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SUMERIAN GRAMMATICAL TEXTS

BY

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LIST OF ABBREVIATIONS

- AJSL. American Journal of Semitic Languages and Literatures.
 AL³. Assyrische Lesestücke (third edition), by FRIEDRICH DELITZSCH.
 ASKT. Akkadische und Sumerische Keilschrifttexte, by PAUL HAUPT.
 BE. Babylonian Expedition of the University of Pennsylvania,
 edited by H. V. HILPRECHT.
 BM. British Museum, Assyrian Collection.
 Boissier, Choix de Textes relatifs à la Divination, by ALFRED
 Choix. BOISSIER.
 Br. A Classified List of Sumerian Ideographs, by RUDOLF BRÜNNOW.
 Clay, Miscellaneous Inscriptions in the Yale Babylonian Collection,
 Miscel. by A. T. CLAY.
 CT. Cuneiform Texts in the British Museum, by PINCHES, KING and
 THOMPSON.
 DA. Documents Assyriens, by ALFRED BOISSIER.
 Del. H.W. Assyrisches Handwörterbuch, by FRIEDRICH DELITZSCH.
 DP. Documents Pré-sargoniques, by ALLOTTE DE LA FUYÈ.
 Historical and Religious Texts. Volume 31 of BE., by S. LANGDON.
 KTA. Keilschrifttexte aus Assur, Wissenschaftliche Veröffentlichungen
 der Deutschen Orient-Gesellschaft.
 KL. See Zimmern, K.L.
 Maklu. Die Assyrische Beschwörungsserie Maklu, by KNUT L.
 TALLQUIST.
 MDOG. Mitteilungen der Deutschen Orient-Gesellschaft.
 MVAG. Mitteilungen der Vorderasiatischen Gesellschaft.
 OLZ. Orientalische Literaturzeitung.
 PBS. Publications of the Babylonian Section of the University Museum.
 Indicates the new series, replacing BE.
 PSBA. Proceedings of the Society of Biblical Archaeology.
 R. I, II, III, IV, V R. or Raw., refer to the five volumes of the
 Cuneiform Inscriptions of Western Asia, founded by H. C.
 RAWLINSON continued by NORRIS, GEORGE SMITH and
 PINCHES. IV R. refers always to the second edition by
 PINCHES.
 RA. Revue d'Assyriologie.

- Radau, Miscellaneuous Sumerian Texts from the Temple Library of
Miscel. Nippur, by HUGO RADAU in the Hilprecht Anniversary
Volume.
- REC. Recherches sur l'Origine de l'Écriture Cunéiforme, by FR.
THUREAU-DANGIN.
- RT. Recueil de Travaux relatifs à la Philologie Egyptienne et
Assyrienne.
- RTC. Recueil de Tablettes Chaldéennes, by FR. THUREAU-DANGIN.
- S^a. Syllabar A, published in CT. XI.
- S^b. Syllabar B, published in CT. XI.
- SAI. Seltene Assyrische Ideogramme, by BRUNO MEISSNER.
- SBP. Sumerian and Babylonian Psalms, by S. LANGDON.
- Sum. Gr. Sumerian Grammar, by S. LANGDON.
- TSA. Tablettes Sumériennes Archaïques, by H. DE GENOUILLAC.
- WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
- ZA. Zeitschrift für Assyriologie.

INTRODUCTION

The present volume includes the greater portion of the grammatical texts in the Nippur Collection of the University Museum which have not been published by DR. POEBEL in Volume V of this series. The author has examined the entire Nippur Collection in Constantinople and Philadelphia, wherefore he is able to state that the volume nearly completes the publication of this class of documents. The preceding statement refers only to grammatical texts in the strict sense of the term. A large number of lexicographical tablets usually designated as "lists" will be published soon by DR. CHIERA. A few religious texts and other miscellaneous material have been included here, having been copied for lexicographical purposes.

The grammatical texts belong chiefly to a large group of tablets known as school texts. They represent the pedagogical books and pupils' exercises of a Sumerian college. In many cases, as for example Numbers 15, 16, 17, 18, the teacher's copy on the left side of the tablet has been severed with a sharp instrument from the scholar's copy on the right. The right half of the tablet containing the scholar's work was probably remoistened and remolded to be utilized for other school work. Numbers 16 and 18 are particularly interesting and important, since they contain the Sumerian original of part of the standard Babylonian and Assyrian bilingual lexicographical work known as *ann itti-šu*. This series of lexicographical and grammatical text books seems to have been written by the Sumerian schoolmen to instruct the learner in business formulæ, legal terms and about words employed in practical life. The Semitic teachers

then edited the series with a translation into their vernacular. The bilingual edition has been found in use in all parts of Babylonia and Assyria. It was much more comprehensive than has been supposed and scholars from time to time have succeeded in proving that many well known grammatical tablets really belong to this great legal text book. In recent numbers of the *Revue d'Assyriologie* several important sections have been published and edited from the remains of the Assyrian edition in the British Museum.

Number 17 reveals a Sumerian text book which was known in later Babylonia and Assyria as *ġarra-hubullu*, i. e., Sumerian *ġarra* means *hubullu*, "money loaned for interest." This series was equally important, forming a huge text book on words connected with various sciences or crafts such as geology, zoology, botany, the crafts of the carpenter, cabinet maker, etc. Possibly Number 14, a study in geology, belongs to this series. The collection possesses one large tablet which carries a list of over 200 names of stones and objects made of stones. Many lists of this kind, dealing with the sciences and crafts of Sumer and Babylonia, will be made accessible in another volume.

Numbers 5, 11 and 54 represent the kind of school book known as a syllabar, or a list of all the Sumerian ideograms arranged either with reference to their forms (S^b) or to their phonetic values (S^a).¹ The former seems to have been followed by the latter in the completed work, employed as a text book on the signs, their forms and the various phonetic values of each sign. In the Semitic editions of these syllabars, S^b is edited with the Sumerian values at the left and the Semitic

¹The principle on which Syllabar A, represented by No 5, was constructed is obscure. The statement made above is only partially correct. In fact the signs in this syllabar do not follow each other in phonetic order for we know from numbers 19, 20 that the Sumerians had not discovered the phonetic relation of the consonants.

meanings on the right. S^a is edited with Sumerian values on the left and the Sumerian name of each sign on the right. It is difficult to understand what object the Sumerian teacher had in mind in writing S^a unless it was to teach the numerous syllabic values of each sign. S^b is originally designed as a work in epigraphy. By means of this list of the signs employed in the Sumerian system of writing and arranged according to their forms, the student was enabled to find at once any sign whose value he had forgotten or which he was unable to identify. Sumerian text books aimed to instruct in the art of writing and the various sciences. Most of the works on these subjects are represented in greater or less degree in the Nippur Collection.

The author has transliterated and translated all of the important texts. In case of material of this kind Assyriologists will I trust give preference to such treatment of the material, which renders an index dispensable.

SUMERIAN GRAMMATICAL TEXTS

4506

This extraordinary tablet carries several badly preserved sections of incantations and rituals after which follow two closely written columns of lexicography, being a study in anatomy. The writer knows of no other published tablet in Assyriology of a similar kind. It is difficult to understand the scribe's object in combining such heterogeneous material upon one tablet. The incantations yield little philological material. In the Obv. 12 note *suġuš* = *ir-di*¹ for *išdi*.² In the same line *gi* = *kānu* is new. Rev. 9 *su-'u-ur-ta ta-sa-ar-ma* is found also in ZIMMERN, *Beitrag* 103 note gamma. Cf. also *surtum Sa barûti*, Sm. 747, and *ikrib surti*, ZIMMERN, *ibid.*, 190, 22.

The anatomical study clears up the following lexicographical difficulties :

Col. I 3 *uġu a-ġa-ad* = *kaġkaġadu*, head. Restores II R. 24, 25. Line 9 shows that the rare word for head is *bibēnu*.

Line 12 *uġu-sag-ki* = *naġ-[kaġ]-tum*, probably nose, bridge of the nose. Cf. CT. 12, 33b 12, *sag-ki* = *naġ-kaġ-bu* and BR. 3645. The word occurs also in the Code of Hammurapi §215, "If a doctor open the *nu-šab-ti* of a man with a bronze knife (and his eye gets well, or does not get well), etc." Here the *naġabtu* is associated with the eye. Note also BOISSIER, *Choix* 23, 19 f, where the right and left *naġabtu* of a sheep may be black. In SCHEIL, *Sippar*, Cstpl. 583 a demon is exhorted to depart from the body like water from the *naġabtu*, i. e., nostril(?). See also HOLMA, *Korperteile* 17.

Line 13 *uġu-me-ġi* = *isi*, jaw, see HOLMA, *ibid.*, 34. The meaning is assured by line 14 *me-ġi-gid-da* = *laġû*, jaw. Therefore *isu*, *issu* is distin-

¹ Text *ki*!

² Cf. MEISSNER, *Assyrische Grammatik*, p. 8(e) and PSBA. XXXII 20, 26 line 27 *ir-da-šin*. See also BROCKELMAN, *Vergleichende Grammatik*, p. 138, g.

guished from *labû*, which is here designated as the “long *me-ti*,” *isu* then is only part of the maxillary.

Line 15 *me-zi-gû-da=lašbu*, gum,¹ literally, “ridge of the maxillary.”² So the passage in CT. 17, 50, 16 and 19 is cleared up. See also CT. 29, 49, 26 *la-aš-ši-šu*.

Line 17 *uzu-kaš=apputtum*, forehead, also mark on a slave.

Line 18 *uzu-gû-bar=gû-[ba-ru]*, neck. See also WEIDNER, OLZ. 1912, 209.

In line 27 *birti aši* probably means rectum. It occurs also in EBELING, KTA. 32, 43. On *kinnatu*, rectum, podex, see CHRISTIAN, WZKM. 26, 390; HOLMA *ibid.*, 172, 65.

Col. 11 6 gives the reading of the obscure name *GU-HAR=ur-u-tum*, part of the liver. For *murhazinni* (line 19) which here appears with *unzu* ear, see also AJSL 30, 77, 17 restored from RT. 27, 125 Obv. 2, where it appears to be part of the abdomen.

Line 21 *uzu gû-tal=ku-tal-lu*, back; also in DELITZSCH's Voc. Hittite 7478 II 30.

erutum, back, in lines 22-4 is also established by *uzu-gû-TAR=kutallu*, POEBEL, PBS. V 137, 4. See also MEISSNER, SAI. 2039.

uzu-sa-gû=dadanu, labanu, breast, neck. Also *di-a-da-a-nu* PBS. V 137, 6. Here also *gû-sá*, MEISSNER, SAI. 2039, and DELITZSCH's *daddaru*, HW. 212a is to be read *muruş daddani*.

11394

The material which remains upon this fragment represents about one-fourth of the original tablet. The author of the syllabar aimed to give a list of nouns and verbs which concern various professions, and other related material. Obv. III contains various words denoting family relationships and the status of children and slaves. The first two entries in Col. III *dumu-nitaš* and *dumu-us'* appear to indicate a distinction between these two terms for *ibila=aplu*, heir, although the two signs are indifferent variants of an original sign, REC. 26. In any case *dumu-us'*, “son who follows,” is the original idea of *ibila*,

¹ So already MEISSNER, *MVAG.* 1904, 222.

² *gû-da=šihdu*, ridge.

heir.¹ *dumu-dū* = *mār banû* follows the word for heir, and precedes *dumu-á-è-a* = *mār likûti*, adopted son, which eliminates the suggestion that it means adopted son.

Cols. II and III of the reverse discuss words connected with liturgical practice and for that reason the information is valuable. First in II 6 is entered the word *sîr* = *şirbu*, melody.² Here follow the interesting terms: *sîr-aṣag*,³ the holy song, of which the relative form occurs in ^a*Ninâ sîr-aṣag-dúg ṣu*, "Ninâ who knows the holy songs," Gudea, Cyl. B 4, 6. *aṣag* here differentiates *sîr* from *sir* used in the sense of secular song. *sir ḡa-mun*, song of loud cries. The term occurs also in Gudea Cyl. A. 27, 12, *Sag-bi nam-Sub sîr-ḡa-mun*, "Within which there is incantation⁴ and loud song." *sîr nam-nar*, song of the singer's art, in which a special kind of singer *nâru*, possibly choir boy, is intended. *sir-nam-gala*, song for the psalmists. *sir nam-Sub*, song of absolution(?). We possess one example of this class of song in ZIMMERN, K.L., 65, *sir nam-Su-ub* ^a*Nidaba*, a song of absolution(?) to Nidaba. The contents of this song in any case do not suggest an incantation (*şiptu*). *sir nam-erim-ma*, song of the curse. Since *sir* is generally employed for liturgical melody, and incantations were excluded from the liturgies, it is difficult to determine the kind of song intended here. *sir-gid-da*, a long song, a term applied to a particularly long melody, as the Dublin text, published in this series Vol. X, pt. 2. *sîr-sag* = *şirbu reštû*, first melody of a liturgy, the chief melody which gave its name to

¹ Note *uš* = *ridû*, to follow, drive, and the noun *ridû*, heir, *riditu*, heiress.

² Discussed in the Introduction to the author's *Babylonian Liturgies*.

³ Not to be confused with *mû-aṣag*, "pure incantation," SAI. 2902, etc. For *sîr aṣag*, see BE. 30, No. 9 III 12, and EBELING, KTA. 16 Rev. 13 = *zamâri ellûti*.

⁴ Incantations in the ordinary sense were excluded from the temple. The word *namšub* is probably employed here in the sense of song which brings absolution from sin. See also Gudea Cyl. A. 27, 20 *immir-bi immir-ḡa-mun*, "Whose wind is a raging wind," a phrase employed of the temple in some mythological sense. On *ḡa-mun* see DELITZSCH'S *Glossar* 211.

a liturgy; see SBP. 332, 9 and 96, 10. Also ZIMMERN K.L., 25 III 16, *sir-sag gal-žu* "She that knows well the chief melodies." Cf. also RADAU, *Miscel.* 17, 12.

At the end of Rev. II occur two well known but difficult terms *sa-sûd-da* and *sa-gar*. The full form *sa-bar-sud-da* occurs in ZIMMERN, K.L., 199 I 28; II 34; and the term is commented upon in PBS. X, pt. 2, note on Ni. 7184, 31. *sa-gar-ra-hm*, "It is a *sagar* melody," is the rubric after a musical passage in a liturgy to Libit-Ishtar, ZIMMERN, K.L., 199 II 35—III 4. Note also *giš-ki-gál¹ sa-gar-ra-kam*, The antiphon of the *sagar* melody is (as follows), *Historical and Religious Texts*, p. 12, 16. The rubric will be found also in RADAU, BE. 29, I III 5.

Both phrases indicate a song sung with the accompaniment of some instrument. That *sa* denotes an instrument is evident from Rev. III 4, *nar-sa* following *nar-balag*, musician of the lyre.

4502

SYLLABAR B

This tablet contained in its original condition the important text known as S^b. Unlike the later Assyrian and Babylonian editions the Nippur text has only the Sumerian list of signs without Semitic translations and phonetic readings. The tablet is probably Cassite. S^b and S^{b1} originated among the Sumerian schoolmen who wrote out a list of signs based upon their classical Sumerian forms. Similar lists of the first dynasty containing the Sumerian originals of both S^b and S^a will be found in CT. V. Tablet No. 4502 carried six columns of closely written text on each side. The obverse and the reverse as far as the middle of Col. II contain all

¹ For *gi-gal*=*miḫir zamāri*, see my note on Ni. 7184, 33 in PBS X, pt. 2.

of S^b. At this point the text begins to repeat the entire syllabar. Examples of this kind of repetition are numerous in the school texts at Nippur, but it is difficult to explain in the later periods, for a Sumerian text book of this kind would hardly have been used in the Semitic schools. The tablet probably represents a copy of an early text.

Obverse I is entirely gone. The first legible sign in Col. II is *idirn*, fifth sign from the end of S^b Col. I. The text here restores the end of S^b I and the beginning of S^b II. Note the sign *rnegidda* = *šabîtu*, sow, already known from a Berlin variant, No. 523. In S^b II 6 the sign for *amurrû* is identical with that for Akkad, proving an original historic connection between Accad and the Amorites. At this point the Rev. IV sets in as a variant. After a long break Col. III begins with S^b II 47, *zabar*. The sign *MES* = S^b II 54 occurs but once; i. e., *kišib* = *rittu*, and *kunukku*, seal, is omitted. This is correct, since the original sign for *kunukku* was *DUP* and *MES* is a late substitute. S^b II 65 *agargara*, water animals, is omitted and properly so since the sign *NUN*+*HA* properly began with *NUN* in a slanting position *nu-un-te-en*, CT. XI 49, 28. Hence it does not belong here. The sign *TUR* = *tarbašu* occurs twice.

According to our text the signs *dub* = *naṣāšu* and *balag* = *balangu* are not originally identical. Note that *alad* = S^b III 41 has not the determinative *dingir*. For S^b III 45 *sa-a* = *DIRIG* = *sâmu*, be red, the Nippur text has **KAL!** *AB* occurs but once. The sign *AKA* = S^b IV 4 occurs but once. The sign *gaža* is not gunufied but identical with **KUM**. The sign *BAD* is entered thrice. Note the original(?) form of *kisal*. The sign for *garub* and *kisim* is not the one given in S^b IV 52 f. The sign *ab* = *arḫu* is omitted. The sign **LIPES** occurs only twice, but **MEŠ** is entered twice. S^b V 65 is omitted. After

a long break we come to S^b V 29. The signs in S^b V 31-3 are clearly misleading in the Assyrian text. After *NUNUZ* in *luġtan*, a jar or bowl, is annexed *BUR* and after *NUNUZ* in *mud* = *huburu* is annexed simply *BI*.

S^b has a break at V 47 which HROZNÝ in ZA. 19, 368 partly restored. Our text at the top of Rev. I is sadly defective but we may hazard the following restoration :

V. 48. *si-ig* = ŠÛ + ŠÛ = *enšu*.

49. *si-ig* = ŠÛ + ŠÛ = *katnu*.

[Here an illegible sign not given in the published Assyrian texts.]

50. *šu-ul* = ŠUL = *idlu*.

51. *du-un* = SUL = *birû*.

52. *ša-aġ* = ŠAH = *šabû*. Omitted on Ni. 4502.

53. *šu-bur* = ŠAH = *šabû*.

Our text omits *lû-kar* = *hablum*.

At the top of Rev. II, *UZU* repeated twice corresponds to S^b VI 23, but *suġur* precedes. The next two signs should correspond to the sign *UBI* and its *šeššig* form *GALAM*, see *Historical and Religious Texts*, p. 45. *ZAG* is entered twice, and also *MUNSUB*. *USAN* is omitted. The idiogram for the river Euphrates is inserted.

In the succeeding portion where the syllabar is repeated a restoration of S^b Col. I would be welcome but our text sadly fails us. For *PEŠ* entered three times our text has the *gunu* of *KAD* twice, followed by *KAD*. Note also that the Babylonian variant in WEISSBACH, *Miscellen*, BE. 13667 has *KAD-GUNU* for *HA-GUNU* in all three positions. Hence the original text was:

pi-eš = *KAD-GUNU* = *naṣāšu*, SAI. 5090.

pi-eš = *KAD-GUNU* = *pašādu*, SAI. 5092.

ka-ad = *KAD* = *kašāru*, SAI. 5096 and 830.

DA is entered twice, after which follows *ID* entered thrice. Hence S^b I 31-3 is restored :

$[a-a] = ID = idu.$
 $[a-a] = ID = abu.$
 $[a-a] = ID = [emu\dot{k}u(?)].$ ¹

Here *WEISSBACH*'s text breaks away. The text in 4502 has two signs between *ID* and *maš*, *bar* which correspond perhaps to *gu-ur* and *deššû* in CT. XI 15a 37 f. These signs appear to be *BAD* and *X*.

Our text restores S^b I *šu-[uš]* = *ŠÛ* and *ni-i* = *ŠÛ + BIL* = *puluḫtu*. See also *POEBEL*, *PBS.* 104 IV 12 and *CLAY*'s Yale Syllabar 290.

In S^b *HUL* is entered thrice but in our text the third sign corresponding to *bi-ib-ra* is not *HUL* but a similar sign.

Ni. 6061 published as No. 54 repeats a section of S^b Col. I several times. This tablet has in each case *BAD* and *ŠÛ* for *BAD* and *X* before *MAŠ*. Hence *di-eš-šu* in CT. XI 15a 38 must be regarded as a value of the sign *ŠÛ* repeated three places below. *gu-ur* is then a value of *BAD*, a sign entered twice in S^b at I 64 (*idim*) and IV 22 (*bad, uš*) = REC. 11. It is possible then that Ni. 4502 entered *BAD* thrice. Perhaps CT. XI 15a 37 is to be restored *ti-il* = *BAD* = *balātu* (REC. 11). Hence the sign *BAD* appears in three places in S^b and the Assyrian form results from a confusion of three classical signs. Ni. 6061 R. I has instead of *ID* thrice only one sign, which is a peculiar form of *ID* and Col. III has a sign for *ID* resembling that of Ni. 4502.

6509

A small fragment from the right edge of a large tablet. It carries a few lines at the bottom of the last column of the obverse, and at the top of the first column of the reverse, thus forming a continuous text of 20 lines which form a duplicate

¹ This should correspond to CT. XI 15a 36.

of part of Rev. I and IV on Ni. 19791=POEBEL, PBS. V 152.
The text may be restored as follows:

1. [me-a-an-ti-en]	a-li at-tal	Where art thou?
2. [me-a-an-ti-en]	a-li a-na-ku	Where am I?
3. [me-a-an-te-en-]ne-en	a-li ni-nu ²	Where are we?
4. [me-a-an-ti-]en-&en	a-li at-tu-nu ³	Where are you?
5. [me-ale-ne-ne	a-li Xu-nu	Where are they?
6. [me-a]ù me-en-ne-en ⁴	a-li ni-Xu-ni	Where are our folks?
7. [me-a]ù[za-en-zi-en ⁵	a-li ni-Xu-ku-nu	Where are your folks?
8. [me-a]ù e?]ne-ne	a-li ni-Su-Su-nu	Where are their folks?
9. [me-a]M-RI-A-mu]	a-li ki-im-ti	Where is my family?
10. [ür- gim]	ki- a- am ⁶	Thus; like this.
11. [ür-gin- nam]	ki-a- am-ma	Thus it is.
12. []	ki-i ki- a- am	After this fashion.
13. []	6X-Sum ki-a-am	Therefore.
14. []	ki-a-am ma-at-a-am	
15. []	a-na(?)ki- a- am	For such purpose.
16. za-am-ma	
17. na ú-ta	
18. li-im ú-ta	

13267

This fragment from a two column tablet must remain for the most part uninterpreted. Not only are the Sumerian words badly preserved but the values themselves are unusual. Beginning with line one of Col. II *gig*=šupurru[...] is unknown. For šupurru, see CLAY, *Miscel.* 53, 122 where the Sumerian is *dur, durum*. In II 5 *ne*=kardu, strong; see *Sum. Gr.* 231. II 7 *gan*=karbu, near; cf. *gana*=karābu, CT. 12, 10a 1 and *ku-nu*=kiribu, sanāku, press near, BRÜNNOW, Nos. 10587-8 and KÜCHLER, *Medizin* 67 f.; also PBS. I 22, 22.

¹ Ni. 19791 Rev. I 24. That text employs *NI* for *li*.

² Var. Rev. I 25.

³ Var. Rev. I 26.

⁴ Literally "the people—wa."

⁵ For this independent form of the 2d per. pl. cf. *za-a-an-zi-en*, Ni. 19791 VIII, 8.

⁶ See POEBEL, PBS. VI, p. 40, 8.

II 11–16 has the Sumerian words for the well known Semitic *ipku*, which forms an element of proper names in all periods.¹ The root is *epēku* and a synonym of *rēmu*,² hence *ipku*, *ipku* mercy. In nomenclature it is represented by *sig*, *Sig* a variant of *šág* = *damāku*, and the ideogram in II 11 ends in *sig*. Hence names like *Iḫku-Ishtar* mean, “Mercy of Ishtar,” etc. Note also *ip-ki-šu lukallimmu-ka*, “May he cause thee to see his mercy,” CT. 22, No. 35, 35. Cf. *ibid.* 36, 32. At the end of the fragment two words for diseases are given, *šinittu*, leprosy and *mangu*. In RA. XI, 84, 33 *aš-gig* = *šinittu*; the word appears as *ši-ne-it-ta* in K. 45, 11. See HOLMA, *Kleine Beitrage* 20.

4608

Obverse II contains a fragmentary list of ornaments for women.

DAG-gig, “black stone.” Mentioned with *dāg-UD*, “the white stone,” probably to be read *ddg-bar-ra* after CT. 14, 3b 1. See also CT. VI 12b 34 f.

DAG-NE, mentioned with *ddg-SI* as in CT. 14, 3b 3. Explained by *abnn pi-in-du-u*, CT. 14, 15, 34 in a list of ornaments of a woman’s apparel. *ḫindū* is explained by *aban išat*, “fire-stone,” and by *ianibu*, Rm. 339, 13 f. in CT. 18, 26. The latter stone *ia-ni-bu* is rendered *a-a-ni-bu* (i. e., *ia-ni-bu*) = *dāg-ZA* + *SUḪ-UNU-KI*, in an unpublished syllabar, DEL. H. W., 50a and by ^{aban}*ia-ni-bu* (CT. 14, 17a 10) = *dāg-ZA-SUḪ-UNU-KI* for which CT. 14, 15, 11 has simply ^{aban}*ni-bu*. The sign *dāg* = *abnu* has also the values *zā* and *zā*,³ and consequently *ianibu* and *za-nibu* are both loan-words whose first syllable represents the word for jewel.⁴ *nibu* consequently represents the word without the determinative and we must suppose a value *ni-ib*⁵ for *ZA-SUḪ-UNU-KI*.

¹ See RANKE, *Personal Names* 89 ff.; TALLQUIST, *Neubabylonisches Namenbuch* 300.

² CT. 18, 22, 34. See also *si-la* = *epīku*, be merciful, POEBEL, PBS. V 102 IV 18, and *sila* = *mindatum*, compassion, *ibid.* 16. The word *sila* came to have this sense from *sila* womb.

³ The value *ia* for Br. 5221 was first conjectured by CLAY, BE. 14, 23 and is confirmed by *Voc. Berlin*, 523 l 25.

⁴ See on the distinction between *diig*, stone, and *zā*, jewel, *Sum. Gr.* 56.

⁵ V R. 22, 23 gave *fa-ba-bu* and CT. 12, 28, 26 *za-ba-[bu?]*; a BERLIN Vocabulary has *zabalam* (DELITZSCH, *Glossar* 2 18).

DELITZSCH, *H. W.* 50, cites K: 4349, 10 f. $\dot{z}\dot{a}$ (or $\dot{z}\dot{a}$)-*ZUR-DUG-LI* and ($\dot{z}\dot{a}$)- $\dot{z}\dot{a}$ -*ni-bu*¹ as Sumerian equivalents of $\dot{z}\dot{a}$ -*ni-bu*. According to the ideogram $\dot{z}\dot{a}$ should mean “jewel of Hallab,” and probably refers to an ornament of the apparel of Ishtar. CT. 14, 15 also contains names of Ishtar’s apparel. *ddg-NE* or $\dot{z}\dot{a}$, $\dot{z}\dot{a}$,-*NE* means precisely “fire stone,” and *pindû* is probably for *pentû*, “live coal,” hence “glowing object,” “fire stone.” In this case the disease *pendû* is a kind of red fiery tumor and really the same word as *pentu*.²

DAG-UR, here for the first time. Probably *aban-bašti*, “jeweled cloth of the pudendum.”³

DAG-TU, explained by (*aban*) $\dot{z}\dot{a}$ -*ra-ĥu*, CT. 14, 15, 33, another example of the Sumerian $\dot{z}\dot{a}$ “jewel,” incorporated into a loan-word. Explained as $\dot{z}\dot{a}$ -*šuba šig* = *aban šubû samtu*, “the red agate,” CT. 14, 15, 33. In any case an ornament, jeweled article, worn by women at the waist; *DAG-TUD Sa kabli-la*, “the *īaraĥu* of her loins,” IV R. 31, 54, where it is a gloss on *šibbu*, “girdle(?)” Must we assume a value *rag* for *TU*? *DĀG-Ū-TU*, “birth-stone,” clearly a jeweled cloth worn by women and synonymous with *īaraĥu*.

DĀG-nu-Ū-TU.

DĀG-?-bar.

DĀG-SAG(?) -DU, *aban bani*(?)*, and hence synonym of $\dot{z}\dot{a}$ -*ū-tud* = *aban alādi*.

For *sag-du* = *band*, see SAI. 2319 and *nin-dū-sag* = *beltu banītu*, CT. 24, 12, 7.

OBVERSE III

Line 2 is probably to be restored from CT. VI 12a 10 *aban algamiš*.⁴

Line 3, (*dāg*) *kišib-X* = *aban kunuk algamiši*, a seal made of the algamish stone. Cf. CT. VI 12a 11.

Line 4, (*dāg*) *giš-X* = CT. VI 12a 12. The same stone without determinative *abnu* is found in a dream omen, K. 45, 16 (PSBA. 1914Pl. XIII), where it is said to be seen designed on a wall.

¹ Here the scribe employs the loan-word as a Sumerian word and ignoring the syllable $\dot{z}\dot{a}$ adds once again the determinative. The reference K. 4349 is erroneous, for this tablet contains only lists of gods.

² See also HOLMA, OLZ. 1914, 263.

³ Also *DĀG-ŠI* probably refers to the “gall-stone,” or a jeweled band worn at the upper waist.

⁴ Here the sign is SAL+KAB, but in our text NI+KAB. On these various forms for *algamish*, see RADAU, BE. Series D. V 54; *Historical and Religious Texts*, p. 29 n. 4 and Ni. 4585 in this volume. MEISSNER, SAI. 1761 and 4069 wholly misunderstood the sign. Another form UD+SAL+KAB is certainly identical with *giš*+SAL+KAB in *Historical and Religious Texts*, p. 64 n. 3. The *GIŠ* or UD+X represents a species of the *algamish* stone. *giš* is probably the original form. Cf. also *šir-gal*, Gud. St. B. 6, 1j, etc., with *giš-šir-gal*, Br. 1657.

Line 5, (*dāg*) *al-X*.

Line 6, (*diig*) *kišib-al-X*, a seal of *al-X* stone.

Line 7, (*diig*) *e-li-li*, “the *elēl*-stone.” Written also *e-li-el*, *Historical and Religious Texts* 29, 8; BE. VI Ser. D 42. Variant of *alabu*.

Line 8, (*diig*) *e-li-li*, “a seal of *elēl*-stone.”

Line 9, *dāg giš-e-li-li*, “the *gibeel*-stone.”

Line 10, *dāg-NUNUZ*, followed by white and black *NUNUZ*-stone, as in CT. VI 12b 23.

The reverse Col. I speaks of the newly born (*NUNUZ-bi*) and the nearly matured (*amar-bi*) of animals, but the fragment permits no definite information.¹ Col. II contains a list of woolen garments.

4594

Fragment from upper left corner of a two column tablet; contains about half of Cols. I and IV (or Col. II of reverse). By placing I 1–12 before line 1 of Col. IV and IV 15–24 at the end of Obv. I, both Cols. I and IV are completed. In other words, obverse and reverse of this tablet are identical. It follows on after 4599 whose **last** sign was *MARUN* or some combination of that sign and begins with a similar sign *sig* = *šartu*, “wool.” The tablet completes the end of K. 4342 Rev. I (= II R. 38 No. 1) and restores the greater part of K. 4342 Rev. II. It will be noted that 4599+4594 restores K. 4342 Obv. 11 12 to Rev. II 21, where K. 4342 probably ended. The Asurbanipal colophon probably completed this column. We, therefore, lack one tablet of the Nippur collection to complete the duplicate of K. 4342 Obv. I and part of Obv. II. Obviously these Nippur syllabars were uninscribed on the reverse as Ni. 4599, or inscribed with a duplicate of the obverse as Ni. 4594.

¹ Cf. *Genouillac*, RA. VII 159.

REVERSE

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|---|---|
| 1. <i>galu sa-gar.</i> Cf. Obv. 13. | 1. <i>ḥabbatu</i> , plunderer. ⁷ |
| 2. <i>galu KU-gan.</i> ² Cf. Obv. 14. | 2. |
| 3. <i>galu Se-gur-kud.</i> Cf. Obv. 15. | 3. <i>êšidu(?)</i> , harvester |
| 4. <i>galu še-gūr-gūr.</i> Cf. Obv. 16. | 4. <i>idem.</i> |
| 5. <i>galu še-ki-keš-da.</i> Cf. Obv. 17. | 5. |
| 6. <i>galu še-il-il.</i> ³ Cf. Obv. 18. | 6. |
| 7. <i>galu še-BAD.</i> ⁴ Cf. Obv. 19. | 7. |
| 8. <i>galu ḡenbur</i> ⁵ | 8. <i>Sa ḥabburî</i> |
| 9. <i>galu še-lal</i> | 9. <i>dalû</i> , water drawer. ⁶ |
| 10. <i>galu še-lal ki-ta</i> ⁷ | 10. <i>Sa šapilti</i> , one that draws water from the deep. ³ |
| 11. <i>galu še-bal-giš.</i> Cf. Obv. 22. ⁹ | 11. <i>dalû</i> , water drawer. |
| 12. <i>galu ab-lal</i> ¹⁰ | 12. <i>dalû Sa naplašti</i> , or <i>šapilti</i> , one that draws from a deep place. |
| 13. <i>galu al-la-ag-a</i> ¹¹ | 13. <i>rāpiku</i> , one who uses a spade, or pick. |
| 14. <i>galu āg-gul ag-a</i> ¹² | 14. <i>ḥipû</i> , demolisher, one who uses an axe. (Probably the workman who uses the pickaxe.) |
| 15. <i>galu nig-kud-da-ag-a</i> | 15. <i>mākisu</i> , tax gatherer. |

¹ MDOG., No. 35, p. 25 also *ḥabiri*.

² Not *ḫid-mal=agru*.

³ Confirms SAI. 5471.

⁴ Cf. *še-bad-da=šintu*, "mark on a slave," and *patānu*, "to eat," Voc. Hittite 7478 IV 50. *še-nu=šunû*, osier, hence *amel šunî*. "man who works with osiers, basket maker," seems excluded by the form of the sign on the tablet.

⁵ *še-dû-a=giš-še-dû-a*, cf. MVAG. 1913, No. 2, p. 20, 19; (gif) *ḡenbur=ḥabburû*, Syn. *nīplu*, *ḡikḡu*, *šitlu*, sprout, stalk, stem, probably sprouting grain, growing grain. Syn. *dišû*, "grass," see PSBA. 1914, 31. In RA. g, 102, 13 *ḥabburû* really means seed corn, as I rendered in AJSL. 28, 228.

⁶ Probable restoration of II R. 38 No. 1 Rev. II 3.

⁷ Perhaps also Obv. 21.

⁸ So II R. 62, 72 but 38, 3 *dalû šapilti*. *še < šeg*=rain, rain-water, cf. *Sum. Gr.* 239. DELITZSCH, H. W., 218a and 62a read *mušêlû* ia *šapilti* which is not probable.

⁹ II R. 38, 5 [*galu še-]bal=da-lu-u*.

¹⁰ Variant *galu še-ki-ta* (as II R. 62, 73)=*dalû ša šapilti*.

¹¹ Cf. *kal al-ag*, workman who uses a pick, DELAPORTE, *Textes de l'Époque d'Ur*, 7386 Obv. 3; 7056, 4. For *al*, pick, spade, see *Sum. Gr.* 202. For the verb *rapāku*, to spade up, break up a field with pick and spade, see SCHORR, VAB. V, p. 190. Here ASKT. 72 II 4 *ašag tun-sal-la ba-ab-ag-ta=iḡla ina iḡzi urappik*, "The field with a spade he spaded." *iḡzu* here clearly "spade," and note *tun-sal*, "the wide sickle."

¹² *ḡal āg-gul*, workman of the axe, DELAPORTE, *ibid.* 7056, 5.

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| 16. <i>galu lāg-ri-ri-ga</i> | 16. <i>la-kit kurbanni</i> , ¹ he who takes
away the ritual material,
the incantor. |
| 17. <i>gun</i> | 17. <i>biltu</i> |
| 18. <i>gun-bi</i> | 18. <i>bilatsu</i> |
| 19. <i>gun-bi-ne-ne</i> | 19. <i>bilatsunu</i> |
| 20. <i>gun a-Zag-ga</i> | 20. <i>bilat iḳḳi</i> |
| 21. <i>gun giš-šar</i> | 21. <i>[bilatki-ri-]e</i> |
| 22. <i>gun-še</i> | 22. <i>[bilatše-']im</i> |
| 23. <i>gun-še-NI + giš²</i> | 23. <i>bilat šamaššamni</i> |
| 24. <i>gun sū-lum</i> | 24. <i>bilat suluḫḫi</i> |

4599

Fragment of a syllabar; Semitic renderings broken away. Restores K. 4342, Obv. II to end of Rev. I (II R. 38, No. 1). Duplicates, K. 9961 + Rm. 609 (CT. 19, 2 and V R. 20, No. 2) which belong to the same tablet. Series *ana it-ti*-3%.

I. *sa-du-ul-bi*³1. *aburru*, pond-garden, lake-park, shrubbery.

¹ The meaning of *kurbannu*, *kirbannu*, if connected with Heb. *ḵorbān*, is gift, offering, but this meaning hardly suits any of the passages in Assyrian. The Sumerian *lāg* = *lāšū*, to knead, and *nig-lāg-gā* = *lišū*, dough, *lū*, poultice, mixture, used in incantations. *kurbannu* seems to be employed for the bread and meal applied to patients and washed away, in ASKT. 71, 10 *lāg-bi an-ri-ri-ga* = *kirban-šū ilakḳat*, "he shalt seize away his mixture (and spread about incense)." Hence *lāḳit kurbanni* is the *āšīḫu* priest who removes (*kuḫḫuru*) the applications of bread, water and meal (*lū*) after the tabu has passed into them, hence *kurbannu* "tabooed mixture, defiled bread." This is an entirely different idea from that of the late Hebrew and New Testament usage of *Corban*, a gift vowed to God, and hence tabooed (in a good sense). I am unable to see any reference to *giving*, *offering*, in *kurbannu*, which often means lump, roll of clay or dough. Note that II R. 38, 11 is followed by the *āšīḫu* which is omitted here because *lāḳit kurbanni* and *āšīḫu* are synonyms.

² Cf. Br. 5842.

³ Var. II R. 38, 12 = V R. 31, 1, *sa-dul-bi*. Note *sa-dul* = *katimtu*, enclosing net. *aburru* certainly something enclosed, protected by shrubbery, lattice work, and probably a "garden with pond, a park with pond screened by a hedge." Also *ú-sal* = *aburru* in *kur ú-sal* = *mat aburri*, land of garden-ponds, a land hedged about by natural obstructions, ZDMG. 53, 657, 28, hence a land of security, and *aburrii*, in security, *kur ú-sal-la ná-a* = *mātu ia aburrii raḫšu*, "land which reposes in security," *ibid.* 29. Hence loan-word *usallu*, garden with pond enclosed by shrubbery. Note (*išū*) *u-sal-lu-u* = *kištum*, forest, II R. 23, 50. *k-sal nāri*, garden with pond and canal passing through it; *šumma ina k-sal nāri (Sam) illuru naḫlus*, "if in a pond-