SUMERIAN GRAMMATICAL TEXTS

BY

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List of abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AJSL.</td>
<td>American Journal of Semitic Languages and Literatures.</td>
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<tr>
<td>AL²</td>
<td>Assyrische Lesestucke (third edition), by FRIEDRICH DELITZSCH.</td>
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<tr>
<td>ASKT</td>
<td>Akkadische und Sumerische Keilschrifttexte, by PAUL HAUPT.</td>
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<tr>
<td>BE.</td>
<td>Babylonian Expedition of the University of Pennsylvania, edited by H. V. HILPRECHT.</td>
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<tr>
<td>BM.</td>
<td>British Museum, Assyrian Collection.</td>
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<tr>
<td>Boissier, Choix</td>
<td>Choix de Textes relatifs à la Divination, by ALFRED BOISSIER.</td>
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<td>Br.</td>
<td>A Classified List of Sumerian Ideographs, by RUDOLF BRÜNNOW.</td>
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<tr>
<td>Clay, Miscel.</td>
<td>Miscellaneous Inscriptions in the Yale Babylonian Collection, by A. T. CLAY.</td>
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<tr>
<td>CT.</td>
<td>Cuneiform Texts in the British Museum, by PINCHES, KING and THOMPSON.</td>
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<tr>
<td>DA.</td>
<td>Documents Assyriens, by ALFRED BOISSIER.</td>
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<tr>
<td>Del. H.W.</td>
<td>Assyrisches Handworterbuch, by FRIEDRICH DELITZSCH.</td>
</tr>
<tr>
<td>DP.</td>
<td>Documents Pré-sargoniques, by ALLOTTE DE LA FUYE.</td>
</tr>
<tr>
<td>Historical and Religious Texts, Volume 3</td>
<td>BE., by S. LANGDON.</td>
</tr>
<tr>
<td>KTA.</td>
<td>Keilschrifttexte aus Assur, Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft.</td>
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<tr>
<td>KL.</td>
<td>See Zimmern, K.L.</td>
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<tr>
<td>Maklu.</td>
<td>Die Assyrische Beschworungsserie Maklu, by KNUT L. TALLQUIST.</td>
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<tr>
<td>MDOG.</td>
<td>Mitteilungen der Deutschen Orient-Gesellschaft.</td>
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<td>MVAG.</td>
<td>Mitteilungen der Vorderasiatischen Gesellschaft.</td>
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<tr>
<td>OLZ.</td>
<td>Orientalische Literaturzeitung.</td>
</tr>
<tr>
<td>PBS.</td>
<td>Publications of the Babylonian Section of the University Museum.</td>
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<tr>
<td>PSBA.</td>
<td>Proceedings of the Society of Biblical Archaeology.</td>
</tr>
<tr>
<td>R.</td>
<td>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.</td>
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<td>RA.</td>
<td>Revue d'Assyriologie.</td>
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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 Chaléennes, 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 Archaiques, by H. de Genouillac.

WZKM. Wiener Zeitschrift fur die Kunde des Morgenlandes.

ZA. Zeitschrift fur 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 îtti-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 *garra-ḥubullu*, i.e., Sumerian *garra* means *ḥubullu*, “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

\(^1\)The 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.
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 suḡuš = ḫ-dš1 for ṣ-dš.2 In the same line ṣ = hânu is new. Rev. 9 su-'u-ur-ta ta-sa-ar-ma is found also in ZIMMERN, Beitrage 103 note gamma. Cf. also surum Sa barûti, Sm. 747, and ikrib surti, ZIMMERN, ibid., 190, 22.

The anatomical study clears up the following lexicographical difficulties:

Col. I 3 ṣu a-qa-ad = ḫ-kkâdû, head. Restores II R. 24, 25. Line 9 shows that the rare word for head is ḫûnu.

Line 12 ṣu-sag-ki = nak-[ha]-hum, probably nose, bridge of the nose. Cf. CT. 12, 33b 12, sag-ki = nak-kab-hu 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 nakabtu is associated with the eye. Note also BOISSIER, Choix 23, 19 f, where the right and left nakabtu of a sheep may be black. In SCHEIL, Sippar, Cstpl. 583 a demon is exhorted to depart from the body like water from the nakabtu, i. e., nostril(?). See also HOLMA, Korperteile 17.

Line 13 ṣu-me-zi = isi, jaw, see HOLMA, ibid., 34. The meaning is assured by line 14 me-zi-gid-da = labû, jaw. Therefore ṣu, 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;*" *žu* then is only part of the maxillary.

Line 15 *me-ti-gû-da* = *lašhu*, 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-hi-šu*.

Line 17 *ušu-kaš=appatum*, forehead, also mark on a slave.

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

In line 27 *birti aḫi* 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 *murbaḫinni* (line 19) which here appears with *ušu* 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 *ušu 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 *ušu-gû-TAR* = *kutallu*, Poebel, PBS. V 137, 4. See also Meissner, SAI. 2039.

*ušu-sa-gû* = *dadunu*, *labanu*, breast, neck. Also *di-a-da-a-ru* PBS. V 137, 6. Here also *gû-sâ*, Meissner, SAI. 2039, and Delitzsch's *daddaru*, HW. 212a is to be read *muruš daddani*.

1394

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-nitaḫ* and *dumu-us* appear to indicate a distinction between these two terms for *ibila* = *aplû*, 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*,

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\(^1\) So already Meissner, MVAG. 1904, 222.

\(^2\) *gû-da* = *šibdu*, ridge.
heir. \(^1\) \( \text{dumu-dū} = \text{mār banū} \) follows the word for heir, and precedes \( \text{dumu-ā-ē-a} = \text{mār liḫūi} \), 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 \( \text{sir} = \text{ṣirḥu} \), melody.\(^2\) Here follow the interesting terms: \( \text{sir-azag} \),\(^3\) the holy song, of which the elative form occurs in "\text{Ninā sir-azag-dāg ū}"."Ninā who knows the holy songs," Gudea, Cyl. B 4, 6. \( \text{azag} \) here differentiates \( \text{sir} \) from \( \text{sir} \) used in the sense of secular song. \( \text{sir ɡa-mun} \), song of loud cries. The term occurs also in Gudea Cyl. A. 27, 12. \( \text{Sag-bi nam-Sub sir-ɡa-mun} \), "Within which there is incantation\(^4\) and loud song." \( \text{sir nam-nar} \), song of the singer's art, in which a special kind of singer \( \text{nāru} \), possibly choir boy, is intended. \( \text{sir-nam-gala} \), song for the psalmists. \( \text{sir nam-Sub} \), song of absolution(?). We possess one example of this class of song in Zimmern, K.L., 65, \( \text{sir nam-Sub 4 Nidaba} \), a song of absolution(?) to Nidaba. The contents of this song in any case do not suggest an incantation (\( \text{šīpu} \)). \( \text{sir nam-erim-ma} \), song of the curse. Since \( \text{sir} \) is generally employed for liturgical melody, and incantations were excluded from the liturgies, it is difficult to determine the kind of song intended here. \( \text{sir-gid-da} \), a long song, a term applied to a particularly long melody, as the Dublin text, published in this series Vol. X, pt. 2. \( \text{sir-sag} = \text{ṣirḥu reštū} \), first melody of a liturgy, the chief melody which gave its name to

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\(^1\) Note \( \text{uṭ} = \text{ridā} \), to follow, drive, and the noun \( \text{ridā} \), heir, \( \text{ridūṭu} \), heiress.

\(^2\) Discussed in the Introduction to the author’s Babylonian Liturgies.

\(^3\) Not to be confused with \( \text{mē-azag} \), “pure incantation.” SAI. 2902, etc. For \( \text{ṣirag} \), see BE. 30, No. 9 111 12, and Ebeling, KTA. 16 Rev. 13 = \( \text{šamāri ēllāti} \).

\(^4\) Incantations in the ordinary sense were excluded from the temple. The word \( \text{namūb} \) is probably employed here in the sense of song which brings absolution from sin. See also Gudea Cyl. A. 27, 20 \( \text{immir-bi immir-ɡa-mun} \), “Whose wind is a raging wind,” a phrase employed of the temple in some mythological sense. On \( \text{ɡa-mun} \) see Delitzsch’s Glossar 211.
a liturgy; see SBP. 332, 9 and 96, 10. Also ZIMMERN K.L., 25 III 16, sir-sag gal-ṭu “She that knows well the chief melodies.” Cf. also RAĐAU, Miscel. 17, 12.

At the end of Rev. II occur two well known but difficult terms sa-sūd-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-gāl 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 RAĐAU, BE. 29, 1 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 Sb. 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. Sb and Sb1 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 Sb and Ss 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 = miḥir zamārī, see my note on Ni. 7184, 33 in PBS X, pt. 2.
of Sb. At this point the text begins to repeat the entire syllabary. 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 idim, fifth sign from the end of Sb Col. I. The text here restores the end of Sb I and the beginning of Sb II. Note the sign rnegidda = šaḫîtu, sow, already known from a Berlin variant, No. 523. In Sb II 6 the sign for amurrâ 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 Sb II 47, qabar. The sign MES=Sb II 54 occurs but once; i.e., kišib = rîtu, and kunukku, seal, is omitted. This is correct, since the original sign for kunukku was DUP and MES is a late substitute. Sb 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=tarbaṣu occurs twice.

According to our text the signs dub=napiipb and balag=balangu are not originally identical. Note that alad=Sb III 41 has not the determinative dingir. For Sb III 45 sa-a=DIRIG =sâmû, be red, the Nippur text has KAL! AB occurs but once. The sign AKÂ=Sb IV 4 occurs but once. The sign gaṣa is not gunufied but identical with KUM. The sign BAD is entered thrice. Note the original(?) form of kisal. The sign for ġarûb and kisim is not the one given in Sb IV 52 f. The sign ab=arḫu is omitted. The sign LAPIŠ occurs only twice, but MESI is entered twice. Sb 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 luqтан, a jar or bowl, is annexed $BUR$ and after $NUNUZ$ in mud=ḫuburu is annexed simply BI.

$S^b$ has a break at V 47 which ḤROZŇÝ 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. $si-ig=ŠU+ŠU=enšu$.
49. $si-ig=ŠU+ŠU=katnu$.

[Here an illegible sign not given in the published Assyrian texts.]
50. $šu-ul=ŠUL=idlu$.
51. $du-un=ŠUL=bišu$.
52. $ša-aš=ŠAH=šah[u]$. Omitted on Ni. 4502.
53. $šu-bur=ŠAH=šahu$.

Our text omits lu-ḫar=ḥabluum.

At the top of Rev. II, $UZU$ repeated twice corresponds to $S^b$ VI 23, but $suqūr$ 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=naḫāšu, 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:
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 *deššatu* in CT. XI 15a 37 f. These signs appear to be *BAD* and *X*.

Our text restores *Sb* 1 *šu-[uš] = ŠŪ* and *ni-i = ŠŪ+BIL = puluḫtu*. See also *Poebel*, *PBS*. 104 IV 12 and *Clay*’s *Yale Syllabar* 290.

In *Sb* *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 *Sb* Col. I several times. This tablet has in each case *BAD* and *ŠŪ* for *BAD* and *X* before *MASŠ*. Hence *di-eš-šu* in CT. XI 15a 38 must be regarded as a value of the sign *ŠŪ* repeated three places below. *gu-*ur is then a value of *BAD*, a sign entered twice in *Sb* at 1 64 (*idiwz*) 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 *Sb* 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. If 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

*a* 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:

<table>
<thead>
<tr>
<th>Line</th>
<th>Sumerian</th>
<th>English</th>
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<tbody>
<tr>
<td>1.</td>
<td>[me-a-an-ti-en]</td>
<td>a-li at-tal</td>
</tr>
<tr>
<td>2.</td>
<td>[me-a-an-ti-en]</td>
<td>a-li a-na-ku</td>
</tr>
<tr>
<td>3.</td>
<td>[me-a-an-te-en-ne-en]</td>
<td>a-li ni-ni²</td>
</tr>
<tr>
<td>4.</td>
<td>[me-a-an-ti-jen-šen]</td>
<td>a-li a-ti-mu³</td>
</tr>
<tr>
<td>5.</td>
<td>[me-a-le-ne-ne]</td>
<td>a-li Xu-nu</td>
</tr>
<tr>
<td>6.</td>
<td>[me-a-Šu-me-en-en-e]</td>
<td>a-li ni-Xu-ni</td>
</tr>
<tr>
<td>7.</td>
<td>[me-a-lu]-a-en-[ti-en]²</td>
<td>a-li ni-Xu-ku-nu</td>
</tr>
<tr>
<td>8.</td>
<td>[me-a-lu]e?-ne</td>
<td>ni-Su-Su-nu</td>
</tr>
<tr>
<td>10.</td>
<td>[ur-gim]</td>
<td>ki- a- am⁶</td>
</tr>
<tr>
<td>11.</td>
<td>[ur-gim-nam]</td>
<td>ki-a- am-ma</td>
</tr>
<tr>
<td>12.</td>
<td></td>
<td>ki-i ki- a- am</td>
</tr>
<tr>
<td>13.</td>
<td></td>
<td>6k Su[m ki-a-am</td>
</tr>
<tr>
<td>14.</td>
<td></td>
<td>ki-a-am ma-at-a-am</td>
</tr>
<tr>
<td>15.</td>
<td></td>
<td>a-na(?)ki- a- am</td>
</tr>
<tr>
<td>16.</td>
<td></td>
<td>...... qa-am-ma</td>
</tr>
<tr>
<td>17.</td>
<td></td>
<td>...... na ú-ta</td>
</tr>
<tr>
<td>18.</td>
<td></td>
<td>...... li-im ú- ta</td>
</tr>
</tbody>
</table>

Where art thou?
Where am I?
Where are we?
Where are you?
Where are they?
Where are our folks?
Where are your folks?
Where are their folks?
Where is my family?
Thus; like this.
Thus it is.
After this fashion.
Therefore.
For such purpose.

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 = šupurrum is unknown. For šupurrum, 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.

⁴Literally “the people—wa.”
⁵For this independent form of the 2d per. pl. cf. qa-a-an-ši-en, Ni. 19791 VIII, 8.
⁶See 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*, hence *ipku*, *ipku* mercy. In nomenclature it is represented by *sig*, *Sig* a variant of *šāg = damāku*, and the ideogram in II 11 ends in *sig*. Hence names like *Ipku-Ishtar* mean, “Mercy of Ishtar,” etc. Note also *ip-ki-šu lūkallimmu-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, *şinittu*, leprosy and *mangu*. In RA. XI, 84, 33 *aš-gig = šinittu*; the word appears as *şī-ne-it-ta* in K. 45, 11. See Holma, *Kleine Beiträge* 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 *abmn pi-in-du-u*, CT. 14, 15, 34 in a list of ornaments of a woman’s apparel. *்pindḥ* is explained by *aban išat*, “fire-stone,” and by *Janibu*, Rm. 339, 13 f. in CT. 18, 26. The latter stone *ja-ni-bu* is rendered *a-a-ni-bu* (i. e., *ja-ni-bu = dāg-ZA+SUH-UNU-KI*), in an unpublished syllabar, Del. H. W., 50a and by *aban iša-ni-bu* (CT. 14, 17a 10) = *dāg-ZA-SUH-UNU-KI* for which CT. 14, 15, 11 has simply *abanni-bu*. The sign *dāg = abnu* has also the values *ţa* and *ţā*,³ and consequently *janibu* and *ţa-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* for *ZA-SUH-UNU-KI*.

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¹ See Ranke, *Personal Names* 89 ff.; Tallquist, *Neubabylonisches Namensbuch* 300.
² CT. 18, 22, 34. See also *ša-ša = epēku*, be merciful, Poezel, PBS. V 102 IV 18, and *siša = mindatum*, compassion. *Ibid.* 16. The word *siša* came to have this sense from *siša* womb.
³ The value *ţa* for Br. 5221 was first conjectured by Clay, BE. 14, 23 and is confirmed by Voc. Berlin, 525 1 25.
⁴ See on the distinction between *diig*, stone, and *ţa*, jewel, Sum. Gr. 56.
⁵ V R. 22, 23 gave fa-ba-bu and CT. 12, 28, 26 *ţa-ba-[bātu]*; a Berlin Vocabulary has *ţabal* (Delitzsch, *Glossar* 218).
DELMITZ, H. W. 50, cites K. 4349, 10 f. żā(or žā)-ZUR-DUG-LI and (żā)-ia-ni-du as Sumerian equivalents of ia-ni-du. According to the ideogram ianibu 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 żā, iā,-NE means precisely “fire stone,” and pindû is probably for penta, “live coal,” hence “glowing object,” “fire stone.” In this case the disease penta is a kind of red fiery tumor and really the same word as penti.

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

DAG-TU, explained by (aban) ja-ra-hu, CT. 14, 15, 33, another example of the Sumerian żā “jewel,” incorporated into a loan-word. Explained as ja-šubba ṣig = aban šubba samtu, “the red agate,” CT. 14, 15, 33. In any case an ornament, jeweled article, worn by women at the waist; DAG-TUD Šu kabli-la, “the iaraḫu of her loins,” IV R. 31, 54, where it is a gloss on šibbu, “girdle(?).” Must we assume a value ra for TU?

DAG-Ū-TU, “birth-stone,” clearly a jeweled cloth worn by women and synonymous with iaraḫu.

DAG-nu-Ū-TU.

DAG-?-bar.

DAG-SAG(?)-DU, aban bani(?). and hence synonym of ja-û-tud = aban al-adī. For sag-du = band, see SA I. 2319 and nin-dû-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) kisib-X = aban kunnuk 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. 1914 Pl. XII), 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 ja 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 DAG-SI 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. 8. 6, 1 j, etc., with giš-šir-gal, Br. 1657.
Line 5, \((dâg)\) \(al-X\).

Line 6, \((dîg)\) \(kištib-al-X\), a seal of \(al-X\) stone.

Line 7, \((dîg)\) \(e-li-li\), “the \(ell\)-stone.” Written also \(e-li-el\), Historical and Religious Texts 29, 8; BE. VI Ser. D 42. Variant of \(alalu\).

Line 8, \((dîg)\) \(e-li-li\), “a seal of \(el\)-stone.”

Line 9, \(dâg\) \(giš-e-li-li\), “the gibuneal-stone.”

Line 10, \(dâg\) \(NUNUZ\), followed by white and black \(NUNUZ\)-stone, as in CT. VI 126 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 1 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 \(sīg=\) \(šartu\), “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. II 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.

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\(^1\) Cf. Genouillac, RA. VII 159.
REVERSE

6. galu še-il-il.³ Cf. Obv. 18.
8. galu ženbur.⁵
9. galu še-lal
10. galu še-lal ki-lala⁴
12. galu ab-lalu⁴
13. galu al-la-ag-al¹¹
14. galu âg-gul âg-a¹²
15. galu nig-kud-da-ag-a

1. ḫabbatu, plunderer.
2.
3. ṣidu(?), harvester
4. idem.
5.
6.
7.
8. Ša ḫabburi²
9. dalu, water drawer.
10. Ša šapidīti, one that draws water from the deep³
11. dalu, water drawer.
12. dalu Ša naplašti, or šapidīti, one that draws from a deep place.
13. rāpiku, one who uses a spade, or pick.
14. bipū, demolisher, one who uses an axe. (Probably the workman who uses the pickaxe.)
15. mākisu, tax gatherer.

¹ MDOG., No. 35, p. 25 also ḫabiri.
² Not žid-mal=agrū.
³ Confirms SAI. 5471.
⁵ še-dū-a=giš=šdū-a, cf. MVAG. 1913, No. 2, p. 20, 19; (giš) ženbur=ḥabburi, Syn. niplu, ťubu, šilu, sprout, stalk, stem, probably sprouting grain, growing grain. Syn. dištā, “grass.” see PSBA. 1914, 31. In RA, g, 102, 13 ḫabburi really means seed corn, as I rendered in AJSL. 28, 228.
⁶ Probable restoration of I R. 38 No. 1 Rev. II 3.
⁷ Perhaps also Obv. 21.
⁸ So I R. 62, 72 but 38, 3 dalu šapidīti. še < ťeg = rain, rain-water. cf. Sum. Gr. 239.
⁹ DELITZSCH, H. W., 218a and 22a read musēša ša šapidīti which is not probable.
¹⁰ Variant galu še-ki-šu (as I R. 62, 73)=dalu ša šapidīti.
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 raphū, to spade up, break up a field with pick and spade, see SCHÖRR, VAB. V, p. 190. Here ASKT. 72 I I 4 alasag tun-sal-la ba-ab-ag-la=išša ina iḫti urappiš, “The field with a spade he spaded.” iḫtu here clearly “spade,” and note tun-sal, “the wide sickle.”
¹² kal åg-gul, workman of the axe, DELAPORTE, ibid. 7056, 5.
16. galu läg-ri-ri-ga
17. gun
18. gun-bi
19. gun-bi-ne-ne
20. gun a-Zag-ga
21. gun giš-šar
22. gun-le
23. gun-še-Ne+giš
24. gun sū-lum

16. la-kit kurbanni, he who takes away the ritual material, the incantor.

17. biltu
18. bilatsu
19. bilatsumu
20. bilat iḫši
21. [bilat ki-ri]-e
22. [bilat še-]-im
23. bilat šamašammi
24. bilat suluppi

Fragment of a syllabar; Semitic renderings broken away. Restores K. 4342, Obv. II to end of Rev. 1 (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%.

1. sa-du-ul-br²
2. aburru, pond-garden, lake-park, shrubbery.

¹ The meaning of kurbanni, kirbannu, if connected with Heb. korbân, is gift, offering, but this meaning hardly suits any of the passages in Assyrian. The Sumerian läg=lāšu, to knead, and niq-lag-gd=šašu, dough, läšu, poultice, mixture, used in incantations. kurbannu seems to be employed for the bread and meal applied to patients and washed away, in ASKT. ⁷¹. To läg-bi an-ri-gä=kirban-su ilakhat, “he shalt seize away his mixture (and spread about incense).” Hence läḥiti kurbanni is the diṣipu priest who removes (kuppuru) the applications of bread, water and meal (läšu) 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 diṣipu which is omitted here because läḥiti kurbanni and diṣipu are synonyms.

² 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 ū-sal=aburru in kur ū-sal=mataburri, land of garden-ponds, a land hedged about by natural obstructions, ZDMG. 53, 657, 28, hence a land of security, and aburru, in security, kur ū-sal-la ni-a=malu iš aburru šab-su, “land which reposes in security,” ibid. 29. Hence loan-word usallu, garden with pond enclosed by shrubbery. Note (ištu) u-sal-šu-šu=kīšum, forest, II R. 23, 50. k-sal šāri, garden with pond and canal passing through it: summa ina k-sal šāri (Sam) illuru napḫus, “if in a pond-