

Sumerian in *Cakes & Ale*, Notebook VI.B.35

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Stephen Herbert Langdon, was an American-born British Assyriologist, who in his later years served as curator of the Babylonian section of the University of Pennsylvania Museum of Archaeology and Anthropology. An earlier book of his that Joyce used has been identified in *Prairies*, Notebook VI.B.14.¹

The present article deals with the notes that Joyce made from volume five, *Semitic*, of the *Mythology of All Races*². Abbreviated as *MoAR* in the transcription below, *Mythology of All Races* was published in thirteen volumes, in 1931.

From the Sumerian index that we could identify, several units were crossed out in red: ‘Uru-city’, ‘datepalm’ ‘Mirsu / (irrigat god)’, ‘None said to / the old, old’, ‘has found a city / Eridu a city thou / hast founded to / which thou hast assigned its fate’, ‘like fat, like / fat, like tallow’, ‘of awfulness / yea of —’, ‘Mabbul (flood)’ and ‘Dilmun / Mudlin’. Joyce used these jottings in 1932 and 1936 for the revisions of Book I, chapters 5 and 6: *transition* 5 (I.5§1.9+/4.9+) and the final page proofs or ‘First Edition’ of *transition* 6 (I.6§1.6+/2.4+/3.9+/4.5+). One other entry, the ‘heavenly Du/blin/’, he crossed out in blue. The second word was very badly written. We assumed it was ‘Dublin’, but, as such, we could not locate it in the final version of *Finnegans Wake*. Together with the entries we mentioned above there are others that were not crossed out. These were transcribed into what is now notebook VI.C.17, pages 006-8. None of the material was crossed out there.

References

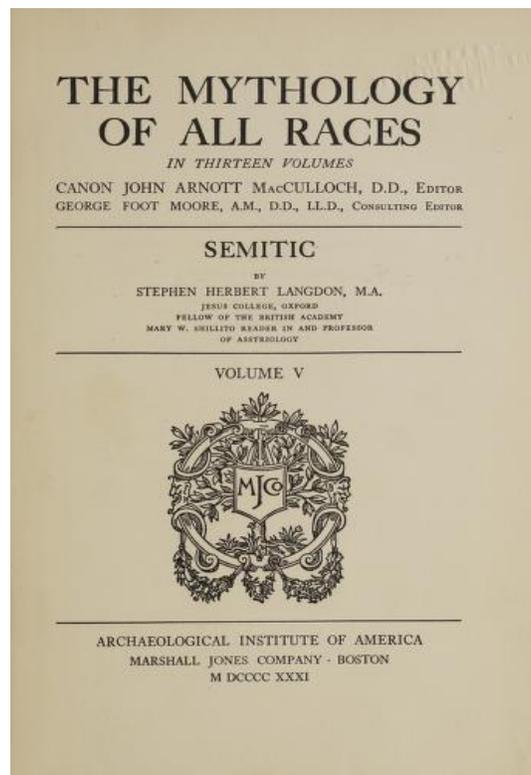
1. Langdon, Stephen, translation and commentary, *Enuma Elish: The Babylonian Epic of Creation restored from the recently recovered tablets of Assur* (Oxford: Clarendon Press, 1923) in Mikio Fuse, Robbert-Jan Henkes and Geert Lernout, “Emendations to the

Transcription of *Finnegans Wake* Notebook VI.B.14” *Genetic Joyce Studies* 10 (Spring 2010)

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2. Stephen Herbert Langdon: *Mythology of All Races*. Vol. 5, Boston: Marshall Jones Company, 1931.

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VI.B.35.051

(d) **Ninsinanna** >

VI.C.17.006(f)

(e) **male venus / evg** —

MoAR 24: The Arabian Allat, Ruṣā, Arṣā, became a goddess of Fortune by assimilation to the Babylonian Ishtar, identified with Venus, the Sumerian Ninsianna, Innini. Venus is both morning and evening star, Phosphorus and Hesperus, and various titles of the Arabian Allat, such as Sa‘d and ‘Uzzā, have dual forms,

Sa'dān, 'Uzzā, "the two planets Venus." In Babylonia the morning star is called the "male Venus," and the evening star the "female Venus."

VI.C.17.006(g)

(f) patroness / of harlotry >

VI.C.17.006(h)

(g) housetop / worship

MoAR 25: Mythology set in here at an early period and determined Ishtar, and consequently the western goddesses Astarte, Allat, as a double character. As morning star she is goddess of War (in the West 'Anat), and as evening star patroness of love and harlotry. For this reason the western goddesses of Fate were worshipped on house-tops, where baked cakes were offered to them, an obviously astral cult, and it could be served by women only.

VI.C.17.006(i)

VI.B.35.052

(a) Ishtar

MoAR 25: Particularly beautiful are the Sumerian and Babylonian hymns addressed to the "Queen of Heaven," and although none of this religious literature of the cult of Allat, Astarte, Ruṣa, and Tychē has survived in Aramaic, North Arabian, Canaanitish, and Hebrew, it is certain that noble songs of this kind were sung by them to the goddess of the morning and evening star.

"To the pure flame that fills the heavens,
To the light of Heaven, Ishtar, who shines like the sun,
To the mighty Queen of Heaven, Ishtar, I address greeting
VI.C.17.006(j)

(b) 'Annat is froh'

MoAR 30: Her worship as goddess of War in Syria and Canaan was so famous that it spread to Egypt, and is mentioned frequently in hieroglyphic texts of the fourteenth and fifteenth centuries. King Setho's team of war-horses was called " 'Anat is content," and Ramses' sword " 'Anat is victorious."

VI.C.17.007(a)

(c) nineness

MoAR 30: On her right is the Egyptian god Min and on her left the great Syrian god Reshep, holding spear and *ank*. Of Reshep the text says: "Reshep, the great god, lord of the heavens, ruler of the nineness."

VI.C.17.007(b)

(d) Venus prospicie

MoAR 32: In Fig. 15, the nude Ishtar who sits in the upper window represents a widely spread Babylonian and Canaanitish myth of the so-called Aphrodite Parakypitousa or Venus Prospiciens referred to by Ovid, whose cult is particularly well known in Cyprus, both by similar clay models of houses and in a local myth preserved by Plutarch.

VI.C.17.007(c)

(e) leans out

MoAR 33: Ishtar, the harlot, who peers from the window, was known in Babylonia and Assyria as Kilili. She brought woe upon men and distracted their minds. In such cases the priests performed magic rituals and the patient prayed to her. A eunuch must sing a lament to her. The prayer of the afflicted man began: “Thou art Kilili who leans from the window, . . . who perceives the words of men . . . causing the maiden to depart from her couch.” “Thou hast brought me loss, thy limbs upon me thou hast put, O great Ishtar.” Kilili *mushirtu* is the Babylonian title of this seductive divinity, and means precisely “Kilili who leans out”; she was known as “the queen of the windows.” A demon who cries at the window of a *mushirtu*, i.e., “harlot,” is cursed in the name of the gods.

VI.C.17.007(d)

(f) Nigir éclair

Note: F. *Éclair*. Lightning.

MoAr 39: This deity [Adad] was identified with the Sumerian god Mer, Imi, Rihamun, Mermer, Iškur, all words for “wind,” “storm,” “roaring”; Nimgirgirri, Nimgigri, Nigir, “lightning”; consequently Adad-Ramman became one of the principal Babylonian and Assyrian deities, consistently associated with the Sun-god Shamash.

VI.C.17.007(e)

(g) Shalman / (Salem) >

VI.C.17.007(f)

(h) 'Uru-city

MoAR 45-6: Shulmānu, and Shalmān are probably identical with the ancient name of Jerusalem, Shālēm, where Malkîzedek was king and priest of the god El in the days of Abraham (twenty-first century). The name of this city was written Salim in the correspondence of Abdihiba, king of Jerusalem, with Amenophis of Egypt in the fifteenth century, but with the Sumerian prefix, *uru*, “city,” and consequently U-ru-sa-lim replaced the older name before the age of Moses and became Jerusalem of the later period.[...]

The two Canaanite deities of Salem were, therefore, El, i.e., [45] Salman, the Sun-god and Astarte or Salmanîtu.

MS 47475-241, ScrPrLPA: ^+bored the Ostrov, leapt the Inferus, swam the Mabbul and flure the Moyle; like fat, like fatlike tallow, of greasefulness, yea of dripping greasefulness; did not say to the old, old, did not say to the scorbutic, scorbutic; he has founded a house — Uru, a house he has founded to which he has assigned its fate;+^ | JJA 47:274 | 1932 | I.6§1.6+/2.4+/3.9+/4.5+ | FW 136.11

VI.B.35.053

(a) **nimrod [woe] >**

VI.C.17.007(g)

(b) **Kush**

MoAR 55: Ninurta, read apparently Nimurta in dialectic Sumerian, is probably the origin of the name Nimrod, the famous hunter of Hebrew mythology.[...] Nimrod, the mighty hunter before Yāw, and son of Kūsh is clearly the Gilgamish of Babylonian mythology; and Nimrod, founder of cities in Sumer, and latterly builder of Nineveh, Rehoboth-Îr, Calah, and Resen between Nineveh and Calah in Assyria, is surely Nimurta, the god of the spring Sun, son of the Earth-god Enlil of Nippur.

VI.C.17.007(h)

(c) **nabu god writing**

MoAR 58: The messenger of Bêl of Babylon was Nabu, god of letters and writing.

VI.C.17.007(i)

(d) **Adapa**

MoAR 94: According to the myth of Etana, Anu had his throne in the highest or third Heaven where Etana sought the magical plant of birth, and in the Adapa myth at the gate of Anu stood Tammuz and Ningishzida.

VI.C.17.007(j)

(e) **rdatepalm**

MoAR 97-8: The tree sacred to Anu was called *ma-nu* in Sumerian, and is persistently connected with the tamarisk and [97] date-palm in the texts.

MS 47475-240, ScrPrRPA: ^+was Dilmun when his date was palmy and Mudlin when his nut was cracked;+^ | JJA 47:273 | 1932 | I.6§1.6+/2.4+/3.9+/4.5+ | FW 136.02

(f) **Tag Tug**

MoAR 190: CHAPTER V - THE SUMERIAN LEGENDS OF TAGTUG AND PARADISE

AMONG the primeval heroes who were clients of the Water-god, Enki-Ea, was also one Tagtug, better known under another title Uttukku, “the Weaver.” Tag-tug is invariably designated as a god, and the syllables mean, literally, “maker of garments. ”

VI.C.17.007(k)

(g) ^rMirsu / (irrigat god)

MoAR 191: The first eighteen lines of this myth refer to the age immediately after Anu, the Heaven-god, had created the gods of the nether sea. Ashnan, the Grain-goddess, and Lahar, the goddess of sheep, had not yet appeared, nor had Tagtug, patron of the craftsmen, been born. Mirsu, god of irrigation, and Sumugan, god of the cattle, had not been sent to aid mankind.

MS 47475-132v, ScrPrLMS: ~~M~~ ⁺Mirsu⁺ | *JJA* 46:454 | 1936 | I.5§1.9+/4.9+ | *FW* 107.02

(h) ^bheavenly Du[blin]

Note: The second word of this entry is very badly written.

?*MoAR* 192: But man is still a savage; now the gods in Dukug, the holy cosmic chamber, created the goddesses of corn and flocks, so that they themselves might have food, but they were not filled, obviously because civilized man had not appeared to provide them with regular sacrifices.

Not located in MS/*FW*.

(i) O headache thou / art headache

MoAR 195: None said, ‘O headache, thou art headache.’

VI.C.17.007(l)

VI.B.35.054

(a) ^rNone said to / the old, old

MoAR 195: None said to an old woman, ‘Thou art an old woman.’

None said to an old man, ‘Thou art an old man.’

MS 47475-241, ScrPrLPA: ⁺bored the Ostrov, leapt the Inferus, swam the Mabbul and flure the Moyle; like fat, like fatlike tallow, of greasefulness, yea of dripping greasefulness; did not say to the old, old, did not say to the scorbutic, scorbutic; he has founded a house — Uru, a house he has founded to which he has assigned its fate;⁺ | *JJA* 47:274 | 1932 | I.6§1.6+/2.4+/3.9+/4.5+ | *FW* 136.10

(b) ^rhas found a city / Eridu a city thou / hast founded to / which thou hast assigned its fate

MoAR 195: Ninsikilla spoke to her father Enki (saying):

‘Thou hast founded a city, thou hast founded a city, to which thou hast assigned its fate.

Dilmun, the city thou hast founded, thou hast founded a city to which thou hast assigned a fate.

[*Eridu* ?] thou hast founded, a city thou hast founded, to which thou hast assigned a fate.

MS 47475-241, ScrPrLPA: ⁺bored the Ostrov, leapt the Inferus, swam the Mabbul and flure the Moyle; like fat, like fatlike tallow, of greasefulness, yea of dripping greasefulness; did not say to the old, old, did

not say to the scorbutic, scorbutic; he has founded a house — Uru, a house he has founded to which he has assigned its fate;+^ | JJA 47:274 | 1932 | I.6§1.6+/2.4+/3.9+/4.5+ | FW 136.11-2

(c) **8th day in 8th m >**

VI.C.17.008(a)

(d) **'like fat, like / fat, like tallow**

MoAR 197: “ [...] It shall be the eighth day in her eighth month.

It shall be the ninth day in her ninth month, month of the period of woman.

Like fat, like fat, like tallow,

Nintur, mother of the Land,

. . . shall bear.’ ”

MS 47475-241, ScrPrLPA: ^+bored the Ostrov, leapt the Inferus, swam the Mabbul and flure the Moyle; like fat, like fatlike tallow, of greasefulness, yea of dripping greasefulness; did not say to the old, old, did not say to the scorbutic, scorbutic; he has founded a house — Uru, a house he has founded to which he has assigned its fate;+^ | JJA 47:274 | 1932 | I.6§1.6+/2.4+/3.9+/4.5+ | FW 136.09

(e) **'of awfulness / yea of —**

MoAR 197: “My king (Enki), full of awfulness, yea of awfulness [...]”

MS 47475-241, ScrPrLPA: ^+bored the Ostrov, leapt the Inferus, swam the Mabbul and flure the Moyle; like fat, like fatlike tallow, of greasefulness, yea of dripping greasefulness; did not say to the old, old, did not say to the scorbutic, scorbutic; he has founded a house — Uru, a house he has founded to which he has assigned its fate;+^ | JJA 47:274 | 1932 | I.6§1.6+/2.4+/3.9+/4.5+ | FW 136.09-10

VI.B.35.055

(a) **purge h**

MoAR 198: “Tagtug she reared.

Nintur to Tagtug called:

‘I will purge thee, and my purging . . .

I will tell thee and my words . . .

He who alone *super me procubuit, procubuit,*

Was Enki *qui super me procubuit, procubuit.*’ ”

Thus Tagtug learned from his mother the secret of his origin.

VI.C.17.008(b)

(b) **'Mabbul (flood)**

MoAR 203: Babylonian and Assyrian scribes frequently refer to the age “before the Flood” as the *lam abubi*, *abubu* being the Accadian original of the Hebrew word for the Flood, *mabbûl*, and the Aramaic *māmôlā*.

MS 47475-241, ScrPrLPA: ^+bored the Ostrov, leapt the Inferus, swam the Mabbul and flure the Moyle; like fat, like fatlike tallow, of greasefulness, yea of dripping greasefulness; did not say to the old, old, did not say to the scorbutic, scorbutic; he has founded a house — Uru, a house he has founded to which he has assigned its fate;+^ | *JJA* 47:274 | 1932 | I.6§1.6+/2.4+/3.9+/4.5+ | *FW* 136.08

(c) Xisuthrus

MoAR 204: Xisuthrus [...] last of the Sumerian antediluvian kings, warned of the Flood by Cronus, was ordered to write down all history from the beginning to the end, and to deposit the tablets at Sippar, city of the Sun-god.

VI.C.17.008(c)

(d) krta / treta / drapara / kali-yuga

MoAR 205: The Hindus have four cosmic cycles, divided into the proportions 4, 3, 2, 1. There are *krta*, 1,440,000 years of unblemished righteousness; *treta*, 1,080,000 years of three fourths righteousness; *drapāra*, 720,000 years of half righteousness; and *kali-yuga*, 360,000 years of one quarter righteousness. The Hindu tradition is apparently developed from the Sumerian-Indian-Chinese system by fanciful theological thinkers.

VI.C.17.008(d)

(e) call into being

MoAR 206: “[...] The cattle of the field, them that are four legged, on the plains he called into being as was fitting.”

VI.C.17.008(e)

VI.B.35.056

(a) 'Dilmun / Mudlin

MoAR 184: In the Tagtug legend of Paradise, this primeval land of bliss is located in Dilmun, on the eastern shore of the Persian Gulf.

MoAR 208: Then follow a few lines from a long description of Ziûdsudra’s translation to the mountain of Dilmun.

“[...] At that time Ziusûdra, the king,

Named, ‘Saviour of living things and the seed of humanity,’

They caused to dwell in the *inaccessible* mountain, mountain of Dilmun.”

Note: There are many mentions of ‘Dilmun’ in *Mythology of All Races*. ‘Mudlin’ is an anagram of ‘Dilmun’ and is not found in the source. It could be an ironic transformation of ‘Dublin’. See VI.B.35.053(h).

MS 47475-240, ScrPrRPA: ^+was Dilmun when his date was palmy and Mudlin when his nut was cracked;+^ | *JJA* 47:273 | 1932 | I.6§1.6+/2.4+/3.9+/4.5+ | *FW* 136.01 and *FW* 136.02

(b) h to o My son

MoAR 209: The Hebrew didactic style, “My son,” in wisdom literature is borrowed from these Accadian, and eventually Sumerian, admonitions attributed to the Babylonian Noah.

VI.C.17.008(f)