Research*; AJSL: *American Journal of Semitic Languages and Literatures*; ASAW: *Abhandlungen der Sächsischen Akademie der Wissenschaften* (Philologisch-historische Klasse); H: *Harvard Semitic Series*; JAOS: *Journal of American Oriental Society*; N: the Nuzi texts copied by Chiera in *Publications of the Baghdad School I-V*; OLZ: *Orientalistische Literaturzeitung*; RA: *Revue d'Assyriologie*; TC: *Textes cunéiformes* (Louvre); ZA: *Zeitschrift für Assyriologie*.

² The evidence for the preceding statements is given by Albright, "The Horites in Palestine," in *From the Pyramids to Paul* (Robinson Festschrift), New York, 1935, pp. 9-26.

now known that the Horites were the most significant element in Upper Mesopotamia throughout the second millennium B. C.³

It is impossible as yet adequately to evaluate the rôle of the Horites on the stage of human history. Nevertheless, excavation and research point unmistakably to the fact that Assyrian culture was forged from the combination of the Horite and the Babylonian.⁴ Babylonian civilization had been produced by a blending of Sumerian and Semite. Assyrian civilization received its individuality from the Horites.

The Horites were wedged between the Hittite and Semitic domains and hence were a bridge for cultural traffic between the two. Language, law and art abundantly illustrate this phenomenon. The surprising thing is that so prominent a people as the Horites was completely forgotten except for a few obscure references in the Bible and even there the Horites were confused with the Hivites.⁵

One of our chief sources for the language and culture of the Horites is the great corpus of some 4000 cuneiform tablets from Nuzi discovered by the joint expeditions of the Baghdad School first with the Iraq Museum and later with Harvard University.^{5a} These tablets date from the fifteenth century B. C. and are written in a corrupt dialect of Middle Babylonian full of Horitisms in grammar and vocabulary.

Our knowledge of the Horite language is still in an early stage but is steadily progressing. The Horite loan-words presented below are bound to further the decipherment of the ever increasing Horite inscriptions found in excavations ranging from Tell el-'Amârnah in Egypt to Boghazköy in Asia Minor, from Kirkûk beyond the Tigris to Râs esh-Shamrah on the Mediterranean.⁶

No. 1 suggests that the Horites used the decimal system.

Nos. 5, 16, 21 (?), 47, 50, 79 and 87 show that Horite loan-words often take the Semitic abstract suffix *-ât(u)*.

Nos. 6, 17, 27 (?), 28, 33, 62, 64, 77, 82, 83 (?) and 86 show the Horite termination *-hu*, though in some of these cases *hu* may be part of the root.

Nos. 8, 14, 39, 43, 52, 68, 69, 70 and 71 are Horite months. Previous studies on the Nuzi calendar must now be revised in the light of unpublished documents in the Harvard Semitic Museum. Dr. Lacheman and the writer are preparing a study of the Nuzi menology on the basis of this material.

Nos. 9, 11, 26, 29, 32 and 50 have the Horite suffix *-uhlu*, which designates profession or occupation. This function, however, is not demonstrable in the case of no. 32.

No. 13, unlike most of these loan-words, is sometimes written without a Semitic case ending.

Nos. 41, 76 and 84 contain the Horite numerals *kik*, *šin(t)* and *tum(u)n*, which Speiser defines as "3" (?), "2" and "4" respectively; summarized in JAOS LVI, 1936, pp. 404-5. The following discussion is offered for consideration pending the appearance of Dr. Speiser's final publication. The equation of "*šin* = 2" is partly based on that of "*šinahilu* = *terdennu* 'second'." Throughout his translation of

³ Götze, *Hethiter, Churriter und Assyrer*, Oslo, 1936, p. 31. For previous treatments of the subject see especially Chiera and Speiser, AASOR VI, 75 ff.; Speiser, AASOR XIII, 13 ff.

⁴ Cf. Götze, *op. cit.*, pp. 184-5 etc.

⁵ Albright, *op. cit.*, pp. 20 ff.

^{5a} See now Pfeiffer, "Nuzi and the Hurrians," from the *Smithsonian Report* for 1935, pp. 535-558.

⁶ For references to the literature of the Horites, see Götze, *op. cit.*, p. 99 and the work of Brandenstein cited under word no. 4.

Tušratta's Mitannian letter, Bork (*Mitannisprache*) suggests *šin* = 3 though no proof is given. In favor (not as proof!) of *šin* = 3 is the probable identity in meaning of *šinamumma* (no. 108) and *šaššumma* (no. 110). Speiser has made the excellent observation that *šaššumma* is a variant of *šalašumma* (see no. 106) and thus contains the Semitic numeral *šaššu* (for *šalšu*) "3." In view of this may it not be that *šaššumma* is merely a Semitized adaptation of *šinamumma*, in which case *šin(am)* = *šaššu* "3"? The matter is important because numerals are among the most vital criteria for establishing linguistic kinship. Horite is definitely not Semitic, Indo-European or Sumerian. Resemblances to Elamite, Urartian and various languages of Caucasia have not established any organic relationship. The solution must await further discovery and research.

Nos. 60(?), 81(?), 104, 106, 107, 110 and 111 show that Babylonian had greatly affected the Horite dialect of Nuzi. We may safely assume that the Nuzian used many Akkadian loan-words in speaking his Horite vernacular.

The Horite abstract suffix *-ummi*, which Bork (*op. cit.*, p. 82) normalizes *-omme*, appears in no. 104. This suffix is modified to *-umma* (probably due to contamination with the Akkadian enclitic *-ma*) in the mixed Horite-Akkadian idioms in *-umma epēšu*; cf. nos. 88-112.

In the following list of words I have diverged from several readings and interpretations given in my forthcoming article "Nouns in the Nuzi Tablets," *Babyloniaca* XVI, 1936. The article was completed nearly three years ago and since then many new texts have appeared and much progress has been made in Nuzi studies.

Though this paper is based on a study of every published tablet from Nuzi, it does not include discussions of passages which are hopelessly obscure nor exhaustive references to words whose meanings may now be regarded as certain. Many Nuzi tablets are now being prepared for publication by Professors Pfeiffer and Speiser and Dr. Lacheman and hence it is premature to attempt a definitive publication at this juncture.

- (1) *awiḫaru* (N I 89: 5) or *amiḫaru* (N I 15: 6) "one tenth of a homer (land measure)"; conjectured by Gadd, RA XXIII, 1926, p. 90; confirmed by N I 17: 5-11. (2) *ien(n)u* in the general relational expression *ša ien(n)u ša* "whosoever"; AJSL LI, 1934-35, p. 18; cf. *ienamamin* in Tušratta's Mitannian letter, col. IV, line 21. (3) *ú-a-an-ta* (N II 179: 5) "booty" (?); Koschaker, OLZ XXXV, 1932, p. 404. (4) *awiru* (N II 101: 3) = *eglu* "field"; Bauer, OLZ XXXVII, 1934, p. 244; for the reading *awaru* in the Horite dialect of Asia Minor, cf. Brandenstein, *Keilschriftkunden aus Boghazköi* XXVII, 1934, p. iv. (5) *ewuru* "heir"; Speiser, AASOR X, p. 8; JAOS LV, 1935, p. 436; Koschaker, OLZ XXXV, 1932, p. 400; with Semitic abstract suffix: *ewurútu*; Lacheman, JAOS LV, plate I (after p. 431), line 11; Speiser, *ibid.*, p. 434. (6) *aḫukaphu* (TC IX 1: 21) "a certain object made of *taškarhu*-wood." (7) *amumunna* (N II 126: 30) = *abullu* "gate" (?); cf. N I 27: 22-24 etc. (8) *impurtannu*: month-name. (9) *awēlema(n)tuḫlu* (H V 92: 9; N V 494: 1) "a member of some profession" (perhaps "agent" or "purveyor"). (10) *uka* = *dīmtu* "district"; Koschaker, OLZ XXXIX, 1936, pp. 155-156. (11) *wuruḫtu* or *puruḫtu* "east"; Gordon, JPOS XV, 1935, p. 349. (12) *irwišša/i* = *ilku* "feudal service"; Speiser, *Mesopotamian Origins*, Philadelphia, 1930, pp. 145-146. (13) *urīḫul(u)* (N III 273: 19, 305: 9) "compensation given to an employer (or 'owner' in the case of cattle, N IV 374: 7) on account of absence from work"; Chiera-Speiser, JAOS XLVII, 1927, pp. 46-47. (14) *arkapinnu*: month-name. (15) *urparinnu* "cattle overseer"; Gordon, *Orientalia* V, 1936, pp. 326-327. (16) *artarten(nū)tu* (H V 36: 4; 95: 5) "*locatio operis*"; i. e., "a transaction whereby one party leaves raw material with another for manufacture." (17) *waratušḫu* "chariot-shed"; Speiser and Gunn, AASOR XIII, pp. 49-50. (18) *utu* (not *šamtu*!) "movable property given by one and only one party to the other over and above the real estate in an exchange of real estate to supplement land inferior in extent (N V 487) or quality (N III 252) or simply given as (the Arabic) *baḫšīš* for good will when the pieces of land exchanged are of equal value (N III 223: 8; 238: 8)." For variant (*ana*) *utari* and Horite derivation, see Koschaker, OLZ XXXIX, 1936, p. 152. (19) *attinaša* "a landscape term"; probably not synonymous with *dīmtu* (ASAW XXXIX, no. 5, 1928, p. 14) in the light

of Koschaker's identification of *uka* above. (20) *ittuš* (N V 465: 14) = *lubuštu* "clothing" (?); cf. *Muséon* XLVIII, 1935, p. 114, lines 11-12. (21) *itišutu* (N II 123: 5, 8) "a sort of service." (22) *zianzu* "sheepfold" (?); Gordon, *Orientalia* V, 1936, p. 315. (23) *zianatu* "a certain object generally made of leather"; not, as previously held, "a headdress," as proved by Feigin, *AJSJL* LI, pp. 26-29. (24) *zūtu* = *mullū* "to pay" or "payment"; *Orientalia* V, p. 320. (25) *zazulu* "a kind of garment" specified (H V 95: 1-10) as made of wool, weighing 8 minas and measuring 15 cubits in length and 5 in width. (26) *zilikublu* = *šibu* "witness"; Gordon, *JBL* LIV, 1935, p. 141. (27) *zi-il-lu-ut?-[t]a?-ar?-hu?* (TC IX 1: 2) "a kind of wood suitable for making tables." (28) *hawalhu* = *kirū* "grove" as shown by N IV 336: 27, 33. (29) *halzuḫlu*. Weber-Knudtson, *El-Amarna Briefe*, II, p. 1145, identify *h.* with *hazannu* "mayor" cf. Koschaker, *OLZ* XXXIV, 1931, p. 226 and ASGW XLII, no. 1, 1931, p. 4; however, cf. Speiser, *JAOS* XLIX, 1929, p. 272. (30) *halah(wu)* (N I 83: 7; TC IX 44: 9) "a kind of land." (31) *ḫuru*: month-name. (32) *ḫarazuḫlu* from context (H V 6: 10) is an adjective describing a *hullānu*-garment. It is tempting though hazardous to compare the parallel, RA XXIII 31: 25, p. 149. (33) *ḫarwarahhu* (H IX 92: 1, 9) "a kind of (wooden) container or basket for straw" (?). (34) *ḫurhututu* (H V 44: 12, 18): an object of unknown description. (35) *ḫararnu* (N IV 384: 6) "subdivision (one tenth?) of *awiḫaru* (land measure)" = *kumanu* (?). (36) *ḫašahušennu* = *kaspu* or *šarpu* "silver" (rather than adjective describing silver) as indicated especially in H V 79: 12 where the usual ideogram *KUBABBAR* is absent; cf. H V 80: 7-8; see also Koschaker, *ZA* XLI, 1933, p. 32. (37) *ḫuša[k]ašu* refers to "parental jurisdiction" in H V 11: 4; cf. Speiser, *AASOR* X, p. 65. (38) *ḫešsumaku* (H V 29: 11, 14, 19) = *ḫubullu* "debt" (?). (39) *ḫutalsu* (not *ḫurišu/i/e!*): month-name. (40) *kaza-ur(/taš/lik)nu* (H V 105: 8) = *imēru* "ass" (?); cf. lines 16, 20, 23. (41) *kikarpu* "x years old." (42) *kalku* (N V 527: 1, 3, 5; 533: 6) "a certain unit of long measure." (43) *kurillu*: month-name. (44) *kurpizu* (H V 106: 6) "a kind of bronze object." (45) *kaška* according to Speiser, *JAOS* LII, 1932, pp. 363 ff. = *קַרְנָה* "corner of field." (46) *kutuktu* (H V 39: 3; 98: 1) "a certain measure (of wool)." (47) *makannu* "gift"; *makanmātu* "giving"; latest discussion by Koschaker, *ZA* XLIII, 1936, p. 209. (48) *milivu* (N V 533: 2) "an appendage to the leather coat of mail for horses." (49) *mamati(?) epēšu* (N III 314: 14-15) "to do textile work and tailoring" (?). (50) *ma(n)zatuḫlu* "an officer delegated by judges generally to supervise ordeal-oaths (*ilāni našū*; e. g., RA XXIII 28: 27, p. 148) or to serve notices (H V 49: 15)"; the office is *manzatuḫlātu*. (51) *marinna* (plural in N III 256: 14) "a kind of building." (52) *mitirunnu*: month-name. (53) *nawalpa? [+?]* (H IX 119: 11) "a kind of base metal" probably either *erū* "copper" or *anaku* "lead." (54) *awēlnakkuššu* "a member of a certain profession"; cf. Gadd, *RA* XXIII, 1926, p. 134; see also *RA* XXVIII, 1931, p. 30, text 4: 17. (55) *nupu* (*RA* XXIII, 68: 7, p. 159) "a certain number (of bricks)." (56) *nirišu* "a kind of watercourse"; that it is not the proper name of a certain stream is indicated by the addition of *ša ḫkalli* "(the n.) of the palace" in N III 257: 6. (57) *našwu/a* (*RA* XXVIII, pp. 27, 30 ff., texts 1: 13, 4: 3, 7: 15) used as a title after personal names and therefore possibly a profession; also found as male personal name (*RA* XXIII 5: 1, p. 143; N IV 397: 16; V 474: 38). (58) *si-me* (H IX 101: 10, 11, 12, 13, 15, 16, 17) in the expression: *x immeru y si-me za-ri-pu* "so-many (= x) sheep *si-me* plucked(?) so-many-times (= y)." The verb *sarāpu* is taken as an approximate synonym of *gazāzu* (cf. *sirapu* "shears for gizzu"; Muss-Arnolt, p. 784a) as suggested by the parallel *ša pa-ak-nu* in line 15. (59) *paiḫu* "land" = *qaggaru* (*RA* XXIII 31: 4, p. 149) or *eglu* (N I 19: 5). (60) *puḫi(z)zar(u)* "equivalent." Koschaker interprets the word as "exchange" and points out the variants *puzikar(ru)* (H IX 14: 7) and *puḫukar(u)* (H IX 35: 9); *ZA* XLIII, 1936, p. 197. *Puzikar* may well be the original Horite word which was blended with its Akkadian synonym *pūhu* (cf. Koschaker, *OLZ* XXXV, 1932, p. 404) forming both the common *puḫizar* and the rare *puḫukar*. If so, this is additional evidence that *puḫizar* = *pūhu* "equivalent" rather than *šupe'ultu* "exchange." (Saarisalo, *New Kirkuk Documents Relating to Slaves*, Helsingfors, 1934, p. 43, emends *GAL-ḫi-za-ar-ru* to *pu!-ḫi-za-ar-ru*.) (61) *peniḫuaš* = *mušelwū* "surveyor"; Koschaker, *ASAW* XXXIX, no. 5, p. 15. (62) *papa(ḫ)ḫu*, either "north" or "south"; "direction opposite of *šeramu(ḫ)ḫu* (q. v.); see Gordon, *RA* XXXI, 1934, p. 103; see now N III 236: 5-8. (63) *puritu* "a certain unit of

length (in measuring land in N I 74: 7, 8) = *ammatu* "cubit" (?). (64) *purḫu* (? or possibly *kalpurḫu*?) "a term descriptive of barley" in *XLII imēr šeu rabû* (GAL) *pu-ur-ḫu* (RA XXIII 60: 7, p. 157). (65) *paraššanu* (H V 106: 5) "a kind of bronze object." (66) *pašumu* = *mādû* (Koschaker, OI Z XXXIX, 1936, p. 155) "a person acquainted with the description and legal title of some property or with the history of a case in court." (67) *rini* (?) "a kind of domestic animal" (?); cf. *Orientalia* V, 1936, p. 327. (68) *šehlu*: month-name. (69) *šehalu*: month-name (does not = *šehlu*!). (70) *šehalu ša DIM*: month-name. (71) *šehalu ša dNergal*: month-name. (72) *šuhḫelu* (N III 314: 17) *šu-uh-ḫé-lu ša ku-zi-ti ša* (18) "tar-mi-til-la-ma" "the š. of the *kuzitu*-garment belongs to Tehiptilla." The context suggests "use" or "ownership" rather than "a part of the garment" as the meaning of š. (73) *šahiru* "the quantity of straw remaining from stalks yielding 1 homer of barley" as indicated by the fact that the produce of a field always consists of just as many *šahirus* of straw as homers of barley; N II 111: 9; IV 348: 39; 369: 46. (74) *šilannu* (RA XXIII 31: 24, p. 149) "a kind of garment" or "a term descriptive of a garment." (75) *šimumaku* (H V 70: 13; 72: 47) "(testamentary) will"; Speiser, AASOR X, p. 55. (76) [š] *inarpu* (N IV 360: 6) and *šintarpu* (N II 102: 12, 25) "x years old." (77) *šeramu* (*ḫ*) *ḫu*, either "north" or "south"; "direction opposite of *papa* (*ḫ*) *ḫu* (q.v.)," see N III 236: 5-8. (78) *šurathḫi* [+ ?] (N II 108: 13) "a certain substance measured by the shekel." (79) *šutātu* "a release approximating the sabbatical year" (?); Gordon, *Revue Biblique* XLIV, 1935, pp. 38-41. (80) *tawar*: *ina tawarwa* (N III 314: 5; V 487: 8, 15): meaning uncertain. (81) *tajaru* (N I 3: 5 *et passim*) "measure" or "standard." Parallel passages have the Semitic *mindatu* (from *madâdu* "to measure"; cf. N I 30: 6; 34: 5; 54: 6). However, *t.* may possibly be Semitic in the light of Dr. Albright's comparison of *t.* with 𐤏, 𐤐 as used in Isaiah 44: 13. (82) *takulathḫu* "an object made of bronze (TC IX 1: 17) or certain other materials (TC IX 1: 22-23)." (83) *tamkarḫu* [+ ?] (N II 108: 12) "a kind of substance measured by the shekel." (84) *tum* (*u*) *narpu* "x years old." (85) *ta*[r][a][p][ḫu] (?) (TC IX 1: 7) "a kind of wood used for making chairs." (86) *taškarḫu* "a kind of wood used for making tables (TC IX 1: 1) and chairs (TC IX 1: 4)." (87) *titennu* "a person (N II 192: 16) or thing (H V 66: 8) whose usufruct is at the holder's disposal during the term of a *titennātu*-transaction." A *titennātu* is an exchange of *bona* for a stipulated period at the end of which the *bona* revert to their first owners; Speiser, JAOS LII, 1932, pp. 350-367 and LIII, 1933, pp. 24-46.

MIXED HORITE-AKKADIAN IDIOMS IN *-umma epēšu*

(88) *ewurumma epēšu* (RA XXIII 51: 9, p. 155; N V 543: 7) "to inherit"; cf. *ewuru* above. (89) *ippumma* (less likely *URpumma*) *epēšu* (N IV 360: 8, 13, 17) = *kāšu* "to flay" (?; cf. N IV 326: 9, 11; 353: 6, 12). (90) *amarumma epēšu* (H V 97: 8) "the second of three stages in making bricks"; cf. *zazumma e.* and *zahumma e.* below. (91) [?] *uštumma epēšu* (N IV 370: 12-13) "to let water into a canal." Does comparison with lines 5 and 15 warrant the restoration [kur] *uštumma*? (92) *gi*-[š] *u*-[m] *ma* *epēšu* (H V 17: 22) "to lose a case in court"; Speiser, AASOR X, p. 64. (93) *zazumma epēšu* (H V 97: 7) "the first of three stages in making bricks" (= "to mix mortar (?)"). (94) *zahumma epēšu* (H V 97: 9) "the last of three stages in filling an order for bricks." It is a question whether it is part of the manufacture or the delivery of the finished product. (95) *zapumma epēšu* (H IX 141: 11) "to steal" (?). (96) *ḫavumma epēšu* (TC IX 12: 22-23) "to vacate" (?); cf. *ana ḫawimīni* (line 21) which seems to be cognate. (97) *ḫé-wu*-[] *-um-ma epēšu* "to investigate" (?); Gordon, RA XXXIII, 1936, p. 5. (98) *ḫesumma epēšu* (N IV 331: 16) "to tear" (?) *re* the ordeal in court, in which the opponents seem to have had a tug-of-war with their girdles until a *ḫ.* was effected. (99) *ḫušumma epēšu* (N IV 331: 6, 8) "to inflict a (kind of) physical injury," probably "to break (as a person's arm)." (100) *ḫatumma epēšu* (N IV 337: 20) "to stab (with a dagger)." (101) [š] *KAK-umma* (N IV 337: 17). Though the context is broken, a meaning similar to *ḫatumma e.* seems to be called for. (102) [] *napšumma epēšu* (H IX 8: 31) "to submit to an ordeal in court" (?). (103) *šuatumma epēšu*. The passage is (RA XXIII 15: 12, p. 146) *māa-an-ti-iš-še-en-ni HA*-[LA-šu] (13) *mṣu-i-ta-e a-na IV imērē A*-[ŠA] (14) *šu-a-du-um-ma i-ip-pu-u* [š] "as for W., P. acquire[d] (?) [his] inher[ance] portion for 4 homers of la[nd]." (It is, however, conceivable, that the scribe wrote *a-na* over the edge

of line 12 [cf. line 9], in which case *šuatumma e.* would mean "to sell or alienate property.") (104) *šibudummi* (N IV 360: 38, 39) "testimony" (?). Though neither ending in *a* nor followed by *epēšu*, *š.* is to be connected with these words.⁷ The initial element is apparently the Akkadian *šibu* "witness." The meaning has to do with testifying as far as can be told from the context. (105) *šukarrumma epēšu* (N III 249: 6) = *šupa'ulu* "to exchange." (106) [*š*] *alāšumma epēšu* (N V 438: 4) "to relinquish claim on" (?); cf. *šaššumma e.* with Speiser, AASOR X, p. 17; note Koschaker, OLZ XXXIX, 1936, p. 155. (107) *šanumma e[pēš]u* (N IV 371: 19) "to change" (?). The first element may be the Semitic numeral "2"; for meaning cf. Akkadian *šunnū* and Heb. שָׁנָא. (108) *šinamumma epēšu* (H V 30: 28, 32) "to forfeit" (?). (109) *šurumma epēšu* "to testify"; Speiser, JAOS LV, p. 440; Gordon, RA XXXIII, pp. 4-5. (110) *šaššumma epēšu* "to forfeit"; Speiser, AASOR X, p. 17. (111) *tidūkamma epēšu* "to fight"; *Journal of the Palestine Oriental Society* XV, 1935, p. 31. The first element is the Akkadian *tidūku*. Dr. Albright explains the first *a* as the Semitic accusative termination. (112) *taḥrumma epēšu* (H IX 4: 17-18) "to withhold (?) or to fail to send (?)." (113) *kazumma epēšu* (H V 43: 6, 17) "to injure (a part of the body)"; from *qāt + šu + umma* "(to use) his/her hand"? (114) *la/[a]t-ta-mu-[q]a-ru-um-ma dabābu* (N IV 381: 10) "to conspire" (?). A noun in *-umma* with a verb other than *epēšu* is rare.⁸

SOME RECENT PUBLICATIONS

THE ARCHAEOLOGY OF PALESTINE AND TRANSJORDAN

Professor Garstang's *Fifth Report on Jericho: City and Necropolis* (*Annals of Archaeology and Anthropology*, XXII, pp. 143-84 and plates 23-59) describes the epoch-making results of the campaign of Dec., 1934-March, 1935. In this season the excavation was carried for the first time down to virgin soil in a small area, and the oldest continuous stratification of urban remains in the world was disclosed. Since the reviewer has expressed his views on the chronology of Garstang's stratification in the *American Journal of Archaeology*, 1936, p. 155, he will refrain from a discussion here. In this connection it may be observed that the chronology given on plate 46 is rather low; the Ghassulian, which Garstang's work has definitely proved to antedate the Early Bronze, must have come to an end before the middle of the fourth millennium, as now believed also by Koepfel (*Biblica*, 17, 515 f.). For the chronology of the Early Bronze see Wright's analysis in the BULLETIN, No. 63, and for the date of the Ghassulian see the reviewer's latest observations (*Am. Jour. Archaeol.*, 1936, p. 389 f.).

The Quarterly of the Department of Antiquities, Vol. V, No. 4 and VI, No. 1, contains a wealth of important material for the Palestinian archaeologist and topographer. Mr. J. Ory and Mrs. J. H. Iliffe (Keeper of the Museum) describe the soundings made at Râs el-'Ain (happily identified by Alt with the Philistine Aphek) in connection with public works undertaken for the Water-Supply of Jerusalem. The pottery found belonged mainly to two groups: an earlier one from the first phases of Early Bronze; a later one identical with the G-F strata of Tell Beit Mirsim, described by the reviewer in *Annals* XII and XIII. Since this is the first large quantity of this ware to be found elsewhere in Palestine, it is chronologically impor-

⁷ Cf. [] *du-um-mi* (N IV 372: 9).

⁸ Nos. 113-4 were added in proof.