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Some Notes on the So-called Hieroglyphic-Tablet. — By
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The following notes are an attempt to read the so-called Hieroglyphic Tablet published in T. S. B. A. Vol. VI, p. 454 ff. Menant¹, Houghton² and Delitzsch³ have each discussed it wholly or in part, and for their suggestions grateful acknowledgment is here made.

The tablet is clearly a sign list. The characters at the right hand of each column correspond to those on the kudurrus of the Cassite and Pashe dynasties, differing from those of Hammurabi's time on the one hand and from the archaic forms of Nebuchadnezzar II on the other.⁴ The signs on the left, except a few obviously late ones, are seemingly older and show little more than a passing resemblance to Babylonian traditions of writing.

Two problems are therefore to be solved:

1. The general plan and interpretation of the sign list.
2. The identification as to origin and date of the archaic characters at the left.

The association of several words under one sign seems to have been determined partly by unity of idea and partly by similarity of sound. In some groups a clue was found in the

¹ *Leçons d'épigraphie Assyrienne* (Paris, 1873), p. 51 ff.

² *Transactions of the Society of Biblical Archeology*, Vol. VI p. 454 ff.

³ *Die Entstehung des ältesten Schriftsystems* (Leipzig, 1897), p. 199 ff.

⁴ My attention was first called to this fact by Dr. Geo. A. Barton of Bryn Mawr.

chief syllabic value, which under varying transcriptions stood for other more or less closely related words. Elsewhere, with several syllabic values, the divergence is greater. Generally the meanings given to the signs at the left fall within those listed by Brünnow and Meissner under the case-sign, but this has not been held to rigidly, because the present knowledge of lexicographical material is still far from complete. Of course the equations assigned these unknown characters and couched in the phraseology of Babylonian signs hold only as far as the *idea*, if the theory of a non-Babylonian origin is accepted.

As to the identification of the archaic signs three theories are tenable: —

a) That they are Babylonian, of a date and locality as yet unknown.

b) That they are foreign to Babylonian life and writing.

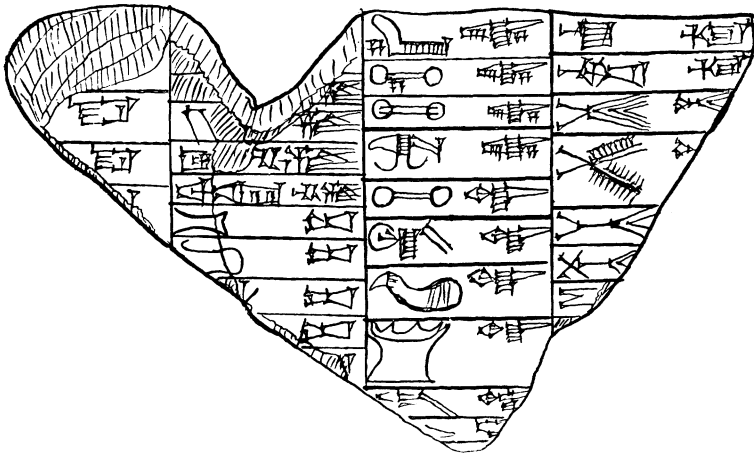
c) That they are Babylonian, but strongly under some foreign influence. In favor of the first view is the resemblance of certain of the characters to Babylonian signs, but at best this evidence is slight. A more clearly defined similarity exists between them and the proto-Elamitic, and if the parallel tablet in C. T. V., 81—7—27, 49¹ and 50, be collated together with this one, it makes a total of thirty-one signs in which this similarity challenges attention. What really results therefore is a triangular relationship between the three, the Babylonian, proto-Elamitic and these characters. Whether this is due to coincidence or to common origin with subsequent independent development, only future research can answer.

Meanwhile the writer would suggest the following as a possible solution, though one as yet unproved.

If, as has been thought by some, the Cassites were an Elamitic people, it is likely that they used or were familiar with the early Elamitic writing now known as proto-Elamitic, and also with its later forms. As part of their very strong influence upon Babylonian affairs, may not these Cassites have made some attempts to equate their own older signs with those of the language about them? If so, something like the present sign-list would have resulted.


¹ See J. A. O. S. Vol. 32.
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
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

Col. I. Cases 1, 2. The case sign is RA (Hinke 113).¹



Col. II. Cases 3, 4. The case sign is NAM (Hinke 37).

3)  = ? ?

4)  = ? ?

Cases 5, 6. The case sign is AB, $\hat{E}\hat{S}$ (Hinke 77).

5)  = , AB, (Rec. 344, 550 bis),² *abu*, father; *nasiku*, prince; *sibu*, old man. Allied with this sign is AB = , *littu*, offspring; *mîru*, the young of an animal; *banû*, *ša alâdi*.

6)  = , AB (Rec. 345) *tâmtu*, sea; *aptu* enclosure; (*arah*) *Tebîtu*, the month of floods; (*amêlu*) *irrešu*, irrigator. Allied with this sign is $\hat{E}\hat{S}$ = house, inclosure.

Col. III. Cases 1—4. The case sign is AZA, AZ, AS. (Hinke 206).

The sign is a compound of PIRIḲ = lion, and ZA = stone, jewel. In the early archaic inscriptions it appears only in the place name AZ (*kî*).

Later it is equated with

a) (*iš*) *šigarû*, some means or implement of restraint.

b) *asu*, physician, or according to Langdon³

¹ Hinke, *Selections from the Kudurru Inscriptions*.

² Thureau-Dangin, *Recherches sur l'origine de l'écriture cunéiforme* (Paris, 1908).

³ *Sumerian Grammar and Chrestomathy* (Paris, 1911), p. 204.

“An ointment or paste used in medicine.”




The use of AZ = *šigaru* in the sense of ‘chain’ or ‘fetter’ is indicated by the combination in which the sign occurs.




AZ. BAL = *êrinnu*, *nâbaru*, cage.




AZ. GU = (*iš*) *šigaru*, *ša kišadi*, chain for neck.




AZ. LAL = (*iš*) *šigaru*, *ša kalbi*, harness or leash for a dog. (LAL = *kasû*, *kamu*, *rakâšû*, to bind, and *šamâdu*, to yoke).

AZ. BAL. LAL. F = (*iš*) *êrinnu*, cage, but used also as a synonym of *šigaru*. There is probably a connection between this *šigaru* = (*iš*) SI. GAR and *iškaru* = (*iš*) GAR or KAR, fetter or chain, if they are not the same word differently transcribed.

1)  =  (?) + , UR (?) + ZA (Rec. 438, 9), stone lion colossus. UR. MAḤ is the usual transcription for *nergallu*, the stone bas-relief of a lion placed at the entrance of palace or temple to ward off the evil power of Nergal the “destroyer”. Rec. 439, as yet unidentified, resembles this present sign more closely than Rec. 438, but may be only a variant. UR. MAḤ is also the usual form for *nêšû*, lion, whereas *ûmu*, *labbu*, and (*ilu*) *Nergal* as the lion-god are transcribed by PIRIK.

2)  =  + , NUNUZ + ZA (Rec. 282, suppl. 480), (*aban*) *êrimmatu*, necklace, or chain in the sense of fetter; cf. DAK. NUNUZ. GU = *nîru*, yoke (Br. 8182).¹ Is this the same as *êrinnu* above? The pictograph represents a link-chain plus the sign for stone.









3)  =  + , NUNUZ + ZA (Rec. 283, suppl. 480), (*iš*) *šigaru*, chain or fetter.

4)  =  + , AZA (Rec. 185, suppl. 518), *asu*, physician. The pictograph is difficult to explain, unless by an association of both form and idea with GIR below, which see.









Cases 5—8. The case sign is GIR, NÊ, PIRIK, UG, (Hinke 202). Primarily this is GIR the sign for sandal,

¹ Brûnnow, *A Classified List of All Simple and Compound Ideographs* (Leyden, 1899).

foot, but through similarity of form, there have been confused with it three other signs, as follows.¹

- a)  =  = KIS̄ (*ki*).
- b)  =  = GIR, sandal, foot.
- c)  =  = ANŠU, ass.
- d)  =  = PIRIK̄, UG, lion.

Even the inscriptions of the archaic period show interchange of usage, a process heightened by time and growing complexity of the language. This interchange accounts for some of the parallelism between the groups above and this.

- 5)  =  (Rec. 283, suppl. 480) *kurzu*, "Fußfessel" (H. W. B. p. 355). This is the same sign, without ZA, as in cases 2, 3 of the AZ group.
- 6)  = , GIR (Rec. 224, 226, suppl. 224),² *šêpu*, foot; *kibšu*, step; *gašru*, powerful. Without syllabic value it equals *tallaktu*, *padânu*, *urhu*. The pictograph represents a sandal with thongs. The expression GIR or GIR NITAḪ = *šakkanakku* and the association with *emûku* suggests that this form of sandal was one of the insignia of power.
- 7)  = ? = NÊ̂ (?), *namru*, bright, *nûru*, light. The pictograph represents a lamp in the form of a bird, such as appears on the seal-cylinders and kudurrus as the emblem of the fire-god Gibil-Nusku.³ Its presence here is accounted for by the confusion between NÊ̂ =  and NÊ̂ = , fire.
- 8)  = ? = NÊ̂ (?), GUNNI (?) (Cf. Br. 9703) *kinunu*, brazier. For pictograph see Rec. 176 and the discussion under ID below.



Col. IV, Cases 1, 2. The case sign is DAR, SI, SU, UGUN



¹ For fuller discussion of this group, see E. S. Ogden, *The Origin of the Gunu-Signs in Babylonian*, Leipzig, 1911.

² See also Langdon, *op. cit.* p. 272.



³ Ward, *Seal Cylinders of Western Asia* (Washington, 1910).



(Hinke 267 and Clay, *Marushu*, 28).¹ Two signs, SI-GUNU and TARRU, have coalesced under this sign.²


1)  = , DAR (Rec. 34) *tarru*, bird, or SI, SU (Rec. 48)

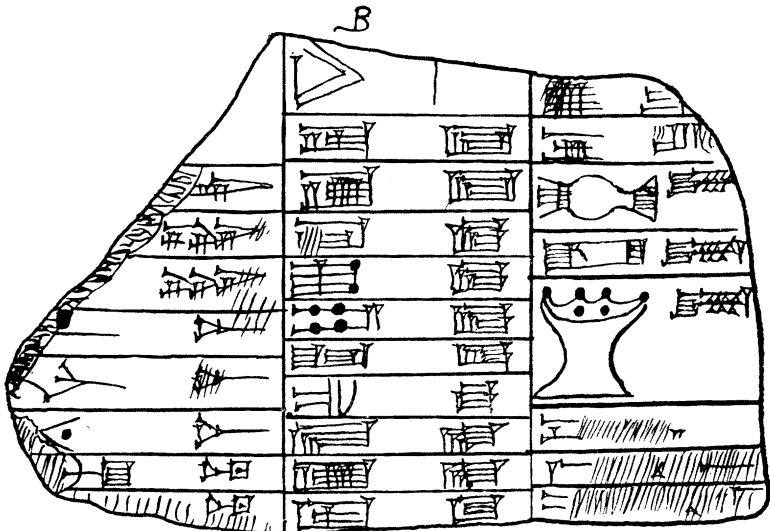
2)  = ? ? The sign seems to be composed of AŠ + ŠA + GA. For a possible connection compare  = *kalû* (Br. 3486) and II. Rawlinson 37, 45 e, f, where this is equated with *libbi*.

Cases 3, 4. The case sign is ŠUM, ŠU, RIG (Hinke 172), *kîlutu*, burning. *šassûru*, uterus (or foetus?); *arkātu*, back, behind; *baltu* fullness, pudendum feminae; *mašâdu*, to press. The pictograph equals SAL + SU (Rec. 190), the latter in the sense of *mašku*, skin; *šîru*, *zumru*, body; *ruddu*, to increase; *erêbu*, to enter.

3)  =  ŠU (Rec. 330) *šassûru*, uterus.

4)  =  ŠUM (Rec. 59), *daḥâdu*, be plentiful. The pictograph represents two crossed palm branches.






Case 5. The case sign is broken, but in C. T. V, 81—7—27, 49 and 50 and J. A. O. S. Vol. 32, the sign at the left of this case is equated with  DU, be plentiful.



¹ List of Signs Found on Tablets of the Cassite and Neo-Babylonian Periods.

² See E. S. Ogden, *Origin of the Gunu-Signs in Babylonian*, p. 26 ff.






Col. I. Cases 4—6. The case sign is ŠAL, SAL, MURUBT (Hinke 167), *zinništu*, woman; *urû*, pudendum feminae; *rapâšu*, to extend.

- 4)  = ? (broken).
 5)  = , SAL, Rec. 327) *zinništu*, woman.
 6)  = , MURUB (Rec. 231), *hizbu*, fullness; *pû*, mouth; *urû*, pudendum feminae (Br. 10962—4). For the pictograph, cf. Prince, M. S. L. p. 217.








Cases 7, 8. The case sign is SAL + KU = NIN (Hinke 170) *beltu*, lady, mistress.

- 7)  = , NIN (Rec. 335) *beltu*, lady.



Col. II. Cases 2, 3. The case sign is GE, KIT, SAḤ, LIL (Hinke 136) *kîtu*, structure (?) (Prince, M. S. L. p. 131); *lîlu*, storm-demon; *šâru*, *zakikku*, wind.

- 2)  = , LÊL, (Rec. 415), *kisallu*, a spacious place.
 3)  =  (?) E. LIL (?) Cf.  Ê. LIL. LAL (Br. 6249, M. 3799),¹ *bît iršiti*; *bît šêri*; *bît zakiki*.

Cases 4—7. The case sign is BAR, DAG (Br. 5528) BAR = *parru*, net; *šuparruru*, to spread out, DAG = *rapâdu*, to spread out; *naḥâru* and *nagâšu*, to destroy.

- 4)  = ? BAR (?) (M. 3869) *šubtu*, dwelling.²
 5)  = , BAR, (Rec. 426) *parru*, net; *šuparruru*, to spread out.
 6)  = , DAK (?), I, NA, ŠI, ZA (Rec. 322) *abnu*, stone or jewel. The sign was originally NI + UD = “shining light”, “full of light”. The present pictograph is analogous, NI + ZA, “full of brightness”, or a “shining stone”.
 7)  = , GUG, GUK (Rec. 463), *kukku* (?).






Cases 8. The case sign is Ê (Hinke 133) *kibû*, to speak; *ikû*, canal.

- 8)  = , Ê (Rec. 109), *kibû*, to speak; *ikû*, canal.



Cases 9, 10. The case sign is Ê (Hinke 252), *bîtu*, house.

¹ Meissner, *Seltene Assyrische Ideogramme* (Leipzig, 1909).










² Langdon, *op. cit.* p. 263.

- 9)  = , Ê (Rec. 423) *bîtu*, house.
- 10)  =  (?) , E. LIL, Cf. , E. LIL.
LAL = *bît iršiti*; *bît šêri* (Br. 6249, M. 3799).

Case 11. The case sign is KU, DUR (Hinke 258).

- 11)  = , UDU (Rec. 456, Clay, *Murashu*, 219) = *immeru*, lamb.

Col. III, Cases 3—5. The case sign is ID, I, A, (Hinke 146). The original pictograph represents a forearm and hand. The meanings overlap those of DA = *idu*, hand or side, and of ZAG = *idu*, side, and it is evident that the three signs were more or less exchanged.

- 3)  = , NÊ or , GIBIL (Rec. 82—5), burning torch. For a possible channel of connection compare , GIBIL (Br. 9702) *kilûtu*, torch; (sign name KI-IZAKKU) and , AZAG (Br. 6592) *asakku*, sickness? demon? It is possible that this is an allusion to the torch burned at the exorcism of demons of sickness.
- 4)  =  ID (Rec. 115) *idu*, hand; *êmu_kku*, power. It requires very little conventionalizing to reduce the pictograph of a hand and forearm to this character, which differs in outline from the Cassite sign to the right only by the grouping of the so-called *gunu* wedges.
- 5)  =  ZAG (Rec. 176) *idu*, *pâtu*, hand, side; *êmu_kku*, power. Also *ašru*, *êšrêtu*, shrine. The pictograph represents an hour-glass shaped altar such as appears on the seals.¹ In support of this compare ZAG-AN (*usug*) = *êšrêtu* (Br. 6499); (LU) U. SUG, GA, and (LU) U. SAG, GA = *usukku*, temple devotee.²

¹ Ward, *op. cit.* p. 361—7.

² Gudea, B. 3, 15; A, 13, 14.