

WARDURC INSTITUTE

FBH 50

Peter Jensen:

De incantamentis nonnullis
Sumerico-Assyriis.

UNIVERSITY OF LONDON
WARBURG INSTITUTE

DE
INCANTAMENTIS NONNULLIS SUMERICO-ASSYRIIS.

50

DISSERTATIO INAUGURALIS
AD SUMMOS IN PHILOSOPHIA HONORES ADIPISCENDOS
COMPOSITA UNAQUE CUM
THESIBUS ADJECTIS
UNIVERSITATIS FRIDERICAE GUILIELMAE BEROLINENSIS

ORDINIS PHILOSOPHORUM AMPLISSIMI PERMISSU

DIE IV. M. DECEMBRIS A. MDCCCLXXXIII HORA XI.

CONTRA

JUVENES ORNATISSIMOS

L. ABEL, STUD. PHIL.

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PETRO JENSEN

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SEPARATABDRUCK AUS:
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VIRIS AMPLISSIMIS

DR. SACHAU PROFESSORI ET DR. SCHRADER
PROFESSORI

QUO BENEFICIORUM MEMOREM OSTENDAT ANIMUM

HUNC DEDICAT LIBELLUM

IS QUI COMPOSUIT.









Praefatio.

Dissertationi pauca praemittam necesse est.

Verterunt haec incantamenta ante me viri doctissimi SAYCE (*Records of the Past*), LENORMANT (*Magie und Wahrsagekunst*), OPPERT (*Fragments mythologiques*), HALÉVY (*Documents religieux*). Quos quantum secutus sim, qui enarrationem meam legent, intelligent.

Secutus sum omni fere ex parte transcribendi, ut ita dicam, modum provulgatum. Expressi signum $\Sigma\Pi$ signo *i*, cum ab Ass.-Babyloniis posterioribus certe temporibus eodem modo quo signum ΣE , prioribus certe aliter atque nostrum *e* pronuntiatum esse hoc signum mihi persuasum sit. Quia plerumque signum $\Sigma\Pi$ sonum indicat longum, non necesse esse arbitratus sum, signo *i* semper signum longitudinem vocalis indicans imponere. Una in re a communi via deflexi. Non enim expressi ex. gr. $\langle \Pi \text{---} \Pi \text{---} \Pi \rangle$ -*tim* litteris *limut-tim*, $\Sigma\Pi$ -*ru* litteris *ita-ru*. Elucet enim signo $\langle \Pi \text{---} \Pi \text{---} \Pi \rangle$ Assyrios voluisse exprimere omnes radicis *l-m-n* formas sive radicem cum terminatione conjunctam. Quod si ita est, scribere nos necesse est et *limuttim* et *tim*. Itaque ex. gr. signa assyria $\langle \Sigma\Pi \rangle$ transcripsi hoc modo: *innadû(-u)*.

Cum signa sumerica aut assyria aut verba versionis latinae legenda non sunt, uncinis ea inclusi rotundis, cum signa archetypo aut verba, quibus in archetypo verba non respondebant, versioni adicienda fuerunt, quadratis. Cum signum quoddam falsum esse judicavi, litteras signo, quod ejus loco ponendum esse mihi videbatur, respondentes lineola supposita notavi. Cum nescivi, quemadmodum ideogramma quod vocatur legendum esset, ipsum ideogramma scripsi. Cum singulae ideogrammatibus partes quomodo quoque loco pronuntiandae essent, scivi, utrum ideogrammati simplex verbum responderet ignotum an verbum ex compluribus verbis singulis ideogrammatibus signis respondentibus compositum nescivi, haec verba scripsi litteris latinis antiquis expressa.
































Facere non possum quin dicam, in transcribendis signis sumericis me non secutum esse modum cum sententia mea omni ex parte congruentem. Quod signum  expressi litteris *as*, signum  litteris *bad*, signum  litteris *sur*, signum  litteris *sag*, nihil antiquius habui quam ne haec dissertatio uberiore de signis sumericis pronuntiandis inquisitione longa fieret. Equidem mihi persuasi significari signo  sonum *ēs*, signo  sonum *bōd*, signo  sonum *šyr*, signo  sonum *sang*. De quibus rebus me alio loco disserere posse spero.

Eam linguam, in qua vox *gar* (*ngar*) respondebat assyriae voci *sakanu*, linguam appello sumericam, in qua vox *mar*, accadicam, maxima ex parte et FRIDERICI DELITZSCH et FRIDERICI HOMMEL (in libro illo qui inscribitur: *Die vorsemitischen Kulturen in Aegypten und Babylonien*) probatae de duabus his dialectis sententiae assentiens.

Ad incantamentorum verba complenda non parvo mihi usui fuerunt et ea quae dixit in libri, qui inscribitur *Akkadische und Sumerische Keilschrifttexte*, pagg. 189 et 190 PAULUS HAUPT, quippe qui incantamenta a GEORGIO SMITH

- 19 a-a-mu as ġul gal-l-gimí mulu-ra ba-ni-in-gar
pater-mi, maledictum malum daemon-sicut homine-in sese
collocavit.
- 20 a-bi ar-rat limuttim-(tim) kima gal-li-i ana amli
mi pater, maledictum malum sicut daemon in homine
it-tas-kan
sese collocavit.
- 21 ara min kam-ma-su sa-ub-gu: \blacktriangle a-di si-na ik-bi-su-ma:
iterationem secundam-ad et dixit: \blacktriangle usque ad duas dixit ei et:
(= bis dixit (et): \blacktriangle bis dixit ei (et):
- 22 [a-na ib-] aga-na-bi nu-un-zu, a-na ba-ni-ib-gi-gi
[quid-id] faciat quid-illud non-id-scio, quid eum sanabit?
(= quid faciat necesse sit nescio, q. e. s.?).
- 23 [mi-na-a] i-pu-us amflu su-a-tu ul-di ina mi-ni-i
[quid] faciat (= faciat necesse sit) homo ille nescio, qua re
i-pa-as-sah
sanabitur?
- 24 [(an) ÍN.KI] du(-mu)-ni (an) ŠILIG.MULU.ŠAR mu-
[ÍN.KI] filio suo ŠILIG.MULU. ŠAR ei
un-na-ni-ib-gi-gi
respondit:
- 25 [\blacktriangleright \blacktriangleright \blacktriangleright \blacktriangleright \blacktriangleright \blacktriangleright] apal-su (an) Maruduk ip-pul:
[\blacktriangleright \blacktriangleright \blacktriangleright \blacktriangleright \blacktriangleright \blacktriangleright] filio suo Maruduk respondit:
- 26 du(mu)-mu a-na nu-ni-zu a-na ra-ab-daġ-i
fili-mi! quid non-(id)-scis quid tibi-(id)-addam?
- 27 ma-ri mi-na-a la ti-di mi-na-a lu-šip-ka
mi fili! quid nescis? quid addam tibi?
- 28 (an)ŠILIG.MULU.ŠAR a-na nu-ni-zu a-na ra-ab-daġ-i
ŠILIG.MULU.ŠAR! quid non-(id)-scis? quid tibi-(id)-addam?
- 29 (an) Maruduk mi-na-a la ti-di mi-na-a lu-rad-di-ka
Maruduk! quid nescis? quid adiciam tibi?

- 30 nin mal-i ni-zu-a-mu sa za-i in-mal-i-zu
quidquid ego (id) scio etiam tu (id)[sicut] ego scis.
- 31 sa a-na-ku i-du-u at-ta ti-i-di
quod ego scio, tu scis.
- 32 gin-na du-mu 𐎶 a-lik ma-ri (an) Maruduk 𐎶 (an) ŠILIG.
I, fili-mi 𐎶 I, mi-fili Maruduk! 𐎶 ŠILIG.
MULU.ŠAR
MULU.ŠAR!
- 33 𐎶 i su-sag-a azag-ga su-sa-mi-ti
[ad] ciborum comparatorem(?) domus respersionis mundae
et-aufer
- 34 [ana (mulu) 𐎶 bîti] rim-ku il-li li-ki-su-ma
ad ciborum comparatorem(?) domus respersionis mundae
aufer eum et
- 35 nam-irim sa-mi-ni-bur nam-irim sa-mi-ni-gab
exsecrationem et-eam-solve, exsecrationem et-eam-refige
- 36 ma-mit-su pu-sur-ma ma-mit-su pu-ṭur-ma
incantationem ejus solve et incantationem ejus refige et
- 37 su-bi-a-kid ḡul-lu-bi lu-lu-a
corporis ejus malum (ejus (sc. corporis)) perturbans,
- 38 lum-nu dal-ḥu sa zu-um-ri-su
malum perturbans corporis ejus,
- 39 aš-a-ni 𐎶 lu-u ar-rat a-bi-su 𐎶 ḡi-mi-a
maledictum patris ejus 𐎶 sive maledictum patris ejus, 𐎶 sive est
- 40 aš-am-a-ni 𐎶 lu-u ar-rat um-mi-su 𐎶 ḡi-mi-a
maledictum matris ejus 𐎶 sive maledictum matris ejus, 𐎶 sive-est
- 41 aš šis gu-la-a-ni 𐎶 lu-u ar-rat aḥi-su rabi
maledictum fratris majoris ejus 𐎶 sive maledictum fratris ejus
(— i) 𐎶 ḡi-mi-a
majoris 𐎶 sive est

- 42 aš  mulu-ra nu-un-zu-a
 maledictum  homini ignotum (-ae? -i?)
- 43 lu-u ar-rat   ti sa amflu ul idû(-u)
 sive maledictum    quod (-em? -am?) homo
 non novit,
- 44 mu (?) dug-ga nam-irim (an) ÎN.KIga-kid
 incantatione dicta, execratio ÎN-KI-per
- 45 ma-mit ina ti(-i) sa   
 incantatio [mala] incantatione   .
- 46   gimî  kima šu-mi lik-ka-lip  ġi-in 
 allium-sicut  sicut allium utinam desquametur!,  utinam
 desquametur!
- 47   gimî  kima su-lu-up-pi liš-sa-ġi-it  ġi-
 dactylus-sicut  sicut dactylus ut.abcindatur!  utinam
 in-gab.
 abscindatur!
- 48 šu .  gimî  kima pi-kur-ti lip-pa-šir 
 panicula (florum-)sicut  sicut panicula (florum) utinam avel-
 ġi-in-bur-ri
 latur!  utinam avellatur!
- 49 nam-irim zi an-na ġi pa(d) zi ki-a ġi pa(d)
 [o] execratio! animam coeli utinam invocet! animam terrae
 utinam invocet!
- 50 ma-mit niš šamî(-i) lu-u ta-ma-ti!
 [o] incantatio [mala] animam (nomen?) coeli utinam invocet!
 niš iršitim(-tim) lu-u ta-ma-ti!
 animam (nomen?) terrae utinam invocet!

- 51 Šiptu: kîma šûmi an-ni-i i-ka-la-pu-ma ana
Incantamentum: Sicut allium istud desquamatur et in
išâti innadû[-u]
ignem inicitur,
- 52 li'bu ka-mu-u i-ka-mu-u
flamma comburens comburit [id].
- 53 i-na mu-sa-ri-i lâ in-ni-ri-šu
in horto olitorio (agrario) non plantabitur,
- 54 i-na iki u palgi lâ in-nim-mi-du
ad lacum fossamve non ponetur,
- 55 šur-šu-šu ka-ka-ru lâ i-šab-ba-tu
radix ejus humum non prehendet,
- 56 zikpi-šu lâ ilû-ma(an)šamša lâ immaru
caulis ejus non prodibit et solem non videbit,

II.

- 1 a-na nap-tan ili u šarri ul illakû(-u)
ad cibum dei regisve non sumetur,
- 2 lušisî-šu ma-mit tur-ta lumaššir al-tu
[ita] eripiat (eam) incantationem, porro (?) refingat vinculum
- 3 murši ta-ni-ši ar-ni šir-ti ha-b-la-ti ši-ti-ti
morbi, tormenti, sceleris, lapsus, nequitiae, delicti.
- 4 muršu ša ina zumri-i'a širi-i'a buânî-i'a bašû(-u)
morbus, qui in corpore meo, carne mea, musculis meis (?) est,
- 5 kîma šûmi an-ni-i lik-ka-lip-ma
sicut allium istud utinam desquametur et
- 6 ina ūmi(-mi) an-ni-i li'bu ka-mu-u lik-mi
hoc tempore flamma comburens utinam comburat [eum]
- 7 ma-mit lit-ta-ši-ma a-na-ku nûra lu-mur
incantatio utinam exeat et ego lucem utinam videam!

- 8 Šiptu: kima suluppi an-ni-i iš-šaḥ-ḥa-ṭu-ma
Incantamentum: Sicut dactylus iste abscinditur
ana išāti innadû(-u)
et in ignem incitur,
- 9 li'bu ḳa-mu-u i-ḳam-mu-u
flamma comburens comburit [eum],
- 10 a-na sis-sin-ni ḳa-aṭ-pu lâ utâru(-ru)
in spatham is qui carpsit non restituet,
- 11 a-na paššuri ili u šarri lâ illaḳû(-u)
ad patinam dei regisve non sumetur,
- 14 etc.

-
- 18 Šiptu: kima pikurti an-ni-i ippašaru-ma ana
Incantamentum: Sicut panicula ista avellitur et in
išāti innadû(-u)
ignem incitur,
- 19 li'bu ḳa-mu-u i-ḳam-mu-u
flamma comburens comburit [eam],
- 20 arî-šu a-na (giš) gišimmari-šu lâ itâru(-ru)
flores ejus in palmam ejus non revertentur,
- 21 ana ši-pir ši-bu-ti lâ illaku(-ku), etc.
ad opus ornandi non ibit, etc.

-
- 28 Šiptu: kima itḳi an-ni-i in-nap-pa-šu-ma
Incantamentum: Sicut lana ovilla ista carpitur et
ana išāti innadû(-u)
in ignem incitur,
- 29 li'bu ḳa-mu-u i-ḳam-mu-u
flamma comburens comburit [eam],
- 30 a-na i-li immri-šu lâ itâru(-ru)
insuper ovem suam non revertetur,
- 31 a-na lu-bu-uš-ti ili u šarri lâ illaḳû(-u) etc.
ad vestem dei regisve non sumetur, etc.
-

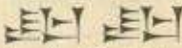
- 38 Šiptu: kîma ŠIPAT-ÎNZI an-ni-i in-na-pa-šu
 Incantamentum: Sicut lana caprina ista carpitur
 -ma ana išâti in-na-du-u
 et in ignem incitur,
- 39 li'bu ka-mu-u i-ka-mu-u
 flamma comburens comburit [eam],
- 40 a-na ili inzi-šu lâ itâru(-ru)
 insuper capram suam non revertetur,
- 41 a-na ši-pir ši-bu-ti [lâ illaku(-ku)] etc.
 ad opus ornandi non ibit etc.
-
- 48 Šiptu: kîma (sig) širpi an-ni-i in-na-pa-šu-ma
 Incantamentum: Sicut lana tincta ista carpitur et
 ana išâti innadû(-u)
 in ignem incitur,
- 49 li'bu ka-mu-u i-ka-mu-u
 flamma comburens comburit [eam],
- 50 apal AMĪLI UŠPARI a-na ū-ba-ti lâ u-ba-ra[-mu]
 filius textoris ad pannum non textet,
- 51 a-na lu-bu-uš-ti ili u šarri lâ illakû(-u) etc.
 ad vestem dei regisve non sumetur etc.

III.

- 1 Šiptu: zîr u-pu-un-ta [an-na-a ana išâti anadû(-u)]
 semen *upuntî* [istud in ignem inicio]
- 2 um-ma: li'-bu la ba[-aŧ-lu(?) li-i-ka-mi-ka]
 [dicens], *šri*: flamma non in[termittens (?) utinam comburat te!]
- 3 luššî-šu ma-mit [limuttim(-tim)]
 eripiat (eam) incantationem [malam]
- 4 tur-ta lumaššîr alti ma- []
 porro (?) refugiat vinculum (?) []
- 5 murši ta-ni-ħi ar-ni šîr-ti ħab[-la-ti ħi-ti-ti]
 morbi, tormenti, sceleris, lapsus, ne[quitiae, delicti,]

- 6 lā tûb(-ub) libbi(-bi) lā tûb(-ub) šîri ma-la[ina zumri-
non-bonum interiorum, non-bonum carnis, quiddid in cor-
i'a bašû(-u)
pore meo est,
- 7 kiš-pu ru-ḥu-u ru-su-u aršašî limn[uti]
qâquaxov, venenum, virus, materias morbiferas mal[as].
- 8 ki-ma zîr kîm upunti an-ni-i ina išâti i[k-ka-mu-u]
sicut semen pabuli *upuntî* istud igne c[omburitur].
- 9 apal AMĪLLĪRĪŠĪ ina šîri lā ir[-ra-šu]
filius olitoris [id] in agro non pl[antabit.]
- 10 ina iki u palgi lā in-nim-mf[-du]
ad lacum fossamve non ponetur,
- 11 šur-šu-šu kaḳ-ka-ru lā i-šab-ba-tu
radix ejus humum nonprehendet,
- 12 zikpi-šu lā flû-ma šamša lā immaru
caulis ejus non prodibit et solem non videbit,
- 13 [kiš]pu ai ib-ba-ni ina libbi(-bi)-i'a
[ita] *qâquaxov* ne procreetur in interioribus meis,
- 14 [ruḥû] ai iṣ-ba-tu i-ši-in ši-ru
[venenum] ne comprehendat spinam,
- 15 [rusû] ai il-pu-ut šamî(-i) libbi(-bi)-i'a
[virus] ne tangat pectus meum.
- 16 [lušisî-šu ma-mit] tur-ta lumaššîr al-tu
[eripiat (eam) incantationem], porro (?) refingat vinculum
- 17 [murši ta-ni-ḥi, ar-ni šîr-[ti ḥab-la-ti ḥ[i-ti-ti]
[morbi, tormenti, sceleris, laps]us, nequitiae, d[elicti.]
- 18 [mur-šu ša ina zumri-i'a šîr]i-i'a buân[(-i'a bašû(-u)]
[morbus, qui in corpore meo, carn]e mea, muscul[is (?)
meis est]
- 19 [kîma zîr kîm upunti an-]ni-i [liḥ-ḥa-lik-ma (?)]
[sicut semen pabuli *upuntî* is]tud [utinam interimatur et]

- 20 [ina ūmi(-mf) an-ni-i li'b]u ka-m[u-u lik-mi]
[hoc tempore flam]ma com[burens comburat [eum!]
- 21 ma-m[it lit-ta-ši-ma a-na-]ku nūra lu-m[ur]
incant[atio utinam exeat et e]go lucem utinam vi[deam!].
-
- 22 In (sal) [𐎎𐎠𐎢𐎡 𐎎𐎠𐎢𐎡-ra garza(?)-n]a ba-ni-
Incantamentum: ancillae mandatum suum (id)
in-gar
imposuit(-erat).
- 23 a-na ki[-iz-ri-ti par-ras(?)]-su išta-kan
ancillae mandatum suum imposuit(-erat).
- 24 (an) Nin-kid sal[𐎎𐎠𐎢𐎡 𐎎𐎠𐎢𐎡-na s]i-ba-ni-in-di
Nin-ab [ancilla sua (sic!) r]ecta est(-erat).
- 25 an Iš[-tar ki-iz-ri-ti-ša] uš-ti-fš-šir
Iš[tara ancillam suam] rexit(-erat).
- 26 sal dim-m[a-(ni?)]-ta 𐎎𐎠 𐎎𐎠𐎢𐎡-ra ba-] ni-in-dur
femina (al)ligando(?)-(suo?)-in cubili-in eum reposuit(-erat)
- 27 sin-niš-tu [ina ša-ma-ti-(ša?) ina ti-ni-]ha u-šī-šib
femina [in (al)ligando(?)(suo?) in cubi]li reposuit(-erat).
- 28 sig babbar sig gig gu min[-tab-ba (giš)]
lanam albam lanam nigram funem [ex] duobus [filis] con-
bal(?) šur-šur-ri
junctum fuso nevit(-erat)
- 29 ši-pa-a-tī pi-ša-a-tī ši-pa-a-tī šal[-ma-a-tī ka-]a (giš)
[ex] lanam[a] albam[a], lanam[a] nigram[a] funem baculi
hatti ina pi-lak-ki iṭ-mi
[textorii] fuso nevit(erat)
- 30 gu maḡ gu gal gu gun gu[nam-]irim-ma ba-f
funem grandem, funem magnum, funem bicolorem, funem ex-
secrationem evellentem,







- 31 ka-a ši-ra ka-a rabâ(-a) ka-a bit-ru[-ma ka-]a
 funem grandem, funem magnum, funem bicolorem, funem
 mu-na-aš-šir ma-mit
 evellentem incantationem,
- 32 KA.GAR kib(?)-ba ġul nam [mulu](-ul-lu)-kid
 convicium incantationem malam [homin]um,
- 33 [ana i-ki]r-ri-i ma-mit lim-ni[-ti] a-mí-lu-ti
 [adversus conv]icia incantationem malam hominum,
- 34 [aš-pa]l-i dingir-ri-i-ni-kid
 [maledic]tum deorum.
- 35 [a-na] ar-ra-ti ša ilâni
 [adversus] maledicta deorum
- 36 [gu] nam-írim-ma ba-i
 [funem] exsecrationem evellentem
- 37 [ka-a] mu-na-aš-šir ma-mit
 [funem] evellentem exsecrationem
- 38 [mulu(-ul-lu)-bi sag-ga-na š]u-bi gira-bi ša-mí-ni-
 [ad] [hominis-illius caput(ejus)] manum(ejus) pedem(ejus) (et)

 (eum) alligavit.
- 39 [ša amli šu-a-tu kaḫ-ka-di-šu] kâ-ti-šu ší-pi-šu u-rak-
 [ad] [hominis illius caput (ejus),] manum (ejus), pedem (ejus)
 kis
 alligavit (-erat).
- 40 (an) ŠILIG.MULU.ŠAR du(-mu) urudug-ga-kid nun-i šu
 ŠILIG.MULU.ŠAR filius *uruduga* augustus manu
 il-a-ni-ta mu-un-na-an-tar-tar-ru-da
 illustri sua eum solvet,
- 41 (an) Maruduk mâr Íridi rubû(-u) ina kâtfi-šu illâti
 Maruduk filius Íridi augustus manibus suis illustri-
 u-par-ri-'
 bus solvet.







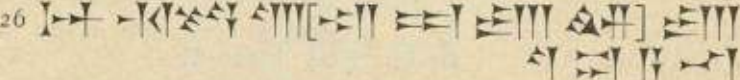

- 42 nam-irim gu-bi idin-na ki-azag-ga-šu ga-ba-ni-ib-
 exsecrationem funis ejus campum-locum-illustrem-in utinam (eam)
 in-ni
 efferat!
- 43 ma-mit ka-a-ša ana ši-rim aš-ri il-li li-
 incantationem funis ejus in campum, locum illustrem, utinam
 ši-ši
 efferat!
- 44 nam-irim gul-gal bar-šu gi-im-ta-gub
 exsecratio mala foras utinam considat!
- 45 ma-mit li-mut-tim ina a-ḫa-a-ti li-iz-ziz
 incantatio mala foras utinam considat!
- 46 mulu(-ul-lu)-bi gi-in-il gi-in-slag-slag
 homo-ille utinam luceat! utinam fulgeat!
- 47 a-mi-lu šu-a-tu li-lil li-bi-ib
 homo ille utinam luceat! utinam fulgeat!
- 48 šu šag-ga dingir-ra-na-šu gi-in ši-in-gi(?)-gi(?)
 manui propitiae dei sui utinam committatur!
- 49 a-na ka-at dam-ka-a-ti ša ili-šu lip-pa-ḫid
 manibus propitiis dei sui utinam committatur!
- 50 inim-inim-ma nam-irim bur-ru-da-kid.
 verba exsecrationis solvendae.

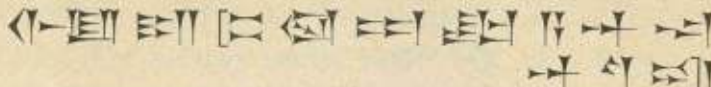
- 51 Šiptu: ašši kalâ šira rubâ ma at-ta-paḫ iša-ta
 Incantamentum: tollo vas augustum sacrum et accendo ignem,
- 52 kinûnu at-ta-paḫ at-ta-di pi-šir(?)-tu
 foculum accendo, projicio panicum.



IV.

- 1 ra-am-ku illu ša ➤ 𐎠 𐎢𐎺𐎠 𐎠𐎢𐎽𐎢𐏁 apal sip-ri sa
 sacerdos illustris ➤ 𐎠 𐎢𐎺𐎠 𐎠𐎢𐎽𐎢𐏁 𐎠𐎢𐎺𐎠, nuntius
 Maruduk a-na-ku
 Maruduci ego [sum].

- 2 kinûnu ap-pu-ħu u-na-aħ
foculum conflo, tranquillo (= exstinguo).
- 3 išâti as-sub-bu u-ra-a-ba
ignem excito, opprimo,
- 4 pisirtu u-nak-ku-u u-kab-bat
panicum profundo, averro.
- 5 kima kinûni ap-pu-ħu u-na-aħ-ħu
sicut foculum conflo, tranquillo,
- 6 išâti as-sub-bu u-rab-bu-u
ignem excito, opprimo,
- 7 pisirtu u-nak-ku-u u-kab-ba-tu
panicum profundo, averro,
- 8  pa-šir ili u amili
[ita] , is qui solvit deum et hominem,
- 9 ĩi-šir iĳ-šur-ra lip-pa-tir
nodum, [quem] colligavit, utinam solvat!
- 10 ĩi-šir libbi(-bi) ili-šu u išt̄ar-šu sa  apa! 
nodum cordis dei (ejus) et deae (ejus)  filii 
 li-pa-ṯ-raš-šu
 utinam solvat (eum)!
- 11 š̄i-rit-su lit-ta-bi-ik ina ūmi(-mi) an-ni-i
lapsum ejus utinam auferat hoc tempore!
- 12 lu-pa-as-sa-šu lu-pa-aṯ-ra-aš-šu
utinam amoveat (eum), utinam solvat (eum)!
- 13 Šiptu: nu-uħ li'bu ku-ra-du
Incantamentum: quiesce flamma bellatrix!
- 14 it-ti-ka li-nu-ħu šadâni narâti,
tecum quiescant montes, flumina!
- 15 it-ti-ka li-nu-ħa (id) Idiglat u (id) [Purâtu]
tecum quiescant Tigris et [Euphrates]!

- 16 it-ti-ka li-nu-uh tâmtu ta-ma[-ti?]
tecum quiescat mare mar[ia? ambo?]
- 17 ittika linûh har-ra-nu mârat ilâni [rabûti]
tecum quiescat via (?) filia deorum [magnorum]
- 18 ittika linûh    bi-nu-ut š[u-uk-ti]
tecum quiescat    procreatum (-us-, a) [ex
canali]
- 19 ittika linûh libbi(-bi) ili-i'a u îštari-i'a zi-nu-[ti]
tecum quiescat animus dei mei et deae meae irat[orum]
- 20 ittika linûh libbi(-bi) ili ali-i'a u îštar ali-i'a zi-nu-t[i]
tecum quiescat animus dei urbis meae et deae urbis meae
iratorum!
- 21 ina ûmi(-mî) an-ni-i ki-i[š-r]i libbi(-bi) ili-i'a u îštari-i'a
hoc tempore n[odu]s animi dei mei et deae meae
lip-pa-tir
solvatur!
- 22 u ma-mit lit-[ta-]ši ša zumri-i'a
et incantatio exeat corporis mei!
- 23 aš-šum da-a²i-na ta-[maḥ(?)]-ta nu-rak-ka
quoniam iudicanti praebes(?) lucem tuam
- 24 u mu-šal-li-ma [gā(?)-mal(?)]-ta na-aš-ša-rak-ka
et tuentem afficis (?) praesidio tuo
- 25 di-i-ni di[-in pur]ussâ-(a) purus(-us)!
iudicium meum ju[dica, decision]em decide!
- 26 
= Īn: nam  ša(g) [zu-aba-ta im-]ta-în-a-na
= di-mi-tum [ultu] ki-rib [ap-si-i] [it-]ta-si
= morbus (?) ex (medio) oceano exiit
- 28 duppu šiššu šur-bu
tabula sexta *šur-bu*

30 

=  ra-[bi-gimi ab-sar-a-an ba-an 

= kîma labirîsu sâtir-ma bârî.

= secundum veterem ejus [archetypum] scripta et visa.



33 kisidti [Asur-ban-apal sar kissati]











possessio [Asurbanapali (Sardanapali) regis universi]

36 sar (kur) [Assur]

regis [Assyriae].

Enarratio.

1.  pronuntiandum esse *in* = *siptu* docet S^b 43,  pron. esse *as* = *arratu* docent S^b 340, S^c 224.

  legitur in lingua ass.-babylonia *gal-lu-u* (ex. gr. 4, 29, 12), in lingua nonsemitica *mu-ul-la* (3, 69, 5, 73). Cum saepius 1) sum. *g* respondeat accad. *m*, sum. *a* et *i* insequente aut antecedente *l* aut *m* accad. *u* (*alim* S^c 312 = *ilum* (2, 59, 5 a),  = *gal* (2, 48, 21 e) = *mulu* (5, 11, 4, 7), *gi* (*gis*) = *mu* (2, 7, c, 7-10)), 2) glossae ab Ass.-Babyloniis verbis additae saepius non quomodo in lingua sumerica, sed quomodo in lingua accadica pronuntianda sint signa, ostendant, 3) sumerico  saepius respondeat assyr. *lu-u* (    = *gu-za-lu-u* (4, 2, 53-54 b),   = *a-lu-u* (4, 29, 7-8, c)), dubitari non potest, quin 1) *mulla* sit verbum accadicum, 2) *mulla* et *gallû* ejusdem sint originis. Iam quaeramus, quae sit ea origo.

2, 47, 34 cd legimus  =  -tu,

2, 47, 35 cd „   =  -tu,


























2, 22, 22 abc    = () = *sîtum*,

2, 22, 23 abc     = () = *sîtum*.


























Ex his locis apparet, signum 𐎶 idem significare posse atque sig. 𐎶 . Nunc autem (quia ex verbo signis 𐎶 𐎶 indicato sumerico profectum esse videtur verbum ass. *gla-lu-u*), 𐎶 aut *ga* aut *gal* pronuntiandum est in lingua sum., *mu* aut *mul* in lingua accad. Signum 𐎶 in lingua sum. potest legi *gal* (2, 48, 21 e), in lingua accad. *mulu* (5, 11, 7, 4). Unde sequitur, ut sign. 𐎶 legendum sit *gal* in lingua sum., *mul* in lingua accadica.

Significare sign. 𐎶 sonum nostro *lal* similem, apparet ex eo, quod assyr. *šandu* respondet accad.; *la-al-la* (cf. *šamâdu* = 𐎶 , HAUPT, *Keilschrifttexte*, p. 24, lin. 12—13), non eundem sonum semper significare, ex eo, quod 1) sumericum 𐎶 respondet assyr. *lû* (*li*, *là*): 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶 (= *l-du-𐎶*) = *l-du-lu-u* (5, 21, 14 c d); 2) saepius vices obit complementorum phoneticorum *-la* et *-li*: 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (2, 61, 6, 60) = 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶 (passim), 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (4, 27, 25 a) = 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶 (passim), 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 = *il-la* (4, 9, 41, b); 3) imprimis, fortasse semper¹⁾, complementum phoneticum esse videtur verborum vocalem *i* (*i*) continentium: 𐎶𐎶𐎶 𐎶 3, 67, 31 c, 4, 60, 2 c, 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶 (= *ililum!*) 2, 30, 17 c, 𐎶𐎶 𐎶𐎶 𐎶 passim, 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶 passim (cf. 𐎶𐎶 𐎶𐎶 𐎶𐎶 4, 63, 17 a passim), 𐎶𐎶 𐎶𐎶𐎶 𐎶 2, 7, 43 e etc.; 4) 𐎶𐎶 (= 𐎶 + 𐎶 !) sonum exprimit *lal* (S^b 145, cf. S^b 149, 153); 5) sono 𐎶 plurimae exprimuntur notiones (*našû*, *matû*, *šapâku*, *matû*, *šakâlu* etc.), id quod sonus *lal*,

1) Nam cum verba in *l* desinentia, vocalem *i* non continentia sequitur 𐎶 , utrumcompl. phon. sit annon, semper erui non potest. Signum 𐎶 sig. 𐎶 sequens non esse compl. phon., ex eo efficitur, quod signa alius daemonis 𐎶 𐎶 sunt.

quia singularis ei est natura, quin facere potuerit possitque in ulla lingua dubitaverim. Praesertim ob eas causas, quod sig.  complementum phoneticum saepius est verborum vocalem *i* continentium et quod et *il* (= ) et  significant actionem ferendi, sonum signo  indicatum illud *l* continere existimaverim, quod a nobis post vocalem *i* pronuntiari solet, sonusque in signo  latens ut litera *l* aut simili modo a nobis indicetur suaserim.

 legendum esse   discimus ex HAUPT, *Keilschrift.* p. 45, l. 4.

 pronuntiandum esse *mulu* probabimus annotatione l. 9 addita.

2. *arrat*. Omissio earum, quae casus significant vocalium saepius animadverti potest. Ut *sikru u zinis* (5, 2, 40a), *sihir rabi* (4, 19, 12, a), *tâmti şaplît* (5, 1, 19a), *şadi u tiâmât* (Sargon, Silberinschrift 25), *kibrât irbiti* (1, 32, 34), *iştu şir* (2, 62, 64 h), *muruş haqqad* (4, 34, 3 b) dicerent Assyro-Babylonii, eo effectum esse videtur, quod binarum vocum inter se conjunctarum alteram altera decurtare solet.

Sed ex eo, quod 5, 32, 66 scribitur *himmat*, 2, 23, 55c *mâl*, 5, 18, 23 *nîr*, pro *mâmitu* saepissime *mâmit*, pro *arratu* saepissime *arrat* (cum plerumque vocalis finalis in scribendo non omittatur), praesertim cum pro *itli* (*itlla*) scribatur *itl* (5, 25, 45), pro *ili il* (Sanh. Bellino 55), concludere licet, posterioribus temporibus exitus substantivorum ab Ass.-Babyloniis negligi coeptos esse linguamque eorum ad eum statum adductum, ad quem nunc antiqua venit Arabum lingua. Dubium esse non potest, quin multo saepius vocalis finalis abjecta sit quam scriptura indicaverunt Assyrii, quam, quia semper lingua enuntiata linguae scriptae antecedit, plurimas linguae mutationes celare constat.

3. ∇ ∇ ∇ ideogramma esse, quod unius verbi sono exprimere non possumus, verisimile est. Compositum est ex ∇ = „quidvis“ (HAUPT, *Keilschrift.* 137, l. 3), ∇ = *kātu*, ∇ = „facere“. Eidem ideogr. respondet vox *risātum* (2, 7, 48 ef.), quam quin cum suo jure FRANCISCUS LENORMANT „incusationem“ significare contenderit (*Transactions of the Soc. of Bibl. Arch.* 1878, p. 356) non dubitaverim (cf. syriacum ܠܫܝܪ).

∇ ∇ ∇ pronunt. esse *liba* ex eo apparet, quod signum ∇ 2, 44, 30 c sequitur compl. phon. *bi*, significare posse in scriptura sumerica sonum *lub* non probari potest.

∇ a FRIDERICO HOMMEL (*Vors. Culturen*, p. 462, ann. 112) pronuntiatur *gi*, quia lingua accadica signo ∇ (= *di?*) ad significandum genitivum utitur, S^b 234 ut signum ∇ legatur *gi-t* postulat. Sed tribus causis impedimur quominus ei assentiri possimus, 1) quod *gi* illi sumerico (S^b 234) respondet assyrium *kitu*, quod substantivum esse nomen negari non potest; 2) quod voci signo ∇ expressae eadem fere vis inest quae vocibus *ki-ta* (∇ - ∇) inhaeret (DELITZSCH); 3) (id quod maximi momenti est) quod sum. ∇ ∇ ∇ ∇ ∇ assyrium ∇ ∇ ∇ ∇ ∇ respondet (cf. 4, 14 b, 5: *inim-inima nam-trim buru-da-ki* quod idem esse videtur atque *inim-inima nam-trim buru-da- ∇ (4, 8 b, 50)).*

Quibus causis adductus *kid* legere malim.

4. *kātu* ad radicem ܠܫܝܪ pertinet (cf. ܠܫܝܪ, ܠܫܝܪ).

ku-u-ru (substantivum) quid sit, non certo scio, quamquam satis multi loci ad vocem explicandam conferri possunt. Notanda sunt haec: 1) *kūru* respondet sum. ∇ - ∇ ∇ (4, 1, 42—43, a et 4, 19, 33—34, a); 2) *kāru*

respondet sum. 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 5, 16 gh, 25; 3) signis 𐎶𐎵𐎶 𐎶𐎵 respondet assyr. *sittum* (5, 16 gh 24); 4) signis 𐎶𐎵𐎶 𐎶𐎵 respondet ass. 𐎶𐎵𐎶𐎵 -*ti*(?) (4, 20, 1, 7—8), ass. 𐎶𐎵𐎶𐎵 -*ti*¹⁾, (4, 15, 22—23, b). Hinc efficitur, ut 1) 𐎶𐎵𐎶 𐎶𐎵 = 𐎶𐎵 , 2) *kûru* idem sit aut fere idem atque *sittum*, 3) *kûru* sit substantivum nomen. Iam si reputaverimus 1) omnibus locis dici *kûru* homini impositum esse, 2) 4, 1, 42—43, a dici alligatum esse ad dorsum hominis, 3) vocem 𐎶𐎵𐎶 -*tum* (5, 14 ef, 53—54 sq.) sequi *ni-𐎶𐎵𐎶𐎵*-*tum*, antecedere 𐎶𐎵𐎶𐎵 -*ti*, 𐎶𐎵 𐎶𐎵 , cujus ideogrammati (ubi non notavi) respondeat *allu*, quae signa, quia 𐎶𐎵 „funem“ significare possit, *ni-bit-tum* (V $\sqrt{\text{עבט}}$), *tapkirti* (V $\sqrt{\text{פכר}}$), *allu* (V $\sqrt{\text{غل}}$) legendae esse videantur, verisimile videbitur *kûru* aliquid significare latin. „torqui (jugo)“, germ. „*Kummet*“ simile derivatumque esse a radice quadam arab. ك ²⁾ cognata. Fortasse est idem atque *altu* (II, 2 etc.)³⁾.

1) Apparet ex signo sumerico verbo assyrio respondente, 𐎶𐎵𐎶 -*ti* legendum esse *sit-ti* atque id ita, ut aut pro 𐎶𐎵𐎶 legatur 𐎶𐎵𐎶 aut in signo 𐎶𐎵𐎶 vis insit exprimendi sonum *sit*. Quod si ita est, dubitari non jam potest 𐎶𐎵𐎶 et 𐎶𐎵𐎶 ex uno signo genita esse, id quod LYON (*Sargon*, p. 75 sq.) opinatus est. Addere licet ejus argumentis, quod, 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶 resp. *musiniktu* (2, 17, 35 a—b), 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶 *taritu* (Sb 119), 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶 *taritu* (2, 32, 57 c), 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶 [*taritu*] (2, 32, 56 d), (= *im-mi-ga*, *im-mi-da*), (nam ita legenda esse signa 2, 32, 56 c docet), unde efficiatur signis 𐎶𐎵𐎶 et 𐎶𐎵𐎶 alium quoque sonum communem esse. Nam quod vocales differunt inter se, nimirum explanandum est ambarum dialectorum nonsemiticarum differentia; cf. 4, 26, 48—50—52, a, ubi 𐎶𐎵𐎶 𐎶𐎵𐎶 *im-mi* legendum esse apparet (tabula est accadica!).

2) Cf. كوز ³⁾ = „sella camelina“ (= hebr. כור ?). — Cfr. Z K I, 4 sub tit. *Recensionen*. —

3) Verbum *kûru* loci 5, 66, 15 b radici כור linguae syriacae cognatum esse videtur et significare „pudorem“.






7. $\text{𐎶𐎵𐎶𐎵} \rightarrow \text{𐎶}$ respondet assyr. *māmīt, tamū* etc. (4, 16, 1—2, passim). Quomodo pronunt. sit, non traditum est. Hoc certum est, ultimas verbi his signis significati litteras fuisse *-ib*, quod quidem ex eo intelligitur, quod loco complem. phon. *ba* nonnunquam post 𐎶𐎵𐎶𐎵 scribitur *bi* (2, 7, 25 c)¹).










$\text{𐎶𐎶} \rightarrow \text{𐎶}$ signa cum respondent assyr. *mā, sà, kī, am* legenda esse inter omnes constat (5, 22, 30 a). Certum quidem est, et Ass.-Babylonios ita locutos esse et Accados, id quod optime probatur eo, quod 4, 30, 4 a, 4, 27, 4—6, a, KST 122, l. 16 in hymnis accadicis pro $\text{𐎶𐎶} \rightarrow \text{𐎶}$ scribitur $\text{𐎶𐎶} \rightarrow \text{𐎶}$, cum 4, 29, 47 a in precibus accadicis, 4, 20, 3 in epinicio accadico legamus $\text{𐎶𐎶} \rightarrow \text{𐎶}$. Antiquioribus temporibus Sumerii non dixerunt *am*. Saepissime enim signa $\text{𐎶𐎶} \rightarrow \text{𐎶}$ expectantibus nobis sese offert signum 𐎶𐎶 idque quotiescunque ultima verbi antecedentis syllaba vocalem *i* continet, ex. gr. *bir-ri* $\rightarrow \text{𐎶𐎶}$ 4, 17, 25 a, *dib-bi* $\rightarrow \text{𐎶𐎶}$ 4, 17, 27 a, *gi* $\rightarrow \text{𐎶𐎶}$ 4, 17, 42 a, *ti-li* $\rightarrow \text{𐎶𐎶}$ 4, 17, 1 b, $\text{𐎶𐎶} \rightarrow \text{𐎶𐎶}$ (= *x + il + 𐎶𐎶*) 4, 19, 48 b²), *dim-mi* $\rightarrow \text{𐎶𐎶}$ 4, 25, 47 b, *dirig-gi* $\rightarrow \text{𐎶𐎶}$ 4, 26, 58 a, *bi* $\rightarrow \text{𐎶𐎶}$ 4, 30, 45 a. His ex exemplis, cum prorsus non sit, cur 𐎶𐎶 *im* pronuntiemus, effici videtur, signa $\text{𐎶𐎶} \rightarrow \text{𐎶}$ a principio pronuntiata esse *an* et ex sono *an* factum esse sonum *am* simili modo, quo ex **ubhanu* (= *ubbanu*) 𐎶𐎶𐎶𐎶 , ex 𐎶𐎶𐎶𐎶 etc. Restat ut




1) Haud scio an legendum sit *kīb* (*kyb, kōb*) atque id, quia S^b 1, a, 23 (DRLITZSCH, *Assyr. Lesestücke*², p. 58) sumerico 𐎶𐎶𐎶𐎶 (= *ia* (S^b 366, passim) + 𐎶𐎶𐎶𐎶) respondet verbum sumericum 𐎶𐎶𐎶𐎶 *lu*, assyr. *kūbtu*.

2) Signum 𐎶𐎶 etiam sonum *x + il* indicare, ostendunt 4, 3, 25 b, 2, 18, 58 a etc. Si 2, 36, 45 e legendum est *ti-la* (et non *ti-su*, cf. l. 58, g h ejusdem tabulae), verisimile est, *tila* glossam esse signo 𐎶𐎶 additam.

quaeramus, utrum *in* illud ortum sit vocali *i* et syllaba *an* contractis an vocalem syllabae *an* vocali *i* assimilando. Hoc rejiciendum illud probandum esse docet locus 4, 10, 58a, ubi scriptum sit: *kin-i-an*. Itaque cum mihi quidem *an* idem esse atque antiquius illud *a* (cf. 1R 1, 1, 5 etc.) videatur, dubium mihi non est, quin hic sit ordo mutationum: 1) dib-bi-a, 2) dib-bi-an, 3) dibin¹).

8.  < erratum esse pro  < luce clarius est. Vocabulum *mâmit* significat 1) „jursurandum“ (5, 1 b, 19, passim), 2) „pronuntiationem (inclamationem) solemnem (feierliche Verkündigung)“ (4, 16, 2a; 5, 25, 23), 3) „fascinationem“ eam, quae voce fit atque lingua sive „incantationem“ eamque imprimis „malam“. Naturalis et principalis verbi significatio est „inclamatio solemnis“ (eadem ratio intercedit inter significationes verborum **amû* et  atque  et .

  < semper redditur voce „insaniae“. Qua de causa? Quia 1) ideogramma ei respondet ex  et  compositum et quia *murû kakkadi* idem est atque *fl'u (d'lu)*; 2) quia vox *fl'u* cum aramaico  (=  =  = ) comparari potest. Sed profecto nunquam Semitae sedem intelligentiae in capite esse existimaverunt. Accedit, quod nihil nos cogit, ut *fl'u* aram.  cognatum esse judicemus. Sed gravius dubium excitatur aliis causis. Novum sane et rarum genus insaniae apud Assyrios et Babylonios fuisse necesse est, si is qui insania affectus est, nihilo secius deos invocare ab iisque petere potest, ut se insania liberent (cf. 4, 61, 26a: *itamûka ina unini* (= gemens te invocat), 4, 61, 28a: *timikûsu* (= ejus preces) cum 4, 61, 32a: *ahûz kâtsu putûr aransu*

1) Ex eo, quod 4, 60, 35d et 4, 10, 35b in hymno accadico et in precibus accadicis  sequitur signa  et , legendas eas esse *lib* et *gir* (in lingua sum. *šyb* et *gÿr*) existimo, id quod etiam aliis de causis negari non potest.

sussi fl'a u dilipta ilisu (= prehende manum ejus, solve maleficium ejus, amove fl'u et miseriam ab eo). Porro quam ridiculum esset cogitatu, Istaram apud inferos a deo Namtâro insania affici (4, 31, 74a)! Addi possunt aliae causae quibus adductus fl'u insaniam esse negaverim. 4 R 3a 1, sq. symptomata enim ut ita dicam morbi describuntur qui vocatur *murus kabkadi*. Qui locus ita vertendus est: 1) Capitis morbus in campo discursat, sicut ventus irruit; 3) sicut fulmen errorem volvit (sive: discursus tortos vibratosque facit = *geht sie im Zickzack*), sursum et deorsum sese (demittit) inclinat¹⁾ (HAL., *Doc. rel.*: „il rase“); 5) eum, qui non veretur deum suum, sicut cannam secat (𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 *-hipû sa kanî* 2, 27, 57 gh); 7) ejus *buânu* (de hoc verbo infra) sicut 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠²⁾ vexat (dissecat? cf. 𐎠𐎢𐎡𐎠); 9) qui Istarae curans non est³⁾, ejus carnem dilaniat; 11) sicut stella coeli labitur (cf. J. A. 1880, p. 519, 3 R 52, 1a sqq.), sicut aqua noctis evanescit (cf. 𐎠𐎢𐎡𐎠); 13) exadversum hominem ? (HALÉVY: „mortel“) consistit et sicut dies (m?) ? (HALÉVY: „et le frappe à l'instant“); 15) illum hominem ferit; 17) ille homo sicut homo rabiosus⁴⁾ ut currat efficit; 19) sicut is cujus interiora evulsa

1) Cf. Sc 2, 6 sqq., ubi *lîhû* (= I) inter *aldru* (= „se demittere, considerare“: 4, 26, 49a; 4, 31, 7b; 5, 6, 66) et *sahâpu* (= „prosternere“; cf. DEL., *Ass. Lewstücker*², p. 86, l. 2. *Šâhu: sahû* = 𐎠𐎢𐎡𐎠 (𐎠𐎢𐎡𐎠): 𐎠𐎢𐎡𐎠?

2) = 𐎠𐎢𐎡𐎠 = ricinus communis (?) (HALÉVY, *Doc. religieux*).

3) Non dubium esse potest, quin sum. 𐎠𐎢𐎡𐎠 versio falsa sit assyr. *îû* (= „habere“ et „esse“). HALÉVY vertit: „qui n'a pas de déesse protectrice“ [cf. ex. gr. 4, 29, 43a: *nu-tug-am* = *ul îi* (= „non est“?)].

4) *Kîs libbi* „rabiem“ esse (sive „insaniam“) docet ideogramma *sa(g)-dib-ba*. Cognatum esse videtur *hîs* hebr. 𐤇𐤃. Haec locutio melius quam omnia docet, *murus kabkadi* non esse „insaniam“.

kakkadi eruant physici. Mihi satis est ostendisse „insaniam“ *m. k.* non esse. Mirum ne videatur mihi quoque non displicere, *š'u* cum אעט conjugere, atque id, quia imprimis 4, 3, 1-4 a, 27-28 a probare posse videntur, vocem *š'u* significare „(morbum) errantem, vagantem“. Si hoc ita est, *š'u* ortum est ex *š'iju* ut *rl'u* ex *rāiju*.

9. **𐤀** ut legamus *udu*, cum significat *immiru*, postulat S^b 1, 11, b (DEL., *Ass. Les.*). Non existimo, hanc antiquissimam nominis formam esse, quam eruere possimus, atque id, quia 1) **𐤀** etiam *dib* legitur (= „capere“), 2) in lingua accadica cui linguam sum. tempore antecessisse constat, *immiru* sive *aslu* significabatur verbo **𐤀𐤓𐤀** **𐤀** = *idib* 4, 20, 26 a (HOMMEL, *Vorseml. Culturen*). Quibus rebus adductus cum et saepissime ejusdem vocabuli variae formae ad varia tempora pertinentes afferantur [cf. **𐤀** = *dug* = *du* (5, 21, 16) **𐤀𐤓𐤓𐤓** = *diri* (S^b 178) = *dirig* (passim), **𐤀** = *si* (S^c 80) = *sum* (passim), **𐤀** = **𐤓𐤓𐤀** = **𐤓** = **𐤓𐤓** = *sikaru* (2, 7, 7-10)] etc. et saepius sum. **𐤀𐤓𐤀** accadicis *i* et *í* respondeat (cf. HAUPT, *Keilschrift.*, p. 134) et interdum uno signo duo verba exprimantur quorum alterum ab altero differat vocali praeposita (cf. 2, 50, 29, ubi **𐤀𐤓** = *i-nim*) dubium esse non potest, quin vetustior forma sit *udub*¹⁾.

10. *immiru* semper transfertur voce „agni“, praesertim quia aram. אטא, phoen. אטא (arab. ^{5a}أمر, HOMMEL, *Namen d. Säugethiere bei den s. V.*, p. 237) „agnum“ significant. Sed ex eo quod 2, 38 h 29-30, 4, 27, 21 b, 4, 22, 50-52 b similem locum tenet atque (*issuru* et) *sinuntu* et *alpu*, quae nomina genus totum indicant, efficitur, *immiru* non esse

1) Revera *š'dšb* sive *š'dšb* pronuntiandum esse signum, uberius alio loco exponam.

*agnum*¹⁾ sed *ovem*. Vox *imīru* utrum conjungendum sit cum אַמְרָא *annon* decerni non potest. Multum quoniam connectere audere possumus, impedit quod vocabuli secundae syllabae vocalis longa esse videtur²⁾ nisi forte imitatum, ut ita dicam, est vocem *imīru* (= asinus) eodem modo, quo vox *imīru* hebr. אִמְרָא respondens.

11. Mirari licet, quod signum אִמְרָא complem. phon. sequitur אִמְרָא. Qua ex re sequi, non *bad-du*, sed *bod-do* legendum esse, alio loco ostendam.

אִמְרָא cum semper significet praepositionem *ina*, etiam hic ita legendum esse necesse est. Et hac re et eo quod antiquioribus temporibus pro *i-na* scribitur *in*³⁾ (ex. gr. in Hammurabi inscriptione, MENANT, *Man. d. l. langue assyr.* p. 318; *Proceedings of the Soc. of B. A.* Nov. 6. 1883, in regis Šargani inscriptione; cf. etiam *immatīma* 3, 44, III, 1 [= *in matīma*]) probari videtur, *ina* ejusdem esse originis atque arab. عَنْ. Saepius enim praepositiones diversa vi instructas ex una fonte fluxisse constat (cf. anglo-britanicum *with* (= cum) cum danico *ved* (= ab), sanscriticum अ॒प॒ cum graeco ἄπο etc.).

ittisi ortum esse ex *intasi*⁴⁾ satis constat (cf. hebr. אִתְּסִי).

אִמְרָא legendum esse *ama*⁴⁾ ex 2, 32, 52c apparet. *ama-īdu* enim glossam esse, lineae sequentes docent.

1) Ideogramma vocis *agni* videtur esse אִמְרָא אִמְרָא de quo infra disseram (ad l. 16).

2) Vocalem *i* non semper longam esse, non opus est demonstrare.

3) Posterioribus temporibus אִמְרָא nihil aliud esse videtur nisi ideogramma vocis *ina* (cf. 1, 65, 47a, 8b), atque id quia in eadem inscriptione et אִמְרָא et *i-na* invenimus (1, 65, 40a).

4) Idem docent S^a V 8—9. Luce enim clarius est, inter *ama* et *amū* atque inter *dagal* et *amū* ponendum esse signum אִמְרָא (אִמְרָא = *raptu* = *dagal*). Cfr. HAUPT, *Dial.*, p. 520; ZS 491 sq.

𐎶𐎵𐎶 et significat deam quamlibet et deam Istarum.
 Quod signum cum Istarum significet legendum esse *nini*,
 discimus ex 2, 39, 63 a (cf. HAUPT, *Sum. Fam.* p. 29), 4, 4,
 21 a etc.; 2, 48, 28 a ostendit, *gingira* nomen deae sumeri-
 cum esse. Sed sine dubio cognomen solum erat, ut *sar-*
gub cognomen dei sum. (2, 48, 28; 2, 40, 2 gh sq.). 2, 20, 19c
 (ubi 𐎶𐎵𐎶 glossam habet *sukus*) docet nos, signo 𐎶𐎵𐎶
 significari „deum femininum“, quomodo „dea“ a Sumeriis
 vocata sit, non docet.

Signa 𐎶𐎵𐎶 𐎶𐎵𐎶 utrum ideogramma sint unius
 vocabuli an legenda sint (*ša(g)-kuš-ša*¹⁾) non constat.

Istarsu nomen semiticum esse et in Semitarum ore ortum
 mihi persuasum est et quia nequaquam intelligere possum,
 quare Semitas hoc nomen mutuatos esse iudicemus necesse
 sit, et quia Sumerii eam quam Semitae *Istar* appellabant
 deam *Nin* vocabant et quia Homeritae deum עֲתָר habebant
 et quia syllaba *is* respondet syllabae שׁע nominis עֲשָׂתָר sicut
 saepissime semitico שׁ ass.-bab. *i*²⁾ sive *i* respondet. Con-
 tinuisse primam syllabam vocis 𐎶𐎵𐎶 vocalem similem
 nostro *e*, docet forma אֶשְׂתָּר. Quid sibi voluerit nomen
Istar nescire quam quaerere malo (cf. SCHLOTTMANN, *Sieges-*
säule des Mescha p. 43 sqq. et DELITZSCH, *Hebrew language*,
 cui hebr. עֲשָׂתָר derivatum esse a voce עֲשָׂתָר contenden-
 denti eam ob causam assentiri non possum, quod nullus
 veteris testamenti locus ostendit, „that עֲשָׂתָר was even
 used of the females of the flock of sheep and goats“).


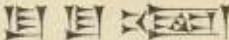



1) Ex eo, quod sign. 𐎶𐎵𐎶 compl. phon. sequitur *ta*, non se-
 quitur, *kulla* pronuntiasset Sumerios. Scribitur enim 𐎶𐎵𐎶-*ra* (*dur-ra*) quod
 legendum est *igi* (5, 20, 21 e), 𐎶𐎵𐎶-𐎶𐎵𐎶 𐎶𐎵𐎶 (*ur-saga* sive *ur-*
sanga) 2, 19, 51 b, quod legendum est *gud* (S^b 1, 20, a etc.) etc. (cf. 4, 7 a, 14
nin-mi-gar-ra).

2) Cf. 3, 40, 1, 4 (𐎶𐎵𐎶 𐎶𐎵𐎶-*duru-kalli* = עֲשָׂתָרֵקל!).

𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣 -𐎠𐎢𐎣𐎠𐎢𐎣-*tum* legendum esse *mustaltum* docent 4, 26, 30—31 a, 1, 59, 7 a, 1, 65, 4 a etc. (cf. FLEMMING, *Inschrift des Nebuk.* I, 7). Cujus vocis vim ut reperiamus signa sive verba sumerica ei respondentia non negligenda sunt. Quae significant: „(cor-) (tranquillus)“. Itaque *mustaltum* aut est „tranquilla animo“ aut „tranquilla mente“. FLEMMING primum praetulit et interpretatus est „clemens“. Sed falso. Nam ex 5 R 13, 8 b, ubi 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣 positum est post 𐎠𐎢𐎣 [] (cf. 𐎠𐎢𐎣 𐎠𐎢𐎣𐎠𐎢𐎣 = *intalik*: 4, 5, 57—58 a, 𐎠𐎢𐎣 𐎠𐎢𐎣 = *sidultum*: 5, 17, 6 d, 𐎠𐎢𐎣 𐎠𐎢𐎣 = *piristum*: 4, 28, 62 a), 𐎠𐎢𐎣 [] (cf. 𐎠𐎢𐎣 = *milku*: 2, 48, 14 ab) et ante 𐎠𐎢𐎣 [] (cf. 𐎠𐎢𐎣 𐎠𐎢𐎣 5, 17, 4 cd), apparet, voci *sa-kusa* sive signis 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣 nihil esse commune cum „clementia“, sed transferendum est *mustaltum*: „considerata, cauta, providens, prudens“. Fortasse pertinet ad radicem 𐎠𐎢𐎣, ita ut significet „eam, quae se ipsam rogat“ i. e. „eam quae secum deliberat“.

ina ahâti „foris“ sive „foras“ („en dehors“) significare, STANISLAUS GUYARD ex 4, 20, 4 conclusit (*J. A.* 1880, p. 44). *Ahâtu* (= „latus, ripa“), *ahû* („inimicus, peregrinus, barbarus“, Sargon, Cyl. 72, Stierinschr. 93), *ahû* („ripa“) inter se cognata esse et mihi semper persuasum fuit et FRID. DELITZSCH (*Hebr. lang.* p. 59) nuper docuit.



𐎠𐎢𐎣 cum significet *subâtu* pronuntiandi. esse *tu, tug, ti, mu* docent 5, 14, 32—35 c. Prioribus scilicet temporibus pronuntiabatur *tug*, postea *tu, ti* in lingua accadica. 𐎠𐎢𐎣 etiam pronuntiari posse *tub*, ita ut inter *tug* et *tu* intercedat *tub* simili modo atque inter *dug* (= „genu“) et *sib* intercedit *dub* (4, 1, 38 a) ostendam. 2, 5, 39, c sig. 𐎠𐎢𐎣 complementum phon. habet 𐎠𐎢𐎣. 5, 26, 51 gh signis 𐎠𐎢𐎣 𐎠𐎢𐎣 respondet *tubalu* []. Quia aram. 𐤇𐤁𐤏 „funem“



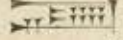

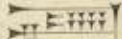
significat, quia  ideogramma funis est (cf. ex. gr. 4, 22, 45—46 b:  = *šindu*), quia sum.  saepissime assyr. *lû, li, lâ* redditur, haud temere mihi videor contendere in lacuna signum  scriptum fuisse. Quod si ita est,  legendum est *tuba*.

 ( )   signa quomodo legenda sint nescio.  (ante ) idem  esse videtur, quod occurrit 4, 17, 13, 15, 17, 21 a.

šu-ba-ti legendum esse *šubâti* discimus ex 5, 17, 32 d.

itanašâsu per se et Iphtan. radicis 'šš et Iphtan. radicis 'š' (aut 'šj' aut 'šw' aut 'š') cum pronomine suffixo conjunctum esse potest. Sed quia 1) verbum antecedens cum suffixo conjunctum est, 2) omnia quae in hoc incantamento usurpantur verba vocali finali carent, *itanašâsu* pronomem suffixum continere videtur. Fortasse pertinet ad id verbum *išû*²⁾ a quo ductum est vocab. *išûtum* „perturbatio, seditio“ (Sanh. IV, 36; Khors. 135; 2, 48, 46—47, cd etc.) quodque idem significat atque verbum *dalâhu* (cf. Khors. 135 sqq.; 2, 48, 46—47 cd), praesertim cum etiam in hac tabula (I, 38) postea vocabulum a *dalâhu* derivatum usurpetur.

1) In medio relinquatur necesse est, utrum  illud quod legimus 2, 48, 46—47 cd eandem vim habeat atque hoc  necne.

2) Praeter hoc verbum *išû* aliud verbum in lingua assyria est, a quo *išû* illud derivatum est, quod reperimus Tigl. I, 13 et HAUPT, *Keilschrift*. p. 188, l. 1. Quod verbum significare „laqueum“ aut simile quiddam ex ideogrammate    patet. Nam  „rete“ aut „laqueum“ significat (cf. 2, 22, 12 a sqq.),  respondet assyr. *katûmu* (4, 13, 52 b; cf. 4, 57, 47 d; *kûma šiti šubattimu karrûdu*). Etiam deum Šamas instrumentum gessisse laqueo simile quod appellabatur *tuskallu* docet 4, 17, 13 b (cf. 4, 57, 48 d; 2, 19, 3—4, b). Radici vocis *išû* nescio an cognatum sit arab. غشى.

et egeat, 4) posse esse pullum bovinum¹⁾ (cf. sign. determ. $\Sigma \text{I} \triangleleft$ 5, 9, 65). Est igitur *būru* aut quilibet „pullus“ aut „vitulus“. 4, 9, 19 a cogere nos videtur, ut vitulum esse judicemus (= עגל²⁾ et פר) et juvencum. Qua cum sententia non pugnare 2, 6, 17 (16) c, quicumque novit usum linguae arabicae intelliget (cf. HOMMEL, *Namen der Säugethiere* etc., ubi in multis paginis legimus, nomina pecoris in antilopas ejusdemque generis animalia transferri). Certe hic ipse locus vetat *būru* transferri voce „antilopes“. Haud scio an *būru* idem sit nomen atque hebr. כהור. Significant igitur signa $\rightarrow \text{I} \leftarrow$ $\leftarrow \text{I} \rightarrow$ I „solem juvencum“ sive „solem novellum“, significabaturque Maruduk his ideogrammatibus, quia solis orientis deus sive ipse sol oriens erat²⁾, simili modo quo Arabes solem orientem nominant غِرَالَةُ الشَّمْسِ (cf. hebraicum אֵילַת הַשָּׁחַר Ps. 22).

17. De signis $\rightarrow \text{I} \leftarrow$ $\leftarrow \text{I} \rightarrow$ I eadem fere, quae de signis $\rightarrow \text{I} \leftarrow$ $\rightarrow \text{I} \leftarrow$ etc. dixi, mihi dicenda sunt. Signa solum sunt, quae naturam dei atque indolem indicant, non postulant ut legantur. Indicant autem eum, quem ex-

1) L. c. 5, 9, 65 quia *bakru* „pullus camelinus“, $\Sigma \text{I} \triangleleft$ $\leftarrow \text{I} \rightarrow$ „vitulus“ est et quia expectare debemus et pullus equinus et agnus fore ut memorarentur, dubitari non potest, quin I $\leftarrow \text{I} \rightarrow$ significet „agnum“. Quod si ita est, *suhūru* „pullum equinum“ esse verisimile est. Nescio an forma hujus nominis respondeat formae diminutivae arabicae فَعِيل.

2) Qua de causa vitam salutemque donat ex oceanoque subterraneo (= *apsū* = ἄβυσσος) ortus imprimis aqua limpida atque pura sanat. Fortasse idem est atque $\rightarrow \text{I} \leftarrow$ $\Sigma \text{I} \text{I} \text{I} \text{I}$ I *-bāni* (= $\rightarrow \text{I} \leftarrow$ $\Sigma \text{I} \text{I} \text{I} \text{I}$ I *gignens!*) cum $\rightarrow \text{I} \leftarrow$ I I I I I I I nihil aliud sit nisi $\rightarrow \text{I} \leftarrow$ $\Sigma \text{I} \triangleleft$ $\rightarrow \text{I} \triangleleft$ i. e. sol meridianus fervens atque ardens. Qui Venerem amorem suum captantem nimirum ob eam causam rejicit, quod fieri non potest, ut diu simul cum Venere Sol luceat, quia aut alter triumphet altera succumbat aut alter succumbat altera triumphet necesse est.

primunt deum, dominum esse terrae sive mundi inferioris. Hujus dei nominis ultimam modo litteram novimus. Ut enim sub signis $\rightarrow\text{III} \langle\text{E}\rangle \rightarrow\text{III}\triangleleft$ (4, 8, 40b) nomen latet *Uruduga*, sub signis $\rightarrow\langle\text{III}\rangle \langle\text{E}\rangle \rightarrow\text{III}\triangleleft$ nomen *Uruga*, sub signis $\rightarrow\langle\text{III}\rangle \langle\text{E}\rangle \text{E}$ nomen *Zararama* (cf. 5, 23, 30e), sub signis $\rightarrow\text{III}\langle\text{E}\rangle \rightarrow\langle\text{III}\rangle \langle\text{E}\rangle \text{E}$ nomen *Uruma* (cf. quod nomen signi $\rightarrow\text{III}\langle\text{E}\rangle$ *urinnu* est, cum signo $\rightarrow\text{E}$ (= *sum*) nomen sit *sunnu*; DELITZSCH, *Paradies*), ita sub signis $\rightarrow\text{I} \rightarrow\text{II} \langle\text{E}\rangle + ga$ nomen abditum est „x + ga“. Legendum esse in lacuna $\rightarrow\text{I} \rightarrow\langle\text{III}\rangle\text{I}$ docet 4, 22, 49a (DELITZSCH: „*mu-un-na-an- $\rightarrow\langle\text{III}\rangle\text{I}$ -ê* noch ziemlich klar“).

18. $\rightarrow\text{I} \rightarrow\text{III} \text{II}$ ab omnibus fere legitur hominibus doctis Ea (a nonnullis Ae, a paucis aliter). Sine ulla causa. Nam si cum suo jure ita legeretur, aut nomen esset phonetice ut ita dicam scriptum [quod non est, quia jam Sumerii deum his signis significasse videntur (2, 55, 50cd)] aut vis esset signorum $\rightarrow\text{III} \text{II}$ ideoque nominis „aquae domus“ (non: deus aquae domus!). Ullum unquam populum deum aquae „domum aquae“ sive „receptaculum aquae“ nominavisse? Hoc certum esse videtur significare signa „Deum aquae receptaculi“. Quae fuerint nominis dei singulae litterae nescire pergere debemus. Nam „Aos“ illi (si modo hoc nomen signis $\rightarrow\text{I} \rightarrow\text{III} \text{II}$ et non signis $\rightarrow\text{I} \rightarrow\text{II} \langle\text{E}\rangle$ ¹⁾) respondet, quippe quod deum terrae totius significare videatur, non deum aquae solius) cum „Ea“ vel „Ae“ nihil esse commune nisi quod aequae atque haec nomina quae dicuntur consonantibus destitutum est, quis est quin videat?²⁾

1) **Ἰλλίως* certe non respondet nomini semitico sed nomini sumerico $\rightarrow\text{II} \rightarrow\text{III} \text{I}$ = *lu-lil-la* (Damasc., de primis principiis, cap. 124).

2) Oannes (= Euhannes) = $\text{II}\langle\text{E}\rangle \rightarrow\text{I}$ (= عَان) = „Fischgott“?

21. $\text{𐤀} \text{𐤀}$ signis phonetice scribitur id nomen, quod ideographice scribitur $\text{𐤀} \text{𐤀}$. P. HAUPT (*Sum. Famgs.* p. 28) $\text{𐤀} \text{𐤀}$ à pronuntiandum esse contendit. Non recte. Nam nullo exemplo probari potest, Assyr.-Babylonios modum exprimendae syllabae longae a se adhibitum didicisse a Sumeriis. Etiam 2, 32, 59c 𐤀 post 𐤀 scriptum nihil esse nisi complement. phon., docent *ad-da* (58), *ab-ba* (60).

In lacuna ante $\text{𐤀} \text{𐤀}$ scripta fuisse signa $\text{𐤀} \text{𐤀}$ et HAUPT testatur et docet 4, 22, 53. Legenda esse haec signa *a-ra* ex 2, 48, 16gh apparet (cf. HAUPT, *Sum. Famgs.* p. 21, Ann. 2). *Ara* proprie est „via“, sed hic sicut alibi significat germanicum „Mal“ (ita ut danicum „Gang“, syriacum ܐܪܐ). $\text{𐤀} \text{𐤀}$ videtur cognatum esse ei *kam*, quod ad significandum casum genitivum usurpatur (cf. quod syr. ܩܡܐ idem valet atque hebr. קָמַי [cf. קָמַי]).

$\text{𐤀} \text{𐤀}$ = *su* (HAUPT, *Sum. Famgs.* p. 16 sqq.). *adi* respondere sum. $\text{𐤀} \text{𐤀}$ et non vertendum esse voce „iterationis“ (cf. עיר) patet ex 5, 6, 10 (*adi* $\text{𐤀} \text{𐤀}$ I); 4, 26, 50b; *Zeitschr. f. Keilschr.* I, p. 46, l. 37. FRIDERICUS DELITZSCH (*Hebrew language*, p. 21) alterum significare videtur conjicere.

22. 4, 22, 54a docet ante *aga-[na]* legendum esse $\text{𐤀} \text{𐤀} \text{𐤀}$.

1) *Ana* et *aba*, alterum ex *a* et *na*, alterum ex *a* et *ba* compositum esse videntur. Comparari potest hoc *a* cum arab. أ , hebr. א . Nimirum hominem litteris vel minime imbutum taedet dicere hoc *a* ejusdem originis esse atque arab. أ . Hoc dicere volo: vocalem *a* vocum *aba* et *ana* a principio esse interjectionem, quam arab. أ esse mihi persuasum est. Valere igitur mihi videntur *aba* et *ana* idem atque hebr. אָבָא (= $\text{אָב} + \text{אָ}$), syr. ܐܒܐ (= $\text{ܐܒ} + \text{ܐ}$), ܐܢܐ (= $\text{ܐܢ} + \text{ܐ}$); cf. *na*, *ba* = „eum, ejus“ etc.

23. *Minû* in lacuna fuisse docet 4, 22, 55a. *Minû* vocem compositam esse certum est. Fortasse continet pronomen מִנִּי ¹⁾ (*minû* = *mina* + *hû*). Quod CAROLUS FLEMMING de hoc verbo disseruit (*Steinplatteninschrift d. Nebuk.*, p. 56), argumentis mihi carere videtur.

ipašah non prorsus respondet verbis sumericis, quippe quorum subjectum sit *ana*. Assyrio *pašāhu* saepius respondet signum 𐎶𐎶𐎶𐎶𐎶 , quod legendum esse *sî* S^c 242 docet, quam non plenam atque principalem hujus verbi formam²⁾ esse docent 4, 19, 7b; 4, 22, 39a; 4, 22, 45b.

24. 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 in lacuna fuisse docet 4, 22, 1b.

25. 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 in lacuna fuisse docet 4, 22, 2b.

𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 legenda esse *ip-pul* contextus verborum ostendit. Radicem verbi 𐎶𐎶𐎶 esse, discimus ex 5, 29, 43—44d. In instrumento emptionis in *Zeitschrift f. Keilschriftf.*, tomo I, tractato a JULIO OPPERT (p. 47, l. 37) *apālu* habet vim „reddendi“, quam naturalem principalemque vocis significationem esse apparet (cf. hebr. יָשַׁע).

26. 𐎶𐎶𐎶𐎶𐎶 esse pronomen personale secundae personae incorporatum, non *ra-ab* docent 4, 17, 13, 15, 17, 21 (15 *ul-li-š sa-mu-ra-da-ab-laḡ-laḡ-gi-š* = *ilšiš izzazuka* etc.). *ra ex sa* factum esse videtur (cf. *Bad-si-aba* = *Barsip*).

1) Pronomen *mannu* ex *man* et מִנִּי compositum esse dicere audeo (cf. syr. ܡܢܢܝ). Quamquam enim in linguis assyr. homerit. magrit. pronomini tertiae personae prima littera *s* est sive *š*, tamen in lingua pristina omnibus Semitis communi pronomini tertiae personae primam litteram etiam 𐎶 fuisse docent linguae arab. aeth. aram. hebr. (cf. quod in lingua magritica *he* respondet pronomini tert. pers. masc. gener., *se* pr. t. p. fem. gen.!). Haud scio an in lingua pristina semitica „is“ significabatur voce *hu'a*, „ea“ voce *hi'a*, „ii“ voce *hum(u)*, „eae“ voce *hin(a)*.

2) Vocis *pašāhu* vim habet etiam *tin-tin* (4, 22, 47b; 4, 29, 51 etc.; cf. 2, 27, 48gh: *kabāsu ša ūāti* = *bil tin-tin*). Dubito an 𐎶𐎶𐎶𐎶𐎶 legendum sit *tin*, cum compl. phon. habet 𐎶𐎶𐎶𐎶𐎶 , ita ut 𐎶𐎶𐎶𐎶𐎶 erratum sit pro 𐎶𐎶𐎶𐎶𐎶 .

𐎠𐎡𐎢. Quae ratio intercedat inter 𐎠𐎡𐎢 (= *iši pu, radû, narârû*) et 𐎠𐎡 (= *iši pu, radû, narârû*) sive inter 𐎠𐎡 (= „duo“, HALÉVY) et 𐎠𐎡 (= „duo“) nescio. Fortasse non cognata sunt.

29. Vocem *radû* cum 𐎠𐎡𐎢 et 𐎠𐎡, conjungendam esse mihi persuasum est. Notiones enim juvandi et addendi etiam in aliis linguis uno verbo exprimuntur (𐎠𐎡 = *radû* = *râşu, hatânu*; cf. quod *ajouter* derivatum est ab *ad-jutare*).

30. 𐎠𐎡 legendum esse *nin*¹⁾ constat. 𐎠𐎡𐎢 𐎠𐎡 quo- modo pronuntiandum sit, discrepant inter se homines docti. Sunt qui legant *ga-e*, sunt qui legant *mal-e*, sunt qui legant *ma-e*. Ac primum quidem certum est, non legi posse *ma-e*, quia tantummodo in scriptura accadica signum 𐎠𐎡𐎢 significat syllabam *ma*. Primam personae primae pronominis personalis litteram in lingua sumerica fuisse *g* docet S^c 284 (𐎠𐎡𐎢 = *gi-in = anaku*). 5, 12, 20 abc sqq. docent, hoc *g* illud *g* esse, quod *m* linguae accadicae respondet. Itaque nulla re prohibemur, quin 𐎠𐎡𐎢-*i ga-i*²⁾ legamus. Sed etiam *mal-i* legi posse signa, confestim apparebit. „Nos“ exprimitur in scriptura sumerica signis 𐎠𐎡-*imin* „quae“ quamquam in scriptura assyria signum 𐎠𐎡

1) Accuratio hujus vocis pronuntiatio fuisse videtur *ninda* (fortasse pronuntiabatur „*nd*“ ita ut „*nd*“ in danico: *ind, Land*, cf. lat. *indu, endo* (= *in*), *endogredi, endoperator, ind-ucere, ind-igere*). Assyrium enim vocabulum *nindabû* ex *ninda* et *bû* compositum esse verisimile est; cf. 5, 11, 1 b: 𐎠𐎡 𐎠𐎢 𐎠𐎡𐎢 = *nin-da-bu-u = tak-li-mu*, 𐎠𐎡 𐎠𐎢 = *ki-ri-tu*. *Nindabû* cum 𐎠𐎡 conjugî (LÖTZ, *Historia sabbati*, p. 50; DELITZSCH, *Hebrew Language*, p. 20) vetat vocalis *û*.


2) Quae res optime probat, recte nos judicare, *g* illud quod accadico *m* respondet, non esse nostrum *g*, sed *ng*. Multis enim in linguis pronomen primae personae sonum *ng* (sive *nk*) continet (ex. gr. in lingua serica, khassiaca, tibetica).

potest indicare sonum *ša* (cf. 5, 10, 99 cum 1, 47, a, 37: *ušatriša* = *ušatri*-𐎶𐎶), tamen, quia nunquam in scriptura sumerica indicat, *zal-imin* legenda sunt. Itaque non possumus non opinari, 𐎶𐎶-*i* legendum esse *mal-i*. Dubii finis fit tabula 5, 27, 2 contemplanda. Hic legimus: 𐎶𐎶𐎶𐎶 = *ana[ku]*, 𐎶𐎶 = *atta*, 𐎶𐎶 = *šu*, 𐎶𐎶𐎶𐎶 = *suatum*. Scimus 𐎶𐎶 legi posse *zi* (S^b 1, 5 b, DEL., *Assyr. Lesest.*, p. 57), sum. *n* saepius respondere accadicum *l*, „hominem“ in lingua accad. vocatum esse *mul*. Itaque apparet haec signa non posse legi nisi hoc modo: *mul* = *ana[ku]*, *zi* = *atta*, *la* = *šu*, *li* = *suatum*¹⁾. Ergo cum saepius ex sum. *a* ut fiat accad. *u*, efficiant consonantes *m* et *l* (cf. I, 1), 𐎶𐎶 𐎶𐎶 legendum esse *mal-i* elucet.















































32. Signis 𐎶𐎶-*na* duo verba respondere possunt: 1) *gin-na* (S^c 282), 2) (cum assyrio *ina alâkika* respondeant verba: *al*-𐎶𐎶-*un-na*²⁾-*ru* 4, 17, 45) *dun-na*. Cui verbo

1) Ex iis, quae diximus apparet 5, 20, 57 sqq., b vocabula assyria vitiose opposita esse verbis accadicis (?). Scripta enim sunt haec: 𐎶𐎶 = *anaku*, 𐎶𐎶𐎶𐎶 = *atta*, 𐎶𐎶 = *šû*, 𐎶𐎶 = *tuatum*. Scribenda videlicet fuerunt haec: 𐎶𐎶 = *atta*, 𐎶𐎶𐎶𐎶 = *šû*, 𐎶𐎶 = *tuatum*, 𐎶𐎶 = (*suatum*?). 𐎶𐎶 legendum esse *zi* vidimus. *Zi* ex *za-i* ortum esse elucet. *Li* esse sum. *ni*, non minus perspicuum est. 𐎶𐎶 autem sum. 𐎶𐎶𐎶 = *ni* esse contendere non dubitaverim. Esse 𐎶𐎶 eandem vocem, quae legitur 4, 26, 48 (ab 𐎶𐎶 *gulağa* = *tântim šî galtat*) verisimile est. Utrum *li* an *lim* (*li*?) pronuntiandum sit, erui non potest. Ex his tabulis videmus, procul nos abesse a scriptura accadica recte legenda, qui usque ad hoc tempus existimaverimus sum. *ni* et sum. *na* respondere accadicum *ni* et *na* etc. (si modo in pag. 5, 20 et 5, 27 dialectus tractatur accadicus!).

2) Cum loco signi 𐎶𐎶𐎶𐎶 (= *usan* S^b 371 = 𐎶𐎶𐎶𐎶 = „vesper“, cf. 5, 30, 20 *rağâz ūmi*) scribatur 𐎶𐎶𐎶𐎶-*an-na* (*usan-*

respondere videtur verbum ( =) *dim* (= *alâku*) linguae accadicæ.

alik. Ex eo quod vocis *اخذ* imperativus est *خُدْ*, vocis *مُر امر*, vocis *كُل اكل*, vocis *لد ولد*, vocis *لر ير*,



an-na), loco signi :   (*dub-ub*, 4, 1, 36^a), loco signi 
in lingua accadica -*ab* (*sab-ab*, 4, 21, 29 b; 4, 60, 11 b etc.), loco signi
-: -   (*sud-ud-da*, 4, 60, 11 etc.) [miro quodum modo factum est, ut Assyrii non modo hoc complementi phon. genus a Sumeriis acciperent, sed verbo cum complem. phon. conjuncto unam syllabam exprimendi vim darent. Nam -  (1, 20, 35 Sanh., SAYCE 40, l. 8, 10, passim in Sanheribi inscriptionibus) post *ak* non legenda esse nisi *sud*, ex eo colligi potest, quod, quoad equidem sciam, signum - nunquam significat syllabam *su*],   loco signorum   (4, 21, 58^a), necesse est nos judicare etiam in scriptura sumerica id genus complementi phonetici usurpatum esse, quod in scriptura assyr-babylonia saepissime usurpatur (ex gr.   = *akrud(-ud)*,   = *ikul(-u)*,   = *illak(-ak)*) Nam cum „vespero“ responderet sum. *usan*, „genu“ sum. *dub*, „cordi“ accad. *sab* etc., etiam -- significabat vocabulum *usan* (et non *usa*),  sonum *dub* (et non *du*),  sonum *sab* (et non *sa*). Iam transibo ad aliud exemplum hujus generis. „Homo“ significatur in scriptura sum. quatuor modis: 1) s.  (passim), 2) ss.   (2, 56, 42 e), 3) ss.     (pass.), 4) ss.    (4, 1, 63 b etc.). Cum nihil reperire possim, quod probet  vel   significare ipsum hominem aut describere, sequitur, ut aut significant aut compleant nomen hominis. Iam si  esset nomen hominis, quid sibi vellet ? Ergo necesse est,   complementum phoneticum esse. Signum  indicare verbum continens vocalem *u* ex 4, 22, 9 a (  = *alû*) et aliis locis patet. In lingua accadica *mulu* erat nomen hominis. Potestne


vocis גש גש, vocis *alâdu lid* etc., colligi posse videtur, in lingua pristina semitica accentum habuisse ultimam imperativi syllabam. Ex eo quod vocis גש imp. est גש, vocis syr. נשק נשק, vocis *nasâhu usuh* etc., effici videtur, in lingua Hebraeis, Aramaeis, Ass.-Babyloniis communi eodem loco fuisse accentum. Denique ex eo quod Ass.-Babylonii vocibus *akâlu*, *alâku* etc. dederunt imp. *akul*, *alik* (cum ubicunque prima vocis consonans *š* non est, prima imperativi vocalis cum secunda congruat), intelligendum esse videtur, etiam Ass.-Babylonios accentum posuisse in imp. ultima syllaba (comparari potest vocalis *a* vocum *akûl*, *alik* etc. cum vocali *e* vocum syr. נשק, נשק).

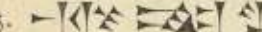
33. ✠ 2, 31, 35 inter signa opifices, magistratus etc. significantia legimus (𐎶 𐎶). Nomen indicari solo signo ✠ et 𐎶 nihil esse nisi signum determinativum cognosci potest ex insequentibus et antecedentibus signis. 2, 56, 16 deus, cui nomen est: „*Minâ-ikul-bili*“ vocatur ✠ templi *isagila*. Hic videlicet signum ✠ aut eum indicat, qui cibos parat, aut rei culinariae magistrum aut promum condum aut simile quiddam. Primum significare docet Hammurabi regis inscriptio (DELITZSCH, *Die Kossäer*, p. 74 l. 12) ubi Ham. sese vocat ✠ dei *Bil* (cf. 𐎶 𐎶 = *zânin* 4, 18, 32—33 b = „altor“ = *Unterhalter* (ita om-


jam negari, 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 legi debere *mulu-ul-lu*, ita ut etiam in lingua sumerica homo appellatus sit *mulu*? Quid sibi velint signa 𐎶 𐎶 𐎶 𐎶 𐎶 non satis apparet. Fortasse scripta sunt ab hominibus, qui nesciebant quid sibi velint signa 𐎶 𐎶 𐎶 𐎶 𐎶, quia 𐎶 𐎶 𐎶 𐎶 et 𐎶 𐎶 similes voces repraesentant assyrio-babylonicas (*alû* et *dlu*). Nullius momenti est, quod 𐎶 𐎶 𐎶 𐎶, cum pronomen relativum indicat, legendum est *lu* (2, 32, 64 a b), quod „rex“ (= 𐎶 𐎶 𐎶 𐎶 = 𐎶 𐎶 𐎶 𐎶) in lingua sumerica vocatur *lugal*. Nam vocabula originalem vim amittentia saepius decurtari constat.



nibus locis ubi invenitur interpretanda est vox *sānin*), *Nährherr*: HOMMEL, *Vorsemit. Culturen*, p. 231). Quo loco cum postea *Maruduk* variis cibariis (cf. PETERMANN, *Reisen im Orient*, I, 98, 9) ad solvendum exorcismum utatur, significationem „comparatoris ciborum“ (*Herbeischaffer der Speisen*, *Schaffner*) aptissimam esse, negari non potest¹⁾.



 legendum esse *sag* constat (2, 39, 65 c; 4, 16, 63; S^b 1, 22, b). -ku = *rimku* (2, 48, 33 e etc.). Vocales finales verborum *rimku elli* differunt inter se sicut vocales finales verborum *siptu elliti* (DELITZSCH, *Lesestücke*, 80, 12), *suburi ellu* (4, 4, 31 b) etc. Quod fortasse probat, vocales finales posterioribus temporibus non jam enuntiatos esse (cf. NÖLDEKE, *Zeitschr. d. D. M. G.* 1879, p. 331).







likisu. Vocis *liki* primam syllabam longam esse docet SMITH, *Assurb.* 145, l. 5 (*li--ki*).

35.  pronuntiandum esse *nam-irim* constat. Proprie nihil significat nisi „malitiam“.

37. Primum hujus lineae signum fuisse , apparet ex assyr. *sumrisu* lineae 38.

bi-a-kid. Cum hoc *a* comp. est illud *a*, quod ex. gr. reperimus 2, 15, 41 c (*ba-ni-a-ta* = *ina nasâhi*), 4, 5, 69 a (*-bi-a* = *inusu*).  ut legamus *lu* poscit S^b 1, 8b.

 et  cum significet lat. „sive“ et cum significet lat. „utinam“ legendum esse *gi* non traditum est. Sed nihil nos prohibet, quominus ambabus notionibus re-

1) Dixerit quispiam, non posse  significare nomen hominis, cum signum determinativum absit. At abesse potest s. determ. in scripturis sacris sumericis; cf. 4, 22, 41-44 [*ubi  = *uru* (=  S^b 202) significat „vatem, incubatorem“, *birû* „visum nocturnum“, *šâ'ilu* est hebr. ] cum 5, 13, 48 d, 52 d; 2, 51, 51 d. — Cf.  .*

spondere vocem *gi*¹⁾ judicemus, quia in multis linguis „utinam“ et „sive“ similibus modis exprimuntur (cf. germ.: *sei es, dass*, hebr. $\text{יֵשׁ} = \text{lū}$ etc.).

$\text{𒄠𒄠𒄠𒄠} \text{𒄠} \text{𒄠}$. Ea verba, quae significant „fratrem majorem“ et „fratrem minorem“ apud Sumerios, ab Ass.-Babyloniis adoptata sunt. Nomen enim hujus *dub-us-sa* apud Sumerios (2, 29, 65 ab), *dubussū* apud Assyrios erat (2, 29, 65 a b; 1, 41, 4), nomen illius apud Sumerios *urigal* apud Assyrios *uri*²⁾ *gallu* erat (S^c 1, 21). Post *ahi*-legendum esse *šū*, me docuit FRIED. DELITZSCH.

42. $\text{𒄠} \text{𒄠}$ locum significare quendam verisimile est, significare posse feminam negari non potest (cf. $\text{𒄠} \text{𒄠}$).

43. $\text{𒄠} \text{𒄠} \text{𒄠}$ -*ti* quid significet quoque modo legendum sit non patet (HOMMEL: „concupinarum“ *Vorseml. Culturen*, p. 500, annot. 260).

44. $\text{𒄠} \text{𒄠} \text{𒄠} \text{𒄠}$ in lingua accadica pronuntiandum esse *mu* docet 5, 21, 48 c; etiam in lingua sumerica ita pronuntiandum esse (HAUPT) non constat, quia aut consonantibus abjectis aut vocalibus mutatis ex multis verbis sumericis sonus *mu* fieri potuit.

45. Hunc versum non congruere prorsus cum versione assyria docet 4, 16, 59 b. Equidem verba sumerica non traduci posse nisi verbis: „Dic incantationem — exor-

1) Dignum est, quo stupore afficiamur, quod sumericum $\text{𒄠} \text{𒄠}$ (quod idem atque $\text{𒄠} \text{𒄠}$ significare constat) eodem modo quo assyr. illud *lū* tam inane ut ne verti quidem possit multis locis, usurpari videtur 1, 4 XIV, 1, 10. Nam quomodo *lū mu-un-ru* verti potest nisi *lū-abni(3a)*? Quod probat hanc inscriptionem a Semitis factam esse, omnes sumericas quae dicuntur inscriptiones a Semitis factas esse non probat.

2) Cf. quod nomen signi $\text{𒄠} \text{𒄠} \text{𒄠} \text{𒄠}$ *urūnu* est.


docebimus (ad II, 18). Quod quomodo fieri possit, hic demonstrabimus. 𐤀 idem 𐤀 videtur esse, quod praefixi instar voci *sag* lineae 33 praepositum esse videtur 𐤀𐤀 autem, quia 𐤀 𐤀𐤀 respondet assyrio *pikurtu*, (𐤀) 𐤀𐤀 𐤀𐤀 ass. *tapkirtu* (5, 14, 56 ef), de qua voce jam dixi supra (ad I. 45), idem 𐤀𐤀 esse videtur, quod notionem „vinciendi, ligandi“ exprimit, ita ut 𐤀 𐤀𐤀 proprie indicet „fascem“ (cf. *Bündel*), *pikurtu*. Legere nos debere *pikurtu* et non *pikurtu*, eam ob causam verisimile est, quia lingua assyria radicem syriaco ܦܟܪܬܘ cognatam habere videtur (cf. *tapkirtu*).

49. De hac sententia STANISLAUS GUYARDUS (*J. A.* 1880, p. 40) ita disseruit, ut in magna parte quin ei assentiar facere non possim. Probavit *nîsu* posse significare „nomen“ sive actionem „nominandi“¹⁾ in lingua ass.-bab., non probavit solum hoc significare posse. Hic non potest significare „nomen“, quia 1) ideogramma ei respondet 𐤀𐤀𐤀 , quod nunquam nomen significet, 2) quid sibi velit „nomen terrae (mundi inferioris)“ et „nomen coeli (mundi superioris)“ intelligi non potest (cf. 4, I, 47—48, b), praesertim cum loco vocum *nîs šamî*, *nîs iršitim* reperiantur voces *nîs* (*an*) *anšar* — *nîs* (*an*) *kišar* („*nîs* dei universitatis superioris, *nîs* dei universitatis inferioris“). Itaque equidem alterum *nîs* habuisse Ass.-Bab. iudicaverim significans animam (sic!), i. e. id quod subest rebus visis et objectis oculo easque regit movetque. Fortasse radix hujus vocabuli est *nâsu* illud, quod 5, 16 47 c d legimus (*sag-gid-gid* = *nûs kaḫḫadi*, cf. 𐤀𐤀𐤀 𐤀𐤀𐤀 = *tibû* = „procedere, progredi“) quodque etiam reperiri videtur in *Freibrief Nebuk.* I, ed. HIL-

1) Haud scio an *nîsu*, cum hac vi utitur, forma 𐤀𐤀𐤀 aut 𐤀𐤀𐤀 sit vocis *nâšû* = 𐤀𐤀𐤀 (cf. 2 Mos. 20, 7, 𐤀𐤀𐤀 Prov. 30, 1, 31, 1 etc.).

PRECHT, I, 22, ita ut *nîsu* proprie significet „movens, vivum“ (cf. *vivere, quick, Quecke* etc.).

50. *lutamâti*¹⁾ = „utinam invocet“; *tamû* = „invocare“
4, 61, 26 a etc.


1) Non adhuc quantum equidem scio scripsit quisquam de alio indicandi optationem modo i. e. de particula *aba*. Contemplantibus nobis 4, 12, 38—39, ubi verbis sum. *tur-bi aba-dab-gid-i* respondent verba assyr. *izizî likkilmitu*, 4, 12, 40—41, ubi v. s. *gu aba nin-di* respond. v. a. *lihallik*, 2, 18, 49 cd, ubi v. s. *sagana aba-nin-gub* respond. v. a.: *ina rîitu lizziz*, dubium esse non potest, *aba* significare idem atque *gi*. Videlicet hoc *aba* segregari non potest ab illo *ab*, quod verbo postponitur ad significandum imperativum; cf. 2, 17, 42 cd, ubi *aba ni*  = *rukus*.

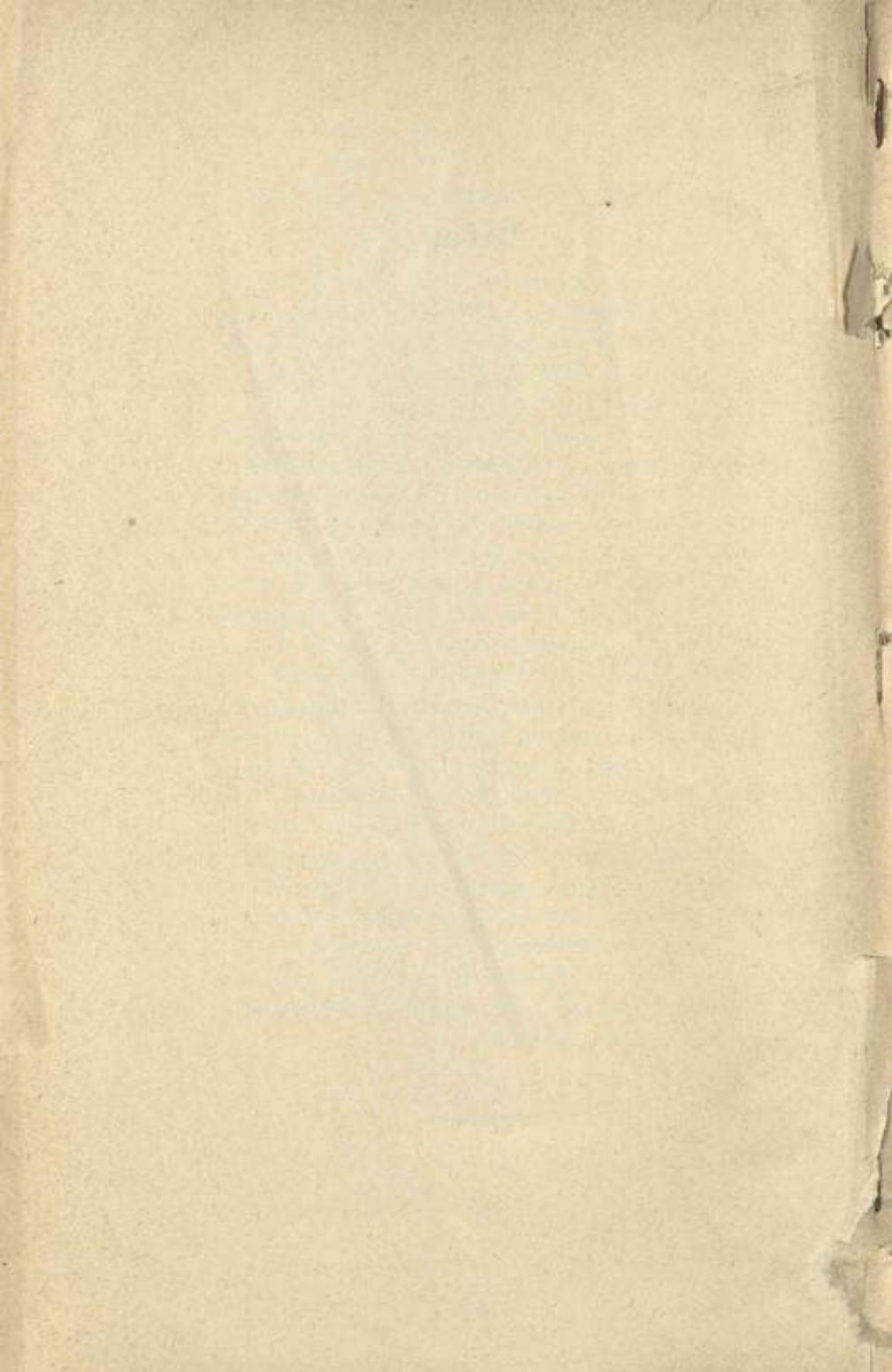
(Materia porro tractabitur.)



Vita.

Petrus Jensen Conradi Jensen presbyteri evangelici et Marthae e gente Jensenia oriundae filius natus sum Burdigalae Francogallorum a. d. XVII. Cal. Septembris a. LXI h. s. Litterarum elementa didici Neomonasterii in oppido Holsatiae. Deinde diligentissime mihi prospexit praeceptor meus domesticus Th. Jürgensen. Tum usque ad mensem Septembrem a. LXXIX in gymnasio oppidi Slesvici a Guilelmo Gidionsen excellentissime administrato litteris operam dedi. Ab autumnō a. LXXX usque ad autumnum a. LXXXII alma me aluit mater Lipsiensis, a vere a. LXXXIII usque ad tempus vernum hujus anni Berolinensis. Intra hoc tempus primum me dedi studiis classicophilologicis et theologis, annus postquam praeteriit, his studiis non neglectis, orientalibus. Scholas audivi Lipsiae virorum praeclarissimorum doctissimorumque: Delitzsch senioris, Luthardt, Kahnis, Fricke, Baur, Hölemann, Curtii, Ribbeck, a Gabelentz, Brugmann, Arndt, Drobisch, Hirzel, — Delitzsch junioris — Berolini: Sachau, Schrader, Zeller, Dilthey, Weiss, Kleinert. Praeter scholas theologiam philologiamque classicam tractantes audivi scholas de lingua sanscritica, mandschuica, hebraica, assyria, arabica, aramaica, sumerico-accadica habitas. Non possum facere, quin cum omnibus qui me docuerunt viris amplissimis maximas agam gratias, tum Delitzsch juniore, Sachau, Schrader professoribus, quippe qui et doctrinae atque eruditionis copia et animi benignitate atque benevolentia quantum potuerunt, me adjuverint.





THESES:

1. Radix trilitteralis אנק (انق) orta est ex verbo *ank*, אנק (عنق) ex *hank*, ענק (عنق) ex *'ank*.
 2. Idem sonus *ai* in lingua semitica praehistorica et exprimit interrogationem et negationem et mirationem.
 3. Lingua scriptura quae dicitur hethitica expressa utitur postpositionibus.
 4. Glossa *sarabdu* signis א א addita docet, signi א originale vim esse *bdu*.
 5. Signa א III א א legenda sunt *anga*, signa א III א III א *iga*.
 6. Nomini urbis בורסיף respondet in lingua assyria *Borsip*, in lingua sumerica *Bodsiab*.
 7. Littera ט vocis טפטר docet, vocalem litteram ט sequentem fuisse.
 8. א du-il(u) legendum est *Buduil(u)*, quod nomen ex עבראל decurtatum est.
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