

est rendue avec réserves par Thureau-Dangin dans des cas analogues par les mots „désigné par les présages“, par exemple dans les noms des années 23 et 53 de Dungi, *mu-en-<sup>a</sup>Nannar-maš-e ni-pa(d)*, „année où le grand-prêtre de Nannar fut désigné par les présages“<sup>1</sup>. — Il n'est pas impossible qu'il s'agisse dans ces différents cas d'une consécration par serments<sup>2</sup>: *pa(d)* se dit en effet de la parole d'un dieu (Entéména, k III, 4; Eannatum, a VI, 2; rev. V, 53) ou de celle d'un homme prenant un dieu à témoin (Eannatum, a rev. III, 2); *maš* est le lien sacré, l'exorcisme, la réconciliation avec les dieux, la purification et, en quelque sorte, la consécration de l'homme. — Il semble bien que dans un texte d'Ur-Nina étroitement apparenté avec le nôtre, 40 *ur dam <sup>a</sup>Nina maš-bi-pa(d)* désigne proprement, comme l'indique le contexte, la consécration votive de personnes à la déesse Nina<sup>3</sup>.

La deuxième formule verbale *MAŠ-šú mu-na-RI-A* rappelle le nom spécifique de l'offrande rituelle aux dieux, *MAŠ-da-RI-A*.

Il s'agit donc d'une consécration d'esclaves, analogue à la consécration d'animaux domestiques et à l'immolation de victimes sacrées; la consécration est faite „pour la vie“ et la même expression religieuse n'est en usage que pour le sacre des grand-prêtres.

Le fait n'est pas sans intérêt pour l'histoire de la civilisation prébabylonienne.

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## Šibu and Other Words for Ointments etc.

by S. Langdon.

In the two lexicons Delitzsch: Handwörterbuch 645 and Muss-Arnolt: Concise Dictionary 1001, one finds a word *šibu* „enclosure“, although Muss-Arn. registers Jensen's explanation, „paste“ and Meissner's „spice“, which is to be connected with Syriac *ܫܒܐ* „eye-paste“, „liquid of gum“, „shaving“, from the well known root *שׁוּב* polish, shave off. This explanation is made certain by the Assyrian lexicographers themselves. The principal passages bearing upon *šibu* and its synonymns are CT XIV pl. 8 obv. 8—14 = R. V 27 ef 6—12 and R. V 32 a-c 27—31: the former is to be restored as follows,

<sup>1</sup> Cp. Gudea, st. B III, 14 et cyl. A XIII, 17.

<sup>2</sup> Dans Gudea, cyl. A XII, 16 *māš* désigne bien toutes fois les présages.

<sup>3</sup> Cp. Nikolovskiy-Likhatschev, no. 322: *B. Urukagina-ki-gub-mu-na-pa(d)*.

8 (*šim*) *še-gin<sup>1</sup> guškin* = *šindu hurāšu* „yellow *šindu*“.

9 (*šim*) *guškin* = *šibu* „yellow salve“.

10 (*šim*) *nà-saḥar* = *liru*.

11 (*šim*) *bi-zi-da* = *egū*.

12 (*šim*) *šig-šig* = *egū* „pale-green ointment“.

13 (*šim*) *bi-zi-da* = *amamū*.

14 (*šim*) *bi-zi-da šig[šig]* = *asmur* (?) „the pale-green *amamū*“.

R. V 32 a-c 27—31 is probably to be restored as follows.

27 [*šim gi-ḫul-a*]<sup>2</sup> = | | *guḫlu*.

28 [*šim bi-zi-da* = *a-ma-*] *mu-u* = *guḫlu: šadidu*.

29 [*šim bi-zi-da šig-šig* = *as-*] *mur* (?) = *eš-kat-ru-u*.

30 (*šim*) *še-gin guškin* = *šibu* = *šindi hurāšu*.

31 (*šim*) *nà-saḥar* = *liru* = *šindi ni* [ . . . ].

The Sumerian *šim* = *rikku* means „unguent“, „ointment“, not „aromatic plant“ etc., as has been the accepted term; the Semitic root of *rikku* is probably *rakāku*, see ZA XVIII 128 n. 9. The *amelu ŠIM*, so frequent in contracts from the Cassite period onward, according to CT XXIV 28, 69 is the „butler“, the one who supplies the drinks in distinction from the *amelu MU* or *nuḫatimmu*, „the baker“. *ŠIM* is therefore to be understood as *confectionary*, *amelu ŠIM*, the one who supplies delicacies. In the above list not only are we sure that the words are all names of ointments or delicacies of the confectioner but the word *šibu* is definitely determined as a paste used for the eyes.

*Šindu* in Clay's Babylonian Expedition etc. vol. XIV nos. 67 and 74 has the determinative *su* before *še-gin* and this is in fact the reading of R. V 27 e 6 but I have restored *šim* since it is certain in 32 a 30. K 4300 obv. = CT XIV 8 contains a list of objects determined by *su*, *šim*, *im*; *im* means here clay or clay-like substance, cf. l. 18 *im-tig* = *kadutu* „sediment“, Kūchler, Medizin 102 and BE XIV 152, 25, 10 *ka* of *kadu*, the dregs of liquors. *su* in this instance has probably the sense of „fat“, and since *šindu hurāšu*, yellow *šindu*, is a syn. of *šibu*, I would suggest the general

<sup>1</sup> Read *še-gin* after R. V 39 e 34. *še-gin* is not a gloss as Delitzsch and Meissner register this passage: Meissner SAI 3564 is to be struck out and inserted under *𒌦 𒌦 𒌦 𒌦* = *šindu*.

<sup>2</sup> So restore R. II 30 a 34 *𒌦 𒌦 𒌦 𒌦* after Reisner, SBH 118, 49, correct Meissner no. 3573.

term *paint* for *šindu*; *liru* is also a special kind of paint but the qualifying adjective is broken away. At least Clay's suggestion in BE XIV 28 that *šindu* means „wool“, is quite out of the question. *šindu* cannot have been a very valuable article since it appears as a very common and cheap commodity; in BE XIV 67, Mudamiku receives six *mana* of *šindu* for a door, and in no. 74, Eṭiru-ikbi receives  $\frac{1}{3}$  (?) of a *mana* of *šindu* for a bed. In Strassmaier's, Nebuchadnezzar Texts no. 222, four *mana šindu* are given to a carpenter; no. 126, sixteen *mana šindi* to a carpenter and his companions.

*Šindu* means also „mark on a slave“ and in the classical period had the form *šimtu*, Ham. Code 38, 67, which Ungnad, OLZ 1908 Beiheft II 5, connects with *شِم*. Now *še-gin*

is explained by *šimtu* R. II 7 a 15 = V 39 e 34. This compels the assumption that *šimtu* and *šindu* are the same words and that *šindu*, *paint*, and *šindu*, *mark*, are likewise the same words, since the Sumerian word *šegin* equals all of them. *شِم* means a mark burned into the

flesh, but since in the *Code* there is question concerning the *changing* of a mark, it appears probable that the Babylonians painted the marks on their slaves. Yet it is difficult to explain why they derived the common word for *paint*, *varnish* etc. from the root *شِم*, to

cut or burn a mark. In ZA III 320, 62 Evett's transliteration does not agree with his text which reads *šindu*, yet registered by Muss-Arnolt (!)<sup>1</sup>.

In R. II 30a 43--47 five kinds of *šibu*-ointments or salves are mentioned, 1. *šim guškin*, yellow ointment, 2. *šim-kas-sig-sig*, pale green beer-ointment (?), 3. *imi-guškin*, yellow paste, 4. *šim-saḥar* (cf. *šim-nà-saḥar*) = ?, 5) *šim kas guškin*, yellow beer ointment (?); the same list explains *liru* in terms identical with 2, 4 and 5 above.

Since *šibu* is from the root *šāpu*, rub, polish, the widely used architectural term *šibu* must mean polished, varnished surface hence *ceiling*.

Concerning the ointment *egū* HW 16 which Delitzsch conjectures to be a loan-word, I can find no new information. Delitzsch's conjecture is supported by the loan-word *egizaggū*. *guhlu* is apparently a loan-word from

*gi-hul*<sup>1</sup>. For *guhlu* determined by *im*, see SAI 6301. Meissner ZA VIII 75, influenced by the old explanation of *kadutu*, a vessel, explained *guhlu* as a vessel. *didu* and *šadidu* which occur as names of pastes and similar preparations, R V 32 a-c, 26--28, are likewise to be corrected. Whether *didu* is to be read *tiṭu*, mud, with Delitzsch is open to question, but *šadidu* is Syr. *ܫܕܝܕܐ*, antimony. *šibu* registered in DT 58 [see CT XVIII 12 insertion after line 88] as an equivalent of *naḥlaptu urī*, is undoubtedly the same word. For *urū* hut, house, see *Babyloniaca* II 119. The entire list K 169 refers to articles of clothing or adornments, cf. II. 83f. *danitum*, *gulale*, apparels for war, *naḥlaptu taḥāzi*; 85--88 + three lines of DT 58, *naḥlaptu urī* garments worn on the roof of a house; 89--94 *naḥlaptu bit aḥi*, garments worn out of doors. In this same list of ornamented robes etc. occurs *egizaggu* l. 68 mentioned above as possibly connected with *egū*, varnish, paste etc. *šibu* was therefore, probably a kind of preparation used for coloring the eyes, and face, hence its further application to a luxurious and gay garment. Does the same word occur in *Nimrod Epic* XI 262, *tēdiḫu šipa ā iddi-ma!*

## Les dieux Uraš et Išum

par P. Dhorme.

Le dieu *Uraš* qui figure dans les textes sous son idéogramme *IB*, est, avant tout, le dieu des plantations. C'est pourquoi Hammurabi se vante, dans son code, d'avoir étendu les plantations (*me-ri-eš-tim*) et d'avoir accumulé les tas de blé pour le dieu *Uraš* (CH, recto, III, 18 ss.). C'est pour cela aussi que ce dieu s'identifie avec le dieu *Nin-ib* et avec le dieu *Nin-gir-su*, ce dernier étant le véritable seigneur des plantations, *bēl me-riš-ti* (*šurpū* IV, 80). Pourquoi alors ne pas voir dans le nom de *Uraš* une allusion à cet attribut du dieu? On aurait affaire à une forme *urāšu*, provenant de *erēšu* „planter“ (d'où *mērištu*), comme on a *qurādu* de *garādu*.

Un autre dieu, portant un nom sémitique, est, selon nous, le dieu *I-šum*. On reconnaît l'accusatif de ce nom dans *I-šā-am* de CT, XV, pl. 6, VIII, 7. On sait aussi qu'il s'agit

<sup>1</sup> It is tempting to connect *šindu* with *شيد*, *شیر*, paint. In that case the connection of *šimtu* with *شِم* would have to be given up.

<sup>1</sup> Zimmern, KAT<sup>1</sup> 649, Ges.-Buhl, 307a, correctly identified the word with *ܥܝܢܐ*, „eye coloring“, found in Arabic, Ethiopic and Aramaic. The word would seem to be good Semitic, in which case *gi-hul* is a loan-word from the Semitic.