

Ni. 9197*	UM 29-15-243
PBS	UM 29-15-371*
PBS 2/2 51*	UM 29-15-434
PBS 8/2 163*	UM 29-15-593
UM	WZJ 8
UM 29-13-519	HS 109
UM 29-13-912	HS 111
UN 29-15-115	HS 115

D. My thanks to those who have sent me their comments and suggestions since CHANE 51 was published in 2011, especially J.A. Brinkman, who pointed out the possible connection in part B and suggested some of the new texts in part C, and Wilfred Van Soldt whose requests for clarification led me to write items A.6-7. Four of the CUNES texts mentioned in Part C will be published by Van Soldt in CUSAS 30, now in press, and their preliminary publication numbers have been provided.

J.S. TENNEY <tenney@cornell.edu>

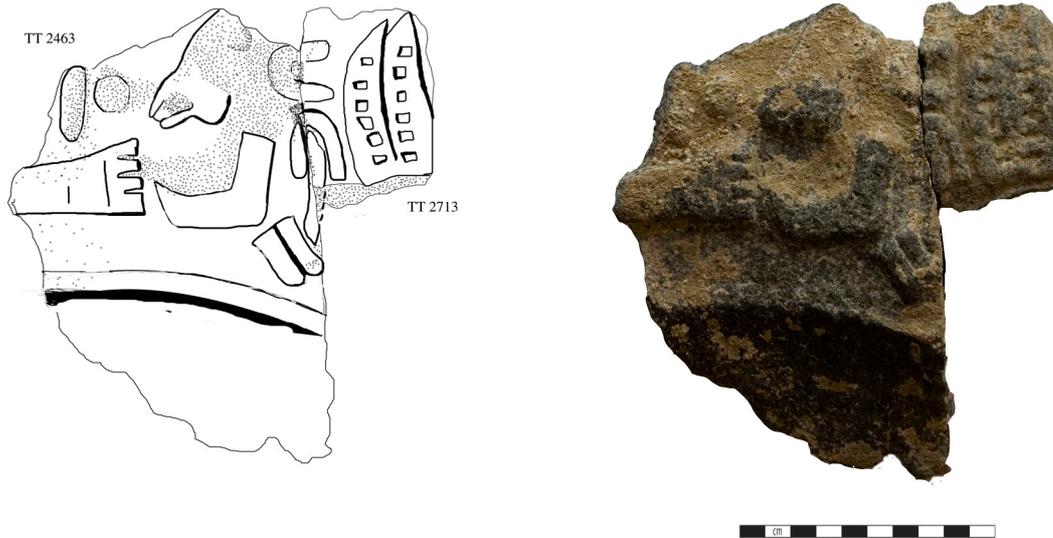
44) The Land of Walastin at Tell Taymat — Much scholarly interest has been excited by the name of the land of Pala/istin or Wala/istin, previously normalised as WaDasatini, which was situated in the Amuq with a capital likely to have been at Tell Taymat during the early Iron Age. Connections have been made with the Philistines of the southern Levant, although these remain hypothetical and difficult to envisage, as well as with the territory known from Neo-Assyrian sources as Patin with its capital at Kunulua (recently WEEDEN 2013; GALIL 2014; HARRISON 2014). The join presented here brings new evidence to the discussion of the spelling and pronunciation of the name. This evidence has already been mentioned in several conference contributions as well as in a forthcoming journal article (DINÇOL *et alii* 2015). For this reason its publication is advanced here, despite the necessary cleaning work which would allow a clearer view of the sign-forms not yet having been completed. There is no doubt as to the identity of the signs concerned. A regular Tell Taymat inscription number will have to await publication of the Tell Taymat fragments.

The two hieroglyphic fragments TT 2463 and TT 2713 were excavated in 2012 in Field 7 at Tell Taymat to the south of Building XVI in the vicinity of a monumental statue bearing an inscription of a king Suppiluliuma (II?), probably belonging to the 9th century BC on palaeographic grounds and possibly identical with the Sapalulme encountered by Shalmaneser III in 858 BC. However, the stratigraphic context has yet to be clarified by further excavation. The statue is to be published by the author in collaboration with the director of Taymat Archaeological Project, Tim Harrison, to whom thanks are due along with the other members of the Tell Taymat team for all their help and advice. It is unclear whether these pieces belong to the statue. The curve of the line-divider on TT 2463 might suggest an original location on a piece of figural sculpture rather than an orthostat, but even so, this could have been another statue. Several other hieroglyphic fragments were also excavated from the same area which do not completely agree with the palaeography of the statue found in 2012 in all respects, despite some striking similarities in the forms of the signs *za* and REGIO. Whether these were all parts of one monument or several remains to be investigated by further excavation.

The join between the two fragments was made in August 2014 by the author in Antakya as part of that year's Tell Taymat study season. They have clearly undergone significantly different destructive or post-depositional processes resulting in the one being a chunky fragment of basalt, the other a thin flake. Together they spell the ethnic adjective of a place-name Walastin: [w]a/i-la-s[à]-ti-ni-za-(REGIO) "the Walastinean (person/king?)", without case ending, which would probably have appeared in the break below the sign REGIO. A provisional drawing pending cleaning (fig. 1) and a photograph of the join by J. Jackson (fig. 2) are presented below. An earlier version of the drawing was altered after comments from the experienced eye of J.D. Hawkins.

The spelling with the regular sign *la* confirms the re-reading of the controversial hieroglyphic signs TA₄ and TA₅, with which this place-name is usually spelled, as *la/i* and *lálí* respectively (Rieken and Yakubovich 2010) and further helps to identify the vowel after the /l/ as an /a/, due to the fact that the

sign *la* does not show vowel alternation: Walastin. This join gives us the second attestation of this place-name at Tell Tayinat after *wali-lali(TA₄)-sà-ti-ni-z[a-s]a* (REGIO) in TELL TAYINAT 1, frag. 3-5, line 1 (Hawkins 2000: 366). The new stelae from ARSUZ (DINÇOL *et alii* 2015) also offer new spellings, which may indicate that the vowel in the third syllable could alternate from /i/ to /a/: ARSUZ 1 §1: *wali-láli(TA₅)-sà-ta-ni-za* REGIO; ARSUZ 2 §1: *wali-láli(TA₅)-si-ti-ni-za* REGIO. Unless this is a purely graphic phenomenon such vowel alternation may have been the case for the second syllable too, although this cannot yet be held to be demonstrated until an incontrovertible writing with an i-vowel in the second syllable is found. Further one cannot exclude that the name was pronounced /Walstin/.



Bibliography

- DINÇOL, B., DINÇOL, A., HAWKINS, J.D., PEKER, H. with A. ÖZTAN and Ö. ÇELİK 2015 (forthcoming): "Two New Inscribed Storm-God Stelae from Arsuz (İskenderun) ARSUZ 1 and 2" *Anatolian Studies* 65 (to appear 2015).
- GALIL, G. 2014: "A Concise History of Palistin / Patin / Unqi / 'mq in the 11th–9th Centuries BC", *Semitica* 56: 75-104.
- HARRISON, T. P. 2014: "Recent Discoveries at Tayinat (Ancient Kunulua/Calno) and Their Biblical Implications", in C. M. Maier (ed), *Congress Volume Munich 2013*. Leiden-Boston: 396-425.
- HAWKINS, J.D. 2000: *Corpus of Hieroglyphic Luwian Inscriptions I/1–3*. Berlin-New York.
- RIEKEN, E. and YAKUBOVICH, I. 2010: The New Values of Luwian Signs L 319 and L 172. Singer, I. (ed.) *ipamati kistamati pari tumatimis. Luwian and Hittite Studies Presented to J. David Hawkins on the Occasion of his 70th Birthday*. Tel Aviv: 199-219.
- WEEDEN, M. 2013: "After the Hittites: The Kingdoms of Karkamish and Palistin in Northern Syria", *Bulletin of the Institute of Classical Studies* 56/2: 1-20

Mark WEEDEN <mw41@soas.ac.uk>
SOAS, University of London

45) ŠE.BA = šibaila à Nuzi — Ce terme qui n'est documenté qu'à Nuzi, est utilisé en relation avec l'orge, définie comme étant *ša šibai* et avec l'étain : le métal est alors désigné comme *ana šibaila*¹⁾. Pour l'essentiel, les textes qui y font référence relèvent de la documentation du palais à l'exception peut-être de HSS 13 3 (provenance inconnue) et de HSS 15 241 (=AdŠ 167) qui appartient à l'archive de Šilwa-Teššup (l. 9 : ZU-PA-*e* qualifiant l'orge remis à Kiltamuli, l'administrateur du domaine du prince à Pahharhe²⁾).

L'origine hourrite du mot est envisagée par le CAD Š/3, p. 64 (« sens inconnu ») et le AHw, p. 1226b qui propose « eine Ration ? »³⁾. La suggestion du AHw semble assez juste au vu du parallèle entre les notices finales des listes de rationnaires HSS 16 348 et HSS 16 383 : « Ces hommes qui prendront le *ši-ba-a* » (HSS 16 348) et « To[tal x, ces hommes qui pre]ndront [leur] ratio[n] (ŠE.B[A-šun-*nu*]) » (HSS 16 383). En faveur de cette hypothèse, on note aussi l'indication *a-nu-u₂* ŠE.MEŠ ʾša šir*-