

Progress in Assyriology.

Report to be delivered at the Meeting of A.O.S. March 13, 1965

When I was honoured by the offer of presenting the more
aspects 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 given a comprehensive book ^{so many} ~~so much~~
~~but very critical of the basic conceptions of his colleagues and the way~~
~~up his life long experience, a book which can and should be read~~
~~by anybody interested. My presentation, by no means, intends to ~~improve~~
or ~~criticise~~
understanding with the many discussions and challenges of this book, ~~and~~
no remarks about general orientation
will be given but some consequences can not be avoided. How can I
judge about a field of which I am part and parcel? I can not find
the archaeological point by defining Assyriology as all Assyriology is to him! ^{now}
Nor can I sit on the Olympus and tell more or less whimsical verdicts
about well those who strive in the same direction, as I used to do in his
colleague's sitting in the long Mountain Room. I could also show the
point that no entity in the world can not be defined by what it
is graspable, that some idea or ideal must be based, above or
in the depth of it. This postulate does not make me an idealistic
who considers himself only a booklayer, ~~who~~ ^{little} ~~wants~~ for the person who
will find the happy refuge on a Goethe-like, ^{waiting in vain} ~~grotesque~~ ^{architect} Deller's who will
interpret the facts collected by me. Nor can I go in the opposite direction
to afford easily fill this half of an hour by ~~presenting~~ ^{preferring} only a la feste
the material, necessary from time to day, without any mention of the human
I could prove it
afford devoted to it, ~~which~~ with no preference of any category, be it
names of temples, tables of numbers, 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~~

to be judged according to the best one and not from the many "Wissenschaftler" who are absent, lacking competence or vocation, lacking talent, even among the most learned and best educated, any faculty of responsibility are always ready to write handbooks, contribute to encyclopedias required by the publishers, fill the empty pages of the periodicals or necessities the hungry press and printing machines in Switzerland 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 more leniently and even somehow unchristian scholars not according to their personality but their printed books?

To end radically these foolish and unpleasant considerations, request
I ask my audience for the privilege to undertake my task in a
matter self-chosen manner, - by asking myself the question: How did
your scientific creed, the Eigenbegifflichkeit, fare, unless you had it
down like an old lecture, exactly 40 years ago, and in which you
educated quite a generation, now all of them, differs?

Admitted, some of my best categories have not clearly been ^{of them} and not
clearly formulated, but, if compelled to a new edition, I would ~~need~~ ^{have} very
little 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 positivism of those days which confused
development with progress and split a national culture into elements
traded from one nation to another like merchandise. By far more difficult
to proceed to the Gattungskritik, which I claimed to have found in the
categorial system, ^{and dismissing completely the difference between language and}
^{of a given language.} comprising categories of form and of content;
I used successfully confrontation of Althadron with Fleiss on the one hand
with Tumendan on the other, in order to establish their perspectives
Eigenbegifflichkeit.

True, my basic attitude would still be valid; even if I partly distort the sense of my conceptions, true also, that I, and not only I have taken most the more feasible of these necessarily in my day-to-day philological practice.

We will see later, ~~how far my grammar only~~ ^{which of} I will

~~try also to demonstrate how far my principles are applied in their theory~~
~~practice. But this validity~~
~~of this theoretical position~~ ~~and~~ ~~that~~ though I still cling reluctantly to my ~~the spiritual climate is now~~ ~~essentially~~ adverse ~~to it~~ ~~of~~ ~~the~~ ~~theory that~~
to it. What I consider my greatest discovery, namely the different
class of words in the Semitic languages, are basically meaning
classes, is by now completely buried, with the exception of a faint
echo in C. G.'s Grammar. The same is true of my conception of
the monotheticism as ^{concept} ~~basical~~ for the Sem.-Akk. religion, which
this means, ~~as~~ ~~now~~ ~~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 long misprint.
~~not much~~ ^{concerning}

I faced better with another attempt, the structure of the Semitic
body, where I ^{in a book} ~~had~~ ^{approach} ~~placed~~ the chronological ~~order~~ of to day. I
tried to prove that the ^{or progression} ~~Ur-~~ women and the ~~the~~ primary adjective
show a ~~different~~ combination of phenomena different from the verb
and draw the conclusion that primary noun and adjective
constitute the older layers of language.

I can repeat the objections from the lips from those who are
familiar with this case: How can you complain about oblivion
in view of the fact that ^{the outcome} since you never elaborated any of ~~your ideas~~ ^{to}. Yes, I ~~wanted~~
I did not, with the only exception of the ventive, a category, otherwise
dominant in both Semitic and Akkadian, not even the even more
important to-form, to be observed 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 ~~and your~~ ^{have} ~~to make them~~ ~~the probability~~ ~~neglect~~ ~~neglect~~ but the main reason is,

that I would have to include myself from the progress of lexicography
caused by the afflux of material, not even dreamt before, if I had

performed my original program with very consistency, or thoroughness,
concentrated alone
only the elaboration of my "Bedeutungsklasse des Verbums"
needed years of investigation into Hebrew script preserved, in this
respect, the most archaic features of Semitic.

How can anybody, even if he limits himself to simple
book laying, not be happy, when he participates in a philology
so close to the origins of civilization, ~~which was available~~
~~of absolute uniqueness~~
~~not found elsewhere.~~ ~~to~~ ~~sing~~ ~~and~~ ~~some~~ advantages only some of
the most striking constituents of our script documentation: you can
hear, by a verbal quote in a Maximilian the well known speech from
the mouth of Hammurabi, half King half shepherd, you can hear
his one time overlord Sennar-Adda reprimand his immature son, saying
his admiring with proverbs; you can hear in a law the bitter complaint
of a housewife about her daughter in law; You learn from an age
superior
older bureaucracy - does need, that the ration of a mongOOSE is
the double of that of a goose, in a remote cultural province, the houses
allowed to compose, the so called telephone book, a complete census of villages
and 3 generations; wherefore can you have your lexical studies on
original dictionaries, with one column in Persian, one in Akkadian,
composed by the ancients, with a continuous line of transmission of 2000 years,
and one has to add some 500, if one goes back to the very poor, but still
immaculated. But this is not enough for making other fields jealous!
still

The vocabularies the Persian schoolmasters illustrated these clay
vocabularies, with much of taste and wit, in the disquisitions,
now regained almost completely, between words and saying, - hoe and
spade, cattle and grain, silver and copper, hammer and sickle and so on,
where, by a short recital of Cintil, always the beginning of greater
things. Other disquisitions are the general of students about their knowledge -
knowledge and ability; and, as a short piece of mastery of

the emesal, the dialect spoken by women, and at the same time of the familiarity of the scribe's familarly with the meanest language of the streets, which winds up in a delicate legal affair concerning ^{divorce money} ~~disputed between two wives~~. This and other glosses like the Geogica, a poetical advice for peasant farming or the epo^s that tells ^{when} the fate of the different species of stones has determined in premonitory fables. 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} ~~is~~ overcome gradually.

The premonitory epo^s, which may be called, a first in mineralogy[?] is the only didactic composition of the Nippur School which survived after the school center had shifted to Babylon, one generation after Hammurabi. Its ~~survived~~ was translated into Akkadian and treated in the schools until the end of coneform history. Reason for this survival was not the highly poetical and mythological style of this epo^s, directly derived from the style of ^{insight it offers for us} ~~Judea's~~ hymns, but the revelation into the nature of stones revealed by their etymology. ^{One can imagine that such a belief} There was not ^{so} ~~so~~ a greater difference between the school dialogues and the bilingual school dialogues, especially the kind I call examination texts, whose composition I date only 100 years after the closing down of Nippur. Sumerian is now an object of learned study: grammatical, even technical terms were invented. At the same time, it was conceived as ^{was the doing an work} ~~Sumerian~~ a superstructure, similar to the philosophical of the middle ages. ^{that just justify them} In the same time, as occult science was thought, behaved syllabically, something of the ^{was} ~~super~~ has to do with medieval Jewish scholars. Here, I may be allowed for a little digression: As much as we consider this fruit of ancient scholarship even those who are most ^{even those who are most} ~~unregisterable~~ and can not be worth while to be studied by ~~the best~~

It gives this kind of heresiology of mythology
to our task to penetrate into Marduk's
clandestine ~~knowledge~~ of today, ~~as we know but it is~~
exactly this kind of scholarship which fills the ^(last) tablet
of the Creation Opus; ~~analyzing his secret name~~ ^{and to} ~~feel~~
in all of our classics, by ^{has been} ~~filling~~ ^{with} ~~the~~
readings. The fifth of the seventh, which until shortly did not exist at all,
~~is now~~ ^{the only one still on} the slate of a poem, ~~I find~~ ^{of} ~~that~~ ^{the} ~~which~~
~~already~~ ^{in my lecture 40 years ago,} ~~this is an ancient artifact. However,~~
repetitions and what seems a skilled archaic language are proofs, that, from
the pure aesthetic standpoint, it will remain a Mashwesh for ever. ~~For~~ ^{contend that} ~~can~~ ^{be} ~~the~~ ^{the} ~~which~~
~~has to be attributed~~ But despite this external quality, I consider ~~it~~ ^{the} ~~only~~ ^{the} ~~its~~ poet ^{and} ~~when~~
the work from the first to the last line! ^{the} ~~and~~ ^{the} ~~the~~
the greatest and most creative genius as a real poetess + creator,
the greatest, if we exclude the collective poetry of the unnamed ~~poets~~ ^{who shaped} ~~universel~~
still upholds my conviction ⁱⁿ that their worldview. I report as a progress, that I ~~have~~ ⁱⁿ my delivery
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
dynastical period was able to produce ^{greatness} anything of this dimension. But, as
to be obj'd, ^{about progress} I have to report, that I am not completely
alone with regard to ~~the~~ ^{the evolution and the} dating, even my foremost student, who, upon
my suggestion, supplied the epigraphical proofs for the OB origin of the
has abandoned me and puts it into 1400, whence still later dates, for the same
young scholar who specializes
vergassing back and forth, are advocated by the very specialist in the
branch of Assyriology. Perhaps ^{will} I shall have to overcome my stubborn and obstinate belief,
by the same young scholar ^{the} 800 lines
which will be collated, this present year. The ... long composition
which was unearthed by systematic excavations in the British Museum
can be dated almost to the day to the last buton of Hammurabi's dynasty,
It contains another version of the creation of man, more & to ~~Geometrische-~~
~~adivina~~ and an explicit story of the deluge and its antecedents
of course the 11th tablet of Gilgamesh - is concerned as to almost
quite different from the

If ^{there} was any progress made in the general evaluation and its placement
in the "Gesetzgeschriften"? It has been called the Babylonian Bible, and
the way it was treated and commented on in the schools, justify this epithet.
But did it mean also anything ⁱⁿ outside of the schools? The problem whether
degree literature had any live existence outside of a closed cast is now ^{to which} unsolved
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

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actual in
improving the understanding of every line of our best
not recognizable!

Now back to my ^{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 "Gastergudolle"; that, in different phases, the scribes
succeeded in equating the language of Persianian and Akkadian, so
different from each other structurally ~~that they could have accommodated~~
~~their respective types~~. The congruity between them, as pointed by the
scribes, is complete. The main document for grammatical agreements
are the so called Texts tablets edited in my Series 1454 in 1956. I may add
now that these most explicit parades of the most common verbs like,
"to go, come and work" or "to stand" stem from the word from the
Hippur period of the Hittite schools. One of the most common features of the
Akkadian verb, the t-form, is invariably rendered by the Sem. prefix ha-
compared with the element ~~et om - ba~~,
or, if in the active direction by im - ma, ~~when in the passive it takes~~
corresponds. Do we know enough about the nature of the Akk. t-form
and enough about the Sem. -ba - as to qualify this equally basic 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
nor the optimism induced by ~~one~~ ^{two} tablets with respect to our understanding of
the power of Akk. "We are still in the beginning." True still detail work is still to be done.
Still in the beginning, this is clearly with our daily bread, this is bound up
with declaring bankruptcy. Nor is any sign on the horizon that a future
generation would better penetrate into public this combining meaning as
well as syntactical categories. ~~Language~~ ^{there} ~~language~~ There is no problem left for
what I call the one way t-form, where the syntactical position of it does not leave any
other choice. The problem applies for ~~most cases~~, ^{desirable} ~~the unaccusative in OB~~
and GB where the speaker ^{speaker} of the sentence has the choice between ^{desirable} ~~desirable~~
and ^{desirable} ~~desirable~~ ~~reflexive~~ ~~reflexive~~. Even here, I pretend that the solution has been found
long ago. The problem was so to speak bypassed, insofar as with who
lack of the scholars

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observed
treated it, under a different aspect of it
~~covertly as it~~, ~~this is reflected in~~ is
the different names given to the ~~to form~~ which I enclose chronologically.

Punktuales Prostas, Gifftikles tonles Prostas, Effektus, Florist,
Perfect. Each of these connotations contains a kernel of truth.

But they do not, ~~the worse~~ The ~~to form~~ can be defined as the observed
predicate as against the connoted, or in old Grammatical terms,
applies to the logical subject, expresses the logical predicate of a sentence
Sufficient to quote. The best way to translate it would be to put applies
as contrasted with spires in shallots. Suffice to quote 2 phrases
occurring hundred of times, ^{in Old letters} ~~in Old letters~~ ~~as happens~~, herewith

I wrote you " against any Islamic differences. I wrote back
(to hear) your well-being" Similar syntactical contracts have been
recently discovered in Egyptian and late Greek. ^{Forms with}

As to the equation of optanes with the Sumerian prefix he, there
has no answer, or no satisfactory one has been offered. Is this an
indication that, in the realm of grammar, there is no progress made
in this field? I am afraid to say ~~so~~ ^{problem}) The down-right school

does not take any notice of this ^{problem}, and one prominent
scholar explains it by an extremely subtle aspect-theory.

And here, switching to the lower key, I take exemption from
my promise not to pass sweeping judgment, unless where I
am not ^{a partner} ~~part of~~, but rather as careful observer. Sumerian
phonetics are, on the lower level, ^{particular} ~~work~~ Nobody offers an explanation,
how a language could exist which has 15 or more homonyms ~~at first~~.

Admitted this language always has always something of a bathos.
once ^{was} before the schools took possession of it.

Long & the vowel-phonemes not expressed in writing are the key to
get rid of the others of homonyms
~~but~~ ^{thus} ~~this~~ ^{with} difference ~~between~~ ⁱⁿ the different meanings. As to the rest,
we find no answer to the ardent problems. Except the discovery made

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the outcome
by Sirs, and not accepted by the specialists, a new proof for the basic
distinction of Semitic into the categories "person" and "thing"; the
meaning of the greater part of prefixes and the suffixes, how they became
postfixed in the language, has not been discovered.

To come back to the better line of our discourse, the old scholars
undertook an impossible task, when they equated Sem. and Akk.
grammatically, but still they discovered certain classic similarities,
but they ~~do~~^{found} better in the late OB, when they planned the comparative
account of categories of Semitic, as the pair "quick" and "slow",
discovered by Jacobson, for Sustained and Duration. But
whereas grammar was more or less known in the curriculum,
years of most assiduous study were required from any project
to cover (means learn by heart) the thousands, if not, fortynine thousands,
lines 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 for the understanding
of Akkadian and Semitic, has been recognized. Here, I have
to introduce the word "project". The problematical value of projects
of projects within our field will be ^{important} weighed in my concluding remarks.
Yes, the syllabaries and vocabularies and have been my project, and even
monopoly since 1928. I was ^{supposedly} asked by ~~when~~ 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 OB, also part of which
latter's full accessible to every visiting scholar. I have to admit, that I am
in arrears with the second edition ^{of} till the last tablets of the 24
of the series HAD no - Babylonia, which last volume in, Saedineney,
Tamm in agrees with tables 16, stones, 17, plants, 19, wool and garments,
20, fields (every field near Nippur had a name, in the age of Eshunna,
before the conception of ~~any~~ property in real estate taken up.)
21, fishes and conches, 22, the giving a assembly of mountains, rivers,
stars and nopes, 23, beer, flour and bread, 24, other articles. This
series is directly continued by the one called HAD 2, 4 tablets,
exclusively offering other phenomena and classes of men. To give you an
idea of the ~~contents~~ richness of these sources, the OB grammar of 14-52
contains 850 items. If we deduct a maximum of 250 as ^{mechanical} ~~unnecessary~~
remain 600 classes of men; the corresponding series OB 2, never

contents

overlapping the former, has too more concepts of occupations and character of man. The list of thousands of god names and hundreds of temple names, not in my domain and strongly suggested, may be added to prove that such as priesthood, and a degree of differentiation is without parallel, at least not in ~~the same~~^{the greater part of} civilizations. And all that is not paper, or to speak in our terms, the professions and occupations carried on ~~in~~^{the gods had their country.} abundance ~~in~~^{now} from one to another gradually changing, it must be necessarily connected with the perpetual change, being both the attraction of our field and the desire to penetrate it. As the investigations of our friends have demonstrated, even the soil changed let me say every 500 years and asked for different agricultural implements, new groupments of the population. All this is mirrored in the language.

But before I go ~~to~~^{discuss} the means to overcome this enormous difference, say a word about the structure of our profession. Let me ~~speak~~^{think} about main difficulty: Since the beginning, Archeologists were divided into those who cared more for literary texts, called ~~the~~ ^{relatively limited} ~~the~~ ^{people (so named from the site where Assurbanipal's} Hittite - people (so named from the site where Assurbanipal's library was excavated) and the onion people (so named after an archive dating ca. 2500 B.C. with exact measurements and many signs of the genus Allium), who take more interest in the economic documents, of which not number. This classification was coined by my colleague Gell at a meeting in London, let me call them R.'s and O.'s. This way, was always ~~improbable~~^{left to} ~~improbable~~^{since they fit any modern standard is applied} Meyer, Obermaier or Rosenthal in the "golden age" and now mounting to zero. Very few claimed to be both R. and O., and even a little of R, not to speak of the other, which split into Semirologists and Akkadiologists. The R.'s, at the moment, outnumber by far O.'s, except in Russia, where the latter are in the majority. The O.'s quarrel about etymological private property, the R.'s ~~quarrel~~^{but necessary} about the sense of humour. I am foolish enough to pretend that, whether the divine Homer ~~for the creation types~~, creates humour, so that the little mermaid by Merck has something to play with, this pride can not be understood without sense of humour. On the other hand, the former of the deadly serious ~~and~~ ^{already dead, ago} calls a dialogue of philosophical pessimism a dispute which I labeled a harmless nihilistic force. An other apple of discord but closely connected with the former is between the two wings, ^{or} whether or not two motifs should be selected

may be omitted
or?
may be unnecessary

more perhaps to

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

feel to defend

in every corner. Whereas I, strangely enough, ~~had~~ ^{had} experienced the honesty
of Babylonian all my time. And claim the merit of having made
~~between a long course~~
wonders book a dialogue (again not quite serious!) of innocent charity,
our ~~was~~ deeply serious young colleague gave the name) poorly prepared
~~the monthly "Kunstblatt" added~~ love lyrics to an other ^{late} force, but
~~had~~ ^{had} extremely much, mostly dealing with the monthly paraphenalia
of a woman. Géanet and Enki she were made a pair of sisters.
The women of Enki ^{had} joined together in order to protect their daughters
from the nice prima nobis or deflowering by ^{by the King} worse! No, the
great gods had no interest to abolish ^{if such an} ~~an alleged old custom~~ abominable
in the eyes of a Babylonian, and even the strength of a Gilgamesh had its
limits.

But this are certainly no real worries! Our very serious problem
~~of~~ ^{illustrated in my lecture 40 years ago} touching the nerve of our existence is, what I called, though
not expressly, the parable of the muddled help of the lame and the blind.

We, the philologists, were the lame, lacking conceptions, the theoreticians
(of law, relig.-on, economy and so on) the blind lacking ^{development of} ~~knowledge~~ ^{knowledge}. The
contrast even has deepened since the scientific grammar ~~had been~~ ^{had developed}. I even ^{read}, in a printed discussion, that we judge about
literature from the frog perspective, ^{because we are not} ~~and cannot be~~ ^{be} ~~ourselves in~~
comparative literature? In this situation, the question must be as that:
What is preferable: to form our opinions, as the Germans say, as
, aus der Tiefe des Geistes", ^{had} ~~the man~~ following ones instinct and common
sense or to acquire a rather superficial knowledge of all these fields
by reading ^{some} books or attending some courses?

My main 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 learned his law in Roman law, before
he founded the Preußische Rechtsgelehrte. His classical training had
taught him that he can obtain best results only if he has them on solid
philology. Combining brilliance of mind, power of presentation with stupendous
scholarship and universality he raised also the level of philology. We
learned to grasp poesy and to find a typical structure not only in the facts
in and beyond them. True we had to juggle his high flying and sometimes
rather audacious ideas. When once, in a common seminar, accused him
in hamless 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 industry,
flock for
milk and supervision
and so on

→ maybe on.

there

T ^{such a}
will be omitted
the place type
itself

(concerning me)

To the "Hold-and-Wisconsinist". In one of his last learned lectures dealing with his favorite theme, the matrimony by purchase, he picked up this strong expression, saying, bluntly but pointedly that anybody who is not trained in law and it's history is unable to follow his argumentation. It is extremely sad to state, that the Roschakian school has died out. The best of his students, because of lack in philosophical assistance shifted to others. The few left worse for want of time to avoid carefully the central problem. So things are left to the foolish to use a German slang, coined by late Roschak, the "Hold-and-Wisconsinist" used to report anymore the "Graumanians" like Fallenstein or me. May be it interests you to hear what one of them thinks about the Kaufhof:

The existence of this institution, in Roschak's definition of it, can not be denied. But Roschak was wrong in assuming that a husband becomes

the owner of his wife only if he has bought her. ^{that the Hold-and-Wisconsinist is unable to study / without Roschak's own help/ our legal sources, can be applied to any}
sector of our activity even to Graumanies, and it is exactly the ^{this} point where I am happy to make a virtue of necessity. The great without saying that the greatest progress reached in Angloology are the competitive dictionaries. It is a most welcome opportunity to thank ^{for their proposal} Mr. Soden, Oppenheim and Damer for their

public meeting ^{and persistence} ^{wishes us} to develop only the moral qualities required. I deplore at the same time the little help we get from

from the other Anglologists. Nobody bothers much, if Mr. Soden troubles, the verb dakes in us, and bantin, with the non-established reciprocal form, suggesting mainly anastasis, the CND try to string up to insert, exactly as the Hebrew does it is inserted into a letter. ^(to develop a local industry) D. by ^{himself} 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 - Mr. S. I. could use the CND or, since the latter changed its policy 3 years ago, the CND can base its efforts ^{now} on Soden as a pioneer. But there are still islands, where CND fails to work from the ground, little the verb dakes to carry away; and, to bring ^{the most} ^{conclusion} in this case shows a specimen of skillful composition, allowing us to control the text at a glance. The parts will continue to be divided as well as S. I.'s treatment of prepositions and conjunctions, the construction of CND.

m.b.o., but type

Type

published

published

Even if we accept the independently made volume and the whole, by the way, H. Schmid CAD admittedly suffered from children's errors and professed to rewrite, there are many cases, resembling the famous ones of radical dissolutions, especially when D. S. uses etymologies, a task abhorred by the CAD. I have not to indulge in trivialities by ^{any} ~~any~~ all means or wrongly defined pointing out that the dictionaries minimize their value as word collections, nor indulge in further generalities that between complete misunderstanding ~~where you hit partly~~ and good understanding are stages where you hit partly the point, but between outside understanding and what is called punctuation there also ~~exists~~ ^{have to} a scale of degrees, until you reach the Eigentiefflichkeit and feel happy ^{having} that the ~~whole~~
and even the word are the microcosmos in which the Macrocosmos of this overall Culture with all its changes mirrors.

I shall limit myself to some experiences ~~by~~ contributing to the project. Yes, CAD is still called a project, and I do not want to belittle the preliminary work, to which I contributed little. But, with more project, it could ^{be} become an 'Counter-project', because, different of the other projects, still to mention, it does not postpone the final action indefinitely or leave it to the next generation, it ignores, in an almost frivolous way, both systematization and specialization, ~~the~~ ^{for the most difficult part} goal it has never achieved nor frustrated, in short, it is an adventure of great dimensions, with both the dangers and the promised findings of our adventure. To be considered, of course, ~~is~~ ^{is} the word for the bride price, ~~which~~ ^{it} will be one of the last to be treated, as well as the Turnhalle. But who can anybody find out, what the bride is to the Turnhalle, different but belonging to the same category, if you do not exfoliate the Turnhalle, but never such a difficult term like price, the act of contracting a matrimony, is avoided. That, ~~unless~~ ^{unless} von Soden would not spend a second, because all his questions are beyond his goal. But we don't bother ourselves, and in the paper, reluctantly pressed, everybody can find the differentiation between gift, contribution ^{such} the matrimony, specially conditional, money fees for being allowed to marry, gifts ^{such} matrimony - payment in kind as different from contributions to the wedding meal. But still, anticipation and permanent self-corrections must be tolerated by any user of CAD. But, at least, as the lexicographical features advance the significant detrimental effect of isolating words from their semantic families will be avoided.

stat.

Lithuanian, shortly. It is common place that grammar and exact determination must be combined to reach understanding. A short application: among the categories introduced into grammar was also the stative; though its implications, the fine, punctual and the different category I replaced by it the current term "permanence" of expressive never found recognition. My reasoning was simple, with this "the state" with the same right, the verb was named a permanence, else illat, he walks could be named a permanence, because the walking verbs movement becomes protracted. Paul Todor did me no favor when he contrasted the categories predication and statives for sake of practical reasons. Suddenly the statives come under fire, only 2 years ago, under the decree, back to the permanence and an ammunition of 451 examples. To think! The dictionaries furnish still a better equipment, insofar as they show us the contexts. We learn that some verbs like *pretis*, *to enter* never form a stative, for the opposite we have to wait for an other year, but judging from the aforementioned collection of examples I am quite confident that those examples I used as classical cases speaking for themselves ~~for the statives~~, namely word of a hair coming out of a work or a plant from the ground will still stand. As to *atlikti*, *togi*, where statives are rare, we have already the check: *atlikti* means *gather*, it has gone disappeared, so the hair of a told man (here without contrast) says, in contrast to *atlikti* and *atlikti* we state the category ~~attributed~~ ^{attributed} against *predication*: *atlikti* "he has killed as much as could he", "he has the good quickly brought to his hand", means "he is familiar with it". At the *atlikti* no check is yet possible but probably the contrast *Tetus*: *stative* as *illat*: *atlikti* is surely true for the present, and, corroborated by the rest of traces, *atlikti* all statives have positive meaning, hence the greater part of ~~stative~~ verbs ~~from only positive statives~~ ^{are only positive statives} the mentioned monograph however only makes of *admiti*, *tuoti*, *telki*, where it further ~~other forms can be easily recognized~~ ^{are well} as already done in the monograph as pluralsified, in contrast to *admiti*, *tuoti*, *telki*, but highly artificial like *gavoti* should be established as well in the language of Mari. I go as far as to estimate the term *permanence* as a ~~subcategory~~ ^{syncretically combined} ~~subcategory~~ ^{syncretically combined} ~~subcategory~~ in cases like *ekur* *duoti*, they should be added.

I can not go into further detail. Certainly, there are a few cases, where the stative does not work and it is transformed into a perfect or the opposite where, the predicate replaces the stative expected.]

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advantage of the possibility of a complete check. The gain for history is the broadest one, ~~or if you prefer, the building stone of history.~~
 also to his story in the broadest sense, what I call they "keywords" could be written, especially if the keywords are provided
~~what we call~~
 with their Semitic "prahistory" (e.g. ~~prehistorical~~ ~~disposition~~). They
 are words which can be traced to prehistoric and changed many
~~times~~ ~~the famous institution~~
 times their meanings, there are two words indicating the a resolution
 in the economic system like "plough on fields" (still alive in
 the ~~Perso-Arabian~~ ^{replacement, then} ~~haraq~~) or plough, first responsibility, then
 administrative unit. Both have not even an equivalent in Semitic.
 gained by writing on the C.A.D concerned

The greatest resolution ~~would~~ ^{comes} of population. It is would
 believe, that the word ~~deum~~ ^{deum} ~~gig~~ was translated, only four
 years ago, by "Halbfass" by the greatest authority. But still the
~~translation of~~ ^{the} ~~deum~~ ^{deum} ~~gig~~ are, as
 common effort revealed, "Semites", but, ~~with equal rights~~, he
 is a freeborn or a nobleman. There are also dogs and sheep ~~quadruped~~
 as ~~gi~~, "are they Semites, or well born?" It, which parallel is
 thereby discovered to great ~~riches~~ ^{riches}, latifundia, and, if I am right
 also to the ~~free~~ ^{which means} ~~free~~, but originally, Hurrian. It was a
 thorny way for the C.A.D to try to establish the complicated
 semantics of the farmer class, so which carries, ~~deum~~ ^{especially} ~~is~~ ~~at all~~, also ~~sheep~~ can serve as key words ~~which~~ ^{and} ~~mean~~ ^{and} ~~mean~~
~~social term~~ ^{sheep} ~~deum~~ ^{deum} ~~gig~~ ^{deum} ~~deum~~ ~~gig~~. It was a surprise
 to find ~~sheep~~ ^{sheep} how poor the word ~~deum~~ is in OB and still a greater
 surprise to find that heb. ~~ishkâ~~ ^{from}, an obvious loan of Akkadian
 in the Bible, where 90% of the population were farmers
 is the only designation of a farmer ^{it occurs only} in Deuteronomy
 but only once in prose, 26:10. Of ^{of Deut. 26:10} the Bible, ~~among them~~ ^{a passage in the Chronicler} the king who had
 such a bad reputation among the historians that not even his name
 is established: Ishakim, i.e. Revemton. In this column did it
 This passage is translated, husbandmen and vine-dressers, because
 whereas I dare to propose: ^{before} ~~husbandmen~~ ^{be lord husband} ~~and vine-dresser~~, because he was
 interested in the ^{which} ~~amendment~~ of the soil. I

Only as an example for quite unexpected difficulties may serve
 the case of either, covering the conception of dividing and inheritance, and
 strongly enough, never forming a plural. I worked for months on
 this word, and especially the NB aspect of a part with, finally decided
 the share of the tillable land. But I am convinced at the fact, that the
 provincial, & cities of Ninevah could not understand this word ~~sabbi~~

otherwise they would not replace the conception of inheritance
and share inherited by their native Semitic. ~~stem~~["] ~~not less than~~

More interesting was the discovery of the ~~first~~^{not less than} vocabulary of
words designation usually translated as friend or colleague in
both Sumerian and Akkadian (key word above) quite different
from the neighbors and the bosom friend of a female, for
which only two words, *mar* (strongly smelling of Proto-Indian origin)
and *mally* exist.

The question whether something like a religious community existed
united by a common god, may be answered in the affirmative. The phrase
thousand times occurring *mar ilim* (more than a pluriel)
elsewhere as can be seen from sometimes assembled in the
massive sun-articles of CAD. In the same articles leads the
Sumerian *sin.ri.a* or *in.pu.a*, a place marked by a common
divine symbol of totum (has to wait to Durisum).

As much as the discovery ^{Civilization shortly} The conception of a nobility or a higher class
continued until the end of Babylonian-Assyrian culture; already
soon after the *dunnu-gig* died, it was replaced by the
dunnu-lu, or *mar uclim* but also by the *mar dunnu* or
clan or the main base. The much discussed *mishtena*
designates with no doubt, the lower class like shepherds, citizen
tenant, but in Mari, where it is a collective, the palace people.

I can not go into other key words like *prayer* with many
Sumerian ^{if I judge} *temm* ones, leading into the question, whether religion
was a public or a private affair. Judging, only once, as last year,
it was both in the good old times, but, though deep and rooted
religion is a character of all periods, this can seen by the latter
^{the personal god} ~~only tangible words relate to the words~~
~~This conception has nothing to do with that in which it morally~~
translated by 'protective gods', as can easily ~~be~~ ^{be} done,
~~never harmonized~~ ^{divine protection is spread over} ~~the new city~~ ^{the whole}
~~Kultstätte~~ ^{called Sibtu} ~~Agamdu~~ e.g., the Hittite, ~~Landesgötter~~ ^{protection}
~~were related to local deities~~ ^{called Sibtu} ~~particular~~
~~Hinterland~~. This was recently revealed by a vocabulary not yet
published where the widely misunderstood Hittite *Sonara* or *sonnara*
(also *sinnari*)
is equated with Akk. *Lammasu*.

* Biblical tradition with Hebrew

47 Oct

or personal names, but the petrification and the decline
 diminishing degree up ~~the temple was~~ the integration of the population into the hollowness
 of which the temple is ~~in~~ ^{a sign of poverty} declining, though the festivals & all
 -ways are a great show and to ^{days of liberation} free from the worries of
 their empty daily life. The fact that the scribes developed
 the category of ~~sacred~~ (in the golden age a public prayer) ^{overrid by others;}
 into a private may be ~~underlined by me.~~

Now ^{as well} ~~I can go into the conception of wisdom, which was~~
~~that CAD did completely away,~~ replacing it by 'skill'. Von Soden
 accepted it partly, because did not give up the misleading
 etymology of 'mg = m', ^{marked off the old categories} ~~into m~~ still the deep prayer, and
 mēnu still the deep wisdom, though we know neither the prayer
 nor the wisdom ever can be deep. ^{can be} ~~now~~ ^{though, of course}
~~Very little~~ ^{gathered} from the dictionaries for economy, ^{in the narrower} ~~bound~~
~~part, the exchange of goods. There is no clear distinction between social,~~
~~legal and economic aspect. The article ^{of} ~~and~~ illustrates that a~~
~~large part of the population consisted of free workers, skilled and unskilled,~~
~~peasant or floating. The crucial word bankōn~~

As to economy, I spoke already of the switch into agriculture, its fees
 gained by certain articles. One may add copper, iron, alum, demonstrating
 that a large part of the population consisted of free workers, skilled or
 unskilled, peasant or floating. But the key words for the exchange of
 goods like buying, selling, price, market ^{silver,} ~~and the~~ ^{the New Test} ~~are~~
~~is not yet written. Nowadays, in Turkey every grocer is called a bazaar~~
~~storekeeper who connects junks an official activity for the King, the city or~~
~~another community. But, as Dogenheim pointed out, the distinction between official~~
~~and private is sometimes difficult to draw, at least in Nippur we find~~
~~bankōn's who, on the outside, not completely free, though they are financed~~
~~again by other persons a group of capitalists. Here, every page of the L ^{dictum}~~
~~gives witness of their and their agents' commercial activities. What can I~~
~~say about this specially. With We lost the scholars, whom notwithstanding~~
~~the flood, for forty years with the same tenacity he attended these~~
~~to the little that really deserves the name wisdom in the volume called~~
~~Babylon wisdom is called by the Lamassus mani ab. ad. adoratio?~~

Vf Here, we lack even the most basic conception. From the oldest days, any
one person had brought about a golden age, where the people live in
~~that other~~^{the} ~~people deserve a~~^a ~~per cent~~^{more} than
a paradise. He exemplifies this by a tariff, which ~~all~~^{two in abundance that} commodities including grain, are
the cheapest. So he spreads the opinion, that silver ~~governed~~^{in time} the economy. But, of course,
any farmer or peasant of value is interested in high prices of grain for selling his
products. Only one part of a South Bab. city state makes an exception. It is a 100%
communist and prides itself that every all of his subjects get an equal daily
ration in the main commodity. ~~On the~~, as well as the others, as must apply the saying:
"Paper (in one case stone or clay) is ~~useless~~!" [Paper is useless] If there was only one
attempt to define the role of silver in the OB economy, and there is not provided, but
lying in the stock of our knowledge. The author plays an evolutionary tragedy.

Nor is the crucial article translated wordless

Meetings and contributed to them. Please ~~excuse~~ ⁱⁿ ~~me~~ before ~~threw~~ you!

I can not judge how far the C.M.D. is competent ^{to do}, since I am too ^{much} ~~slightly~~ interested. One thing for sure, the commercial instinct of our God is, as far as the past is concerned, ^{now} ~~should be~~ overlooked, the Turkish scholar, who is in charge of the restoration of the 13,000 tablets excavated, did not say ^{much} in the direction, but he is not afraid of investigation, for he bases ^{most} of his commerce, and publishes some of his results in the forenames.

If the tawakhar handled only the big affairs, ^{but sources are closing, but} ~~but~~ of the makhru, the Market of the little men? Here, I can present you a little discovery. It was Miss Renier who drew my attention to the big pasargi. ^{This are} ~~This was~~ the stapler, acting as a peddler or as an iron keeper, this merchandise is called the Aspiriti, ^{here, another} the ancestors of Hebrew Sopher, Mechanis and Sopher, Mechanis.

As much as we were happy to have discovered the Semites, we failed to detect the name of the Akkadians speaking population, because, obviously, such a name did not exist. So we are forced to call them Semites as the old Edward Hopper did who pointed that he can distinguish the two populations by their hair-gear and to apportion mostly the 'Kudurru-elements' to either of them. A third element of the population, when the sources are still Semitic, the Marrat (akk. ^{But} ~~in the future~~ ^{integration into the Semites} Amuru) or Babylon, their tracks complicated, may or may not be clarified by the investigations now in progress. But for the succeeding period, the invasions of wholesalers, in the bakharas, and the taking ^{numbering} ^{their} ^{a great success} ones of political power, we possess the mastery with monarchs. ^{discovery of the} ^{King-priestly dynasty}

They are already antagonized since the main structure of the Dream Queen ^{now} ^{the} ^{reign} ^{of} ^{the} ^{Emperors} of Babylon. We wonder how the country did not break down economically by the invasion of ^{these masses,} ^{of} ^{thousands}. We, on the contrary, saw the country absorbed them and made them disappear.

What is the state of day when and the significance of the Babylon like find of Mari? Its remains as exciting as it was

These enormous groups probably had no common name for themselves, by their enemies they were called Semites, and by Akkadians ^{the} Gelders. ^{They are mostly} Assyrianites. As far as I am concerned here, nothing ^{now} Germanus is not hazardous to both frontiers in ^{the} front field.

As to the impact for the lists, it suffices to name the words
 (completist table marks)
 Maré gā'ē = Heb. go^{as} or Maré nāhālā, Etymology agrees
 Heb. nāhālā. In order to demonstrate the close relationship. But
 the very impact itself, it is very difficult to grasp. The first striking similarities
 turned out as illusions. The phenomenon ^{as} to which degree the
 nomadic past of the invaders survives the stage of settlement can
 be studied. Many consonantic words are the forementioned ^{as} traces
 been
 this survival in Maré, not one is the Babylonian mainland.

It is contended whether ~~and~~ this lack of influence of the
 indicates the language ~~is independent~~ to lack of influence on the culture.

Very little progress was made since the critical efforts ~~recently~~.

in the Maré philology) The director of this project still sits on the
 most important histories, among them the documents for several countries
 called
 (here & ~~America~~) kingdoms, written in Northern Arabic, but extending to
 Israel, accounts of horsebreeding. His underlings have to publish
 the most monotonous accounts of the royal feasts in a maximum
 of details and a ^{maximum} of waste of paper. In the last one half year, the writers of the project
 were already violated by dropping the superfluous caniform heraldry.

Here we, already, can apply the motto of Langotzy! Non est modus in nobis
 Non est modus in rebus. Let me start with the simple fact of
 possibility of publication. As I already stated, they are over-optimal
 in Finland; they became recently very good in England, as far as
 related test publications are concerned; they are very good in Germany, where
 in both categories, the business
~~already twice~~ ~~the motto~~ is in the hands of Fathman, we have a certain

gradually for quality; they are at the worst in the United States,
 journals
 where test publications extremely rich in content, the worst of the late
 have been ready for print for 20 or 15 years.

Mrs. Sherry and Fuglin ~~can not be printed~~ are longing for
~~for~~ ~~for~~

Litt's edition of the Classical Gothic is not even available as a microfilm.
 Through, no doubt, their furnishing the pattern for both, the bedeviled past
 of the Thorells, the present in time and the possible character of the
 Gothic alone must be taken into consideration.

J. 1986

As to the inner aspect

Tonight, to other aspects, matters local, thenceafter after they have lost their novelty value. There will be hardly a use of the foimentioned telephone book of Nuremberg, though there are ^{few} still some specimens left, the dictionaries being carefully the word materials, some important equivalents were discovered of Indian legal terms, which I am not allowed to give away.

A complete book of cuneiform published, until recently, abounds one of the most attractive sources, the royal archives of the Assyrians and its corollary, the book keeping of the Persian palace. The CAD had to employ whole a staff of correspondents for collecting the old edition. So shortly, a new break ⁱⁿ by the appearance of Mr. Waller, ^{for 35 years} one of the most gifted and most astute and most conservative among the new generation. But, we will have to wait perhaps for twenty years or more until Waller's edition will be fully completed. As to another quite ^{not} neglected field, ancient medicine, should we stop working on it, ^{and restrain any judgment} would the great comprehensive works of Hooke be out, of which three already have appeared. After so decades very little happened in the ^{old} book documentation of both fields of Babylonian studies. They are ^{important} equally important as word sources of the administrative and judiciary activities as for the history of the Babylonians, in this capacity respect, they are the only sources through all the ages!

Here, the new ^{breeze} ^{came} ^{when} ^{his} word began to blow, since Mr. Kraeling started his project, again with the scope of decades. But, he, at least, provides us with a ^{100th} a brilliant, though without comment. In short, for witness a multitude and editions, of projects against scammers, on monographs or investigations of any kind. The I don't know ^{but} he has ^{been} superior ^{to} anybody ^{else}

It seems especially that all these two solutions are in response or help. (Model of good behavior, exactness and organization.)

since recently

There is also no lack in handbooks or encyclopedias addressing the general reader, though the received R.A., with just two articles to be addressed excepted in a document of shameful backwashness and incompetence. There exists hardly one grammatical treatise which would push our understanding forwards, with exception of the aforementioned one against which I had to defend my thesis.

Please release me from my duty! You will forgive me for the unavoidable arbitrariness and preference given to certain books 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 optimist in regard to your terminological ~~way~~^{feeling}. The fresh approach and the comparatively limitlessness of the sources guarantee good result though grammar may remain a book with open seals.

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

young

only express the hope, that ~~the~~^{young} ~~majority~~^{among} ~~the~~^{young} generation, ~~of~~^{which} ~~it~~^{is} not ~~done~~^{done}, will make possible the impossible. And being a German (or, if anybody prefers that, a German speaking [also thinking?]) person, I must absolutely quote at the end a quote from Goethe. To address the young generation with the following prospect:

Was die Freiheit von deinem Vaterland hat,
Erwirbt du, um es zu verteidigen!

Once, an absolute term: don't look 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 confined with statistics! It calls for understanding.

We now

If spend their time in a meaningful, way and thus