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SUMERIAN GRAMMATICAL TEXTS

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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.	Choix de Textes relatifs à la Divination, by ALFRED BOISSIER.
Br.	A Classified List of Sumerian Ideographs, by RUDOLF BRÜNNOW.
Clay, Miscel.	Miscellaneous Inscriptions in the Yale Babylonian Collection, 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 FUŸE.
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.
Maḳlu.	Die Assyrische Beschwörungsserie Maḳlu, 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, Miscel.	Miscellaneous Sumerian Texts from the Temple Library of 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 Archaiques, 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 *ana 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 *ǵarra-ḫubullu*, i. e., Sumerian *ǵarra* means *ḫubullu*, "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, zoölogy, 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.

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 *suǵuš=ir-di*[1] for *išdi*.[2] In the same line *gí=kânu* is new. Rev. 9 *su-'u-ur-ta ta-sa-ar-ma* is found also in ZIMMERN, *Beiträge* 103 note gamma. Cf. also *surtum ša barûti*, Sm. 747, and *ikrib surti*, ZIMMERN, *ibid.*, 190, 22.

The anatomical study clears up the following lexicographical difficulties:

Col. I 3 *uʒu a-ʒa-ad=ḳaḳḳadu*, head. Restores II R. 24, 25. Line 9 shows that the rare word for head is *bibênu*.

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

Line 13 *uʒu-me-ʒi=isi*, jaw, see HOLMA, *ibid.*, 34. The meaning is assured by line 14 *me-ʒi-gid-da=laḫû*, 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 *laḫû*, which is here designated as the "long *me-ʒi;*" *isu* then is only part of the maxillary.

Line 15 *me-ʒi-gū-da=lašḫu*, 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-ḫi-šu*.

Line 17 *uʒu-ḳar=apputtum*, forehead, also mark on a slave.

Line 18 *uʒu-gú-bar=gú-[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 *ḳinnatu*, rectum, podex, see CHRISTIAN, WZKM. 26, 390; HOLMA *ibid.*, 172, 65.

Col. II 6 gives the reading of the obscure name *GU-ḪAR=ur-u-tum*, part of the liver. For *murḫaʒinni* (line 19) which here appears with *unʒu* 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 *uʒu gú-tal=ku-tal-lu*, back; also in DELITZSCH's Voc. Hittite 7478 II 30.

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

uʒu-sa-gú=dadanu, labanu, breast, neck. Also *di-a-da-a-nu* PBS. V 137, 6. Here also *gú-sá*, MEISSNER, SAI. 2039, and DELITZSCH's *daddaru*, HW. 212*a* is to be read *muruṣ 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-nitaḳ* and *dumu-uš* 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-uš*, "son who follows," is the original idea of *ibila*,

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

[2] *gū-da=šiḫdu*, ridge.

heir.[1] *dumu-dū = mār banû* follows the word for heir, and precedes *dumu-á-è-a = mār liḳûti*, 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 *sìr = ṣirḫu*, melody.[2] Here follow the interesting terms: *sìr-aʒag*,[3] the holy song, of which the elative form occurs in *dNinâ sìr-aʒag-dúg ʒu*, "Ninâ who knows the holy songs," Gudea, Cyl. B 4, 6. *aʒag* here differentiates *sìr* from *sìr* used in the sense of secular song. *sìr ġa-mun*, song of loud cries. The term occurs also in Gudea Cyl. A. 27, 12, *šag-bi nam-šub sìr-ġa-mun*, "Within which there is incantation[4] and loud song." *sìr nam-nar*, song of the singer's art, in which a special kind of singer *nâru*, possibly choir boy, is intended. *sìr-nam-gala*, song for the psalmists. *sìr nam-šub*, song of absolution(?). We possess one example of this class of song in ZIMMERN, K.L., 65, *sìr nam-šu-ub dNidaba*, a song of absolution(?) to Nidaba. The contents of this song in any case do not suggest an incantation (*šiptu*). *sìr nam-erim-ma*, song of the curse. Since *sìr* is generally employed for liturgical melody, and incantations were excluded from the liturgies, it is difficult to determine the kind of song intended here. *sìr-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. *sìr-sag = ṣirḫu reštû*, first melody of a liturgy, the chief melody which gave its name to

[1] Note *uš = ridû*, to follow, drive, and the noun *rīdû*, heir, *ridîtu*, heiress.

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

[3] Not to be confused with *mú-aʒag*, "pure incantation," SAI. 2902, etc. For *sìr aʒag*, see BE. 30, No. 9 III 12, and EBELING, KTA. 16 Rev. 13 = *ʒamâri 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-ġa-mun*, "Whose wind is a raging wind," a phrase employed of the temple in some mythological sense. On *ġa-mun* see DELITZSCH'S *Glossar* 211.

a liturgy; see SBP. 332, 9 and 96, 10. Also ZIMMERN K.L., 25 III 16, *sìr-sag gal-ʒu* "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-ám*, "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-gál*[1] *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, 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 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 ʒamāri*, 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 *idim*, 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 *megidda* = *šaḫîtu*, 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, *ʒabar*. 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*+*ḪA* 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* = *napāṣu* 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 *gaʒa* is not gunufied but identical with *KUM*. The sign *BAD* is entered thrice. Note the original(?) form of *kisal*. The sign for *ġarub* and *kisim* is not the one given in S^b IV 52 f. The sign *ab* = *arḫu* is omitted. The sign *LIPEŠ* occurs only twice, but *MEṢI* 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* = *ḫuburu* 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* = *ŠÙ*+*ŠÙ* = *enšu*.
49. *si-ig* = *ŠÙ*+*ŠÙ* = *ḳatnu*.
[Here an illegible sign not given in the published Assyrian texts.]
50. *šu-ul* = *ŠUL* = *idlu*.
51. *du-un* = *ŠUL* = *ḫirû*.
52. *ša-aġ* = *ŠAḪ* = *šaḫû*. Omitted on Ni. 4502.
53. *šu-bur* = *ŠAḪ* = *šaḫû*.

Our text omits *lù-kar* = *ḫablum*.

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 *ḪA-GUNU* in all three positions. Hence the original text was:

pi-eš = *KAD-GUNU* = *napāšu*, SAI. 5090.
pi-eš = *KAD-GUNU* = *paṣādu*, SAI. 5092.
ka-ad = *KAD* = *ḳaṣāru*, 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* = *aḫu*.
[*a-a*] = *ID* = [*emuḳu*(?)].[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 *dešša* in CT. XI 15*a* 37 f. These signs appear to be *BAD* and *X*.

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

In S[b] *ḪUL* is entered thrice but in our text the third sign corresponding to *bi-ib-ra* is not *ḪUL* 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 *ŠŪ* for *BAD* and *X* before *MAŠ*. Hence *di-eš-šu* in CT. XI 15*a* 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 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 15*a* 37 is to be restored *ti-il* = *BAD* = *balāṭu* (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 15*a* 36.