

Book Notices

MYHRMAN'S BABYLONIAN HYMNS AND PRAYERS¹

Dr. Myhrman publishes here eighteen texts from the collection of tablets preserved in the Museum of the University of Pennsylvania. Of these, eleven were excavated at Nippur and belong to the period of the Ur and Isin dynasties. The remaining seven tablets were purchased for the university and belong to the so-called Khabaza Collection. The second group consists of prayers of the lifting of the hand, written in Semitic, and belongs to the period of Šamaššumukin.

The eleven tablets which constitute the former part of this book are written in the difficult hieratic script of the late Sumerian period, and although the copies can be partly controlled by the excellent photographs, yet I doubt whether it is possible to copy Sumerian liturgical texts of this period correctly without thoroughly understanding them; and after working at them, the editor must return to the tablets to re-read every sign. Most of these Sumerian texts are liturgical compositions and badly preserved.

No. 9 is edited much more completely by Radau, *Sumerian Hymns and Prayers to the God Ninib*, No. 1, and is a long hymn to Ninib² for Bur-Sin and Gimil-Sin, third and fourth kings of the dynasty of Ur.

No. 1, a fragment of a six-column tablet, is so badly preserved that a connected translation of any part of it is impossible, but enough can be made out to discover that we have here a hymn to Innini, the Sumerian virgin mother goddess.

It is particularly regrettable that No. 3 is not better preserved for it contains the only known hymn to Ninā, the virgin sister goddess, patroness of irrigation.

No. 4, fragment of a large four-column tablet, is apparently a hymn to Enki,³ and Ninmak and refers to a dream (MA-MU-MU, 'my dream'), Col. I, 3.

No. 5 contains on the obverse a lamentation to the married mother goddess Gula, called A-ZU, the healer, and, according to the scribe's note at the bottom of the obverse held originally 37 lines. The reverse contains a lament to the virgin mother Innini who wails for Nippur, Erech, Isin, and Larak. Lines 2-9 of this lament form a duplicate to Reisner, *SBH*, 93,

¹ BABYLONIAN HYMNS AND PRAYERS, Vol. I of BABYLONIAN PUBLICATIONS OF THE UNIVERSITY OF PENNSYLVANIA MUSEUM. By David W. Myhrman.

² The name should probably be pronounced Ninuraša.

³ EN-KI-GE, a theological name of Enlil, in this tablet.

4-12=94, 4-12. For *SBH*, 93, 5, an illegible line is restored by Myhrman 5, 30, SAG-ṬUN-AN-NA, a title of Innini of Isin. For SAG-ṬUN, Zimmern, *Kultlieder*, 25, II, 10, has SAG-DU-AN-NA. The title occurs also in *CT*, 9, 42, II, 15. See also my *Babylonian Liturgies*, Index under SAG-ṬUN.

No. 6 is a Tammuz lityan which can be completely restored. It has been edited by me in *Babylonian Liturgies*, No. 201, on the basis of a better copy by Radau.

No. 7, fragment of a large four-column tablet, is a hymn to Dungi. Column I as far as line 25 can be completely restored from Constantinople 2372, to be published by me soon. This tablet has an interesting phonetic spelling, ^dDUN-GI KÛR-SUN-SUN KALAM GI-EN-GI, "God Dungi, mountain shatterer of the land of Kengi," IV, 105.

No. 8, a hymn to Enlil. Lines 5-20 can be restored from the texts published by Zimmern and myself (see *Babylonian Liturgies*, No. 44).

No. 10, a fragment of a Tammuz lityan.

No. 2, fragment of a large four-column tablet, is a pure Semitic text and probably comes from the period of Dungi. The material is divided into sections of two lines each and so far as I can see makes no connected sense.

More interesting is the bilingual No. 11, drawn up with Sumerian in the left column and Semitic in the right. Thus we have I-SI-IŠ BA-E-LAL-LAL-E-NE=ša zi-ḥi-tam ma-lu-[u], "he who is filled with sorrow." The text appears to be a selection of sentences to teach Semitic students the sacred language, Sumerian, and contains a reference to Dungi.

a-na Dun-gi šum-šu ša-am- [ra-am?] i-na za-ma-ri-im i-za-am-[mu-ru].

"Unto Dungi, they sing of his fearful name with song."





a-na ru-bu ru-bi-e-im ša(?) ad-ri-[iš?] Ur-^d.Ga-tum-dug-ga i-bu-[ku].

"Unto the prince of princes who overthrew Ur-Gatumdug with *terror*."

In the Sumerian column the determinative before personal names is written



and occurs also before two other names:

 É-SÁ-BI ù	 LUGAL-ŠE-IR-ZI	 E-sá-bi ù	 Lugal-še-ir-zi
LI-DU-ŠŪ AB-BI-NE		a-na za-ma-ri-im i-za-am-	mu-ru.

"To sing of Esabi and Lugalšerzi they sing."

The persons mentioned in this text are, save Dungi, as yet unknown. Interesting also is the equation ^dGEŠTEN DINGIR-KALAG-GA = ^dgešten-an-na la-ma-az-za-[tum]. This is the earliest important bilingual hitherto recovered.

No. 12, a Semitic prayer and incantation to Šamaš, with an insertion, lines 17–22, concerning Šamašsumukin and referring to perils of war. This prayer is a duplicate of one inserted in a tablet of prayers to Anu, Nusku, Sin, and Šamaš of the Asurbanipul library (King, *Magic*, No. 6), being identical with the Šamaš prayer of that tablet (97–130). Another tablet of prayers of the Nineveh collection (*ibid.*, No. 10) contains the same prayer. In the Assyrian copies of this prayer no provision is made for the person who is to say the prayer nor under what circumstances it should be said except in one instance where the usual formula is inserted, “I such a one, son of such a one,” etc., and the usual reference to the evil signs at the dark of the moon. We have here an excellent example of how the scribes adapted an old Semitic prayer to the sungod to various general and specific purposes. Dr. P. Anastasius Schollmeyer has translated this hymn in his *Sumerisch-babylonische Hymnen und Gebete*, No. 14, the special insertion concerning Šamašsumukin being treated in the *Nachträge*, p. 132. The reader is referred to this edition with the following corrections:

Line 3, ma-ar kal mimma šum-šu; Schollmeyer translates, “any son whatever exists,” an impossible interpretation. ma-ar probably means “director,” a pa'al form from ma'āru. Note also the n. pr. Šamaš-ma-a-ri, “Š. is my guide,” *CT*, 4, 44, A, 21.

Schollmeyer omits line 4, nu-ur šamê u iršitim šarur mātāti, “Light of heaven and earth, brilliance of the lands.”

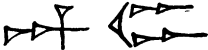
L. 7, read ana ki-bi-ti-ka, etc., “The gods [and] the Igigi wait upon thy command.”


L. 9, read edu tappâ tušaršî, “the lonely man thou causest to have a companion.” For KALAG-AŠ = edu see Brünnow, 6210, after *ZK*, II, 412. [The passage has been verified by me in the Br. Museum.]

In l. 18 the king prays that the ⁱš^u mašaddu and ⁱš^u as-ma-ru-ú may not break, translated by “pole and axle” of a chariot. “Pole, shaft” for mašaddu is probably correct. For asmarū as part of a wagon, Schollmeyer adduces (after Hunger) K. 2495, from Bezold's *Catalogue*, where the same passage occurs in an omen text. But the meaning “spear” for asmarū is thoroughly established (Manitius, *ZA*, 24, 126; *CT*, 26, IV, 69), and we are probably to understand the word in the same sense here. The king is frequently represented in a chariot hurling his asmarū. Note the variant armarrū, *ZA*, 7, 179.

L. 29, read šu-ut-li-ma-am-ma egirrá damka, “Grant me good thoughts.”

In l. 39 the sign *SUG* clearly means rêšu, “to rejoice,” as Schollmeyer interprets and confirms Meissner, *SAI*, 5589.

In l. 33 the reading ⁱla^tištarti-ia is doubtful. According to King, plate 14, 122, the name of the divinity is  [.], possibly to be restored AN-MI-UŠ-ĤI from *CT*, 24, 28, 66.

No. 13, also a hymn to Šamaš of the same period, is duplicate of Sm. 1612, an Assyrian copy but fragmentary. These two texts are edited by Schollmeyer, *ibid.*, No. 25 and p. 133, but most inaccurately. L. 9 is obscure. Schollmeyer transcribes *idlu ippitu pitû in-ni-[tu]* for Sm. 1612, and *in-ni-taš* for Myhrman, 13, 9. Myhrman's text has clearly .

The value TAŠ for this sign occurs as yet only in the Amarna Letters (see Knudtzon, *BA*, IV, 322, and Böhl, *LSS*, V, 2, p. 1). Schollmeyer does not claim to have read the sign -TU on Sm. 1612. In the corrections, p. 140, he regards *in-ni-[tu(taš)]* as a word for "grace," and translates the line, "Hero who instantly reveals grace." He probably refers *š* in *innitaš* to *apāti*, abbreviation for *nišê apāti*, but the form should be *in-ni-ta-ši-na*. The interpretation is improbable. Read *in-ni-dil*, and translate (with Zimmern, *ZA*, 28, 69), "He that is bound is freed, and the freed is bound."

L. 13, read naturally *iluŠamaš šam TAR-MUŠ ina pî-ia šamŠI-MAN ina šumêli-ia*, after King, *Magic*, 12, 10, and numerous parallel passages; see Meissner, *SAI*, 342; *CT*, 17, 24, 199; Craig, *RT*, II, 18, 1 and 4. At the ends of ll. 21-24 read *u-ša-kil*, "Be it that he has caused a dog, hog, bird, or fish to eat images of me."

L. 25, read *ana nâri lû id-di*. At end of l. 26 *iḫ-bir*, after *Maklu*, IV, 36.

L. 27, read *i-te-mid*.

L. 28, at end *uš-ni-il*, *Maklu*, IV, 34.

L. 35 [*ep-še*]-*ti-šu-nu*(?)*-ri*(?) *kima giš⁴-ri littabrikā*, "May their deeds even as an image be cast away."

After the prayer to Šamaš the scribe gives a list of 15 incantations mostly from the *Maklu* ritual to be recited against witches against whom the prayer was directed.

L. 41 = *Maklu*, I, 73.⁵

L. 42 = *Maklu*, I, 122; cf. King, *Magic*, 6, 18.

L. 43 = *Maklu*, I, 135.

L. 44 = *Mak.*, IV, 76.

L. 45, *ša-ru-uḫ la-a Mak.*, V, 89 (after Zimmern).

L. 46, *buānê tuḫaššiš*, "the meshes thou has severed," *Mak.*, V, 95 (after Z.).

L. 47, *epišūa epišūa*; note the plural in *ū* attached to the fem. *epištu*, *Mak.*, V, 118 (after Z.).

L. 48 = *Mak.*, V, 139, and *Zim.*, *Rt.*, 132, 75.

L. 49 = *Mak.*, V, 156, and *Zim.*, *Rt.*, 132, 76.

L. 51, *lu pa-ḫa ta-še-iṭ-ma šur-pu iššakan*.

⁴ The photograph is against reading *pi. giš-ri* probably = *giš-ri-ba=dunanu*

⁵ Myhrman has *iluŠamaš annutu ṣalmāni epiš-ia*, but IV, R. 79, 71, has apparently for *Šamaš*, *Nusku*.

L. 52, lū paṭra ilāni rabūti, "May (my troubles) be absolved, oh ye great gods."

L. 53, ma-mit kāli-šunu, "Curse against all of them."

L. 54, arrat limuttim kima⁶ galle, "Curse of evil like a demon," *Šurpu*, V, 1.

L. 55, kima šūmi annī, *Šurpu*, V, 60.

The catch line ends LUGAL URSAG ^dNINURAŠA.⁷

No. 14 has three prayers employed as incantations. The first is directed to Ea, Šamaš, and Marduk, and the second and third to ili-ia, "My god." The colophon, l. 55 = Craig, *RT*, II, 7, 17, says that the tablet is an incantation to cause [a man's] god to repent. The text is a duplicate of the Assyrian tablet K. 143 in Craig, *RT*, II, 6-7, and has been edited in *PSBA*, 1912, 75-79. (See corrections by Zimmern, *ZA*, 28, 71.)

L. 47, ili-ia me-e-eš atta, "Oh my god where art thou?"

No. 17, a prayer to Enlil, is a duplicate of K. 34 in King, *Magic*, 19, and is edited in *PSBA*, 1912, 152-56. (See corrections by Z., *ZA*, 28, 68.)

No. 18, a prayer to Marduk, by [anaku] arad-ka Šamaš-šum-ukin, is only a fragment, but contains interesting lines.

Dr. Myhrman has given us much interesting material; the Semitic texts have been capably copied but the author probably did not understand portions of the Sumerian texts. I will not enter into the unfortunate circumstances which attended the publication of this book, nor discuss the propriety of departing from the standards followed in the publication of the Nippur texts under the editorship of Professor Hilprecht. It is clearly no affair of European scholars to advise the University of Pennsylvania in these matters.

S. LANGDON

SCHOLLMEYER'S SUMERISCH-BABYLONISCHE HYMNEN UND GEBETE AN ŠAMAŠ⁸

Dr. Schollmeyer has put together all the Šamaš religious texts known to him. S. is a student of Professor Meissner, who read the proofs of this volume (see p. v). In this work he has been guided by preceding monographs upon various deities such as Böllenrucher's *Nergal*, Hehn's *Marduk*, Combe's and Perry's *Sin*, and Hrozny's *Ninrag*.⁹ Apparently Gray in his *Šamaš Religious Texts* exhausted the *British Museum* texts on this subject, for Schollmeyer, who studied for some time on this collection, found only one new fragment, K. 3025. He adds to our published material one more small text from the

⁶ The last sign is gim not DU.

⁷ I leave my manuscript as it was originally written. A few additions may be made from Zimmern and Landsberger, *ZA*, 28, 70.

⁸ SUMERISCH-BABYLONISCHE HYMNEN UND GEBETE AN ŠAMAŠ. By Dr. P. Anastasius Schollmeyer, D.F.M. Paderborn, 1912. vi+140 pp. 8°.

⁹ This review was written before *ZA*, 28, Pt. 1, appeared.