



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Brief Communications.

The Names of the Months on S. P. ii 263.

AFTER my article on the Cuneiform Name of the Second Adar (above, pp. 139—145) was in type, Dr. Pinches was kind enough to re-examine the Babylonian variants to ASKT 64, 13. The result is that neither Pinches' original reading II-*bi* nor Strassmaier's II-*u* is correct: the two characters are *a-tar(kut)*. Strassmaier, however, was right in regarding the side of the tablet on which this reading is found as the reverse. On the obverse we find *ar(up) + tar(kut) ša* || (i. e. *Adari*). Pinches thinks that the scribe left out the characters *xu* and *a* between *ar(up)* and *tar(kut)*. He says, the text seems to be a student's practice-tablet. He therefore proposes to read *ar[-xu a-]tar ša Adari*.

I hardly think that the two signs have been omitted: the variant on the reverse is undoubtedly *arxu atar ša Adari*, but on the obverse we must read *arkût ša* ||, i. e. *arkût ša Adari* which means *After-Adar*, as I explained above, p. 144; cf. French *arrière-saison*, &c. Strassmaier's reading *ar-kat* is not correct. Dr. Schick informs me that this character (*kut, tar*) is exactly like the last sign of the Sumerian name of the Adar, *iti-še-kin-kut*. The duplicates referred to in Bezold's *Catalogue* sub K 8521 shed no light on the problem.

The variant on the reverse, *arxu atar ša Adari*, proves the correctness of my explanation of the Sumerian *dir*, which I suggested more than 25 years ago (BA 1, 14, l. 14; cf. above, p. 141, and PSBA 35, 23): *atar* is, of course, the construct of *atru* (= *uatru*) excess, just as we have *atar-xasîsu*, extremely clever (BA 2, 401; KB 6, 106, 39, and 415). For the construct before *ša* in *atar ša Adari* and *arkût ša Adari* cf. the conclusion of AG² § 98^a (*têm ša Arabi*, news of the Arabs).

Consequently we have, in addition to the five cuneiform names for the Second Adar, enumerated above, p. 144, a sixth name: *arxu atar ša Adari*. In the first name, Sumer. *iti-dir-še-kin-kut* (cf. p. 140, below) *dir* has been omitted on p. 144. The second name given above, on p. 144, is correct although it is not found on the tablet with the names of the months.

Pinches' paper on the Sumerians of Lagaš in the first part of PSBA 35 was published after I had sent the manuscript of my article on the Second Adar to the Editor of this JOURNAL (Jan. 4, 1913). According to Pinches (PSBA 35, 20. 23. 127) the Sumerian name of the Adar does not mean *grain-harvest month*, but *grain-mowing month*, i. e. the month in which the blades of the wheat-plants were mown. He connects this designation with the statement in Theophrastus, *Hist. Plant.* 8, 7 (cf. G. Rawlinson, *Ancient Monarchies*, 1, 47) that it was the custom to mow the growing blades twice, and then to allow the beasts of the field to feed off them.

For the unlucky character of the number 13 cf. Ernst Böklen, *Die "Unglückszahl" Dreizehn und ihre mythische Bedeutung* (Leipzig, 1913). According to F. Ll. Griffith (EB¹¹ 9, 77^b, below) the five epagomenal days were considered unlucky in Egypt; therefore no known monument or legal document is dated in them; see, however, Ed. Meyer, *Gesch. d. Altertums*, vol. i, part 2 (1913) pp. 31. 107. 110.

Johns Hopkins University.

Paul Haupt.