

## Assyriological Comments on Some Difficult Passages.

By

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I

### *The Sumerian Original of the Aramaic Transcription of the name NIN-IB.*

With PROFESSOR UNGNAD, OLZ. 1917, 1, I begin with an apology for presenting a new conjecture concerning the Aramaic letters אַנְרִשָּׁה, which transcribes the Sumerian deity <sup>d</sup>NIN-IB<sup>1</sup>, in the names *NIN-IB-uballit*, *N.-aba-ušur*, *N.-iddin*. A great many suggestions were prematurely made on the Sumerian or Babylonian pronunciation of this divine name, such as *Enmaštu* for *En-mar-tu* (Clay), being based upon the supposition that the war-god *NIN-IB* was somehow identical with the god *Amurru*, *Amcust*, *Encust* (Jensen) for an hypothetical *namuštu* < *namurtu*, *namartu* (Nimrod), *En-nammašti* (Halévy), *In-namušti* (Hrozný), *Unaštu* (Dhorme), *En-ušāti* (Radau), and the writer, reading אַנְרִשָּׁה and *uraš* for *IB*, suggested *En-urašat*.<sup>2</sup> All of these suggestions have been abandoned owing to the discovery of the reading *NIN-ur-ta* in the *Yale Syllabary*, CLAY, *Miscellaneous Inscriptions*, No. 53, 288 = POEBEL, PBS. V 104, Rev. IV 7 (UNGNAD, OLZ. 1917, 2). The duplicate, CT. 35, 8, 40 has (ur-ta) IB: *ša ur-ta* <sup>d</sup>NIN-IB, i. e., »Read *ur-ta*

<sup>1</sup> CLAY, BE. X No. 29; No. 87 and *ibid.*, p. 8. CLAY, *Aramaic Endorsements*, in *Old Testament Studies in Memory of William Rainey Harper*, Nos. 31; 25; 27; 14. LOUIS DELAPORTE, *Épigraphes Araméens*, Nos. 51; 52; 62; 75.

<sup>2</sup> *Babylonian Liturgies*, 147 n. 1. See DELAPORTE, *ibid.*, p. 20—1. POGNON, JA. 1913, 411, wished to start with <sup>d</sup>MAŠ, an ideogram for <sup>d</sup>NIN-IB, which he then read *an-ušat*, and which THUREAU-DANGIN, RA. 11, 81 adopted provisionally.

for *IB* in <sup>a</sup>*NIN-IB*. PROFESSOR CLAY, starting with the conclusion that *ur-ta* is the pronunciation instead of *NIN-urta*, then adhered to his former identification *NIN-IB* = <sup>a</sup>*MAR-TU* = *En-martu* (*Miscellaneous Texts*, p. 98), *en* »lord», being prefixed to *urta* < *martu*. Since *IB* has the classical value *urašā*, I argued (RA. 13, 164) that *NIN* was pronounced *in*, *en*, and *urašā* > *urathā* > *urta* > *ušta* and read *In-ušta* = ܐܢܘܫܬܐ. The weak point of this argument is lack of evidence for the value *in* < *nin*. UNGNAD, OLZ. 1917, 6 assumes that the discovery of the reading *urta* at any rate explains the last letters ܘܫܬܐ and that the original was *Ni(n)-urta* > *Ni wurta* > *Ni wušta*, and that a dialectic *inuwšta* existed, whence the Aramaic letters would be explained. He also defends JENSEN's reading *Namurtu* (Nimrod) as approximately correct.

But I should like to suggest that the new reading *Ni-urta*, which is extremely probable as one of the names of *Nin-IB* and whose original reading I believe to have been *Nin-urašā*, may have no connection with the Aramaic letters at all. In PROFESSOR CLAY's *Babylonian Records in the Library of J. Pierpont Morgan*, IV No. 25, is published a fragment of a series which contained a kind of religious calender for the rituals and feasts of most of the days of each month. This is a duplicate of REISNER, SBH. p. 144. Line 39 = SBH. 144, 19 has this entry for the 15th of Araḥsamnu; *ša* <sup>a</sup>*Aḥ-aš-šat ša* <sup>alu</sup>*Dunni-saidi*. The variant has simply *An-aš-šat*. At the end is the ideogram <sup>alu</sup>*NIG-DIRIG-IM* = <sup>alu</sup>*Dun-nu-za-i-du*, CT. 19, 18, Rev. *b* 19 (Correct *GUR* to *ERI* after the earlier edition. II R. 48 c-d 19). This city occurs as <sup>alu</sup>*Du-un-ne-za-i-di-(ki)*, CT. 4, 23 c 3, which refers to a temple of Nabu there, l. 16. In VS. 16, 64, 19, occurs the phrase, *ištu Sippar(ki) ana Du-un-nu-za-i-di-(ki)*. EBELING, KAR. 109, 11, the mother goddess in the temple Eḫili is Ishtar *ŠU-NU*<sup>1</sup> *Du-un-ni-sa-i-di ša eli UT-TI-UL tudammik* (?). *Dun-nu-sa-i-di-(ki)*, II Raw. 52 No. 2, 61.<sup>2</sup> From these passages we learn that the place was not far from Sippar, and that the deities Nabu and Ishtar were worshipped there. H

<sup>1</sup> Text may not be correct.

<sup>2</sup> Passages already collected by LANDSBERGER, OLZ. 1921, 314.






R. 60 a 17 enters the name after Maer and gives *Bêlit-šêri*, a form of Ishtar, as the deity of *Du-ni-sa-i-di-(ki)*. Now Ishtar as *bêlit šêri*, »Queen of the plain, i. e. lower-world«, is probably not precisely identical with *Shala = Ašratu = gubarra = bêlit šêri*, »Queen of the plains«, as the Western Ashtarte.

*Bêlit šêri*, in the former sense, is ordinarily a title of the grain goddess Geštinanna (*bêlit šêri dupšarrat* [Aralli]), IV R. 27 B, 29; [*Be-lit*]-*šêri dupšarrat iršitim*, KB. VI 190, 47. See also *Babyloniaca* VII 26 f. On the other hand *Bêlit šêri* as queen of the western plains is Ašratum or the Western Ashtoreth and this is the probable meaning of the *Bêlit-šêri* of *Duni-sāidi*. Now <sup>a</sup>*gubarra = Ašrat* is the consort of the western *ba'al*, Adad (Amurru), v. *Bab.* VII, 26; SBP. 162 and n. 14. *gú-bar-ra* is explained in the syllabaries by 1) *šêru*, plain, high land and 2) *za-a-i-du*<sup>1</sup>, *šāiru*, enemy, hater.<sup>2</sup> *zāidu* is probably for *sāidu* by partial assimilation of sonants, and from the verb *sādu*, to slay, destroy, DELITZSCH, H. W., 488; *Epic of Creation* I 73. *Dunni-sāidi* or »Fortress of the Slayer« has, therefore, obtained its name from the Sumerian title of *Ašratu* or *Belit-šêri*, i. e., <sup>a</sup>*Gubarra*. *sāidu*, as participle masculine, cannot be directly applied to the goddess *Ašratu* or *Bêlit-šêri*, but rather to a male deity of the city.

To return to the text, CLAY, *Morgan Library*, IV 61 = SBH. 144 R. 1 has *a-na kinuni ša a-Bêli a-NIN-IB ša a<sup>du</sup>Dunni-sāidi išatam inadi*, »He shall place fire into the oven of *Bêl-Ninurta* of *Dunni-sāidi*«. Clearly then <sup>a</sup>*NIN-IB* is the god of this city referred to by <sup>a</sup>*An-aš-šat* in line 39 and *sāidu* refers to him as the war-god. Cf. <sup>a</sup>*NIN-IB dāzik šadê*, SBH. 49, 11, *sāpin mat nakirê*, KING, AKA., 257, 7 etc. *Dunni-sāidi*, »Fortress of the Slayer«, probably owes its name to the cult of Ishtar (*Bêlit-šêri*) as <sup>a</sup>*Gubarra*, the slayer, and to the cult of *NIN-IB*, to whom the title *sāidu* was actually applied. The cults of this city, which was situated in the region between Sippar and Maer, had obviously





<sup>1</sup> *KBo*, I 39, 11, *lú-gú-bar = za-a-i-du*, with *zinû*, *zininû*, enraged. Cf. WEIDNER, *Studien zur hethitischen Sprachwissenschaft*, 55.

<sup>2</sup> *CT*. 12, 48, 23; Samsuituna, year date, 14.

Western connections, and the title of *NIN-IB* there would have been preferred by the Aramaic speaking peoples of the late period. If the reading *Anaššat* be the correct phonetic reproduction of this divine name at *Dunni-sāidi*, then it had more chance of being known in Aramaic than the title *Ninurta*. Granting that this argument is correct, and I put it forward only as a reasonable suggestion, then the Aramaic letters אַנְשַׁת should stand for *An-aš-šat*. The letter א is employed consistently in the Aramaic docket for *n* (in אַנְשַׁת = *Šamaš*, אַנְשַׁת = *šum*, read *Šayaš*, *Šay* ?), and for the long vowel *ū* (אָנְשַׁת = *Nabū*, אַנְשַׁת = *Da-ri-ḡa-a-us* etc.). This indicates a reading *Anūššat*, which may be a dialectic variant. In any case this suggestion overcomes the principal difficulties in the explanation of the letters. By this process we arrive at a reading almost identical with that suggested by POGNON, although the method of arriving at his conclusion does not appear to be sound. *a.Maš* = *a.Ninurta*, is read *ma-aš*, CT. 11, 29 a 1. POGNON reads the whole as *Anu-šat*. The sign  when it has the Semitic value *sa-a-at*, Hebrew אַנְשַׁת, Aramaic docket אַנְשַׁת, Syriac, *sā'tā*, 1/30 of a *gur*, is read *ba-an* in Sumerian, *Yale Vocabulary*, 274, full form *ba-an-da*, V Raw. 42 d 12, and has no connection whatsoever with the sign  (*maš*). The original sign for *sātu* is THUREAU-DANGIN, REC. 481 and for *maš*, v. *ibid.*, No. 29. And in itself the transcription *Anu-šat(sat)* is most improbable, being a hybrid of Sumerian and Semitic. If the signs    be read *Anu-aš-šat*, it yields a perfect explanation for the Aramaic letters. For a connection between *Ninurta* and *Anu*, see *Babylonian Liturgies*, p. 146. I do not mean to imply that *Anūš-šat*, *Anaššat*, should replace the obviously accepted Sumerian name *Ninurta*, *Ninuraša*. It is rather another title of this god, and perhaps only a local one at *Dunni-sāidi*.

## II

*Šitim-íd-da* = *sīki* (*sākiru*), Canal-repairer.

A collation of the text, CT. 19, 41, k. 4560 + 13613, l. 8, reveal the interesting fact that the signs are to be read     (*šitim-íd-da*) = *si-ki-ru*. For the reading *DIM* (*šī-dī-im*) =

[*idinnu*, *itinnu*], builder, v. POEBEL, PBS. V 117, 15 and <sup>amel</sup>*DIM*, variant of *idinnu* or *itinnu* in late contracts, HROZNÝ, *Ninib und Sumer*, *Revue sémitique*, 1908, p. 7; OLZ. 1912, 58. The reading *itinnu* is preferred from the abstract noun *i-ti-nu-tim*, MESSERSCHMIDT, KAH. I 2 II 10; *i-ti-in-nu*, BE. XV 32, 5. Cf. KING, AKA. 98, 94, <sup>amel</sup>*DIM-te*, i. e., *itinnûte*. The sign *AL* has also the value *šit-im*, *Voc. Martin* I 5 and line 6 is probably to be read *AL-id-da* = *si-ki-ru*, i. e., *šitim-id-da*. MEISSNER, SAI. 4086 and 6870 are to be corrected in accordance with these readings. For the collation of K. 4560 and 13613 I am obliged to Mr. C. J. GADD.

## III

*ki-g'ur*, to bend to the earth, to crush.

*ĤAR* with value *ur* < *g'ur* is rendered by *ḳadādu*, to bow, bend. RA. 14, 80, 27; CT. 12, 21, 93040 Rev. I 25; *g'ur* = *ḳiddatu*, misery, REISNER, SBH. 84, 23 = SBP. 144, 31; RA. 13, 29, 19. *g'ur-g'ur* = *ḳiddatu*, SBP. 140, 23 = SBH. 83, 23 and l. 25. Therefore *g'ur-ra-ti-la*, probably *balāt ḳiddati*, life of misery, *Urukagina Cones* B—C, 12, 14, »he freed them from a life of misery«. Note also [*ĤAR* =] *ḳiddatum* and *ḳiddatum ūmu*, 93040 Rev. II 35—6 and *é-g'ur-ra* = *bit ḳiddati* (?), ZIMMERN, *Kullieder*. 201, 2—4. *g'ur-ra ma-da-ni ba-an-dū-a*, »he freed his land from misery«, with Var. *g'ur-ra ma-da-an-ni ab-kid-kid-da* (*AG-AG-da*), and note that both Sumerian roots *dug'* and *kid* mean *pitú*, to open, set free; Ammiditana, year date 21. Perhaps here, *gur-mu dug'*, »Undo my misery«, Gudea, St. B VII 29. The verb probably occurs in *gú-g'ur*, »that which allows the neck to bend«, *ešennu*, back-bone, CT. 12, 48 b 21. Therefore *ki-g'ur*, Gudea, Cyl. A, 5, 10 should mean »to bend to the earth«. *anšu nitag' . . . . ki-ma-g'ur-g'ur-e*, An ass . . . . crouched (beside my king), as THUREAU-DANGIN, SAK. 94, suggested. For the construction *ki-g'ur*, cf. *gam* = *ḳadādu* and *gú-gam*, »to bend the neck« = *ḳadādu*; *gú ki-šú gâ-gâ*, »to place the neck to the earth«, *ḳadādu*; CT. 12, 46 b 7. 12. With *ki-g'ur* (= *ḳadādu* ?), cf. *gú-ki-še gar*, *ibid.*, 11.