

2. The metaphor of the male organ as a seeder plough. This has most recently been discussed by Cl. Wilcke, 'A Riding Tooth: Metaphor, Metonymy and Synecdoche, Quick and Frozen in Everyday Language', in *Figurative Language in the Ancient Near East*, ed. M. Mindlin, M.J. Geller, J.E. Wansbrough, esp. pp. 77 and 92, footnotes 1 and 2. Wilcke shows that the general picture, as given by A. Salonen in *Agricultura Mesopotamica* as 'Zeichnung 4' must be revised, although the existence of the metaphor penis: seeder plough must be upheld. As pointed out by Wilcke, this has been shown by W.G. Lambert in *RA* 76 (1982), p. 94, with the example of *ittû*, « seeder plough » in association with *rêmu*, « vulva, womb » in the Love Lyrics of Ištar of Babylon. While relatively rare in Babylonian literature, the metaphor is well known in Sumerian poetry (see W.G. Lambert in M. Mindlin et al., op. cit., pp. 31-33 and Th. Jacobsen, 'Religious Drama in Ancient Mesopotamia' *Unity and Diversity* (ed. H. Goedicke and J.J.M. Roberts) with a clear example in footnote 12. An example can also be found in the Ugaritic literature: '*atn šdh krm(m) šd ddh hrnqm*, « I will give vineyards to be fields for him, ..... (to be) fields for him to delight in. » (text and translation cited from J.C.L. Gibson, *Canaanite Myths and Legends* (1978), p. 129 ll. 22-23). Such imagery no doubt had general currency among the rural societies of Western Asia, so it is not surprising that it found its way into holy scripture, with strong undercurrents in the *Canticum canticorum* and a possible innuendo in Judges 14:18, « And he said unto them, if ye had not ploughed with my heifer, ye had not found out my riddle. » A further example can be found in the Qur'ān: *nisā'ukum harthun lakum fa'tū harthakum 'annā šhī'tum* (Sūrah II: 223), « Your women are as a tilth unto you, so approach your tilth as you will. » The milieu in which Islam first arose was of course not only a commercial but also an agricultural one. Cf. for example the recent work of the Saudi Department of Antiquities reported in *Ajlāl* on early Islamic towns in the Wadi Fāḥmah for many centuries the bread basket of Makkah.

Finally, in support of the interpretation suggested above, can be quoted a parallel from the same genre:

MÍ ŠÁ URU ina SAG.DU-šú-[nu x x x x x] ina GÚ-šú-nu i-na-áš-šú-ši-ma ina A.ŠÀ DU-ku ŠE.NUMUN ú-sà-pa-hu <sup>d</sup>EN šu-ú-« ma » GÚ la ma-g[i-ri-šú ki-i ú-k]a-bi-is-su (SAA III, p. 97, l. 39ff.), « The woman whom the city carries on their heads [... and] necks (while) they go to a field and scatter seed, is Marduk, [when he tram]pled the necks of those disobedient [to him]. »

Here, what seems to be a straightforward rite of fertility is being given a learned interpretation by the ancient scholar.

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7) CT 58: Additions to the catalogue – The following identifications were made too late to be included in the catalogue of CT 58 (B. Alster and M.J. Geller, *Sumerian Literary Texts*, Cuneiform Texts from Babylonian Tablets in the British Museum, London, 1990). No. 32 (here: C = BM 66276) is a duplicate to the so-called Manchester Tammuz (here: M = Th. G. Pinches, in *Manchester Memoirs*, Vol. 48, No. 25 (1904) 1-32, with Plate 7). C obv. 3-7 = M i 24-28 (the continuation differs). C rev. = M ii 3- c. 12. Note that the missing piece of M obv. i and ii was brilliantly identified by M. Civil as No 25363, in the Völkerkunde Museum in Vienna, cf. NABU 1990, No. 20 (pp. 14-16). He also pointed out that TMHNF III 25 rev. is a partial duplicate. TMHNF IV 85 (here: T; already suggested in CT 58, p. 17) can now also be recognized as a duplicate. T 1-9 = C obv. 4-11. In T obv. 1 read undoubtedly lú'-ki'-[sikil...]. It is difficult to harmonize the continuation with M col. ii. The variants in M ii 7: ZA-àz(AŠ) gi-gi = C rev. 5: NAM gig-ga, and M ii 9: ZA-àz-ba-ba-ar = C rev. 7: NAM-zu barbar-ra suggests a hitherto unknown reading for NAM. Note, however, that the reading nam-zu is corroborated in C rev. 1 and 3 by M ii 3 and 5: na-am-zu. Another partial duplicate to the Manchester Tammuz may be VS 2, 31 obv. i (cf. M col. vi). CT 58, No. 36 (here: A = BM 54323 +) is a partial duplicate to TCL 15, No. 16 (here: B = AO 5382). A 18 ff. = B 32 ff.

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8) *kulbābu* « Ameise » erscheint als spB PN *Kul-bi-bi*; cf. Stamm, Namengebung, 254 mit Anm. 5, CAD K 502 b. AHw 501a hat, gewiß aufgrund des abweichenden Vokals der zweiten Silbe, den Zusammenhang infrage gestellt.

Ein akkadischer Beschwörungs- und Ritualtext aus Bogazköy, dessen Duktus als « assyromittanisch » bezeichnet werden kann, belegt nun eine Genetivform *kulbībi* für die mittelbabylonische Zeit; in Zusammenhang mit anderen Körperteilen von Tieren heißt es KBo XXXVI 27 Vs. 10': SAG.DU *kul-bi-bi* SA<sub>3</sub> « einen Kopf einer roten Ameise » (zu dieser cf. kiš<sub>18/9</sub> sa<sub>3</sub> = *kul-ba-bu sa-a-mu* Hh XIV 356 = MSL VIII/2, 39). Da der Text sonst keine sprachlichen Assyriasmen zeigt, ist die Form *kulbībi* kaum als Vokalharmonie-

bedingte Genetivform einer Variante \**kułbābu* zu bestimmen, vielmehr dürfte eine Nebenform *kułbūbu* anzusetzen sein, von der dann auch der SpB PN gebildet wurde.

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9) On the reading of the sign LIM in some Old Assyrian personal names – In the loan contract AKT 1 43 the creditor is one of Adad-šulūlī's *kaššārū*. His name is written ̄-lf-a-nim on the tablet, but [l]-lf-a-lim on the case. The related document a/k 264 has l-la-nim in line 8, which shows the name to have been ̄-lf-a-num.

The writing with LIM could be due to a scribal error, but if the new reading num is added to the existing values of the sign LIM, we are also able to explain the strange name ̄-lf-da-lim (VAT 9213 :42).

It is impossible to decide whether names like A-ḥa-lim (KUG 7:12), Ba-la-lim (k/k 18:5), and Šal-ma-lim (KTH 5:27), are the same as A-ḥa-nu-um (Bursa 3773:7), Ba-lá-nim (KBo 9 20:5; 23:3), and Ša-lim-a-nu-um (CCT 6 Sc:4) respectively. ̄-lf-a-num and ̄-lf-lim in Adana 237B:13, 35 are likely to represent the name of a single person, both read ̄-lf-a-num by Veysel Donbaz. Much depends on the role one allows the City to have played in the OA onomasticon.

̄-lf-a-lim is then in all probability to be read as ̄-lf-a-num. As a consequence, contrary to accepted theory, the name ̄-lf-a-lim does not exist in Old Assyrian.

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10) New evidence for the expression *mērū'a attunū* – In one of the unpublished Kültepe text (Kt n/k 604), I came across the following expression *me-er-ú-i-a a-tū-nu* «you are my (dear) sons». Hence, this comes in a letter addressed by the *waklum* to his three legitimate sons, and the above quoted phrase has been used in a private letter of Sargon I in giving instructions to accumulate his merchant activities. Of course the use of *mēr'i ata* occurs in a few letters of the *Waklum* to Pūšu-kēn (KTS 30,19), and (L 29-573). The case of *waklum/ rubā'um* has been discussed by M.T. Larsen in OACC pp. 129-147 and 177ff. On the basis of the material available at that time, he concluded that the expression «my dear son» is hardly ever used, and further, even fathers writing to their own sons refrain from using it, they preferred instead «my dear brother» *aḥī ata*, an expression which simply refers to the basic equality of the involving parties in trade. Additionally, the expressions *aḥī/bēlī/īlī ata* are used solely as a way of courtesy meaning «please», and the choice of the specific form is just as much determined by the immediate needs of the situations as by consideration of firm status-relations. Despite the fact these common expressions were used on the firm basis of politeness, but here below *mērū'a attunū* was indeed used in the real meaning of the expression, and an attribution to an idiomatic meaning is not exclusively so.

obv.<sup>1</sup>*um-ma wa-ak-lum-ma* <sup>2</sup>*a-na En-na-Su-en* <sup>3</sup>*U-šu-ur-ša-Ištar* <sup>4</sup>*A-du-da qf-bi-ma*. <sup>5</sup>*6 GÚ ù it-ra-sú* <sup>6</sup>*AN.NA 12 TÚG ša li-wi-tim* <sup>7</sup>*3 ANŠE ša-lá-me En-um-A-šur* <sup>8</sup>*i-ra-dí-a-ku-nu-tí* <sup>9</sup>*me-er-ú-i-a a-tū-nu* <sup>10</sup>*a-ma-kam ki-ma a ra-ma-na-tí-kà* <sup>11</sup>*tū-uš-ta-ma-ra-ša-ni* <sup>12</sup>*AN.NA-ki dí-na...*

«From *waklum* to Enna-Su'en, Ušur-ša-Ištar and Aduda. 6 talents of tin (with) its excise, and twelve textiles for wrappings, three black donkeys Ennum-Aššur is leading to you. My dear sons, there, exert yourself for me, as if it were you sell your own tin»... The text continues with instructions as such: *A-du-da lá tū-qá-a-a* (l.13)... <sup>17</sup>*KÙ.BABBAR A-du-da* <sup>18</sup>*li-ik-šu-da-am* <sup>19</sup>*IGI A-šur ú i-li-a* <sup>20</sup>*a-kà-ra-ba-ku-nu-tí...* «Do not wait for Aduda... Let Aduda reach me with the proceeds of the silver, I shall pray for you to Aššur and my own god...»

In quite a few letters of the *waklum* one finds this specific expression «IGI Aššur ū ilī'a karābu blessing (cf. L 29-573, tab. 29-30; KTS 30a, 17-18; VAT 9285, 12-14; KTS 31a, 8-10 = Larsen, OACC p. 136ff), and also *kīma ramānika šumrušu* «to concern oneself» (CAD M I, p. 276a, 8) III/2 of the verb *marāšu*. CAD cites many references in ibid. *ammakam kīma ša ana kuwātīm tū-uš-ta-ma-ra-šu a-na a-wa-tí-a šu-ta-am-ri-iš* «show as much concern there for my affairs as you would for your own» KT Hahn 15, 28 and 30, cf. KTS 30, 29, *kīma ša ana kuwātīm tū-uš-ta-ma-ra-šu šu-tam-ri-iš-ma* TC 20 107,48; L 29-573,32; KTS 30,20; n/k 604,10-11.

As for the claim that in the aforementioned text, the three individuals were king's sons to whom the king sets forth instructions, at least two of them (Enna-Su'en and Aduda) are well documented as the son of PA/*rubā'um*, and possibly Ušur-ša-Ištar too, might well be a son of the king we shall discuss below.