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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 *iti-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 šé'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 *غلول*,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, 5; 204, No. 22; cf. ZDMG 64, 705, l. 16; contrast AW 190, n. 2 and F. K. Ginzel, *Handbuch der mathematischen und technischen Chronologie*, vol. ii (Leipzig, 1911) p. 499.

⁴ See Haupt, *Micah* (Chicago, 1910) p. 88, n. * (AJSL 26, 224).

⁵ ZDMG 64, p. 704, l. 17. Contrast PSBA 34, 294; 35, 127.

⁶ Dr. Rudolf Růžička's idea (ZA 27, 320) that *ع* and *ح* were developed exclusively in Arabic (*aus den Laryngalen ist erst im Sonderleben der arabischen Sprache گ and ح geworden*) is untenable; we have *ع* and *ح* in Ethiopic, and *ح* appears in Assyrian as *ח*, whereas *ع* appears as *ח*. 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 *ع* and *ح* is shared by Brockelmann (VG 1, 125, 1, β; 127, r, γ and s; also 659) and all leading Semitic scholars. So far as I know, no one has adopted Dr. Růžička's theory (cf. also Gesenius-Buhl¹³, 549^a, above). The

ingathering; the Heb. word עֲלָלוֹת, *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* = *ḥaddar*, threshing-floor; *arax Addari* means literally *threshing-floor month*.⁸ The original meaning of אָדָר (= חָדָר) 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. אָדָר שֵׁנִי (Aram. אָדָר תְּנִינָא) or וָאָדָר. So far as I know, the name *Veadar* has never been explained; but it is evidently an expression like אָבֶן וָאָבֶן in the phrase אָבֶן וָאָבֶן, *a stone and a stone*, i. e. *divers weights*. In Deut. 25 13 we read לֹא תִהְיֶה לְךָ בְּכִיסֶךָ אָבֶן וָאָבֶן גְּדוֹלָה וְקַטְנָה, *thou shalt not have in thy bag divers weights, a great and a small*. Just as אָבֶן means here *another weight*, so וָאָדָר denotes *another Adar*. Similarly we find in Ps. 12 3: בָּלֶב וְלִב יְדַבְּרוּ, *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: *iti-še-kin-kut*, grain-harvest month, and the name of the Second Adar is *iti-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.

עָשָׂשׁ, Arab. عَثَّ, *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.

⁹ Cf. G-K, § 123, f; Crit. Notes on *Proverbs* (SBOT) p. 65, l. 13.

¹⁰ See my note in BA 5, 601.

also by *sâmu* = Aram. 𐤱𐤴𐤍, Arab. اسحم (or اسخم) black; *magrû*, unlucky; *atru* = 𐤀𐤠𐤫, abundant; *eli*, upon, or in addition to; *malû*, full, &c, &c.¹¹ In the Sumerian name of the Second Adar *dir* evidently corresponds to the Assyrian *atru* = Aram. 𐤀𐤠𐤫, 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 minâ-bi ša Addari*, or *arxu ša Addari*, or *arxu maxru ša Addari*, or *arxu magru ša Addari*; the last variant according to Delitzsch,¹² the last but one according to Pinches (v R 29, 13^b). In ASKT 64, 13 I adopted Pinches' reading; Delitzsch's *magru* was incorrect; the Assyrian equivalent of Sumer. *dir* is not *magrû*, but *magrû*, fem. *magritu*, from *garû*, *igrî*, to attack, to be hostile; cf. *garû*, or *girû*, adversary, enemy.¹³ In Aramaic we have 𐤀𐤠𐤫𐤲, to assail; Syr. ܐܠܚܢܐ, to strive, contend. In Arabic, جرى ل او على means to befall, to happen to; but the original meaning is to run;¹⁴ جرى الفرس, جرى الماء. 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, *lâ ullâtu*,¹⁵ adversity. Assy. *garû*, to attack, Aram. 𐤀𐤠𐤫𐤲, is equivalent to our to run at a person. The semasiological development is similar in Arab. صاب, which means in the first form to pour out; in the third, to attack, and in the fourth, to befall. The nouns مصوبة and مصيبة (plur. مصاب) mean accident, misfortune. This is

¹¹ See ASKT 16, 239-244; Meissner, *Seltene assyr. Ideogramme* (Leipzig, 1910) Nos. 2406-2446.

¹² See AL³, 70; cf. AL³, 93; contrast AL⁴, 115; AL⁵, 113.

¹³ Delitzsch (HW 204^a; cf. 392^b) does not give *magrû*, *magritu* under *garû*; he seems to derive it from a stem 𐤀𐤠𐤫. In AW 25, l. 5 he referred for *magrû* to 𐤀𐤠𐤫, but AW 192, n. 11 he withdrew this etymology.

¹⁴ In Assyrian we have *garârû* 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. מקרה has the same meaning, and in Assyrian we have *uqarrî*, he attacked, in connection with *usiq* = يضيق,¹⁶ he hemmed in, and the noun *qûru* (for *qurîu*) ill luck, adversity.¹⁷

Mixru, adversity, calamity, is found in l. 103 of the Flood Tablet, *illik Ninip mixra* (or *mixrê*) *ušardî*, 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 (?) einherziehn*; Bezold in Lietzmann's *Kleine Texte für Vorlesungen und Übungen*, part 7 (1911) p. 20, l. 43: *läßt die Gegenströmung 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 KAT³, 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 404^a) renders: *es kommt Ninib, ließ die Wehre sich ergießen*,²¹ and (HW 403^b) *arxu mixru ša Adlari*

¹⁶ Cf. Haupt, *Nahum* (Baltimore, 1907) p. 32, l. 6 (JBL 26, 32).

¹⁷ Delitzsch (HW 352^b) gives קר as כרה.

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. - , to shed forth; Arab. اسقط = اردى, also امطر الله 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 *magrû* mean *adversity*: Assy. *mixru* means originally *what you have to face*, and *magrû* 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* (*αι επαγομεναι ημεραι*).²² In Persia these five days are known as *Farvardigân*, 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.²³

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 *arru ša Addari*, without anything between *arxu* 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. *minâ-bi* means *doubled*, Assy. *šunnû*. 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 disk²⁴ and which is KAT³, 62, 46 (cf. 504): *ließ unaufhörlich die Kanäle überströmen*; cf. Haupt, *Der keilinschriftliche Sintflutbericht* (Leipzig, 1881) p. 14.

²² Cf. H. Winckler, *Altorientalische Forschungen*, second series, p. 182; KAT³, 329, 516, n. 2; I. Benzinger, *Hebr. Archäologie* (Tübingen, 1907) p. 167; p. 395, n. 1.

²³ See Haupt, *Purim*, p. 21, l. 11.

²⁴ See Geo. A. Barton, *Babylonian Writing* (Leipzig, 1913) 1, No. 365. This black disk represents originally a pit or hole, Assy. *bûru* = Heb. בור. According to Barton (*op. cit.* part 2) this disk represents four

used as the sign for X, is called *gigurû*; the double corner-wedge, the sign for XX, has the name *gigurû-minâbi*, double *gigurû*, while the triple corner-wedge, the sign for XXX, is termed *gigurû-eššeku*, triple *gigurû*.²⁵

Adar might be called a double month,²⁶ 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.²⁷ This would be *arxu šânû ša Addari* or *arxu arkû ša Addari*.²⁸ 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 *arkât ša Addari*, which would mean *After-Adar* (German *Nachadar*). Schrader (KAT¹, 248) regarded *makru* as a transposition of *marku*, from *arâku* = *urâku*, to be behind, whereas Norris combined *makru* with Heb. מקרה (cf. KAT², 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 šânû* (or *arkû*) *ša Addari*, the second month of Adar;—(3) *arxu mirru 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 *Schrifttafel* of AL⁵, Nos. 94, 122, 136, 149, 181, 277.

²⁶ Cf. שני אדרים, *Rôsh ha-shanâh*, 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 *arkû* (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. אדר ראשון, Aram. אדר קדמא) is called simply *Addaru* or *Addaru maxrû*; see AW 190, l. 11; Strassmaier, *Camb.* p. 1, l. 8; BA 3, 416, l. 25. The common ideogram for *arkû* is 𐎠𐎢𐎠-*u*; 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 *šânû* would be 𐎠-𐎠𐎢𐎠; 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* (AL⁵, 15, No. 107). Cf. also Meissner, *Altbabyl. Privatrecht* (Leipzig, 1893) p. 109.

of Adar;—(4) *arxu magrû ša Addari*, the unlucky month of Adar;—(5) *arkât ša Addari*, the After-Adar.

Assyr. *mirru* in the third name is not a substantive, but an intransitive adjective *mariru*, just as we have in Arabic, *nimr*, panther, for *namir*; or *ni'ma* and *bi'sa* for *na'ima*, *ba'isa*; and Assyr. *çirru*, small, for *çariru*.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 I, 97; Delitzsch, AG², p. 171; Barth, *Nomina* (Leipzig, 1869) p. 115.

³⁰ Cf. Benzinger, *Hebr. Arch.* p. 167; A. Jeremias, *Das AT im Lichte des Alten Orients* (Leipzig, 1906) p. 11, n. 2; p. 61, 13.