

Self-Sale in Texts of Emar Kingdom

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بيع النفس في نصوص مملكة إيمار

Khaled Mohamed Shawkey

Lecturer of History and Archeology of Egypt and Ancient Near East,
Department of Archeology, Faculty of Arts, Assiut University

khalid@aun.edu.eg

Abstract:

Self-Sale considers one of sources of Slavery, and it Phenomenon spread in Countries of ancient near east entirely, and it was legal and permitable without any shame for anyone does it ; especially for crises which they had happened at war times and starvation and feminine, and deterioration of economic factor and war times and gradual starvation years one of the causes of spread of salvery generally , and self-sale particularly, and official contracts edited for those who sell their selves , and it is important that contracts were formed accurately including buyer and seller names ; and after that slaves prices which it mostly with Shekels from silver , and finally names of witnesses and others who sealed the contract with their seals.

The study aims to concentrate the attention to the phenomenon of Self-Sale in texts of Emar kingdom in detail with explanation and interpretation texts and comparing it for knowing the keywords to Self-Sale and the different reasons wich lead to enter the free men into Slavery, further more knowing of prices Self-Sale Slaves at Emar with gestures to existance of slaves rights or not, and knowing the professions which they were working with the master, and there is a difference between permanent Slavery and temporary slavery according to texts which the research includes.

The study finished to cases of Self-Sale occurred due to the bad economic conditions which stopped from existance the living source, the contracts of Self-Sale included the same personalities that buy a lot of slaves continuously, and it is possible that stay one, three or four slaves at one house, it was noticed that slaves names at Emar don't differ mostly from the free men names, the texts mentioned to existance several rights which keep some Self-Sale Slaves humanity; and especially its share of the food .

Keywords: Self-Sale, debt slaves, Emar texts, debt slaves prices, ransom of Self-Sale.

الملخص :

يعتبر بيع النفس أحد مصادر العبودية وهو ظاهرة انتشرت في بلدان الشرق الأدنى القديم ككل ، وكان مشروعاً ومسموحاً به دون وجود شعور بخجل لفاعله خاصة بسبب الأزمات التي كانت تحدث في أوقات الحرب والمجاعة والفقر الشديد ، ويُعد تدهور العامل الاقتصادي في أوقات الحروب وأعوام المجاعة المتتالية أحد أسباب انتشار العبودية بشكل عام وبيع النفس بشكل خاص، وقد حررت عقود رسمية لمن يقوموا ببيع أنفسهم ، ووجدت بالذکر أن العقود مصاغة بأسلوب دقيق متضمنة اسمي البائع والمشتري ثم سعر العبد الذي كان غالباً بشواقل من الفضة ، وأخيراً أسماء الشهود وآخرون ممن ختموا العقد بأختامهم .

تهدف الدراسة إلى تسليط الضوء على ظاهرة بيع النفس في نصوص مملكة إيمار بشكل مفصل مع شرح وتحليل النصوص ومقارنتها لمعرفة الألفاظ الدالة على بيع النفس وكذلك الأسباب المختلفة التي تؤدي بدورها إلى دخول الأحرار في

العبودية فضلاً عن معرفة أسعار عبيد بيع النفس في إيمار مع الإشارة إلى وجود حقوق للعبيد من عدمه ومعرفة المهن التي كانوا يمتنونها لدي السيد مع التفريق بين العبودية الدائمة والمؤقتة وفقاً للنصوص التي يتضمنها البحث .
توصلت الدراسة إلى أن حالات بيع النفس كانت نتيجة للوضع الاقتصادي السيء الذي حال دون وجود مصدر للعيش ، وقد تضمنت عقود بيع النفس في مملكة إيمار تتضمن نفس الشخصيات التي تقوم بشراء العبيد بشكل متكرر ، مع إمكانية وجود واحد إلى ثلاثة أو أربعة عبيد في منزل واحد ، وقد لوحظ أن أسماء العبيد في مملكة إيمار لا تختلف كثيراً عن أسماء الأحرار ، وأشارت النصوص إلى وجود حقوق عديدة تحفظ بعض آدمية العبيد بأعني النفس وأهمها حصته من الطعام .
الكلمات الدالة : بيع النفس ، عبيد الدين ، نصوص إيمار ، أسعار عبيد الديون ، فدية بيع النفس .

Introduction :

The French excavation expedition in Emar ⁽¹⁾ during (1972-1974 AD) found out more than one thousand five hundred tablets recorded with texts in cuneiform writing, and in several ancient oriental languages: Sumerian, Akkadian, Hurrian, Hittite , These tablets date back to the period between the late reign of the Hittite king Murshili II (1349-1330 BC), and the destruction of the city by the Sea Peoples around 1187 BC, It should be noted that these texts have been published and classified into different topics, whether administrative, economic, religious, etc. The administrative and economic texts represent the largest part of the Emar texts, amounting to more than three hundred texts, and they are recorded in the Akkadian language with the presence of some Sumerian words and terms within the Akkadian text, and they include These texts are purchase and sale contracts and relate to real estate lands, residential houses, fields, orchards, **slaves**, debt settlement documents, debt terms, loans, adoption issues, and other. ⁽²⁾

The Slavery as a term derotes changing the persons from their the real personality that owns the self into one of the transported money for another person under special social o circumstances and taking into consedration some human side for slaves . ⁽³⁾

The slaves have two types , the first type is the debt slaves, who are citizens must work at their debit's house until they pay their debts and without paying back debt government threaten the permanant slavery. The second type of slaves are debits who

¹ The ruins of this city, known today as (Maskanah), are located 1.5 km from the western bank of the Euphrates on the main road between Aleppo - Deir ez-Zor. East of Aleppo, it is 90 km away from it, and west of Raqqa, it is 90 km away. Due to this location, at the bend of the Euphrates towards the east, it has It was the meeting place for caravans coming from the east and west, from the desert in the south and from the Jazira in the north, and the starting point for caravans between the Mediterranean coast and inland Syria on the one hand and Iraq on the other hand, in addition to being an important Euphrates port in which ships coming from Carchemish or from Mari docked. Today it belongs to the Manbij region. In Aleppo Governorate.

هديب حياوي عبد الكريم غزالة ، *إيمار (تل مسكنة) نظرة في اهميتها الحضارية في ضوء التنقيبات الاثرية*، مجلة دراسات في آثار الوطن العربي ، مج ١ ، ٢٠١٢ ، ص ٤٢٢ .

^٢ فاروق إسماعيل ، نصوص سومرية وأكادية من " إيمار " ، مجلة دراسات تاريخية – العددان ٩٧-٩٨ ، آدار – حزيران - لعام ٢٠٠٧ ، ص ١٠ ، ١٢ .

³ Westbrook ,R., *Slave and Master in Ancient Near Eastern Law*, Chicago - Kent Law

Review 70 ,1995, p. 1634 . ;

علي هاشم معضد ، نصوص اقتصادية (عقود بيع عبيد) من العصر البابلي القديم ، مجلة القادسية للعلوم الإنسانية ، مجلد ١٧ – عدد ٤ ، ٢٠١٤ ، ص ٥٠٥ .

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became permanent slaves because of they weren't capable of paying back debts as well as prisoners ⁽⁴⁾ , in this point Tawfiq Soliman indicates that most of conditions in the second thousand BC were as result disabling of debit to pay back debets and intorests which reached 20% or 25 % from the capital. farthermore the prisoner slaves who became submissive for the victorious army. It is remarkable that peasants and the small owners were the most people who submitted slaves in cases of disabling of repaying the debts ⁽⁵⁾.

Scientists indicates the slavery concept before Islam is lawful state makes the individual deprived from civil freedom entirely, and he doesn't do any a contract or bragain and doesn't bear any abligation, and is deprived from right of ownership and his master makes him servant no ownership as good and his master has the entirel control. ⁽⁶⁾

We speak especially about self-sale as one of sources of slavery, This phenomenon was common in countries of Ancient Near East and Arnound mention that self-sale was ligitmate, and permitable and it isn't cause of feeling of shame his doer particulary due to crises which occurred in famine and war times, and repeated starvation years and the painful poverty ⁽⁷⁾ , according to zaccagnini deterioration of economic factor in war times and repeated famine years were one of the causes of spread of slavery, so some of people sold their houses and others sold their rights according to some texts and those who didn't own anything sold their children or wives until their slaves to be slaves or servants at houses so as to escape hard economic sircamstances which make man die ⁽⁸⁾ , The reasons of self-sale can be exclusive in the fear of wars in the Ancient Near East which took place much more permanently, Adding to famine which A result in collapse in the economic condition and fear of pray to the hungry. Self-sale was the only solution for man and woman to rescue their selves from hungry. Self-sale without compulsory was noticed common phenomenon particulary be among the strange who didn't have relatives of friends who help in the hard times, but even the original habitants sometime had to sell their selves as slaves ⁽⁹⁾, and there were controcts which were formed for that sale and it was noticed that controcts was formed accuratly and they include buyer and seller names , after that the price then names of the witnesses to know

^٤ محمد الخطيب ، سورية القديمة ، دمشق ، ٢٠٢٠ ، ص ص ٩٥-٩٦ .
^٥ توفيق سليمان ، دراسات في حضارات غرب أسية القديمة (منذ أقدم العصور إلى عام ١٩٠٠ ق.م) ، دار دمشق للطباعة والنشر ، ط ١ ، ١٩٨٥ ، ص ٣٥٧ .

^٦ علي عبد الواحد وافي ، الحرية في الإسلام ، الهيئة العامة لمشاريع المطابع الأميرية ، القاهرة ، ١٩٨٦ ، ص ١٦ .

⁷ Arnoud,D., "Humbles et superbes à Emar (Syrie) à la fin de l'âge du Bronze Récent", in: André Caquot and M. Delcor (eds.), *Mélanges bibliques et orientaux en l'honneur de M. Henri Cazelles*, *AOAT 212*. Neukirchen-Vluyn: Neukirchener Verlag ,1981,P.8.

⁸ Zaccagnini,C., War and Famine at Emar, *Orientalia*,NOVA SERIES,Vol. 64,No. 2, 1995,106.

⁹Mendelsohn,I., *Slavery in the Ancient Near East: A Comparative Study of Slavery in Babylonia, Assyria, Syria, and Palestine from the Middle of the Third Millennium to the End of the First Millennium*, New York : Oxford University Press, 1949 , p. 14.







that contract valid and other sealed contract with their seals, and we find in this context some copies of these seals were clear in the mud tablets ⁽¹⁰⁾.

The documents and contracts of sale and buying are documented paintings to overcome anyone demand or oppose some things are related to ownership transfusion and opposite anyone demands these possessions, and there isn't right of receive again and changing sale , although there aren't any fines for this thing , Documents emphasize their forms as kept in owner's box and this refers to the owner have the right in it and transfusion of ownership is ultimately , and if some documents and contracts were found and allowed changing sale with fines and punishments.⁽¹¹⁾

This study aims to deal with phenomenon of self-sale at Emar texts in detail with explanation and analysis texts, and comparison for knowing the terms which refer to self-sale and reasons of sale and price and if there is some right to the self-sale or not , and knowing their roles and if self-sale submits the permanent slavery or temporary or between them.

The terms which indicate self-sale for slavery at texts of Emar kingdom:

Dictionary of Sumerian language denotes numbers of terms which indicates occurrence of slavery , from these terms some terms mention slavery by self-sale, whether because of debt or existence of economic crisis and need and it is remarkable that these terms some words relate to feminine states , which relate to slavery by itself and others relate to singular states in same things, these terms as following :

-  *IR* ⁽¹²⁾ servant or slave,  *IR* ⁽¹³⁾ servant or slave,  *SAG* ⁽¹⁴⁾ head ,  *SAG* ⁽¹⁵⁾ head ,  *Gi* ⁽¹⁶⁾ the slave man .
-  *Geme* ⁽¹⁷⁾ the slave woman .

¹⁰ Beyer,D., Meskéné – Emar , dix ans de travaux, 1972 -1982, pp. 61-68 .

¹¹ Toorn,K.,The Domestic Cult at Emar ,*JCS* 47, 1995 , 43.

¹² Peter,ED & Hogan,T., Sumerian Cuneiform English Dictionary, CreateSpace Independent Publishing Platform (USA) , 2014,No. 12034 .

¹³ Peter,ED & Hogan,T., Sumerian Cuneiform English Dictionary, No. 12035 .

¹⁴ Peter,ED & Hogan,T., Sumerian Cuneiform English Dictionary, No. 12294 .

¹⁵ Peter,ED & Hogan,T., Sumerian Cuneiform English Dictionary, No. 12295.

¹⁶ Peter,ED & Hogan,T., Sumerian Cuneiform English Dictionary,No. 12035 .

¹⁷ Peter,ED & Hogan,T., Sumerian Cuneiform English Dictionary, No. 4025x .

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Cases of self-sale in the texts of Emar:

1- Sale of a slave to the Sons of Ir'am–Dagan ⁽¹⁸⁾:

Transliteration:

1. *ʿAs-da-'a-hi dam ^mA-mud-ú*
lú uru.ki I-rib-Da
^mEn-ta-li-ih dumu mī-ši
a-na 42 gín kù.babbar šātm.til.la
5. *iš-tu sag.du-šú-ma a-na ir-ut-ti*
a-na ^{md}U-en ú ^mIr.^{d30} ^mdumu.me ^mIr-am-
it-ta-din-šú ba.ug₆ ti.la ^dKur
ir ša ^{md}U-en ú ^mIr.^{d30} šu-ut
šum-ma ur-ra-am še-ra-am
10. *i-na egir u₄-mi ma-am-ma*
a-na pa-qa-ri-šú il-la-qa
tup-pu an-nu-ú i-la-'e-šú
na₄.kišib ^mQur-še [(-x)] lú uru A-su
na₄.kišib ^{md}U-ur.sag
15. *dumu Ku-na-zi*
na₄.kišib ^mIp-qi-^dKur dumu E-e
na₄.kišib ^mTu-ri
dumu Dingir-ba-ni

Translation:

Asda ahi , wife of Amudu,
 man of irib-Da,
 Belu-talih , son of his daughter,
 for 42 silver shekels¹⁹ ,total price,
 5- of her own free , will in bondage,
 to Ba'al-belu and Abdi-Sin, son of Ir'am-Dagan,
 delivered, Dead (or) alive,
 he is the slave of Ba'al-belu and Abdi-Sin.
 If, in the future,
 10- in the following days,
 someone comes forward to claim,
 this tablet will confuse him.
 seal of Qurdu,
 man of the city of Asu;
 15- seal of Adad-qarrad,
 son of Kunāzu,
 seal of Ipqi-Dagan, son of Eye,
 seal of Tūri,
 son of Ilu-bani.

It's noticeable that existence of four copies for four seals in the end of texts of this document as lawful document to contract of receiving the slaves who wasn't mentioned reason for presenting to masters ⁽²⁰⁾, the researcher refers that this state of slavery in context of self-sale come back deterioration of economic circumstances in Emar mostly and this thing is according to the similar states in each of Syria and Palestine , because little sale was in these countries as a slave a phenomenon has few states at the beginning and after that increased directly and some texts referred to that at tell Alamrena Letters at the fourth century BC.⁽²¹⁾

¹⁸ Arnaud ,D., *Recherches au pays d'Aštata* . Emar VI.3 , PP. 14-15.

¹⁹ Shekel = 11.46 gm.

²⁰ دانيال أرنو ، النصوص المسمارية التي عثر عليها في المواسم الثلاثة الأولى في مسكنة القديمة الغربية ، ترجمة: عدنان البني، الحوليات الأثرية السورية، مجلد ٢٥ ، ١٩٧٥ ، ص ٢٢٥-٢٢٩.

²¹ Mendelsohn,I., Slavery in the Ancient Near East , *BA*,vol. 9, 1946 , p. 76.

Transliteration:

1. *i-na mu kala.ga-ŋi nu-kūr-ti^m Hi-ma-ši-^dKur dumu Ab-ba-ni*
a-na 1 [ma-ŋ]a kù.babbar iz'-za-az
^m[Hi-ma-]ŋi.^dKur dumu Ab-ba-ŋi du]m[u
h[u-bù]l-la-ti'-šú šal-lu-mi
5. *ul i-la-e e-ni-na^m Mil-ki-^dKur dumu A-hi-^dKur*
50 gín kù.babbar.meš hu-bál-la-šú ú-šal-lam
a-na 1r-ut-ti-šú e-te-ru-ub
ba.ug₆ ti.la 1r ša^m Mil-ki-^dKur
šú-ut šum-ma ur-ra-am
10. *še-ra-am ma-am-ma a-na pa-qa-ri-šú*
el-la-a ŋup-pu an-nu-ú
i-la-e-šú
šum-ma kù.babbar.meš ša šu-ti-šú i-na-din'
kù.babbar tés.bi li-din a-na 1r.lugal ir-ti-ŋi
15. *[a-]šar kù.babbar.meš e-ru-ub 45 gín kù.babbar.meš*
^mKin-na-bi 4 gín kù.babbar.meš^mGur-^dKur dumu Bu-ur-x
na₄.kišib^mA-hu na₄.kišib^mDingir-ŋi-a-bi
dumu^d30-a-bi dumu Še-i-^dKur¹
na₄.kišib^mAd-^dUtu-š
20. *dumu¹Hu-da-ra-ti*
na₄.kišib
^mU-ra-ŋi-ih dumu iŋ-[
na₄¹.kišib
^mU-en dumu[

Translation:

- 1- in the year of distress and war, Himaši-Dagan, son of Abbanu, goes into debt for a mina of Silver; Himaši-Dagan, son of Abbän[u] Can't pay his debts
- 5- Now Milki-Dagan, son of Ahi-Dagan, pays his debt, 50 shekels of silver. He has entered into his servitude: dead or alive, he belongs to Milki-Dagan. If in the future 10. someone to claim it presented itself, this tablet will confuse him. If he wants to deliver the money that would be at his disposal he will have to deliver the equivalent money. He will remain a royal slave.
15. The silver for which he entered: 45 shekels of silver: Kin-abi, 4 shekels of silver: Itür-Dagan, son of Bur.... Seal of Ahu, son of Sin-abu, seal of Abu-Samšu,
- 20- son of Hudāratu, seal of Ba'al-rapi', son of the [...] seal of Ba'al-belu, son of [...]

2-Himaši-Dagan was enslaved after his debts were paid by Milki-Dagan⁽²²⁾:

It's clear that at this state is pay back debts for a free person and make him slave, and Himaši-Dagan was a slave forever because he couldn't pay back his debts and Milki-Dagan Pay back these debts so Himaši-Dagan became a slave for Milki – Dagan for this reason.⁽²³⁾

*Arnaud, D., Recherches au pays d'Aštata. Emar VI.3, pp. 128-129.²²
Saksit, A., Emar, CHANE, vol. 9, 2001, p. 242.²³*

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3- Jadi-Dagan, son of Bassu, acknowledges his debt to Dagan-kabar, son of Dagan-talih ⁽²⁴⁾ :

Transliteration	Translation
<p>1. ^mZu-^dKur dumu <i>Bá-aš-ša</i> <i>a-kán-na iq-bi ma-a a-nu-ma</i> ^{md}Kur-gal dumu ^dKur-ta-li-ih dumu <i>Hi-ma</i> <i>i-na mu kala.ga ub-ta-li-tá-ni-mi</i></p> <p>5. \dot{u} 2 1/2 gín kù.babbar <i>hu-bu-ul-li-ia</i> <i>[ú-ša-a]l-lim-mi ù a-dī bal-tá-ku</i> <i>[a-pa-a]l-la-ha-kà-mi</i> <i>[šum]-ma i-na egir u₄-mi</i> ^mZu-^dKur a-na ^{md}Kur-gal</p> <p>10. <i>[i-qáb-b]i ma-a iš-tu é-ka</i> <i>[at-ta]-lak-mi 10 gín kù.babbar.meš</i> <i>a-na ^{md}Kur-gal li-din-ma</i> <i>a-šar šà-šú lil-lik</i> <i>nā₄.kišib ^mZu-Aš-tar-ti</i></p> <p>15. <i>šumu Li-en</i> <i>na₄.kišib ^mIb-ni-^dKur</i> <i>dumu I-ku-^dKur</i> <i>igi ^{md}30-a-bu dumu Gur-^dKur</i> <i>igi ^m[Zu-A]š-tar-ti dumu Ia-si-en</i></p>	<p>1-Jadi-Dagan, son of Bassu, spoke thus: "Behold, Dagan-kabar, son of Dagan-talih, son of Hima, made me survive through a difficult year 5- and 2-1/2 shekels of silver , my debts , [he has played and as long as I live [I] thon] will pray . » 10 . [If in the following days [Iadi – Dagan to Dagan – kabar [says : “ From your house [I want] to leave “ , 10 shekels of silver which he delivers to Dagan – kabar and he can go where he pleases . 15- Seal of Zú-Aštarti, son of Li-beli, seal of Ibni-Dagan, son of Ikü-Dagan. Witness: Sin-abu, son of Itür-Dagan, witness: [Zü-A] štarti, son of Iasi-bēlu.</p>

It is remarkable that at this state from self-sale that is slavery as a compensation of pay back debts in the famine year, but it is consider temporary slavery because the new master stipulate who payed back debts Dagan-kabar on the slave Jadi-Dagan to pay back four times of the sum who payed back to go a slave any where he wants.⁽²⁵⁾

²⁴ Arnaud ,D., *Recherches au pays d'Aštata* . Emar VI.3 , PP. 96-97.

²⁵ حسن شوال ، العبيد والأجانب في سورية القديم في الألف الثانية قبل الميلاد، رسالة دكتوراه غير منشورة ، المعهد العالي لحضارات الشرق الأدنى القديم – جامعة الزقازيق ، ٢٠٠٧ ، ص ٨٧.

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5- Ibni–Dagan,son of Iadi-Bala,takes a debtor’s two children to repay his loan ⁽²⁸⁾:

Transliteration

1. a-na pa-ni ³⁰Mu-ur-ri-³⁰Iskur à lù.meš šu.gi uru.ki
³⁰Ib-ni-³⁰Kur dumu Zu-Ba-la lù.hal ³⁰Ma-di-³⁰Kur dumu Še-i-³⁰Kur
 25 gin kù.babbar.meš hu-ub-bu-ul à i-na-an-nu
³⁰Ma-di-³⁰Kur dumu Še-i-³⁰Kur ba.ug₆ à 2 dumu.meš-tù
5. i-na é ³⁰Ib-ni-³⁰Kur [ur i-bu-ù] 25 gin kù.babbar.meš ša-a-tù um-te-³⁰es-šì-ir
 à i-na-an-na ³⁰Ib-ni-³⁰Kur dumu³⁰ Zu-Bg-la' lù.hal
 2 dumu.meš ³⁰Ma-di-³⁰Kur dumu Še-i-³⁰Kur a-na pa-ni ³⁰Mu-ur-ri-³⁰Iskur
 à lù.meš [šu.gi uru.ki a]jhr pa-ni àh-hi-a ša ³⁰a-bi-šù-nu
 à-še-zi-iz [a-kán-na iq-bi um-m]a-a šum-ma
10. 2 dumu.meš še[š-ku-nu šu-qa-a à] 25 gin kù.babbar.meš-ia
 te-er-ra [x x x x x] 2 dumu.meš šeš-tù-nu ša-q-šù-[nu]
 iš-tu [ra-ma-ni-šù-n]u a-na Ir-ur-ti-ia i-ta'-a[r-bu]
 à àh-[hi-a ša ³⁰a-bi-šù-nu] 25 gin kù.babbar.meš ša ³⁰Ib-ni-³⁰Kur
 na-da-ni [ša-a] i-[m]ja-gu-ru à 2 dumu.meš šeš-tù-[nu]
15. a-na Ir-ur-ti [ša ³⁰Ib-ni-³⁰Kur iš-tu ra-ma-ni-šù-nu-ma
 ik-nu-ku-šù-nu-[ti-ma] ba.ug₆ bal-tu Ir.meš ša ³⁰Ib-ni-³⁰Kur] šù-nu
 ur-ra-am še-ra-am šum-ma ³⁰Ab-du dumu Hu-tam-ma-ni
 à šeš.meš ša a-bi-šù-nu i-qáb'-bu-ù
 ma-a 2 dumu.meš šeš-ni i[pa-t]r-mi
20. 2 zi.meš ma-la ³⁰Dingit-šì-a-bi à 2 zi.meš
 ma-la ³⁰Ma-di-³⁰šim-ti igi.nu.tuku
 a-na ³⁰Ib-ni-³⁰Kur dumu Zu-Ba-la lù.[hal]
 li-id-dq-nu 2 dumu.meš šeš-tù-nu [lil-qu-ù]
 na₄.kišib ³⁰Hab-à
25. dumu Pa-bá-ha na₄.kišib ³⁰Mu-ur-ri-³⁰Iskur
 na₄.kišib ³⁰En-gal lù [ú-tu]
- na₄.kišib ³⁰Bu-ra-qu dumu Ma-dak-ka
 igi ³⁰Tu-u-tu dumu A-bi-ka-pl
 igi ³⁰30-gal dumu Zi-im-ri-³⁰Kur
 igi ³⁰Ka-pl-³⁰Kur dumu A-hi-ha-mi lù uru Eš-šì
30. ³⁰En-gal lù ú-tu
 igi ³⁰Gur-³⁰Kur dumu Muš.meš
 igi ³⁰Kil-me lù.nagar lù uru Eš-šì
 igi ³⁰Ib-ni-³⁰Kur dumu Ma-di
 igi ³⁰Ab-du dumu Hu-tam-ma-ni
35. lù uru Eš-šì

Translation

1. Before Mutri-Telub and the Elders of the city, (to) Ibni-Dagan, son of Iadi-Bala, seer, Madi-Dagan, son of Šeai-Dagan, owed 25 shekels of silver and now Madi-Dagan, son of Sa'i-Dagan, died and his two children [entered] the 5-house of Ibni-Dagan and] he gave up the 25 shekels of silver and now [Ibni-Dagan, son of] Iadi-Bala , soothsayer , the two children of Maldi - Dagan , son of Se't - Dagan , before Mutri - Teluby and the (Elders of the city , col presence of their father 's brothers , a prodnit . [He spoke thus 10 [Take back your two nephews and] my 25 shekels of silver return to me [...] These two nephews have entered) voluntarily into my servitude”, 15. and their father's brothers] the 25 shekels of Ibni-Dagan [refused to surrender and their two nephews in bondage (of Ibni-Dagan, voluntarily, in [es] delivered up by sealed deed. Dead (or) alive , they are the slaves of Ibni-[Dagan] In the future, if Abdu, son of Hutammanu, and their uncles 20. declare: We want to free our two nephews”, two souls for I-abu and two souls for Madi-dimtu, the blind, to Ibni-Dagan, son of Iadi-Bala, [diviner,] they must deliver.[They may take back] their two nephews. Seal of Habu, witness: Itür-Dagan, son of....son of Pabaha, seal of Burqu, son of 25- Madu-ka, witness: Tutu, son of Abi-kāpi, witness: Sin-rabú, son of Zimri-Dagan, witness: Kapi-Dagan, son of Ahi-hammu, male de Villeneuve , 30. witness : Bělu - kabar , the ... socau of Mutri - Telub , seal of Bělu - kabar , the [...] witness : Kulme , carpenter , man from Villeneuve,witness: Ibni - Dagan,son of Madu, witness:Abdu,son of Hutammanu,35-manfrom Villeneuve.

It’s noticeable that at this case of bet as a compenation of debt (after sale all what they own, the person who do bet as houses and fields) it is one of states which was common in Emar in the fifth century BC , particulary after a long siege , it’s probably the Hurrians Forces exerted it and what caused it from deterioration in the economy of the city so Ibni -Dagan bet his sons as compensation 25 shekel with two Dagan’s sons that is a debt owner after death of two children’s father , two Dagan’s sons demanded two son’s uncle to repay after paying back 25 shekel and after refusal of uncle to pay back debt two boys became slave for two Dagan sons voluntarily . ⁽²⁹⁾

²⁸ Arnaud ,D., *Recherches au pays d'Aštata* . Emar VI.3 , PP. 215-217.

²⁹ Zaccagnini,C., *War and Famine at Emar* , PP. 101-102. ;

حسن شوال ، العبيد والأجانب في سورية القديم في الألف الثانية قبل الميلاد ، ٨٥-٨٦.

Transliteration

1. ^mZa-dám-ma dumu Kár-bi lú uru Ša₁₀-tap-pa ú 'Ku-'e' dam-sú
'Ba-'a-la-bi₂-a ^mÍškur-en ^mB-ma-a'.⁴Kur
ú 'Ba-'a-la-um-mi dumu.mí gab 2 dumu.meš-šú-nu 2 dumu.mí.meš-šú-nu
a-na 60 kù.babbar.meš šám.til.la a-na ir-ut-ti it-tu sag.du-šú-nu-mà
5. a-na ^mÍškur-ma-lík dumu ⁴Íškur-ur.sag lú.hal it-ta-din
ma-an-nu-me-e ša 4 dumu.meš Za-dám-ma dumu Kár-bi
i-pa-qar 10 zi.meš ma-lu-ut-šu-nu a-na ⁴U-ma-lík
li-din-ma mí.nitf.meš-šú li-qi
ú a-nu-ma gir.meš-šú-nu ^mZa-dám-ma ^mmaš a-bu-šu-nu
10. 'Ku-'e ama-šú-nu i-na im.meš it-ku-nu
ú a-nu-ma 'Ku-'e pa-na-nu 'Ba-la-bi₂-a dumu.mí-ši
a-na 30 kù.babbar.meš a-na 'é.gi₄.a.meš a-na 'A-nat-um-mi i-din
ú tap-pa e-te-ep-šu-ma 'A-nat-um-mi 30 kù.babbar.meš
šám 'Ba-'a-la-bi₂-a la-a i-din
15. šum-ma i-na egir u₂-mi 'A-nat-um-mi
tap-pa ša-a-šú ú-še-la-a tap-pu an-nu-ú i-hap-pi-šu
'Ba-la-um-mi a-na ^mU-ma-lík ir-ti-ih
na₄.kišib ^mHé-ma-ti.⁴Kur dumu Niq-qa₄ na₄.kišib ^mKur-en
na₄.kišib ^mÉ-a-sig₅ dumu Ma-di.⁴Kur
20. na₄.kišib ^mGur.⁴Kur dumu Ia-ad-dá
na₄.kišib ^mGa-la-lu dumu Hu-un-ba
igi ^mEn-ma-lík dumu ⁴Kur-gal
igi ^mU-ka-li dumu Li.⁴Kur
na₄.kišib ^mIa-dí.⁴Kur dumu Gur.⁴Kur
25. na₄.kišib ^mLa-hé-la
dumu Mu-ut-ri.⁴U

Translation

1. Zadamma, son of Karbu, man of Šatappa and his wife Ku'e Ba'ala-bia, Ba'al-belu, Išma'-Dagan, and Ba'ala-ummi, womb daughter, their two sons, their two daughters for 60 (shekels) silver , 5- total price , in bondage , spontaneously , delivered to Ba'al - malik , son of Ba'al - qarrad , diviner . Whoever the four children of Zadamma, son of Karbu, would claim, ten souls in compensation to Ba'al-malik will have to deliver and can take the children. And behold their feet Zadamma their father
- 10- (and) Ku'e, their mother, placed in the clay. And behold, Ku'e, before, Ba'ala-bia, his daughter, had delivered for 30 (shekels of) silver as a bride to Anat-ummi and they made a tablet, but Anat-ummi Jes 30 (shekels of) money , price of Ba'ala - bia , did not deliver .
- 15- If, in the future, Anat-ummi produces that tablet, that tablet will nullify it. Ba'ala-ummi remains in Ba'al-malik. Seal of Hemati - Dagan, son of Niqqu, seal of Dagan - bēlu, son of Madi - Dagan, seal of Ea - damiq, seal of Itūr - Dagan, son of ladda, seal of Galalu, son of Hunbu.
Witness: Bēlu-malik, son of Dagan-kabar, witness: Ukáli, son of Li-Dagan. Seal of ladi-Dagan, son of Itūr-Dagan,
25- seal of Laheia, son of Mutri-Tešub.

6- Zadamma and his wife ka'e sell their children to Ba'al – Malik⁽³⁰⁾ :

It's noticeable that this state of the bet as a compensation of debt is one of the kinds of slavery as a form of families Zadama and his wife ku had sold their elder daughter and their three children among then the fant Bala-Malik with 60 shekel and became slaves for him ⁽³¹⁾ , The research indicates here to the link between the state number 4 and the state number 6 and it is noticeable that after sale of the elder daughter Ba'la-Bia at previous time to Anat- ummi by her mother ka'e but receiving of sale price wasn't completed (the state number 4 with the state text number 6) So she was sold again (the state number 6) and term was exerted for eliminating the old reign in the old decade and they are lines number 11-16 (at the state number 6) .

³⁰ Arnaud ,D., *Recherches au pays d'Aštata* . Emar VI.3 , PP. 231-233.

³¹ حسن شوال ، العبيد والأجانب في سورية القديم في الألف الثانية قبل الميلاد ، ٨٥-٨٦.

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7 – lašar da'i, son of Aštartu-lit, enters the service of Bulali, son of Arwu⁽³²⁾:

Transliteration

1. ^{1d}Ia-ša-ar-da-i dumu Aš-tar-tu-lit
a-kán-na iq-bi ma-a i-na mu erim.meš tár-wu
uru.ki la-mi 1qa' še'.meš a-na 1 gín kù.babbar.meš
20 giš pa še.meš ša ¹Bu-la-li dumu Ar-wu
5. hu-bu-la-ku-mi ù a-na bu-bu-ti
nu-pu-uh ù ¹Bu-la-li
ub-tal-li-šá-an-ni-mi
ù šúm-ma ur-ra-am še-ra-am
^{1d}Ia-ša-ar-da-i iš-tu é-ti
10. ¹Bu-la-li it-ta-lak 1 zi.meš ki-i-mu-ú-šú
a-na ¹Bu-la-li li-din šúm-ma iš-tu é-ti
1 zi i-pa-aš a-na ¹Bu-la-li
li-din a-šar šà-šú lil-lik
15. ù a-šar ša-ni-im-ma
1 zi i-la-qa-a šup-pu
[a]n-nu-ú i-la-e-šu
na₄.kišib ¹Šur-ši-^dKur dumu Bi-li-la
na₄.kišib ¹A-hi-^dKur
20. dumu Kut-be
na₄.kišib Li-^dKur
na₄.kišib ¹A-lál-a-bi
dumu A-me-i dumu Uz-na

Translation

1- laSar-da'i, son of Aštartu-lit, expressed himself thus: "During the year when the hordes besieged the city, that a qa of grain was worth a shekel of silver, for 20 persfu of grain towards Bulali 5- son of Arwu, I was in debt and in the famine he took me away and Bulali made me survive" and if in the future, lasar-da'i of the house of Bulali wants to come out, a slave to his place he will have to deliver 10-to Bulali.
10- If, to get out of the house, he provides a slave, it is to Bulali that he will have to deliver him: he can go where he wants but let it be for someone else
15- that he takes a slave,
[this] ue tablet will confuse him .
Seal of Surši-Dagan, son of Bilila, seal of Alal-abu, son 20- of Ameu, seal of Ahl-Dagan,
son of Kutbu, seal of Zimri-Dagan, son of Uznu.

It is remarkable that this state from slavery by the way of self-sale as compensation debt and Lashar sold his self to Bolalo who is a son to Arow as compensation of paying back his debt and became in his slavery ⁽³³⁾ , the research denotes existence term enables slave to be free and stipulate him to not become slave for another person (Lines number 10-15) .

³² Arnaud, D., *Textes syriens de l'âge du bronze récent* , p. 58.

³³ حسن شوال ، العبيد والأجانب في سورية القديم في الألف الثانية قبل الميلاد ، ٨٧.

8- Bulalu, son of Arwu, takes into servitude the wife of Dagan-Tali, son of Tai ⁽³⁴⁾:

Transliteration	Translation
<p>1. ^{1d}Kur-ta-li-i' dumu Ta-i hu-bu-ul e-ni-na en-lu-ū' hu-<bu>-ul-la-ti dam-šú iṣ-ša-ab-tù-ši a-na 70 gín kù.babbar.meš šàm.til.la</p> <p>5. a-na sag.du-ši-ma a-na gemé ša ¹Bu-la-li dumu Ar-wu it-ta-nu-ši [b]a.ug₆ ti.la gemé ša ¹Bu-la-li ši-it [šum-m]a ur-ra-am še-ra-am [ma]-am-ma a-na en di.ku₅-šú el-la-a</p> <p>10. ¹A-ba dumu Ba-da ^{1d}Kur-ta-li-i' ¹Im-lik-^dKur dumu Še-i-^dKur ¹Ba.ug₆-ha-ma-di dumu Ša-a'-li ¹Ir-^dKur dumu Udun-ni ¹Ir-dingir-li dumu ²Za-zi</p> <p>15. i-ta-na-pa-lu-šú ¹Bu-la-lu za-ku na₄.kišib ¹A-ba << >> dumu Be-da na₄.kišib Tu-tu dumu Ša-ah-li</p> <p>20. na₄.kišib Im-lik-^dKur dumu Še-i-^dKur na₄.ki[šib Ba.ug₆-h]a-[m]a-di [dumu Ša-a']-li</p> <p>25. na₄.kišib Ba.ug₆-ha-m[a-di] [dumu] Ta-li-ti</p>	<p>1. agan-tali', son of Tai, was in debt. Behold, his creators seized his wife. For 70 shekels of silver, full price, 5. of her own free will, in bondage to Bulalu, son of Arwu, delivered her up. [Dead (or) alive, she remains Bulalu's servant. [S]i, in the future, [someone presented himself as an accuser, 10. Aba, son of Bada, Dagan-tali, Imlik-Dagan, son of Se'i-Dagan, Tamüt-hamadi, son of Sa' lu, 15. Abdi-Dagan, son of Uduu, Abdi-ili, son of Zazu, will indemnify him. Bulalu is outspoken in claiming. 20. Seal of Aba, son of Bada, seal of Tutu, son of Sa'lu, seal of Imlik-Dagan, son of Se'l-Dagan, sc[water of lamüt]-[h]a[m]adi, 25. [son of Sa llu, seal of Lamot-ham [adr] [son] of Talitu.</p>

The research the refers that this state from slavery by the way of self-sale for salvation from husband debt. Dagan taly had sold him self to bolalo a son of Arwu as a compensation 70 shekel from silver and became in his slavery and Blandin indicates here that reponsibility of debts at some cases taken into all the family members and this thing bears consequences thing that happens due to delay of paying back debts. The woman has mutual resposibility with the husband and that made all family member take responsibility of debt that they owe it at the state of not paying back it . ⁽³⁵⁾

³⁴ Arnaud, D., *Textes syriens de l'âge du bronze récent* , pp. 59-60.

³⁵ بلاندين كيرفيللا - أيوب ، النساء في أوغاريت ، ترجمة : نجيب غزاوي ، الأبجدية للنشر - دمشق ، ط ١ ، ١٩٩٠ ، ص ٤٧ .

10- Azmete, son of Anati , of the town of Atira, has voluntarily sold his wife, knazae ,

Transliteration

obverse

^mAz-me-te DUMU A-na-an-ti
^{ša} URU.A-ti-ra ^mKa-an-za-e
 DAM-^{šú} <a-na> 22 GÍN KÙ.BABBAR <<DIŠ>>
 ŠAM.TIL.LA
 a-na SAC.DU a-na GEMÉ-ut-ti
 5. ^{ša} ^mKUR-ba-ni DUMU Ag³⁷-na³
 it-ta-din-ši BA.UG₆ TIL.LA
 GEMÉ ^{ša} ^mKUR-ba-ni šī-it

šum-ma i-na EGIR u₄-mi.MES

lower edge

ma-am-ma i-bá-qa-ar-ši
 10. DIŠ MUNUS.SIG, li-din lil-qè³⁸-ši

NA₄.KIŠIB (seal)

reverse

IGI Ma-zi-ya DUMU Zu-bu-ra
 IGI ^mKa-ma-lal DUMU Sa-ya-si
 IGI ^mPa-za-ka DUMU Ki-la-e
^{ša} URU.A-ti-ra

Translation

Azmete, son of Ananti,
 of the town of Atira, has voluntarily
 sold his wife, Kanzae,
 into the service of Dagan-bani, son of Agna ,
 <for> a full price of twenty-two shekels of silver.
 Dead or living,
 she is the servant of Dagan-bani.
 If in the future someone should redeem her,
 let him give one
 healthy woman (in compensation to Dagan-bani),
 (and) let him take her.
 Witnesses: Maziya, son of Zuḫura;
 Kamala, son of Šayasi; (and)
 Pazaka, son of Kilae,
 (all) of the town of Atira.

into the service of Dagan-bani, son of Agna³⁷:

The research indicates here that this contract from contracts of buying and sale of slaves at Emar kingdom , and it dates back to the third century B.C at the period of the Hittite control on Syria generally and that includes Carchemish and Ugarit and at this time Emar received instructions from rulers of Carchemish directly and they had a control of Judicial rules and wills and sealed the seals and all what relate to the daily life⁽³⁸⁾, and we can find according to Beckman that contract the speech area were sealed with cylinder seal (inside the red tyre in the text) and the style appear the storm god on it and the sun god is opposite of each other across the name which was unread for the seal owner⁽³⁹⁾ , and also appeared protection god armed with a bow and standing upon

³⁷ Beckman, G., *Three Tablets from the Vicinity of Emar*, 61- 62.

³⁸ Arnoud,D., *Humbles et superbes à Emar (Syrie) à la fin de l'âge du Bronze*, 298.

³⁹ Beckman,G., A Hittite Cylinder Seal in the Yale Babylonian Collection,in:*AnSt* 13(1981),131-132,134-135.

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animal, probably a stag , None of the hieroglyphs are clear enough to be read with certainty ⁽⁴⁰⁾.

⁴⁰ Beckman, G., *Three Tablets from the Vicinity of Emar*, 62-63.

Rights of self-sale Slaves at Emar kingdom :

It's remarkable that the Law insured to slaves additional rights other than food . that rights are the money which takes it and also it insured slaves rights that their debts were a lot . and it is right of buying its freedom from money , that is counted for him as a compensation of his work with master ⁽⁴¹⁾ , and the research refer in this context that the same thing happened in the text number Msk 7234.

It's remarkable that the slave and the slave woman could handle with sons in the coming in slavery or not in the state the debt seized his fortune and he could enter in the slavery Leaving his family free . It is noticeable the habitants of Ancient Syria and also habitants of Emar preferred to be their slaves slave of debt ie the most bet remains until paying back his debt and as opposite that permanent quantity specialized to him. ⁽⁴²⁾

From the right which was to slaves at Emar are the state of marrying of slave but he is demended with obligations ,from these obligation if a single slave was married his son become slave too (like debit son) as a compensation of 80 shekel from silver and has the choice to stay at his father's house, and perform his obligation towards Master. ⁽⁴³⁾

Freeing self-sale slaves at Emar kingdom :

It's remarkable that imposing on the slave to pay debt interests, and banning to escape until he carryout the conditions of contract of slavery ie paying back his debts ie he pay back his debt and interest . every debt has large interest must the debit slave to pay it, and after that he can go every where he wants, It's noticeable in this context that Master's sons don't have the right in the slave after their father's death but in the case of not fulfilling the conditions of the contract he isn't freed and the heirs have the right in the slave until paying back the debt . ⁽⁴⁴⁾

From among texts of Emar kingdom we can find that contracts of liberation of slaves became documented legally entirely and appeared in the text number Msk 7234 in

^{٤١}; Zaccagnini,C., War and Famine at Emar , P. 102. ;

حسن شوال ، العبيد والأجانب في سورية القديم في الألف الثانية قبل الميلاد ، ١٨٤ .

^{٤٢}. Arnoud,D., *Humbles et superbes à Emar (Syrie) à la fin de l'âge du Bronze*,p.p. 5,8.

^{٤٣}. Arnoud,D., *Humbles et superbes à Emar (Syrie) à la fin de l'âge du Bronze*,p. 11.

^{٤٤} نقلاً عن : حسن شوال ، العبيد والأجانب في سورية القديم في الألف الثانية قبل الميلاد ، ١٩٥ .

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Emar palace documentation for freeing process of a slave as compensation paying sum with witness as following:

Transliteration ⁽⁴⁶⁾

1. ^mIm-lik-^dKur dumu ^dKur-en dumu *Ma-tik-ka*
 60 gín kù.babbar.meš *ip-te₄-ri-šu*
i-na na₄.meš kur A-mur-ri
 ú 14 gín kù.babbar.meš *šám tóg.hi.a.meš i-na na₄.meš kur A-mur-ri-ma*
 5. *a-na ^mKal-bi-i ir ša ^mAt-te-i dumu Sa-pi*
ul'-tal-lam ur-ra-am še-ra-am
^mAt-te-ú *šá-šám kù.babbar.meš-šú*
a-na muh-hi' ^mIm-lik-^dKur
la-a i-ra-gu-um
 10. *šám-ma i-ra-gu-um*
šap-pu an-nu-ú i-la-e-š[ú]
-
- na₄.kišib ^mKal-bi-i na₄.kišib ^mKur-gal*
ir ^mAt-te-i dumu Ku-na-zi
igi ^mla-~~ad~~-lu-tu
 15. *dumu A-du-ni-ša-du-qi*
igi ^mGi-ri lú uru Ta-ad-mi-ir
igi ^mSa-ak-mi-ú
lú uru Ta-ad-mi-ir-ma
igi ^mA-ra-zi-ru-ú
 20. *dumu Šur-šl-a*
igi ^mKur-gal dumu Ku-na-zi

Translation ⁽⁴⁵⁾

1. Imlik-Dagan, son of Dagan-bélu, son of Madi-ka,
 60 shekels of silver, his ransom, in weight of Amurru,
 and 14 shekels of silver, price of clothes, also by weight of Amurru,
 5. to Kalbiu, servant of Atteu, son of Sapu, paid. In the future, Atteu, about this money, against Imlik-Dagan
 10. If he claimed, should not claim.
 son of Adual - aduqu,
 this tablet will confuse him. Seal of Kalbiu, servant of Atteu, witness: laplutu,
 15. witness: Girl, Palmyrene,
 witness: Sakniu, also Palmyrene,
 witness: Arazirú, son of Santia, witness: Dagan-kabar, son of Kunku.
 20. seal of Dagan-kabar,
 son of Kunazu,

The researcher indicates that this state is one of the states of buying a slave for freedom as a compensation paying back debts, and its interests. from this text became clear that his master was disastrous, and the contract witnesses on it 4 witnesses, and two persons from Tadmor and Daniel arno refer to the contract the speech subject eliminate Hittite cylinder seal by its pining and three other copies as legal documentation for contract . ⁽⁴⁷⁾

Rituals of release of slaves self-sale at Emar kingdom :

The rituals was similar to release slaves in Ancient Near East and it depends on the wipe with oil to the release slaves generally and they get oil to wipe slaves in the feast is called *Kinunum* , and the wiping process is a ritual of purification of a slave from slavery.⁽⁴⁸⁾

; Arnaud, D., *Textes syriens de l'âge du bronze récent* , p. 33. ⁴⁶

عدنان البني ، إيمار وتدمر ، ١٩٨٣ ، ص ١٥٩ .

Arnaud, D., *Textes syriens de l'âge du bronze récent* , pp. 32-33. ⁴⁷

⁴⁷ دانيال أرنو ، النصوص المسامرية التي عثر عليها في المواسم الثلاثة الأولى في مسكنة ، ص ٢٢٧ .

⁴⁸ Durand,J.M, Archives Administratives de Mari,ARM XXIII,Paris,1984,p. 11.

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The following is analysis for things that were found in the tablets wick came in the context of research and it can be exposed as following :

1- The professions that were occupied by slaves who entered into slavery by selling their souls in exchange for a debt they could not repay, or an amount of money that enabled them to live in the years of famine:

No.	Tablet No.	Slave's name	Owner name	The profession
1	Msk 7231	Belu-Taliḥ	Sons of ir'am - Dagan	servant
2	Emar . VI. 121	Ḥimaši-Dagan	Miliki- Dagan	A serf in the land
3	Emar . VI. 86	Jadi-Dagan	Dagan-kabar	A serf in the land
4	Msk 731070+Msk 7433	Ba'ala-bia	Anat-ummi	maid
5	Emar . VI. 205	Two children of Madi-Dagan	Ibni-Dagan	servants
6	Emar . VI. 217-220	Children of Zadamma	Ba'al-Malik	servants
7	ME 73	Lašar da'i	Bulali	servant
8	ME 19	Wife of Dagan-Tali	Bulali	Slave-woman
9	TBR 74	Ba'al-qarrad	Dada	servant
10	No. 1	Knazae	Dagan-bani	Slave-woman

The slaves at Emar their professions weren't different from slaves at Ancient Syrian community generally, because we could find that their normal profession was between the service in masterr's houses and palaces , furthermore they were working in farms , and fields , and Greene refer to most professions of slaves were in houses, and they only worked at cleaning up and kitchens and cleaning of clothes ⁽⁴⁹⁾ , the researcher

⁴⁹ Greene , J.D., Slavavery in Ancient Egypt and Mesopotamia, New York, 2000, p. 8-9. ;

حسن شوال ، العبيد والأجانب في سورية القديم في الألف الثانية قبل الميلاد ، ٩٧ .

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refers here that limit these works which its place is at home according to Greene was probably for fear from slaves escape .

2- prices of self-sale slaves at Emar kingdom :

No.	Tablet No.	Slave's name	price
1	Msk 7231	Belu-Taliḥ	42 shekel from silver
2	Emar . VI. 121	Ḥimaši-Dagan	50 shekel from silver
3	Emar . VI. 86	Jadi-Dagan	2,5 shekel from silver
4	Msk 731070+Msk 7433	Ba'ala-bia	30 shekel from silver
5	Emar . VI. 205	Two children of Madi-Dagan	25 shekel from silver
6	Emar . VI. 217-220	Children of Zadamma	60 shekel from silver
7	ME 73	Lašar da'i	20 shekel from silver
8	ME 19	Wife of Dagan-Tali	70 shekel from silver
9	TBR 74	Ba'al-qarrad	2 shekel from silver
10	No. 1	Knazae	22 shekel from silver

In this research clear that variety prices of slaves between slaves and slaves women , that was mentioned in texts of Emar kingdom, and documents pointed out that abandoned their freedom, and became slaves their debts weren't clear and unified, and we can notice that prices of children was close but prices of slave women were different. It's remarkable that prices of slaves were different utterly according to the time and prices of slaves decreased in war times and famine remarkably .⁽⁵⁰⁾

⁵⁰ حسن شوال ، العبيد والأجانب في سورية القديم في الألف الثانية قبل الميلاد ، ١١٦-١١٧ .

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3- the permanent and temporary slavery to self-sale slaves at Emar kingdom :

No.	Tablet No.	Slave's name	Owner name	Kinds of slavery
1	Msk 7231	Belu-Taliḥ	Sons of ir'am - Dagan	Permanent : there wasn't any term refers to release a slave in the future.
2	Emar . VI. 121	Ḥimaši-Dagan	Miliki-Dagan	Temporary : to time of completing debt, and the contract was in it [12-14:If he wants to deliver the money that would be at his disposal he will have to deliver the equivalent money. He will remain a royal slave] .
3	Emar . VI. 86	Jadi-Dagan	Dagan-kabar	Temporary : to time of completing four times of the debt and was in the contract that [10-13: [If in the following days [Iadi-Daglan to Dagan-kabar [says : “ From your house [I want] to leave ,10 shekels of silver which he delivers to Dagan – kabar and he can go where he pleases] .
4	Msk 731070+Msk 7433	Ba'ala-bia	Anat-ummi	Permanent : as slave woman at time she bore her children would became free .
5	Emar . VI. 205	Two children of Madi-Dagan	Ibni-Dagan	Temporary : to time of receiving slaves in stead of them , was in the contract [19-23: In the future, if Abdu, son of Hutammanu, and their uncles 20. declare: We want to free our two nephews”, two souls for I-abu and two souls for Madi-dimtu, the blind, to Ibni-Dagan, son of Iadi-Bala, [diviner,] they must deliver.[They may take back] their two nephews].
6	Emar . VI. 217-220	Children of Zadamma	Ba'al-Malik	Temporary : for compensation for them with number of slaves , the contract was in it [7-9: Whoever the four children of Zadamma, son of Karbu, would claim, ten souls in compensation to Ba'al-malik will have to deliver and can take the children].
7	ME 73	Lašar da'i	Bulali	Temporary : for receiving a slave for his master and there is a term that , the slave to become a slave for another person except his master , the contract was in it [10-14: If, to get out of the house, he provides a slave, it is to Bulali that he will

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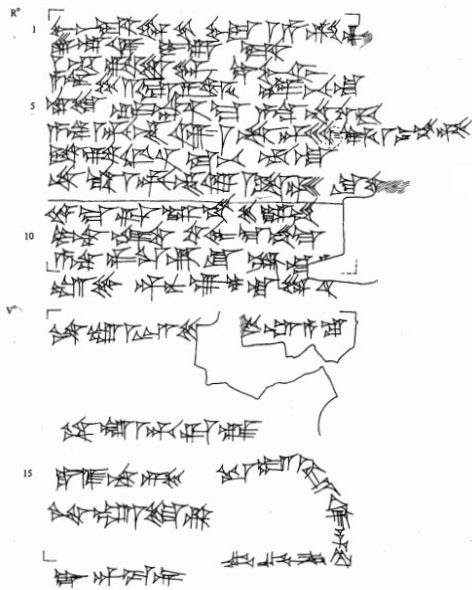
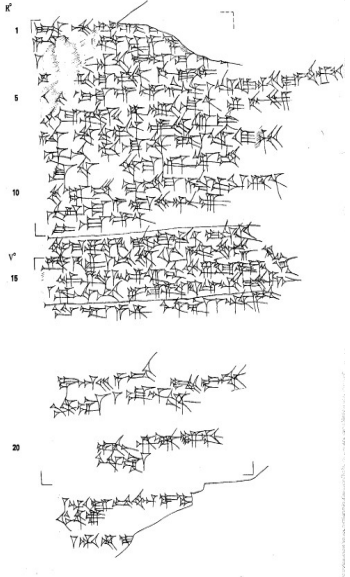
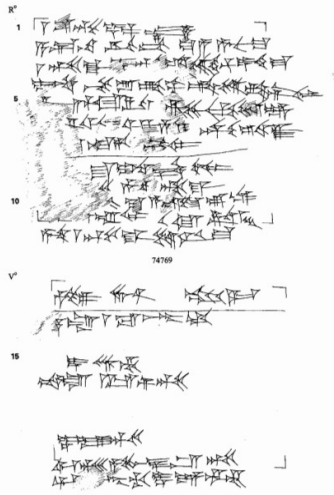
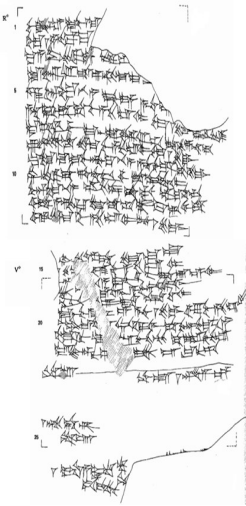
				have to deliver him: he can go where he wants but let it be for someone else] .
8	ME 19	Wife of Dagan-Tali	Bulali	<u>permenant</u> : as slave woman to her master .
9	TBR 74	Ba'al-qarrad	Dada	Temporary : to time of receiving 30 shekel from silver. If he decided to go out his master's house . the contract was in it [19-22 : if Ba'al-qarridà Dada, her mother, says: "You are no longer my mother", then Ba'al-qarrad will lose , all rights over the house; and Dagan-tali, he must deliver 30 shekels of silver to Dada; he (may) go where he wishes].
10	No. 1	Knazae	Dagan-bani	Temporary : there is a term in the contract if seller come back his sale , he has to bring that is more heal their as a compensation of Knazae as following [6-10:if in the future someone should redeem her, let him give one healthy woman (in compensation to Dagan-bani) , (and) let him take her] .

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Conclusion :

- cases of self-sale in this research was result of the bad economic situation that banned existence of source of life , and particularly in war times and famine years .
- It is remarkable that documents that relates to self-sale for slavery at Emar kingdom include the same personalities that buy slaves repeatedly as following :
 - the first class is in it among these personalities **Ba'al – Malik** son of Ba'al – qarrad that is from the orgin of noble family from priests , and Ba'al – Malik bought Zadamma's children that are four for 60 shekel from silver .
 - **Bulali** : he seized two times by texts of self-sale at Emar kingdom , and he bought Lašar da'i for 20 shekel from silver and he bought wife of Dagan-Tali for 70 shekel from silver .
- By stvelying texts that relate to self-sale for slavery , we can find possibility existence from one to three or four slaves in one house as in the case of Zadamma's children .
- slave Prices were set in silver , and using other ways of payment as grains or other than them consider out of this rule .
- it's noticeable that names of slaves in Emar kingdom weren't more different than names of free largely .
- through study of texts of self-sale at Emar was was found out that there were several rights that kept some humanity to slaves of self-sale , and one of the most important his share from food , and his payment for work with his master , and possibility buying his freedom after paying back debts .
- There were rituals were exerted by release slaves by his wiping with oil as purification to a slave from his slavery in feast *Kinunum* , and in addition to possibility of marriage each of the slave and the slave woman equally.

Plates :

<p style="text-align: center;">1</p>  <p style="text-align: center;"><i>Arnaud ,D., Recherches au Pays d'Aštata Emar VI/1., Pl. 7231.</i></p>	<p style="text-align: center;">2</p>  <p style="text-align: center;"><i>Arnaud ,D., Recherches au Pays d'Aštata Emar VI/1, Pl. 7516.</i></p>
<p style="text-align: center;">3</p>  <p style="text-align: center;"><i>Arnaud ,D., Recherches au Pays d'Aštata Emar VI/1, Pl. 74769.</i></p>	<p style="text-align: center;">4</p>  <p style="text-align: center;"><i>Arnaud ,D., Recherches au Pays d'Aštata Emar VI/1, Pls. 731070 + 74333.</i></p>

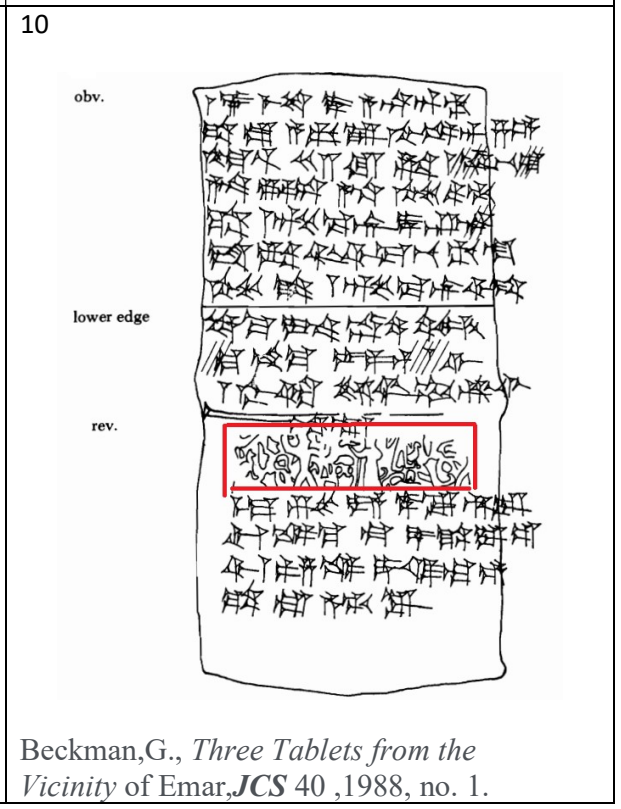
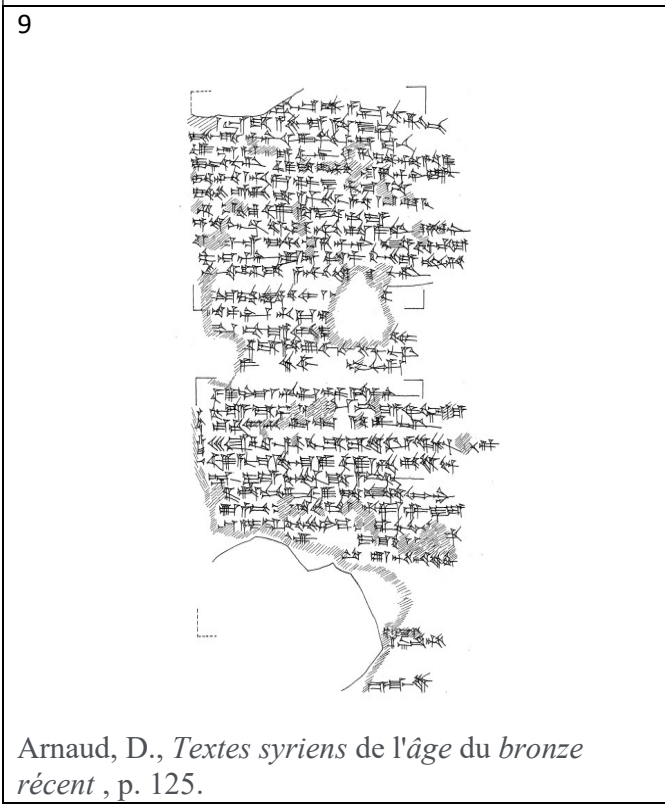
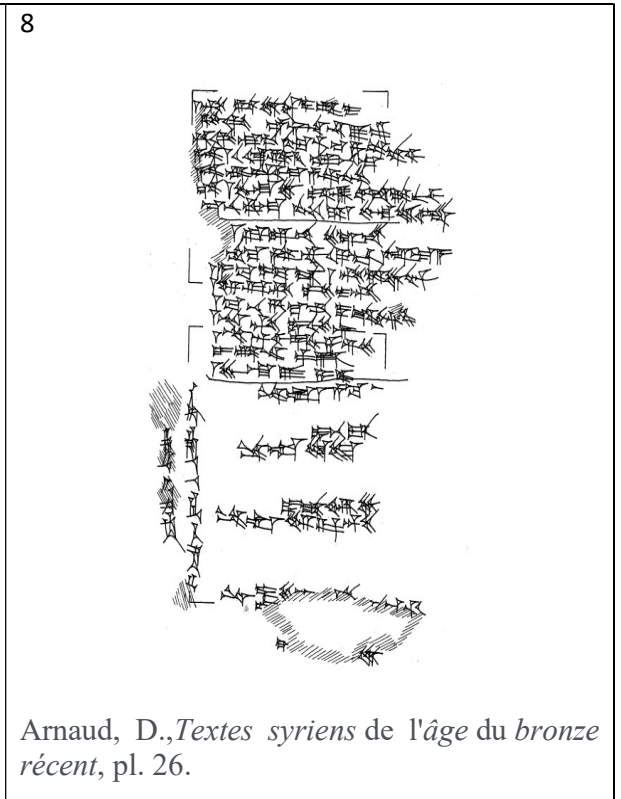
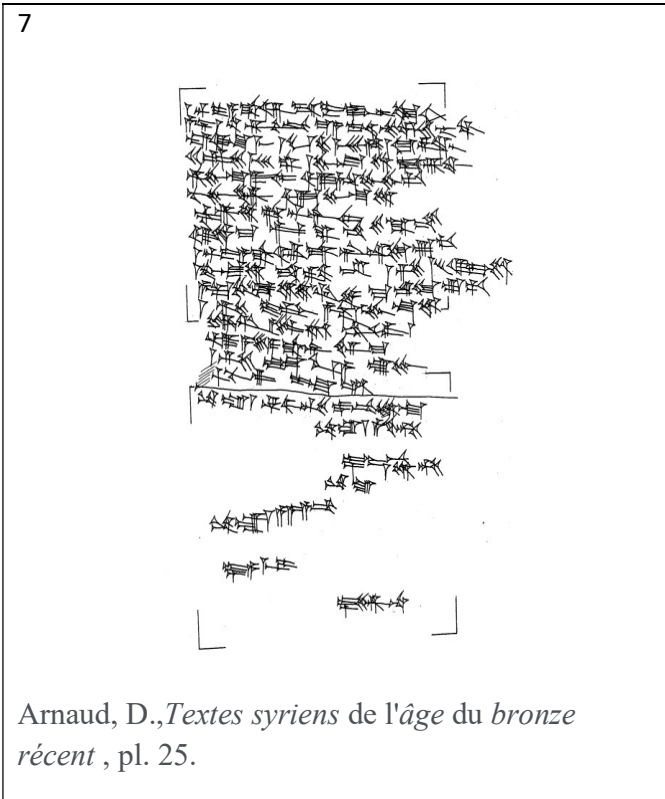
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Arnaud ,D., *Recherches au Pays d'Aštata Emar* VI/1, Pls. 731093 + 731093.

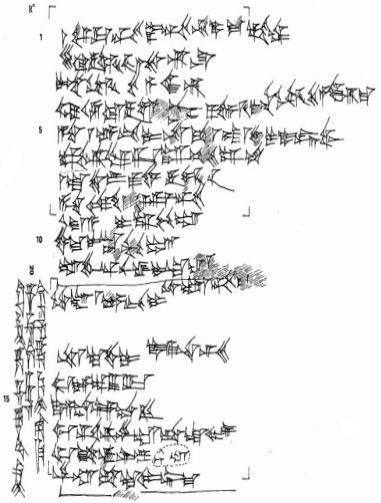
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Arnaud ,D., *Recherches au Pays d'Aštata Emar* VI/2, Pls. R. 139 + R. 139.



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Arnaud, D., *Textes syriens de l'âge du bronze récent*, pl. Msk 7234.

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