

АКАДЕМИЯ НАУК СССР  
ИНСТИТУТ ВОСТОКОВЕДЕНИЯ

ПЕРЕДНЕАЗИАТСКИЙ  
СБОРНИК

III

ИСТОРИЯ И ФИЛОЛОГИЯ  
СТРАН ДРЕВНЕГО ВОСТОКА



ИЗДАТЕЛЬСТВО «НАУКА»  
*Главная редакция восточной литературы*  
Москва 1979

## RÉSUMÉS

Igrar Aliev

### ON THE SCYTHIANS AND THE SCYTHIAN KINGDOM IN AZERBAIJAN

The paper is a response to the critique of the theses proposed by I. M. Diakonoff and the present writer on the Scythian kingdom in Azerbaijan. The opponents tried to question any presence of the Scythian element, Scythian culture, the very fact of existence of a Scythian kingdom on the territory of Azerbaijan. The writer presents onomastic data and quotes written sources witnessing to the presence there of considerable groups of Iranian-speaking tribes during several centuries. The archaeological data allude definitely to the presence of the Scythian element there in the seventh-fifth centuries B. C.

I. D. Amusin

### ŠĀKHĪR. ON THE PROBLEM OF HIRED LABOUR IN THE ANCIENT NEAR EAST (FIRST HALF OF THE FIRST MILLENNIUM B.C.)

The paper presents commented translations into Russian of all contexts of the term *škyr* from the Old Testament, and accordingly treats of the problems of the social and ethnic background of hirelings, their legal and social status, of the period of hired work and the nature of their labour in agriculture. These *šākhīrīm* turn out to differ considerably from those employed in crafts and construction. The hired *škyrym* are usually aborigines deprived of their land or destitute, also migrant underprivileged *metoikoi*, their widows and orphans. The social and legal status of the *šākhīrīm* is fairly close to the usual status of Greek day-workers, *pelatai* and *thētes*, as defined by the lexicographer Pollux (III, 82). The correlation of the period of servitude-in-debt with the three-years' contract of the hireling (Dt. 15:18; Jes. 16:14; 21:26; cf. § 273 of the Hammurapi Laws and § 14 of the LipitIshtar

Laws) makes it clear that in the contract period hirelings, although legally free, are actually «dependent men of the slave type», to cite I. M. Diakonoff. In spite of the scarcity of the material available, the presented texts allow to reconstruct the social structure, its lower brackets in particular, as seen by the contemporaries.

**V. G. Ardzinba**

#### **SOME STRUCTURAL SIMILARITIES IN THE HATTIC AND ABKHAZO-ADYGHIAN LANGUAGES**

Data of modern Abkhazian and Kabardinian languages are presented supporting the author's earlier proposed hypothesis, based mostly on the Adyghian material, of structural similarities between the Hattic and the Abkhazo-Adyghian verb.

**V. K. Afanasieva**

#### **ABOUT TRANSLATIONS OF SUMERIAN POETRY**

The paper treats of the problems of poetic interpretation and reconstruction of Sumerian literature. According to the author, Sumerian poetry as presented in the written form, preserves many features of the oral poetic diction of folk-lore. This allows for an approach to Sumerian literary texts from the point of view of comparative folk-lore.

Different aspects of Sumerian poetics are considered, as e. g. psychological and compositional parallelisms as the base of the poetic style, changes in composition, epic repetitions (including recurring epithets), as well as the phenomenon of alliterative rhymoids.

The Sumerian phonetics not having been reliably reconstructed, the rules of Sumerian prosody are as yet not clear to the translator. However, a uniformity of graphemic renderings, presupposing similar sounds in parallel clauses etc., suggests a similarity or identity of pronunciation. The Sumerian word-formative principles themselves lead to the regular reappearance of similar groups of sounds, a phenomenon widely made use of in poetic diction. Primitive forms of rhyming were also possible, based on similar groups of sounds recurring in the half-verses, whether at the end, in the middle, or the beginning.

A. A. Vaiman

**THE É AND LÍL SIGNS IN PROTO-SUMERIAN TEXTS  
FROM JAMDAT-NASR**

The paper shows that the proto-cuneiform sequence of signs now usually read as EN.LÍL.TI and taken as an argument in favour of the Sumerian language of the proto-cuneiform texts from Jamdat-Nasr (S. Langdon, A. Falkenstein) should be read as É.EN.TI. In other words, the sign usually read in the sequence as LÍL should be read as É. As for the set É.EN.TI, the first sign should be interpreted as É «house», while the combination of the second and third either as EN.TI, i. e. a DN, *viz.* EBIH, a toponym to the north of the Diyala river.

J. P. Weinberg

**ON THE PROBLEM OF ORAL  
AND WRITTEN TRADITION IN THE OT**

In the paper the interrelation of the oral and the written traditions in the various texts of the Old Testament is treated. The terms found in the texts and designating means of fixation the tradition, may serve as criteria to settle its character. This approach permits, *e. g.*, to study certain particularities of the historical texts in the OT.

Th. V. Gamkrelidze

**SOME ASPECTS OF THE CONSONANTISM OF CUNEIFORM HITTITE**

The paper deals with the problem of the «consonant shift» in Hittite. The revised system of Proto-Indo-European stops posited as I: glottalized, II: voiced (aspirates), III: voiceless (aspirates) (cf. Th. Gamkrelidze, V. Ivanov in «Phonetica», vol. 27, № 3, 1973) calls for a revision of earlier assumptions about transformations of the original IE system of stops in Hittite.

The three-series system of stops of Proto-Indo-European was reduced in cuneiform Hittite to a two-series system in which the phonemes were differentiated as aspirates vs. non-aspirates (upon elimination of the phonologically relevant features of «glottolization» and «voice»). The Proto-Indo-European series I and II merged in a common series of non-aspirates, where-

as series III of voiceless (aspirates) was preserved in Hittite upon phonologization of the originally phonetic feature of aspiration.

The aspirated (tense) stops were rendered in the Hittite script by double writing of consonants, while corresponding non-aspirates were represented by the signs of the stops written single.

**R. A. Gribov**

#### TAXES IN KIND AND IN MONEY IN THE CITY OF MARI

A number of epistolary texts from the Old Babylonian town of Mari containing data on taxes is analysed. The author comes to the conclusion that there existed a yearly tax (*biltu*). It was usually paid in kind but at times also in silver. Another type of tax (*miksūm*) is also referred to, which was collected from the owners or captains of ships arriving at Mari.

**M. A. Dandamayev**

#### DATA OF THE BABYLONIAN TEXTS OF THE 6-th-5th CENTURIES B. C. ON FISHERY

Neo-Babylonian texts on fishery have not yet been the subject of study, with the exception of some contracts from the Murashû archives. Thus, our knowledge of fishery is based on the third and second millennia B. C. archives, when fishery produced cheap meals, and trading fish was a large source of income of the temple and palace economies. By the Neo-Babylonian period fishery had lost its importance in economy, and there were no professional fishers among the temple personnel. Regular delivery of fish for cult uses of temples in the first millennium B. C. was assured by prebenda. It was granted exclusively to free citizens who received a certain share of the temple income. For instance, the main temple of Babylon, Esagila had 20 fishermen to deliver fish regularly for the offerings to Marduk. According to a decree of Nabûna'id, the administration of the temple of Eanna in Uruk was to appoint ten new fishermen, thus bringing the number up to 18. The amount of the offerings was also decreed by the royal authorities, and was about the same in the chief sanctuaries.

The Neo-Babylonian temples had their own fishing ponds not available to strangers. The amount of delivered fish was more than needed for the cult and the temples sold it. As for rivers and major canals, anybody might fish there, but had to pay the temp-

les a tithé. There were also private ponds for fishing. For instance, the business house of Murashû possessed fishing ponds in the vicinity of Nippur which were to let. However, we have no data on fishing ponds belonging to the king in Babylonia in the first millennium B. C.

In many Neo-Babylonian texts the nick-name «Fisherman» was used as a family name; this proves the existence of professional families of fishermen in the period under question, although this profession was not always inherited, and it is curious that among fishermen's children there were not a few scribes. It goes without saying that fishermen possessed fields which were perhaps often their main sources of income.

Viach. Vs. Ivanov

#### URARTIAN *MARI*, HURRIAN *MARIANNE*, HAYASAN *MARIJA*

I. M. Diakonoff's hypothesis of a relationship of the Urtart. *mari* and Hurr. *marianne* induces the writer to connect both with the OInd. *márya*- «young man», «betrothed». A parallel to the assumed borrowing of the Indo-Iranian *márya*- into Hurrian, Urtartian and Hayasan is presented by a later borrowing of the same word into the language of a Finno-Volgian tribe known in old Russian texts as *mer'a* and identified with the modern people of the Mari. In the same way as the Urtartian *mari* and Hayasan *Marija*-, the Mari borrowing has preserved the link with the particular meaning «man», «husband», «male» in ancient Indo-Iranian.

I. T. Kaneva

#### DIRECTIVE (ALLATIVE) CASE IN THE SUMERIAN LANGUAGE

The paper deals with one of the dimensional cases of the Sumerian language, the allative, its connotations being defined.

Its main meaning being also the expression of the direction of action (a 'particular type of action is movement) towards an object or person; all other connotations of the Sumerian allative may be considered as derivative from this.

**G. K h. K a p l a n**

**THE USE OF PRESENT, PRETERITE AND PERFECT IN AKKADIAN  
(TOWARDS THE HISTORY OF THE PROBLEM)**

The Present, Preterite and Perfect express in Akkadian aspectual and temporal relations. Hence, from the very beginning the question arose, whether they belong to the category of aspect or that of tense. A survey of the different views is given in historical perspective, the main attention being paid to W. von Soden's theory of the Perfect.

**S. M. K a s h k a i**

**RELATIONS OF THE NAKHICHEVAN REGION WITH IRANIAN  
AZERBAIJAN IN THE LATE SECOND — EARLY FIRST  
MILLENNIA B.C.**

An analysis of archaeological data proves close relations of the culture of the Nakhichevan region (Shahtahta) with those of Hasanlu and Khurvin. It is suggested that the region in question may have been closely linked culturally (and, at times, also politically) with the kingdom of Manna.

**N. V. K o z y r e v a**

**SOME DATA ON PRIVATE CATTLE-BREEDING ECONOMY  
IN THE OLD BABYLONIAN CITY OF LARSA**

The paper presents several documents from the Old Babylonian town of Larsa containing data on private cattle-breeding there. The documents show that cattle-breeding did not play any important role in the local economy. Only the richer city-dwellers possessed any significant herds. The base of private cattle-breeding was in the smaller settlements not far from the town. The whole system of private cattle-breeding resembles very much that of the state-owned one described in detail by F. R. Kraus.

M. A. Korostovcev

WERE THERE ANY BEGINNINGS OF MATERIALIST  
*WELTANSCHAUUNG* IN ANCIENT EGYPT?

An analysis of Egyptian texts and several phenomena of Egyptian history (e. g. the religious reform of Ikhnaton) makes the writer conclude that there is no base to believe and suppose that there existed any beginnings of a materialist *Weltanschauung* in Ancient Egypt. The current interpretation of religious scepticism as a manifestation of materialism is erroneous.

G. N. Kurochkin

TOWARDS THE ARCHAEOLOGICAL IDENTIFICATION  
OF WESTERN ASIAN ARYANS

Starting from the works by A. Kammenhuber and I. M. Diakonoff, the writer uses archaeological data to solve the problem of the Aryans in the Near East. Taking all available data into consideration, the most probable candidates for the role of Western Asian Aryans should be seen in the population of such sites in Northern Iran as Hissar, Tureng, Marlik etc.

V. A. Livshits

AVESTAN *URVĀXŠ.UXTI-*

For the correct understanding of the text of the Yasna 32 it is important to define the meaning of the compound *urvāxš.uxti-* (Y. 32, 12). J. Duchesne-Guillemin and E. Benveniste have shown that Av. *uxti-* is a religious-legal term 'word pledged to someone; obligation'. Thus *urvāxš.uxti-* means obligation to *Urvāxš*, cf.: *yōi gəuš mōrəndən urvāxš.uxtī Jyōtūm* (Y. 32.12) 'those who destroy the life of the bull according to (their) obligation to *Urvāxš*'. The context of the *Gāthā* leads to the conclusion that *Urvāxš* is the name of a deity unknown to later Zoroastrianism and without analogies in the *R̥g-Veda* but found in Sogdian and Khwarizmian PN: Sogd. *Rəwaxšyān* (*Ryw'γšy'n*, *Rywxšy'n* 'Enjoining the favour of *Rəwaxš'*), *Rəwaxš* (*Rw'γš*, *R'w'γš*), Khwar. *Rywxš* (inscription 67/1962 from Toq-qala).



**A. G. Lundin**

**SABAEAN TOMB INSCRIPTION-FROM ARHAB**

Publication and interpretation of a short inscription found in the wall of a dwelling house in the village of Itwa. Making use of parallel texts, the writer asserts that the inscription is a pronouncement of property rights to a tomb.

**G. A. Melikishvili**

**AN INTERPRETATION OF A PASSAGE IN THE CHRONICLE  
OF THE URARTEAN KING ARGİŠTI I**

A correction is being proposed to reading and interpretation of the Chronicle of Argišti I. Instead of *áš-ti-ú zi-ir-bi-la-ni* the writer suggests *áš-ti-ú-zi ir-bi-la-ni* where the root *irbu-* has the meaning of «carrying away», and *aštiuzi* is perhaps to be translated as «idol [of a god]». Such a correction suggests that Transcaucasian tribes raided Urarten towns.

**D. A. Olderogge**

**AN UNKNOWN DICTIONARY OF THE MALAGASY LANGUAGE  
OF THE 18th CENTURY**

A Comparative Dictionary of the World's Languages Project was undertaken in Russia during the 18th century. The work had been started by L. I. Backmeister, later was continued by Academician Pallas, and the edition was completed in four volumes by Jankowicz de Mirievo; words of different languages were placed together in the alphabetical order in Russian transcription. A small dictionary named «Arabic in the Madagascar Island» was used in its preparation. A test proved that in fact it was a Malagasy dictionary, perhaps compiled in Madagascar itself. It contains a number of errors; some words are disfigured. The dictionary was named «Arabic» most probably because the Arabic-script was used by the informant.

A. G. Perikhanian

ORDEAL AND OATH IN THE IRANIAN LEGAL PROCEDURE  
OF PRE-ISLAMIC TIMES

The paper is based on the material of the Pahlavi Law-book (*Matakdān ī hazār dāstān*) and other texts (*Yasna*, *Denkart*, *Saugandnāma*). Various types of ordeals in use in Iran in pre-Islamic times and connected terminology, as well as the place of ordeal procedure in Iranian legal procedures are analysed. The Law-book shows that in cases of impasse in the regular procedure the judges demanded an ordeal for one of the litigants, mostly the defendant. The pronouncement of the judges was recorded in a special document, *ur-dāt-nāmak*, indicating the type of ordeal and form of oath; then it passed on to the Ordeal tribunal (*xvārastān*, *varastān*) subject to the *rats*. The Ordeal trial took place in the tribunal, and its outcome had the same power of as a verdict in a regular trial and could be revised only by the supreme *magu-pat*. Other aspects of ordeals and oaths in legal procedures are also treated.

I. V. Pjankov

ON THE PROBLEM OF THE WAYS OF PENETRATION  
OF IRANIAN TRIBES INTO WESTERN ASIA

Historical analogies, linguistic data, archaeology and historical tradition are used in the paper to trace the ways of penetration of the most ancient Iranian tribes into Western Asia taking place in the period from the mid-second millennium to the early first millennium B. C.: Central Kazakhstan — the steppes around the Aral Sea and South-Western Central Asia — the oases of Central Asia and the Iranian Plateau. The hypothesis of a penetration of these tribes (i. e., such as could influence the ethnic structure of the country) into Iran by the way of the Caucasus is refuted. The place of formation of the Avestan tradition is elucidated: according to the author, its birth-place is what later was Bactria, while the place of the compilation of the canonic text is Eastern Media.

**K. B. Starkova**

**THE USE OF PREPOSITION 'IM IN THE «THANKSGIVING HYMNS»  
AND THE «CHARTER» OF THE QUMRĀN COMMUNITY**

The writer traces the use of the preposition 'im in the main texts of the Qumrān literature. An analysis of its meanings and syntactic functions brings the author to the conclusion that the texts in question are close to later Biblical books, the Book of Chronicles in particular. The intensifying meaning of the preposition is evident.

**I. M. Steblin-Kamenskij**

**«KNEES» AND «ELBOWS» OF THE PAMIR SUBSTRATUM**

The Vakhī words *brin* «knee» and *brət* «elbow» are explained by the writer as originating from the ancient Iranian composites \**dva-rāna-* and \**dva-araθn(a)*, i. e. literally «two-knee» and «two-elbow». This type of word-building for joints of the human Body is known in Burushaski which, as may be assumed, served as a substratum for Vakhī.

**V. N. Toporov**

**ABOUT TWO TYPES OF OLD INDIAN TEXTS TREATING OF  
THE RELATION «WHOLENESS : DISMEMBERMENT»  
(«INTEGRITY : DIFFERENTIATION») AND OF SALVATION**

Two types of texts, treating the above mentioned subject, are analysed in this paper. In the texts of the first type the idea of dismemberment of the original wholeness presupposes salvation, which takes the shape of a way out of the inert state of Chaos to the dynamic world of Cosmic Organization and diversity of material elements.

The texts of the second type (first of all the Buddhist «*Mahāparinirvāṇasūtra*», 42, 11, which is compared here with the words of Socrates before his death, cf. *Phaedo*, 78c) are based, on the contrary, on the idea that the state of differentiation (i. e. of composed or compound structure, complexity) presupposes inevitable disintegration and death, the condition of salvation being integrity.

The difference of treatment of this subject particularly depends on whether the problem is being solved in application to an integral entity or the existence of a phenomenal (*samvṛti*) and absolute (*paramārtha*) entity is being presupposed.

I. Sh. Shifman

THE PROBLEM OF THE MEANING  
OF THE ENCLITIC PRONOUN *-ny* IN UGARIT

An analysis of the text RS, 24.266 brings the writer to the conclusion different from the generally adopted view, namely, that *-ny* is an enclitic pronoun of plural not dual.

Yu. B. Yusifov

ON THE PROBLEM OF SLAVERY IN ELAM

Slavery in a rather developed form existed in the domestic communities of Elam in the third — second millennia B. C., while the Elamite society itself was already in the slave-owning socio-economic stage of development in that early period.

V. A. Jakobson

THE TITLE *ŠAKINTU* IN NEO-ASSYRIAN TEXTS

The title of *šakintu* is translated variously in the existent literature, although all authors agree that it designates a certain administrative post held by a woman. The writer presents a new analysis of the legal documents shedding light on the economic activity of the title-bearers. It turns out to be quite extensive and diverse, but is restricted to private matters. The title-bearers are proved to be childless. The data presented points to the *šakintu* being a particular category of priestesses.

N. B. Jankowska

THE «KING'S SONS» AND THE COMMUNAL SELF-GOVERNMENT  
IN HURRIAN ARRAPHĀ

According to the archives of Hurrian Arraphā the «king's sons» were probably relatives of the king, although their real blood-relation to him can hardly be proved. They might have been not only sons but brothers of a member of the royal house. Their field of activity and position in society depended on the political situation. The king made in a moderate degree use of both the «sons» and their men and stocks. The palace having restricted means, it rarely supported the «king's sons», and if it did, then under the control of the communal administration. One of the «sons», HišmiTešub, possessed a large estate, and held the post of judge in the communal self-government; others are known only as important witnesses to deeds and as participants in the diplomatic activity of the king. The king's son ŠilwiTešub, undoubtedly an Arraphite, not a Mitannian, received considerable quantities of barley from the communities which recognized him as a patriarchal chief, *erwi*, and supported him materially as an eminent military chieftain, evidently famous for his successful exploits in war. His corn was used mostly for loans on usury terms and in payment for the grazing of his cattle on communal pastures. Unlike the communal administration, he did not have any definite responsibilities and authority. Nevertheless, he had at his service the supreme representative of the communal self-government of Arraphā, *šakin māti*, and for a two-years' period the latter, by way of an exception, was not but appointed from among the royal administrators, being originally a fortress commandant, *halsuhlu*.