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38	пример 15)	sig	sig
62	3 сверху	eren	eren
62	пример 7)	bi-lb-be	bi-lb-bé
68	6 снизу	uri-...mul	uri-...mul
68	8 снизу	uri ha-ma-mul-e	uri ha-ma-mul-e
70	11 сверху	na, za-gin-a	na, za-gin-a
79	12 сверху	3 л. соч.-пасс. (-b-)	3 л. соч.-пасс. -b-
92	3 л. (Praeteri-tum)	[i-?-eš]	[i-?-R-eš]
101	7 снизу	I	I
135	3 сверху	складе	складе,
140	12 снизу	[HN']L[t]	[HN']L[t]
140	6 снизу	итфа'ел	итпа'ал
141	5 сверху	'wsyht	'wsyht
142	13 снизу	16, 11—14	MhDA 16, 11—14
143	10 сверху	'HW'/H'	'HWH'
143	11 сверху	'HWH'	'HWH'
143	22 сверху	запрашивают вина...	запрашивают вина
147	7 снизу	YHUT/YHUT	YHUT/YHUT
153	14 сверху	Haota	Haoma
154	13 снизу	''pwγ rwc	''pwγ rwc
155	2 снизу	*wahwin<	*wahwin>
156	13 снизу	š	š

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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 SilwiTešub, 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*.

tion of Allah's names (*al-asmā' al-husnā*). Of the 99 names Afanasij Nikitin lists all the names after *bismi'llāh ar-raḥmān ar-raḥīm* and down to the thirty-fourth name, without serious mistakes in Arabic.

E. E. Kuzmina

ON SOME ARCHAEOLOGICAL ASPECTS OF THE PROBLEM OF INDO-IRANIAN ORIGINS

The author has collected comprehensive data on domestication of the horse and cattle and on funeral and other rituals from many dozens of sites belonging to the different cultures of the Eurasian steppes dating from the 4th — late 2nd millennium B.C. The author's conclusions are:

I. That the different cultures in question are genetically connected; there are symptoms of cultural influences from the West and partly over the Caucasus but none from the Ancient Near East or Iran;

II. The horse was domesticated in the Eastern European steppes not later than the 4th millennium B.C.; four-wheeled and two-wheeled heavy chariots appear early, but no warrior-riders are in evidence until the late 2nd millennium. The camel (*Bactrianus*) was domesticated in Central Asia at a date considerably earlier than the dromedary in the Near East;

III. The rituals and the peculiarities of horse breeding and horse- and camel-drawn vehicles correspond to the common Indo-Iranian terminology, especially in the Andronovo culture of Central Asia (2nd — earliest 1st millennium B.C.). There is evidence of intrusions of the Andronovo culture into Eastern Iran and Afghanistan, but no evidence of intrusions in the opposite direction; this is also shown by data of physical anthropology.

Thus the population of the Eastern European steppes was Indo-European beginning with the 4th millennium B.C.; it moved eastward creating the Asiatic steppe Andronovo culture, which, in the author's opinion, belonged certainly to the Indo-Iranians.

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