



Two Notes on Hellenic Asia

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TWO NOTES ON HELLENIC ASIA.

I.—THE ARAMAIC PARCHMENT FROM AVROMAN.

IN the *Journal of Hellenic Studies*, xxxv. 1 (1915), Mr. Ellis Minns has given an interesting account of three documents found at Avroman, west of Hamadan, and has deciphered two of them which are in Greek. The third is written in an Aramaic alphabet which has hitherto remained undeciphered. Mr. Minns was good enough to send me a photograph of it, but I postponed an examination of this until I could have an opportunity of seeing a second text, also in Aramaic letters, but attached to one of the Greek documents and therefore presumably relating to the same transaction. When a photograph of this second text arrived, however, it was not distinct enough to be of any use; the ink of the original had been too much rubbed to allow the forms of the letters to be fixed with certainty.

Owing to the war and my absence from Great Britain I had to put aside all further thought of the Avroman documents, and it is only since my return to this country that I have been able to look at the photographs of them again. The Aramaic is extremely cursive, various letters being written alike; hence the difficulty of its decipherment. But I can now give a translation of the text, which is not in a 'Pahlavi dialect,' as has been suggested, but in an Aramaic dialect which, as might be expected from its geographical position, has been affected by Assyro-Babylonian influence. It is only the proper names which still offer difficulties, and I must leave the final determination of these to other scholars.

The text in Hebrew transcription:—

1. שנת (13) ורחא ארבתת בכפנו ה(ס)סחר ברי סובין
2. זי מן גוכו כרמא אתמר מס אבוכשרן הלך וצת
3. וחבנו אויל ברי גשנין ברי אחו כלא זבון כסף ///
4. מאמן זימחסני א . . . חמי אכלו חרמסבו
5. שהדין (מודד) ברי א(ס)ין . . . ברי (ב)שנו ארשתת
6. ברי א . נ . דד(ו)ת(נמי) ברי מסדהרי סונך ברי מא(ס)ח(ו)
7. כרמא אתמרת כרמא זבנת אויל מן
8. ה(ס)סחר כלא זבון כסף ///

1. "Year 321 (?), month Arbateth, in Kophnu Hassahar (?) son of Sobin,
 2. who is from Gazaku, has sold the vineyard, water, fruit and stocks, access and egress,
 3. and Awil son of Gashnin son of his brother has bought it. He has bought the whole for 5 pieces of silver.
 4. Whoever [disputes] my possession, bitter (be) his food, accursed his drink!
 5. Witnesses: Modad (?) son of Asin (?), . . . son of Kashnu (?), Arshateth
 6. son of A . . . , Dad . . . mi son of Masdahari, Sunak son of Maskhu (?).
 7. [I Has(s)ahar] have sold the vineyard. I Awil have bought the vineyard from
 8. Has(?) -sahr. The full purchase-money is 5 pieces of silver."
- Letters between brackets are doubtful.

Notes.

1. The date is doubtful, though the ciphers read as I have given them. But I do not know of a parallel to the mode in which the hundreds are represented, and in כסף (l. 3) *samech* has the same form as the cipher 20. But סן, which would then be the reading, would yield no sense.

Warkha, 'month,' for ירחא indicates Assyrian influence.

Arbateth must be the Baktrian Kharbatat, Neo-Persian Khordat. In the list of Cappadocian months the name is written Ἀραιότατα; Epiphanius (*De Haer.* ii. 24) gives it as Ἀρατάτ, and states that the 13th of it corresponded with the 6th of January.

I read *Kophnu*, since in the Greek documents the name of the village appears as Kōphanis and Kōpanis.

The name of the seller is unfortunately not quite certain. The second element in it, however, seems to be s-h-r, which would represent s-th-r, as *Meup* represents Mithr(a) in the Greek documents. The first element would correspond with that in Haus-tanes, written Os-thanes by Pliny (compare the Ὀσθάνης of Hdt. vii. 77). Perhaps the whole name is that written Oxathres by Diodorus, though the second element is rather that found in Megasidras, if this is the Old Persian Bagachitra (*hitra*, 'offspring,' becomes *chehr* in later Persian, as Mithra becomes Mihr). I am uncertain whether ברר or ברר should be read. In the majority of cases the final letter is written like י rather than ך. On the other hand, ברר instead of בר would be explicable as an Assyrianism, modelled after the Assyrian *mar-su* (*sa*), "son (of)," literally "his son (of)." Sōbin is the Σωβήνη of the Greek documents.

2. G-Z-K-U is evidently the Ganzakê of the Greek documents.

אתמר is the Ethpael of the verb, which appears in Hebrew as מור and מדר, the Hiphil of which means 'to sell,' as in Mic. ii. 4. I am uncertain whether the word is to be regarded as a 3rd pers. s. of the perfect or as a 1st pers. s. of the imperfect, as מחסני in l. 4 might imply.

מם is the Assyrian *mami*. We should have expected מין or מיא.

The Aramaic **אב** in the sense of 'fruit' is found in Dan. iv. 9.

The Greek documents show that **בשרן**, the Syriac *kāshôr*, must signify 'vine-stocks' in this passage. The Greek, as translated by Mr. Minns, is: 'water and vine-stocks, both those in bearing and those not, and ingress and egress.'

3. **זבן** is the usual Aramaic verb for 'buying' a piece of property. In Palmyrene **זבן** is 'he bought.'

Awil is the Assyrian Awilu, 'the man.'

4. **מאמן** is again an Assyrianism.

מחסן is from **חסן**, 'to possess'; *cp.* Dan. vii. 18. The word which follows is partly obliterated.

סבר is for **סבאו**.

5. The reading of the first name is wholly uncertain. The first letter may be *m*, *ś*, or *h*; the second *b*, *g*, or *u*; and the third and fourth *d*, *r*, or *u*. The second letter of Aśin (?) may be *kh*. The next name is obliterated. The first letter of Kashnu may be *r* or possibly *b*; the last letter is perhaps **ת**.

With Arshateth compare 'Αρθασθάτης and 'Ασθάτης in the Greek documents.

6. I cannot suggest any reading for the first name in this line, and the next name is partly obliterated.

With the spelling of Masda-hari *cp.* the Greek 'Αρ-μάσδης.

Has s-v-n-k anything to do with the Greek Σιάκη, Σιανάκος?

Since the above was sent to the printer Dr. Cowley has published an article on the Avroman text in the *Journal of the Royal Asiatic Society* (April, 1919). We agree in the reading and rendering of the 'key-words,' but he is undoubtedly right in making the name of the month Arotat instead of Arbateth. He makes Tirik the name of the first witness.

II.—NOTE ON MR. ARKWRIGHT'S ARTICLE UPON 'LYCIAN AND PHRYGIAN NAMES.'

In his article on 'Lycian and Phrygian Names' (*Journal of Hellenic Studies*, xxxviii. p. 70) Mr. Arkwright questions the value *h* which I assigned to the Karian letter **†** or **+** in my decipherment of the Karian alphabet and inscriptions (*Trans. of Soc. of Biblical Archaeology*, ix. 1; 1887). A reference to my Paper will show that I did so with considerable hesitation, but the value has since been accepted without question by all the scholars who have interested themselves in the Karian inscriptions, and has now been given as a matter of course to the same character in the newly-discovered Lydian texts.

These Lydian texts, however, have raised some doubts in my mind. It does not appear to have been noticed that the word for 'king' in them, which is to be read *h-a-l-m-l* (Mr. Arkwright being obviously right in the value he suggests for the third and fifth letters), is the *πάλμυς* of Hippo-nax (9), which we are told was the Lydian word for 'king.' It seems to be

allied to the Phrygian *βαλήν* and Trojan *πέρραμος* or *πρίαμος*, which had the same signification. It looks, therefore, as if \vdash in Lydian had a value which to the ears of the Greeks resembled *p*, a sound which otherwise does not seem to be represented in the Lydian alphabet. On the other hand, if the letter in question does not correspond with *h*, the aspirate which we know from proper names to have existed in the Lydian language would not have a representative.

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