
Reviews of Books

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The Chicago Assyrian Dictionary is one of the great humanitarian projects of our time. Conceived in the 1920s it has had a colourful and checkered history, spanning the leaps in technology from file cards to the internet and seeing the services of three generations of the world's leading Assyriologists. This history can now be succinctly reviewed in Erica Reiner's *An Adventure of Great Dimension: The Launching of the Chicago Assyrian Dictionary* (Transactions of the American Philosophical Society, 2002)¹. The first volume to appear, in 1956, was H and now, fully half a century later, the project is approaching completion. After these two new volumes, T and Ṭ, there remains just U, which is expected imminently. The value of these volumes to Assyriology cannot be overstated.

A few comments on individual lexemes:

tabālu: note BM 75617.1–2 (Strassmaier 246/3), KÙ.BABBAR *ta-ba-la šá ni-qu-qu šá zik-ra-tu₄ šá*
^{md}UTU-ŠEŠ-*it-tan-nu i-ta-ba-la*

tablu: add BM 79128.11 (Jursa *Das Archiv des Bēl-rēmāni* (Leiden, 1999) p. 252)

tabnūtu: is not a “type of offering” but is now well understood to mean the arrangement of offerings for presentation to the deity. The task was undertaken by the *mubannū*.

**taqrību*: delete this entry – the reference in *CT* 55 243.8 is to be read [n]a-ak-ri-ma-nu (a leather bag).

tahapšū: for the latest on this item see S Zawadzki *Garments of the Gods* (OBO 218, 2006) p. 134–5.

takiltu: according to Zawadzki (op. cit p. 131) this colour (blue) was a signature of the goddess Šarrat Sippar.

tallu: note silver for repair of the *tallu erē ša* ^{gig}GIGIR in BM 64023:

BM 64023 (Bertin 1891)

5.7 × 4.3 cm Cambyses 27/5/3

1 [x]+r⁹ 1/2 GÍN KÙ.BABBAR KÙ.BABBAR T[A er]-bi qu-up-[pu]

2 [er]-bi šá KÁ ^dA-nu-rⁿ-tu₄

3 [x]+r⁹ GÍN KÙ.BABBAR su-pa-an-du

4 r¹/3⁶ 1/2 GÍN KÙ.BABBAR šá er-[bi]

5 PAP 5/6 ma-na 1 GÍN a-na

6 bit-qa šá tal-lu e-re-[e]

¹ See also on the article “The Chicago Assyrian Dictionary at Seventy” on the Oriental Institute website <http://oi.uchicago.edu/research/projects/cad/>.

- 7 $\check{s}\acute{a}$ ^{gš}GIGIR SUM-na
 8 ⁱⁱⁱNE UD 27 [KÁM]
 9 MU 3 KÁM ^mKam-bu-z[i-ia]
 10 LUGAL TIN.TIR.^{ki}LUGAL KUR.KUR
 11 5 GÍN KÙ.BABBAR *ina ši te ne/tu*₄

Notes

- l.3 *supandu* (meaning unknown) also occurs in *Nbn.* 159.7 and BM 76711.6.
 l.11 end of line not understood.

Translation

[x]+9 $\frac{1}{2}$ shekels of white silver from the silver income of the basket, income from the gate of (the temple of) Anunitu; [x]+9 shekels of silver *supandu*; 26 $\frac{1}{2}$ shekels of silver from the income (of the gate). Total 51 shekels given for the repair of the bronze pole of the chariot. Date. 5 shekels of silver

- tarāšū*: BM 62195.rev.1–3: 4 GÍN KÙ.BABBAR *gin-nu šá 4 ma-la-a-ta šá qé-me šá ta-ra-šu šá* ⁱⁱBÁR.
tašlīšu: it is possible that in the Neo-Babylonian period the *tašlīšu* was identical with the *kizū* (who, whatever else, in the context of labour gangs is clearly also an individual in charge of groups of five men. This issue is further examined in my forthcoming work on the armed forces of the Ebabbara).
tehirtu: this term is discussed by Bongenaar *The Neo-Babylonian Ebabbar Temple at Sippar: its Administration and its Prosopography* (Leiden, 1995) p. 359. BM 61271 may be added to the references cited there.
tikkū: in BM 40547.2 (M Wszeli *WZKM* 87 (1997 p. 231 No. 4) a donkey has the cuneiform sign LÚ written on its neck and rump (cf. *turru* D below).
titurru: also mentioned in BM 61175.rev.10.
tuqqunu (“of appropriate quality”): note that McEwan read MUN.HI.A *tu₉-uq-qu-nu* in *GCCI* 1 238.4 (*NABU* 1990/3 No. 93) but this seems highly unlikely as a reading of KU = *tu₉* is too abstruse for a Neo-Babylonian economic document.
 **turmedīsu*: an object made of bronze written *tur-me-di-su* in BM 64017:

BM 64017 (Bertin 1880)
 4.0 × 3.0 cm Cambyses 21/1/8

- 1 $\frac{1}{2}$ ma-na 4 GÍN KÙ.BABBAR
 2 a-na tur-me-dī-su
 3 $\check{s}\acute{a}$ ^dUTU a-na
 4 ^mLib-luṭ ^{li}SIMUG
 5 SUM-na
 6 ⁱⁱⁱBÁR UD 21 KÁM
 7 MU 8 KÁM ^mKam-bu-zi-ia¹
 8 LUGAL TIN.TIR.^{ki}LUGAL KUR.KUR

Translation

$\frac{1}{2}$ mina 4 shekels of silver given to Libluṭ the smith for the *turmedīsu* of Šamaš. Date.

turminabandú: this stone occurs among the list of stone chippings laid down by Sennacherib as hardcore when he built his stables at Nineveh (MacGinnis, *Iraq* 51 (1989) p. 187f).

turminú: this stone also occurs among Sennacherib's list of chippings at Nineveh (MacGinnis, *Iraq* 51 (1989) p. 187f).

tuttu: BM 54242.1-2 3 GUR *tu-ut-tu₄* (Mulberry) *ha-ar-bu-[tu₄]/ub-bu-lu* NÍG.GA LUGAL šá [. . .] *ṭātu* "bribe": the *ṭa-wa-ti-šú* occurring in a *harrānu* text from Borsippa (MacGinnis *Iraq* 56 (1994) p. 118) is probably to be understood as a writing of this lexeme.

terdu: for the latest on this word see M Jursa "terdu. Von Entführung in Babylon und Majestätsbeleidigung in Larsa" in S. Graziani (ed.), *Studi sul Vicino Oriente Antico dedicati alla memoria di Luigi Cagni*, Istituto universitario orientale dipartimento di Studi Asiatici Series Minor 61 (Naples, 2000).

tūbu: note gold *a-na tu-ub-bu* BM 62610.2.

tūdānu: also BM 68140.2' (*tu-da-nu*).

tuppi mār banūti: to the references cited add BM 64650, the tablet of manumission written by a daughter of Nebuchadnezzar for her slave Nabû-mukku-elip (MacGinnis *ASJ* 15 (1993) p. 99f).

tupšar ēkalli: note the edition of BM 59098 appearing in the review by MacGinnis of R. Da Riva *Der Ebabbar-Tempel von Sippar in frühneubabylonischer Zeit* appearing in *AfO* 50 (2003/2004) p. 407 n. 5.

turru D: to the list of animals with marks branded on their rump, add the example of a donkey with the sign LÚ written on its neck and rump quoted sub *tikku* above.

Finally, note the two loanwords from Aramaic (*tullumā'u* "liar, cheater" and *tamīru* "perfect"), which will be of particular interest to the first millenniumists.

In summary, this book marks another extraordinary milestone in the long progress of the Assyrian dictionary as it finally approaches completion. The editors and staff deserve our deepest praise for their part in this phenomenal achievement.

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TOWARDS A HISTORICAL GRAMMAR OF BALOCHI. By AGNES KORN. pp. 470. Wiesbaden, Ludwig Reichert Verlag, 2005. (Beiträge zur Iranistik, Band 26)

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I complained, some years ago in my *Anthology of Balochi* of 1990, of the orphaned state of the scientific study of Balochi, where nearly a hundred years after the pioneering studies of Wilhelm Geiger, there was still no thorough study of the language as a whole from either a synchronic or diachronic standpoint.

A very good beginning of a historical phonology was written by Geiger (v. Bibliography), but these early studies were severely limited by the restricted nature of his Balochi materials and of course as well by the fact that the great discoveries and decipherment of the Turfan finds in Middle Iranian were yet to come.

In the book under review, a revised version of a doctoral thesis at the University of Frankfurt, Agnes Korn presents a thorough and competent study of Balochi historical phonology, filling in and enlarging Geiger's work with greatly increased linguistic material.

Disclaimers, as here '*Towards . . .*' in titles of books can arouse suspicions of false modesty, but not here; Korn has in no sense written a Historical Grammar, but rather a useful modern Historical Phonology,