



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

A Hymn to Tammuz (Cuneiform Texts from the British Museum, Tablet 15821, Plate 18) with translation and commentary by Professor J. DYNELEY PRINCE, Ph. D., Columbia University, New York.

Transliteration and Translation.

Obverse.

1. — — — — — — — — *ama-mu-ra nu-un-ti*
(Lament) for my mighty one who liveth no more.
2. — — — — — — — — *nu-un-ti ama-mu-ra nu-un-ti*
— — — — — who liveth no more, for my mighty one who liveth no more.
3. — — — — — *mu-lu* — — — — — *nu-un-ti ama-mu-ra nu-un-ti*
— — — — — who — — — — — liveth no more; for my mighty one who liveth no more.
4. — — — — — — — — — — *du mu-ud-na-mu nu-un-ti*
— — — — — — — — — — my spouse who liveth no more.
5. — — — — — — — — — — *mu mu nu-un-ti*
— — — — — my — — — — — who liveth no more.
6. — — — — — *dimmer gal mu-an-na nu-un-ti*
— — — — — great god of the heavenly year who liveth no more.
7. *ù-mu-un-e a-ra-li nu-un-ti*
Lord of the lower world who liveth no more.
8. *ù-mu-un-e sar-ra lamga ki nu-un-ti*
Lord of vegetation, artificer of the earth, who liveth no more.
9. *lax(?) -ba en dimmer dumu-zi nu-un-ti*
The shepherd, the lord, the god Tammuz who liveth no more.
10. *ù-mu-un-e ba-ta(?) -ba nu-un-ti*
The lord who giveth gifts who liveth no more.
11. *mu-ud-na-bi-ta (an-na) -ka nu-un-ti*
With his heavenly spouse he liveth no more.
13. — — — — — *mu-tin-na nu-un-ti*
(The producer of) wine who liveth no more.
14. — — — — — *lum-lum-ka na-àm-mal nu-un-ti*
Lord of fructification; the established one who liveth no more.

15. *ù-mu-un (gir)-ka na-àm-mal nu-un-ti*
The lord of power; the established one who liveth no more.
16. *gud kala-a-dim alam-ne-en dib (LU)-dib (LU)-bi ù-ša (Û)-a-dim ne-tuš (KU)*
Like a mighty bull is his appearance; the forceful one, like an ancient bull he coucheth.
17. *gud kala-a-dim alam-ne-en má bir-bi ù-ša (Û)-a-dim ne-tuš (KU).*
Like a mighty bull is his appearance; in his ship of plenty like an ancient bull he coucheth.
18. *me-e-zu(?) -da(?) LI ga-a-an-ma-kud*
In accordance with thy word(?) the earth shall be judged.
19. *su-gir-ma LI ga-a-an-ma-kud*
(Thus) the high parts of the earth verily shall be judged.
20. — — — — *mu-lu* — — — — *me-a ga-a-an-ma-ab-gu (KA)*
— — — — — who — — — — verily they shall cry out for it.
21. [*šuku (PAD) nu*]-*kú-a-mu ga-a-an-ma-ab-gu (KA)*
For food which they have not to eat they shall verily cry out.
22. (*a*) *nu-nag-a-mu ga-a-an-ma-ab-gu (KA)*
For water which they have not to drink they shall verily cry out.
23. (*ki*)-*el šag-ga-mu ga-a-an-ma-ab-gu (KA)*
Verily the maiden who is pleasing shall cry out for it.
24. (*kala*) *šag-ga-mu ga-a-an-ma-ab-gu (KA)*
Verily the warrior who is acceptable shall cry out for it.
25. — — — — *a(?) -zu gir-e kur aš ba-šub (RU)*
— — — — — thy — — — — the mighty one, the land with a curse is destroyed.
26. — — — — — *gir-e kur aš ba-šub (RU)*
— — — — — the mighty one, the land with a curse is destroyed.

Reverse.

27. (*gir*) *kur-ra i-de ugun (DAR) nu ugun (DAR) kùr-e*
Power of the land (is he). With (his) gift no gift can vie.
28. (*gir*) *kur-rá gu (KA) xu-tu-ul-xu-tu-ul-e*
Power of the land (is he). The Word which overcometh disease.
29. *gir ù-mu-un-da ù-mu-un-da*
Power he exalteth, exalteth.

30. [*šuku* (PAD)] *nu-kù-a-mu ù-mu-un-da*
Food which they have not to eat he raiseth up.
31. *a nu-nag-a-mu ù-mu-un-da*
Water which they have not to drink he raiseth up.
32. *ki-el šag-ga-mu ù-mu-un-da*
The maiden who is pleasing he raiseth up.
33. *kala šag-ga-mu ù-mu-un-da*
The warrior who is acceptable he raiseth up.
34. *kala mu-lu-zu-ne mu-da-ab-xa-lam-ma*
The mighty one who destroyeth your people.
35. *dimmer ab-u tur mu-lu-zu-ne mu-da-ab-xa-lam-ma*
The god Ninib destroyeth even the least among your people.
36. *i-de-bar šag-ga-ni Nina nam-ba-e-bi-bi*
With her gracious aspect Ninâ speaketh.
37. *sar-bar šag-ga-ni xu-ub-na-an-ni-bar-ri*
In her gracious rising verily she shineth forth.
38. (*ki*) *àm-dirig-ga-na ur-ba kala(?) alam*
Where she waxeth full, her procreative power is mighty
of aspect.
39. *mu-lu-mal PA gubu (KAB)-gub(DU)-bi-na šam-elteq-ga
xu-ba-e-ku*
The creative one (with) the staff of her left hand, verily
she establisheth the cleansing *uxulu*-herb.
40. *gi-sa (DI)-da-ni im-e-a-an-me*
With her sceptre of judgment she commandeth.
41. *mu-lu-mal li-du-ni im-mi-ir-ri-a-an-me*
The creative one with her firm voice she speaketh to him.
- XLI. *er-lim-ma dimmer dumu-zi-da*
XLI lines. A hymn for the god Tammuz.

Commentary.

The present hymn to Tammuz in Eme-sal is one of a series found in Cun. Texts from the British Museum, Vol. xv, plates 10ff. Of these Dr. F. A. Vanderburgh has published in his thesis "Sumerian Hymns" (Columbia University Press, 1908) Plates 10, 15—16, 17, 19 and also Plates 11—12 in the JAOS, 1908. I have published Plates 14, 22, and 23 in the AJSL, while Dr. Vanderburgh, who is at present preparing for publication Plates 7, 8, 9, and 13—12, has aided me with the present text by many valuable suggestions.

Obverse.

Line 1. *ama* = AM 'bull' I render 'mighty one.' Note that the god Ea is also called a bull in ii, 58, 52.

Line 3. *mu-ud-na* = *xâ'iru* 'spouse;' cf. Br. 1304. Here the bereaved Ištar is probably speaking.

Line 6. *dimmer gal mu-an-na* 'great god of the year (lit. 'name') of heaven,' in contradistinction to the present condition of Tammuz as lord of the lower world *arali*, line 7, whither he had been transported, leaving the heavenly (or upper) year destitute of vegetation.

Line 8. *u-mu-un-e sar-ra* 'lord of (spring) vegetation.' Note that *sar* = SAR = *kirû* 'plantation,' Br. 4315 and see Prince, Materials, p. 283.

The mourning ceremonial for Tammuz took place just before the summer solstice which was followed by a season of rejoicing at his re-appearance. For this mourning-ceremonial which was evidently practised at Jerusalem in the time of Ezekiel, cf. Ezek. viii, 14:

ויבא אתי אל פתח שער בית יהוה אשר אל הצפונה והנה שם הנשים
ישבות מבכות את תמוז:

Probably also in Zech. xii, 10, the words *מספר על היחיד* refer to the ritual lamentation for Tammuz.

lamga ki; he was the artificer of the earth, because he was the cause of plant life especially. For *lamga*, cf. Prince *op. cit.* 221.

Line 9. *lax(?) -ba*. Although the first sign is obscure, it is most probably *lax* of the combination *lax-ba* = *rê'u* 'shepherd,' IV, 27, 1a.

The Sumerian form *dumu-zi* 'son of life,' i. e., 'life itself' = the god of life *par excellence*, is clearly the original of the Semitic corrupted name of this god *Tammuz*, which appears also as the name of the fourth month. Note the fuller form *dumu-zi-da* in line 42, showing that the full form of the word for 'life' in Sumerian was *zid*.

Line 10. *ba-ta(?) -ba*. This seems clearly *ba* verbal prefix + the locative infix *-ta-* + the root *ba* = BA = *qâšu* 'give, bestow,' Br. 107.

Line 13. I assume that some word meaning 'producer,' i. e. 'of wine' has been erased here.

Note the ES. form *mu-tin-na* for *geš-tin*. See Prince, *op. cit.*, p. 247 = *karânu* 'wine.'

Line 14. On *lum* = LUM, see Prince, *op. cit.*, p. 227.

na-ám-mal seems to consist of the abstract prefix *nam-* + *mal* = GA = *šakânu*, Prince, p. 231.

Line 15. This line evidently contains *gir-emûqu* 'power,' Br. 9184 + the genitive suffix *-ka*.

Line 16. The second sign here must clearly be read *kala* owing to the following vowel of prolongation *-a*, and not *lig*, as is frequently the case. The suffix I read *dim* and not *gim*, as the hymn is in ES.

On *alam*, see Prince, 29. This is not a certain reading for the sign ÇALAM. Note that Hrozný reads this sign with value *alana*, probably associating it with Sem. *lânu* 'appearance,' Br. 7299, which seems to be its meaning here.

The suffix *ne-en* seems to consist of the demonstrative element *ne-* + the verbal *-en*, seen in *mên* 'to be.'

Note that the combination *dib* (LU)-*dib* (LU)-*bi* has the meanings *šitpûru*, Br. 10740; *šitbuçu*, Br. 10741; and *šitmarru*, Br. 10742. Hence my translation.

ù-ša(Û)-a-dim consists of *ša=Û=labîru* 'ancient,' Br. 9465, + the prolonging vowel *-a* + the suffix *dim* (GIM) = 'like unto.'

tuš (KU) = *ašâbu* 'sit, dwell', Br. 10523. The god is conceived of as sitting, i. e., couching like a powerful bull resting. The couchant attitude is no doubt suggested by the fact that the god's power is temporarily *at rest* in the lower world.

Line 17. *má* = *elippu* 'ship,' Br. 3683. This is his ritual ship of state or wealth; *bir* = *çibtu* 'wealth,' Br. 2029, probably referring to the ceremonial of carrying the image of a god in a small symbolical ship.

Line 18. *me-e-zu(?) -da* 'in accordance with thy word;' *me* = *qûlu* 'utterance', Br. 10370. LI means *erçitu* 'earth,' Br. 1104; perhaps this is correct here in connection with the verb-root *tar-kud* = *dânu* 'judge,' Br. 364. The prefix *ga* although precatively properly, I render here as 'shall,' expressive of the singer's hope and thus also in the following lines.

Line 19. *su-gir* I render as 'highlands'; see Br. 233 = *Elam-tu* = *ma* = *mâtu* 'land', Prince, 228. This combination seems to be in genitive apposition to the following LI = *erçitu* (see just above on line 18).

Line 20. *me-a* here is perhaps the cognate accusative of *gu* (KA) and means 'they cry a crying' = 'they cry lustily for it.'

Line 21. *šuku* (PAD) = *kurmatu* 'food,' Br. 9929. In *nu-kù-a-mu*, *kù* = *akâlu* 'eat,' Br. 882, *passim*. I supply this mutilated line from kindred passages. Note also below line 30.

Line 22. Note the parallelism here with line 21. *nag* = *šatû* 'drink,' Prince 251.

Line 23. *ki-el* = *ardatu* 'maid-servant.' For full discussion, see Prince 204. In *šag-ga-mu*, *šag* = *damqu*, Br. 7291 + the relative suffix *-mu*, in this case probably not the *-mu* of the first person, but the indeterminative relative possessive *-mu* discussed Prince, p. XXI.

Line 25. *aš* = *arratu* 'curse,' see Prince, 41. *šub* (RU) = *maqâtu* 'overwhelm,' Br. 1432. Literally: 'the land he overwhelmed (with) a curse.' I render it passively "is destroyed" here, because the curse is negative on the part of Tammuz, consisting in his absence.

Reverse.

Line 27. The first sign here must be *gir* = *emûqu* 'power' fully discussed, Prince, 149. (*gir*) *kur-ra* seems to me to be an epithet of the god. *i-de* I take as prepositional; cf. Br. 4005: *maxar*; here = 'before' or 'in comparison with.' *ugun* (DAR) = the abstract prefix *u-* + *gun* = *biltu* 'gift, tribute.' See Prince, 341. In the last part of the line *pap* must be = *nakâru*; here = 'vie with,' Br. 1143.

Line 28. *xu-tu-ul xu-tu-ul-e* by repetition means 'to overcome disease thoroughly.' Note *xutul* = *xatû ša murçi*, Br. 2056: 'overcome disease.' Here Tammuz is the life giving Word, a conception which has many parallels in early Semitic literature and which culminated in the Word of the Gospel of St. John.

Line 29. I must regard *-da* here as a verb = *našû* 'lift up; see Br. 6654 = *šaqû* 'be lofty.'

Lines 30—33 incl. are parallel with lines 21—24 incl. above.

Line 34. The suffix *-zu-ne* ought to mean "your people" (*mulu* = *nišû*, Br. 1339). See Prince, p. XXIII § 10 on *-zu-ne* which can sometimes but incorrectly mean 'their.' *xa-lam-ma* must signify 'destroy'; see Br. 11850: *xa-lam* = *xulluqu* 'destroy.'

Line 35. The god *ab-u* = *Ninib*, Br. 3836.

Line 36. *i-de* = *naphusu* 'look, aspect,' Br. 4010. *bar* = *namâru* 'shine forth,' Br. 1775. *i-de-bar* is a combination which means 'aspect' in this connection. *šag* = *damqu* 'gracious,' Br. 7291. *nam-ba-e-bi-bi*; the prefix *nam* is not necessarily negative; cf.

Prince, p. XXIX § 34: it merely serves here to strengthen the ordinary *ba*-prefix. *bi-bi* = *qibû* 'speak', Prince, 57.

Line 37. *sar* = *nipxu* 'rising,' as of the sun or a planet, DW 474. *sar-bar* is a synonym or a parallel of *i-de-bar* of the preceding line. I render the precative force of *xu-* in *xu-ub-nani-bar-ri* as 'verily she shineth forth;' note that *bar* = *namâru* 'shine forth,' Br. 1775. *pitû* 'open out,' Br. 1791.

Line 38. (*ki*) really = 'place;' here probably = 'where, wherever.' *âm-dirig* = 'fullness,' with abstract prefix *âm* + *dirig* 'be full,' Prince, 81. I render *ur-* here as *bultu* 'procreative power,' Br. 11258 + the 3 p. suffix *-ba*. The sign after BA is probably *lig* or *kala*, as it seems to be pronounced in this hymn (note above line 16 *LIG -a* = *kala-a*). *kala*(?) + *alam* must mean 'mighty of aspect.'

Line 39. *mu-lu-mal* 'she who' (relative *mulu*) + *mal* = *šakânu* 'establish, make,' Br. 5421. This must be an epithet applied to Ninâ. PA can only indicate the goddess's sceptre of power; Br. 5573: *xatlu* 'sceptre, staff.' *kab* = *gubu* = *šumêlu* 'left hand,' Br. 2684. I believe that DU = *gub* is a gloss giving the reading of KAB = *gub(u)*. *šam-nag-ga*; this *nag* = *elteq* = *uzulu* 'a cleansing plant like a soap,' DW. 43; the prefix *šam* = U is the determinative for 'plant.' *ku* here must = *nadû* 'put in a specified place,' Br. 10542.

Line 40. In *gi-sa* (DI)-*dan-ni*, *gi* = 'reed,' Prince, 138; *sa* (DI) = *milku* 'counsel, judgment,' Br. 9531; *da* is probably the infixed postposition before the suffix *-ni* 'her.' *me* = *qâlu* 'speak,' Br. 10361.

Line 41. *li-du* appears in *li-du an-na* = *elîtum ša zamâri* 'high voice in singing.' It is probable that LI was pronounced *ngu(b)*, a cognate of *me* = *qâlu* 'speak.' *du* in *li-du* = *kânu* 'firm,' Br. 4884. In *im-mi-ir-ri-a-an-me*, 'unto him' is contained in the *-r-* element.

It should be noted that in lines 36—41 the goddess Ninâ, the consort of Tammuz, is represented as being the revivifying power acting against the destructive force of Ninib. Ninâ is thus associated with Tammuz in this hymn as a life-giver after the winter solstice. While she and Tammuz are away, all vegetation ceases.

Line 41. *er-lim-ma*; the second syllable is really *lib*, probably pronounced *lim* in conjunction with the following *-ma*.