9. Obwohl als Ergänzung auch [Sa-ba]-zu-tim möglich wäre (dieser PNF in V, 23), ergibt sich aufgrund der zu veranschlagenden Breite des zerstörten Randes (gemäß Z. 3') eher die obige Rekonstruktion. Hierfür spräche auch die in der gleichen Zeile erwähnte Lamassu, da sie die Frau ist, die zusammen mit Qannuttum am veranschlagenden Breite des... dürften.


Thomas STURM (07-05-95)
Hermann-Treff-Weg 8
D-48167 MÜNSTER, ALLEMAGNE

38) Question mark retrieval – The uncertainty concerning the identification of the relationship between the signs N₁ and N₂ in the archaic numerical system for area measures, signaled by a question mark in Frühe Schrift p. 97, cannot, despite the best efforts of W. Heimpel in NABU 1995: 12, be resolved. The final entry of line two of the text in question, MSVO 1, 2, is in fact, as I discovered during a visit to Oxford in November of 1987 and confirmed on the occasion of the Erlenmeyer exhibit in Berlin in the summer of 1990, undisturbed and the notation \( 7N_8 \) unambiguous. This notation, cited by Heimpel, and that of MSVO 1, 4 obv. 5d, \( 1N_1 \ 7N_8 \), prompted M. Powell at the 1988 meeting in Berlin of the Concept Development in Babylonian Mathematics group to suggest that the sign \( N_8 \) in the archaic GAN₂ system might correspond to \( 1\frac{1}{10}N_1 \), comparable to the reasonably inferred pre-Sargonic and Sargonic practice (see his remarks and table in OECT 6, p. 66, no. 457), cannot be demonstrated with final certainty. For two reasons: in the first place, the calculations and the notation exhibit what would at face value appear to be numerous slight, and several major errors, which would strain the credibility of a text reconstruction based on high precision. Assuming that in all cases the first entry...
39) Janus Parallelism Clusters in Akkadian Literature – Janus Parallelism is a literary device in which a lexeme appears in close proximity. The result is a text that challenges the reader and gives cause for contemplation of its interpretation. To illustrate such a cluster I turn to the Epic of Gilgamesh XI: 16-20:

16. maškitānu ᵃqrādā dEnlil
   Their counsellor was the hero dEnlil
17. guzalsānu dNiNurta
   Their Chairbearer was dNiNurta
18. gugalštānu dEnuggi
   Their Canal Inspector was dEnuggi
19. dNiN-is-kā dEa ittisānu ta-me-ma
   Their Chairbearer was dEa, spoke a sign,
   dNiššiku, dEa, swore an oath with them.
20. amassānu ušannā ana kikkisū
   So he repeated their words to the reed house.

Of interest here is line 19: dNiN-is-kā dEa ittisānu ta-me-ma which contains no less than three polysemous elements: niššiku, which can be read both as an epithet of dEa and as the noun «prince»;7 ittisānu, both as «with them» and «their sign»; 8 and ranīma «he swore an oath,» 7 which also can be read tašlimma «you (Uta-napištim) sat.» 8 Such polysemy imbues the composition with multiple possibilities for reading including «dNiššiku, dEa spoke a sign,» or «dNiššiku, dEa, swore an oath with them,» «You (Uta-napištim) sat with the prince dEa,» and/or «You (Uta-napištim) sat with the dNiššiku, dEa.» Note how the latter harks back to the answer to Gilgamesh’s question in XI: 7: «How is it that you have stood in the assembly of the gods and have found life?»

The type of triple polysemy here functions as a series of Janus Parallelisms. As «Niššiku, dEa, swore an oath with them,» the line points ahead to amassānu ušannā ana kikkisū «So he repeated their words to the reed house,» and as «You (Uta-napištim) sat with the prince dEa,» the line faces back to the list of occupations, i.e., maškitānu, guzalsānu, and gugalštānu, by reference to dEa as a «prince.» Note that as «you sat» (taslimma) the line also parallels guzalsānu «their Chairbearer,» 9 by reference to one who brings an item on which one sits. Moreover, if we read dNiššiku as an epithet for dEa, it parallels dEa which follows immediately upon it. Finally, a word must be said about ittisānu which when read as «with them» parallels the list of gods present in the assembly, and as «omen, sign,» it parallels «their words» (amassānu) in the following line.

Another example of a Janus Parallelism Cluster appears in the Descent of Ištar lines 89-92.

89. ittit eštu ina kummišu
   The young man lies in his chamber
90. ittit ardatum ina ahiša
   The young woman lies on ahiša
91. dEa ina enqi libbišu ibišani [zikru]
   Ea in the wisdom of his mind, made a zikru
92. ibnimā Asu-šunamī ḫassinnu
   He created Asu-šunamī, a castrated male servant.

Lines 90 and 91 of the Descent of Ištar contain a Janus Parallelism Cluster. Both zikru and ahiša can be read in two ways: the former as «man» and «penis» 9 and the latter as «her quarters (lit. her side)» and «her chaperones (lit. brothers).» The polysemes here allow the poet to charge the lines with allusion. As «man» zikru is a befitting parallel for the preceding mention of ahiša as «her brothers.» As «penis» zikru parallels (humorously?) assinnu «a castrated male servant» 11 in the following verse. Similarly, ahiša, when read as «her brothers» parallels zikru as «man,» but when read as «her chambers» it parallels kummišu «her