

A few remarks on some Neo-Punic texts

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CIS i 580 (Carthage)

A short time ago dr. Orin Gensler drew my attention to the interesting fact that among the many attestations of the nota objecti ʔyt , ʔt , t in Phoenician and Punic only one example combined with a suffix pronoun is mentioned in the grammar by Friedrich and Röllig¹, viz. in the text CIS i 580. This votive text is presented in CIS as follows:

1) *lrbt w^ʔdn b^cl hmn*

2) *nš^ʔ ʔršt bt bd^cštrt*

3) *šm^c ql^ʔ brk ʔt^ʔ*

The normal equivalent of this expression is, of course, *šm^ʔ ql^ʔ brk^ʔ*. This leads to the supposition that it is not improbable that the first ʔ of $\text{ʔt}^{\text{ʔ}}$ should be taken as the suffixed pronoun of the 3d p. sing. connected with *brk*. This leaves us with an anomalous $\text{t}^{\text{ʔ}}$. Attentive observation of the photograph of the Abklatsch of this text in CIS i/ii (plate x, cf. fig. 1) shows a marked difference in the form of several ʔalef -signs in this text, and the second sign of this $\text{t}^{\text{ʔ}}$ (even though the interpretation of part of the photograph is rather difficult). Therefore it seems to be much more attractive to read *m* instead of ʔ . We are inclined to explain this as the word *tm*, well attested in the combination *btm*, completely, here used in the same function but without the preposition. The use of a noun with adverbial meaning is of course too well attested to require further corroboration.

It is interesting to note that also on another point this text deviates from the stereotyped votive text, viz. the use of the verb *nš^ʔ* instead of normal *ndr* which makes the use of an adverbial *tm* at the end of the text less difficult to accept.

Ain Zakkar N 1(KAI 136)²

This difficult text was first published by Chabot³, who only read some words: at the beginning of line 1 possibly *b^cl*; at the end of the first line and the beginning of the second one certainly to be read *hnkt* (thus also Hoftijzer) and further the words *š^cnt šb^cm wšb^c*; the last word might be *tnšb*.

¹Cf. PPG p. 129.

²The references to the neopunic texts are given according to the list in Jongeling 1984.

³Chabot 1936-1937, pp. 170-171; cf. fig. 2.

Février, not being aware of Chabot's publication read⁴: 1) *tpš š^cdýt hk2)nt^cdrt mn^cbt š* 3) *c^{nt} šb^cm wšb^c* 4) *wkn^c š^cnt^c c^{sr}* 5) *wšmn r^cš* 6) *mš^crt nšb* = "Sépulture de 'Adiyat, la prêtresse éminente, ayant crû (pendant) 77 ans. Elle a été 18 ans chef des chanteuses. Stèle". *tpš* < Greek ταφος; *mn^cbt* = piel part. s.f. of *nwb*; *mš^crt* = piel part. pl.f. of *šyr*. Hoftijzer reads the first three lines⁵: 1) *n^opš š^cdýt hn2)kt^cbnt mt^c bt š* 3) *c^{nt} šb^cm wšb^c*. He translates "Le monument funéraire d'Adiyat, *hnkt^cbnt* elle est morte à l'âge de 77 ans". Röllig⁶ follows Hoftijzer, for the first three lines, and Février for the rest of the text.

Although it would be attractive to read *hnkt^cbnt* as in several other texts⁷, the reading of *k* in the first word and the reading of *bn* in the second is to be excluded, if the drawing is to be trusted. One wonders whether it would be acceptable to read *nbt* = prophetess, preceded by the article, instead of the proposed *hnkt*. We follow Hoftijzer however in his reading of *mt^c bt* = 'she died at the age of', in line 2. As the remark "stele" at the end of the text seems more or less out of place, we suppose⁸ that *mš^crt* is a personal name, to be connected with Libyan *MSRT*, *MŠRT* (RIL 413 resp 290), followed by a verbal form of *nšb*, thus giving the indication of the person who erected this monument, a well known practice, not only in Neo-Punic texts⁹. We would like to read the complete text in the following way:

1) <i>bm^orš š^cdýt hn</i>	<i>Monument of^cdýt, the n</i>
2) <i>bt^c c^{drt} mt^c bt š</i>	<i>bt^c eminent, she died at the age of</i>
3) <i>c^{nt} šb^cm wšb^c</i>	<i>seventy seven</i>
4) <i>wkn^c š^cnt^c c^{sr}</i>	<i>and she was during ten years</i>
5) <i>wšmn r^cš^c</i>	<i>and eight r^cš^c</i>
6) <i>mš^crt nšb</i>	<i>Mš^crt erected (it).</i>

⁴ Février 1955, p. 63-64.

⁵ Hoftijzer 1961, p. 344-348.

⁶ KAI 136.

⁷ Discussed e.g. by Hoftijzer o.c.

⁸ Cf. also Jongeling 1984, p. 9f.

⁹ To give just one example we quote from Guelma: 1) *bn z tn^o lmtn bn* 2) *hn^o tn^o hymy* 3) *hnb^cl wb^cšlk* 4) *bn hn^o* 'This stone was erected for Mattan the son of Hanno, his brothers Hannobal and Balshillek sons of Hanno erected it' (Guelma N 11 = Punica xi, 11).

Guelma N 38

Chabot has proposed two possible renderings of this enigmatic text¹⁰, which reads:

1) *gwdb^cl bn hnb^cl*

2) *tyn ʔmb^ct lbt^ʔ*

3) *wpg ʔt nd^crm.*

Chabot proposes to divide line 2 as *tyn ʔmb^ct lbt^ʔ* = *erexit the ... filiae suae*, or as *tyn ʔmb^ctl bt^ʔ* = *erexit Imbatal, filia eius*. As a third possibility I proposed *tyn^ʔ ʔb^cn lbt^ʔ* = (G. son of H) erected the stone for his daughter. The reading *ʔb^cn* is based on the frequent similarity of *ʔ* and *m*, resp. *n* and *t*, in neo-punic script. The translation of the complete stone then being: 'Guddubal the son of Hannobal erected the stone for his daughter, thereby fulfilling his vow'.

For a better insight in the problems of this text it is perhaps best to look first at the rest. The first line leaves no problems. The *gwdb^cl* is not attested elsewhere but may easily be explained as a Berber name ending in /-al/¹¹. The third line leaves us with one of the few examples of a form of the root *pg^c*. Mostly the first word of this line is taken to be *pg¹²* although a division *pg^ʔ t nd^crm*, with the same meaning as Chabot attached to the line: and he solved his vow, seems equally possible¹³. The two other certain attestations of this root are the following¹⁴:

pg^c in Tunisia OU N 3¹⁵ : *nd^cr ʔš n^cdr hn^ʔ bn mtnb^cl / šypš pg^c ʔšrm h^ʔš*
pyg^ʔ in H. Guergour N 9¹⁶ : *nd^cr š ʔš ndr lb^cl ʔdr prh / ʔpyg^ʔ blb tr š^ct*
šwptm ʔrš / bn gnt w[]b^ʔ bn špt

Both texts are votive texts in which forms of the root *ndr*, to vow, occur. In the first text *ʔšrm h^ʔš* is most likely to be the object of a preceding verbal form. Although the exact explanation of the expression remains uncertain, we know that it indicates something one may offer to a god¹⁷.

The second text has been explained in different ways. Chabot¹⁸ combined *prh* and *pyg^ʔ* and, with much hesitation, proposed to explain this word as

¹⁰ Chabot, *Punica* xi sub 38, cf. also Jongeling 1984, p. 149-150.

¹¹ Cf. Jongeling 1984, p. 45, 266.

¹² Also accepted by Hoftijzer-Jongeling 1995, p. 900.

¹³ Thus e.g. Février 1955, p. 60.

¹⁴ Leaving aside the problematic *ypgf* in Kition D 21.

¹⁵ *Punica* xi 35 c; cf. fig. 3.

¹⁶ *Punica* ix 9.

¹⁷ Cf. Hoftijzer-Jongeling 1995, s.v. *mlk_s*, p. 642.

¹⁸ *Punica* a.l.

a rendering of the Latin personal name Profugus. Février¹⁹ explains the form $\overset{\circ}{pyg}^2$ as a form of the root pg^c , and prh as 'cow', translating the text as follows: this vow, which he vowed to Baal Addir. A cow has he offered with a pure heart. In the year of the suffetes: Ariš son of $gn\dot{t}$ and ... son of Šofet. The problem with this translation, as Février himself remarked, is the omission of the name of the dedicant from the text. There are a few texts in which such a name is absent, but in a text in which several names of officials are mentioned it seems less acceptable. The text from El-Hofra adduced by Février as an example of the absence of the name of the dedicant: $\dot{p}dn\ lb^cl\ hqd/\dot{s}\ bym\ n^cm\ lmk$, translated by him as: To the Lord, to the holy Baal, on a happy day as a *molk*-offering, is rather to be translated: To the Lord on a happy day for *mlk* (*mlk* being a personal name, also attested in CIS 4849 (Punic)). For this construction ($bym\ n^cm$... + l + personal name) cf. the following text (Sidi Ahmed el-Hachmi N 1²⁰): $bym\ n^cm\ wbrk\ lygw[rty]\ bn\ \dot{s}^cd/r^cyry$... 'on a happy and blessed day for Iugurtha the son of S.'

In another text the occurrence of a form of this root has also been supposed, viz. in TebourSouk N 10²¹:

$bym\ n^cm\ wb^crk\ mnt\ ^2s / \dot{t}yn^2\ ^2ymtn\ \dot{s}d\ pyg^2\ ^2tm\ ^2n^c\ dr / lb^cl\ \dot{s}m^c\ ^2t\ ql^2\ wbrk^2$.

In this text, Garbini supposes the preceding word to be the object of pyg^2 ²². There is, however, also according Garbini a problem in reading a personal name 2ymtn . Therefore it seems more probable to suppose that mnt and the following $\dot{s}d$ together form the personal name $mnt\dot{s}d$, also attested in Punic²³. The more or less strange combination preceding the name might be a form of the root $\dot{t}n^2$ + a suffix 3sg. masc., but the reading of the text should be verified on this point. Then the word or words following may be interpreted as the object of the verbal form pyg^2 . The first two signs are most probably the object indicator 2t , while the rest contains a derivation of the root ndr . The translation of this text may tentatively be given as: 'On a happy and blessed day; gift which $mnt\dot{s}d$ gave; he fulfilled his vow (fulfilled it as his vow) for Baal, who listened to his voice and blessed him'. In case the interpretation of line 3 in Guelma N 38 as the description of an action of which the subject is not mentioned is correct, it seems plausible to suppose that the construction of the text as a whole is: line 1: X the

¹⁹ Février 1967.

²⁰ RES 306.

²¹ We present here Garbini's reading.

²² Fantar's explanation of pyg^2 as a personal name is less probable.

²³ CIS 5447.

son of Y, line 2: did (activity A), line 3: and did (activity B). The most attractive reading of this text therefore seems to be:

- | | |
|--|------------------------------------|
| 1) <i>gwd^bl bn hn^bl</i> | Guddubal the son of Hannobal |
| 2) <i>tn^o ʔb^cn lbt^o</i> | erected a stone for his daughter |
| 3) <i>wpg ʔt (pg^o t) nd^crm</i> | and (therewith) fulfilled his vow. |

Teboursouk N 4²⁴

This text is read by Fantar:

- | | |
|--|---|
| 1) <i>bym nm w b^crk c^bn z t^cn^c</i> | On a happy and blessed day this
stone has been erected |
| 2) <i>bnd^cr ʔnmt št mypgn w</i> | because of a vow of ʔnmt in the year
of mypgn and |
| 3) <i>rg^ct^o w^cbrz/n^o bn št</i> | Rogatus and c ^b rz/n ^o the son of šty |
| 4) <i>y</i> | |

Garbini doubts several readings in the second and third lines. For the first sign of the second line he proposes to read *z* or *l*. Instead of ʔnmt he reads ʔn^o, followed by a group of signs *šlmypgny*, which he leaves without translation. For the third line Garbini remarks that the sign read *z/n* has the same form as the *n* in *bn*, and that both signs look more like *y* than anything else.

The first problem in this text, of which Fantar said that it does not pose serious problems, is to be found in the first line. In most inscriptions from Teboursouk the construction in which a form of *tn^o* occurs is the following: Noun (logical object of *tn^o*) - Relative particle (ʔš) - Active finite form of *tn^o* - Subject (Teboursouk N 1, 3, 6, 7, 8, 10, 11, 12, 14 (two others, N 5 and 9 have the following construction: Rel. - Finite form of *tn^o* - Noun (logical object) - Subject)). The first thought therefore is, of course, to find the same construction in this text. As *š* and *z* are not easily differentiated in many Neo-Punic texts, one is tempted to read *c^bn š t^cn^c* 'the stone which X has erected', but in case the photograph in Fantar's edition is to be trusted *š* nor *z* can be read. The more probable reading seems to be *c^bnt*. Is this word to be connected to the *c^bnt* in the expression *hnkt c^bnt* in the texts Henchir Maktar N 32 & 33²⁵ ? Then, of course, most supposed perfect

²⁴ Fantar 1974, pp. 22-25; Garbini 1978, p. 7; cf. fig. 4.

²⁵ *Hr. Maktar N 32*: Schröder 1869, p. 271, xxx 17, Tafel xvii, 4; Lidzbarski 1898, p. 436, 3 C8, Taf. xx, 6; Chabot, *Punica* iv, A 6; Février 1958-1959, p. 25-31; NP 66; *Hr. Maktar N 33*: Schröder 1869, p. 271, xxx 18; Lidzbarski 1898, p. 436, 3 C9, Taf. xx, 4; Chabot, *Punica* iv, A 7; Février 1958-1959, p. 25-31; NP 67; cf. also *Hr. Maktar N*

forms of the verb tn^{c} in which a vowel letter $^{\text{c}}$ is written between the first two radicals are explained as passive formations. In accordance with many other authors Fantar, in his edition of this text, also explains the word $\text{t}^{\text{c}}\text{n}^{\text{c}}$ as pual perf. 3 sg. f.²⁶ The rather frequent forms with $^{\text{c}}$ in the first syllable ($\text{t}^{\text{c}}\text{n}^{\text{c}}$ 17 attestations; $\text{t}^{\text{c}}\text{n}^{\text{c}}$ 16; $\text{t}^{\text{c}}\text{nh}$ 4; $\text{t}^{\text{c}}\text{c}$ 2 (lapsus for $\text{t}^{\text{c}}\text{n}^{\text{c}}$)) are in most instances clearly passive, but as $^{\text{c}}$ is not normally used for /u/ or /o/ but rather for /a/ it is probably better to explain these forms as passive participles of the qal. In the second line the first word seems to be ending in $\text{d}^{\text{c}}\text{r}$, the preceding sign or signs being according to Fantar bn and according to Garbini l/zn . In case the first sign is read as z there is, against Garbini's supposition, nothing left that can be interpreted as n , leaving us with the word $\text{zd}^{\text{c}}\text{r}$, for which we cannot offer any interpretation. A form of the root ndr (also attested in TebourSouk N 6 and 10) seems appropriate, which means that we read the second part of the sign(s) preceding $\text{d}^{\text{c}}\text{r}$ as n . The form $\text{nd}^{\text{c}}\text{r}$, with vowel letter $^{\text{c}}$ in the second syllable, is normally used for the noun, 'vow'. Then follows a group of signs, read by Fantar as $^{\text{c}}\text{nmt}$, explained as the personal name Anima, for which Garbini reads $^{\text{c}}\text{n}^{\text{c}}$. When this really is a name, one may also think of a Libyan name ending in gg as this reading for the last two signs of the name seems just possible²⁷. We should not forget, however, that the next line begins with a undoubtful $\text{rg}^{\text{c}}\text{t}^{\text{c}}\text{w}$, 'Rogatus and'. So it is quite possible that in the second line no personal name is mentioned at all, accepting Garbini's remark that the reading st in the second line is impossible. No verbal form indicating the action remembered by this monument seems to follow the personal names 'Rogatus and ...'²⁸, so probably normal Punic word order, verb preceding subject, must be understood for this text. Garbini already pointed out that in the group of signs beginning with st in line 2 a form of the root slm may be found. It seems not illogical to suppose a Piel perf. 3 sg. masc. of this verb in the meaning 'he (or they) fulfilled'. The $-\text{y}$ following is probably best explained as a suffix 3 sing. m. The next word is read by Garbini as pgny . As this word follows slmy , one may suppose them both to be of comparable formation, a verbal form followed by a suffix. This, however, leaves us with a form of an unattested root pgn . Is a relation with the root pg^{c} possible?

34: Schröder 1869, p. 272, xxx 19; Lidzbarski 1898, p. 436, 3 C10, Taf. xx, 1; Chabot, Punica iv, A 8; Février 1958-1959, p. 25-31; Jongeling 1984, p. 6f.; NP 68.

²⁶ Cf. also PPG p. 80.

²⁷ Cf. e.g. MGG in RIL 126, related to MGGH, *ibid.* 62, 66, and MGGN, *ibid.* 575.

²⁸ For the construction $X \text{ w } Y \text{ bn } Z$ 'X and Y sons of Z', cf. e.g. Guelma N 11 quoted in note 9.

A tentative reading and translation of this text might be:

- | | |
|---|--|
| 1) <i>bym nm w b^crk c^bnt t^cn^c</i> | On a happy and blessed day, a stone
that is erected |
| 2) <i>?nd^cr ʒ^ongg^o šlmy pgn^y</i> | (as ?) a vow ʒ ^o ngg ^o , fulfilled and pgn-
ed it |
| 3) <i>rg^ct^o w^cbrz/n^o bn št</i> | Rogatus and <i>c^brz/n^o</i> the sons of <i>šty</i> |
| 4) <i>y</i> | |

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- Lidzbarski 1898 M. Lidzbarski, *Handbuch der Nordsemitischen Epigraphik*, Weimar.
- MAIBL *Mémoires présentés par divers savants à l'Académie des Inscriptions et Belles-Lettres*.
- NP List of Neo-Punic inscriptions as given by Schröder 1869, pp. 63ff. and Harris 1936, p. 160ff.

- PPG J. Friedrich & W. Röllig, *Phönizisch-Punische Grammatik*, *Analecta Orientalia* 46, Roma 1970.
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- VT *Vetus Testamentum*

Overview of the Neo-Punic texts from Teboursouk:

<i>Teboursouk N 1</i>	Chabot, Punica xix.
<i>Teboursouk N 2</i>	RIL 12.
<i>Teboursouk N 3</i>	Fantar 1974, p. 397.
<i>Teboursouk N 4</i>	Fantar 1974, p. 401; Garbini 1978, p. 7.
<i>Teboursouk N 5</i>	Fantar 1974, p. 403; Garbini 1978, p. 7.
<i>Teboursouk N 6</i>	Fantar 1974, p. 407; Garbini 1978, p. 7-8.
<i>Teboursouk N 7</i>	Fantar 1974, p. 408.
<i>Teboursouk N 8</i>	Fantar 1974, p. 409; Garbini 1978, p. 8.
<i>Teboursouk N 9</i>	Fantar 1974, p. 410; Garbini 1978, p. 8-9.
<i>Teboursouk N 10</i>	Fantar 1974, p. 411; Garbini 1978, p. 9.
<i>Teboursouk N 11</i>	Fantar 1974, p. 412.
<i>Teboursouk N 12</i>	Fantar 1974, p. 413; Garbini 1978, p. 9.
<i>Teboursouk N 13</i>	Fantar 1974, p. 414; Garbini 1978, p. 9-10.
<i>Teboursouk N 14</i>	Fantar 1974, p. 415.
<i>Teboursouk N 15</i>	Fantar 1974, p. 416a.
<i>Teboursouk N 16</i>	Fantar 1974, p. 416b; Garbini 1978, p. 10.
<i>Teboursouk N 17</i>	Fantar 1974, p. 417a.
<i>Teboursouk N 18</i>	Fantar 1974, p. 417b.
<i>Teboursouk N 19</i>	Fantar 1974, p. 418a.
<i>Teboursouk N 20</i>	Fantar 1974, p. 418b.
<i>Teboursouk N 21</i>	Fantar 1974, p. 419a.
<i>Teboursouk N 22</i>	Fantar 1974, p. 419b.



Fig. 1, based on photograph CIS i/ii, plate x, 580.

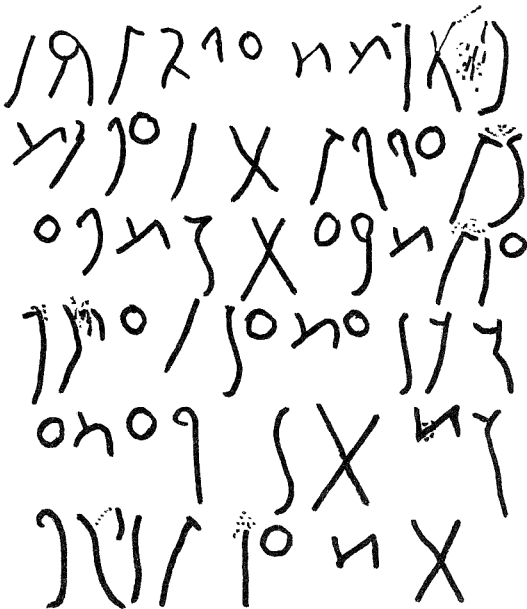


Fig. 2, based on drawing in BAC 1936-1937, p. 171.



Fig. 4, based on photograph in Fantar 1974, pl. viii, 17.