

Progress in Linguistics.

Report to be delivered at the Meeting of AOP March 13, 1965

When I was honoured by the offer of presenting the ^{aspects} some generation of my field to a greater audience, I would have rather proposed to ask a younger colleague to perform this task if Mr. Oppenheim had not just a comprehensive book ^{issued} summarizing up his life-long experience, a book which can and should be read by anybody interested. My presentation, by no means, intends to ~~be~~ ^{deal with} ~~the~~ ^{the} ~~same~~ ^{the} ~~issues~~ ^{issues} ~~as~~ ^{as} ~~the~~ ^{the} ~~many~~ ^{many} ~~stimulation~~ ^{stimulation} and challenge of this book, ^{remarks about general orientation} ~~made~~ ^{made} ~~in~~ ⁱⁿ ~~it~~ ^{it} ~~but~~ ^{but} ~~some~~ ^{some} ~~basic~~ ^{basic} ~~questions~~ ^{questions} ~~can~~ ^{can} ~~not~~ ^{not} ~~be~~ ^{be} ~~avoided~~ ^{avoided}. How can I judge about a field, of which I am part and parcel? I can not find the cardinal point by defining Linguistics as, "all Linguistics but me!" Nor can I sit on the Olympus and ^{pass} ~~feel~~ ^{feel} more or less arbitrary verdicts about all those who strive in the same direction, as I was did or his colleague. Until sitting in the busy mountain house. I could also then the point, that ^{like} ~~as~~ ^{as} any subject in the world can not be defined by what is graspable, that some idea or ideal must be held, above or in the depth of it. This postulate does not make me an idealist who considers himself only a bricklayer, ^{waiting in vain} ~~other~~ ^{architect} ~~meets~~ ^{meets} for the ~~masses~~ ^{the masses} who will hold the lofty ideal or a Gothic-like, "grotesque" ^{who will} interpret the facts collected by me. Nor can I go ⁱⁿ the opposite direction. It could easily fill this half of an hour by ^{presenting} ~~presenting~~ ^{only} ~~it~~ ^{it} ~~for~~ ^{for} ~~the~~ ^{the} ~~interest~~ ^{interest}, increasing from to day, ^{without} ~~without~~ ^{without} any mention of the ~~masses~~ ^{masses}. I could present it ~~with~~ ^{with} ~~no~~ ^{no} ~~reference~~ ^{reference} of any category, be it ~~series~~ ^{series} of temples, deities, legends, school exercises, bookkeeping, poetry and so on. If I do not choose this solution, and include the personal efforts of the scholars I must claim however for my field what is granted to any other craft.

F treat these sources

deal with the same issues

to be judged according to the best one and not from the many
 of ~~Wittgenstein's~~ who are ~~obscure~~, lacking competence or vocation, lacking
 talent, ^{once} ~~any~~ ~~conscience~~ and deep criticism, any feeling of responsibility
 are always ready to write handbooks, contributions to encyclopedias
 required by the publishers, fill the empty pages of the journals
 or ~~fill~~ ^{fill} the hungry press and printing machines in Freländ
 with hundreds of pages, clad in academic gear. On the other hand, it
 may be just, but is it not a little cruel to judge ^{conscientious} more ~~conscientious~~
 and even somehow inhibited scholars not according to their personality,
 but their printed books?

To end radically these fruitless and unpleasant considerations,
 I ^{request} ~~ask~~ my audience for the privilege to undertake my task in a
 rather self-centered manner, by asking myself the question: How did
 your scientific creed, the ^{or conceptual autonomy} ~~Erkenntnistheorie~~, ^{since} ~~which~~ you love it
 down ~~in~~ ^{given} an other lecture, exactly 40 years ago, and in what you
 educated quite a generation, now all is there, ~~is there?~~

Admitted, some of my basic categories were not clearly ^{of them} ~~been~~ ^{not}
 clearly formulated, but, if compelled to a new edition, I would ^{have} ~~not~~ ^{very}
 like to change. Though certainly my essay did not lack originality — perhaps
 it had too much of it — it was also the manifesto of a new generation:
 It was easy to preach against the positivisms of those days which confused
 development with progress and split a national culture into elements
 traded from one nation to another like merchandise. But far more difficult
 to proceed to the ~~Frankheit~~, which I claimed to have found in the
 categorial system, ^{of a given language} ~~both of form and of content~~, ^{and dismissing very completely the difference between language and culture}

I used successfully ^{the} confrontation of Akkadon with Hebrew on the one hand
 with Sumerian on the other in order to establish their respective
 Eigenbürglichkeit.

True, my basic attitudes would still be valid, even if I sharply distorted
some of my conceptions, ^{and increased their applicability,} ~~some of my conceptions, some also,~~ that I, and not only I have furnished
the more feasible of these necessarily in my day to day philological practice.
We will see later, ^{which of} ~~how far my grammatical conceptions have~~ I will

~~try also to demonstrate how far my principles are applied in their clarity
philological practice. But~~ ~~the spiritual climate is now ~~completely~~ adverse
to it.~~ ~~What I consider my greatest discovery, namely the different
classes of verbs in the Semitic languages, are basically meaning
classes, is by now completely buried, with the exception of a faint
echo in V. I.'s Grammar. The same is true of my conception of
the monothetism as ^{concept} ~~basic~~ for the Sem.-Akk. polytheism, ^{theory that} ~~view.~~~~

This means, ~~as theory~~ the unity of divine power contrasted with the
plurality of gods. This term was coined by me, also can still be found
in a new work by von Soden, distorted by a big misprint.
I faced better with ^{not much} another attempt, ^{concerning} the structure of the Semitic
root, where I ^{in a sense} ~~anticipated~~ ^{approach} the structural ~~of a day~~ I
tried to ^{prove} ~~show~~ that the ^{or preposition} ~~Ur-~~ ^{primary} ~~preposition~~ ^{adjective}
show a different combination of ^{prepositions} ~~prepositions~~ different from the verb
and draw the conclusion that primary noun and adjective
constitute the older layers of language.

I can read the ^{protests} ~~objection~~ from the lips from those who are
familiar with this case: "How can you complain about oblivion
in view of the fact that ^{the} ~~some~~ you never elaborated any of ^{the} ~~your~~ ^{outlined} ~~ideas~~?" Yes, ~~Ja~~

I did not, with the only exception of the ventive, a category, to be sure
dominant in ~~both~~ ^{both} Sumerian and Akkadian, not even the even more
important ~~to form~~, to be discovered later. And here are the excuses: These
subjects lost their actuality to me, since they were meant primarily
as means of understanding of Akkadian ~~and Sumerian~~ ^{have}
~~to which this is probably ~~my~~ ~~main~~ ~~reason~~~~ but the main reason is,
that I would have to include myself from the program of Assyriology,
caused by the affluence of material, not ~~even~~ ^{of} ~~dreamt~~ ^{of} ~~before~~, if I had

perused my original program with any consistency or thoroughness, alone.
 Only the elaboration of my ^{concept} 'Bedin haq'lekann ele Neruni' ~~was~~
 needed years of investigation into Hebrew etymology preserves, in this
 respect, the most archaic features of Semitic.

How can anybody, even if he limits himself to simple
 book laying not be happy, ~~that~~ ^{how can he not share the} 'Entdeckungsreise',
 so close to the Archai of civilization, ~~to~~ ^{overlaid} ~~be~~ ^{of}
 sources ~~not pointing elsewhere~~ ^{of absolute uniqueness} to supplement some adventures only some of
 the most striking contributions of our overworked documentation: you can
 hear, by a verbal quote in a ^{diplomatic report} ~~Massinella~~ the wisdom derived from
 the mouth of Hammurabi, half King half thief, you can hear
 his one time overlord Sennir-Adad reprimand his immature son, ~~speaking~~
 his admonitions with proverbs; you can ~~hear~~ ^{read} in a letter the bitter complaints
 of a housewife about her daughter in law; you learn from an age
~~super~~ ⁱⁿ ~~over~~ ^{iron} ~~hereditary~~ ^{dominated} that the patron of a mongouse is
 the double of that of a goose; in a remote cultural province, the houses
 allowed to compare the so called telephone box, a complete ^{population} ~~cessus~~ of privilege
 and 3 generations; ~~where~~ ^{where} can you base your lexical studies on
 original dictionaries, with one column in Sumerian, one in Akkadian,
 composed by the ancients, with a continuous line of transmission of 2000 years,
 and one has to add some 500 ^{years} if one goes back to the very roots, ~~but~~ ^{still} ~~unfortunately~~
 investigated. But this is not enough for making other fields jealous!

The vocabularies that Sumerian schoolmasters illustrated these dry
 vocabularies, with much of taste and wit, in the disputations,
 now regained almost completely; between bread and sun, hoe and
 plow, cattle and grain, silver and copper, Sumerian and Akkadian and so on,
 where, by a short recital of Enlil, always the seemingly weaker
 wins. Other disputations are the quarrel of students about their ^{robustness} ~~not~~
 knowledge and ability, and, as a show piece of mastery of

the emeral, the dialect spoken by women, and at the same time
of the familiarity of the scribe's familiarity with the meanest
language of the streets, which winds up in a delicate legal affair
concerning ^{divorce money} ~~disputes~~ ^{between two wives}. This and other genres
like the Geogica, a poetical advice for rational farming or the epos that
tells about the fate of the different species of stones has determined
in premarial times. Here our progress is manifest: the artificial
barrier between spiritual and material culture disappears; our
greatest handicap, the lack of knowledge of primitive techniques, ^{will be} ~~has~~
overcome gradually.

The forementioned epos, which may be called, a first in mineralogy⁹
is the only didactic composition of the Nippur school which survived
after the school center has shifted to Babylon, one generation after Hammurabi.
It ~~survived not~~ was translated into Akkadian and treated in the
schools until the end of cuneiform writing. Reason for this survival was not
the highly poetical and mythological style of this epos, directly derived from
the style of Gudea's hymns, but the ^{insight it offers for} ~~parallelism~~ ^{into} the nature of stones
revealed by their etymology. There can not ^{be} ~~be~~ a greater difference between
the school dialogues and the bilingual school dialogues, especially
the kind I call examination tests, whose composition I date only 100 years
after the closing down of Nippur. Sumerian is now an object of learned
study; grammatical, even semantic terms ^{were} ~~are~~ invented. At the same
time, it was ^{Sumerian} ~~considered~~ ^{conceived as} a superstructure, similar to the philosophical
of medieval realism, it was the Sumerian game, that ^{has the Dmg in} ~~just~~ ^{was} ~~behind~~
~~of these scholarship~~ ^{and} ~~guides~~ ^{at the same time, an occult sense}
was thought behind syllables, reminding of the saper haqisira of
medieval Jewish scholars. Here, I may be accused for a little dogmatism;
As much as we consider this fruit on the tree of ancient scholarship
irretrievable, and even not be worthwhile to be studied by ^{even those who are not} ~~the~~

to our task it runs this kind of hair-splitting etymology
 clearest ~~in our hands~~ of today, ~~is not a new~~ but it is
 exactly this kind of scholarship which falls the ^(two last) tablets
 of the Creation Epics, ~~as a~~ ^{and} ~~as a~~ ^{as a} ~~measure to~~ ^{feel} ~~penetrate~~ ^{into} his
 omnipotence and to ~~his~~ greatness. Progress ~~is~~ reached, ~~in~~
 in all of our classes, by filling lacunae and discarding wrong
 readings. The folk of the seventh ^{tablet}, which until shortly did not exist at all,
~~is~~ ^{is} now the only one still on the state of a hero. ~~It is~~ ^{It is} ~~clear~~ ^{clear} ~~that~~ ^{that} ~~it~~ ^{it}
 a 'Machwerk' in my lecture 40 years ago, this is an artificial artifact. Shoppens,
 repetitions and what seems a stilted archaic language are proofs, that, from
 the pure isothetic standpoint, is not possible a Machwerk for ever. ~~For~~
~~the~~ ^{the} ~~work~~ ^{work} ~~from~~ ^{from} ~~the~~ ^{the} ~~first~~ ^{first} ~~to~~ ^{to} ~~the~~ ^{the} ~~last~~ ^{last} ~~line~~ ^{line}
 the greatest and most inventive genius as a real poet = creator,
 the greatest, ~~if~~ ^{if} ~~we~~ ^{we} ~~exclude~~ ^{exclude} ~~the~~ ^{the} ~~collective~~ ^{collective} ~~poetry~~ ^{poetry} ~~of~~ ^{of} ~~the~~ ^{the} ~~unnamed~~ ^{unnamed} ~~Homeric~~ ^{Homeric} ~~poets~~ ^{poets} ~~who~~ ^{who} ~~shaped~~ ^{shaped}
 their world-view. I ~~repeat~~ ^{repeat} ~~my~~ ^{my} ~~conviction~~ ^{conviction} ~~that~~ ^{that} ~~I~~ ^I ~~maintain~~ ^{maintain} ~~my~~ ^{my} ~~date~~ ^{date}
 of this composition into the end of the OB period, from where the bulk
 of the school transmission stems, because in my historical frame, no
 epigonal period was able to produce ^{greatness} ~~anything~~ ^{anything} of these dimensions. But, ~~to~~ ^{to} ~~be~~ ^{be} ~~objective~~ ^{objective}
~~in~~ ⁱⁿ ~~reporting~~ ^{reporting} ~~about~~ ^{about} ~~progress~~ ^{progress} I have to report, that I am not completely
 alone with regard to ~~the~~ ^{the} ~~evolution~~ ^{evolution} ~~and~~ ^{and} ~~the~~ ^{the} ~~date~~ ^{date}
 my suggestion, supplied the philological proofs for the OB origin of E^o,
 has abandoned me and puts it into 1400, whence still later dates, with some
 bargaining back and forth, are advocated by the ~~very~~ ^{young} ~~scholar~~ ^{scholar} ~~who~~ ^{who} ~~specialized~~ ^{specialized}
 branch of Assyriology. ~~Maybe,~~ ^{Perhaps} ~~I~~ ^I ~~will~~ ^{will} ~~have~~ ^{have} ~~to~~ ^{to} ~~overcome~~ ^{overcome} ~~my~~ ^{my} ~~stubbornness~~ ^{stubbornness} ~~and~~ ^{and} ~~declare~~ ^{declare} ~~defeat~~ ^{defeat},
~~which~~ ^{which} ~~will~~ ^{will} ~~be~~ ^{be} ~~collected~~ ^{collected}, ~~this~~ ^{this} ~~or~~ ^{or} ~~next~~ ^{next} ~~year~~ ^{year}. The ^{800 lines} long composition
 which was ~~preserved~~ ^{preserved} ~~by~~ ^{by} ~~systematic~~ ^{systematic} ~~excavations~~ ^{excavations} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~British~~ ^{British} ~~Museum~~ ^{Museum}
 can be dated almost to the day to the last button of Sennacherib's dynasty,
 It contains ~~the~~ ^{the} ~~version~~ ^{version} ~~of~~ ^{of} ~~the~~ ^{of} ~~creation~~ ^{creation} ~~of~~ ^{of} ~~man,~~ ^{of} ~~more~~ ^{of} ~~and~~ ^{of} ~~the~~ ^{of} ~~Homeric~~ ^{of} ~~poetry~~ ^{poetry}
~~and~~ ^{and} ~~an~~ ^{an} ~~explicit~~ ^{explicit} ~~story~~ ^{story} ~~of~~ ^{of} ~~the~~ ^{of} ~~clay~~ ^{of} ~~and~~ ^{of} ~~its~~ ^{of} ~~antecedent~~ ^{antecedent},
 of which the 11th tablet of Sigenwerk is concerned ~~to~~ ^{to} ~~almost~~ ^{to} ~~the~~ ^{to} ~~degree~~ ^{degree} ~~that~~ ^{that} ~~it~~ ^{it} ~~becomes~~ ^{becomes}

Was there any progress made in the general evaluation and its placement
in the "Geistesgeschichte"? It has been called the Babylonian Bible, and
kept in honor and quoted
the way it was treated and commented on the schools, just by this epithet.
But does it mean also anything worthwhile of the schools? The problem ^{to which} whether
degree literature shed any live assistance outside of a clouded or so-called
problem going from one to the other end of our civilization. But the fact that
it was raised means already a progress. On the other hand, I called

actual in ~~understanding~~ the understanding of every line of our text not recognizable!

But back to ^{our very} ~~central theme~~ ^{problems}, back at the same time to earth and to a minimum of subjectivity! It should be a spectacle for anybody who is interested in "Leontogardos", that, in different phases, the scribes succeeded in equating the languages Sumerian and Akkadian, so different from each other structurally ~~that they could be considered as~~ ^{accomplish} ~~them respectively by progress~~. The congruency between them, as reached by the scribes, is complete. The main document for grammatical questions

x

are the so called Cedar tablets, listed in my series 154 in 1956. I may add now that these ~~most~~ explicit paradigms of the most common verbs like, "to go, come and walk" or "to stand" stem from the ^{date} ~~the~~ Nappur period of the ~~Assyrian~~ schools. One of the most common features of the

Akkadian verb, the ~~to~~ form, is invariably rendered, by the Sum. prefix ~~be~~, ^{compound with the} ~~element~~ ^{as in be}, or, if in ~~the~~ ^{the} ventive-direction by ~~im-na~~, ~~wherein~~ ~~is~~ ~~the~~ ~~main~~ ~~element~~

~~corresponds~~ Do we know enough about the nature of the Akk. ~~to~~ form and enough about the Sum.-be as to qualify this equating ^{of elements} ~~basis~~ for the grammar of both languages as one of many artificial accommodations?

As to the Akk. side of this problem, I don't share neither the pessimism ^{our chief Grammarian} nor the optimism ^{shared} by ~~im-bur~~ in the respect to our understanding of the sources of Akk. ^{here}. "We are still in the beginning." ^{True still detail work is still to be done.} "If we, after 40 years, are ~~not~~

still in the beginning, ~~this~~ ^{then} is dealing with our daily bread, this is bound to end with declaring bankruptcy. Nor is ^{there} any sign on the horizon that a future generation would better penetrate into ^{categories} ~~public~~ ~~concerning~~ ~~meaning~~ as well as syntactical ^{ones} ~~categories~~. ~~So it is~~ ~~to~~ ~~be~~ ~~expected~~. There is no problem left for

what I feel

the one way ~~to~~ form, where the syntactical portion of it does not leave any other choice. The problem applies for ^{unavoidable} ~~the~~ ~~same~~ ~~reason~~ ~~as~~ ~~in~~ ~~OB~~ and ~~GD~~ where ^{speaker} ~~the~~ ~~former~~ ~~of~~ ~~the~~ ~~sentence~~ has the choice between ~~apiru~~ and ~~iptaras~~. Even here, I pretend that the solution has been found long ago. The problem was so to speak ^{each of the scholars} ~~over~~ ~~solved~~ ~~as~~ ~~with~~ ~~who~~

observed
treated it, ~~as~~ a different aspect of it ^{is}
~~connected to it, this is reflected in~~ This ~~is~~ reflected in
by the contributors. ^{them}
the different names given to the form which I enumerate chronologically.

Unvollkommenes Präsens, Gefühlsbetontes Präteritum, Effektiv, Aorist,
Perfect. ^{Each} Some of these connotations contain a kernel of truth.
But they do not ~~to the same~~ ^{appear} The form can be defined as the stressed
predicate as against the unstressed, or in old Praesensform form,
explains as the logical subject, ^{is} the logical predicate of a sentence.

I suppose to quote The best way to translate it would be to put ^{set} ~~it~~
as contrasted with ~~apras~~ in italics. I suppose to quote 2 phrases
occurring hundred of times ^{in AD letters}, *anumma astaprabbum*, herewith
I write you against *ana iulmika aipuram*. I write here
(to learn) your welbeing. Similar syntactical contrasts have been
recently discovered in Egyptian and Late Socratic forms with

As to the equation of *iptaras* with the Sumerian ^{forms with} *ipras*, there
has no answer, or no satisfactory answer been offered. Is this an
indication, that, in the realm of grammar, there is no progress reached
in this field? I am afraid to say so. The dominant school
does not take any notice of this ^{problem} equation, and one prominent
dissident explains it by a ^{an} extremely subtle aspect-theory.

And here, switching to the lower key, I take exemption from
my promise not to pass sweeping judgment, ^{since} here I
am not ^{a partner} ~~part of that~~, but rather a careful observer. Sumerian
scholarships are on the lowest level. Nobody offers an explanation,
how a language could exist ^{practical} ~~where~~ ^{verbs} less than 15 or more homonyms die (verb).

Admitted this language ~~always~~ ^{has} always something of a hot-house
plant, still, it was spoken, ^{once} ~~when~~ ^{before} the schools took possession of it.
Length and vowel-phenomena not expressed in writing are the key to
get rid of the chaos of homonyms ^{which}
~~was~~ ^{was} this ~~phenomenon~~ ^{with} ~~the~~ ^{difference} ~~between~~ ^{between} ~~the~~ ^{the} ~~verb~~ ^{verbs}.
we find no answer to the ardent problems. Except the discovery ^{made}

the outlines
by Lars, and not accepted by the specialists, a new proof for the basic
dichotomy of Sumerian into the categories "person" and "thing", the
meaning of the greater part of prefixes and the rules, how they become
problems in the imperative, has not been discovered.

To come back to the lower line of our discourse, the old scribes
read took an impossible task, when they equated Sum. and Akk.
Grammatically, but still, they discovered certain classes similarities,
but they ~~did better~~ ^{found} in the late OB, when they ~~found~~ ^{found} the ~~comparative~~ ^{found} names for
essential categories of Sumerian, as the pair "quick" and "slow",
discovered by Jacobsen, for Subjunctive and Durative. But
whereas grammar was more or less a minor in the curriculum,
years of most arduous study were required from any pupil
to cover (means learn by heart) the thousands, if not, perhaps,
hundreds of lexical equations. Though also this help rendered to us
by our protagonists must be used critically, from the first beginnings
of Assyriology, the value of this instrument equally ^{important} for the understanding
of Akkadian and Sumerian, has been recognized. Here, I have
to introduce the word "project". The problemal value of projects
of projects within our field will be ~~discussed~~ ^{weighed} in my concluding remarks.
Yes, the syllabaries, ^{and} vocabularies ~~and~~ have been my project, and even
monopoly since 1928. I was superbly aided by ~~several~~ a line of
assistants in succession. Though only about a fifth is published, it
has been kept up to date and is used for the OJ, also part of the
Lester's files accessible to every visiting scholar. I have to admit, that I am
in arrears with the second edition ^{of} the last tablets of the 24
of the series HAR-ra-hu-bu-~~bu~~ ^{bu}, which list nouns in, Sakkidunag's
I am in arrears with tables 16, -stone, 17, plant, 19, wool and garments,
20 fields (every field near Uruk had a name, in the age of Etelism,
before the conception of ~~property~~ ^{property} in real estate ~~instituted~~)
21 fishes and countries, 22, the strange assemblage of mountains, rivers,
stones and ropes, 23 beer, flour and bread, 24 other vehicles. This
series is directly continued by the one called Lib's 52, 4 tablets,
exclusively referring other professions and classes of men. To give you an
idea of the ^{richness} ~~content~~ of these sources, the OB foramen of Lib's 52
contains 850 items. If we deduct a maximum of 250 as ^{mechanical associations} ~~uninteresting~~
remani 600 class of men; the complementary series OB Lib's ^{and suspended} ~~series~~

Necessary to understand poetry, and the lack of this quality in the H-group.

in every corner. Whereas I, strangely enough, ~~had~~ ^{tried to defend} the beauty of Babylonian all my life and claim the merit of having made ^{between a long course} ~~understood~~ a dialogue (again not quite serious!) of immovable clarity, ^{but I see deeply serious young college boys have the same} ~~the monolithic Humboldt cabinet~~ ^{poorly preserved} love lyrics to an other force, ~~but~~ ^{later far more} ~~than~~ extremely 'rustic', mostly dealing with the monthly paraphernalia of a woman. Gilgamesi and Enkidu were ⁱⁿ ~~not~~ a pair of sisters. The women of Uruk rebel against ⁱⁿ ~~in~~ order to protect their daughters from the ^{by the King} ~~the~~ ^{it} ~~the~~ ^{if such an} ~~the~~ ^{had existed} ~~the~~ ^{had} great gods had no interest to abolish ^{an alleged old custom} ~~an~~ ^{abominable} in the eyes of a Britanna, and even the strength of a Gilgamesi had its limits.

But this are certainly no real worries! Our very serious problem ^{illustrated in my lecture 40 years ago} ~~is~~ ^{touching} the nerve of our existence is, what I called, though not expressly, the parable of the mutual help of the lame and the blind. It's, the philologists, were the lame, lacking conceptions, the theoreticians (of law, religion, economy and so on) the blind lacking ^{development of} ~~conception~~. The contrast even has deepened since the scientific grammar ~~has~~ ^{developed}. I even ~~read~~ ^{read} in a printed discussion, that we judge about literature from the frog perspective, ~~and should~~ ^{because we are not} ~~be~~ ^{be} ~~trained in~~ comparative literature? In this situation, the question must be asked: What is preferable; to form our opinions, as the German saying goes, ^{under} ~~under~~ ^{the} ~~the~~ ^{following} ~~and~~ ^{and} ~~common~~ ^{respective} sense or to acquire a rather superficial knowledge of ^{all these fields} ~~all these fields~~ by reading ^{some} ~~some~~ ^{too} ~~too~~ ^{books} ~~books~~ ^{or} ~~or~~ ^{attending} ~~attending~~ ^{some} ~~some~~ ^{courses} ~~courses~~?

My vain hope that the lame and the blind would help each other was based on the model of my cooperation with the great historian of law Paul Koschaker, who ^{had} ~~had~~ ^{earned} ~~earned his laurels in Roman law, before he founded the ^{Orientalische} ~~Orientalische~~ ^{Rechtsgeschichte} ~~Rechtsgeschichte~~. His classical training had taught him that he can obtain great results only if he has them on ^{philology} ~~philology~~. Combining brilliance of mind, power of presentation with stupendous scholarship and universality he raised also the level of philology. We learned to grasp reality and to find a logical structure not only in ^{the facts} ~~the facts~~ ^{we} ~~we~~ ^{and} ~~and ^{found} ~~found~~ them. True we had to purify his high flying and sometimes rather audacious ideas. ^{When} ~~When~~ ^{once} ~~once~~, in a common seminar, accused him, in harmless mockery, that he put too much of high legal concepts into the thought of simple people by saying: This document causes no difficulty~~~~

many others needed for special segments, like veterinary medicine for the sheep, folkloric for magic and superstitions and so on. Maybe on.

Some ^{will be omitted} ~~will be omitted~~ ^{but please type} ~~but please type~~ ^{it} ~~it~~

(meaning me)

To the 'Hald and Wisniewski'. In one of his last learned lectures dealing with his favorite theme, the matrimony by purchase, he picked up this slang expression, saying, bluntly but politely that anybody who is not trained in law and its history is unable to follow his argumentation. It is extremely sad to state, that the Roschaker school has died out. The best of his students, because of lack in photographic assistance ^{shifted to} ~~transferred to~~ other specialties, the few ^{others} ~~left~~ wrote for handbooks or worked carefully the central problems. So things are left to ~~the~~ ^{me} to give a German slang, listed by late Roschaker, the 'Hald and Wisniewski' ~~want to repeat again the German things~~ like Falkenstein or me. May be it interests you to learn what one of them thinks about the Kaufhe:

The existence of this institution, in Roschaker's definition of it, can not be denied. But Roschaker was wrong in assuming that a husband becomes the owner of his wife only if he has bought her. ^{to perpetuate} ~~to perpetuate~~ ^{that the Hald and Wisniewski is small} ~~to perpetuate~~ ^{our legal system}, can be applied to any ^{side} ~~side~~ of our activity even to ^{staircases} ~~staircases~~, and it is exactly the ^{point} ~~point~~ ^{where I am} ~~where I am ^{happy} ~~happy~~ to make a virtue of necessity. It goes without saying that the greatest progress reached in Assyriology are the 2 complementary dictionaries. It is a most welcome opportunity to thank here professors von Soden, Oppenheim and Jensen for their~~

their energy, avidity and ^{perseverance} ~~perseverance~~ ^{urgency} ~~urgency~~ to ^{perpetuate} ~~perpetuate~~ only the noble qualities required. I deplore at the same time the little help we get from ^{to find out} ~~to find out~~ ^{the other Assyriologists} ~~the other Assyriologists. Nobody bothers, who is right, if von Soden ^(to develop a local society) ~~(to develop a local society)~~ translates the verb ^{da-ka-u} ~~da-ka-u as, 'and build', with the ^{not intelligible} ~~not intelligible~~ reciprocal form, ^{and} ~~and ^{giveness} ~~giveness~~ ^{ambulant} ~~ambulant~~, the CAD by to string up to ^{insert} ~~insert~~, exactly as the Hebrew ^{dogi} ~~dogi~~ is inserted into a letter. ^{D by the way} ~~D by the way~~ is the only letter, where the two enterprises were really competitive. It was worked out independently in Vienna and in Chicago. In all the other parts - now nearly 2/3 of the whole word material is covered by both or one of them - ^{if the U.S. could use the CAD or, since the letter} ~~if the U.S. could use the CAD or, since the letter~~ ^{changed its policy} ~~changed its policy~~ ^{of Chicago} ~~of Chicago, the CAD can bear its efforts using von Soden as a pioneer. But there are still islands, where CAD has to work from the ground, like the verb ^{da-ka-u} ~~da-ka-u~~, to carry away, and to bring.~~~~~~~~

The 'big words' - from the CAD books within the book, v. P.'s ^{abundance} ~~abundance~~ ^{is this case} ~~is this case~~ shows a ^{specimen} ~~specimen~~ of ^{ill-fall} ~~ill-fall~~ ^{condemnation} ~~condemnation~~, allowing us to ^{criticize} ~~criticize~~ ^{at a glance} ~~at a glance~~. The parts will continue to be ^{delucidated} ~~delucidated~~ as well as v. P.'s treatment of prepositions and conjunctions, the ^{ambitions} ~~ambitions~~ of CAD.

m. h. o., but type

statement

sent please type

Vf Here, we lack even the most basic conceptions. From the oldest days, every
king looked ~~that their people lived in a garden, where~~ ^{his reign had brought about a golden age, where the people live in}
a paradise. He exemplifies this by a tariff, where all commodities including grain, are
the cheapest. So he spreads the opinion, that ~~silver~~ ^{silver in abundance that} governs the economy. But, of course,
any farmer or peasant of value is enticed in high price of grain for selling his
surplus. Only one ruler of a South Bab. city state makes an exception. He is a 100%
communist and praiseworthy himself that ~~every~~ ^{in his} all of his subjects get an equal daily
ration in the main commodity. ~~Of course~~ ^{as well as the others,} as well as the others, we must apply the saying:
"Paper (in one case stone or clay) is national!" [Paper is gold] There was only one
attempt to defend the role of silver in the OB economy, and this is not printed, but
lying in the stacks of our Institute. The author plays an evolutionary tragedy.
Nor is the crucial article tampered with.

Yes

meetings and contributed to them. ~~It is in the hands of the~~
 I can not judge how far in the end is competent ^{for it}, since I
 am too ^{much} ~~strongly~~ ^{reluctant} ~~impressed~~. One thing for sure, the commercial wisdom
 of von Soden, as far as the past is concerned, should be ^{not} ~~overlooked~~, the
 Turkish scholar, who is in charge of the edition of the 13000 tablets
 excavated, did not ^{make} any step in the direction, but he is not afraid of
investigation into the basic forms of the language, and publishes
 some of his results in the forerunner.

If the Amarna handled only the big affairs, ^{substantial} ~~care~~
 of the negotia, the market of the little men? Here, I can present you
 a little discovery. It was Miss Reiner who drew my attention to the
big page. ^{The} groves of old days was
the same the same, acting as a peddler or as an
iron keeper, his merchandise is called the ishtar. ^{this} are
 the ancestors of Hebrew Schäfer, Mechant and de forte, merchandise.

As much as we were happy to have discovered the Sumerian, we
 failed to detect the name of the Akkadian speaking population,
 because, obviously, such a name did not exist. So we are forced to call
 them Semites as the old Edward Heger did who pointed that he
 can distinguish the two population by their hair gear and to affection

namely the Thalassians to either of them. A third element of the
 population, when the sources are still Sumerian, the Mari-tu (Akk.
Amurru) or Arabian, their paths complicated, may or may not
 be cleared by the investigation now in progress. But for the succeeding
 period, the invasions of whalebirds, in the thousands, and in taking
ones of potential power, are posers two masterly with monographs.
^{in the future} ^{investigation into the Semites}

They are already antiquated since the discovery of the discovery of the discovery
discovery of Black. Now we can group the big tribal organizations, the
Phara to the north, the Jahru with the subtribe Amurru to the south.
 We mention that the king of Babylon and the king of Black are at the
 same the shepherd of Abel Los. The order had the
country did not break down economically by the invasions of these masses,
 No, on the opposite, how the country absorbed them and made them disappear.

What is the state of dig when and the significance of the burial
 little find of Mari? It remains as exciting as it was

These enormous groups probably had no common name for themselves,
 by their ancestors they were called Semites, and by Akkadian names
 they were known as Amurrites. No far as Asian concerned here, nothing
new German is not fundamental to truth but is different from the old one.

and possibly also by

As to the inner aspect

~~Turning to other aspects~~, matters have ~~improved~~ after they have lost their novelty value. There will be hardly a use of the formentioned telephone book of Nishi; ~~but~~ ^{though} there is still ~~an~~ ^{are} specialist life, the 2 dictionaries have ~~carefully~~ ^{carefully} the word material, some important ~~discoveries~~ ^{discoveries} of Indian legal terms, which I am not allowed to give away.

A complete lack of interest prevailed ^{for 35 years} until recently, ~~when~~ ⁱⁿ one of the most attractive sources, the royal archive of the Sargonids and its corollary, the book-keeping of the Marduk palace. The CAD had to employ ~~whole~~ ^{an} staff of correspondents for collecting the old edition. For ~~olderly~~ ^{olderly}, a new breeze ~~blow~~ ^{blow} by the appearance of Mr. Deller, one of the most gifted ~~and~~ ^{and} most ~~ambitious~~ ^{ambitious} and most ~~conscientious~~ ^{conscientious} among the new generation. But, we will have to wait perhaps for twenty years or more until Deller's edition will be fully realized. As to another ~~not~~ ^{not} neglected field, ancient medicine, should we stop ~~working~~ ^{working} on it, until the ~~eight~~ ^{eight} comprehensive works of Kueker are out, of which three already have appeared. After 70 decades very little happened in

~~the~~ ~~book~~ ~~documentation~~ ~~of~~ ~~both~~ ~~fields~~ ~~of~~ ~~Babylonian~~ ~~letters~~. They are ~~equally~~ ^{equally} important as ~~vivid~~ ^{vivid} sources of the administrative and judicial activities ~~as~~ ^{as} ~~the~~ ~~works~~ ~~of~~ ~~the~~ ~~last~~ ~~years~~, in this capacity respect, they are the only source through all the ages! Here, the ~~new~~ ~~idea~~ ~~came~~ ~~to~~ ~~the~~ ~~fore~~, ~~when~~ ~~Mr.~~ ~~Kraus~~ ~~started~~ ~~the~~ ~~project~~, ~~again~~ ~~with~~ ~~the~~ ~~scope~~ ~~of~~ ~~decades~~. But, he, at least, provides us with a ~~revolutionary~~ ^{revolutionary}, though without ~~concern~~ ^{concern} for ~~short~~ ^{short}, ~~pre~~ ~~written~~ ~~to~~ ~~multitudes~~ ~~of~~ ~~projects~~, ~~against~~ ~~scarceness~~ ^{and} ~~in~~ ~~monographs~~ ~~or~~ ~~investigations~~ ~~of~~ ~~any~~ ~~kind~~. ~~The~~ ~~idea~~ ~~is~~ ~~to~~ ~~publish~~ ~~the~~ ~~results~~ ~~of~~ ~~the~~ ~~work~~ ~~in~~ ~~the~~ ~~form~~ ~~of~~ ~~little~~

response or help. It shows expressly that all these old editions are in need of good editors, exactness and organization.

There is also no lack in handbooks or encyclopedias addressing the general reader, though the revised RbA, with very few articles to be ~~adjusted~~ ^{added} excepted is a document of shameful backwardness and incompetence. There exists hardly one grammatical treatise ^{which would} that pushes our understanding forward with exception of the forementioned one against which I had to defend my stance.

Please release me from my duty! You will forgive me for the unavoidable arbitrariness and preference given to certain tasks and perhaps also for pushing my person into the foreground.

If I am compelled to speak about the prospect: As I intimated already, I am optimistic with regard to our Lehrpläne wing. The fresh approach and the comparatively limitedness of the ^{German} ~~German~~ guarantee good results though grammar may remain a book with some scars.

As to the main stream, I am far away from recommending a planned economy or an all-out strategy to replace the ~~the~~ ^{excessive} regime of free enterprise, which causes the disproportionality. This would lead only to further projects and further modernization. So, I can only

only express the hope, that the ^{young} ~~young~~ generation, ^{which} ~~which~~ ^{will} ~~will~~ ^{do} ~~do~~ ^{not} ~~not~~ ^{do} ~~do~~ ^{it} ~~it~~ ^{is} ~~is~~ ^{not} ~~not~~ ^{done} ~~done~~ ^{yet} ~~yet~~ will make possible the impossible. And being a German

(or, if anybody doubts that, a German speaking [also thinking?] person), I must absolutely quote at the end a quote from Goethe. So I address the young generation with the following precept:

Was die Welt vor deinen Tüchlein hat,
wirdt es, nun es du berührst!

Or, in concrete terms: don't look ^{up} only the grammar and the dictionaries, but think them over! And do not forget that we are a historical field and that history can not be confused with statistics! It calls for understanding.

✦ spend their time in ^{the most} meaningful way and thus