The Cuneiform Name of the Second Adar

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In my ASKT,¹ which I published more than thirty years ago, I pointed out that the Sumerian name for Adar, the twelfth month of the Babylonian year, which is ili-še-kin-kut,² meant grain-harvest month, lit. month of the work of cutting the grain, which would be in Assyrian: arax šipir nakâsi sa še'im.³ The Adar was the beginning of the grain-harvest in Babylonia, whereas the Elul is the time of the vintage.⁴ In my paper on Elul and Adar⁵ I have shown that Elul stands for גֵּלֶל.⁶

¹ For the abbreviations see vol. 31 of this JOURNAL, p. 115, n. 2.
² For the final t, not d, see ZDMG 64, 705, n. 1.
³ See ASKT 44, 12; 68, 6; 204, No. 22; cf. ZDMG 64, 705, 1. 16; contrast AW 190, n. 2 and F. K. Ginzel, Handbuch der mathematischen und technischen Chronologie, vol. ii (Leipzig, 1911) p. 499.
⁵ ZDMG 64, p. 704, 1. 17. Contrast PSBA 34, 294; 35, 127.
⁶ Dr. Rudolf Růžička’s idea (ZA 27, 320) that suffix and  were developed exclusively in Arabic (aus den Laryngalen ist erst im Sonderleben der arabischen Sprache ⁷γ and ⁷h geworden) is untenable; we have  and  in Ethiopic, and  appears in Assyrian as ⁸n, whereas  appears as ⁹Л. Lagarde’s unglückliche und übereilte Einfälle are better than Dr. Růžička’s most fortunate and elaborate lucubrations. The theory combated by Dr. Růžička was not invented by Lagarde; cf. Gesenius’ Thesaurus (1835) p. 976. My view with regard to  and  is shared by Brockelmann (VG 1, 125, 1, β; 127, r, γ and ⁸s; also 659) and all leading Semitic scholars. So far as I know, no one has adopted Dr. Růžička’s theory (cf. also Gesenius-Buhl¹⁰, 549¹¹, above). The
ingathering; the Heb. word הָלָלָה, gleaning is derived from the same stem. Elul was the month of Tabernacles, and Adar the month of Unleavened Bread. These feasts were originally celebrated at the autumnal and vernal equinoxes. 7

The correct form of Adar is Addar = ḫaddar, threshing-floor; arax Addarī means literally threshing-floor month. 8 The original meaning of דָּרָה (= דָּרָה) is circle; the threshing-floor was a round open space, and the threshing was done by driving cattle around until a more or less complete detachment of the grain was effected (DB 1, 50). In the Recollections of Mrs. John A. Logan, the widow of General Logan, published in the Cosmopolitan Magazine, New York, December 1912, it is stated that some sixty years ago, in the belt of country south of the Ohio and Mississippi Railroad, horses tramped out the grain on the smooth threshing yard.

Addar is followed by the intercalary month known as the Second Adar, Heb. אדר אדרי (Aram. אדר תבל) or אדר אדרי. So far as I know, the name Veadar has never been explained; but it is evidently an expression like אבנ תבש, a stone and a stone, i.e. divers weights. In Deut. 25:13 we read לא תהי לך חבר באבנ אבנ יקריה וקטמה, thou shalt not have in thy bag divers weights, a great and a small. Just as אבנ means here another weight, so אדר denotes another Adar. Similarly we find in Ps. 12:3: בָּלָסְךָ אָדָר, with a heart and a heart do they speak, i.e. with a double heart. 9

Nor has the Sumerian name of the Second Adar been explained. The First Adar is called in Sumerian: ʾiti-še-kin-kut, grain-harvest month, and the name of the Second Adar is ʾiti-dir-še-kin-kut. Now, what is the meaning of dir in this connection? Sumerian dir has a variety of meanings. It is rendered in Assyrian by uššušu, troubled, which corresponds to the Heb. גְּחוּ, Arab. גְּחוּ, to pain, give pain, trouble. 10 It is explained

naïve way in which Dr. Růžička has used the LXX has been pointed out in ZAT 28, 220. Cf. also König in WZKM 27, part 1.

7 ZDMG 64, p. 705, l. 21.
8 ZDMG 64, p. 705, l. 31; p. 714, n. 2.
10 See my note in BA 5, 601.
also by sānu = Aram. אַעֲמִי, Arab. עָמִי (or עָמִים) black; magrū, unlucky; atru = 禋aru, abundant; elī, upon, or in addition to; malū, full, &c, &c. In the Sumerian name of the Second Adar dir evidently corresponds to the Assyrian atru = Aram. אַעֲמִי, abundant, excessive, extraordinary, so that the Sumer. iti-dir-še-kin-kut means the extra grain-harvest month or the additional, supplementary, adscititious grain-harvest month.

In ASKT 44, 13 I gave as the Assyrian names of the Second Adar arxu minā-bi ša Addari, or arxu ša Addari, or arxu masaru ša Addari, or arxu magru ša Addari; the last variant according to Delitzsch,12 the last but one according to Pinches (v R 29, 13b). In ASKT 64, 13 I adopted Pinches’ reading; Delitzsch’s magru was incorrect; the Assyrian equivalent of Sumer. dir is not magrū, but magrū, fem. magritu, from garū, igri, to attack, to be hostile; cf. garū, or girū, adversary, enemy.13 In Aramaic we have גָּרָע, to assail; Syr. ﷢, to strive, contend. In Arabic, جرى ل اور على means to befall, to happen to; but the original meaning is to run;14 جرى الفرس جرى الاماء. Arab. جرى على corresponds to our phrase to run against or to run into. This may mean to collide with or to result adversely or unfavorably for. Assy. magritu is a synonym of nullatu or, rather, ܠ ܐ, adversity. Assy. garū, to attack, Aram. גָּרָע, is equivalent to our to run at a person. The semasiological development is similar in Arabic. مصاب, which means in the first form to pour out; in the third, to attack, and in the fourth, to befall. The nouns مصيبة and مصائب (plur. مصائب) mean accident, misfortune. This is

11 See ASKT 16, 239-244; Meissner, Sellene assyr. Ideogramme (Leipzig, 1910) Nos. 2406-2446.
12 See AL3, 70; cf. AL4, 93; contrast AL4, 115; AL5, 113.
13 Delitzsch (HW 204*; cf. 392b) does not give magrū, magritu under garū; he seems to derive it from a stem רָע. In AW 25, l. 5 he referred for magrū to רע, but AW 192, n. 11 he withdrew this etymology.
14 In Assyrian we have Garāru in this meaning; cf. n. 23 to my paper on Selah in The Expository Times, May, 1911.
15 See ZDMG 65, 563, l. 14.
also the meaning of Assyr. maxru or, rather, mixru, which means originally what confronts you, what you have to face, what you are up against. Heb. רידס has the same meaning, and in Assyrian we have uqarrē, he attacked, in connection with usiq = יַעָשֵׁק, he hemmed in, and the noun qāru (for qurju) ill luck, adversity. 17

Mixru, adversity, calamity, is found in l. 103 of the Flood Tablet, illik Ninip mixra (or mixre) ušardi, which has never been correctly understood. Geo. Smith rendered in his Assyrian Discoveries (1876): Ninip went in front, and cast down. Jensen translated in his Kosmologie (1890): ließ Sturm (Wucht) hinterdreinfolgen; 18 in KB 6, 236 (cf. 496): läßt einen Angriff (auf das Schiff) folgen. Winckler, Keilinschriftliches Textbuch (1909) p. 84, l. 43: ließ er (Adad) einen Wasserguß herunter strömen; so, too, Jeremias, Das AT im Lichte des Alten Orients (1906) p. 230; Ungnad in Gressmann, Altorientalische Texte und Bilder zum AT (1909) 1, 53, and in Ungnad & Gressmann, Das Gilgamesch-Epos (1911) p. 56: läßt den Widerstand (?) einherziehen; Bezold in Lietzmann’s Kleine Texte für Vorlesungen und Übungen, part 7 (1911) p. 20, l. 43: läßt die Gegenstromung fließen; but it means he pours out calamity, lit. he causes adversity to flow. 19 I have explained the line in this way for the past twenty years; in my translation of the Flood Tablet, which I prepared for Schrader's KAT, and which was set up in 1895, 20 I rendered: geht Unheil verbreitend with the note Eigentlich was zuwider ist, was einen trifft.

Delitzsch (HW 404a) renders: es kommt Ninib, ließ die Wehre sich ergehen, 21 and (HW 403b) arzu mixru ša Addari

16 Cf. Haupt, Nahum (Baltimore, 1907) p. 32, l. 6 (JBL 26, 32).
17 Delitzsch (HW 352b) gives יָשָׁע as יָשָׁע.
18 So, too, Zimmern in Gunkel's Schöpfung und Chaos (1895) p. 425; Rogers, The Religion of Babylonia and Assyria (New York, 1908) p. 202 translated: Ninib advances, the storm he makes descend.
19 Cf. Syr. מָטָלָה, to shed forth; Arab. اسمطر الله, also اسمطر أدي عليهم.
20 Cf. JAOS 32, 4, l. 4.
21 Jeremias, Izdubar-Nimrod (1891) rendered: überschwemmte die Ufer. I translated, 32 years ago, in my translation (set up in 1881) in
is explained by him as the counterpart of the Adar, the corresponding Adar month. He repeats this explanation in the new (fifth) edition of his Assyr. Lesestücke (1912) p. 168, l. 11. But both mixru and magru mean adversity: Assyr. mixru means originally what you have to face, and magru signifies what you run against. Consequently the Second Adar was called in Assyrian the adverse or unlucky month of Adar.

In a solar year with 12 months of 30 days it is necessary to add at the end 5 intercalary days, the so-called epagomenal days (αἱ ἐπαγόμεναι ἡμέραι). In Persia these five days are known as Farvardiān, and are observed as All Souls' Days, just as in German Protestant churches the last Sunday of the ecclesiastical year is observed as All Souls' Day. Similarly the Fast of Esther, observed on the 13th of Adar, prior to the two days of feasting on the 14th and 15th of Adar, i.e. the ancient Babylonian and Persian New Year's festival, was originally an All Souls' Day.

The variants of the Babylonian duplicate (S. P. ii) to the tablet with the names of the months (ASKT 64) were communicated to me by Pinches in 1880. I did not see the tablet; therefore I cannot vouch for the correctness of the reading ar:ru ša Addari, without anything between ar:ru and ša, in the fourth column of S. P. ii. This reading seems to me now very doubtful. Nor does Pinches' reading mina-bi in the first column of S. P. ii seem to be correct, although it is repeated by Delitzsch in the last three editions of his Assyrische Lesestücke. Sumer. mina-bi means doubled, Assyr. śunnu. We find it in the names of a number of cuneiform signs which represent reduplications of certain characters. For instance, the single corner-wedge, which was originally a black disk and which is
used as the sign for $X$, is called *gigurū*; the double corner-wedge, the sign for $XX$, has the name *gigurū-minābi*, double *gigurū*, while the triple corner-wedge, the sign for $XXX$, is termed *gigurū-eššeku*, triple *gigurū*.  

Adar might be called a double month, but the Second Adar is not a double month. It seems that Pinches’ reading $II$-$BI$ is a mistake for $II$-$u$. Strassmaier read $II$-$u$. This would be *arxu šānu ša Addari* or *arxu arkū ša Addari*. The name *arxu ša Addari*, as given by Pinches, is probably as incorrect as the commonly accepted reading *arxu MINA-BI ša Addari*. According to Strassmaier, it would seem that the correct reading of this variant was not *arxu ša Addari*, but *arkūt ša Addari*, which would mean *After-Adar* (German Nachadar). Schrader (KAT 1, 248) regarded *makru* as a transposition of *marku*, from *arkū = yarāku*, to be behind, whereas Norris combined *makru* with Heb. נר (cf. KAT 8, 381, n. *). Both explanations are untenable, but there is a grain of truth in them.

Accordingly we have five cuneiform names for the Second Adar: (1) the Sumerian *iti-še-kin-kut*, the extra grain-harvest month;—(2) Assyr. *arxu šānu* (or *arkū*) *ša Addari*, the second month of Adar;—(3) *arxu mixru ša Addari*, the adverse month originally separate signs, *viz.* (1) the disk of the sun—(2) the crescent moon—(3) the mouth of a well—(4) a complete circuit of what could be counted on the fingers ($X$).

25 Cf. the *Schrifttafeln* of AL 3, Nos. 94, 122, 136, 149, 181, 277.

26 Cf. מְכַר וַעַר, Rösh ha-shanah, 19 b.

27 See his *Alphabetisches Verzeichnis* (Leipzig, 1886) No. 4999. In AW 191, n. 6 Delitzsch stated that Strassmaier’s readings were evidently wrong.

28 For *arkū* (HW 242 b) see e.g. Strassmaier, *Cyrus*, Nos. 148, 149, 151, 219, 242, 364; cf. BA 3, 410, l. 18; 435, l. 8; 436, l. 8. The First Adar (Heb. פַּאָר, Aram. פָּאָר) is called simply *Addaru* or *Addaru* maxrā; see AW 190, l. 11; Strassmaier, *Camb.* p. 1, l. 8; BA 3, 416, l. 25. The common ideogram for *arkū* is עֵמַר-ו; cf. e.g. v R 37, 58; Peiser, *Babyl. Verträge* (Berlin, 1890) p. 200, No. cxxxviii, l. 17; Strassmaier, *Nab.* No. 688. The common ideogram for *šānu* would be ר-קָו; cf. Peiser, *op. cit.* p. 34, l. 21; Strassmaier, *Nab.* 436, 438, 439; *Cyr.* 54-60; *Camb.* 177-183, 226, 422. We can hardly suppose that the character which Pinches read *bi*, and Strassmaier *u*, is really *kan* (AL 8, 15, No. 107). Cf. also Meissner, *Altbabyl. Privatrecht* (Leipzig, 1899) p. 109.
of Adar;—(4) arxu ṭaśu Addari, the unlucky month of Adar;—(5) arkhšu Addari, the After-Adar.

Assyr. mirru in the third name is not a substantive, but an intransitive adjective maxiru, just as we have in Arabic, nimr, panther, for namir; or ni’ma and bi’sa for na’ima, ba’isa; and Assyr. čirru, small, for čariru.29

The unlucky intercalary month of the Second Adar was the thirteenth month, corresponding to the thirteenth sign of the zodiac, the raven;30 therefore the number thirteen is unlucky.

29 See WdG 1, 97; Delitzsch, AG 3, p. 171; Barth, Nomina (Leipzig, 1809) p. 115.