MISCELLANEA

MORTGAGE OF LAND PROPERTY AND FREEING FROM IT IN UGARIT

The relatively large number of cuneiform tablets in Akkadian and Ugaritic languages concerning transactions with goods give the opportunity to distinguish between the terms employed, designating various kinds of them. Most of these terms are well-known *).

So, the most widely spread term for purchase of goods is leqā “to take” “to buy” 1), “to acquire” which is in Ugarit attested in numerous documents. The same meaning has also the Ugaritic verb lqâ 2). For selling mostly the term nadānu, “to give” as also “to sell” is used.

Withdrawal of land by the king from certain persons before transferring it to new persons is mostly designated by našā 3). This verb is also employed almost every time, when people, who did not perform their obligations—nâyâlu — were deprived of their lands 4).

But in some cases we have other terms for several transactions, and among them various forms of the G-stem of the verb paṭâru “to deliver”, “to redeem”, “to free”, “to ransom” 5). This term has various meanings in the legal and even diplomatic texts of Ugarit.

So the tablet PRU, VI, 36 (RS. 27.052, pp. 37-38), seems to be the protocol of a legal case before the king Initesub of Karchemish of an Ugaritian (?) Amarba’al against a certain Abdu. Amarba’al claims that 4) ... lAb-dtt 5) [i-na(?) da-(?)a]-ni ahi-iia i¡-¡a-bat-mi 6) [aI-Ittm(?) r]i-i-bu i-ri-ib 7) [ti-ul(?) ip( ?)]-ta-far-mi ahi-iia “4) ... Abdu 5) seized [by force (?) my—brother, 6] [for (?) he] shall serve as the

*) List of abbreviations:
VDI = Vestnik Drevney Istoriî.
WO = Welt des Orients.
ZA = Zeitschrift für Assyriologie.
2) UT. p. 429, No. 1396.
5) von Soden, AHW, p. 849 (ab)lören, auslören; p. 850 jmd. lösen “to deliver somebody” c) befreien, freilassen, 11) durch Geld auslösen “to ransom by money”, as also various meanings of freeing from various obligations, releasing slaves, mortgages etc.
guarantec(?). 7 [He was not] freed, and my brother is dead”. So we have here the elementary meaning of the term—“to free (from arrest or seizure)”. The term designated also the liquidation of property-relations inside the family. The text PRU, III, 16.143 (pp. 81-83) tells that one of the contractors, Abdu, declares

\[\text{kaspú ū-nu-tū gāb-bu mim-nu} (24) ša ummi 1\text{Kal-bi 25} \text{eli-ja ū-nu 26} \text{gāb-ba tal-re-gi 27} \text{ū tap-ta-far “28} \text{The silver, the property (and) all what 24} \text{belonged to the mother of Kalbu 25} \text{is not at my disposal. 26} \text{She took all 27} \text{and freed herself“.}

In some cases the verb patāru was employed to designate freeing from various obligations inside the family, connected with liquidation of the former legal act of adoption. PRU, III, 16.200 (pp. 64-65) relates about the adoption by the woman Ananiya, daughter of Dadi, a certain Šubammu, son of Abdihamanu. One of the conditions expressed there tell, if Šubammu quits his adoptive mother Ananiya, so

\[\text{na-da-an-la ū-a 21} \text{it-ta]-din 22) [ta-al]-]ga-qi ù ta-pāt-far “20} \text{her dowry 21} \text{what her husband [gave] her 22} \text{will take and she frees herself“. An additional adoption (PRU, III, 19.192, pp. 54-56) has the condition, that the adopted son in the case of quitting his adoptive father 14) \text{i-na sūqi i-pāt-[tar] “Shall free himself (go out) to the street”. The same is said about two sons: if they will maltreat their mother 9), so they have 22) ... nablapta-šu i-lak-kān-na 23) a-na sikkur i-pāt-far a-na sūqi “his clothe 23) he shall put 29) on the bolt and go out to the street”. So we see, that in this cases patāru is used in the sense “to free (himself) from obligations (inside the family)”, including property-relations.

In general, the same is said also concerning adoption into brotherhood. (PRU, III, 16.344, p. 75). A certain Ilinergal, son of Sudumu, took into his brotherhood Aritesub. The conditions declare, if Aritesub wants to quit Ilinergal, so the last

\[\text{i-sa-bat u I-pāt-lar “io) ... his ears he I I) seizes and he (Arite-

\[\text{sub) is free (from brothership), and when Ilinergal wants to quit Aritesub, so he gives him 1000 shekels of silver 16) ū i-pāt-far 1\text{Ar(i)-}]]\text{Tēšub “16} \text{and freed is Aritesub”}

According to PRU, III, 16.141 (pp. 60-61) a certain Yarimmu receives land from the king and also 9) \text{Ynu'-umi a-na kallūti}M-.?u “9) Ynu’umi as his bride”. But if Ynu’umi “will not accept(?) 13) to be in bridehood of Yarimmu, 14) so the silver of her bride-price 15) he shall give (return) 8) and she goes out (is freed) to the street”. (12) ... la ta-ma-an[ni(?) 13) a-na kallūtiM ša 1\text{Ya-ri-im-mi 14) ū kasap terhātiM-Sa a-si}qīM). But the term patāru did not limit itself by the relations inside the family.

But not only in cases, concerned with family-relations the term patāru was used. We have to deal with it also in texts concerning the thefts and other issues. For example PRU, IV, 17.108 (pp. 165-166) relates, that a certain Maššu had stolen property of Pihawalwi. The king of Ugarit feed him (Maššu) “6) from the power of Pihawalwi 7) for 120 shekels of silver, 8) (and) into slavery of the king of Ugarit 9) he entered him “(6) i[f]-tu li-ii 1\text{Pi-ha-walwi(?) ū-a-na me-at 20 siqil kasap i-pa-

\[\text{tār-šu 8) a-na ardu-ut-tī ša tār mar U-ga-ri-[f]t} 9) [i-r-ii]β). It is clear from the content,

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7) Son of Abdu, so the mother of Kalbu was one of Abdu’s wives.
9) Not clear to the king or to Inu’umi and her family?