UR DYNASTY TABLETS

TEXTS CHIEFLY FROM TELLO AND DREHEM
WRITTEN DURING THE REIGNS OF

DUNGI, BUR-SIN, GIMIL-SIN, AND IBI-SIN

INTRODUCTION, CATALOGUE, TRANSLATIONS, LISTS,
ARITHMETICAL INDEX, INDEX OF WORDS AND PHRASES,
INDEXED SIGN-LIST OF THE UR DYNASTY

BY

JAMES B. NIES, Ph. D.

64 PLATES AND 27 SEALS

WITH AN APPENDIX

BY

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This book is dedicated to my dear wife
without whose constant encouragement
it would never have appeared

Preface.

The manuscript of this volume has been for the most part in the hands of the publisher since the Summer of 1913. The unavoidable delays, due to the interchange of proofs, and the European war, have belated its appearance. Meanwhile, new Sumerian material, such as Père Scheil's, Les Plus Anciennes Dynasties Connues de Sumer-Accad; Clay's list of the Kings of Isin in the Yale Babylonian Collection; Poebel's Historical and Grammatical Texts from Nippur in the University of Pennsylvania, and works of the highest importance, such as Delitzsch's Sumerian Grammar and Glossary, Barton's Babylonian Writing, Legrain's Le Temps des Rois D'Ur, Hroznýs Getreide im Alten Babylonien, have appeared.

It was inevitable that these should, in some degree, modify and, in a few instances, change the views of the author while the various sections of this work were going through the press, and this will account for any inconsistencies that may exist between the translations and the lists and indices, as an interval of more than a year elapsed between the time when the former and the latter were through the press.

An important modification must here be made. It seems clear from Poebel's Historical Texts that there were several dynasties of Ur, and it is evident that the one to which our texts belong was the last. It was still possible, when this became clear, to designate which dynasty is referred to but, as the original title, Ur Dynasty Tablets, occured in some parts of the book already through the press, it was deemed best not to do so. However, Ur Dynasty Tablets is broad enough to cover the whole field.

An effort has been made in this book to set forth and arrange the letter press so as to be helpful for beginners and those who are self-taught. For this reason special attention has been paid to the numerical system by adding an Arithmetical Index and an Index of Values for the sign list, while the Index of Words and Phrases, originally of very modest size, has been enlarged so as to cover the whole material of the texts, in the hope that this will add to the interest and usefulness of the work.

As for the system of transliteration, it has not been deemed advisable to take account of the so called amissible and inamissible consonants.

To his fellow workers in the field of Sumerian research, the author would say that he owes each and every one of them a debt of gratitude for help given by their published works, the names of which will be found in the list of abbreviations.

No one can be more alive to the shortcomings of this publication than the author himself, and criticism that will shed further light on the language and transactions of the last dynasty of Ur, will be welcomed.

Hotel St. George, Brooklyn, Newyork, U. S. A.

James B. Nies

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Abbreviations.

AD	Stephen Langdon. Tablets from the Archives of Drehem. Paris 1911.
AAS	Hilprecht. Anniversary Volume. Leipzig 1909.
ACI	A. H. Sayce. Archaeology of the Cuneiform Inscriptions. London 1907.
AG	A. Jeremias. Handbuch der altorientalischen Geisteskultur. Leipzig 1913.
BE	Babylonian Expedition of the University of Pennsylvania.
Br.	R. E. Brünnow. A Classified List of Cuneiform Idiograms. Leyden 1889.
BW	Geo Barton. Origin and Developement of Babylonian Writing. (Beiträge zur Assyriologie usw. hrsg. von Fr. Delitzsch und P. Haupt, IX. Band, Heft 1.) Leipzig 1913.
CT	Cuneiform Texts in the British Museum.
DSGl.	Friedrich Delitzsch. Sumerisches Glossar. Leipzig 1914.
DSGr.	Friedrich Delitzsch. Sumerische Grammatik. Leipzig 1914.
EBH	Hugo Radau. Early Babylonian History. New York 1900.
EBL	H. V. Hilprecht. Explorations in Bible Lands. Philadelphia 1903.
EG	R. A. S. MacAlister. The Excavation of Gezer. London 1912.
GAB	F. Hrozný. Das Getreide im alten Babylonien. Vienna 1914.
GT	Arno Poebel. Grammatical Texts BE, VI. I. Philadelphia 1914.
HG	Fritz Hommel. Grundriß der Geographie und Geschichte des Alten Orients. München 1904.
HLC	Geo. Barton. Haverford Library Collection. Philadelphia 1908/09.
HSL	Fritz Hommel. Sumerische Lesestücke. München 1894.
HWB	Friedr. Delitzsch. Assyrisches Handwörterbuch. Leipzig 1896.
JAOS	Journal of the American Oriental Society.
KG	F. H. Weißbach. Zur keilinschriftlichen Gewichtkunde. Leipzig 1912.
KSA	L. W. King. History of Sumer and Akkad.
Leg.	L. Legrain. Le Temps des Rois D'Ur. Paris 1912.
LSG	Stephen Langdon. Sumerian Grammar. Paris 1911.
MI	A. T. Clay. Miscellaneous Inscriptions. Yale Oriental Series. Vol. I.
MLC III	C. E. Keiser. Cuneiform Bullae. Vol. III. Babylonian Records in the Library of J. P. Morgan. New York 1914.
MSL	J. Dynely Prince. Materials for a Sumerian Lexicon. Leipzig 1908.
OBTR	Robert J. Lau. Old Babylonian Temple Records. New York 1906.
OLZ	Orientalistische Literaturzeitung. Leipzig.
PA	T. G. Pinches. The Amherst Tablets. London 1908.
PKUN	Engelbert Huber. Personennamen aus der Zeit der Könige von Ur und Nisin. Leipzig 1907.
PSBA	Proceedings of the Society of Biblical Archaeology.
RBA	M. Jastrow Jr. Religion of Babylonia and Assyria. Boston 1898. German revision. Giessen 1912.
REC	F. Thureau-Dangin. Recherches sur l'origine de l'Ecriture Cunéiforme. Paris 1898.
RMA	Thompson. Reports of Magicians and Astrologers. London 1900.
RTC	F. Thureau-Dangin. Recueil de Tablettes Chaldéennes. Paris 1903.
RU	Geo. A. Reisner. Tempelurkunden aus Telloh. Berlin 1901.
RUBI	W. Förtsch. Religionsgeschichtliche Untersuchungen usw. Leipzig 1914.
S^a, S^b.	Syllabaries; see Friedrich Delitzsch. Assyrische Lesestücke, third, fourth and fifth editions.
SAD	D. W. Myhrman. Sumerian Administrative Documents. Philadelphia 1910.
SAI	Bruno Meißner. Seltene assyrische Ideogramme. Leipzig 1910.
SAKI	F. Thureau-Dangin. Die Sumerischen und Akkadischen Königsinschriften. Leipzig 1907.
SCWA	William Hayes Ward. Seal Cylinders of Western Asia. Washington 1907.
SRD	W. M. Nesbit. Sumerian Records from Drehem. New York 1914
TD	H. de Genouillac. Tablettes de Drehem. Paris 1911.
TrD	H. de Genouillac. La Trouvaille de Drehem. Paris 1911.
UDT	J. B. Nies. The present volume. Leipzig 1919.
YBC	Yale Babylonian Collection.
I. II. III. IV.	Rawlinson. Cuneiform Inscriptions of Western Asia.

a = adjective
accd. = according to
adv. = adverb
B. = brother
bf. = before
c. = conjunction
cn. = connective
Col. = column
comp. = compare
D. = daughter
d. = dingir
d. pro. = demonstrative pronoun
E. = edge
F. = father
f. n. = field name
G. F. = grandfather
g. n. = god name
gr. n. = granary name
G. S. = grandson
L. = Left
l. = line
L. E. = left edge
Lo. E. = lower edge
M. = mother
n. = noun
nr. = number
O. and Obv. = Obverse
p. and pg. = page
p. p. = post position
p. c. = phonetic complement
pl. = plate
pl. n. = place name
p. n. = personal name
pos. pro. = possessive pronoun
prep. = preposition
pro. = pronoun
prob. = probably
R. and Rev. = reverse
R. E. = right edge
r. n. = royal name
riv. n. = river name
r. pro. = relative pronoun
Rt. = right
S. = son
t. n. = temple name
U. E. = upper edge
v. f. = verbal form
v. i. = verbal infix
v. p. = verbal prefix
( ) [ ] = what is broken away, supplied, or translated.

Introduction.

The one hundred and eighty autograph texts, from Babylonian tablets of the Ur Dynasty, published in this volume form part of my private collection. Eighty two of them were acquired in Bagdad in 1904 and doubtless were the results of Arabic digging after the close of the French excavations at Tello. The remaining 108 were purchased more recently; 106 in 1911 from a Paris dealer and two in 1913 in New York. Those acquired in 1911 are all from Drehem. They correspond to tablets published recently by Thureau-Dangin, Genouillac, Langdon and others as from that place. The two purchased in 1913 are probably from Jokha. Internal evidence and correspondence to collections already published make the sources of these practically certain, though they were not excavated by responsible people. Those from Tello, 1 to 90, together with 162 A and 167 A, but excluding Nos. 30, 31, 33 A, 37 A, 44 and 45 which are from Drehem, also 70 A and 73 A from Jokha, correspond to texts published by Reisner, Thureau-Dangin, Radau, Lau, Barton, Pinches and others. The remainder, except the two from Jokha, are to be classed with Nippur texts of the Ur period, to which they closely correspond.

The texts have, so far as possible, been grouped according to their nature and contents, though it was thought desirable not to follow this arrangement with the "case tablets", No 2 to 31, but to keep these together. As may be seen from the catalogue and translations, twenty of them refer to grain transactions, two to sheep and one each to cattle, oil, wool, bread, pitch, pottery, employment of men and contracts for loans of money and grain.

Contract tablets are 30, 31, 32, 33, 33 A and 180.

Label tablets are 35, 36 and 176.

Receipts are represented by 50 or more examples.

Wool and woolen cloth are the subjects of Nos. 12, 42, 43, 44, 45 and 170. 42 is a record of taxes levied and 170 is an unusual memorandum. No. 41 concerns the assignment of people to various duties, possibly in a single temple compound.

Under the head of memorandum I have included all those records of transactions written on small tablets, which were later to be transferred to ledger accounts, made monthly or bi-monthly, and sometimes even for one or two years. Thirty or more of the texts contain such items while Nos 68 and 91 are ledger accounts.

Thirty three tablets concern grain as cargoes, consignments, harvests, seedgrain, loans, payments, wages and food for man and beast.

Nos 54 to 61 are dues and wage lists, the payments of 57 being in silver to temple singers. In this, as well as in Nos 41 and 58, an unusual number of temple names, some of which are new, occur.

No 59 is an erased tablet. The colophon, however, is not erased. So far as possible the inscription and the lines of erasure, which are deep, are accurately re-

produced; a work of no small difficulty owing to distortion of the signs by the lines of erasure. Pinches has reproduced a similar tablet in the Amherst collection, No 64.

Especial attention is called to No 60, a temple list, not because of anything unusual in the tablet or its inscription, an account of which will be found among the translations, but because it is one of four almost identical tablets written within a few days of each other.

Allowances to envoys and their attendants, officials and others will be found in tablets 81 to 90.

Animals occur in comparatively few Tello tablets of this collection namely; Nos 9, 14, 18, 42, 43, 44, 52, 53, 55 and 69 to 80 except 70A and 73A. On the other hand, among the Drehem tablets, we find very little besides animals, so that, were it not for the names, places, dates and verbal forms found in them, they would have little value. Only ten; Nos 30, 31, 33A, 37A, 44, 45, 132, 175, 179 and 180 deal with other subjects. Nevertheless some of these animal tablets, that evidently form the records of a great stock yard or cattle market near Nippur, are of unusual interest. No 96 contains an important chronological problem, No 97 has repeated references to officials known as *Ragab me*; No 100 is, in part, a record of payments to officers and soldiers of Ibisin during the last days of his father Gimilsin.

No 123,[8.9] mentions a leopard and dogs and 142 a leopard and probably camels. 171 is an item of sheep and goats killed as food for temple dogs.

160, 167, 168 and 169 were impressed with seals that belonged to royal scribes of the time of Gimilsin. The greater part of these animal tablets, however, are records of offerings to the gods or to cult objects. Some are accounts of provisions sent for feasts, such as the new moon, full moon and time of lunar obscuration; see 95 and 129. Others record supplies for the house of auguries, the temple kitchen, the palace, the house of records and other places. In such cases the animals are usually said to be *šu-bu* i. e. cut up, or *ba bad bar-gál* i. e. killed and dressed, as we should say.

Animals are frequently sent by the King, as in 113, 117, or by Patesis as in 91, 120, 127, 128, 154, or even by temples of other cities as 147.

No 179 reads like a grocer's bill. It is a receipt for oil, birds and butter.

Of special interest are the new month 68,[49] *Itu Billala*, "the month of burning" and Dada, Patesi of Nippur during the reign of Ibisin, 37A, seal.

As questions that arise in connection with these tablets are touched upon in the notes added to the translations, in the "Word and Phrase Index" and in foot notes to name and other lists, it has been considered best here merely to call attention to certain features that seem important.

Not the least interesting of these are the seal impressions found, not only on the case tablets of Tello, but on some of the tablets of Drehem. Seal cylinders, as a rule, are undated and, at the most, indicate the reign in which they were used. It is highly desirable that exact dates shall, so far as possible, be obtained for those published in such works as Ward's "Seal Cylinders in the Library of J. P. Morgan" and his "Seal Cylinders of Western Asia". They contain important data for determining both religious and artistic development. New designs, such as 6, 26 and 27, particularly the last, are apt to occur on the tablets.

With these facts in view the seals have been carefully copied. This has been a difficult piece of work as there are six, eight and even more impressions of a seal on a single tablet; sometimes impressed before and sometimes after the tablet was written, giving them a fragmentary and often distorted appearance; besides which the seals

were evidently rolled over the surfaces rapidly and carelessly with consequent imperfect and indistinct impressions. If we add erosion through salts and wear and tear of time and breakage, it will be seen that the labor of reconstructing these designs is one of great difficulty and that, in some cases, it is out of question. In fact the whole work had to be done under a magnifier in the best light, portions of the designs being fitted together as they were found on various sides of the tablets. Nothing has been added to complete designs which was not found in the originals, and the fact that this work was done for me by so conscientious and competent an archaeologist as Prof. Wm. Max Müller will give assurance to those who may be inclined to doubt the reliability of seal cylinder designs thus obtained. Descriptions of the designs of the seals have been placed in the catalogue. Their archaic inscriptions have been added to the autograph texts, their translation and the designs, however, forming part of the translated tablets.

While the main purpose of this publication is to make these texts accessible to students of the business literature, language and religion of the civilization of the Ur Dynasty, at the same time it is recognized that others, besides Assyriologists, have a growing interest in the contents of the many thousands of tablets now in our museums and private collections. These people wish to know, not the views of scholars about the contents of a tablet, but the contents themselves, so far as they are translatable; and that, not in the garbled form that results from paralleling the translation with the transliteration, but in readable language, so far as a literal translation allows. With this in view a translation has been made of all but a few of the large lists. These have been summarised, as the translation of hundreds of names could answer no useful purpose. Transliterations have not been given, because the name lists and index of words will show assyriologists what values have been have used, and they have no interest for others.

It is felt that no one can read the varied translations of this collection of tablets, simple though the transactions with which they deal may be, without being convinced that, as a whole, they are reliable, and that steady advance in the knowledge of Sumerian contract literature is taking place.

Still, it must be recognized that the translation of unilingual texts is not yet on a firm foundation. The syllabaries and bi-lingual texts are often found inadequate, if not misleading. The translator, in such cirumstances, must rely on context, repetition of instances or the meanings of a sign and the archaeic pictograph.

In finding the meanings of some of the cult objects, officials, and technical expressions which are never explained, and for the interpretation of which we find no help whatever in the syllabaries, account has been taken of such texts as have been published, and of the peculiar relation of men and things that belong to a theocracy where all things centre in, and emanate from, the hierarchy of a cult.

These tablets teach us that, in the Ur times, say 2400 years B. C., the temples were the owners of practically all the agricultural and industrial resources of Babylonia. Such individuals as Bazi who, as conveyancer, handled vast quantities of grain at Lagash, and Abbashagga, from whom came tens of thousands of animals for the temples at Nippur, were, in all probability, not merchants on their own account but high officials, appointed by the chief temple at each of these places to transact its business. The temples were institutions, great compounds, such as are still to be found in India, where thousands are housed and find their activities. Such an institution necessarily had officials who, while they were priests, or, at least, belonged to some religous caste, were, at the same time, educated for and assigned to special functions. Such were the *Pa-al*,

or chief steward or warden of the provisions department of the temple, the *Šiti*, or accountant, the *Dup-šar*, or scribe, the *Gìr*, or conveyancer, the *Pa*, or foreman and the *Nu-banda*, or task-master. There is one region on this globe where conditions still exist that are probably similar to those of ancient Babylonia; namely Ladak and Thibet. There the Buddhist hierarchies in the monasteries rule supreme, and in them are centred almost all the arable lands, cattle and industries. There too is practised every species of divination and sorcery. Only the bloody sacrifices, forbidden by Buddhism, are wanting. With such facts in view, and the meanings and origin of such signs as *Pa-al* and *Shid* in mind I have made tentative translations of some of the official names which I hope are correct, but there are many besides, concerning whose functions nothing is known. The following is a list of the names of officials and employees that occur in these tablets. Their places in the tablets and my translations will be found in the Word Index.

Ab
Ab-e-tùm ku
Ab-ba-uru
A-ga-am
Ad-^{d}Im
Ad-É
Apin
A-ru-a
A-ši-gab-gal
E-sag-me
En
En ^{d}Innanna
En Unu(g)-gal
En maḫ-gal An-na
En ^{d}Nannar
En ^{d}Nina
En-nu
En-nun
En-^{d}Zikum
Erim
Erim ab-ḫal
Erim-bal-gub-ba
Erim giš-ku (e tub-ba)
Erim gud
Erim šag-bar-ra
Eš-kam-uš
Igi
Igi-túm
Igi-túm-mu
Igi-dub
Id-daḫ-ḫa
Il
Im-e-kid-a-ta
Im-ma
In súr-súr
Iš
Ú-il
Uḫ-me (šutug)
Uku-il
Ul
Ūru (nita)
Uš-gub-ba
Uš-ku
Uš-lig-ga
Utul
Gà-dub-ba
Ga-sur-ra
Gál-a-tir
Galu-in
Galu-giš-zu-kud
Galu-ḫal
Galu-giš-ku
Galu-giš-ku gu-la
Galu-kin-gí-a
Galu-kisal-me
Galu-ku
Galu-ku (= túg)
Galu-mar-sa
Galu-rim
Galu-šim
Galu-tib-bil-sag me
Gar
Gìn-uš
Gìn-uš-lugal
Gîn (= geme)
Gîn-kar-é
Gîn-uš-bar
Gìr
Gìr . . . galu-kin-gí-a
Gìr . . . . dup-šar
Gìr . . . . šukkal
Giš-gid-da
Giš-ku
Giš-bad
Gim
Gu-za-lá
Dam-ḳar
Du-du
Dumu
Dumu-sal
Dumu-uš
Dup-šar
Dup-šar-si
Ḫe-ku
Kal
Kàr-é (or ge)
Kar-du
Kuš
Lugal
Lugal ra uš-sa
Mar-sa
Mer
Maškim
Mu
Na-rú-a
Nagar
Nar
Nar-ta-a-ga-am-me
Ni-gab
Ni-gab erim-dam (šu)
Ni-gab ká-a-ka(šu)
Ni-gab É-gil-sa
Ni-ka-lum
Ni-ku
Nik-ku É ud-u-ia

Nim
Nin
Nin-ilu
Ni-šag
Ni-zu
Nu-banda
Nu-banda-ab
Nu-banda-gud
Nu-giš-šar
Pa
Pa uš-bar
Pa-erim-gud
Pa mu-ama-sìg (or ku)
Pa šid
Pa šum
Pa-al
Pa-al An-na
Pa-al An-nu-ni-tùm
Pa-al É (or ge)
Pa-al ^{d}Innanna
Pa-al nin
Pag-ga
Pap-e-ru
Pa-te-si
Pa-te-si-gal
Ḳa-šu-dŭ
Rá-gab
Sag-ma
Sag-pa-kab-du
Sib
Sib-ne-ne-ka-àg
Sib-galu-Ma-rí^{ki}
Sib-ḫu (or sib-bag?)
Si-lal-maḫ
Šà-igi-gar-má
Šid
Šid ^{d}Dumu-zi
Šid ^{d}Nin-mar^{ki}
Šim
Šu-gi
Šu-ḫa
Šu-dug-ga
Šukkal
Šukkal-maḫ
Šum
Šum-gál
Tub-ba
Zid-il

In translating the signs for the various kinds of grain and flour that occur we are in the same position as with the officials. Little is absolutely certain. Yet certain general facts as, that barley has, from time immemorial, been the chief grain of the East, that hemp and other fibrous plants were known, that luguminous grains and vetches were largely used, have been established by excavation in Egypt and at Gezer in Palestine.

A list of the grains that occur in these tablets shows, not only the agricultural development of the Sumerians, but how uncertain is our knowledge on this subject, in spite of the mass of material that has come to light.

Ar-za-na
Ar-za-na ḫar-ra šig
Áš
Ás numun
(Še)-Áš
A-ter
A-ter šig
Ba-ba še
Gar
Gar-gíd aš
Gar-ḫar-ra šig
Gar-zid
Gar-zid gu
Gar-zid kal
Gu
Gu šig
Gú
Gu-gal
Gu-tur
Sag-sum-el
Še
Še galu
Še gan-gud
Še gur-lugal
Še gibil
Še gir-gir
Še dar
Še-ḫab-è-a
Še ku-u-ru
Še kur
Še kur-ra
Še lugal
Še numun
Še sug-gan
Še šig ba-ba
Še til
Še-zid-gú
Še-zid ka
Zid
Zid-ba-ba
Zid-iš ba-ba-kal
Zid-gu uš
Zid-gu síg
Zid-gú nunuz
Zid ka
Zid kal
Zid-še
Zid-še sa

With regard to the domestic animals, especially cattle, we are in a much better position, though the varieties are numerous. The bovine kinds, together with sheep and goats, are pretty well determined, except the sal-aš-kar and the maš-du. The anšu class is also in doubt but anšu is, in Sumerian, probably the same as in Assyrian, a deter-

minative for almost any beast of burden as mule, horse, camel, and even elephant. The signs ù, bar + an, zi-zi, lulim etc., indicated the particular kind of beast of burden.

In the "Word Index" an effort has been made to distinguish the animals in these texts of which the following is a list.

Áb
Áb-amar-ga
Áb-al
Áb-é-tùr
Áb-bar-ab
Áb še
Am gud
Amar gud-am
Anšu
Anšu amar-ga
Anšu-ù
Anšu-ù-amar-ga
Anšu-ù-uš
Anšu uš
Anšu ú-gu-de-a
Anšu-ù-sal
Nu-anšu uš
Anšu-bar + an-uš
Anšu-muk
Anšu-sal
Anšu-sal dagal gan
Anšu-zi
Anšu-zi-zi uš
Anšu-zi-zi sal
Az-ù
Udu
Udu a-lum
Udu a-lum še
Udu a-lum gukkal
Udu emi-gi
Udu-ú
Udu uš
Udu uš bar rug-ga
Udu uš bar-šar
Udu ba-ŭr
Udu-gal
Udu gukkal
Udu gukkal gub-ba
Udu maš
Udu mi
Udu ni
Udu še
Udu še eš kam uš
Udu še gud e uš-sa
Udu še šig
Udu síg gukkal
Udu dir-galu-su
Ur-ku
Uz
Uz-galu-su
Uz maš
Uz maš nu-a še
Uz mi galu-su
Ganam
Ganam bar-rug-ga
Ganam galu-su
Ganam dir galu-su
Ganam mi galu-su
Ganam gukkal
Ganam síl nu-a
Ganam še
Gud
Gud áb
Gud-amar-ga
Gud apin
Gud giš
Gud gukkal
Gud še
Gud še sag-gud
Gud túg-gŭr
Gukkal
Gukkal giš-dū
Lu-lim uš
Lu-lim sal
Maš
Máš uš
Máš-ga
Máš gal
Máš gal ú
Máš gal dir galu-su
Máš gal še
Máš galu-su
Máš nu-a še
Máš šag-gù
Máš-dū
Amar-máš-dū
Amar-máš-dū sal
Amar-máš-dū uš (še?)
Sal-aš-kar (= Ḫal?)
Sal-aš-kar ga
Sal-áš-kar galu-su
Sal-áš-kar-rá
Sal-áš-kar še
Sal síl
Sal síl gukkal
Síl
Síl ba-ŭr
Síl nu-ŭr
Síl uš
Síl-gab
Síl nu-a
Síl še

In the name and other lists, as also in the word index, the Assyrian alphabetical order has been followed. There have been so many mixtures of alphabets of late that it seemed best to return to the old. The same course has also been followed in the transliterations of names. The indiscriminate use of Sumerian and Semitic values, adopted according to national fancy to form mellifluous names, is to be deplored. It is no doubt true that there are Semitic names, especially in the Drehem tablets, that require Semitic values, but they are easily distinguished. It is very desirable that a fixed standard for transliterating names be set, even though it be not absolutely provable that it is correct.

In the name list have been included field and granary names, because they frequently indicate the owners and are thus properly personal names, but this has never been done without adding a foot-note stating that such is the case.

It is not always certain that titles are not parts of names. As a rule they have not been made such but have been added as foot-notes together with such observations as the name suggested. It was thought best to leave the lists entirely free and to put all explanatory matter in these notes. It is hoped they will be helpful, as also the Index of Words and Phrases, which makes no pretense to being a glossary, and is intended only as a convenient medium for making necessary explanations of interpretations and pointing out verbal forms.

To difficulties in the tablets, as well as interesting points, attention has been called by remarks following each translation. A certain amount of repetition could not be avoided in such an arrangement as has been followed in this book, but it is hoped that the added clearness will compensate for this.

The d a t e s are given in the translations without formulas, but these can be readily found by a reference to the catalogue for the tablet in question.

For the years, Myhrman's revision of dates of the Ur Dynasty, found in SAD. B. E. series A vol II part I, has been followed, and for the Months, Langdon's "Archives of Drehem" and Thureau-Dangin's Jokha month list.

For convenience of reference the three calenders are here added, as indigenous month-names were used at the same time at different places.

Lagash Calendar.

1. Gan-maš
2. Ḫár-rá-ne-mú (or šar)
3. Ezen-^{d}Ne-gún
4. Šu-numun-a
5. Dìm-kù
6. Ezen-(azag) ^{d}Dumuzi
7. Ezen-^{d}Dungi
8. Ezen-^{d}Baú
9. Mu-šu-dú (ul)
10. Amar-a-a-si
11. Še-gūr-kud
12. Še-il-la

Drehem Calendar.

Ordinary Nippurian.

1. Bár-zag-gar
2. Ḫár-si-sá (sá = zu)
3. Síg-ga
4. Šu-numun-a
5. Ne-ne-nig
6. Ḳin-^{d}Innanna
7. Dù-azag
8. Apin-dū-a
9. Ḫen-ḫen-è (Gan-gan-ud-du)
10. Ab-è
11. Áš-a-an
12. Še-gūr-kud

Dirig še-gur-kud

Secondary Nippurian.

1. Maš-dū-kù
2. Šeš-da-kù
3. Ū-ne-(mušen)-kù
4. Ki-sìg-^{d}Nin-a-zu
5. Ezen-^{d}Nin-a-zu
6. Á-ki-ti
7. Ezen-^{d}Dun-gi
8. Šu-eš-ša
9. Ezen-maḫ
10. Ezen-An-na
11. Ezen-^{d}Me-ki-gál
12. Še-gūr-kud

Jokha Calendar.

1. Itu Še-gūr-kud
2. Itu Sig-giš-ni-šub-ba-gar (variant gà-ra)
3. Itu Še-kar-ra-gál-la
4. Itu (No. 63 Recueil de signes, Scheil)
5. Itu Ri
6. Itu Šu-kul = numun
7. Itu Min-ab
8. Itu É-itu-àš (às = 6)
9. Itu ^{d}Ne-šu (or gún)
10. Itu Ezen-^{d}Dun-gi
11. Itu Kúr-ú-e
12. Itu ^{d}Dumu-zi
13. Itu Dirig

Genouillac in T. D., p. 15 Note 1 has also *Dul-azag ^{d}Nanna(r)* and omits *Itu Ri.*

In conclusion I desire to express sincere thanks for, and warm appreciation of, the help and instruction of Professors Clay and Hommel, to both of whom I owe much for practical help and constant encouragement. I desire also to express my gratitude to Professor Delitzsch for his confidence in me, and for offering to publish this work in so noted a series as the Assyriologische Bibliothek.

James B. Nies.

Catalogue.

Text	Plate	Reign	Year	Month.	Day	Description and Measurements
1	1	—		—		Baked clay tablet. Color light terra-cotta. Left edge partly broken away. Surface of upper half eroded by salts. Size 13 × 6 × 3,4 cm. Inventory.
2	2	Dungi	57 th	—		Case tablet (baked). Brown. Unopened. Well preserved, with 6 seal impressions. The design presents a seated goddess before whom a minor goddess conducts by the right hand the owner of the seal, Urkalkal. In field above, between the goddesses, is a crescent moon, below the eagle of Lagash. This goddess is probably Nin-gal, spouse of Nannar. 4,6 × 4,8 × 2,7 cm. Receipt for grain.
		Mu uš-sa Ki-maš ki ba-ḫul				
3	2	Dungi	56 th	7 th		Case tablet, (baked). Yellow. Opened. Case worn, but inner tablet perfect. Seal in poor condition. Case = 4,7 × 4,4 × 2,5 cm Tablet = 3,5 × 3 × 1,5 „ Receipt for grain.
		Mu uš-sa Ur-bil-lum ki ba-ḫul		Itu Ezen-d Dungi		
4	2	Bur-Sin	5 th	10 th		Case tablet (poorly baked). Brown. Opened. Both case and inner tablet very brittle. Seal eroded. Case = 4,5 × 3,7 × 2 cm Tablet = 3 × 2,6 × 1,2 „ Receipt for sesame oil.
		Mu En-unu(g) gal dInnanna ba-túg		Itu Amar-a-a-si		
5	3	Dungi	55 th	5 th		Case tablet (baked). Yellow. Opened. Only part of case remains. Seal imperfect. 3,3 × 2,8 × 1,4 cm. Receipt for grain rations.
		Mu uš-sa Lu-lu-bu Si-mu-ŭr-ru-um ki a-du 10-lal-1-kam-aš ba-ḫul		Itu Dim-kù		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
6	3	Dungi	56 th	9 th		Case tablet (baked). Terra-cotta. Unopened. Complete. 6 seal impressions with double scene depicted. The design in the larger case presents a seated goddess before whom a minor goddess leads Urmesh. In field above, between the deities, is a bird like a swan with folded wings. In the smaller case, the worshipper appears alone, before a god seated. 4,5 × 4 × 2,5 cm. Receipt for grain supplied the Patesi.
		Mu Ki-maš ki ba-ḫul		Mu-šu-ul		
7	3	Bur-Sin	6 th	5 th		Case tablet (baked). Yellow. Unopened. Complete. 6 seal impressions. The design presents a seated goddess before whom a minor goddess, only partly preserved, leads the owner of the seal. 4,5 × 4 × 2,5 cm. Receipt for grain-fed sheep bought.
		Mu Ša-aš-ru-um ki ba-ḫul		See No 5		
8	3	Dungi	56 th	—		Case tablet (baked). Terra-cotta. Unopened. Fine inscription. 6 clear seal impressions. The seated god Ea holds in his right hand a vase from which issue two streams of water. Between the streams, growing in the vase, appear 3 blades of the sacred plant. A goddess leads a worshipper, representing owner of seal, before him. Size 4 × 3,7 × 2,2 cm. Receipt for grain for the Patesi.
		See No 6				
9	4	Uncertain				Case tablet (baked). Yellow. Unopened. Good inscription. The seal depicts the struggle of Gilgamesh, Eabani and the monster. See seal of No. 18. Size 4 × 3,6 × 2 cm. Receipt for nine sheep.
		Mu uš-sa-a Mu uš-sa-a bi 2 nd year after the inundation				

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
10	4	Dungi	56th	10th		Case tablet (baked). Brown. Opened, brittle. Part of R case gone and tablet split by salts. The seal cannot be rescued. Case = 4 × 4 × 2 cm. Tablet = 3 × 3 × 1,4 „ Receipt for meal.
		See No 6		See No 4		
11	4	Dungi	56th			Case tablet (baked). Yellow. Unopened. Good condition. 6 impressions of seal. Seated god from whose shoulder protrude weapons. A deity leads a worshipper before him. 3,5 × 3 × 2 cm. Receipt for grain.
		See No 6				
12	4	Bur-Sin	3rd	4th		Case tablet (baked). Brown. Opened. The case is worn, the seal impressions illegible. The inner tablet is perfect. Case = 4,5 × 3,5 × 2,3 cm. Tablet = 3 × 2,7 × 1,5 „ Receipt for goats' hair.
		Mu Giš-gu-za-maḫ dEn-lil-lá ba-dím		Itu Šu-numun		
13	4	Dungi	56th			Case tablet (baked). Yellow. Opened. Case much eroded. Upper end broken off. Inner tablet complete except line 6 which was crushed in baking. Part of 3 seal impressions remain. Case = 4,7 × 4 × 2,3 cm. Tablet = 4 × 3,3 × 1.4 „ Receipt for bread and flour.
		See No 3				
14	5	Bur-Sin	1st	9th to 10th		Case tablet (baked). Drab. Unopened. Perfect inscription. 8 seal impressions. A bearded god (Ningirsu?) seated, before whom a minor deity leads a worshipper. Above, between them, the Eagle of Lagash. 5 × 3,9 × 2,2 cm. Receipt for sheep and kids.
		Mu Bur-dEn-zu lugal		Itu Mu-šu-ul-ta Itu Amar-a-a-si šu		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
15	5	Dungi	56th	6th		Case tablet (baked). Drab. Unopened. Complete. Design of seal not very clear. The usual one of Lagash; a seated deity before whom a worshipper is conducted by a minor deity. 4,5 × 4 × 2,3 cm. Receipt for a loan of seed-grain.
		See No 3	Itu Ezen-dDumu-zi			
16	5	Dungi	56th	7th		Case tablet (baked). Light terra-cotta. Unopened. Inscription fine. 8 seal impressions. A minor deity leading worshipper before the goddess. 4,5 × 4 × 2,5 cm. Receipt for grain.
		See No 6		See No 3		
17	6	Dungi	56th			Case tablet (baked). Light terra-cotta and yellow. Unopened. Clear inscription. 6 fair impressions of seal, but design incomplete. A seated goddess, with a curious symbol before her, possibly a fish and a worshipper appear. This may be Nina. See No 25. 4 × 3,3 × 2,2 cm. Receipt for seed-grain.
		See No 6				
18	6	Bur-Sin	6th			Case tablet (baked). Terra-cotta. Unopened. Inscription and seal fine. 8 seal impressions. Gilgamesh, Eabani and the monster. Eagle of Lagash below in the field (see 9). 4,3 × 3,8 × 2,4 cm. Receipt for a bull and a cow.
		Mu Ša-aš-ruki ba-ḫul See No 7				
19	6	Dungi	56th	7th		Case tablet (baked). Terra-cotta and yellow. Unopened. Complete. 6 seal impressions. Common Lagash design. Seated deity. Eagle of Lagash above in field. Minor deity introduces worshipper. 4,5 × 3,5 × 2,5 cm. Receipt for hemp seed.
		See No 3		See No 3		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
20	6	Bur-Sin	3 rd	8 th		Case tablet (poorly baked). Brown, brittle. Unopened. Lower edge of reverse broken off. 2 seals in fair condition. Design same subject as No 19 but Eagle wanting. 4,5 × 4,3 × 2,5 cm. Receipt for asphalt.
		Mu Gu-za ^{d}En-lil-lá (ba-dím)		Itu Ezen-^{d}Ba-ú		
21	7	Bur-Sin	1 st	11 th		Case tablet (baked). Yellowish brown. Opened. Case broken on obverse right side and lower edge. Upper edge of inner tablet very brittle. Inscriptions clear but seal illegible. Case = 5 × 4,8 × 2,2 cm. Tablet = 4 × 3,5 × 1,5 „ Delivery of a consignment of jars at the palace.
		Mu ^{d}Bur-^{d}En-zu lugal. See No 14		Itu Še-gūr-kud		
22	7	Dungi	56 th	7 th		Case tablet (baked). Yellow with terra-cotta spots. Complete, but design imperfect in seal. Seated deity. Minor goddess leads worshipper. Eagle in field above, what looks like a serpent below, between the deities. 4,5 × 3,7 × 2,5 cm. Receipt for new seed-grain.
		See No 3		See No 3		
23	8	Dungi	56 th	11 th		Case tablet (baked). Brown. Unopened. Surface worn, but inscription good and seal fair. The design contains 2 figures only, a seated goddess and a worshipper. See small design of No 6. 4,2 × 4 × 2 cm. Receipt for food of water carriers.
		See No 6		See No 21		
24	8	Dungi	56 th	8 th		Case tablet (baked). Yellow. Unopened. Inner tablet loose in case like No 2. Small fragment broken from upper edge of obverse. Clear inscription and legible seal. Design similar to No 16. 4,2 × 3,9 × 2,5 cm. Receipt for grain.
		See No 6		See No 20		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
25	8	Dungi	57 th	11 th		Case tablet (baked). Yellow and light terra-cotta. Unopened. Complete. A standing goddess, before whom a worshipper is led by a minor goddess. In the field before goddess a symbol. Fish or swan? See Nos 6 and 17. 4,8 × 4,5 × 3 cm. Receipt for a cargo of grain.
		See No 2		See No 21		
26	9	Uncertain		12 th and 1 st		Case tablet (baked). Brown. Unopened. Clear inscription and seal. The design contains 4 figures. A seated God who may be Ningishzidda, (if we may so conclude from the serpents' heads on the shoulders) before whom, in the field, is the Eagle of Lagash. A minor deity leads before him a worshipper, behind whom walks a second goddess with uplifted hands. Behind her is an animal that looks like a pig, but may be a dog, with its back turned. 5 × 4,5 × 2,5 cm. Receipt for two allowances of grain.
		Mu uš-sa ki ba-ḫul. Perhaps Dungi 57		Itu Še-il-la Itu Gan-maš		
27	9	Bur-Sin	3 rd	4 th and 5 th		Case tablet (baked). Brown. Unopened. Piece broken from upper right corner of O. Inscription flattened by seal impressions, of which there are ten. The design is unique and highly remarkable. A standing goddess and a worshipper. Behind her a caduceus, before her, in field, what seems to be a boomerang; below this a serpent, apparently guarding a mountain from the top of which issue either a plant (see No 8) or flames. 5,8 × 5,1 × 2,5 cm. Receipt, possibly for men employed.
		Mu Giš-gu-za ^{d}En-lil-lá ba-dím See No 20, a variant		Itu Šu-numun ù Itu Dìm-kù		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
28	9	Dungi	56th			Case tablet (baked). Yellow and terra-cotta. Unopened. Inscription and seal clear. The design presents five figures and an eagle in the field i.e. A seated goddess with grain radiating from the shoulders. Her right hand is extended. A small deity with hands up in supplication seems to kneel before her. A second minor deity leads before her a shaven worshipper, followed by a third minor goddess. 4,5 × 4 × 3 cm. Receipt for seed-grain.
		See No 3				
29	10	Dungi	56th	9th		Case tablet (baked). Yellow. Unopened. Surface of obverse flattened by seal, of which there are 7 impressions. The design presents a seated goddess, probably Bau, before whom a minor goddess leads a worshipper. Between them, in field above, a crescent moon, containing solar disk. Below, the Eagle of Lagash. 4,5 × 4 × 2,1 cm. Receipt for grain.
		See No 6		See No 6		
30	10	I-bí-Sin	3rd	12th to 3rd of next year		Case tablet (baked). Yellowish terra-cotta. Unopened. Inscription much flattened by 21 impressions of the seal. No design. 5 × 4,5 × 2,2 cm. Contract. Loan of money with rate of interest at 20 %. From Drehem.
		Mu dI-bí-dEn-zu lugal-e Si-mu-ru-um ki mu-ḫul	to 25th	Itu Še-gūr-kud Itu sig		
31	10	Gimil-Sin	9th	2nd	5th	Case tablet (baked). Yellow and terra-cotta. Partly opened. Piece broken from upper right corner of case and slightly eroded on obverse. Numerous seal impressions. 6 × 4,5 × 2 cm. Contract. Loan of grain at interest for 25 days. From Drehem.
		Mu dGimil-dEn-zu lugal-e É dLagab+sig Giš-úḫ ki mu-dū		Itu Gud-si-zu or Ḫar-si-sá	to 30th	

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
32	11					Baked tablet. Light brown, fine clear inscription. 4 × 3,2 × 1,8 cm. Contract (quittance for).
33	11					Baked tablet. Brown. Lower O edge and upper R edge broken off. 5,5 × 4 × 2 cm. Contract to exchange grain for pottery.
33 A	11	I-bí-sin	1st	12th		Baked tablet. Drab. Flattened by seal impressed all over O and R after tablet was written. 4 × 3,5 × 1 cm. Contract for a loan of *baba* grain. From Drehem.
		Mu dI-bí-dEn-zu lugal		Še-gūr-kud		
34	11			10th		Baked tablet. Reddish brown. Complete. Signs of O flattened by seal impressions, of which only part of a seated deity and no signs can be made out on R. 3,7 × 3,8 × 1,5 cm. Delivery of honey (receipt for).
				Itu Amar-a-a-si		
35	11	Dungi	56th			Label tablet (baked). Drab. Complete. Two deep holes on the left side. 3,5 × 3 × 1,6 cm. Tag for a box of grain tablets.
		See No 6				
36	11	Bur-Sin	5 to 6th			Label tablet (unbaked). Brown. Poor condition. Second line of O is crumbling, and a piece is broken from lower right hand corner. 3,5 × 3 × 1,3 cm. Tag for a box of soldiers' wage tablets for a single year.
		Mu en unū(g) dInnanna ba-túg ta Mu Ša-aš-ru-umki šu				
37	12	Bur-Sin	2nd			Baked tablet. Brown. Chipped on lower edge of O, and piece broken from upper left corner of R. 9,3 × 5 × 2 cm. Repayment, in part, of two loans.
		Mu dBur-dEn-zu lugal-e Ur-bil-umki mu-ḫul				

Text	Plate	Reign	Year	Month	Day	Description and Measurements
37 A	12	Unclassified		3rd	13th	Baked tablet. Drab. Complete. Inscription pressed somewhat out of shape by seal, part of which is not legible. 4 × 3,5 × 1 cm. Receipt for silver. From Drehem.
		Mu En dInnanna Unū(g)ki-ga ba-túg		Itu Síg-ga		
38	12					Baked tablet. Yellowish white. Upper end broken off. Also pieces from lower obverse corners. 5,4 × 4 × 2 cm. Apportionment of food-grain and its tax.
39	13			1st		Baked tablet. Brown. Complete. 4 × 2,8 × 1,3 cm. Offerings for a festival.
				Itu Gan-maš		
40	13	Dungi	57th	7th	10th	Baked tablet. Yellow. Complete. 3,2 × 2,7 × 1,9 cm. Offerings of drink, bread and sesame oil.
		See No 2		See No 3		
41	13			11th	7th	Baked tablet. Terra-cotta. Complete, except small piece broken from upper right corner. Was thickly covered with hard cement when found. 7,2 × 4,4 × 2 cm. Assignment of officials to various duties in temples and other places.
				Še-gūr-kud		
42	14	Bur-Sin	1st			Baked tablet. Brown. Complete, except piece broken from col. I, and small piece from upper right corner of col. II. 10,1 × 7 × 2,2 cm. Taxes levied on wool.
		See No 14				
43	15	Bur-Sin	3rd			Baked tablet. Yellow, with part of O red. Complete, and beautifully written. 9,5 × 5,3 × 2 cm. Distribution of wool for the manufacture of various kinds and qualities of cloth, produced from 4653 sheep and 9 kids.
		Mu dBur-dEn-zu lugal-e Gu-za dEn-lil-lá in-dím				

Text	Plate	Reign	Year	Month	Day	Description and Measurements
44	15	Bur-Sin	5th	1st		Unbaked tablet. Brown. Small piece broken from lower, left corner. 4 × 3 × 1,5 cm. Receipt for wool paid as wages. From Drehem.
		See No 4		Itu Maš-dū-kù		
45	15	Bur-Sin	3rd			Baked Tablet. Light brown. Complete, except small piece broken from first line of R. Very clear inscription like 43. 3,8 × 3,3 × 2 cm. Receipt for a partial payment of wool. From Drehem.
		See No 43				
46	15	Bur-Sin	6th	11th		Unbaked tablet. Light brown. Fragile inscription, worn but clear. 3,2 × 2.8 × 1,2 cm. Receipt for food for soldiers (or slaves) of the *ab-ḫal*.
		See No 18 and No 7		See No 21		
47	15					Baked fragment. Black. Only part of reverse. 5,1 × 4,4 × 1 cm. Account of copper tools.
48	16	Dungi	56th	10th		Baked tablet. Terra-cotta. Complete. Clear inscription. Probably inner part of case tablet. 3,2 × 3,2 × 1,5 cm. Receipt for grain-food of irrigation slaves.
		See No 6		See No 4		
49	16	Dungi	57th	11th		Baked tablet. Terra-cotta. Complete. Fine inscription. Probably inner part of case tablet like 48. 3,5 × 3,5 × 1,5 cm. Receipt for grain-food for sheep.
		See No 2		See No 21		
50	16	Dungi	54th	11th		Baked tablet. Terra-cotta. Complete. Inner part of case tablet like 48 and 49. 3,3 × 3,2 × 1,3 cm. Receipt for grain paid to 8 farmers.
		Mu Si-mu-ru Lu-lu a-du 10—1-kam-aš		See No 21		

Text	Plate	Reign	Year	Month	Day	Description and Measurements
51	16	Dungi	56th			Baked tablet. Yellow. Complete. Round shape. 3 × 3 × 1,5 cm. Receipt for grain, wages of irrigation slaves.
		See No 3				
52	16	Dungi	56th	4th		Baked tablet. Dark gray. Complete. Impression of a finger on line 3 and on R. 3,3 × 3,1 × 1,3 cm. Receipt for grain for fodder.
		See No 6		See No 12		
53	16					Unbaked fragment. Light brown. Much frayed. Only the upper portion of R remains. 5 × 4 × 1,8 cm. Mention of 4 men and 2 work-oxen.
54	17	Bur-Sin	6th			Baked tablet. Brown. Lower left corner broken away. Date on left edge. 7 × 4,2 × 1,8 cm. Dues paid to Bazi, great Patesi of Lagash.
		See No 18 and No 7				
55	17					Baked tablet. Light brown. Complete. Clear inscription. 6,5 × 4,5 × 2 cm. Wage list for ox-teams.
56	18	Dungi	55th and 56th			Baked fragment of large tablet. Brown and yellow. Only corner, containing colophon and parts of 6 cols., remains. Col. 5 is badly eroded through salt deposits. 10 × 8,5 × 4 cm. Ledger account of wages paid, and grain received by the overseers of various temples, for a period of two years.
		Mu Ur-bil-lumki ù mu Ki-maški Mu 2 kam				
57	19	Dungi	53rd			Baked tablet. Light brown. Complete. Clear text. 10,5 × 7,6 × 2,3 cm. Temple list. Payments in silver of temple singers.
57	20	MuEndNannar maš-e-íb-pad				

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
58	21	Dungi	53rd			Baked tablet. Light brown. Complete, except 3 small pieces broken from left edge and upper and lower right hand corners. In places worn away. 14,5 × 9,5 × 3 cm. List of people employed in 14 temples of Lagash, with payments due them and time of service. The list was drawn up for the use of the paymaster.
58	22	Mu En d Nannar maš-e ni-pad. See variant No 57				
59	23	Bur-Sin	2nd			Baked tablet. Light brown. Complete. Erasures through the 4 columns, except the colophon. 12 × 7 × 3 cm. Wages of employees of Edingirra of the temple of Dumu-zi. Like No 58.
59	24	See No 37				
60	25	Bur-Sin	9th	5th	16th	Baked tablet. Light yellow, with terra-cotta patches on left side. Fine but closely packed inscription. 9,5 × 7,6 × 2 cm. List of employees at E-ḫar-ḫar in Sag-da-na. Compare with RU 139 and Ct. 14,315 X. pl. 26 also X. pl. 32 also OBI 248 and 249.
60	26	Mu En d Nannar kàr-zi(d)-da ba-túg		See No 5		
61	27					Baked tablet. Light terra-cotta. Complete. Part of O and whole of R, except last line, erased. 7,7 × 4,3 × 2,3 cm. Memorandum of wages paid: for a ledger account.
62	27	Bur-Sin	2nd			Baked tablet. Light brown. Complete but superficial cracks on O and R. 7,6 × 4,2 × 2 cm. Account of the distribution of barley and hemp (áš) for sowing and for food.
		Mu uš-sa d Bur-d En-zu lugal				

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
63	27					Baked tablet. Brown. Complete, with fine inscription. 6,4 × 4 × 1,6 cm. Account of several crops of hemp and barley harvested.
64	28	Dungi	50th			Baked tablet. Light brown. Complete. 8,5 × 4,5 × 2 cm. Account of grain and hemp distributed.
	Mu uš-sa É Bá-ša-iš dDa-gan ba-dū					
65	29					Baket tablet. Drab. Complete. Upper right side and edge slightly worn. 8,5 × 5 × 2 cm. Account of grain distributed for seed, cattle-fodder, and wages.
66	29	Dungi	56th			Baked tablet. Brown. Complete, except upper right corner of O. R is poorly baked and deteriorating. 12 × 8,3 × 3 cm. Account of a grain harvest, with names of fields and granaries, and cost of labor, for the temple of the goddess Ninâ.
66	30	See No 3				
67	31	Bur-Sin	1st			Baked tablet. Brown. Complete. Clear inscription. 8,7 × 6 × 2,5 cm. Account list of grain payments at Girsuki.
		See No 14				
68	32	Dungi	56th	4th and 5th		Baked tablet. Yellow with red patches. Lower half of large tablet. Surface of R eroded in centre, through salt deposits. 19 × 9,8 × 4,1 cm. Account list of grain taxes paid Urkal the Patesi.
	33	See No 3	Itu Šu-numun ta Itu Dìm-kù šu Itu 2 kam			
69	34	Bur-Sin	2nd			Baked tablet. Light brown. Complete. Archaic numerals denote animals present. 12 × 5,5 × 2,5 cm. Account of cattle and asses.
		See No 62				

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
70	34			11th	24th	Baked tablet. Light brown. Cracked on R. 3 × 2,5 × 1,4 cm. Account of grain fed to livestock.
				See No 21	and 25th	
70A	34	Dungi	46th	11th (Jokha)		Baked tablet. Light brown. Complete. Seal on reverse fine, but only part of design, a seated goddess and part of a shorn worshipper. 4,6 × 4,5 × 1,3 cm. Receipt for dressed mutton. From Jokha.
		Mu dNannar kàr-zi(d)-da a-du-2-kam É-a ba-tu(r)		Itu Kur-ú-e		
71	35	Bur-Sin	2nd			Baked tablet. Light brown. Complete. Careless writing on an erased tablet. 10,10 × 5 × 2,3 cm. Account of cattle and asses like 69.
		See No 62				
72	35			12th	26th	Baked tablet. Light brown. Complete, clear. 5 × 3 × 1,5 cm. Daily allowances of grain for sheep, lambs and kids.
				Itu Še-il-la		
73	36	Dungi	58th		4th	Baked tablet. Yellow with red along left side. Complete. Clear inscription. 10,5 × 5,2 × 2,5 cm. List of flocks at a sheep-shearing at Guabbaki.
		Mu uš-sa Ki-maški mu uš-sa-a-bi				
73A	36	Gimil-Sin	9th			Unbaked tablet. Black. Complete. Impressions of seal cover the whole tablet. Design; a seated god holds before him a vase above which, in the field, is a crescent moon. A minor deity leads by the hand a worshipper. 4,6 × 3,9 × 1,5 cm. Receipt for vegetable seeds. Probably from Jokha.
		Mu É dLagab + sig ba-dū See No 31 for full formula				
74	36	Dungi	56th			Baked tablet. Yellow and red. Complete. Probably inside of a case tablet. 3 × 3 × 1,3 cm. Exchange of sheep-skins for wine.
		See No 6				
75	37	Bur-Sin	2nd			Baked tablet. Light brown. Complete. 6,9 × 4,2 × 2 cm. Report of the condition of a flock of sheep at Kinunerki.
		See No 37				

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
76	37	Dungi	58th		9th	Baked tablet. Light brown. Piece broken from left edge, but inscription is nearly complete. 7,5 × 4,5 × 2 cm. List of flocks at a sheep-shearing at Guabba^{ki}, 5 days later than No. 73.
		See No 73				
77	38	Bur-Sin	5th			Baked tablet. Yellow with red spots. Complete. 7,5 × 4,6 × 2,2 cm. Report on the condition of a flock of goats at Kinuner^{ki} of Nina^{ki}.
		See No 4				
78	38	Bur-Sin	2nd			Baked tablet. Red. Complete. See No 75. 6,6 × 4,1 × 2 cm. Report on the condition of a flock of sheep at Kinuner^{ki}.
		See No 37				
79	39	Bur-Sin	1st			Baked tablet. Drab. Complete. 7,3 × 4,5 × 2,5 cm. Report on the condition of a flock of sheep at Girsu^{ki}.
		See No 21				
80	39	Bur-Sin	1st			Baked tablet. Light gray. Complete. 6,5 × 4 × 2 cm. Report on the condition of a flock of sheep at Guabba^{ki}.
		See No 21				
81	40			3rd		Baked tablet. Brown. Piece broken from upper half of R. Characters small but clear. 4,2 × 3,3 × 1,9 cm. Allowances for envoys, couriers, and their attendants.
				Itu Ezen-^{d}Ne-gùn		
82	40			6th		Baked tablet. Light brown. Complete. 3,4 × 2,6 × 1,5 cm. Allowances to envoys from Anshan.
				Itu Ezen-^{d}Dumu-zi		
83	40	Bur-Sin	3rd	11th	2nd	Baked tablet. Terra-cotta. Complete, but O somewhat frayed. 3 × 2,3 × 1,1 cm. Allowances to a tailor and a messenger.
		Mu ^{d}Bur-^{d}En-zu lugal Gu-za ba-dū		See No 21		

Text	Plate	Reign	Year	Month	Day	Description and Measurements
84	40			6th	12th	Baked tablet. Terra-cotta. Complete. 3,5 × 2,5 × 1,3 cm. Allowances for travel to Magan and Susa.
				See No 82		
85	41			3rd?		Baked tablet. Dark brown. Upper end broken off. Minute Characters. May not belong to time of Ur Dynasty. 4 × 3,5 × 1,6 cm. Allowances of drink, bread and oil.
				—— gún? on left edge		
86	41	Dungi	56th	6th		Baked tablet. Light brown. Upper half. 3 × 2,2 × 1,2 cm. Allowances to soldiers.
		Mu Uš-sa Ur-bil-lum. Short form of No 3		See No 82		
87	41			4th	29th	Baked tablet, but not well baked. Brown. Pieces chipped from O and frayed on R. 3,2 × 2,4 × 1,5 cm. Allowances for a Patesi and his officials.
				See No 12		
88	41	Bur-Sin	7th	3rd		Baked tablet. Yellow. Complete. 3 × 2,5 × 1,4 cm. Allowances of drink, bread and oil.
		Mu Ḫu-ḫu-nu-ri ba-ḫul		Ezen-dNe——		
89	41			2nd	12th	Baked tablet. Terra-cotta. Complete. 2,4 × 1,4 × 1,2 cm. Allowances to envoys.
				Itu Ḫar-rá-ne-mú		
90	41			9th	7th	Baked tablet. Terra-cotta. Incomplete, piece broken from lower edge. 2,9 × 2,5 × 1,7 cm. Allowances to a cupbearer, a spearman, and others.
				See No 6		

Collection of so-called Drehem Tablets.

Text	Plate	Reign	Year	Month	Day	Description and Measurements
91	42			Á-ki-ti	8th 9th	Large, unbaked tablet. Brown fine clay. Polished surface. Lower third or more wanting, and piece broken from first col. and lower right hand corner. Inscribed with small cramped characters, difficult to decipher. 13,5 × 2,1 × 3,5 cm. Ledger account of offerings of animals, probably at the temple of Enlil at Nippur, for the feast of Akiti.
91 91 91	43 44 45			6th May here be intended not as a month name	10th 11th 13th 16th 17th 20th 21st 22nd 26th 27th 29th 30th	
92	46	Bur-Sin	8th	12th	29th	Baked tablet. Yellow. Small piece broken from lower left corner of O, and pieces broken from middle of left side and lower edge of R, together with scratches. Characters clear and beautifully made. 12,5 × 5,5 × 2,5 cm. List of oxen, sheep and goats sent as offerings to Ur.
		Mu en Eridu^{ki} ba-túg		Še-gūr-kud		
93	46	Bur-Sin	2nd	9th	25th	Baked tablet. Drab. Complete except a small piece chipped from lower right corner. 4,4 × 3,5 × 1,8 cm. Cattle for the temple kitchens.
		See No 37		Ezen-maḫ		
94	47	Gimil-Sin	2nd	10th		Baked tablet. Light brown. Complete. 9 × 4,7 × 2 cm. Oxen, cows, sheep and goats received by various persons.
		Mu má-dara-zu-ab ba-ab-ba-dū		Ezen-An-na		
95	47	Bur-Sin	8th	9th	26th	Baked tablet. Light brown. Complete. 5,3 × 4 × 1,8 cm. Cattle as provisions for the *Ud-na(d)-a*. (Lunar obscuration.)
		See No 92		See No 93		

Text	Plate	Reign	Year	Month	Day	Description and Measurements
96	48	Ibí-Sin	2nd			Baked tablet. Terra-cotta. 8 or 10 lines erased. Small piece broken from lower left corner and fracture on R. Part of one sign broken away. 8,7 × 4,9 × 2,3 cm. Memorandum of profit and loss in cattle between two dates.
		and Ibí-Sin Mu en dInnan-na ba-túg and Mu en dNannar ba-túg	?			
97	48	Bur-Sin	4th	9th	19th	Baked tablet. Reddish brown. Complete. Writing small and rather cramped. 6,3 × 4 × 1,8 cm. Offerings of cattle and sheep.
		Mu en maḫ-gal An-na en dNannar ba-túg		See No 93		
98	49	Bur-Sin	3rd	2nd		Hard tablet, baked. Yellow and terra-cotta. Complete. 8 × 4,5 × 2,5 cm. Monthly list of sacrificed animals.
		See No 43 Variant, dGu-za		Šeš-da-kù		
99	49	Bur-Sin	6th	9th	1st	Hard baked tablet. Light brown. Piece broken from upper left side of O. 7 × 4,3 × 2,2 cm. Flocks of Galu-su animals.
		See No 18 and 7		See No 93		
100	50	Gimil-Sin	9th	9th	3rd	Hard baked tablet. Red. Complete. Seal impressed after writing makes it a difficult tablet to read. The seal is too indistind to be recovered. 5,7 × 4,1 × 2 cm. Sacrifices and wages of soldiers under Ibí-Sin.
		Mu dGimil-dEn-zu lugal Urù-unu(g)ki-ma-ge É dLagab + sĭg Giš-úḫki ka mu-dū. See Nos 31 and 73 A		See No 93		
101	50	Bur-Sin	4th	4th	4th	Unbaked tablet. Yellowish brown. Complete, but slightly injured by two pick-marks on O. 7,5 × 4,1 × 2 cm. Record of cattle and beasts of burden.
		See No 97		Ki-sìg dNin-a-zu		
102	50	Bur-Sin	6th	10th	6th	Baked tablet. Yellow. Complete. 3 × 2,5 × 1,3 cm. Offering of a lamb.
		See No 18		See No 94		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
103	50	Bur-Sin	1 st	12 th	?	Unbaked tablet. Brown, brittle and chipped. 2,2 × 1,5 × 1 cm. Receipt for two sheep.
		See No 14		See No 92		
104	51	Bur-Sin	1 st	8 th	1 st	Baked tablet. Dark brown. Perfect. 4,8 × 4 × 1,8 cm. Offerings of grain fed, festal and other sheep, lambs, goats and kids.
		See No 14		Šu-eš-ša	2 nd 3 rd 5 th 6 th 7 th 8 th 10 th 12 th	
105	51	Dungi	57 th	8 th	19 th	Baked tablet. Black. Complete. 2,5 × 2,3 × 1,2 cm. Memorandum of cattle for the *É-mu*.
		See No 2		See No 104		
106	51	Bur-Sin	4 th	6 th	17 th	Baked tablet. Light brown. Complete. 5 × 3,9 × 1,8 cm. Offerings of sacrificial animals.
		Mu en ^{d}Nannar ba-túg		Á-ki-ti		
107	51	Dungi	59 th	1 st	2 nd	Baked tablet. Terra-cotta. Piece broken from left side of R. 4,5 × 4 × 1,7 cm. Lambs offered to deities.
		Mu Ḫa-ar-ši^{ki} ù Ki-maš^{ki} ba-ḫul		Maš-dū-kù		
108	51	Dungi	57 th	9 th	14 th	Very small baked tablet. Greenish yellow. Complete. 2,2 × 2 × 1 cm. Memorandum of sheep and goats sent to the *É-mu*.
		See No 2		See No 93		
109	52	Bur-Sin	8 th	9 th	12 th	Baked tablet. Light brown. Complete. 4 × 3,1 × 1,8 cm. Offerings of animals for the 15 th day (full moon).
		See No 92		See No 93		
110	52	Bur-Sin	1 st	10 th	9 th	Baked tablet. Light brown. Complete. 3,7 × 3,1 × 1,7 cm. Offerings of sheep, lambs and kids to deities.
		See No 14		See No 94		

Text	Plate	Reign	Year	Month	Day	Description and Measurements
111	52	Dungi	54th	5th 8th 11th and 12th		Unbaked. Light brown. Cracks on O and R and small chips broken off. 4,7 × 3,6 × 2,2 cm. Records of receipts given for slaughtered cattle furnished.
		Mu Si-mu-ru-um^{ki} Lu-lu-bu^{ki} ba-ḫul. See No 50; a variant?	or 35th?	Ezen-^{d}Nin-a-zu Ezen-Me-ki-gál Šu-eš-ša Še-gūr-kud. Note order of months		
112	52	Bur-Sin	9th	3rd	?	Baked tablet. Yellowish gray. Fragments broken from R. 5,5 × 4,4 × 2 cm. Gifts for sacrifices.
		See No 60		Ū-ne-kù		
113	53	Bur-Sin	5th	5th		Baked tablet. Light brown. Complete. 4,5 × 3,8 × 2 cm. The king sends plow oxen and cows to Girsu.
		Mu en-nun-e ^{d}Bur-$_{d}$En-zu-ra ki-ág Eridu^{ki} ba-túg	or 8th?	Ezen-^{d}Nin-a-zu		
114	53	Bur-Sin	4th	8th	4th	Unbaked tablet. Brown. Complete. 2,8 × 2,5 × 1,2 cm. Receipt for 4 lambs and a kid.
		See No 97		See No 104		
115	53	Bur-Sin	8th	8th	13th	Baked tablet. Light brown. Complete. 4,4 × 3,6 × 1,9 cm. Offerings of sheep and goats.
		See No 92		See No 104		
116	53	Dungi	59th	12th	12th	Baked tablet. Mixed brown and yellow. Upper right corner of R broken off, otherwise complete. 4,3 × 3,5 × 1,8 cm. Sheep and goats for *É-mu* and *É-pag-ga*. (Note omission of še.)
		See No 107		See No 92		
117	53	Bur-Sin	2nd	3rd	19th	Baked tablet. Reddish yellow. Complete. 2,6 × 2,4 × 1,3. Royal offering of lambs (*gukkal*).
		See No 37		See No 112		
118	54	Bur-Sin	4th	9th	24th	Baked tablet. Light brown. Complete. 3,7 × 3 × 1,6 cm. Animals sent to *É-she-pag-ga*.
		See No 97		See No 93 ‹‹ follows name of month		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
119	54	Bur-Sin	8th	9th	24th	Unbaked tablet. Brown. Complete. 4,3 × 3,5 × 1,7 cm. Sheep and goats delivered.
		See No 92		See No 93		
120	54	Gimil-Sin	6th	7th		Baked tablet. Brown. Complete. 3,7 × 3,4 × 1,8 cm. Receipt for sheep and goats from the Patesi of Shuruppak.
		Mu dGimil dEn-zu lugal Urù-unu(g)ki-ma-ge na-rú-a dEn-lil dNin-lil-ra mu-ne-dū		Ezen-dDun-gi		
121	54	Dungi	53rd	12th		Baked tablet. Reddish yellow. Lower edge and part of 3 lines of O broken away. 4 × 3,8 × 1,9 cm. Oxen offered to the god Enlil.
		See No 58		See No 92		
122	54	Bur-Sin	8th	10th	12th	Unbaked tablet. Brown. Complete. 3,8 × 3,4 × 1,6 cm. Memorandum of 18 sheep, a lamb and a goat, cut up.
		See No 92		See No 94		
123	54	Bur-Sin	8th	9th	21st	Baked tablet. Light brown and yellow. Complete. 4 × 3,5 × 1,8 cm. Oxen and sheep offerings and an az for the dogs?
		See No 92		See No 93		
124	55	Bur-Sin	2nd	6th		Unbaked tablet. Light brown. Complete except scratch on R. 3,4 × 3 × 1 cm. Memorandum of sheep etc. sent out and delivered.
		See No 37		See No 106		
125	55	Bur-Sin	7th	1st	29th	Unbaked tablet. Terra-cotta. Complete. 3,7 × 3,2 × 1,7 cm. Memorandum of appointed offerings of sheep and a ewe.
		Mu Ḫu-ū(d)-úḫ-nu-ri ki ba-ḫul		See No 107		
126	55	Bur-Sin	8th	12th	28th	Baked tablet. Yellow. Complete. 3,6 × 3,2 × 1,7 cm. Offerings, including a young female gazelle.
		See No 92		See No 92		
127	55	Ibí-Sin	2nd	3rd		Unbaked tablet. Reddish-yellow. Small piece broken from lower right side of R. 3,5 × 3 × 1,5 cm. Tribute of a Patesi of Abiak ki.
		Mu en dInnanna ba-túg		See No 112		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
128	55	Bur-Sin	5th	1st	29th	Baked tablet. Yellowish red. Complete. 3,5 × 3,2 × 1,4 cm. 60 sheep, dues to the king from the Patesi of Abiak^{ki}.
		See No 113		See No 107		
129	55	Bur-Sin	8th	7th	26th	Baked tablet. Yellow and terra-cotta. Complete. 3,5 × 3 × 1,7 cm. Animals provided for the (*Ud-na[d]-a*).
		See No 92		Ezen-^{d}Dun-gi		
130	56	Bur-Sin	3rd	5th	6th	Baked tablet. Light brown. Complete. 3,4 × 3 × 1,7 cm. Memorandum of sheep and a kid.
		Mu ^{d}Gu-za ^{d}En-lil-lá ba-dím. See variants No 20. 27. 43		See No 113		
131	56	Bur-Sin	6th	3rd	4th	Unbaked tablet. Yellow. Complete. 3,7 × 3,1 × 1,5 cm. Record of lambs brought, probably offerings.
		See No 18 and 7		See No 112		
132	50	Bur-Sin	6th	11th		Baked tablet. Light brown. Complete. Interior of case tablet. 3,9 × 3,3 × 1,5 cm. Grain receipt; wages of hired men.
		See No 18 and 7		Ezen-^{d}Me-ki-gál		
133	56	Bur-Sin	5th	1st	14th	Baked tablet. Reddish-yellow. Complete. 3,5 × 3,3 × 1,6 cm. Sheep, lambs and a goat received. For sacrifice?
		See No 113		See No 107		
134	56	Bur-Sin	7th	6th	19th	Unbaked tablet. Yellow. Complete. 3,7 × 3,1 × 1,5 cm. Offerings of 2 lambs.
		See No 125		See No 106		
135	56	Bur-Sin	2nd	1st	28th	Baked. Yellow. Complete. 3,8 × 3,4 × 1,6 cm. Offerings (ox, festal lambs, a festal ewe! and goats).
		See No 37		See No 107		
136	57	Dungi	56th	12th		Unbaked tablet. Brown. Complete, but the signs of O are distorted by erasures. 3,5 × 3 × 1,6 cm. Memorandum of white skins or white leather bags.
		Mu Ki-maš^{ki} ù Ḫu-mur ti^{ki} ba ḫul		See No 92		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
137	57	Bur-Sin	8th	4th	28th	Baked tablet. Light terra-cotta. Complete. 3,1 × 2,5 × 1,5 cm. Memorandum of 11 oxen.
		See No 92		See No 101		
138	57	Bur-Sin	6th	8th	10th	Baked tablet. Light terra-cotta. Complete. 3,2 × 3 × 1,3 cm. Memorandum of 4 lambs.
		See Nos 18 and 7		See No 104		
139	57	Bur-Sin	6th	9th	2rd	Unbaked. Light brown. Complete. 3 × 2,8 × 1,4 cm. Memorandum of an ox, sheep, lambs and kids.
		See Nos 18 and 7		See No 93		
140	57	Bur-Sin	6th	11th	3rd	Unbaked tablet. Brown. Complete. 3,3 × 2,9 × 1,3 cm. Memorandum of 60 sheep.
		See Nos 18 and 7		See No 132		
141	57	Bur-Sin	8th	2nd	25th	Unbaked tablet. Brown. Complete. 3,5 × 3 × 1,6 cm. Memorandum of 2 festal lambs and a goat.
		See No 113	or 5th?	See No 98		
142	58	Bur-Sin	1st	9th	17th	Unbaked tablet. Black. Complete, except lower right corner. 3,4 × 3 × 1,9 cm. Memorandum of the delivery of 13 camels? and 1 leopard?
		See No 14		See No 93		
143	58	Bur-Sin	7th	8th	23rd	Unbaked tablet. Brown. Complete, except part of lower R. right corner. 3 × 2,8 × 1,6 cm. Memorandum of cattle, sheep and goats.
		See No 125		See No 104		
144	58	Bur-Sin	1st	9th	17th	Unbaked tablet. Black. Complete. 3,7 × 3,2 × 1,6 cm. Memorandum of delivery of cattle.
		See No 14		See No 93		
145	58	Dungi	57th			Unbaked tablet. Brown. Part of R broken away. 3,3 × 2,9 × 1,6 cm. Memorandum of sheep and goats.
		See No 2				
146	58	Bur-Sin	7th	9th	3rd	Unbaked. Dark brown. Complete. 3 × 3 × 1,5 cm. Memorandum of sheep delivered.
		See No 125		See No 93		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
147	58	Bur-Sin	3rd	8th		Unbaked tablet. Light brown. Complete, except small piece broken from upper right corner of R. 4 × 3,2 × 1,7 cm. Sheep and kids as tribute from Umma (Gišhukhki).
		See No 43		See No 104		
148	59	Bur-Sin	4th	8th		Unbaked. Light brown. Upper part of R. broken away. 3,5 × 3 × 1,6 cm. 350 Galu-su animals.
		See No 97		See No 104		
149	59	Bur-Sin	8th	8th	15th	Unbaked. Light brown. Complete. 3 × 2,7 × 1,4 cm. Memorandum of 1 ox.
		See No 92		See No 104		
150	59	Bur-Sin	8th	4th	24th	Unbaked. Light brown. Complete. 3,5 × 3 × 1,6 cm. Memorandum of oxen. Sheep and goats delivered.
		See No 113	or 5th	See No 101		
151	59	Bur-Sin	3rd	1st	9th	Unbaked. Light brown. Complete. 3 × 2,5 × 1,1 cm. Memorandum of sheep and lambs delivered.
		See No 12, but omits maḫ		See No 107		
152	59	Bur-Sin	8th	1st	12th	Unbaked. Light brown. Complete. 3 × 2,7 × 1,5 cm. Memorandum of a lamb.
		See No 92		See No 107		
153	59	Bur-Sin	2nd	12th	15th	Unbaked. Light brown. Complete. 3 × 2,8 × 1,4 cm. Memorandum of cattle delivered.
		See No 37		See No 92		
154	60	Dungi	56th	2nd	19th	Baked tablet. Brown. Brittle, pieces chipped from left upper corner of O; lower part of R. 4,4 × 3,6 × 2 cm. Animals sent as a tax by the Patesi of Puushki.
		See No 6		See No 98	20th 21st 22nd	
155	60	Bur-Sin	2nd	6th		Baked tablet. Mottled light and dark brown. Mended, and lower part wanting. 3,5 × 3,2 × 1,8 cm. Memorandum of 14 yoke oxen.
		See No 37		See No 106		

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
156	60	Bur-Sin	2 nd	12 th		Baked tablet. Light brown. Lower left corner broken away. 3,8 × 3,3 × 1,8 cm. Offerings to Enlil, Ninlil and Nuzku.
		See No 37		See No 92		
157	60					Unbaked tablet. Brown. Upper half. 4,2 × 4 × 2 cm. Oxen, sheep, lambs, goats and an ass delivered.
158	60	Dungi	55 th	1 st	13 th	Baked tablet. Yellow. Complete. 3 × 2,7 × 1,3 cm. Lamb killed for *É-dub-ba*. Memorandum.
		MuUrbil-lum ki ba-ḫul		See No 107		
159	60	Dungi	58 th	11 th 12 th and ?		Unbaked fragment. Brown on O. Black on R. 4 × 4,6 × 2 cm. Record of oxen and cows of d Enlil.
		Mu Ha-ar-ši ki ba-ḫul		Ezen-Me-ki-gál and Še-gūr-kud		
		See formula of No 73				
160	61	Gimil-Sin	9 th	6 th	8 th	Unbaked tablet. Brown. Cracked and chipped but the inscription is well preserved. The design which, with the seal, completely covers both faces of tablet shows only part of a male seated deity. 5,5 × 4,5 × 1,7 cm. Sheep for sacrifice offered.
		See No 100		See No 106		
161	61	Bur-Sin	6 th	2 nd	10 th	Baked. Reddish. Incomplete. Chipped. 2,7 × 2,3 × 1,1 cm. Receipt of a lamb or lambs.
		See No 18 and 7		See No 98		
162	61	I-bí-Sin	1 st	11 th Intercalary		Unbaked. Brown. Chipped and worn on R. 4,7 × 3,8 × 1,7 cm. Copy of receipt for 3 oxen and 32 asses.
		Mu d Ibí-d En-zu lugal		Dirig Ezen-Me-ki-gál		
162A	61	Unclassified				Unbaked. Brittle. Brown. 3,6 × 3 cm. Receipt for herbs. Tello tablet.
		Mu en d Innanna Uruk ki maš-e-ni-pad				

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
163	61	Bur-Sin	8th	12th	29th	Unbaked. Light brown. Lower right corner of O broken and tablet cracked. 3 × 3 × 1,5 cm. Memorandum of 60 sheep and goats delivered.
		See No 92		See No 92		
164	61	Bur-Sin	2nd	4th	28th	Unbaked. Light brown. Upper edge wanting. 2,5 × 3 × 1,3 cm. Memorandum of 4 kids for the *É-mu*
		See No 37		See No 101		
165	62	Dungi	56th			Unbaked. Dark yellow. Half of R broken away. Seal impressions indistinct. 4,4 × 3,8 × 1,7 cm. Receipt for 2 cows and an ox.
		See No 6				
166	62	Gimil-Sin	3rd			Baked tablet. Brown. Complete. 4,5 × 3,2 × 1,4 cm. Receipt for sheep and kids.
		Mu Si-ma-num^{ki} ba-ḫul				
167	62	I-bí-Sin	1st	11th Intercalary		Baked tablet. Yellow. Complete. Flattened by seal, of which there are many impressions. The design presents a seated, bearded god, wearing the royal hat or crown, before whom stands a shaven man, with hands crossed in front. Behind him follows a deity with both hands uplifted to hide the face. In the field above are two crescent moons; below is the double headed Eagle of Lagash. 4,4 × 3,7 × 1,6 cm. Receipt for 10 lambs.
		See No 162		See No 162		
167A	62					Unbaked. Brown. Obverse only in part. 3,3 × 3,2 cm. Receipt. Tello tablet.
168	62	Gimil-Sin	1st	1st	25th	Baked. Terra-cotta. Left edge broken off. Whole tablet covered with seal impressions. 5,5 × 4 × 2 cm. Receipt for offerings and supplies.
		Mu ^{d}Gimil-^{d}En-zu lugal		See No 107		
169	63	Bur-Sin	9th	10th	4th	Baked tablet. Light terra-cotta. Complete. Inscription flattened by seal impressions. The design shows a male seated deity. The other figures cannot be distinguished. 3,6 × 3,6 × 1,7 cm. Receipt for offerings of sheep.
		Mu en ^{d}Nannar .....da ba-túg. See No 60		See No 94	Itu ud 4 ba-ni	

TEXT	PLATE	REIGN	YEAR	MONTH	DAY	DESCRIPTION AND MEASUREMENTS
170	63	Dungi	55th	2nd		Baked. Brownish-yellow. Complete. 3,5 × 3,3 × 1,5 cm. Memorandum of a garment of goats' wool.
		See No 158		See No 98		
171	63	Gimil-Sin	9th	2nd		Unbaked tablet. Brown. Pieces broken from upper right half of O. 4,5 × 3,6 × 1,5 cm. Sheep and goats as food for dogs.
		See No 100		See No 98		
172	63	Bur-Sin	4th	11th		Baked. Dark brown. Complete, but badly baked. 3 × 3,2 × 1,1 cm. Receipt for a lamb split open.
		Mu en dNannar ba-túg See No 97 for fuller formula		See No 132		
173	63	Dungi	59th	7 and 8th		Unbaked. Brown. Broken at lower right corner and cracked. 3,3 × 2,9 × 1,8 cm. Memorandum of meat delivered to *É dub-ba*.
		See No 107		Ezen-dDungi and Šu-eš-ša		
174	63	Bur-Sin	8th	6th	14th	Baked tablet. Yellowish-brown. Incomplete. Seal impressions. 3 × 3 × 1,7 cm. Receipt for grain-fed sheep for full moon festival.
		See No 92		See No 106		
175	64	Dungi	51st	8th		Baked. Light yellow. Piece broken from upper right corner. 3,2 × 2,8 × 2,1 cm. Memorandum of rations of *a-tir* grain and barley-meal given out.
		Mu uš-sa É Bá-ša-iš-dDa-gan ba-dū mu uš-sa-bi. See No 64		See No 104		
176	64	Bur-Sin	9th			Unbaked. Brown. Complete, but somewhat eroded. Double hole on left side. 4,3 × 3,2 × 1,7 cm. Tag or label.
		See No 60				
177	64	Bur-Sin	6th	10th		Baked (inside of case?). Terra-cotta. Chipped on O and right side. 3,5 × 3 × 1,6 cm. Receipt for offerings to the throne of Dungi.
		See No 18 and 7		See No 94		

Text	Plate	Reign	Year	Month	Day	Description and Measurements
178	64					Unbaked. Gray. Complete. Only seal on R, which is very faint and uncertain. 4,3 × 3,5 × 1,5 cm. General receipt.
179	64					Baked. Drab. Complete. 3,6 × 3,4 × 1,2 cm. Receipt for oil, birds and butter.
180	64	I-bí-Sin Mu I-bí-^{d}En-zu (Lugal)-e Si-mu-ru-um^{ki} mu-ḫul. Variant of no 30	3nd	3rd Itu Síg		Baked. Brown. Pieces broken from R. 4,3 × 4 × 1,5 cm. Contract. Loan of grain.

Translations and Summaries.

1. This is an inventory consisting of fifty lines. It is similar to inventories published by Lau, Reisner and others, but as it contains special features and new articles it is here published.

The first six lines are without numerals, and from the remainder of the obverse, and twelve lines of the reverse, almost all the numerals have been broken. The inscription, however, is almost complete. The contents are as follows.

A bondman and son. A bondwoman and daughter. A plow ox, a stable cow. A she ass bearing young. A sheep for sacrifice. ... enceinte sheep. ... goats (and) kids. ... polished (?) bronze chairs or vessels. ... bronze weighing scales. ... bronze axes. ... copper water receptacles. ... copper crushers. ... copper axes. ... small copper cuspidors. ... copper *kha-bá-da* (battering rams?)[1]. ... 5 copper augers. ... copper trumpets (or cymbals). .. 30 gur 240 ḳa of hemp seed? Some loin cloths, others belonging to soldiers or slaves, also worn out loin cloths.

From the reverse we learn there were a quantity of millet, more than a gur and 8 ḳa of salt in reed boxes, some manas of herbs for incense, beside 27 fine chairs, 6 fine beds. 11 (ordinary) chairs. 11 beds. .. 10 chairs worn out. .. 10 footstools of fine appearance. .. 10 (ordinary) fotstools. .. 1 fine platter. .. 10 (ordinary) platters. 19 covers for water courses, (i. e., small bridges or sections of a bridge.) 7 chariot yokes, fine quality. 8 (ordinary) chariot yokes, (i. e., yokes or harness for the horses of a chariot.) 2 ladders, 1 ship mast, 1 harpoon. 1 stone of one talent weight. 2 (other) stone weights. 2 stone bowls. 3 stones, their tax given. 1 stone, tax (or interest) has not been taken (or given.) 6 sheep (and) kids. Property of Du-du, (*du-du*, if not a name, may mean „has been brought.“)

I have translated the sign *kid*, 'loin cloth', according to Barton's suggestion (B. W. 101), as the meaning is unknown except through the pictograph. Though the plural is not indicated from lines 12 to 21, these articles should probably all be in the plural as is shown by line 19.

My reasons for the translations will be found in the 'Word and Phrase Index'.

2. Lukalkal, son of Urkal, receives from Bazi, 7 gur, 120 ḳa of best grain. Transporter Aḫua. Year, Dungi 57th. Seal: Lukalkal, scribe, son of Urkal.

3. Maansum, son of Sag ... received from Bazi, out of the store house Urgar azaggim[2], 20 gur of best grain for seed.

The seal and the sign *dub* on cover are expressed by *šu-bati* on the tablet, as is usual in receipts of this kind. 7th Month, year, Dungi 56th.

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[1]) Each weighed a talent or about 125 lbs.

[2]) i. e. Urgar the silversmith.

4. The translation of this tablet is difficult, but the signs are certain as given. Its meaning apparently is:

Shagaga, a messenger to the river, or canal, Saggishgin, receives (*gab-a*) from Alla, for a gift (*sum šu*), 60 ḳa of sesame oil.

This is receipted for by Urbau, as the *dub* on the case shows, though the name is preceded by *gìr* on the tablet; which seems to show that Myhrman's suggestion (SAD. p. 8), that the sign *gìr* sometimes means "vise", is correct. The sign é which follows Ur-^{d}Ba-ú on the case, I cannot explain. On case o. 4. it will also be seen that *galu-kin-ge-a* is followed by *lugal* which is omitted in the tablet.

The date is 10th Month, Bur-sin 5th year.

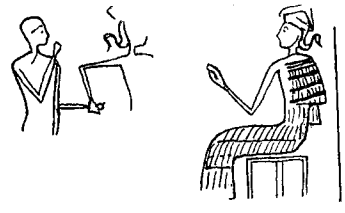
5. Urgalalim the taskmaster, receives 2 gur 140 ḳa of best grain, to be paid to 74 slaves, each of whom receives 10 ḳa. The slaves belong to Enamḫani, and the grain is taken from the store house Ebilli in the 5th month of the 55th of Dungi.

Whether Enamhani, to whom these slaves belonged, was an individual, or whether it was an establishment where fish divination was carried on cannot be said for certain. Sacred fish ponds, connected with temples, exist in the Orient today in Syria, India, Kashmir, Burmah and elsewhere, and no doubt are used for auguries, as are the birds. The variant after Galalim may be completed as (*Galu-ša*) *aš-ru^{ki}-šu*, but this is uncertain. The part of seal remaining reads Ur-^{d}Bau. We should have expected ^{d}Galalim.

6. Urmesh the *Galushim* (incense or herb man) receives 40 gur of best spelt grain from Bazi out of the storehouse Ḗaenna (temple of the canal). The dues of the Patesi. The grain was for the Patesi's food supply. Ninth month, 56th year of Dungi.

Two deities are represented on the double design of the seal, one with one worshipper, the other with two. Seal: Urmesh, son of Luningirsu, the *galushim*.

7. Agua, son of Urnina, receives 524 grain-fed sheep of the palace bought. The conveyancer was Urbau, son of Urshagga. 5th month, Bur-sin 6th. Seal: Lubau the scribe, son of Urnina.



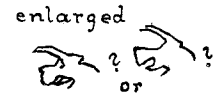
Notice that the seal did not belong to Agua, but to his brother. On the reverse of the case, a little of the design of the seal can be seen.

8. Urshaggamu, son of Kuli, received from the storehouse Eaenna, as food supply for the Patesi, (being) sustenance of the supervisors of priests, 46 gur of spelt grain, first quality. Dungi, 56th year. Seal: Garurum, the scribe, son of Kuli, superintendent, or taskmaster.

This was a large supply, but it may have been a yearly consignment. The seal is perhaps the only example of this design that is dated. Note that, as in No 7, it did not belong to the man who received the grain, but to his brother.

9. Dakuku sends nine sheep to Ludingirra at Tsi^{ki}.

This tablet contains an unknown date viz. "Second year after the water, or flood." The design of the seal shows Gilgamesh and Eabani fighting a monster. Seal: Ludingirra, son of Urkal.



Lower Babylonia has its inundations like the Nile valley. This date refers, no doubt, to one of unusual size. Paleographically, this tablet belongs to the same period as the rest of the present group. Dakuku is probably a name, though it occurs in none of the lists. The signs may, however, convey some purpose for which the sheep were intended. The place Tsi^{ki}, so far as I know, occurs here only. RU. 160, Col. VI, 20, has an Agiṣi^{ki}.

10. The Pa (official) Lugalpaè received from Bazi, out of the storehouse of the goddess Ninharsag, 4 gur 150 ḳa of the best meal. 10th month, Dungi, 56th.

On O. of case we find a *ta* at end of third l. and *mu . . . šu* with the name of the recipient of the grain, showing that someone else received it in his name. Before the name of the month on the reverse we have *gìn-uš* — paymaster of the . . . *si-me* — some sort of employees who received the meal. The name of this individual has been broken away.

11. Anamu, son of Urbau, the son of Urdun, received from Bazi, out of the storehouse Eaabbakalla, 15 gur of grain, 1st grade. He was the chief accountant of the goddess Ninmarki. Year, Dungi 56th. Seal: Nannarshargub, the scribe, son of Urbau.

Abbakalla means ‚the precious or beautiful seashore'. It may be a name, however, and as such often occurs. Ea means house, water house or temple. For 'chief accountant' see *Šid* in Word Index.

12. Lugaluruda, the superintendent (*nubanda*) received from the great warehouse (*Edubba gula*) and packing house (*Gar-šer-šer* = bind together) for the weavers' house, 7 talents 20 mana of goats' hair. 4th month, Bur-sin 3rd.

The signs in l. 3 and 4 may be names, but it does not seem probable.

13. Sheshkalla, son of Lugalazi, received from Luninshakh 15 gur and 26 ḳa of bread, best quality, (together with) 30 ḳa of finest flour, bread flour. Dungi 56th. Seal: Sheshkalla, the scribe, son of Lugalazi.

14. Lukalkal, son of Urkal, received from Lugalgugal in the name of Shabba, who was not present, 327 large sheep, 300 large kids and 60 sheep. They were in the new

sheep house. 9th to 10th month, Bur-Sin 1st. Seal: The same as No 2 but the design has a god seated instead of a goddess.

The name in l. 2 is uncertain. It may be *Mu-šab-ba*, but if the *mu*, and *šu* (end of l. 3) are to be taken together, the name is Shabba, as I have rendered it. *Nu* almost certainly belongs to *mu-gál-la* = "who was not present".

15. Utumu, superintendent of oxen, son of Urdun, receives from Aliikh, out of the field Gubanda, belonging to the high priest of Nina, 70 gur of best grain, seed-grain for the watchman of Lumma (a canal.) High grade grain as ordered (*še ki-ba mà-mà-dam.*) 6th month. Dungi 56th. Seal: Utumu, superintendent of oxen, son of Urdun.

16. Urkal, son of Urbau and brother of Nikalla, received from Shueshdar, out of the storehouse Nadatum, 20 gur 270 ḳa of grain royal, and 6 gur wages for hiring. 7th month, Dungi 56th. Seal: Urkal, the scribe, son of Urbau.

The name Shuesdar may be rendered Gimil-Ištar.

17. Urgalalim, son of Urshagga, received from Bazi, out of the storehouse of the goddess Ninharsag, in charge of Luazagnun, 6 gur of grain royal for seed. Year, Dungi 56th. Seal: Urgalalim, the scribe, son of Urshagga.

I have taken for granted that *ta*, at the end of l. 4, meaning 'from', implies that this storehouse was in charge of Luazagnun. Bazi here, as elsewhere, if really a person, was a commission merchant, an intermediary between certain temples and purchasers or borrowers of grain.

18. Urgula, son of Urazagnun, received (*ni-ku*) from Urguenna, the farmer of the goddess Gatumdug, an ox and a cow enclosed (*úr*) literally 'roofed'. The official (Pa) was Bazi. Bursin 6th. The design of seal, Gilgamesh, Eabani and the monster is important as a dated example. Seal: Urgula, the scribe, son of Urazagnun.

19. Ursagubki, son of Ili, the chief penetential priest, received through Bazi, from the storehouse Ashaggidakhkha, beside (the temple of) the goddess Ninharsag, 30 gur of hemp (*áš*) royal for seed. 7th month, Dungi 56th. Seal: Ursagubki, son of Ili, chief priest of penitents.

It seems as if *da . . . ta*, l. 4, belong together and should be translated, 'of' = 'belonging to'. The third sign of the seal, Ub, occurs in a gunified form in l. 6. ⟨ has the value u = ibratu, 'a district'. (Br. 8686.) This is combined with = ub = ibratu so that úb is the probable value. Examples of the archaic form of this sign are rare. That given by REC 268 is the form as given in l. 6. The sign occurs again in the seal of 22.

20. Urnungal, son of Erinda and Lugalgugal, son of Lukal, received through Ishkishula, the conveyancer was Lugishgalki, son of Urbau, 30 ḳa of best house pitch *gi-si-gi ma-an-nam-mú-dū é ba-ab-su-ub,* all pure to renovate the temple building. For this translation see Index of Words and Phrases. For further discussion see Index of Words and Phrases.

The date is 8th month of Bur-Sin's 3rd year. There are two seals. Obverse seal: Urnungal, the scribe, son of Erinda. Reverse seal: Lugalgugal, the scribe, son of Lukal.

21. The conveyancer of the Patesi of Nippur gives this receipt for pots, or pots of milk, from Akalla, the mourner, which the ship Udzalla (= Morning) brought to the palace. The receipt is for 35 pots of which amount 22 were (*ba-ra-gi-in*) not brought.

Ba-ra (Br. 123) = *la*, 'not'. *Gi-in* means 'brought'. It is possible that *bara* here means the 'portion', *gi-in* brought, because on the case nothing is said of 35 pots, but 25 pots are noted as from Akalla, by ship brought to the palace. Note the variants between case and inner tablet; 35 *dug-ga šag-bi-ta*, not on case. l. 3 = inner tablet. l. 1 = on case. *Ba-ra gi-in* on inner tablet only. On case l. 5, *dub Patesi ka.* Tablet l. 7, *ĝìr Patesi*, omits *ka.* As the case is published with the tablet, these interesting variations can be easily seen.

The date is 11th month of the 1st year of Bur-Sin.

22. Ursagubki, chief penitential priest, received from Bazi, out of the storehouse of the field *Nadatum*, 12 gur of new seed-grain, first grade.

This tablet shows that *Nadatum* was a field. For the seal, see remarks on tablet 19. The date is; 7th month of Dungi 56th. Seal: Ursagubki son of Ili. Chief priest of penitents.

23. Nannarshag the overseer (*pa*), received from Bazi, out of the storehouse of the goddess Ninkharsag, in charge of Luazagnun, ten gur of best grain, sustenance for 50 water carriers, each of whom received 60 ḳa of grain. The superintendent (*nu-banda*) of the house Namkhani was Urgalalim. 11th month, Dungi 56th. Seal: Nannarshag son of Ludugga.

For translation of line 3, see Lau's list under *bal.*

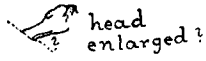
The sign after Nannar, l. 7 may be *kam.*

24. Urkal, son of Urbau and brother of Nikalla, received from Bazi, out of the storehouse Eaabbakalla, 15 gur of best grain. The overseer was the accountant of Ninmarki. 8th month, Dungi 56th. Seal: Urkalshesh, the scribe, son of Urbau.

Note that the *dup-šar* is named Ur-^{d}Kal-šeš in the seal. This *šeš* occurs at the end of l. 5, followed by Nikalla and therefore means 'brother', but in seal it is followed by *dumu* Ur-^{d}Ba-ú. Whether l. 7 is a name, or not, is uncertain.

25. Lubalshagga received from Namkhani, by the cargo ship Sigguri, 8 gur of grain meal, royal. 11th month, Dungi 57th. Seal: Lubalshagga, the scribe, son of Urninmarki.

Má-a-sig-ga means a cargo ship. As there can be no question of wool in this tablet, *sìg-gù-rí* must be the name of the ship. It is an exception to find a tablet of the Ur dynasty with a standing deity in the seal, as in this case.



26. Sheshkalla, son of Dada received from Utumu, from the field Urudu, 12 gur 290 ḳa of best grain, in the month Sheilla, and 21 gur 270 ḳa in the month Ganmash. Food for the slaves of weapons and vestments. The year is probably Dungi 57th, but the formula reads; *Mu uš-sa ki ba-ḫul. maš^{ki}* probably understood. Seal: Sheshkalla, the scribe, son of Dada. *Tub-ba* (l. 5) = *Lubuštu*, 'clothing' Br. 10568.

27. Lulamu, son of Minibal, a temple Warden, (in seal called the Warden of *Nin*) received from Urbau, the scribe who orders (*mar-sa*), 45 days ..... *ú* and 45 days *Lù* ..... *ad*? House of Lugaluru(^{ki}?). 4th and 5th month, Bur-Sin 3rd. Seal: Lulamu the *gar*, scribe, son of Minibal, Warden of *Nin* (the great lady).

The break in this tablet and peculiarities in the inscription make it highly desirable that it be opened, but this has not been done because the design of the seal is so far unique. This design presents a standing deity and worshipper. Between them a plant or flame springing from a mountain and guarded by a serpent. Behind the deity, probably Innanna, is a caduceus, a two-headed serpent-rod, supporting a vase or disk which, later, became one of the emblems of Ishtar. What seems to be a boomerang is in the field before her.

Whether the whole of l. 5 is to be taken as a name is uncertain. I have not done so, but taken *mar-sa* as a verbal form. It will be noted that the scribe Lulamu has *gar* after his name in the seal. *Mu* means 'give', and *gar*, 'bread', the whole name meaning 'the priest, or musician, who gives bread'. *Gar* is also a title; see HWB p. 659 under *šaknu*. He is the son of the *Paal* É or Warden of the temple. This is not a name but a title. The seal proves that he is the son of Minibal who is the *Paal Nin*, Warden of the great lady or goddess, perhaps. Thus we see that *dumu* is used before titles and vocations, and what follows is not always a proper name. So far as we can understand, the tablet concerns two persons who served 45 days at a royal house, known as *Uru*(^{ki}), during the 4th and 5th months of the 3rd year of Bur-Sin.

28. Urtur, an accountant priest of the god Dumuzi, received from Bazi, out of the granary Igigishshar ('in front of the garden') 72 gur of best seed-grain, in the 56th year of Dungi.

The seal was probably borrowed by Urtur, as it reads. Seal: Urnigingar, the scribe, son of Urshagga, supervisor of the house [*unū(g)*].

The seal is important as a dated example of the goddess with wheat protruding from the shoulders, Nisaba or Bau, goddess of fertility. Ward SCWA, p. 375.

29. Urbau, son of Nadi, received through Bazi, out of the granary Ebilli (new temple) 120 ḳa of the best spelt grain from the shepherd Lumariki. 9th month, Dungi 56th. Seal: Urbau, son of Nadi, Herbman.

The first sign of the second line is doubtful on account of the flattened condition of the tablet. It looks like *pa-ba*, but is probably *sib*. Possibly it should be translated from the chief of the Mariki men.

Note the sign *li* or *gûb* after Nadi, l. 6, and compare with title of same individual in the seal, *galu-šim*. As *šim* means herbs and *li* or *gûb* primitively signifies a garden bed, according to Delitzsch, System, p. 133, the two may be synonymous. See in note to 'Name List' for the probability that these signs mean juniper berries, used as incense.

30. Addakalla, son of Ursin, borrowed from Urdulazagga, 120 shekels of silver, its interest being five shekels on every 60 shekels (i. e. 20 per cent). In the month Sig he shall return it. In the name of the King he has sworn. Lugalkhegal, Ekibisi (and) Lulniku, witnesses. 12th month to 3rd month of the next year. Year King Ibisin devastated Simurum = (3rd year or later). Seal: Addakalla, son of Ursin.

As this contract extends from one year into another, the time of the loan is probably for four months, the months Sig and Še-gur-kud being included. The e, after *lugal* in date, does not imply two year names, because the tablet was written before the name of a following year could have been determined.

31. Urdulazagga lends Nanaa, son of Nurili, 2 gur 200 ḳa of grain at interest, the rate not stated. On the 30th day of the month Kharsizu (2nd) he shall repay it. In case he does not repay it, he shall give in exchange double; 5 gur 100 ḳa as agreed. Sworn to in the name of the king before — Nusukkal, Lu Enlilla, (and) Ur Ninib, witnesses. Month of Kharsizu, 5th day. Year Gimil-Sin, the king, built the temple of the goddess Šara of Gishukhki (Umma) — i. e., 9th year. Seal: Nanaa son of Nuurili.

The text of this tablet was verified by the removal of part of the case, and, with the exception of the first sign of the first witness, is fully given. The last signs of the 7th and almost the whole of the 8th line were completed and verified by the inner tablet. The whole case could not be removed as it was partly baked into the signs of the inner tablet.

32. Urturra and Shanaaka have paid to Ennakasi and Lugalmea their demand for sheep missing. This tablet (or their quittance) let them receive. The verbal forms in this tablet are interesting. Note the form of mé, l. 5.

33. Nalag has given 20 gur of grain to Lugula the baker, Shanaaka and Nikalla for a portion of their pots. He should leave more. It is agreed in the matter of this transaction that I lay it aside. As a pledge of this I will set aside from the smaller part of (or from the crop) the quantity agreed to be measured. May he leave more. It shall not be returned.

The first sign of l. 12 may be *ḫum*. In that case to be translated, 'that which is grown' i. e. the crop.

33 A. Lugalmagurri borrowed from Urdulazagge 150 ḳa of fine *ba-ba* grain. The rate of interest not stated. Baelul and Ninzagi witnesses. On left edge. In the name of the king sworn.

Date 12 th month and 1 st year of Ibi-Sin.

From the two signs *azag-gĕ* of the seal, which alone are legible, we learn that the lender of the grain, Urdulazagge has stamped the tablet. Usually the borrower does this. There can be no doubt about the reading of the signs *azag-gĕ* though we should expect *azag-ga*. The repeated seal impression, in which these signs alone appear, make it certain. *Dul* in l. 3 has an unusual form, due possibly to a scribal error.

34. Urdam received from Age of Urudul one ḳa of honey.

5 th month, no year.

The third line is uncertain as the second sign may be *urudu* and the third *ba*. If the second sign is, as it seems, *urudu* and the third *dul*, it means 'copper hill', the place whence the honey was brought.

35. Box of tablets of long accounts of the granary. The Conveyancer (*gìr*) is Bazi. Year, 56 th of Dungi.

This tablet was hung outside a box of tablets to indicate what the box contained. It was suspended by a string formerly in the double hole in the left side.

36. Box of tablets concerning (*nin-šid-ag*) the wages of slaves (or soldiers) it is. Date, from the 5 th to the 6 th year of Bur-Sin. See note to No 35.

37. Lunannar the Thronebearer has obtained through Urgalalim two loans. At Girsu, one of 27 gur, $275^1/_3$ ḳa of best grain, 4 shekels of silver, and a kid. At Urubar 42 gur $180^1/_3$ ḳa of grain, 9 shekels $17^1/_2$ she of silver. The total grain received was 70 gur, $155^2/_3$ ḳa, but the tablet states; Total grain, 69 gur, $278^2/_3$ ḳa. Total silver, 13 shekels, $17^1/_2$ she. Total kids, 1. Of this amount (was repaid), $5^1/_3$ shekels, 12 she of silver to the Patesi and . . . ? . . . shekels less 30 she to Urkal. Here follow five broken lines telling of the repayment of grain, the kid, and a sum of silver to Urgalalim, of which Urkal again received a part, 7 shekels less 24 she, as agreed with Lunannar. The business was between Urgalalim the *Galuninan* and Lunannar the Thronebearer. Bur-Sin, 2 nd Year. The *Galuninan* probably had charge of the consecrated women.

37 A. The Conveyancer (*gìr*) Ilishag received from Urdulazag $60^2/_3$ shekels and 20 grains (*še*) of silver, on the 13 th day of the month Sigga (3 nd).

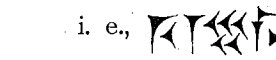
The year date is undetermined. See catalogue. Seal: Da(da) Patesi of Nippur. Conveyancer, Ilishag, scribe, (thy) servant.

As the official known as *gìr* was denoted by the same sign as was used for ass and other beasts of burden, he probably had supervision over these animals, and

sometimes may have been an actual muleteer. Conveyancer, as a translation, will not be far wrong. It is curious that the inscription does not read 60 shekels, 140 še, instead of $60^2/_3$ shekels and 20 še. The form of *sig*, in the month name, is unusual.

The seal belonged to Ilishag, the Conveyancer of a Patesi of Nippur, of whose name, unfortunately, only one sign appears. The name was probably Dada. This Patesi is known from a seal cylinder SAKI p. 160, but his place is only probably fixed by Thureau-Dangin as at the end of the Ur dynasty. Tablet 37 A has an undetermined date. As 37 A is exactly similar in color, size, material and writing to 33 A, and as this is dated 1 st year of Ibi-Sin, we may safely assign this date formula to one of the years of Ibi-Sin, and also Dada, patesi of Nippur, to that time. To which of the last 22 years of Ibi-Sin it belongs cannot yet be said.

38. This tablet is without year or month. It is a simple note for entry in some larger account. The first line has been largely broken away, but by adding up the amounts stated, including the interest, we arrive at a total corresponding to the signs which are left:

i. e.,  = 600 + 60 + 50 — 1 = 709 gur of best grain. The grain is for food divided (*shag-bi-ta*) as follows:

62 gur 240 ḳa, dues of the Patesi,
40 gur (for the) *Abkhal*,
30 gur (for) Urmesh, son of Bada,
605 gurs (for some temple.?)

Its interest was declared: 10 gur to Urshukkal, 1 gur 60 ḳa to Lukalla. Then follows an erasure.

39. These are allowances of drink for a festival: 10 ḳa of best sweet drink, royal festival of the new moon, and 15 th day; 10 ḳa of sweet drink for the well of divine Gudea, new moon and 15 th day. 1 gur of sweet *usa* drink for the god Dunpae of the great temple (or palace?). 120 ḳa of best *du* drink for the Western god Idniik. 1 st month.

This God, whose name may also be written Idnigál or Anigál, is unknown from other sources, except a tablet in the Columbia University Collection published by Arnold.

Šig l. 1, 4, 6 may also be translated 'pure'.

40. 50 ḳa of drink, 50 ḳa of bread and 10 ḳa of sesame oil, a regular due (sent) on the 10 th day. Addanabir (*bi-ir* = *šum*?) was the messenger. To *Asham* it came (*ni-im-du-na*). 7 th month, Dungi 57 th year.

41. This tablet concerns the assignment of men to various temples and places: 28 men at the house of messengers (or purification) (*E-šukkal*) (under the) Superintendent, Urgishku (and) 38 men at the house of Seers (*abkhal*) (under the) Superintendent Lugalnunkiku. 66 men. They were divided as follows (*šag bi ta*):

16 (were assigned to the) house of the Augurers (*É-še-pag-ga*).
6 (to the) Temple of Cutha (*Gú-dŭ*).
1 „ „ „ „ the god Dungi.
1 „ „ „ „ „ god Bur-Sin.
1 „ „ „ „ „ holy *Apsu* (miniature sea = EA).

3 (at the) appointed offerings of the Temple Virgins (*Nin-an*).
15 (as) followers of the King (*lugal-ra-us-sa*).
2 (as) overseers of the strong (riding?) asses (*sib anšu-zi-zi*).
5 carriers of *manu* wood.
1 strewer of straw.
1 (at the) fish pond (lit. garden = *šar*).
1 plucker of dates.
4 lifters-up of rice (*a-ter* = rice, according to Lau).
4 at the temple of the entrance court. Hommel suggests; „At the house of the lambs present".
4 (at the) dust pots (*duk-iš*) (for sweepings?).
1 (at the) great menhir (phalic stone).
66 men present on the fifth day of the 11 th month, (*Še-gūr-kud*).

Some of these translations, such as *in-zar-zar*, 'strewers of straw'; *ḫa-šar*, 'fish pond'; *ni-ka-lum*, 'pluckers of dates', etc., may be found to need revision when fuller material is at hand. It is certainly a most interesting tablet and will repay careful study. Compare with Ct. VII, 47, 17775.

42. This tablet records the results of wool harvests at three places; Girsu^{ki}, Kinuner^{ki} of Nina^{ki} and Guabba^{ki}.

Part of the wool is weighed and part not yet delivered. The three items of weighed wool (ls. 6, 25 and 39) are followed by *dag-maḫ*, which is not clear. It may be a name, an official or a weight. Following this is a rate, to be levied on the wool, and, after this, the result of the calculation.

As the arithmetic of this tablet is everywhere else correct, it is to be presumed these results are correct also. They are, in fact, very complicated operations, and Prof. Hommel claimed that he obtained the results by the use of logarithms. For the sake of those, other than Assyriologists, who desire to work out the results, I will add here the table.

1 talent or gun = 60 mana
1 mana = 60 shekels
1 shekel = 180 še.

Whether the rate in ls. 9, 27 and 42 is a rate of taxation, or a scale of wages is not certain, as expressions, such as *bal*, *rugga*, *rugrug* and *atugga*, are entirely wanting.

The following is a translation.

257 talents 25 manas of wool of the shepherds. 23 talents 10 manas wool of *Nadatum* sheep.

Here, from l. 6 to 10, a piece is broken from the tablet, but we may supply a portion of what is lacking by a comparison with other parts of the inscription, thus:

(280) talents 35 manas of wool from (*dag*)-*maḫ* (the rate for each talent) was $5^5/_6$ manas, and (7 shekels?).

Its capital sum (*sag-bi*) i. e. the result of the calculation — being 27 talents and 57 manas of wool. (The sum total is) 308 talents 32 manas weighed (*ba-lal*).

Here follow (ls. 14—21) several items of wool which were *lal-ni* i. e. not yet delivered. 12 talents $50^1/_3$ manas was ordinary wool, and 11 talents $7^1/_3$ manas was wool of unweaned lambs of the shepherds. 18 manas of wool was of the sheep of Udulu,

59 sheep that were wanting. The wool also (of *Nadatum* sheep; see l. 61—62). 1 talent 58 manas, of Luningirsu. The (wool) not delivered (*lal-ni-ám*) is at Girsu^{ki}.

This ends the record of the first lot. The second follows:

30 tatents 8 manas of wool from *dag-maḫ*, each talent at the rate of 8 manas and 4 shekels. Its amount is 3 talents 3 manas. (The sum total is) 33 talents 11 manas weighed.

In addition 7 talents $56\,^1/_3$ manas of ordinary wool together with 2 talents of the wool of sacrificial sheep and 3 talents $23\,^1/_3$ manas which was from unweaned lambs. The (wool) not delivered is at Kinuner^{ki} of Nina^{ki}.

The last record is of 304 talents 37 manas from *dag-maḫ*, each talent at the rate of 5 manas $19\,^1/_2$ shekels. Its amount is 37 talents 2 manas. (The sum total is), 331 talents 39 (manas) weighed.

In addition 6 talents 48 manas of (ordinary) wool and 21 talents $32\,^2/_3$ manas, which was from unweaned lambs, was not delivered. That which was wanting was at Guabba^{ki}.

The tablet closes with summaries and date. Total: 673 talents 22 manes of wool weighed (add l. 13, 29 and 46). Total: of wool wanting, 29 talents $52\,^2/_3$ manas (add l. 14, 19, 31, 33 and 48). Total: wool of lambs, 36 talents $3\,^1/_3$ manas (add l. 16, 35 and 50). Total: wool of sheep wanting at *Nadatum* 1 talent 58 manas (see l. 21).

These were not delivered (*lal-ni-ám*). Total of totals: 741 talents 16 manas. Date: Year Bur-Sin became King.

43. 4653 sheep and 9 leaders. The sheep were present as declared, the addition (to the common store) of wool brought in. Less 4 talents $240\,^5/_6$ manas for cloth-wool royal, 2 talents, $58\,^1/_2$ manas for cloth-wool next royal, 47 talents, 25 manas for cloth-wool, third class, and 2 talents, $27\,^1/_2$ manas for cloth-wool of the fourth class. A total of 55 talents and $55\,^5/_6$ manas of wool. Less (also) wool that was at the weigh house. Added (namely) 58 talents 7 manas of cloth-wool, *lumzadu* quality, and 58 talents $10\,^5/_6$ manas of cloth-wool, *du* quality. A total of $116\,^5/_6$ talents, $17\,^5/_6$ manas of wool. Addition of wool declared brought in. The addition is less the *gukkal* sheep wool. Third year of Bur-Sin.

This tablet has not a single name, except Bur-Sin in the date. It is unusually interesting, not only for its perfection of material and writing, but because it gives the number of sheep in the flock and the amount of wool this flock yielded. The date formula for the third year of Bur-Sin is also thus far unique, having two variants from the usual form.

The inscription has to do, not with cloth, but with wool, separated and classified according to the kind and quality of cloth to be woven from it. Therefore I have translated *sìg-ku* 'cloth-wool'. *Imma*, in lines 3, 15 and 22, is not an official, but a verbal form as I have rendered it.

The wool from the gukkal sheep, probably those specially selected and fattened for sacrifice, is not included in the record, as stated in line 23.

44. Dungimishar received from Udamisharaam who brought it, $7\,^1/_2$ mana of combed, black wool, procured (*šu gí*) of the sheep of Sua^{ki}. Wages of the prophet. 1st month 5th year of Bur-Sin.

The sign for wool, line 2, is not usual. It looks like *iš*. Reisner suggests the translation "combed" for *gir-gul*. *Šu-gi* may mean 'old', 'gray', 'double', or 'receive', 'procure'. I have taken the last as most suitable for the passage. Note that the usual *galu-su* sheep are called the sheep of the men of Sua^{ki} (l. 4).

Note also line 5 *Uš-gub-ba* = *Amel gubba* = *Maḫḫu* Br. 4909 HWB p. 397. This tablet is from Drehem and has been placed here because of its contents.

45. Aninisu the head weaver, received from Dungimishar $54\,^1/_3$ manas and 2 shekels of cloth-wool royal, 59 manas of cloth-wool next royal, 2 talents, 57 manas, 10 shekels of cloth-wool, 3rd quality. Of the transaction part of the payment has not been made. Third year of Bur-Sin.

Though this tablet was acquired with a lot from Drehem, the characters of the cuneiform, the contents and the unusual date formula are all so similar to 43, which was acquired in 1904, and came ostensibly from Tello, as to make it possible they were both written by the same scribe and came from the same site.

46. Lugalnunkišu received from Lukalla out of the great house (*gà nun*) 5 gur, 180 ḳa of best grain as food for the slaves of the house of the *baru* priests. 11th month, Bur-sin 6th.

These priests were diviners of some kind. In the date *ba-ḫul* is omitted. For *ga-nun* l. 7 = *karû*, 'storehouse', 'granary' see PA p. 200, note.

47. This is but one side of the middle part of the reverse of a tablet. Certain persons receive or deliver copper turning implements, augers or scythes. The numbers 59 and 49, given in lines 5 and 6, are considerable and point to something in common use by a large number of people such as would gather at a harvest. The form of the numerals in line 5 is very unusual for this period.

48. Garurum the overseer received from Bazi, out of the storehouse of the goddess Ninkharsag, 12 gur, 180 ḳa of grain, food of *shaduf* slaves. There were 42 slaves who received 90 ḳa each. The supervisor (of the slaves) was Urninkish. 10th month. Dungi 56th.

This is no doubt the inner tablet of a case tablet. The name ^{d}Nin-Kish, 'lady of Kish', is interesting. I have not seen this goddess mentioned elsewhere. Perhaps it was Innanna who had a temple at Kish.

49. Akhua received from Siruab, out of the granary *Gishsharzuḫur* (garden of interest, increase?) 70 gur, 180 ḳa of best grain as food for sheep.

Such inscriptions as this and the preceding one are in favor of the reference of *lugal* to weight rather than quality. One would hardly expect the finest grade of grain to be fed to slaves and sheep. *Zuḫur* in *Gishsharzuḫur* may be the semitic for flowers. 'Flower garden'?

50. Guugu superintendent of oxen received, in the name of Nammakh, from Bazi, out of the granary of the temple of Ninmar^{ki}, 5 gur, 180 ḳa of best grain for eight farmers, each to have 210 ḳa. Ground grain of the farmers. 11th month, Dungi 54th.

Še ḫar apin-ne may also be translated, 'the grain is payment (*ḫubâlu*) of the farmers'.

51. Maansum received 11 gur 60 ḳa of best grain, wages for hiring of *shaduf* slaves in the watered fields of the god Nindara (or Ninsia). 4th month. Dungi 56th.

Sug-gan may mean 'long field, or acre' but *sug* also means *šaḳû*, watered.

52. Lugalgugal received from Siru, 5 gur, 80 ḳa of best grain as fodder of *gukkal* oxen. 4th month. Dungi 56th.

The second line of this tablet is evidently an erasure, though most of it remains unerased. The first sign intended for *ki* was written like *sìg* and the second and third intended for *si-ru* looked like *šag*, so the whole was written over as l. 4. I have translated *gud gukkal* as 'gukkal oxen'. The probable meaning would be sacrificial, or festal oxen. The true translation may, however, be 'oxen (and) lambs'.

53. This tablet is incomplete. It mentions four men at the house of *zid-kash*, (possibly beer), who were carriers, i. e., coolies, in the field, before the vineyard of An-ka (or ^{d}Ka?), and two harvest work-oxen which belonged to the officials Abba and Urnindara respectively.

Translations, in such a tablet as this, can only be tentative.

54. Ili, the superintendent of cattle, (brings) 14 gur of best grain of the field Gidakhkha; Urmama, superintendent of cattle of the goddess Nina, 2 gur from 10 farmers, each giving 60 ḳa; Abbagina 6 gur from 10 farmers of the field Ishdubba, each giving 180 ḳa, the total being 22 gur. From this amount 12 gur was made into flour. Credit of Ililushagshag, and 3 gur 100 ḳa were consumed by 10 kids, each receiving 100 ḳa. Bazi, the great Patesi, received it. 6 gur 200 ḳa is the credit (*dub*) of Urnina the son of Nabashag, a partial payment, visèd by Bazi the great Patesi. Total brought, 22 gur. A business transaction of Urshagga the Land Chief. Bur-Sin 6th year.

This tablet has a historical value, as it is dated, and shows that a Bazi was great Patesi of Lagash during the 6th year of Bur-Sin. Reisner's "Urkunden", 16, VII, 23, where this Bazi is also given this title, lacks the date. He suggests Bur-Sin 4th, which is very nearly correct. The amounts mentioned are due the Patesi. l. 1, 5, 8 give the total in l. 11 = 22 gur. l. 13, 18, 21 give the total in l. 26 = 22 gur. The tablet was written over and the whole erased. At the ends of l. 16 and 21 the signs *si gal* and *e* are the remains of the erasure. *Si-gal* is part of the word patesigal. Slight indications of this erasure appear in other parts of the tablet also, as in l. 3. In l. 14 *dub ni* is to be supplied as per l. 2. *Lù šag-šag*, l. 14 is, perhaps, a title = 'man of date palms'.

55. 27 gur of best grain, from the granary Nimene, were paid out, as wages, for hired ox teams. Abbamu, son of Nabashag, received 4 gur 180 ḳa. Shuazaggi, 3 gur 60 ḳa. Garurum, the Cup-bearer, 11 gur 180 ḳa. Lugula, through Merabba, 1 gur 60 ḳa. Adda, son of Gishbad, 3 gur 180 ḳa. Lugaluedin, chief butcher of the god Nindara, 2 gur 240 ḳa.

For translation of l. 13, see RU. 17, Col. I; 9 etc. In l. 11 *Šum* = a slaughterer = *ṭabâḫu*, i. e., of sacrifices. See Arabic ذبح.

56. This is a fragment, a corner, of a very large tablet. It contains 70 ls. and the whole tablet may have contained over 500 ls. It is a ledger account, covering outlays of wages and food made by a great central building to the overseers of a large number of temples, of which eight are recorded in this fragment. All, except one, belong to

well known gods of Lagash — Ningirsu, Dumuzi, Dungi, Ningishzidda, Gishbare, Nindara. The exception is E Namhani, also no doubt a temple, possibly for divination by the movements of fish. Attached to these temples were the overseers (*pa*) who distributed the wages and food to the laborers. Thus, belonging to the temple of Ningirsu were Urbau who received 7 gur, 240 ḳa; Lunaelaki who had 17 gur, 240 ḳa; Dingir Utumu, who had 14 gur, 180 ḳa; Ursagubki who had 86 gur, 240 ḳa.

The records of the overseers of the other temples are made in a similar manner. In each case it is stated that the grain is wages for hiring (*á túg-gà*). From Col. V, l. 60—62, we learn that the transactions of a certain Lugina involved 59 gur, 270 ḳa, which would, in our measures, amount to about 190 barrels (a barrel equalling 196 lbs.) and that those of Urgalalim, son of Luninmar^{ki}, concerned 6 labourers stationed (*gub-ba*) at the rivers (or canals) Lugalsagdana. RU. 160, Col. VIII, 7—9, mentions Alukani, Patesi of Sagdana. The place is mentioned again in No. 60,[79] of this collection. It seems to have been near Nippur. See RU. 113, Col. IV, 7 and 8. The colophon on col. VI states that the subject of this tablet is wages for hiring and grain received by labourers from the possessions of the Unu (= holy house). Year Urbillum^{ki} and year Kimash^{ki}. Two years. 55th and 56th of Dungi.

57. This is a record of payments of silver to choristers of various temples and sacred buildings of Lagash. A series of names preceded by , or , is followed by the word *uš-ku* of such and such a temple, or place. The sign means; '1 silver piece', probably a shekel in weight. means; 'entitled to one silver piece but not taken' *nu-(dib)*. That *dib* is understood after *nu* in each case is proved from the summary, l. 31 and 32. *Uš-ku* in ls. 11, 17, 21 etc. when following a number of names, is in the plural number, though this is indicated only by the context. The post-pos. *ta* at the end of l. 12 and passim is to be translated; 'of'. l. 13, the sign *kisal* has also the value *bur*. Thumb nail marks after the figures in l. 1 and 19 may have some significance. Remains of erasures occur in many parts of the tablet, and have made its reading somewhat difficult.

The following is a translation of this unusual temple list.

1 Niggabau, son of Elildune (Emune?),
1 Lumama, son of Dulkulu,
1 Luushgina, son of Sulul (or Banar),
1 not (taken) Kalammaluni (or Uggaluni), son of Siru,
1 not (taken) Urgalalim, son of Utubarra,
Singers of Ningirsu and Bau.

1 not (taken) Enshargûbbur, son of Lugallildune (Lugalmune?),
1 not (taken) Urdunpae, son of Lugalsalushsa (or Lugalsalussa),
Singers of Nina who determines brothers (brotherhood).

1 Enninakal, son of Ekigalla,
Singer of the god Gishbare.

1 Urdarru, son of Utumu,
1 Urutu (and)
1 Abdikhi, sons of Lugalursag,
Singers of Huneru^{ki} (= Huerim^{ki}).

1 not (taken) Rikibi, son of Lugalkhegal,
1 Urningishzidda, brother of Uren^{ki} (= Urea),
Singers of Guabba^{ki}.

8 have taken,
5 have not taken.

L. 33 and 34 are probably to be translated; silver paid each singer, for payment of singers. *Lal . . . . ta uš-ku ušum šu.*

Col. III:

1 Garbau, son of Khupipi,
1 Urur,
Singers of Ningirsu and Bau.

1 Urbau son of Urdaranna (Ursianna?),
Singer of Saqala.

1 Nannarmaansum,
1 Urbau, his brother,
Singers at the temple of Babbar.

1 Ludingirra, son of Ekigalla,
1 Lubau son of Lugalsi,
Singers of the god Gishbare.

1 Rikibi, son of Atu,
Singer of Gatumdug of Lagash.

1 Lunarua, son of Urutu,
1 Lugalsakhan, son of Urbarsiga,
1 Luigimashu, son of Urenki (or Urea),
Singers of Guabba^{ki}.

11 received (*shu* [*-ba-ti*]).

The singers each were paid.

1. Urnegun, cutter of tablets.

(Total) 12.

Money paid as hire (see *ku* in *á-túg-gà*).

Dungi, 53rd year.

In the above tablet Urnegun, the tablet cutter, is the only person mentioned who is not a temple singer. His name is apart from the singers.

58. This large tablet of 205 lines is a list drawn up for the paymaster, Lugal-azida, to pay for work done (*igi + gar-ag*). It is dated at the 'house of Seers' (*abkhal*) of the temple of Nina in the fifty-third year of the reign of Dungi.

Col. I and Col. II to l. 63 contain amounts to be paid to the persons named. Reisner, followed by Pinches, in his notes to tablet 64, Amherst collection, makes the numerals , , , refer to the time of service. Thus the sign would mean

half time. "So", Pinches remarks, "in all probability, the wages were paid in grain". In this tablet they denote the actual amount paid. The sign *nu*, as we saw in tablet 57, is an abbreviation of *nu-dib*. As this inscription is very long, and its literal translation could serve no purpose, a few lines to illustrate this point will suffice.

(1) 60 ḳa for Khukhu,
(2) Not (taken), Urpasag.
(3) ½ (gur?), Merdibil.
(4) 1 gur, Urninmuk.
(5) 60 ḳa Lugalkagina,
(6) his sons.

It is not perfectly clear whether they are the sons of Khukhu or of Lugalkagina. In l. 14 the sign ⊢< signifies that the person whose name follows is dead. The sign *pap* = ⊢< means 'another' as Pinches has shown. It can best be rendered by; 'a substitute' (took it), *dib* being understood as in the case of *nu*.

The persons named were employed for various kinds of work. l. 21, *šu-dùg-ga* = *naḳaru*, 'a plowman', gives us a hint as to what the employments were.

At l. 64 the nature of the list changes. The names continue, but the amounts to be paid are no longer written beside the names. Instead of this we have the time of service. Thus, l. 64, Urgar served three months at the temple Agazushika; i. e., 'the temple of the glorious portico'. L. 71. Urbau served 4 months at the temple of the god Pasag. l. 82; Nadi, 5 months and 15 days at the temple Shaggipaddu[1]; i. e., 'the announcer of the true heart'. In each case the time of service is specified, and it is left to the paymaster to reckon the amount due which is not stated.

Aside from the new names contained in this tablet, some of the temples are of special interest. Beside the more usual ones, we have the E Agazushika, the E Shaggipaddu, translated above, the E ^{d}Pasag-gišku-daḳala^{ki} 'temple of Pasag the weapon (or defender) of Daḳala', E ^{d}Amamuge, 'temple of the goddess Amamuge', E ^{d}Innannazaanka, 'Istar the jewel of heaven', E ^{d}Nina papzagkha[2], i. e., 'temple of Ninâ of the fish district', E Damegarra, 'temple which has the lady', E Adamdunterbabílla, 'temple of the new grove at Adamdun'. The *abhal*, or Seer's house, of this temple was in Nina^{ki}, one of the districts of Lagash. There is also a temple known as Diḳalala in Girsu^{ki} (see l. 187–188), probably a place for determining the correctness of measures = *ḳa*, and weights = *lal*, which may have some connection with the Daḳala of Pasag[3].

59. This tablet, like 58, is a list drawn up for the guidance of the official who paid the employees of the temple. In this case, 'at the holy house (*É dingirra*) of the temple of Dumuzi'. The key to this list lies in the signs *Im gìr rug-ga gìr rug-ga É dingir-ra-ta* (l. 94 and 95), which mean; 'clay tablet of income of employees of the *É dingirra* of the temple of Dumuzi'. *Im* = 'tablet', *gìr* = *nita*, Br. 958, *rugga* = 'income', Br. 166. Reisner in RU. 152 has a list similar to this, in which the archaic signs ⊐ and ⊢⊔– indicate that the workers whose names follow were wholly or half capable. This is proved by the summary, where only the figures following the old signs are given. In this tablet they are, in some instances, used without other following numbers, as in l. 1, 6, 13 33 etc. It is therefore evident that here they express the income to be paid. The constant

[1]) Variant Šag-gi-pad-da, unpublished tablet of diorite in my collection. Also Šag-pad-da SAKI 58.4,[11].
[2]) Or kuressad. HG. p. 248, note 5. [3]) See Hommel HG. p. 83 for the view that the word signifies 'district of date-palms' and so the Tigris.

occurrence of the signs ⊐ and ⊢U⊣ seems to indicate that the former is a whole and the latter a half. It follows the common numeration, REC. No. 481, and not No. 492, where ⊢U⊣ = 1/30 of a gur or 10 ḳa. This may indicate that these payments were not in kind but in money, and this is further borne out by the fact that the signs ḳa and gur occur nowhere. If this is not so, then we have here to do with a half gur, or 150 ḳa, and not with 10 ḳa. As a proof we may take l. 28 where we ought to translate 'a half gur and 15 ḳa', the second *maš* being equal to 1/30 of a gur and not the first.

With this explanation the tablet, I think, will be understood. As in the case of the long list of 58, I shall translate only sufficient of this to make its character clear.

(1) ½ (gur) Adda the money lender (or diviner? = *iskim*),
(2) Son of Amarkiazagga, the aged.
(3) 60 (ḳa) Lugibish (or Lugishginar) his son.
(4) Temple of goddess Nina.
(5) The money lender received it.

This means that Adda received a half gur, or 150 ḳa, and that his son received 60 ḳa, as allowances for their services at the temple of Nina.

(6) ½ (gur) Urnina the herbman,
(7) Son of Dugga, the anointer.
(8)—(9) 1 gur. Ur-Ninnizaanka his son.
(10) 1 gur, 50 ḳa Atu, the grass carrier.
(11) 1 gur 30 ḳa Bábána, water pourer of Dada the farmer.
(12) The overseer was Urnina.
(13)—(14) ½ (gur) Ninmarkika, herbman.
(15) Son of Urnina, anointer.
(16) 1 gur, Urbau his son.
(17) 1 gur 60 ḳa 4 shekels Tultapadda,
(18) the grass carrier,
(19) servant of Enkinunerki, the accountant.
(20) 1 gur 30 ḳa Amagula.
(21) 1 gur 20 ḳa Ekhegal, her son.

Thus the tablet names, in succession, a series of persons with varied occupations and the amounts they are to receive. Some were employed at canals or irrigating ditches, *Esagme* (l. 32), such are usually *Arua*, i. e., 'water pourers'. Others were guardians (*Nigab*) at the locks or gates of the canals, as well as at certain buildings (see l. 39 and 43). Some were 'fishermen' (*Šuḫame*) (l. 58) others 'female temple servants' (*Agaam me*) 'who sing' (= *nar*) l. 64—5—9. The signs at the beginning of l. 65 and 67, *igi* + *gunu-a*, are unknown. Reisner thinks they may mean 'a ration', Lau 'a fraction'. The title *Imekida* of l. 70, occurs a number of times in these tablets, and probably means — as Hommel suggested to me — "a cutter of clay tablets". The list from l. 72 to 84 contains the names of 'shepherds who milk' (*sib ga-sur-ra-me*). Then follow five dead men (l. 86—90) who, we learn from l. 93, were fishermen, suggesting a tragedy in connection with their vocation. The last 5 l. containing the colophon already explained, are the only ones on this large

tablet not erased. Why this tablet was erased or how it came to be baked after erasure, is not clear. Possibly it contained mistakes and was forgotten, after being rejected, and thus found its way into the oven.

The date is, 2nd year of Bur-Sin.

60. This tablet is a list of employees at E kharkhara in Sagdanaki. It should be compared with RU 139, Ct 14315 X plate 26, Ct 21355 X plate 32 and JAOS 18, p. 364—365. It was written in the 9th year of Bur-Sin, on the 16th day of *Dimku*, the 5th month, while the Berlin tablet was written on the 13th and Ct 21355 X plate 32 on the 14th of the same month. Ct X pl. 26 was written on the 3rd day of *Šu numun*, the previous month, and the two in Columbia University collection (Text by Lau in JAOS 18, p. 364—365), were written *Dumuzi* 10th and 12th, the following or 6th month. These six texts which, in the main, are duplicates of each other, present a number of variations. I have here attempted no more than a comparison between my text and RU. 139.

There were, as the last columns of the tablets show, ten more employed on the 13th day than on the 16th, and all of these were *mu-ù galu ḫal*, i. e. bakers or cooks. (in Ct X pl. 32 *mu me* is used for these workers). In addition to those thus employed, each tablet mentions 30 men and 3 women at full pay, and 2 men at half pay.

It is remarkable that JAOS No. 1, p. 364 has no numbers before the names, No. 2 p. 365 has *maš* only before two names, and neither tablet has any reference to the *mu me* or the *galu ḫal*.

Col. I is identical in both RU and UDT.

Col. II, Berlin tablet, has *šu* at end of II,14 and lacks title *šum gál*, = butcher, end of II,18.

Col. III, again identical, except the omission of ú in name Ba-ú, = II,2 in Reisner, and the superfluous *ur* in mine, l. 51. There is also one name more on my tablet.

Col. IV. All the new names and important variants are to be found in this col. It will be noted that before the names stands a numeral, either or . The Berlin tablet has, in addition, four names with the doubled wedge = before them. These signs mean half, whole or double *wages* as the sign *á* in l. 74 proves. Eight names are in RU 139 which are not in 60, and 1 in 60 (see l. 69) not in 139. 139, IV, 21, also adds, after the four with double pay, *Erim-me, pa Lù-dingir-ra* = 'people of the overseer Ludingirra'.

The following is a translation of the summaries and date;

l. 74. Total of 30 men and 2 at half pay.
„ 75. Total of 3 women.
„ 76. Water jar carriers[1].
„ 77. Total of 4 men for bakers (or cooks) and assistants[2].
„ 78. Present at the revenue house (or mill?)[3].
„ 79. In Sagdanaki.
„ 80. 13th day.

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[1]) *He-ku-me* = 'jar carriers'. *He* = Br. 4062 = *dikaru*, 'an earthen jar' see HWB. *Ku* = *šu* was used in our sense of 'a hand' i. e., one who works, the general sense being *emûku* = 'power', Br. 7169.

[2]) *Galu ḫal* cannot mean *barû*, 'a sorcerer', here, or *šêbu*. *Ḫal* = *garâru* 'to run', people who carry the food to and fro, perhaps.

[3]) *E ḫar-ḫar-a*. *Ḫar-ḫar*, Br. 8586, *ḫubûlu* = 'taxes, interest, rents, revenues'. At the house of revenues. This is not only the natural meaning of the sign, but suits best a tablet recording payments. The people, apparently, came daily for their pay, as we have records of the 13th, 14th and 16th of the same month. I am aware, of course, that *É ḫar-ḫar-a gub-ba* may be translated 'present at the water mill'.

l. 81. Month Dimku.
„ 82. Year the lord (= high priest) of the god Nannar-
„ 83. kar-zid-da was invested.

The question now arises, were the people mentioned personally present in Sagdana to receive their pay, or were they represented by an official, generally the *pa*, and was this, like 58 and 59, merely a list drawn up for the guidance of the paymaster. In favor of this we have the frequent mention of the *pa* at the ends of groups of names and, in one case, RU. IV 21, such a group is called *erim-me pa Lù-dingir-ra* 'slaves or people of the *pa* Ludingirra'.

l. 28, 57, 65 and 77 are explanatory of preceding groups. Their meanings seem to be:

l. 28. *Šag-igi + gar-ma.* 'Inside workers'?
„ 57. *Giš-ku e tub-ba me*, 'guards and acolytes'.
„ 65. *Ḫe-ku-me*, 'jar carriers' (women, see l. 75 and 76).
„ 77. *Mu ù galu-ḫal*, 'bakers and men who run' (waiters?).

These occupations are partly religious and partly secular, the first group being engaged in field work and the second in temples, the fourth in kitchens, one woman being a water carrier for each group.

If, now, we consider the occupations of these people which, in nine cases of the first group are given, we find they were; a fisherman, a gardener, a singer, a weaver, a singing priest, a paymaster, an herb seller, a garment maker and a flour carrier. In the second group there were a butcher, two major-domos, a supervisor, a herald and two merchants. The last group had, beside others, a major-domo, a barber and a carpenter. From this group were taken the four men for cooks and their assistants. It is, of course, just possible that these people were being paid for work in their own vocation, in the interest of a temple or municipality, but it is not probable. It seems most likely that they were taken from their own proper business to do some work for the community, and that the titles are means of distinguishing them from other individuals of the same name. So far all seems clear; but how shall we account for these two lists (not to mention the other four cited) of practically the same individuals, with an interval of only three days between them? It looks as if a system of daily balances was then in vogue.

61. Sheshkalla, Urnina, Meshkigalla, Urgar, and Urninmar^{ki} each receives half pay from the paymaster. The signs l. 15, *id-daḫ-ḫa*, mean 'helpers'.

The name in l. 8 Meshkigalla, 'priest of the lower world', 'or priest of the disc of the moon', is interesting. So also is the title in l. 12, *pa muamaš̀g* (or *ku*) 'overseer of mothers, or 'mothers of wool'. The last sign is doubtful. The translation 'helpers' for *id-daḫ-ḫa* is based on the *daḫ* value of *gaba*, being the same as that sign doubled. See Br. 6579 *id-daḫ* = rêṣu. HWB. 615 = 'helper'. *Ḫa* is a phonetic complement.

62. This is a transaction of the granary Ashagebilli and the cultivated fields of the god Galalim. The conveyancer was Urkal, son of Luenzu. 1479 gur, 260 ḳa of grain (barley) and 4 gur, 240 ḳa of *ash* (hemp) were distributed as follows:

935 gur 'to the granary Ashagebilli', signed for by Urkal, son of Luenzu.
240 gur, 'seed-grain for the fields of Ebilli'; signed for by Urgula, son of Gani.
315 gur, 180 ḳa, 'a cargo', signed for by Siru, the Ab.
19 gur of grain, 'food for husbandmen'.

4 gur, 240 ḳa 'of *ash*, seed-grain for the swamp fields', signed for by Urkal, son of Luenzu.

Now follows (l. 18) the total of barley 1200 + 300 + 10 gur, 120 ḳa and (l. 19) 4 gur, 240 ḳa of hemp, distributed (*zig-ga*), after which the remark; 'Excess' (*dirig*) '30 gur 160 ḳa'. Subtract now the sum of l. 1, 1479 gur 260 ḳa, from the total in l. 18, 1510 gur 120 ḳa. We obtain the result (l. 21), 30 gur 160 ḳa or plus 40 ḳa.

It will be seen, however, that the accountant made an error of 240 ḳa in the sum of barley items, the actual amount given out being 1509 gur 180 ḳa and not 1510 gur 120 ḳa. The excess chargeable was therefore 29 gur, 220 ḳa and not 30 gur, 160 ḳa, as the tablet states. Note upright wedges with *gur* (l. 7).

Note *ash*, the grain in l. 2, 14 and 19. It is seed-grain, to be sown in Ashagsug, name of a swampy, or marshy field. If it were pistachio nut, as some think, it would not be sown like grain, in this case fully 3000 pounds of it. Moreover, pistachio grows on a small tree.

This cereal, *ash*, often occurs in the contract tablets. It has, aside from its primitive pictograph (a plant?) several meanings which point to the intoxicating properties of hemp leaves and resin, e. g. *ḫašâḫu* (Br. 6747) 'want, need'. *Ṣibûtu* (Br. 6751) 'longing, desire'; *arratu* (Br. 6745) 'curse'; *deššu* = *šamû*, 'burn', Br. 6753. Hemp has been cultivated in Syria, Persia and Northern India from time immemorial. It is mentioned by Herodotus (IV 74) and other classic writers and was valued for its fibre, as an intoxicant, and for its seeds. As an intoxicant, for smoking and chewing, it is now used in India, Persia, Syria, Turkey and other Oriental countries under the names *bhang*, *siddhi* and *ḫashish*. The similarity of *khashâkhu* (Br. 6747) = 'want, need' for *ash*, to *ḫashish* is certainly very striking, and when we consider the feeling of longing and want which the use of the drug begets, there seems little doubt that in the *ash* plant we have to do with hemp. Its meaning of 'a curse' may be derived from the effects of its habitual use, or from some religious use to which it was put in the temples. In the *ash* we very probably have, not only a plant whose fibre was used for ropes, bags, sail-cloths, etc., whose seed was used as a cereal for cakes, then as now, but the religious intoxicant which, like the *soma* of the Hindus, the *wine* of the Greeks, the *beer* of the Germans, the *pulche* of the Aztecs and the *chicha* of the Incas, was, originally, a necessary concomitant of certain religious ceremonials.

The tablet is dated; 2nd year of Bur-Sin.

63. Urnigingar, Luabu (Lueššam?), Urnina, and Lumer, farmers, harvest and bring together crops of grain and *ash* (hemp). The farm (*gan-gud*) belonged to Urnina, the overseer of oxen. The foreman (*pa*) was Urtur. The oxen belonged to the god Dumuzi. The total grain was 422 gur, 255 ḳa. The total hemp was 38 gur, 190 ḳa. Instead of the month and year the tablet ends with; 'The grain collected has gone forth, (at the) field of its gathering the collection was made.'

This is a beautifully written tablet. The signs are perfectly made, and a model of their kind. The first *ḫab*, l. 20, may have the value *kūr* = *rakâsu*, 'binding'.

64. In the 50th year of Dungi, Nikalla, the provision master, (*pa-al*) transacted the following business. From a total possession of 1697 gur and 175 ḳa of best grain, grain of the cultivated field, a gur of grain per heifer is taken (*ba-til*): Urdam, son

of Urnina, received (*dub*) 1266 gur, 215 ḳa, and, as rations, 131 gur, 70 ḳa. Urkal, son of Melukhkha received 60 gur, 160 ḳa, and Gudea, son of Urbau received 69 gur 200 ḳa. The total given out (*zig-ga*) was 1528 gur 45 ḳa. (Leaving a) remainder of 169 gur, 130 ḳa.

65. This tablet seems very simple, and yet it is not clear. The totals in l. 9 and 19 are each followed by what appear to be names, after which the expected *shu-ba-ti* does not appear. l. 21 and 22 are a brief note and temple name. 'Seed-grain, cattle-food, wages for hiring, temple of Ninmar^{ki}', but nowhere else in the tablet is there any mention of cattle-food. It is just possible that the *še-numun* or 'seed-grain' was in this case used as cattle-food for the sacred oxen of the goddess Ninmar^{ki} for whom nothing would be too good; but this is conjecture.

The text is a good example of the vagueness of some of these Ur tablets. Two groups, or consignments of grain are mentioned.

l. 1. 304 gur best grain.
„ 2. Seed-grain.
„ 3. 64 (gur) wages for hiring.
„ 4. Of this amount.
„ 5. 208 Gur (of) the field Gidakh
„ 6. from the priestly accountant of the goddess Ninmarki.
„ 7-8. 160 gur from Luningirsu, son of Urnina. (Total) 368.

It would seem from this that the grain mentioned in l. 5 and 7 was afterward classified as in l. 1 and 3, 304 gur of seed-grain and 64 gur as wages for hiring, but, though this classification of the grain must have taken place afterward, it is mentioned first.

l. 10. Luurusag probably received or was *gìr* i. e., conveyancer for, this consignment. At this line begins a second consignment.
„ 11. 294 gur, 150 ḳa of seed-grain.
„ 12. 62 (gur) wages for hiring.
„ 13. Of which amount
„ 14. 103 gur, 150 ḳa New Temple.
„ 15. 233 (gur) the field Gidakhkha (i. e., the field that yields double).
„ 16. From the accounting priest of Ninmarki.
„ 17-18. 20 (gur) from Luningirsu, son of Urnina.
„ 19. Total 356 gur, 150 ḳa.
„ 20. Urgula.
„ 21. Seed-grain, cattle fodder, wage for hiring.
„ 22. Temple of the goddess Ninmarki.

In the second consignments the same persons bring in the grain as in the previous one. L. 14 however, adds the New Temple as a place from which some of the grain came, and there is another recipient, Urgula. There is no *zig-ga*, or *gub-ba* in the tablet; i. e. 'expended or present'. But as seed-grain and wages are mentioned, it is likely that the meaning of the whole is:

Two officials, a priest-accountant of the temple of Ninmarki and one named Luningirsu, collected grain from several places, in two lots which were handed over, partly to Luurusag and partly to Urgula, to be divided as seed-grain, cattle fodder and wages for hiring, in behalf of the Temple of the goddess Ninmarki.

There is no date and the whole is a memorandum for a ledger account like tablet 68.

66. Account of a grain harvest.

	l.	Gur	Ka
Lines 36 and 37	1	420	
give the total,	3	392	
4052 gur 160 ka,	5	372	
made up from	7	333	
11 fields	11	385	
	16	387	60
	21	358	
	25	303	
	27	318	
	31	390	
	33	370	
		4028	60
and five	8	3	120
apportionments	12	1	60
of rations	17	17	40
for labourers	22	1	60
	28	1	120
		24	100
Total of grain and rations		4052	160

	l.	Gur	Ka
Lines 40—49 contain	40	332	120
reports of five more	41	195	
fields, yielding	43	201	180
	45	120	180
	47	50	120
Total in l. 50		900	
from the district of Lugalnamrina.			
From the field of Alla in the district Maralum		280	
Total	55	280	
Lines 57—71	57	282	240
contain seven	59	280	
fields yielding	61	237	
	63	205	120
	67	238	180
	69	214	60
	71	188	180
	Total	1646	180

All these belonged to the district Armunara.

The name of the district in l. 75, except the signs *a-šag*, is broken away. We may now add the totals of the four districts.

Gur	Ka
4052	160
900	
280	
1646	180
6879	40

This result corresponds exactly with the total in l. 98 and 99 i. e. 1 great gur, or karu, 3279 gur and 40 ka. The great gur was equal to 3600 common gur.

The inscription now informs us what was done with this grain. It was put into five storehouses whose names are given, after which came the names of the men who received the rations for the workingmen, and the amount each received. From all this we see that this tablet of 6 columns and 106 lines is the record of a harvest gathered from certain fields belonging to the temple of Nina in Lagash. The name of the *apin* or 'farmer', in charge of each is given, as well as the amount it yielded and the rations required for the *uku-il* i. e., 'the labourers' (literally people who carry). The names of three irrigated districts (*ashag*) that included all the farms and fields are also given.

The most interesting portion of the tablet is in Col. V, l. 76—89, where we are given the names of five granaries, and the quantity of this harvest stored in each. The addition of the separate consignments sent to the granaries included all the grain

harvested, which amounted to 6,879 gur and 40 ḳa i. e., 4,471. 436 lbs. if we allow the ḳa to equal 2 1/6 lbs. or a kilo. In brief, 22.814 barrels of grain.

From this tablet we can see that the *gan-gud*, generally translated 'cultivated field', often included many other smaller tracts. It may not be amiss to translate it 'farm'. The term *ashag* in l. 38, 51, 56 &c. includes several farms, and means 'a watered section' (Br. 7991) puḫru = 'collection'. Numerous small fields are included in the 7 *gan-gud* and these again form parts of 3 *ashag* or estates. The names of these estates and granaries are often descriptive. Thus,

l. 39: *Ashag Armunara*, i. e., 'the field which has brought light'.
„ 78: The granary *Igi-gál*, i. e., of wisdom (= *hasîsu*).
„ 80: The granary *Sag-dū*, i. e., of judgement (= *tašîmtu*, Br. 3592).
„ 82: The granary *Ea-bíl*, i. e. 'The new Ea granary', or 'new house granary'.
„ 84: The granary of the 'smiting (*a-ka-ḳa* = *a-ka-ga* Br. 11404) of the field where the serpent spoke in Eden'. *A-šag muš-bi edin-na.* The sign *bi* here (Br. 5124 = *ḳibu* = 'to speak'). This should be compared with Ct. No. V, pl. 36, III, 4 and 5, where *ašag* is omitted and where the translation is: 'Granary of the smiting of the serpent that spoke in Eden'. *Muš* or *ṣir* is a serpent no doubt; *bi* may = 'its', i. e., its serpent. *Edin* Br. 4528 = *matati* = 'a collection of fields'. Also see HG, p. 258, note 1, for *edin* as a proper name. See Dec. 30bis nr. 16^{b} for ^{d}*Edin-mu-gi* and *kalab-*^{d}*lugal-edina.* See also PKUN p. 168 and note 9 for a number of instances.

From all this we see that *edin* in names indicated, as a rule, a sacred locality. This text points to a very early tradition of the serpent of Eden.

The fifth and last (l. 88) is the granary Bár-si(g)-ga, i. e., 'granary of the full or the lofty sanctuary'. The amounts stored in these granaries were:

	Gur	Ḳa
No. 1,	3027	60
2,	1001	
3,	280	
4,	1646	180
5,	900	
	6854	240

In addition, Urninkhadda of the temple of Dumuzi received for the labourers and water carriers, 6 gur, 100 ḳa, and Abbamu received 18 gur for the same purpose, i. e. as rations, which were divided as shown in l. 8, 12, 17, 22, 28, the sum of which is 24 gur, 100 ḳa, and exactly equals the total given by the addition of these two. L. 101 tells us the grain was gathered (*ḫab-è-a*) by Uréninnu, for the temple of Nina in the year after King Dungi destroyed Urbillum, i. e. his 56th year.

67. This is a list of 22 lots of various kinds of grain to be paid in Girsu to a variety of employees. It was drawn up in advance. The erasures of the numerals of l. 33—36 and what corresponded to these in the total (l. 58 - 59) is a proof of this. Tablets could be kept in a fairly moist condition to permit such erasures for days before baking. As Urbabi and Urkal did not appear, their allowance was erased.

The sum of the 22 lots amounts to 1642 gur, 20 ḳa. The grain was to be paid (*lal-ni* [l. 60]) in Girsu, in the first year of Bur-Sin. The chief of the weavers, several

persons with the title *dudu*, i. e., 'one who brings' such as sailors, muleteers etc., some fishermen and even the son of the Patesi are to have part of it, but a certain Mani (l. 22) is to receive more than half of all the grain, 828 gur, 190 ḳa. As, in our measure, this would be about 12,726 barrels, we wonder what he was to do with it.

The grain was of different kinds; beside the *še lugal* which was barley, 140 gur of *áš* was to be sent (*du-du*) to the temple of Innanna.

In l. 26 occurs a grain called *gir-gir*, which Reisner says is thorn. This cannot be correct, as no part of the thorn yielded a grain; but it may have been rye or oats whose *ears* had sharp points.

Suggan in l. 27 seems also to be the name of a grain as yet unidentified.

L. 32 I cannot decipher. We seem to have *še dar a-ter-ra*, the grain is surplus of the house (*ter* = *šubtu*). Or there is an excess of 60 ḳa of grain in the house. It has been suggested that the proper reading is *še zid a-tir-ra*, 'rice meal', or something of the sort. The line is written on an erasure.

What the crosses in l. 18, 26 and 43 mean, unless to call attention to an unusual item, I do not know. Perhaps checked off as paid.

The father of Luningirsu was l. 58 probably the Patesi Urkal II, though he does not appear as such in the lists.

The count:

Line	Gur	Ḳa
1	32	128 1/3
4	21	212 2/3
6	14	
9	237	64
13	73	60
15	7	90
16	29	100
18	160	
21	10	180
22	828	190
24	1	260
25	67	235
27	11	
29	16	40
38	4	250
41	5	200
43	6	240
46	13	155
48	23	80
50	21	75
53	26	280
55	28	180
	1632	3020 = 10 Gur, 20 Ḳa
	10	
	1642 Gur, 20 Ḳa	

This result is in exact agreement with the total given in l. 58 and 59, except 2 gur, accidentally erased with the erasure of the numerals in l. 33—36 and their equivalent in the total.

68. Less than a half of this tablet remains, but this, fortunately, contains the colophon and tells us the nature of the transaction. It is a transaction in flour, or meal, conducted by Urgalalim, the son of Luningirsu, during two months, Shu-numum and Dimkù, i. e., the 4th and 5th in the 56th year of the reign of Dungi, for the account of Urkal the Patesi of Lagash (see l. 156—57). The amounts are not very large, rarely exceeding 300 gur in any single consignment, and the sum of almost the whole obverse, perhaps 50 items, when complete, amounted to 2762 gur, $105\,^2/_3$ ḳa, $8\,^2/_3$ shekels (l. 70—1). On the reverse we have another summary of 1033 gur, $200\,^1/_3$ ḳa, and there may have been another between l. 100 and 101.

It is probable from these facts that we have here the items of a tax gatherer. In this case the signs *bal-bi* in l. 53, 105, 113, 135 and particularly in l. 163, are to be translated, 'the tax' of Urkal the Patesi.

A number of not unusual business formulas occur as, in l. 3, *si-ni-ib nin-šid-ag*, 'remainder of a (former) transaction'. In l. 18, *dub-bi-3-a-an*, 'his third seal'. In l. 73, *sag-nig-ga-ra-kam* 'capital of the possession', i. e., total of all amounts. In l. 101, *a-ka-a mal-mal* which Lau translates, 'a partial payment, or delivery, agreed' (OBTR. p. 37) and in l. 156, *Nin-šid-ag-zid-da*, 'a transaction in flour'. In l. 111, after a total of so and so much pure bean flour, *anšu-muk* occurs. It means 'asses locked up', probably for breeding purposes, and this bean, or millet flour, may have been fed to them, especially at such a time.

We have in this tablet lastly a variety of grains, meal and bread.

Še, probably 'barley', l. 2, 30, 43 etc.
Še-zid-gu, l. 45, 'ground bean grain'.
Ba-ba-še, l. 52, 'cracked grain'.
Arzana, l. 10, 16. (See Arabic أرز, rice.)
Du, l. 69. 'Common grain?'
A-ter šig, l. 61—2. 'Rice? purified, i. e., peeled.'
As *ter* means forest, it may have been a forest product like walnuts.
Zid še, l. 7 etc. 'Flour of barley.'
Zid kal, l. 6, 13 etc. 'Flour of fine quality.'
Zid ba-ba-še, l. 77, 104, 'meal of bruised grain'.
Zid-ba-ba, l. 57 and 91, „ „ „ „
Zid-iš-ba-ba-kal, l. 97—8, 133, 'meal of broken up *iš* of fine quality'.
Zid še sa, l. 63, 78, 119, 'meal of *sa* grain', a kind of millet.
Zid gu uš, l. 76, 'ordinary bean flour'.
Zid gu šig, l. 50, 111, 'selected bean flour'.
Zid gú nunuz, l. 58, 'flour of fresh (green) millet'.
Gar-zid, l. 122, 'flour bread'.
Gar-zid-kal, l. 84, 'bread of the finest flour'.
Gar-zid-gu, l. 87, 'bread of bean flour'.
Gar-zid-aš, l. 83, 'long (*aš*) loaves'. *Aš* = ⊢
Gar-ḫar-ra-šig, l. 56, 108, 'a sort of biscuit, prepared, pure', or good.

69. This is a record of 16 oxen, 5 cows, 5 asses, 1 mule, a male and a female calf — 29 in all, belonging to Urutu, son of Urkal, and the god Dungi.

Urea, Alla, Urenzu, Lumene and Khamazizi bring them. They are received for Urutu by his overseer Nabashag, and for the god Dungi by Urshugalamma, in the second year of Bur-Sin.

Of these 29, 6 oxen, 1 cow and 2 asses are *rug-rug*, i. e., 'increase or pay' of farmers and overseers of oxen. Whether or not we are to understand that *im-ma* in l. 3 and 18 is an official is not certain. *Nu-zu* (l. 3 and 18) may = *nu-su*, 'without the hide'?

Note *kam* at end of l. 34 = *dub-bi*.

70. A small tablet without names containing two items of outlay of grain on the 24th and 25th of the month Shegurkud (the 11th). 25 cows two years old receive each 3 ḳa a day (about $6\frac{1}{2}$ lbs.) of grain. The total consumed each day is 75 ḳa. 41 lambs receive 1 ḳa a day each, or 41 ḳa each day.

70A. 180 sheep killed and dressed. From Urru. Akalla received them. Month of Kurue (i. e. 11th), Dungi, 46th year.

Seal: Akalla, scribe, son of Urnigingar, the *Ish*. The date formula differs somewhat from that published in B. E. 1:2 125 R.15.

Bar-gâl = *gallâbu*, 'shorn, dressed'?

This tablet was aequired in New York in 1913. Probably from Jokha.

71. This tablet is similar to 69 in size, color, material and contents, and it was written by the same scribe, with numerals archaic, except in case of the *rug-rug*, the *zig-ga*, and *lal-ni* counts (l. 5, 6, 9, 24, 25, 27). The *rug-ga* counts, l. 4 and 23, where the ox goes to the *pa-al* or 'priest in charge of the provisions of the temple', have, on the other hand, the old numerals which shows that *rug-rug* and *rug-ga* differ in meaning. This confirms Reisner's view; that the archaic numerals indicate the animals actually present only, the others those which have been paid as wages or used as provisions. The former is expressed by *rug-rug* = *rud-dû* = 'increase', i. e. pay; the plural form signifying that the value is to be divided among a number, such as the overseer and his assistants, or several officials, as in tablet 69. *Rug-ga* is the single sign with phonetic complement proving the value to be *rug* and not *su*, and used in the same sense. The meaning is probably that the live animal was to be delivered to the *pa-al* as income of the temple. As this *rug-ga* item is in archaic numerals, it shows that the animals were present, but intended for the purpose above indicated.

The numerous erasures on this tablet, and the hurried nature of the writing, make it rather difficult to read. Indeed, it seems that the whole tablet is a palimpsist, remains of the former inscription appearing in numerous places. l. 27 read; *gi gud-giš si-rú ab*.

The animals were cows, oxen, a female calf, male and female asses and an ass's foal. There were apparently 40 in all. Four of the oxen were 'increase of farmers' and others, and two were added to the provisions of the *pa-al*. The farmers were Utumu, Lunina, Lugalganni, Siru and Emunidu. The cattle were from Igishagshag. The overseer was Lumene. l. 33 tells us that the plow oxen present were the oxen of the god Dungi. And l. 35 that 'Lugaldibbu received them' in the 2nd year of Bur-Sin.

72. This is a tablet of appointed daily allowances for sheep. The number of sheep is given, and the amount allowed for each, namely $1\frac{1}{2}$ ḳa, then the name of the man who received the grain and had charge of the sheep. At l. 15, 30 kids receive $\frac{2}{3}$ ḳa

each, i. e., 20 ḳa for all. Then follow the words *sa dug* which here means 'regularly appointed *allowances*'. This is proved by what follows; '63 lambs over and above' (*dir*) (these regular allowances) 'received 1 ḳa each, or 63 ḳa'. 26th day, 12th month.

73. This tablet is important because it verifies several points that have, heretofore, been surmised only. It is a perfectly clear and correct record of 10 flocks of sheep and lambs under as many shepherds. The total number was 1515. In the first flock were 48, i. e. 13 ewes, 20 male sheep and 15 lambs old enough to be shorn. The flesh of one unshorn lamb was wanting. The expression *rugga* shows it was eaten, or taken as a tax.

The second flock contained 109 sheep, ewes, large sheep (*udu-gal*), male sheep, 1 male sheep in a hedged enclosure (*bar-šar*), 9 shorn lambs and 1 unshorn (wanting).

The third flock comprised 416 of the same varieties of animals, to which is added a note: *Sag-uz šu sil nu-ŭr*, 'a goat was chosen for an unshorn lamb', i. e., exchanged.

In the fourth flock were 41. In the fifth, 73, of which 1 male sheep was set apart (*bar*) as tax or income (*rug-ga*). In the sixth, were 74. In the seventh, 336. In the eighth, 48, one male sheep being 'in a hedged enclosure' as in the case of the second flock. In the ninth 70. On the left edge of the tablet we learn that the tenth flock of 300 consisted entirely of unshorn lambs, and that the 'sheep shearing' (*udu ba-ŭr*) took place at Guabbaki in the 58th year of Dungi. 'Wanting' before *sil nu-ŭr*, in all but the last count, is understood.

73 A. 60 ḳa of white onions. 30 ḳa of large millet, 30 ḳa of small millet. 30 ḳa of *lù* grain, for seed from Gududu. Lugalazagzu received them of the field Guedinna, in the 9th year of Gimil-sin.

Seal: Gimil-Sin the mighty King, the King of Ur and of the 4 quarters of the world.

Lugal . . . . . the scribe, son of Ur . . . . . (thy) servant.

74. Abillum delivers 90 sheep skins for 2 gur of wine. The shepherd of the god Ningirsu swore he received it in the 56th year of Dungi.

75. This is a report of the condition of a flock of sheep at Kinunerki in charge of Lubau, in the second year of Bur-Sin. 160 were present, consisting of 41 ewes, 95 male sheep, 10 female lambs, 9 male lambs and 5 leading goats (*máš-sag*). 480 ewes and male sheep had been sent away. 26 ewes, male sheep and lambs were snatched away (by wild beasts or robbers). *Lal-ni* (not accounted for) 2 male sheep.

In l. 9 and 15, is the sign *sil* without a numeral. This does not mean one lamb in either case. The count is correct without these lines. The scribe wrote the signs for the animals before he wrote the numerals.

l. 5: Five 'head' kids may mean as Radau (EBH. p. 348) suggests, weaned kids; but as goats are still used by primitive people to lead flocks of sheep, *máš* may mean 'goats' and *sag*, 'chief' or 'leading', or, as *sag* means, among other things, 'to choose', 'five choice kids'.

76. This is the record of a sheep-shearing (*udu-ba-ŭr*) at Guabbaki in the 58th year of Dungi.

Lugalkagina, son of Khumzi had 22 sheep,
Urmesh, son of Igimunishig „ 59 „
(Ur)nimarki, son of (Igim)unishīg „ 14 „

These are apart from the shorn lambs and sheep in l. 2 and 15.

In l. 5 we have 1 *ganam bar rug-ga*, i. e., 'one ewe enclosed for tax'. In l. 9, *igi + ku-dm* means 'the former' (old) or original flocks to which, what follows is added. l. 17 it was, no doubt, intended to erase entirely. The *bi* has no meaning here.

It will be noticed that this sheep shearing, and that of tablet 73 took place at Guabba^{ki} in the same year, 58th of Dungi, but here it took 9, there 4 days. I translate thus, instead of 9th day and 4th day, because no month is mentioned in either tablet.

77. This is an audit of a flock of goats at Kinuner^{ki} of Nina^{ki}. Year, Bur-Sin 5th.

48 mother goats, 26 does, 11 large kids, 29 male goats, 37 kids, (*šag dug*, festal i, e. fit for sacrifice). 5 male goats chosen for the mother goats. (The count shows we must translate *sag*, 'chosen' here.) Total 156 were present. 10 mother goats and 9 male goats were removed. Of the kids 'fit for sacrifice', none were wanting. Naana had charge of the flock. Šag-dúg = ṭub libbi = joy of the heart.

78. Is another audit of a flock of sheep of which 481 were present; 9 had been removed and 59 snatched away (by wild beasts or robbers). None were (*lal-ni*) 'unaccounted for'. The sheep were in the care of Urnina. The count took place at Kinuner^{ki} in the 2nd year of Bur-Sin.

The large number that were taken away by violence suggests a raid, such as the Bedouin of the present day are apt to make.

79. This is also a count, or audit, of a flock of sheep in charge of Urnina, son of Lumer, the city father, and stationed at Girsu^{ki}, in the first year of Bur-Sin.

142 sheep were present, and 25 had been removed.

As we see from l. 6, there was one male sheep more than the number required of the shepherd. The only matter that calls for comment in this tablet is found in the last two signs of l. 1. The line reads: 41 ewes, 13 male sheep *sag ganam*. It is hardly probable that 13 male sheep would be exchanged for a ewe, so we must translate *sag* 'leader', and the phrase 'leaders of ewes', i. e., they were rams — as the meaning, *sag* = *arum*, 'attack', shows. It is probable that 77 : 6 must be translated in the same way.

80. Audit of a flock of sheep at Guabba^{ki} in the 1st year of Bur-Sin, in charge of Urshagga the Ab. 15 were present, 2 removed, and 29 were wanting, three male sheep of these being *rug rug*, i. e., compensation of the *Im-ma*. *Im-ma* may, however, be a verbal form meaning 'is' or 'being'. *Lal-ni* counts, in these tablets, were usually legitimate expenditures paid out (*lat*) for support.

81. This is a tablet of allowances to envoys and their attendants. The *sukkal*, or envoy, usually had with him a courier (*galu-rim*) and a conveyancer (*gìr*) who also bore the title *galurim*, as well as a number of men who, no doubt, acted as guards. These companies travelled between Lagash and various places such as Ur, Susa, Gisha and Kimash. They were often delegations from the king at Ur, going to Susa and stopping over at Lagash. During the stay they were furnished with provisions and again when they continued the journey. With this explanation the tablet will be clear. Enua, the envoy, going to Susa (received) while in the city 2 ḳa of bread and, for the journey, 5 ḳa of bread. Shudumuzi, (his) courier, had 2 ḳa. An allowance of 1 ḳa of grain meal was made for the men of Gisha. The conveyancer was Shudumuzi, the courier. They came from Gisha. Akhuma, the courier, received 2 ḳa of bread. He came from Ugishgala^{ki}.

The next few lines are incomplete on account of a piece broken from the tablet. From l. 18 on we have:

Shudaamar the envoy (had) 3 ḳa of bread while in the city, 5 ḳa of bread for the journey. 2 ḳa of grain meal was the allowance of the Kimash men. Shudaamar the envoy was (also) the conveyancer. They went to Kimash.

Lanimu and Barum, couriers, (received) 4 ḳa of bread. They came from Susa. On the left edge; 3rd month.

It is probable provisions were given by each place, at which these envoys and couriers stayed, for a day's stay at the place, and for a single day's journey. This was a government charge and records may have been kept, in order that these expenditures could be deducted from the taxes or tribute.

82. This is a record of allowances to five envoys who came from Anshaan, an Elamite city, in the month Ezen-dumu-zi (6th). All, except the last, received 5 ḳa of beer (or wine), 5 ḳa of bread and 1 agam oil. The last received but 3 ḳa of drink, 2 ḳa of bread and 1 of oil. From RU 164[13] O[14] we see thal *ni agam* was an oil put up in copper vessels of 4 *gìn*, or shekels, each. If a Babylonian *še* equals our grain, this amounted to an ounce and a half. From this it would appear that 𒄀 with oil, means not 1 ḳa, or half a gallon, but one *urudu á-gam* or copper box holding 4 shekels, unless ḳa or *gìn* is specified.

83. Shugugun, the garment maker, sends an offering on the 2nd day of the 11th month, in the third year of Bur-Sin, by the conveyancer Nishag, a messenger, 6 ḳa of *du* wine, 4 ḳa of bread and 8 shekels of sesame oil. Nishag received (probably as support for the journey) 3 ḳa of wine, 2 ḳa of bread and 4 shekels of sesame oil.

This form of the 3rd of Bur-Sin is exceptional. *Du* or *gin* for *dím*, the last sign, must be a scribal error.

84. This is a tablet of allowances for two parties, one of which went to Magan in Arabia and the other to Susa in Elam. If I am right in my reading of the verbal form in l. 3, the allowance, for the first journey at least, that to Magan, was for thirty days at the rate of 5 ḳa of wine, 5 ḳa of bread and 2 shekels of oil a day for Burniigga and 3 ḳa of wine, 2 ḳa of bread and 2 shekels of oil for Akalla, who accompanied him. They were sent by Suudu, probably on a mercantile expedition, as no titles are mentioned; though we should expect *damkar* in that case.

We then have the allowance of the royal paymaster, 6 ḳa of wine, 4 ḳa of bread and 4 shekels of oil, followed by Anatil, a spearman, with 3 ḳa of wine, 2 ḳa of bread and 2 shekels of oil. Next, Aḫuni again with 3 ḳa of wine, 2 of bread and 2 shekels of oil. These (*ne-ne*) went to Susa.

The supplies were given out on the 12th day of the 6th month. It is probable that we are to understand that the royal paymaster, accompanied by a guard and two assistants, went to Susa on public business. Susa was in subjection to Ur at this period.

85. This is a tablet of allowances to 18 or 20 people (whose names are given) of wine, bread and oil. The latter, though the number of shekels is given, is not mentioned before l. 18. l. 3 and 17 seem descriptive rather than names, the latter meaning 'the master of a ship that brings burned brick'.

86. Rations or allowances to five soldiers, Urbarsigga, Shuna, Tiltil, Dudu and another whose name is broken off. Each of these received 2 ḳa of wine, 2 ḳa of bread and 2 shekels of oil. In the 6th month, Dungi 56th year.

87. This is an imperfect tablet of allowances for a Patesi, probably of Susa, and his company. He received 15 ḳa of bread, his paymaster 5 ḳa, two of the lesser officials 2 ḳa each and one, a keeper of birds, 2 ḳa of bread and 2 of wine, the only one who received wine. The provisions went forth on the 29th day of the 4th mo.

88. Bashaili, Shuu the envoy and Luim each received 5 ḳa of wine, 5 ḳa of bread and 4 shekels of oil in the 3rd month of Bur-Sin 7th.

89. This tablet of allowances is very small and written in minute characters, but with the exception of l. 4, where there seems to have been an attempt at erasure, it is clear.

Bititi, the envoy, received 10 ḳa of wine, 5 ḳa of flour and 1 of agam oil, then follow (l. 4) the signs *erim lul*, which may mean 'to war' or 'to battle' he went, or it may be a name. For Ludamu 5 ḳa of wine, 3 ḳa of ..... and 1 of agam oil (who with) grain of the chief envoy went.

Urutu, the envoy, received 5 ḳa of wine, 3 ḳa of ..... 1 of agam oil. The provisions went forth on the 12th day of the 2nd month.

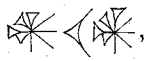
90. Lunannar (received) 3 ḳa of wine, 2 ḳa of bread and 4 shekels of oil. Bashaeshdar, the cup bearer, 8 ḳa of wine, 5 ḳa of bread, 10 shekels of oil. Three partial lines which I cannot complete follow, then Lugalazida has (3) ḳa of wine, 2 ḳa of bread, 2 shekels of oil. He came from Ludingirra. Shuim had 3 ḳa of wine, 2 ḳa of bread and 2 shekels of oil. The paymaster was Lugaldaraa. The (provisions) went forth on the 7th day of the 9th month.

Attention is called to the comparatively large amount received by the cup bearer (*ḳa-šu-gab*), as showing the importance of his office, and to the name of the paymaster, Lugaldaraa, the sign *du* having evidently the value *rá* here.

91. This large tablet of 397 lines, of which about three-quarters remains, is of unbaked clay. The signs are very small and cramped, and were often difficult to decipher. Unfortunately, the part missing contains the purpose, date and other particulars as to the individuals who received, and the place to which the animals were consigned. We may venture the conjecture that the place was the great temple of Ellil at Nippur. As this list is a record of animals sent during a single feast, *Á-ki-ti* (l. 74), which amount to 3569, and yet these were not all, we can realise the magnitude of the sacrifices at this cult centre.

They consisted of 4 classes of animals; — asses, oxen and their kind, sheep and goats. These were subdivided into 26 classes according to sex, age, size, color, feed and place of origin. The *anšu*, generally translated 'asses', were of a powerful variety (*zi-zi*) and may have been horses. Among the cattle we find, beside oxen, cows and calves, the wild ox (*am-gud*), l. 386. Among the sheep, of which there are three classes of ewes, five of sheep in general and three of lambs, we note the *'u-ḫul* (l. 353), corresponding to the *gukkal* among the lambs, which were probably set apart for sacrifice.

There are 7 varieties of goats and kids if we, with Langdon, include the *maš-du* which may have been tamed gazelle.

The tablet contains 149 names of people who either brought or sent the animals. In several instances great numbers of valuable animals were sent by potentates such as Patesis. In others, an offering is made of a single lamb or goat. These names will be found in the name lists with notes calling attention to interesting facts connected with them. Semitic names occur occasionally, and I call particular attention to *Maḫaṣu*^{ki} (l. 341), *Giš-mar*^{ki} (l. 337)  , ^{d}*Adad-ilu* (or ^{d}*En*?) (l. 317) and the name *Lù-ri-ḫu-mar-tu* (l. 354).

92. This is a tablet of offerings of sheep, kids and oxen to various deities and cult objects, such as Nannar and his spouse Ningal and the thrones of Dungi and Zikum. Offerings are also made for other objects and privileges as in l. 11 which is a reference to marriage rites. With some of the groups the name of the 'forwarder' (*gìr* must mean this) and that of the courier (*maškim*) is given. The offering is often followed by the deity, cult object, or purpose for which the offering is made, as in this tablet, but in many tablets by the name of the donor.

The animals were taken from Abbashagga who, in this instance, was at Ur (l. 42). The conveyancer was the scribe Lushag, and the animals went forth on the 29th day of the 12th month, in the 8th year of Bur-Sin.

As the gods of Nippur, Enlil and Ninlil are not mentioned on this tablet, but the Moon God and his consort are, it is probable that all these animals were intended for the new-year's festivities at Ur. Whether this Abbashagga is the great cattle merchant who appears so often at Nippur, being at Ur to meet the wants of the festival, cannot be said; but he is very probably the same, as this tablet came from the archives of Drehem to which it was taken from Ur.

The tablet contains a number of new names, both of individuals and places. Nituk^{ki} (l. 29), we know to be Dilmun; according to Hommel, the Island of Bahrein in the Persian Gulf; but where were Rimush^{ki}, Mardamaan^{ki} and Shanum^{ki}?

93. Ennia, the driver, sent by Isharramash 3 sheep. The conveyancer was Ursharrugim the envoy. 1 ox, 51 sheep, 26 goats cut up for the (temple) kitchen (*É-mu*) Urumu was the courier. 25th day. Taken from Abbashagga, 9th month, Bur-Sin, 2nd year. Left edge 60 + 20 + 1 = 81 (animals).

Šu-gid (l. 7) Langdon translates 'inspected,' but *gid* may mean *bagâmu*, 'to cut asunder', i. e., the animals were slaughtered and cut up.

94. 2 cows, 2 oxen, and 646 sheep, ewes, lambs and goats are offered by various persons, among them (l. 1) Ḫabalule the patesi of Adab, in the 10th month, 2nd year of Gimil-Sin.

Notice following *dub* on the left edge. It means 'this is the 2nd credit of Enzubani'. His previous one is for the large offering from l. 6 to 12. *Dub* may mean *shubati*, as we know from the case tablets, so that the persons mentioned may have received and not given these animals.

95. Suḫurgulalshu sent one sheep by the courier Enlilzishaggal.

A sheep and lamb for the *É-she-pagga*, Urbau brought. 2 grain-fed oxen, 1 ox. 2 grain-fed sheep. 19 ordinary sheep. 4 festal sheep. 1 *alum* sheep. 14 lambs. 1 female festal lamb. 10 male goats. 2 kids. 70 does of Sua^{ki}.

Abilzimti (sent these) as provisions for the lunar obscuration on the 26th day. They were taken from Abbashagga. The conveyancer was Da-a-a-ti, the scribe, 9th month, Bur-Sin 8th. On edge 129 (cattle).

I have made (l. 1) *Suḫur gu lal šu* a name, but it may be a cult object or shrine (see name list, note) to correspond with the *E še pagga* of l. 3 which means 'temple of the bird catchers', but is translated "poultry yard" by the French sumerologists. One wonders why cattle should be brought to a poultry yard and, in these Drehem tablets, frequently in large numbers.

Again l. 10 may be verbal, wholly or partly, as; 'Abizi, took them (*im-ti*) as provisions' etc. or some other meaning connected with *ti* = *Naḫu* which would suit the *ud-na(d)-a*.

96. This tablet is simply a memorandum giving the expenditures and surplus of cattle between two dates. Among the cattle we note (l. 12 & 15) the *máš-ga* or 'unweaned kids' and the *sal-aš-kar-ga*, or 'unweaned does'. The first of the dates (l. 1) is, according to SAKI. p. 235, the 2nd year of Ibi-Sin, but the next date is uncertain: Year the High-priest of the god Nannar was invested. It may be the 4th of Ibi-Sin, if the one given by Myhrman as 3rd is correct. It cannot be the 2nd half of the formula for the 4th year of Bur-Sin (see No 97,[29, 30]) as the date of l. 1 belongs to Ibi-Sin.

97. Rá-gab tablet. A sheep and male goat for the throne of Dungi. Courier, Udshar, *Ragab*. 1 ox, 5 sheep, 5 male goats for Ninlil and Maanaga. The courier was Beliili the *Ragab*. Five male goats were from Abilabikh the *Ragab*, *ud nam-uš-ku šu-ni-in-ta-gin*, 'when the priesthood came to him'. Shatazagzu the *Ragab* was courier. One sheep Ulilish. One sheep Nannarigidu. One sheep Turramdagan. Ragab men. 10 sheep Urdungira the straw man, 60 male goats, Dada the priest (*ušku*). 10 sheep and ten male goats, from Urninshar the singer, 10 oxen Naablalum, the Westerner, sent. Urumu was the courier. 1 sheep for Ninikkush, Lugishzutar the *Ragab* (who was the) courier, did not cause to enter (*la tur-ra-ma*). Among those brought (*šag mu-du*) by Beliarik. On the 19th day they were taken from Abbashagga. 9th month, 4th year of Bur-Sin. On left edge, 21 oxen, 111 sheep.

The title *rá-gab* belonged to a high official, *manzaz pani*, and *mar šipri*. See Index of Words and Phrases. I am not convineed by Legrain that *šuluḫ* is a variant of this title.

98. This is a tablet of sacrificed animals for the 2nd month of the 3rd year of Bur-Sin. On every one of 29 days one or more animals were used, except on the 27th. The count shows 61 sheep, 168 lambs and 25 kids a total of 255. The total given however, is but 228 sheep and lambs and 25 kids, or 253. The total is therefore 2 sheep short. An erasure on the left edge containing the total of totals, 253, proves that the scribe had made some alteration, to which, no doubt, the mistake is due.

99. This tablet contains a list of 1988 *gaḫu-su* animals; part of the tablet is broken away, but what remains gives us 1215 animals, so that 773 must be supplied for the six injured lines.

The conveyancers Aḫuni the mourner, Shagaga the mourner, Sharili, Urnina, Lugalezen and Ururishum each bring from Abbashagga and deliver to Nurzu, on the first day of 9th month of the 6th year of Bur-Sin, flocks of ewes and other sheep, goats and

kids, almost all of which are followed by the qualifying sign *galu-su*, which Langdon translates "tanner", but which Legrain, from his 211, says means the place of origin Sua^{ki}. It will be noticed that the phrase is applied to every kind of animal. See my tablet No 44,^{8}.

100. As this is an unusual tablet, an effort will be made to translate the whole of it. It appears to be a record of sacrifices and payments made, in the 3rd day of the 9th month of the last year of Gimil-Sin, to soldiers under his son Ibi-Sin.

l. (1) 1 grain-fed ox, the fourth servant.
(2) 1 grain-fed ox, the god Ninazagnunna.
(3) 2 grain-fed oxen, 4th servant of Nannar and
(4) Murinabagal.
(5) 1 grain-fed ox the god Ulmashitum.
(6) 1 grain-fed ox the god Nunitûm.
(7) 1 grain-fed ox the god Allatum.
(8) 1 grain-fed ox the god Meslamtaèa.
(9) 1 grain-fed ox 3rd servant (of) Anna.
(10) Sent (*á-gi*) distributed (*ba-a*).
(11) (When) the king entered (*tur-ra*).
(12) 1 grain fed ox a sacrifice to Gula.
(13) 2 grain fed oxen 4th servant.
(14) 4 grain fed oxen
(15) to the god Nannar.
(16) Enginabushu, the cup bearer, was the courier.
(17) The wages of the soldiers were distributed
(18) in Ur.
(19) Soldiers of Ibi-Sin
(20) money (shekels) received
(21) on the third day
(22) taken from (*ba-zi*) Bashaenlil.
(23) The conveyancers were Nursinshagerim and Annia the scribe.
On the left edge 16 oxen.

The interest of this tablet lies in the fact that it mentions Ibi-Sin during the lifetime of his father Gimil-Sin.

While some of the oxen in the list were undoubtedly for sacrifices, as in l. 12 and 14, the rest may have been payment to high officers of Ibi-Sin. In this case we might translate *Lamaduush* (*4-kam-uš*) and *eshduush* (*3-kam-uš*) as 4th and 3rd officers. It is also possible that these were cult objects i. e. menhirs, known as the third and fourth *uš*. See l. 10. "The third uš of the god Anna." l. 16 to 20 record the payment of the soldiers of Ibi-Sin in money, not in kind.

l. 23. *Šag-erim*, in name, may be a title meaning 'officer of soldiers'.

101. Abbashagga sent out, and Shumirra received, 3 calves, 5 heifers 2 years old, 1 bull calf by the conveyancer Inzamu the herdman, 2 oxen by Abbagina, 8 or 9 horses, male and female, by Khunedam, 88 goats, 29 does (imported?), 9 male kids and 21 gazelles by Urnigingar the mourner. 4th day, 4th month and 4th year of Bur-Sin.

Legrain suggests that the *anšu bar* + *an* are mules. Brünnow makes *anšu-ù* = *agalu*, also a mule. They are male and female. The probabilities are that neither is right and that *nu anšu* is a mule, while the *Anšu ù* is a horse.

102. Mekasilim sends a lamb for the house of the augurers by the courier Urbaumu on the 6th day. It was taken from Abbashagga. 10th month, Bur-Sin 6th. Mekasilim is twice called the daughter of the king in Leg. 303,5. 8.

Še-pag-ga = *uz* has probably the same meaning as *uzú* = 'a seer, diviner'.

103. Ludingirra received two grain-fed sheep from Abbashagga on the . . . day of the 12th month of the 1st year of Bur-Sin.

104. 2 grain-fed sheep and 2 ewes without young, on the first day.
70 male goats, on the 2nd day.
3 festal lambs, grain-fed, on the third day.
9 grain-fed sheep and 1 grain-fed lamb,
10 grain-fed sheep as bridal gifts, on the fifth day.
137 sheep and 3 male goats, on the sixth day.
5 sheep, 7 *alum* sheep,
1 festal lamb, 1 festal lamb well-bred and 6 kids, on the 7th day.
62 sheep and 2 lambs, on the 8th day.
30 grain-fed sheep, 15 grain-fed sheep as bridal gifts and
1 lamb, on the tenth day.
14 grain-fed sheep, on the 12th day. Total (L. E.) 381.

Enmu received them from Nashag (during) the 8th month of the first year of Bur-Sin. Leg. p. 156 translates l. 7 & 15 *udu-še gud-e šu-sa*, as "the sheep that follow the oxen", but above is based on Br. 12174 = tirḫatu. Perhaps the phrase expresses some characteristic of the sheep.

105. From Enlilla 4 oxen and 5 cows have gone forth to the kitchen? (*É-mu*) 8th mo. Dungi 57th.

It is highly probable that ancestor worship existed among the Sumerians, as we see from the deified kings. In this case there would be temples of names (*E-mu*), as there are in China today, where sacrifices to ancestors would be offered. It militates against this theory, however, that, as yet, no remains of such have been found. As *mu* also means cook, bake, the translation, "kitchen" has been tentatively adopted.

106. Eninnanna sends by Zallallum, the courier, 1 festal lamb well-bred and 5 festal ewes. Lugalmagurri sends by Udamisharram, the courier, 4 festal lambs and 6 *alum* sheep, among those the Westerners sent. Urninnisigu sent 2 grain-fed sheep, one grain-fed lamb. Eninnanna (for) Mekasilim sent 1 lamb. The conveyancer (of the animals) was Shudada. On the 17th day they were taken from Abbashagga, in the sixth month of the 4th year of Bur-Sin. On left edge, 20.

The date formula is the last half of the 4th of Bur-Sin, unless it be the same as 96[16].

107. This tablet records offerings of a lamb, in each case, to Enlil and his consort, Ninib and Ninazagnunna, *Ninlil-gal* (probably a large image of the wife of Enlil) and Nannar. They were sent by Sheshdada an accountant priest, by the Patesi of Nippur, by Garbau a builder, and M . . . . . è. Zabar(ku) was the courier, and Nashag supplied the animals. Second day, 1st month, Dungi (56?) 58. *Mu Ḫa-ar-ši*^{ki} *ù Ki-maš*^{ki} *ba-ḫul.*

The remarkable feature of this tablet is the date which is a combination of the 56th and 58th of Dungi, unless we are to suppose that Kimash was conquered a second time in 58.

108. This is a very small memorandum for Urazagnunna showing that he sent to the temple kitchen (?), on the 14th day of the 9th month of the 57th of Dungi, 3 sheep, 33 ewes, 27 goats and 8 kids.

The number seems large for any kitchen.

109. A mother goat, with a kid not yet (eating) grain, and two lambs, for the house of Augurers. Urbaumu was courier.

1 grain-fed sheep, 1 grain-fed *alum* sheep, 1 grain-fed doe, 10 lambs and 1 kid (from) Mekasilim the temple has received for the 15th day.

On the 12th day they were taken from Abbashagga. The conveyancer was Dayati the scribe. 9th month, Bur-Sin 8th. Margin, 17.

L. 9 and 10 are not altogether clear, the signs are usually translated as a name *Me-^{d}Ka-silim*, but *me* may mean *išib* = 'an oracle' or may mean people, i. e., the Elamites whose god was Kasilim. The signs *gar-ku* (l. 10) seem to be for *nig-ku* another form of *ni-ku* 'received'.

110. 3 grain-fed sheep, pure, 2 lambs, covered chamber (*dù-úr*). *dù* is half erased.
4 grain-fed sheep, pure, 2 lambs for Nannar.
1 grain-fed sheep, 1 kid, for the throne of Dungi, sent with Ashisira.
2 lambs for Innanna.
1 kid for Nannar, sent by Eninnanna.

Zabarku was the courier. On the 9th day they were taken from Abbashagga. 10th month, Bur-Sin, 1st year. Left edge, 16 (animals).

111. 1 cow slaughtered. Its body for the palace was cut up. Receipt of Lugalutu. 5th month.
2 oxen, receipt of Annashargubbi, 11th month.
1 ox, receipt of Enlillanishag, 8th month.
1 ox, receipt of the warden of the goddess Ishtar. 12th month.

Total, 4 oxen. Total, 1 cow.

A receipt was given by Enlilla. Nashag received it. 54th year of Dungi.

112. 2 sheep, 1 lamb, Gimilili, the mourner.
1 lamb Igiidilu, the warden (*pa-al*).
1 lamb, Ureanna, the Patesi.
1 lamb, Dungiili.
1 lamb, Aakalla, the Patesi.
1 lamb, Igirumakh.
1 lamb Dungikhazigish.
1 lamb Ikbiilu.
. . . . . (Lugal)azida.

Reverse of tablet broken.
. . . . . accountant priest
. . . . . day
. . . . . *ku*
. . . . . *en-zu*
. . . . . Scribe

3rd Month (*ū-ne-kù*) Bur-Sin 9th year.

113. The King sent from Abbashagga, by the conveyancer Shumamakarra, a man of Erech, a royal messenger, 72 oxen and 5 cows, as plow oxen for Girsu^{ki}. Urumu received them, in the 5th month and 5th year of Bur-Sin.

In the name (l. 4) *kār-rá* may be a title or quality such as 'the courageous'.

114. Intaèa received from Abbashagga, 4 lambs and 1 kid, 8th Mo. Bur-Sin 4th.

115. From among the animals sent on the 13th day, taken from Abbashagga, was 1 sheep of Amarabatum. Ulaili, the mourner, was courier. One sheep and one male goat for the throne of Dungi. Urdunpaèmu was courier. 2 sheep of Ninug the musician. Enlilzishaggal was courier. 8th month. Bur-Sin 8th. L. margin Total 5.

Line 10 was written on tablet after it was almost hard.

116. Five sheep and five goats, grain-fed, for the *E-mu* (kitchen?), in the name of the couriers at Nippur. Four ewes, grain-fed, for the sacred well of the god Dungi. 1 grain-fed sheep for the augurer's house, in the name of the queen. 1 Grain-fed male goat Amālim (gave). Urumu was courier. 12th day of the month (the animals) were taken from Aḫuni. 12th month. Dungi 58th year. See date of 107.

Note that in this tablet (l. 7—8) the queen makes a gift to the *E pagga*, of a grain-fed sheep. Such specially fed animals are for sacrifice or other high purpose. Why should the queen give such an animal for the poultry yard? In this instance we have *pag-ga* not *uz-ga*. This establishes the reading *é-še-pag-ga*.

117. The king sent, from Abbashagga, 9 Festal lambs, on the 19th day. Ludingirra received them. 3rd month. Bur-Sin 2nd. Margin, 9.

118. Eninnanna sent 1 lamb to the house of auguries. Aakalla was the courier. Lunannar the overseer sent, (through) Urninumbara the musician, 8 sheep and 4 male goats. Nannarigidu, the cup bearer, was the courier. Taken from Abbashagga on the 24th day, 9th month 20, Bur-Sin 4th.

l. 5. Ninumbara was a goddess of Erech. l. 13. the ⟨⟨, after the name of the month, may mean, 20th day.

119. The conveyancer Ilusu, under the manager Urnigingar, the mourner, (brought) thirty sheep of Sua^{ki} and 47 male goats of Sua^{ki}. The conveyancer Irrishum, under the manager Shuirra, the mourner, (brought) 31 sheep, 6 ewes, 8 male goats, 11 female goats, on the 24th day, from Abbashagga.

Nurenzu received (them). 9th month, 8th year of Bur-Sin. Whether the title *Iš* in l. 11, that occurs so often, is to be translated 'mourner', as Pinches suggests, or "sword bearer" according to Legrain, I am unable to determine. See Leg. 134, *iš* = porte-épée = *ki-zu*, 'a body servant'?

120. Azagnannar, the Patesi of Shuruppak, received from Intaèa 76 grass-fed sheep, 151 grass-fed male goats, 7th month, Gimil-Sin 6th year. L.E. 227 sheep.

121. An offering of 17 oxen went forth to the god Enlil. Nanar sent 3, Alala 2, Urnigin the scribe, son of Kašhara 3, Ekurrashargubbi 1 . . . . . *su-si-ik* . . . . . *ìr-ru* . . . . . *du-du*. Urbau was the herder sent 4, 12th month — 53rd year of Dungi.

As the total given on left edge is 17, and 13 remain on the tablet, the two lines partly broken away contained 4 oxen. The deity of l. 4 was Shara goddess of Umma, though we have here *lagab* + *gal*, not *lagab* + *sĭg*.

122. 18 sheep, 1 lamb, 1 kid cut up, 12th day, from Abbashagga. Dugga received it. 10th month, Bur-Sin 8th.

123. An ox and 3 sheep for Enlil, an ox and 3 sheep for Ninlil the King caused to enter. An ox (from) Inlallum. Urumu was courier. 1 *az igi-lugal-šu urku ri-ib-ku*, 'one leopard to throw to the dogs before the king'. On the 21st day, taken from Abbashagga. The conveyancer was Dayati, the scribe. 9th month, Bur-Sin 8th.

Note sign in l. 6, transliterated *làl*. It should be . For *Az* = leopard see note to 142.

124. Shuirra received from Abbashagga 56 sheep, 6 lambs, 159 ewes, 99 female lambs, 5 milking goats and 30 does. 6th month, Bur-Sin 2nd. Margin 355.

125. Aḫuweir received from Abbashagga a regular appointed offering, on the 29th day of the first month, of 6 grain-fed sheep and 1 ewe without a lamb. Bur-Sin 7th. Margin 7.

126. From among those sent out by Abbashagga, on the 28th day of the 12th month of Bur-Sin 8th, were, 1 *alum* sheep, grain-fed, for the *Eš-dů-uš* from Mekasilim, Ninlilamamu, the envoy, was courier, (and) 2 lambs and 1 young female gazelle for the temple of auguries (*E še-pagga*), of which Urbaumu was courier. The conveyancer was Nuurenzu, the high scribe, (*dup-šar-si*).

127. Belíazu received from Lubau tribute of Sharrubani, Patesi of Abiakki.

2 grain-fed oxen, first quality, 11 grain-fed oxen, 1 grain-fed cow, 5 oxen, 1 cow, 20 sheep and 40 kids.

3rd month. Bur-Sin 5th. Margin, 20 oxen, 60 sheep.

For *šu-lal-a-bal* = 'tribute' see Word Index. The month seems to be *Ū-ne-kù*. Both *gud* and *udu*, in margin, used of both sexes.

128. Sharumbani Patesi of Abiakki, received from Lugalamarazag 60 sheep, for a royal offering. 29th day. 1st month. Bur-Sin 5th year.

129. From among the animals, sent on the 26th day, taken from Abbashagga, there were set apart for burnt offerings, as provision of *Udnada*, (last of the moon) *a-izi-zi im-ti nig-ku ud-nad-a-ka-ni*, (l. 5—6) 1 grain-fed sheep, 2 *alum* grain-fed sheep, 1 grain-fed goat, 3 grain-fed does, 4 festal *alum* sheep, 6 lambs.

7th month. Bur-Sin 8th.

Transliterate and translate l. 10 and 11 of tablet 95 like l. 5—6 above.

130. Shuirra received from Abbashagga, on the 6th day, 5th month and 3rd year of Bur-Sin, 25 sheep, 7 black sheep, and 1 kid of the Suaki variety. L. E. 53.

131. Urumu, Gimilishtar, Abbamu the merchant, Ishtarilshu and Urmesh the Patesi, each brought a lamb on the 4th day. Abbashagga received them, 4th month, Bur-Sin 6th.

132. Shuninshakh received from Urshagga, 2 gur 210 ḳa of best grain-meal as wages for hired men. There were 162 men for 1 full day and each received as wages 5 ḳa. 11th month, Bur-Sin 6th.

133. Nanar received from Lugalamarazag, on the 14th day, 129 sheep, 5 festal lambs, 1 festal ewe, 1 goat. 1st month. 5th of Bur-Sin. Margin, 136.

The mention of festal animals in l. 2 and 3 seems to show that this consignment was for sacrifice. Note the festal ewes.

134. Wadarum, the priest accountant, sent one lamb for Enlil and one lamb for Ninlil. Enlilzishaggal was courier. On the 19th day, 6th month and 7th year of Bur-Sin they were taken from Abbashagga. Margin, 2.

135. Dungiaamu received from Abbashagga. 1 grain-fed ox, 8 festal lambs, 1 festal ewe, 4 goats.

28th day, 1st month, Bur-Sin 2nd. Margin 14.

136. 48 *udu-ud-šar, 2 kur máš, šu-bu ku dul-azag ka* is the reading of the first three lines of this tablet. They are very uncertain. The first line is partly erased and may be written on an erasure, the 2nd was written in after the tablet was dry. The meaning seems to be; 46 sheep for new-moon and 2 kids. They were accepted for the holy shrine from the messenger of Meka(silim). The conveyancer Urbau, the son of Turturra, brought (them). 12th month, Dungi 56th. Margin, 48.

l. 1. Possible reading *su-ud-áb* skins of white cows. l. 4 read *me* after *šukkal* and supply *silim* after *ka.*

137. Urtur received from Lugalamarazag, 11 oxen on the 28th day, 4th month, Bur-Sin 8th year. Margin, 11.

138. Intaea received from Abbashagga 4 lambs, 10th day, 8th month, Bur-Sin 6th. Margin, 4.

139. Intaea received from Abbashagga 1 ox, 4 sheep, 2 lambs, 11 kids on the second day, 9th month, Bur-Sin 6th. Margin 1 ox, 17 sheep.

It will be noted again that *udu* in margin is a common noun for sheep and goats, of all classes.

140. Nanar received from Abbashagga 60 sheep, 3rd day, 11th month, Bur-Sin 6th. Margin 60 sheep.

141. Shumama received from Lugalamarazag, 2 festal lambs and 1 male goat. 25th day, 2nd month, Bur-Sin 5th year.

142. Ludingirra, son of Urukibbula, received from Abbashagga nine male *lulim* (camels?) 4 female *lulim* and 1 *ug* + *za* (leopard?) 17th day, 9th month, Bur-Sin 1st. The *lulim* is the sign for the beast of burden = *Ĝir* + *udu* = sheep, for wool or woolly

+ *igi* = eye, a prominent feature of the camel. *Az* is composed of *ug* + *za*. *Ug* means an animal of the panther kind and, as *za* may mean 'a jewel', the spots may have been considered such i. e. 'the jewelled panther', or leopard.

143. Akhuweir received from Abbashagga, 1 grain-fed ox, 18 cows, 120 sheep, 50 male goats, 23rd day, 8th month, Bur-Sin 7th year. Margin, 19 oxen 170 sheep.

Gud and *udu* again for male and female. *Udu* for sheep and goats.

144. Ludingirra, son of Kashara received from Abbashagga 13 grain-fed oxen, 12 oxen, 23 sheep, 100 Sua^{ki} sheep, 330 kids, 43 milk goats on the 17th day, 9th month, Bur-Sin 1st year. Margin, 521.

Owing to a misunderstanding in proof correction 33 for 13 in l. 1 crept into the text.

145. 140 sheep and 40 kids from Nashag, son of Urmu, in the name of Dakhi-ishtar. Dungi 57th.

146. 4 sheep of Urninnisig + la, the musician. Urumu was the courier. On the 3rd day they were taken from among those sent by Abbashagga. 9th month, Bur-Sin 7th. Margin, 4.

147. Indaa, the warden priest of Annunitum, received from Sharakam an offering to the god Annunitum, 67 sheep and 90 kids. The conveyancer was Abbashagga (sic!). 8th month, Bur-Sin 3rd. Note the full date formula for Bur-Sin 3rd year. Perhaps Annunitum should be Annuniib.

148. 5 red Sua^{ki} sheep, 85 red Sua^{ki} ewes, 120 black Sua^{ki} ewes, 110 red Sua^{ki} male goats, 30 black Sua^{ki} milk goats.

Names broken away. 8th month, Bur-Sin 4th. Margin, 350 sheep.

The sign *sig* = (*dir*) means 'dark', i. e., brown, as well as red. Legrain proves that *galu-su* animals are from *Su-a^{ki}*. See also tablet 44 of this collection. Notice the different classes included under *udu* in the margin.

149. Igienlilshu received from Abbashagga 1 ox, 15th day, 8th month, Bur-Sin 8th. Margin 1. l. 6. 2nd sign should be *ku* = .

150. 3 oxen, 9 sheep, 6 male goats on the 24th day, from Lugalamarazag, Akhuwīr received them. 5th month, Bur-Sin 5th. Margin, 3 oxen, 15 sheep.

151. 4 grain-fed sheep, 2 lambs, 1 sheep, on the 9th day, from Abbashagga. Nanar received them. 1st month, Bur-Sin 3rd. Margin, 7.

It is interesting to compare 151 and 152. After an interval of five years, the same man sent and the same man received.

152. One lamb, on 12th day from Abbashagga, Nanar received. 1st month, Bur-Sin 8th. Margin, 1.

153. 5 oxen, 1 cow, on the 17th day, from Abbashagga. Ludingirra received them, 12th month, Bur-Sin 2nd. Margin, 6.

154. Offering of Igiannaezu, Patesi of Puushki. 23 sheep on the 19th day, 71 sheep, 4 ewes, 3 milk goats, 8 kids on the 20th day; 92 sheep, 42 ewes, 24 milk goats and 24 kids on the 21st day, 22 sheep, 6 kids on the 22nd day and 13 sheep on the 23rd day. Taken from Urazagnunna.

2nd month, Dungi 56th year. Margin, 332.

This tablet mentions the Patesi of Puuskki, gives his full name, is dated. Leg. 357,[5] lacks the name. Its date is Gimil-Sin 6th which would be some 18 years after my tablet. Leg. 23,[2] has the name and is dated Dungi 53rd. TD. 1501, R.[25] has the date Dungi 57th and another patesi named Aḫuur See also 127 and 128 of this collection.

Bal (l. 13), is probably here to be taken as 'sacrificial offering'.

155. Zeluushdagan received from Naramili 14 yoke oxen. 6th month, Bur-Sin 2nd. Margin 14.

156. Urnigingar sent one lamb for Enlil. The patesi of Girsu sent one lamb for Ninlil. Lunannar sent a young gazelle for Enlil. The patesi of Nippur sent a lamb for Nusku. (At)u the cup bearer was courier.

Taken from Abbashagga on the 13th day, 12th month. Bur-Sin 2nd.

157. This is the upper half of a tablet. The date is wanting.

3 oxen, 41 sheep, 240 lambs, 111 male goats; credit of Khulaal. His 16th credit. 2 oxen, 1 grain-fed sheep, 31 sheep, 120 lambs, 62 kids. His 6th credit. 1 beast of burden (*anšu-ù*), credit of Urningishzidda.

The *gìr* sign was used for all beasts of burden, including camels, but not, apparently, for the genus *bos* and sheep. Sheep are now used to carry small loads in Central Asia. See 101 note.

158. Taken from Abbashagga one lamb, killed for the house of records. 1st month, Bur-Sin 2nd. Margin, 1.

Such a tablet shows clearly that Abbashagga supplied provisions for the temple and its bureaus.

159. 157 oxen, 120 cows, 11th month.
50 oxen, 15 cows, 12th month.
Lower portion of tablet gone.
Rev. month *ezen* ..... Total 71. Total 505 oxen 120? cows have gone forth.
Then follows *mu-du zi-ga edin* ^{d}*En-lil-lá ka* =
'Have come (and) gone to the plain of the god Enlil'.

Dungi 58th year.

After the date follows; *gi-ni-in* which appears to mean 'they went'. Perhaps, however, *gi-ni-sum* — 'he shall give them back'. There is doubt about the last sign.

160. Azagnannar received from Bali 5 grain-fed sheep, special, 2 grain-fed sheep, next special, 3 grain-fed sheep 3rd grade, on the 8th day of the 6th month of the 9th year of Gimil-Sin.

The seal: Gimil-Sin the mighty hero,
King of Ur,
King of the four quarters.
Azagnannar,
son of Lunannar
the Ab, thy servant.

The design which, with the seal, completely covers both faces of the tablet, shows nothing but part of a male seated deity. Note the variant *ka* in the date formula.

161. A lamb or lambs from Abbashagga, received by Intaea on the 10th day, 2nd month, Bur-Sin 6th.

162. Urazagnunna received from Intaèa 3 oxen 3 years old, 21 horses, the first time, 9 horses, the second time, 2 horses, the third time. The property of Sheshkalla. A copy of the tablet of Abbakalla. 11th month (intercalary). Year Ibi-Sin became king.

Margin, 3 oxen, 32 horses.

The beasts of burden are the *anšu-ù* and were doubtless horses. See *ù* = *šadû*. BW. II. 412,10 and DSGl. p. 14.

162 A. 90 ḳa of rich herbs. A gift to the god Ningirsu from the bow men — — — the Abba received it. Tablet sealed by Sheshkalla.

Year the High priest of Ishtar of Erech was, by a decision proclaimed.

This is an uncertain date.

In this tablet I have translated *ni* = 'oil', 'fat' as 'rich' but this, and the translation of the remainder, is uncertain. *Šim-ni* may = *šim-lí* 'pine' (*burâšu*).

163. Dugga received from Abbashagga 20 sheep and 40 male goats. 29th day, 12th month, Bur-Sin 8th.

Margin 60 sheep.

164. 4 kids cut up (for) the *É-mu* (kitchen?) on 28th day, taken from Abbashagga, 4th month, Bur-Sin 2nd. Margin 10. l. 1 *às udu* = '6 sheep', broken away.

165. 2 cows, 1 ox. Credit of Luninaki, from the office of Urtur. The conveyancer was Abbashagga. Urazagnunna, son of Luningirsu, received.

Part of the date Dungi 56th remains.

Seal of Urazagnunna the scribe, son of Luningirsu, Shepherd *na* (*da-ib*?).

This is an undoubted receipt yet here *ni-ku* takes the place of the usual *shubati* and *dub*. *Gà* at beginning of l. 4 may be part of the name, but I think it here means 'house' or 'office', see Br. 5416. Note that the cow is mentioned before the ox.

166. 24 sheep and kids, credit of Urgar, 7 sheep and kids, credit of Dugga, 2 sheep, credit of Abuumilu, a man of the goddess Šharakam. 5 sheep, visé or credit of Urmesh.

From Dugili Urmesh received 38. Gimil-Sin 3rd year.

This tablet is a receipt, being stamped with an illegible seal, of which only the name Urmesh and the sign *dumu* can be read. The sign *gìr* in l. 7 is evidently equivalent to *dub* in l. 2, 4 and 5.

167. Urazagnunna received ten lambs from Basha-enzu, 11th month (intercalary) Ibi-Sin 1st. Seal: Gimil-Sin, mighty king, king of Ur, king of the 4 quarters of the world. Urazagnunna, scribe, son of Luningirsu the elder (*ab*), thy servant. This form of seal was used by the royal scribes. The formula had not been changed, as yet, from Gimil-Sin to Ibi-Sin.

167A. 70 (ḳa) Urna. 10 (ḳa) Kalaman(a). Dunrazal received it.
Only a part of the O remains. The names are unusual.

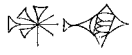
168. 1 lamb for the goddess Ninsun,
1 lamb for the god Kal, Nannapalil was courier,
1 young male doe for the temple of Augurers (*É-še-pag-ga*) from Urunannar,
1 ox, 11 sheep, 3 lambs cut up,
2 young female does, dead, for the kitchen? (*É mu*).

l. 11 *mu gìn-uš e-da* 'In the name of the weigh master they went out' (*e-da* = *aṣu*). Urumu was courier. On the 25th day they were taken from Dugga. 1st month, Gimil-Sin, 1st year.

Seal: Gimil-Sin the mighty king, the king of Ur, king of the 4 quarters of the world. Urdunpaè, scribe, son of Urkhani, thy servant.

l. 3 for *igi-du* = *palil* see DSGl. p. 73.

169. 6 grain-fed sheep to the god Nannar, 1 grain-fed sheep to the great treasurer (= EA), 1 grain-fed sheep to the god Nindaishziddin. Taken from Nanar on the 4th day of the month. Atu, the cupbearer, was courier. 10th month, 9th year of Bur-Sin.

Seal: Gimil-Sin, mighty king, king of Ur, king of the 4 quarters of the world. Urdunpaè, scribe, son of Ur-(ḫa-ni?). Thy servant. Same seal inscription as was used on 168 in matter but not in form. This tablet is dated in the 9th year of Bur-Sin. How comes it to have a seal of Gimil-Sin? There can be no doubt that the scribe wrote *máš-gunu* for  in l. 10.

170. I will make you for 7⅓ shekels a luxurious garment, all wool. No interest given. Enough has been included. Abbakalla paid (it). 2nd month. 55th year of Dungi.

Gab-a BW. 180,7.11. 'luxurious, rich'. *ga-zù-ag.* 'I will make you.'

na ḫar ba 'no interest given'.

Ib-si-ni = enough i. e. its sufficiency.

Ba-an-ḫab, Br. 10335—6, *napḫaru, paḫâru*, 'has been included'.

Ia-lal. 'he weighed' (= paid).

171. 20 or more grass-fed sheep and male goats, the portion (*sá dug*) of the dogs. Bashaenlil, the keeper of the temple dogs, received it. The overseer was Nawirili. The animals were taken from Urazagnunna. The conveyancer was Nuradad the scribe. 2nd month, Gimil-Sin 9th year. Margin 20 .... The rest broken away.

Great fierce dogs can be seen today at all the monasteries of Ladak and Thibet. The large number of animals fed to these dogs at Nippur shows their importance, and the fact that the meat fed them is *sá dug* 'an offering', is significant.

172. One lamb split open, from Abbashagga. Liburbeli received it. 11th month, Bur-Sin 4th. On the seal 'Ur .... Son of Dugga' only can be made out. This tablet is a small receipt. *gab* (l. 1) = *paṭaru*, 'split'.

173. 3 oxen, cut up, 7th month. ? cows, cut up. 5 oxen, killed for the house of records. 8th month.

From Enan(na). Enlilla received them. 58th year of Dungi.

174. This is a record of ceremonially pure grain-fed sheep or other animal or animals for the festival of the full moon (15th day of the month). Atu the cup bearer was courier. They were taken from Udamisharram. 14th day, 6th month, Bur-Sin 8th.

Only part of the seal; 'Bur-Sin, mighty king, king of Ur', remains.

175. 2 ḳa barley meal, 10 ḳa of *atir* and 1 ḳa of barley meal, were given out to the house of Urdumuzi.

10 ḳa of *atir*, 1 ḳa of barley meal, first time, 10 ḳa of *atir*, 1 ḳa of barley meal, second time, were given out at the granary (*gà-nun*). The goods have gone forth to Urdumuzi. 8th month, Dungi 51st year.

176. This tablet is a tag. A box of tablets (*pisan-dub-ba*) which was sent forth, enclosed in a leather bag, by Abbashagga. Of the 9th year of Bur-Sin it was.

Two similar tablets in Trouv. de Drehem, 64 and 65, actually state that they are the tablets for a year relating to (animals in this case) what has gone forth. In the case of 64, they were sent to the accountant of the goddess Shara kam, and in that of 65 to the temple warden, as they were monthly royal accounts. The whole subject of the *Gà-dub-ba* tablets has been treated by the Rev. Dr. C. E. Keiser of Yale in a work that will shortly appear in the Yale Oriental series.

177. 3 lambs, a treasure (*nig ga*) for the throne of the god Dungi. The property is for the new moon feast of Dungi at Nippur, (sent) from Akhuwir. Luninshakh, the warden of the goddess Anna, received it. 10th month, Bur-Sin 6th. Supply *sar* after *ud* in l. 3.

178. Sheshdada has delivered. May he leave it.

Only seal on R: Lugal .....? scribe, son of Gishzanini (i-lí)? A general receipt given to some messenger.

179. Lakhezu received 2 ḳa of oil, (sesame or olive) the cost being $^1/_6$ shekels, and 10 birds that cost $^1/_6$ shekel 15 grains. Also $^1/_3$ ḳa of butter, its cost being 10 grains, from Urdulazag. The conveyancer was Ilishag.

180. 100 gur of grain, royal measure, bearing interest at the rate of 100 ḳa to the gur (i. e. $33\,^1/_3\,^0/_0$) was received by Aakalla from Abbamu.

Until the month *síg* (3rd) inclusive the goods laid down shall be at interest (*su-su*)-*dam*.

In the name of the king sworn. Date. The year Ibi-Sin devastated Simuruum^{ki} (i. e., 3rd of his reign).

IV. Lists.

1. List of names.

A-ka-al-la 112,7[1] 118,8[2] 180,4.
A-ab-ba-gam 58,53.
S. of Lù-gi-unū 58,54.
A-ba-an-da-di 58,196.
F. of Lugal-ni-šág 58,197.
Ab-e-ki-aga 58,162.
F. of Ad-da-mu 58,160.
A-bil-a-bi-iḫ 97,8[3].
Á-bil-lí 91,177.
Á-bil-lí-a 91,190.
Á-bil-lum 74,3.
A-bu-um-an (= ilu) 166,5.
A-bu-ni 60,7[4] 91,143.
A-bu-ni-šu 85,14[5].
Ab-ba 53,7[6] 58,147.
S. of Ur-dNina 58,148.
Ab-ba-lù-ab 91,247[7].
Ab-ba-gi-na 54,10 58,55 101,6[4].
S. of Lù-gi-unū 58,54.
Ab-ba-gu-la 61,10.
F. of Ur-gar 61,10.
Ab-ba-kal-la 11,3 24,2 60,14[8] 162,11 58,113.
S. of Lugal-dúg-ga 58,114.
Ab-ba-mu 55,2 66,95 131,8[9] 180,3.
S. of Na-ba-šág 55,2.
S. of Lugal-amar-azag 58,27.
Ab-ba-dNinâ 59,70[10].
S. of Šag-guškin 59,71.
Ab-ba-sal-la 58,58 58,194.
F. of dUtu-mu 58,57.
F. of Ur-dAdad 58,195.
Ab-ba-šág-ga 47,7 66,44 92,40 93,10 95,13 97,25 98,31 99,27 101,20 102,6 103,3 106,19 109,12 110,14 113,8 114,4 115,13 117,4 118,11 119,13 122,6 123,11 124,7 125,5 126,11 129,9 130,5 131,9 ni-ku! 134,8 135,6 138,3 139,6 140,4 142,6 143,6 144,8 146,8 147,7[4] 149,3 151,5 152,3 153,4 156,11 158,4 161,3 163,4 164,4 165,5[4] 172,2 176,5.
Ab-di-é-gar 58,85[11].
S. of Gud-ku 58,86.
Ab-di-ḫi 57,24[12].
S. of Lugal-Ur-sag.
Ab-lù-é-gu-la 58,15[13].
S. of Mer-ki-aga 58,7.
A-ge 34,2.
A-gu-à 7,4.
S. of Ur-dNina.
Ag-ba-ni 92,33.
—a)d 156,9[14].
Á-da-a 91,293.
A-da-tùm 91,273.
Ad-an-ní-má-gab-bí-gin 85,17[15].
Ad-da. S. of Giš-bad 55,8.
S. of Amar-dul-azag-ga 59,1[16].
F. of Lù-ginar 59,3.

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[1]) Title: Pa-te-si. [2]) Title: Maškim. [3]) Title: Rá-gab. [4]) Title: Gìr, dupliziert sehe 8) and 11) [5]) The name may be Abuni with šu post position, but this would be the only one so on the tablet. [6]) Title: Pa. [7]) Final lù-ab prob: title, but Ab-ba = 'the old one' may be a title and the name read, Ab-ba Lù-ab. [8]) Title: Gìn-uš šabra [9]) Title: Dam-kar. [10]) Title: Im-e-ḳid-a = tablet cutter. [11]) = My service is the house of bread. [12]) Uš-ku (of Nergal) Ḫu-ne-ru^{ki} = Ḫu-erim^{ki}. [13]) Seems like the name of an official. 'The *Ab* of the large house'. [14]) Titles: Ḳa-šu-gab and Maškim. [15]) Ad-an-ní is the name of 'the ship that brings baked bricks'? [16]) Title: Izkim cf. *kâpu*, 'entrust', 'give in charge of' HWB p. 583 and DSGl. p. 27—8. An official who made loans.

Ad-da-kal-la 30.
S. of Ur-^{d}En-zu $30_{4, \text{seal}}$.
Ad-da-kal-la 91_{248}[1].
Ad-da-mu 58_{160}.
S. of Ab-e-ki-aga 58_{162}.
Ad-da-na 40_{5}[2].
—azag-ga 58_{108}.
Azag-^{d}Nannar 60_{54}.
S. of Uri^{ki}[3].
Azag-^{d}Nannar 82_{16}[4] 91_{210}? 120_{5}[5].
S. of Lù-^{d}Nannar 160_{6},[5a] seal.
Azag-šág-ga 59_{25}[6].
A-ḫu-a 2_{4}[7] 49_{5}.
A-ḫu-ni 84_{17} 116_{13}. (A-mušen-ni?)
A-ḫu-ni-iš 99_{3}[8].
A-ḫu-ma 81_{9}[9].
A-ḫu-we-ir 125_{7} 143_{8} 150_{7} 177_{6}.
A-kal-la 21_{5}[10] 47_{1} 56_{24} 56_{55}[11].
S. of Ur-nígin-gar[10] $70\,A_{3}$,[10] seal 84_{6}.
A-ka-ḳa 66_{84}[12].
A-ku-a 91_{227}.
Á-la-la 121_{2}.
Al-la 4_{2} 56_{50}[13] 58_{36}. S. of Ur-kun 66_{78} 69_{16}[14] 73_{30}. F. of A-tu.
Al-la-ba-til[15] 58_{83}. F. of Na-di.
Al-la-ru 91_{225}.
^{d}Al-la-tùm 100_{7}. (Name or deity?)
A-li-iḫ 15_{4}.
Ama-alim— 116_{10}.
Ama-gu-la 59_{20}.
M. of the Pa É-ḫe-gál 59_{21}.
Ama-^{d}Kal-ri-ba-zi 58_{48}[16].
D. of A-si-lù 58_{47}.
Ama-ra-ba-tùm 115_{1}.
Ama-rí-da 72_{19}.
Amar-ki-azag-ga 59_{2}[17]. F. of Adda.
Amar-ki-azag-ga 59_{52}[18]. S. of (Gar-)ú-rum.
A-mur-é-a 91_{96}[19]. 144. 256.
Á-na-mu 11_{6}. S. of Ur-^{d}Ba-ú, GS of Ur-dun.
Á-na-mu 72_{14}.
An-an-su 119_{3}[20].
A-na-til 84_{14}[21].
A-ne-zi-im-ti 95_{10} 129_{5}[22].
An-na-šár-gûb-bi see ^{d}Na-dúg-gûb-bi.
An-ni 72_{8}[23].
An-ni-a 100_{24}[24].
^{d}Á-ni-ig-mar-tu 39_{9-10}[25].
A-ni-ni (= ì-lí)-su 45_{9}[1]. (A-ḭá-ḭá-su?)
A-si-lù 58_{47}.
F. of Ama-^{d}Kal-ri-ba-zi 58_{48}.
A-si-lù 58_{146}.
F. of Lù . . . . ? 58_{144}.
F. of En-ma-ba-si 58_{145}.
Arad see Urú.
A-rig-gìn-a-ri 92_{17}[26 and 27].
S. of Bu-ša-am 92_{18}.
A-rig-gìn-ḫu-ub-bi 92_{20}[28].
Ar-mu-na-rá 66_{38-9}[29].
A-šam 40_{7}.
A-ši-sír-a 110_{8}[30].
A-tu 57_{49}. F. of Rí-ki-bi.
58_{66}. F. of Ur-gar 58_{64}.
F. of Ur-ab-azag-ga 58_{65}.
59_{91}. S. of Ur-^{d}Ab-ú 59_{92}.

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[1]) Title: Pa uš-bar. [2]) Titles: Šum and Galu-rim. [3]) Dumu here may equal 'man (of Ur)'. [4]) Title: Šukkal. [5]) Patesi of Su-kùr-ru-ki (*Šuruppak*). [5a]) Title: Ab. [6]) Title: Im-e-kid-a-ta. [7]) Title: Gìr. [8]) Iš is probably title. [9]) Title: Galu-rim. [10]) Title: Iš. [11]) Title: Nu-banda. [12]) Name of a granary. A-ka-ga = Br. 11,404 = *Maḫâṣu* = beat, smite, thrashing? or battle (= smiting). This ḳa and ga interchange. See AL^{4} 175 and Br. under ga. [13]) Nu-banda. [14]) Title: Apin. [15]) ba-til = who has died. [16]) Ri = *êrû*. Br. 2558 be heavy, pregnant. Ba-zi = give, pay. Probably means; '^{d}Kal who gives offspring'. [17]) Title: Giš-bad. Gišbad = Br. 1515, *labiru*, 'the aged'. [18]) The 2nd sign of this name is *ki* not *dul*. The name means 'child of the sea'. Br. 9810, ki-azag = *apsû* Dul-azag-ga was a cosmic place. [19]) This must be a King. He sends 67 oxen and 63 cows as *maš-da-ri-a lugal*, a royal tribute. Br. 6664 *da-ri* = *našû ša ṣiḫri*, 'bearing', 'delivered'. [20]) Title: Gìr. An-an = *Šaḳû*, give to drink, su = leather. Name means, a water carrier? See Br. 446. [21]) Has title: Galu-giš-ku gu-la. [22]) This may be a verbal form: see Index of Words. [23]) This is the name of the God of Kiš. [24]) Title: Dup-šar. [25]) Name or god . . . . ? [26]) Is *a-ri* a title = *Amurrû*, S^{b} 73? [27]) Title: Galu Ši-ma-nu-um^{ki}. See list of cities. [28]) Title: Galu-Ri-muš^{ki} 92_{21}. [29]) Name of a field. Last sign is du = rá for vowel harmony. ar = *namâru*, light. Br. 9425. *Mu-na-tum* = 'he has brought' Gud. Cyl. A. II, 8. IV. 7. 'The light has brought', 'or light he has brought'. [30]) Sud has the value sir.

A-tu 60,36. F. of Nam-tar-ib-gu-ul 60,35. 66,68 68,19 73,30. S. of Al-la. 174,5[1].

A-tu-ú-il 59,10[2].

A-tu-gu-la 66,72[3].

A-tu-ni-ku 58,142[4].
F. of Lù-^{d}Nin-šaḫ 58,141.

É-a-en-na 6,3 8,2[5].

É-a-igi-gar-e[6]. S. of Šag-da 73,33. Edge.

É-a-bíl 66,82[7].

É-a-lăḫ 59,78–9[8].

É-a-ni-ni (ì-lí) 91,148.

É-e-ba-dú 66,46[9].

É-ùr-bi-dìm 58,119[10].
S. of Ur-ma-ma 58,122.

É-ba-za? 91,82[11] (Rí-ba-a?).

È-ba-ri 85,5.

É-bil-li 5,5[7].

É-da-dul-la 59,75[12].
F. of Da-ga, Lù-^{d}Dumu-zi and Lù-Ninâ^{ki} 59,72–74.

É dingir .... a-ki 58,105.

É-zi-mu 58,60.
S. of Lù-ab-di 58,62.

É-ḫe-gál 59,21.
S. of Ama-gu-la 59,20.

É-ki-bi-si 30,9.

É-ki-gal-la 57,20.
F. of En-ni-na-kal 57,19,
F. of Lù-dingir-ra 57,46.

É-kùr-ra-šár-gûb-bi 121,5[13].

É-mŭ-ne 57,2.
F. of Níg-ga-^{d}Ba-ú 57,1.

É-mu-ni-du 71,30[14].

E-nam-lăḫ 67,16[15].

En-an(-na) 173,7.

En-^{d}Innanna 91,222 106,3 15[16] 110,11 118,2.

En-ú-a 81,3[17].

^{d}En-gìn-a-bu-šu 100,16[18].

^{d}En-zu-ba-ni 94,13, L. E.[19].

^{d}En-lil-lá 105,6 111,8[20] 173,8.

^{d}En-lil-zi-šag-gál 92,4[21] 95,2[21] 115,10[21] 134,5[21].

En-ma-ba-si 58,145.
S. of A-si-lù 58,146.

En-^{d}Mu 104,19.

En-na-ka-si 32,3.

En-ni-a 93,1[22].

En-ni-na-kal 57,19.
S. of É-ki-gal-la 57,20.

En-šag-guškin 91,134[23].

En-šár-gûb (dúg-gûb?) 58,18.
F. of Ur-^{d}Kal 58,17.

En-šár-gûb-bùr 57,13[24].
S. of Lugal-mŭ-ne 57,14.

Erin-da 20,9 and seal a[25].
F. of Ur-^{d}Nun-gal.

Êš-dŭ-uš-an-na 100,9[26].

I-asaru-na-ad 91,140[27].

I-bí-ilu 91,170.

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[1]) Titles: Ḳa-šu-gab and Maškim. [2]) Ú-il probably title: 'Grass or vegetable carrier'. [3]) The great Atu. [4]) Ni-ku is probably here a title, though part of the name. 'The receiver'? [5]) A granary. [6]) In Ct VII, 10, II,9 igi-gar-e is preceded by É proving that Éa and É are synonymous. [7]) Name of a granary. [8]) House of pedestrians or travellers? [9]) Or Lil-e-ba-ul. dú = *asāmu*, 'be full of beauty'. The temple is full of beauty! A name. [10]) See RṬCh. 399. f. III. 35 where this dìm interchanges with gim ( ).

[11]) Title: Pa. [12]) Title: Uš-bar. As the broad erasure cuts through the 3rd sign of this name it becomes doubtful, but is probably meant for dul though it may be ḫul or even kisal. [13]) For this name see HWB. 324, *Kuzbu*, and IVR 23 N. 2 ob. 11/12. 'The mountain temple of its splendor'. [14]) Title: Apin. [15]) Temple of Marduk. See Br. 4917, but see note 8 above. [16]) Title: Me-^{d}Ka-silim or is it, The priestess of Ishtar, Me-^{d}Ka-silim, sent etc? [17]) Title: Šukkal. For meaning of name see Ú-A Br. 6089 = *rêtu u mašḳâtu* 'food drink'. Thibetans carry their parched meal in small bags and mix it with water when they eat it. [18]) Titles: Ḳa-šu-gab and Maškim. [19]) follows dub. It means his 2nd credit. [20]) Ni-šág after name is probably a title. [21]) Title: Maškim. [22]) Title: Sag-sīg-gúb-du (sag-sīg-ë?) = *esû*, 'a driver'. [23]) Title: En^{d}-Ninâ. The name means, lord of the golden heart. [24]) = kisal Rec 415. S^{a} IV. 71 kisal = bùr. [25]) This tablet has 2 seals, *a* and *b*. [26]) Name means: '3rd servant of heaven'. It looks as though this and the 4th servant, lines 1 and 3; were minor deities or cult objects. [27]) *Na-ad* may be a title or verbal.

I-gal-še-ru-maḫ 112,8[1].
Igi-an-na-é-zu 91,158[2] 154,13[2].
Igi-[d]En-lil-šu 149,5 (or Igi-nibri-šu?).
Igi-gál 66,78[3].
Igi-zu-bar-ra 56,59[4].
Igi-mu-ni 76,11[5].
F. of Ur-meš 76,10.
(Igi-m)u-ni 76,14.
F. of (Ur-[d])Nin-mar-ki 76,13.
Igi-šág-šág 59,83.
S. of Nin-zu-ḫe-til 59,84[6].
Igi-šág-šág 71,31.
I-din-[d]En-zu (=Sin) 91,153, 298.
I-din-ni-ku 91,201.
I-zur-ì-lí 91,189.
Ì-lí, see ni-ni.
I-mi-id-ilu 112,3[7].
In-da-a 147,5[8].
In-za-mu 101,4[9].
In-làl-lum 123,6[10].
In-ta-è-a 114,6 120,3 138,5 139,7 161,5 162,9.
I-ri-ib 91,161, 176, 272.
Ìr-ra-nu-á 91,205.
Ìr-ri-šum 99,25 119,10[11].
I-šar-(ab)-du 91,212[12].
I-šaŕ-ra-ma-aš 93,3.
I-šu-um-ilu 91,188.
Iš-dar-íl-šu 91,145 131,5[13].
Iš-dub-ba 54,9[14].
Iś-ki-šu-la-a 20,5.
Iḳ-bí-ilu 91,160 112,10. S. of Si-rú.
Ùg-gà-lù-ni 57,7.
Ú-da-um 91,197.
Ù-da-mi-ša-ra-am 44,6–7.
Ú-da-mi-šar-ra-am 106,8[15] 174,7.
U-dar-íl-šu 131,5[16].
[d]Ud-ùg-e 60,16.
Ú-du-lu 42,19.
Ud-zal-la 21,6[17].
Ud-li-a-dam-[d]Nannar-ni-gi 91,116.
[d]Ud-šar-rá-gab 97,3[15].
Ú-la-ì-lí-iš 115,2[18].
Ú-li-ì-lí-iš 97,11[19].
Ul-li-be-lu-úg 91,166–7.
[d]Ul-ma-ši-tùm 100,5[20].
Ur-[d]Ab 59,6[21] 59,41[22].
F. of Ur-[d]Kal 59,41.
Ur-ab-azag-ga 58,65.
S. of A-tu 58,66.
Ur-ab-é-lal 66,19[23] (Ur-ab-lil-la?).
Ur-[d]Ab-ú 59,92. (or Ur-[d]Éš-šam?)
F. of A-tu 59,91.
Ur-ab-ba 60,50.
Master of Ni-ni-ku or Ì-lí-ku[24].
Ur-ab-ba 58,101.
F. of Lugal-nina-ki-šu 58,102.
Ur-[d]Adad-ilu 91,232,[25] 317.
Ur-azag-nun 18 seal.
F. of Ur-gu-la.
Ur-azag-nun-na 98,32 108,8 154,15 162,10 171,8.
Ur-azag-nun-na 165,6[26] + seal.
S. of Lù-[d]Nin-(gir-su).
Ur-azag-nun-na 167,3 + seal.
S. of Lù-[d]Nin-gir-su.
Ur-[d]Ama-rí-da 72,19.
Ur-É . . . ? 56,33[4].
Ur-é-an-na 91,202, 112,4, 5[27].
Ur-é-babbar 58,98.
F. of Nam-mer-ra-ni-dúg 58,95–96
F. of Ur-šág-ga 58,97.

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[1]) *Gal-še* may be a scribal error for *ge* so that the name would be I-ge-ru-maḫ. [2]) Title: Patesi. Means 'the eye of heaven is a temple of knowledge'. [3]) Name of a granary. See p. 102 note 8. [4]) Title: Nu-banda. [5]) Igi-mu-ni means, 'his sight'. [6]) Title: Uš-bar. [7]) Title: Šabra. [8]) Title: Šabra of An-nu-ni-tùm. [9]) Titles: Gìr and Utul. [10]) The second sign ( ), as it is followed by *lum*, is *làl*. Note that it includes the sign *nim*, a bee. [11]) Title: Gìr. Šum may also be title. [12]) Ab-du is semitic for servant. [13]) See U-dar-íl-šu. [14]) Name of a field. [15]) Title: Maškim. [16]) See Iš-dar-íl-šu. [17]) Morning. Name of ship. [18]) Title: Maškim, perhaps also Iš. [19]) Iš is title. [20]) May be a deity and not a personal name. [21]) Title: Šim. [22]) Title: Šutuk, see SAI 6199. [23]) Descriptive name. The Ur-ab of the weigh house? [24]) Title: Gìr. [25]) Title: Sangu or Šid. [26]) Title: Sib-na-da-ib. I have completed this seal from Leg. 355, parts of the signs remaining assuring the correctness. See also my 167 where *ab* occurs instead of *sib*. [27]) Title: Patesi.

Ur-^{d}En . . . ? 58,$_{79}$.
S. of Lugal-bi . . . 58,$_{80}$.
Ur-^{d}En-e-du 91,$_{171}$.
Ur-^{d}En-zu (= Sin) 30 $_{seal}$.
F. of Ad-da-kal-la $_{4, seal}$.
S. of Lù-kal-la 68,$_{35}$ 69,$_{23}$[1].
Ur-^{d}En-ki 57,$_{29}$,
B. of Ur-^{d}Nin-giš-zid-da 57,$_{28}$.
Ur-^{d}En-ki 57,$_{54}$.
F. of Lù-^{d}Igi + ku-šu[2].
Ur-^{d}En-ki 69,$_{7}$.
^{d}En-ki = ^{d}Ea.
Ur-^{d}En-lil-lá 68,$_{31}$ 91,$_{245}$.
Ur-É-ninnû 66,$_{102}$.
Ur-igi-gál 58,$_{10}$.
S. of Mer-ki-aga 58,$_{7}$.
Ur-^{d}Igi-zi-bar-ra 60,$_{46}$.
Ur-íd-ninâ-ki-šu-du 58,$_{152-153}$[3].
S. of Na-di 58,$_{154}$.
Uri^{ki} 60,$_{55}$[4].
F.? of Azag-^{d}Nannar 60,$_{54}$.
Ur-^{d}Im 58,$_{195}$. (or Ur-^{d}Adad)
S. of Ab-ba-sal-la 58,$_{194}$.
Ur-im-nun 61,$_{6}$.
F. of Ur-^{d}Ninâ.
Ur-innanna-za-an-ka 59,$_{8}$.
S. of Dug-ga 59,$_{7}$[5].
Ur-^{d}Iš-^{d}Ba-ú 56,$_{13}$[6]. $_{45}$.
Urú-ù 91,$_{319}$.
Uru-ul (dú?) 26,$_{6}$[7].
Uru-ki-bi 57,$_{26}$[8].
S. of Lugal-ḫe-gál 57,$_{27}$.
S. of A-tu 57,$_{49}$.
Urú-kibbu-la 142,$_{8}$[9].
F. of Lù-dingir-ra 142,$_{7}$.
Urú-^{d}Làl-e 59,$_{38}$[10].
F. of Ur-^{d}Nina.

? . . . (U)rú-lum 91,$_{22}$[11].
Urú-mu 67,$_{6}$ 73,$_{17}$ 91 $_{258}$ 91,$_{311}$ 91,$_{342}$[6] 92,$_{38}$[12] 93,$_{8}$[12] 97,$_{20}$[12] 113,$_{10}$ 116,$_{11}$[12] 123,$_{7}$[12] 131,$_{1}$ 146,$_{4}$[12] 168,$_{12}$[12].
Urú-^{d}Nannar 168,$_{6}$.
Urú-^{d}Ninâ 58,$_{14}$.
S. of Mer-ki-aga 58,$_{7}$?
Ur-ur 57,$_{37}$.
Ur-^{d}Utu 57,$_{23}$[13]. S. of Lugal (the king).
57,$_{52}$. F. of Lù ^{d}Na-rú-a.
60,$_{18}$.
61,$_{9}$[14]. F. of Meš-ki-gal-la.
69,$_{34}$. S. of Ur-^{d}Kal-kam 69,$_{34}$.
89,$_{13}$[15] and 91,$_{203}$.
Ur-^{d}Ba-ú 4,$_{7}$[16].
S. of Ur-šág-ga 7,$_{5}$.
F. of ^{d}Nannar-šár-gûb 11, $_{Seal, 5}$.
F. of Á-na-mu 11,$_{7}$.
S. of Ur-dun 11,$_{8}$.
F. of Ur-^{d}Kal 16, $_{Seal, 5}$.
F. of Ni-kal-la 16,$_{6}$.
F. of Lù-giškal-ki 20,$_{7}$[16].
F. of Ur-^{d}Kal-šeš 24, $_{Seal}$.
F. of Ni-kal-la 24,$_{6}$.
27,$_{5}$[17].
29,$_{5}$ + $_{Seal}$[18]. S. of Na-di.
56,$_{3}$[19].
57,$_{40}$. S. of Ur-^{d}Sí-an-na.
57,$_{44}$[20]. B. of ^{d}Nannar-ma-an-sum.
58,$_{42}$. S. of Ba-šág 58,$_{43}$.
58,$_{71}$. S. of Ur-^{d}Nin-dub 58,$_{73}$.
58,$_{127}$[21]. S. of Lù-^{d}Nin-gir-su 58,$_{132}$.
58,$_{186}$. F. of Gar-ú-rum 58,$_{184}$.
F. of Mer-^{d}Ni-zu 58,$_{185}$.
59,$_{16}$. S. of ^{d}Nin-mar-ki-ka 59,$_{13}$[17]
60,$_{10}$[20].
60,$_{23}$. B. of Ur-^{d}Nin-šar.

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[1]) Title: Apin. Last sign is *su* but *zu* and *su* are confused in this tablet. [2]) This name may be Lù-^{d}Lim-ma-šu. [3]) This name occurs Ct I. 40, Col. 4,$_{20}$ followed by apin. The whole is thus a name. The sign has the meaning, 'another took his portion for him' and is not to be read into the name. 'The priest of the river of Ninâ went' is the meaning of the name. [4]) May be title. City of Ur with *dumu*, 'man of Ur'. [5]) Title: Šutuk. Note that dingir is wanting before name of goddess Innanna. [6]) Title: Pa. [7]) Name of a field. [8]) Uru-ki-bi = 'he restores the city'. This name may be read Rí-ki-bi. [9]) Ìr-kib-la is also possible. Title: Utul. [10]) Title: Šutuk. [11]) Imperfect name. [12]) Title: Maškim. [13]) An Uš-ku of Nergal. [14]) Title: Pa-erim-gud. [15]) Tittle: Šukkal. [16]) Title: Gìr. In 4,$_{7}$ gìr = dub on case. [17]) Titles: Dup-šar, mar-sa? mar-sa = parṣu = ordered? See Br. 5836 where is = parṣu. [18]) Titles: Gûb and Galu-šim are variants and describe the same person. Compare Br. 1102 and 5169 and see HWB. 188 burâšu. [19]) Title: Pa. [20]) Title: Uš-ku. [21]) Title: Šim.

Ur-^{d}Ba-ú 60,$_{51}$[1].
60,$_{56}$. S. of Ur-dub 60,$_{56}$.
60,$_{59}$[2].
64,$_{15}$. F. of Gu-dè-a.
66,$_{32}$.
67,$_{12}$. S. of Ba-zi.
67,$_{41}$. S. of Ur-gar 67,$_{42}$.
68,$_{39}$ 91,$_{214}$ 121,$_{9}$[3].
136,$_{5}$[16]. S. of Tur-tur-ra 136,$_{6}$.

Ur-^{d}Ba-ú-mu 92,$_{9}$[4] 95,$_{4}$[4] 102,$_{3}$[4] 109,$_{4}$[4] 126,$_{7}$[4].

Ur-ba-bi 67,$_{33}$[5].
S. of Gú-šà-a 67,$_{34}$.

Ur-bár 73,$_{22}$.
S. of Ḫu-ba 73,$_{22}$.

Ur-bár-si(g)-ga 57,$_{53}$.
F. of Lugal-saḫan.

Ur-bár-si(g)-ga 86,$_{3}$[6].

Ur-^{d}Gál-alim 5,$_{7}$[7].
17,$_{6}$. S. of Ur-šág-ga 17,$_{\text{Seal}+7}$.
23,$_{8}$[8] 37,$_{23}$[9]. 31 56,$_{52}$[10].
56,$_{66}$. S. of Lù-^{d}Nin-mar-ki.
60,$_{53}$[11] 60,$_{69}$[12] 60,$_{71}$[13].
68,$_{157}$. S. of Lù-^{d}Nin-gir-su 68,$_{158}$.

Ur-gar 3,$_{3}$[14].
58,$_{24}$. S. of ^{d}Mu 58,$_{22}$.
58,$_{64}$. S. of A-tu 58,$_{66}$.
61,$_{10}$. S. of Ab-ba-gu-la.
66,$_{48}$[15] 67,$_{42}$. F. of Ur-^{d}Ba-ú 67,$_{41}$.
87,$_{10}$[16] 166,$_{2}$.

Ur-ginar 67,$_{30}$. S. of Gé-ni-inu. 68,$_{31}$.

Ur-^{d}Giš-gibil-ga-meš 59,$_{86}$[17].
F. of Lù-^{d}Dumu-zi 59,$_{87}$.

Ur-^{d}Giš-gibil-ga-meš 91,$_{126}$.

Ur-giš-ku 41,$_{2}$.

Ur-gu 58,$_{77}$.

Ur-gú-en-na 18,$_{2}$.

Ur-gu-la 18,$_{4+\text{Seal}}$. S. of Ur-azag-nun.
62,$_{9}$. S. of Ga-ni. 65,$_{20}$.

Ur-dam 34,$_{4}$.
64,$_{11}$. S. of Ur-^{d}Ninâ.

Ur-^{d}Da-mu 60,$_{43}$[18].

(Ur)-^{d}Da-mu 87,$_{2}$.

Ur-dar-rú 57,$_{22}$.
S. of ^{d}Utu-mu.

Ur-dub 60,$_{56}$. F. of Ur-^{d}Ba-ú.
76,$_{10}$. S. of Igi-mu-ni.

Ur-dul-azag 179,$_{9}$.

Ur-dul-azag-ga 31,$_{3}$.

Ur-dul-azag-gĕ 33 A,$_{3}$.

Ur-^{d}Dumu-zi 175,$_{5}$, $_{13}$.

Ur-dun 11,$_{8}$. F. Ur-^{d}Ba-ú. G. F. A-na-mu, and ^{d}Nannar-šár-gûb.
15,$_{\text{Seal}}$. F. of ^{d}Utu-mu.

Ur-^{d}Dun-gi-ra 91,$_{162}$ 97,$_{15}$[18].

Ur-^{d}Dun-pa-è 57,$_{15}$. S. of Lugal-sal-uš-sá.
58,$_{20}$. F. of Ni-ni-šág 58,$_{9}$[16].
61,$_{3}$[19] 66,$_{24}$ 85,$_{6}$ 91,$_{124}$ 115,$_{5}$[20].
168[10],$_{\text{Seal}}$. S. of Ur-^{d}Ḫa-(ni).
169[10],$_{\text{Seal}}$. S. of Ur-^{d}Nin-gir-su.

Ur-dup-pisan 59,$_{67}$.
S. of Gar-mu-mu-kal-e 59,$_{68}$.

Ur-^{d}Zikum 92,$_{8}$[21].

Ur-zu-ab 58,$_{72}$[22].
S. of Ur-^{d}Nin-dub 58,$_{73}$.

Ur ^{d}Ḫa-(ni)? 168,$_{\text{Seal}}$[23].
F. of Ur-^{d}Dun-pa-è.

Ur-kal 9 (Seal).
F. of Lù-dingir-ra.

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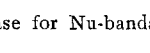
[1]) Title: Ur-ad-é. (Ad-é = ad-ge = *mâliku*?) Ur is lacking in RU 139 III,$_{13}$ and may here be a scribal error. [2]) Dam-kar. [3]) Title: Utul, herder. [4]) Title: Maškim. mu = 'cook' may also be title in this name. [5]) This name is erased in tablet. [6]) Title: Galu-ku. The name means 'priest of the lofty sanctuary'.

[7]) Title: Nu-banda. Note variant on case for Nu-banda =  . [8]) Title: Nu-banda.

[9]) Title: Galu-nin-an(ilu) [10]) Title: Dup-šar. [11]) Title: Dam-kār, 'merchant'. [12]) Title: Šu-i = 'barber'. [13]) Title: Ad-é. [14]) Title: Azag-gim = 'silverworker'. In granary name. [15]) Title: Apin. [16]) Title: Gir. In 4,$_{7}$ gir = dub on case. [17]) This name is pronounced Ur-^{d}Gilgamesh. [18]) Title: Galu-in or Galu-gestin. [19]) Title: Apin, followed by ni-ku. [20]) Titles: Mu and Maškim. [21]) Also ^{d}Gur. See HG. p 133 note 1. Zikum = *samû* 'the god who hears', or = heaven. [22]) Zu-ab = apsu, the personified ocean, a sacred basin in the temple compound. [23]) See Leg. 319 for completion of the name Ḫa-ni. Note the archaic form of the Ḫa in seal.

Ur-^{d}Kal 2,$_{\text{Seal}}$. F. of Lù-^{d}Kal-kal.
14,$_{\text{Seal and 6, 7}}$. F. of Lù-^{d}Kal-kal.
161,$_{\text{Seal and 5}}$. S. of Ur-^{d}Ba-ú.
B. of Ni-kal-la.
37,$_{17, 27}$.
58,$_{11}$. S. of Mer-ki-aga 58,$_{7}$.
58,$_{17}$. S. of En-šár-gûb 58,$_{18}$.
58,$_{59}$. S. of Lù-ab-di 58,$_{62}$.
58,$_{94}$. F. of Ur-^{d}Nina 58,$_{92}$.
F. of Lù-gul-zi 58,$_{93}$.
59,$_{41}$[2]. S. of Ur-^{d}Ab.
62,$_{6, 16, 25}$[3]. S. of Lù-^{d}En-zu.
64,$_{13}$. S. of Me-luḫ-ḫa.
67,$_{35}$. S. of E-la (erased).
68,$_{164}$[4].

Ur-^{d}Kal-kam 69,$_{34}$.
F. of Ur-^{d}Utu.

Ur-^{d}Kal-šeš 241,$_{\text{Seal}+5}$. S. of Ur-^{d}Ba-ú.
B. of Ni-kal-la 24,$_{6}$.

Ur-^{d}Ka-silim 58,$_{133}$ 91,$_{70}$[5].

Ur-ki-gu-la 58,$_{165}$. F. of Ur-^{d}Ninâ 58,$_{164}$.
59,$_{77}$[6] 60,$_{3}$[6a] 60,$_{39}$[7].

Ur-kisal 58,$_{52}$.
S. of Ni-gin 58,$_{50}$.

Ur-kun 58,$_{37}$[8].
F. of Al-la 58,$_{36}$.

Ur-lugal 58,$_{100}$.
F. of Ur-^{d}Nin-muk 58,$_{99}$.

Ur-ma-ma 54,$_{6}$[9].
58,$_{122}$. F. of É-úr-bi-dìm 58,$_{119}$.
F. of Ur-^{d}Pa-sag 58,$_{120}$.
F. of Mer-^{d}Ni-zu 58,$_{121}$.

Ur-meš 6,$_{6}$[10]. S. ot Lù-nin-gir-su,$_{\text{Seal}}$.
38,$_{7}$. S. of Ba-da—
58,$_{191}$. B. of Má-ḳar-dúg-gi.
S. of ^{d}Gál-alim 58,$_{189}$.
66,$_{49, 60}$.
76,$_{10}$. S. of Igi-mu-ni.

Ur-meš 91,$_{60, 327}$[11] 131,$_{6}$[4] 166,$_{7, 9}$[3].

Ur-mu 91,$_{157}$.
145,$_{5}$. F. of Na-šág.

Ur-na— 167 A,$_{1}$. (Name?)

Ur-^{d}Ne-gún 57,$_{59}$[12].

Ur-nígin 121,$_{3}$[13].
S. of Ka-^{d}Lagab + gal. (Ka ^{d}Šara?)

Ur-nígin-gar 28,$_{\text{Seal}}$[14]. S. of Ur-šág-ga.
60,$_{68}$[7]. S. of Lù-^{d}Nina.
60,$_{70}$. S. of Ur-šukkal.
63,$_{3}$[15].
68,$_{94, 139}$.
70 A,$_{\text{Seal}}$[16]. F. of A-kal-la.
91,$_{39}$. F. of Lù-^{d}Nannar.
119,$_{5}$[16] 156,$_{2}$.

Ur-^{d}Ninâ 7,$_{4}$. F. of A-gu-a.
F. of Lù-^{d}Ba-ú,$_{\text{Seal}}$.
54,$_{22}$. S. of Na-ba-šag 54,$_{23}$.
56,$_{41}$. S. of Lù-dúg-ga 56,$_{42}$.
58,$_{92}$. S. of Ur-^{d}Kal 58,$_{94}$.
58,$_{106}$. S. of Ur . . . .
58,$_{130}$[17]. S. of Lù-^{d}Nin-gir-su.
58,$_{139}$. S. of Ur-šág-ga.
58,$_{148}$. F. of Ab-ba.
58,$_{164}$. S. of Ur-ki-gu-la.
59,$_{6}$[18]. F. of Ur-Innanna-za-an-ka.
S. of Dúg-ga 59,$_{7}$[2] 59,$_{12}$[7].
59,$_{15}$[2]. F. of ^{d}Nin-mar-ki-ka 59,$_{13}$[18].
59,$_{36}$[2 and 17]. S. of Urú-^{d}Làl-e 59,$_{37}$.
59,$_{50}$[2]. F. of Lugal-êri-nun 59,$_{49}$.
60,$_{47}$[19].
61,$_{5}$. S. of Ur-im-nun 61,$_{6}$.
63,$_{9}$[15] 63,$_{12}$[9].
64,$_{11}$. F. of Ur-dam.
65,$_{8}$. F. of Lù-^{d}Nin-g(ir-su).
78,$_{19}$.
79,$_{12}$[20]. S. of Lù-mer.
99,$_{17}$[3].

Ur-^{d}Nin-ib 31,$_{12}$.

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[1]) Dup-šar. [2]) Title: Šutuk. [3]) Title: Gìr. [4]) Title: Patesi. [5]) See ^{d}Ka-silim. [6]) Dumu erim-ga-ni (Erim-ga is a place). [6a]) Title: Šu-ḫa. [7]) Title: Pa. [8]) This shows Kun is a god-name. [9]) Title: Nu-banda-gud. [10]) Title: Galu-šim. [11]) Title: Patesi (of Uru-sag-sīg-ē^{ki}). cf. Ct. VII. 25. R 15. [12]) Title: Im-e-kid-a. [13]) Title: Dup-šar. This title with Ur-nígin indicates that *gar*, usually found after this name, is a title. See gar = *šakin*. ^{d}Lagab + gal may be a scribal error for ^{d}Šara the goddess of Umma. [14]) Title: Nu-banda-ab. [15]) Title: Apin. [16]) Title: Iš. [17]) Title: Ni-gab. [18]) Title: Šim. [19]) Title: Nu-banda. [20]) Title: Ab-ba-uru.

Ur-^{d}Nin-ubara 118,$_{5}$[1].
Ur-^{d}Nin-úg 106,$_{13}$ 115,$_{8}$[1].
Ur-^{d}Nin-bád 91,$_{51}$.
Ur-^{d}Nin-giš-zi(d)-da 57,$_{28}$. B. of Ur-^{d}En-ki.
58,$_{110}$. F. of . . . ?
60,$_{8}$[2]. S. of Gin-ba[3].
60,$_{26}$[4]. S. of ^{d}Nin-mar-ki-ni-šág.
60,$_{29}$[5].
60,$_{32}$. F. of Gar-^{d}Ba-ú[5].
157,$_{10}$.
Ur-^{d}Nin-da(r-a) 53,$_{9}$[6].
Ur-^{d}Nin-dub 58,$_{39.\ 68.\ 69.}$[7] 73.
B. of Lù-^{d}En-zu 58,$_{67}$.
F. of Ur-^{d}Ba-ú 58,$_{71}$.
F. of Ur-zu-ab 58,$_{72}$.
Ur-^{d}Nin-zu 66,$_{65-6}$.
Ur-^{d}Nin-ḫad-da 66,$_{91-2}$[8].
Ur-^{d}Nin-kiš 48,$_{8}$[9].
Ur-^{d}Nin-mar-ki 25 (Seal).
F. of Lù-bal-šág-ga 25[10], Seal + 4.
Ur-^{d}Nin-mar-ki 56,$_{27}$.
60,$_{19}$. F. of Ba-šág-ga 60,$_{21}$[5].
61,$_{11}$[11]. S. of Ku-li.
(Ur-^{d})Nin-mar-ki 76,$_{14}$. S. of (Igi-m)u-ni 76,$_{15}$.
Ur-^{d}Nin-muk 58,$_{4}$. S. of Ḫu-ḫu 58,$_{1}$.
58,$_{99}$. S. of Ur-lugal.
Ur-^{d}Nin-nisig + la 146,$_{2}$[12].
Ur-^{d}Nin-sun 73,$_{25}$ 91,$_{179}$.
Ur-^{d}Nin-šar 60,$_{22}$.
B. of Ur-^{d}Ba-ú 60,$_{23}$[13].
Ur-^{d}Nin-šer 97,$_{18}$[12].
Ur-^{d}Nu-muš-da 67,$_{47}$[14].
Ur-^{d}Nun-gal 20, Seal^{a} and 8[15].
S. of Erin-da 20, Seal^{a} and 9.
Ur-^{d}Nun-gal 67,$_{5}$.
Ur-^{d}Sí-an-na 57,$_{41}$. (Ur-^{d}Gún-an-na?)
F. of Ur-^{d}Ba-ú.
Ur-sag-úb-ki 19, Seal and 6[16]. S. of Ni-ni (ì-lí).
22, Seal and 5.
56,$_{10}$[6].
Ur-^{d}Pa-sag 58,$_{2}$. S. of Ḫu-ḫu 58,$_{1}$.
58,$_{120}$. S. of Ur-ma-ma 58,$_{122}$.
60,$_{5}$[16a] 60,$_{40}$. S. of Lù-^{d}Ba-ú.
73,$_{27}$.
Úr-ri-ba-ul 60,$_{34}$.
(Úr)ri-ba-ul 87,$_{4}$.
Ur-ru 70A$_{2}$.
Ur-šág 59,$_{47}$.
S. of Lù-gi-unu 59,$_{46}$[17].
Ur-šág-ga 7,$_{6}$. F. of Ur-^{d}Ba-ú[18].
17, Seal + 7. F. of Ur-^{d}Gál-alim[10].
28[19], Seal. F. of Ur-nigin-gar[10].
54,$_{29}$[20].
58,$_{97}$. S. of Ur-é-babbar.
58,$_{140}$. F. of Ur-^{d}Ninâ.
60,$_{17}$[21] 66,$_{14}$.
68,$_{24}$. F. of Ur-tur.
80,$_{19}$[22] 132,$_{6}$.
Ur-šág-ga-mu 8,$_{6}$[23].
S. of Ku-li.
Ur-šar-ru-gim 93,$_{4}$[24].
Ur-šu-ga-lam-ma 56,$_{21}$ 67,$_{44}$. S. of Nam-maḫ.
69.$_{37}$[25].
Ur-šukkal 38,$_{11}$[26].
60,$_{70}$. F. of Ur-nigin-gar[6].

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[1]) Title: Nar, a musician. Named for the goddess of Erech. See Br. 4398 and H. G. p. 365 note 3. [2]) Title: Uš-bar. [3]) See Ru. 139, Col. I,$_{9}$. [4]) Ni-šág is prob. an attribute of the goddess. [5]) Title: Galu-ku. [6]) Title: Pa. [7]) This name has before it the sign bad = dead. In the previous line the same person is mentioned as the brother of Lù-^{d}En-zu. [8]) Priest of the divine lady of the sceptre. This is proof that pa had the value ḫad, semitic = *ḫaṭṭu*. [9]) Title: Nu-banda. [10]) Title: Dup-šar. [11]) Title: Pa mu-ama-sìg. [12]) Title: Nar. This may be the same name as Ur-^{d}Nin-úg and Ur-^{d}Nin-Ubara. The sign is some form of šar, kešda, (see Rec. 366), which occurs with various inserts, la, ú, bád, šú etc. [13]) This relationship is uncertain and depends on the interpretation we give dumu and šeš-a-ni. [14]) Br. 2008 nu-muš-da = *namaššu* (*mul*) = ^{d}Ramman. See HWB. 469 b. [15]) This tablet has two seals *a* and *b*. [16]) Title: Ír-dŭ-gal. Sagub^{ki} was a town near Lagash. [16a]) Title: Nar. [17]) Title: Šutuk. [18]) Title: Gìr. [19]) Title: Nu-banda ab. [20]) Title: Sag-ma = land surveyer. [21]) Title: Galu-šim. [22]) Title: Ab. [23]) Note that in this case, as in 7, a brother's seal is used: Gar-ú-rum and Ur-šág-ga-mu have the same father, Kuli. [24]) Has titles Gìr + Šukkal. [25]) This name is followed by ni-ku = 'received'. Taken as a title it would here be out of place. [26]) Šukkal, as a divine name, is the same as ^{d}Pap Šukkal, 'the divine messenger', an epithet, in this era, of ^{d}Nin-šaḫ.

Ur-šukkal 61,2. F. of Šeš-kal-la. 66,64 91,218.
Ur-ti-ra-áš 66,62[1].
Ur-tur 28,5[2] 56,17 63,14[3]. 68,23. S. of Ur-šág-ga. 137,4.
Ur-tur-ra 32,1.
Uš-gi-na 58,41. F. of Lù-šág-ga 58,40.
dUtu-ba-ni 91,152.
dUtu-bar-ra 57,10[4]. F. of Ur-dGál-alim. 58,45. S. of dDa-ga 58,46
Utu-bil-gar-šág-ga 60,67.
Utu-bil-ka 58,9. S. of Mer-ki-aga 58,7?
dUtu-gál-kuš 47,8. (dUtu-iḳ-kuš?)
dUtu-kam 73,4[5].
dUtu-mu 15,6 + Seal[6]. S. of Ur-dun. 26,7 47,4 56,7[3]. 57,22. F. of Ur-dar-rú. 58,57. S. of Ab-ba-sal-la. 71,11[7].
dUtu-šár-rá-gab 97,3[8].
Ba-a-la-a 91,277[9].
Bá-alim 59,90[10].
Ba-a-mu 91,159.
Ba-a-šág-ga 66,70.
Ba-e-lul 33 A,6[11].
Ba-ir 47,8.
Ba-ba-a 91,209.
Bá-bá-na 59,11[12].
Ba-da-u(ru)[13] 38,7. F. of Ur-meš.
Ba-zi 2,2 3,4 6,4 10,4 11,5 17,5 18,5[3] 19,5 22,4 23,6 24,4 28,4 29,4 35,4[14] 48,5 50,7 54,19[15] 54,25[15 and 3].
Ba-zi 60,45. F. of Lù-dNin-gir-su 60,44[3]. 67,12. F. of Ur-dBa-ú. 68,41.
Ba-zi-gi 58,170. F. of Lù-dNinâ 58,166. F. of Lugal-ka-gi-na 58,168.
Ba-li 160,5.
Bá-nar 57,6. F. of Lu-uš-gi-na.
Bar-um 81,25[16 and 17].
Bár-si(g)-ga 66,88[18].
(Bá)-ša-dAdad 81,15[16].
Bá-ša-d-En-zu 167,2.
Bá-ša-dEn-lil 100,22 171,4[19].
Bá-ša-eš-dar 90,7[20].
Bá-ša-ì-lí 88,3.
Bá-ša-ìr-ra 91,107.
Bá-ša-iš dDa-gan 64, date. 175, date[22].
Bá-ša-dNin-sun 91,113. S. of Lugal (the King?)
Ba-šág 58,43. F. of Ur-dBa-ú 58,42.
(Bá)-ša-ga-ga 99,7[21].
Ba-šág-ga 60,19. S. of dNin-mar-ki-ka.
Be-lí-a-rí-ik 97,23.
Be-lí-a-zu 127,12.
Be-lí-ì-lí-rá-gab 97,7[23].
Bi-zé-zé 94,5. 94,17. F. of Lù-dNannar.
Bil-bil-a 82,3[24].
Bil-bil— 91,348.
. . . bil-la-lum 91,280[25].
Bí-ti-ti 89,3[24].
Bu-ú-du 91,106.
Bur-dNí-ig-ga-eš 84,3[26].

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[1]) Ti-ra-áš = a sacred edifice. [2]) Title: Šid-dDumu-zi. The seal has Ur-nigin-gar and was probably borrowed. [3]) Title: Pa. [4]) Title: Maškim. [5]) Title: Nagar, 'carpenter'. [6]) Title: Nu-banda-gud. [7]) Title: Apin. [8]) Title: Maškim, courier. This and Leg. 302,6 prove this name to be Utu-šar-rá-gab not Utu-šar-du-gab. See Rá-gab, a title, in word list. [9]) Title: Nu-banda, overseer. [10]) Title: Nar. [11]) Could be Ba-e-nar. [12]) Title: A-ru-a. [13]) See PKUN p. 83. [14]) Title: Gìr. [15]) Title Pa-te-si-gal. [16]) Title: Galu-rim, [17]) This name is coupled with the preceding on tablet. The 2 messengers together received 4 ḳa. [18]) Name of a granary. Means full or high sanctuary. [19]) Title: Sib ur-ku-ra. [20]) Has title Ḳa-šu-gab 'cup bearer'. PKUN pg. 153, note 9 suggests that *sú ša = šaptu ša* i. e. here 'the lips of' Istar? The Bá-ša, it would seem, was a temple official. [21]) Titles: Gìr and Iš. [22]) In dates of Dungi 49th and 50th. [23]) Title: Maškim Rá-gab is also title, 'A high envoy'. See Rá-gab in Word List. [24]) Title: Šukkal. [25]) Title: (N)u-banda, overseer. [26]) Doubtful if *eš* should go with *šu-du = eš-šu-du.* 'he went', or 'he went 30 times'. Could be read; *Bur-an-ní-ig-ga eš-šu-du.*

Bu-ša-am 92,17[1].
F. of Dŭr-rig-gìn.
[d]Ga-a 91,184.
Ga-a-ga 58,183.
F. of Lù-[d]Pa-sag 58,182.
Ga-an-za 91,199.
Gà-ur-tur 165,4[2].
Gaz-bu-ša 92,3[3].
[d]Gál-alim 58,189[4].
F. of Má-ḳar-dúg-gi 58,192.
Ga-ni 62,9.
F. of Ur-gu-la.
Gar-ú-rum 8,Seal[5]. S. of Ku-li.
48,6[6] 55,4[6a].
58,89. F. of Mer-šag?-kuš.
58,184. S. of Ur-[d]Ba-ú 58,186.
(Gar-ú)-rum 59,53[7]. F. of Amar-ki-azag-ga.
61,4[6].
Gar-[d]Ba-ú 57,35[8]. S. of Ḫu-pi-pi.
60,18[9].
60,31[10]. S. of Ur-[d]Nin-giš-zid-da.
107,7[11].
Gar-mu-mu-kal-e 59,68.
F. of Ur-dup-pisan 59,67.
[d]Ga-tùm 91,195.
Gí-gí-a 91,178.
Gi-daḫ-ḫa 19,3 54,3[12].
Gid-giš-ki-in 94,22.
Gil-sa 59,43[13].
Gi-ni-in 159[14], see end of tablet.
Gí-ni-mu 67,31.
F. of Ur-ginar 67,30.
Gìn-ba 60,9[15].
M. of Ur-[d]Nin-giš-zid-da 60,8.
Gìn-[d]Ba-ú 59,59. M. of Nin-ka-gi-na 59,60.
M. of Gìn-ga-sag-gà 59,61.
60,64[16].
Gìn-ga-sag-gà 59,61.
D. of Gìn-[d]Ba-ú.
Gìn-[d]Dumu-zi 59,65[17].
Gìn-[d]Kal 60,2[18].
M. of Lù-[d]Na-rú-a 60,1.
Giš-be 55,9. (Ḫab-bad?) F. of Ad-da.
Giš-be-ni 85,8[19].
Giš-za-ni-ni (ì-lí) 178,seal[20].
F. of Lugal . . . ?
Giš-šág-šág 66,53[21].
Giš šar-zu-ḫur 49,6[22].
Gú-edin-na 73 A,8[23].
Gu-ú-gu 50,9[24].
Gú-ù-mu 73,19[25].
Gu-ga-lum 91,206[26].
Gù-de-a 64,15. S. of Ur-[d]Ba-ú.
67,3 91,236[27].
Gu-du-du 73 A,6.
Gud-ku (Gud-dúr?) 58,86, 104.
F. of Mu-ni-tur-ra-ku-mer[28].
Ab-di-é-gar and Ni-ni-(= ì-lí) kūr-e.
Gù-zi-dú 68,151.
Gu-zu-zu 92,23[29].
Gur-da-šu 91,186[30].
Gú-šá-a 67,34[31].
F. of Ur-ba-bi 67,33.
Gu-še 91,81.
F. of Lugal-gar-si-di-e 91,80.
Da-á-a 91,191.
Da-a-a-ti 95,15 109,14 123,13[32].
Da-a-ti-iš 91,74[33].

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[1]) Title: Galu-Lim-ma-nūm[ki]. [2]) Gà may mean 'house or office of'. [3]) Titles: Gìr and Ḳa-šu-gab. [4]) Title: Ni-šág. [5]) Titles: Nu-banda and Dup-šar. [6]) Title: Pa. [6a]) Title: Ḳa-šu-gab. [7]) Part of name erased. [8]) Title: Uš-ku. [9]) Title: Nigin-ur-[d]Utu. E should be nigin; see Ct. III. 34, 171. [10]) Title: Galu-ku. [11]) Title: Gim, a builder. Gar may be title in these names. It means 'property of' but may = the official known in Assyrian as *Šakin* whose idiogram was gar. See HWB. under *šakin*. [12]) Name of a field or owner of field. [13]) Temple name. [14]) Or verbal form gi-ni-sum? 'He shall give them back.' [15]) Title: Uš-bar, 'Weaver'. [16]) Title: Ḫe-ku. [17]) Title: A-ru-a. This name has before it Sīg-a (= igi + gunu-a). This Br. 7011 + 7022 = Banû = 'Green, pure', also 'build, beget'. It may here stand for pure grain, as 1 gur follows or, as Reisner surmises, it may mean a ration. [18]) Title: Kár-ge = temple harlot. [19]) Ḫab-bad-ni also possible. [20]) Doubtful as seal is almost illegible. [21]) Means 'date grove' and may not be a name. [22]) Name of a granary. [23]) Name of a field. [24]) Title: Nu-banda-gud. [25]) Huber transliterates gú-šá-mu. [26]) See Dùg-ga-lum 91,185. [27]) Title: Dam-kār. [28]) Mer may be title. [29]) Galu-Ma-ar-da-ma-an[ki]. [30]) or Si-da-šu. [31]) Erased in tablet. [32]) Titles: Gìr + Dup-šar, This is doubtless the same person in the three tablets. [33]) Iš probably title.

[d]Da-ga 58,46.
F. of [d]Utu-bar-ra 58,45.
F. of Ḫe-ku, Lù-gi-unu 58,44[1].
Da-ga 59,72.
S. of É-da-ḫul-la 59,75[2].
Da-da 26,Seal and 8. F. of Šeš-kal-la. 37 A,Seal[3] 59,11[4] 91,47[5] 97,16[5].
Da-da-a-ni 60,52[6].
Da-ḫi-íš-tár 145,3[7].
Da-ku-ku 9,1[8].
Da-ki 67,21, 37[9].
Dar-zi-gi-ir 91,306[10].
Da-ti 58,35.
F. of Lù-é-gu-la 58,34.
Dìm-nin-né-ir 92,30.
Dingir-ra-ne 91,187[11].
Du-úg-ra 91,149[12].
Dùg-ga 59,7[13]. F. of Ur-[d]Ninâ 59,6[14]. 59,34[13]. F. of Lugal-ka-gi-na. 122,8 163,5 166,4 168,14.
Dùg-ga-lum 91,185[15].
Dúg-ni-ni (= ì-lí) 166,8[16].
Du-du 1,50[17] 86,14[18] 91,215[19].
Du-ki-in 91,165.
Dul-ku-lu 57,4.
F. of Lù-ma-ma 57,3.
Dul-ma-nu 67,15[20].
Dumu-til-a 85,4.
[d]Dun-gi-a-a-mu 135,8[21].
[d]Dun-gi-a-bí 92,32.
[d]Dun-gi-ba-ni 85,19 91,221.
[d]Dun-gi-ḫa-zi-giš 112,9.
[d]Dun-gi-kalam-e-ba-šág 59,88.
[d]Dun-gi-mi-šar 44,9 45,7.
[d]Dun-gi-na-da 91,302.
[d]Dun-gi-ni-ni (ìlí) 92,36 112,6.
[d]Dun-gi-pa-ni-il 92,32[22].
Dun-ki-aga 58,126.
Dun-nar 60,4[23].
Dun-ra-zal 167 A,3.
Dŭr-rig-gìn 92,17[24]. S. of Bu-ša-am. 92,20[25].
Zabar-(ku) 107,12[26] 110,12[27].
Zag-mu-ba-ni-uš 58,26[28] 58,137.
S. of Lugal-amar-azag 58,29.
F. of Lù-[d]Nin-gir-su 58,136.
Za-da-tùm 91,345.
Za-zal-a 91,86.
Za-zi-gí 66,34[29].
Zé-lu-uš-[d]Da-gan 155,4[29a].
Zé-na-na 91,151.
Ḫa-ab-(ru-ša) 91,211[30].
Ḫa-ab-ru-illil-ir (Ḫa-ab-ru-in?) 91,329.
Ḫa-ba-nar-é 94,1[31].
Ḫa-ga-ni 59,77[32].
Ḫa-la-la 91,193.
Ḫa-ma-zi-zi 69,33[4].
Ḫe-ku-lù-gi-unū 58,45[1]. S. of [d]Da-ga.
Ḫe-til 58,171. S. of Lù-mer 58,174.
Ḫu-ba 73,22. F. of Ur-bár.
Ḫu-ba-a 91,93, 256.
Ḫu-ḫu 58,1.
F. of Ur-[d]Pa-sag 58,2.
F. of Mer-di-bil 58,3.
F. of Ur-[d]Nin-muk 58,4.
F. of Lugal-ka-gi-na 58,5.
Ḫu-la-al 157,4.
Ḫu-ne-dam 101,13[33].
Ḫum-zi 76,4.
F. of Lugal-ka-gi-na 76,3.

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[1]) Ḫe-ku prob. title. [2]) Title: Uš-bar. [3]) Title: Patesi of Nippur. [4]) Title: Apin. [5]) Title: Uš-ku. [6]) Title: Pa. [7]) = Da-ḫi ⟨-dar. [8]) May be a verb meaning 'to set aside'. [9]) Title: Šu-ḫa, fisherman. [10]) gi-ir for gìr? [11]) This may not be a name and mean simply 'the gods'. [12]) The name means 'walk of the panther'. [13]) Title: Šutuk. [14]) Title: Šim. [15]) 'Lum' title? [16]) Šár-i-lí is also possible. [17]) Doubtful if a name here. It may mean 'brought' or 'fastened to' i. e. held, seized for debt, perhaps. [18]) Title: Ḫara. See MSL p 176. [19]) Title: Ab. [20]) In Ct. III, pl. 15, Col. 1,44, this is the name of a granary. 'Mound of manu (wood)'? [21]) Note divine attributes in this and the eight following names. [22]) Note gunu form of *il*. [23]) Title: Nu-giš-šar. The name can be read Šul-lul. [24]) Title: A-ri = Amurrû Sb 73. [25]) Title: Ḫub-bi and Galu-Rimuš[ki]. [26]) = Ud-ka-bar-(ku). [27]) Title: Maškim. [28]) The name = 'Born on new year day'. [29]) The first sign 𒐖𒐖 is certainly not a number as no numeral occurs in similar positions in the tablet. The name Za-zi occurs in RU 232, I, 8. [29a]) Uš-[d]Da-gan title? [30]) See TD. 5504 f. II. [31]) Patesi of Adab. [32]) The erasure has cut the first sign which may be 'erim' or even šag, but it is probably ḫa. [33]) Title: Gìr. Perhaps Mušen-ne-dam is the correct reading for this name.

Ḫu-pi-pi 57,35–6[1].
F. of Gar-^{d}Ba-ú 57,35.
Ka-azag 91,196.
Kal-ama-n(a) 167 A,2. (Name?)
Ka-^{d}Šara 121,4.
F. of Ur-nígin[2].
F. of Lù-dingir-ra 144,9.
Ka-šu-zig-ga 59,39[3].
Ki-aga 66,35.
Ku-ù-ba 91,200.
Ku-du-um 91,192.
Kud-da 68,100[4].
Ku-li 8,seal,7[5]. F. of Ur šág-ga-mu.
F. of Gar-ú-rum seal. 58,125.
61,12[6]. F. of Ur-^{d}Nin-mar-ki.
67,54[7].
Kù-ša-bar-alim 85,3.
Láḫ-ga-ni 59,77[8].
^{d}Láḫ-ḫù-zu 179,5.
Láḫ-ḫuš 89,4.
La-la 91,321[9].
La-ni-mu 81,24[10].
La-tur-ra-ma 97,22[11].
Li-bur-bad-ni (= be-lí) 172,4.
Lim-me-a-ni 91,335[12].
Limmu-dů-uš 100,1, 13[13].
^{d}Nannar 100,3.
Lù-^{d} .... 66,42.
Lù-.... 58,144. S. of A-si-gàl 58,146.
Lu-^{d}Ab-ú 63,6[14] (or Lù-^{d}Eš-šam?).
Lù-ab-di 58,62.
F. of Lù-lam-lam-ma 58,61.
F. of É-zi-mu 58,60.
F. of Ur-^{d}Kal 58,59.
Lù-azag-nun 17,4 23,5.
Lù-^{d}A-ni 58,159.
F. of Tul-ta-pad-da 58,155.
F. of Lù-gu-la 58,157.
Lù-azag-nun 23,5.
Lù-é-gu-la 58,15[15], 34.
S. of Da-ti 58,35.
Lù-^{d}En-zu 58,67 58,178.
B. of Ur-^{d}Nin-dub 58,68.
F. of Lù-Sirara^{ki}-šum 58,176[16].
F. of Na-rú 58,175.
F. of Ur-^{d}Kal 62,6, 16, 25.
Lù-^{d}En-ki 60,12[16a].
Lù-^{d}En-lil-lá 31,11 58,74[17].
Lù-^{d}Im 88,9, or Lù-^{d}Adad.
Lù-^{d}Innanna 60,60[18].
94,26. S. of Šu-na-mu-gí.
Lù-umún-ni-zu 59,89[19].
Lù-uru-ki 20,6. S. of Ur-^{d}Ba-ú 20,7.
66,58.
Lù-uru-sag 65,10[20].
Lù-uš(-gi-na) 56,32.
Lù-uš-gi-na 57,5 58,172.
S. of Bá-nar 57,6.
S. of Lù-mer 58,174.
Lù-^{d}Utu 58,28 68,40.
S. of Lugal-amar-azag 58,29.
Lù-^{d}Ba-ú 7,seal[2]. S. of Ur-^{d}Nina.
57,47.[1] S. of Lugal-si.
60,41. F. of Ur-^{d}Pa-sag.
127,11.
Lù-bal-šág-ga. 25,4 and seal.
S. of Ur-^{d}Nin-mar-ki seal.
Lugal 91,114[21].
F. of Bá-ša-^{d}Nin-sun.
Lugal-ab-ba 73,8.
Lugal-azag-zu 73 A,7[2], and seal.
Lugal-á-zi 13[2],seal. F. of Šeš-kal-la 7 and seal.
^{d}Lugal-á-zi-da 58,200.
68,149[22]. F. of Šeš-kal-la.
91,238[22].
112,11[22, 23].

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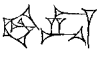
[1]) Title: Uš-ku. [2]) Title: Dup-šar. [3]) Name of a water-gate = 'the mouth that issues'. [4]) May be verbal = 'is divided'. [5]) The seal was borrowed. [6]) Title: Pa-mu-ama-sìg = 'Overseer of the mothers of wool'. [7]) Title: Sag-ma. [8]) Láḫ-ga = *namâru*, 'shine' and *nûru* 'light'. Br. 8140. [9]) Title: Šutuk. [10]) Title: Galu-rim. [11]) Titles: Rá-gab and Maškim. See Word Index. [12]) Title: Nin-^{d}Meš-lam-ta-è-a. [13])  = 4th servant? Kam may have the value dů. [14]) Title: Apin. [15]) Title: Ab. [16]) Šum may be title. [16a]) or Lù-^{d}Ea. [17]) He was dead, as bad shows, and was the brother of Ur-^{d}Ba-ú and Ur-su-ab, sons of Ur-^{d}Nin-dub. [18]) Title: Ad-ge? = *malâku*, 'Judge'. Br. 4170. [19]) Ni-zu, 'physician'. [20]) Name? Means 'slaves of the city'. [21]) Bur-Sin. See rests of erasure, l. 85. [22]) Without *dingir* before *lugal*. [23]) Title: Šid.

Lugal-amar-azag 58,29.
F. of Zag-mu-ba-ni-uš 58,26.
F. of Ab-ba-mu 58,27.
F. of Lù-dUtu 58,28.
128,4 133,6 137,3 141,4 150,5.
Lugal-ezen 60,42 87,6[1] 9922[2].
Lugal-êri-nun 59,49[3].
S. of Ur-dNinâ 59,50.
Lugal-ig-gal 82,13[4].
Lugal-igi-ḫuš 67,24[5].
Lugal-iš-gid 67,28.
Lugal-i-ti 85,9.
Lugal-uru-da 12,6[6].
Lugal-ur-sag 57,24–25.
F. of Ur-dUtu 57,23[8].
F. of Ab-di-ḫi 57,24[8].
Lugal-ú-edin 55,10[9].
Lugal-dUtu 111,3.
Lugal-ba-šág 58,138.
Lugal-gal-ušum 60,72[10].
Lugal-gan-ni 71,20[11].
Lugal-gar-si-di-e 91,80.
S. of Gu-še.
Lugal-gú-gal 14,4.
S. of Lù-dkal 20 seal and 9.
52,6.
Lugal-da-ga 66,10.
Lugal-da-rá-a 90,18–19[12].
Lugal-da-zi-da 90,14.
Lugal-dib-bu 71,35[13].
Lugal dub-šar di-kud 91,130[14].
Lugal-dúg-ga 58,114.
F. of Ab-ba-kal-la 57,113.
Lugal-zag-gi-si 56,29.
Lugal-ḫe . . . . 58,80.
F. of Ur-dEn . . . . 58,79.
Lugal-ḫe-gál 30,8 57,27.
F. of Rí-ki-bi 57,26.
Lugal-ka-gi-dú 58,32.
S. of Na-a-na- 58,30.
Lugal-ka-gi-na 58,5. S. of Ḫu-ḫu 58,1.
58,8. S. of Mer-ki-aga.
58,12. S. of Mer-ki-aga[15].
58,167. S. of Ba-zi-gi.
59,33. S. of Dùg-ga[3].
59,80. S. of Ni-pad-da 59,76.
76,3. S. of Ḫum-zi.
91,54[16].
Lugal-kisal 66,6[11].
Lugal-mŭ-ne 57,14. F. of En-šár-gûb-bùr[17].
Lugal-má-gùr-ri 33A,4 87,12 1067.
Lugal-mé-a 32,5.
Lugal-me-lám 60,66[18].
Lugal-nam-rí-na 66,51[19].
Lugal-nanga 59,78[20]. S. of Ni-pad-da 59,76.
Lugal-Ninâki šu 58,102. S. of Ur-ab-ba.
60,11.
Lugal-ni-šág 58,197.
S. of A-ba-an-da-di 58,196.
Lugal-nun-ki šu 41,4[21] 46,5[7].
Lugal-Sag-da-(na-ki) 56,65[22].
Lugal-saḫan 5753[8].
S. of Ur-bár-si-ga.
Lugal-sal-uš-sá 57,16[23].
F. of Ur-dDun-pa-è.
Lugal-si 57,47. F. of Lu-dBa-ú.
Lugal-pa-è 10,5[18] 60,13
Lugal-šà(g)-lal 58,13[24].
S. of Mer-ki-aga 58,7.

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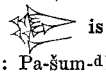
[1]) Title: Sib-ḫu. [2]) Title: Gìr. [3]) Šutuk. [4]) Title: Šukkal. Name = King of the great gate. There was a dIggalla. [5]) The sign  is ḫuš, not gìr. [6]) Title: Nu-banda. [7]) Lugal-Eriduki šu. [8]) Title: Uš-ku. [9]) Title: Pa-šum-dNin-dar-a. 'The chief slaughterer of the god Nin-dar-a.' [10]) Title: Pa. May mean 'the Pa of the great King paid' and not be a name. If a name, it is the same as Lugal-ušum-gal. [11]) Title: Apin. [12]) Title: Gìn-uš, 'paymaster'. Dara is a title, or name of EA = IV R. 25, 4ca. See Huber PKUN. 173 note 9. [13]) This name is followed by ni-ku, 'received'. [14]) Perhaps not a name. Offerings from three persons, the king, the scribe and the judge? [15]) This would make 2 sons of same father with the same name! [16]) Title: Šabra. [17]) Kisal = bùr Sa 5, IV,15. [18]) Title: Pa. [19]) A field name. Field of L- [20]) Title: A-ru-a. [21]) Title: Pa. Šu is post positive. This may not be a name. [22]) The tablet is much eroded at this place. May not be a name. [23]) Sal-uš-sá = *emu ṣiḫru*, 'father-in-law on mother's side', also 'pelican'. Accd. to Hommel the name means, 'King of the bridal gift'. [24]) Means, compassionate king, *rêmênu*.

Lugal-tùr-ra 100,11[1].

Lù-gi-unū 56,63.
58,44[2]. S. of [d]Da-ga 58,46.
58,54. F. of A-ab-ba-gam 58,53.
G. F. of Ab-ba-gi-na 58,55.
59,45[3]. S. of Lù-Sirara[ki]-šum.
59,46[3]. S. of Ur-šág 59,47.
85,10.

Lù-ginar (= giš-már) 59,3. S. of Ad-da 59,1.

Lù-erīm-ki 91,246 or Lù-ūru-ki.

Lù-giš-zu-tar 97,21[4].

Lù-gú-la 33,1[5] 55,6.
58,157. S. of Lù-[d]A-ni 58,159.

Lù-gul-zi 58,31. S. of Na-a-na 58,30.

Lù-gul-zi 58,93. S. of Ur-[d]Kal 58,94.

Lu-[d]Da-mu 89,7[6].

Lù-dingir-ra 9,seal and 3. S. of Ur-kal.
57,46. S. of É-ki-gal-la.
60,61[7] 90,15 91,26, 120, 325 103,5.
142,7. S. of Urú-kibbu-la.
144,9. S. of Ka-[d]Šara.
153,6.

Lù-dúg-ga 23,seal and 7. F. of [d]Nannar-šag[7].
56,42. F. of Ur-[d]Ninâ.

Lù-dù(g-g)a 91,279[8].

Lù [d]Dumu-zi 59,31. S. of Nin-da-gí-a.
59,73. S. of É-da-ḫul-la.
59,81. S. of Lugal-nanga.
59,87. S. of Ur-[d]Giš-gibil-ga-meš.

Lù-zi-na 68,44. (Lù-gi-na?)

Lù-[d]Kal 20,seal b. F. of Lugal-gú-gal[9].

Lù-[d]Kal-kal 2,3[9] and seal. S. Ur-[d]Kal seal.

Lu-[d]Kal-kal 14[9],6 and seal. S. of Ur-[d]Kal.

Lù-kal-la, 38,12 46,4.
68,35. F. of Ur [d]En-zu.
72,5.

Lù-ka-ni 66,30.

Lù-ki-nu-ner-ki 59,66 66,26.

Lù-lam-lam-ma 58,61. S. of Lù-ab-di.

Lul-a-mu 27,6 and seal[9] and 10.
S. of Mi-ni-bal seal.

Lù-[d]Lim-ma-šu 57,54[11]. S. of Ur-[d]En-ki.

Lù-luḫ-[d]Ka 136,4[12].

Lul-ni-ku 30,10[13].

Lù-Má-gan-ki 58,134.

Lù-má-gùr-ri 91,14.

Lum-ma-ka 15,3.

Lù-ma-ma 57,3. S. of Dul-ku-lù.

Lù-me-ne- 69,28[14] 71,32[7].

Lù-mer 58,23. S. of [d]Mu.
58,174. F. of He-til and Lù-uš-gi-na 58,171–2.
63,11[14] 79,12[15]. F. of Ur-[d]ninâ.

Lù-Na-e-la[ki] 56,5[7].

Lù-nam-tar-ra 67,51[16].

Lù-[d]Nannar 37,29[17] 90,3[18].
91,38. S. of Ur-nígin-gar.
91,164, 291.
94,16. S. of Bi-zé-zé.
118,6[19] 156,6.
160,seal[20]. F. of Azag-[d]Nannar.

Lù-[d]Na-rú-a 57,52. S. of Ur-[d]Utu.
60,1. S. of Gîn-[d]Kal[21].
60,24[22] 60,58[23].

Lù-[d]Ninâ 58,166. S. of Ba-zi-gi 58,170.

Lù-[d]Ninâ 60,68[7]. F. of Ur-nígin-gar.
71,17[14].

Lù-Ninâ[ki] 59,74[23a]. S. of É-da-ḫul-la.
165,3.

Lù-[d]Nin-gir-su 6,seal. F. of Ur-meš[24].
42,22.
58,132. F. of { Ur-[d]Ba-ú[25]. / Ur-[d]Ninâ[26].
58,136. S. of Zag-mu-ba-ni-uš.

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[1]) It is probable that tùr-ra, like the preceding á-gi and ba-a, is a verbal form. See Word Index. [2]) Title: He-ku before name. May be part of name. [3]) Title: Šutuk. [4]) This may be a name but it is more probably a title: 'The man who divides the wood of knowledge'. [5]) Title: Mu. [6]) Title: Šukkal. [7]) Title: Pa. [8]) Title: Nar. As dùg is clear and part of ga remains, the name broken away is as given. [9]) Title: Dup-šar. [10]) Gar is title. [11]) Title: Uš-ku. [12]) Is Lù-luḫ title? [d]Ka is an abbreviation of Me-[d]Ka-silim. [13]) The name means; 'musician received'. [14]) Title: Apin. [15]) Title: Ab-ba-uru. [16]) Title: Sag-ma, 'Surveyer', 'serf'? Nam-tar-ra is a name of the moon-god. [17]) Title: Gu-za-lal. [18]) Title: Galu-giš-ku-gu-la. [19]) Title: Nu-banda. [20]) Title: Ab. [21]) Title: Gîn-kar-ge. [22]) Title: Zid-il. [23]) Title: Gìr. [23a]) Title: Uš-bar. [24]) Title: Galu-šim. [25]) Title: Šim. [26]) Title: Ni-gab.

Lù-^{d}Nin-gir-su 60,$_{44}$[1]. S. of Ba-zi.
60,$_{73}$[2].
65,$_{7.\ 17-18}$. S. of Ur-^{d}Ninâ.
67,$_{38-39}$. S. of Ni-kal-la.
67,$_{56}$. S. of Pa-te-si.
68,$_{158}$. F. of Ur-^{d}gál-alim.

Lù-^{d}Nin-dar(a) 56,$_{57}$[3].

Lù-^{d}Nin-mar-ki 56,$_{67}$. F. of Ur-^{d}Gal-alim.

Lù-^{d}Nin-šaḫ 13,$_{5}$ 58,$_{141}$[4]. S. of A-tu.
60,$_{37}$[5]. S. of Ba-šág-ga 60,$_{38}$.
68,$_{11}$ 72,$_{11}$ 91,$_{34}$[6] 177,$_{7}$[6].

Lù-Ni-tuk^{ki} 92,$_{29}$ or Man of Dilmun[7].

Lù-Sirara^{ki} šum 58,$_{176}$ 59,$_{44}$[8].
S. of Lù-^{d}En-zu 58,$_{178}$.

Lù-^{d}Pa-sag 58$_{182}$. S. of Ga-a-ga 58,$_{183}$.
66,$_{4}$.

Lù-ri-ḫu Mar-tu 91,$_{354}$[9].

Lù-šág-ga 58,$_{40}$. S. of Uš-gi-na.
91,$_{242}$[6] 92,$_{43}$[10].

Lù-ša-lim 91,$_{198}$.

Lù-^{d}Šara-kam 166,$_{6}$.

Lù-Šir-bur-(la^{ki}) 56,$_{38}$[11].

Ma-an-aga 97,$_{6}$[12].

Ma-an-sum 3,$_{5}$. S. of Sag ....? $_{\text{seal.}}$
51,$_{7}$ 66,$_{15}$.

Ma-bi-ir 91,$_{275}$[13]. (Perhaps Ma-tag.)

Maḫ-ḫum 85$_{1}$.

Má-ku 85,$_{15}$.

Ma-la-ḫu-um 91,$_{180}$.

Ma-ma 91$_{292}$.

Ma-ni-? 56,$_{36}$.

Ma-ni 67,$_{23}$.

Má-ḳar-dúg-gi 58,$_{192}$.
B. of Ur-meš 58,$_{191}$.
S. of ^{d}Gál-alim 58,$_{189}$[14].

Ma-ra-lum 66,$_{56}$[15].

Me-^{d}Ka-silim 102,$_{2}$ 106,$_{16}$ 109,$_{9}$ 126,$_{2}$[16].

Me-luḫ-ḫa 64,$_{13}$[17]. F. of Ur-^{d}Kal.

Mer-ab-ba 55,$_{7}$.

Mer-(ab-ba?) 58,$_{81}$[18].

Mer-di-bil 58,$_{3}$. S. of Ḫu-ḫu 58,$_{1}$.

Mer-ki-aga 58,$_{7}$[19].
F. of Lugal-ka-gi-na 58,$_{8}$.
F. of ^{d}Utu-bil-ka 58,$_{9}$.
F. of Ur-igi-gál 58,$_{10}$.
F. of Ur-^{d}Kal 58,$_{11}$.
F. of (Lu)gal-ka-gi-na 58,$_{12}$.
F. of Lugal-šag-lal 58,$_{13}$.
F. of Nita-^{d}Ninâ 58,$_{14}$.
F. of Ab-lù-é-gu-la 58,$_{15}$.

Mer-^{d}Ni-zu 58,$_{121}$. S. of Ur-ma-ma 58,$_{122}$.
58,$_{185}$. S. of Ur-^{d}Ba-ú.

Mer-Sirara^{ki}-šum 58,$_{116\,117}$[8].

Mer-šag-ga-na 58,$_{118}$.

Mer-šag-kuš 58,$_{88}$[20].
S. of Gar-ú-rum.

Meš-ki-gal-la 61,$_{8}$[21].
S. of Lù-^{d}Utu 61,$_{9}$.

^{d}Meš-lam-ta-è-a 91,$_{336}$ 100,$_{8}$[21a].

Mi-ni-bal 27,$_{\text{seal.}}$
F. of Lul-a-mu,$_{\text{seal}\,6}$.

^{d}Mu 58,$_{22}$[22].
F. of Lù-mer 58,$_{23}$.
F. of Ur-gar 58,$_{24}$.

Mu-ri-na-ba-(gal?) 100,$_{4}$.

Musen-ne-dam 101,$_{13}$[23].

Na-a-na 58,$_{30}$. F. of { Lù-gul-zi. / Lugal-ka-gi-ul.
77,$_{18}$.

Na-ab-la-lum Mar-tu 92,$_{14}$ 97,$_{19}$[24].

Na-ba-šág 54,$_{23}$. F. of Ur-^{d}Nina.

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[1]) Title: Pa. [2]) Title: Nagar, 'Artficer'. [3]) Nu-banda. [4]) Title: Ni-ku, 'receiver'. [5]) Title: Šum-gál. [6]) Title: Šabra. [7]) Dilmun was Bahrein on the East coast of Arabia. [8]) Šum is title, = 'to offer', ﻗﺮﺏ. [9]) Semitic name. Mar-tu is title. [10]) Titles: Gìr and Dup-šar. [11]) Erim É-^{d}Giš-bar-è. [12]) Probably an attribute of Nin-lil = 'beloved'. [13]) A 'Ma-bi' occurs in Ru 152. [14]) ⊁ = pap before the name means 'substitute'. [15]) Name of a field. [16]) This name seems also to be a title. 'Me' is abbreviated from 'nun me' = *abkalla*, an oracle, a prophet. ^{d}Ka-silim was an Elamitic god. [17]) The 'tur meluḫḫa' means a native of Meluḫḫa. Meluḫḫa was N. W. Arabia, H. G. 251 Note 1. It is curious that Ur-kal should be a native of Meluḫḫa, or son of one named after that country! [18]) Mer = *Nâgiru*, 'Overseer', and in these names may be a title. [19]) A break in tablet makes it doubtful if all these 8 are the sons of one man, or does it go to prove that *Ban-ni me* is title? [20]) Šag kúš = 'rest of the heart', Nâḫu ša libbi. See HWB. 453. [21]) Title: Pa erim gud. This name means 'priest of ki-gal-la' = the moon disk? Accd. to. HWB. 317. Kigalla means, 1. A plain, 2. Disk (of the moon), 3. The underworld and 4. *Berûtû*, 'the deep'. [21a]) Deity? [22]) Name means, 'god-given'. [23]) Name means, 'like the birds'. [24]) Martu is title.

Na-ba-šág 55,2. F. of Ab-ba-mu.
67,49[1] 69,35[2 and 3].
Na-bí-[d]Dungi 91,168.
[d]Na-bí-kuš-é-[d]Nannar 60,49[4].
Na-di 29,seal and 6. F. of Ur-[d]Ba-ú[5].
58,82. S. of Al-la-ba-til[6].
58,154. F. of Ur-íd-Ninâ-ki-šu-du 58,152.
[d]Na-dúg-gûb-bi 111,5[7].
Nam-zi-tar-ra 59,91[8]. S. of Ur [d]Eš-sam.
Na-lag 33,4.
Nam-ḫa-ni 5,4[9] 23,9[9] 25,3 68,145.
Nam-maḫ 50,8.
67,45. F. of Ur-šu-ga-lam-ma.
Nam-mer-ra-ni-dúg 58,95–6.
S. of Ur-è-babbar 58,98.
Nam-tar-ib-gu-ul 60,35.
S. of A-tu. 60,36.
Na-na 91,323[10].
Na-na-a 31,4 and seal. S. of Nu-ur-ì-lí 31,seal.
Na-nar 121,1 133,7 140,6 151,7 152,5 169,8.
[d]Nannar-ba-ba 91,181.
[d]Nannar-kam 92,37[11].
[d]Nannar-ma-an-sum 57,43[11a].
[d]Nannar-palil 97,12[12] 118,8[13] 168,3[14].
[d]Nannar-šag 23[15],seal and 7. S. of Lù-dúg-ga seal.
[d]Nannar-šár-gûb 11,[16]seal { S. of Ur-[d]Ba-ú seal and 7. / G. S. of Ur-dun 11,8.
Na-ra-am-ni-ni (ì-lí) 155,2.
Na-rú 58,175[17]. S. of Lú-[d]En-zu 58,178.
Na-šág 104,18, 107,14, 111,16, 145,4.
S. of Ur-mu 145,5.
Na-we-ir-ilu 171,7[3].
[d]Ni-a 100,25[18].
[d]Ni-ab-ul 85,12[19].
Ni-ga 58,51. F. of Ni-gin.
Ni-gin 58,50. S. of Ni-ga.
Nígin-ur-[d]-Utu 60,18[20].
Nig-ga-[d]Ba-ú 57,1. S. of É-mŭ-ne.
Ni-kal-la 16,6 + seal 24,6 + seal { B. of Ur-[d]Kal[16]. / S. of Ur-[d]Ba-ú.
33,3, 64,20[21].
67,39. F. of Lù-[d]Nin-gir-su.
Nik-kal-la 72,3.
Nik-ku-e 109,10.
Ni-làl-lum 106,4[14] (or Zal-làl-lum?).
Nim-e-ne 55,14[22].
[d]Nin-azag-nun-na 100,2.
[d]Ninâ-kam 58,38. S. of Uš-gi-na 58,41.
Ni-ni = Ì-lí 19,seal. F. of Ur-sag-úb-ki.
22,seal. F. of Ur-sag-úb-ki.
54,2[2].
Ni-ni-ku 60,50[23].
-kù-e[24] 58,85. S. of Gud-ku.
lù-šág-šág 54,14[25].
maḫ-ri 91,83[26].
mi-tíl[27] 91,169.
šág[28] 37A,3.
šág[28] 58,19. S. of Ur-[d]Dun-pa-è.
šág[28] 60,33.
šág[28] 179,10.
Nin-iḳ-kuš-lù-giš-zu-tar 97,20[29].
[d]Nin-gir-su 74,4[30] 162A,2[31].
Nin-gù-de-a 59,27[32].
M. of Nin-gù-sag-gâl-na 59,28.
Nin-gú-sag-gâl-na 59,28[33].
D. of Nin-gù-de-a 59,27.

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[1]) Title: Sag-ma. [2]) Title: Nu-banda gud. [3]) Title: Pa. [4]) Nabi, guardian of the temple of Nannar. [5]) Title. l. 6 *Li*, seal; *Galu-šim.* [6]) Ba-til may be a verb and refer to Na-di 'who has died'. [7]) Could also be An-na-dúg-gûb-bi. [8]) Title: A-ru-a. [9]) Temple name? [10]) First signs erased. [11]) Titles: Gìr + Šukkul. [11a]) Title: Uš-ku. [12]) Title: Palil, belongs to god-name = *alik maḫri.* [13]) Titles: Ka-šu-dŭ + Maškim. [14]) Title: Maškim. [15]) Title: Pa. [16]) Title: Dup-šar. [17]) It is probable that this name is an abbreviation for Lù-[d]Na-rú-a who occurs as the son of Lù-[d]En-zu in RTC., 410, I, 4. [18]) Title: Dup-šar. The name may be An-ni-a. [19]) or An-ni-ab-dú? [20]) This is a title. É here = . See CT. III pl. 34, 171. Br. 9252, nígin = *kummu*, 'dwelling', but Br. 6243 É-nun = *kummu* 'great dwelling'. Therefore they are synonyms and the É in 60 and in Reisner's 139 is not an abbreviation. [21]) Title: Šabra. [22]) CT. 18343, III, 21 has Kun-nim-e-ne. Name of a storehouse. Nim-e-ne means 'the harvest gatherings' or 'the bees'. Kun = tail i. e. end, last, also a room. [23]) = Ì-li-ku. Title: Gìr. [24]) = Ì-lí-kù-e. [25]) = Ì-lí-lù-šág-šág. [26]) = Ì-lí-maḫ-ri. Titles: Gìr + Ab. [27]) Ì-lí-mi-tíl. [28]) Ì-lí-šág. Title: Gìr. [29]) Means 'Niniḳ, protector of Lùgìshzutar'; but Lù-giš-zu-tar may be a title: see Word Index. [30]) Title: Sib. [31]) Personal name or the God? [32]) = Lady Gù-de-a. [33]) Gâl may be rí.

Nin-da-gí-a 59,29[1].
M of Lú-dDuma-zi 59,31.
Nin-za-gi 33 A,7.
Nin-zu-ḫe-tíl 59,84[2]. F. of Igi-šág-šág.
Nin-ka-gi-na 59,60[3].
D. of Gîn-dBa-ú 59,59.
Nin-ki-ḫar-šág 60,62.
dNin-lil-ama-mu 126,3—4[4].
dNin-lil-e-ma-an-ág 97,6[5].
dNin-mar-ki-ka 59,23[6].
59,13[7]. S. of Ur-dNina 59,15.
F. of Ur-dBa-ú 59,16.
60,19. F. of Ba-šág-ga.
dNin-mar-ki-ni-šág 60,27[8].
F. of Ur-dNin-giš-zid-da.
Ni-pad-da 59,76[9].
F. of Lugal-nanga 59,78[9 and 9a].
Lugal-ka-gi-na 59,80.
Lù-dDumu-zi 59,81.
Nir-ni-da-gál 91,310.
Ni-šág 83,8[10].
Nita see Urú.
Nu-ùr-dAdad 171,10[11].
Nu-ùr-dEn-zu 91,175 100,23[12 and 13] 119,14 126,12[14].
-ì-lí 31,seal + 4. F. of Na-na-a.
91,204.
-zu 99,28.
dNu-ni-ib 100,6.
Nu-ni-da 91,139 91,274[15].
. . . . . nu-šukkal 31,10[16].
Sag-dū 66,80[17].
Sīg-a 85,20[18].
Sìg-gù-rí 25,2[19].
Sìg-sag-ta 52,3[20].
Si-rú 52,5.
57,8. F. of Ùg-gà-lù-ni.
49,3[21] 62,12[21] 71,27[21].
Sú-ú-du 84,8.
Suḫur gú-lá 95,1[22].
dSu-kal 91,226.
Pa-te-si 67,57. F. of Lù dNin-gir-su 67,56[23].
Rí-ba-a 91,82.
Rim-e-ne 116,3[24].
Šab-ba 14,2.
Šabra-dInnanna 111,11[25].
Šág-a-ga 4,3[26].
Šag-azag-gi 58,123.
59,56. F. of Šag-gú-bi.
Šag-guškin 59,71. F. of Ab-ba-dNinâ.
Šag-ga-na-gîn 60,63[27].
Šag-gimil 85,21.
Šag-gú-bi 59,55. S. of Šag-guškin 59,56.
Šag-da 73,33 edge. F. of É-a-igi + gar-e.
Šag-ta-azag-zu 97,10[28].
Ša-na-a-ka 32,2 33,2.
dŠara-kam 147,4.
Šár-ì-lí 99,12 166,8[29].
Šar-ru-um-ba-ni 91,146 128,5[30].
Šar-ru-ba-ni 127,8[30].
-šár-ra-gal 91,289[31] or (-šár-ra-ma-aš).
Še-li 85,13.
Še-li-bu-um 91,194.
Šeš-da-da 107,3[32] 178,1.
Šeš-zi-mu 91,67.
Šeš-kal-la 13,6[33 seal and case]. S. of Lugal-a-zi.
26,8[33 and seal]. S. of Da-da.
61,1. S. of Ur-šukkal.
68,148. S. of Lugal-á-zi-da.
162,8 162 A,6.

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[1]) Described as an A-ru-a 'water thrower' of a man of Kinunerki. [2]) Title: Uš-bar. [3]) Name may = Nindùggina. [4]) Title: Šukkal + Maškim. [5]) May be a diety. 'Nin-lil the beloved.' [6]) Title: Pa. In line 13 he is called Šim. Here he is the head of the Galu-šim-me i. e. the 'herb' or 'incense men'. [7]) Title: Šim. [8]) Ni-šág may be either title or an attribute of the goddess. [9]) Title: A-ru-a. [9a]) Title: Sib. [10]) Titles: Gìr and Galu-ḳin-gí-a. [11]) Titles Gìr + Dup-šar. [12]) Title: Gìr. [13]) Title: Šag-erim. [14]) Titles Gìr + Dup-šar-si. [15]) Short for Nu-ni-da-gal. [16]) Šukkal may be title. [17]) Name of a Granary. [18]) Sīg = . [19]) Name of a ship. The freight ship, Sig-gù-rí. [20]) This may be a phrase meaning 'in exchange for wool'; at any rate it is erased on the tablet. [21]) Title: Ab. [22]) This may be a cult object. [23]) Only title of the father given. [24]) Name, or 'the Messengers'? [25]) This is an officer, but it stands for a certain person. [26]) Title: Galu-ḳin-gí-a. [27]) Gîn = female slave. [28]) Titles: Rá-gab and Maškim. [29]) Dúg-ni-ni = Dúg-ì-lí or Ḫi-ni-ni = Ḫi-ì-lí are also possible. [30]) Title: Pa-te-si of Abiakki. [31]) It may be an incomplete name. [32]) Title: Šid. The value of this title is not sangu when it means a priest who reckons (accountant) but šiti; see Br. 5973. [33]) Title: Dup-šar.

Šu-^{d}Adad 90,$_{18}$[1].
^{d}Šu-^{d}En-zu, see ^{d}Gimil-^{d}Sin.
Šu-^{d}En-su 82,$_{6}$[2].
Šu-eš-dar = 16,$_{4}$[3].
Šu-ú 88,$_{6}$[2].
Šu-u-dar 85,$_{2}$[3] 91,$_{150}$[3] 91,$_{297}$[3 and 4] 131,$_{2}$.
Šu-urú-ra 101,$_{21}$[5] 119,$_{11}$[6] 124,$_{9}$ 130,$_{7}$.
Šu-bi-ib 91,$_{121}$[7].
Šu-gu-ugun 83,$_{5}$[8].
Šu-guškin 55,$_{3}$.
Šu-da-amar 81,$_{20}$[2].
Šu-^{d}Da-gan 91,$_{300}$.
Šu-da-da- 91,$_{7}$ 106,$_{17}$[9].
Šu-^{d}Dumu-zi 81,$_{5}$[10], $_{7}$[9 and 10].
Šu-^{d}Dun-gi 85,$_{7}$.
Šu-ma-ma 113,$_{4}$[11] 141,$_{5}$.
Šu-na 86,$_{6}$[12].
Šu-na-mu-gí 94,$_{27}$[13]. F. of Lù-^{d}Innanna.
Šu-ni-ni (ìlí) 112,$_{2}$[14].
Šu-^{d}Nin-šaḫ 81,$_{16}$[10] 132,$_{7}$[15].
Šu-ru-uš-ki-in 91,$_{154-5}$.
Tak-maḫ (or Nà-maḫ) 42,$_{8}$, $_{26}$, $_{41}$[16].
Ta-la-a 91,$_{156}$.
Til-til 86,$_{11}$[12].
Tul-ta-pad-da 58,$_{155}$. S. of Lù-^{d}A-ni. 59,$_{17}$[17].
Tu-ra-am-ni-ni (ì-lí) 91,$_{182}$ 91,$_{207}$.
Tu-ra-am-^{d}Da-gan 92,$_{6}$[18] 97,$_{13}$[4].
Tur-ra-ku 58,$_{84}$[19]. S. of Gud-ku.
Tur-tur-ra 136,$_{6}$[9]. F. of Ur-^{d}Ba-ú.
Wa-ad-ra-ad 91,$_{88}$.
Wa-da-ru-um 134,$_{3}$[20].

2. Deities.

^{d}Ab 59,$_{6}$[21].
^{d}Adad 58,$_{195}$[22] 81,$_{15}$[23] 84,$_{31}$[23] 88,$_{9}$[23] 90,$_{18}$[23] 91,$_{232}$[24], $_{317}$[24].
^{d}Al-la-tùm 100,$_{7}$[25].
^{d}Ama-rí-da 72,$_{19}$[26].
^{d}Ama-mu-ge 58,$_{112}$[27].
^{d}A-ni 58,$_{159}$[28].
An-na 91,$_{35}$, $_{202}$ 97,$_{29}$[29] 101,$_{23}$[29] 102,$_{8}$[30]. 122,$_{10}$[30] 177,$_{8}$.
An-na-é-zu 154,$_{11}$.
An-ni 72,$_{8}$[31].
^{d}Á-ni-ig 39,$_{9-10}$[32].
An-nu-ni-tùm 100,$_{6}$ 147,$_{3}$[33].
EA (= Si-lal-maḫ) 169,$_{2}$[34].
^{d}En-zu (= ^{d}Sin)[35] 14[36] 21[36] 58,$_{67}$ 62,$_{6-27}$[23] 68,$_{33}$ 69,$_{23}$[23] 82,$_{6}$[23] 91,$_{85-175}$, $_{298}$ 94,$_{13}$[37] 100,$_{23}$[23].
^{d}En-e-du 91,$_{171}$.
^{d}En-ki (= Ea) 57,$_{29}$[23], $_{54}$[23] 60,$_{12}$[23] 69,$_{7}$. *Passim.*
^{d}En-lil 100,$_{22}$[23] 107,$_{1}$ 120,$_{10}$ 134 171,$_{4}$[23]. *Passim.*
^{d}En-lil-lá 27,$_{9}$[36] 43[36] 45[36] 68,$_{31}$[23] 91,$_{245}$[23] 121,$_{12}$ 123,$_{2}$ 134,$_{1}$ 156,$_{1}$, $_{5}$ 173,$_{8}$[23]. *Passim.*
^{d}En-lil-zi-šag-gál 92,$_{4}$[37] 134,$_{5}$[37].
^{d}Enmaštu, see ^{d}Nin-ib.
^{d}Éš-šam = ^{d}Ab-ú 63,$_{6}$.
^{d}I-bí-^{d}En-zu 30,$_{13}$ 33A,$_{11}$ 100,$_{19}$ 162,$_{13}$ 167,$_{7}$[38].
^{d}I-gi-zi-bar-ra 60,$_{46}$.

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[1]) Title: Gìn-uš-lugal followed by da-gin-a. [2]) Title: Šukkal. [3]) Gimel-Ištar? *Gimil* for šu is Semitic. [4]) Title: Rá-gab. [5]) Šu-mír-ra or Gimil-ìr-ra? [6]) Titles: Pa and Iš. [7]) Title: Nu-banda. The name may be Šu-ga-tùm. [8]) Title: Galu-ku. The sign *dar* has the value *ugun* (Br. 4378). [9]) Title Gìr. [10]) Title: Galu-rim. [11]) Titles: Gìr, Kar-rá, Galu-unu(g)^{ki} and Galu-ḳin-gi-a-lugal. [12]) Title: Galu-giš-ku, armed man. [13]) Mu-gi = 'has returned'. May not belong to name. [14]) Title: Iš. [15]) Or Gimil-^{d}Nin-šubur, so Leg. List p. 98. [16]) Proper name? Means 'great stone'. May be an official over the weights. [17]) Title: Šukkal-íl or Ú-íl. [18]) Title: Maškim. [19]) Title: Mer. This name is preceded by mu-ni = 'his name is'. [20]) Title: Šid. [21]) In name Ur-^{d}Ab. [22]) ^{d}Im = ^{d}Adad. [23]) In name. [24]) ^{d}U = ^{d}Adad. [25]) Name? [26]) In name. 'Divine mother of the city.' [27]) Temple name. [28]) In name. It may be this is to be read An-a-ni. [29]) In date. [30]) In month. [31]) Name of the god of Kiš. [32]) Title: Mar-tu. The Western god Anīg. Arnold, in OBR. p. 5, thinks this is an epithet of Ramman, but Jastrow says it remains to be proved. [33]) Same as Anunit? Variant of Ištar worshipped at Agade. See A-nu-ni-tùm. Drehem Tablets at Oxford No. 50. [34]) Si-lal = Br. 3467 = Pu-ḳud-du(u) also HWB. 535. It means the one who treasures up things whose guardian was EA. This therefore was an offering to EA. [35]) *Passim* in dates, seals and the names of Bur-Sin, Gimil-Sin and I-bi-Sin, see Catalogue. [36]) In date. [37]) Name. [38]) And in dates + seals.

^{d}Igi + ma-šu 57,$_{54}$. See ^{d}Lim-ma-šu.
^{d}Im see ^{d}Adad.
^{d}Innanna 36,$_{6}^{1}$ 37 A,^{1} 44,$_{14}^{1}$ 60,$_{60}^{2}$ 67,$_{19}^{3}$ 77,$_{21}^{1}$ 91,$_{222}^{4}$, $_{282}^{4}$, $_{313}^{4}$ 96,$_{1}^{1}$ 106,$_{3}$, $_{15}^{4}$ 110,$_{9}$, $_{11}$ 162 A^{1}. *Passim.*
Innanna-za-an-ka 58,$_{115}^{5}$ 59,$_{8}^{6}$.
^{d}Iš-^{d}Ba-ú 56,$_{13}^{2}$ 56,$_{44}^{2}$.
^{d}Ul-ma-ši-tùm 100,$_{5}$.
Uš-bu-ú-du 92,$_{5}^{7}$.
^{d}Utu 26,$_{7}^{2}$ 57,$_{52}^{2}$ 58,$_{28}^{2}$ 60,$_{18}^{2}$ 68,$_{40}^{2}$ 69,$_{34}^{2}$ 89,$_{13}^{2}$ 91,$_{203}^{2}$.
^{d}Utu-ùg-e 60,$_{16}$.
^{d}Utu-ba-ni 91,$_{152}^{8}$.
^{d}Utu-bar-ra 57,$_{10}^{8}$ 58,$_{45}^{8}$.
^{d}Utu-bil-ka 58,$_{9}^{8}$.
^{d}Utu-mu 56,$_{7}^{8}$ 58,$_{57}^{8}$.
^{d}Utu-kam-nagar 73,$_{4}^{8}$. (^{d}Utu-găn-nagar?)
^{d}Utu-šár (or Ud-šár) 97,$_{3}^{8}$.
^{d}Ba-ú 16,$_{\text{seal}}^{2}$ 20,$_{10}^{9}$ 24,$_{8}^{9}$ 27,$_{5}^{2}$ 57,$_{12, 39, 40}^{2}$ 58,$_{71}^{2}$, $_{128}^{2}$ 60,$_{10}^{2}$, $_{18}^{10}$, $_{31}^{10}$, $_{41}^{2}$, $_{51}^{2}$, $_{59}^{2}$, $_{64}^{2}$ 67,$_{11}^{2}$, $_{17}^{2}$, $_{41}^{2}$ 68,$_{39}^{2}$ 91,$_{214}^{2}$.
^{d}Ba-ú-mu 109,$_{4}^{2}$.
^{d}Bil-sí 57,$_{59}^{2}$ 81^{9} margin. See ^{d}Ne-gún.
^{d}Bur-^{d}Sin (= ^{d}Amar-^{d}En-zu) 21^{1} 41,$_{10}^{5}$ 45^{1} 59^{1} 67,$_{62}^{1}$ 69,$_{38}^{1}$ 79,$_{14}^{1}$ 80,$_{21}^{1}$ etc.[11]
^{d}Ga-a 91,$_{184}^{8}$.
^{d}Ga-tùm 91,$_{195}^{8}$.
^{d}Gà-tum-dúg 18,$_{3}$ 57,$_{50}$.
^{d}Gál-alim 5,$_{7}^{2}$ 17,$_{6}^{2}$ 23,$_{8}^{2}$ 37,$_{23}^{2}$, $_{31}$ 56,$_{56}^{2}$, $_{66}^{2}$ 57,$_{9}^{2}$ 58,$_{189}^{8}$ 60,$_{53}^{2}$, $_{69}^{2}$, $_{71}^{2}$ 62,$_{24}^{12}$ 68,$_{157}^{2}$.
^{d}Gimil-^{d}Sin (= ^{d}Šu-^{d}En-zu) 31,$_{15}^{1}$ 100,$_{26}^{1}$ 120,$_{8}^{1}$ 160^{1},$_{\text{seal}}$ 169 seal 171^{1}. *Passim*[13].
^{d}Giš-bar-è 56,$_{39}^{3}$ 57,$_{21, 48}$.
^{d}Giš-gibil-ga-meš (= ^{d}Gil-ga-meš 59,$_{86}^{2}$ 91,$_{126}^{2, 14}$.
^{d}Gù-de-a 39,$_{5}$.
^{d}Gu-za ^{d}En-lil-lá 98,$_{35}^{1}$ 130,$_{11}^{1}$.
Gu-la 100,$_{12}^{15}$.
^{d}Da-ga 58,$_{46}$.
^{d}Da-gan 64,$_{22}^{1}$ 91,$_{300}^{2}$ 92,$_{6}^{2}$ 97,$_{13}^{2}$ 155,$_{5}^{2}$. *Passim*[16].
^{d}Da-mu[17] 60,$_{43}^{2}$ 87,$_{2}^{2}$ 89,$_{8}^{2}$.
^{d}Da-sá (An-da-di?) 58,$_{196}^{18}$.
^{d}Dar-an-na 57,$_{40}^{19}$.
^{d}Dingir-rug 119,$_{4}^{20}$. (^{d}Ilu-su?)
^{d}Dumu-zi 15,$_{8}^{9}$ 28,$_{6}$ 56,$_{18}^{3}$,$_{52}^{2}$ 59,$_{31}^{2}$,$_{73}^{2}$,$_{81}^{2}$,$_{87}^{2}$ 59,$_{96}^{3}$ 63,$_{15}^{21}$ 66,$_{93}^{3}$ 81,$_{5}^{2}$, $_{7}^{2}$ 82,$_{\text{edge}}^{9}$ 86,$_{15}^{9}$ 175,$_{5}^{2}$, $_{13}^{2}$.
^{d}Dun-gi 3,$_{7}^{9}$ 16,$_{7}^{9}$ 19,$_{8}^{9}$ 22,$_{7}^{9}$ 40,$_{9}^{9}$ 41,$_{9}^{3}$ 44,$_{9}^{2}$ 45,$_{7}^{2}$ 56,$_{22}^{3}$ 71,$_{34}$ 91,$_{162}^{2}$, $_{168}^{2}$ 115,$_{4}$ 116,$_{6}$ 120,$_{7}^{9}$ 177,$_{2, 4}$.
^{d}Dun-gi-a-a-mu 135,$_{8}^{8}$.
^{d}Dun-gi-a-bí 92,$_{32}$.
^{d}Dun-gi-ba-ni 85,$_{19}$ 91,$_{221}$.
^{d}Dun-gi-kalam-e-ba-šág 59,$_{88}$.
^{d}Dun-gi-na-da 91,$_{302}$.
^{d}Dun-gi-ni-ni (= ì-lí) 92,$_{36}$ 112,$_{6}$.
^{d}Dun-gi-pa-ni-íl 92,$_{33}$. (pa-lí-íl = igi-du?)
^{d}Dun-gi-ra 69,$_{36}$ 92,$_{7}$ 110,$_{6}$.
^{d}Dun-pa-è 39,$_{7}$ 57,$_{15}^{2}$ 91,$_{124}^{2}$ 115,$_{5}^{2 \text{ and } 22}$.
^{d}Za 91,$_{199}^{2}$ (or an-za).
^{d}Zikum 92,$_{8}$.
^{d}Zirḳatu = ^{d}Šara[23].
^{d}Ḫa-(ni) 168$^{2}_{\text{seal}}$.
^{d}Ka 53,$_{5}^{24}$ 136,$_{4}^{25}$.
^{d}Kal 2$^{2}_{\text{seal}}$ 14,$_{7}^{2}$ + seal 16^{2},$_{\text{seal}+5}$ 20$^{2}_{\text{R seal}}$ 24,$_{5}^{2}$ 58,$_{11}^{2}$, $_{17}^{2}$ 60,$_{2}^{2}$ 62,$_{6}^{2}$, $_{25}^{2}$ 68^{2},$_{164}^{26}$ 168,$_{2}$.
^{d}Kal-kal 2^{2},$_{3}$ + seal 14^{2},$_{6}$ + seal.
^{d}Kal-kam 69,$_{34}^{2}$.
^{d}Kal-ri-ba-zi 58,$_{48}^{27}$.
^{d}Ka-silim 58,$_{133}^{2}$ 91,$_{70}^{2}$ 106,$_{16}^{4}$ 109,$_{9}^{2}$ 126,$_{2}^{28}$.
^{d}Làl-e 59,$_{37}^{2}$.
^{d}Laḫ-ḫù-zu 179,$_{5}$.
^{d}Lim-ma-šu 57,$_{54}^{29}$.

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[1]) In date. [2]) In name. [3]) In temple name. [4]) In title? [5]) Temple name. It means, Ištar the jewel of heaven. [6]) Name. Note omission of *dingir*. [7]) Some phalic cult object. Br. 5069. *Murtêdû* from *ridû*. [8]) Name. [9]) In month. [10]) Gar is before I 18 and 31. [11]) In dates and seals of Bur-Sin. [12]) In field name. [13]) See dates and seals. [14]) See HG. p. 166 note 2. [15]) No dingir sign before name. [16]) And dates. [17]) Da-mu is an epithet of Gula. [18]) In name. See Br. 6691. Ziggurat of A-ga-dè. See also *šanânu* HWB. p. 675 = to be equal, like. (An-da-di, 'like heaven'.) [19]) Is this the goddess ^{d}Dar of Išnunnak or is it ^{d}Dara = EA? Perhaps to be read ^{d}Sí-an-na or ^{d}Gún-an-na. [20]) Name. Title: Gìr. [21]) The god. [22]) Langdon suggests the transliteration ^{d}Šul-sīg-è for this deity. [23]) See H. G., p. 354, note 5. [24]) In field name. [25]) For Me-^{d}Ka-silim. [26]) Pa-te-si. [27]) Means '^{d}Kal has given offspring'. Br. 2558 *êrû*, and *ba-zi* 'has given', 'paid'. [28]) In name. The value, silim is taken instead of di or sá because the name often has the phonetic compliment *ma*. See PKUN p. 174 note 14. ^{d}Ka-silim was goddess of Dûr-ilu and wife of ^{d}Gal. [29]) ^{d}Lamma? see HWB. p. 381 Lamas(s)u.

Ma-an-aga 97,$_6$[1].
^{d}Meš-lam-ta-è-a 91,$_{336}$[2] 100,$_8$[2].
^{d}Mu 58,$_{22}$ 104,$_{19}$[2a].
^{d}Na-é-zu (or (igi) An-na-é-zu) 91,$_{158}$ 154,$_{13}$.
^{d}Na-bil-kuš (or An-na-bí-kuš) 60,$_{49}$[3].
Nam-tar-ra 67,$_{51}$[4].
^{d}Nannar 57,$_{64}$[5] 58,$_{204-5}$[5] 60,$_{82}$[5] 90,$_3$[6] 91,$_{38}$[6], $_{164}$[6], $_{291}$[6] 92,$_1$ 96,$_{16}$[5] 97,$_{30}$[5] 100,$_{15}$ 101,$_{24}$[5] 106,$_{22}$[5] 107,$_9$ 110,$_{4,\ 10}$ 120,$_5$[6] 121,$_{14}$[5] 169,$_1$ + date.
^{d}Nannar-ba-ba 91,$_{181}$.
-kár-zid-da 60,$_{82-3}$[7].
-ma-an-sum 57,$_{43}$.
-ni-gi 91,$_{117}$.
-ni-su 82,$_9$.
-palil 97,$_{12}$ 118,$_8$ 168,$_3$.
^{d}Na-rú-a 57,$_{52}$[6] 60,$_1$[6], $_{24}$[6], $_{48}$[8], $_{58}$[9].
^{d}Na-rú-a-palil 68,$_{38}$[10].
^{d}Ne-gún 57,$_{59}$[6] 81$_{\text{L.E.}}$[11].
^{d}Ni-a 100,$_{24}$ (or An-ni-a).
^{d}Ni-zu 58,$_{121}$[6], $_{185}$[6].
^{d}Ninâ 15,$_2$ 54,$_{6,\ 22}$ 56,$_{41,\ 48}$[12] 58,$_{14}$[6], $_{92}$[6], $_{130}$[6], $_{203}$[13] 60,$_{47}$[6], $_{68}$[6] 61,$_5$[6] 63,$_9$[6] 64,$_{11}$[6] 65,$_8$[6] 66,$_{103}$[13] 78,$_{19}$[6] 79,$_{12}$[6] 91,$_{135}$[6] 99,$_{17}$[6] and many more.
^{d}Ninâ-kam 58,$_{38}$[6].
^{d}Ninâ (pap) zag-ḫa 58,$_{124}$[14].
^{d}Ninâ-šeš-e-gar-ra 58,$_{180}$[14 and 15].
^{d}Ninâ-šeš-šeš-e-gar-ra 57,$_{17-18}$[14 and 15].
^{d}Nin-azag-nun-na 100,$_2$ 107,$_6$.
^{d}Nin-a-zu 101,$_{22}$[11] 130,$_{10}$[11] 137[11].
^{d}Nin-é-gal 107,$_8$.
^{d}Nin-ib 107,$_4$[16].
Nin-iḳ-kuš 97,$_{21}$[17].
^{d}Nin-ubara 118,$_5$[18].
^{d}Nin-bád 91,$_{51}$[6] 106,$_{13}$[6]
^{d}Nin-gal 92,$_2$.
^{d}Nin-gir-su 6[6],$_{\text{seal}}$ 42,$_{22}$[6] 56,$_{11}$[13] 57,$_{11,\ 38}$ 58,$_{132}$[6], $_{136}$[6] 60,$_{44,\ 73}$ 65,$_{7,\ 17}$ 66,$_{65}$[6] 67,$_{38}$[6], $_{56}$[6] 68,$_{158}$[6] 74,$_4$ 162 A$_2$.
^{d}Nin-gir-su-á-zi-da-^{d}Ninâ 56,$_{47}$[19].
^{d}Nin-giš-zid-da 56,$_{30}$[13] 57,$_{28}$[6] 58,$_{110}$[6], $_{111}$[13] 60,$_8$[6], $_{26}$[6], $_{29}$[6], $_{32}$[6].
^{d}Nin-da-iši-zid-din 169,$_{3-4}$[20].
^{d}Nin-dar-a (or ^{d}Nin-sí-a) 51,$_6$[12] 53,$_9$[6] 55,$_{11}$ 56,$_{57}$[6], $_{58}$[13].
^{d}Nin-dub 58,$_{39}$[6], $_{68}$[6], $_{69}$[6], $_{73}$[6].
^{d}Nin-zu 66,$_{66}$.
^{d}Nin-ḫad-da[21] 66,$_{91-2}$.
^{d}Nin-ḫar-sag[22] 10,$_3$ 17,$_3$ 19,$_4$ 23,$_4$ 48,$_4$.
^{d}Nin-kiš 48,$_8$[23].
^{d}Nin-lil 107,$_2$ 120,$_{11}$ 123,$_4$ 134,$_2$ 156,$_3$.
^{d}Nin-lil-e-ma-an-aga 97,$_6$[24].
^{d}Nin-lil-gal 107,$_8$[25].
^{d}Nin-mar-ki 11,$_9$ 24,$_7$ 25[6],$_{\text{(seal)}}$ 50,$_{5-6}$[22] 56,$_{27}$[6],$_{67}$ 65,$_{6,\ 16}$.
^{d}Nin-mar-ki-ka 59,$_{13}$[6], $_{23}$[6] 60,$_{19}$[6], $_{21}$[6], $_{27}$[6].
^{d}Nin-muk 58,$_{4,\ 99}$[26].
^{d}Nin-nisig + la 146,$_2$[27].
^{d}Nin-si-a. See ^{d}Nin-dar-a.
^{d}Nin-sun 73,$_{25}$[6] 91,$_{113,\ 179}$[6] 168,$_1$.
^{d}Nin-šaḫ 13,$_5$[6] 60,$_{37}$[6] 68,$_{11}$[6] 81,$_{16}$[6] 91,$_{34}$[6] 177,$_7$[6].
^{d}Nin-šar 60,$_{22}$[28].
^{d}Nu-muš-da 67,$_{47}$[29].
^{d}Nu-ni-ib 100,$_6$ 147,$_3$ (see An-nu-ni-tùm).
^{d}Nuzku 156,$_7$[30].

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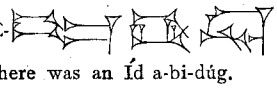
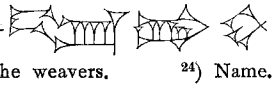
[1]) Deity? Mentioned as receiving an offering in conjunction with Nin-lil. Perhaps an attribute of Nin-lil meaning 'beloved'. [2]) The god Nergal. [2a]) Name. [3]) ^{d}Nabil = Divine incense (na-bil = *ḳutrinnu*, HWB. 600) Guardian (*kuš*) of the temple of Nannar. Kuš = Br. 6388, *Ṣalûlu*, 'shadow', 'protection'. HWB. 568. i. e. 'Incense keeper'. [4]) In name. He who decides fates. A name of Nannar or Sin. [5]) In date. [6]) In name. [7]) See PA. 107. [8]) Name, title: Palil-mu. [9]) In name; title: Gìr [10]) In river name. [11]) In month. [12]) In field name. [13]) In temple name. [14]) Temple name. [15]) See Index of Words. May be a reference to the tribal bloodbond. [16]) Same as Nin-gir-su. [17]) This may be the goddess Ištar. The name means, 'the veiled lady'. [18]) Br. 4398 See H. G. 364 note 3 and 369 note 4. [19]) Ningirsu, strong support of Ninâ. [20]) ^{d}Ninda is explained by Huber (PKUN) pg. 178 note 19. [21]) = ^{d}Nin-pa-da. Ḫad-da = Semitic ḥaṭṭu. The name means 'Divine lady of the sceptre'. [22]) In granary names. [23]) The great goddess of Kiš was Innanna (Ištar). See H. G. pg. 383. Jastrow Relig. etc. pg. 639, Engl. Ed. The reading, however, may be ^{d}Nin-ug. [24]) *E* may be a conjunction so that we should have 2 names, or 'Nin-lil who is beloved'. [25]) Probably a large image of the goddess. [26]) Wife of ^{d}Pa-sag. [27]) See ^{d}Nin-ubara and ^{d}Nin-šar of which this is probably another form. The consort of Ningirsu, the gir-lal, identified later with Ištar. See Ct. 21 335 III 69 in Nr. III pl 36 which PKUN makes Ubara, goddess of Erech. [28]) Br. 11034 = ^{d}Ib-^{d}Ištar. Was this the name of Ištar as goddess of battle, strife, wrath? Ib = Br. 4958, ḳablu. [29]) Br. 2008 = ^{d}Ramman as thunder. Namaššû means to make a great noise. [30]) Fire god identified later with Nabu who was a water god.

^{d}Sin 43,$_{24}$[1] date and often.
^{d}Su-kal 91,$_{226}$.
^{d}Pa-sag 58,$_{2}$[2], $_{76}$[3], $_{120}$[2], $_{182}$[2] 60,$_{5}$[2], $_{40}$[2] 73,$_{27}$.
^{d}Pa-sag-giš-ku-da-ḳa-la^{ki} 58,$_{90-1}$[3 and 4].
^{d}Pu (=) 41,$_{11}$[3 and 5].
^{d}Ra 59,$_{95}$[6] 60,$_{61}$[2] 91,$_{120}$[2] 144,$_{9}$[2].
^{d}Ra-ne 91,$_{187}$[7].
^{d}Šara[8] 31,$_{16}$ 73 A,$_{10}$ 100,$_{28}$ 144,$_{10}$[2] 147,$_{4}$ 171,$_{15}$ and *passim*.

3. Temples and Buildings.

Ab-ḫal 38,$_{6}$[9] 41,$_{3}$ 58,$_{202}$.
Ab-ḫal šag Ninâ^{ki} 58,$_{151}$.
An-na-šár-gub-bi 111,$_{5}$.
É-a-en-na 6,$_{3}$ 8,$_{2}$[10].
E-a-igi-gar-e 73,$_{33}$[11] Edge.
É-a-^{d}Innanna 67,$_{19}$[12].
É-a-ab-ba-kal-la 11,$_{3}$ 24,$_{2}$[13].
É-a-bíl 66,$_{82}$[14].
É-a-ga-su-ši-ka 58,$_{70}$[15].
É-a-dam-dun ter-ba bíl-la 58,$_{149-150}$[16].
É-a-du-du 59,$_{78-9}$[2]. (É-a-láḫ?)
É-a-^{d}Nin-mar^{ki} 50,$_{5}$.
É-^{d}Ama-mu-ge 58,$_{112}$.
É-an-na 91,$_{202}$[2] 112,$_{4}$[2].
É-e-ba-dú 66,$_{46}$[17].
É-^{d}Innanna-za-an-ka 58,$_{115}$[18].
É-udu-bíl 14,$_{5}$[19].
É-uz-ga. See E-še-pag-ga.
É-uku-il-ú-ḫe-ku 66,$_{96-7}$[20].
É-Ur-^{d}Utu 60,$_{18}$[21].
É-ùr-bi-dìm 58,$_{119}$[22].
É-uš-bar-ra 12,$_{5}$[23].
É-Babbar[24] 57,$_{45}$ 58,$_{98}$[2].
É-Bá-ša-iš-^{d}Da-gan 64,$_{21-22}$[25].
É-bil-li[26] 5,$_{5}$ 29,$_{3}$ 62,$_{5, 8, 22}$ 65,$_{14}$.
É-^{d}Bur-^{d}Sin 41,$_{10}$[27].
É-gal[28] 7,$_{2}$ 21,$_{7}$ 39,$_{7}$ 107,$_{8}$[2a] 111,$_{2}$.
É-gil-sa 59,$_{43}$[29].
É-^{d}Giš-bar-è 56,$_{39}$[30].
É-Gú-dŭ 41,$_{8}$[31].
É-gu-la 58,$_{34}$[2].
É-da-ḫul-la 59,$_{75}$[32].
É-dam-e-gar-ra 58,$_{185}$[33].
É-Di-ḳa-la 58,$_{187}$[34] (see 57,$_{42}$).
É-dub-ba[35] 158,$_{2}$ 173,$_{5}$.

[1]) See ^{d}En-zu. [2]) In name. [2a]) In ^{d}Nin-é-gal. [3]) In Temple name. [4]) Pa-sag the weapon of Daqala. See Di-ḳa-la 57,$_{42}$. His wife was Nin-muk. The god Išum, Br. 5609. [5]) Does it mean the Apsu, or large stone basin of water to represent EA? [6]) In temple name É-^{d}Ra. [7]) The gods, or is it a name? Whether or not a god Ra is indicated still remains an open question. [8]) Formerly read ^{d}Lagab + šĭg. New reading discovered by Clay in a syllabary belonging to the Yale Babylonian Collection. [9]) The Barû priests' house. [10]) The high temple. Éa may = Br. 6238 *Ana bit* or simply *bit* a temple. En-na = *elû*, high. [11]) Igi + gar = *sikittu*, 'place', also means 'work'. On É-a cf. PKUN. p. 27. [12]) Temple of Ištar. [13]) Temple at the beautiful sea shore. [14]) New temple. [15]) Temple of the glorious portico. A-ga = portico. Gud. Cyl. A. 24—25. Su-ši = glorious. Su-ši = su-zi. See Br. 235, *šalummatu* = brilliance. See HWB. pg. 665. This was a temple of Anna, goddess of Heaven. [16]) Temple of Adamdun (in) the new grove. This temple was at Ninâ^{ki}, as the next line proves. As Hommel has shown, various places of Babylonia were represented by temples at Lagash. See also 91,$_{77}$. [17]) A name. The temple is magnificent dú or ul = *asāmu*. [18]) Temple of Ištar, jewel of heaven. [19]) The new sheep-house. [20]) House of the people who carry grain and water. [21]) House of Ur-utu. É here = nigin = *kummu*, 'dwelling'. See Ct. III. 34,$_{171}$. [22]) Name. See RTC. 399 f. III 35 É-  . My text has É-  cf. PKUN. p. 50. Note gunified ùr. There was an Íd a-bi-dúg. [23]) House of the weavers. [24]) Name. Temple of Shamash. [25]) Pinches reads this name 'Pi-ša-iš-Dagan'. [26]) The new or fire temple. In field and granary names. [27]) Temple dedicated to Bur-Sin the king. This tablet is not dated so we cannot say if this was the case during his life, but it probably was. [28]) Palace. [29]) For Gil-sa-a see Br. 1400 = *šukuttu* and HWB. pg. 660. It means 'splendidly equipped', 'treasure', also 'trappings of a harness'. A temple of Ištar? PKUN. p. 192. [30]) PKUN. p. 172, note 13. [31]) Temple of Cutha. [32]) A name. [33]) Temple which has the lady. [34]) This proves that Di-ḳa-la was a temple. See HG. pg. 83. [35]) House of Records.

E-dub-ba-gu-la 12,3[1].
É-dDun-gi 41,9 56,22.
É-dDumu-zi[2] 56,18, 53 59,96 66,93.
É-zid-kaš 53,3[3].
É-zi-mu 58,60[4].
É-ḫe-gál 59,21[5].
É-ḫar-ḫar-a 60,78[6].
É-ki-gal-la 57,46[4 and 7].
É-kùr-ra šár-gûb-bi 121,5[8].
É-Lugal-erīm(ki) 27,3[9].
É-lal 66,19[10 and 11].
É-mu[12] 93,7 105,3 108,5 116,3 168,10.
É-mu-ni-du 71,30[4].
É-nam 67,16[13].
É-Nam-ḫa-ni 5,4[13a] 23,9 56,25.
É-dNannar 60,49.
É-Nin-? 27,7 and seal 56,34[14]. (= E-dNin—)
É-dNinâ 58,63, 203 59,4 66,103.
E-dNinâ pap-zag-ḫa 58,124[15].
É-dNinâ-šeš-e-gar-ra 58,180.
É-dNin-gir-su 56,11.
É-dNin-gir(su) 58,143.
É-dNin-giš-zid-da 56,30 58,111[16].
E-dNin-dar-a 56,58.
É-dNin-mar-ki 65,22.
É-Ninnû 66,102[4].
É-pag-ga 116,7.
É-dPa-sag 58,76.
É-dPa-sag-giš-ku-Da-ḳa-la-ki 58,90[17].
E-dPû 41,11[18].
É-dRa 59,95[19].
É-rim-gub-ba 41,20[20].
É-šag-gi-pad-du 58,87[21].
É-dŠara 31,16 73A,10 100,28 160,12 171,15.
É-še— 168,5.
É-še-pag-ga[22] 41,7 95,3 102,1 109,3 118,1 126,6 168,5.
É-šukkal 41,1[23].
Unu(g)dInnanna 36,5[24].
Unū(g)-gal dInnanna 4,9 44,13.
Unu(g)ki-ma[25].
Bár-sig-ga 57,53[26].
Gú-ab-baki 57,30[27].
Di-ḳa-la 57,42[28].
Ḫu-erìmki 57,25[29].
Šu-ga-lam-ma[30] 56,21 67,44 69,37.
Ti-ra-aš 66,62[31].

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[1]) Prob. here means 'the large warehouse'. See RU. 130 Rv. 20. [2]) The god of lower world and agriculture. [3]) Zid-kaš = Meal-wine. Possibly a beer brewery. [4]) A name. [5]) Name. House of abundance. [6]) Water mill. Tribute house? [7]) Kigallu means 'underworld'. See HWB. p. 317. EBL. p. 465. [8]) É-kúr, the temple of Bel at Nippur. Šár-gub-bi = (The mountain) of it's magnificence (*kuzbu*). See PKUN. p. 50. HWB. p. 324. [9]) Temple of Lugal-erīm, god of the city of Erīm. [10]) In name. [11]) Weigh-house, or should we read *lil-lá*? [12]) Kitchen? Bakery? May have been a temple for ancestor worship. [13]) *Nam* looks like *ri* in the tablet but is doubtlessly *nam*. [13a]) The wedge after the ni is a scribal error. [14]) Perhaps Nin-ilu 'house of temple virgins'. [15]) Zag-ḫa was a sacred district. *Pap* may here be a copula. Temple of Ninâ and the fish district, or *pap* = 'protectress of the fish districts' which would accord with her, Ninâ's, character and name. See also RU. 146 II 30 where pap + e = canal. See HG. pg. 248 and note 5. [16]) Double temple. [17]) For *ḳa-la*, used in a temple name, see 57,42. [18]) dPû may be the daughter of Ea, or it may mean the Apsu, a large stone basin of water symbolising the sea or Ea. See Jastrow, RBA. 1898, p. 653. [19]) Holy or god house. [20]) Rím or ím = *šulu*, cause to go up. Br. 4822. Primary meaning, 'go into' 'enter'. Prince MSL. p. 189,22. Gub-ba = *nazâzu*, 'stand', Br. 4893. Hence an entrance court, but Gub = *naptanu*, 'feast' Br. 4891. House of the entrance to the feast. Hommel suggested privately "House of the standing lambs". [21]) Temple of the Announcer of the true heart. [22]) Poultry house (or yard)? Tr. D. p. 20. May be the 'Augurers temple' as *pag-ga* means 'bird-catcher'. See Word Index. [23]) Messenger, or guest house. Also means 'house of purification'. [24]) Te-unu = makânu, a place. Br. 7722. [25]) In name of Ur, in dates, seals etc. [26]) In name. 'The lofty chapel.' [27]) It had an Uš-ku. Was it a temple? [28]) Di = *milku*, 'judgement', ḳa, 'measure', la, 'full'. Some building for determining weights and measures? The Uš-ku of this tablet is always said to belong to a diety or place of some kind. [29]) Br. 4603, bil-ru-ki (Erìmki), probably a temple of Nergal. [30]) In names. The holy chapel on top of the ziggurat of É-Ninnu (see Gud. Cyl. A 8,6). [31]) In Name. Name of a sacred building where, on the day of the new moon, the feast of Ningirsu was celebrated.

4. Granaries.

Ni . . . . . dub- $66,_{89}$[1].
Ni-dub $35,_3$.
-A-šág gi-daḫ-ḫa $19,_3$.
-A-šag na-da-tùm $22,_3$[2].
-a-ka-ḳa $66,_{84}$[3].
-É-a ab-ba-kal-la $11,_3$ $24,_2$[4].
-É-a-en-na $6,_3$ $8,_2$[5].
-É-a-bíl $66,_{82}$[6].
-É-a ^{d}Nin-mar-ki $50,_5$.
-É-bil-li $5,_5$ $29,_3$.
-A-šag É-bil-li $62,_5$, 22[7].

Ni-dub-igi-gal $66,_{78}$[8].
-igi-giš-šar $28,_3$[9].
-Ur-gar-azag-gim $3,_3$[10].
-bár-si(g)-ga $66,_{88}$[11].
-Giš-šar-zu-ḫur $49,_6$[12].
-kar-si-kal zi-bar-ra $68,_{46+47}$[13].
-na-da-tùm $16,_3$[14].
-nim-e-ne $55,_{14}$[15].
-^{d}nin-ḫar-sag $10,_3$ $17,_3$ $23,_4$ $48,_4$.
-sag-dū $66,_{80}$[16].
-gú-íd-^{d}Na-rú-a-palil $68,_{37-8}$.

5. Places.

A-bi-ak^{ki} $127,_9$[17] $128,_6$[17].
A-dam-dun^{ki} $58,_{149}$ $91,_{77}$[18].
Amar-da^{ki} (= Maradda^{ki}) $91,_{301}$[17].
An-na-šár-gûb-bi $111,_5$[19].
An-ša-an^{ki} $82,_{17}$.
En-lil-ki (= Nibru^{ki}) $21,_9$ $37\,A,_{\text{seal}}$ $91,_{111}$[17], $_{220}$[17] $91,_{235}$[17], $_{296}$[17] $107,_5$[17] $116,_5$ $156,_8$[17] $177,_5$.
Eridu^{ki} see Nun^{ki}.
Erīm^{ki} $91,_{246}$[20].
Ú-úru-a^{ki} $81,_{10}$.
Ud-unu^{ki} = Larsa or Zararma.
Ud-dam- $59,_{35}$[21].
Ud-má-Ninâ-ki-šum $58,_{116-117,\,177-8}$ $59,_{44}$[22].
Umma^{ki}, see Giš-úḫ^{ki}.
Ù-nu-um-^{ki} $92,_{18}$[23].
Urù-unū(g)^{ki} $60,_{55}$[24] $92,_{42}$ $120,_9$ $160,_{\text{seal}}$ etc.[24].
Unuk^{ki} (= Uruk^{ki}) $37\,A,_8$ $113,_5$[25].
Uru-bar $37,_8$[26].

[1]) Above are the granaries, is the meaning of this. [2]) See $16,_3$. [3]) This a-ka-ḳa probably interchanges with a-ka-ga which = Br. 11404 = *Maḫâṣu*, 'beat', 'smite', i. e. Granary of the thrashing, or of the battle (smiting). [4]) Granary at the house of the precious sea shore. [5]) Enna may mean a canal, or *šapṣu*, 'mighty', or it may be a phonetic compliment of É-a. [6]) Probably means; 'The new Ea granary', i. e belonging to the temple of Ea. It can also be 'Granary of the new house'. [7]) Granary of the field of the new or fire temple. [8]) Igi-gal = Br. 9307 = *Našû ša îni*, 'lift up the eyes' or *ḫasîsu*, 'wisdom' DSGl. p. 19. The granary of forsight or wisdom. [9]) Granary before the garden. [10]) Granary of Ur-gar the silversmith. [11]) Granary of the full sanctuary. Bár = *parakku*. Sig and sig-ga = *malû*, 'full'. Br. 3393 + 3454. May also be translated lofty sanctuary. LSG. p. 206, top. [12]) Giš-šar = 'garden'. Zu-ḫur = is the Arabic word for flowers زهور pl. زهر perhaps a Semitic loan-word. It may, of course, be urged against this that it is not known that Arabic was spoken 2400 BC. but the root occurs in Aramaic and Hebrew and Semites undoubtedly were plentiful among the Sumerians.
[13]) Reading doubtful. Written after the tablet was almost dry. The granary name is unique. Granary of the high wall of zi-bar or kal-zi-bar? [14]) Granary of the stock-yards. See $22,_3$. [15]) This store-house occurs Ct. 18343 No. 3, pl. 15, Col. $3,_{21}$ as kun-nim-e-ne. It means both bees and harvest [16]) Granary of judgement. Br. 3592, Sag-dū = *tašimtu*. [17]) Patesi of. [18]) Identified by HG. p. 356 with Lamlun on the Euphrates. In $58,_{50}$ it is followed by Tir-ba-gibil-la = 'forest of the new grove'. [19]) Name. [20]) Name of a place. See HLC. III. p. 53, also a river Br. 8163. [21]) Some place in Lagash requiring a watchman. It is not impossible that the correct transliteration is *erim dam*, 'watchman of the female workers', slaves, or something of the kind. [22]) On the river Si-ra-ra or Tornadotus. For this place, HG. pg. 273, The sign šir, after Ninâ, does not here occur. [23]) Perhaps = Lim-ma-nu-um^{ki}. [24]) The city of Ur. [25]) The city of Erech, now Warka. [26]) A quarter, or town, named with Girsu^{ki} in RU. 84, Rev. 9. See, however, Br. 892 = *aḫat alu*. i e. a 'civil contract'.

Ur-bil-lum^{ki} 3,$_{8-9}$ 13,$_{10}$ 15,$_{10}$ 22,$_{8-9}$ 28,$_{8-9}$ 37,$_{34}$ 51,$_{9}$ 56,$_{71}$ 59,$_{98}$ 66,$_{105}$ 68,$_{166}$ 78,$_{21}$ 86,$_{16}$ 117,$_{9}$ 124,$_{13}$ 155,$_{10}$[1] *passim.*
Gir-su^{ki} 37,$_{5}$ 42,$_{24}$ 58,$_{188}$ 67,$_{61}$ 79,$_{13}$ 113,$_{3}$[2] 156,$_{4}$[2a].
Gir-su-ki-ki (sic) 60,$_{6}$.
Giš-úḫ^{ki} (= Umma^{ki}) 31,$_{16}$ 100,$_{28}$ and dates.
Gi-ša-^{ki} 81,$_{6, 8}$.
Giš-mar^{ki} (= Ginar^{ki}) 91,$_{337}$[3].
Gú-ab-ba^{ki} 42,$_{53}$ 57,$_{55}$ 73,$_{35}$ L. E. 76,$_{19}$ 80,$_{20}$[4].
Gú-dŭ (= Cutha) 41,$_{8}$.
Da-ḳa-la^{ki} 58,$_{91}$[5].
Di-ḳa-la 58,$_{187}$[5].
Ḫa-ar-ši^{ki} 107,$_{17}$[6] 159,$_{12}$[6].
Ḫu-ū(d)-úḫ-nu-ri^{ki} 125,$_{9}$[6] 134,$_{12}$[6].
Ḫu-ḫu-nu-ri 88,[6] L. E.
Ḫu-mur-ti^{ki} 136,[6].
Ḫu-ne-ru-^{ki} (= pag-erìm^{ki}) 57,$_{25}$.
Kar-zid-da[7] 60,$_{82}$[8] 70A,$_{5}$[8].
Ki-maš^{ki}[9] 2,$_{5}$ 6,$_{9}$ 10,$_{8}$ 11,$_{10}$ 16,$_{8}$ 17,$_{8}$ 23,$_{11}$ 24,$_{9}$ 25,$_{6}$ 40,$_{10}$ 48,$_{11}$ 49,$_{8}$ 52,$_{9}$ 73,$_{36}$ L. E. 74,$_{7}$ 76,$_{20}$ 81,$_{21}$ 136,$_{9}$ 145,$_{6}$ 154,$_{17}$.
Ki-nu-ner-^{ki} 42,$_{38}$ 59,$_{19, 30, 66}$ 66,$_{26}$ 75,$_{23}$ 77,$_{19}$.
Lagash see Šir-bur-la^{ki}.
Lu-lu- 50,[6] Lo E.
Lu-lu-bu 5,$_{11}$[6] 111,$_{18}$[6].
Ma-ar-da-ma-an^{ki} 92,$_{24}$.
Má-gan^{ki} 58,$_{134}$ 84,$_{6}$[10].
Ma-ḫa-zù^{ki} 91,$_{341}$[11].
Me-luḫ-ḫa 64,$_{13}$.
Marad-da^{ki} 91,$_{301}$[12].
Ma-rí^{ki} 29,$_{2}$.
Mar-tu 97,$_{19}$[14].
Martu-e-ne 106,$_{10}$[13].
Na-e-la^{ki} 56,$_{5}$[14].
Ninâ^{ki} 42,$_{38}$ 58,$_{62}$[14]? 102, 151, 153 59,$_{74}$[14] 60,$_{11}$[14] 77,$_{19}$ 165,$_{3}$[14].
Ninni-erin^{ki} (= Šušan^{ki}) 81,$_{4, 17, 26}$ 84,$_{20}$ 91,$_{299}$.
Ni-tuk^{ki} 92,$_{29}$[15].
Nun^{ki} (= Eridu^{ki}) 41,$_{4}$[14] 95,$_{18}$[6] 109,$_{17}$[6] 113,$_{15}$[6] 122,$_{12}$[6] 126,[6] 128,$_{12}$[6] 133,$_{12}$[6] 137,$_{9}$[6] etc.
Sag-úb^{ki} 19, seal and 6 22, seal and 5 56,$_{10}$[16].
Sag-da-na^{ki} 56,$_{65}$ 60,$_{79}$[17].
Si-ma-num^{ki} 166,$_{11}$[6].
Si-mu-ur-ru-um^{ki} 5,$_{12}$[6].
Si-mu-ru- - 50,[6].
Si-mu-ru-um^{ki} 30,$_{14}$[6].
Si-mu-ru(um)^{ki} 180,$_{10}$[6].
Sirara^{ki} see Ud-má-Ninâ-ki-šum.
Su-a^{ki} 44,$_{3}$[18].
Su-kùr-ru^{ki} (= Šuruppak^{ki}) 91,$_{43}$[2a] 120,$_{6}$[19 and 2a].
Pu-uš-ki 154,$_{14}$[2a].
Ri-muš^{ki} 92,$_{21}$[20].
Ša-aš-ru^{ki} 18,$_{6}$[6], 54, L. E.[6] 102,$_{9}$[6] 138,$_{9}$[6].
Ša-aš-ru-um-^{ki} 7,$_{8}$[6], 36,$_{7}$[6].
Ši-ma-nu-um^{ki}? 92,$_{18}$[21] see Ù-nu-um^{ki}.
Šir-bur-(la-^{ki}) (= Lagash^{ki}) 56,$_{38}$ 57,$_{51}$.
Šuruppak^{ki} (see Su-kùr-ru^{ki}).
Šušan^{ki} see Ninni-erin^{ki}.

6. Rivers and Canals.

Erim-ga 57,$_{77}$[22].
Íd lugal-sag-da-na 56,$_{64-5}$?
Íd-^{d}Na-rú-a-palil 68,$_{37-8}$[23].
Íd-sag-giš-gìn 4,$_{5}$.
Lum-ma 15,$_{3}$[24].

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[1]) All in dates. [2]) Note = su. [2a]) Pa-te-si of. [3]) A new place. Giš-már = 'Chariot'. [4]) *Tig* is Semitic and should not be used for this place. [5]) See HG. p. 83 for discussion. District of the Tigris? [6]) In date. [7]) See in word list. [8]) Place? [9]) In dates except 81,$_{21}$. [10]) In Arabia. [11]) This name of a place is Semitic. The place of smiting, beating (battle?). [12]) See Amar-da^{ki}. [13]) The Westerners. [14]) In name. [15]) This is Dilmun. The Island of Bahrein in the Persian gulf. See HG. p. 24. [16]) A place near Lagash. In names. The transliteration of the 2nd sign is provisional, based on u + ub, of which, with gunu, it is composed. [17]) Probably a place near Lagash. [18]) In the expression 'Galu-su-a-^{ki}', usually abbreviated to 'Galu-su' when descriptive of animals. [19]) This place is modern Fara. [20]) Man of. [21]) Perhaps a variant of Si-ma-nu-um^{ki}, or is it Lim-ma-nūm^{ki}? [22]) River. Br. 8163. [23]) The river Dingir Na-rú-a. [24]) A canal — see SAKI. 26 G. 2,$_{11}$.

7. Months.

Months of Lagash.

1. Itu Gan-maš 26,4 39,11.
2. Ḫár-rá-ne-mú 89,15[1].
3. Ezen-^{d}Ne-gún 81,LE 88,10 gún omitted.
4. Šu-numun 12,8 52,8 87,15 91,74?
4 and 5. Šu-numun ù Dìm-kù 27,8.
Šu-numun(ta) Dìm-kù(šu) Itu min-kam 68,160–2.
5. Dìm-kù 5,10 7,7 60,81.
6. Ezen-^{d}Dumu-zi 15,8 82,LE 84,LE 86,15.
7. Ezen-^{d}Dungi 3,7 16,7 19,8 22,7 40,9.
8. Itu Ezen-^{d}Ba-ú 20,10 24,8.
9. Mu-šu-dú 6,8 29,7 90,L.E.
9 and 10. Mu-šu-dú ta.
Amar-a-a-si šu 14,8,9.
10. Amar-a-a-si 4,8 10,7 34,5 48,10.
11. Še-gūr-kud 21,10 23,10 25,5 41,25 46,8 49,7 50,12 70,13 Lo.E. 83,10.
12. Še-il-la 26,2 72,22.
? Bil-lal-a 68,49[2].

Ordinary Nippur months.

2nd Itu Ḫár-si-zu 31,6[3], 14.
3rd Síg-(ga) 30,6.
Itu Síg-ga 37A,5[4] 180,6.
10th Ab-e 174,4.

Old Nippur months.

1. Itu Maš-dū-kù 44,12 107,16 125,8 128,9 133,9 135,11 151,8 152,6 158,8 168,16.
2. Šeš-da-kù 98,33 141,7 154,16 161,8 170,7 171,12.
3. Ū-ne-kù 112,19 117,7 127,13? 131,11.
4. Ki-sìg-^{d}Nin-a-zu 101,22 137,6 150,9 164,7.
5. Ezen-^{d}Nin-a-zu 111,4[5] 113,11 130,10.
6. Á-ki-ti[6] 106,21 124,10 134,11 155,8 160,9 174,10.
7. Ezen-^{d}Dun-gi 120,7 129,12 173,2.
8. Šu-eš-ša 104, L.E. 105,7 111,10 114,9 115,15 138,8 143,9 147,9 148,8 149,7. 173,6 175,14.
9. Itu Ezen-maḫ 93,12 95,17 97,28 99,29 100,25 108,9 109,16 118,13 119,16 139,8 142,9 146,10.
10. Ezen-An-na 94,LE 102,8 110,16 122,10 169,10[7] 177,9.
11a. Ezen-me-ki-gál 111,7 132,10 140,7 159,3.
11b. dir Ezen-me-ki-gál 162,12 167,6.
12. Še-gūr-kud 30,11 33A,10 92,45 103,7 111,12 116,16 121,13 126,13 136,8 153,7 156,12 159,5 163,6.

Jokha Month. 11th Itu Kur-ú-e 70A,4[8].

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[1]) Formerly transliterated Gud-du-ne-šar. [2]) Bil-lal = ḳalalu or ḳalu? Month for burning. Could this be for bil-bil-gar the 5th month of Nippur? The month of making fires. [3]) Langdon transliterates; Ḫar-si-sá. [4]) Síg without gunu. [5]) The succession of months in this tablet is; Ezen-^{d}Nina-zu, Me-ki-gál, Šu-eš-ša and Še-gūr-kud. [6]) See also 91,74. Á-ki-ti may here be intended as the new year festival, not the month. It lacks the 'itu', and the combination with the 4th month of another order seems strange. [7]) The sign here is really maš + gunu. [8]) For remaining Ordinary Nippur and Jokha months see Introduction.

8. Years.

Dungi.

35th Mu Si-mu-ru-um^{ki} Lu-lu-bu^{ki} ba-ḫúl 111,$_{17-8}$.
Year Simurum (and) Lulubu were destroyed.

46th Mu ^{d}Nannar kár-zi(d)-da a-rá min-kam É-a ba-tu(r) 70A,$_{5-7}$.
Year in which for the 2nd time the god Nannar kar-zi(d)-da was brought to his temple.

50th Mu uš-sa É Bá-ša-iš-^{d}Da-gan ba-dū 64,$_{21-2}$[1].
Year after Bashaishdagan built the temple.

51st Mu uš-sa É Bá-ša-iš-^{d}Ḍa-gan b(a-dū) mu uš-sa bi 175,$_{15-6}$ and L. E.
Second year after Bashaišdagan built the temple.

53rd Mu En-^{d}Nannar maš-e ib-pad 57,$_{64}$.
Mu En-^{d}Nannar maš-e ni-pad 58,$_{204-5}$ 121,$_{14}$.
Year the High-priest of Nannar was elected.

54th Mu Si-mu-ru Lu-lu a-rá u-lal-diš-kam-rù 50, Lo. E.[2].
Year Simuru (and) Lulu for the 9th time.

55th (a) Mu uš-sa Lu-lu-bu, Si-mu-ŭr-ru-um^{ki} a-rá u-lal-diš-kam-rù ba-ḫúl 5,$_{11-4}$.
Year after Lulubu and Simurum were destroyed for the 9th time.

(b) Mu Ur-bil-lum^{ki} 56,$_{71}$.
Year of Urbillum.

(c) Mu Ur-bil-lum^{ki} ba-ḫúl 158,$_{9-10}$ 170,$_{8-9}$.
Year Urbillum was destroyed.

55th + 56th Mu Ur-bil-lum^{ki} ù mu Ki-maš^{ki} mu min-kam 56,$_{71-4}$.
Year (of) Urbillum and year (of) Kimash, two years.

56th (a) Mu uš-sa Ur-bil-lum 86,$_{16}$.
Year after Urbillum.

(b) Mu uš-sa Ur-bil-lum^{ki} ba-ḫúl 3,$_{8-9}$ 13,$_{9-10}$ 15,$_{10}$ 19,$_{10}$ 22,$_{8-9}$ 28,$_{7-8}$ 51,$_{9-10}$ 66,$_{105-6}$ 68,$_{166-7}$.
Year after Urbillum was destroyed.

(c) Mu Ki-maš^{ki} ba-ḫúl 6,$_{9-10}$ 8,$_{8}$ 10,$_{8}$ 11,$_{10}$ 16,$_{8}$ 17,$_{8}$ 23,$_{11}$ 24,$_{9-10}$ 29,$_{8}$ 35,$_{6}$ 48,$_{11}$ 52,$_{10}$ 56,$_{78}$ 74,$_{7-8}$.
Year Kimash was destroyed.

(d) Mu Ki-maš^{ki} ù Ḫu-mur-ti^{ki} ba-ḫúl 136,$_{9-11}$[3].
Year Kimash and Khumurti were destroyed.

57th Mu uš-sa Ki-maš^{ki} ba-ḫúl 2,$_{5}$ 25,$_{6}$ 40,$_{10-1}$ 49,$_{8-9}$ 105 108 145.
Year after Kimash was destroyed.

58th Mu uš-sa Ki-maš^{ki} mu uš-sa-a-bi 73, L. E. 36–7 76,$_{20-1}$.
Second year after Kimash.

56th + 58th Mu Ḫa-ar-ši^{ki} ù Ki-maš^{ki} ba-ḫúl 107,$_{17}$[4] 116,$_{16}$ 173,$_{9}$.
Year Kharshi and Kimash were destroyed.

Bur-Sin.

1st (a) Mu Bur-^{d}En-zu lugal 14,$_{10}$[5].
(b) Mu ^{d}Bur-^{d}En-zu lugal 21,$_{11}$ 67,$_{62}$ 79,$_{14-5}$ 103,$_{8-9}$ 104, L. E. 110,$_{17}$ 142,$_{10}$.
Year Bur-Sin became king.

2nd (a) Mu uš-sa ^{d}Bur-^{d}En-zu lugal 62,$_{27-8}$ 69,$_{38}$ 71,$_{36-7}$.
Year after Bur-Sin became king.

(b) Mu ^{d}Bur-^{d}En-zu lugal-e Ur-bil-lum$^{(ki)}$ mu-ḫúl 37,$_{33-4}$ 59,$_{97-8}$ 75,$_{24-5}$ 78,$_{20-2}$ 91,$_{85}$ 93,$_{13}$ 117 124 135 153 155 156.
Year Bur-Sin the king destroyed Urbillum.

3rd (a) Mu Gu-za ^{d}En-lil-lá (ba-dím) 20,$_{11}$.
(b) Mu ^{d}Gu-za ^{d}En-lil-lá ba-dím 130,$_{11-2}$.
Year the divine throne of Enlil was built.

(c) Mu Giš-gu-za ^{d}En-lil-lá ba-dím 151,$_{9-10}$.

(d) Mu Giš-gu-za maḫ ^{d}En-lil-lá ba-dím 12,$_{9-11}$ 27,$_{9-10}$.
Year the great throne of Enlil was built.

(e) Mu ^{d}Bur-^{d}En-zu lugal-e Gu-za ^{d}En-lil-lá in-dím 43,$_{24-5}$[6] 45,$_{12-4}$.
Year Bur-Sin the king built the throne of Enlil.

(f) Mu ^{d}Bur-^{d}En-zu lugal-e ^{d}Gu-za ^{d}En-lil-lá in-dím 98,$_{34-6}$[7].
Year Bur-Sin built the divine throne of Enlil.

(g) Mu ^{d}Bur-^{d}En-zu lugal Gu-za ba-gin 83,$_{11-2}$[8].
Year king Bur-Sin caused the throne to be brought?

[1]) PA. p. 52 ff. transliterates pî-ša-iši-Da-gan. [2]) This formula is an abbreviation. [3]) Ù not in other formulas. [4]) This is a new formula; We may conclude that Kimash was again conquered in 58th of Dungi. [5]) Omits *dingir* before *bur*. [6]) Note *in* active and *ba* passive in formulas of Bur-Sin 3rd. [7]) ^{d}Gu-za differs from the previous formula. [8]) Note *du* = *gin* for *dím*! It should be *in-dím*.

4th Mu En-maḫ-gal An-na En-dNannar ba-túg 97,23 101,23–4 114,10 118 148.
Year the Great-high-priest of heaven was invested High-priest of the god Nannar.

5th Mu En unù-gal[1] dInnanna ba-túg 4,9–10 44,13–4 77,20–1.
Year the Lord of the great festival hall of Ishtar was invested.

5th + 6th Mu En Unù-gal dInnanna ba-túg ta mu Ša-aš-ru-umki šu 36,5–8.
From the year the Lord of the great festival hall of Ishtar was invested to the year Shashrum.

6th (a) Mu Ša-aš-ru-umki ba-ḫúl 7,8–9.
Year Shashrum was destroyed.

(b) Mu-ša-aš-ruki ba-ḫúl 18,6–7 46,9[2] 54,L.E. 99,30 102,9–10 131,12 132 138 139 161 177.
Year Shashru was destroyed.

7th (a) Mu Ḫu-ḫu-nu-ri ba-ḫúl 88,L.E.[3].
Year Khukhunuri was destroyed.

(b) Mu Ḫu-û(d)-úḫ-nu-riki ba-ḫúl 125,9[4] 134 143 146.
Year Khukhnuri was destroyed.

8th (a) Mu En-nun-e dBur-dEn-zu-ra ki-ág En Eridaki ba-túg 113 128 133 141,9–11 150.
'Year the Great-high-priest, beloved of Bur-Sin, was invested High-priest of Eridu'.

(b) Mu En-Nunki (Eridaki) ba-túg 92,46 95,18 109,17 115,16 119,17 126 129 137 149 152 163 174.
'Year the High-priest of Eridu was invested'.

9th (a) Mu En dNannar-kár-zi(d)-da ba-túg 60,82 112,20 169,11 176.
Year the High-priest of Nannar karzida was invested.

(b) Mu En-dNannar ba-túg 96,16[5] 172,7[5].
Year the High-priest of Nannar was invested.

Gimil-Sin.

1st Mu dGimil-dEn-zu lugal 168,17.
Year Gimil-Sin became king.

2nd Mu Má-dara-zu-ab ba-ab-dù 94,L.E.[6].
'Year when the ibex ship of the *apsû* was set up'.

3nd Mu Si-ma-numki ba-ḫúl 166,11.
'Year Simanum was destroyed'.

6th Mu dGimil-dEn-zu lugal Uríki-ma-ge na-rú-a dEn-lil dNin-lil-ra mu-ne-rú 120,8–12.

9th (a) Mu dGimil-dEn-zu lugal-e É dŠara Giš-úḫki (Ummaki) mu-dū 31,15.
Year Gimil-Sin the king built the temple of the goddess Shara of Umma.

(b) Mu dGimil-dEn-zu lugal urù-unu(g)ki ma-ge É dŠara Ummaki ka mu-dū 100,26 160,10 171,13.
Year Gimil-Sin, king of Ur, built the temple of the goddess Shara of Umma.

(c) Mu É dŠara ba-dū 73A,9.
Year the temple of the goddess Shara was built.

Ibi-Sin.

1st Mu dI-bí-dEn-zu lugal 33A,11 162 167.
Year Ibi-Sin became king.

2nd Mu En dInnanna ba-túg 96,1[7] 127,14.
Year the High-priest of Ishtar was invested.

3rd to 25th (a) Mu dI-bí-dEn-zu lugal-e Si-mu-ru-umki mu-ḫúl 30,13–14.

(b) Mu I-bí-dEn-zu (lugal)-e Si-mu-ru(um)ki mu-ḫúl 180[8].
Year Ibi-Sin the king conquored Simurum.

Unclassified.

(a) Mu En-dInnanna unu(g)ki ga ba-túg 37A,7–8.
Year the High-priest of Ishtar of Uruk was invested.

(b) Mu En-dInnanna unu(g)ki maš-e-ni-pad 162A,7.
Year the High-priest of Ishtar of Uruk was elected.

Mu uš-sa-a.

Mu uš-sa-a-bi 9,5.
Year following the year after the water (or flood).

Dungi 56th?

Mu uš-sa Ki ba-ḫúl 26,9[9].
Year after the place was destroyed.

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[1]) Cf. *unù*: Index of Words. [2]) Lacks *ba-ḫúl*. [3]) Lacks *Ki*. [4]) The same place but shorter pronunciation. [5]) This may be an abbreviation of Bur-Sin 4th. [6]) *Dŭ* = *našû* 'lift or set up'. [7]) Cf. SAKI. p. 235. On reverse of 96 occurs a second date. [8]) *Dingir* omitted before *I-bí*. [9]) *Ki* may be shortened form for Ki-maš-ki.

V. ARITHMETICAL INDEX.

Cardinals.

1/2 after numerals 1 to 10

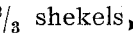
MAŠ 61,1 68,1 72,1 *passim.*

Archaic 58,3 59,1 *passim.*

1/3 ŠUŠANA 42,14 67,1 68,61 179,7 *passim.*

IGI-ÊŠ-GÁL: 37,14.

2/3 ŠANABI 37A,1 42,58 67,4 68,71 *passim.*

2/3 shekels  37,16 cf K. G. p. 2, 15, 5.

1/6 IGI-ÀŠ-GÁL 179,2, 4.

5/6 KINGUSILI 42,9 43,5, 13 68,60, 82, 95.

1 DIŠ 1,42 41,9 97,4 153,2 *passim.*

1 AŠ 55,6 58,3 59,8 66,12 67,24 *passim.*

Archaic 58,2 59,10 69,2 71,2 *passim.*

1 1/2 DIŠ + MAŠ 72,1, 2, 4 etc.

2 MIN 1,45, 46 18,1 94,6 *passim.*

 5,3 31,1 42,21 *passim.*

Archaic 69,17 71,4 *passim.*

3 ÊŠ 1,47 41,12 58,64 96,14? etc. 160,3 *passim.*

 42,35 68,27.

Archaic 69,1, 29 71,1, 12.

4 LIMMU 58,71 etc. 60,77 151,1 *passim.*

10,1 43,5 91,9 *passim.*

Archaic 69,1 71,12.

4 5/6 LIMMU + KINGUSILI 43,5.

5 ḪÀ 41,15 81,2 148,1 *passim.*

46,1 52,1 67,41 *passim.*

Archaic 69,8 71,18.

5 5/6 ḪÀ + KINGUSILI 42,9.

6 ÀŠ 1,30 17,1 169,1 *passim.*

 16,2 54,8 56,31 *passim.*

6 shekels 156 ŠE, IMIN GÌN-LAL-NIŠ + LIMMU ŠE 37,24, 26.

7 IMIN 1,39 91,56 166,3 *passim.*

2,1 56,1 67,16 *passim.*

Archaic 71,1.

7 1/2 IMIN + MAŠ 44,1.

7 1/3 IMIN + ŠUŠANA 170,1.

8 USSU 1,40 57,31 135,2 *passim.*

 25,1.

8 2/3 USSU + ŠANABI 68,71.

9 ILIMMU 37,7 162,4.

 56,37.

U-LAL-DIŠ 9,1 43,2 75,4 *passim.*

9 1/3 ILIMMU + ŠUŠANA 68,61.

10 U 23,2 38,11 97,15 *passim.*

MAŠ 39,1, 3 40,3 72,5, 7, 10 175,3, 6, 9.

Archaic in tablets 58 and 59.

10 5/6 U + KINGUSILI 43,18.

11 U + DIŠ 42,29 77,3 98,18 *passim.*

U + AŠ 42,16 51,1 67,27 *passim.*

12 U + MIN 68,114 91,223 144,2 *passim.*

 21,1 42,14 48,2.

MAŠ + MIN 68,105–6.

13 U + ÊŠ 37,11 91,57 154,10 *passim.*

 67,46 68,33.

14 U + LIMMU 73,15 76,1 94,3 etc.
54,1 56,6 67,6.

15 U + IA 41,13 58,77–8 etc. 91,136 *passim.*
11,1 24,1 56,19 *passim.*

15½ U + IÀ + MAŠ 68,142.

16 U + ÀŠ 41,7 73,11 80,10 *passim.*
 67,29 68,97, 143.

17 U + IMIN 91,304 109,L. E. 139,L. E.
56,4 66,17.

17½ U + IMIN + MAŠ 37,7, 11.

17⅚ U + IMIN + KINGUSILI 43,20.

18 U + USSU 42,19 91,285 143,2.
66,94.

19 NIŠ-LAL-DIŠ 47,2 62,13 77,16 143,L. E.

19½ U + ILIMMU + MAŠ 42,43.

20 NIŠ 3,1 33,6 73,1 *passim.*
59,21 72,16?

21 NIŠ + DIŠ 101,17 162,2.
NIŠ + AŠ 26,3 67,4, 5 68,86.

22 NIŠ + MIN 21,3 42,55 98,2.
54,11 56,23.

23 NIŠ + ÊŠ 76,5 94,23 144,3.
 42,4 67,48.

23⅓ NIŠ + ÊŠ + ŠUŠANA 42,35.

24 NIŠ + LIMMU 91,141 98,17 154,6.
68,84.

25 NIŠ + IÀ 43,9 70,1, 7 73,15 *passim.*

26 NIŠ + ÀŠ 73,26 75,20 91,108.
13,1.
67,53.

27 NIŠ + IMIN 73,18 99,23 154,12.
37,1 42,11, 44 55,12.

27½ NIŠ + IMIN + MAŠ 43,11.

28 NIŠ + USSU 41,1 91,79.
67,55.

UŠU-LAL-MIN 73,11 79,2.

29 NIŠ + ILIMMU 42,57 67,16.

UŠU-LAL-DIŠ 72,1 73,28 77,4 *passim.*

30 UŠU 12,1 38,7 LAL-UŠU 37,16.
13,3 20,1 59,11, 20, 25 *passim.*

30⅓ UŠU + ŠUŠANA 68,53.

31 UŠU + DIŠ 157,6.

32 UŠU + MIN 42,13 73,5 91,78.

32⅔ UŠU + MIN + ŠANABI 42,50.

33 UŠU + ÊŠ 78,11 91,373 108,2.
42,29 56,12.

34 UŠU + LIMMU 63,5 68,20,91,133.

35 UŠU + IÀ 21,1 42,6.
62,4 in composition.

36 UŠU + ÀŠ 73,18.
42,59 56,54 68,75.

37 UŠU + IMIN 42,39–40 77,5 78,4.

38 UŠU + USSU 41,3 154,12 166,10.
63,18.

39 UŠU + ILIMMU 62,1 in composition.

NIMIN-LAL-DIŠ 42,46.

40 NIMIN 6,1 38,6 = 66,52.
or 66,17 67,29.

41 NIMIN + DIŠ 70,4, 10 73,17, 20 75,1.
70,5, 11.

42 NIMIN + MIN 79,3 91,98 94,20.
 37,6.

43 NIMIN + ÊŠ 144,6.

44 NIMIN + LIMMU 7,1 154,5 in composition.

45 NIMIN + IÀ 27,1, 2 94,12.
 56,56.
64,16.

46 NIMIN + ÀŠ 94,35 154,11.
8,1 68,95, 129.

47 NIMIN + IMIN 119,3.
43,9.

48 NIMIN + USSU 42,48 77,1 136,1.
68,55.

NINNÛ-LAL-MIN 73,4, 27.

49 NINNÛ-LAL-DIŠ 47,6 96,7.
 68,9.

50 NINNÛ 23,1 66,47 143,4.
40,1, 2 59,10 64,1 in composition.

50 1/3 NINNÛ + ŠUŠANA 42,14.

51 NINNÛ + DIŠ 78,3 93,5.
68,140 in composition.

52 NINNÛ + MIN 94,9.

52 2/3 NINNÛ + MIN + ŠANABI 42,57, 58.

53 Wanting.

54 NINNÛ + LIMMU 68,135 in composition.

54 1/3 NINNÛ + LIMMU + ŠUŠANA 45,1.

55 NINNÛ + ḪÀ 43,13 in composition.
43,13 56,28.
64,1 in composition.

55 5/6 NINNÛ + ḪÀ + KINGUSILI 43,13, 14.

56 NINNÛ + ÀŠ 124,1.

56 1/3 NINNÛ + ÀŠ + ŠUŠANA 42,31.

57 NINNÛ + IMIN 42,12 45,5.
 56,26.
 68,78 in composition.

58 NINNÛ + USSU 94,18.
43,16, 18.

58 1/2 NINNÛ + USSU + MAŠ 43,7.

59 NINNÛ + ILIMMU 45,3.
 47,5.
 56,60.

GEŠ-LAL-DIŠ 42,20 76,11 78,17.

60 GEŠ 23,1 30,2 127,L. E. *passim.*
(GUR) 68,77, 104 *passim.*

60 2/3 GEŠ + ŠANABI 37 A,1.

61 GEŠ + DIŠ 94,32.

62 GEŠ + MIN 73,5 104,14 157,7.
 38,5 65,12.

63 GEŠ + ÊŠ 72,17, 91,294.

64 GEŠ + LIMMU 59,17 67,9 in composition.
 65,3.

65 GEŠ + ḪÀ 99,13, 18.

66 GEŠ + ÀŠ 41,5.

67 GEŠ + IMIN 147,1.

68 GEŠ + USSU 68,13.

69 GEŠ + ILIMMU 37,10 64,14.

70 GEŠ + U 15,1 49,1 95,9 *passim.*

GEŠ + MAŠ 59,61 167 A,1.

71 GEŠ + U + DIŠ 154,2 159,7.

71 GEŠ + MAŠ + DIŠ 59,31.

72 GEŠ + U + MIN 113,1.
 28,1.

73 GEŠ + U + ÊŠ 73,19 91,95.
 67,13.

74 GEŠ + U + LIMMU 5,1 73,22.

74 1/2 GEŠ + U + LIMMU + MAŠ (60 + 10 + 4 + 1/2) 68,86.

75 GEŠ + U + ḪÀ 38,9.

GEŠ + MAŠ + ḪÀ 59,60 67,50 70,3, 9.

76 GEŠ + U + ÀŠ 120,1.
 63,10.

77 GEŠ + U + IMIN 73,23 91,94.

78 GEŠ + U + USSU 99,23.

79 GEŠ + U + ILIMMU 68,89,131.

80 GEŠ + NIŠ 52,1 56,35 67,48.
99,1, 16.

81 GEŠ + NIŠ + DIŠ 91,357, 377, 383.

82 Wanting.

83 GEŠ + NIŠ + ÊŠ 94,31.

84 5/6 GEŠ + NIŠ + LIMMU + KINGUSILI
 68,95.

85 GEŠ + NIŠ + IA 148,2.

86 GEŠ + NIŠ + AŠ 65,57.
56,8.

87 GEŠ + UŠU-LAL-ÊŠ 72,4.

88 GEŠ + NIŠ + USSU 101,14.

89 GEŠ + NIŠ + ILIMMU
68,87a, 121.

90 GEŠ + UŠU 48,1 56,12 67,15.
56,49 72,6 74,1.

91 GEŠ + UŠU + DIŠ 72,9.

92 GEŠ + UŠU + MIN 154,5.

93 Wanting.

94 GEŠ + UŠU + LIMMU 68,66—7.

95 GEŠ + UŠU + IA 73,9 75,2.

96 GEŠ + UŠU + AŠ 63,4.

97 GEŠ + UŠU + IMIN 68,82.

98 GEŠ + UŠU + USSU 68,65.

99 GEŠ + NIMIN-LAL-DIŠ 124,4.

100 GEŠ + NIMIN 144,4 180,1.
or 31,8
67,16 180,2 *passim.*

103 GEŠ + NIMIN + ÊŠ 65,14.

107 GEŠ + NIMIN + IMIN 63,7 68,1.

108 GEŠ + NIMIN + USSU 56,51.

109 GEŠ + NINNÛ-LAL-DIŠ 73,8.

110 GEŠ + NINNÛ 68,42 72,12 148,4.
 72,13.

111 GEŠ + NINNÛ + DIŠ 97,L. E. 157,2.

114 GEŠ + NINNÛ + LIMMU 68,135
94,10.
 68,121 68,87a—b.

116 GEŠ + NINNÛ + AŠ 43,20.

118 MIN GUN LAL-MIN MA-NA 42,61.

120 MIN X GEŠ 2,1 56,23, 28, 56 66,8, 28
passim.
 29,1 30,1 66,45.

124 1/2 MIN X GEŠ + LIMMU + MAŠ 68,136.

126 MIN X GEŠ + AŠ 73,9 91,370.

128 MIN X GEŠ + USSU 68,75, 115.

128 1/3 MIN X GEŠ + USSU + ŠUŠANA
67,1.

129 MIN X GEŠ + U-LAL-DIŠ 133,1.

130 MIN X GEŠ + MAŠ 64,18 72,5.

MIN X GEŠ + U 99,14, 19.

130 5/6 MIN X GEŠ + MAŠ + KINGUSILI
68,82.

131 MIN X GEŠ + U + AŠ 64,10.

133 1/3 MIN X GEŠ + MAŠ + ÊŠ + ŠUŠANA
68,68.

136 MIN X GEŠ + U + AŠ 133,L. E.

137 MIN X GEŠ + MAŠ + IMIN 68,21.

MIN X GEŠ + U + IMIN 104,9.

140 MIN X GEŠ + NIŠ 5,3 68,125.
145,1.

142 MIN X GEŠ + NIŠ + MIN
63,1.
79,10.

145 MIN X GEŠ + NIŠ + IA 99,15, 20.

149 MIN X GEŠ + UŠU-LAL-DIŠ 90,10.

150 MIN X GEŠ + UŠU
10,1 65,11, 14, 19 68,50, 143.
99,24.

151 MIN X GEŠ + UŠU + DIŠ 120,2.

153 MIN X GEŠ + UŠU + ÊŠ 94,7.

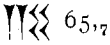
155 MIN X GEŠ + UŠU + ḪÀ 67,46.

156 MIN X GEŠ + UŠU + ÀŠ 77,15.

157 MIN X GEŠ + UŠU + IMIN 147,L. E. 159,1.

158 MIN X GEŠ + NIMIN-LAL-MIN 73,23.

159 MIN X GEŠ + NIMIN-LAL-DIŠ 124,3.

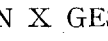
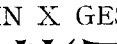
160 MIN X GEŠ + NIMIN 56,4 62,21 64,12.
 65,7 67,18 75,18.

162 MIN X GEŠ + NIMIN + MIN 132,4.

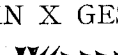
165½ MIN X GEŠ + NIMIN + ḪÀ + MAŠ 68,1, 29.

166 MIN X GEŠ + NIMIN + ÀŠ 68,30.

168 MIN X GEŠ + NIMIN + USSU 94,33.

169 MIN X GEŠ + NINNÛ-LAL-DIŠ  68,9.
MIN X GEŠ + NIMIN + ILIMMU  64,18.

170 MIN X GEŠ + NINNÛ 56,56, 72,3.

171 MIN X GEŠ + NINNÛ + DIŠ  56,14.
96,11.

175 MIN X GEŠ + NINNÛ + ḪÀ 64,1, 5.

178 MIN X GEŠ + NINNÛ + USSU 78,2.

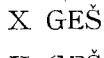
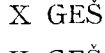
180 ÊŠ X GEŠ 48,2 49,1 56,6 *passim.*

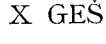
180⅓ ÊŠ X GEŠ + ŠUŠANA 37,6.

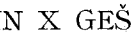
185⅔ ÊŠ X GEŠ + ḪÀ + ŠANABI 68,70–1.

186 ÊŠ X GEŠ + ÀŠ 68,15.

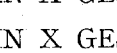
188 ÊŠ X GEŠ + USSU 66,71.

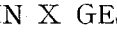
190 ÊŠ X GEŠ + MAŠ  63,18 67,22.
ÊŠ X GEŠ + U  68,99.

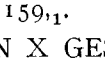
195 ÊŠ X GEŠ + MAŠ + ḪÀ 68,25.
ÊŠ X GEŠ + U + ḪÀ  66,41.

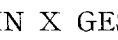
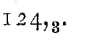
200 ÊŠ X GEŠ + NIŠ  31,1 54,21 63,8.

200⅓ ÊŠ X GEŠ + NIŠ + ŠUŠANA 68,152.

201 ÊŠ X GEŠ + NIŠ + AŠ  66,43.

203 ÊŠ X GEŠ + NIŠ + ÊŠ  78,1.

205 ÊŠ X GEŠ + NIŠ + ḪÀ  66,63.

208 ÊŠ X GEŠ + NIŠ + USSU  68,150.
 65,5.

209⅓ ÊŠ X GEŠ + NIŠ + ILIMMU + ŠUŠANA 68,146.

210 ÊŠ X GEŠ + UŠU 132,1.

212⅔ ÊŠ X GEŠ + UŠU + MIN + ŠANABI 64,4.

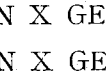
214 ÊŠ X GEŠ + UŠU + LIMMU 66,69.

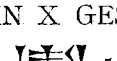
215 ÊŠ X GEŠ + UŠU + ḪÀ 64,9 68,81.

219 ÊŠ X GEŠ + UŠU + ILIMMU 68,115–16.

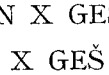
220 ÊŠ X GEŠ + NIMIN 91,102.

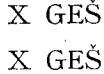
220⅓ ÊŠ X GEŠ + NIMIN + ŠUŠANA 68,92, 137.

221 ÊŠ X GEŠ + NIMIN + DIŠ  154,11.

226 ÊŠ X GEŠ + NIMIN + ÀŠ  68,25.

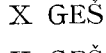
228 ÊŠ X GEŠ + NIMIN + USSU 98,29.

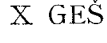
230 ÊŠ X GEŠ + NINNÛ  56,54.

233 ÊŠ X GEŠ + NINNÛ + ÊŠ  65,15.

236 ÊŠ X GEŠ + NINNÛ + ÀŠ 68,7.

237 ÊŠ X GEŠ + NINNÛ + IMIN 66,61 67,9.

239 ÊŠ X GEŠ + NINNÛ + ILIMMU  68,113.

LIMMU X GEŠ-LAL-DIŠ  91,358, 384.

240 LIMMU X GEŠ 37,3 38,5 56,1, 4, 31 *passim.*

244½ LIMMU X GEŠ + LIMMU + MAŠ 68,89, 131.

245 LIMMU X GEŠ + ḪÀ 68,107.

248 LIMMU X GEŠ + USSU 94,30.

250 LIMMU X GEŠ + MAŠ 67,38.

253 LIMMU X GEŠ + U + ÊŠ 56,40.

98,L. E.

255 LIMMU X GEŠ + MAŠ + ḪÀ

257 LIMMU X GEŠ + U + IMIN 42,1.

260 LIMMU X GEŠ + NIŠ 67,24.

91,393.

262 LIMMU X GEŠ + NIŠ + MIN 68,42.

270 LIMMU X GEŠ + UŠU 23,3 56,8, 19, 60.

275 LIMMU X GEŠ + UŠU + ḪÀ 63,7.

275⅓ LIMMU X GEŠ + UŠU + ḪÀ + ŠU-ŠANA 37,1.

276⅚ LIMMU X GEŠ + UŠU + ÀŠ + KIN-GUSILI 68,60.

278⅔ LIMMU X GEŠ + UŠU + USSU + ŠA-NABI 37,10.

280 LIMMU X GEŠ + NIMIN 56,51 67,53.

66,52 66,55, 59, 81.

284 LIMMU X GEŠ + NIMIN + LIMMU 68,13.

286 LIMMU X GEŠ + NIMIN + ÀŠ 68,59.

290 LIMMU X GEŠ + NINNÛ 26,1 56,49 63,5.

292 LIMMU X GEŠ + NINNÛ + MIN 68,110.

294 LIMMU X GEŠ + NINNÛ + LIMMU 65,11.

297 LIMMU X GEŠ + NINNÛ + IMIN 68,78, 119.

300 ḪÀ X GEŠ 14,2 96,2?

303 ḪÀ X GEŠ + ÊŠ 66,2.

304 ḪÀ X GEŠ + LIMMU 42,39 65,1.

307 ḪÀ X GEŠ + IMIN 68,92, 137.

308 ḪÀ X GEŠ + USSU 42,13.

315 ḪÀ X GEŠ + U + ḪÀ 62,10.

318 ḪÀ X GEŠ + U + USSU 66,27.

319 ḪÀ X GEŠ + NIŠ-LAL-DIŠ 91,359, 385.

321 ḪÀ X GEŠ + NIŠ + DIŠ 91,394.

327 ḪÀ X GEŠ + NIŠ + IMIN 14,1.

331 ḪÀ X GEŠ + UŠU + AŠ 42,46.

332 ḪÀ X GEŠ + UŠU + MIN 154,L. E.

333 ḪÀ X GEŠ + UŠU + ÊŠ 67,7.

336 ḪÀ X GEŠ + UŠU + ÀŠ 73,25.

355 ḪÀ X GEŠ + NINNÛ + ḪÀ 124,L. E.

356 ḪÀ X GEŠ + NINNÛ + ÀŠ 65,19.

358 ḪÀ X GEŠ + NINNÛ + USSU 66,21.

360 ÀŠ X GEŠ 75,8.

368 ÀŠ X GEŠ + USSU 65,9.

372 ÀŠ X GEŠ + U + MIN 66,5.

381 ÀŠ X GEŠ + NIŠ + DIŠ 104,L. E.

385 ÀŠ X GEŠ + NIŠ + ḪÀ 66,11.

387 ÀŠ X GEŠ + NIŠ + IMIN 66,16.

390 ÀŠ X GEŠ + UŠU 63,31 144,5.

392 ÀŠ X GEŠ + UŠU + MIN 66,8.

416 ÀŠ X GEŠ + NINNÛ + ÀŠ 73,14.

420 IMIN X GEŠ 66,1.

422 IMIN X GEŠ + MIN 63,16.

430 IMIN X GEŠ + U 66,33.

480 USSU X GEŠ 75,11, 19.

481 USSU X GEŠ + DIŠ $78_{,15}$.

505 USSU X GEŠ + NIŠ + ḪÀ $159_{,8}$.

540 ILIMMU X GEŠ $91_{,100}$.

600 NÉR (Always in composition) $62_{,1,\ 4,\ 18}$ $64_{,1}$ *passim*.

646 NÉR + NIMIN + ÀŠ $94_{,\text{L. E.}}$

673 NÉR + GEŠ + U + ÊŠ $42_{,54}$.

741 NÉR + MIN X GEŠ + NIŠ + AŠ $42_{,64}$.

749 NÉR + MIN X GEŠ + NIŠ + ILIMMU $68_{,80,\ 115}$.

783 NÉR + ÊŠ X GEŠ + ÊŠ $68_{,6}$.

828 NÉR + ÊŠ X GEŠ + NIMIN + USSU $67_{,22}$.

900 NÉR + ḪÀ X GEŠ $66_{,50,\ 87}$.

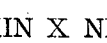
935 NÉR + ḪÀ X GEŠ + UŠU + ḪÀ $62_{,4}$.

950 NÉR + ḪÀ X GEŠ + NINNÛ (so correct text) $91_{,378}$.

1001 NÉR + ÀŠ X GEŠ + NIMIN + AŠ $66_{,79}$.

1033 NÉR + IMIN X GEŠ + U + ÊŠ $68_{,152}$.

1123 NÉR + USSU X GEŠ + NIMIN + ÊŠ $91_{,89}$.

1215 MIN X NÉR + U + ḪÀ  $73_{,\text{Lo. E.}}$

1266 MIN X NÉR + GEŠ + ÀŠ $64_{,9}$.

1348 MIN X NÉR + MIN X GEŠ + NIŠ + USSU $68_{,64}$.

1479 MIN X NÉR + LIMMU X GEŠ + UŠU + ILIMMU $62_{,1}$.

1510 MIN X NÉR + ḪÀ X GEŠ + U $62_{,18}$.

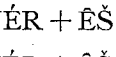
1528 MIN X NÉR + ḪÀ X GEŠ + NIŠ USSU $64_{,16}$.

1535 MIN X NÉR + ḪA X GEŠ + UŠU + ḪÀ $91_{,375}$.

1640 MIN X NÉR + IMIN X GEŠ + NIŠ $67_{,58}$.

1646 MIN X NÉR + IMIN X GEŠ + NIŠ + ÀŠ $66_{,74,\ 83}$.

1697 MIN X NÉR + USSU X GEŠ + U + IMIN $64_{,1,\ 5}$.

1800 ÊŠ X NÉR  (so correct text) $91_{,101}$.

1834 ÊŠ X NÉR + UŠU + LIMMU $91_{,266}$.

2762 LIMMU X NÉR + ÀŠ X GEŠ + MIN $68_{,70}$.

3027 ḪÀ X NÉR + NIŠ + IMIN $66_{,76}$.

3279 ḪÀ X NÉR + LIMMU X GEŠ + UŠU + ILIMMU $66_{,98-9}$.

4052 AŠ GÛR + IMIN X GEŠ + UŠU + MIN GUR $66_{,86}$.
i. e. 1 *KARÛ* + 452 GUR.

4653 ŠÁR + NÉR + IMIN X GEŠ + UŠU + ÊŠ $43_{,1}$.
i. e. 1 ŠÁR (= 3600) + 1053.

6879 AŠ GÛR + ḪÀ X NÉR + LIMMU X GEŠ + UŠU + ILIMMU GUR $66_{,98}$.
i. e. 1 *KARÛ* 3279 GUR.

Ordinals.

1st DIŠ-KAM $68_{,49}$ $98_{,1}$ $99_{,26}$ $104_{,2}$.
DIŠ-ÁM (for DIŠ-KAM?) $68_{,163}$.

1st time A-RÁ-DIŠ-KAM $162_{,3}$ $175_{,8}$.

2nd MIN-KAM $83_{,4}$ $98_{,2}$ $104_{,3}$.

2nd time A-RÁ-MIN-KAM $70A_{,6}$ $162_{,5}$ $175_{,11}$.

2nd credit 94,L. E.

3rd ÊŠ-KAM 98,3 100,21 104,5.

3rd grade ÊŠ-DŮ-UŠ 43,10.

3rd time A-RÁ-ÊŠ-KAM 162,7.

4th LIMMU-KAM 73,L.E.4 98,4 101,19.

LIMMU-BA-NI 169,7.

4th grade LIMMU-DŮ-UŠ 43,12.

5th ḪÀ-KAM 41,15 98,5 104,8.

ḪÀ-BA-NI 31,14.

6th ÀŠ-KAM 98,6 102,5 104,10 130,4.

ÀŠ-ÁM 157,7.

7th IMIN-KAM 90,L. E. 91,90 98,7 104,13.

8th USSU-KAM 98,8 104,14 160,8.

9th U-LAL-DIŠ 91,109 98,9 110,13 151,4.

9th time A-RÁ U-LAL-DIŠ-KAM-RÙ 5,13 50,14.

10th U-KAM 40,4 91,119 98,10 104,16 138,2 161,2.

11th U + DIŠ-KAM 91,137 98,11.

12th U + MIN-KAM 84,Lo. E. 89,15 104,17 109,11 122,5 152,2.

U + MIN-BA-NI 116,12.

13th U + ÊŠ-KAM 91,142 98,13 115,12 156,10.

U + ÊŠ-BA-NI 37 A,6.

14th U + LIMMU-KAM 98,14 108,6 133,5.

U + LIMMU-BA-NI 174,6.

15th U + ḪÀ-KAM 98,15 149,2.

U + ḪÀ (in UD-SAR-UD 39,3, 5 109,10 174,4.

16th U + ÀŠ-KAM 91,224 98,16.

U + ÀŠ-ÁM 157,8.

17th U + IMIN-KAM 91,229 98,17 106,18 142,5 144,7 153,8.

18th U + USSU-KAM 98,18.

19th NIŠ-LAL-DIŠ-KAM 97,24 98,19 105,4 123,10 134,7 154,1.

20th NIŠ-KAM 91,267 98,20 154,4.

21st NIŠ + DIŠ-KAM 91,284 98,21 154,7.

22nd NIŠ + MIN-KAM 91,295 98,22 154,9.

23rd NIŠ + ÊŠ-KAM 143,5 154,10 158,3.

24th NIŠ + LIMMU-KAM 70,6 98,24 118,10 119,12 150,4.

25th NIŠ + ḪÀ-KAM 70,12 93,9 98,25 141,3 168,13.

26th NIŠ + ÀŠ-KAM 72,21 91,315 95,12 98,26 129,8.

27th NIŠ + IMIN-KAM 91,331.

28th NIŠ + USSU-KAM 98,27 126,10 135,5 137,2 164,3.

29th UŠU-LAL-DIŠ-KAM 87,14 91,351 92,39 98,28 125,4 128,3 163,3.

30th UŠU-KAM 91,356.

UŠU-BA-NI 31,6.

Index of Words and Phrases.

As a rule elements in names are not registered in this index. The intention is to list every sign in the texts and show the connection in which it is used. It was felt that this method would be helpful to those transcribing difficult and obscure tablets of this period, as well as to beginners in Sumerian.

The diacritical marks that distinguish the values are those used in the signlist of this volume. In a few cases they differ from those in general use.

The abbreviations will be found under the „List of Abbreviations".

A

A **1.** 'Water' (*mû*) 9,$_5$ in date. 19,$_8$, $_8$ in A-ŠAG and A-ŠI. *passim.* 48,$_8$ 51,$_4$ in phrase BAL-KU-A q. v. 60,$_{78}$ in ḪAR-ḪAR-A 'water mill?' 127,$_8$ in ŠU-LAL-A-BAL. 39,$_4$, 116,$_6$, in KI-A-NAG. Perhaps sometimes in E-A 'water-temple' or 'house' 50,$_5$ 59,$_{79}$ 66,$_{82}$ 67,$_{19}$.

2. v. 127,$_8$ in A-BAL 'pour water' (*nâk-mê*) Br. 11381.

3. v. 'Conceive' (*erû*) 109,$_1$ in ÚZ MÁŠ NU-A. 104, 125,$_2$ in GANAM SÍL NU-A.

4. p. p. 'For', 'into', 'upon', (*ana*) 14,$_5$ 68,$_{49}$ 70,A$_7$ 170,$_1$.

5. Conjunctive 9,$_6$ 73,$_{87}$ (L. E.) 76,$_{21}$ in A-BI. 60,$_{28}$ in ŠEŠ-A-NI. 68,$_{101, 155}$ in A-KA-A-GÀ-GÀ. in 45,$_{11}$ A-KA-ANA-BA-A-GAR.

6. Syllable of prolongation. 69,$_{10}$ in Ú-GU-DE-A. 95,$_{11}$ 129,$_6$ in UD-NAD-A. 57,$_{60}$ 59,$_{26, 70}$ in IM-E-KID-A. 170,$_1$ in GAB-A. 4,$_4$ 83,$_9$ 113,$_6$ in GALU-KIN-GI-A. 90,$_{19}$ in DA-GIN-A. 91,$_{97}$ MÁŠ-DA-RI-A 91,$_{320}$ NAD-A (possibly a name). 120,$_{10}$ in NA-RÚ-A. 100,$_{20}$ in ŠU-BA-AN-TI-A. 56,$_{69}$ in ŠU-TI-A.

7. v. a. in BA-A, 'divide', 'distribute' (*našâru, ḳâšu*) 100,$_{10}$.

8. Augment of v. p. in BA-A-GAR, 'made' 45,$_{11}$.

A-A (= AI) 'Father' in p. n. A-A-KAL-LA, DA-A-A-TI, DUN-GI-A-A-MU. In mo. n. AMAR-A-A-SI.

A-AB-BA 'The sea' (*tâmtum*) in p. n. A-AB-BA-GAM. GAM = *ḳadâdu*, 'bend', 'wave'? roll? In gr. n. A-AB-BA-KAL-LA, 'the mighty sea.' KAL-LA (*aḳru*).

A-BA in p. n. A-BA-AN-DA-DI, named for the ziggurat of Agade. p. 80 note 2.

AB-E p. n. AB-E-KI-AGA. 58,$_{162}$.

A-BÍ or A-IZI 'Heat', 'burn', burnt offering? (*umme*) DSGl. p. 27 cf. 95,$_{10}$ 129,$_{5-6}$. A-IZI-ZI-IM-TI ŠUKUM-MA ᵈUD-NAD-A KA-NI 'They were set apart for burnt offerings as provision for the day of lunar obscuration.' Abizimti may, however, be a Name. p. n. A-BÍ-A-BI-IḪ, ᵈDUN-GI-A-BÍ.

A-BU in p. n. ᵈEN-ZU-A-BU-ŠU.

A at beginning in p. n. A-BU-UM-ILU, A-BU-NI, A-BU-NI KU, A-GI, A-DA-TÙM, A-ḪU-A, A-ḪU-MA, A-ḪU-NI, A-ḪU-WI-IR, A-KAL-LA, A-KU-A, A-LA-A, A-MUR-É-A, A-NA-TI, A-SI-LÙ, A-ŠAM, A-ŠI-SÍR-A, A-TU, A-TU-GU-LA, in pl. n. A-DAM-DUN^{ki} É-A-Ì-LÍ, ᵈEN-ZU-A-BU-ŠU, UD-LI-A-DAM-ᵈNANNAR-NI-GE, BA-A-MU, BA-A-LA-A, BA-A-ŠÁG-GA, BE-LÍ-A-ZU, BE-LÍ-A-RÍ-IḲ, ᵈGA-A, GA-A-GA, DA-A-TI-IŠ, DA-DA-A-NI, LIM-ME-A-NI, LUL-A-MU, NA-A-NA, ŠA-NA-A-KA. In t. n. É-A-DAM-DUN-TER-BIL-LA.

Final in p. n. A-BIL-LI-A, A-ḪU-A, A-KU-A, A-LA-A, A-MUR-É-A, AN-

NI-A, EN-Ú-A, EN-NI-A, IN-DA-A, IN-TA-È-A, IŠ-KI-ŠU-LA-A, I-TI-A, BA-A-LA-A, BA-BA-A, BIL-BIL-A, GÍ-GÍ-A, GÙ-DE-A, GÚ-ŠA-A, ZA-NI-A, ḪU-BA-A, LUGAL-MÉ-A, NA-NA-A, ^{d}NA-RU-A, LÙ-^{d}NA-RÚ-A, NIN-GÙ-DE-A, NIN-DA-GI-A, NIN-DAR-A, RÍ-BA-A, TA-LA-A, g. n. ^{d}GA-A, ^{d}MEŠ-LAM-TA-È-A, pl. n. A-BI-A^{ki}, Ú-ÚRU-A^{ki}, SU-A^{ki}. In r. n. GÚ ÍD-^{d}NA-RÚ-A-PALIL.

AB A high official (*barû*) or (*šîbu*) 'an old man', 'elder', 'father', $28_{,seal}$ $49_{,4}$ $58_{,15}$ $62_{,12}$ $80_{,19}$ $91_{,84,\ 247}$ $160_{,seal}$ $162,A_5$? $167_{,seal}$ $176_{,3}$.

ÁB 'Cow' (*littu*) $71_{,1}$ $91_{,92,\ 95,\ 99,\ 268,\ 297,\ 359,\ 360,\ 385,\ 395}$ $96_{,5}$ $105_{,2}$ $111_{,1,\ 14}$ $113_{,2}$ $127_{,5}$ $143_{,2}$ $153_{,2}$ $159_{,2,\ 4}$ $165_{,1}$ $173_{,3}$.

ÁB-AL 'Mature cow' (see AL) $69_{,1,\ 5,\ 17}$ $71_{,18}$.

ÁB-AMAR-GA 'Nursing female calf' (see AMAR) $69_{,2}$ $71_{,3}$ $96_{,6}$ $101_{,1}$.

ÁB-E-TUR 'Stable cow' (see ṬUR) $1_{,6}$.

ÁB-ÚR 'Female calf'? $18_{,1}$ in MIN GUD ÁB-ÚR. see ANŠU-NITAḪ-ÚR, DSGl. p. 14 'male filly of an ass'. But see translation of tablet $18_{,1}$.

ÁB-BAR-ÉŠ 'Stable cow'? $91_{,360}$ (= ÁB-É-TÚR?) BAR = *itiatu* 'enclosed' Br. 1755, ÉŠ = *bîtu* 'house' Br. 3817. ÁB-(MU-)MIN 'Cow two years old' $70_{,1,\ 7}$ $94_{,6,\ 29}$. ÁB-ŠE 'Fat cow' (see ŠE = *marû* Br. 7430, translated 'grain-fed') $127_{,3}$.

AB-BA 'Father', in title AB-BA-URU, 'city father', 'elder' $79_{,12}$.

AB-BA in p. n. AB-BA, AB-BA-GI-NA, AB-BA-GU-LA, AB-BA-KAL-LA, AB-BA-LÙ-AB, AB-BA-MU, AB-BA-^{d}NINÂ, AB-BA-SAL-LA, AB-BA-ŠÁG-GA, A-AB-BA-GA, UR-AB-BA, LUGAL-AB-BA, MER-AB-BA, gr. in É-A-AB-BA-KAL-LA, pl. n. GU-AB-BA^{ki}.

AB in p. n. AB-DI-ḪI, AN-NI-AB-DÚ, UR-AB-LIL-LA, UR-ZU-AB, ḪA-AB-RU-IN?, ḪA-AB-RU-ŠU, LU-AB-DI, MER-AB-DI, NA-AB-LA-LUM, SI-RÚ-AB.

AB-ḪAL 'House of Seers' $38_{,6}$ $41_{,3}$ $46_{,3}$ $58_{,151,\ 202}$. It literally means 'House of divine decisions'. ḪAL = *piristu* cf. DSGl. p. 209 and HWB p. 543.

A-GA-AM 'A female temple singer', corresponding perhaps to the Nautch girls of India. Comp. $59_{,63-4}$ with $59_{,69}$. Cf. LSG p. 214. GAM 3 'to cry out', and A-GA-MU = *ḫillu* 'sorrow', 'sadness' Br. 11528. Prince MSL p. 24, derives the word from A + GAM. A = abstract element and GAM from GEME.

A-GA 'Portico' or 'naos' in t. n. AGA-ZU-ŠI-KA $58_{,70}$ and p. 100, note 15. Comp. A-GA = *parakku* 'naos'. DSGl. p. 7, I, A-GA 3.

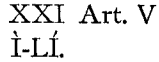
AG 'Make' (*epêšu*) $58_{,201}$ in IGI + GAR-AG $92_{,35}$ in -AG-BA-NI. 170_2 in GA-ZÙ-AG 'I will make you'. $36_{,2}$ $37_{,30}$ $54_{,29}$ $62_{,22}$ $64_{,19}$ $68_{,4,\ 156}$ in NIN-ŠID-AG. $1_{,41}$ in GIŠ-DA-AG-SI q. v.

Pictograph represents the plan of an assignment of land with irrigating ditches.

ÁG 'Love' (*râmu* Br. 4745). $97_{,6}$ in MA-AN-ÁG. $113_{,14}$ $128_{,11}$ $133_{,12}$ in KI-ÁG in dates. See also p. n. DUN-KI-ÁG, MER-KI-ÁG and f. n. $66_{,35}$ GAN-GUD-KI-ÁG.

AGRIG see IGI-DUB and IZKIM (*akrikku, abarakku*) DSGl. p. 7.

^{d}ADAD = ^{d}IM 'The storm god' (*Ramman*) $58_{,195}$ $81_{,15}$ $88_{,9}$ $90_{,18}$ $171_{,10}$ in p. n.

^{d}ADAD (=) $91_{,232,\ 317}$ in name UR-^{d}ADAD-ILU. For this reading comp. name on archaic agate hammer in the American Museum of Natural History. Bulletin XXI Art. V p. 40,  ^{d}ADAD Ì-LÍ.

A-DAM-DUN p. 100 note 16.

AD in p. n. AD AN-NÍ-MÁ-GAB-BÍ-DU, WA-AD-RA-AD, I-ASARU-NA-AD.

AD-É 'Household steward'? (*aduppu* SAI 10566) $60_{,43,\ 60,\ 71}$ in $60_{,51}$ preceded by UR which may be a scribal error.

AD-DA 'Father' (*abu*) Br. 4186, he who decides, determines, DSGl. p. 8. In p. n. AD-DA-IZKIM, AD-DA-KAL-LA, AD-DA-MU, AD-DA-NA.

AZ 'Leopard'? (*asu*) DSGl. p. 15. $123_{,8}$ and $142_{,4}$ cf. p. 75 note, see translation of $123_{,8-9}$ on p. 73. AZ and UR-KU appear

to be connected. see Br. 3875 and comp. Leg. 342,4.

AZAG 'Bright', 'pure' (*ellu*), 'holy'? in names as AZAG-^{d}NANNAR 'brightness of the moon', DUL-AZAG 'holy shrine' 136,3? AZAG for KUBABBAR, 'price', 'money', 37,7, 11, 14, 16, 26 179,2, 4, 8.

AZAG-UD = KUBABBAR, 'Silver' (*kaspu*) 30,1 37,2, 21, 24 37,A1 68,142.

AZAG-GI see GUŠKIN, 'gold' (*ḫurâṣu*) p. n. 55,3 91,134.

AZAG-LAL 57,33, 63 This means weighed silver, but in view of *sanâḳu ša ṣarpi* Br. 9919 does it mean stamped or pressed silver pieces?

AZAG-GIM 'Silversmith' 3,3.

AZAG-ZU 'Wise' (*enḳu*) in p. n. ŠA-TA-AZAG-ZU 73,A7 97,10, cf. DSGl. p. 15 NAM-AZAG-ZU.

AZAG in p. n. AZAG-^{d}NANNAR, AZAG-ŠÁG-GA, AMAR-KI-AZAG-GA, EN-ŠAG-AZAG-GI, UR-AB-AZAG-GA, UR-AZAG-NUN-NA, UR-DUL-AZAG, UR-DUL-AZAG-GA, KA-AZAG, LÙ-AZAG-NUN, LUGAL-AMAR-AZAG, ^{d}NIN-AZAG-NUN-NA, ŠU-AZAG-GI.

A-ZU 'Physician' (*âsû*), 'magician' (*barû*), Br. 11377-8. In mo. n. EZEN-^{d}NIN-A-ZU and KI-SÌG-^{d}NIN-A-ZU.

A-KA 'Laid down', 'delivered', 'measured' 33,18. KA = *nadû, buṣurtu,* but see LSG. p. 202 under AGGAD, and S^{b} 205, A-KA = *madâdu* 'to measure'.

A-KA-A in 45,11 A-KA-A NA-BA-A-GAR 'The deliveries were not made', in 37,28 54,24 68,101, 155 A-KA-A-GÀ-GÀ, 'the deliveries were made'. GÀ-GÀ = *šakânu.*

A-KA-ḲA = A-DÙG-GÅ? 'To smite' (*maḫâṣu*) Br. 11404. see note to 66,84 on p. 59 and p. 102 note 3.

AL (1) 'High', 'mature', 'ripe' (*ṣîru*) in ÁB-AL 'mature cow' 69,1 5, 17 71,18, cf. LSG. p. 202. (2) 'pickaxe'? (*allu*) LSG. p. 202. (3) 'keep', 'preserve', 'protect' (*naṣâru*) in PA-AL = ŠABRA (*šabrû*) 'temple warden', i. e. keeper of the wine and food supplies. cf. HWB. p. 70 *allu* DUK-AL-UŠ-SA = *kar-pat ši-ik-ki* K. 152 Col. 1, 42 = *kar-pat šik-ki,* HWB. p. 657 *šikku.* The sign originated in the picture of a leather water bottle used to preserve wine, beer and sour milk as Hommel and Delitzsch long ago suggested. The LÙ AL-AG-A = *râpiḳu,* Br. 5758 corresponded to the AL-AG workers of Langdon AD 12,15 and were people who carried earth in baskets (= GIŠ-AL) as the Arabs at excavations do to-day.

AL in p. n. AL-LA, AL-LA-RU, AL-LA-TÙM, ḪU-LA-AL.

A-LAL 'A derrick', or 'balancing pole to lift water', 1,12 see Br. 11639. A-LAL-ÍD-DA = *šikin nâri,* 'a structure by the river side'. As A-LAL in 1,12 is followed by ZABAR, 'bronze', I have translated 'weighing scales', because the weight of bronze seems to forbid a derrick. Comp. RU 126,II16 where an URUDU A-LAL is used to weigh dates.

ALAL 'A water vessel', here of copper (*iṣ elallu, pisannu*) 1,14 perhaps 'a filter'. Br. 6014 *naṣâbu ša ḳanê,* 'to collect, said of reeds'. The pictograph in BW. I, 272, shows that the upper part was made of closely woven bamboo, the lower part of metal or earthenware to hold the filtered water. Double jars for drinking water are in common use in Babylonia still, though the upper half of the filter is now made of porous pottery.

ALIM 'King', 'highness' (*šarru, kabtu*) DSGl. p. 9. in p. n. AMA-ALIM, UR-^{d}GÁL-ALIM, KÙ-ŠA-BAR-ALIM.

A-LUM 'Domestic'? see HWB. p. 469 *namaššu* (= A-LUM) 'to swarm, make a noise'. A colony, or swarm of people who make a noise. It may therefore mean 'domestic'. It qualifies sheep and other animals in these tablets. cf. 95,6 104,11 106,6 109,6 126,1 129,1, 3. *A-LUM* = fruitful, pregnant SRD. p. 39 is doubtful.

AM **1.** 'Wild ox', or 'mountain ox' (the yak?) (*rîmu*). 91,343, 361 GUD-AM used as an adjective. comp. 91,386, 396 AM-GUD.
2. in A-GA-AM q. v.

3. in p. n. U-DA-MI-ŠAR-RA-AM, Ù-DA-MI-ŠA-RA-AM,BU-ŠA-AM,NA-RA-AM, TÙR-RA-AM-Ì-LÍ TÙR-RA-AM-^{d}DA-GAN.

ÁM **1.** (= A-AN) v. 'To be' LSG. § 208. ZI(G)-GA-ÁM 'were sent forth' 159,$_{9}$. GUB-BA-ÁM 'were present' 69,$_{6,\ 12,\ 21,\ 26,\ 31}$ 71,$_{8,\ 16,\ 26}$ 178,$_{2}$. LAL-NI-ÁM (read LA'U ÁM, cf. Clay. Yale syllabary 210) 'were wanting' 42,$_{23}$ 75,$_{16}$ 77,$_{13}$ 80,$_{12}$.

2. In ŠA-ÁM, Conjunction, 'and', 'also', 58,$_{127}$ 60,$_{25}$ 73,$_{2,\ 10}$ 76,$_{8}$ 80,$_{13}$.

3. After numerals. 68,$_{18}$ 157,$_{3,\ 7}$ ordinals, 71,$_{10}$ cardinals.

AMA 'Mother' (*ummu*) in 1,$_{7}$ EME AMA-GAN. 58,$_{48}$ in AMA ^{d}KAL-RI-BA-ZI. 58,$_{112}$ in t. n. É-AMA-MU-GE, in 61,$_{12}$ PA-MU-AMA-SÌG and in p. n. AMA-ALIM, AMA-GU-LA, AMA-RA-BA-TÙM,UR-^{d}AMA-RÍ-DA,KAL-AMA-NA, ^{d}NIN-LIL-AMA-MU.

AMAR 'Offspring', 'young animal' (*bûru*) 91,$_{308}$. AMAR-GA, 'suckling young', GA (*tulû*) 'female breast' 69,$_{2}$ 71,$_{3,\ 14}$ 96,$_{6}$ 101,$_{1,\ 3,\ 12}$. AMAR-GUD-AM, 'a young wild ox' 91,$_{343,\ 361}$. AMAR-MAŠ-DŪ, 'a young gazelle' (*ṣabîtu*, Br. 1908) 91,$_{328}$ 156,$_{5}$. AMAR-MAŠ-DŪ-UŠ, 'Young male gazelle' 91,$_{311}$ 168,$_{5}$. AMAR-MAŠ-DŪ-SAL, 'Young female gazelle' 126,$_{5}$ 168,$_{9}$. LSG p. 228 and AD 22,$_{1}$ translates 'kid'. Nergal was ^{d}MAŠ-DŪ as god of the chase. This would seem to imply that the MAŠ-DŪ was an animal of the chase. AMAR A-A SI in mo. n. AMAR-DA = MARAD-DA in pl. n. AMAR in p. n. AMAR-KI-AZAG-GA, LUGAL-AMAR-AZAG, ŠU-DA-AMAR.

AN = DINGIR (1) 'God' (*ilu* Br. 430) see name, god, temple lists, etc. (2) 'Heaven' (*šamû* Br. 437) 160,$_{seal}$ 167,$_{seal}$ 58,$_{115}$ 59,$_{8}$, in the attribute of Ishtar ZA-AN-KA 'jewel of heaven' 58,$_{115}$ 59,$_{8}$. Perhaps 53,$_{5}$ ^{d}KA should be read AN-KA 'of heaven'.

AN **1.** Auxiliary syllable in v.p. BA-AN 170,$_{4}$. BA-AN-ḪAB. 43,$_{15}$ É-BA-AN-LAL. 30,$_{5}$ BA-AN-TI. 100,$_{20}$ ŠU-BA-AN-TI-A. 21,$_{7}$ BA-AN-TU(R). In v. p. MA-AN 20,$_{2}$. MA-AN-NAM-MÚ-DŪ. 97,$_{6}$ MA-AN-ÁG also in p. n. MA-AN-SUM.

2. in p. n. GA-AN-ZA I-GÈ-Á-AN. in pl. n. AN-ŠA-AN^{ki}, MA-AR-DA-MA-AN^{ki}, AN in A-AN = ÁM q. v.

AN-AN 'Give to drink' (*šaḳû* Br. 446) in p. n. AN-AN-SU cf. p. 81 note 20.

AN-DA-DI 'Like heaven', Br. 6691. In A-BA-AN-DA-DI q. v.

AN-DUL 'protection' (*ṣulûl*) in t. n. É-AN-DUL 41,$_{11}$. It may mean a holy well or basin. cf. TUL = *tâmtu*, 'sea' BW II 460,$_{23}$ and comp. BW II 444,$_{1}$ ENGUR = *apsû*

AN-NA 'Heaven' (*šamû*) in 111,$_{5}$. AN-NA-ŠÁR-GÛB-BI. In EZEN AN-NA 'Feast of ANU', or heaven? cf. mo. n. and g. n. In ŠABRA AN-NA. In p. n. IGI-AN-NA-É-ZU, UR-É-AN-NA, UR-^{d}SÍ-AN-NA.

AN-NI p. n. AN-NI, AN-NI-A, AN-NI-AB-DÚ, AD-AN-NÍ-MÁ-GABA-NE-DU.

ANŠE A beast of burden, 'ass', 'mule', 'horse', 'camel' and perhaps elephant, according to the qualifying signs which precede, follow or are attached to the sign. ANŠE and ANŠE-SAL 1,$_{7}$ (*imêru* Br. 4984), pronounced EME, was a female ass, as opposed to ANŠU NITAḪ, pronounced *ŠAGUB*, cf. PA p. 103, note.

ANŠU-Ù = DURA, 'Horse' (*sisû* Br. 4986) see below.

(ANŠU) Ù-RA = *sisû*, Ct XIV 11 93080 Rev. 17, ANŠU KÙR-RA DSGl. p. 128.

ANŠU (A-) AB-BA 'A dromedary' (*ibilu*) DSGl. p. 14.

The following varieties occur in UDT.

ANŠE 69,$_{8}$ 71,$_{12,\ 15}$. ANŠE-SAL = EME 1,$_{7}$ 'Female ass'.

ANŠU-NITAḪ 'Male ass' 69,$_{8}$ 71,$_{12}$. ANŠU-NITAḪ-DIŠ 71,$_{13}$ 'male ass one year old'.

ANŠE-AMAR-GA 'Suckling filly of an ass' 71,$_{14}$.

ANŠE-Ú GU-DE-A (for ANŠU GÙ-DE?) 'A braying ass of the pasture'? 69,$_{10}$. GÙ-DE = *nagâgu*, cry out, bray, cf. DSGl. p. 106, VI, GÙ and p. 14 under ANŠI/U.

ANŠE-Ù=DURA 'Mare' (*sisû*) 157,9 162,2,4,6 and L. E.

ANŠE-Ù-SAL 'Mare' 101,10. ANŠE-Ù-SAL MU-MIN 101,11. 'Mare 2 years old'.

ANŠU-Ù-NITAḪ 'Stallion' 101,8. ANŠU-Ù-NITAḪ MU-MIN 101,9. 'A stallion two years old'.

ANŠU-Ù-AMAR-GA 'A nursing colt' or 'filly' 101,12.

ANŠU-BAR + AN-NITAḪ 101,7. BAR and AN both signify 'high', 'tall'. It is not impossible that this animal was an elephant.

ANŠE-ZI 'Riding ass'? 41,14. ZI = *našû*, 'lift up', 'carry'.

ANŠU-ZI-ZI-NITAḪ 91,362, 387. ANSU-ZI-ZI-NITAḪ-MU-AŠ (1 year old) 91,364.

ANŠE-ZI-ZI-SAL 91,366, 389. ANŠE-ZI-ZI-SAL-MU-AŠ 91,368. The meanings of ZI-ZI, *nasâḫu*, 'tear away', *nazâzu*, 'stand firm', *našû*, 'lift up, carry', all point to a swift and powerful riding animal like a well bred horse (MU-AŠ = 1 year old).

ANŠE-MUK 'Locked up asses' (she ass in heat?) 68,111. MUK = *nuphi* 'inflamed' BW, II 3,6.

NU-ANŠU-NITAḪ ZI-LUM 'A tall riding mule', 69,9. NU is negative and LUM = *uššubu* 'spring up' 'grow'.

ASARU in p. n. I-ASARU-NA-AD 91,140. MSL. p. 40 identifies this value with Marduk. cf. BW., II, 445.

A-SI-GA 'Freight' (*êsigu*) Br. 11471 cf. Arabic وَسْقًا = وَسَق 'heap up', 'load freight' (on a ship or beast) 25,2 62,11.

APIN (1) 'Farmer' (*ikkaru*), (2) wooden 'irrigating machine' (*epinnu, iṣ narṭabu*) 18,8 50,1, 4 54,4, 7 61,8 63,3, 6, 9 66,2, 6, 48 69,4, 5 71,11 *passim*. ENGAR is Semitic, so apparently is APIN. Pinches, PA p. 16, note 2, suggests URU as the Sumerian value. Perhaps, with DSGl. p. 5 and p. 35, it would be best to distinguish APIN from ENGAR by using the latter or URU when farmer is meant.

APSU see AN-DÚL and ZU-AB also Br. 6269.

AR 'Light' (cf. *namâru* Br. 9425) p. 81 note 29.

AR in place names ḪA-AR-ŠIki, MA-AR-DA-MA-ANki.

A-RÁ....KAM 'time' for the 9th time 5,18 50,14. A-RÁ = ×, i. e. multiplication.

A-RÁ DIŠ, MIN, ÊŠ-KAM, once, twice, three times 162,3, 5, 7 175,8, 11.

ÀR-ÀR see ZÚR-ZÚR.

ARA 'Grind' (*ḫašâlum, tênu*) DSGl. p. 9 cf. ḫar-ḫar.

A-RI 'Westerner' (cf. *amurrû* Sb 73) 92,17, 20 or A-RI-GÌN may be a title like A-RI-A and A-RU-A or A-RI (*ai-bu*) 'an enemy', 'to fight', hence foreigner, cf. DSGl. p. 10, A-RI = *ramû*, Br. 11460 may, however, be verbal, meaning 'delivered'.

A-RU 'Throw water' (RU = *nadû*) in the title A-RU-A, which often follows a person attached to a farmer, usually a woman, but sometimes a man. Comp. 59,11, 76, 78, 91 with 59,30, 66 and see RU 158,IV24 A-RU-A ZA-BA-AL NI-A. BAL (*dalû*) 'pour out water', and Langdon, AD p. 22, 48.

AR-ZA-NA According to GAB p. 105 note 1, and p. 122, 'groats of barley or a kind of wheat'. (Emmer); see in list of grains UDT p. 61 and text 68,10, 16. AR-ZA-NA GAR-ḪAR-RA ŠIG 68,55, 107. GAB p. 196 = 'Fine groats for ash-bread'. See UDT p. 61.

AR-MU-NA-RÁ A field name 66,38 cf. p. 81 note 29.

AŠ (►—) (1) 'One', 'single', 'alone' (*edu*) see arithmetical index. (2) With value RÙ = postposition 50,14 *passim*. (3) With meaning 'stretched out', 'long' (*tirṣu*) in GAR-GIŠ-AŠ 68,83 'long bread' BW II, 1,25 HWB p. 715, III. But see GAB p. 198 "Eine feine Gerstenbrotart".

ÀŠ 'Six' (*šiššu*?) see arithmetical index.

ÁŠ **1.** v. Desire (*ṣibûtu* Br. 6751) 32,10 in DUB-BA-NI ÁŠ ḪA-BA-AB-TI 'His tablet desired (i. e. his quittance) let him receive'. **2.** = ZIZ (*kunâšu*) Accd. to GAB pp. 20, 55, 'emmer', *triticum dicoccum*, obtained by identification of *kunâšu* with Aramaic *kunnātha*, usually translated 'spelt'. *Kanâšu*, from which *kunâšu* is probably derived, means 'bend', while IM-GÀ-GÀ, the gloss for

ZIZ-A-AN = *kunâšu*, may mean 'prepared' and both refer to the peeling of the grain. The difficulty with Hrozny's identification is that it does not take into consideration other meanings of the sign ÁŠ or ZIZ. The translation 'hemp' is certainly possible, see p. 56, note to translation of 62, even if we admit the ÁŠ grain formed an important factor in Babylonian beer, as peeled hemp seeds may have been added for their intoxicating properties. cf. 1,21 19,1 62,2, 14, 19 63,5, 8, 18 67,18, 19 ÁŠ NUMUN 19,2.

3. in p. n. UR-TI-RA-ÁŠ.

AŠ in p. n. I-ŠAR-RA-MA-AŠ, GAR-Ú-AŠ (= *RUM*), in pl. n. ŠA-AŠ-RU^{ki}.

A-ŠAG 'A field', 'estate', 'a watered section' (*eḳlu*) DSGl. p. 256. cf. UDT note, top of p. 59.

The following field names occur in these tablets:

A-ŠAG-GÚ-BAN-DA 15,5 'Field of small millet'.

-GI-DAḪ-ḪA 19,3 54,3 65,5, 15 'Field of increase' DAḪ = *êṣêpu*.

-NA-DA-TÙM 22,3 'Field of the stock yard'.

-URU-UL (URU-DÚ?) 26,6 'Field of the beautiful city' (or copper?).

-SUG-GAN-^{d}NIN-DAR-A 51,5, 6 'Long, or sunken field' cf. NIN-DAR-A.

-IGI-GEŠTIN AN-KA 53,5 'Field before the vineyard of heaven'.

-IŠ-DUB-BA 54,9 'Field of tablet dust'.

-^{d}NIN-GIR-SU Á-ZI(D)-DA ^{d}NINÂ 56,46–8 'Field of NIN-GIR-SU on the right hand (= the husband) of NINÂ'.

-É BIL-LI 62,5, 8, 22 'Field of the new', or 'fire temple'.

-SUG (= *ṣuṣû*) 62,15 'The marsh field'.

-^{d}GÁL-ALIM 62,24 'Field of the god GÁL-ALIM'.

-ḪAB-BI ḪAB E- GAR-RA 63,20 'Field where the gathering is done'.

-AR-MU-NA-RÁ 66,38–9 'The field that brings light' (east?).

-LUGAL-NAM-RÍ-NA 66,51 'Royal field for civic judgment'?

-MA-RA-LUM 66,56 'Field of the fruit of watered land'?

-MUŠ-BI EDIN-NA 66,85–6 'Field of the serpent of the desert'.

-GÚ-EDIN-NA 73,A$_8$ 'Field of the desert boundary'.

For the region of GÚ-EDIN cf. Hommel, Grundriß, p. 244, 74.

A-ŠI-GAB = ÍR-DŬ 'Penitential priest' 19,7 22,6. ÍR-DŬ-GAL 19,seal 22,seal 'Chief penitential priest'. A-ŠI 'Water of the eye' (*dimtu*), DŬ or GAB 'let fall' (*labânu*) i. e. a mourning priest who weeps.

A-TER 41,19 68,61 175,3, 6, 9. Accd. to GAB p. 77 and p. 118 ff. 'Eine emmermehlart, anfeuchtungsmehl', i. e. a dough made of 'emmer' (*šaṣḳu*), but see TER (*šulpu ša nâri* Br. 7663) i. e. drawn out of the water and Ú-A-TIR-TI-A-RU = *arušu* 'rice' Br. 11584. MSL p. 44,6. OBTR p. 37 has suggested rice. It does not seem reasonable to treat the Sumerian and Babylonian grain accounts as a series of bakers' and brewers' formulas as Hrozny does.

For title GÁL-A-TIR see under GÁL.

A-TER-ŠIG 'Purified', or 'peeled A-TER' 68,61–2.

Á **1.** 'Wages' (*idi*, DSGl. p. 3,11) 36,3 in Á-ERIM-NA 'wages of slaves'. 44,5 Á UŠ-GUB-BA (*maḫḫu*) 'wages of the prophet'. 60,74 Á-MAŠ 'half wages'. 100,17 Á ERIM. 132,3 Á-DIŠ KAL. 132,5 Á LÙ-TÚG-GÀ-ŠU 'wages for hired men' (*amêlu agâru* = 'to hire' Br. 10605.) 16,2 51,3 56,2, 4 and often. 65,3, 12, 21. Á-TÚG-GÀ 'wages for hired workers'. 56,68–9 Á-TÚG-GÀ Ù ŠE ERIM E-ŠU-TI-A 'The wages were received by hired workers and the grain (was received by) slaves'. 55,13 Á-TÚG-GÀ GIŠ-DŬ-TAB 'wages for hiring hired ox teams'. Comp. RU 17 col. I,15 with GIŠ-DŬ-TAB line 24.

2. 'Side' (*idu, aḫu*) in Á-GAM 82,2, 5, 8, 12, 15 89,2, 7, 12. see GAM. Á may, however, here = *ḳarnu* 'a horn' Br. 6542.

Á-GÌ 'Sent' (see LSG. pp. 201, 1 A, and 202, 2 AGGA) 100,10 see translation p. 69.

Comp. Leg. Catalogue pp. 86, 88 Nr. 361 and 371 for a different translation.

A-ZI(D)-DA On the right hand (*imnu* Br. 6569 and HWB ימן p. 307). 56,47 in A-ŠAG-dNIN-GIR-SU Á-ZI-(D)-DA (here = husband) dNINÂ. In p. n. dLUGAL-Á-ZI(D)-DA and LUGAL-Á-ZI(D)-DA. 'On the left hand' was expressed by Á-GÚB-BU (*šumêlu* Br. 6570).

Á-KI-TI 'New Year feast' 91,74 also mo. n. 6th month; cf. p. 104 note 6 and AD p. 11, 6.

Á in p. n. Á-BIL-LÍ-A, Á-BIL-LÍ, Á-BIL-LUM, Á-DA-A (ID-DA-A?), Á-LA-LA, Á-NA-MU, DA-Á-A, I-GÌ-Á-AN (I-MI-ID-ILU?), ÌR-RA-NU-Á.

E

É **1.** 'Temple', 'house' (*bîtu* Sb 232) see list of temples and buildings pp. 100-1 with foot notes. 5,4 58,149 175,5; synonym of GÀ-NUN (*kummu*) 175,12. See the phrases ÉŠ-ÉŠ É-UD-U-ḪÀ 174,4, 'temple feast on the 15th day', and É BA-AB-SU-UB 20,8 where the sign may belong to the v. p. BA-AB

2. = NIGIN 60,18 cf. Ct III plate 34,171.

É-BA-AN Verbal like AM? 1,41 in MIN GIŠ-DA-AG-SI-É-BA-AN; cf. RU p. 4. Descriptive of shoes, rings, clothes, weights, etc. Leg. p. 128 'tresor'? Comp. LAL-NI SÌG IM-MA-É-BA-AN-LAL 43,15 where the expression seems to be a verbal preformative. 'The wool paid out was tied together'?

É-BIL-LI 'Temple of cedar fire'? RU p. 4 says it = É-GIBIL-LI 'new house', but compare Jastrow RBA p. 202; also index to Frazer's Golden Bough, The Magic Art. II (3rd ed.) under 'fire'. The cedar was a sacred tree among the Sumerians as the oak was among Romans and other Europeans. It is not improbable that a perpetual fire was maintained in special temples in various parts of Babylonia. It is possible, of course, that LI is a phonetic compliment, in which case we would translate 'Temple of fire' or perhaps better 'new house'. See p. 100.

É-GAL 'Palace' (*êkallum*) see temple list and g. n. dNIN-É-GAL.

É-DUB-BA 'House of records', 'store-house' p. 101 note 1. See in 12,3–4 the phrase É-DUB-BA GU-LA-TA Ù GAR-KEŠDA-KEŠDA 'From the great record and packing house'.

É-ḪAR-ḪAR-A Read É-ARÁ-A 60,78. See note 3 p. 54.

É-KÙR-RA Lit. 'mountain temple' 121,5 temple of NANÂ at Erech and EN-LIL at Nippur. cf. p. 101 note 8.

É-LAL? p. 101 note 11.

É-MU 'Kitchen'? 'bakery'? (*išâtu* BW II, 62,12) If this is the meaning of MU the translation would be 'fire house or temple', like É-BIL-LI, i. e. a temple with sacred fire. The chief meaning of MU is, however, 'name' (*šumu*) hence 'temple of names'. See note to translation of 105. The objections to the translation bakery or kitchen are the connection in which the É-MU is often found and the large number of animals sent to the place. Thus in 116, a tablet of offerings, ten fat sheep and goats sent to the É-MU are followed by five ewes for the sacred well of Dungi. In 168 after offerings to the goddess NINSUN, the god KAL, etc., a nursing female gazelle (*ṣabîtum*) for the É-MU is mentioned. In 108, a very small tablet, we have the record of 71 animals sent forth to the É-MU on the 14th day, doubtless for the full-moon sacrifices on the 15th day. Are we to suppose the Sumerians were provided with facilities for cooking at one time 71 animals and often many more? cf. Ct 17775, VII, 47 R 8 É-MUki-NAM-MAḪ. 'The É-MU place of exaltation' (NAM-MAḪ = *ṣîrûtu*). This was certainly not a kitchen.

É-NE Plural ending in UŠ-BAR É-NE 67,7 'the weavers'.

É-PAG-GA 116,7 and É-ŠE-PAG-GA in temple list p. 101 note 22. Note to 95 on p. 68, to 102 p. 70. 'A temple of auguries', generally read É-UZ-GA. For the reading PAG see also PA 18,8 and

note, PAGA = *êsêru ša iṣṣuri*, 'to catch, said of a bird'. But even if we read UZ this would probably be the same as UZÚ, AZU (*barû*) 'a diviner'. Arabic اسو = *asâ* 'console', 'cure', 'make peace' may have a bearing on the meaning.

É-RÍM (É-KÀŠ?) 'House of the couriers' (KÀŠ = *lâsimu*) 41,$_{20}$ cf. p. 101 note 20 and DSGl. p. 116 III KÀŠ.

É-ŠUKKAL 'House of purification' or 'messengers' (*misû*), 'wash' (*sukallu*), 'messengers' 41,$_{1}$.

É-TÚR 'Cattle pen' (*tarbaṣu* Br. 2664) 1,$_{6}$ in the expression ÁB-É-TÚR, 'stable cow'.

É in title AD-É; see under AD;
in title ŠABRA É q. v.
in p. n. AB-DI-É-GAR, A-MUR-É-A, É-^{d}... A^{ki}, É-E-BA-DÚ, É-UR-BI-DÍM, É-GAR-Ì-LÍ, É-DA-ḪUL-LA, É-ZI-MU, É-ḪE-GÁL, É-KI-BI-SI, É-KI-GAL-LA, É-MŬ-NE, É-MU-NI-DU, IGI-AN-NA-É-ZU, UR-É-AN-NA, UR-É-BABBAR, UR-É-NINNÛ, ḪAB-BA-NAR-É, LÙ-É-GU-LA, ^{d}NA-BÍ-KUŠ-É-^{d}NANNAR, ^{d}NIN-É-GAL.

É-A **1.** = É, 'House', 'temple', see p. 82 note 6 and PKUN p. 27, also the temple and granary lists. In almost every case, however, the expression can be translated 'for the temple', thus 50,$_{5}$ NI-DUB É-A ^{d}NIN-MAR^{ki} 'granary for the temple of NIN-MAR^{ki}'. 67,$_{19}$ 'ÁŠ for the temple of Ishtar'. 20,$_{1}$ KUNIN É-A-LUGAL 'bitumen for the house of the king', but also 'best quality house pitch'.
2. in p. n. É-A-IGI-GAR-E p. 82 note 6 É-A-Ì-LÍ, É-A-LÀḪ, UR-^{d}ÉA for UR-^{d}EN-KI.

E **1.** Conjunction 'and' 60,$_{57}$ 100,$_{8}$.
2. v. p. cf. DSGr. § 135, 136. 57,$_{64}$ E-IB-PAD 'was appointed'. 91,$_{2}$, $_{10}$ etc. 92,$_{11\ 19}$, $_{22}$ *passim* in E-UŠ-SA 'that follows (in size)'. 59,$_{88}$ E-BA-ŠÁG 'was gracious'. 57,$_{18}$ 58,$_{135}$, $_{180}$ E-GAR-RA 'has', 'made' (but see RUBI pp. 67—8). 57,$_{60}$ 59,$_{26}$, $_{70}$ ḪAB E-GAR-RA 'the collection was made' 63,$_{19-21}$ in title IM-E-KID-A 'one-who clips off clay' or cuts tablets. 97,$_{6}$ in E-MA-AN-ÁG 'she has loved'. 58,$_{205}$ 162, A$_{8}$ in E-NI-PAD 'was appointed' or 'proclaimed'. 176,$_{3}$ in ÉŠ-E-TÙM-MA 'put aside'? 56,$_{69}$ in E-ŠU-TI-A 'were received by'. In all these cases it has the force of a demonstrative or relative pronoun 'who', 'that'.
3. With demonstrative force, in LUGAL-E, EN-NUN-E etc. See dates of Bur-Sin, Ibi-Sin and Gimil-Sin.
4. in p. n. AB-E-KI-ÁG, É-E-BA-DÚ, ^{d}UD-ÙG-E, UR-^{d}EN-E-DU, URÚ-^{d}LÀL-E, BA-E-LUL, KÙ-E, NÍ-SI-DI-E, NA-E-LA^{ki}, mo. n. KÙR-Ú-E.

EDIN 'Plain', 'field', 'desert' (*ṣêru*). 66,$_{86}$ 73, A$_{8}$ in GÚ-EDIN-NA. 159,$_{10}$ in EDIN-EN-LIL-LÁ-KA. 55,$_{10}$ in p. n. LUGAL-Ú-EDIN.

E-D[A] 'Went out' (*aṣû*) = È? DSGl. p. 30 ED. See MU GÌN-UŠ E-D[A] (or E-NE?) 168,$_{11}$ lation p. 78.

EZEN 'Feast', 'festival' (*isinnu*) 177,$_{3}$ cf. mo. n. and p. n. LUGAL-EZEN.

EL 'White', 'bright' (cf. *abâbu*, *ellu*) 73, A$_{1}$ in GEŠ SAG-SIM-EL. '60 (ḲA) of white onions'. See SUM.

EMĚ (= ANŠE, with or without SAL) 'Female ass' (*atânu*) 1,$_{7}$ 69,$_{8'\ 10'\ 13}$ 71,$_{12'\ 15'}$

EMĚ-GI 'Bearing young', 1,$_{9}$, see ULI.

EN Title, 'Lord', 'High-priest' (*bêlum*, *enu* Br. 2810, 2813). See lists of p. n., deities, places, years, and titles (p. 4) and EN-KI-NU-NER^{ki} 59,$_{19}$.

E-NE Plural ending 55,$_{14}$ NIM-E-NE 'servants'. 106,$_{10}$ MAR-TU-E-NE 'the Westerners'. 116,$_{4-5}$ MU-KÀŠ-E-NE-ŠU ŠAG NIBRI^{ki} 'in the name of the couriers present at Nippur'.

ENGAR 'Farmer' (*ikkaru*) 18,$_{3}$ 59,$_{11}$ 61,$_{3}$ 62,$_{13}$ 63,$_{3'\ 6'\ 9'\ 11}$ 66,$_{2'\ 6'\ 48}$ 69,$_{4'\ 5'\ 7'\ 11'\ 16'\ 19'}$ $_{20'\ 23'\ 25'\ 28'\ 30'\ 33}$ 71,$_{5'\ 11'\ 17'\ 20'\ 24'\ 30'}$
71,$_{10}$ mistake for LAL-NI. See APIN.

ENGUR; see ZIKUM 'heaven' (*šamû*) Ct. XII,$_{26}$ 38128, 1, 18. Leg. LII note 15.

EN-ZU in r. n. Bur-Sin, Gimil-Sin and Ibi-Sin, and p. n. ^{d}EN-ZU-BA-NI, ^{d}EN-ZU-A-GID-DÚR, I-DIN-^{d}-EN-ZU, UR-^{d}EN-ZU, LÙ-^{d}EN-ZU, NU-ÙR-^{d}EN-ZU and ŠU-^{d}EN-ZU.

^{d}EN-KI 'The god Ea' in p. n. UR-^{d}EN-KI, LÙ-^{d}EN-KI.

EN-KI-DU, Formerly read EABANI. The half animal companion of Gilgamesh.

^{d}EN-LIL, *El-lil*, 'the god Bel', Lord of wind or storm. Illustration EBL. p. 342. See g. n., pl. n. and p. n. ^{d}EN-LIL-LÁ, UR-^{d}EN-LIL-LÁ, BÁ-ŠA-^{d}EN-LIL, LÙ-^{d}EN-LIL-LÁ.

EN-MAḪ-GAL 'Great-high-priest' 97,$_{29}$ 101,$_{23}$ 148,$_{9}$ often in the phrase EN-MAḪ-GAL-AN-NA EN-^{d}NANNAR 118,$_{14-15}$ *passim*. Compare EN-ŠAG-GUŠKIN EN-^{d}NINÂ 91,$_{135}$.

EN-NA 'High' (*elû*), 'mighty' (*šapṣu*) p. 102 note 5. in gr. n. and p. n. UR-GÚ-EN-NA.

EN-NU (1) 'Guardian', 'treasurer' (*maṣ(ṣ)artu* HWB. p. 478) 15,$_{3}$. (2) 'fortress'.

EN-NUN-E title (Br. 2848—50) in date formula of Bur-Sin; accd. to SAKI p. 233 note 1, the 8th, PA p. 170, the 9th, and SAD. p. 40, the 5th year.

EN-ŠAG-GUŠKIN, Title? name? p. 82 note 23.

E-SAG An official (canal slaves?) 59,$_{32}$.

ESI(G) = KAL, 'strong' (*dannu*) in seal of 160, 167, 168, 169, 174. cf. DSGl. p. 36.

ESIR 'Heaven' (*šamû*) see ENGUR.

ÊRI = IR in p. n. LUGAL-ÊRI-NUN.

ERIDA^{ki} See NUN^{ki}.

ERIM **1.** 'Soldiers', 'people', 'slaves' (*ṣâbu, ummânu* BW II, 347) 1,$_{23}$ 5,$_{1}$ 23,$_{1}$ 48,$_{1}$. 100,$_{17}$ Á ERIM TEMEN-NA 'wages the soldiers received' (see TE); 56,$_{68}$ ERIM E-ŠU-TI-A 'the laborers received (the wages)'. 100,$_{19-20}$ ERIM ^{d}I-BÍ-SIN GÌN ŠU-BA-AN-TI-A see p. 69 translation. 46,$_{8}$ ERIM AB-ḪAL 'slaves of the diviner's house'. 56,$_{89}$ ERIM É-^{d}GIŠ-BAR-È. 5,$_{4}$ ERIM É-NAM-ḪA-NI. 48,$_{3}$ 51,$_{4}$ ERIM BAL-KU-A 'slaves who draw water'. 23,$_{3}$ ERIM BAL-GUB-BA 'water carriers' (or soldiers who carry a hatchet?). See OBTR, BAL. 26,$_{5}$ ERIM GIŠ-KU E TUB-BA 'Guards and vesters'? Comp. 60,$_{57}$. 61,$_{9}$ ERIM-GUD 'cowboys'. 59,$_{35}$ ERIM-DAM 'slaves of the harem'. 56,$_{64-5}$ ÀŠ-(GUR) ERIM DA ÍD-NE-LUGAL SAG-DA-NA GUB-BA 'Sixty gur for soldiers stationed at the royal canals at Sagdana'? 91,$_{341}$ ERIM MA-ḪA-ṢU^{ki} 'people of Maḫaṣu'. 100,$_{23}$ ŠAG-ERIM, title? officer of soldiers? **2.** with value LÁḪ in p. n. LÁḪ-GA-NI. 59,$_{77}$ LÁḪ-HÙ-ZU. 179,$_{5}$ LÁḪ-ḪUŠ 89,$_{4}$.

ERÍM^{ki} (pl. n. ḪU-BIL-RU^{ki}) and ERÌM^{ki} p. 101 note 9 and p. 102 note 20. pl. n., t. n. and p. n. LÙ-ERÌM^{ki}.

ERIN 'Cedar' (*erinu*) Only in pl. n. ŠUŠAN^{ki} q. v.

EŠ pl. n. in GA-EŠ-ŠU-DU 'He went to GA-EŠ' 84,$_{3}$? or is it 'He went 30 times'? p. 88 note 26.

EŠ Nr. 30 pl. n. in GA-EŠ-ŠU-DU 'he went to Gaesh$^{(ki)}$' 84,$_{3}$. In p. n. BA-ŠA-EŠ-DAR, and mo. n. ŠU-EŠ-ŠA.

ÉŠ-E v. p. in ÉŠ-E-TÙM-MA 'put aside' 176,$_{8}$ see TÙM.

ÉŠ-ÉŠ 'Festival' (*eššešu*) cf. SAI 2500. 39,$_{2}$ in ÉŠ-ÉŠ-LUGAL UD-ŠAR UD-U + ḬÀ. Translation p. 45. 174,$_{4}$ ÉŠ-ÉŠ-É-UD-U + ḬÀ.

^{d}ÉŠ-ŠAM = ^{d}AB-U 63,$_{6}$. A by-name of Ninib Br. 3836. ÉŠ 'festival', 'assembly', Ú 'vegetation'. This makes it possible that ^{d}EŠ-ŠAM was the name of NIN-IB as the god of the agricultural feast.

ÉŠ in p. n. UR-ÉŠ-AZAG-GA.

ÊŠ Numeral 3, ÊS-ÁM, ordinal, 3 rd. See arithmetical index.

ÊŠ-DÙ-UŠ. In 43,$_{10}$ 45,$_{6}$ and 160,$_{3}$, this doubtless means 3 rd quality, but in 100,$_{9}$ 126,$_{1}$ it is less certain. It may mean 'the third menhir' or 'the third servant'.

È = UD-DU 'Go forth' (*aṣû* Br. 7873) in g. n. ^{d}GIŠ-BAR-È, ^{d}MEŠ-LAM-TA-È-A and p. n. È-BA-RI, IN-TA-È-A, UR-^{d}DUN-PA-È, LUGAL-PA-È.

È-A in ŠE-ḪAB-È-A 63,$_{19}$ 66,$_{101}$ 'The grain gathered has gone forth' or have we to do with a verb ḪAB-È-A = *ḫatû* 'the grain has been taken away'?

Ë = GÚB-DU, in the title SAG-SÍG-Ë, 'Driver' 93,$_{2}$ q. v.

I

I and Ì **1.** p. n. É-A-Ì-LÍ, I-ASARU-NA-AD, I-BÍ-ILU, I-BÍ-^{d}EN-ZU, I-GÍ-RU-MAḪ, I-DIN-^{d}EN-ZU, I-DIN-NI-KU, I-ZUR-Ì-LÍ,

Ì-LÍ (NI-NI), Ì-LÍ-MAḪ-RI, Ì-LÍ-MI-TÍL, Ì-LÍ-ŠÁG, I-MI-ID-ILU, I-RI-ÍB, I-ŠAR-(AB)-DU, I-ŠAR-RA-MA-AŠ, I-ŠU-UM-ILU, I-TI-A, U-LA-Ì-LÍ, BÁ-ŠA-Ì-LÍ, BE-LÍ-Ì-LÍ, DUN-GI-Ì-LÍ, LUGAL-I-TI, NU-UR-Ì-LÍ, ŠÁR-Ì-LÍ, ŠU-Ì-LÍ, TUR-RA-AM-Ì-LÍ.

2. in ŠU-I, 'cutter', 'barber' (*gallabu* Br. 7148) $60_{,69}$.

IÁ, Ì = NI 'Oil' (*šamnu*) $84_{,2,\ 5,\ 10,\ 13,\ 16,\ 19}$. $85_{,18}$, $86_{,2,\ 5,\ 10,\ 13}$ $88_{,2,\ 5,\ 8}$ $90_{,2,\ 6,\ 13,\ 17}$. IÁ-Á-GAM $82_{,2,\ 5,\ 8,\ 12,\ 15}$ $89_{,3,\ 7,\ 12}$. IÁ-GIŠ, 'fish oil' (*šaman nûni* SAI 3701) $4_{,1}$ $83_{,3,\ 7}$ $179_{,1}$. GIŠ-IÁ, 'sesame', or olive oil? Cf. Reisner RU p. 14, on what authority? IÁ-NUN, butter (*ḫimêtu* Br. 5349) $179_{,7}$.

IÁ v. p. in IÁ-LAL, 'paid', 'weighed' (*šaḳâlu*) $170_{,6}$.

IÀ Numeral 5 (*ḫanšu*), see arithmetical index.

IB v. p. in IB-GU-UL 'is great' $60_{,35}$, IB-SI 'is sufficient' $170_{,3}$. Cf. Br. 4967 (*maṣû*). IB-PAD, 'elect', 'choose' (*atû*), 'declare' (*nabû*) $57_{,64}$. IB-TÚG 'clothed' i. e. enclosed, or is it TÙM-MA 'set aside'? $176_{,3}$ see TÙM. MA-AL-IB; see MA-AL-TÙM, 'harness' of a war chariot $1_{,39-40}$. In NA-DA-IB, or NA-DA-TÙM, q. v. $16_{,3}$ $22_{,3}$ $42_{,5,\ 62}$. IB = 'tie up'? Cf. DSGl. p. 18 III IB and p. 36 II E-SIR-ÍB-BA (*mêsiru*) 'to tie a sandal'. In SI-NI-IB, 'Completion', 'carried over' $68_{,3}$. Cf. RU p. 29. RI-IB-KU 'throw to'. $123_{,9}$ perhaps to be read RI-TÙM-MA 'set aside for'; comp. AD $44_{,8}$. g. n. ^{d}IB. Cf. p. 99 note 28.

ÍB v. p. in ÍB-TAB-BÍ 'pay double', see TAB-BÍ.

p. n. I-RI-ÍB, UR-^{d}NIN-ÍB, TUR-RI-ÍB.

IBILA = DUMU-NITAḪ, 'son' (*aplu*) $1_{,2}$.

IG = GÁL, 'gate' (*daltu*) p. n. BUR-ANNÍ-IG-GA, LUGAL-IG-GAL. IG-GAL = 'great gate'.

g. n. $39_{,9}$ ^{d}ID-NI-IG MAR-TU.

IGI (1) Eye, 'one who sees', 'witness' (*amâru*) $30_{,8,\ 9,\ 10}$ $31_{,10,\ 11,\ 12}$. (2) 'Before', 'in front of' (*maḫru, pânu*) $28_{,3}$ $53_{,5}$ $123_{,8}$. Last with phrase DIŠ AZ IGI-LUGAL-ŠU.

IGI-ÀŠ-GÁL Numeral 1/6 shekel (*šiššutu?*) comp. Br. 9404-7 and 12197.

IGI-ÊŠ-GÁL Numeral 1/3 shekel (*šalšatu* Br. 9404) see arithmetical index.

IGI-GÁL (1) 'Wisdom', 'insight' (*ḫasîsu, mudû*) $66_{,78}$ see p. 102 note 8. (2) v. 'to have'? 'possess'? (*šippatu* SAI, 7022 from צבת? $76_{,11,\ 14}$ in UR-MEŠ DUMU IGI-MU-NI IGI-GÁL GEŠ-LAL-DIŠ. 'Urmesh son of Igimuni has 59'. or it may be a title 'the wise' as in translation.

The p. n. UR-IGI-GÁL is theophorous like all names in which UR is the first element.

IGI + GAR 'Work place' (*šikittu*) cf. PA 28 R_6 and note p. 52. UDT. p. 100 note 11. $58_{,201}$ IGI + GAR-AGAB-ḪAL É-^{d}NINÂ. 'The working place was the AB-ḪAL of the temple of Ninâ'. $60_{,28}$ in ŠAG IGI + GAR-MA, A place, or an employment? p. n.? É-A-IGI + GAR-E.

IGI-DU, A title = PALIL q. v.

IGI-DUB, A title = IZKIM q. v.

IGI + KU-ÁM = ŠÁ-ÁM 'Also', 'former' (*labiru*) $58_{,127}$ $60_{,25}$ $73_{,2,\ 10}$ $76_{,9}$ $80_{,13}$.

IGI In p. n. IGI-AN-NA-É-ZU, p. 83 note 2. IGI-ZU-BAR-RA 'The eye of knowledge enlightens'? LÙ-IGI + MA-ŠU or LÙ-LIM-MA-ŠU? IGI-ME-A-NI i. e. LIM-ME-A-NI, IGI-MU-NI, IGI-^{d}EN-LIL-ŠU, IGI-ŠÁG-ŠÁG, UR-^{d}IGI-ZI-BAR-RA, LUGAL-IGI-ḪUŠ.

ID See Á 'wages' $60_{,74}$ $100_{,17}$ *passim*.

ID-DAḪ-ḪA 'Helper' (*rêṣu* Br. 6579) $61_{,15}$ p. 55, note.

ID-LAL-A/$_{E}$ 'Shadoof' (*dilâti*) cf. HWB p. 218, Br. 6624. Comp. Br. 11639 A-LAL ÍD-DA = *šikin nâri* to elucidate A-LAL ZABAR $1_{,12}$.

ÍD 'River' or 'canal' (*nâru* Br. 11647) $4_{,5}$ in ÍD-SAG-GIŠ-GÌN GAB-A SUM-ŠU. The translation is uncertain; GIŠ-GÌN = *pâšu* Br. 11911 'an axe'. GAB-A, 'luxurious', 'fine', 'The messenger to the great river gave a fine axe for it', i. e. for the 60 ḲA of fish oil, but see p. 38. See p. 103, Rivers and Canals.

p. n. UR-ÍD-NINÂ^{ki}-ŠU-DU p. 84 note 3.

IZI = BÍ, NE 'Fire' (*išâtum*), 'burnt offering' (*ḳutrinnu*) see A-BÍ.

IZKIM a gloss for IGI-DUB. Title in 59,$_{1}$, $_{5}$ SAI 11228 'sign', 'omen' (*ittu*). As title it may mean 'diviner', but it means also 'entrust' (*ḳâpu, takâlum*), hence, one who lends money. See DSGl. p. 27-8. The meaning arises from IGI 'eye' and DUB 'tablet', 'look at the tablet'. Credits were written on tablets. The IZKIM was the *abarakku*, one of the five highest nobles who accompanied the king. It is probable that he was treasurer and had special charge of loans.

IḪ in p. n. A-BÍ-A-BI-IḪ, A-LI-IḪ.

IL 'Lift up', 'carry' (*našû*) in titles GIŠ-MA-NU-IL 'carrier of MA-NU wood' 41,$_{15}$. UKU-IL (ÙG-GÚR?) 'people who carry', i. e. coolies 53,$_{4}$ 66,$_{9, 12}$ *passim*. Ú-IL 'carriers of grass or vegetables' 59,$_{10, 18}$. ZÍD-IL 'flour carrier' 60,$_{24}$. The sign seems to have originated in a king carrying a canephor on his head. Cf. UR-ENGUR by C. H. W. Johns MA. (J. P. Morgan publication, 1908) and BW. II 277 note. In mo. n. ŠE-IL-LA.

ÍL In divine attribute of the deified Dungi PA-LÍ-ÍL 92,$_{34}$. PA-LI-IL = IGI-DU 'One who goes in front', 'herald'.
In p. n. U (or ÍŠ)-DAR-ÍL-ŠU.

ILIMMU Numeral 9. see arithmetical index.

ILU = DINGIR in title NIN-ILU 'Lady', 'temple votary' (*entu* Br. 10997) 91,$_{335}$. In LÙ-NIN-ILU 37,$_{23}$ 31 41,$_{12}$. In p. n. A-BU-UM-ILU, Ì-BÍ-ILU, IḲ-BÍ-ILU, UR-^{d}ADAD-ILU, NA-WE-IR-ILU.

ILLIL? (or NINNŪ) in p. n. ḪA-AB-RU-ILLIL? IR. ILLIL-IR may be intended for IN.

IM 'Clay' (*ṭîṭu* BW. II 358,$_{13}$) 'tablet' (*duppu* BW. II 358,$_{10}$) 57,$_{60}$ 59,$_{26}$ in title IM-E-KID-A TA 'tablet clipper'. 59,$_{70}$ without TA. 59,$_{94-5}$, in phrase IM GÌR-RUG-GA GÌR-RUG-GA É-DINGIR-RA-TA 'tablet of payments to servants of the god-house'. In p. n. UR-IM-NUN, BUR-AN-NÍ-IG-GA. IM = ADAD. UR-^{d}ADAD, BÁŠA-^{d}ADAD, LÙ-^{d}ADAD, ŠU-^{d}ADAD. The archaic forms of this sign (cf. BW. I 358) indicate a compound, the forked lightning, a wind driven cloud and rain. Hence it means the 'storm god', 'wind', 'rain'. Mountain storms brought dust forming 'mud', 'clay'. Note IM-KÙR-RA, 'the East'. Does it indicate the origin of the Sumerians?

2. v. p. in NI-IM-GIN-NA 'went' 40,$_{8}$.

ÍM = RÍM (*šulu*) p. 101 note 20.

IMIN Numeral 7.

IM-MA, Verbalform, 'to be'. Cf. group EN, ÁM, AN. 42,$_{17, 36, 51}$. 69,$_{3, 18}$ in phrase DIŠ GUD-GIŠ RUG-RUG NU-ZU IM-MA ENGAR NU-BANDA-GUD. 80,$_{15}$ in RUG-RUG IM-MA 'they were recompense'. 43,$_{15}$ IM-MA É-BA-AN-LÁ. 43,$_{3, 22}$ v. p. IM-MA-GÙ (*ḳibû*) 'declared'. 43,$_{15}$ may be v. p. in IM-MA-GE 'was put aside'.

IM-TI 'Set apart'? Perhaps verbal form in p. n. A-BÍ-ZI-IM-TI.

IN v. p. 43,$_{25}$ 45,$_{15}$ 98,$_{36}$ 147,$_{12}$ in IN-DÍM 'made', 'built' (*epêšu, banû*). 41,$_{16}$ in IN-ZAR-ZAR, 'shine', 'be clean' (*ṣarâru*, BW. II 448,$_{2}$). Cf. Langdon LSG. p. 244, 3, SUR, hence title 'cleaner', but see the translation p. 46. 30,$_{7}$ 31,$_{9}$ 33,A$_{LE}$ 74,$_{5}$ 180,$_{8}$. In IN-PAD, 'covered by an oath', 'swore' (*tamû*). 97,$_{9}$ in verbal infix of ŠU-NI-IN-TA-GIN 'came to him'? Cf. DSGr. p. 120. 159,$_{13}$ in GI-NI-IN (GI-NI-SUM?) 'they went' or 'he shall give them back'?
In p. n. IN-DA-A, IN-ZA-MU, IN-LÀL-LUM, IN-TA-È-A, BU-GIŠ-KI-IN, DU-KI-IN, ŠU-RU-UŠ-KI-IN.

INIM = KA 'GÙ', 'word' (*amâtum*) 30,$_{11}$ (covered by seal). 31,$_{13}$, 33,A$_{8}$ in GALU-INIM-MA-BI-ME (*ši-bi*). 43,$_{3, 22}$ in IM-MA-GÙ p. 47 translation and note. See also 32,$_{8}$ KA-NA-NI 'his demand'.

INNANNA = NINNI, Ištar the mother goddess. Cf. g. n., t. n., titles, often used as names. 91,$_{222, 282, 318}$ 96,$_{1}$ 106,$_{3, 15}$ 110,$_{11}$ 118,$_{2}$ 127,$_{14}$, 162,A$_{7}$ in EN-^{d}INNANNA. 111,$_{11}$ in ŠABRA-^{d}INNANNA. in pl. n. ŠUŠAN^{ki} and in p. n. LÙ-^{d}INNANNA.

IḲ 121,6 in SU-SI-IḲ? g. n. Á-NI-IḲ-MAR-TU, p. n. IḲ-BÍ-ILU, UTU-IḲ-KUŠ, BE-LI-A-RÍ-IḲ, NIN-IḲ-KUŠ.

IR p. p. or in p. n. 92,30 DÌM-NIN-NÉ-IR. p. n. A-ḪU-WE-IR, BA-IR, DAR-ZI-GI-IR, ḪA-AB-RU-ILLIL-IR, NA-WE-IR-ILU.

ÍR-DŬ See A-ŠI-GAB.

ÌR = ARAD 121,7 in .....ÌR-RU? in p. n. ÌR-RA-NU-Á, ÌR-RI-ŠUM, BÁ-ŠA-ÌR-RA, ŠU-ÌR-RA.

IŠ = SAḪAR, 'dust', 'earth' (*epru, ṭîṭu*) 54,9 in IŠ-DUB-BA 'tablet earth' or is DUB-BA here = *lamû* 'to surround' i. e. a sand surrounded field? 68,97, 133 in ZÍD-IŠ-BA-BA, 'fine ground, or dust-like flour'. 41,21 DUG-IŠ 'dust pots'. Title, 'mourner' (*bakû*) 21,5 70,Aseal 91,74 97,11 99,3, 7 101,18 112,2 115,2 119,5, 11. Legrain, from Ct. XXV 26 Obv. 30. IŠ = *ki-zu-(um)*, translates 'porte-epee' and sites LIH, p. 26; 31, but *kizu* means a 'squire, a body servant'. This meaning is preferable to 'mourner' but further evidence is necessary. See p. 72. 119,5, 11 note. See also note to "Seite 90" on p. 183 of RUBI.

In p. n. with value IŠI, IŠI-KI-ŠU-LA, UR-dIŠI-dBA-Ú, BÁ-ŠA-IŠI-dDA-GAN, DA-A-TI-IŠ (probably title), LUGAL-IŠI-GID. In attribute of dNIN-DA-IŠI-ZÍD-DÌM 169,4.

ÍŠ = U p. n. ÍŠ-TÁR-ÍL-ŠU. DA-ḪI-ÍŠ-TÁR.

ITU, ITI Month (*arḫu*) see month lists pp. 7 and 104. 169,7 ITU UD LIMMU-BA-NI 4th day of the month. 116,12 ITU UD U + MIN-BA-NI. 12th day of the month. 174,6 ITU UD U + LIMMU-BA-NI. 14th day of the month. 180,6–8 ITU SÍG-GIŠ Ù-ŠUB-BA (SU-SU)-DAM 'in the month SIG inclusive let (the goods) at interest be returned'. (ŠUB-BA = *abâku* Br. 1449). Ù is v. p. of the imperative, see DSGr. p. 83. 30,6 ITU-SÍG-GÍ-GI-DAM. 'In the month SÍG he shall repay'.

U

U **1.** Numeral 10. see arithmetical index. U ḪU AZAG-BI IGI-ÀŠ-GÁL U + ḲÀ ŠE 'ten birds, their price 1/6 shekel and 15 grains' (ŠE) 179,3–4.

2. + ḲÀ Numeral 15. see arithmetical index.

3. = ÍŠ, ÅŠ? in p. n. ÍŠ-TÁR-ÍL-ŠU, ŠU-ÍŠ-TÁR.

Ú Green vegetation, grass (*šammû*) Ú-A 'nourish' (*zanânu*); in name EN-Ú-A 81,3 p. 82 note 17. Ú-EDIN, meadow? in name LUGAL-Ú-EDIN 55,10. Ú-IL title, 'plant or grass carrier'. An official who bore plants in religious processions, or a kind of porter 59,10, 18. ANŠE-Ú GU-DE-A 'Grass fed or pastured ass that brays'. GÙ-DE-A (*nagâgu*) 69,10, UDU-Ú 120,1 171,1, MÁŠ-GAL-Ú 120,2 171,2, 'pastured sheep', 'goats'.

Ú-DU-LU = UTUL 'A herd' (*re-'i-i-[tum]* DSGl. p. 46) or is it a name? 42,9.

Ú-SA = DI-DA (*billitum*) perhaps 'mixed drink'. cf. GAB p. 143. AŠ DUG Ú-SA-ŠIG 'One jar of pure mixed dtink'? 39,6. see translation p. 45 which may need revision.

Ú in KÙ-Ú-RÁ 38,3 brought? cf. Förtsch OLZ 18, 2 p. 39.

In p. n. Ú-DA-MI-ŠAR-RA-AM, Ú-DA-UM, Ú-LA-Ì-LÍ, Ú-LI-Ì-LÍ-IŠ.

In BA-Ú. Cf. g. n., mo. n., pl. n., p. n. dBA-Ú, UR-dBA-U, GAR-dBA-Ú, GÍN-dBA-Ú, LÙ-dBA-Ú, UR-dBA-Ú-MU, GAR-dBA-Ú-GIM, BU-Ú-DU, GAR-Ú-RUM, GU-Ú-GU, ŠU-Ú, ŠU-Ú-DU pl. n. Ú-ÚRU-Aki; comp. HLC plate 133, text 344 O. 9. mo. n. KÚR-Ú-E.

Ù **1.** = ŠÁ Conj. 'and' 12,4 20,9 27,8 56,68, 72 57,12, 39 58,112 60,77 62,24 66,97 68,39 81,25 91,256 100,24 107,17 116,18 136,10 173,10 176,3. For Ù-ÁM see ŠÁ-AM = 'and', 'former'.

2. v. p. of imp. in Ù-ŠUB-BA (*abâku* Br. 1224, *târu*), 'Let him return' (the goods). 180,6.

3. in ANŠU-Ù = DURA q. v.

In p. n. Ù-DA-MI-ŠA-RA-AM, URÚ-Ù, GÚ-Ù-MU, KU-Ù-BA. pl. n. Ù-NU-UMki perhaps to be read LIM-MA-NUMki.

'U = GANAM q. v.

Ū in mo. n. Ū-NE-KÙ p. v.

UB 'Region', 'direction' (*tubḳu, kibratu*) in AN-UB-DALIMMU-BA 'the four regions of heaven' 160,seal 167,seal 168,seal 169,seal v. SU-UB 'Clean up, purify' (*mašâšu*) in BA-AB-SU-UB 20,34 p. n. ḪU-UB-BI.

ÚB = U + UB + GUNU pl. n. in p. n. UR-SAG-ÚB^{ki}.

UBARA in p. n. UR-^{d}NIN-UBARA see p. 99 note 27.

UG 'Panther' (*nimru*) in p. n. DU-UG-RA, UL-LI-BE-LU-UG.

ÚG = BÁD, 'high' (*šaḳû, elû*), 'wall' (*dûru*) in p. n. UR-^{d}NIN-ÚG. DSGl. p. 61 III BÁD.

ÙG, UKU = KALAM 'People' (*nîšu*) in ÙG-GÚR, 'Coolies', 'carriers' 53,4 66,8, 12, 18, 22, 28, 96 g. n. ^{d}UD-ÙG-E p. n. ÙG-GÀ-LÙ-NI.

UGUN = DAR in p. n. ŠU-GU-UGUN.

UD **1.** = Û, UTU = 'bright' (*namru* SAI 5785), 'white' (*piṣû* SAI 5792-3), 'day' (*ûmu*), 27,1, 2 31,6 58,77 and often 60,80 *passim*. UD-DIŠ-SI One full day? 132,4. UD ḪÀ-BA-NI 5th day 31,14. in UD-BI? 76,16. in AZAG-UD=KÙ-BABBAR 'Silver' (*kaspu*) 30,1 37,3, 24 37,A$_1$. in UD-DU = È q. v. in UD-ZAL-LA. 'Morning' (*šêru* Br. 7904) 21,6. in UD-KA-BAR = ZABAR q. v., in UD ..... KAM, sometimes BA-NI. see Ordinals, arithmetical index.

UDU-BA-ŬR UD-LIMMŬ-KAM. The sheep were shorn on the 4th day. 73,34 on L. E.

UD **2.** = 'When' (*šumma*) 97,9.

UD-NAD-A 'Lunar obscuration' (*bubbulu* Br. 7937 HWB. 167) 95,11 129,6. 'The moon depressed', i. e. under the earth. The new moon was SAG-UD-ŠAR. The full moon UD-U + ḪÀ (i. e. the 15. day) 109,10. From the idea of the connubium of the sun and moon during this time of obscuration, it is likely that it was also the time appointed for the celebration of religious connubial ceremonies which had as their object the fertilization of plants and animals.

UD-ŠAR To be read Û-MÚ? 'New moon' (*azḳaru* Br. 7857, HWB. p. 717). DSGl. p. 234. in ÉŠ-ÉŠ-LUGAL UD-MÚ UD-U + ḪÀ 'Royal feast (from the) new to the full moon' 39,2, 5 177,3? i. e. from the appearance to the middle or 15th day.

UD **1.** in pl. n. UD-UNU^{ki} = ZARARMA = Senkereh (*Larsa*). UD-MA-NINÂ^{ki}-ŠUM = SIRARA^{ki}-ŠUM, ḪU-UD-ÚḪ-NU-RI^{ki}. In t. n. É-^{d}UTU. p. n. UD-ŠÁR-RÁ-GAB.

2. = UTU p. n. list under UD and UTU. Also LÙ-^{d}UTU and LUGAL-^{d}UTU.

UDU 'Sheep' (*immeru*) 14,2 42,19, 20 43,1, 3 49,3 72,2, 4, 9, 12 91,5, 11 etc. 22 times 92,12, 16 etc., 93,1, 5 94,3 etc., 95,3, 6 96,7 97,1, 5 etc., 98,2, 3 etc, 99,23 104,9, 11, 14 108,1 112,1 115,1, 3, 7 118,4 119,6 122,1 123,1, 3 124,1 127,6, L. E. 128,1 130,1 133,1 136,1? 139,2 140,1 143,3 144,3 145,1 146,1 147,1 150,2 151,3 154,1, 2 etc., 157,1, 6 163,1 166,5, 7 168,7.

MU UDU LAL-NI-ŠU 32,6 'for sheep wanting'.

UDU-A-LUM, 'Domestic sheep'? See A-LUM.

UDU-A-LUM GUKKAL 'Festal ALUM sheep'? 129,3.

UDU-A-LUM-ŠE 'fat or grain fed ALUM sheep' 109,6 126,1 129,1.

UDU-EMI-GI 'enceinte sheep' 1,9.

UDU-Ú pastured, grass fed sheep 120,1 171,1 see Ú.

UDU-UDU, plural 44,4. Comp. UDU-ḪÁ 7,1.

UDU-UŠ 'male sheep' 73,5, 9 etc., 75,2, 8, 11 76,1, 6 etc., 78,2, 8, 11 79,3, 8 80,3, 8.

UDU-UŠ BAR-ŠAR 'Hedge enclosed ram' 73,6, 29 see BAR-ŠAR.

UDU-UŠ BAR-RUG-GA 'Ram set aside for tax' 73,21 see p. 63 notes.

UDU-UŠ-DIRIG, 'surplus ram' 79,6.

UDU-UŠ SAG-GANAM 'leaders of ewes' 79,1 p. 64 note.

X UDU-UŠ RUG-RUG IM-MA 'X rams were recompense' 80,14 see RUG-RUG.

UDU BA-BAD BAR-GÁL 'Sheep killed and dressed' 70,A$_1$ p. 62 note.

UDU-BA-ŬR 'sheep shearing' 73,edge 76,18 see BA-ŬR.

UDU-GAL 'large sheep' 14,1 49,2 73,5, 9 etc., 79,2 80,2.

UDU-GALU-SU = UDU-SU-A^{ki} 'SU-A^{ki} sheep' 44,4 91,100, 378–9 99,8, 13, 18 119,1 144,4 comp. Leg. 211,3.

UDU SÌG-GALU-SU 'Brown SU-A^{ki} sheep' 148,1.

UDU-GUKKAL 1,8 42,33. UDU SÌG GUKKAL, 'GUKKAL-sheep wool' 43,23 see GUKKAL.

UDU DA-KU-KU 'sheep set aside' 9,1. Cf. DSGl. p. 123 Ku. 1 see DA-KU-KU.

UDU MÁŠ 1,49 166,1, 3. 'Sheep and goat'?

UDU-MI 'black sheep' 91, 260, 377 130,2.

UDU NA-DA-TÙM 'sheep of the stock yard' 42,5, 62.

UDU-NI (or ḪÁ) 'fat sheep' 72,1.

UDU-ŠE 'grain-fed or fat sheep' 7,2 91,9, 16 etc., 92,1, 2 etc., 95,1, 5 103,1 104,1 etc., 106,11 109,5 110,5 116,1, 7 125,1 129,1 151,1 157,5 169,1, 2, 3. UDU-ŠE ÊŠ-DÙ-UŠ 'fat sheep 3rd grade' 160,3 preceded by UDU-ŠE ŠIG and UDU-ŠE ŠIG-UŠ 'fat sheep 1 st grade and 2 nd grade'. Comp. 92,5, 10 110,1, 3 174,1–2 (Note form of UŠ).

UDU-ŠE GUD E-UŠ-SA 'fat sheep next (in size) to the ox' (i. e. 'that come after') 91,10, 17 etc., 92,11, 19, 22 104,7, 15 possibly the *shapu* or other large sheep of Central Asia.

UDU in É-UDU-GIBIL 'New sheep house' 14,5. in SU-UDU 'sheep skin' 74,1. in p. n. with value LU; U-DU-LU (but see UTUL). UL-LI-BE-LU-UG, ZÉ-LU-UŠ-^{d}DA-GAN. in pl. n. LU-LU-BU^{ki} q. v.

UZ A kind of bird (*u-su-um*) see É-ŠE-PAG-GA.

ÚZ 'She' or 'mother goat' (*enzu*) 77,1, 9 91,270, 288 93,6 94,12, 21, Lo.E. 96,18 99,2,(6) 101,14 108,3 119,9 124,5 144,6 154,3, 6, 12. UZ-GALU-SU, 'SUA^{ki} goat' 99,11 etc. ÚZ MÁŠ-NU-A ŠE 'fat goat bearing kid' 109,1.

ÚZ MÁŠ ḪÁ, plural, 'goats (and) kids' 1,10. ÚZ-MI GA(LU-SU) 'black SUA^{ki} goat' 148,6. in SÌG-ÚZ 'goat hair' 12,2. SAG ÚZ-ŠU 'for leaders of she goats' 73,12 77,6.

UḪ + ME = ŠUTUK q. v.

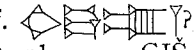
ÚḪ in pl. n. GIŠ-ÚḪ^{ki} = UMMA, ḪU-UD-UḪ-NU-RI^{ki}.

UKU see ÙG in ÙG-GÚR.

UL = DÚ in g. n. ^{d}UL-MA-ŠI-TÙM. f. n. A-ŠAG URU-DÚ 26,6. mo. n. MU-ŠU-DÚ. verb = *elṣu* 'glad' in p. n. É-E-BA-UL, UL-LI-BE-LU-UG, ÚR-RI-BA-UL, DÙG-GI-UL, NAM-TAR-IB-GU-UL, RI-BA-UL.

ULI = EME-GI 'Newly mated' 'pregnant' (*tarîtu*) 1,9 Br. 834, 842, SAI. 1374. GI here = *edêšu* 'new'.

UM in p. n. A-BU-UM-ILU, Ú-DA-UM, I-ŠU-UM-ILU, BAR-UM, GIŠ-(ŠAG-)UM, KU-DU-UM, LÙ-Ù-NU-UM^{ki}, MA-LA-ḪU-UM, ŠAR-RU-UM-BA-NI, ŠE-LI-BU-UM, WA-DA-RU-UM. pl. n. SI-MU-ÚR-RU-UM^{ki}, ŠA-AŠ-RU-UM^{ki}.

UM Cf.  ? 91,255.

UMMA pl. n. = GIŠ-ÚḪ^{ki} q. v.

UN See ÙG.

UNU 'A dwelling' (*šubtum*) 56,70; see AD. p. 23 note 1. 'Chamber or sanctuary in the temple, possibly identical with the *gigunu*, "dark abode". in p. n. LU-GI-UNU.

UNU(G)^{ki} pl. n. = URUK, SIRARA, Erech, modern Warka.

UNÙ = TE-UNU (*makânu* Br. 7722). 'A place' 4,10 36,5 44,13 77,20 PA. p. XVII, line 2, translates 'the festival hall'.

US-SA. see UŠ-SA.

USSU Numeral 8. see arithmetical index.

UR **1.** 'Man', 'servant' (*amêlu*), 'humble' (*ḳâdu* SAI. 8648); see name list. Usually combined with names of deities, temples, sacred places or cult objects. Translated 'priest' in PKUN.

2. in pl. n. UR-BIL-LUM^{ki}, UR (*baltu*, BW. II 516,7). BIL-LUM = GIŠ-GEŠTIN-NE Br. 4581, 5012 'fertile in grape vines'?

URÍ^{ki} = ŠEŠ-UNU^{ki} Ur (*uru* Br. 6449). Cf. pl. n.

UR-KU 'Dog' (*kalbu* Br. 11297) 123,9 171,3. p. n. UR-TUR, 'young dog' (*mi-ra-nu*) DSGl. p. 47.

ÚR 'Cover', 'protect', 'a beam', 'roof' (*uru* BW. II 238). DÙ-ÚR, 'shrine', 'prison', 'enclosed place'. ÊŠ UDU-ŠE-ŠIG MIN SÍL DÙ-ÚR 110,1–2 3 fat selected sheep, 2 lambs for the DÙ-ÚR. MIN GUD ÁB-ÚR 'Two, a bull and a cow covered'. 18,1. p. n. ÚR-RI-BA-UL.

ÙR (1) 'Leg', 'foundation' (*išdu*) in p. n. É-ÙR-BI-DÌM; (2) in NU-ÙR, p. n NU-ÙR-^{d}ADAD, NU-ÙR-^{d}EN-ZU, NU-ÙR-Ì-LÍ, NU-ÙR-ZU.

ŬR 'Shear', 'cut off', 'gather in' (*eṣêdu*, BW. II 529) 73,2, 6, 10, 11, 15, 21, 24, 26, 28, 34 76,2, 7, 13, 15, 18 79,4 80,4 in BA-ŬR 'shorn'. 42,17, 36, 51 73,3, 7, 13, 16, 24, L.E. 32, 79,5 80,5 in NU-ŬR 'not shorn'. Archaic sign, fingers grasping a pair of harvest shears. See meaning *ḫamâmu*, 'grasp'.
pl. n. SI-MU-ŬR-RU-UM^{ki}.

URU = RÍ 'City' (*âlu*) 81,1, 11, 18; in title AB-BA-URU 79,12; in pl. n.? URU-BAR 37,8. Comp. with line 5 and RU. 84, Rv. 9. A place over against GIR-SU^{ki}. URU-DÙ in ŠAG URU-DÙ (or URUDU-DÙ) TA 34,3 (uncertain reading).
In f. n. URU-DÚ or RÍ-DÚ 26,6. in p. n. LÙ-URU-SAG.

URÚ = ARAD (*wardu*) 'servant' 37 ^{A} seal 59,19, 160,seal. ARAD-ZU, 'thy servant'. Cf. 167, 168, 169. in seal and p. n. beginning URÚ and ÌR also ŠU-URÚ-RA or ŠU-ÌR-RA.

ŪRU = ERÎM q. v.

URUDU 'Copper' (*erû* Cf. Sayce ACI. p. 59) 1,14, 15, 16, 18, 19, 20. See the words ALAL, ZI-IR, ḪA-ZI-IN, ḪA-BÁ-DA, GŪR, SI-IM-DA. Copper was known before bronze. Moreover the simple sign URUDU must be earlier than the compound ZABAR.

UŠ = *NITAḪ* (a) 'Man', 'servant' (*zikaru* Br. 5048). See URÚ. (b) 'Male', 'organ of generation' (*rîdû* S^{b} 228). (c) 'Stand', 'support' (*emêdu* Br. 5032). DIŠ-ŠAG UŠ-NUN, 'one at the great menhir' (phallic stone) 41,22. See ANŠU-NITAḪ, ANŠU-Ù-NITAḪ, ANŠU-BAR + AN-NITAḪ, ANŠU-ZI-ZI-NITAḪ, NU-ANŠU-NITAḪ-ZI-LUM, UDU-UŠ. SÍL-UŠ 'male lamb' 75,4 78,4. MÁŠ-UŠ 'male kid' 77,4, 6, 9 101,16. AMAR MAŠ-DŪ NITAḪ 168,5. LULIM-NITAḪ, 'male camel'? 142,1. (d) UŠ = 'Grade', that which stands next in order. Thus UŠ = 2 nd grade, ÊŠ-DŮ-UŠ = 3 rd grade, LIMMU-DŮ-UŠ = 4th grade; see 43,8, 10, 12 45,4, 6 92,5 100,1, 8, 9, 13 126,1 160,2, 3 174,2; in ZÍD-GU-UŠ '2 nd grade GU flour' 68,76, 116. Here, perhaps, belongs GUD-E-UŠ-SA 'which follow the ox' (in size) q. v. (e) UŠ 'set up', 'enter upon', 'be born' in p. n. ZAG-MU-BA-NI-UŠ 58,26. in GÌN-UŠ, or TUN-UŠ, 'paymaster' (*ḳuddu*, *pâšu*, 'divide') i. e. one who cuts up money? 10,case 58,199 59,57 60,14 61,7 168,11. GÌN-UŠ-LUGAL 84,11 87,11 90,18.

UŠ in NITAḪ ESI(G)-GA 'the powerful man' 160,seal.

UŠ-BAR 'Weaver' (*išparu* MSL. p. 356,15) 59,84 60,9 É-UŠ-BAR-RA 12,5. PA-UŠ-BAR 45,9 91,249. UŠ-BAR-ME 59,75. PA UŠ-BAR-É-NE 67,7. Is GIŠ-UŠ-BAR = *ušparu*, Br. 5057, a loom?

UŠ-GUB-BA 'Prophet' (*maḫḫu* Br. 4909, HWB. p. 397 b) 44,5.

UŠ-KU 'A singing priest', 'choirmaster'? (*kalû* Br. 5071) 57,11, 17, 21, 30, 33, 34, 38, 42, 45, 48, 50, 55 60,10 91,47 97,9, 16.
Note 57,33–4. LAL+ UŠ-KU AZAG-LAL TA UŠ-KU BÚR-ŠU, and comp. with 57,58 UŠ-KU BÚR-TA. see AZAG-LAL and BÚR. 'The choirs were paid with silver pieces'. DSGl. p. 59 points out that a synonym of *kalû* is *zamâru* 'to sing'. Note in tablet 57 the UŠ-KU of various temples and holy places. NAM-UŠ-KU 'the priesthood' 97,9.

UŠ-SA 'After', 'follow', 'bind' 'stand connected with' (*rakâsu* Br. 5063); see UŠ = *emêdu* and SA = *irritu*, *riksu*, 'that which ties', 'fetters'. Used in dates with the old year when the new year has not yet been officially named 2,5 5,11 9,6 *passim* 41,13. U + ḪÁ LUGAL-RA UŠ-SA '15 followers of the king'. 91,10, 17 etc., 92,11 etc., 104,7, 15. in GUD-E-UŠ-SA 'that follows the ox' (in size).

UŠ in p. n. UŠ-GI-NA, LÙ-UŠ ..... LÙ-UŠ-GI-NA, ŠU-RU-UŠ-KI-IN, ZÉ-LÙ-UŠ-^{d}DA-GAN. pl. n. PU-UŠ^{ki}.

UŠU Numeral 30. 20,$_1$ 60,$_{74}$. Cf. arithmetical index.

UŠUM = BÚR q. v. p. n. LUGAL-GAL-UŠUM.

UTUL Herd perhaps also 'herdsman' (cf. *utullu* Br. 8880) title 101,$_4$ 121,$_{10}$ 91,$_{255}$? See also Ú-DU-LU 'the herd' or p. n.? DSGl. p. 46, I, UTUL.

B

BA **1.** p. c. in p. n. AB-BA, see list. In n. UŠ-GUB-BA 'prophet' 44,$_5$. BAL-GUB-BA q. v. 23,$_3$. v. inf. GUB-BA (*i-zi-iz* GT. p. 63) 'standing', 'present' 41,$_{20, 23}$ 42,$_{34}$ 71,$_{33}$ 75,$_{18}$ 77,$_{15}$ 78,$_{15}$ 79,$_{10}$ 80,$_{16}$. GUB-BA-ÁM 'are (is) present' 69,$_{6, 12, 21, 26, 31}$ 71,$_{8, 16, 26}$ 178,$_2$. n. É-DUB-BA 12,$_3$ 158,$_2$ 173,$_5$. p. n. IŠ-DUB-BA 54,$_9$. n. DUB-BA-NI 32,$_{10}$. GÀ-DUB-BA 35,$_1$ 36,$_1$ 176,$_1$. title TUB-BA 'Vester' 26,$_5$.

2. In n. ŠE-BA 'portion of grain', 'a ration' (cf. *našâru*) 8,$_4$ 64,$_{10}$ 66,$_{8, 12, 17, 22, 28, 96}$.

3. In v. BA-A 'distributed' 100,$_{10}$.

ŠU-BA 'give' (*ḳâšu* DSGl. p. 60) 33,$_4$. DUB-ŠU-BA 'a receipt he gave' 111,$_{15}$. NIŠ GUR BA 'twenty gur he gave' 33,$_6$. NA ḪAR BA 'no interest given' 170,$_3$.

4. Pronominal suffix in UB-DA LIMMU-BA 73 A, 160, 167, 168, 169, seals. cf. DSGr. § 212a.

5. v. p. NA-BA-A-GAR 'has not been made' 45,$_{11}$ see GAR. in ŠU-BA-BU 111,$_2$ see BU. BA-BAD, see BAD and TÍL, BA-BUR, 'is paid' 32,$_9$ see BÚR. BA-DÍM 'was erected' see DÍM and pp. 105-6. BA-DŪ 'was built' 64,$_{22}$ 73, A$_{10}$. v. p. in t. n. É-E-BA-DÚ 66,$_{46}$ p. 100 note 17; in v. BA-DA-ZI 106,$_{20}$, BA-ZI 'was taken (from)' 92,$_{41}$ 93,$_{11}$ 95,$_{14}$ and very often in Drehem tablets see ZI (*aḫâzu* BW. II 91,$_2$). BA-ḪÚL 'was destroyed' see ḪÚL and Years. ŠU-BA-DÙG 'was declared' 38,$_{10}$ see KA. BA-LAL 'was weighed' 42,$_{13a, 30, 47, 56}$ compare with BA-AN-LAL 43,$_{15}$ and see LAL. BA-NI-UŠ in p. n. ZAG-MU-BA-NI-UŠ. BA-RI in ŠU-ḪE-IM-BA-RI 'may he leave or go' 178,$_4$ see RI. KALAM E-BA-ŠÁG 'who was favorable to the land' 59,$_{88}$. ŠU-BA-TI 'it was received' see TI. BA-TÚG 'was invested' see TÚG and Years. BA-TU(R) 'was entered' 70, A$_7$ see TU(R).

BA-AB v. p. BA-AB-DŪ 'was set up' 94,$_{LE}$ see GAB. BA-AB-SU-UB 'to renovate' 20,$_8$ (SU-UB = *mašâšu* 'renew', 'clear up' Br. 203 see also DSGl. p. 248 III). ḪA-BA-AB-TI 'may they receive' 32,$_{11}$ see TI.

BA-AN v. p. 'he', 'it' (*šu-u* GT. p. 69,$_{21}$) they? É-UDU-GIBIL-A-BA-AN GÁL 'in the new sheep house it was' (they are?) 14,$_5$ see GÁL. BA-AN-ḪAB 'included' 170,$_4$ note p. 78. BA-AN-LAL 43,$_{15}$ see LAL. ŠU-BA-AN-TI 'He received it' 30,$_5$. ERIM ^{d}I-BÍ-^{d}SIN GÌN ŠU-BA-AN-TI-A. 'The soldiers of Ibi-Sin the money received' 100,$_{19-20}$. É-GAL-LA BA-AN-TU(R) 'It entered into the palace' 21,$_7$.

BA-ŬR 'Shorn' see ŬR. BA is v. p. denoting passive.

BA-BA 'Break up', 'shorten' (*našâru* Br. 108). ŠE-ŠIG BA-BA 'unmixed cracked barley' 33, A$_1$. See also BA-BA-ŠE 68,$_{52}$. ZÍD-BA-BA 68,$_{57, 91}$. ZÍD-IŠ-BA-BA-KAL 68,$_{97-8, 133}$. ZÍD-BA-BA-ŠE 68,$_{77, 104}$ translations p. 61. See Hrozny, GAB, p. 196 who translates BA-BA 'dust flour', i. e. a barley flour as fine as dust.

BA-NI (1) follows ordinals. Cf. arithmetical index. (2) -ŠÂ-BA-NI 92,$_{35}$. p. n. ^{d}EN-ZU-BA-NI, ^{d}UTU-BA-NI, ^{d}DUN-GI-BA-NI, ŠAR-RU-UM-BA-NI, ŠAR-RU-BA-NI.

BA-RA 'Not' (*la* Br. 123) in BA-RA-GI-IN 21,$_4$.

BA-TI and BA-TÍL, see above BA = v. p. and ŠU-BA-TI.

BA in p. n. see AB-BA ff. AMA-KAL-RI-BA-ZI, AMA-RA-BA-TÙM, É-E-BA-DÚ, È-BA-RI, EN-MA-BA-SI, UR-AB-BA, UR-^{d}BA-Ú, UR-^{d}BA-Ú-MU, UR-BA-BA, UR-BA-BI, ÚR-RI-BA-UL, BA-BA-A ff. see list. GAR-^{d}BA-Ú, GAR-^{d}BA-Ú-GIM, GÌN-BA, GÌN-^{d}BA-Ú, ḪA-BA-NAR-É,

ḪU-BA, ḪU-BA-A, KU-Ù-BA, LÙ-^{d}BA-Ú, LUGAL-AB-BA, LUGAL-BA-ŠÁG, MU-RI-NA-BA-GAL, NA-BA-ŠÁG, ^{d}NANNAR-BA-BA, RÍ-BA-A. pl. n. A-DAM-DUN-TIR-BA-BIL-LA, GÚ-AB-BA^{ki}.

BÁ = SU in p. n. BÁ-ALIM (Semitic name?) BÁ-BÁ-NA, BÁ-NAR, BÁ-ŠA-^{d}ADAD etc. see name list. BÁ-ŠA seems to be a title with some such meaning as 'oracle' or 'herald'. see p. 88 note 20.

BABBAR in É-BABBAR, 'temple of the sun'. in KÚ-BABBAR = AZAG-UD q. v. 'silver' $57,_{45}$.

BAD **1.** = ZI-IZ, Br 1490, in ŠE-BAD 'spelt grain' $6,_1$ $8,_1$ $29,_1$. Comp. Egyptian BD-T, which accd. to Hrozny is not spelt, but emmer. Cf. HG. p. 15.

2. = TÍL, 'dead', 'kill' $58,_{8\ 17,\ 45}$ etc. $59,_{52,\ 72,\ 76,\ 86-90}$. BA-TÍL 'was killed' (*mâtu*) $70,A_1$ $111,_1$ $158,_2$ $168,_9$ $173,_4$ 'was finished', 'completed' (*ḳatû, gamâru,* DSGl. p. 157 II TIL). $64,_4$ in ŠE GAN-GUD GUR ŠE AMAR BA-TÍL 'Grain of the cultivated field a GUR was finished per heifer', 'but see alternate translation under GUR.

3. = SUMUN, SUN, 'old', 'worn out' (*labiru* Br. 1515) adj. said of clothes and a divan $1,_{24,\ 25,\ 33}$; title 'the aged' in p. n. AL-LA-BA-TÍL. GIŠ-BAD (*i-ṣu-la-bi-ru,* DSGl. p. 252) a title after p. n. AMAR-KI-AZAG-GA.

BÁD 'High' (*šaḳû, elû*) 'a wall' (*dûru*) in p. n. UR-^{d}NIN-BÁD.

BAL 'Pour out' (*tabâku, naḳû* Br. 282 and 271) 'a tax', 'a libation'. $127,_8$ in ŠU-LAL-A BAL ŠAR-RU-BA-NI PA-TE-SI A-BI-AK^{ki}, also $154,_{13}$ see translations pp. 73 and 76. $48,_3$ $51,_4$ in ERIM BAL-KU-A, 'slaves who draw water'. $23,_3$ 'a guard' in ERIM BAL-GUB-BA 'Soldier who carries an ax'. (*pilaḳḳu* comp. RU. p. 8). It can also mean 'an interpreter' (*turgumannu* BW. II $9,_{28}$). ŠE-BAL-BI in $68,_{53,\ 105,\ 113,\ 135}$ means 'tax' as may be seen by comparing $68,_{163}$ = BAL-BI-DIŠ-ÁM UR-^{d}KAL PA-TE-SI 'The first tax of Urkal, the PATESI'. This expression RU p. 8 translates 'equivalent'. GAB p. 197 'Dispositionszugabe; Materialverlust' i. e. 'proportionate addition', 'shrinkage'. Neither translation would suit $68,_{163}$. As this is the key to BAL-BI in other parts of this tablet, so is it probably the key to this expression in most of the Babylonian grain tablets.

in p. n. LÙ-BAL-ŠÁG-GA, MI-NI-(BAL?).

BAN = BA-AN q. v.

BAN? = DUMU in BAN-DA 'small' (*ṣiḫru*) A-ŠAG GÚ-BAN-DA 'field of the small millet' $15,_5$. Comp. $73,A_3$.

BANDA in title NU-BANDA 'foreman', 'overseer' q. v.

BAN-NI? = DUMU-NI, often DUMU-NI ME. Does it mean, as always translated 'his son', 'his sons', or does it sometimes mean a class of workers? Cf. p. 94 note 19.

BANŠUR 'Platter', 'bowl', 'table' particularly of offerings (*paššûru* S^{b} 269). $1,_{36,\ 37}$ in GIŠ BANŠUR ŠIG ḪÁ. Cf. Gudea, Cyl. A $10,_{27}$. The sign seems to be a combination of ŠITI and URUDU. 'A utensil to count copper' i. e. a table. Comp. BW. I, 42 and 270.

BAR 'Bind', 'enclose' (*kamû*) ÁB-BAR-ÉŠ 'cow enclosed in house', 'stable cow' $91,_{360}$ comp. ÁB-É-TÚR $1,_6$. BAR-RUG-GA 'enclosed' or 'set aside as tax' $73,_{21}$ $76,_5$. BAR-ŠAR, 'A green enclosure', 'corral' (*êlît arki,* Br. 1901). in DIŠ UDU-UŠ BAR-ŠAR 'one ram in the corral' $73,_{6,\ 29}$. The whole may be a descriptive name for a ram. UŠ-BAR 'weaver' (*ušparu* Br. 5057) $45,_9$ $59,_{75,\ 84}$ $60,_9$ $67,_7$. PA-UŠ-BAR $91,_{249}$. URU-BAR $37,_9$, a place name. ANŠU-BAR-AN-NITAḪ, q. v. 'Yoke or team animal'? $101,_7$ BAR (*ṣindu*) 'yoke' (*tallu*), 'twin', 'team' or does BAR-AN mean 'tall'? UD-KA-BAR = ZABAR 'bronze' q. v. BAR-GÁL 'cut or shave', 'skin' or 'dress' (*gallabu* Br. 1925). X UDU BA-TÍL-BAR-GÁL, 'X dead dressed sheep' $70,A_1$.

BAR-RI 'leave' (*ezêbu* BW. II 77,18) 33,7,14. ŠU-ḪE-BAR-RI comp. 178,4 ŠU-ḪE-IM-BA-RI.

BAR-RA in g. n. and p. n. 'enlighten' (*namâru*), 'decide' (*parâsu*), ^{d}UTU-BAR-RA, ^{d}GIŠ-BAR-È, IGI?-ZU-BAR-RA, UR-^{d}IGI-ZI-BAR-RA, BAR-UM, KÙ-ŠA-BAR-ALIM.

BÁR 'Shrine', 'naos' (*parakku*) p. n. UR-BÁR, UR-BÁR-SI-GA, gr. n. BÁR-SI(G)-GA see p. 102 note 11.

BE = BAD in p. n. UL-LI-BE-LU-UK, BE-LÍ-A-ZU, BE-LÍ-A-RÍ-IḲ, BE-LÍ-Ì-LÍ, GIŠ-BE-LÍ (GIŠ-BAD-NI?), LI-BUR-BE-LÍ.

BI v. 'Speak', 'declare' (*ḳibû, nabû*) in LÙ-INIM-MA-BI-ME 31,13 33,A$_{8-9}$ 66,85? see note to translation of line 84 p. 59. in p. n. RÍ-KI-BI 'the city speaks'?

BI poss. pron., 'its', 'his', 'their' (*ša, šû, šina, šunu*). AZAG-BI 'its silver' 179,2, 4, 8. BAL-BI-DIŠ-ÁM 'his first tax' 68,163. DIRIG-BI 'its remainder' 43,4. DUB-BI 'his account' 68,18 157,3, 7. ḪAB-BI 'its gathering' 63,20. ḪAR-BI 'its interest' 38,10. KAL-BI 'its' or 'the workmen' 132,4. LUGAL-BI 'his king' 33,A$_{L.E.}$ 180,8. 'NIGA'-BI 'its body' 111,1. SAG-BI 'its capital' or 'sum' 42,11, 28, 44. SÌG-BI 'its wool' 42,21. ŠE-BI 'its grain' 5,3 23,2 48,2 50,3 54,5, 8, 18 68,148 70,3, 5, 9, 11. ŠE-BAL-BI 'its grain tax' 68,53, 105, 113, 135. ŠÁR-GÛB-BI 'its splendour' 111,5. Dem. pron. 'this', 'that' (*šuâtu*) in ŠAG-BI-TA 37,13, 25 54,12 62,3 64,8 65,4, 13 68,74 *passim*. in date formulas ending MU-UŠ-SA-A-BI '2nd year after' 73,L.E.37 76,21 175,L.E. BI erased? 76,16. In pl. n. A-BI-A^{ki}, A-BÍ-A-BI-IḪ p. n. AD-DA-NA-BI-IR, É-ÚR-BI-DÌM, É-KI-BI-SI, UR-BA-(BI?), BI-ZÉ-ZÉ, ḪU-UB-BI, ŠAG-GU-BI.

BI = KAŠ q. v. BI-BI = BA-BA q. v.

BÍ = BIL, NE, sign of plural suffix in ÍB-TAB-BÍ 'They have doubled' 31,7 plural pron. in NE-NE-ŠUŠAN^{ki}-GIN 'they went to Susa' 84,20. NE-NE 'they' 91,348. BIL = 'fire' (*išâtu* Br. 4584) in BIL-LI, 'cedar fire' 5,5 29,3 62,5, 8, 23 65,14. If LI is a phonetic compliment the translation would be either 'fire' or 'new'. In mo. n. BIL-LAL-A see p. 104 note 2. With value PI-LÁ (*ḳalâlu* Br. 4635) it may mean 'to be short' i. e. 'the short month'. In pl. n. UR-BIL-LUM^{ki} q. v. In p. n. I-BÍ-^{d}EN-ZU, A-BÍ-A-BI-IḪ, Á-BIL-LI, Á-BIL-LI-A, Á-BIL-LUM, IḲ-BÍ-ILU, UTU-BÍ-GAR-ŠÁG-GA, ^{d}UTU-BÍ-KA, BÍ-TI-TI .... BIL-LA-LUM, BÍ-BÍ-A or BIL-BIL-A, ^{d}DUN-GI-A-BÍ, MER-DI-BIL, NA-BÍ-^{d}DUN-GI, NA-BÍ-KUŠ-É-^{d}NANNAR.

BÍL = GIBIL 'new' (*eššu*) in É-UDU-BÍL 'new sheep house' 14,5. ŠE-BÍL 'new grain' 22,1. É-A-BÍL 'new temple' 66,82. in t. n. É-A-DAM-DUN TIR-BA-BÍL-LA q. v. and in p. n. *UR-^{d}GIL-GA-MEŠ*.

BU = SIR 'tear or cut up' (*baḳâmu*), 'bite', 'eat'? (*nasâḫu* BW. II 325,28) in ŠU-BU 91,265, 349. ŠU-BU-É-MU-ŠU 93,7 164,2. In 122,4 173,3 without mention of place or purpose. 168,8 follows offerings to gods. 111,2 'One cow was killed, its body (at) the palace', ŠU-BA-BU, 'was eaten'? ŠU-BU is translated 'passed inspection' by Langdon AD. p. 18,6, 'seized' or 'taken' by Leg. 'Table Analytique' p. 152, and 'immolées'? 'sacrificed' by Genouillac Tr.D. p. 20.

In p. n. A-BU-UM-ILU, A-BU-NI, A-BU-NI-KU, ^{d}EN-ZU-A-BU-ŠU, BU-Ú-DU (a deity? cf. Br. 7560), BU-ŠA-AM, GAZ-BU-ŠA, LUGAL-DIB-BU, ŠE-LI-BU-UM. pl. n. LU-LU-BU^{ki}.

BUR 'A stone bowl' (*bûru* Br. 6974) NÀ-BUR 1,46. in p. n. BUR-AN-NÍ-IG-GA, LI-BUR-BE-LÍ, and pl. n. ŠIR-BUR-LA^{ki} also in v. BA-BUR, see BÚR.

BÚR 'Release', 'pay' (*pašâru* S^{b} 172) 57,34, UŠ-KU BÚR-ŠU 'for payment of the UŠ-KU'. Comp. 57,58 with p. p. TA. In 32,9 the sign BUR for BUR is used in KA-NA-NI BA-BUR 'his demand is paid'.

BÙR = KISAL, 'a platform' (*kisallum*) in p. n. EN-ŠÁR-GÛB-BÙR.

BUR in ^{d}BUR-^{d}EN-ZU should be read AMAR or ZUR, as the value BUR is Semitic.

G

GA (1) 'Milk' (*šizbu*), 'female breast' (*tulû*), in title 'milkers' GA-SUR-RA-ME 59,$_{85}$ (SUR-RU = *mazû* 'press' 'pour out' Br. 2973 and 3003). DUG-GA 'milkpot' (*karpat ši* [*iz-bi*] DSGl. p. 75) 21,$_{1, 3}$ and case 1. ÁB AMAR-GA 'unweaned female calf' 69,$_{2}$ 71,$_{3}$ 96,$_{6}$ 101,$_{1}$ ANŠE AMAR GA 'filly of ass' 71,$_{14}$. ANŠE-Ù AMAR-GA 'unweaned filly' 101,$_{12}$. GUD AMAR-GA 'unweaned male calf' 69,$_{2}$ 101,$_{3}$. ZÙ-KĀR-GA 'unweaned female kid' 'doe'? (*ûnîku*) 96,$_{15}$. MÁŠ-GA 'male kid' 96,$_{12}$. (2) v. p. 1st person, cohortative, in GA-ZÙ-AG 'I will make you' 170,$_{2}$, but see Br. 6128. GA-NA-AB-ZI 'I will set aside for him' 33,$_{11}$ Cf. DSGr. § 157 a, c. GA . . . . . ZI 'I will set aside' 33,$_{9}$. (3) in n. MÁ-A-SI(G)-GA 'freight ship' 25,$_{2}$ 62,$_{11}$ see A-SI-GA. in title A-GA-AM 59,$_{64}$ q. v. (4) in p.n. UR-^{d}GIL-GA-MEŠ, UR-ŠU-GA-LAM-MA, (BÁ)-ŠA-GA-GA, BUR-AN-NÍ-IG-GA-EŠ, GA-A, GA-A-GA, GA-AN-ZA, GA-NI, ^{d}GA-TÙM, GU-GA-LUM, ^{d}DA-GA, DÙG-GA-LUM, LAḪ-GA-NI, LUGAL-DA-GA, NI-GA, NÍ-GA-^{d}BA-Ú, ŠÁG-A-GA, ŠU-GA-TÙM, in t. n. A-GA-ZU-ŠI-KA. (5) in verb, ZI(G)-GA 'go forth' 'set aside' ŠU-ZI-GA 59,$_{40}$ see ZI. NIG-GA 'possession' (*makkûru*) 162,$_{8}$ 177,$_{1}$. RÍG-RÍG-GA, 'snatched away' 'seized' (*laḳâtu* Br. 2594) 78,$_{13, 17}$. RUG-GA 'add to' 'gain' 'tax' (*ruddû* Br. 168, 174). see SU = RUG 71,$_{4, 23}$ 73,$_{2, 21}$ 76,$_{5}$.
p. c. in ESI(G) GA = KALAG-GA q. v. In gr. n. BÁR-SI(G)-GA; in t. n. É-ŠE-PAG-GA; in pl. n. UNUG^{ki}-GA; in mo. n. ITU-SÍG-GA and p. c. in p. n. AB-BA-ŠÁG-GA, AZAG-ŠÁG-GA, AMAR-KI-AZAG-GA, UR-AB-AZAG-GA, BA-A-ŠÁG-GA, BA-ŠÁG-GA, UR-BÁR-SI(G)-GA, UR-DUL-AZAG-GA, UR-ŠÁG-GA, UTU-BIL-GAR-ŠÁG-GA. DÙG-GA, LÙ-BAL-ŠÁG-GA, LÙ-DÚG-GA, LUGAL-DUG-GA, LÙ-ŠÁG-GA, MER-ŠAG-GA-NA, ŠAG-GA-NA-GÏN, ŠU-DÙG-GA.

GÀ (1) n. 'House' 'office' (*bêtu* Br. 5416) 165,$_{4}$. GÀ-NUN 'granary' (*karû*, PA. p. 200, note) 46,$_{7}$ 175,$_{12}$; comp. with 175,$_{5}$, proving É and GÀ-NUN to be synonyms. (2) = 'A jar' 'box' or 'basket'; see the Semitic sign name *pisannu* HWB. p. 532. MUN GA + GÍ 'a basket of salt'? 1,$_{27}$ Comp. PA. 7,$_{2, 3, 5}$ and note, translated 'pieces' and RU 135,$_{1, 3}$ etc. 'cases of matting for cloth'? GÀ-DUB-BA, 'a jar or case of tablets' 35,$_{1}$ 36,$_{1}$ 176,$_{1}$ see Keiser MLC III. Introduction p. 10 ff. (3) GÀ = 'work', 'make', 'set' (*šakânu* Br. 5421) in Á-TÚG-GÀ 'wages of one who works for hire' 16,$_{2}$ 51,$_{3}$ 55,$_{13}$ 56,$_{2, 4, 68}$ 65,$_{3, 12, 21}$ 132,$_{5}$ (4) GÀ-GÀ 'agreed' 'determined' (*šâmu* Br. 5436). An intensive of GAR 'make' in ŠE KI-BA GÀ-GÀ-DAM 'high grade grain as agreed' 15,$_{7}$. A-KA-A GÀ-GÀ 'the deliveries were made' 37,$_{28}$ 54,$_{24}$ 68,$_{101, 155}$. (5) GA-E pron. 'I' (*anaku* Br. 5443) in GÀ-E KI NIN-ŠID DÙG GA-ZI 'I from the amount, declare I will set apart' 33,$_{8-9}$. In g. n. ^{d}GÀ-TUM-DÚG p. n. ÙG-GÀ-LÙ-NI, GÏN-GA-SAG-GÀ.
GĂ see ḲA.

GAB = DŬ 'lift or set up' (*našû*) in BA-AB-DŬ (the ibex ship of the *apsû*) 'was lifted (or set) up' 94,$_{L. E. end.}$ ŠU-DŬ in ḲA-ŠU-DŬ 'he who lifts the' ḲA (= *ḳa* 'measure' 'cup' SAI 791) i. e. the title 'butler' 55,$_{5}$ 90,$_{8}$ 92,$_{3}$ 100,$_{16}$ 118,$_{9}$ 156,$_{9}$ 169,$_{5}$ 174,$_{5}$.

GAB-A 'Carry'? in ŠÁG-A-GA LÙ-ḲIN-GI-A-LUGAL (see case 4) ÍD-SAG-GIŠ-GIN GAB-A-SUM-ŠU, 'S . . . . . carried it for a gift' 4,$_{3-6}$.
= 'luxurious' (*daḫâdu* Br. 4474) in TÚG-GAB-A 'luxurious cloth' 170,$_{1}$.
= 'abundance'? in p. n. AD-AN-NÍ-MÁ-*GAB-BI*-GIN? cf. p. 80 note 15.

GAB 'Open' 'split open' (*paṭâru* Br. 4488) DIŠ-SÍL GAB 'one lamb split open' i. e. butchered 172,$_{1}$ GAB may also mean 'fat' (*duḫḫudu*).

In titles NI-GAB 'he who opens' (*pitû, mušelû* Br. 5351—2) 58,$_{131}$ 59,$_{35, 39, 43}$ and RÁ-GAB 'envoy' (cf. *mâr šipri* Br. 6369) 91,$_{297}$ 97,$_{3, 7, 9, 10, 22}$ with ME, 97,$_{14}$. It seems clear that the first syllable is to be read RÁ not DU and that the title corresponds with Br. 6368—9.

GAB-RI 'Copy' or 'duplicate (*miḫru*) GAB-RI DUB AB-BA-KAL-LA 'copy of the tablet of Abakalla' 162,$_{11}$.

GAD see KÍD.

GAZ 'Smash' 'crush' (*ḫipû*) in p. n. GAZ-BU-ŠA.

GAL (1) adj. 'Great' 'large' (*rabû*) in É-GAL, EN-MAḪ-GAL-AN-NA, UDU-GAL, UNÙ-GAL, GU-GAL, MÁŠ-GAL, PA-TE-SI-GAL. g. n. ^{d}NIN-É-GAL, ^{d}NIN-GAL. p. n. É-KI-GAL-LA, UR-^{d}NUN-GAL, LUGAL-IG-GAL, LUGAL-GAL-UŠUM, LUGAL-GÚ-GAL, MEŠ-KI-GAL-LA, MU-RI-NA-BA-GAL, ŠAR-RA-GAL (2). n. ŠAG-GAL 'Food' (*ukullû* from *akâlu* Br. 8051) q. v. GAL-ZA-LUM 'A chair'? (*kussû* HWB p. 343) 1,$_{11}$ Comp. RU 126, I,$_{18}$ Cf. ZA-LUM.

GÁL = IG, IḲ **1.** 'be' 'was' (*bašû* Br. 2238) in NU-MU-GÁL-LA 'he was not' (present) 14,$_{8}$ É-UDU-GIBIL-A BA-AN-GÁL 'They were at the new sheep house' 14,$_{5}$.

2. 'Lift up' 'carry' (*našû* Br. 2245) GÁL-A-TER 'carriers of rice'? 41,$_{19}$.

3. 'made secure' 'guarded' (*kânu* Br. 2240) also 'deposited' (*labânu* Br. 2241) NI-GÁL 35,$_{5}$ 36,$_{4}$ 176,$_{8}$. This frequent verb of the GÀ-DUB-BA tablets is meaningless when translated by the verb 'to be' (*bašû*) as was not, unfortunately, clear to the author before the translations were through the press.

4. In title TAG-GÁL = ŠUM-GAL 'The overthrower' i. e. 'the butcher' (TAG = *lapâtum* DSGl. p. 153) 60,$_{37}$ and IGI-GÁL 'the wise' 76,$_{11}$; see under IGI. In g. n. ^{d}GÁL-ALIM. in p. n. É-ḪE-GÁL, EN-LIL-ZI-ŠAG-GÁL, UR-IGI-GÁL, Ur-^{d}GÁL-ALIM, ^{d}GÁL-ALIM-NI-ŠÁG, LUGAL-ḪE-GÁL, NIR-NI-DA-GÁL. in gr. n. NI-DUB-IGI-GÁL mo. n. EZEN-ME-KI-GÁL. Numeral IGI ..... GÁL q. v.

GÀL, GALU = LU in names, 'Man' (*amêlu*) 'who', 'which' (*ša*). in GALU-INIM-MA-BI-ME 'witnesses' (*ši-bi*) 'complainants' (*âšipu*) 30,$_{11}$ 31,$_{13}$ 33,A$_{8}$. GALU in titles, ... Ù-NU-UM^{ki} 91,$_{18}$ ..... URUK^{ki} 113,$_{5}$ ..... URU-SAG 65,$_{10}$ ..... GEŠTIN 'Vintner' 97,$_{15}$ (see Br. 5011 GALU-GEŠTIN-SUR-RU 'A grape presser' *ṣâḫit karani*) ..... GIŠ-ZU-TAR p. 93 note 4. ..... GIŠ-KU 'weapon or guardsman' (*kakku* Br. 10529) 86,$_{6, 8, 11}$. ..... GIŠ-KU-GU-LA 84,$_{14}$ 90,$_{4}$ 'spearman'. ..... ḪAL 'Waiters or assistants'? (*garâru, ḫâšu*, 'run', 'hasten' Br. 78, 79). 60,$_{77}$ see p. 54 note 2. ..... ḲIN-GÍ-A 'Messenger' 83,$_{9}$ ... ḲIN-GI-A-LUGAL 4,$_{4\,case}$ 113,$_{6}$ 'royal messenger' (*mâr šipri* Br. 10768), 'commander', 'leader' (*mu'irru* Br. 10769). ..... KISAL-ME 'temple platform attendants' 59,$_{48}$; see KISAL. ..... KU (.... TUG?) 'Cloth man' (see A-ZA-LAG, MSL. p. 45, 'A withener of cloth') 60,$_{20, 30, 31}$ 83,$_{5}$ 86,$_{3, 14}$. ..... MA-AR-DA-MA-AN^{ki} 92,$_{24}$. .... MA-RÍ^{ki} 29,$_{2}$. .... NIN-ILU 'attendant on priestesses' (*entum* DSGl. p. 204) 37,$_{23, 31}$; see ILU. ..... RÍM (or KÀŠ) 'messenger', 'horseman'? (*lâsimu* DSGl. p. 116, III, KÀŠ) 40,$_{6}$ 81,$_{5, 7, 9, 15}$,? 16,?$_{24, 25}$ see RÍM. .... ŠIM 'incense man' (*riḳu* DSGl. p. 263, I, ŠEM) 6,$_{7\,seal}$ 59,$_{24}$; comp. to 59,$_{6, 14}$ 60,$_{17}$ see ŠIM..... ŠUK-KAL 'envoy' (sukkallum Br. 6170) 136,$_{4}$. GALU-SU A variety of animals that came from SU-A^{ki}, as text 44,$_{4}$, UDU-UDU GALU-SU-A^{ki}, proves. 91,$_{100, 101, 102}$ 95,$_{9}$ 99,$_{1, 5, 8, 9, 10, 11, 13, 14, 15, 16, 18, 19, 20, 21, 24}$ 119,$_{1, 3}$ 130,$_{3}$ 144,$_{4}$ 148,$_{1, 2, 3, 5\,(6?)}$. GALU-TIB-BÍ SAG-ME, a class of slaves, fishermen? Cf. Br. 3205, GU = TIB. and Br. 3267, TIB-BIL-(ḪA) Comp. HWB. p. 347 'a variety of fish'. The expression occurs Ct. X, 29, III,$_{8}$ without ME. PKUN p. 89 makes it a name; see under GUN. GALU-TÚG-GÀ 'a hired man' 132,$_{5}$ see KU. GALU + GUNU 'a dead body'

$111_{,1}$. Often the sign has an inserted BAD. see DSGl. p. 171 I, LU.

GAM 'Bend' (*ḳadâdu* Br. 7317), 'pour out' (*dillatu* Br. 7316) in NI-Á-GAM 'oil in a horn or bottle'? $82_{,2'\ 5'\ 8'\ 12'\ 15}$ $89_{,2'\ 7'\ 12'}$ As Á = *ḳarnu* Br. 6542, the expression Á-GAM means 'a bent horn'. Such horns for carrying fluids preceded the use of bottles and were slung at the side. In the third millenium B. C. they were often made of copper. They were small, holding two, four or five shekels of oil. Cf. RU. 164,[18] Obv.$_4$. In p.n. A-AB-BA-GAM.

GAN = ḪE 'full', 'overflowing' (*daḫdu* Br. 4039), 'bear', 'beget' (*alâdu* Br. 4037). EMĔ AMA-GAN 'enceinte mother ass' $1_{,7}$. In g. n. ^{d}DA-GAN. p. n. BÁ-ŠA IŠI-^{d}DA-GAN, ŠU-^{d}DA-GAN, TÙR-RA-AM-^{d}DA-GAN, LÙ-MÁ-GAN^{ki}. pl. n. MÁ-GAN^{ki}.

GÁN 'Field' (*eḳlu*) $64_{,3}$ GÁN-GUD 'cultivated field' (OBTR p. 30 Nr. 245). $66_{,15'\ 20'\ 35'\ 49'\ 54'\ 65'\ 73}$; see PA $13_{,10}$ GÁN-UDU 'sheep pasture'. In ŠE SU(G)GÁN 'a kind of grain' or field name? $67_{,27}$. in f. n. SU(G)GÁN $51_{,5}$. p. n. LUGAL-GÁN-NI. mo. n. GÁN-MAŠ.

GĂN = UTUL, KAM, It interchanges after numerals with GAN = ḪE and therefore has this value.

GANAM = 'U 'A ewe' (*immirtum*) $73_{,1'\ 5'\ 9}$ etc. $75_{,1'\ 8}$ etc. $76_{,1'\ 5'\ 12}$ $78_{,1'\ 8'\ 11}$ $79_{,1'\ 8}$ $80_{,1'\ 10}$ $91_{,107'\ 286}$ $94_{,8'\ 14}$ etc. $96_{,8}$ $99_{,1'\ 4}$ $108_{,2}$ $119_{,7}$ $124_{,3}$ $154_{,2'\ 5'\ 11}$. GANAM-BAR-RUG-GA 'ewe set aside as tax' $76_{,5}$ see BAR-RUG-GA. GANAM GALU-SU 'ewes of Sua^{ki}' $91_{,101'\ 380}$ $99_{,1'\ 9'\ 14'\ 19'}$ GANAM-SĬG GALU-SU 'red (or brown?) Sua^{ki} ewes' $148_{,2}$. GANAM-MI GALU-SU 'black Sua^{ki} ewes' $148_{,3}$. 'U + ḪUL? $91_{,353}$ $135_{,3}$. GANAM-GUKKAL $106_{,2}$ $133_{,3}$ 'festal ewes' i. e. fitted for sacrifice. GANAM SÍL-NAD-A 'ewe wide with lamb' $91_{,320}$; see NAD = *adâru*. GANAM SÍL-NU-A 'ewe that has not conceived a lamb' $104_{,1}$ $125_{,2}$ see A = *erû* 'conceive'. GANAM-ŠE, 'fat or grain fed ewe' $116_{,6}$ the only place.

GAR (1) 'A loaf', 'bread', 'to eat' (*akâlu* Br. 11954) $13_{,2}$ $40_{,2}$ $81_{,1'\ 2}$ etc. $82_{,1'\ 4}$ etc. $83_{,2'\ 6}$ $84_{,1'\ 4}$ etc. $85_{,1'\ 2}$ etc. $86_{,1'\ 4}$ etc $87_{,3'\ 5}$ etc. $88_{,1'\ 4'\ 7}$ $90_{[1],\ 5}$ etc. GAR in ÊŠ-SÍL GAR KAŠ (or NIG-GA?) $177_{,1}$. 'Three lambs, bread and beer' or as translated p. 79. For GAR-ZÍD, GAR-ZÍD-KAL, GAR-ZÍD-GU, GAR-GIŠ-AŠ, GAR ḪAR-RA-ŠIG in tablet 68, see translations p. 61 and the qualifying words. GAR-RÁ $68_{,69}$. 'Common bread'? so correct text.

(2) 'Property', 'treasure' (*bušû*, *makkûri* Br. 12085-6) with value NIG, $1_{,50}$ in NIG-GA, 'property of'. In (É)-NIG-KEŠDA-KEŠDA 'packing house' (*rakistu* Br. 12050, comp. 4332) $12_{,4}$. in SAG-NIG-GAR-RA KAM 'total of the property' $68_{,73}$. Cf. PA. p. 34 note. In $177_{,1',3}$ and p. n. GAR-^{d}BA-Ú, NIG-GA-^{d}BA-Ú. as title, GAR, 'manager', 'royal official' (II *šaknu* HWB. p. 659). Cf. p. 89 note 11, also the names LUL-A-MU-GAR, UR-NIGÍN-GAR.

(3) in p. n. UR-GAR, UTU-BIL-GAR-ŠÁG-GA, GAR-Ú-RUM, GAR-MU-MU-KAL-E.

(4) verbal, 'make', 'establish' (*šakânu* Br. 11978). NA-BA-A-GAR 'has not been made' $45_{,11}$. In TÚG-GAR 'to fill an order' 'to deliver' $13_{,4}$ see under TÚG.

GAR-RA in ḪAB E-GAR-RA, 'the gathering was made' $63_{,21}$. See also t. n. É-DAM-E-GAR-RA, É-^{d}NINÂ-ŠEŠ-E-GAR-RA, É-^{d}NINÂ-ŠEŠ-ŠEŠ-E-GAR-RA.

GÁR = ḲĀR in title DAM-GÁR 'merchant' (*damkaru* Br. 11122). As DAM = woman and GÁR 'fetter' (*abbuttum* Br. 6534), 'one who fastens women', this may have been a dealer in female slaves. $60_{,58'\ 59}$ $91_{,237}$ $131_{,4}$.

GE 'Put aside', 'deficit' (*si-li-*[*tu*] BW. II $269_{,10}$ HWB. p. 500a 1). IM-MA-GE 'it was put aside'? $43_{,15}$. p. p. = 'unto' (*ana* Br. 5936) $89_{,7}$ p. p. of genitive, 'of', 'by' $31_{,4}$ $74_{,4}$ $100_{,27}$ $120_{,9}$ $160_{,11}$ $171_{,5'\ 14}$. in title, GEME-KÁR-GE, 'a female devotee' $60_{,2}$ (*ḫarimtu* Br. 7745).

GÉ = GI in ŠU-GÉ 'procure', 'bring back' (*ekêmu, târu* BW. II 283). in SÌG-GIR-GUL GÊ-ŠU-GÉ 44,$_8$. GÉ-GÉ-DAM 'he shall return it' 30,$_6$. In title GALU-ḲIN-GÉ-A, see under GALU. in p. n. A-GÉ, I-GÉ-RU-MAḪ, GÉ-GÉ-A, GÉ-NI-MU, ZA-ZI-GÉ, ŠU-NA-MU-GÉ.

GÊ = MI, GÌ, GIG, 'night', 'black' (*ṣalmu* BW. II 380) 44,$_2$ 148,$_3$; see MI for other instances. Verb, in Á-GÊ 'sent' (LSG. p. 202, 2. AGGA), 100,$_{10}$.
In p. n. I-GÊ-A-AN.

GĔ? = NE, in DUG-GĔ 'pots' 33,$_5$. in p. n. UR-DUL-AZAG-GĔ 33,A$_3$, or is the last sign GA?

GEME = GÍM, GÌN, 'female slave' (*amtu* BW. II 501) 1,$_3$ 60,$_{75}$. GEME-KÁR-GE 60,$_2$. title 60,$_{63}$. in p. n. GÌN-BA, GÌN-^{d}BA-Ú, GÌN-GA-SAG-GÀ, GÌN-^{d}DUMU-ZI, GÌN-^{d}KAL.

GEŠ Numeral 60. see arithmetical index.

GEŠTIN 'Wine', 'grapes', 'vineyard' (*karanu* Br. 5006-7) in GIŠ-GEŠTIN 74,$_2$. in f. n. IGI-GEŠTIN-AN-KA 53,$_5$. in title GALU-GEŠTIN 97,$_{15}$ q. v.

GI in GI-IN = GIN (*abâlu* BW. II 207,$_1$) means to be firm in BA-RA-GI-IN 'were not brought' 21,$_4$. GI-NI-IN 'he shall bring them back' 159,$_{13}$. GI 'all', 'totality' (*gimru* BW. II 92,$_{11}$) in GI SI(G)-GI 'all pure' 20,$_2$ SI(G)-GI 'pure' (*zakû* Br. 3416 and 3427). SÌG-GI 'all wool' 42,$_7$ 170,$_2$.

GI 'A reed' (*ḳanû*) also 'firm', 'faithful' (*kênu*), 'produce' (*biblu* BW. II 92,$_{10}$) in f. n. A-ŠAG-GI-DAḪ-ḪA 'the field that doubles the produce' 19,$_3$ 54,$_3$ 65,$_{5,\ 15}$ for DAḪ = *ruddû, uṣṣupu*, see DSGl. p. 134. in AZAG-GI see GUŠKIN 'gold', in p. n. UD-LI-A-DAM-^{d}NANNAR-NI-GI, BA-ZI-GI, ^{d}DUN-GI see p. n., g. n. and mo. n., also UR-^{d}DUN-GI, NA-BÍ-^{d}DUN-GI, ŠU-^{d}DUN-GI, LUGAL-ZAG-GI-SI, LÙ-GI-NA, NIN-DA-GI-A, NIN-ZA-GI, ŠU-AZAG-GI (= ŠU-GUŠKIN). in t. n. É-ŠAG-GI-PAD-DA. pl. n. GI-ŠA^{ki}.

GIBIL = BÍL q. v. in p. n. UR-^{d}GIŠ-GIBIL-GA-MEŠ, i.e. GIL-GA-MEŠ. Note, GIŠ-GIBIL (*abu* Br. 5713). Does the name indicate an original tree-god and the fire-wood for producing the sacred fire?

GIGIR = GIŠ-MÀR 'a chariot' (*narḳabtu* Br. 10225) in p. n. UR-GIGIR, LÙ-GIGIR, and pl. n. GIGIR^{ki} 91,$_{337}$. See DSGl. 89.

GIGRI = ZAR-ZAR dive under (*ṭi-e-bu-ù* DSGl. p. 89), 41,$_{16}$ Were the IN-ZAR-ZAR divers?

GID = BU q. v. 'Long', 'to be long' (*arâku*) in DUB-GID-DA 'long accounts' 35,$_2$ in p. n. ^{d}EN-ZU-GID-DÚR, GID-GIŠ-KI-IN; see HWB. p. 359, *kiškanû*. in LUGAL-IŠI-GID ('king of the high hill'?) see IŠI = *šadû*.

GIL in t. n. É-GIL-SA; see p. 100 note 29. For GIL-GA-MEŠ see GIBIL above.

GIM = DÍM q. v. in title AZAG-GIM 'silversmith' 3,$_3$, 'builder', 'maker' (cf. *banû, epêšu*) after p. n. GAR-^{d}BA-Ú GIM, UR-ŠAR-RU GIM.

GÍM; see GEME, GÌN.

gimil = ŠU (*gimillu* 'grant', 'preserve' Br. 7070) see names beginning with ŠU, and ŠAG-GIMIL.

GIN 'Go' (*alâku*) GI-IN 21,$_4$. NI-IM-GIN-NA 'went' 40,$_8$. ŠU-NI-IN-TA-GIN 'was brought to him'? 97,$_9$. GIN 84,$_{20}$ omits suffix NA and NI. GIN-NA 87,$_{13}$ 89,$_5$. ŠU-GIN 84,$_3$. ŠU-GIN-NA 'went to' 84,$_7$ 89,$_{9-10}$ 90,$_{15}$. ŠU-GIN-NI 81,$_{4,\ 14,\ 23}$ 'went'. TA-GIN-NA 81,$_8$ 82,$_{17}$ 87,$_9$. TA-GIN-NI 81,$_{10,\ 17,\ 26}$ 'came from'. DA-GIN-(A?) 90,$_{19}$ may be p. n.

GÌN = TUN 'shekel', 'a weight' (*šiḳlu* SAI. 9180) 30,$_{1,\ 2}$ 37,$_{3,\ 7,\ 11,\ 14,\ 16,\ 24,\ 26}$ 37,A$_1$ 42,$_{10,\ 27,\ 43}$ 45,$_{2,\ 6}$ 68,$_{114}$ 170,$_1$ see also the allowances of oil in tablets 83, 84, 85, 86, 88, 89 and 90. GÌN = 'money' in ERIM ^{d}I-BÍ-^{d}SIN GÌN ŠU-BA-AN-TI-A 'The soldiers of Ibi-Sin were paid the money' 100,$_{19-20}$. in title GÌN (or TUN)-UŠ 'paymaster' 10,$_{case}$ 58,$_{199}$, 59,$_{57}$ 60,$_{14}$ 61,$_7$ 168,$_{11}$. GÌN UŠ-LUGAL 84,$_{11}$ 87,$_{11}$ 90,$_{18}$. in p. n. DŬR-RI(G)-GÌN 92,$_{17,\ 20}$. The TUN value of this sign has the meanings *bîṣru* and *ḳuddu*, meaning 'cutter', 'division'. The pictograph probably represents an implement for cutting metals such as gold, silver and

copper to be used as money. see BW. I 530.

GÌN = GEME, GIM, q. v.

GI-NA 'Fasten', 'close', 'lock' (*sanâḳu* Br. 2424 comp. 2399). in p. n. AB-BA-GI-NA, UŠ-GI-NA, LUGAL-KA-GI-NA, LÙ-UŠ-GI-NA, LÙ-GI-NA, NIN-KA-GI-NA.

GIR 'Knife', 'razor', 'scissors' (*paṭru, naglabu* Br. 309, 320). in SÌG GÌR-GUL 'clean shorn wool' 44,2 see GUL. comp. GIR-ŠU-I-NE 'scissors' RU 126, I 31. in t. n. and g. n. ^{d}NIN-GÌR-SU. pl. n. GIR-SU^{ki} p. n. LÙ-^{d}NIN-GIR-SU. in ŠE GIR-GIR 67,26 a kind of grain perhaps, or name? in p. n. DAR-ZI-GI-IR 91,306.

GÌR **1.** 'Foot' (*šêpu*) in GIŠ-GÌR-RÁ ŠIG and GIŠ-GÌR-RÁ 'foot-stool' 1,34–5. Cf. OBTR, glossary, No. 107.

2. synonym of DUB 'visé' 4,7 21,8 35,4? 54,25 the idea is sealing by setting the hand or foot to something.

3. 'An employee' (for the sign NITA with value GÌR see Br. 958) in IM-GÌR-RUG-GA, GÌR-RUG-GA É-DINGIR-RA-TA. 'A clay tablet of the incomes of employees of the É-DINGIR-RA' 59,94. The meaning given in Br. 958 is *lubâru*; the translation is, therefore, not certain.

4. 'Conveyancer' perhaps 'muleteer'. An official intermediate between the public stores and buyers or borrowers; from the meanings *emûḳu* SAI. 6913, and *gašru* Br. 9183, 'strong', 'powerful', derived from strength of beasts of burden 2,4 7,5 35,4 37,A3 58,19 60,7, 33, 50, 58 62,25 81,7, 22 83,8 87,10 90,10 91,33, 256 99,12, 17, 22, 25 101,6, 13 106,17 119,4, 10 136,5 147,7 165,5 166,7 179,10. Combined with other titles: with IŠ 99,7, UTUL 101,4, DUPŠAR 92,43 95,15 100,23–4 109,14 123,13 126,12 171,10. KÁR-RÁ 113,4, ḲA-ŠU-DÙ 92,3.

GÌR see BUR.

GIŠ 'Wood' (*iṣṣu, iṣu*, cf. DSGl. p. 95–6) dt. before trees and wooden articles, and word ingredient 1,29–43. GIŠ-BAD = GIŠ-SUN, title; 'the aged' (*iṣṣu labiru* Br. 1515) 59,2; literally 'old wood'. For other meanings, MSL. p. 299,17 SUN. GIŠ-BANŠUR 'wooden dish or bowl' (*paššuru* Br. 907). GIŠ-BAR 'fire' (*išâtu* Br. 1823) in g. n. ^{d}GIŠ-BAR-È. GIŠ-GEŠTIN 'strong wine', 'spirits' (cf. *karânu*) 74,2. GIŠ-GIBIL-GA 'grandfather' i. e. ancestor, in p. n. 91,126 cf. DSGl. p. 72 under PAB-GIBIL GI. GIŠ-GID-DA 'bowmen' (*ariktu* Br. 7563) 162,A3? GIŠ-GÌR-RÁ 'footstool' (*šêpu* and *nazâzu*, OBTR. p. 44) 1,34, 35. GIŠ-GU-ZA 'chair', 'throne' (*kussû* Br. 11153) 1,29, 31, 33. GIŠ-GU-ZA MAḪ-^{d}EN-LIL-LA 'the sublime throne of Enlil' 12,10 Without MAḪ 27,9 151,9. GIŠ-GU-ZA UR-^{d}ENGUR (*apsû* DSGl. p. 35) 92,8. GIŠ-GU-ZA ^{d}DUN-GI 92,7 110,6 115,4 177,2. GIŠ-DA-AG-SI 'sail of a ship', 'a tent' (DAG = *rapâdu, tarâṣu*, 'extend' BW. II 244,6, 9) 1,41. Change translation p. 37. GIŠ-DŪ (or KÛR-RÚ?) 'well built or bred'? 91,381 104,12 106,1 (IÁ mistake in text). GIŠ DŪ-ḪA 'harpoons'? (*maḫâṣu ša iṣi* Br. 5714) 1,48. GIŠ-DŪ-TAB 'a hired ox team' 55,18. GIŠ is for GUD-GIŠ. Cf. RU. 5 VIII,22 where it is said of GÍG fields. GIŠ-ZI 'enclosure', 'wall' (*igaru* Br. 2311) ^{d}NIN-GIŠ-ZI(D)-DA means, therefore 'the lord in the enclosure'. If ^{d}N was a snake god the enclosure would be the lower world, or the oracle-cave or house. See design of 26 p. 42 and SCWA chapter XVIII. GIŠ-KU, title; 'guard', 'arms' (*kakku* Br. 10529) in ERIM GIŠ-KU E TUB-BA 26,5, GIŠ-KU E TUB-BA-ME 60,57, 'guards and vestment officials' see TUB-BA, also 84,14 86,6, 8, 11 in GALU-GIŠ-KU, and 90,4 in GALU-GIŠ-KU-GU-LA 'spearman' i. e. man with a large weapon. t. n. É-^{d}PA-SAG-GIŠ-KU-DA-ḲA-LA^{ki} 'temple of Pasag the defender of Daqala' 58,90–1. in p. n. UR-GIŠ-KU = UR-GIŠ-TÚG. GIŠ-TÚG = *šemû* 'to hear' cf. DSGl. p. 97 and Br. 5727. This indicates that GIŠ-KU is also the name of some sacred object, perhaps the 'divine ear'. GIŠ-LUM-MÁ-A 'mast of a ship' (*uššubu* Br. 11187) 1,42. The meaning is 'tree trunk for a ship'; comp. *sikkat êlippi* Br. 5281 'post for a ship'

and HWB. 497. GIŠ-MA-AL-TÙM 'harness of chariot horses' (*samâdu* Br. 6817) 1,39, 40. GIŠ-MA-ÍD 'bridge sections'? 1,38 see MA = *nalbašu* 'a cover' Br. 6778. There were 19 of these. GIŠ-MA-NU 'ceremonial staffs' (*šigaru, haṭṭu* Br. 6792-3) 41,15. GIŠ-NAD 'a divan or bed' (NAD = *iršu*, 'a couch' Br. 8990) 1,30, 32. GIŠ-SÁG-SÁG 'date trees' (*gišimmaru* Br. 7289) 66,53 name? GIŠ-ŠAR 'a garden', 'a grove' (*arḳu*, 'green' Br. 4301) in NI-DUB IGI-GIŠ-SAR, 'granary before the garden' 28,3, NI-DUB GIŠ-ŠAR ZU-ḪUR 49,6; see p. 102 note 12. NU-GIŠ-ŠAR 'gardener' (Br. 1992) 60,4. GIŠ?-TIR-RA 'a forest'? 67,32. GIŠ-TUN 'bent'? (*ḳuddu* Br. 11909) in river name 4,5. GIŠ = 'yoke' (*nîru* BW. II 258,9) in GUD-GIŠ 'yoke ox' 69,1, 3, 17 etc. 71,4, 5, 6 etc. 155,1. GUD implied after GIŠ in 55,13. GIŠ in ḪA-ZI-GIŠ 112,9 an attribute of ^{d}DUN-GI; in NI-GIŠ or ḪÁ-GIŠ 'fish oil' see ḪÁ 40,3 83,3, 7 179,1. in title GALU-GIŠ-ZU-KUD 97,21. in p. n. UR-GIŠ-GIBIL-GA-MEŠ, UR-GIŠ-TÚG, UR-^{d}NIN-GIŠ-ZI(D)-DA, GID-GIŠ-KI-IN, GIŠ-BE, GIŠ-BE-NI, GIŠ-ZA?-Ì-LÍ, GIŠ-(ŠÁG)-UM, GIŠ-ŠÁG-ŠÁG. in pl. n. GIŠ-ÚḪ^{ki}, see UMMA^{ki}. GIŠ-MÀR^{ki} see GINAR^{ki}.

GU 'Flax'? or 'vetches' (*ḳu*, 'thread' Br. 11139). Accd. to GAB. p. 117, it is an adjective qualifying ZÍD = 'barley flour' and means "rubbed". ZÍD-GU-UŠ 68,76, 116. ZÍD-GU-ŠIG 68,50, 102, 111. GAR-ZÍD-GU 68,87. ŠE-ZÍD-GU 68,45. GU, in this book, is tentatively translated 'bean'; see p. 61.

GU-DE-A perhaps = GÙ-DE-A (*nagâgu* DSGl. p. 106) in MIN ANŠE Ú-GU-DE-A 'two braying asses' 69,10. It may mean, however, '2 asses to irrigate the GU (or flax?) plants'. see DE-A.

GU-ZA 'Chair' 'throne' (Br. 10662 KU-ZA-Ú and 11153 GIŠ-GU-ZA, both = *kussû*) GU-ZA 83,12 GU-ZA-^{d}EN-LIL-LÁ 20,11 43,25 45,13 147,11 ^{d}GU-ZA-^{d}EN-LIL-LÁ 98,35 130,11 GU-ZA-^{d}DUN-GI-RA 97,2 see also GIŠ-GU-ZA. In GU-ZA-LÁ, title, an order of officials, 37,29, 32 Usually translated 'chair or throne bearer'; see Langdon, AD. p. 24 note 5 and comp. DSGl. p. 221, III ZAL who says: 'Die Übersetzung "Thronträger" ist aufzugeben'.

GU-LA 'Great' (*rabû* Br. 11143) 'tremble' (*šurbû* Br. 11144) in É-DUB-BA-GU-LA 'great warehouse' 12,8 GALU-GIŠ-KU-GU-LA q. v. ZÚR-GU-LA 'great sacrifices' 100,12 or is GU-LA here = ^{d}BA-U Br. 11145. In p. n. A-TU-GU-LA, AB-BA-GU-LA, AMA-GU-LA, UR-GU-LA, UR-KI-GU-LA, LÙ-É-GU-LA, LÙ-GU-LA, see also A-GU-A, UR-GU, GU-Ú-GU, GU-DU-DU, GU-GA-LUM, GU-ZU-ZU, GU-ŠE, NAM-TAR-IB-GU-UL, and ŠU-GU-UGUN.

The only meaning for the sign GU we have is *ḳû*, 'a thread' The pictograph may represent a ball of flax, from which fingers, represented by the sign KÚR, are twisting a thread of linen.

GÚ A grain, 'millet'? GÚ-ḪÁ 1,26 GÚ-GAL 73^{A},2 GÚ-TUR 73^{A},8 GAB. accd. to p. 199 'lentil'? ZÍD-GÚ-NUNUZ 68,58 see GAB. p. 100, who makes it one of his many varieties of emmer, and PA. p. 135, note, who does not translate it. 'Millet' = *durra*, is based on the archaic form of the sign (cf. BW. I 120) and the meanings *rêšu* 'head', *kišâdu*, 'neck' and the inferred meaning 'heavy' from 'talent', which undoubtedly belongs to the sign, i. e., a grain with a heavy head, to which millet alone corresponds. GÚ = 'bank of a river' (*aḫu ša nâri* SAI 2023) 'boundary', in pl. n. GÚ-AB-BA^{ki}, GÚ-EDIN-NA (cf. HG. p. 244 f.) perhaps also in GÚ-EN-NA and GÚ-DŬ (= Cutha, Br. 3264) in gr. n. GÚ-ÍD-NA-RÚ-A-PALIL in f. n. A-ŠAG-GÚ-BANDA 'the small millet field'? title; GÚ-NE SAG-ME or TIB-BIL SAG-ME 59,54. See under GALU and GUN. In p. n. GÚ-Ù-MU, GÚ-ŠA-A, LUGAL-GÚ-GAL, NIN-GÚ-SAG-RÍ-NA, SUḪUR-GÚ-LÁ? ŠAG-GÚ-BI.

GÙ = KA in GÙ-RÍ. 25,2 see GÚR = IL (*našû*) 'carry'. in GÙ-DE-A, literally 'pour out words', hence 'speak' 'call' (*nabû*) g.

n. ^{d}GÙ-DE-A. p. n. GÙ-DE-A, NIN-GÙ-DE-A. See also GÙ-DE, DSGl. p. 106, = *nagîgu, šagîgu,* 'braying of an ass'.

GUB = DU, 'stand' 'remain' 'be present' (*nazâzu,* Br. 4906) É-KÀŠ-GUB-BA 'stationed at courier's house' 41,20 ÀŠ-KAL-GUB-BA, '6 men remained' 41,23 GUB-BA 'were present' 42,34 43,3 56,65? 60,78 71,33 75,18 77,15 78,15 79,10 80,16. GUB-BA-ÁM 69,6, 12, 21, 26, 31 71,8, 16, 26 178,2. MU-GUB 'brought' (*abâlu,* Br. 4870) also 'sent' 43,4, 22 44,8 75,7 77,7 78,7 79,7 80,7 91,74 131,8; in ERIM BAL-GUB-BA q. v.; in UŠ-GUB-BA 'prophet' (*maḫḫu* Br. 4909, HWB. p. 397) 44,5. GÚB-DU = Ë q. v.

GÛB = LI 'Shine' 'be bright' (*ellu* Br. 1103) ŠÁR-GÛB 'glory' 'splendour' (*kuzbu* Br. 8245, HWB. p. 324). in p. n. *AN-NA-ŠÁR-GÛB-BI,* EN-ŠÁR-GÛB, EN-ŠÁR-GÛB-BŪR *p. n. or t. n. É-KÙR-RA-ŠÁR-GÛB-BI.*

GUD = ḪÁR 'bull' 'ox' (*alpu* Br. 5737) 63,15 69,22, 34, 36 71,2, 19, 34 91,91, 94 etc. 94L.E. 95,5 96,2 97,4, 19, L.E. 101,5 105,1 111,5, 8, 11, 18 113,1 121,1–3 etc. 123,1 etc. 127,4 L.E. 137,1 139,1 143 L.E. 144,2 150,1 153,1 157,1, 5 159,1, 4, 8 162 L.E. 165,2 168,7 GUD-ŠU-BU 173,1 GUD-BA-TIL 173,4 GUD-ÁB-ÚR 'a team or span of ox and cow'? 18,1 ÚR = *naṣmadu* BW. II 238,25 or 'roofed over' (*kapâru* BW. II 238,13). GUD-AM 'wild ox' (*rîmu*) 91,343, 361 AM-GUD 91,386, 396 GUD-AMAR-GA 'male unweaned calf' 69,2 101,3. GUD-APIN 'an ox to operate the irrigating machine' (and *narṭabu* = APIN) 1,5 71,33 113,3. GUD-E-UŠ-SA, said of a certain variety of sheep. It probably means 'next in size to the ox', and designates a large mountain sheep such as the shapoo of Central Asia. 91,2, 10, 17, 29, 41, 57, 63, 371 92,11 19, 22 104,7, 15. GUD ENGAR GUB-BA 'oxen of the farmer were present' 71,33 GUD-GIŠ 'yoke-ox' (GIŠ = *nîru* BW. II, 258,9) 69,1, 3, 17 etc. 71,1, 4, 22 155,1. GUD-GUKKAL 'ox and lamb'? or 'festal ox'? 52,4. GUD-MU-AŠ, MIN, ÊŠ 'ox one year', 'two', 'three years old' 96,4 96,3 101,2 162,1. GUD ŠE 'fat', 'grain fed oxen' (*marû* = ŠE) 91,8, 15, 23 etc. 92,10 95,5 100,1–3 etc. 127,2 135,1 143,1 144,1 149,1. GUD-ŠE-SAG-GUD 'fat ox highest grade' 127,1. GUD-TÚG-GŪR 'hired harvest ox' 53,6, 8 see TÚG and GŪR. GÁN-GUD 'cultivated field' 64,3 66,15, 20, 35, 49, 54, 65, 73; see translation. ḪAR-GUD 'cattle food' (*imrû* Br. 8560 HWB. p. 92); in title NU-BANDA-GUD 'overseer of oxen' 15 seal 50,9–10 54,2, 6 69,4 11, 19, 25, 35 71,6, 25 and PA-ERIM-GUD 61,9. In mo. n. ḪÁR-RÁ-NE-MÚ and ḪÁR-SI-ZU; in p. n. GUD-KU.

GUKKAL n. or adj. qualifies sheep, ewes, lambs and perhaps ox. It doubtless means fitted for sacrifice. (*gukkallum* SAI 8223 HWB. p. 196) Accd. to Langdon AD. p. 19 note 6, 'A male kid about a month old' Leg. p. 133 'Mouton de fête'. SRD. 9,1, 2 'Sheep of fine quality'. The sign is a compound adjective UDU + ḪÚL = 'lamb' + 'joy'. UDU-GUKKAL 1,8 42,33. UDU-SÌG-GUKKAL 'wool of festal sheep' 43,23 GUD-GUKKAL 'festal ox'? 52,4. SAL-SÍL-GUKKAL 'female festal lamb' 95,7 GANAM-GUKKAL 106,2 133,3 UDU-A-LUM-GUKKAL 'festal alum sheep'. As noun 91,352 95,6 104,12 106,5 117,1 129,3 133,2 135,2 141,1. GUKKAL-ŠE 104,4 GUKKAL-GIŠ-DŪ (KÛR-RÚ?) 104,12 106,1 'strong built' or possibly 'well bred'? The combination 'U + ḪUL also occurs 135,3 91,353.

GUL = SUN 'Machine to irrigate' (*narṭabu* Br. 8959) in GIR-GUL cleansed? 44,2 GUL also means *abâtu* 'cut off', 'destroy' and Leg. 382, plate XLVIII, suggests 'torn by thorns' for GIR-GUL, p. 131. p. n. LÙ-GUL-ZI.

GUN = GÚ 'Talent' a weight of 60 MA-NA, 12,1 42,1, 4, 6, 13, 14, 16, 21, 25, 28, 29, 31, 33, 35, 39, 44, 46, 48, 50, 54, 57, 59, 61, 64, 43,5, 7, 9, 11, 13, 16, 18, 20 45,5. In DIŠ NÀ-AŠ GUN-NA 'one stone á talent' (in weight) 1,44. GUN-NA 'tribute', 'tax', 'rent' from the form GÚ + UN Br. 3335 (*biltu*)

42,9, 27, 42; in title: GALU-GUN-NE-SAG-ME, perhaps 'rent collectors' 59,54 see under GALU.

GUN = SĪ in mo. n. EZEN-^{d}NE-GÚN, and p. n. UR-^{d}NE-GUN.

GUR **1.** A measure of 300 ḳa (*gurru* Br. 3360) ŠE . . . . . GUR often qualified by LUGAL 2,1 3,1 5,3 6,1 8,1 10,1 11,1 15,1 16,1, 17,1 19,1 22,1 23,2 24,1 25,1 26,1, 28,1 29,1 31,1, 8 33,6 37,1, 6, 38,1, 11 49,1 50,3 51,1 52,1 54,1, 5 etc. 55,1 56,1 49 etc. 62,1, 4 etc. 63,1, 4 etc. 64,2 etc. 65,1, 9 66,1, 3 etc. 67,2, 10 etc. 68,2, etc. 180,1. GAR GUR-LUGAL 13,2. Comp. ŠE-LUGAL 5,1 23,1 and ŠE GUR ḪAR-ŠU 31,1. GUR ŠE AMAR BA-TIL (so and so many) GUR 'grain of heifers that were killed, 64,4. The translation p. 56, based on BA-TIL = *laḳâtu* (cf. Lau OBTR. p. 14) is also possible.

2. GUR 'turn', 'return' (*târu, saḫâru* SAI. 2130, Br. 3367). NA-MI-GUR-RI 'let him not return'? 33,15. The meaning with the previous line seems to be 'until he brings more let him not return'.

In p. n. GUR-DA-ŠU.

GUR see IL (*našû* Br. 6148) in MÁ-A-SI(G)-GA-SÌG GÙ-RÍ 'The wool freight-ship carried it' 25,2.

GÙR in p. n. LUGAL-MÁ GÙR-RI, LÙ-MÁ-GÙR-RI. A possible meaning of MÁ-GÙR-RI is 'the ship that turns or circles round', as the sacred boats still do on certain festivals in the artificial lake at Madura and other places in India. GÙR = ḪAR certainly means a circle. Cf. BW. II 361,27, 35, 67.

GŪR = KIN 'Turn' (*saḫâru* Br. 10752) in URUDU-GŪR 1,19 47,2, 4, 6. Something of copper that turns or is curved, probably 'a sickle'. Cf. MLC. III 142,4. GUD-TUG-GŪR 'the hired ox that turns' 53,6, 8. These may have been *sakiyeh* oxen that walked in a circle to lift the water, but 'hired harvest oxen' is also possible. in mo. n. ŠE-GŪR-KUD.

GÛR, A great GUR (*karû*) 66,36, 98. Accd. to Reisner 3600 GUR, but see EBH. p. 102 note 25. GÛR also is a synonym of GÀ-NUN and means 'granary'. see PA. p. 200 note.

GUŠKIN = AZAG-GI 'gold' (*ḫurâṣu* Br. 9898) only in names. EN-ŠAG-GUŠKIN, ŠAG-GUŠKIN, ŠU-GUŠKIN.

D

DA 'Side' (*šaḫâtu* BW II 294,16) in UB-DA q. v.; in E-DA? 168,11. If E = È the verbal form E-DA (*aṣû* Br. 3873) means 'went out'. v.i. in BA-DA-ZI, 'was given out to him', 106,20. DA-DI 'be equal to', 'like', in AN-DA-DI 'like heaven'; see p. 98 note 18. v. p. in DA-KU-KU, 'lie beside' 'set aside' DSGr. p. 73, § 110b. ILIMMU UDU DA-KU-KU MU-GUB LÙ-DINGIR-RA ŠAG ZÉ^{ki} 9,1. Correct translation p. 39. In DA-GIN-(A?) 90,19 for TA-GIN-A, 'came'? last sign may be MIN. In ŠAM-ZÍD-DA 'the price agreed' 31,8 cf. ZÍD-DA. comp. NIN-ŠID-AG ZÍD-DA 68,156. DA-RI 'delivered to' (DSGl. p. 175 I. RI, 2) in MÁŠ-DA-RI-A LUGAL 'royal tribute' 91,97, 251; In NA-DA-TÙM q. v.

p. c. in GIŠ-GID-DA 'a bow' (*ariktu* Br. 7563) 162,A8. DUB-GID-DA 'long accounts' 35,2. p. n. AD-DA, etc. UR-^{d}NIN-ḪAD-DA, KUD-DA, NI-PÁD-DA, TUL-TA-PÁD-DA. With p. p. TA. DA . . . . . TA 'of', 'belonging to' 19,4. p. p. in ÀŠ UD-DA 'for 6 days' 56,64. In Á-ZI(D)-DA 'beside the right hand' 112,11. In p. n. LUGAL-Á-ZI(D)-DA KÁR-ZI(D)-DA 'in the strong walls' 60,82 70,A6 112,21 176,7; see ZI = *abâru*. In t. n. É-^{d}NIN-GIŠ-ZI(D)-DA and p. n. UR-^{d}NIN-GIŠ-ZI(D)-DA; see GIŠ-ZI(D)-DA. pl. n. DA-ḲA-LA^{ki}, MA-AR-DA-MA-AN^{ki}, MARAD-DA^{ki}, SAG-DA-NA^{ki}. mo. n. ŠEŠ-DA-KÙ. In p. n. Á-DA-A, A-DA-TÙM, É-DA-ḪUL-LA, IN-DA-A, U-DA-UM, Ú-DA-MI-ŠAR-RA-AM, Ù-DA-MI-ŠA-RA-AM, UR-^{d}AMA-RÍ-DA, UR-^{d}DA-MU, UR-^{d}NU-MUŠ-DA, BA-DA-U(RU), GUR-DA-ŠU; see p. n. beginning with DA. Names compounded with ^{d}DA-GAN, BÁ-ŠA-IŠI-^{d}DA-GAN, ZÉ-LU-UŠ-^{d}DA-GAN, ŠU-^{d}DA-GAN,

TUR-RA-AM-^{d}DA-GAN, ^{d}DUN-GI-NA-DA, LUGAL-DA-GA, LÙ-^{d}DA-MU, NER-NI-DA-GÁL, ^{d}NIN-DA-IŠI-ZÍD-DIN, ^{d}NIN-DA-GI-A, NU-NI-DA, ŠAG-DA, ŠE-DA^{ki}, ŠEŠ-DA-DA, ŠU-DA-AMAR, ŠU-DA-DA, WA-DA-RU-UM.

DAG, TAK see ŠUM.

DĀG = NÀ 'A stone' (*abnu* Br. 5229) NÀ-AŠ-GUN-NA 'a one talent stone' 1,$_{44}$, 'MIN NÀ KI-LAL 'two weigh stones' 1,$_{45}$, 'MIN-NÀ-BUR 'two stone bowls' 1,$_{46}$. NÀ-ḪAR-ŠU, 'mill-stones'? 1,$_{47, 48}$. NÀ is here taken as determinative and the translations differ somewhat from those on p. 37 q. v.

DAGAL = AMA 'Wide' (*rapšu* Br. 5452) in ANŠE-SAL-DAGAL-GAN, 'a she ass bearing young' 1,$_{7}$. See also DA-GÁL in p. n. NER-NI-DA-GÁL.

DAḪ in ID-DAḪ-ḪA q. v. If, however, DAḪ-ḪA = *ruddû, uṣṣupu*, here translate 'double wages'. In f. n. GI-DAḪ-ḪA, 'double produce' 19,$_{3}$ 54,$_{3}$ 65,$_{5, 15}$.

DAM **1.** 'Woman', 'wife' (*aššatu, altu*, BW II 500,$_{3,2}$) in NI-GAB ERIM-DAM-ŠU 'guardian for the women slaves' 59,$_{35}$. See also t. n. É-DAM-E-GAR-RA.

2. p. p. 'Similar to' 'like' 'as' (*kîma* Br. 11112) in GÀ-GÀ-DAM, 'as ordered' or determined' (*šakânu* Br. 5429) 15,$_{7}$. In p. n. MUŠEN-NE-DAM 'like the birds' 101,$_{13}$. In DA-AM 'be at the side of'.

3. in GÍ-GÍ DAM 'He shall bring it back' 30,$_{6}$. SU-SU-DAM (the goods) 'shall be at interest' 180,$_{8}$. In n. DAM-GÁR 'merchant' (*damkaru* Br. 11122) 60,$_{53, 59}$ 91,$_{237}$, 131,$_{4}$; see GÁR. pl. n. A-DAM-DUN^{ki}. t. n. É A-DAM-DUN^{ki}. p. n. UD-LI-A-DAM-^{d}NANNAR-NI-GI, UR-DAM.

DAR = SÎ in g. n. ^{d}NIN-DAR-A p. n. UR-DAR-RU, DAR-ZI-GI-IR. Sometimes = TÁR, in p. n. ÍŠ-TÁR-ÍL-ŠU, BÁ-ŠA-ÊŠ-TÁR, ŠU-ÊŠ-TÁR, ŠU-ÍŠ-TÁR. = UGUN? in p. n. ŠU-GU-UGUN.

DARÁ 'Ibex' (*turâḫu* BW. II 113,$_{5}$) 94$_{L.E.}$

DE in U-GU-DE-A, descriptive of asses, ANŠE-U GU-DE-A 69,$_{10}$ q. v. U-GU may, however, be the plant and DE-A = *abâlu*, 'bring' or *šapâku ša mê*, 'pour out water'. Cf. BW. II 297,$_{1, 19}$. In p. n. GÙ-DE-A, LÙ-DE-NI-ZU, NIN-GÙ-DE-A.

DI in DI-DA see Ú-SA or SA. In DI-KUD 91,$_{180}$, n. 'a judge' (*daiânu* Br. 9540). In t. n. DI-ḲA-LA 57,$_{42}$ and É-DI-ḲA-LA 58,$_{187}$, probably with the meaning *milku* Br. 9531, 'judgment' 'decision'. p. n. AB-DI-ḪI, LÙ-AB-DI, LUGAL-NI-SI-DI-E, MER-AB-DI, MER-DI-BIL, MER-DI-KUŠ, NA-DI.

DIB **1.** 'take' (*aḫâzu*, BW. II 482,$_{2}$) in DIB-BA, NU-DIB-BA, 'taken', 'not taken' 57,$_{31, 32}$ see note and translation p. 50.

2. 'pour out' (*tabâku* Br. 10698) in NU-DIB 'has not paid' i. e. poured out 31,$_{7}$. When goods borrowed were returned they were poured out before the creditor; hence the meaning. The value DIB is here associated with DUB.

p. n. LUGAL-DIB-BU.

DÍM 'Make' 'build' (*epêšu, banû*, Br. 9118, 9112). in BA-DÍM 'was erected' 12,$_{11}$ 27,$_{10}$ 130,$_{12}$ 151,$_{10}$. IN-DÍM 'erected' 43,$_{25}$ 45,$_{15}$ 98,$_{36}$ 147,$_{13}$. = GIM in AZAG-GIM 'silversmith' 3,$_{3}$.

DÌM, A grain. Cf. RU 126 II,$_{22}$ and DÌM-ŠAR, PA, 2, II,$_{6}$ 'corn scribe'. In mo. n. DÌM-KÙ, q. v. t. n. É-UR-BI-DÌM, see p. 100, note 22. p. n. DÌM-NIN-NÉ-IR. This DÌM may be a title = *šurbû*, 'excellency' (Br. 1166).

DIN in IŠI-ZÍD-DIN, attribute of god NINDA? 169,$_{4}$; see p. 99 note 20. In p. n. *I-DIN-^{d}Sin, I-DIN-NI-KU.*

DINGIR 'God' (*ilu* Br. 430). In title LÙ-NIN-ILU 37,$_{23, 31}$ and NIN-ILU 'priestess' 41,$_{12}$. In t. n. É-DINGIR-RA 59,$_{95}$. p. n. DINGIR-RA-BÍ 91,$_{187}$, UR-^{d}PA-SAG, KA-DINGIR-RA, LÙ-DINGIR-RA, and as dt. bf. p. n., g. n., sacred objects, etc; see lists.

DIR, DIRIG **1.** 'Surplus' 'addition' (*atru* BW. II 143,$_{7}$) in UDU GUB-BA IM-MA-KA DIR-BI SÌG MU-GUB 43,$_{3-4}$, also 43,$_{16, 22, 23}$; see translations p. 47. DIR UŠU GUR MIN x GEŠ + NIMIN (ḲA) 'surplus 30

GUR 160 ḲA, 62,$_{21}$ UR-GIŠ-GIGIR DUMU GÍ-NI-MU ŠE DIRIG TIR-RA Urgigir son of Ginimu the surplus grain locked up? 67,$_{30-32}$. GEŠ + ÊŠ SÍL DIRIG 'over and above, 63 lambs' 72,$_{17}$. DIŠ UDU-NITAḪ DIRIG 'one ram was surplus' 79,$_{6}$; see also 96,$_{2, 9, 11, 12, 14, 15}$. bf. mo. n. = 'supernumerary' or 'intercalary' 167,$_{6}$.

= SÌG *gunu* 'dark', 'brown', 'red' (*adâru, sâmu* BW. II 143,$_{1, 38}$), said of sheep, ewes and goats, 148,$_{1, 2, 4}$.

DIŠ with value SANTAK = *amêlu*, SAI, 7559. dt. bf. p. n. 'witness' 33,A$_{6, 7}$. Numeral 1 and 60; see arithmetical index.

DU = GUB, q. v. **1.** 'stand' (*kânu, nazâzu*, BW. II 207,$_{25, 39}$). GIŠ-GÌR-DU 'footstool' 1,$_{34, 35}$, GUB-BA 41,$_{20, 23}$. MU-GUB 9,$_{2}$ 43,$_{4}$ 93,$_{3}$ 97,$_{23}$ 98,$_{1, 31}$ 102,$_{2}$ 106,$_{10, 13, 15}$ 110,$_{8, 11}$ 113,$_{7}$ 115,$_{11}$ 117,$_{3}$ 118,$_{2, 6}$ 126,$_{9}$ 129,$_{7}$ 134,$_{3}$ 136,$_{7}$ 156,$_{2, 4, 6}$ 159,$_{10}$. 'sent' (*šapâru* BW. II 207,$_{55}$), also ŠAG MU-DU-RA-TA 'from among those sent' 146,$_{5}$; see under ŠÀ.

2. GIN q. v. 'go' *alâku* BW. II 207,$_{3}$ in v. NI-IM-GIN-NA 'went' 40,$_{8}$. see UD-DU = È.

= RÁ in title, RÁ-GAB, 97,$_{3, 7}$, etc. In multiplication sign A-RÁ 162,$_{3, 5, 7}$ 175,$_{8, 11}$; see A-RÁ. In ŠE KÙ-Ú-RÁ 38,$_{3}$, phonetic for ŠE KUR, 'the grain is food' or have we here a verb meaning 'brought'? cf. OLZ 18, 2, p. 39 Foertsch on KU.

In SÌG-TÚG LUM-ZA-DU; SÌG-TUG-DU, a quality of wool cloth, 43,$_{17, 19}$. Woolen fabrics in Kashmir, after the weaving, are laid in long troughs, in running water, and walked on for many hours to shrink and soften them; perhaps the sign DU here means 'trodden upon', 'softened'. It is also used to qualify drink, 39,$_{8}$ 83,$_{1}$, and bread, GAR-DU 68,$_{69}$, both, perhaps, prepared by foot pressure and kneading. DU-A 68,$_{128}$? DU for DÍM? 83,$_{12}$. In U-DU-LU 42,$_{19}$ see UTUL. In ZÙ-DU (= SAL-ÁŠ-KĀR-RÁ) 'a female kid' (*unîlu* Br. 10980) 101,$_{15}$ see ZÙ. comp. MÁŠ-DU 101,$_{17}$, and the more usual MAŠ-DŪ 91,$_{344}$ 126,$_{5}$. p. c. in KUD-DU 'appointed' 125,$_{3}$. BU-Ú-DU 91,$_{106}$ 92,$_{5}$ Is this g. n.? see Br. 7560. p. n. in AD-AN-NÍ-MA-GAB-BÍ-GIN, É-MU-NI-DU, I-ŠAR-AB-DU, Ú-DU-LU (name?), UR-^{d}EN-E-DU, UR-ÍD-NINÂ^{ki}-ŠU-DU, DU-ÚG-RA, DU-KI-IN, KU-DU-UM, SÚ-Ú-DU. p. c. in t. n. É-ŠAG-GI-PÁD-DU.

DU-DU = LĂḪ (1) 'to seize' (*aḫâzu* etc. DSGl. p. 169 II. LAḪ) in NÍG-GĂ-LAḪ 'the property was seized' 50, but DU-DU may be p. n. here. (2) 'travel' 'go to and fro' (*dâlu*, Br. 4915) in SIB-É-A-LÂḪ 'overseer of the traveller's house' 59,$_{79}$ (3) title 'one who brings' (*abâlu* Br. 4915) 67,$_{14, 17}$; see note p. 60 (top) in 67,$_{20}$ verbal? 'sent' 'brought to' LĂḪ 121,$_{8}$? p. n. GU-DU-DU, DU-DU.

DÚ = UL p. n. AN-NI-AB-DÚ, see p. 95 note 19, É-E-BA-DÚ, see p. 100, note 17 mo. n. MU-ŠU-DU; see UL.

DÙ = DUL 'house' 'cover' (*šubtu*, Br. 9588, *katâmu*, Br. 9582) in DÙ-ÚR 'a roofed chamber' 110,$_{2}$ DUL-MA-NU 'a locked chamber', 'prison'? 67,$_{15}$ MA-NU = *šigarum* 'bolt', 'a cage', DSGl p. 182 (top). DUL-AZAG 'shrine'? 136,$_{8}$. p. n. UR-DUL-AZAG, UR-DUL-AZAG-GA.

DŪ = RÚ v. 'build' 'make' (*banû, epêšu* Br. 5248, 5254) MU-DŪ 'built' 31,$_{16}$ 100$_{Lo.E.}$ 160,$_{13}$ 171,$_{16}$. In MA-AN-NAM-MÚ-DŪ, 20,$_{2}$ BA-DŪ 'was built' 64,$_{22}$ 73A$_{10}$. As this sign constantly interchanges with RU in the old Sumerian inscriptions, it would seem that its value, when meaning 'to build', should be RÚ not DŪ, but the usual practice is here followed.

In n. GIŠ-DŪ-ḪA 'harpoon for fish'? 1,$_{43}$ from GIŠ-DŪ 'a wedge', 'sharp stick' (*sikkatu*, Br. 5267) and ḪA 'fish' (*nûnu* Br. 11821). adj. in GIŠ-DŪ q. v. qualifies GUKKAL 104,$_{12}$ 106,$_{1}$. In AMAR-MAŠ-DŪ 'young gazelle' 91,$_{311, 328}$. AMAR-MAŠ-DŪ-UŠ 168,$_{5}$ AMAR-MAŠ-DŪ-SAL 126,$_{5}$, 168,$_{9}$ see AMAR. mo. n. MAŠ-DŪ-KÙ. gr. n. SAG-DŪ 'judge' (*tašîmtu* Br. 3592). p. n. SI-RÚ-AB.

DŬ = GAB q. v. **1.** 'crush' said of grain (*ḫašâlu ša šê'im* Br. 4476) in Á-TÚG-GÀ (Á-ḪUN-GA?) GIŠ-DŬ-TAḆ 'wages for hiring teams to crush grain' 55,$_{13}$.
2. 'Lift up' (*našû* Br. 4483) in BA-AB-DŬ 'was set up' 94 L. E. The meaning may, however, be *paṭâru* Br. 4488 'loosen' in the sense of 'free', 'rescue'. The sacred ibex ship may have been. carried off by enemies and recaptured from them. In title, ḲA-ŠU-DŬ 'butler' q. v. pl. n. GÚ-DŬ, Cutha.

DŮ? = KAM q. v. forms ordinals after numerals and with UŠ denotes quality, thus ÊŠ-DŮ-UŠ, 'third quality', 100,$_{9}$ 126,$_{1}$ 160,$_{3}$ LIMMU-DŮ-UŠ, 'fourth quality', 10,$_{1, 3, 13}$, said of animals. Comp. 43,$_{10, 12}$, where it is said of wool cloth. This value is preferable to KAM on the ground of euphony.

DUB = KIŠIB 'seal' 'creditor' (*kanâku ša kunukki* Br. 3926). Appears as a rule on the envelope of case tablet, the inner tablet having ŠU-BA-TI instead, meaning 'received' or 'creditor'; but sometimes GÌR = visé, takes the place of DUB, 2,$_{2}$ 4,$_{7}$ comp. case$_{5}$ 6,$_{6}$ 7,$_{4}$ 8,$_{6}$ 11,$_{6}$ 14,$_{6}$ 15,$_{6}$ 16,$_{5}$ 17,$_{6}$ 18,$_{4}$ 19,$_{6}$ 20,$_{8}$ 22,$_{5}$ 23,$_{7}$ 25,$_{4}$ 26,$_{8}$ 27,$_{6}$ 28,$_{5}$ 29,$_{5}$ 34,$_{4}$ visé, 'credit of' 54,$_{2}$, [14,] 22 55,$_{2, 3, 4, 7, 8, 10}$ 62,$_{6, 9, 12, 16}$ 64,$_{11, 13, 15}$ 66,$_{91, 95}$ 68,$_{39, 94, 100}$ 73,A$_{7}$ 94,$_{5, 13, 16, 22, 26}$ 111,$_{3, 5, 8, 11, 15}$ 157,$_{4, 10}$ 162,A$_{6}$ 165,$_{3}$ 166,$_{2, 4, 5}$ DUB PATESI 21,$_{8}$ and case$_{5}$ 37,$_{15}$ 94,$_{1}$. DUB-BI ⟵𒐊 ^{d}EN-ZU-BA-NI. '2nd credit of SIN-BA-NI' 94 L. E. DUB-BI ÊŠ-ÁM 'his third credit' 68,$_{18}$ DUB-BI-ÀŠ-ÁM 'his 6th credit', DUB-BI U + ÀŠ-ÁM 'his 16th credit', 157,$_{7, 8}$ GAB-RI-DUB 'copy of a tablet' 162,$_{11}$.

DUB-BA 'Quittance' 'receipt' 'pledge' DUB-BA-NI ÁŠ ḪA-BA-AB-TI, 'his quittance asked, may it be received' 32,$_{10-11}$. DUB-BA-KA 'for a pledge' 33,$_{10}$ DUB ŠU-BA ^{d}EN-LIL-LÁ-TA NA-ŠAG ŠU-BA-TI 'the pledge was given by ^{d}EN-LIL-LÁ, NA-ŠAG received it' 111,$_{15-6}$. In É-DUB-BA 'record house' 12,$_{3}$ 158,$_{2}$ 173,$_{5}$. In GÀ-DUB-BA 'case, or jar, of records' 35,$_{1}$ 36,$_{1}$ 176,$_{1}$. In DUB-GID-DA 'long accounts' 35,$_{2}$. 'Surround' 'enclose' (*lamû, ṣibû* Br. 3927, 3930) in f. n. IŠ-DUB-BA 'surrounded by sand'; see A-ŠAG.

DUB-DUB 'Pour out' 'give out' (*tabâku* Br. 3933) 175,$_{4, 12}$ DUB-DUB is usually considered a kind of grain. That it means 'given out' here is proven by ZI(G)-GA 175,$_{3}$. For a different explanation cf. GAB. pp. 122-3, 134.

DUB-ŠAR 'Tablet writer' (*tupšarru* Br. 3941); see seals of 2, 7, 8, 11, 13, 14, 16, 17, 18, 20, 24, 25, 26, 27, 28, 37A, 70A, 73A, 165, 167, 168, 169, 178, also 27,$_{5}$ 91,$_{130}$ 92,$_{43}$ 95,$_{16}$ 100,$_{24}$ 109,$_{15}$ 112,$_{18}$ 121,$_{3}$ 123,$_{13}$ 126,$_{12}$ 171,$_{11}$. DUB-ŠAR-SI 126,$_{12}$. DUB in NI-DUB 'a granary' (*šapâku* Br. 3931) The expression is verbal, 'heaped up' (grain); see list of granaries p. 102. In p. n. UR-DUB, UR-^{d}NIN-DUB, UR-DUP-PISAN. The sign DUB is probably derived from the pictograph of a hand-mill i. e. a saddle stone for grinding grain.

DUBBIN 'A leg of a bed, divan or throne. See Leg. pl. XXXIV, 303,$_{1}$. For other meanings, cf. BW. II, 104.

DUG = DUK 'urn' 'pot' 'jar' (*karpatu* Br. 5893). DUG-GA, 21,$_{1, 3, 7}$, if GA is not p. c. 'jars of milk'. In ŠU-BA DUG-NE-KA '(Grain Nalag) gave for their pots' 33,$_{4}$. AŠ DUG Ú-SA-ŠIG 'one pot of pure DIDA (drink)' 39,$_{6}$. DUG-SAḪAR 'dust pots' 41,$_{21}$ (DSGl. SAḪARI).

DÚG in compound DÚG + GAN = BIR. SU-BIR (*tuḳkanu* Br. 230). ŠAG SU-BIR 'in a leather bag' 176,$_{4}$; adj. ŠAG-DÚG, descriptive of a kid, meaning 'good heart' 77,$_{12}$ g. n. ^{d}GÀ-TUM-DÚG, p. n. É-UR-BI-DÚG, LÙ-DUG-GA, LUGAL-DUG-GA, MÁ-KÁR-DÚG-GA, NAM-MÉR-RA-NI-DÚG, DÚG-GA, see also ŠÁR.

DÙG = KA, invocation, 'one who destroys' ŠU-DÙG-GA 58,$_{21}$ (*naḳâru* Br. 7086). In SÁ-DÙG 'a regular offering'; (*sattûku*, HWB. 513.) 38,$_{5}$ 40,$_{4}$ 72,$_{16}$ 125,$_{3}$ 128,$_{2}$

171,3. p. n. DÙG-GA, DÙG-GA-LUM, DÙG-GI-UL, LÙ-DÙG-GA.

DUL = DÙ q. v. in DUL-MA-NU 67,15 name? DUL-AZAG 136,3 DÙ-ÚR 110,2. p. n. UR-DUL-AZAG, UR-DUL-AZAG-GA, UR-DUL-AZAG-GĚ, DUL-KU-LÙ.

^{d}DUL or ^{d}PU 41,11.

DUMU = IBILA 'Son' (*aplu* Br. 4117-18) in DUMU-NITAḪ 1,2. DUMU usually without NITAḪ. See seals of 2, 6, 7, and almost all tablets with seals, where it also usually occurs in the text. 38,7 54,22 55,9 56,67 57,2, 4 etc. 58,18, 20 etc. 59,2, 34 etc. 60,1, 19 etc. 61,2, 6 62,6, 9 64,11, 13, 15 67,11, 30 etc. 68,23, 35 etc. 69,34 73,22, 30, L.E.? 76,3 etc. 79,12 91,38, 80, 114 92,17 94,17, 26 121,4 136,6 142,7 144,9 145,5. With name of father and plural ending, DUMU.....ME 58,62, 66, 73, 86, 98, 132, 159 *passim* 59,7, 15, 53,? 75. Followed by pos. pron. DUMU-NI 'his son' 58,52, 56 etc. 59,9, 21, 28, 31, 87 With plural ending DUMU-NI-ME 'his sons' 58,6, 16, 25, 33, 193 59,82. This is possibly a title, as Barton HLC III, name list, makes it, and to be read BAN-NI. See DSGI. p. 67. I BANDA, ⋋ = *in-du* and *takširu*. *In-du* = 'to help' but ⋋ = BA-AN-DA. Comp. Contenau, Contribution a L'Histoire Economique D'Umma. Tablet 29. The title may, therefore, mean 'assistant'; but there are numerous instances where the correct translation is 'his son'. DUMU PA-TE-SI, 'son of the Patesi' 67,57. DUMU-SAL 'daughter' (*mârtu* Br. 4160) 1,4 also used for daughter without SAL 59,59–62. DUMU 'Man' 'native of' (*amêlu* Br. 4076) in DUMU URÍ^{ki}, 'native of Ur. 'Young man or boy' (*ṣiḫru* Br. 4085) 60,21. In NU-BANDA 'an overseer' (*ḫa-za-num* Br. 1986) Cf. HWB p. 272, *ḫazânu*. For value see Br. 4125. 12 case 15,6 and seal, 28 seal 50,9 *passim*; see BANDA. AŠAG GÚ-BAN-DA 15,5.

DUMU-DUMU = TUR-TUR 'sons' 57,24. p. n. UR-TUR-RA, TUR-TUR-RA.

^{d}DUMU-ZI see in g. n., t. n., mo. n. and p. n. UR-^{d}DUMU-ZI, GÌN-^{d}DUMU-ZI, LÙ-^{d}DUMU-ZI, ŠU-^{d}DUMU-ZI.

DUN Only in g. n. ^{d}DUN-GI, ^{d}DUN-PA-È, mo. n. EZEN-^{d}DUN-GI, t. n. É-A-DAM-DUN, É-^{d}DUN-GI, and p. n. UR-DUN, UR-^{d}DUN-GI-RA, UR-^{d}DUN-PA-È, NA-BÍ-^{d}DUN-GI, ŠU-^{d}DUN-GI. see names under DUN-GI. The meanings *harâru* 'dig' (Br. 9879) and *pitû ša nâri* 'plow? said of water' (Br. 9870) together with the oldest forms of the sign, (BW. 427 I) make it probable that its original depicted a water buffalo (*bos bubalus*) However, see AD p. 8, note 6. Langdon thinks it may have been the zebu. The *bubalus* is used for sacrifices in India today, and the female yields much milk. It is also used as a beast of burden and thus fulfils all necessary conditions of identification.

DŬR = A in p. n. DŬR-RI-GÌN?

DÚR = KU in p. n. ^{d}EN-ZU-A GID-DÚR, DÚR-RA-LUM? Correct ^{d}EN-GÌN-A-BU-ŠU in Name list and translation.

Z

ZA **1.** 'Stone', 'jewel' (*abnu* Br. 11721). In GAL-ZA-LUM 'a chair of zabalum wood'. 1,11. ZA-LUM = ZA-BA-LUM? Price, Gudea Cyl. A, XV, 25, 26. See GAL = *ḫussû*. In grain name AR-ZA-NA 68,10, 17, 56, 108 q. v. In GU-ZA, GIŠ-GU-ZA and ^{d}GU-ZA; see date Bur-Sin 3rd, also GU-ZA 97,2 and GIŠ-GU-ZA 92,7, 8 110,6 115,4 177,2; see GIŠ-GU-ZA. In GU-ZA-LÁ q. v. = 'jewel' in ZA-AN-KA 'jewel of heaven', attribute of Ishtar, 58,115 59,8. Perhaps also in the old Babylonian sign of AZ, see p. 75 (top), 123,8 142,8.

2. 'Press' (*sanâḳu* SAI 9002) in, LUM-ZA-DU 'softened wool cloth' 43,7; see under DU. p. n. IN-ZA-MU, ZA-ZI-GÍ, ZA-NI-A, NIN-ZA-GI.

ZÁ see NÀ, DĀG, 'stone' (*abnu* Br. 5229).

ZABAR 'Bronze' (*ḳu*, BW. II, 338,10) 1,12, 13, 17 see UD-KA-BAR, 'bright' (*ellu*, *namru*, BW. II, 338,2, 7). Perhaps it is to be translated 'polished' in GAL-ZA-LUM

ZABAR 1,11. p. n. ZABAR-KU. It is odd that *ḳu* which usually means thread should mean bronze also. Perhaps it derived this meaning from the bronze sewing needle.

ZAG (*pâṭu*, 'side' 'border' S^b 362 *ašru*, 'holy place' DSGl. p. 220, II ZAG) in É-^{d}NINÂ-PAP-ZAG-ḪA-ME, 58,124. see p. 101, note 15. ZAG-ḪA should perhaps be read ÊSSAD = *palâḫu*. 'reverence' (Br. 6525-6). p. n. LUGAL-ZAG-GI-SI.

ZAG-MU 'New year' (*zagmukku*, DSGl. p. 220) only in p. n. ZAG-MU-BA-NI-UŠ; see p. 90, note 28.

ZAL = ḲÁ, in UD-ZAL-LA (*šêru*, Br. 7907) 'morning' 21,6, Name of a ship. In ZAL-NUN 'butter' 79,7, (*ḫimêtu*, Br. 5349) p. n. DUN-RA-ZAL, ZAL-LÀL-LUM; see under NI.

ZAR-ZAR Cf. 41,16, IN-ZAR-ZAR, a function of some kind. see under IN.

ZE = ṢI pl. n. ZÉ^{ki} 9,4 omitted from list of places. p. n. BI-ZÉ-ZÉ, ZÉ-LU-UŠ-^{d}DA-GAN, ZÉ-NA-NA.

ZI **1.** 'Lift up', 'lay aside' (*našû*, Br. 2325) in GA-ZI, 33,9 and GA-NA-AB-ZI 33,11 'I will lay aside', 'I will lay aside for them'. **2.** (*aḫâzu*, *nasâḫu*, Br. 2305, 2323) 'take' or 'drive away'; in BA-ZI 'taken away' 93,11 95,14 97,26 Said of pay for the soldiers of I-BÍ-SIN 100,22 102,7 107,15 109,13 110,15 115,14 116,14 118,12 123,12 126,11 129,11 134,9 146,9 156,12 158,6 164,6 168,15 169,9 171,9 174,9 In BA-DA-ZI 'were removed' 106,20. p. n. BA-ZI, BA-ZI-GI, BA-ZI PA-TE-SI-GAL 54,19, 25. BA-ZI = 'give' (*ḳâšu*, Br. 2316) in p. n. AMA-^{d}KAL-RI-BA-ZI 58,48. = ZI(G) in ZI(G)-GA 'taken away', 'removed' (*nasâḫu* Br. 2371). Said of grain 62,20 64,17 68,88, 130 175,13. Said of animals 71,28 75,10, 19 77,11, 16 and many more of the tablets of this collection. Said of allowances 84 Lo. E. 87,14 89,14 90L. E. Said of a tax 154,13. Said of a case of tablets 176,2. See also NI-GAB KÁ-A-KA ŠU-ZI-GA, 'guardian of water gate that goes forth' 59,39-40 i. e. lockkeeper where a canal branches.

ZI(D)-DA 'Right' (*imnu*, Br. 2372) in A-ZI(D)-DA 'on the right hand' descriptive of ^{d}NIN-GIR-SU in reference to ^{d}NINÂ 56,47. In p. n. ^{d}LUGAL-Á-ZI(D)-DA. In KÁR-ZI(D)-DA 60,82 70,A6 176,7; see under DA. g. n. ^{d}NANNAR KÁR-ZI(D)-DA, ^{d}NIN-GIŠ-ZI(D)-DA, t. n. É-^{d}NIN-GIŠ-ZI(D)-DA, p. n. UR-^{d}NIN-GIŠ-ZI(D)-DA. ZI = 'life' (*napištu*, Br. 2322) in p. n. ^{d}EN-LIL-ZI-ŠAG-GÁL. Cf. ZI-ŠAG-GAL, 'who puts (infuses) life' (*siknat napišti*, Br. 8004, DSGl. p. 256), in name 92,4. In p. n. É-ZI-MU, UR-^{d}IGI-ZI-BAR-RA, DAR-ZI-GI-IR. In DUMU-ZI 'son of life' i. e. the god who brings life. He was a god of the lower world and also an agricultural god. See g. n., t. n., mo. n., EZEN-^{d}DUMU-ZI, the titles ŠID-^{d}DUMU-ZI 28,5-6, p. n. UR-^{d}DUMU-ZI, GÎN-^{d}DUMU-ZI. LÙ-^{d}DUMU-ZI, ŠU-^{d}DUMU-ZI. in ḪA-ZI-GIŠ, an attribute of ^{d}DUN-GI 112,9. A-BÍ-ZI-IM-TI (p. n.?) ZA-ZI-GÍ, ḪUM-ZI, LÙ-(ZI?)-NA, LÙ-GUL-ZI, NAM-ZI-TAR-RA, ŠEŠ-ZI-MU.

ZÍD 'Flour' 'meal' (*kêmu* Br. 10530) 89,1 (6) (11) in title ZÍD-IL, 'carrier of flour' 60,24; possibly to be read ḪUN-IL (Br. 10545), 'one who lifts up' (the hands or eyes?). ZÍD-IŠ-BA-BA-KAL 'finest ground, superfine flour' 68, 97-8, 135-6. Cf. however, RU 9,2, Ú-IŠ, a plant. ZÍD-IŠ may, therefore, have been a meal made of this plant. ZÍD-GU-UŠ 'second grade bean flour' 68,76; see UŠ 'grade'. ZÍD-GÚ-NUNUZ 'flour of fresh millet' 68,58; cf. GAB Wörterverzeichnisse, p. 201, 'flour of reddish "emmer". ZID-GU-ŠIG 'flour of hulled, or selected, beans' 68,50, 102. Cf. GAB p. 200 'a fine grated barley flour' and his proof that GU = 'grated' pp. 117, 118. ZÍD-DA, verbal, 'bind together' 'agreed' (*kîmu* HWB. p. 334) in ḲA-GUR GEŠ + NIMIN-(ḲA) ŠAM ZÍD-DA 'five GUR, one hundred ḲA the price agreed' (i. e. he is bound to pay) 31,8. See also NIN-ŠID-AG ZÍD-DA 'a transaction put together' (i. e. carried out) by 68,56. It is also possible to translate 'a transaction

in flour'. ZÍD-DÙG, 'Manger' or 'nose-bag' (*kibû* Br. 10574) $54,_{13}$. The passage means, so and so much grain for fodder. ZÍD-KAL 'finest flour' (KAL = *aḳru* 'precious' Br. 6187) $13,_3$ $68,_{6,\ 13,\ 20,\ 27,\ 60,\ 90,\ 96,\ 132}$. See also GAR-ZÍD-KAL 'bread of finest flour' $68,_{84}$. ZÍD-KAŠ in É-ZÍD-KAŠ, 'brewery'? $53,_3$. ZÍD-ŠE 'barley flour' (*tappinni* Br. 7436). Hrozny, GAB p. 201 'coarse barley flour' $25,_1$ $68,_{7,\ 15,\ 21,\ 26,\ 65,\ 81,\ 92,\ 118,\ 126,\ 138}$ $81,_{6,\ 21}$ $85,_{22}$ $132,_1$ $175,_{2,\ 4,\ 7,\ 10}$. ZÍD-ŠE-SA, 'SA grain meal' (*kušêra* Br. 10626) $68,_{63,\ 78,\ 119-20}$, possibly a kind of millet. SA 'bend' (*labânu* Br. 3079). Perhaps *kušeru* should be read *kêmu-še-ru*, in which case *ru* also means 'bend'. Cf. PA p. 135, note, ŠE-SA-GÚ-GAL, in which GÚ, a grain with a heavy head, is millet, a plant that bends over. ZÍD in attribute of ^{d}NIN-DA, IŠI-ZÍD-DIN (or DIM?) $169,_4$

ZIZ = ZI-IZ, see ÁŠ and BAD, name of a grain. Hrozny in GAB claims this is the correct value for ÁŠ, that it signifies a variety of wheat known in Germany as „emmer", and that it played a great role in the brewing of beer.

ZI-ZI, A beast of burden of some kind, as it is preceded by ANŠU. SIB ANŠU-ZI [ ] $41,_{14}$. ANŠU-ZI-ZI-UŠ $91,_{257,\ 362\ etc.}$ see under ANŠU. It may, however, be an adj. descriptive of ANŠU. ZI = *pilû* 'blue' 'gray' Br. 2329, or *dikû* 'crush', 'tear down' Br. 2349 or *šaḳû* 'high' 'tall' Br. 2333 i. e. a horse? see also NU-ANŠU-UŠ ZI-LUM $69,_9$ which may mean 'a mule strong and tall'. Cf. BW. II, $91,_{1,\ 30}$ p. n. ḪA-MA-ZI-ZI.

ZIR = ZI-IR 'Eradicate', 'break in pieces' (*pasâsu*, *ḫaṣâṣu*, LSG p. 258) URUDU-ZI-IR $1,_{15}$ was perhaps a mallet, or large chisel of copper.

^{d}ZIKUM in GIŠ-GU-ZA UR-^{d}ZIKUM $92,_8$ perhaps to be read ^{d}ENGUR or ^{d}ESIR.

ZU pos. pron. 'Thy', in seals of 160, 167, 168, 169. v. 'To know' (*idû*, DSGl. p. 226 ZU I). In DIŠ GUD-GIŠ RUG-RUG NU-ZU IM-MA ENGAR NU-BANDA-GUD, 'one yoke ox for the farmer and overseer, the (proportionate) increase (of each) was not known'. $69,_{3-4,\ 18-19}$. See note top of p. 62. p. n. IGI-AN-NA É-ZU, LÙ-DE-NI-ZU, MER-^{d}NI-ZU, ^{d}NANNA-NI-ZU. NI-ZU (*asû* Br. 5338) 'a physician'. ZU in ZU-AB 'Sea of Ea' (*apsû* Br. 152) $92,_{L.E.}$ Probably a small lake representing the ocean in ceremonial. p. n. UR-ZU-AB. In title? LÙ-GIŠ-ZU-TAR, see p. 93 note 4. In t. n. É-^{d}BUR-^{d}EN-ZU $41,_{10}$. In gr. n. GIŠ-ŠAR-ZU-ḪUR, $49,_6$ see p. 102, note 12. The meaning may, however, be 'the garden that knows increase'. ḪUR = *eṣênu*. In mo. n. EZEN-^{d}NIN-A-ZU, KI-SÌG-^{d}NIN-A-ZU, ḪÁR-SI-ZU. p. n. IGI-ZU-BA-RA, UR-^{d}NIN-ZU, BE-LÍ-A-ZU, GU-ZU-ZU, LÁḪ-ḪÙ-ZU, LUGAL-AZAG-ZU, NIN-ZU-ḪE-TIL, NU-UR-ZU, ŠÀ-TA-AZAG-ZU, ^{d}EN-ZU 'Lord of knowledge' a name of the moon god (*Sin*, Br. 2819). For EN-ZU in BUR-SIN, GIMIL-SIN and IBI-SIN, see lists of Deities and Years. Under p. n. ^{d}EN-ZU-A-BU-ŠU, ^{d}EN-ZU-BA-NI, I-DIN-^{d}EN-ZU, UR-^{d}EN-ZU, BÁ-ŠA-^{d}EN-ZU, LÙ-^{d}EN-ZU, NU-ÙR-^{d}EN-ZU, ŠU-^{d}EN-ZU.

ZÙ = ṢU, in ZÙ-KĀR = SAL-ÁŠ-KĀR 'fettered female kid' (*unîku* Br. 10980) $77,_2$ $96,_{14}$ $124,_6$ $129,_3$. ZÙ-KĀR-GA 'a nursing female kid' $96,_{15}$. ZÙ-KĀR-GALU-SU 'a Sua^{ki} female kid' $95,_9$. ZÙ-KĀR-RÁ 'an ordinary? female kid' $101,_{15}$. ZÙ-KĀR-ŠE 'a fat female kid' $91,_{105,\ 374}$ $109,_7$ $129,_2$. KĀR in this word = *abbuttu* 'fettered' Br. 6534, refers to the fact that the kid has not yet known a male. See explanation Br. 10980 and DSGl. p. 286 ZU. ZÙ in GA-ZÙ-AG a kind of goat hair (*šartu*, SAI. 8283) Comp. Hussey II, 5, Col. $2,_{14}$ Correct the Index under AG and GA. pl. n. MA-ḪA-ZÙ^{ki}.

ZUR see AMAR, and p. n. I-ZUR-Ì-LI.

ZÚR-ZÚR = SIGIŠŠE 'sacrifice' 'offering' (*nikû* Br. 9092 and DSGl. p. 227 II ZÚR) $100,_{12}$.

H

ḪA 'Fish' (*nûnu* Br. 11821) in ŠU-ḪA 'fisherman' 59,58, 93 60,3 67,21, 37. see Br. 11853 ḪA-DIB-BA = *bâru* (*ša nûnî*) 'hunt, said of fish'. ḪA, precative verbal particle, in ḪA-BA-AB-TI, 'may they receive it' 32,10–11. In ZAG-ḪA, 'a sacred district'; see t. n. É-dNINA-PAP-ZAG-ḪA and p. 101, note 15. p. c. in GI-DAḪ-ḪA, 'yield double' 19,3 54,3 65,15; cf. AŠAG. In ID-DÁḪ-ḪA 'helpers' (*rêṣu* Br. 6579); see p. 55, note to 61,15. In pl. n. ME-LUḪ-ḪA. In URUDU ḪA-BÁ-DA, 'a copper implement with teeth' 1,18. i. e. a saw or, perhaps, a rake. They weighed less than a mina each and were not battering rams. Cf. RU 124 III,12–14, also 280,1–3. Correct translation and note 1 on p. 37. In ḪA-ZI-IN ZABAR and URUDU ḪA-ZI-IN, 'pick-ax of bronze, copper', 1,13, 16 Accd. to RU p. 19 HA-ZI-IN is Semitic for the Sumerian GAR-GUL, which Br. 12135 = *agullu*, 'a pick-ax'. In ḪA-ZI-GIŠ, an attribute of the deified Dungi 112,9. ḪA-ŠAR 'garden of ḪA plants' (*šimranu* Br. 11826 = Ú-ḪA) It may also have been a grove containing a tank of sacred fish. In t. n. É-NAM-ḪA-NI, see p. 38, 5, note. In pl. n. ḪA-AR-ŠIki and p. n. beginning with ḪA, also NAM-ḪA-NI.

ḪA Sign of collectivity. 1,10, 11, 23–32, 36–38, 40, 45–46, 49 7,1 162,2, 4, 6 166,1, 3. SAD p. 76 cites RMA 103,11 (gloss) to prove ḪÁ, not ṢUN, is correct.

ḪAB 'Include' 'gather' (*paḫâru*, Br. 10198) In ŠE ḪAB È-A A-ŠAG ḪAB-BI ḪAB E-GAR-RA 'The grain collected has gone forth; at the field of its gathering the collection was made' 63,19–21. In ŠE ḪAB È-A 66,101. BA-AN-ḪAB 'has been included' 170,4.

ḪAD = PA 'sceptre' *ḫaṭṭu* in p. n. UR-dNIN-ḪAD-DA.

ḪAL in AB-ḪAL (*piristu, zittu* DSGl. p. 209 I ḪAL) 'house of decision, division' i. e. the house of the *bârû* priests, 38,6 41,3 46,3 58,151, 202. In GALU-ḪAL 'old man (*šêbu*, Br. 82). Correct p. 54 note 2.

ḪAR 'Interest' (*ḫubbulu* DSGl. p. 210 II ḪAR) in ḪAR-ŠU 'at interest' 31,1, ḪAR 'interest' 33A,1, both followed by MÁŠ NU-TUG. ḪAR-BI-ŠU BA-DÙG 'for its interest was declared' 38,10 NA-ḪAR BA 'no interest was given' 170,3. With value ARÁ 'grind' (*tênu* BW. II, 361,76) in ÊŠ NÀ-ARÁ-ŠU SÍG-GA, DIŠ NÀ-ARÁ-ŠU NU-TUG 'three saddle stones (i. e. hand grind-stones) given, one saddle stone was not accepted'. 1,47–48 (Correct the translation p. 37). It is possible that this ḪAR-ŠU means 'A hand-ring' in which case SÍG-GA (*tamâḫu* Br. 4428) means 'to grasp' i. e. 'Three hand-ring stones to grasp'. which would agree with what follows. ḪAR-GUD 'cattle food' (*imrû* Br. 8560, HWB. p. 92) 65,21. ḪAR-ḪAR 'grind small', prepare? (*suḫḫuru* DSGl. p. 210, I ḪAR) in É-ḪAR-ḪAR-A 'water mill' 60,78; but see p. 54 note 3 ḪAR-RA in GAR-ḪAR-RA-ŠIG 'selected biscuits' 68,56,108 (*akal tumri*, GAB p. 130—131). ŠE ḪAR 'parched grain' (*tumru* Br. 7486, HWB. p. 711a) 50,4. ḪAR-SAG 'mountain' (*šadû* Br. 8553) in g. n. dNIN-ḪAR-SAG, gr. n. NI-DUB dNIN-ḪAR-SAG. ḪAR = MUR in p. n. A-MUR-É-A and NIN-KI-ḪAR-ŠÁG.

ḪARA = GALU-GIŠ. may be a title (*gišḫabbu* Br. 6425 and MSL p. 176) 86,14 but it is more likely that GALU-GIŠ-KU is intended.

ḪÁR = GUD mo. n. ḪÁR-SI-ZU, ḪÁR-RÁ-NE-MÚ.

ḪE = GAN, precative, in ŠU-ḪE-BAR-RI 'Let him leave more' 33,7, 14 and precative infix in ŠU-ḪE-IM-BA-RI 'may he leave it' 178,3–4 (DSGr. § 185, b. d.); see under BAR. n. ḪE-KU 'hired jar carriers' 58,44 60,65, 76 66,97. ḪE = *annu* 'a vessel' 'receptacle', Br. 4038, KU = *agâru*, 'hire' BW. II 481,1. Substitute for p. 54 note 1. A class of workers, usually females, attached to temples, palaces and

other places, and often coupled with the coolies or UKU-IL. Cf. 66,96–7. ḪE-GÁL 'abundance' 'overflow' (*ṭuḫdu* Br. 4048) in p. n. É-ḪE-GAL, LUGAL-ḪE-GÁL, ḪE-TI and NIN-ZU-ḪE-TI.

ḪI = DUG q. v. in p. n. AB-DI-ḪI, DA-ḪI-ÍŠ-TÁR.

ḪU 'Bird' (*iṣṣûru* Br. 2053) in U ḪU 'ten birds' 179,3. SIB-ḪU, title, 'caretaker of birds' 187,6.

= PAG, see under É, É-ŠE-PAG-GA. See p. n. beginning with ḪU, Huber PKUN p. 123 note 2 suggests it is a precative particle in such names. also p. n. A-ḪU-A, A-ḪU-MA, A-ḪU-NI, A-ḪU-WI-IR, MA-LA-ḪU-UM, MUŠEN-NE-DAM. In title ḪU-UB-BI 92,20, perhaps GÚB i. e. ḪUB, in which case it would mean 'the left handed' (*šumêlu* Br. 2684). pl. n. ḪU-NE-RU^{ki} (PAG-ERÍM^{ki}) etc. see list.

ḪÙ = ḪE, p. n. LÁḪ-ḪÙ-ZU.

ḪUL 'Rejoice' (*ḫadû, rîšu*, etc. BW. II, 495,3,9) only in p. n. É-DA-ḪUL-LA and GUKKAL = UDU + ḪUL.

ḪUL 'Destroy' 'devastate' (cf. *šulputu* DSGl. p. 216) in the verbs BA-ḪÚL 'was destroyed' and MU-ḪUL 'destroyed' in dates q. v. pp. 105, 106.

ḪUM = LUM 'a crop' (*unnubu* Br. 11186) 33,12. p. n. ḪUM-ZI.

ḪUN see TÚG.

ḪUR 'Collect' 'increase' (*eṣênu* Br. 8524) in gr. n. see p. 102 note 12.

ḪUŠ 'Brilliant' 'magnificent' (BW. II 362,3,4) in p. n. LUGAL-IGI-ḪUŠ, LÁḪ-ḪUŠ.

K

KA **1.** 'mouth' (*pû* Br. 538) in ZÍD-DÙG q. v. 10,2 54,13.

2. = DÙG or GÙ v. 'speak' 'declare' 'demand' (*ḳabû, tamû, erêšu*. BW. II 15,28, 38, 8) GU-NA-NI 'their demand' 32,8. DUB-BA-GÙ 'A pledge was spoken' 33,10 IM-MA-GÙ 43,3, 22 'declared'.

3. v. 'laid down' 'delivered' (*nadû* Br. 537) DÙG-ŠID-TA 'delivered or ordered? by the accountant' 8,5 so correct translation p. 38. A-DÙG-A GÀ-GÀ 'the deliveries were made' 68,101, 155. Comp PA, p. 118, Col III,7 and OBTR, sign list, no 279. GEŠ + UŠU SU-UDU DÙG MIN (GUR) GIŠ-GEŠTIN ŠU '90 sheep-skins delivered for two GUR of wine' 74,1, 2. In n. KA-LUM, 'dates', 'fruit' (*sulupu*, DSGl. p. 113) 41,18 In UD-KA-BAR = ZABAR q. v. In genitive ending KA-NI. NÍG-KU UD-NAD-A KA-NI 'provision of the day of lunar obscuration' 129,6; p. p. 'of' 'for' with genitive 8,3 15,2, 3 21 case, 5 33,5, 8 58,70, 115 59,8, 13, 23, 39 100 Lo.E. 159,11 160,13 171,16. In g. n. ^{d}KA; gr. n. A-KA-ḲA, (A-DÙG-GÀ?) see p. 59, note on line 84. In p. n. EN-NA-KA-SI, UR-^{d}KA-SILIM (perhaps GÙ-SILIM), ^{d}UTU-BIL-KA, ZABAR-KU, names beginning KA, see list. LUGAL-KA-GI-NA, LÙ-KA-NI LÙ-LUḪ-^{d}KA, ME-^{d}KA-SILIM, NIN-KA-GI-NA, ŠÁ-NA-A-KA (verbal? = *ḳi-bi-ma*).

KÁ 'Gate' (*bâbu*, Br. 3883) in NI-GAB KÁ-A-KA 'guardian of the water gate' 59,39.

KABAR = KÀŠ, RÍM, 'run' (*lasâmu* DSGl. p. 116, III KÀŠ) in KABAR-E-NE 'the couriers' 116,4.

KAB-DU see Ê and SAG-SÍG-Ë. Comp. Tr D p. 13 note 1 and Ct. VII 18383 R 16.

KALAM 'Land' 'people' (*mâtu, nîšu*, Br. 5914-15) in attribute of the deified Dungi, 'who favors the land' or 'the people' 59,88. KALAM = ÙG in p. n. ÙG-GÀ-LÙ-NI.

KAL **1.** = ESI(G) 'strong' 'mighty' (*dannu* DSGl. p. 36); see ESI(G).

2. Usual name for a male employee and of a bondman. The vocabularies do not contain this undoubted meaning, unless it be found in the various words for 'strong'; see BW. II 279. Cf. 1,1 41,1, 3, 5, 23 53,2 60,74, 77 132,3, 4.

3. adj. 'very high grade' (*aḳru* Br. 6187) said of flour 13,3 68,6, 14, 27, 60, 84, 90, 96, 98. g. n. ^{d}KAL, ^{d}SU-KAL, p. n. EN-NI-NA-KAL, UR-^{d}KAL, UR-^{d}KAL-ŠEŠ, GÎN-^{d}KAL, KAL-AMA-NA, LÙ-^{d}KAL, LÙ-^{d}KAL-KAL. The value LAMMA (Br. 484) is also correct.

KAL-LA 'Esteemed' 'exalted' (*šûḳuru, šaḳû* DSGl. p. 113, KAL I) gr. n. É-A-KAL-LA. p. n. A-A-KAL-LA, AB-BA-KAL-LA, AD-DA-KAL-LA, A-KAL-LA, LÙ-KAL-LA, NI-KAL-LA, NIK-KAL-LA, ŠEŠ-KAL-LA.

KAM v. 'To be' SAG-NÍG-GA-RA KAM 'The gross amount of the possession was' $64_{,6}$ $68_{,78}$. As title after deities 'the planter' (*erêšu*, PKUN p. 197) ^{d}UTU-KAM, ^{d}KAL-KAM, ^{d}NANNAR-KAM, ^{d}NINÂ-KAM, ^{d}ŠARA-KAM. Dt. after numerals; ITU MIN-KAM 'two months' $68_{,162}$. MU MIN-KAM 'two years' $56_{,74}$. Usually forms ordinals; see arithmetical index, Ordinals.

KASKAL 'Road' 'journey' (*ḫarrânu* Br. 4457) $81_{,2,\ 12,\ 19}$.

KAR see GÁN.

KÁR in title KÁR-GE 'temple harlot' (*ḫarimtu* Br. 7745) $60_{,2}$. KÁR has the meaning *eṭêru* Br. 7739 'set apart', 'protect' 'sacred', like the Arabic حرم, *ḥarim*.

KÁR-ZI(D)-DA in date of Bur-Sin 9th, translated 'faithful protector' PA $107_{,7}$, but see KÁR 'rampart' (*kâru* DSGl. p. 114) An attribute of the moon-god as guardian of the walled city of Ur. see under DA. In gr. n. $68_{,47}$; p. n. MÁ-KÁR-DÚG-GI.

KĀR = GÁR, in title DAM-GÁR 'trader' (*damkaru* Br. 11122); see under GÁR. See also in compound SAL + AŠ + KĀR, (not = ZÙ-KĀR) 'a female kid' (*unîku* DSGl. p. 286).

KĀR-RÁ, title: 'Warrior' 'soldier' (*ḳarrâdu* Br. 6539) $113_{,4}$; may mean 'a gilder' (*ulḫuzu* DSGl. p. 82 II GAR and HWB. p. 43).

KAŠ Intoxicating drink 'wine' or 'beer' (*šikaru* Br. 5126) $39_{,1,\ 4,\ 8}$ $40_{,1}$ $53_{,3}$ $82_{,1,\ 4\ \text{etc.}}$ $83_{,1,\ 6}$ $84_{,1,\ 4\ \text{etc.}}$ $85_{,4,\ 5\ \text{etc.}}$ $86_{,1,\ 4\ \text{etc.}}$ $87_{,5}$ $88_{,1\ \text{etc.}}$ $89_{,1\ \text{etc.}}$ $96_{,1\ \text{etc.}}$

KÀŠ see KABAR.

KEŠDA in NÍG-KEŠDA-KEŠDA 'binding together' (*rakistu* Br. 12050) É-DUB-BA..... NÍG-KEŠDA-KEŠDA 'packing house' $12_{,4}$

KI **1.** 'Place' 'earth' (*ašru, irṣitu* Br. 9627, 9631) $26_{,9}$? Dt of place. see pl. n. pp. 102—3 t. n. p. 100—101, and such names as É-A-^{d}NIN-MAR^{ki}, also in p. n. EN-KI-NU-NER^{ki}, UR-^{d}EN^{ki} (= EA) UR-^{d}NIN-MAR^{ki}, LÙ-^{d}EN^{ki}, LÙ-ERĪM^{ki}, LÙ-URUK^{ki}, LUGAL-ERIDA^{ki}, LÙ-KI-NU-NER^{ki}, LÙ-NINÂ^{ki}, LÙ-SIRARA^{ki}, ^{d}NIN-MAR^{ki}-KA, ŠE-DA^{ki}.

2. KI 'In' (*ina* Br. 9630) in GÁ-E KI NIN-ŠID-DÙG $33_{,8}$.

3. = 'From' (*ištu*, OBTR Glos No. 139) without TA $60_{,13,\ 17,\ 34,\ 42}$ $105_{,6}$ $136_{,4}$ $173_{,7}$ $176_{,5}$ $179_{,9}$. KI with TA as p. p. 'from' $2_{,2}$ $3_{,4}$ $4_{,2}$ $6_{,4}$ $10_{,4}$ $11_{,5}$ $13_{,5}$ $15_{,4}$ $16_{,4}$ $17_{,5}$ $18_{,2}$ $19_{,5}$ $21_{,5}$ $22_{,4}$ $23_{,6}$ $24_{,4}$ $25_{,3}$ $26_{,7}$ $27_{,5}$ $28_{,4}$ $29_{,4}$ $30_{,3}$ $31_{,3}$ $33, A_3$ $34_{,2}$ $37, A_2$ $45_{,7}$ $46_{,4}$ $47_{,1,\ 3,\ 7}$ $48_{,5}$ $49_{,4}$ $50_{,7}$ $52_{,5}$ $54_{,6,\ 10}$ $56_{,[32,\ 36,\ 38],\ 41,\ [44]}$ $65_{,6\ \text{etc.}}$ $68_{,11,\ 19\ \text{etc.}}$ $70, A_2$ $71_{,31}$ $73, A_6$ $74_{,3}$ $84_{,8}$ $91_{,93,\ 96,\ \text{etc.}}$ $92_{,40}$ $93_{,10}$, *passim* in almost all the Drehem tablets.

4. 'With' (*itti* Br. 9633) LUGAL-Á-ZI(D)-DA KI LÙ-DINGIR-RA ŠU-GIN-NA, 'Lugal-azidda went with Ludingirra' $90_{,15}$. ZI(G)-GA KI UR-AZAG-NUN-NA 'went forth with Urazagnunna $108_{,8}$. KI in mo. n. Á-KI-TI, KI-SÍG-^{d}NIN-A-ZU, ME-KI-GÀL. In pl. n. not dt. KI-NU-NER^{ki}, KI-MAŠ^{ki}. In p. n. É-KI-BI-SI, GID-GIŠ-KI-IN, DU-KI-IN, MEŠ-KI-GAL-LA, NIN-KI-ḪAR-ŠÁG, RÍ-KI-BI, ŠU-RU-UŠ-KI-IN.

KI-ÁG 'Beloved' (*narâmu* Br. 9718) in formula for the 8th year of Bur-Sin q. v. In f. n. GÁN-GUD-KI-ÁG $66_{,35}$. In p. n. AB-E-KI-ÁG, DUN-KI-ÁG, MÈR-KI-ÁG.

KI-AZAG 'The sea' (*apsû* Br. 9810) in p. n. AMAR-KI-AZAG-GA.

KI-A-NAG A sacred well $39_{,4}$ $116_{,6}$ The expression is composed of KI-A 'at the side' (*kibru, ašru* DSGl. p. 116—17) and NAG = *šatû* 'drink', Br. 873.

KI-BA 'High grade' 'choice' (*ḫuzâbu* Br. 9643) in ŠE-KI-BA GÀ-GÀ-DAM 'High grade grain as ordered' $15_{,7}$. cf. HWB p. 287 *ḫušâbu*.

KI-BI 'Representative' (*piḫâtu* DSGl. p. 117 Br. 9733—5) in p. n. RÍ-KI-BI.

KI-GAL 'Disk of the moon' 'lower world' in p. n. É-KI-GAL-LA and MEŠ-KI-GAL-LA; see p. 94 note 21 and EBL p. 465 and 467, accd. to which the KI-GAL was the tomb within the pyramid and the E-PA the room on its summit.

KI-GU-LA g. n. in p. n. UR-KI-GU-LA.

KI-LAL 'A balance for weighing' (*šaḳâlu* Br. 9817) in NÀ-KI-LAL 'a weighing stone' 1,45.

KI-SÌG 'Funeral rites for the dead' (*kisikku* Langdon AD p. 10, 4 and Note 1) i. e. 'breaking of bread for the dead', in 4th mo. n. KI-SÌG-^{d}NIN-A-ZU.

KIB in p. n. URÚ-KIB-LA.

KID 'Cut off', 'clip' (*ḳarâšu* Br. 1413)in title IM-E-KID-A TA 'clipper of clay' 'tablet cutter' (*kirṣu* DSGl. p. 118, II KID) 57,60 59,26, 70.

KÍD = GAD, Article of clothing, linen? (*kitû* DSGl. p. 76); perhaps a loin cloth (BW. II 101, note) 1,22, 23, 24.

KIN = GŪR **1.** 'send' (*šipru*, see *šapâru* Br. 6330) in title GALU-KIN-GÍ-A 'a messenger' 4,4 83,9 113,5, 6. See also Br. 10768 where *mu'irru*, 'a commander', 'leader', is given as the meaning of this title.

2. 'Sickle' 'sharp curved instrument' (*šaḫaru*, *zaḳtu*, BW. 483,9, 6) 1,19 47,2, 4, 6.

3. with value GŪR, 'to harvest' (*eldu*, BW. II 483,1) 53,6, 8 in mo. n. ŠE-GŪR-KUD (*eṣêdu* 'to harvest' Br. 7494).

KINGUSILI nr. 5/6 (*parab*, Br. 11228) see arithmetical index.

KISAL = BÙR 'paved platform' of a temple, pyramid, or palace, (*kisallum* S^{b} 231) in title GALU-KISAL-ME 'platform men' 59,48. See KISAL-LUḪ 'platform cleaner' DSGl. p. 121. In p. n. EN-ŠÁR-GÛB-BÙR, UR-KISAL, LUGAL-KISAL.

KIŠ in p. n. UR-^{d}NIN-KIŠ see p. 99, note 23.

KIŠIB 'Seal' see DUB.

KU p. p. = ŠU q. v.

= TÚG, ḪUN **1.** 'hire' 'rent' (*agâru* BW. II 481,1) in A-TÚG-GÀ, GALU-TÚG-GÀ q. v. perhaps ḪUN is preferable to TÚG when it means *agâru*, see Pinches, Berens Collection, p. 26, bottom.

2. 'take charge of' 'accept' 'acquire' in NI-KU 59,5 61,3 71,35 90,9 98,32 99,28 101,21 103,6 104 Lo. E. 112,16 114,7 119,15 120,6 122,9 124,9 125,7 127,12 128,7 130,8 131,10 133,7 135,9 137,5 138,6 139,8 140,6 141,6 142,8 143,8 144,10 147,6 149,6 150,7 151,7 152,5 153,6 155,6 160,7 161,7 162,10 165,7 167,5 172,5 173,8 177,8. In title NI-KU 'supervisor' 'receiver' 58,142, etc.

3. 'lie down' (*rabâṣu* Br. 10546) (*ṣalâlu* Br. 10550) in U-LAL-DIŠ UDU DA-KU-KU MU-GUB LÙ-DINGIR-RA 'Nine sheep that were lying down, Ludingirra sent' 9,1. So correct translation p. 39 (top).

4. 'throw' (*nadû* Br. 10542) in ERIM BAL-KU-A q. v. In UR-KU 'dog' q. v. In title, UŠ-KU 'A singing order of priests (*kalû* 5071); see UŠ-KU. In GALU-GIŠ-KU 'a spearman'; see GIŠ-KU. In GALU-KU 'a garment maker' 60,20, 30, 31 83,5 86,3 (see under GÀL, GALU) KU should be read TÚG. In GIŠ-KU q. v. In ḪE-KU, an employment 'jar carrier'? p. 54 note 1. KU-BA pronounced ÛB-BA or TUB-BA, title of employees often coupled with the ḪE-KU, translated by Langdon AD 43,12 'registered' and in this volume 'vesters'. It has not, however, the form of KU that means cloth, KU^{2} sign list No. 395, but the p. c. BA requires TUB which means a garment. In NÍG-KU 'provision'? 109,10 129,6 comp. 95,11 where ŠUKUM-MA takes its place in an identical phrase. In p. n. A-KU-A, A-BU-NI-KU, I-DIN-NI-KU, Ì-LÍ-KU, GUD-KU, ZABAR-KU, KU-Ù-BA, KU-DU-UM, KU-LI (TÚG-GÛB?) LUL-NI-KU, MÁ-KU.

KÚ = AZAG and KUBABBAR 'silver' 'money' (*ṣarpu*, *kaspu* Br. 9909–11) 30,1 68,142 179,2, 4, 8, etc. see AZAG-UD.

KÙ 'Food' (*akâlu* Br. 882) in ŠE-KÙ-Ú-RÁ 38,3, phonetic for KUR = ŠUKUM (*kurummatum* DSGl. p. 269) see KUR. In mo. n. Ū-NE-KÙ, DÌM-KÙ, MAŠ-DŪ-KÙ, ŠEŠ-DA-KÙ. In p. n. Ì-LÍ-KÙ-E, KÙ-ŠA-BAR-ALIM.

KUD = TAR, 'Cut' 'divide' (*nakâsu*, *parâsu*

DSGl. p. 126) in DUB-KUD-DU 'the tablet is cut' but KUD-DU may be a name 68,100 Comp. SA-DÙG-KUD-DU (or TAR-RÁ). 'A regular appointed offering' 125,3 in which TAR-RÁ = *tamû, šâmu,* 'appoint' 'decree' BW, 12,94, 89. In DI-KUD 'a judge' (*daiânu* Br. 9540) 91,130. In title LÙ-GIŠ-ZU-TAR 97,21 'fortune-teller'? p. 93 note 4. In mo. n. ŠE-GŪR-KUD (*eṣêdu* Br. 7494) 'month of the sicle cutting of barley'.

KUL 'Seed' see NUMUN.

KUN in gr. n. KUN-NIM-E-NE; see p. 95 note 22. In p. n. UR-KUN.

KUNIN 'Bitumen' 'pitch' (*kupru* Br. 10233) 20,1.

KUR = ŠUKUM 'food' (*kurmatu* Br. 9929) 95,11. In ŠE KUR-RA PA-TE-SI 'the grain is food of the patesi' 6,5 with p. p. KA 8,3.

KÚR = PÁ, PAP 'Another', 'substitute' (*šanumma* Br. 1149) 58,27, 28, 34, 38, 59, 60, 61, 153, 156, 158, 161, 167, 169, 171, 173, 176, 178, 182, 184 = KÚR-ITU-KÚR 185, 190, 192, 194, 195, 197. It occurs 26 times in this tablet, DIB being understood after it in each case, i. e. 'Another took it'. mo. n. KÚR-Ú-E 70,A4.

KÙR 'Mountain' 'country' (*šadû* Br. 7396) in t. n. É-KÙR-RA ŠÁR-GÛB-BI; see p. 101 note 8. In pl. n. SU-KÙR-RU^{ki} = Suruppak.

KŪR see KÙ.

KÛR see ḪAB = *rakâsu* 'bind' 63,19.

KÙŠ 'Shadow' 'protection' 'umbrella' (*ṣalûlu* Br. 6388) in the p.n. ^{d}UTU-IK-KÙŠ, MER-DI-KUŠ, ^{d}NA-BÍ-KÙŠ-É-^{d}NANNAR (p. 99 note 3), NIN-IK-KÙŠ (p. 99 note 17).

L

LA in BA-NI-LA 'It was laid out' i. e. lent, 31,6 NI-LA = NI-LÁ (*nadû* Br. 5367). 'Not'? in LA-TÙR-RA-MA 'has not entered' 97,22, but it may be a name, as it is followed by two titles; see translation p. 68. LA? 159,6. p. c. in ship name MÁ-UD-ZAL-LA 21,6. In t. n. É-A-DAM-DUN TIR BA-BÍL-LA. In mo. n. ŠE-IL-LA. In p. n. A-A-KAL-LA, AB-BA-KAL-LA, AḄ-BA-SAL-LA, AD-DA-KAL-LA, A KAL-LA, AL-LA, É-DA-ḪUL-LA, É-KI-GAL-LA, LÙ-KAL-LA, MA-LA-ḪU-UM, MEŠ-KI-GAL-LA, NI-KAL-LA, ŠEŠ-KAL-LA. Not p. c. in g. n. AL-LA-TÙM. pl. n. DA-ḲA-LA^{ki}, ŠIR-BUR-LA^{ki} (LAGAŠ). t. n. É-DI-ḲA-LA. p. n.; see list beginning LA, also A-LA-A, Á-LA-LA, AL-LA-RU, E-LA (BUR-LA?) 67,36, omitted from list, IŠ-KI-ŠU-LA, Ú-ḶA-Ì-LÍ, URÚ-KIBBU-LA, BA-A-LA-A, — BIL-LA-LUM, ḪA-LA-LA, ḪU-LA-AL, LÙ-NA-E-LA^{ki}, MA-LA-ḪU-UM. NA-AB-LA-NUM, TA-LA-A. In GU-LA, adj. 'great' (*rabû* Br. 11143) in É-DUB-BA GU-LA 'the great storehouse' 12,3. In title GALU-GIŠ-KU-GU-LA 'man with the great weapon' 84,14 90,4 g. n.? in DIŠ GUD-ŠE ZÚR-ZÚR GU-LA 100,12 see p. 69. As DINGIR is wanting before GU-LA it may be an adjective. In p. n. AB-BA-GU-LA, AB-LÙ-É-GU-LA, AMA-GU-LA, A-TU-GU-LA, UR-GU-LA, UR-KI-GU-LA. LÙ-GU-LA.

LÁ = LAL q. v. in title GU-ZA-LÁ 37,29 In g. n. ^{d}EN-LIL-LÁ. mo. n. ITU BIL-LÁ-A 68,49 p. n. ^{d}EN-LIL-LÁ, UR-AB-LIL-LÁ UR-^{d}EN-LIL-LÁ, LÙ-^{d}EN-LIL-LÁ.

LĀG = ŠID q. v. Is LĀG-GÀ 33,13 = Br. 5985, *kurbannu iḳli,* 'a gift of the field'? If so it would agree with the translation LUM = 'Crop' of the previous line. p. n. NA-LĀG.

LAGAR only in compound TÚR 1,6.

LÁḪ = ERIM see p. n. beginning with LÁḪ and p. 91 note 8. It is possible that LÁḪ-ḪUŠ is not a name but means 'forced laborers' 'corvée'. Cf. DSGl. p. 218 ḪUŠ.

LAḪ = DU-DU q. v.

LAL = LÁ 'hang' (*alâlu* SAI 7574) 'weigh' (*šaḳâlu* Br. 10110) 'pour out' i. e. 'pay' (*šapâku* Br. 10112). The meanings 'minus' 'less' 'wanting', for which there are no Assyrian equivalents, no doubt arise from

association with weighing payments, either in kind or in metals. v. BA-LAL 'was weighed' 42,13a, 30, 47, 56 É-BA-AN-LAL 'was weighed', or tied together? 43,15. In LAL-UŠ-KU AZAG-LAL-TA UŠ-KU-BÚR ŠU 'Chorister pay; silver paid out to the choirs' 57,33-4 LAL-UŠ-KU = 'chorister pay'? BÚR = *paḫâru* 'assembly'. BW. 11,34 UŠ-KU-BÚR may therefore mean 'choir'. See also translation on p. 51; both are offered merely as attempts at solving a difficult passage. Comp. in same tablet AZAG-LAL-TÚG 'silver paid as hire' 57,62. LAL-NI 'paid out' 'wanting' 36,6 42,15, 32, 49, 58 43,5, 15, 23 64,18 67,1, 7, 14, 60 69,13, 22, 27, 32 71,9 75,14, 21 77,12, 17 78,14, 18 80,10, 14, 18 96,3, 4 etc. LAL-NI-ÁM, 'They are wanting' a formula usually repeated after a number of payments. The expression means deficit or loss. 42,23, 37, 52, 63 69,15 71,10? 75,16 77,13 80,12. LAL-NI-RUG-GA 'paid as tax' 68,144 73,2. Translated by Keiser, MLC. III p. 24, 14, "deficit of the income" and by Hussey II p. 14, 163,3 as 'balance of interest'. LAL = 'less', 'minus', sign of subtraction, 37,16, 24, 26 and arithmetical index, especially numerals ending in 9, but sometimes also in 7 and 8. In NI-LAL 'paid' (*nadû?* Br. 5367) 170,6 It is the verb LAL = *šaḳâlu* with v. p. NI. In DIŠ UDU-ŠE SUḪUR GÚ-LAL-ŠU 95,1 (see note near top of p. 68) 'One fat sheep for the bearded' (god)? In ŠU-LAL-A-BAL 'paid the tax or tribute' 127,8. ŠU-LAL is a verb with preformative like BA-LAL and NI-LAL q. v. In SI-LAL MAḪ 'the great treasurer' i. e. the god EA; see p. 97 note 34. p. n. LÙ-ŠAG-LAL.

LÀL 'Honey' (*dišpu* Br. 3339) 34,1 g. n. ^{d}LÀL-E in p. n. URÚ-^{d}LÀL-E also p. n. IN-LÀL-LUM, ZAL-LÀL-LUM, LÀL-LUM 91,22. This sign, in its archaic form, is a compound consisting of NIM 'a bee' and DUG 'a pot'. Pots are used as bee-hives by Orientals to this day.

LAM 'Grow up luxuriantly' (*uššubu* DSG. p. 168) in g. n. ^{d}MEŠ-LAM-TA-È-A (= Nergal). In p. n. UR-ŠU-GA-LAM-MA (see p. 101 note 30), LÙ-LAM-LAM-MA.

LI = GÛB, 'cedar', 'cypress', 'juniper', (*iṣ burâšu*, Br. 1102; comp. Br. 5169, 5201); title of NA-DI 29,6. Comp with title of the same NA-DI in seal = GALU-ŠIM. If LI is a synonym of ŠIM, both may be juniper berries used as incense. In t. n. É-BIL-LI 'house of cedar fire' but LI may be a phonetic compliment. In p.n. A-LI-IḪ, UD-LI-A-DAM-^{d}NANNAR-NI-GI, Ú-LI-Ì-LÍ-IŠ. UL-LI-BE-LU-ÚG, BA-LI, KU-LI (TÚG-GÛB?) LI-BUR-BE-LÍ (= GÛB-BUR-SUN-NI?) ŠE-LI, ŠE-LI-BU-UM. See also under GÛB.

LÍ = NI In p. n. Á-BIL-LÍ, Á-BIL-LÍ-A, BE-LÍ-A-ZU, BE-LÍ-A-RI-IḲ, LI-BUR-BE-LÍ, Ì-LÍ = NI-NI in p. n. É-A-Ì-LÍ, I-ZUR-Ì-LI, Ì-LÍ-MAḪ-RI, Ì-LÍ-MI-TÍL, Ì-LÍ-ŠÁG, Ú-LI-Ì-LÍ-IŠ, BÁ-ŠA-Ì-LÍ, BE-LÍ-Ì-LÍ, DUN-GI-Ì-LÍ, NU-ÙR-Ì-LÍ, ŠÁR-Ì-LÍ, ŠU-Ì-LÍ, TU-RA-AM-Ì-LÍ. See alsc ḲÁ and ZAL.

LIL 'Storm wind' (*zaḳîḳu* BW. II, 269,6) 'earth' 'land' (*erṣitu*, BW. II, 269,2). pl. n. EN-LIL^{ki} (NIBRU^{ki}). g. n. ^{d}EN-LIL, ^{d}EN-LIL-LÁ, ^{d}NIN-LIL, ^{d}NIN-LIL-E-MA-AN-ÁG (p. 99 note 24). p. n. ^{d}EN-LIL-LÁ, ^{d}EN-LIL-ZI-ŠAG-GÁL, ^{d}EN-LIL-LÁ-NI-ŠÁG, UR-^{d}EN-LIL-LÁ, UR-AB-LIL-LÁ, BÁ-ŠA-^{d}EN-LIL, LÙ-^{d}EN-LIL-LÁ. See also GE p. p. of genitive.

LIM = IGI q. v. p. n. LIM-ME-A-NI, LÙ-ŠA-LIM; see also IGI-MU-NI and pl. n. Ù-NU-UM^{ki} p. 102 note 23, p. 98 note 29, and p. 103 note 21. For LULIM, below.

LIMMU nr. 4 (*arba'*, Br. 11961) in AN UB-DA LIMMU-BA, 'four regions of heaven' in seals of 73A, 160, 167, 168, 169. LIM-MU-DÛ 'plentiful' 'great'? (*ṭuḫdu*, *ribû* Br. 12042-3) 100,1, 3, 13; see note p. 69. Comp what is said under DÛ = KAM.

LU = UDU and DIB q. v. Ú-DU-LU 42,19; see UTUL.

LÙ = GÀL, GALU q. v. 'Human being', 'man', 'servant', (*amêlu* Br. 6399) p. n.

list, names beginning with LÙ, also A-SI-LÙ, AB-BA-LÙ-AB (see p. 80 note 7) ÙG-GÀ-LÙ-NI, ŠE-LÙ. Titles will be found under GÁL, GALU. Many of the listed names beginning with LÙ are doubtless titles, but it is impossible to designate them as such when they take the places of names.

LUGAL **1.** 'King' (*šarru* Br. 4266); 91,114, 130. See Years pp. 105-6. MU-LUGAL-BI IN-PAD 'in the name of the king he swore' 30,7 31,9. LUGAL-RA UŠ-SA 'followers of the king' 41,18. Comp. Ct. VII pl. 47, O, 14. LUGAL SAG-DA-NA^{ki} 'king of Sagdana' 56,65. LUGAL TÙR-RA 'the king entered' 100,11. Comp. LUGAL TU(R)-RA 'the king entered' i. e. sent 123,5. MU-GUB LUGAL 'the king sent' 113,7 117,3. IGI-LUGAL 'before the king' 123,8. SA-DÙG LUGAL-ŠU 'regular allowance for the king' 128,2. In seals of 160, 167, 168, 169, 174.

2. adj. 'royal' 'best' in grain tablets almost always followed by GUR, but not so in the case of wool, ŠAG-GAL, etc. Cf. Langdon AD 23,1 "accd to royal measure" and comp. PA 29,5 note p. 53, where he proves that the object, and not the measure, was royal. 2,1 3,1 5,2 6,1 8,1 10,1 11,2 13,2 15,1 16,1 17,1 19,1 20,1 22,1 23,1 24,1 25,1 26,1 28,1 29,1 37,2 38,2 39,1, 8 43,6, 8 45,2, 4 46,2 48,1 49,2 50,2 51,2 52,1 54,1 55,1 56,1 62,1 64,2 65,1 66,1, 77 67,2 68,2, 51, 103 180,1. GALU-KIN-GÍ-A LUGAL 'royal messenger' 4 case 4 113,6 GÌN-UŠ LUGAL 'royal money changer' (rather chopper) 84,11 87,11 90,18 MÁŠ-DA-RI-A-LUGAL 'royal tribute' 91,97. See also f. n. LUGAL-NAM-RÍ-NA 66,51. g. n. LUGAL-ERĪM 27,3. The p. n. UR-LUGAL 58,100 and LUGAL-IGI-ḪUŠ 67,24 perhaps to be read LUGAL-BAḪ-ḪUŠ (Br. 9257); BAḪ-ḪUŠ = *adâru ša* (*Sîn*?), Br. 9371, i. e. 'eclipse of the moon'. Cf. p. n. beginning with LUGAL.

LUḪ = ŠUKKAL q. v. In title DUMU ME-LUḪ-ḪA 'native of ME-LUḪ-ḪA' 64,18.

LUL = NAR q. v. p. n. BA-E-LUL, LUL-A-MU, LUL-NI-KU.

LULIM 'Camel'? LULIM-NITAḪ, LULIM-SAL, 142,1, 2 The sign is a compound of ANŠU + UDU + IGI, i. e. 'beast of burden', 'sheep', 'eye'. The camel is sheep-like, having wool, and its eyes are prominent features. The LULIM yields milk, Gudea Cyl. B VII,5 For reading LULIM cf. Ct. XIV I line 43. Translated 'bell-wether' HWB. p. 377. For representation of a camel on a pre-sargonic votive tablet see EBL p. 475.

LUM = ḪUM 'spring up' 'grow'; hence 'a crop' 'a mast' (*uššubu* Br. 11187) in GA-NA-AB-ZI LUM-NI TA 'I will reserve for him from the crop' the quantity etc. 33,11–12. Substitute in translation p. 44 'crop' for 'smaller part'. In GAL-ZA-LUM, a bronze object 1,11 see under ZA. In GIŠ LUM-MÁ-A 'A ship's mast?' 1,42. Something that seems to grow from the ship's deck like a tree. In KA-LUM 'dates' 'fruit' (*sulûpu* Br. 764) 41,18. Adj. 'much' 'many' (*ma-a-dum*, *ma-du-tum*, DSGl. p. 173). In LUM-ZA-DU 'softened wool cloth' 43,17 ZA = *sanâḳu* 'press' SAI, 9002, DU = *râdû* 'tread' Ct. XIV 37,41, hence cloth much pressed by treading; see further under DU. In A-LUM, said of sheep 95,6 104,11 106,6 109,6 126,1 129,1,3 Legrain thinks it may denote 'place of origin', SRD, p. 64, 'fruitfulness'. LUM-MA 15,3 boundery canal between Umma and Lagash where a watchman would have been needed. References SAKI p. 260. f. n. MA-RA-LUM 'field of the fruitful land' 66,56; see MA, RA and LUM. In pl. n. UR-BIL-LUM^{ki}; see explanation of this name under UR. In p. n. Á-BIL-LUM, IN-LÀL-LUM, ... BIL-LA-LUM, GU-GA-LUM, DÙG-GA-LUM, DÚR-RA-(LUM?) ZAL-LÀL-LUM .... (L)ÀL-LUM, (MAḪ?)-LUM, NA-AB-LA-LUM.

M

MA Verbal prefix of 3rd person in LAG-GÀ MA-A-KA, 'the quantity agreed to be delivered' $33_{,13}$ or 'gift of the field to be delivered' see LAG-GÀ. In v. p. MA-AN $20_{,2}$. This may be a verb ME-EN, 'it was' and belong to GI-SI(G)-GI, 'all pure it was'. In this case NAM-MÙ-DŪ É would mean 'the temple structure' or É may be GE with genitive. MA-AN-ÁG $97_{,6}$; see p. 99, notes 1 and 24. p. n. MA-AN-SUM is a pure verbal form, 'he has given' *id-din-ma* Br. p. 545a and 4418. p. c. in IM-[MA] $42_{,17}$ IM-MA $69_{,3,18}$ $80_{,15}$, INIM-MA $33, A_8$, NÍG-GIM-MA $1_{,17}$ q. v. ŠUKUM-MA $95_{,11}$ (Cf. DSGl. p. 269 MA = hilfszeitwort here = GÁ 'make'). TÙM-MA? $176_{,3}$. p. n. UR-ŠU-GA-LAM-MA. MA, genitive p. p. = 'of' in URÍ^{ki}-MA 'of UR' $92_{,42}$ $100_{,18,27}$ see pl. n. MA 'land' (*mâtu* Br. 6774) in title SAG-MA surveyor' 'landchief' $67_{,49,52,54}$. IGI-GAR-MA, an employment $60_{,28}$; see IGI-GAR. In f. n. A-ŠAG MA-RA-LUM; see A-ŠAG. In GIŠ-MA-ÍD 'Cover' (*nalbašu* Br. 6778) 'Wooden canal covers' (bridges for irrigation canals?) $1_{,38}$. In GIŠ-MA-AL-IB 'Chariot harness' (*šamadu* Br. 6817) 'harness of a war chariot'? $1_{,39,40}$. This is the meaning of IB = *ḳablu* Br. 4958, but see Br. 6822—3 = *mallatum. maltum* = HWB p. 414 'some vessel or utensil'. In MA-NA, 'a weight of 60 skekels' $1_{,28}$ $12_{,1}$ $42_{,2,4,9}$ etc. $43_{,5,7,9}$ etc. $44_{,1}$ $45_{,1,3,5}$ weights of wool in all but $1_{,28}$. According to PA p. 47, note, the heavy Assyrian mina was 2 lbs. 3 oz. 6 dwts., while the lighter mina was just one half of this. The author has in his collection a hematite weight inscribed ŠUŠANA MA-NA in characters of about the 1st dynasty of Babylon, said to have been found at Tello. It weighs six ounces, making 18 ounces to a MA-NA. MA-NU, 'prison' 'bolt' 'pole' *šigarum* Br. 6792) in GIŠ-MA-NU, 'ceremonial staffs'? $41_{,15}$, or were these officials appointed to guard sacred MANU trees? (cypress?). In g. n. ^{d}UL-MA-ŠI-TÙM, ^{d}LIM-MA-ŠU. pl. n. MA-AR-DA-MA-AN^{ki}, MA-ḪA-ṢU^{ki}, MA-RÍ^{ki}, SI-MA-NUM^{ki}. p. n. A-ḪU-MA, EN-MA-BA-SI, I-ŠAR-RA-MA-AŠ, UR-MA-MA, ḪA-MA-ZI-ZI, LA-TÙR-RA-MA? LÙ-MA-MA, ŠU-MA-MA. For names commencing with MA see list.

MÁ 'Ship' 'boat' (*êlippu* Br. 3683) MÁ-A-SI-GA 'a freight ship' $25_{,2}$ $62_{,11}$ see A-SI-GA. MÁ-UD-ZAL-LA 'the ship (named) morning' $21_{,6}$. MÁ-DARA-ZU-AB, 'The ibex ship of the Apsu' $94_{L.E.}$ In pl. n. MÁ-GAN^{ki}. p. n. AD-AN-NÍ-MÁ-GAB-BÍ-GIN, LÙ-UD-MÁ-NINÂ^{ki}-ŠUM (= LÙ-SIRARA^{ki}-ŠUM), LUGAL-MA-GÙR-RI (see GÙR-RI), LÙ-MÁ-GAN^{ki}, LÙ-MA-GÙR-RI. See list MÁ, and MÈR-SIRARA^{ki}-ŠUM.

MAḪ 'Great' 'high' 'sublime' (*ṣîru* Br. 1047) NÀ-MAḪ 'great (weighing) stone' $42_{,8,26,41}$, possibly a name. g. n. SI-LAL-MAḪ p. 97, note 34, titles ŠUKKAL MAḪ 'Embassador' $89_{,9}$, EN-MAḪ-GAL-AN-NA 'great high priest of heaven' in date, 4th year of Bur-Sin. GIŠ-GU-ZA-MAḪ ^{d}EN-LIL-LÁ 'The sublime throne of Enlil, in date, 3rd year of Bur-Sin. mo. n. EZEN-MAḪ. See also EZEN-MAḪ NIŠ, '20th day of the 9th month'? p. n. I-GÍ-RU MAḪ, Ì-LÍ-MAḪ-RI, MAḪ-ḪUM, NAM-MAḪ.

MAL see GÀ.

MAR 'Throw prostrate' (*labânu* Br. 5813). In titles 'MAR-TU' 'the Westerner' $39_{,10}$ $91_{,354}$ $92_{,14}$ $97_{,19}$ MAR-TU-E-NE (plural) $106_{,10}$ MAR-TU (Br. 5825) means *abûbu* 'storm wind'. See MAR-TU^{ki} 'the west-land' (*Amurrû*, Br. 5857). MAR-SA, some kind of scribe in DUP-ŠAR MAR-SA $27_{,5}$ Chief? scribe, i. e. he who orders? see Br. 5836 MAR-ZA = parṣu. In g. n. ^{d}NIN-MAR^{ki}, daughter of Ninâ, goddess of Mar^{ki}, title, ŠID-^{d}NIN-MAR^{ki}, $11_{,9}$ $24_{,7}$ $65_{,6,16}$. t. n. É-^{d}NIN-MAR^{ki} $65_{,22}$. gr. n. NI-DUB-^{d}NIN-MAR^{ki}. p. n. UR-^{d}NIN-MAR^{ki}, ^{d}NIN-MAR^{ki}-KA, ^{d}NIN-MAR^{ki}-NI-ŠÁG. cf. Clay YBC, vol. I p. 4.

MAR 'Chariot' (*narkabtu* Br. 5815) in pl. n. GIŠ-MAR^{ki} 91,$_{337}$.

MARAD = AMAR in pl. n. MARAD-DA^{ki}, identified by A. T. Clay, OLZ, XVII, pp. 110—11, as Wana Sedoum, a place on the Euphrates due West of Nippur.

MAŠ 'Decision' (*mêrišu* BW. II, 77,$_{99}$) in date formulas of 53rd year of DUN-GI q. v. MAŠ interchanges with MÁŠ; comp. 121,$_{15}$ with 58,$_{205}$. In MAŠ-DŪ 'gazelle' (*ṣabîtum* Br. 1908) 91,$_{344}$. LSG, p. 228, says it meant a male kid, but see MAŠ-DŪ-MU-AŠ, 'a year old gazelle' 91,$_{311}$. AMAR-MAŠ-DŪ 91,$_{328}$, 156,$_{5}$, AMAR-MAŠ-DŪ-UŠ 168,$_{59}$, AMAR-MAŠ-DU-SAL 126,$_{5}$, 168,$_{9}$. mo. n. MAŠ-DŪ-KÙ, GÁN-MAŠ. pl. n. KI-MAŠ^{ki}. MAŠ, nr. ½ or 10; see arithmetical index. 30 is ½ of 60, the complete Sumerian number. 10 is 1/30 of a GUR of 300 ḲA. Means half time or pay in 60,$_{21, 23, 74}$. This sign originated in a picture of two pieces of wood, crossed to evoke fire. It had, however, other origins as well. See discussion BW. II p. 45.

MAŠKIM 'Watcher' 'spy' (*râbiṣu* Br. 5659) i. e. a courier; one who was responsible for the safe delivery of animals. Translated 'commissioner' 'procurer' by Leg. p. 14. 92,$_{4, 6, 9, 38}$ 93,$_{8}$ 95,$_{2, 4}$ 97,$_{3, 7, 10, 20, 22}$ 102,$_{4}$ 106,$_{4, 9}$ 109,$_{4}$ 110,$_{12}$ 115,$_{2, 6, 10}$ 116,$_{11}$ 118,$_{3, 9}$ 123,$_{7}$ 126,$_{4, 8}$ 134,$_{6}$ 146,$_{4}$ 156,$_{9}$ 168,$_{4}$ 169,$_{6}$ 174,$_{5}$. Accd. to DSGl. (p. 89 GIGRI?) MAŠKIM is only another form of GIGRI = *ṭi-e-bu-ú* 'dive under'; see 41,$_{16}$.

MÁŠ 'Gain' 'produce' 'interest' (*bîru, ṣibtu*, Br. 2025, 2029). MÁŠ-BI ḲÀ-GÌN DIŠ GÌN-TA 'The interest is one shekel for each five shekels 30,$_{2}$. ŠE-MÁŠ NU-TUK 'the interest in grain was not taken, or made out' 31,$_{2}$ 33,A$_{2}$; see TUK. MÁŠ GUR-RA GEŠ + NIMIN TA 'the interest on each GUR is 100' (ḲA) 180,$_{2}$. MÁŠ-DA-RI-A-LUGAL 'royal tribute delivered' 91,$_{97, 251}$. Translated 'due of the king' PA 22,$_{4}$. MÁŠ-E for MAŠ-E 121,$_{15}$, MÁŠ, 'Kid' (*urîṣu* Br. 2030) 1,$_{10, 49}$ 72,$_{15}$ 77,$_{5}$ 91,$_{6}$ etc. 50 times, 94,$_{4}$ etc. 95,$_{8}$ 96,$_{11}$ 98,$_{3}$ etc. 104,$_{13}$ 108,$_{4}$ 109,$_{1, 8}$ 110,$_{5, 10}$ 114,$_{2}$ 122,$_{3}$ 127,$_{7}$ 135,$_{4}$ 136,$_{2}$? 139,$_{4}$ 144,$_{5}$ 145,$_{2}$ 147,$_{2}$ 154,$_{3}$ etc. 157,$_{7}$. MÁŠ-NITA 'male kid' 77,$_{4, 6, 9}$ 101,$_{16}$. MÁŠ-GA 'nursing kid' 96,$_{12}$ note MÁŠ is used without AMAR, proving MAŠ always means a young animal and that MÁŠ-GAL is a large kid but not a full grown goat. 14,$_{2}$ 77,$_{3}$ 91,$_{276, 334, 340, 347}$ 92,$_{13, 16, 27}$ 94,$_{3}$ etc. 95,$_{8}$ 96,$_{10}$ 97,$_{1, 5}$ etc. 99,$_{2}$ etc. 104,$_{3, 9}$ 115,$_{3}$ 116,$_{2, 9}$ 118,$_{4}$ 119,$_{2}$ etc. 120,$_{2}$ 133,$_{4}$ 141,$_{2}$ 143,$_{4}$ 148,$_{4}$ 150,$_{3}$ 157,$_{2}$ 163,$_{2}$ 171,$_{2}$. MÁŠ-GAL-Ú 'large pastured kid' 120,$_{2}$ 171,$_{2}$. MÁŠ-GALU-SU 'Sua^{ki} kid' 91,$_{102}$ 99,$_{10, 15, 20}$ 130,$_{3}$. MÁŠ-GAL-GALU-SU 119,$_{3}$ MÁŠ-GAL-SÌG GALU-SU 'large red Sua^{ki} kid' 148,$_{4}$. MÁŠ-GAL-NITAḪ (written ŠE) 'large fat kid, 116,$_{2, 9}$ 129,$_{2}$. MÁŠ-NU-A, in UZ MÁŠ-NU-A ŠE, 'a fat she-goat that has not conceived a kid' 109,$_{1}$; see under A = 'conceive'. MÁŠ-SAG for MAŠ-SAG 'a leader' (*ašaredu* Ct. XXX 33,$_{16}$ and DSGl. p. 183, bottom) i. e. 'a leader of sheep' 'a bell wether' 43,$_{2}$ 75,$_{5}$ 78,$_{5}$ 80,$_{6}$. MÁŠ-ŠAG-DÚG? 77,$_{5, 12}$; possibly 'well fed kid'. MÁŠ-ŠU-BU 'kids sacrificed'? 91,$_{265}$.

ME, MEŠ Sign of the plural 'many' (*ma' dûtu* Br. 10371) 'men' (*zikaru* Br. 10382) 31,$_{13}$ 33,A$_{9}$ 42,$_{3}$ 53,$_{4}$ 58,$_{6, 16, 29}$ etc. 59,$_{24, 32, 48}$ etc. 60,$_{57, 65, 76}$ 81,$_{6, 21}$ 91,$_{174}$ In PA MU-AMA-SÌG-ME 61,$_{12—18}$. See also DUMU . . . ME and DUMU-NI-ME under DUMU. ME 'a libation priest' (*ramku* Br. 10376), 'enchanter' (*išibbu* Br. 10368). If ME-^{d}KA-SILIM is not a name but a title, it may be read IŠIB-AN-KA-DI 'the enchanter, or oracle, appointed of heaven' 102,$_{2}$ 106,$_{16}$ 109,$_{9}$ 126,$_{2}$. In Leg. pl. XXXIV, 303,$_{5}$ this expression is followed by DUMU-SAL LUGAL; but this does not prove it to have been a name, as it may well have been a title of a royal devotee. However, the name UR-^{d}KA-SILIM occurs 58,$_{133}$ 91,$_{70}$. See p. 94, note 16 and p. 98, note 28.

ME in pl. n. ME-LUḪ-ḪA. mo. n. EZEN ME-KI-GÁL, p. n. LIM-ME-A-NI, LUGAL-ME-NE, LÙ-ME-NE.

MÉ only in p. n. LUGAL-MÉ-A.

MÈR = NIMGIR 'steward' 'overseer' (*nâgiru* BW. II, 304,9) see p. 94, note 18 p. n. beginning with MÈR, also KU-MÈR, LÙ-MÈR, and NAM-MÈR-RA-NI-DÚG.

MÈŠ = ŠID g. n. MÈŠ-LAM-TA-È-A 'who comes from Meshlam'. He had a temple at Cutha. The god Allamu, Br. 6003, later a phase of Nergal, the Babylonian Pluto and also god of pestilence. Comp. p. n. MÈŠ-KI-GAL-LA. p. n. UR-MÈŠ, UR-^{d}GIL-GA-MÈŠ.

MI pron. of the 3nd pers. NA-MI-GUR-RI 'he has not returned it'? 33,15. See DSGr. § 151 p. 103; or is MI here v. p. of first pers? In v. Á-GÌ 'sent' q. v.

MI = GIG 'black' (*ṣalmu* Br. 8922) 44,2 said of wool; 91,260, 377 130,2 said of sheep; 148,3, 6 said of a ewe and a goat. In p. n. Ì-LÍ-MI-TÍL, Ù-DA-MI-ŠA-RA-AM, Ú-DA-MI-ŠAR-RA-AM, DUN-GI-MI-ŠAR, MI-NI (BAL?).

MIN nr. 2 (*šinâ* Br. 11214); see arithmetical index.

MU v. p. 3rd person past tense, in NU-MU-GÁL-LA 'he was not present' 14,3. MU-GÍ 'returned' in DUB LÙ-^{d}INNANNA DUMU ŠU-NA MU-GÍ 'The tablet of Luinnanna the son of Shuna returned' 94,26–7

MU-GUB (or DU) 'brought' 'present' with p. p. TA, 'sent'. 9,2. 'present' 43,4 44,8 54,27 75,7 77,7 78,7 79,7 80,7 91,74 93,3 97,23. 'brought' 98,1. 'sent' 98,31 102,2 106,13, 15 107,3, 5, 7, 10 110,8, 11 113,7 117,3 118,2, 6 131,8 134,3 136,7 156,2, 4, 6. ŠAG MU-DU-MAR-TU-E-NE 'sent with the Westerners' 106,10. ŠAG MU-DU-RA-TA 'from among those sent' 115,11 126,9 146,5. MU-DU ZI-GA EDIN ^{d}EN-LIL-LÁ-KA 'brought in (and) sent out of the plain of Enlil' 159,10–11. ŠU-MU-DU 'brought' 43,22. Note 91,74 'sent for the feast of Á-KI-TI', the only explanatory phrase in this large tablet, except the erased date of Bur-Sin, 2nd year, 91,85. MU-RÚ (or DŪ) 'built' 'erected' 31,16 100,Lo.–E. 160,13 171,16. Comp. MÚ-DŪ in NAM-MÚ-DŪ, 'a building'? 20,3. MU-NE-RÚ 120,12; see under DŪ. MU-ḪÚL 'he devasted' 30,13 59,98 75,25 78,23 91,85 93,15 117,10 124,14 135,14 153,11 155,11 180,11; see ḪÚL. MU-NI-TUR-RA, a verb? 'entered into'? 58,84. See MU-NI below. MU 'year' (*šattu* Br. 1234) see Years p. p. 105–6. MU-MIN-KAM 'two years' 56,74. MU-UŠ-SA-A-BI 'year following that' i. e. 'two years after' 76,21. MU-AŠ 'one year' (old) 91,343, 361, 365, 369 96,4. MU-MIN 'two years' (old) 94,6, 29 96,3 101,2, 9, 11. MU-ÊŠ 'three years' (old) 162,1. MU 'cook' 'bake' (*šamû* Br. 1232) 33,1 60,77; comp. Ct. 14315, X, 27 Col. IV,6, 10, 20; see notes on p. 54. Perhaps in E-MU 'kitchen'? 93,7 105,3 108,5 116,3 164,2 168,10 see É-MU. MU 'name' (*mû, šumu*, BW. II 62,25, 44) in the form of oath MU-LUGAL-BI-IN-PAD 'in the name of the king he swore' 30,7 31,9 33A$_{L.E.}$ 180,8, MU-NI, 58,84 may mean 'his name'. MU....ŠU 'in the name of' 'instead of' 10,6 on case 14,2–3? 50,8 55,6 58,50? 60,12,16 116,4,8 145,3 MU without ŠU 60,33 168,11 MU UDU-LAL-NI-ŠU 'instead of sheep missing' 32,6 In titles 'MU-AMA-SÌG 'wool workers' 61,12 PALIL MU 60,48 t. n. É-^{d}AMA-MU-GE. In pl. n. SI-MU-RU, SI-MU-ŪR-RU-UM^{ki}, SI-MU-RU-UM^{ki}. In mo. n. MU-ŠU-DÚ. f. n. AR-MU-NA-RÁ. MU at the end of names is, accd. to RU p. 26, a suffix of lst person. Accd. to PKUN it is the verb 'give'. E. G. p. 43 in *Ab-ba-mu* etc. It may also be a title and mean 'cook' 'baker'. See p. n. AB-BA-MU, Á-NA-MU, É-ZI-MU, É-^{d}MU, IN-ZA-MU, URÚ-MU, UR-^{d}BA-Ú-MU, UR-^{d}DA-MU, UR-^{d}DUN-PA-È-MU, UR ŠÁG-GA-MU, UR-MU, UTU-MU, BA-Ú-MU, GÍ-NI-MU, GÚ-Ù-MU, LÁ-NI-MU, LÙ-AD-DA-MU, LÙ-GU-LA-MU, LUL-A-MU, ^{d}MU, ^{d}NIN-LIL-

AMA-MU, ŠEŠ-ZI-MU. In p. n. É-MU-NI-DU, IGI-MU-NI, ZAG-MU-BA-NI-UŠ, MU-RI-NA-BA-GAL, ŠU-NA-MU-GÍ? see p. 97, note 13.

MŬ = ŠAR in NAM-MÚ-DŪ, 'the building'? $20_{,3}$. mo. n. HAR-RÁ-NE-MÚ.

MŬ = ŠÚB 'Homage', 'blessing' (*karâbu*, DSGl. p. 268 III ŠÚB) in p. n. É-SÚB-BÍ. Change reading É-MŬ-NE in Name list and translation.

MUK 'In heat' (*nuphi* BW. II $3_{,6}$) in ZÍD-GU-ŠIG EME MUK 'selected GU meal for a she-ass in heat'? $68_{,111}$. In p. n. UR-^{d}NIN-MUK.

MUN 'Salt' 'good' (*ṭâbtum* DSGl. p. 193 MUNU).

MUR = ḪAR in ŠE-MUR 'roasted barley' (*tumru* Br. 7486) $50_{,4}$. In pl. n. ḪU-MUR-TI^{ki}. In p. n. A-MUR-È-A.

MUŠ, ṢIR 'Serpent' (*ṣîru* Br. 7639) in f. n. MUŠ-BI EDIN-NA $66_{,85-6}$; see note on p. 59. pl. n. RI-MUŠ^{ki}. p. n. UR-^{d}NU-MUŠ-DA.

MUŠEN = ḪU 'a bird' (*iṣṣûru* 2053) in p. n. MUŠEN-NE-DAM, see ḪU.

N

NA Particle of negation like NU 'no' 'not' (*lâ* BW. II, $71_{,81}$) in NA-MI-GUR-RI 'He has not returned it' $33_{,15}$. NA-BA-A-GAR 'was not made' $45_{,11}$. NA-ḪAR-BA 'no interest given' $170_{,3}$ v. i. with dative GA-NA-AB-ZI 'I will lay aside for them' $33_{,11}$. Cf. DSGr. § 157 and § 166. p. c. in v. GIN-NA 'went' $87_{,13}$ $89_{,4}$ NI-IM-GIN-NA 'went' $40_{,8}$ ŠU-GIN-NA 'went' $84_{,7}$ $89_{,9}$ $90_{,15}$ TA-GIN-NA 'came' $81_{,8}$ $82_{,\text{Lo. E.}}$ $87_{,9}$. Ù-NA-A-GÙ (*ki-bi-ma*) $32_{,2}$ $33_{,2}$ Change ŠÂ-NA-A-KA in translation and name list. In Á ERIN-NA 'wages for soldiers' $36_{,3}$. Perhaps NA here = *ana*, Br. 1587. In Á ERIM TEMEN-NA, 'soldiers' wages were 'received' $100_{,17}$. The phrase may, however, mean 'wages of temple-platform slaves'. In titles ŠABRA AN-NA, $177_{,8}$, NA-BÍ-KUŠ p. 99, note 3. p. c. in f. n. MUŠ-BI EDIN-NA $66_{,86}$ and GÚ EDIN-NA $73A_{,8}$. mo. n. EZEN-AN-NA. g. n. AN-NA, ^{d}NIN-AZAG-NUN-NA. p. n. UR-AZAG-NUN-NA, UR-É-AN-NA, UR-^{d}SÍ-AN-NA. In NA-DA-TÙM (or IB?) 'corral' or 'stock-yard' $16_{,3}$ $22_{,3}$ $42_{,5}$, $_{62}$ $165_{,\text{seal.}}$ The word seems to mean 'tie up for rest'. NA-DA may = NAD-DA as in KI-NAD-DA 'a place to lie down' (*ma'âlu*, Br. 9798) and IB 'tie up' (DSGl. p. 18 III ÍB). NA in n. MA-NA, A weight of 60 shekels; see MA-NA. In AR-ZA-NA, a grain, perhaps 'hulled rice', $68_{,10\ 17,\ 55,\ 108}$; see AR-ZA-NA. f. n. AR-MU-NA-RÁ $66_{,38}$. gr. n. GÚ-ÍD-^{d}NA-RÚ-A PALIL. pl. n. SAG-DA-NA^{ki}. p. n. AB-BA-GI-NA, AD-DA-NA-ŠUM, A-NA-TI, Á-NA-MU, EN-NA-KA-SI, EN-NI-NA-KAL, I-ASARU-NA-AD, IGI-AN-NA-É-ZU, UR-NA BÁ-BÁ-NA ^{d}DUN-GI-NA-DA, ZÉ-NA-NA, KAL-AMA-NA, LÙ-UŠ-GI-NA, LUGAL-KA-GI-NA, LUGAL-NAM-RÍ-NA, LÙ-GI-NA, LÙ-^{d}NA-RÚ-A. MU-RI-NA-BA-GAL (g. n.?) For names beginning with NA see p. n. list. MÈR-ŠAG-GA-NA, ŠAG-GA-NA-GÍN, ŠU-NA $86_{,6}$. Compare this with ŠU-NA MU-GÍ $94_{,27}$, proving MU-GÍ is a verb, = 'has returned' (the tablet).

NA 'Stone' (*abnu* Br. 1582) in p. n. ^{d}NA-RÚ-A, (= *narû*, 'a stone tablet', Br. 1630)

NÀ = DAG, TAK (*abnu* Br. 5229) DIŠ NÀ-AŠ-GUN-NA 'a one talent stone' $1_{,44}$. MIN NÀ-KI-LAL-ḪÁ 'two weighing stones' $1_{,45}$. MIN NA-BUR-ḪÁ 'two stone bowls'. For $1_{,47,\ 48}$ see under ḪAR. In title NÀ-MAḪ, 'the sublime exalted one'? (DSGl. p. 195, I, NÀ); or have we to translate 'great stone'? i. e. some standard weight. Is NI a modification of NÀ in NI-KA-LUM 'date stones'? $41_{,18}$; see Br. 765 NÀ-KA-LUM-MA = *aban suluppi*.

NAG 'To drink' (*šatû* Br. 873) in KI-A-NAG 'place of drinking water' i. e. a well, in $39_{,4}$ sacred to the deified Gudea, in $116_{,6}$ to deified Dungi, to which offerings are made.

NAGAR 'Carpenter' 'artificer' (*amêl nâmgaru* BW, II, $503_{,1}$) $60_{,73}$ $73_{,4}$ LSG. p. 230, I NA, translates, 'worker in stone', 'mason'.

NAD **1.** 'Divan' 'couch' (*iṣ iršu* Br. 8990) GIŠ-NAD 1,30, 32.
2. 'Be wide' (*adâru* Br. 8989) GANAM-SÍL--NAD-A, Ewe, wide with lamb, 91,320.
3. 'Lie' or 'sink down' (*utulu* Br. 9001) in UD-NAD-A q. v. 95,11 129,6.

NAM **1.** 'Fate' (*šimtu* Br. 2103) in t. n. É-NAM, É-NAM-ḪA-NI. In p. n. LÙ-NAM-TAR-RA; see list beginning NAM.
2. 'District' (*piḫâtu* Br. 2099) in f. n. A-ŠAG LUGAL-NAM-RÍ-NA 66,51?
3. Abstract particle or prefix in NAM-MÚ-DŪ, 'building' 20,2. In NAM-UŠ-KU, 'the priesthood' 97,9 (DSGl. p. 59 UŠ-KU = *kalûtim*).

NANGA 'Field' 'district' (*nagû* Br. 10143, only in p. n. LUGAL-NANGA.

NANNAR Sumerian moon-god (*Sin*, Br. 6455) in title EN-^{d}NANNAR and lists g. n. and p. n.; also AZAG-^{d}NANNAR UD-LI-A-ADAM-^{d}NANNAR-NI-GI URÚ-^{d}NANNAR, LÙ-^{d}NANNAR, ^{d}NA-BÍ-KUŠ-É-^{d}NANNAR; see p. 99, note 3.

NAR = LUL 'musician' (*nâru* Br. 7274. HWB. p. 439 III נאר) 59,69, 90 60,5 91,279 97,18 115,9 118,5 146,3. In NAR-TA A-GA-AM-ME 'From the musician of the temple maidens' 59,63–4. The NAR may have been the leader of female singers just as the UŠ-KU was of the males. In p. n. BÁ-E-LUL, BÁ-NAR, DUN-NAR, ḪA-BA-NAR-E (patesi), LUL-A-MU, LUL-NI-KU, NA-NAR.

NE = E-NE plural ending, DUG-NE 'pots' 33,4–5. APIN-NE 'farmers' 50,4. NIM-E-NE, 'bees' hence harvests, 55,14; see p. 102, note 15. ÌD-NE 'canals' 56,64. UŠ-BAR-É-NE 'weavers' 67,7. MAR-TU-E-NE 'mountaineers or Westerners' 106,10. KÀŠ-E-NE 'couriers' 116,4. NE for NI, dem. pron. in MU-NE-DŪ 'erected it' 120,12. NE-NE pl. of pers. pron. 'they' NE-NE-SUSAN^{ki} GIN, 'they went to Susa' 84,20. NE-NE-ŠU-BU, 'they were sacrificed' 'cut up' 91,348. mo. n. ḪÁR-RÁ-NE-MÚ, EZEN-^{d}NE-GŪN, Ū-NE-KÙ. In title? LÙ-GÚ-NE SAG-ME 59,54. NE in p. n. É-MŬ-NE, (= É-ŠÚB-BÍ) UR-^{d}NE-GUN, LUGAL-ME-NE, LÙ-ME-NE, MUŠEN-NE-DAM.

NÉ = GÌR in p. n. DÌM-NIN-NÉ-IR.

NER 'Lord' (*bêlu* Br. 6281) in ŠAG KI-NU-NER^{ki}-NINÂ^{ki} 42,38 77,19. ^{d}NU-NER (*Nin-ib* Br. 1997) i. e. the place of the god Ninib at Nina, a quarter of Lagash; see pl. n. In title EN-KI-NU-NER^{ki} 59,19. p. n. LÙ-KI-NU-NER^{ki}. NER-NI-DA-GAL

NĒR Number 600 (*nêru* Br. 10148) see arithmetical index.

NI = ḪÁ, ZAL. Verbal suffix 81,4, 10, 14, 17, 23, 26.
1. v. p. in NI-GÁL 'made secure' 35,5 36,4 176,8; see GÁL(3). In g. n. Á-NI-GÁL-MAR-TU, see GAL(2). NI-GIN 'went' 58,50 but may be p. n. NI-IM-GIN-NA 'went out' 40,8. ŠU-NI-IN-TA-GIN 'came to him' 97,9. BA-NI-ÁŠ 'which was asked' 32,10. SI-NI-IB 'remained over' 68,3; see RU, p. 29: SI. GI-NI-IN (or SUM) 159,13; see note p. 76 near bottom. NI-LA 'he shall pay back' 31,6. Compare NI-LÁ 'he paid' 170,6. NI-DUB 'a granary' probably a verbal form meaning 'that surrounds' 'heaps up'; see gr. n. list p. 102 and under DUB. NI-GÀB 'one who opens' 'a porter' (*pitû* Br. 5352, *mušêlu* Br. 5351) 58,131 59,35, 39, 43. NI-PAD 'declare' 'appoint' 'swear' (*nabû* Br. 9414, *tamû* Br. 9417) 58,205 121,15; in p. n. NI-PÁD-DA. No doubt Ni is also a verbal prefix in the following titles: NI-ZU 'he who knows' 'a physician' (*asû* Br. 5338) 58,121, 185 59,89 82,9. NI-KU 'he who acquires' (*agâru* BW. II, 481,1). Accd. to PA 15,9 "superintendent" 18,4 58,142. In p. n. A-BU-NI-KU, I-DIN-NI-KU, LUL-NI-KU; see KU (2) for references to the verb NI-KU. NI-ŠÁG 'he favors', 'is gracious' (*damḳu* Br. 7291) after p. n. ^{d}EN-LIL-LÁ-NI-ŠÁG 111,9 ^{d}GAL-ALIM-NI-ŠÁG 58,190. LUGAL-NI-ŠÁG, ^{d}NIN-MAR^{ki}-NI-ŠÁG 60,27. NI in NI-KA-LUM 41,18 = NÀ? a pit or stone? or *nasâḫu*, 'tear out' 'remove' Br. 5321; see KA-LUM.

2. NI 'his' 'hers' 'its' 'their' (*-ša, -šu, -šunu,* BW. II 228,41, 45, 46) 32,8 33,12 57,8 58,6, 16, 25, 33 60,23 162A,1? 170,8. In LAL-NI; see under LAL. In p. p. KA-NI with genitive 129,6. (3) NI = IÁ 'oil' (*šamnu* Br. 5325) 84,2, 5, 10, 13, 16, 19 85,18 86,2, 5, 10, 13 88,2, 5, 8 90,2, 6, 13, 17. In NI-GIŠ 'fish oil' ('sesame'?) (*šaman nûni* SAI 3701) 4,1 40,3 83,3, 7 179,1. NI-Á-GAM, 82,2 89,2, 7, 12. a kind of oil that came in copper vessels that held 4 ḲA each. It may have been imported, i. e. olive oil. Cf. RU p. 132, 164,13. NI-NUN 'butter' (*ḫimêtu* Br. 5349) 179,7 NI = adj. 'fat'? in UDU-NI 72,1 or is it a pronoun? In BA-NI 'beget' 'build' (*banû* SAI, 3647[1]) in p. n. AG-BA-NI, [d]EN-ZU-BA-NI, UTU-BA-NI, BA-NI, DUN-GI-BA-NI, ŠAR-RU-UM-BA-NI, ŠAR-RU-BA-NI. After numbers forms ordinals 169,7 174,6. In p. n. ZAG-MU-BA-NI-UŠ, where it may be a verbal infix. pl. n. NI-TUK[ki], Dilmun, p. 103 note 15. NI-GI, attribute of the moon god, in p. n. UD-LI-A-DAM-[d]NANNAR-NI-GI. NI in p. n. AN-NI, AN-NI-A, AN-NI-AB-DÚ, A-NI-NI-ŠU, AN-NU-NI-TÙM, A-BU-NI, A-ḪU-NI, É-MU-NI-DU, EN-NI-A, EN-NI-NA-KA, IGI-MU-NI, GA-NI, GÍ-NI-MU, DA-DA-A-NI, [d]DUN-GI-PA-NI-ÍL, ZA-NI-A, LA-NI-MU, LIM-ME-A-NI, LUGAL-GAN-NI, LÁḪ-GA-NI, LÙ-KA-NI, MI-NI-(BAL?) NIR-NI-DA-GAL, NU-NI-DA; for names with first sign NI and NI-NI see list.

NÍ = IM in p. n. AD-AN-NÍ-MÁ-GAB-BÍ-GIN, BUR-AN-NÍ-IG-GA-ÊŠ.

NÍ = GAR in p. n. LUGAL-NÍ-SI-DI-E i. e. 'King of righteousness' (*išaru, mêšaru* Br. 3461ff. and 12032) = Melchizadek! cf. 91,80.

NIBRI see EN-LIL.

NÍG = GAR 'a possession' 'property' (*aḫḫuzu* Br. 11953) in SAG NÍG-GA-RA KAM 'total property' 64,6 68,73. NÍG EZEN-KU UD-(ŠAR) etc. 'the property is for the new moon feast of, etc.' 177,8 This meaning for NÍG is proved by NÍG-GA in 177,1. NÍG-GA 'treasure' 'property' (*bušû, makkuru* Br. 12085—6) In NÍG-GA LÁḪ 'the property went forth' 1,50. NÍG-GA ŠEŠ-KAL-LA 'property of ŠEŠ-KAL-LA' 162,8. In p. n. NÍG-GA-[d]BA-Ú 'treasure of Bau'. NÍG- KU 109,10 129,6 = NÍG-KÙ? 'eatables' (DSGl. p. 200 II NÍG). In favor of this see ŠUKUM-MA 95,11 in a parallel passage. NÍG-ŠER-ŠER 'binders' ('packers'?) (*rakistu* Br. 12050); see also *ḳaṣâru* Br. 4317 'to bind' 'connect'. It is evident that NÍG is here a particle forming an abstract noun. NÍN in NÍN-ŠID-AG 'a transaction' (*nikasu epêšu* OBTR., sign. list, p. 39) 36,2 37,30 68,156. NÍG in legal formula, ŠU-NÍG-TUR-LÁ-BI = *tukundi-bi* 31,7 which means 'in case'. NÍG-GIM-MA 'saliva'? (*aršašu* Br. 12140) in NÍG-GIM-MA-ZABAR TUR-TUR 'small bronze cuspidors'? 1,17. As the meaning *aršašu* is doubtful, *bunnanû* SAI, 9345, which apparently means 'image', may be more correct.

NIGA? = LÙ + ŠE 'a dead body' (*marû*, Scheil ZA XII p. 260) 111,1.

NÍGIN 'House' 'some sacred building' (*kummu* Br. 9252) in p. n. UR-NÍGIN GAR, UR-NÍGIN DUP-ŠAR, proving that GAR after the first name is a title.

NIGÍN Combined with ŠU in ŠU-NIGÍN 'total' 'sum' (*napḫaru* BW. II 475,13).

NIK = NÍG or GAR in p. n. NIK-KAL-LA 72,3 It seems to be a title like LÙ and UR. see LÙ-KAL-LA 72,5 and such names as GAR-[d]BA-Ú.

NIM (1) 'A bee' (*zumbu* Br. 9030) 'to collect' 'harvest' (*ḫarpati*, PA p. 168, 95,4 note) in gr. n. NIM-E-NE 'the bees' (or harvests?) 55,14. (2) title? (DIŠ (ḲA) ZID ŠE NIM GI-ŠA[ki]-ME 81,6. MIN (ḲA) ZÍD-ŠE NIM KI-MAS[ki]-ME 81,21 In such passages NIM is usually translated 'a high official', from *šakû* S[b] VI,21 or 'Elamite' Br. 9014 Comp. Hussey II p. 13, 74 but the sign NIM seems to have the meaning 'allowance' or 'portion', thus, above, 'one ḲA of barley meal, allowance of the men of Gisha;

'two ḲA of barley meal, allowance of the men of Kimash'. Note that the name of the conveyancer of these men follows in each case.

NIMGIR see MÈR 'a steward' 'overseer' (*nâgiru* BW. 304,9); see p. n. MÈR.

NIMIN numeral 40; see arithmetical index.

NIN 'Lady' (*bêltu* Br. 10986) 'queen' (*rubâtu* Br. 10990), 'temple devotee', 'priestess' (*entu* DSGl. p. 204, Br. 10997). In SA-DÙG NIN 'at the appointed offerings to the devotees' (or to the queen?) 41,12. DINGIR is not certain after NIN. MU-NIN-ŠU 'in the name of the queen' 116,8. In NIN-DINGIR ^{d}MES-LAM-TA-È-A, 'devotee of Nergal' 91,335. In title GALU-NIN-DINGIR 'man in charge of the devotees' 37,23, 31.

= Sister? (*aḫâtu* BW. II 499,1) in p. n. NIN-GÙ-DE-A, NIN-KA-GI-NA, 'sister of Gudea etc.' NIN is masculine in, e. g. ^{d}NIN-GIŠ-ZI(D)-DA = ^{dlu}*u-mu-zi(d)-da* Br. 11045; comp. Br. 8797, 10985, *bêlu*, 'lord', so in ^{d}NIN-ÍB, ^{d}NIN-GIR-SU, etc. mo. n. EZEN-^{d}NIN-A-ZU, KI-SÌG ^{d}NIN-A-ZU, t. n. É-^{d}NIN ..... g. n. ^{d}NIN ..... p. n. list NIN ....., ^{d}NIN ....., UR-^{d}NIN ....., BÁ-ŠA-^{d}NIN-SUN, DÌM-NIN-NÉ-IR, (see Br. 11070 NIN-GÌR = almu), Lù-^{d}Nin. ....., NIN-IḲ-KUŠ and ŠU-^{d}NIN-ŠAḪ. The name NIN-IḲ-KUŠ 'the lady that has the vail' (see KUŠ) is interesting and seems to mean Ishtar, but it may be a male name and, what follows, his title. NÍN = NÍG, GAR, in NÍN-ŠID 'an account' 'a transaction' (*nikasu*, Br. 12082) 33,8. NÍN-ŠID-AG 37,30 54,29 62,22 64,19 68,3, 156. In NÍN-ŠID-TA A-KA-A NA-BA-A-GAR, 'of the business, a partial delivery was not made' 45,11 56,63, 66, 70 in last, NÍN-ŠID-TA-ŠU UNU 'business the UNU handed out' (i. e. transacted, TA-ŠU = AG). In NÍN-ŠID-AG Á ERÍN-NA 'transaction account of the soldiers pay' 36,2, 3.

NINÂ = EŠḪANNA (Hommel). Name of daughter of the ocean god Ea. Her ideogram was a tank of fish, doubtless sacred. A quarter of Lagash was named NINÂ^{ki}; title EN ^{d}NINÂ 91,135; pl. n. NINÂ^{ki}; t. n. É-^{d}NINÂ ..... g. n. ^{d}NINÂ ^{d}NINÂ ..... p. n. AB-BA-^{d}NINÂ, URÚ-^{d}NINÂ, UR-^{d}NINÂ, LÙ-UD-MÁ-^{d}NINA^{ki}-ŠUM (= LÙ-SIRARA^{ki}-ŠUM) LUGAL-^{d}NINÂ ..... LÙ-^{d}NINÂ. Note g. n. ^{d}NINÂ-ŠEŠ-ŠEŠ-E-GAR-RA 57,17-18, and É-^{d}NINÂ-ŠEŠ-E-GAR-RA 58,180, i. e. 'Ninâ who makes brothers' which is proved by the corresponding NIN-GAR-RA 'making sisters' (W. Foertsch).

^{d}NINNI see ^{d}INNANNA.

NINNÛ nr. 50 (*ḫanša* Br. 10039) also the gods EA, EN-LIL and *Enmaštu* (BW. II 434,1, 2, 3); see arithmetical index. In p. n. UR-É-NINNÛ.

NISIGU or ÙG? in p. n. UR-^{d}NIN-NISIGU? see p. 87 note 12.

NIŠ nr. 20; see arithmetical index, and after mo. n. 118,13.

NITAḪ also NITA, URÚ **1.** 'servant' (*ardu* Br. 956) 37,A$_{seal.}$ 59,19 60,50, also in seals of 73,A 160, 167, 168, 169. Cf. p. n. beginning URÚ and ÌR.

2. 'male' (*zikaru* Br. 957) 101,7, 8, 9, 16 etc.; see under UŠ.

NU **1.** negative prefix 'not' (*lâ* Br. 1962) in NU-A 'not born' 104,1 109,1 125,2. NU-ANŠU-NITAḪ 'a mule' or gelding ass? 69,9. NU-ŬR 'not shorn' 42,17 etc. 73,3 etc. 79,5; see ŬR. NU-DIB-BA 'not taken' 57,32 NU (DIB-BA understood) 57,7, 9, 13, 15, 26 58,2, 7, 22, 23, 24, 26, 36; see notes pp. 50, 52. NU-ZU 'not known' 69,3, 18; see ZU. NU-MU-GAL-LA 'was not present' 14,2–3. NU-TUK 'not taken' 'accepted' 1,48 31,2 33A,2; see TUK.

2. NŪ 'man' (*zikaru* Br. 1964) Dt. in NU-BANDA or NU-TUR 'upper city official' (*ḫazânu*, HWB. p. 272). In the business tablets of this vol. the meaning is 'overseer', 'taskmaster', thus, NU-BANDA ERIM É-NAM-ḪA-NI 'overseer of the slaves of the NAM-ḪA-NI house' 5,4, 8. NU-BANDA ERIM BAL-KU-A 48,8; see line 3 of tablet. NU-BANDA ERIM BAL GUB-BA 23,8; see

line 3 of tablet. NU-BANDA of field laborers for various temples 56,$_{33, 50, 52, 55, 57}$. NU-BANDA of temple employees 60,$_{47}$. NU-BANDA of weavers 12,$_{6}$ case. NU-BANDA-GUD 'foreman of a gang of plow-ox laborers' 15 seal 50,$_{9}$ 54,$_{2, 6}$ 63,$_{13}$ 69,$_{4, 11, 19, 25, 35}$ 71,$_{6, 25}$ NU-BANDA-ME 91,$_{174}$. NU-BANDA 'overseer' 91,$_{121, 277, 281}$ 118,$_{7}$. NU-BANDA-AB 28 seal. NU-GIŠ-ŠAR 'gardiner' (Br. 1992) 60,$_{4}$ (cf. DSGl. p. 275, Ú-A = *nu-ka-ri(b)-bu*, 'an irrigator'?). In GIŠ-MA-NU 41,$_{15}$; see under GIŠ and MA-NU. NU-NIR in pl. n. KI-NU-NIR^{ki} = ^{d}NIN-IB, Br. 1997, the place of NIN-IB; see p. n. EN-KI-NU-NIR^{ki} and LÙ-KI-NUN-NIR^{ki}. NU in pl. n. ḪU-Ū(D)-ÚḪ-NU-RI^{ki}, ḪU-ḪU-NU-RI, SI-MA-NU-UM^{ki}. Title, LÙ-Ù-NU-UM^{ki} 92,$_{18}$. g. n. AN-NU-NI-TÙM. p. n. ÌR-RA-NU-Á, UR-^{d}NU-MUŠ-DA (p. 99 note 29). See also list, first syllable NU.

NUZKU The fire god 156,$_{7}$.

NUMUN = KUL 'seed' (*zêru* DSGl. p. 207) in ŠE-NUMUN 'seed grain' 3,$_{2}$ 17,$_{2}$ 22,$_{2}$ 28,$_{2}$ 62,$_{8, 15}$ 65,$_{2, 11, 21}$ NUMUN-ŠU 'for seed' 73A,$_{5}$. ÁŠ-NUMUN 'hemp? seed' 19,$_{2}$. In mo. n. ŠU-NUMUN q. v.

NUN 'Great' (*rabû*) 'much' 'multiply' (*mâdu* Br. 2628, 2633) in DIŠ ŠAG UŠ-NUN 'one (man) at the great phallus' 41,$_{22}$. Comp. the name UR-UŠ-GID-DA, Langdon, AD 28,$_{14}$. In GÀ-NUN i. e. great building, 'a granary' (*ganunu* PA p. 200, note) 46,$_{7}$ 175,$_{12}$. In title EN-NUN-E 'great high priest' 113,$_{12}$ 128,$_{10}$ 133,$_{10}$ 141,$_{8}$. pl. n. NUN^{ki} = Eridu in title EN-NUN^{ki} 'High priest of Eridu'; see 5th and 8th years of Bur-Sin. g. n. ^{d}NIN-AZAG-NUN-NA. p. n. UR-AZAG-NUN-NA, UR-IM-NUN, UR-^{d}NUN-GAL, LÙ-AZAG-NUN, LUGAL-ÊRI-NUN, LUGAL-NUN^{ki}.

NUN in NI-NUN 'butter' q. v. The pictograph of NUN represents a tree, possibly the cypress. See SCWA fig. 200, 223, 317. Grain was represented differently, SCWA 374, 376, 378, 380 etc. The god NUN-GAL, found in name UR-^{d}NUN-GAL, was, no doubt, a tree god brought with the Sumerians from a prehistoric wooded habitat. See on this god Jastrow, RBA, p. 168, Am. Ed.

NUNUZ 'Young' 'fresh' (*lîpu* BW. II 348,$_{2}$) 'green' (*pilû* BW. II 348,$_{4, 5}$) occurs only once. ZÍD-GÚ-NUNUZ 'fresh millet flour' 68,$_{58}$. Translated "red" by Barton, Hrozny and others, while MSL p. 265 suggests "blue" or "gray" for *pilû*, but as sprouts are green, as are also some birds, such as parrots, (see 2nd reference above) the color may be green.

S

SA in Ú-SA = DI-DA q. v. A plant from which a drink was made 39,$_{6}$. ZÍD-ŠE-SA 'SA grain meal' 68,$_{63, 119–120}$; see under ZÍD. See UŠ-SA 'after' in dates 2,$_{5}$ 3,$_{8}$ 9,$_{5, 6}$ 15,$_{9}$ 19,$_{9}$ 22,$_{8}$ 49,$_{8}$ 51,$_{8}$ 62,$_{27}$ 64,$_{21}$ 66,$_{104}$ 69,$_{38}$ 71,$_{36}$ 76,$_{20, 21}$ 86,$_{16}$ 105,$_{8}$ 108,$_{10}$ 145,$_{6}$ 175,$_{15}$. LUGAL-RA UŠ-SA 41,$_{18}$. GUD-E-UŠ-SA, a kind of sheep 91,$_{2, 10 \text{ etc.}}$ 92,$_{11 \text{ etc.}}$ 104,$_{7, 15}$. MAR-SA, a title 27,$_{5}$. É-GIL-SA t. n. 59,$_{43}$.

SÁ = DI, SILIM, in SÁ-DÙG 'a fixed offering, portion or due', something vowed (*satukku* HWB p. 513). The expression means 'overtake' (*kašâdu*); causative 'what overtakes one' i. e. a vow (DSGl. p. 229), but SÁ 'decide' (*milku* Br. 9531) with DÙG 'a word' means the same thing. SÁ-DÙG of the PA-TE-SI 6,$_{2}$ 38,$_{5}$, ... 'of 2nd day' 83,$_{4}$, ... 'of 10th day' 40,$_{4}$, ... 'of the 29th day' 125,$_{8}$ ..... 'of the priestess'. 41,$_{12}$, ... 'of the king' 128,$_{2}$, ... 'of AN-NU-NI-TÙM' 147,$_{3}$, ... 'of the temple dogs' 171,$_{3}$ 'allowances' of kids 72,$_{16}$. In DI-KA-LA t. n. 57,$_{42}$. p. n. LUGAL-SAL-UŠ-SÁ, UR-^{d}KA-SILIM, ME-^{d}KA-SILIM.

SAG **1.** 'head' 'chief' 'leader' (*rêštu, ašaridu* BW. II, 129,$_{30, 4}$) SAG-GANAM 79,$_{1}$ 'leader of ewes', p. 64 note. MÁŠ-SAG 43,$_{2}$ 78,$_{5}$ 80,$_{6}$ SAG ÚZ-ŠU 73,$_{12}$ ḪÀ MÁŠ-UŠ-SAG ÚZ-ŠU 'Five male goats as leaders for the she-goats'. 77,$_{6}$

SAG-GUD 'first quality ox' 127,1 SAG-SUM-EL 73A,1; see SUM. SAG possibly indicates a plant with a head in this expression.

2. 'capital' 'value'. SAG-BI 42,11, 28, 44. SAG-NÍG-GA-RA-KAM 'The (total) capital of the possession' 64,7 68,78. SAG-DŪ 'Judgement' (*tašîmtu* Br. 3592) in gr. n. 66,80. SAG, v. 'exchange for' 'choose' (*bûtu* Br. 3511) in DIŠ ANŠE SAG ANŠE MIN-ŠU, 'An ass exchanged for an ass two years old' 71,15. Titles and vocations. E-SAG-ME, perhaps 'canal slaves' 59,82. SAG 'slave'? in title GALU-TIB-BIL-SAG-ME 59,54. TIB-BIL, 'fishermen'? TIB-BIL-ḪA (*kubbû nûni* Br. 3267; comp. HWB. p. 347); a certain kind of fish. This title occurs without ME, Ct. X 28 III,2 and is listed by PKUN, p. 89, as a name. SAG-MA, land chief, surveyor? 54,80 67,49, 52, 54. SAG-SĪG-Ë 'driver'? (*esû*, Br. 3603, HWB p. 107 II *esû*) 93,2. Cf. variant UD-DU = È for GÚB-DU = Ë Ct. VII 29 R,15, Comp. also Br. 5653-6 for other meanings. SAG-GIŠ-TUN r. n. (The river) 'whose head is bent'? 4,5. GIŠ-TUN (*ḳuddu* Br. 11909). ḪAR-SAG 'mountain' in g. n. ^{d}NIN-ḪAR-SAG. ^{d}PA-SAG in t. n. É-^{d}PA-SAG, and p. n. UR-^{d}PA-SAG, LÙ-^{d}PA-SAG. Cf. p. 100 note 4. SAG in pl. n. SAG-DA-NA^{ki}, pl. n. in p. n. UR-SAG-UB-^{ki} and p. n. GÍN-GA-SAG-GÀ, LÙ-URU-SAG, LUGAL-UR-SAG, NIN-GÚ-SAG-RÍ-NA.

SAḪAN = MUŠ in p. n. LUGAL-SAḪAN.

SAḪAR = IŠ, IŠI q. v.

SAL 'Woman' 'female' (*zinništu* BW. II 497,8). AMAR MAŠ-DŪ-SAL 126,5 168,9. ANŠE-Ù-SAL 101,10. ANŠE-ZI-ZI-SAL 91,[253–4]? 366, 368, 390. SAL-ÁŠ-KĀR, 'female kid'; see erroneously ZÙ. SAL-SÍL 'female lamb' (*buḫattu*, DSGl. p. 286) 75,3 78,8 96,9 124,4. SAL-SÍL-GUKKAL 'female festal lamb' 95,7. p. n. AB-BA-SAL-LA, LUGAL-SAL-UŠ-SA; see p. 92, note 23.

SIGIŠŠE = ZUR in ZUR-ZUR q. v.

SI, SI(G) **1.** 'Full' (*malû* Br. 3393) in IB-SI 'be sufficient' (*maṣû* Br. 4967) 170,8. SI-NI-IB 'remainder' 68,8. SI(G)-GA, in A-SI(G)-GA, 'freight' 25,2 62,11; see A-SI(G)-GA. gr. n. BÁR-SI(G)-GA. p. n. UR-BÁR-SI(G)-GA.

2. 'Straight' 'righteous' (*ašâru* Br. 3377) in DUP-ŠAR-SI? 126,12

3. 'Horn' Ḳarnu BW. 127,57 in URUDU SI-IM-DA 'copper trumpet'? 1,20 Ih-Dangin translates "cymbals"; see LSG. p. 240, 2. ŠIM. Probably to be read ideographically 'Horn with wind'. SI(G)-GI 'pure' 'shining' (*zakû* Br. 3427) 20,2. SI-LAL 'a treasure' 'a deposit' (*pu-ḳud-du(u)* Br. 3467) in SI-LAL MAḪ, of which the god EA was the guardien 169,2 see p. 97, note 34. In title PA-TE-SI, q. v. mo. n. AMAR-A-A-SI; ḪÁR-SI-ZU. pl. n. SI-MU-ŬR-RU-UM^{ki}, SI-MU-RU-UM^{ki}. p. n. A-SI-LU, É-KI-BI-SÍ, EN-MA-BA-SI, UR-BÁR-SI-GA, LUGAL-ZAG-GI-SI, LUGAL-NÍ-SI-DI-E, LUGAL-SI, SI-RÚ, SI-RÚ-AB.

SÍ See SÍG, SUM.

SĪ = GÚN, DAR 'surplus' (*šutturu* BW. 128,28) in UD-DIŠ-SĪ 'one full day surplus'. 132,4. p. n. UR-^{d}SĪ-AN-NA.

SIB 'Shepherd' 'keeper' (*rê'û*, S^{b} IV, 213) in ŠE-BA SIB-NE-NE-KA ŠID-TA, 'rations of shepherds from the accountant' 8,4–5 SIB GALU-MA-RÍ^{ki} 29,2 .... ANŠU-ZI 41,14 .... E-A 59,78 .... GA-SUR-RA-ME 59,85 .... ME 42,8, 18 .... ḪU 'caretaker of birds' 87,6 .... UR-KU-RA-GE 'keeper of dogs' 171,5. SIB-^{d}NIN-GIR-SU IN-PÁD, followed by ŠU-BA-TI 74,4 may be a name; see PKUN p. 153, but it is more probably the full formula of a receipt and proves ŠU-BA-TI is passive. 'The shepherd of the god Ningirsu swore it was received.'

SÍG = MÚR 'brick' (*libittu* Br. 11192) in mo. n. SÍG, SÍG-GA and in 180,6 SÍG-GIŠ-ŠÁ-ŠUB-BA, a variant of the 2nd Jokha month. The correct translation „(Monat) wo der Ziegel in die Form gelegt wird".

SÌG 'Wool' 'hair' 'wool-stuff' (*šipâtu* Br.

10781) SÌG-UZ 'goat's hair' 12,2 MA-A-SI(G)-GA SÌG GÙ-RÍ, 'the freight ship that carries wool', 25,2. In the wool tablets 42,2, 12, 15, 19, 25, 32, 49, 58, 43,4. SÌG-BI 'its wool' 42,21 .... UDU GUKKAL 42,33 ... UDU NA-DA-TÙM 42,62 .... SÍL 42,60 (SÌG-GÍ 42,7?) SIG-KU (or TÚG?) 'Cloth wool' or wool-cloth (*šupâtum* DSGl. p. 242, V. SÍG). .... LUGAL 43,6 45,2 .... UŠ-LUGAL 43,8 45,4 .... ÊŠ-DÙ-UŠ 43,10 45,6 .... LIMMU-DÙ-UŠ 43,12 .... LUM-ZA-DU 43,17 .... DU 43,19 SÌG-GIR-GUL-MI 'black combed? wool' 44,2 SÌG-GI-GA-ZÙ-AG 170,2. A particolored? garment of hair or wool (*pušikku* Br. 6128, *Šartu* SAI 8283). Correct the translation on p. 78. In title PA-MU-AMA-SÌG 'overseer of women wool-workers' 61,12. Mo. n. KI-SÌG-^{d}NIN-A-ZU. p. n.? SÌG-GÀ? 52,3.

SĪG = PA q. v. in title SAG-SĪG-Ë 'driver'? 93,2. Possibly in p. n. ŠUL-SĪG-È = DUN-PA-È.

SǏG = SUM q. v. 'Give' (*nadânu* Br. 4418) 'grasp' (*tamâḫu* BW. II, 175,28) in ÊŠ NÀ-ḪAR-ŠU ŠǏG-GA 1,47.

SÎG = ŠIG q. v.

SÌG = DIRIG 'dark colored', 'red' (*sâmu* Br. 3745) 148,1, 2, 4.

SǏG = IGI + GUNU, in SǏG-A 'ration', 'portion'? 59,65, 67; see RU 146,VI16; but *arḳu* Br. 7010, 'fresh', green, yellow. OBTR, sign list 78, thinks it may be a fraction.

SÍL 'Lamb' (*puḫâdu* S^{b} IV, 19, cf. K 2079 R. 7, Pinches in JRAS, 1905 p. 144) 42 60 70,4, 10 72,6, 17 75,9, 12, 15 78,9, 12 80,11 91,12 etc. 75 times, 94,1, 9 etc. 95,3, 7 98,1–28 102,1 104,14, 16 106,14 107,1, 2 etc. 109,2, 8 110,1, 3, 9 112,1, 3 etc. 114,1 118,1 122,2 124,2 126,5 129,4 131,1, 2 etc. 134,1, 2 138,1 139,3 152,1 156,1, 3 157,2, 6 158,1 161,1 167,1 168,1, 2, 7 177,1. SÍL-BA-ŬR, 'lamb that was shorn'; (see ŬR) 73,1, 2 etc. 76,2, 7 etc. 79,4 80,4 SÍL-NU-ŬR, 'lamb not shorn' 42,17, 36, 51 73,3, 7 etc. 79,5 80,5, SÍL-NU-A, in GANAM SÍL-NU-A, 'Ewe that has not conceived a lamb' 104,1 125,2. SÍL-NAD-A, in GANAM SÍL-NAD-A, 91,320; (see NAD). SÍL-NITAḪ, 'male lamb' 75,4 78,4. SAL-SÍL 'female lamb' 75,3 78,3 96,9 124,4. SAL-SÍL GUKKAL 95,7. SÍL-GAB, 'dressed lamb'? (*paṭâru*, 'split open' Br. 4488), or is this GAB = *ṭaḫâdu*, Br. 4474, with value DŬ, 'luxurious' 'fat'? SÍL-ŠE, 'grain-fed lamb' 91,4, 19 etc. 104,6 106,12 107,6 151,2 SÌG-SÍL, 'lamb's wool' 42,60.

SIR see BU, GID.

SÍR see SUD. in p. n. A-ŠI-SÍR-A.

SÌR see ŠIR.

SĪR see NU.

SÎR see EDIN.

SIRARA^{ki} = UD-MÁ-NINÂ^{ki}, in p. n. LÙ-UD-MÁ-NINÂ^{ki}-ŠUM.

SU **1.** 'Add to' 'be at interest' (*ruddû* Br. 174) in S(U-S)U-DAM (or RUG-RUG-DAM?) 'it shall be at interest' 180,8. In RUG-GA q. v.

2. 'Skin' 'flesh' (*mašku*, *šîru*, BW. II 7,7, 12) in SU-UDU 'sheep-skin' 74,1. Dt. in SU-DÚG-GAN (or SU-BIR?) 'a leather receptacle', 176,4; see DÚG-GAN.

v. SU-UB 'to clean' 'make to glitter' (*mašâšu* Br. 203, also DSGl. p. 248 III SU-UB) in BA-AB-SU-UB 20,3–4. SU, abbreviation for SU-A^{ki} (comp. 44,4) in the form GALU-SU, was used as adjective to qualify sheep, goats etc., after UDU 44,4 91,100 99,8, 13, 18 119,1 144,4 148,1; GANAM 91,101 99,1, 9, 14, 19 148,2, 3; MÁŠ 91,102 99,10, 15, 20 130,3; MÁŠ-GAL 119,3 148,4–5; ZÙ-KAR 95,9; ÚZ 99,11, 16, 21, 24 145,6? SU-ŠI in t. n. É-A-GA-SU-ŠI-KA; see p. 100, note 15. pl. n. GIR-SU^{ki}, SU-KÙR-RU^{ki} (= šuruppak^{ki}). g. n. ^{d}NIN-GIR-SU. p. n. AN-AN-SU (p. 81 note 20) A-NI-NI-SU, LÙ-^{d}NIN-GIR-SU, ^{d}NIN-GIR-SU, ^{d}SU-KAL, ... SU-SI-IḲ? 121,6.

SÚ = BÁ q. v. 'lip' (*šaptu*, BW. II 20,2) in p. n. SÚ-U-DU, SÚ-LUL, SU-SÚ-NA

SUG 'marsh' 'field' (*apparu*, *ṣêru* BW. II 467,3, 14). in f. n. A-ŠAG-SUG 62,15.

SUD (SU(G)?) 'wide' 'distant' (*rûḳu* Br. 7603) in f. n. A-ŠAG-SUD-GÁN 51,5

and ŠE-SUD-GÁN 67,27. To be pronounced SU(G)-GÁN?

SUḪUR 'A covering' (*kimmatu* BW. II 363,2) in SUḪUR-GÚ-LÁ 'the bearded one' 95,1. GÚ is 'neck' and LÁ 'hang'. 'A covering that hangs over the neck' i. e. a beard. Cf. SUḪUR-LAL (*ziḳnâtum* DSGl. p. 254 top). The cult object probably was the image of a bearded god. The sign originated in the picture of a beard. The suḫur fish may have been a large cat-fish.

SUM = SĬG, SÍ, 'give' (*nadânu*, BW. II 175,16) GAB-A-SUM-ŠU 4,6. In p. n. MA-AN-SUM. With value ŠUM, a garden plant, (*ḫâsu* Br. 4412 HWB. p. 294) in SAG-ŠUM-EL 'white onion'? 73,A1, no doubt a tuber of some kind; see PA p. 42, note.

SUN = GUL, in g. n. ^{d}NIN-SUN, p. n. UR-^{d}NIN-SUN, BÁ-ŠA-^{d}NIN-SUN.

SÚN = BAD, BE, 'old' (*laberu* DSGl. p. 252 SUMUN) in title GIŠ-SÚN, 'the aged' 59,2; see GIŠ.

SUR 'Press' 'pour out' (*mazû* Br. 2973) in title GA-SUR-RA 'milkers'? 59,85. Comp. however, SUR, 'sing' 'scream' (*sarâḫu* DSGl. p. 251) and GÀ-SURRU-MAḪ, a certain kind of priest who was an UŠ-KU, i. e., a singer. (DSGl. SURRU p. 252.)

P

PA also ḪAD and SĬG, 'agent' 'overseer' 'foreman' (*aklu* Br. 5568, comp. وكيل). Said of the overseer of men in charge of cattle 18,5 53,7, 9 69,35 71,32, 'of cattle slaves' 61,9, 'of sheep and goats' 91,82, 'of temple employees' 41,2, 4 59,12, 23 61,4, 'of mill workers'? 60,39 60,44, 52, 61, 66, 68, 70, 72, 'of agricultural laborers' 56,3, 5, 7, 10, 13 61,4, 'of weavers' 45,9 67,7 91,249, 'of mothers of wool' i. e. wool workers? PA-MU-AMA-SÌG-ME 61,12, 'of keepers of dogs 171,7, of the Makhazu people, 91,342. PA is used also before other titles as PA ŠUM, 'the overseer was the sacrificer, or 'butcher of etc.' 55,11 and PA ŠID, 'the overseer was the accountant of etc.' 11,9 27,7. This seems to show that PA was a secular, not a religious title. Names are sometimes followed by PA 23,7 48,6.

PA-AL = ŠABRA q. v. 27,7 seal 60,15 64,20 91,26, 34–5, 54, 242 111,11 147,5 177,8; see AL.

PA-TE-SI 'A viceroy' or 'deputy ruler' who had both secular and religious authority (*iššakku* Br. 5637). The title consists of the idiograms ḪAD 'a sceptre', TE = *nîšû*, 'lift up', 'bear', and SI = *šêlû*, 'a prince' 'one who decides', i. e. 'a prince who bears a sceptre'. SÁ-DÙG PA-TE-SI 6,2 38,5. ŠE KUR-RA ..... 6,5 8,8. GÌR ..... 21,8. DUB ..... 21, case 5 37,15. PA-TE-SI NIBRU^{ki} 37A, seal 91,111, 219, 235, 296 107,5 156,8. ..... GIR-SU^{ki} 156,4 .....MARAD-DA^{ki} 91,301 ..... PU-UŠ^{ki} 154,14 ..... SURUPPAK^{ki} 91,43..... ŠUŠAN^{ki} 91,299. A-A-KAL-LA PA-TE-SI 112,7 9th of Bur-Sin. AZAG-^{d}NANNAR ..... 120,5 of Šuruppak, 6th year of Gimil-Sin. IGI-AN-NA-È-ZU ..... 154,13–4 of Pu-Us^{ki}, 56th year of Dungi. UR-È-AN-NA ..... 112,4–5, 9th year of Bur-Sin. UR-^{d}KAL ..... 68,164–5, 56th year of Dungi. UR-MEŠ ..... 91,60, 327 131,6 (of SAG-SĬG-È), 2nd and 6th year of Bur-Sin. (cf. Tr. D 5514 R20.) BA-ZI PA-TE-SI-GAL 54,19, 25, 6th year of Bur-Sin. (PA-TE) SI-GAL 54,16. ḪA-BA-NAR-È ..... 94,1–2 (of Adab), 2nd year of Gimil-Sin. (Tr. D 5494 R1.) LUGAL [ ] ..... 87,9. LÙ-^{d}NIN-GIR-SU DUMU PA-TE-SI 67,56–7, 1st year of Bur-Sin. ŠAR-RU-UM-BA-NI 128,6, 5th year of Bur-Sin. ŠAR-RU-BA-NI 127,8–9, 2nd year of Ibi-Sin. See also PA in SAG-PA-KAB-DU (read SAG-SĬG-È?) and PA + KÀŠ, read MAŠKIM. t. n. È-^{d}PA-SAG, g. n. ^{d}PA-SAG, ^{d}DUN-PA-È. p. n. UR-^{d}DUN-PA-È, UR-^{d}PA-SAG, LUGAL-PA-È, LÙ-^{d}PA-SAG.

PAG = ḪU 'a bird' q. v. In pl. n. PAG-

ERÍM^{ki} (= ḪU-NE-RU^{ki}). t. n. É-ŠE-PAG-GA. p. n. beginning with ḪU.

PÁD 'Declare' 'swear' (*tamû* Br. 9417) IN-PÁD 30,$_7$ 31,$_9$ 33A,$_{L.E.}$ 74,$_5$ 180,$_8$. 'Choose' 'elect' (*atû* BW. II 407,$_2$); in NI-PÁD, in MÁŠ-E-NI-PÁD 58,$_{205}$ 121,$_{15}$ 162A,$_8$; see Year, Dungi 53rd. t. n. É-ŠAG-GI-PÁD-DA p. n. NI-PÁD-DA, TUL-TA-PÁD-DA.

PALIL = IGI-DU; see the phonetic form PA-LÍ-ÍL 92,$_{33}$ 'chief' 'herald' (*ašaredu, a-lik maḫ-(ri)* DSGl. p. 73—4); attribute of ^{d}NA-RÚ-A 60,$_{48}$ 68,$_{38}$, of ^{d}NANNAR 97,$_{12}$ 118,$_8$ 168,$_3$, of ^{d}DUN-GI 92,$_{33}$.

PAP see KÚR.

PI Ear (*uznu* Br. 7969) p. n. ḪU-PI-PI: see WA.

PISAN see GÀ. p. n. UR-DUP-PISAN.

PU = BU, pl. n. PU-UŠ^{ki}.

PÚ = TUL, t. n. É-^{d}PU; see p. 101, note 18.

Ḳ

ḲA = GĂ, SILA (cf. Clay YBC vol. I p. 88). A measure of capacity (Ḳâ BW. II 63,$_7$) = 1/300 of a GUR. 1,$_{21,}$ $_{27}$ 4,$_1$ case 13,$_1$ 34,$_1$ 37,$_{1,6,18}$ 40,$_3$ 63,$_{7,16}$ 64,$_{1,5,9,16}$ 67,$_{2,4}$ etc. 68,$_{2,5}$ etc. 70,$_{2,3}$ etc. 72,$_{1,2}$ etc. 81,$_{1,2}$ etc. 82,$_{1,4}$ etc. 83,$_{1,2}$ etc. 84,$_{1,4}$ etc. 85,$_{1-6}$ etc. 86,$_{1,4}$ etc. 87,$_{1,5}$ etc. 88,$_{1,4}$ etc. 89,$_{1,6,11}$ 90,$_{1,12,16}$ 175,$_{1-4}$ etc. 179,$_{1,7}$; see also ḲA implied where GUR occurs. Title ḲA-ŠU-GAB 'He who gives to drink' (*šaḳû* Br. 7093, also OBTR, Sign List, 89) i. e. 'a butler' 'cup bearer'. Comp. also BW. II 593, note. 55,$_5$ 90,$_8$ 92,$_3$ 100,$_{16}$ 118,$_9$ 156,$_9$ 169,$_5$ 174,$_5$. t. n. É-DI-ḲA-LA, p. 100 note 4. Comp. UŠ-KU DI-ḲA-LA 57,$_{42}$ and pl. n. DA-ḲA-LA. gr. n. A-KA-GĂ; see p. 59 note to l. 84.

ḲAR See GÁR.

ḲI, ḲIN; see KIN = GŪR.

R

RA **1.** p. p. 'of', 'by', 'for', 'in' (*ša, ina,* BW. II 287,$_{26,6}$) 12,$_5$ 41,$_{13}$ 113,$_{13}$ 128,$_{11}$ 133,$_{11}$ 150,$_{10}$ 171,$_{3,5}$? 180,$_2$. RA after g. n. ^{d}DUN-GI-RA, BUR-^{d}EN-ZU-RA, and ^{d}NIN-LIL-RA in dates of Bur-Sin 8th, and Gimil-Sin 6th is probably postpositive, also in formulas SAG-NÍG-GA-RA-KAM 64,$_6$ 68,$_{73}$ and ŠAG-MU-DU-RA-TA 126,$_9$ 129,$_7$ 146,$_5$. Is it p. p. in UR-KU-RA, 'a large dog'? 171,$_{3,5}$.

2. 'Inundate' (*raḫâṣu* Br. 6361) in f. n. MA-RA-LUM. p. c. in TÙR-RA 'entered' 100,$_{10}$ and TU(R)-RA 'sent'? 123,$_5$. É-GAR-RA 'made'; see (2) GAR and GAR-RA; also ḪAR-RA. p. c. DINGIR-RA-NE (= AN-RA-BÍ?) 91,$_{187}$. In title GA-SUR-RA ME q. v. t. n. É-DINGIR-RA, É-KÙR-RA-ŠÁR-GÛB-BI. TIR-RA verb? 67,$_{32}$. see TIR. RA p. c. in p. n. ÌR-RA in ÌR-RA-NU-Á, BÁ-ŠA-ÌR-RA, ŠU-ÌR-RA. BAR-RA in IGI-ZI-BAR-RA, ^{d}UTU-BAR-RA. DINGIR-RA in LÙ-DINGIR-RA. ŠAR-RA in I-ŠAR-RA-MA-AŠ, Ú-DA-MI-ŠAR-RA-AM. TAR-RA in NAM-ZI-TAR-RA, LÙ-NAM-TAR-RA. TUR-RA in UR-TUR-RA, TUR-TUR-RA. TÙR-RA in LA-TÙR-RA-MA? TÙR-RA-AM-Ì-LÍ, TÙR-RA-AM-^{d}DA-GAN. p. n. AMA-RA-BA-TÙM, Ù-DA-MI-ŠA-RA-AM, UR-^{d}DUN-GI-RA, UR-TI-RA-ÁŠ, DUN-RA-ZAL, DU-ÚG-RA, DÚR-RA-LUM, NAM-MER-RA-NI-DÚG? NA-RA-AM, [I]-ŠÁR-RA-MA-AŠ, WA-AD-RA-AD.

RÁ = DU; in KÙ-Ú-RÁ; see KÙ. In title RÁ-GAB, 'a high envoy' (*manzaz pâni, mâr šipri,* Br. 6368—9, proving value to be Rá, not DU. For this see 97,$_3$ and Leg. 302,$_6$) 91,$_{297}$ 97,$_{3,7,9,10,22}$ RÁ-GAB-ME 97,$_{14}$. That it was probably a priestly office is shown by 97,$_9$. PA 16,$_7$ translates; 'purveyor' and Leg. Catalogue, p. 77, note 2, 'dispensateur'. In title KĀR-RÁ 'warrior' q. v. In f. n. AR-MU-NA-RÁ, the RÁ may mean 'bring' (*abâlu* Br. 4870) 'that brings light' (Eastern?). Comp. Gud. Cyl. A. II,$_{8,9}$ and IV,$_{7,8}$. In A-RÁ = A-DU q. v. In mo. n. ḪÁR-RÁ-NE-MÚ.

RI, RÍG **1.** v. 'Leave behind' 'loose' (*zaḳû* Br. 2581) in ŠU-ḪE-BAR-RI 33,$_{7,14}$

ŠU-ḪE-IM-BAR-RI 178,4. The meanings *abâlu*, 'bring' 'deliver' and *tarû*, 'return', are also possible; see BW. II 93,1, 41.

2. 'Snatched away' (*laḳâtu* Br. 2594) 'removed' (*nisû* Br. 2567) RÍG-RÍG-GA 75,18, 20 78,13, 17 p. n. LÙ-RI-RI-MAR-TU. In UR-KU-RI IB-KU 123,9; comp. Leg. 342,4 UR-KU-RI BA-AB-KU. This seems to show that RI corresponds to RA which often follows UR-KU and may mean 'protect' (*ḳatânu* Br. 2560) while IB-KU and BA-AB-KU (KU = *nadû*) mean 'thrown to' 'was thrown to', thus 'One leopard thrown to the watch dogs before the king'. 123,8–9 Contenau p. 90, under NI-KU, translates it 'ont pris en dêpôt, en charge'. Comp. Hussey II 51 R_8 and 53 R_{14}. RI in DA-RI 'deliver' 'bear' (*našû* Br. 6663–4) in formula MÁŠ-DA-RI-A-LUGAL, 'royal tribute (or income) delivered' 91,97, 251 RI in GAB-RI 'a copy' 162,11 q. v. RI p. c. in v. NA-MI-GUR-RI 33,15 and p.n. LUGAL-MÁ-GÙR-RI, LÙ-MÁ-GÙR-RI; see (2) GUR and GÙR. In title? A-RI q. v. To be read DŬR-RÍG? In pl. n. ḪU-Ū(D)-ÚḪ-NU-RI^{ki}, ḪU-ḪU-NU-RI, RI-MUŠ^{ki} (or TALLUM-MUŠ^{ki}). In p. n. AMA-^{d}KAL-RI-BA-ZI, È-BA-RI, Ì-LÍ-MAḪ-RI, I-RI-ÍB, ÌR-RI-ŠUM, ÚR-RI-BA-UL, DŬR-RÍG-GÌN, MU-RI-NA-BA-GAL, RI-BA-UL.

RÍ = URU, 'a city', (*âlu* Br. 892) in pl. n. MA-RÍ^{ki}. f. n. LUGAL-NAM-RÍ-NA. p. n. UR-^{d}AMA-RÍ-DA, BE-LÍ-A-RÍ-IḲ, NIN-GÚ-SAG-RÍ-NA, RÍ-BA-A (first and last signs uncertain; may be É-BA-ZA) RÍ-KI-BI

RIM see ḪAB.

RÍM = KÀŠ 'run' 'gallop' (*lasâmu* SAI, 3304) in MU-KÀŠ-E-NE-ŠU 'In the name of the couriers, 116,4. t. n. É-RÍM 41,20. title GALU-RÍM 40,6 81,5, 9, 15, 16, 24, 25

RU = ŠUB 'Throw' 'cast down' hence 'give back' (*nadû*, *abâku* Br. 1434, 1424). In title A-RU-A; see A-RU. In mo. n. SÍG-GIŠ-SÁ-ŠUB-BA 180,6. In pl. n. ḪU-NE-RU^{ki} (= PAG-ERÍM^{ki}), SI-MU-RU-UM^{ki}, SU-KÙR-RU^{ki} = *Šuruppak*, ŠA-AŠ-RU^{ki} (ŠA-AŠ-ŠUB^{ki}?). In p. n. AL-LA-RU, I-GÍ-RU-MAḪ, ... ÌR-RU, UR-RU, UR-ŠAR-RU-GIM, ḪA-AB-RU-ILLIL-IR, ŠAR-RU-UM-BA-NI, ŠAR-RU-BA-NI (PA-TE-SI), ŠU-RU-UŠ-KI-IN, WA-DA-RU-UM. The sign RU and its meanings originated in a pictogram of a boomerang. See Nies, American Anthropologist Vol 16, No. 1, p. 26.

RÚ 'Set up' 'erect' (*ritû* BW. II 227,31) 'build' (*banû* Br. 5248) MU-RÚ 31,16 MU-NE-RÚ 120,12. For other references see under DŪ. RÚ = RU in old Babylonian texts, with meaning *banû*, 'build', seems to show correct value is RÚ not DŪ in such instances. In g. n. ^{d}NA-RÚ-A p. n. UR-DAR-RÚ, LÙ-^{d}NA-RÚ-A, SI-RÚ, SI-RÚ-AB.

RÙ = RUM, AŠ, p. p. 'for' (*ina* Br. 28) in A-RÁ U-LAL-DIŠ-KAM-RÙ, 'for the 9th time' 5,13 50, Lo. E. In p. n. GAR-U-RUM. See also AŠ.

RUG = SU, 'Income' 'tax' hence 'a share' (*ruddû* Br. 168; comp. LSG., p. 243, 8, SUG). RUG-GA in IM-GÌR-RUG-GA GÌR-RUG-GA É-DINGIR-RA-TA 'tablet of payments to servants of the god-house' 59,94–5. Said of grain 68,144, of yoke oxen 71,4, 23, of lambs 73,2, 21, of an enclosed ewe 76,5. RUG-RUG 'to increase' 'pay' (*arâbu* DSGl. p. 247, II SU). Said of yoke-oxen, cows, asses, 69,3, 5, 10, 18, 20, 25, 80 71,5, 6, 24, 25 Said of sheep 80,14, said of interest on a loan of grain 180,7; see under SU.

Š

ŠA See pl. n. AN-ŠA-AN^{ki}, GI-ŠA^{ki}, ŠA-AŠ-RU-UM^{ki}, ŠA-AŠ-RU^{ki}, mo. n. ŠU-ÊŠ-ŠA. p. n. Ù-DA-MI-ŠA-RA-AM, BÁ-ŠA-^{d}EN-ZU, BÁ-ŠA-^{d}EN-LIL, BÁ-ŠA-ÊŠ-DAR, BÁ-ŠA-Ì-LÍ, BÁ-ŠA-ÌR-RA, BÁ-ŠA-IŠI-^{d}DA-GAN, BÁ-ŠA-GA-GA, BU-ŠA-AM, GAZ-BU-ŠA, LÙ-ŠA-LIM, KÙ-ŠA-BAR-ALIM, [ ] ŠA-^{d}ADAD.

ŠÁ Conj. ŠÁ-ÁM 'and' 'also' (*mâ* Br. 9466) 58,127 60,25 73,2, 10 80,13. p. n. GÚ-ŠÁ-A, ŠÁ-NA-A-KA. Possibly not a name

and to be read *Ù-NA-A-GÙ* = *ḳi-bi-ma* (*ḳibû* = KA. Br. 531). See also under Ù.

ŠÀ = ŠAB, ŠAG, 'heart' (*libbu* Br. 7988) 'within' 'among' (*ḳirbu* Br. 7987). Can also be translated 'in' 'at' 'with'.

1. 'Heart' in ŠÀ-DÚG (*ṭub libbi* DSGl. p. 148 III DÚG) 'A joy of the heart' (kid) $77_{,5,\ 12}$. The expression qualifies kids and may be the same as GUKKAL applied to sheep. In p. n. (or title?) EN-ŠAG-ĠUŠKIN, ŠAG-GUŠKIN.

2. 'At' 'in' followed by place names ŠAG-URU 'in the city' $81_{,1,\ 11,\ 18}$. .... EN-LIL^{ki} $21_{,9}$ $116_{,5}$ $177_{,5}$ .... URÍ^{ki} $100_{,18}$ .... GIR-SU^{ki} $58_{,188}$ $67_{,61}$ $79_{,13}$ .... GÚ-AB-BA^{ki} $73_{,35,\ L.\ E.}$ $76_{,19}$ $80_{,20}$ .... SAG-DA-NA^{ki} $60_{,79}$. AB ḪAL ŠAG-NINÂ^{ki} 'the seer's house in NINA^{ki}' $58_{,151}$ ŠAG-UŠ-NUN 'at the great menhir' $41_{,22}$ ŠAG-GÀ-NUN 'at the great house' i. e. granary $175_{,12}$ ŠAG SU-DÚG-GAN 'in leather bags' $176_{,4}$ ŠAG-IGI + GAR-MA 'in land? work' $60_{,28}$. Cf. Ct. III $34_{,174}$ where ME follows the phrase. ŠAG-MU-DU 'among (those) sent' $93_{,3}$ $97_{,23}$ $106_{,10}$ $110_{,8}$. ŠAG .... TA 'from' ŠAG URUDU DUL-TA $34_{,3}$. ŠAG-MU-DU-RA-TA 'from among those sent' $115_{,11}$ $126_{,9}$ $129_{,7}$ $146_{,5}$.

3. 'Total' 'whole' (*puḫru* Br. 7991) in ŠAG-BI-TA 'from the total' $21_{,2}$ $37_{,13,\ 25}$ $38_{,4}$ $41_{,6}$ $54_{,12}$ $62_{,3}$ $64_{,8}$ $65_{,4,\ 13}$ $68_{,74}$. In A-ŠAG 'a watered collection of fields' or 'estate'; see under A-ŠAG. ŠAG-GAL 'food' 'fodder' (*ukullû* Br. 8051) in ŠAG-GAL-LÁḪ 'food of slaves' $23_{,3}$ $26_{,5}$ $46_{,3}$ $48_{,3}$ .... UDU $49_{,3}$ .... GUD GUKKAL $52_{,4}$ .... LUGAL $68_{,51,\ 103}$. ZI-ŠAG-GÁL 'who imparts life' (*šiknât napišti* DSGl. p. 256), in p. n. ^{d}EN-LIL-ZI-ŠAG-GÁL; from ZI 'life' and ŠAG-GÁL 'put in' 'fix firmly' (*šikittu* Br. 8004) $92_{,4}$ $95_{,\frac{1}{2}}$ $115_{,10}$ $134_{,5}$. In title ŠAG-ERIM (to be read ŠÀ-LÁḪ?) 'officer of soldiers'? (*amêl šaḳšu* BW. II $340_{,12}$) $100_{,23}$; or is it part of preceding name? ŠAG-LAL 'compassionate' (p. 92 note 24) in p. n. LUGAL-ŠAG-LAL, [LÙ?]-ŠAG-LAL. ŠAG-KÙŠ 'rest of the heart' (*nâḫu ša libbi* Br. 8050) in p. n. MÈR-ŠAG-KÙŠ, (see p. 94, note 20), MÈR-ŠAG-GA-NA. In t. n. ŠAG-GI-PÁD-DU; p. 101 note 21. For p. n. beginning with ŠÀ, ŠAB, ŠAG, see list.

ŠABRA = PA-AL 'a priestly functionary' (*šabrû* Br. 5663), probably a keeper, or warden of offerings and provisions. See under AL, and Langdon AD p. 20 note 2. Also Leg. Collec. L. Cugnin p. 18 (top). The activities of the ŠABRA in these tablets are as follows: ŠABRA É $27_{,7}$ on seal ŠABRA NIN; contracts for (workers?) for 45 days twice. GÌN-UŠ ŠABRA-TA 'money changer of the ŠABRA' $60_{,15}$. Conducted a large transaction in grain $64_{,20}$. Received two plow-oxen and one plow-ox as income (temple dues?) $71_{,4,\ 23}$. Offered a sheep $91_{,26}$. ŠABRA-AN-NA, offered a lamb, nine sheep and four kids, $91_{,34}$. ŠABRA-AN-NA accepted (NI-KU) three lambs as provisions for the throne and feast of ^{d}DUN-GI $177_{,8}$. Offered two sheep and a lamb $91_{,242}$. ŠABRA-^{d}INNANNA, received an ox $111_{,11}$. Offered a lamb $112_{,3}$. ŠABRA AN-NU-NI-TÙM 'accepted' (NI-KU) a regular offering to AN-NU-NI-TÙM of 67 sheep and 90 kids. $147_{,5-6}$.

ŠÁG 'Palm tree' (*is gišimmaru*) 'be favorable' (*damâḳu* BW. II $313_{,2,\ 5}$). In p. n. with ŠÁG, Ì-LÍ-ŠÁG, UR-ŠÁG, G [IŠ-ŠÁG]-UM?, NA-ŠÁG, ŠÁG-A-GA. In p. n. with v. p. BA, BA-ŠÁG, LUGAL-BA-ŠÁG, NA-BA-ŠÁG. In p. n., attribute, with v. p. NI, NI-ŠÁG = 'favored'. ^{d}EN-LIL-LÁ-NI-ŠÁG, ^{d}GAL-ALIM-NI-ŠÁG, LUGAL-NI-ŠÁG, ^{d}NIN-MAR^{ki}-NI-ŠÁG, NI-ŠÁG. KI-ḪAR-ŠÁG in p. n. NIN-KI-ḪAR-ŠÁG; see PKUN p. 197. ŠÁG-GA 'good luck', 'kind' (*dumḳu* Br. 7292, *ṭi-a-bu* DSGl. p. 255); but it may indicate a functionary, thus ŠÂGA = *šâḳû*, 'a magnate' 'high official' (DSGl. p. 257, HWB. p. 685, 1) in p. n. AB-BA-ŠÁG-GA, UR-ŠÁG-GA, UTU-BIL-GAR-ŠÁG-GA, BA-A-

ŠÁG-GA, BA-ŠÁG-GA, LÙ-BAL-ŠÁG-GA, LÙ-ŠÁG-GA, MÈR-ŠÁG-GA-NA. ŠÁG-ŠÁG, 'date palm trees' p. n. IGI-ŠÁG-ŠÁG, GIŠ-ŠÁG-ŠÁG.

ŠAḪ 'swine' (*šaḫû* Br. 972), = SUBAR 'servant' (*ar-du* DSGl. p. 287 SUBAR) in p. n. LÙ-^{d}NIN-ŠAḪ, ŠU-^{d}NIN-ŠAḪ.

ŠAM = Ú q. v. in p. n. A-ŠAM, LÙ-^{d}ÉŠ-ŠAM.

ŠÁM 'Purchase' (*šâmu* BW. II, 190,1) 7,3. 'Price' (*šîmu* BW. II, 190,2) in ŠÁM ZÍD-DA 'the price agreed' 31,8. Literally, 'the price for the hiring' or 'loan'.

ŠANABI nr. 2/3. See arithmetical index.

ŠAR 'Green' (*arḳu* Br. 4301) 'park' 'grove' (*iṣkirû* 4315) in BAR-ŠAR 'a correl' 73,6, 29; see BAR. GIŠ-ŠAR in NU-GIŠ-SAR 'gardiner' 60,4. In gr. n. NI-DUB GIŠ-ŠAR-ZU-ḪUR; see p. 102 note 12. NI-DUB IGI GIŠ-ŠAR; see p. 102, note 9 and under GIŠ. ḪA-ŠAR = ḪA-NISIGU (DSGl. p. 258) 'a plant' or fish-garden? 41,17; see under ḪA. ŠAR = MÚ q. v. also UD-ŠAR (= Û-MÚ?) new moon q. v. DUB-ŠAR 'scribe' 'tablet writer' (*tupšarru*); see DUB-ŠAR. In p. n. I-ŠAR-[AB]-DU, I-ŠAR-RA-MA-AŠ, Ú-DA-MI-ŠAR-RA-AM, UR-^{d}NIN-ŠAR, UR-ŠAR-RU-GIM, ^{d}DUN-GI-MI-ŠAR, See also names beginning with ŠAR in list.

ŠÁR = DÚG, ḪI, in ŠÁR-GÛB, 'overflowing glory' 'splendor' (*kuzbu* Br. 8245). In t. n. É-KÙR-RA-ŠÁR-GÛB-BI; p. 101 note 8. p. n. AN-NA-ŠAR-GÛB-BI, EN-ŠÁR-GÛB, EN-ŠÁR-GÛB-BŪR, ^{d}NANNAR-ŠÁR-GÛB, also theophorous p. n. ^{d}UD-ŠÁR-RÁ-GAB and ŠÁR-Ì-LÍ.

^{d}ŠARA The god of Umma, p. 100 note 8. In t. n. É-^{d}ŠARA-UMMA^{ki}, g. n. ^{d}ŠARA-KAM, p. n. KA-^{d}ŠARA, LÙ-^{d}ŠARA-KAM.

ŠE **1.** 'Grain' 'barley' (*še-um* DSGl. p. 261, II ŠE, *tappinu* Br. 7436). 2,1 3,1 5,1 10,1 11,1 15,1, 2 17,1 23,1 24,1 28,1 31,1 33,4 37,1 38,1 46,1 48,1 49,1 50,1 51,1 52,1 54,1 55,1 56,1, 69 62,1 63,1, 19 64,2, 4 65,1 66,1 67,2, 15, 60 68,2, 30 etc. 70,2, 8 89,8 180,1. ŠE-ÁŠ (or ZIZ?) Hemp-grain? 1,21; usually without ŠE. See p. 56, note on No. 62. Translated *'emmer'* by GAB. ŠE-BA, 'food' 'rations' (*ipru* HWB. p. 115 b) 8,4 64,10 66,8, 12, 17, 22, 28, 96. ŠE-BAD 'spelt grain' (HG p. 15) 6,1 8,1 29,1; see BAD. ŠE-BAL-BI, 'its grain tax' 68,53, 105, 113, 135, comp. 163 see BAL. ŠE-BI, 'its grain' i. e. the amount of grain was, etc. 5,3 23,2 48,2 50,3 54,5, 8, 18 68,143 70,3, 5, 9, 11 72,3, 5, 7, 10, 13, 16, 18. ŠE-GALU (or ŠE-LÙ?) a species of grain. 74A,4. ŠE-GÁN-GUD, 'grain of the ploughed? field' 64,3. ŠE GIBIL 'new grain' 22,1. ŠE-GÍR-GÍR, Rye or oats? 67,26. RU p. 13 suggests thorns, or is it a name? ŠE-ZÍD GIŠ-TIR-RA? 'meal of forest grain'? 67,32. This line was erased and may be a scribal error. perhaps GIŠ is to be read DIR q. v. Comp. what is said under TIR. ŠE-ZÍD-GÚ 'millet flour' 68,45 Accd. to GAB p. 197 GÚ = 'Hülsenfrüchte', 'luguminous grains'; see GÚ. ŠE-ḪAB-È-A 'The grain collected has gone forth' 63,19 66,101. ŠE-ZÍD-DÙG 'flour ordered' (or delivered?) 10,2. DÙG = KA may be p. p. ŠE-ḪAR (or MUR) 'parched i. e. roasted barley' (*tumru* Br. 7486, HWB. p. 711) ŠE-KI-BA, 'high grade corn' 15,7; see KI-BA. ŠE-KUR 62,13. ŠE-KUR-RA (= ŠE ŠUKUM-MA) 'the grain is food' 6,5 8,3; comp. ŠE-KÙ-Ú-RÁ 38,8. ŠE-LUGAL 'royal grain' 23,1. Note that GUR does not intervene, in this case, between ŠE and LUGAL. ŠE-MÁŠ NU-TUK 'Grain-interest not stated' 31,2. ŠE-NUMUN 'seed-grain' (*zîru* Br. 7444) 3,2 15,3 17,2 22,2 28,2 62,8, 15 65,2, 11, 21. ŠE-SU(G)-GÁN 'grain of the wide field'? 67,27, 40; see SUD. ŠE-ŠIG-BA-BA 'pure cracked grain' 33A,1. ŠE in ZÍD-ŠE 'barley flour' (*ḳêmu* Br. 10530); see ZÍD. For ZÍD-ŠE-SA and ZÍD-BA-BA-ŠE see ZÍD.

2. ŠE 'a weight' (*še* BW. II, 323,15, 16). 180 ŠE = 1 shekel. 37,7, 11, 14, 16, 24 26 37A,1 179,4, 8.

3. ŠE = NITAḪ 'fat' (see LÙ-NITAḪ = fat man, *marû* Br. 7430 and DSGl. p. 202) 91,[1], 4, 8 etc. 92,1, 2 etc. 95,1, 5 100,1, 2 etc. 103,1 104,1, 4 etc. 106,11, 12 109,1 etc. 110, 1 etc. 116,1 etc. 125,1 126,1 127,1 etc. 129, 1, 2 135,1 143,1 149,1 151,1, 2 157,5 160,1, 2, 3 169,1, 2, 3 174,1; See the various animals where I have translated the adjective 'grain-fed' which also is correct as is shown by the similar adjective Ú 'pastured'. In mo. n. ŠE-IL-LA, ŠE-GŪR-KUD. In t. n. É-ŠE-PAG-GA q. v. In p. n. GU-ŠE, ŠE-DA-KI, ŠE-LI and ŠE-LI-BU-UM.

ŠER = KEŠDA q. v. 'bind' 'spin' in NÍG-KEŠDA-KEŠDA 12,4. Comp. also Br. 12049 *širpu* dyed wool, dyers? In p. n. UR-^{d}NIN-ŠER; see p. 87 note 12.

ŠEŠ **1.** 'Brother' (*aḫu* S^{b} 279) 16,5 24,5 seal 57,29 ŠEŠ-A-NI 'his brother' 57,44 58,75 60,23. p. n. ŠEŠ-KAL-LA, ŠEŠ-DA-DA, ŠEŠ-ZI-MU.

2. 'Weep' 'mourn' (*bakû* DSGl. p. 264, III ŠEŠ) in t. n. É-^{d}NINÂ ŠEŠ-E-GAR-RA, 'temple of Nina who makes weeping' 58,180. UŠ-KU-^{d}NINÂ ŠEŠ-ŠEŠ-E-GAR-RA 'Singing priest of the temple of Nina who makes mourners' 57,17. Omit note 15 p. 99. mo. n. ŠEŠ-DA-KÙ.

ŠI = IGI, LIM, in A-ŠI-GAB q. v. pl. n. ḪA-AR-ŠI^{ki}, ŠI-MA-NU-UM^{ki}; see p. 103 note 21. t. n. É-A-GA-ZU-ŠI-KA. g. n. ^{d}UL-MA-ŠI-TÙM, ^{d}LIM-MA-ŠU. p. n. A-ŠI-SÍR-A.

ŠIB. See ME. Perhaps in name or title, ME-^{d}KA-SILIM. Comp. ŠIB-BA in PA 17 III,7.

ŠI-IG. See IGI-GÁL.

ŠIG 'Clear' 'pure' '1st quality' 'favorable' (*barâri*, *damḳu*, BW. II, 411,3, 6). Said of chairs, 1,29, of divans 1,30, of foot stools 1,34, of platters or tables 1,36, of GIŠ-MA-ÍD 1,38, of harness 1,39, of intoxicating drink 39,1, 4, of DI-DA drink 39,6 of grain + BA-BA 33A,1, of GU meal 68,50, 102, 111 of AR-ZA-NA 68,55–6, 107–8, of A-TER, 68,61., of animals 110,1, 3 160,1 174,1–2. In ŠIG-UŠ 'next finest' i. e. 2nd grade, said of fat sheep, 92,5 160,2.

ŠID, ŠITI = LĀG, SANGU, **1.** 'A temple accountant' (*šangû* Br. 5980, *manû* 5972). Title after name 59,19? 91,317 107,3 112,12 134,4. ŠID-^{d}NIN-MAR^{ki} 11,9 24,7 65,6, 16 ŠID-^{d}DUMU-ZI 28,5–6.

2. 'To count' 'a quantity', 'an account', (*minâtu* S^{b} 239) 8,5 33,8, 13 36,2 37,30 45,11 54,29 56,62, 66, 70 62,22 64,19 68,3, 156; see NÍN-ŠID under NÍN and comp. LSG. p. 237, 5 ŠID.

ŠIM, ŠEM 'An aromatic herb' (*riḳu* DSGl. p. 263, 1 ŠEM) 1,28. ŠIM-NI possibly = ŠIM-LÍ, i. e. ŠIM-LI, a tree of the cedar variety, probably juniper (*burâšu* Br. 5169) 162A,1. Title ŠIM 59,6, 14, GALU-ŠIM 6,6 seal, 29 seal, 6 = LI, 60,17. GALU-ŠIM-ME 59,24 'Herb', or incense 'men'? see LI. ŠIM + GAR and GALU-ŠIM + GAR which Hrozny, GAB, p. 208 translates 'beer-bread' and 'brewer' respectively, do not occur in these texts.

ŠIR Only in p. n. LÙ-ŠIR-BUR-LA^{ki} (= LAGAŠ^{ki}).

ŠINIG, 'Tamarisk' (*bînu* BW. II, 106,1). Long ago Professor Jensen compared the Syrian tree-name *bînâ* 'tamarisk tree', HWB. p. 171 'seed-grain'; DSGl. p. 261 ŠINIG = *bînu* without translation; Cyl. B, 4, 10 (Thureau-Dangin) 'tamarisk'. The sign occurs in unpublished messenger tablets from Jokha in the author's possession. See sign no. 113.

ŠU **1.** 'Gift' (cf. *gimillu* 'a gift' Br. 7070) with TA' hand out? 'distribute'? TA-ŠU 56,70. In the sense 'gift' ŠU appears before names; see list.

2. 'hand' (*ḳâtu* DSGl. p. 266 IV ŠÚ). It is often added to verbal forms that are instrumental, as v. p. ŠU-BA, 'gave' 33,4 111,15 ŠU-BU (or ŠU-GID) (*sanâḳu* Br. 7211) 'pressed' (i. e. sealed?); see under BU. Used in these tablets exclusively of animals that have been slaughtered (see 168, 173) and hence translated 'cut up' 91,265, 349 93,7 122,4 136,3 164,2 168,8 173,1, 3. ŠU-BA-BU 'was cut up'

(or was inspected, i. e. sealed?). ŠU-BA-DÙG 'was declared' 38,10. ŠU-ḪE-BAR-RI 'may he leave' 33,7,14. ŠU-ḪE-IM-BA-RI 'may he leave it' 178,8. ŠU-GIN 'he went' 58,153 84,8. ŠU-GIN-NA 'he went to..' 84,7 89,9–10 90,15. ŠU-GIN-NI 'he went to . .' 81,4, 14, 28. ŠU NI-IN-TA GIN 'came to him' 97,9. ŠÚ-GUB (ŠÚ = KU4) in ŠÚ-MU-GUB 'was on hand' 43,22. ŠU-GÍ 'return' (*târu* Br. 7199) in SÌG-GIR-GUL-MI ŠU-GÍ 'the bad black wool was returned'? 44,2. (Change translation? p. 47.) ŠU-ZI(G)-GA 'goes forth' 59,39. ŠU-LAL 'bound' 'fettered' (*itaṣṣulum* DSGl. p. 167, II LAL) in ŠU-LAL-A-BAL, for an obligatory tax or offering, i. e. 'he paid tribute' 127,8. ŠU-NÍG-TUR-LA-BI 'in case' (*tukundi-bi*) 31,7: see *šum-ma*, Br. 7256. ŠU-TI 'received' 'taken' (*laḳû* Br. 7110) in ŠU-TI-A 'have taken' 56,69. ŠU-BA-AN-TI 'it was received' 30,5. ŠU-BA-AN-TI-A 'he took' (*ilteḳi* DSGr. § 144) 100,20. ŠU-ḪA-BA-AB-TI 'may he receive it' 32,10–11. ŠU-BA-TI 3,6 5,9 10,6 12,7 13,8 20,5 31,5 33A,5 37,17, 27 37A,4 44,11 45,10 46,6 48,7 49,5 50,11 51,8 52,7 54,20 68,145 70A,3 74,6 111,16 132,8 162A,5 166,9 167A,4 171,6 179,6,11 180,5. In case tablets DUB appears on case instead of ŠU-BA-TI, and sometimes of GÌR; see 4,7. ŠU-I 'barber' (*gallabu* Br. 7148) 60,69. ŠU-GAB in the title ḲA-ŠU-GAB q. v. 55,5 90,8 92,3 100,16 118,9 156,9 169,5 174,5 ŠU-DÙG-GA 'destroyer'! 'one who breaks up' (the ground) hence 'a ploughman' (*naḳâru* Br. 7086 HWB. p. 480 b) 58,21. ŠU-ḪÀ 'fisherman' (*bâ'iru*, DSGl. ḪA) 59,58, 93 60,3 67,21, 37. ŠU-NIGIN 'total' (*napharu* Br. 7238–9) 37,10, 11, 12 41,23 42,57, 59 etc. 43,13, 20 47,6 54,11, 26 60,74, 75 77 62,18, 19 64,5, 16 66,36, 50 etc. 67,58 68,50 and often. 75,18 etc. 77,15 etc. 78,15 etc. 79,10, 11, 80,16 etc. 91,357 and often. 94,29 etc. 98, 29, 30 111,13, 14 121 L.E. 154,11, 12 159,8. ŠU-NIGIN-NIGIN 'totals of totals' 66,98 68,7 91,388–7, 390, 393–4. ŠÚ = p. p. post-position 'for' 'to' (*ana* Br. 10562) as p. p. the signs KU and ŠÚ are confused; thus ŠE-NUMUN-KU is read ŠE-NUMUN-ŠÚ 'for seed grain' 3,2. ŠUM-ŠÚ 'for a gift'? 4,6. ŠÁ-DÙG PA-TE-SI-ŠÚ 'regular offering for the Patesi' 6,2. É-UŠ-BAR-RA-ŠÚ 12,5. See also 15,3 17,2 18,3 19,2 22,2 28,2 32,4 (= 'to'), 32,6 (= 'for'), 36,8 (= 'unto'), 40,7 49,3 51,4 57,34 59,35 62,8, 13, 15 68,161 71,15 73,12 73A,5 74,2 77,6 81,2, 12, 19 89,9 93,7 95,1 113,3 116,3 123,8 128,2 132,5 147,3 158,2 173,5 In MU...ŠU 'in the name of' 'instead of'; see under MU. In ḪAR-ŠU 'at interest'; see ḪAR. In mo. n. MU-ŠU-DÚ, ŠU-ÊŠ-SA, ŠU-NUMUN. p. n. dEN-ZU-A-BU-ŠU, IGI-dNIBRI-ŠU, IŠ-KI-ŠU-LA, I-ŠU-UM-ILU, ÍŠ-DAR-ÍL-ŠU, UR-ÍD-NINÂki-ŠU-DU (see p. 84 note 3), UR-ŠU-GA-LAM-MA (see p. 101 note 30), GUR-DA-ŠU, LÙ-IGI-MA-ŠU (LÙ-LIM-MA-ŠU?), LUGAL-NINÂki-ŠU, LUGAL-ERIDAki-ŠU. See names beginning ŠU (= 'gift of').

ŠUB = RU, 180,6. see 2nd jokha mo. p. 8.

ŠUKUM = KUR q. v. 'provision' 'food' (*kurmatu* Br. 9929) 6,5 8,3 62,13 95,11.

ŠUKKAL = SUKAL, LÀḪ **1.** 'Cleanse' 'annoint' (*mišû, pašîšu* BW. II, 278,2, 5) in É-LÀH, 'house of purification'? 41,1 (or 'house of messengers')

2. 'Envoy' 'messenger' (*sukkalu* BW. II, 278,3) 81,3, 13, 20, 22 82,3, 6, 10, 13, 16 88,6 89,3, 13 92,37 93,4 126,4 136,4. ŠUKKAL-MAḪ 'exalted messenger' 89,9. In p. n. NU-LÀḪ and UR-ŠUKKAL.

ŠUL. See DUN.

ŠUM 'Slaughter' (*tabâḥu* Br. 3804). As title it means 'a priest who sacrifices animals' 'a butcher' 55,11 58,117 59,44 99,25 119,10 ŠUM-GÁL 60,87. p. n. ÌR-RI-ŠUM, LÙ-SIRARAki-ŠUM, MÈR-SIRARAki-ŠUM, MA-ŠUM.

ŠUŠANki. See pl. n. Patesi of, 91,299.

ŠUŠANÁ Nr. 1/3. See arithmetical index.

ŠUTUK = UḪ + ME 'Annointer' (*pašîšu* Br. 8327, SAI 6199) 59,7, 15, 34, 42, 45, 47, 51 91,321.

Γ

TA p. p. 'From' (see KI...TA) (*ištu* Br. 3950), 'with' 'of' (*itti* Br. 3949) in NI-DUB....TA (grain) 'from granary' 3,3 5,6 6,3 8,2 10,4 11,4 17,4 19,3 22,3 23,5 24,3 28,3 50,6 55,14–15 68,37–8 (47–8?) 'From' persons, quantities, places, fields etc., sometimes in the sense of 'belonging to' 15,4–5 19,5 26,6 29,2 33,12 45,11 54,3, 9 56,70 57,12, 18, 30 58,129, 131 59,42, 63, 79, 95 60,6, 15 162A,4 165,4 171,8. ŠAG..... TA 34,3; in ŠAG-BI-TA, ŠAG-MU-DU-RA-TA, IM-E-KID-A-TA q. v. TA.... ŠU is used in a temporal sense 14,8–9 36,6–7 68,160–1; see also 57,33–4. TA 'unto (each)' (*ana* Br. 3946); used in connection with allowances of food, rate of pay, interest etc. 5,2 23,1 30,2 42,10, 27, 43 48,1 50,2 54,4, 7, 17 57,58 64,10 70,2, 4, 8, 10 132,3 180,2. Verbal prefix in TA-GIN-NA 'he came from' 81,8 82,17–18 87,9 TA-GIN-NI 81,10, 17, 26 82,Lo. E. Verbal infix in ŠU-NI-IN-TA-GIN 'came to him?' 97,9. In p. n. IN-TA-È-A, ^{d}MEŠ-LAM-TA-È-A, ŠA-TA-AZAG-ZU, TA-LA-A, TUL-TA-PÁD-DA.

TAB 'Be double' (*eṣêpu*, IN-TAB = *ušténi*, 'he doubled' DSGl. p. 152). In ÍB-TAB-BÍ 'he shall pay double' 31,7. 'Twin', 'pair', 'team' (*tu'âmu* BW. II, 144,28) in GIŠ-DŬ-TAB 'ox-teams to crush grain' 55,13; see under DŬ. 'Two' (*kilallân*, *šinâ* BW. II, 144,11, 26) in TAB-GIŠ-GEŠTIN-ŠU 'for two (GUR) of wine' 74,2.

TAB-TAB = LIMMU q. v. If, however, BA in LIMMU-BA is considered a p. c. the transliteration is TAB-TAB.

TAK, TAḲ. See ŠUM and NÀ.

TAR 'Cut' 'divide'; see KUD. p. n. LÙ-NAM-TAR-RA, NAM-ZI-TAR-RA, NAM-TAR-IB-GU-UL.

TÁR p. n. DA-ḪI-ÍŠ-TÁR.

TE **1.** 'Bear' 'lift up' (*nîšû* BW. II, 330,27) in PA-TE-SI q. v.

2. 'Receive'? (*liḳû*, *maḫâru* BW. II, 330, 21, 23) in Á-ERIM TEMEN-NA 'The wages of the soldiers were received' 100,17. The translation, 'wages of the guards (or slaves?) of the temple platform', is also possible. In compound TE + UNU = UNÙ (*makânu* Br. 7722) q. v.

TÈ 'Cardamom' TÈ-E = Ú-ELTEG (i. e Ú-ŠUM + IR) (*ḳaḳulum*, K. 4174, Col. I, 6—8) Arabic ﻗﻘﻞ, A plant yielding capsules of brown, aromatic seeds used for curries, sauces, cordials and cakes. The tree grows in South India. In unpublished tablets from Jokha. See sign no. 303.

TER. See TIR.

TI = TIL 'receive' 'take' (*laḳû*, *maḫâru*, DSGl. p. 156, II TI) In ḪA-BA-AB-TI 32,11 ŠU-BA-TI, ŠU-BA-AN-TI-A 100,20 ŠU-TI-A 56,69 ZI-IM-TI 95,10 129,5. See TE (2) above. pl. n. ḪU-MUR-TI-^{ki}. In t. n. TI-RA-ÁŠ p. 101 note 31 mo. n. Á-KI-TI. p. n. A-NA-TI, I-TI-A, UR-TI-RA-ÁŠ, BÍ-TI-TI, DA-A-A-TI, DA-A-TI-IŠ, DA-TI, LUGAL-I-TI, TI-TI, Ì-LÍ-MI-TI, ḪE-TI and NIN-ZU-ḪE-TI.

TÍL. See under BAD.

TIN. See DIN.

TIR = TER 'Forest' (*kištu*) in GIŠ-?TIR-RA 'orchard' (^{iš} *kirû* BW. II 329,4, 5) 67,30–32 TIR-RÁ may, however, be verbal and mean *idlu* SAI, 5634 i. e. 'locked up' (Thus; Urgigir, son of Ginimu, the surplus grain) 'locked up'. Comp. under DIR and ŠE. t. n. É-ADAM-DUN TIR-BA-BÍL-LA. See p. 100 note 16. In A-TIR 'a grain', probably rice; see under A-TER.

TU = TÙR in title MÁR-TU 'Westerner' (*Amurrû* Br. 5827) 39,10 91,354 92,14 97,19. plural = MÁR-TU-E-NE 106,10. p. n. A-TU, A-TU-GU-LA.

TŬ = TUN; see GÌN.

TUB In TUB-BA (or ÛB-BA?) An official 26,5 TUB-BA-ME 60,57. See under KU.

TUG = TUK 'take' 'accept' (*aḫâzu* BW. II 515,1) in NU-TUK, 'not taken' 1,48. MÁŠ NU-TUK 'interest not taken' 31,2 33A,2. pl. n. NI-TUK^{ki} (= Dilmun).

TÚG, ḪUN = KU. **1.** 'hire' 'rent' (*agâru* Br. 10605) in AZAG LAL TÚG, 'money paid for hiring' 57,62. Á-TÚG-GÀ, 'wages for

hiring' 16,2 51,3 55,13 56,2, 4, 6, 9, 12, 15, 16, 20, 23, 26, 28, 68 65,3, 12, 21. GÀ is here an auxiliary verb = *egir*. Á-LÙ-TUG-GÀ 'wages of a hired worker' 132,5. GUD-TÚG-GŪR 'hired harvest ox' 53, 6, 8; see under Á. perhaps the value ḪUN is preferable in above instances. See Pinches, Berens Collection, p. 26. TÚG-GAD 'loin cloths'? 1,22, 23, 24, 25; see KÍD. TÚG-GAR 'To fill an order'? deliver (*ašību* Br. 10664; comp. DSGl. p. 123 under 1 KU) 13,4. Correct translation p. 39.

2. 'Clothe' 'invest' (*labâšu* BW. II, 481,30). Comp. 'garment' (*ṣubâtu* BW. II, 481,50). BA-TUG 'was invested' 4,11 36,6 37A,8 44,14 60,83 77,Lo.E. 92,46 95,19 96,1, 16 97,30 101,24 106,22 109,17 112,21 113,15 114,12 115,16 118,15 119,17 122,13 123,15 126,14 127,15 128,12 129,14 133,13 137,10 141,10 148,11 149,9 150,12 152,8 163,8 169,12 172,8 174,11 176,7. SÌG-TÚG 'cloth wool' 43,6, 8, 10, 12, 17, 19 45,2, 3, 6 (TÚG = adj. to qualify SÌG); see under DU (2). TUG-GAB-BA 'a luxurious garment' 171,1; see GÁB-BA. Title GALU-TÚG (for GALU-KU?) 'tailor' 60,20, 30, 31 86,3. p. n. TÚG-GÛB for KU-LI?

TUK. See TUG.

TUL p. n. TUL-TA-PAD-DA; see PÚ.

TUM In g. n. GÀ-TUM-DUG; comp. ^{d}GA-TÙM 91,195.

TÚM = DU, RÁ.

TÙM = IB **1.** 'war' 'battle' (*ḳablu* BW. II, 210,9) in MA-AL-TÙM 'harness of war chariot'? 1,39, 40 MA-AL (*ṣamâdu* Br. 6817). **2.** 'tie up' (cf. *ma'âlu* Br. 9798) in NA-DA-TÙM; see under NA.

TÙM-MA 123,9 176,3. This reading is uncertain, it may be IB-KU q. v. In g. n. ^{d}AL-LA-TÙM, AN-NU-NI-TÙM, ^{d}UL-MA-ŠI-TÙM. In p. n. A-DA-TÙM, AMA-RA-BA-TÙM, DA-TÙM, ŠU-GA-TÙM.

TUN, TŬ = GÌN, in GIŠ-TUN 'bent' (*ḳuddu* Br. 11909) in ÍD-ŠAG-GIŠ-TUN 4,5 a river name.

TUR = DUMU. 'small' 'young' (*ṣaḫrum* DSGl. p. 162, I TUR) in GU-TUR 'small millet'? 73A,3. 'A youth' 60,20. TUR-TUR (*ṣiḫḫirâtum*) in TUR-TUR-LUGAL 'young prince' 57,24. In p. n. UR-TUR, UR-TUR-RA, TUR-RA-KU? TUR-RI-ÍB? (see I-RI-ÍB), TUR-TUR-RA.

TUR 'Cattle shelter' (*tarbâṣu* Br. 2664) in AB-É-TÚR 'stable cow' 1,6.

TÙR, TU 'enter' (*erêbu* Br. 1072) in LUGAL TÙR-RA 'the king entered' 100,11 LA TÙR-RA-MA 'did not enter'? or name? p. n. TÙR-RA-AM-Ì-LÍ, TÙR-RA-AM-^{d}DA-GAN.

TU(R) (= Sign List No. 96) 'enter' (*erêbu*? REC. 56) The sign undoubtedly has the meaning of TUR in BA-AN-TU(R) 'it was entered' 21,7 É-A-BA-TU(R) 'into the temple was entered' 70A,7 LUGAL TU(R)-RA 'the king caused to enter' 123,5.

WA = PI p. n. WA-AD-RA-AD, WA-DA-RU-UM, A-ḪU-WI-IR.

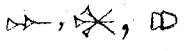
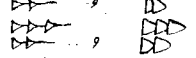
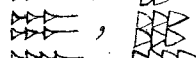
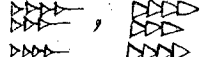
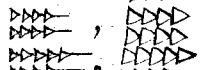
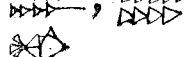
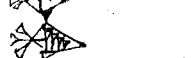
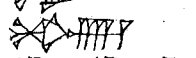
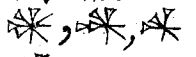
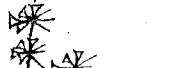
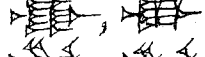
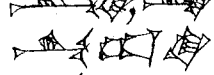
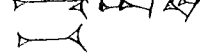
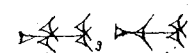
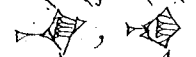
VII. Sign List.

It is hoped that the arrangement of this sign list with its index will prove as useful to others as it has to the compiler in working with material of the last Ur Dynasty.

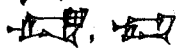
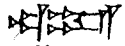
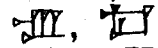
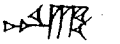
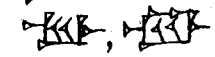
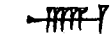
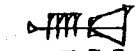
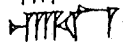
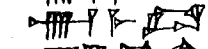
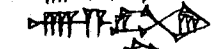
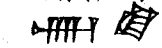
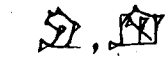
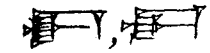
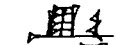
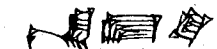
The recent publication of Barton's work on the Origin and Development of Babylonian Writing offered the opportunity of adding references which contain, not only the sources and histories of the signs, but their values and meanings. To these have been added other references where they were deemed necessary.

The simple numerals after the values refer to the sign numbers in Barton. The others will be found through the list of abbreviations. The following additional abbreviations are used here.

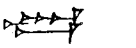
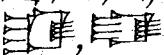
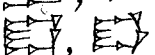
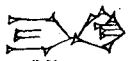
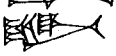
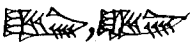
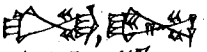
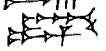
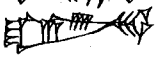
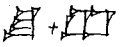
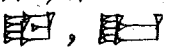
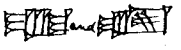
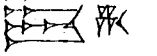
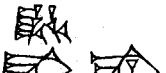
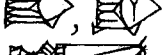
n = note; nr = numeral; bf = before; p = page; pl = plate. The Roman numerals refer to plates in Legrain's LE TEMPS DES ROI D'UR.

Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
1.			*aš, dil, rù, rum*	1
			nr 1 bf gur	
2.			*ḫal, min, man*	2
			nr 2 bf gur	
3.			*êš*	528
			nr 3 bf gur	
4.			*tab* nr 2	144
5.			*limmu, tabtab*	145
			nr 4 bf gur	
6.			*i̯à, í, ya*	533
			nr 5 bf gur	
7.			*àš*	534
			nr 6 bf gur	
8.			*imin, umŭn*	535
			nr 7 bf gur	
9.			*ussu*	536
			nr 8 bf gur	
10.			*ilim, ilimmu*	537
			nr 9 bf gur	
11.			*gir, ád*	10
12.			*gír, mír*	Ru 5
13.			*gir-nun*	Leg LIII
14.			*an, dingir*	13
15.			*nab*	148
16.			*mul*	149
17.			*ag, ak, ki, šâ, mè*	110
18.			*mu*	62
19.			*šes, šeš, urù*	290
20.			*Nannar*	Br 6454
21.			*Uri*^{ki}	Br 6448
22.			*bad, be, idim, ùš, ziz, sún, tíl*	70
23.			*kul, numun, nù*	73
24.			*na, nū*	71
			šir, sìr, âš	72
25.			*Šir-bur-la*^{ki}, *Lagash*	
26.			*ti, til*	76
27.			*bal, bul, pul*	9
28.			*šaḫ, šubur*	52
29.			*nu, šìr*	79
30.			*urú, ìr, arad, mir, nita*	49

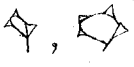
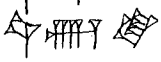
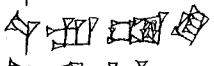
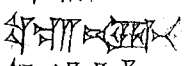
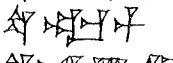
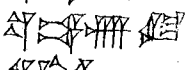
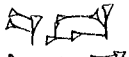
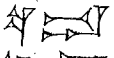
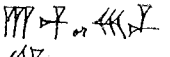
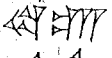
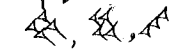
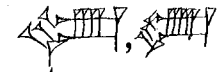
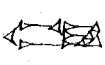
Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
31.			*bar, maš*	77
			nr $^1/_2$ or 10 bf ka	
32.			*bar-an*	UDT 101,7
33.			*dalla, idigna*	78
34.			*máš, bír*	80
35.			*máš+gunu*	RU 33
36.			*kun, gûn*	82
37.			*maš + anšu*	81
38.			*mašda*	Leg LIV
39.			*ḫu, mušen, pag*	83
40.			*mud, sím*	88
41.			*ū*	84 REC 37
42.			*sà*	89
43.			*dar, sī, sù tár ugun*	128a
44.			*Innanna, ninni mūš, šé*	116
45.			*Sušan*^{ki}	
46.			*šuba*	SAI 9017—18
47.			*mùš, suḫ, šud, šuz Tišpak*	115
48.			*ašgab, sā*	Leg LI
49.			*gàl, galu, lù*	289
50.			*lù + še, niga?*	
51.			*lù + bad + še*	289a pl 167
52.			*rad, šitá, šúd*	90 pl 156
53.			*ri, ríg, tál*	93
54.			*nam, sim*	85
55.			*gi, gīn*	92
56.			*ušub*	Br 2465
57.			*zi, zi(d), zi(g)*	91
58.			*zi-zi*	67
59.			*gil*	67
60.			*mug, muk*	3
61.			*zadim*	Leg LVII
62.			*dim*	107

Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
63.			*mun, munu*	108
64.			*uš, gíš, ìr nitaḫ*	214
65.			*maḫ*	56
66.			*banšur*	42
			UDT	1,36, 37
67.			*má*	137
68.			*sur*	114
69.			*bù, bulug, búr, gĭr, ušú, ušum*	11
70.			*úz*	139
71.			*mê* UDT	32,5 111
72.			*nun*	94
73.			*túr*	95
74.			*abgal*	Leg LI
75.			*abrig*	Leg LI
76.			*gašam*	Br 2652
77.			*Eridu*	Br 2645
78.			*ru, šub*	69
79.			*apin, ùru, engar*	55
80.			*gál, iḳ, ig*	87
81.			*en*	112
82.			*Nibru*^{ki}	Br 2877
83.			*ensi*	Br 2918
84.			*si, si(g)*	127
85.			*dir, dirig, să, sîg*	143
86.			*sī, gún, sŭ*	128
87.			*balag* cf. *dúb*	595
			cf 141 and	423
88.			*gur*	126
89.			*nindá, gŭr*	187
90.			*gab, dáḫ, dŭ, tuḫ*	180
91.			*ág, aka*	195
92.			*nindá* + *še* + *min* = *šanabi-gìn*	Leg LVI
93.			*sa(m), šăm sâ, šăm*	190
94.				
95.			*dur, tūr*	122
96.			*líl, tu(r)*	295
			REC	56

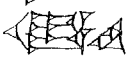
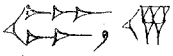
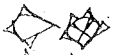
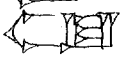
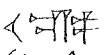
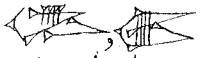
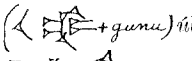
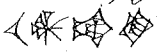
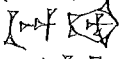
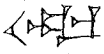
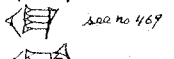
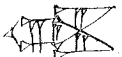
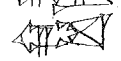
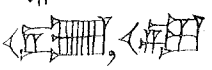
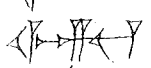
Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
97.			*daḫ, taḫ*	182
98.			*gud, hár gū*	259
99.			*am*	183
100.			*gúd, sukud, ubi*	192
101.			*mar, gār*	262
102.			*um, umu, muz*	155
103.			*um* + *me* SAD	72
104.			*pa, sīg, gár, ḫád, níš* 20 bí ḳa	249
105.			*maškim*	253
106.			*šabra, (pa-al)*	254
107.			*pa-tùg-gin?*	252
			Leg LV	n 8
108.			*šab*	255
109.			*Nuzku*	256
110.			*sib*	257
111.			*ner, nir*	282
112.			*gad, gùm, kíd, kàd*	101
113.			*šinig*	106 and 560
114.			*dubbin*	104
			Leg XXXIV,	303,11
115.			*ba*	5
116.			*zu*	6
117.			*su, kuš, rug*	7
118.			*šuruppak*	
			HC p	353
119.			*lagar*	416
120.			*dù, dul*	417
121.			*ĕ, ēn*	Leg LII
122.			*erìm, inim, dùg, gù, ka, zú*	15
123.			*ka* + *gir*	16
124.			*mŭ, mā, šúb*	27 and 35
125.			*ka* + *ú*	25
126.			*eme, uli*	34 and
			UDT	1,9
127.			*bá, buzru, sú*	20
			and Leg	LI
128			*kù, kūr, mù*	38

Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
129.			*gû, nâb, nag, lām*	37
130.			*sag* + *iš?*	584
131.			*sag, kúš*	129 LSG p 281
132.			*kùš, súr, šúr*	288
133.			*i*	159
134.			*itu, iti*	50, 51
135.			*gúg, lú*	302
136.			*ud* + *gunu*	REC 92 RU 12, 1,17
137.			*mùr, murub, niság, umùn*	296
138.		?		575
139.		?	*dara?*	RU 79
140.			*lugal, ín*	169
141.			*dīm*	168 RTC 311,5
142.			*nigá?*	567, RU 82
143.			*šu-nigin*	475 and REC 113
144.			*ma* + *gunu*	HLC 112,9 RU 84
145.			*aga, gír, mèr, mìr, ukù, nimgir*	304
146.			*zag, kīr*	291
147.			*êssad*	Br 6525
148.			*bár, šār*	301
149.			*peš, kir, kār, gîr*	303
150.			*gúr, ḳār*	292 SAD 62
151.			*alam*	315
152.			*bí, bil, dé, gĕ, izi, lám, ne*	185
153.			*erím*	Br 4603 UDT 57,25
154.			*búl, gī, gibil*	186
155.			*sîg, sĭ*	s nr 164 308
156.			*iš, saḫar*	215
157.		?	*kà? gál?*	572 s nr 465
158.			*ša, nā*	310
159.			*il, gīl, gúr dü du(š)su*	277
160.			*áš, deššu, zíz*	298 nr 30 bf ḳa
161.			*áš* + *u*	RU p 155 nr 40 bf ḳa

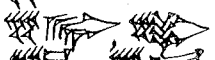
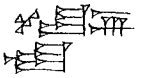
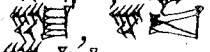
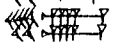
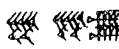
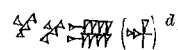
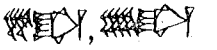
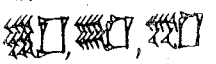
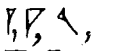
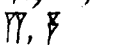
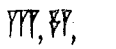
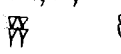
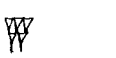
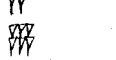
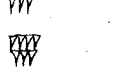
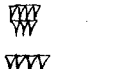
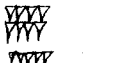
Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
162.			*áš* + *niš*	RU p 155 nr 50 bf ḳa
163.			*gal, sâ*	300
164.			*sĭg, nammu*	321 or 308
165.			*šu, kad, gè, gimil?*	311
166.			*da, tá ḏu*	294
167.			*á, id, ăš, i*	293
168.			*ázag*	Br 6591
169.			*gí, ge*	283
170.			*šu-gi*	
171.			*rìm, tú*	Br 7156 Leg LVI nr 22
172.			*dè, di(m)*	297
173.			*de, dī, dim, simug, umún*	297
174.			*gí, gūr, kin, ḳi*	483
175.			*bur, pur*	306
176.			*uri, tilla, ari*	316
177.			*e, êku*	263
178.			*làḫ, luḫ, šukkal, táḫ*	278
179.			*erin*	486
180.			*ú, šam, kūš, gŭd*	273
181.			*šakira*	Leg LVI
182.			*àg, lāg, sangu, šid, šiti, pisàn*	270
183.			*gĕ, geš*	(s. nr 325) 317
184.			*gam, gůr, ḳam*	318
185.			*kud, tar, sil ḫaš*	12
186.			*gìd, kas, kăš kaskal, raš*	177
187.			*kib, ullu*	223
188.			*ḫum, kus, lum, núm, gúm*	508
189.			*sîg, múr, gàr*	509
190.			*làm*	388
191.			*Aratta*	Br 9051

Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
192.			*ud, ŭg, û, utu, babbar, bàr, ḫad, ḫàš là, laḫ, tam*	337
193.			*laḫ-laḫ*	Leg LIV
194.			*Adab*	Br 7846
195.			*Sirara*	Br 7853
196.			*zabar* 338	Br 7810
197.			*Buranun* *Sipparu*	Br 7905 Br 7902
198.			*úḫ*	346
199.			*è, èn*	Br 7869
200.			*Zararma* (*Larsa*)	Br 7867
201.			*gašan, būr-u* 307	nr 10 bur
202.			*êš,* nr 3	528
203.			*êš-bar*	Leg LII
204.			*ušù*	403
205.			*nigin*	404
206.			*zib*	352
207.			*dun, sul, šul*	427
208.			*im, ní, mēr* 358	^{d}*Adad,* ^{d}*Iškur*
209.			*lul, nar, šattam lib, paḫ*	312
210.			*darà*	113
211.			*nad, ná, nú*	386
212.		"	*nad, ná, nú*	386 pl 170
213.			*kúr, pá, pap*	59
214.			*pà*	Leg LV
215.			*dĭg, dìm, šiš, bulùg*	60, Leg LI Br 1161
216.			*ub, úr*	261
217.			*gă, ḳa, lă*	63
218.			*nim, num, tūm* *Elam*	387
219.			*tum*	390
220.			*dúg ḫi, šár*	353 nr 3600
221.			*šargad*	364^{b}
222.			*šaru* 364 e pl 170	nr 600 bur, 36000

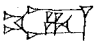
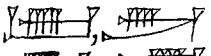
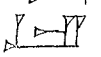
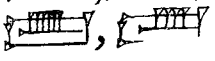
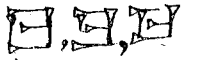
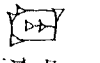
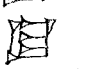
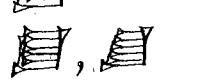
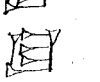
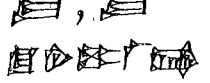
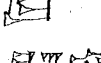
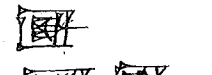
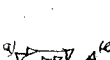
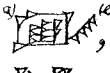
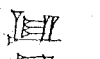
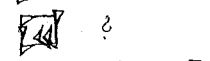
Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
223.			*šár-gal-diš*	364 C nr 216000 pl 169
224.			*bir?*	360 and REC 213
225.			*ḫá, zun*	364 SAD 155
226.			*muš, ṣir, saḫun*	328
227.			*anšu, gìr, né*	211 and 400
228.			*anšu-sal* = *eme* *anšu-uš* = *dūr*	
229.			*alim, elim*	374
230.			*lulim*	REC 229 UDT 142,1, 2
231.			*gìr* + *gunu*	400$_{6}$ REC 225
232.			*anšu-ù* *dusu* *durá*	Br 4995
233.			*Tidnu*	Leg LVI
234.			*utūl, găn, dû, kam*	357
235.			*ìr, ūr, ḫar, mur* *kin kikkin*	361
236.			*arà*	Br 8583
237.			*di, sá, sìm* *silim*	415
238.			*ki, kĭn*	419
239.			*Umman*	Br 9648
240.			*šà, šag*	340
241.			*azag, kú* *kubabbar*	428 Br 9909
242.			*guškin*	Br 9897
243.			*munuz*	348
244.			*u, uḫ, umun, būr* *šū* nr 10	365
245.			*man, min, niš* *buzur* nr 20	431
246.			*eš, eš, bà* *ušu* = nr 30	432
247.			*nimin* nr 40	433
248.			*ninnû, illil* nr 50	434
249.			*būr-àš* nr 60	435
250.			*būr-imin* nr 70	436
251.			*būr-ussu* nr 80	437
252.			*būr-ilim* nr 90	438
253.			*ul, dú, rŭ*	396
			gê, gì, gig, mi, kug	380

Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
254.			*dugud*	401
255.			*gíg, kíb*	402
256.			*u-ja* nr 15	430
257.			*áb, lid, rîm*	373
258.			*kìr, šem, ùb*	376
259.			*utul, unû*	Br 8879
260.			*šaḳḳad*	372
261.			*ûb*	589
262.			*Keš*^{ki}	Leg LIII
263.			*muḫ, ûg*	366
264.			*ugun, Ištar*	371
265.			*û*	SAD p 146
266.	 see no 469		*ḫul, ukuš*	495
267.			*û, utaḫ*	398
268.			*šū-luḫ?*	Leg LVI and XLIV 362seal
269.			*dûl, šudun*	587 Br 10875
270.			*šaman, šakan*	382
271.			*ĝir, kĭr*	383
272.			*gul, sun*	381 pl 98
273.			*igi, lim, ši*	406
274.			*ar*	408
275.			*sîg, šig, šùg, kĭr*	411
276.			*šå*	410
277.			*pā, pád*	407
278.			*itì, izkim, ŭ agrig*	409
279.			*igi* + *ma lim-ma?*	Ru 170
280.			*igi* + *ku*	
281.			*ù, dura, šá*	412
282.	see 278		*ŭ*	Leg LVII
283.			*ḫúl*	413 [125
284.			*igi* + *gar*	OBTR UDT 58,201
285.			nr $^1/_3$ *gìn*	OBTR 132

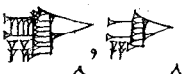
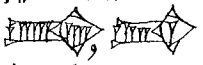
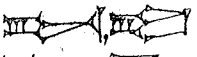
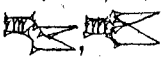
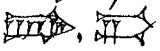
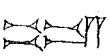
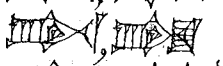
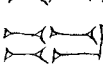
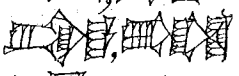
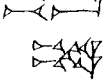
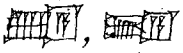
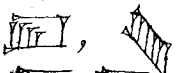
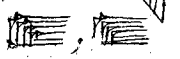
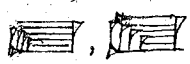
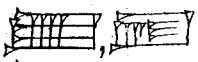
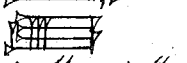
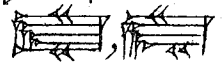
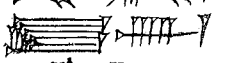
Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
286.			nr $^1/_4$ *gìn*	OBTR 133
287.			nr $^1/_6$ *gìn*	OBTR 134
288.			*kur, pad, šug šukum*	429
289.			*kinda*	102
290.			*amar, zur, már, marad*	392
291.			*bur* = semitic	
292.			*ùr, zúr, sigišše*	393
293.			?	Ru 179
294.			*din, tin, tí*	425
295.			*uḫ, uḫu aḫ*	355
296.			*šutug, uḫume*	356 Leg LVI
297.			*súḫ*	RU 183 see nr 310
298.			*tè, temen, gāl*	330 Leg LII
299.			*unù*	Br 7721
300.			*kár*	332
301.			*Bâbili*	Br 7741
302.			*gùr*	361 Ru 186 LSG p 274
303.			*si(m), sum, sí, sĭg*	175
304.			*eltek, ereš, nàg, tè, tù,* ^{d}*Nidaba*	176
305.			*pe, pi, må, wa, ä*	339
306.			*erim laḫ, pir*	347
307.			*sig, pig*	527, p 133
308.			*gín, kùr, lad, mad, nád, šad*	322
309.			*bu, gid, sir, pí*	325
310.			*alala, sír, sud, su(g)*	327
311.			*súḫ, suḫur, ḫubur* + *ka*	363 LegLVI n 1
312.			*usán*	350
313.			?	350a
			ḫuš, ruš	362

Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
314.			*še, šēg, nitáḫ, sùg, šùg*	323
315.			^{d}*Nidaba*	324
316.			*dù, tu, tùr, urŭ*	57
317.			*uz, še-pag*	326
318.			*ter, tír*	329
319.			*ṭer-ter, ninní*	335 RU 201
320.			^{d}*Ezinu (Ašnan)*	Leg LII
321.			*gûb, li*	58
322.			*in*	166
323.			*mă, mú, nisig, sar, šar* (cf nr 379)	170
324.			*ban, pan*	394
325.			*diš, gè, ǵi, geš, tal* nr 1 and 60	439
326.			*min, man* nr 2 and 120	511
327.			*êš, piš* nr 3 and 180	528
328.			*lama, limmu* nr 4 and 240	523 532^{b}
329.			*ìà* nr 5 and 300	533
330.			*àš* nr 6 and 360	534
331.			*imin* nr 7 and 420	535
332.			*us, ussu* nr 8 and 480	536
333.			*ilim, ilimmu* nr 9 and 540	537
334.			*nér, gi(š)* nr 600	442
335.			*me, išib mén meš šìb*	478 479
336.			*šuššana* nr $^{1}/_{3}$	512
337.			*šanabi* nr $^{2}/_{3}$	513
338.			*kingusili (parab)*, nr $^{5}/_{6}$	514
339.			*lal, lá*	440
340.			*lál, kurmun*	441
341.			*lal-ni, lal-lí*	RU 209
342.			*usar*	441^{a}
343.			*nanga*	440^{a} 441^{b}
344.			*sikḳa, sigga*	496
345.			*sikḳa + bar*	OBTR 254
346.			*du, gin, gû gub, rá, šâ tùm*	207
347.			*lăḫ, súb*	208 Leg LIV
348.			*dím, gim idin*	395
349.			*ím, gīr, gigri, kàš, rím*	204

Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
350.			*suḫuš, (gigri)*	203
351.			*dà, dū, gaḳ, rú*	227
352.			*sa̍l, gâl, géme, sal-me*	497
353.			*zù, ḫál, rìg, rî*	498
354.			*el*	507
355.			*dam, làm*	500
356.			*nī, nin, egi, eréš*	499
357.			*geme, gím, gín*	501
358.			*úḫ, ḫú*	504^{a} from Br 8124
359.			*banda, dû, dumu, tur, ibila*	161
360.			*bulúg, balag*	595 cf 87 and 423
361.			*sìl, ḳá*	593
362.			*giš, gêš, mû*	258
363.			*Umma^{ki}*	
364.			*ta*	158
365.			*dùr*	122 and 597
366.			*làl*	124
367.			*gú, gù(n), tib tig*	120
368.			*gun*	123
369.			*ga, gür, tàḫ tû*	275
370.			*ùr, ŭru*	205
371.			*esi(g), guruš, kal, lab, dan*	279
372.			*bùr, kisal, lel, pàr*	234
373.			*eri, īr, uru, rí*	39
374.			*úru, găl, gišgal*	46
375.			*erīm, ūru*	47
376.			*gŭr*	45
377.			*urudu, dá*	152
378.			*kīd, kišíb, lāg, mes, mèš, sangú, šíd*	270
379.			*ezen, isin, sûr, sirim, šer*	170^{a}
380.			*úg, bád, dìg, dūg*	171
381.			*umbara, sĭl*	172
382.			*nisig + la*	Leg LV n 3
383.			*keš, kešda, sáhar šer + gunu*	170^{b}
384.			*ab, éš, unu(g)*	147 SAD 241
385.			*zé, ṣi*	164

Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
386.			*unu*	199
			umug^{ki} = *Uruk*	
387.			*Ninâ, Išḫanna*	201
388.			*íb, darà, uraš*	480
			UDT 31,$_{12}$	
389.			*gìn, tù, tun*	530
390.			*ma*	299
391.			*gíd, gûr, ḫab kír kûr, lagab, nïn, rim*	443
392.			*ginar, kunin*?	445
			màr, cf UDT 20,$_{1}$	
393.			*ì, ìd, engur, ḫur, sïr, zikum*	444
394.			*ku*^{1}, *éš, teg, tuš*	481
395.			*ku*^{2}, *túg, tub, úb, dúr*	481
396.			*ku*^{3}, *ḫun úš*	481
397.			*ku*^{4}, *šú, zì, zíd*	481
398.			*tukundi*, UDT 31,$_{7}$	
399.			*šara* cf YBC 607	
400.			(a) *barun, 'u*	449
			(b) *ganam*	453
401.			*udu, lu*	482
402.			*gukkal* Sb 1, III 12	
403.			*dib, dab*	482
404.			*pú, dúl, tul*	460
405.			*dul*?	610 pl 143
			cf Ct V 36, 1,$_{13}$	
406.			*zar, sùr, šisi*	448
407.			*ambar, ašte, bunin kunín, sug*	467
408.			*kili(b), kîn, nigín, nïn*	475
409.			*mudru, sìg*	484
410.			*amaš, utúl, kisim*	248 see RU 320
411.			*ì, iá, díg, zal, zuš lí, ni, sùl*	228
412.			*ì-lí, ili*	Br 5356
413.			*ǐ, iă, dāg, zá, zè na, tak*	224
414.			*kisál* (*or ni-giš*?)	234^{a}
415.			*ir, er, iriḫ*	229
416.			*gu*	502

Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
417.			*nagar*	503
418.			*dŭ, tug, tuk*	515
419.			*gúb, gubbu, kab, ḫub*	99
420.			*ad*	162
421.			*ad-ge, akkil*?	Leg LI
422.			*uš, gíš, gurúš, nitá*	214
423.			*dúb* (cf nr 360)	309
424.			*gum, kum*	193
425.			*gaz*	194
426.			*geštin*	213
427.			*ubi* + *lum*	RU 245
428.			*šum, tag, tak*	146
429.			*gan, ḫe, ḫù, udul*	160
430.			*al*	260
431.			*dub, dab, diḫ, kišib samag, sumug*	157
432.			*ur, gìš, lik, taš*	516
433.			*gà, mà, mal, pisán*	230
434.			*ama, dagal, emé*	231
435.			*egia* (*gagia*?)	238^{a}
436.			*men, tan*	240
437.			*síl* (*puḫad*?)	237
438.			*gà* + *aš*	PA 69 IV,$_{19}$
439.			*úr, urŭ*	238
440.			*ūš* (*sál, šal*)	241
441.			*dug, duk, kurun, lud, šikin*	264
442.			*gâl, ḳal, ḳar ki-dakan, sūg.*	48
443.			*Asaru, šilig*	44
444.			*ra*	287
445.			*la, šika*	54
446.			*kiš, ḳiš*	377
				REC 182
447.			*ug, uk, pirig*	150

Nr	Ur Dynasty	Assyrian	Values and Idiograms	References
448.			*az, aza*	151
449.			*usan*	285
450.				RU 260
451.				RU 262
452.			*íl*	206
453.			*ib, tùm*	210
454.			*egir*	212
455.			*bi, epir, gaš, kà, kaš*	217
456.			*rig, šém, šim, siris*	218
457.			*bappir*	220
458.			*edin, bír, rĕ, rû, sír*	181
459.			*alal, elal, pisan, dubbisag*	272 and UDT I$_{14}$
460.			*gán, kar, màl*	119, pls 29 and 158
461.			*sa*	118
462.			*é*	281
463.			*ge, kĭd, lil* (*saḫ*?)	269
464.			*bara, dág, pár*	244
465.			*ká*	154
466.			*kalam, ùg, uku, un*	268
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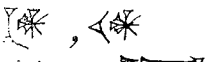
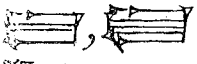
468.			*én*	491
469.			*ḫul, ukuš, bibra*	495 Leg XIX 163$_{10}$
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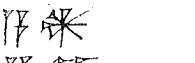
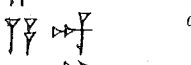
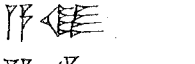
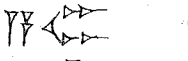
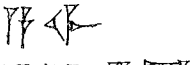
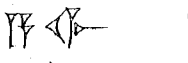
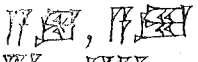
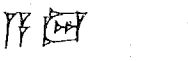
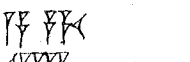
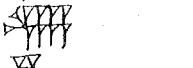
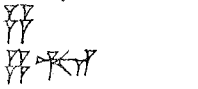
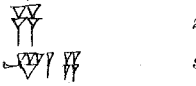
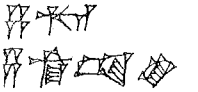
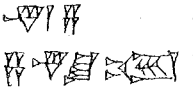
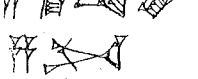
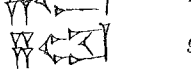
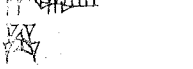
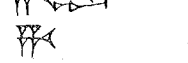
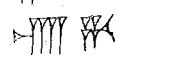
471.			*ám, šeḳ*	Br 11386-7
472.			*ega*	Br 11593
473.			*èr, ír, isiš, êš, šèš*	Br 11601-3-4
474.			*î, íd*	Br 11645-6
475.			*āḫ* = *a* + *ḫa, zaḫ*	SAD nr 345
476.			*kid, šìd, tāk*	68 *subura*, UDT 57$_{160}$
477.			*za*	523
478.			*šubá*	Leg LVI
479.			*Zabalam*	DSGl p 218
480.			*nini*	Br 11791
481.			*gug*	526
482.			*ḫa, kŭ, kua*	525
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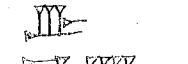
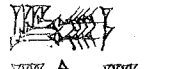
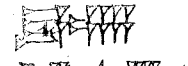
484.			*gar, mŭ, nĭ, nig, ninda, šā*	532
485.			*ŭr*	529
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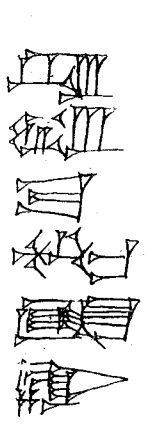

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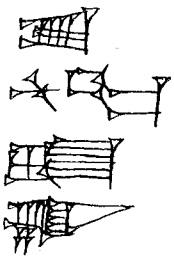

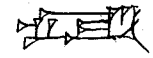

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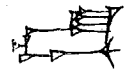

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Improvements and Corrections.

Introduction p. 1 l. 1 read eighty-six for eighty.
„ p. 2 l. 27 read BA-BAD for BA BAD.
„ l. 34 foot-notes for foot notes.
„ p. 3 l. 25 omit the word "have" before "used".
„ Officials: p. 4 Omit AB-E-TÙM-KU.
„ „ „ „ AD-^{d}IM may be AD-AN-NI.
„ „ „ „ Insert AZAG-GIM.
„ „ „ „ Insert hyphen after EN in EN-^{d}INNANNA and ff.
„ „ „ „ ÊŠ-KAM-UŠ?
„ „ „ „ IGI-TÚM and IGI-TÚM-MU better PALIL and PALIL-MU.
„ „ „ „ Write IZKIM for IGI-DUB.
„ „ „ „ IM-MA as a title is doubtful.
„ „ „ „ IN-SÙR-SÙR, see IN-ZAR-ZAR.
„ „ „ „ UKU-IL see ÙG-GÚR.
„ „ „ „ Change ŪRU to URÚ.
„ „ „ „ Insert UŠ-BAR after ŪRU.
„ „ „ „ Change UŠ-LIG-GA to NITAḪ ESI(G)-GA.
„ „ „ „ Change GALU-IN to GALU-GEŠTIN.
„ „ „ „ Omit first GALU-KU.
„ „ „ „ Insert GALU-ŠUKKAL above GALU-RIM.
„ „ „ „ Insert GALU-TÚG-GÀ above GAR.
„ „ „ „ Place GIM below GAR.
„ „ „ „ Read GÎN-KÁR-GE for GÎN-KAR-É.
„ „ „ „ Change KAR-DU to KAR-RA.
„ „ „ „ Place GIŠ-BAD above GIŠ-GID-DA.
„ „ „ „ Omit KUŠ.
„ „ „ „ LUGAL-RA UŠ-SA for LUGAL RA US-SA.
„ „ „ „ Insert MAR-TU below MAR-SA.
„ „ „ „ MER should be MÈR.
„ „ „ „ NIK-KU may not be a title.
„ „ p. 5 For PA-AL read ŠABRA.
„ „ „ „ Insert PALIL below PAG-GA.
„ „ „ „ SAG-PA-KAB-DU, better SAG-SĪG-Ë.
„ „ „ „ ŠÀ-IGI-GAR-MA for ŠÀ-IGI-GAR-MÁ.
„ „ „ „ Omit ŠU-GI.
„ „ „ „ Insert ŠU-I above ŠU-ḪA.
„ „ „ „ ŠU-DÙG-GA for ŠU-DUG-GA.
„ „ „ „ ZÍD-IL for ZID-IL, place above ḪE-KU.

Introduction	Grains	p. 5	Connect all syllables with hyphens.
„	„	„ „	From ZÍD to end of list should follow GU-TUR and be marked ZÍD.
„	„	„ „	Point GÚ-GAL and GÚ-TUR for GU-GAL and GU-TUR.
„	„	„ „	ŠE-ÁŠ for (Še)-Áš.
„	„	„ „	ŠE-GÁN-GUD for ŠE-GAN-GUD.
„	„	„ „	ŠE-GÍR-GÍR for ŠE-GIR-GIR.
„	„	„ „	ŠE KÙ-Ú-RÁ for ŠE-KU-U-RA.
„	„	„ „	For ŠE-ZÍD-KA and ZÍD-KA-GÚ, see ZÍD-DÙG.
„	Animals	p. 6	Insert hyphens between all the syllables in this list except AM GUD, ÚZ MÁŠ, GANAM GUKKAL and GUD GUKKAL, which, in each case, may represent separate animals.
„	„	„ „	ANŠU should be ANŠE before SAL.
„	„	„ „	Omit Ù after AZ in AZ-Ù.
„	„	„ „	Change UZ to ÚZ, and UZ-MAŠ to ÚZ-MÁŠ.
„	„	„ „	Write LULIM for LU-LIM.
„	„	„ „	Change MÁŠ-ŠAG-GÙ to MÁŠ-ŠÀ-DÚG, MÁŠ DŪ to MAS-DŪ, and SAL-AŠ-KAR to SAL-ÁŠ-KĀR.
„	„	„ „	ḪÚL and ŠÚ for HÚL and ŠU throughout.
Catalogue	No. 5		DÌM-KÙ for DIM-KÙ.
„	No. 60		Under "Description and Measurements" after X pl 32, read: and OBTR Catalogue No. 248 and 249. Text in JAOS 18 pp 364-5 (Lau).
„	No. 91		Insert date, Bur-Sin, 2nd; see No. 37.
„	No. 94		Change BA-AB-BA-DŪ to BA-AB-DŬ in date formula.
„	No. 153		17th day instead of 15th day.

Translations,	p. 37,	No.	1, l. 9	For "polished bronze chairs or vessels", read 'bronze ZA-LUM Chairs'.
			l. 11	Substitute for "battering rams", 'rakes or saws' and for Note 1, Each weighed from one to two lbs. Cf. RU 124 and 280.
			l. 20	Substitute 'sails' for "ladders" and see GIŠ-DA-AG-SI in Word Index.
	p. 38,	No.	6, l. 3	Omit (temple of the canal).
		No.	8, l. 3	For "of priests" read 'delivered by the accountant'.
	p. 39,	No.	9, l. 1	Substitute 'Nine sheep, to lie down were broughtby Ludingirra in ZÉ^{ki}'.
			l. 3	Change Eabani to Enkidu.
			l. 9	Omit from Dakuku.
			l. 11	Change Tsi^{ki} to ZÉ^{ki}.
	p. 39,	No.	13, l. 3	"Bread flour" should be 'delivered', i. e. 'the order has been filled'; see TUG-GAR = *ašību*.
	p. 40,	No.	18, l. 2	Change "an ox and a cow enclosed" to 'a draught ox and cow'. Eabani, better Enkidu.
	p. 41,	No.	20, l. 5	Omit, "For further discussion see Index of Words and Phrases".

Translations, p. 42, No. 25, l. 2 erase Sigguri as ship-name.
p. 42, No. 25, ls. 4-5 Omit from: "As" to the period and substitute SÌG-GÙ-RÍ, 'that carries wool'.
No. 27, l. 22 Read 'at the temple of Lugal-ūru^{ki}' for 'a royal house known as Uru(^{ki})'.
„ „ l. „ In seal bal is doubtful in mi-ni-bal.
p. 43, No. 28, l. 7 Substitute éš for unū(g).
„ „ No. 29, l. 3 'Shepherd of the ma-rí^{ki} men', instead of "the Shepherd Lumari^{ki}".
„ „ No. 32, l. 1 translate 'Urturra ordered to have paid etc.'.
p. 44, No. 33, l. 1 translate shanaaka etc., 'ordered of Nikalla a portion of his pots'.
p. 44, No. 36, End of l. 1 Change "it is" to 'made secure'; see *gál* (3).
No. 37, l. 2, 5 and 7 Change "kid" to 'interest'.
l. 9-10 galuninan, better galunindingir.
p. 45, No. 38. l. 10 gur instead of gurs.
No. 39, l. 1, 2, 3 "Sweet" better 'pure'.
„ „ l. 2 'to 15th day' instead of "and 15th day".
„ „ l. 2 Omit comma after 'moon'.
„ „ l. 6 Change Anigál to Ánigál.
No. 40, l. 2 Change "came" to 'went'.
„ „ l. 3 Change *ni-im·du-na* to *ni-im-gin-na*.
No. 41, l. 3 Omit comma before Urgishku.
p. 46, No. 41, l. 10 *nin-an*, better *nin-dingir*.
„ „ l. 13 "*manu* wood", better 'ceremonial staffs'.
„ „ l. 14 "Strewer of straw", better 'cleaner'.
„ „ l. 15 "Fish pond", perhaps better 'ḪA plants'.
No. 42, l. 25 Omit "the sum total is" and read '308 talents 32 Mana were weighed'.
„ „ l. 28 Last word 'the flock' instead of p. n. "Udulu".
p. 47, „ „ l. 4 from top of p. Change "tatents" to 'talents'.
„ „ l. 11 „ „ „ „ Omit "the sum total is".
„ „ l. 16 „ „ „ „ Change manes to mana.
No. 43, l. 2 Change 240 5/6 to $4\,^5/_6$.
„ „ l. 5 Change "at the weigh house" to 'weighed'.
„ „ l. 7 Change 116 5/6 to 116.
p. 48, No. 44, l. 2 *šu-gí* for *šu-gi*.
No. 46, l. 4 *ba-ḫúl* for *ba-ḫul*.
No. 46, l. 5 *gà-nun* instead of *ga-nun*.
No. 48, l. 4 For ^{d}*Nin-kish* 'a swine god' see RBA, II, p. 720, note 9.
No. 51, l. 3 *sug-gán* for *sug-gan*.
p. 49, No. 54, l. 5 Erase after "Ililushagshag" to the period and substitute; 'The interest on 10 GUR was 100 ḲA on each. Its grain amounted to 3 GUR 100 KA'.
No. 55, l. 1 *Nimene* may be rendered 'of the Elamites'.
p. 50, No. 57, l. 9 of the translation. Substitute: 'Singers of Nina who makes mourners'.
p. 52, No. 58, l. 16 from top of p. *naḳâru* instead of *naḳaru*.

Translations, p. 52, No. 58, l. 31 from top of p. Diḳala instead of Diḳalala.
p. 53, No. 59, l. 1 of the translation. Change *iskim* to *izkim*.
„ „ l. 19 „ „ "accountant" is doubtful.
p. 55, No. 60, l. 22 and 23 from top of p. "Major-domo" is doubtful. SAI 10566. AD-É = *adḫupu*.
p. 56, Nr. 62. Insert after notes; GAB appeared after this section of the book was through the press.
p. 59, No. 67, l. 6 Write 1640 instead of 1642.
p. 60, No. 67, The count l. 1 30 instead of 32.
In the sum 1630 „ „ 1632.
In the total 1640 „ „ 1642.
In final paragraph omit all after 59.
p. 61, No. 68, l. 17 See ZÍD-DA in Word Index for another translation of NÍN-ŠID-AG-ZÍD-DA.
Change NIN and ZID to NÍN and ZÍD in this phrase throughout the translations.
In the list of grain, l. 22ff., substitute GAR-RÁ 'common bread' for GAR-DU.
Change GAR-ZÍD-AŠ to GAR-GÍD-AŠ.
GÍD = *arâkù* 'be long' BW 443_8.
p. 62, No. 69, Omit last line "Note *kam*" etc.
No. 71, In last line read: "Dungi, and" etc.
p. 64, No. 77, l. 2 Read 'female kids' instead of "does" and point *dug*, dúg.
p. 65, No. 82, l. 4 Read 'that' instead of "thal".
p. 66, No. 88, l. 1 Luim, better Luadad.
No. 89, Omit l. 4 and 5 to the period and substitute 'Lakh-khush went'.
No. 91, l. 3 The date was found in the erased l 85 of the tablet to be Bur-sin 2nd.
p. 67, No. 92, l. 4 For "marriage rites" substitute 'very large? (sheep)'.
p. 68, No. 97, l. 5 Nannarigi-du, better Nannarpalil.
l. 6 For "strawman" substitute 'vintner'.
l. 7 Urninsher for Urninshar.
l. 11 Erase 21 and write 11.
l. 13 For "convineed" write 'convinced'.
No. 98, l. 3 Change 255 to 254.
l. 4 Change 228 to 229 and 253 to 254, also 2 to 1.
No. 99, l. 5 Ururishum, better Irrishum.
p. 69, No. 100, (12) (13) (14) 'grain-fed' for "grain fed".
„ „ (16) Enzuabushu instead of Enginabushu.
„ „ (17) 'Received' is better than "distributed".
In third from last line change 10 to 9.
p. 69, No. 101, l. 1 Shumirra in name list is ŠU-ÌR-RA.
l. 3 Change "does" to 'female kids'. Omit (imported?).
p. 70, No. 104, l. 5, 10 Omit "as bridal gifts" and see in Word Index GUD-E-UŠ-SA.
p. 71, No. 109, l. 1 Erase to "grain" and substitute 'A fat goat that has not conceived a kid'.

Translations, p. 71, No. 109, l. 3 Change "doe" to 'female kid'.
l. 4 Erase "the temple has received" and substitute 'temple provision'.
l. 9 Erase "another form of NI-KU 'received'" and substitute 'meaning food provision'.
No. 112, l. 1 Gimilili is ŠU-Ì-LÍ in name list.
p. 72, No. 116, l. 3 Small g in second grain-fed.
No. 118, l. 3 Nannarpalil for Nannarigidu.
No. 119, l. 1 For Ilusu read Anansu.
No. 121, l. 2 Change Kašhara to Kashara.
l. 3 Omit "was" after Urbau.
p. 73, No. 121, l. 6 Change SĬG to SĬG.
p. 73, No. 123, l. 3 Insert 'watch' before "dogs" and an interrogation after "king".
No. 124, l. 2 Change "does" to 'female kids'.
No. 129, l. 4 Change "does" to 'female kids'.
No. 130, end, Change 53 to 33.
p. 74, No. 136, l. 1 Read '46' for "48".
p. 78, No. 168, ls. 3 and 5. Change "doe" to 'female kid'.
No. 170, l. 2 GA-ZÙ-AG = Br. 6128 *pušikku* 'fur' or 'wool stuff': so correct.
p. 79, No. 176, l. 2 Change last sentence to read 'In the 9th year of Bur-Sin it was deposited'. Erase last line and substitute 'that recently appeared as MLC part III'. Other corrections of translations will be found in the Index of Words and phrases.

Name list, pp. 82-97 Add to A-tu, the reference 169_5 which was omitted.
Insert E-la 67_{36}.
Change ^{d}En-gín-a-bu-šu to ^{d}En-zu-a-bu-šu.
Add to ^{d}En-lil-la, the reference 111_{15}.
Insert Lù-de-ni-zu and Lù-šag-lá which may be titles: references lost.
Change Má-kar-dúg-gi to Má-kár dúg-gi.
Change Mer to Mèr throughout, and Mèr-šag-kuš to Mèr-šag-kùš.
Musen-ne-dam should be Mušen-ne-dam.
Change Sĭg-a to Sĭg-a and so correct p. 96, note 18.
Erase Sìg-gù-rí and note 19 on p. 96. It is not a name and means 'that carries wool'.
Šá-na-a-ka = Ù-na-a-gù is not a name.

Deities p. 99, note 15. Omit "may be a reference to the tribal bloodbond."

Temple names, p. 100 Change É-a-du-du to É-a-lăḫ

Place names, p. 102 Add to Urù-unū(g)^{ki} (urí^{ki}), $73A_{seal}$, 91_{341}, $100_{18,27}$ and in seals of 160, 167, 168, 169, 171.
p. 103 Insert Zé^{ki} 9_4
Add to Kinuner^{ki}, 78_{19}.

Month names, p. 104 Omit Ab-e 174_4. Add 2nd Jokha Mo. Itu síg-giš-ša-šub-ba 186_6.

Index of Words and Phrases

p. 115 Under A 3 104 should be 104_1.
„ A 5, l. 3 no hyphen between A and NA.
„ A in p. n. Change ŠA-NA-A-KA to Ù-NA-A-GÙ = 'orders' and wherever this word occurs.

p. 116 TUR in ÁB-E-TUR is correct.
Under AG, ZÙ for the pro. 'thou' is doubtful. GA-ZÙ-AG was an expression for a kind of fur or wool. Thus change everywhere it occurs.
Read last two lines thus: The pictograph of AG represents two hands breaking a reed to build a hut.

p. 117 Under AL omit the first "cf. LSG p. 202".

p. 120 Add to Col. 2, l. 8 on GU-EDIN; cf. NBC II, Net Cylinder, p. 3 on the location of GÚ-EDIN.

p. 122 Under E-D[A], add the syllable see trans before lation (= see translation).
E-NE after NIM-E-NE, erase 'servants' and translate 'bees' or 'Elamites'.

p. 126 Ù 2. Omit what follows 'in' and insert Ù-NA-A-GÙ, 'ordered' Ḳibû Br. 531

p. 127 Under UB, divide DA and LIMMU.
„ UD-NAD-A l. 5, 15th for 15.

p. 131 Under BAL, l. 8, add; cf. OBTR. sign list, BAL.

p. 132 „ BÚR. The second BUR of l. 4 should be BUR.

p. 134 „ GÀL end of l. 22 'whitener'.

p. 136 „ GIN change 89_5 to 89_4 and 89_{9-10} to 89_9.

p. 137 „ GIR change GÌR to GIR in SÌG-GIR-GUL and ^{d}NIN-GIR-SU.
„ GIŠ omit words "IÁ mistake in text" in parenthesis.

p. 138 „ „ correct GIŠ-SÁG-SÁG to GIŠ-ŠÁG-ŠÁG and SAR to ŠAR in NIDUB IGI-GIŠ-ŠAR.
„ „ last word, correct GINAR^{ki} to GIGIR^{ki}.

p. 140 „ GUN = SI change GUN to GÚN.

p. 142 „ DIR SÌG should be SÙG.
„ DU-DU Reference for NÍG-GA-LĂḪ should be 1_{50}.

p. 143 „ DÚG put mark over DUG in LU-DÚG-GA and LUGAL-DUG-GA.

p. 144 „ ZA 1 line 4, change *ḫussú* to *kussû*.

p. 146 „ ZÙ Note correction of GA-ZÙ-AG and change translation of 170_2 and index under AG and GA.

p. 147 „ ḪA sign of collectivity should be ḪÁ.

p. 148 „ ḪI = DUG should be DÚG.
„ KA 2 line 3 GÙ in GÙ-NA-NI.
„ „ under p n omit ŠA-NA-A-KA.

p. 149 Under 2 KI = 'in' the correct translation of 33_8.

p. 150 „ KU 3 = 'lie down' correct the translation of 9_1.

p. 152 „ LAL, after LAL-NI insert (= LA'U, cf. MI p. 90, No. 212).

p. 153 „ LUM correction of translation of 33_{11-12}.

p. 155 „ MAŠ add, after „evoke fire", 'by friction', and omit what follows.

p. 157 „ NÀ so point NA in line 4.

p. 160 „ NINÂ, the explanation of ^{d}NINÂ ŠEŠ-ŠEŠ-E-GAR-RA 57_{17-18} in the last three lines is that of W. Foertsch in his Religionsgeschichtliche Untersuchungen USW pp. 68—70. I am, however, far from convinced

that he is correct, and believe the translation 'Ninâ who makes mourners' as originally given by me, to be the true rendering for it accords with the acknowledged identification of Ninâ with Ishtar*.

p. 162 Under SI 3 ḳarnu should be in italics.
„ SĪ comma after the word day.
p. 172 „ TUR GU in GU-TUR should be GU.
„ „ 'cattle', 'shelter' should be TÚR.

Sign List

p. 173 sign 2 insert *min* ⩘ *geš.*
„ 5 „ *lama.*
„ 44 „ *mim* and *sukuš.*
p. 174 „ 68 „ *šur.*
„ 107 „ *sīg-ë.*
„ 122 „ *pi.*
„ 124 „ *sub, mak.*
p. 175 „ 147 „ (*ešsad*) ofter *essad.*
„ 152 „ *bé.*
„ 169 change *ge* to *gé.*
„ 172 „ *nisag* and *marád.*
p. 176 „ 217 „ *sila* cf. MI p. 90, 220.
„ 227 „ *pirik.*
p. 177 „ 291 = double *zúr.*
„ 297 *te* not *tè*, see sign 303.
p. 178 „ 341 „ *la'u.*
„ 343 „ *nigìn.*
„ 352 „ *mím.*
„ 371 „ ^{d}*Lamma* and *lig.*
„ 383 *saḫar*, not *sahar.*
p. 179 „ 392 *gigir* for *ginar.*
„ 413 *iă* and *nà* not *iă* and *na.*
p. 180 „ 460 „ *mâ?*
„ 484 „ *nín* change *nig* to *níg.*

Index of Sign List

p. 183 add as last value under *e, ešsad* . . . . . 147.
mark so *ĭ* . . . . . 413.
„ „ *ik* . . . . . 80.

*) As to this deity Prof. Hommel writes me: Eine andere Lesung war sicher *Na-zi* (sic!) C. T. XXIX, 46, 25; Bedeutung „Räucherbecken", „Feuerherd" (*ἐσχάρη*), wozu man die Göttin *Na-zi* bei Langdon, Paradise, rev. 3, 35 und 47 (dort gleich Ešḫanna Gemahlin des *Nin-dár-a*) und das Wort *na-izi* (Weihrauch) vergleiche. Zu meinen Beweisen für Ešḫanna = Iš-ḫa-ra (bei S. A. Mercer, The Oath, p. 47 ff.) kann ich jetzt noch viele weitere hinzufügen (z. B. den P. N. ^{d}*Ešḫanna-ušumgal* verglichen mit dem *bašmu*-Drachen der *Iš-ḫa-ra*). Es bleibt dabei, daß *ab* (= *éš*) mit eingeschriebenem *ḫa(n)*, bezw. *ḫa(r)* dasselbe wie *Iš-ḫa-ra, Eš-ḫa-ra, Eš-ḫar-ra* ist; ein Syn. war *Na-zi.*

ilimmu x *geš* (not + *geš*) . . . . . 10, 133.
imin x *geš* (not + *geš*) . . . . . 331.
us x *geš* (not + *geš*) . . . . . 332.
p. 184 insert Col. I *gigir* . . . . . 392 before *gigri* . . . . . 349.
„ Col. V, *kìn* = *sag* . . . . . 131 after *kin* . . . . . 234.
omit Col. II *ginar* . . . . . 392 above *gir* . . . . . 11.

Corrections in the Texts.

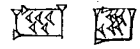
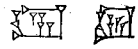
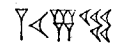
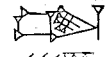
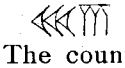
Plate.	No.	Line.					
9	26	5	Change		to		
11	34	1	„		„		
13	39	6	„		„		
13	41	16	„		„		
14	42	16	„		„		
14	42	32	„		„		
14	42	64	„		„		
18	56	59	„		„		= Igi-zu
22	58	137	„		„		
23	59	37	„		„		
29	66	15	„		„		
29	66	26	„		„		
29	66	40	„		„		
30	66	74	Supply	, cf. l. 83.			
29	66	98	Change		to		
31	67	32	„		„		i. e. Dirig
32	68	69	„		„		
32	68	70	„		„		
32	68	80	„		„		
32	68	87a, 87b read between 83 and 84					
33	68	142	Change		to		
35	71	27	„		„		
36	73	28	Insert		before		
38	78	20	Place 20 before			ŠAG	
41	89		Move 5, 10 down one line				
42	91	85	Traces of date of Bur-Sin, 2nd year				

Plate.	No.	Line.					
42	91	101	Change		to		
43	91	107	„		„		
43	91	121		4th and 5th signs		are GA-TÙM	
43	91	204	Change		to		
43	91	208	„		„		
44	91	232	For			see 1 317	
44	91	279	Change		„		
45	91	311	Omit		after		
45	91	361	Change		to		= AM
45	91	378	„		to		
46	92	43	Insert		after		
47	94	2	Change		to		
48	97	15	„		„		
49	98	19	„		„		
49	99	28	Omit				
50	100	16		2nd sign is ZU			
54	123	6	Change		to		
58	144	1	„		„		
58	144	1, 5 and 6	The counts of these lines should be 13, 330 and 43.				
60	155	8	„		„		
63	169	5		Scribal error for			
63	174	4		1st sign is ÉŠ			
63	174	5		1st sign is A			

Zusatzbemerkungen

von Prof. D. Dr. *Fritz Hommel.*

Sowohl mein verehrter Freund, Herr Dr. Nies, als auch die Verlagshandlung haben mich gebeten, der oben S. 193 abgedruckten Notiz noch eine Reihe weiterer Nachträge beizufügen, welcher Bitte ich jetzt (Dez. 1919), nachdem ich meine Konkordanz zum alttürkischen lexikalischen Werk des Mahmûd von Kaschgar Divan (Sammelbuch) der Dialekte der Türken (3 Bände, Konstantinopel 1333—1335 d. H.) im Manuskript fertiggestellt habe[1], gern nachkomme.

Schon im Frühjahr 1910 hatte ich mir die wichtigsten Texte von Niesens Telloh-Sammlung (Nr. 1—90) mit Ausnahme von etwa 20 Nummern abgeschrieben und mit dem Besitzer im Hinblick auf die von ihm vorbereitete Ausgabe durchgesprochen. Seither hat Rev. Nies seine Sammlung um weitere 90 Stücke vermehrt und diese seiner Ausgabe einverleibt, deren Manuskript sich seit 1913 in den Händen der Verlagshandlung befand. Mein Interesse an diesen Urkunden wuchs dadurch, daß ich während des Krieges die letzte Korrektur las, um zu überwachen, daß alles von Nies Korrigierte auch richtig erledigt worden sei; gelegentlich habe ich dabei auch einiges mir gerade Auffallende verbessert. Aber zu einem eigentlichen Studium der Texte, so wie sie es verdienen, kam ich auch bis heute nicht, und so möge denn das Folgende nur einiges am Weg Aufgeraffte vorstellen. Andere, die besser als ich in diese Gattung von Texten eingearbeitet sind, werden gewiß noch weiteres dazu beitragen können, so außer dem Meister *Fr. Thureau-Dangin* besonders noch *L. Legrain* in Paris, dessen „Le Temps des rois d'Ur" Paris 1912 (Ausgabe von 390 Nummern aus Drehem, nebst Einl. und Indizes) geradezu als eine vorbildliche Leistung bezeichnet werden darf, und vor allem mein Freund Pater *Anton Deimel* in Rom (Professor am Istituto Biblico), der während des Krieges in seiner unfreiwilligen Muße hier in München ein großartiges Lexikon zu den Wirtschaftstexten der Epoche des Lugal-an-da (und Uru-ka-gi-na), der des Sargon (usw.) von Agade und der der Könige von Uri[2] im Manuskript vollendet hat und der mir in seiner großen Liebenswürdigkeit schon jetzt zu Niesens Buch einige wertvolle Verbesserungen zur Verfügung stellte. Übrigens kann ich schon jetzt sagen, daß die vollständige systematische Durcharbeitung aller bis jetzt bekannten Lugal-anda- und Uru-

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[1]) Ich erwähne diesen Umstand hier deshalb, weil durch die von mir nachgewiesene enge Verwandtschaft des Alttürkischen mit dem Sumerischen jeder neue Beitrag zum alttürkischen Wortschatz auch von Assyriologen mit Freuden begrüßt werden muß. Die oben erwähnte Arbeit hat meine Zeit vom Herbst 1918 ab bis jetzt vollständig in Anspruch genommen. Bei dieser Gelegenheit erwähne ich, daß meine 1915 autographierte Broschüre (32 engeschriebene Seiten in Folio) „Zweihundert sumero-türkische Wortvergleichungen" jedem Interessenten nach vorheriger Einsendung von 30 Mark in Deutschland (Schweiz usw. von 13 Frank, Amerika von $2^1/_2$ Dollar, England von 10 Shilling — in die augenblickliche deutsche Valuta umzurechnen) frankiert von mir zugestellt wird. Der frühere Preis von 10 Mark ist bei dem trostlosen Stand des deutschen Geldes leider nicht mehr aufrecht zu erhalten.

[2]) So, Uri, ist wohl besser als Ur zu schreiben, da der Name (vgl. URU-UNU-KI-MA, bzw. *Sis-unu-ki-ma* oder *Sis-ab-ki-ma*) aus *Urin, Urim* (daher die Verlängerung *-ma*) abgeschliffen ist. Vgl. meinen Grundriß, S. 373. Das Zeichen *sis* hat ja die Lautwerte *urin* und *uri*.

ka-gi-na-Urkunden, wie sie Pater *Deimel* in Angriff genommen, für die Sumerologie eine ganz neue Ära heraufführen wird; die wohl noch zahlreicheren Wirtschaftstexte der Zeit der Könige von Uri kommen an Wichtigkeit, da sie ja bereits aus einer viel späteren Epoche sind, natürlich erst an dritter Stelle (die zweite bilden als Mittelglied die Urkunden der Zeit von Agade), sind aber als Ergänzung und Weiterentwicklung zu den ersteren immer noch bedeutsam, zumal in lexikalischer (weniger allerdings in grammatischer) Hinsicht — Grund genug, jede neue Sammlung, wie z. B. die mustergültig edierte vorliegende[1], mit lebhafter Freude zu begrüßen.

Besondere Bewunderung aber verdient es, daß ein Mann, der bereits im reiferen Alter steht, lediglich, weil er den lobenswerten Ehrgeiz hat, die von ihm und seiner leider im September vorigen Jahres ihm durch den Tod entrissenen Gattin erworbene „Sammlung Nies" nicht in fremde Herausgeberhände zu legen, mit echt amerikanischer Energie sich als Autodidakt in das so schwierige Gebiet der altbabylonischen Keilschriftkunde (und in die Assyriologie überhaupt) einzuarbeiten. So ist er Mäzen und zugleich Forscher und Editor geworden. In den geschilderten Umständen liegt aber auch die Entschuldigung dafür, daß noch manche außer mir in seiner Beschreibung und teilweisen Übersetzung der Texte S. 37—79 und in den ausführlichen Indizes (S. 80ff.), besonders in dem fast zu ausführlichen Glossar („Index of words and phrases") S. 115 bis 172 eine Nachlese von Verbesserungen[2], was die Übersetzung und Erklärung (auch hier und da die Umschreibung) der einzelnen Ausdrücke anlangt, werden beibringen können. So habe ich denn mit gutem Gewissen seinerzeit die Aufnahme dieser Ausgabe in die „Assyriologische Bibliothek" empfehlen können und bereue dies auch heute nicht.

Meine Bemerkungen beginne ich mit einem kurzen Exkurs über die auch von Nies S. 3 angenommene zur Zeit übliche Datierung der Uri-tafeln auf 2400 v. Chr. (Dungi bis Ibi-Sin nach Thureau-Dangin 2456—2358). Dieser Ansatz beruht auf der Voraussetzung, daß die zweite Dynastie von Babel, die in Wirklichkeit gleichzeitig mit der ersten und dritten Dynastie ist, mit ca. 175 Jahren verrechnet wurde. Nach Thureau-Dangin, La Chronologie des dynasties de Sumer et d'Accad (Paris 1918) stellt sich die Chronologie von der vierten Dynasti von Uri ab in folgender Weise dar:

Uri iv:	2474—2358	v.	Chr.	(statt	2299—2183)
Nisin:	2357—2131	„	„	(„	2182—1956)
Dyn. A, 1: Sumu-abu (Su-abu)	2225—2212	„	„	(„	2050—2037)
Dyn. A, 2: Sumu-la-ilu (Sulili)	2211—2176	„	„	(„	2036—2001)
Dyn. A, 6: Hammurapi	2123—2081	„	„	(„	1948—1906)
Dyn. A, 10: Ammizaduga	1977—1957	„	„	(„	1802—1782)
8. Jahr	1970	„	„	(„	1795)
Dyn. A, letztes Jahr	1926	„	„	(„	1751)
Dyn. C (Kassiten)	1740 ff.				

Mit Thureau-Dangins Ansätzen stimmen nun zusammen folgende Angaben der neubabylonischen Chronographen:

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[1]) Ebenso sorgfältig herausgegeben sind die beiden Bände der Miß *Hussey*, während die drei Bände *Bartons* (vgl. dazu *Engelb. Hubers* P.-N., S. 207) leider an Ungenauigkeiten reich sind.

[2]) Es muß übrigens bemerkt werden, daß schon Rev. Nies selbst im Glossar vieles richtiger gestellt, so daß man also die „Translation and Summaries" nicht einseitig, ohne das Glossar nachzusehen, benutzen und kritisieren darf. Die Hauptsache für den Forscher bleibt ja doch immer die genaue Wiedergabe des Textes auf den Tafeln und die nur selten zu verbessernde Konkordanz der Stellen im Glossar, die alles Wichtige aufzufinden ermöglicht.

1. Sargon von Agade nach Thureau-Dangin[1] 2845 bis ca. 2800, und (nach Nabonid) sein Sohn Naram-Sin 2300 (?) + 550 = 2850 (im Text steht die Verschreibung 3200, wofür möglicherweise 2200 zu korrigieren ist, dann 2200 + 550 = 2750, was fast genau stimmen würde, zumal nach der Cyperninschrift Sargons II. Sargon von Agade eine Mondaera vorher, das wäre 2160 Jahre vor 722 = 2882 v. Chr., regiert haben soll).

2. Hammurapi ca. 700 Jahre vor Burnaburias, das wäre ca. 1400 v. Chr. + 700 = 2100 v. Chr.

3. Die Schwester Rim-Sins (des Zeitgenossen Hammurapis) nach der 1912 signalisierten Inschrift Pater Scheils 1500 Jahre vor Nabonid, also 550 + 1500 = rund 2050 v. Chr.

Mit diesen Angaben stimmt auch die dem Berosus vorgelegene neubabylonische Notiz, wonach der Anfang der Dynastie A 2221 v. Chr. anzusetzen gewesen wäre. Und endlich scheint dies ganze System wunderbar bestätigt durch die glänzende Entdeckung Pater *Kuglers*, wonach statt des von Kugler für 1970 v. Chr. astronomisch berechneten Venusomens Virolleaud, Istar XII, Z. 21 der assyrische Schreiber das Datum des achten Jahres des Königs Ammizaduga (s. oben) in den Text gesetzt hat.

Gegenüber dem allem steht aber die viel ältere Angabe des um 1300 v. Chr. regierenden Assyrerkönigs Salmanassars I., wonach Erišu, ein alter König von Assur, 739 Jahre vor ihm den Tempel Assurs restaurierte, d. i. ca. 1300 v. Chr. (genau nach Weidner 1280—1260 v. Chr.) + 739 = 2039; Erišu (Irišum) aber war nach der Angabe der von Mr. King publizierten Chronik ein Zeitgenosse des ersten Königs der babylonischen Dynastie A, des Su(mu)-abu, wodurch also eines der Anfangsjahre dieser Dynastie als ca. 2039 v. Chr. mitbestimmt ist. Das wird durch die davon ganz unabhängige Angabe einer kurz von dem Weltkrieg in Assur gefundenen Inschrift des Tukulti-Ninib I. (des Sohnes des Salm. I.) ca. 1260 v. Chr. bestätigt, wonach der Istartempel in Assur 13 Sossen = 780 Jahre vorher, also c. 2040 v. Chr. Geburt (oder auch 20 Jahre früher, da 13 Sossen eine runde Zahlangabe ist, also demnach auch ca. 2060) von Ilu-šumma (dem Vater des oben besprochenen Erišu) erbaut worden ist[2].

Also sind meine oben in Klammern neben die Zahlen Thureau-Dangins gesetzten Ansätze (von denen Weidner nur um die geringfügige Zahl 7 differiert, indem er den Sumu-abu 2057—2043 setzt) die richtige alte Chronologie, und alle die andern, um ca. 175 Jahre erhöhten Zahlen, beruhen auf *einem späteren*, in seinen Wirkungen etwa von der Zeit Sargons II. von Assyrien an erkennbaren, also wohl kurz vorher entstandenen, *chronologischen System*, unter dessen Bann auch der Schreiber der Kujundschiktafel R. 160 (3. R. 63, = Virolleaud, Istar XII) stand, vorausgesetzt, daß Pater Kuglers astronomische Berechnung, was ich zunächst nicht bezweifle, richtig war. Denn es ist doch ganz klar, daß das jetzt im Text stehende Datum des achten Jahres Ammizadugas („im Jahr da er einen Thronsitz aus Gold usw.") ursprünglich eine am Rand stehende Schreiberglosse war, die dann zu Asurbanipals Zeit irrtümlich in den Text selbst geraten ist.

Nach all dem Ausgeführten sind also nun auch durch einfache Zurückrechnung die Daten der vierten Dynastie von Uri entsprechend zu reduzieren, so daß sie sich also folgendermaßen darstellen würden:

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[1]) Diese Angabe ist gewonnen, indem nach der neuentdeckten Königsliste (Pater Scheils und Arno Poebels) vom achten Jahr Ammizadugas 1961 bzw. 1970 v. Chr. (Pater Kuglers Berechnung und ihm folgend Thureau-Dangin) einfach zurückgerechnet wurde. In Wirklichkeit wird Sargon wohl 2670 bis ca. 2625 und sein Sohn Naram-Sin ca. 2575 (rund 2600) anzusetzen sein.

[2]) Siehe Ernst F. Weidner, Studien zur ass.-bab. Chronol. (Leipzig 1917), S. 21.

Ur-Gur[1]	2299—2282	(Th.-D. 2474—2457)
Dungi	2281 – 2224	(„ 2456—2399)
Bûr-Sin	2223—2215	(„ 2398—2390)
Gimil-Sin	2214—2208	(„ 2389—2383)
Ibi-Sin	2207—2183	(„ 2382—2358)

also in runden Zahlen die genannten Könige (mit zusammen 117 Jahren) ca. 2300 bis 2200 v. Chr.[2]!

Bevor ich nun, nachdem ich der ganzen Textserie ihren richtigen chronologischen Platz angewiesen, auf die verschiedenen philologischen Einzelheiten zu sprechen komme, möchte ich kurz auf die interessanten S. 37—43 (und vgl. noch S. 63, Nr. 73A, S. 78, Nr. 167 und 169, und Tafel 34, Nr. 70A) reproduzierten bildlichen Darstellungen auf Siegeln aufmerksam machen. Außer dem Wappenvogel von Lagasch, der achtmal begegnet (mit und ohne Mondsichel daneben), treffen wir in Nr. 6 einen schwimmend dargestellten Vogel, anscheinend eine Ente (oder Gans?), als Emblem einer sitzenden Göttin; vielleicht soll aber (beachte den für Ente oder Gans fast zu langen Hals) ein *Schwan* (sumerisch *ki-sag-sal*, nach *Delitzsch* „Silbervogel", semitisch *igirû*, so in Senacheribs Inschriften, und zwar als Vogel, dessen „Ort fern ist", bezeichnet) gemeint sein, wie er deutlich auf dem Amherst-tablet (ed. *Pinches*), Nr. 15 (auch Zeit der Könige von Uri) uns, ebenfalls als Emblem einer Göttin, entgegentritt. Also die Schwanenjungfrau auch schon im babylonischen Altertum![3] In Nr. 26 und wohl auch in Nr. 11 sehen wir den Gott Nin-giš-zidda, aus dessen Schultern Drachen wachsen. In Nr. 9 sind die Drachenkämpfer (beide im Profil statt von vorn) nicht Gilgames und Eabani, die deutlich in Nr. 18 auftreten, sondern nur verwandte Gestalten; der links mit der Locke scheint den sog. jungen Gilgames (sonst mit fünf Locken) der ältesten Siegelzylinder darstellen zu sollen. In Nr. 26 scheint das links unten angebrachte vierfüßige Tier ein Hund zu sein, kaum ein Schwein, da für letzteres der geringelte Schwanz typisch ist. Endlich ist als mythologisches Novum hervorzuheben die Nummer 27. Der caduceus

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[1]) So besser als Ur-Engur zu transskribieren. Die in den Götterlisten angegebene Lesung Engur der alten Göttin Gur (Apsû, Mutter des En-ki) beruht nur auf einer Spielerei der babylonischen Gelehrten, nämlich auf einer Zerlegung des Femininums Gur in einen männlichen En-gur und eine weibliche Nin-gur.

[2]) Auch die bekannte Angabe Asurbanipals, wonach 1635 Jahre (Var. 1535, beachte aber die Schreibung: 2 Neren, 7 Sossen, 15 Jahre) vorher der Elamiterkönig Kudurnanchundi das Bild der Göttin Nanai aus Erech fortgeschleppt hatte, also ca. 640 + 1635 = 2275 v. Chr., ist vielleicht um 175 Jahre zu reduzieren — dann 2100 vor Chr.; doch hängt das noch von andern historischen Erwägungen ab, wozu man *Strecks* Assurbanipal, II, S. 58, Anm. 4 (nach Dungi?) vergleiche.

[3]) Vgl. auch die Schwanenfrauen der sibirisch-türkischen Märchen bei *Radloff*, Versuch II 883. Der Name *igirû* bei Senacherib weist auf ein sumer. *igir* (aus *gigir*? vgl. analog *gigim*, *igim*, *idim*, sem. *ețimmu*, S. b 51, der verklärte Totengeist) zurück, was dann gewiß etymologisch mit alttürkisch *qoğu* (*Thomsen* J. R. A. S. 1912, S. 203, und vgl. Kashgaris Divan 3, 170, 15 und 182, 7), ferner mit *κύκνος*, cygnus, und wohl auch mit germ. *swan* (aus *kuwan* und dies aus *kuğan*?) zusammenhängt. Übrigens steckt wohl auch im ersten Element von *ki-sag-sal* „Schwan" das oben genannte türk. *ku* (so neben *kuğu* bezeugt), da ja *sag-sal* sonst Sklavin, Mädchen, Weib bedeutet, also *ki-sag-sal-ğu* wörtlich Schwanenweibchen-vögel, während in *ki-sag* „Silber", wohl das (gewöhnlich *azag* geschriebene) Wort *ku* „Silber" und vielleicht *sag* Erstling (also dann Feinsilber?) zu suchen sein dürfte, falls nicht auch *ki-sag* ursprünglich Schwanenmännchen und dann erst *kisag* „Silber" (als Übertragung wegen der weißen Farbe) bedeutete. — Die auch von *Meißner*, Ass. Stud. V (1911), S. 20, Anm. 2 angenommene Bedeutung Schwan des Wortes *ki-sag-sal-ğu* = *igirû* stammt von *Delitzsch*, Assurbanipal, Leipzig 1909, S. 18 („doch wohl Schwäne"). Da der Schwan, ein nördl. Vogel, bis südl. vom Kasp. Meer hin überwintert, so scheint auch mir *Delitzschs* Erklärung die einzig mögliche, zumal es sich ja bei Senacherib deutlich um fremde, auf den Inseln des vom König angelegten Parkteiches angesiedelte Vögel (also deutlich Wasservögel) handelt; das wird nun durch die Etymologie erfreulich bestätigt.

rechts ist die schematische Darstellung des oft als Standarte verwendeten Zwillingsdrachen der Grenzsteine (mit der Lichtscheibe zwischen den beiden Köpfen), zwischen der Göttin und dem Anbeter aber sehen wir eine Schlange, die aus einem flammenden Hügel auffährt (vgl. die feurigen Schlangen Num. 21, 6 u. ö.).

Wenn ich nun zu den Texten, insbesondere zum Glossar, übergehe, so will ich zuerst, da ich einmal bei den Tieren (Schwan, Hund, Schlange der bildlichen Darstellungen) bin, gleich auch einige interessante Tiernamen behandeln.

Az 123 und 142 ist ganz gewiß nicht Leopard, sondern, wie schon die Zusammennennung mit *ur-ku* (= *kalbu*) beweist, „Hund" und zwar im Gegensatz zu *ur-ku* (lies *ur-dùr*, vgl. 171, 5 *ur-dùr-ra*[1], d. i. Hund mit Halsband, vgl. *Legrain*, S. 156) der ungezähmte Hund, Feldhund (opp. Haushund). Höchstenfalls könnte man noch an den vom Leoparden ganz verschiedenen, zu Jagdzwecken gezähmten „Jagdleoparden" (arab. *fahid*) denken, zumal *az* bei Legrain gewöhnlich als mit Gazellen eingebracht erwähnt wird. Vgl. auch *Legrain*, S. 18 (S. 125 fehlt das Wort), wo 34 statt 38 zu lesen und noch 109. 110 und 370 hinzuzufügen ist.

Das von Nies S. 115 mit „conceive" übersetzte *a* heißt eigentlich „bespringen, besprungen werden" (vgl. auch 4 R. 11, 41 *kur-šù ba-A* = *šadâ irkab* und *kur-šù ba-an-da-A* = *šadâ ir-ta-kab* er bestieg den Berg, also reiten, besteigen). Dann wird es auch da, wo von Kreuzung von Schafen und Ziegen mit Wildschafen und Wildziegen (bzw. Steinböcken) die Rede ist, gebraucht, z. B. in den Ausdrücken *síl a udu-ǵar-sag* Legr. 210, 5 (*udu-ǵ.* wörtlich Bergschaf) und *maš-gal a dara* Legr. 182 (dort auch *sal-ašqar a-dara*; vgl. *dara* = *turâlu* Steinbock), oder *síl-ga* (Sauglamm) *a udu ǵar-sag* 204, 1, oder *sal-síl a udu-ǵar-sag* 209, 7 — als wertvolle Auffrischung der Rasse. Von dem Ausdruck *a-dara* stammt nun auch das daraus neugebildete Wort *atrû* (Ideogramm *á-dara*) C. T. 17. 9, 25 (*udu á-dara* = *im-mir at-ri-e*) und Haupt, Keilschrifttexte, Nr. 12, 2 und 29 (ebenso Sm. 1022) *udu á-dara*[2]. Und ebenso wird wohl auch *aslu* „Wildschaf"[3], trotzdem das Ideogramm nicht *a-síl*, sondern *e-lu* ist, ursprünglich von *a* + *síl* herkommen. Andrerseits gehört *lu* in *e-lu* (= *aslu*) zu *lu* in *lu-lim*, semitisch *lulimu*, Ideogramm REC. 229, was auf keinen Fall (so *Nies*, S. 153) „Kamel" heißt, sondern nur Schaf, Widder (fem. und mask.) bedeuten kann[4]; auch *e-lu* wird zu den mit vorgesetztem *a* (kreuzen, bespringen) zusammengesetzten Namen[5] gehören (aus *a-lu*, s. schon S. 201 Anm. 3) und das gleiche darf

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[1]) Es ist zu beachten, daß *ur-ku* mit *ku* = *šù* geschrieben wird (also ist auf keinen Fall *ur-ku* gesprochen worden) REC. 468; so z. B. auch *šù-mal* (älter *šù-gar*) = *agru* Mietssklave (sprich ebenfalls *dùr-gar*?)

[2]) Daher wohl auch die Kriegsmaschine *at-ta-ra-te* Sen. 6, 56, wozu man unsere mittelalterlichen „Sturmböcke" vergleiche. Zu *á-dara* vgl. auch noch King, Cat. Suppl. S. 180, Nr. 1868 (K. 15336) und zu *a-dara* das synonyme *a-síg* Anm. 5.

[3]) Vgl. dazu *Thureau-Dangin*, La 8. camp. de Sargon (Paris 1912), p. 24, note 2 und besonders *Zimmern*, Ritualtafeln, Nr. 100 (S. 216f.). Das Ideogramm ist *e-lu* (*ălu* oder *ölo*, aus *a-lu*?), wo *lu* eine Verkürzung aus *lum* zu sein scheint.

[4]) Das Ideogramm ist aus *anšu* Esel (urspr. *šagan* „Muttertier", dann erst Eselin) mit beigeschriebenem *im* (Zeichen *ši*) und *lu* zusammengesetzt. Das gewöhnliche Ideogramm für Esel ist das gunierte Zeichen REC. 226; das ungunierte Zeichen (REC. 224) bedeutet urspr. Sandale (*šakan*), daher die Ideogrammverwechslung. Ganz ähnlich ist das Zeichen REC. 228 zusammengesetzt, nämlich aus REC. 224 und beigeschriebenem *lim*; Lesung *alim* (vgl. neuassyrisch *gir*, bzw. *šakan*, mit eingeschriebenem *a-lim*), semitisch *kabtu* (arab. Lehnwort aus *kabšu* Widder, Leithammel), *ditânu* (Wildschaf?), dann übertragen auf *šarru* König und auf den Gott Enlil (urspr. wohl auf Ea, vgl. *Asaru-Alim-nun-na* = Marduk, wo Alim-nun-na = Dara-nun-na, also „Asaru des Ea" = Marduk; vgl. zu allem Überfluß C. T. 24, 14, 31 *Alim-nun-na* = *ilu É-a*).

[5]) Zu diesen ist auch noch das bei *Legrain* des öfteren belegte *a-síg* (*síg* Wolle, aber auch statt *sig* = *atûdu* Bock) zu fügen (so nach *úz*, *sal-ašqar* und *máš*).

wohl von *alim* (s. S. 200 Anm. 4) in seinem Verhältnis zum einfachen *lim* gelten[1]). Letzteres aber ist gewiß nur eine hellere Aussprache (bzw. eine Differenzierung) von *lum*, welches, was bisher nicht erkannt worden war, in der Verbindung *udu a-lum*, *ganam a-lum*, *síl a-lum*, ebenfalls in diesen Zusammenhang gehört; da *a-lum* gleich *udu-ǵar-sag* nur nach Schafnamen[2]), *a-dara* gleich wie auch *a-síg* nur nach Ziegennamen steht, so muß also *lum* ein Synonym von *udu-ǵar-sag* (Bergschaf, Wildschaf) sein, wie andrerseits *síg* (siehe S. 200 Anm. 5) ein Synonym von *dara* Steinbock ist. Zur Etymologie von *lum* vergleiche man Haupt, Keilschrifttexte Nr. 12 (ohne semit. Übers.), obv. 2 [*udu á-dara a*] *su síg-lam-suǵur* (= *šeš-suǵur* = *munšub*) *-bi lumlum* „dem Wildziegen-bock sein zottiges Fell sprießt ihm" (vgl. schon oben im Text und S. 200 Anm. 2), wozu noch zu bemerken, daß hier eine poetische Übertragung vorliegt (der Ausdruck *udu á-dara* ist ja nicht aus den alten Wirtschaftstexten belegt), da *udu* zum Schaf- und *dara* zum Ziegengeschlecht gehört und eine Kreuzung beider sonst noch nirgends bezeugt ist[3]). Da *lum* ursprünglich auf das üppige Wachsen des Haares des Wildschafs zurückgeht, so halte ich es für erwägenswert, ob nicht das türk. *jong* Wolle damit identisch ist (vgl. als Analogie zu *lum* Haarwuchs und Wildschaf auch *síg* Wolle und Steinbock), so daß dann die Grundform etwa *nug*, *lug*, *lung* wäre; geht ja doch auch *kusarikku* (= *alim*, *gud-alim*, ein sumerisches *kusar* voraussetzend) Widder auf alttürk. *kočangar*, *kočgar*, *kočar*, *koč* Widder, und was für die sumerisch-türkische Sprachvergleichung noch wichtiger ist, *ašqar* (in *sal-ašqar* Ziege) auf uigurisch *arqar* (Maḥmud al-Kaschgaris Sammelbuch 1, 106, 10; 184, 10 und 1, 352, 15, danach Weibchen des Steinbocks, erst später auf eine Wildschafrasse, vgl. mong. *argali*, übertragen) bzw. umgekehrt (*arqar* durch Rhotazismus aus *ašqar*), zurück. Zum Ganzen nun noch, als Ertrag für die Urgeschichte der Schafrassen, die bemerkenswerte Tatsache, daß wir in Ägypten wie in Babylonien in ältester Zeit zwei Rassen finden, einmal eine mit horizontal abstehenden, korkzieherartig ausgezogenen Hörnern, und dann die uns geläufige mit einwärts gebogenem (halbmondförmigem) Horn. Die erstere ist das ägyptische Schaf des alten Reiches (äg. *sr*, *sj*, wozu nach Dyroff das koptische *esoou*, *esau*, plur. *jesoou* gehört, also wohl *sr* = *esro* oder ähnlich), schon auf einer uralten Vase, *Capart*, p. 115, fig. 82, dann in Medum, pl. XVI und XXI, im Grab des Ti in Sakkara (und als Göttersymbol, Chnum und der sog. Bock von Mendes, bis in die späteste Zeit beibehalten) und vgl. zum Wort *sr* Pyr. (ed. Sethe) 252b. 1726b, welche Rasse vom mittleren Reich ab durch das sog. asiatische Schaf teilweise oder ganz verdrängt wird; auch in Babylonien war es die ältest nachweisbare Rasse, wie ich aus dem Relief des Ur-Enlil von Nippur, Hilprecht, B. E., I, 2, pl. XVI, Nr. 37 (wiederholt in Hilprechts Explorations, p. 417, in meiner Gesch. des alten Morgenlands, 3. Aufl., Neudruck von 1912, S. 38, und in Jastrows Bildermappe, Tafel 27, Nr. 81) und aus einem vorsargonischen Siegel (Doc. Présarg., pl. VII, 14; Rev. Ass. VI, pl. VII Sceau de Bara-nam-tar-ra, femme de Lugal-an-da) nachweisen kann. Auch die zweite Rasse (in Ägypten vom mittleren Reich ab neu aus Asien eingeführt) war, wie es

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[1]) Bei Gudea Cyl. B. 6, 4 (= 7, 5) und 10, 4 und 7 ist von den Milchzicklein des *lulim*, bzw. von der Ziege (*uz*), welche die *lulim*-Zicklein (*máš-lulim*) säugt, die Rede — also hier eine Übertragung vom einen Kleinvieh (Schafe) auf das andere (Ziegen). Beide Bestandteile des Wortes *lulim*, sowohl *lu* (vgl. oben *e-lu* = *aslu*) als *lim* (vgl. *alim* = *kabtu*, s. S. 200 Anm. 4), weisen aber auf eine urspr. Bedeutung wie Schaf, bzw. Wildschaf.

[2]) Vgl. auch noch *e-lum* (aus *a-lum*, wie *e-lu* = *aslu* aus vorauszusetzendem *a-lu*), semitisch *kabtu* „Widder". Zu *kabtu* aus arab. *kabš* vgl. neubabyl. *il-te'ri* aus *il-šahr* (der Mondgott) und *il-tammiš* aus *il-šams* (der Sonnengott), vielleicht auch *takiltu* violettes Purpur aus arab. *aškalu* eine Nuance von rot.

[3]) Vgl. das hübsche Büchlein M. *Hilzheimers*, Die Haustiere in Abstammung und Entwicklung (mit 1 Tafel und 56 Abb.), Stuttgart 1909 (3 Bl. und 126 S. in Oktav), S. 104.

scheint, von Alters her neben der ersten zu Haus, da auf ihr Horn die babylonische Hieroglyphe für *si* „Horn", die im Zeichen *má* Schiff (wohl als Horn des Schiffs = Schiffshinterteil) mitenthalten ist, zurückgeht, und ist dann auch bald dort die gewöhnliche geworden (vgl. die Abbildungen, z. B. bei Hilzheimer, S. 97, Abb. 42 das assyr. Fettschwanzschaf, oder mittelbabyl. den Widder des Ea auf den Grenzsteinen, dort auf dem Rücken des Fischbocks, z. B. Hinke, Boundary Stone, p. 102, fig. 36). Das Bedeutsamste dabei ist nun, daß das ägyptische alte Wort *sr* (kopt. *esoou*) zweifellos mit babylonisch *sil* Lamm (semit. *buḫâdu*, was ich längst zu äg. *bḫs* Pyr. 1348. 1029. 1865. 771 u. ö. „Kalb" gestellt), bzw. (wie der kopt. Vokalvorschlag nahelegt) mit dem daraus abgeleiteten *aslu* (s. oben) identisch ist. Da *sil* Lamm ganz gut auf älteres *sur*, *sul* zurückgehen kann, so ist vielleicht dschagataisches *soi* in *soiγun* Antilope, Wildziege dazu zu vergleichen[1]). Auch das gemeintürkische Wort für Schaf, *qoi* (auch *qoin*) hat seine sumerische Entsprechung, nämlich im Schafnamen *gukkal* (wie das Ideogramm *udu-ǵu* beweist, aus *gug-ǵul*), woneben ja (vgl. Nies 91, 353 und 135, 3, Legrain 79, 9 und 96, 3) der ähnlich gebildete Schafname *ganam-ǵul* steht; also muß es ein sumerisches Wort *gug* Schaf = *udu* Schaf gegeben haben. Wie sehr aber die einzelnen Ausdrücke oft ineinander übergehen, lehrt das Ideogramm für Schaf (Schafhürde, nämlich ein Viereck mit zwei eingeschriebenen Ochsenköpfen, also urspr. Rinderhürde) oder das Ideogramm für *udu* Schaf, nämlich ein Viereck mit eingeschriebenem Zeichen *maš* Zicklein; vgl. auch das Anm. 1 besprochene sum. *amar* Wildstierjunges (von *am* Wildstier) und seine Ableitungen, oder die nun wohl nicht mehr zu kühne Vergleichung von *dara* Steinbock mit türkisch *tana*, *taja* Kalb, junge Kuh, wo wenigstens eine entferntere Verwandtschaft (ein *dan*, *dar* mehr allgemeiner Bedeutung, vielleicht Junges von Rindern wie Wildziegen) vorliegen dürfte (S. übrigens auch noch nachher).

Da damit nun einmal der Übergang zum Rind (*gud*) gegeben ist, so sei hier gleich auf das erst von Pater *Deimel* richtig analysierte Ideogr. Sign List 261 (REC. 268), was nichts mit *ub* zu tun hat, sondern aus *lid*, *áb* Kuh und *tág*, *kid* (REC. 175) entstanden ist, hingewiesen (im P. N. *Ur-sag-x-ki*). Pater Deimel verweist mich dazu auf Hussey II, 52, obv. 5f. *su gud-x*, also hier deutlich eine Kuh-art. Wenn, wie ich vermute, der O.-N. *Sag-da-na-ki* nur eine phonetische Schreibung von *Sag-x-ki* ist, so hätten wir hier das zu türkisch *tana* gehörende sumerische *dana* (junge) Kuh, was natürlich dennoch mit *dara* Steinbock entfernt verwandt sein könnte (Differenzierung: *dara* Steinbock, *dana* junge Kuh, vgl. analog *nir* Herr, *nin* Herrin, *gur* Knecht, *gin* Magd, oder *gar* Licht, *gan* Dunkel (als weibl. Prinzip im Gegensatz zum männl. Licht!) u. ähnl. Beispiele); *Sag-dana-ki* wäre dann ein ähnlicher O.-N., wie das heutige Maral-baši (Steinbock-kopf) östlich von Kaschgar, alt Kučangar-baši[2]).

Ein bei Schafen wie Rindern oft gebrauchtes Wort ist das von Nies für ein Verbalpräfix gehaltene *im-ma*, welches nach Pater Deimel mit Verweis auf Inventaire IV, 7178a (dort: sechs mit Gerste gemästete alte Rinder hat er aus dem vorjährigen Be-

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[1]) Uigurisch *sürük* Herde gehört dagegen zunächst wohl zu sum. *šurim* Schafhürde (Ideogramm *ganam* Schaf), während uig. *sïγun* Maralhirsch (vgl. auch *sïγïr* Kuh, Ochs) wohl zu sum. *sig* Bock zu stellen ist. Uig. *maral* Hirsch (besser Steinbock? vgl. den O.-N. *Maral-bašï* = *Kučangar bašï*) ist Weiterbildung von sum. *amar* Wildkalb, Steinbockjunges (vgl. auch noch sum. *marun* Schafhürde und osttürk. *maraš* Schaf).

[2]) Siehe die vorige Anmerkung. Was die Gleichsetzung von *Sag-da-na* mit *Sag-* REC. 268 *-ki* anlangt, so ist sie um so wahrscheinlicher, da sich die ideogrammatische Schreibung nur gewissermaßen versteinert in P. N. zeigt (z. B. noch in *Lû-Sag-x-ki* C. T. 1, 13 rev. 2, 9), während der O.-N. *Sag-da-na-ki* in diesen Texten ganz gewöhnlich ist, P.-N. mit *Sag-da-na-ki* aber selten sind (z. B Nies 56, 65 *Lugal-Sag-da-na-ki*). Vgl. auch den Frauennamen *Da-na*.

stand gekauft, VI *gud še sun im-ma-ta šam-a*) und andere Stellen als „vorjährig" (opp. *mu-a* heurig) zu übersetzen ist. So auch *im-ma al* vorjährige, trächtige (*al*) Kuh Gud. Cyl. B. 4, 8 (ich selbst dachte früher an semit. *immar* Lamm), wozu nun K. 2485 + 3898 (Anf. einer Hymne) *im-ma al-la* = *lit tum* Kuh als Bestätigung kommt.

Der schon von Nies, S. 163 richtiggestellte Ausdruck *sìg* (Wolle) *-gi-ga-zum-ag* (= *pusikku* H. W. B. S. 532), wofür Inventaire II 892, 3 *sìg giš-ga-zum-ag* steht[1]), bedeutet gehechelte oder gezupfte Wolle und enthält einen Instrumentnamen *ga-zum*, der wohl semitischen Ursprungs ist. Vgl. das Synonym *sìg-giš-zal* = pusikku einerseits, und *zal* (oder *ni*) = *ga-ṣa-ṣu* Catal. Suppl. p. 50 andrerseits. Also: mit dem *ga-zum*-Instrument gemachte (*ag*) d. i. gehechelte Wolle. Solche Lehnwörter haben auch sonst die Mimation, z. B. *gar-ra-du-um-bi* = *qar-rad-su nu* Haupt, K. T., Nr. 10, rev. 25/26 oder *za-pa-ram* = *rigmu* oder *zi-ri-gum* = *zi-ri-ḳa* Del., Sum. Gl., S. 285 und 286. Vgl. zu *giš-zal* vielleicht *gisallu* H. W. B., S. 202. — Zum Berufsnamen *gu-za-lá* vergleicht mein im März 1919 der Wissenschaft entrissene Schüler Wilh. Foertsch in O. L. Z. 21 (1918), Sp. 185 glücklich das nach Landsberger, Kult. Kal. 89, Anm. 3 „Schafhirte" bedeutende Wort *kuzallu*, worin dann gewiß das veraltete Wort *gu(g)* Schaf (vgl. *gukkal*, Ideogramm *udu-ǵúl* und türkisch *koi*) steckt[2]).

Mit der Viehwirtschaft hängt auch noch das mit dem *gunû* von *amêlu* Mensch geschriebene Ideogramm REC. 290 zusammen[3]), Nies 111, 1, wo es von einer toten Kuh heißt: *x-bi é-gal-šú ba-gid* „its body for the palace was cut up" (vgl. auch Pinches, Amherst Tablets 44, 1; 82, 2 und dazu Pinches S. 77, wonach es neuassyrisch 2. R. 32, 66 durch *lù še* = *mâru* „fett" wiedergegeben wäre, also wohl Körper, Leiche mitsamt dem Fleisch und Fett[4]), opp. Gebeine, Gerippe. Der gleiche Ausdruck liegt im Namen *x-tur* der Gemahlin des En-li-tar-zi RTC. 17, obv. 1 u. ö. vor (urspr. Kosename, etwa die kleine Fette, oder: das kleine Geschöpf) und gewiß auch in der Kosebezeichnung der Geliebten des Gottes En-ki, Langdons Paradise 3, 4. 7. 24. 27 *lù-tur* (hier *lù* ohne *gunû*). Zu *lù* Mensch möchte ich bemerken, daß das Sumerische zwei Wörter für Mensch hatte, die mit dem gleichen Ideogramm geschrieben werden, nämlich erstens *gal*, *gùl* (letztere Nebenform stets, wo es die Verlängerung *-lu* hat, also *gùl-lu*, nicht *gal-lu*, neusum. *mul*) und zweitens *nu*, *lú* (dialektisch auch *na* und *la*, vgl. zu *la* das Wort *nu banda* = *labuttû*); seltnere Wörter für Mensch sind *sag* (eigentl. Kopf, vgl. unser: so und so viel Köpfe = Mann), *za* und *gíš* (woraus *uš* und *ur*), welch letzteres wohl = alttürkisch *kiši*, während *jalanguk* eine Weiterbildung von *jal* = sum. *gal* zu sein scheint (vgl. auch alttürk. *jalangus* „einzeln", wie ja auch *giš* „eins" bedeutet).

Was die *Ortsnamen* anlangt, so wurde über *Sag-da-na-ki* schon oben S. 202 gehandelt[5]). *Zum-ki* Nies 9, 4 ist wohl *Ešǵanna-ki* im Original herzustellen. Nies 84, 3 ist der als Herkunftsort des Sin-idinnam von Larsa bekannte Name *Ga-eš* verkannt: *Bur-d.-im-gál Ga-eš šú-du* (nach *Ga-eš* gehend, vgl. 84, 6 ebenso *A-kal-la Má-gan-ki-šú gin-na*

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[1]) Pater Deimel verweist mich außer auf Inv. II 892 noch auf Inv. III, 2, 6141; D. P. 75, 6 und auf Gudea, Statue B, 4, 18, eine besonders instruktive Stelle, wo das Zeichen REC. 333 (*zum* + *layab*) mit Det. *giš* statt *giš-ga-zum* steht; also etwa *gir-zum* statt *ga-zum* (*karâṣu* Synonym von *kaṣâṣu*)?

[2]) In Nies 52, 4 ist nach Pater Deimel *gud gukkal* wohl als „Ochsen (und) Schafe" aufzufassen.

[3]) In dem Fischnamen Foertsch 142, 2, 2 *x-na-ǵa* muß es einen auf n auslautenden Lautwert gehabt haben. Etwa *dìn* (vgl. *dím* REC. 100)?

[4]) Vgl. Legrain 277, 9 „Le cadavre dépouillé de la peau" (*x-bi*, vgl. 277, 11 *su-bi*).

[5]) Vgl. auch noch Legrain, 292, 12 f. *é Sag-da-na En-lil-ki-ka* und Reisner Tello 113, 4, 8 *é šem-bil ša(g) En-lil-ki ù Sag-da-na-ki-ka* — also in oder bei Nippur; auch Ger. Drehem 5575 wird *ša(g) é-Sag-da-na En-[lil]-ki* zu restituieren sein. Etwa gar einer der Namen von Drehem (neben *é-Bá-šá-iš-d.-Da-gán*)?

nach Magan gehend); vgl. noch das Datum, Th.-D., Königsinschr. S. 235, k und Reisn. Tello 169, 3 und Gen., Drehem 5567 rev. *ša(g) Ga-eš-ki*. Falls Langdon, Paradise, col. 2, 9 *Gab-esin-ki-na* zu vergleichen, könnte man versucht sein, *Ga-sin* zu lesen und es als Volksaussprache von Gab-esin anzusehen.

Den O.-N. *Ud-mú-Ešǵanna-ki*-TAG (Nies: *-šum*) möchte ich wegen der Verlängerung *-ta* bei Gudea Cyl. A, 2, 18 (vgl. den Zeichennamen *šuridu*) *Ud-má-Ešǵanna-ki-šurit* lesen; Thureau-Dangin transkribiert *Sirara-ki*-ŠUM-*ta*. *An-na-ǵi-li-bi* 111, 5 ist wohl ein P.-N. (vgl. Drehem 5526), kein O.-N. Im P.-N. *Lù-Ni-tuk-ki* 92, 29 steckt wohl zunächst nicht *Ni-tug* = Dilmun, sondern es wird *Lù-Ni-kab-ki* zu lesen sein; aber andrerseits wechselt REC. 302 (*kab*, *gub*, das Bild des linken Fußes) im P.-N. *Ú-tug* und in *sag pa-kab-du* mit dem Zeichen *tug* (REC. 301) von Ni-tug, so daß also vielleicht doch im Namen *Lù-Ni-kab-ki* eine veraltete Schreibweise von Ni-tug = Dilmun vorliegt. Damit stimmt auch der Name des Halbedelsteins *ḫulâlu* 5 R. 22, 14—16 *ni-ni* (id. *za-gín*, *za-num* und *za-su*) und des dazu gehörenden Berges 2 R. 51, Nr. 1 (K. 4415) *Ni-ni-kab*, welch letzteren ich früher, wegen RTC. 23 (*urud en-da an-na ǵu-si-a zabar Má-Ni-tug* „Kupfer in Mischung mit Zinn von Chu-si-a: Bronze von *Má-Dilmun*", vgl. sonst *ǵu-si-a* = *rakâbu*) als Verschreibung für Ìr-kab ansehen zu müssen glaubte (Grundriß, S. 543): in *Ni-ni-kab* (das zweite *ni* ist noch schraffiert sichtbar) haben wir aber wohl auch eine archaistische (zugleich volksetymologische) Schreibung von *Ni-tug*, dessen wirkliche Etymologie (man denkt ja zunächst an *ni* Öl und *tug* besitzen) noch dunkel ist und auch nicht durch die Übersetzung *Dilmun* (aus *Dilmum*, vgl. arab. *dalâm* Schwärze, *dailam* Unglück?) aufgehellt wird, falls nicht etwa der *ḫulâlu* ein Edelstein von gerade schwärzlichem Glanz (etwa Magnesit?) gewesen ist.

Im Ortsnamenindex hätte *Ud-nun-ki* = Adab (aus *Ud-àb*, vgl. *nun* Himmelsozean = *ab* Meer) wenigstens in eckigen Klammern erwähnt sein sollen, da *Ḫa-ba-lul-é* Nies 94, 1 nach andern Quellen (Gen., Drehem 5494), wie Nies ja auch S. 67 angibt, Patesi von Adab war. Es ist ja nur Zufall, daß er bloß als *pa-te-si* (statt *pa-te-si Ud-nun-ki*) in der betreffenden Tafel bezeichnet wird. Pater Deimel macht mich auf Nik. 282 *dam pa-te-si Ud-nun-ǵu-ki* (*-ka-ge*) aufmerksam, wozu man Br. 7843 *ud-nun-ǵu* = *a-ra-ab* = *ú-sa-*[*ab*], und K. 4605 [*a*]-*rà-bu-ǵu* = *a-ra-bu-ú* (nach Sp. 1, 131, obv. 48 ein Wasservogel) vergleiche; *ud-àb*, *ú-sa-ab*, *a-ra-ab* und *Adab* sind sämtlich dialektische Varianten. Also schon vorsargonisch die enge Verbindung mit dem Vogel (Wappenvogel?) der Stadt, wobei die Frage noch offen bleibt, ob der Ort nach dem Vogel oder der Vogel nach dem Ort genannt worden war; als Analogie verweise ich auf den schwarzen und weißen *Šir-bur*-Vogel = Raben (offenbar Nacht und Tag symbolisierend) der Nergalhymne Böllenrücher Nr. 7, obv. 18 und 22 (Haupts Keilschrifttexte, Nr. 20) also Rabe = Vogel von Lagaš[1]).

Die Stadt *A-bi-ak*(*-ki*), deren Pa-te-si Šarrum-bani hieß (Zeit des Bur-Sin, Jahr fünf), kommt auch in der Schreibung *A-bí-ak*(*-ki*) vor, so Dreh. Louvre 5504, rev. 1, 3. Falls nicht eine andere Orthographie des Ortes Apirak[2]) am persischen Golf[3]) vorliegt (dann *A-bil-ak* und daraus *A-bi-ak*), so könnte man auch an andere Orte denken, so z. B. an *A-pa-ak*, welches indes (vgl. Grundr. S. 353 und S. 420, Anm. 2) gleich *A*(*-ki*) wohl nur eine ideographische Schreibung für Šurippak, die Stadt des *ilu A* = des Xisuthros (diese Gleichung nach Foertsch, O.-L. Z. 18, 1915, 365, und vgl. *a* = *nûḫu*, daher

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[1]) Vgl. dazu meinen Grundriß, S. 307f. und S 308, Anm. 1 und 2.

[2]) Vgl. dazu Delitzsch, Paradies 231 und King, Chronicles II 9f. 37f. 44f. (Naram-Sin-Omen), danach damals *Ri-iš*-ilu-*Ramman* König von *A-pi-rak* (und sein ungenannter *sukkallu*).

[3]) Falls es nämlich mit *Ἀπόλογος* (Grundr. S. 7) und dem arab. Ubulla identisch ist.

Noah), vorstellt[1]) oder an das aus Poebels Königsliste als alter Dynastiensitz bekannt gewordene *A-pi-an(-ki)*, als dessen König sich einmal (Scheil, Mém. X, p. 9) der alte *Bá-šá-Šušinak* (sonst šakkanakku von Elam und patesi von Susa) nach der Besitzergreifung der „vier Weltgegenden" nennt[2]). Eine Entwicklung von Apian-ki (mit mitgesprochenem Orts-dat.) zu Apiak-ki liegt durchaus im Bereich der Möglichkeit, wenn man Ašnunnak, sicher aus älterem *éš-nun-na(-ki)* vergleicht; andre derartige Ortsnamen sind (außer dem schon erwähnten Apirak) noch Akšak = Upî (aus Kêša-ki mit Vokalvorschlag), Larak, Šurippag (*Su-kur-ru-ki-ga* Legr. 349, 2), bzw. Šurippak (vgl. Gilg. 11, 23 Šurippakû = Xisuthros, bzw. *Zi-ud-sud-du*, *Zi-sud-da*, d. i. *Ut-napišti rûku*), *Zi-ma-na-ak* (Maništusu's Obelisk D 8, 12) u. a. mehr. Glücklicherweise sagt uns ein Datum von Larsa (Zuweisung noch unbestimmt) bei Thureau-Dangin, La chronologie etc. (1918, p. 40: AO. 6386, p. 39: AO. 6382), wo wir Apiak zu suchen haben, nämlich im Gebiet von Kazallu (= Namar, Grundr. S. 477 u. Anm. 2) im Quellgebiet des Oḏêm (Tornat) und Dijala (Ṭâbàn), also zwischen Medien und Elam: „im Jahr da er (Bilder der Götter) *Nu-muš-da*, *Nam-ra-at* und *Lúgal-A-pi-ak-ki* anfertigte und nach Kazallu hineinbrachte"; in dieser Richtung muß ja auch die Lage von *A-pi-an-ki* gesucht werden, vgl. oben den Bá-ša-Šušinak und ferner die schon von Poebel H. T., p. 128 angeführte Stelle einer Rimuš-inschrift „B. zwischen *A-pi-an-ki* und *Su-si-im-ki*", also Baraḫsum zwischen Apian und Susa, sowie eine Erwähnung beim alten Sargon „Beute von *Sa-bá-ki*, Beute von *A-pi-an-ki*" von den Patesis von *Ḫu-zi?-ki* und von *Gu-zal-la-ḏa-ki* (= *Ka-zal-lu* bzw. *Gú-zal-lu?*).

Was nun die historische Bedeutung dieses *A-pi-an-ki* (später *A-pi-ak-ki*, *A-bi-ak-ki*) anlangt, so war es, wie schon angedeutet, in frühgeschichtlicher Zeit einmal der Sitz einer 356 Jahre lang regierenden Dynastie von drei (lies wahrscheinlich 21) über Gesamtbabylonien herrschenden Königen[3]). Die elf Dynastiensitze der Liste Poebels, incl. der Listen Hilprechts und Scheils und des erst von mir in seiner Wichtigkeit erkannten und richtig eingereihten Fragments C. B. S. 15365[4]) sind folgende:

1. Kiš, 38 (so, 30 + 10 — [2] ist zu lesen) Könige, 18000 + . . . J., viermal.
2. Uruk, 22 Könige, 2610 + . . . J., fünfmal.
3. Uri, 13 Könige, 396 J., dreimal.
4. *A-pi-an(-ki)*, 3 (lies 21?) Könige, 356 J., einmal.
5. *Bád*(?)[*-an-ki*] oder *Erim*(URU + GAR)?*-ki*[5]), 1 König, 7 J., einmal.

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[1]) Vgl. dazu auch URU + A (REC. 361) *-ki* = Šurippag (Cyl. A 23, 30 *x-ga*!)?

[2]) Zur archaischen Schreibung *Za-pi-an(-ki)* vgl. RTC. Nr. 12—15 (Tafeln aus Fara), D. P. 1 (*za-mu-ru* statt *a-mu-ru*) und Thureau-Dangins Bemerkung RTC., p. II, Note 1; es ist also zweifellos *A-pi-an(-ki)* gemeint. Eine jüngere Aussprache liegt vielleicht in *A-pi-al(-ki)*. Mém. XIV, p. 89, Nr. 33 (Epoche von Agade) vor.

[3]) Der Fehler 3 ist alt, da er der Summierung der Könige nach der Flut bis Ende der Dynastie von Nisin zu 139 Königen bereits zugrunde liegt. Nichtsdestoweniger wird das Versehen bei 3, nicht etwa bei 356 liegen, wie hier nicht weiter ausgeführt werden kann.

[4]) Poebel, H.-T., p. 81, Revers, Col. 1 und 2 (= Col. 10 und 11 der größeren 17kolumnigen Tafel, von der es ein Bruchstück ist; der abgewetzte Obv. enthielt ein Stück von Col. 2 und 3, Teile von Dyn. Kiš I und Uruk I.). Col. 1 (= Col. 10) ist ein Stück der Nisin-dynastie (*Gir-ra-[i-mit-ti]*, 6. J., Sumu-abum 8 Mon., Ikûnpî-Ištar [10. Mon.], Var. statt Girra-imitti, 7 J.; x, 6 Mon., also beide Varianten zusammen je 7 J. 6 Mon.), während Col. 2 (= Col. 11) ein Stück der das Ganze abschließenden Liste der Dynastiensitze vorstellt: Summa [11] Könige, ihre Jahre machen 125, sechsmal (regierten sie) in *[Ud úḫ]-ki-a* (vgl. zur Ergänzung die Schreibung von Upia in Scheils Liste, obv., Z. 1). Scheils Upidynastie ist wahrscheinlich die 5. oder 6. (mit 6 Königen, 99 J.); alle übrigen hatten nur je einen König mit zusammen 26 Jahren.

[5]) Vgl. Poebel, H. T., p. 101 *Bá[d]* . . . oder URU + UD . . . Dürfte man im letzteren Fall an Barton, Sum. Business Doc. 3, Col. 7, 5 (Text aus Fara) *bal Maš-ilu-Su-kur-ru*, *Erim-ki pa-te-si-bi* „Dyn. des M., von E. sein Patesi" denken? Andrerseits gab es einen alten König von *Bád-An-ki*, vgl. O.-L.-Z. IX, 1906, 663, Anm. 2: Sm. 655, astrol. Omen.

6. [*Ud-úġ-*]*ki-a*, [11] Könige, 125 J., sechsmal.[1])

7. [*Ud-nun-ki*, 1 König, x J., einmal] — so schon Poebel.

8. [*En-lil-ki*?? 1 König, x J., einmal]. Nur vermutungsweise.[2])

9. Agade, 12 Könige, 196 J., einmal.

10. Gutium, 21 Könige, 125 J., einmal.

11. Nisin, 11 Könige, 159 J., Var. der andern, bis Schluß von Nisin weitergeführten Rezension: 16 Könige, 225 $^1/_2$ J.

Wir hätten demnach die Dynastien folgendermaßen anzuordnen:

Kiš I 23 Könige (semit. und sum. Namen urältester Könige, deren Zahlen natürlich unhistorisch sind, die aber gewiß der Geschichte angehören), ca. 18000 J.

Uruk I, 10 Könige, 2171 J. (der 3. ist Lugalbanda 1200 J., der 4. Dumu-zi 100 J., also das Verhältnis von Jahr zu Monat; der 5. ist Gilgames 126 J.).

Uri I, 4 Könige, 171 J. (zwei sum. und zwei anscheinend sem. Namen).

Apian, 3 (lies 21?) Könige, 356 J. (die Namen abgebr.).

Bá[d-an-ki? siehe oben S. 205, 1 König, 7 J.

Upi I, 1 König.

Nippur? 1 König (s. oben).

Upi II, 1 König.

Uri II, 4 Könige, 108 J. (darunter nach Poebel wohl *An-na-ni* und sein Sohn *Lù-Nannar*).

Upi III, 1 König.

Kiš II, ca. 6 Könige, darunter wohl als erster *Me-silim* und als letzter *En-bi-Ištar*[3]),

Uruk II, 5 Könige, deren erster wohl *En-šag-kuš-an na* war[4]). Zeitgenosse wahrscheinlich Ur-Ešġanna von Lagaš.

Upi IV, 1 König (*Zu-zu*, Zeitgenosse des Eannadu von Lagaš).

Kiš III, 1 König (wohl = Eannadu von Lagaš).

Upi V, 1 König (Zeitgenosse des En-te-me-na von Lagaš).

Ud-nun-ki (Adab), 1 König, nach Poebel gewiß *Lugal-an-na-mu-un-du*; Zeitgenosse des En-an-na-du II. von Lagaš?

Upi VI, 6 Könige, 99 J.

Kiš IV, 8 Könige, 106(?) J. (die Liste hat merkwürdigerweise 586 Jahre, nach Weidner eine zyklische Zahl der die Dynastie mit 100 Jahren eröffnenden Königin *Ba'u-ellit*). An den Schluß dieser Dynastie gehören als Zeitgenossen En-e-tar-zi, En-temena II. Enlitarzi und Lugal-anda von Lagaš[5]).

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[1]) Die Folge von 6, 7, 8 ist nur provisorisch; es könnte auch Upia, Enlil-ki und Ud-nun-ki (Adab) zu ordnen sein.

[2]) Ich denke an den alten König *Lál-úr-alim* (Ṭâbi-utul-Enlil) Grundriß S. 351. Der Name bedeutet „Aloros (= Ea) ist der Widder(gott)", also nicht abgek. aus Lal-úr, wie Poebel will, sondern nur den Namen Lál-úr (— *Αλωρος*) als Kompositionsglied enthaltend.

[3]) Vgl. meinen Grundriß, S. 359 unten, wo schon das ganze Resultat von Poebels IV. Kapitel (HT., p. 151—156) vorausgenommen ist; die Texte OB. 90–92 und 102ff. bilden eine einzige Inschrift.

[4]) Siehe die vorige Anmerknng.

[5]) Der sog. Cône historique des Entemena ist eine für die Grenzansprüche mehr als 200 Jahre nach Entemena angefertigte archivalische Begründungsurkunde (mit einer Reihe von Auszügen aus älteren historischen Inschriften) aus der Zeit des Uru-ka-gi-na oder kurz vorher, wie schon der Schriftcharakter (man vergleiche damit nur die Originalurkunden des Entemena) lehrt. — Zu *En-te-me-na* II. vgl. RTC. 16, rev. 6, 3; dort auch *En-li-tar-zi* 7, 1. Zu *En-e-tar-zi* vgl. D. P. 39, Col. 2, 4 und Louvre, A. O. 4238 (N. F., I, 52 = RA. VI, 139). Der volle Name des Lugal-an-da war *Lugal-an-da-šù-nu-mal*, s. Foertsch, Untersuchungen, S. 18, Anm. 9 (und vgl. noch D. P. 66, 6, 7f.).

Uruk III, 1 König, 25 J., nämlich *Lugal-zag-gi-si* (sein Zeitgenosse war *Uru-ka-gi-na* von Lagaš).

Agade, 12 Könige, 197 J.[1]); ca. 2700 v. Chr. (s. oben S. 198).

Uruk IV, 5 Könige, 26 J.

Gutium, 21 Könige, 125 J. (eine Art Hyksos-epoche der babyl. Geschichte).

Uruk V, 1 König (Utu-ǵe-gal); Zeitgenosse wohl Gudea von Lagaš.

Uri III, 5 Könige, 117 J. (Nr. 2—5 die Epoche der Nies-tafeln!).

Nisin, 16 Könige, $225\,^1/_2$ J.; zur Chronologie s. oben S. 197.

Also noch vor dem Beginn des Jahrhunderte dauernden Ringens zwischen Upia und Kiš um die Oberherrschaft in Babylonien[2]) war Apian ein alter Königssitz gewesen. Die wohl erst später anzusetzende Erneuerung dieses Reiches unter Bá-šá-Šušinak von Elam (s. oben S. 205) war offenbar nur ein vorübergehender Versuch, den die Königsliste nicht registriert hat[3]).

Nun noch einige Bemerkungen, die mir gütigst Pater Deimel zu Nies zur Verfügung gestellt hat, denen ich dann noch eine Reihe von mir selbst gemachter Verbesserungsvorschläge und Zusätze anschließen will.

Še-gur-lugal passim (am Anfang von Texten) heißt nie „best royal grain", sondern sicher nur „. . . königl. gur (von) Gerste". Denn abgesehen von vielen anderen durchschlagenden Gründen wird im Sumerischen das Adjektiv nie von seinem Substantiv getrennt. Gur of best grain müßte heißen *še lugal gur*; das findet sich nie, wie überhaupt keine Aufzählung von verschiedenen Qualitäten bei *še* (wie z. B. bei *túg* Kleid).

In Nr. 9 kein neues Datum (second year after the water of flood)! *a* nach *sa* ist Vokalverlängerung, z. B. Königsinschr. (Th.-D.) S. 232, Anm. 9 *mu-uš-sa-a-bi*. Welches Jahr gemeint ist, kann nicht ausgemacht werden; es könnte z. B. sein Dungi x + 46 (siehe a. a. O., S. 232 r) oder Gimil-Sin 6 (ebenda, S. 234, Anm. 1).

Gìn-uš in Nr. 10 u. ö. ist *uku* (sonst Zeichen *mir*) *-uš* zu lesen.

Zu 14, 2 *ša(g)-ba* dabei, darunter, unter ihnen (aus *šag-bi-a*), sicher kein n. pr., sondern „statt dessen, welches nicht dabei war."

Zu 26, 5 *ša(g)-gal erim giš-ku-e durun-ba* („mit fixem Lohn").

Zu Nr. 30: *e* nach *lugal* ist Nominativ (Subjektsuffix).

Zu Nr. 41, Z. 11 é d Gigir; Z. 12: 3 *sá-dú(g) nin* (d. h. Königin); Z. 20: 4 *é-rim* (oder *kàš)-gub-ba* d. h. Läufer-Station (eine Art Post für den König).

Zu Nr. 42, II, 25ff.: 30 *gú* 8 *ma-na sìg ná-maǵ-ta gú-na* 6 *ma-na* 4 *gìn-ta, sag-bi* 3 *gú* 3 *ma-na, šu-ni-gin* 33 *gú* 11 *ma-na ba-lal* d. h. 30 Talente 8 Minen Wolle (gewogen) nach dem großen (Gewicht-)Stein. (Nach dem gewöhnl. Gewichtstein *ná-si-di* gewogen) sind auf je 1 Talent 6 Minen 4 Sekel (hinzuzufügen), d. h. $(30\,^8/_{60} \times 6\,^4/_{60}$ *ma-na* = 3 *gú* 2 *ma-na* 50 *gìn*) *gú-na* = in diesem Talent. Dieser Betrag ist: 3 *gú* 3 *ma-na* (also um 10 *gìn* abgerundet, was oft geschieht). In Summa: 33 *gú* 11 *ma-na* Gewicht (nach dem gewöhnl. Gewicht, *ná-si-di*). — Z. 32 lies *lal-ni* (statt *bi*).

Nr. 48, Z. 8 *d. Nin-ug* (nicht *d. Nin-kiš*).

Nr. 49, 3 u. ö. Das Zeichen nach dem P. N. *Si-rú* ist nicht *ab*, sondern (wie

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[1]) Des 3. (oder nach Th.-D. des 2.) Königs Maništusu Zeitgenosse war *Uru-ka-gi-na* II. (ein Enkel des *Uru-ka-gi-na* I.), Sohn des *En-gil-sa*.

[2]) Ein Wiederhall dieser einst von Upia gespielten historischen Rolle ist das häufige Vorkommen des deifizierten Upia als Kompositionsglied von P.-N. in der Zeit von Sabium bis Hammurapi.

[3]) Dieser ganze chronologische Exkurs sei zugleich als Ergänzung zu Ungnads dankenswerten Ausführungen „Zur altbabylonischen Chronologie" Z. D. M. G. 71 (1917), S. 162—166 gedacht.

die Lugal-an-da-Tafeln lehren) *ab* ohne den mittleren vertikalen Keil (REC. 344) und bedeutet „Mezger".

Nr. 54, 13 *šù-ka* sicher nicht „into flour" [vgl. Amherst 96, 1 und 104, 2; dazu Pinches, p. 169 *ka* hier offenbar statt *mù* „mahlen", also *še zid-ka* grain food for grinding].

57: *uš-ku* ist *gala* zu lesen; der vorausgesetzte senkrechte Keil in Sklavenlisten (*gala* sind auch Sklaven) bedeutet 1/5 *gur še* (1 *gìn azag* = 1 *gur* Gerste).

58, VI, 201: *igi-gar ag* = Zählung (Sklavenbestandaufnahme) machen, wörtlich: das Auge (darauf) lenken. [Da es auch mit *-ma* verlängert wird, möchte ich *šitim* als Lesung vorschlagen, vgl. den Zeichennamen von *šit* zählen: *šitimmu*, und Foertsch 66, rev. *igi-gar-ma* Zählung, worauf *šid-da* „er hat gezählt" folgt. F. H.].

Die archaische Ziffer „eins" vor vollwertigen Sklaven, die monatlich 60 qa erhalten; halbwertig, erhält 30 qa; , steht vor jungen Sklaven, die entsprechend weniger erhalten (vgl. z. B. C. T. 1, 6f.).

a-ru-a = geschenkt, geweiht, d. h. ein Sklave (oder auch Schafe u. dgl.) dem Tempel geweiht. [Der gleiche Ausdruck auch in der bekannten Weihformel *a-mu-na-ru* die deshalb auch nicht *a-mu-na-šub* transkribiert werden darf; das Zeichen *ru*, *šub*, ursprünglich werfen, hat Nies im Am. Anthropologist, Vol. 16, 1914, p. 26–32, glücklich als Bild eines Bumerang oder Wurfholzes erklärt, zu welcher Deutung auf ganz anderem Wege und ohne noch von Nies Aufstellung, die damals bei uns noch gar nicht bekannt war, zu wissen, mein Schüler, Dr. Anton Schmalzl, unabhängig gelangt war. F. H.]

63, 19 *še-giš-è-a* = Ertrag der frischen (d. i. gewachsenen) Gerste (im Gegensatz zur alten (*še-sun*).

65, 21 *ǵar-gud* sicher Lohn für die *engar* (Zeichen *apin*) [vgl. Legrain 377].

67, 27: *sir-gan* ist ein Feld, welches sehr wenig oder gar kein Getreide hervorbringt, also Brachland oder dergl. [dagegen *sir* (oder besser *sud-*) *-gán* Magnesit (?)].

68, 53. 105. 113. 135: *še-bat* [syn. *bil-kú* bei Metallen, siehe Legrain, p. 84, Note 1] ist ein Abfall oder Verlust an Gewicht oder Volumen bei der Mehl- oder Bierbereitung; Z. 53 ist es $^1/_5$ (152 *qa*: $30^1/_3$ *qa* 4 *gìn* = 5) usw.

Zu 73 vgl. C. T. 7, 10; 9, 16, 1; STH. 2, 34, 4.

92, 8 *Ur-d. Gur* (nicht *-Zikum*); vorher sein Sohn *d. Dun-gi-ra.*

107, 8 (und S. 99) lies *d. Nin-é-gal* statt *d. Nin-lil-gal.* [Die bekannte Gemahlin des *d. Uraš*; vgl. auch M. D. O. G., Nr. 54 (Juni 1914) S. 16 altassyrisch (Zeit des Bur-Sin von Uri) *bît* (*ilat*) *Belit-é-kal-lim*].

115, rev. 1; 118, 5; 146, 2 überall dieselbe Gottheit, im P.-N. *Ur-d.* Nin-ISIN + LA. [Vgl. auch C. T. XXXII, 23 obv. 10 den gleichen P.-N. mit dem gleichen Titel *lul*, Deimel, Pantheon 2525; ferner Nippur 19767, Col. 3, 33 *é d. Nin-*x *ki-áb-nun-me-du-ki tur d. En-zu-na-ge* und Th.-D., R. A. IX, 74 *d. Nin-x lugal ǵul-gál-ra* au roi qui frappe les méchants — also eine männliche Gottheit wie Nin-ib usw. F. H.]

170, 3 *na-aḫ-ba-tum* (nicht *na-ǵar*!) ein Behältnis aus Leder; vgl. H. W. B. 266 s. v. *naḫbû*, also semit. Lehnwort; ein Syn. ist *ut-tuk-kan-nu* Köcher, HWB. 157, aus *ug* Pfeil, türk. *oq*, und *tukkan* Lederbeutel, vgl. dazu Nies 176, 4 *du(g)-gán*[1]); ein anderes Syn. ist *kapturru* HWB. 348 Köcher = hebr. *kaphtor* Säulenknauf (da der Köcher mit dem halbkreisförmigen Deckel wie eine Säule mit ihrem Kopf oder Knauf aussieht),

[1]) Nicht *bir*, welches altbabyl. = Zeichen *ǵi* oder *du(g)* mit eingeschriebenem *še* ist, REC. 213/4 (auch REC. 214 ist demnach zu korrigieren, vgl. Legrain, pl. LI, Note 23 zu Gud. B. 6. 53 *esir gú-bir* eine Asphaltart, vgl. dazu *kupru* Erdpech) und sonst Niere (türk. *böbrāk*) und zerreißen (türk. *pirtik* „in Stücken") bedeutet. Zu *du(g)-gan* = *tukkannu*, arab. *dukkân* vgl. auch Legrain 12, 9; 17, 7 und 383, 3 „sac de cuir" und das gleichbedeutende Wort *šà-gán* (vgl. *šamallû* Händler aus *šà-gán-lal* Sackträger, Beutelträger).

während das gewöhnliche Wort *išpatu* Köcher das Id. *su a-má-tu* (*tu* = REC. 220 *urú*, bzw. *gùr*, bei Gudea *é-mar-gúr*) HWB. S. 147 (und vgl. Th.-D., Königsinschr., S. 70, Note k) hat[1])]. — Soweit die mir gütigst zur Verfügung gestellten Bemerkungen Pater Deimels.

Nun noch zu den „Lists" p. 80ff. (vor allem der „List of words" p. 115ff.) eine Reihe von Verbesserungsvorschlägen und Nachträgen:

Bei den P.-N. hätten die sicher semitischen, phonetisch geschriebenen Namen als solche gekennzeichnet sein sollen, z. B. *A-bí-a-bi-iḫ* (= *Abî-Japi'*, westsemitisch?), *Ab-di-ṭâbu*, *A-ḫu-ni* (*iš* in 99, 3 ist Titel, nach TSA 6, 3 *saǵar-ra-ni* besser *saǵar* zu lesen, = *kizû* Legrain p. 147), *Ú-da-mi-ša(r)-ra-am*, d. i. er läßt ihn beim König schwören, für *utammi*[2]) usw. usw. *A-ka-qa* ist wohl *A-dug-gà* zu umschreiben[3]). Sind *A-ri-gìn-a-ri* und *A-ri-gìn-ǵu-ub-bi* (p. 81) etwa Mitanni-namen (und ist *gìn* ein Fehler des Schreibers für *ib*, also etwa *Arib-ari*, *Arib-ǵubbi*)? Vgl. dazu meine Notiz in OLZ. 16 (1913), Sp. 304 bis 306 nebst dem Nachtrag Sp. 376f. (*Ki-rí-bu-ul-me* von Simuru, *Sapalulme* von Ḫattin und Subbiluliuma, der Hethiterkönig, an welch alle der Name des Patesi von Adab, *Ḫa-ba-lul-é* Nies 94, 1 merkwürdig anklingt). S. 83, Z. 2 lies besser *Igi-an-na-ge-zu* (so auch Legrain). S. 83 *Ur-d.-Èn* (*èn* = *šiptu*) statt *Ur-d.-Adad-ilu*, vgl. C. T. 24, 27, 7. Zu S. 83, Note 10: das Zeichen *lál* Honig besteht aus *ta* und eingeschriebenem *dug* „süß" (nicht *num* Biene, was übrigens *num tál* heißt, = Honigfliege). S. 85 lies wohl *Ur-ba-gá* (*gá* in *ba-gá* aus *sa* und *gar* zusammengesetzt) statt *Ur-ba-bi*. S. 88 lies *Bí-bí-a*. S. 90 lies *Ilu-ra-bí* statt *Dingir-ra-ne*; *Dul-ku-lù* und *Dul-ma-nu* wohl beide = *Dul-ma-nu* (beachte dann im ersten Fall das Id. für Mensch = *nu*); *Dun-gi-ḫa-zi-iz* (semitisch) statt *Dun-gi-ḫa-zi-giš*; lies ferner *d. Dun-gi-pa-lì-il* (vgl. *palil*, nach Poebel auch *pašiš*, Id. sonst *igi-du*). S. 91 *Lù-dingir-a-ni* = *Amel-ilí-šu*; Spalte 2 fehlt *Lù-erīm-ki* Nies 20, 6 (siehe S. 123), wozu zu notieren, daß REC. 359 mit *-ki* wohl das bekannte *uru-ki* Hauptstadt ist, daß aber, besonders im Gottesnamen *Lugal-x-ki*, eine bestimmte frühhistorische Stadt gemeint sein wird, die nach R. T. C. 59, 3, 5 auf *-ba* endete, also vielleicht Adab, während die Lesung *erim* nur dem Zeichen *uru* Stadt mit eingeschriebenem *gar*, s. oben S. 205, zugehört. Statt *Lugal-saǵan* S. 92 ist *Lugal-ǵi-nun* zu lesen (vgl. zu *ǵi-nun* Zyl. A, 18, 21 u. ö., eine Art Butter). S. 94 lies *Ṣilli(-lì)* mein Schutz statt *Mi-ni*; *Mu-ri-na-ba-ag* ist kein P.-N., sondern der Name eines Nannar-tempels (Grundr. S. 383); *Na-ab-la-num* (nicht *-lúm*, anderwärts *-nu-um* geschrieben); S. 95 *Na-na* und *Na-na-a* (sprich *Nanai*) sind Hypocoristica eines mit *an-na* zusammengesetzten Namens (vgl. meine Ausführung in der Sachau-Festschrift S. 18, Anm. 1); S. 96 gehört d. *Nu-ni-ib* (lies d. *Nu-ni-tum* d. i. Anunit) zu den Götternamen; zu *Nu-úr-ì-lì* vgl. auch den gleichlautenden Beinamen des Marduk von Eridu „Licht Gottes" C. T. 29, 45, 26 (vgl. dazu im Qoran *nûr Allah* = Jesus und im N. T. Jesus das Licht der Welt, der göttl. λόγος von Gen. 1, 1f.) und des Gottes *Lugal* (vgl. dazu C. T. 6, 36a = Bu. 91, 5, 9, 704, Z. 1/2 *é d. Lugal* und d. *Šu-ul-la-at*, seiner göttl. Gemahlin, von *Nu-*

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[1]) Da *a-má-gùr* und *mar-gùr* sonst Sturmflut, Wirbelwind, Zyklon (*abûbu*) heißt (und ebenso *a-ma-ru* schon bei Gudea) z. B. auch der Schlacht, so liegt offenbar eine Übertragung auf den Pfeilregen vor, also *é-mar-gùr* eigentlich Haus des Sturmwindes, dann übertragen Haus der Pfeile = Köcher; *a-má*, bzw. *a-ma*, entspricht, wie es scheint, hierin dem Ausdruck *mar*. Ein Bild des ass. Köchers mit Deckel findet sich in G. Rawlinsons Five great Monarchies, 4 ed. (1879), I, p. 453; so sah wohl auch der Teraphim 1. Sam. 19 aus (eine köcherähnliche Puppe), weshalb er auch als Köcher die Lospfeile (Ezech. 21, 26) enthalten konnte.

[2]) Es darf also bei zusammenhängender Transkription, hier und in ähnlichen Fällen, nicht mit Nies *Udamišaraam* umschrieben werden, sondern *Udami-šar(r)am*.

[3]) Es gab auch einen Ort *A-dug-qa-ki* (geschr. *A-ka-qa-ki*), worin (nach Pater Deimel) der Gott *Agarra* (bzw. *Šarra*, *Šara*) verehrt wurde (Stawarcegk, ed. Deimel, 9, 4), also wohl ein Beiname von Umma-ki.

úr-í-li-šu erbaut); bei *Šeš-kal-la* fehlt das Zitat 66, 2. S. 97 steht an der betr. Stelle (91, 88) *An-at-ra-at* (nicht *Pi-at-ra-at*); wie ist dieser P. N. zu analysieren?

Zu den Götternamen, p. 97—100: *Ama-mu* ist 58, 111 eng mit *Nin-giš-zi-da* verknüpft, also wohl seine Mutter *Nin-sun* oder *Siris*; vgl. dazu Gud. Cyl. B, 23, 18f. Statt *Dar-an-na* S. 98 ist *Gún-an-na* oder *Sí-an-na* zu lesen (REC. 48, nicht 34); dagegen 51, 6 usw. richtig *Nin-dar-a* (tilge: or *Nin-sí-a*). p. 99 *Nin-da* mit dem Beisatz *iš-túg-dim* dem Namen eines ihm geweihten heiligen Hügels[1]). *Nin-mar-ki-ka* ist ein P.-N. (die Göttin heißt nur *Nin-mar-ki*).

Zu den Tempelnamen und Namen von Baulichkeiten, p. 100f.: In *É-a d. Nin-mar-ki* und ähnlichen mit *é-a* beginnenden O.-N. bedeutet *é-a* Haus des Kanals von . . ., also wohl eine Art Schleuse oder Hafen. Zu dem p. 100 fehlenden *é-ba-an* 1, 41 (*giš da-ag-si é-ba-an*, S. 37 mit ladders übersetzt) vgl. Legrain 292, 2f. „trésor(?)" und zu *ba-an* Clay's Yale-syllabary 274—280 *ba-an* = *sa-a-at*, ein Maß, also = סְאָה. Zu *é-d. Eš̌ganna-šeš-e-gar-ra* p. 101 und (Nachtrag zu p. 160) p. 193 vgl. (als Bestätigung von Foertschs Erklärung) die beiden korrespondierenden Götternamen *Ul-li-gar-ra* und *Ni-gar-ra* KTARI No. 4, rev. 11[2]), worin *ul-li* dem Ausdruck *urin* (= *šeš* Bruder, nicht „mourner" Nies, p. 193, was anders geschrieben wird) und *ni* dem Ausdruck *nin* Schwester entspricht. Zu *Di-qa-la* p. 100 und 103 siehe schon Landsberger (in alten Texten deutlich *Ki-qa-la*, also *Ki-sìl-la* zu lesen); 58, 187 ist natürlich *é-ki-sìl-la-me* (Leute von . . .) zu korrigieren (statt *-lal*, welche Lesung Nies p. 52 als richtig ansah). Zu *Šu-ga-lam-ma* siehe meine Ausführung bei Mercer, The Oath, p. 98 und 100. Zu *rim* in *é-rim-gub-ba* dachte ich seinerzeit (1910) bei „lambs" an 2. R. 27, 17 *rim* mit Glosse *im* = *ša-nu-ú* (arab. *ṯanij*, ثَنِيّ, was allerdings meist Füllen von Pferd und Kamel, aber doch gelegentlich auch zweijähriges Lamm bedeutet), es könnte aber auch ein Ausdruck wie Läufer-station vorliegen[3]).

Von den Ortsnamen (siehe die Liste Nies p. 102f.) wurden die wichtigsten schon oben S. 203f. behandelt. *Ši-ma-nu-um-ki* 92, 18 ist der aus dem Datum des dritten Jahres des Gimil-Sin bekannte Ort Legr. 18, 7 *Ši-ma-nu-um-ki*, für welchen Nies 166, 11 *Si-ma-nùm ki* steht; dadurch ist die Möglichkeit der Lesung *Ù-nu-um-ki* (Nies p. 102) ausgeschaltet. Was Uri anlangt, so schließt die Verlängerung auf *-ma* die Transkription *Urù-unu(g)-ki* aus (es ist wohl *Urim-ma* gesprochen worden, mit Übergehung des Elements *unu*, wohingegen *Unu-ki-ga* = Uruk, Erech, als *Unug-ga* anzusetzen ist); *urim-ma* wahrscheinlich jüngere Aussprache des ersten Elements *sis* = *urin*. S. 102, Note 20 ist das Zitat Br. 8163 zu streichen, da dort nicht *ṣab* = *erim*, sondern, wie die Verlängerung zeigt, *laǵ* (vgl. dazu meine Aufs. u. Abh. S. 327 und Anm. 1) vorliegt; deshalb ist auch S. 103 bei den Kanalnamen nicht *Erim-ga*, sondern *Laǵ-ga* (*laǵ* wird ja auch in den Beschwörungsformeln stets durch *ga* verlängert) d. i. der helle, glänzende, zu transkribieren. Zu *Ḫu-ne-ru-ki* (= *Ḫu-aibu*, opp. *Ḫu-da-du*) vgl. meinen Grundriß, S. 252.

Zu den Monatsnamen S. 104 ist *bil-lal-a* zu streichen; es bedeutet (siehe Landsberger, Kult. Kal. S. 63, Anm. 3) einfach „im neuen Monat", *bil-lá-a* (*a* Postp., = in).

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[1]) Vgl. zum Gott *Nin-da* Deimel, Pantheon, No. 2483. *Dim* (*din* p. 99 ist Druckfehler) = *tarkullu* Schiffspfahl, aber nach Jensen auch Pfahl des Kleiderwäschers, vgl. oben *túg* Kleid (nicht *zíd*!). Bei Contenau, No. 86, Siegel, hat *Nin-da* den Zusatz *Sir-bur-la*, also ein speziell in Lagaš verehrter Gott.

[2]) Vgl. noch *ilu Bara-ul-li-gar-ra* C. T. 24, 26, 104 (es folgt *ilu Pap nigin-gar-ra*) und RA. XI, 91, No. 5 (neues Datum des Rim-Sin) *ilu Bara-ul-e-gar-ra*, und zu Ningirsu-*nin-ni-gar-ra* noch *d. Ni-ga-ra* (nach Istar) 2. R. 60, 4, 12. Zu *-gar-ra* gehörig zu etwas s. Landsberger, Kult. Kal. S. 51 oben; 59, Anm. 5.

[3]) So Nies p. 122 im Index und oben S. 207 Pater Deimel. Vgl. übrigens auch meinen Grundr. S. 252, Anm. 4 (*é-rim* in *Ḫu-aibu*) und Reisner, Tempelurk. S. 4.

Den 2. Jokha-Monat *zíg-giš-ù-šub-ba* (Nies 180, 6) hat schon Nies selbst (im Index, p. 162) nachzutragen geheißen; die Lesung des Ideogramms für Backstein ist besser *zig* als *síg* (daraus neusum. *še-ib*, vgl. *zikkurrat* Backsteinbau aus *zíg-úr*, wie andrerseits *agurru* Backstein aus *al úr*, urspr. *al-ǵur* entstanden sein wird, und vgl. als Bestätigung *i-zi* = *igâru* und *é-zíg* = *igâru*) anzusetzen.

Im Arithmetical Index p. 107—114 ist auf p. 114 statt Zahl-*dŭ-uš* vielmehr Zahl-*kam-uš* (soundso vielster Rang) zu umschreiben; wenn p. 135 dafür die Lesung *gan* statt *kam* (urspr. wohl *ǵam*) vorgeschlagen wird, so beruht das auf Verkennung der neuassyrischen Variante, des schief gestellten Zeichen *gán*, denn letzteres ist einfach eine unbeholfene Wiedergabe der babylonischen Kursivform von *kam* und hat mit *gán* = *ǵe* nichts zu tun. Zu *ba-ni* S. 114 (an sechs Stellen) vgl. auch p. 130, und lies *ba-zal* (siehe 31, 6: *ud* 30 *ba-zal-la*), also auf p. 145 bei *zal* nachzutragen. Vgl. Legrain, p. 16 und Anm. 1. Daß bei den p. 107—113 öfter begegnenden Ideogrammen für $^1/_3$ (*šušana*), $^2/_3$ (*šanabi*) und $^5/_6$ (*kingusili*) nicht hier und da die phonetische Ergänzung *šá*, die in den Wirtschaftstexten der älteren Zeit bei $^1/_3$ und $^2/_3$ fast nie fehlt, anzutreffen ist, ist angesichts des Vorkommens dieses *-šá* in Reisners Tempelurkunden (vgl. dort S. 32: *ša* bezeichnet die Bruchteile der Mine) wohl nur Zufall. Der Bruch $^5/_6$ kommt auch schon in der Agade-epoche vor, vgl. Inv. II, 4355, und auch hier mit darauffolgendem *šá*. Daß nach $^2/_3$ *-šá* eine Abkürzung für volleres *šanabi* ist, lehrt Bartons Sum. Doc. No. 80, obv. 1 $^2/_3$ *azag-šá-na-pi-ta*. Ursprünglich aber ist *-ša* eine Verlängerung von *šuš* „Bruch" (in $^1/_3$ stets mitgesprochen, vgl. späteres *šušana*, wohl aus *šuš-ša a-an*, in $^2/_3$, *šanabi*, wohl dazu zu ergänzen, also auch hier *šušša nabi* urspr.), wie ja der erste Bestandteil der Ideogramme dieser Bruchzahlen das Zeichen *u* = *šu*, alt *šu(š)* vorstellt[1]). Wenn *šušša(n)* = $^1/_3$ und im Unterschied dazu *(šuš)šanabi* $^2/_3$ bedeutet, so verhält sich das genau wie bei den Daten *uš-sa* (das folgende Jahr) zu *uš-sa-bi* (das nächstfolgende Jahr), wobei *-bi* das bekannte Copulativ „und noch" (abgekürzt aus *-bi-da* „mit seinem . . ") ist[2]).

Nun in aller Kürze noch eine Reihe von Randglossen zum „Index of Words" p. 115—172, die ich des Raums und der Zeit halber nur halb so ausführlich geben kann, als ich ursprünglich vorhatte. Uberdies ist ja manches schon in den Seiten 200ff. von mir vorweggenommen.

S. 115 P.-N. *A-ba-an-da-di* = *mannu išánan* oder *imáḫar* „wer rivalisiert mit . . .?" Der Tempelturm von Agade, den Nies p. 98, Anm. 18 und p. 155 vergleicht (p. 80, note 2 ist ein Druckfehler, da p. 80 bei *A-ba-an-da-di* sich keine Anmerkung findet), hieß *é-an-da-di-a*, siehe Grundr. S. 234 und 409. Streiche den Absatz *a-bí* or *a-izi* „Hitze", da der P.-N. *A-bí-zi-im-ti* (vgl. auch Legrain 126, 9 und 315, 4) wohl sicher semitisch zu fassen ist, vgl. *Dun-gi-zi-im-ti*, *Li-bur-zi-im-ti*, *Li-bur-be-lí* bei Legrain, und siehe *Ranke*, Personal Names, p. 252, alte Orthographie für *sîmti*, vgl. *Ai-zi-ma-at ma-tim*, Ai ist Schmuck des Landes, womit wohl *zîmu* Erscheinung, Aussehen im P.-N. *Bêl-zi-mu-um* Legrain 29, 9 verwandt ist.

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[1]) Zeichen für $^1/_3$ = *šu(š)* und Ziffer 1; Zeichen für $^2/_3$ = *šu(š)* und Ziffer 2, also beidemal „Drittel" zu ergänzen; Zeichen für $^5/_6$ aber = *šu(š)* und Ziffer 5, also hier „Sechstel" zu ergänzen. Man beachte für 5 die Schreibung $1 + 2^2$, d. i. $1 + 4$ (auf dem gleichen Prinzip beruht die bekannte Schreibung $3^2 = 9$). Die alten Ägypter schreiben für $^2/_3$ das Zeichen für Mund mit zwei daruntergesetzten senkrechten Strichen, was also bei ihnen an die Stelle des altbabyl. Zeichens *šu(š)* „Bruch" getreten ist; vgl. *Kurt Sethes* lehrreiches Buch „Von Zahlen und Zahlworten bei den alten Ägyptern" Straßb. 1916 (VIII. 147 S. in Großoktav) S. 85ff. und schon S. 82. — Neben *šuš* Bruch gab es auch *šeš*, so in *šeš-lam* $^4/_4$ (vgl. äg. ⨯ Sethe, S. 75, = $^1/_4$), geschrieben ⨯ 4 (= *kibrâtu*, urspr. also *šeš* = $^1/_4$, da *lam* vier bedeutet); vgl. auch in Clay's Yale Syllabary 308 *šizû* Syn. von *šušša* $^1/_3$ und Z. 312 *šin šizî* Syn. von *šinibu* (der Semitisierung von *šanabi*), was also *šiz* neben *šuš* voraussetzt.

[2]) Das äg. Syn. *šwj* (nach äg. Volksetym. „zwei Teile") für $^2/_3$ ist gewiß urspr. mit *šanabi* identisch.

S. 116 *áb bar-éš*, lies *áb maš-tab-ba* (Zwillingskuh, d. i. die zwei Kälber warf, oder die eine von zwei Kuhzwillingen, also wie unser Zwillingschwester)? — *Ab-ba-uru* heißt Alter (Scheich) der Stadt, so auch R. T. C. 431 (Siegel); auf einer Tafel der Sammlung Reimers in Hamburg, *ab-ba-ra-ka*, also wohl *abarakku* eine Ableitung von *ab-ba-uru*. — Statt *ad-é* ist *ad-kid* Schiffsbauer (vgl. die Handwerkerlisten R. T. C. 93, rev. und 54, col. 6, ferner Inv. I 1363, 5 und öfter, semit. *addubu* Meißner, Ass. Stud. S. 17—20 (vgl. *ad* bei Gudea, Statue B, 5, 58 Balken oder Schiffholz, Brett). — S. 117 *a-lal*, vgl. meine Note zu *lal* ursprünglich gebogene Drainierungsröhre O. L. Z., 10 (1907), Sp. 483, Nr. 10 *lal* Kniestück der Kanalröhre. Zu *alal* Röhre (*elallu* HWB. 73) vielleicht auch Flöte, *αὐλός*, vgl. *elêlu* auf der Flöte spielen, *malîlu* Flöte und *melultu* Musik und wohl auch *lul* Musik (der Wert *nar* vielleicht erst semitischen Ursprungs, vgl. auch C. T. 24, 17, 50 d. *Lul-a-ge*, Glosse *ilu ša na-a-ri* Gott der Musiker.

S. 118 *é-an* (oder *dingir*) *-dúl* (oder *-pú*), vgl. den Kultort *giš-pú* bei Lugalanda; falls mit Nies *andullu* Schutz, Schirm zu vergleichen gewesen wäre, so läge Ideogrammverwechslung vor. *Anšu-ú-gu-de-a* heißt „flüchtige" Esel und hat nichts mit *gú-de* schreien zu tun. — Zu *má-a-si-ga* Frachtschiff p. 119 vgl. Legrain 13, 25 *má-dirig-ga* barque en supplément(?); arabisch *wasaqa* anhäufen (und auch ein Schiff beladen) müßte, wenn es hergehört, babylonisches Lehnwort sein.

S. 120 *aš* bzw. *ziz* ist sicher nicht Hanf, sondern Emmer (vgl. auch türk. *aš* Nahrung, Speise), so wenig wie *a-ter* Reis, der erst im vierten Jahrhundert vor Christi Geburt von Persien her (vgl. Imm. Loew, Aram. Pflanzennamen, S. 358 *ὄρυζα*, aram. *arôzã*, arab. *ruzz*, aus eranisch *brîzi*, skt. *vrîhi*) nach Westen und zwar sogar bis nach Elam und Babylonien (s. Strabo und Diodor), kam; die Pflanze *arûšu*, syn. *atirti eqli* und *sum ǵab* wird eher eine Zwiebelart sein[1]). Bei *á* fehlt ein Hinweis auf *á-daǵ-ǵa* 61, 15 (dort als Unterschrift mit größeren Zeichen, also vielleicht „Duplikat", vgl. *gab-ri* = *gabrû*, *gabarû* und *gab* = *daǵ*). Zu *á-gi(g)-ba-a* au terme de la nuit (?) und *á-ud-te-na* au déclin du jour (?) d. h. wenn der Tag kühl (*te-na*) wird, vgl. Legrain, p. 42 f.; auf keinen Fall kann die Nies p. 69 gegebene Übersetzung richtig sein, wie schon die Gegensätze von *gi(g)* Nacht und *ud* Tag beweisen (Legrain stellte mit Recht auch noch *á-gú-zi-ga* dazu, von dem wir glücklicherweise sicher wissen, daß es Morgenfrühe bedeutet).

S. 121 ist *é-ne* (beachte *é*, nicht *e*) in *uš-bar-é-ne* sicher nicht Pluralendung, sondern es ist *uš-bar é-bil* zu lesen. — S. 122 fehlt bei *e* 168, 11 *mu . . . e-da* (vgl. sonst *mu . . . šù*?). — S. 123 *erim* „soldier", ursprünglich *erin*, vgl. 36, 3 *á erin-na*; so auch auf p. 120 bei *á* (statt *erim-na*) zu korrigieren. *Ud* und *erim* sind zuweilen verwechselt, so sicher in *ša(g)-erim* 100, 23, was vielmehr *ša(g)-tam* (= *šatammu*) zu transkribieren ist. — S. 124 ist *ri(g) ib-ku* statt *ri-tùm-ma* zu lesen; vgl. bei Legrain 342, 4 in derselben Redensart *ri(g) ba-ab-kú* (also hier *kú* für *ku* „einsetzen", wozu man Foertsch, O. L. Z. 18, 1915, Sp. 39 bis 41 *kú* = bringen, liefern vergleiche). — Das Zeichen IGI + ŠÙ (nicht IGI + KU) in *x-a-an* ist ein anderes Zeichen als *Ù* „und", nämlich *labar* „alt" (vgl. z. B. Inv. II, 1, Nr. 695, rev. 4/5, dort dem Wort *gibil* „neu" entgegengesetzt); vgl. auch Amherst 38, 1, 10. 24 u. ö., etwa mit „alter Bestand" (Pinches p. 69 being of the earlier number) zu übersetzen (das Zeichen ist eigentlich *igi-šù* = *ana pâni*, vgl. *pânu* auch „Vorzeit",

[1]) Reisner, Tempelurkunden, S. 1 gibt zu A-TER den semit. Pflanzennamen *atirtu* ohne Belegstelle (also wohl nur eine Kombinierung von ihm wegen des Gleichklangs, die ja an und für sich richtig sein könnte). Sonst vergleiche für *a-tir* die Übersetzung *šasqû* SAI 8921 und dazu 11445 (Zusatz zu C. T. 12, 28, rev. 26 = 5. R. 22, 24), sum. Aussprache *e-eš-a* und die ergänzende, von Zimmern beigebrachte Stelle aus K. 263 *a-tir* = *sasqû* (sic) = *mun-di* (vgl. *zíd mun du* D. P. 47 u. ö., eine Art Mehl) *aš-a-an* (also eine Emmer-art!), wozu vielleicht aram. und neuhebr. *sasgōnā* „rotfarben" zu stellen ist.

urspr. Gesicht, Front). — S. 125 *im-e-kid-a* wohl eher Ton-abkneifer = Maurer, da es bei Reisner mit *ad-kid* (*ad-ge*) Schiffbauer zusammen vorkommt.

S. 126 *ir* als Titel, Verwechslung mit dem Zeichen *aškapu* Schuster? — *ù-šub-ba* Ziegelform, verbessert auf p. 162b. — S. 127b lies überall *udu-nita* statt *udu-uš*. — S. 128 *uz* sicher „Gans".

S. 129 *arad-zu* auf Siegelzylinder ist (semitisch) „his servant", siehe meinen Nachweis in Krauß, Götternamen, S. 15 Anm. 3. — Bei *uru* fehlt der Hinweis auf den O.-N. 81, 10 *Ú*-URU + A-*a-ki*.

S. 131 ist *ud-ud* nicht *babbar* (das wäre *ud* allein), sondern *par-par* oder *lar* (vgl. Larak) zu umschreiben. Es fehlt zwischen *bád* und *bal* der Hinweis auf *baǵ* als (vermeintlicher) Lesung von *igi* p. 153a. — *bal* 127, 8; 68, 163 Regierungszeit, Amtszeit. — *banšur*, das Ideogramm ist zusammengesetzt aus REC. 386 (*gál*, urspr. wohl Wohnsitz, vgl. das ähnliche Zeichen für *uru* Stadt, dann vielleicht auch Tisch) und *urud*; RTC. 32 und 33 *banšur-ra* (altes Lehnwort aus arabisch *fâṭûr*, schon minäisch *pâṭûr*, siehe meine Aufs. u. Abh., S. 33). — *bar-gál* heißt nach Pater Deimel „ungeschoren" (opp. *úr-ra* geschoren).

S. 132 fehlt der Hinweis auf *bir* = *du(g)-gán* p. 143 (wo allerdings *bir* nur eine dem neuassyrischen entnommene falsche Transkription ist). — *šu-bu* besser *šu-gid* (s. auch p. 169); Legrain: prélevement, saisie. — S. 133 lies *á-šù-mal* (statt *á-túg-gà*), bzw. *á-dúr-mal* (s. oben S. 200, Anm. 1), und lies *mal-e* „ich" (vgl. *-mu* mein) statt *gá-e*; *mal* hatte schon in alter Zeit den Wert *mal* neben *gàl*, *gá*. — Zu *gab* = *dŭ* (94 L. E.) verglich Thureau-Dangin wohl mit Recht *piḫû ša elippi* = *gab* C. T. XII, 11, rev. 1, 6 (nach Delitzsch „das Schiff steuern", hier wohl „vom Stapel lassen", eigentl. lösen). *Sil dŭ* 172, 1 nach Pater Deimel besser „entwöhntes (eigentl. von der Mutter abgelöstes) Lamm". Statt *gab a* lies stets *dŭ-a*.

S. 134. Bei *gál* fehlt Hinweis auf *bar-gál* ungeschoren (s. oben). *Gàl*, *galu* (lies *gullu*, s. oben S. 203) Mensch: lies *gàl nin-dingir* (Gottesschwester, vgl. den entsprechenden altäg. Titel) statt *g. nin-ilu*. Statt *gàl gú-bil-sag* (59, 54) gibt Nies hier die Umschreibung *tib-bí-sag*, p. 140 aber *gun-ne-sag*; *gú-bil* = *kuppû* (aus *gú-bí*) Steinbutt spricht gegen beides, falls nicht *ne-sag* (Var. *ni-sag*) „Opfer" in dem Ausdruck steckt, dann etwa Aufseher (*gú*) über die Opfer (vgl. auch den P. N. *Ne-sag* der alten Epoche).

S. 135. Hierher gehört *gala* (= *uš-ku*). *Gan* = *kam* (nach Zahlen) ist zu streichen (s. schon oben). *Dam-qar* heißt nicht Kaufmann (arab. *tâgir* von *agru* Lohn weitergebildet), sondern Sachwalter, „homme d'affaires" Inv. II, 1, 832 u. ö. (der mit dem Absiegeln betraut ist?, vgl. alttürk. *tamǵa* Siegel, Dekret). — S. 136 *sìg gi* heißt nach Pater Deimel „nicht entfettete Wolle". Zu *gid* gehört *šu-gid*, s. schon oben (Nies transkribiert *šu-bu*). Mit *gín-uš* ist *mir-uš* = *ukuš* gemeint (*mir* ist neuass. ein *gunû* von *ṭu*, *gín*; das alte *mir* sieht anders aus).

S. 137 *giš-gibil-ga* mit dem (männl.) Holz Feuer machend (reibend), daher dann übertragen „Vater", weshalb auch der Monat *bil-bil-gar* den semit. Namen *Abu* „Vater" bekam. Am Schluß der zweiten Kolumne sind die ganz verschieden geschriebenen Ausdrücke *giš-ku* Waffe und *giš-túg* Ohr nicht klar auseinander gehalten. S. 138 fehlt (bei *giš*) *giš-mar* Wagen, siehe S. 136 und bei den Ortsnamen (91, 337). *Gu-la* „groß" ist nur eine jüngere Aussprache von *gal*. *Gú* Talent gehört auf S. 138 statt zu *gun* S. 139 (vgl. schon oben das von Pater Deimel zu *gú-na* Bemerkte). S. 139 *mu-gub* (Legrain: *mu-túm*) eingebrachtes, doch vergleiche die Verlängerung mit *-ra* in *ša(g) mu-x-ra-ta* (auch bei Legrain belegt, siehe dort p. 141), also vielleicht *ša(g) mu-ara-ta* gemeint;

oder vgl. Rm: 2, 588, 36 (Meißner, Suppl. pl. 25) *du* = *gir* = *šanû* (es folgt *gir* = *rim* = *šanû*, vgl. oben *im* = *šanû* S. 210? — dann hier *mu-gir-ra-ta* (*gir* aus *gin*?).

S. 140: Zu *na-mi-gur-ri* vgl. auch sonst in Briefen, z. B. Gen. Trouv. 66, 5 und 89, 6; Gen. Tabl. Dreh. 5610, 6 (hier *nam-mi-gur-ri*!); Gen. Trouv. p. 20 „sans réponse(?)". — Der Ausdruck *má a si-ga* (Lastschiff) *sìg* (Wolle) *-ka-rí* 25, 2 stellt wohl die phonetisch-semitische Schreibung von *sig* GÛR = *ka-ri-e* (HWB. 353) „Wolle (in) Tonnen" vor. — *gud túg* (Kleid) *kin* (oder *gúr*) vielleicht Ochsen für Kleidertransport (von *kin* Sendung); „a hired ox" ist durch das Zeichen (es müßte dann *šù*, *zíd* geschr. sein) ausgeschlossen. — *Mu-ukuš-e-da*, *mu- . . . e-da* gleich sonstigem *mu- . . . šû* „für" (*aššum* aus *ana šum*)? Vgl. auch das bei Verben beliebte *-e-da* (eine Art Gerundium). — Bei *da* fehlt Hinweis auf das Gerät *giš-da-ag-si* 1, 41, was an die *dak-kas-si*-Steine Sen. 3, 35 (vgl. als Analogie *ušû* sowohl Stein als Holz?) erinnert und auch an die nach dem *rabbû*-Gewicht gewogenen *tak-ka-su-u* in Peisers Verträgen 70, 1 u. ö. — S. 141 *gà-gà-dam*, *gí gí-dam*, *su-su-dam* sind Reflexivformen (*-dam* hier aus *-da a-an*), vgl. meine Sum. Lesest. S. 103 und vgl noch Inv. I, 1337 *taǵ-ǵi-dam* il sera ajouté (sur les listes). Zu 31, 7 *tukundi bi* (*šú-ning tùl-la-bi* seine Hand-satzung = gesetzt daß) *nu-dib ib-tab-bí* vgl. Legrain 370, 1 *ning-erim nu-dib* (bêtes) mauvaises non acceptées (und ähnl. Stellen in Reisners Tempelurk.). Lies *kú-dim* (vgl. *kudimmu*) statt *azag gim*; lies ferner *dìm* (statt *din*) in *iši tug-dìm* (p. 126 richtiger *zíd-dìm*), s. oben S. 210, Anm. 1. — S. 142. Siehe zu *du-gab* „dispensateur des biens" (Nies *rá-gab*, welche Lesung auf der Voraussetzung beruht, daß dieser Titel von sem. *rakâbu* kommt) die ausführliche Note Legrain, p. 77, Anm. 2. In den S. 142 unten angeführten Beispielen (*lum-za*, *tug*, *aš-gar*) steht das nachgesetzte *du* vielleicht einfach für *gubba* „present". — *Dul-ma-nu* ist P.-N., entweder semitisch, dann jedoch eher *-nu-um* zu erwarten, oder es ist *ma-nu(n)* im Namen der Göttin *Ma-nu(n)-gal* zu vergleichen[1]). — S. 143 lies *á-šù-mal* statt *á-túg-gà*; auch Del., Sum. Gl. 124 liest falsch *ku-gà* (statt *šù-gà* oder *šù-mal*, falls nicht *dùr-mal*, vgl. *ur-dùr-ra* Haushund, zu transkribieren). *Dubbin* ohne Zitat; kommt es überhaupt in Nies' Texten vor? Und wenn nicht, warum führt es dann Nies im Index auf? — *Dug* Topf, wohl besser *lud*, vgl. Sargon, Prisma B, Z. 33 semit. *luṭ-ṭi* Vasen und 81—4—28 (Pinches, J. R. A. S. 1905, p. 830) obv. 45 *duk-duk* mit der Aussprache *lu-ud* = *lu-uṭ-ṭu* (vorher mit Aussprache *lu-um* = *lu-um-mu*, Z. 44); allerdings auch *du-ug* = *karpatu*, Del., Sum. Gl. S. 148. Ich zöge schon deshalb die Transkription *lud* als bequemer vor, weil es so viel andere Wörter *dug* (Zeichen *ǵi*, Zeichen *ka*) im Sumerischen gibt. S. 144 *Tur* (*dumu*)*-nita* 1, 2 wohl einfach Sohn (und nicht wie sonst = *ibil* Erbsohn), weil es hier dem Wort *dumu-sal* Tochter 1, 4 entgegengesetzt ist, es müßte denn *dumu-sal* auch hier Erbtochter bedeuten; vgl. die Folge 1, 1—4 *kal* Sklave, *dumu-nita* Sohn, *gìn* Sklavin, *dumu sal* Tochter. — *Banda* (geschr. *tur-da*) halte ich für eine Nasalierung aus *bad* (vgl. auch *nu-tur* bzw. *nu-banda* = *labuttû*); also kann *dumu-ni-me* „seine Kinder" nicht *ban-ni-me* gelesen werden, wie Barton vorschlug. — Was die Zeichen *dun* und *šaǵ* (letzteres Wort bedeutet Schwein) anlangt, so halte ich es für unmöglich, daß sie ursprünglich einen Wasser-büffel (dieses Tier kam erst in nachchristl. Zeit von Arachosien nach Westasien (s. meine Säugetiernamen, S. 229) oder gar ein Zebu vorstellten; beide Zeichen, REC. 250 und 18, scheinen das Zeichen *nir* (zwei Bäume, vgl *nun* das Bild eines Baumes, so deutlich in den ältesten Inschriften) und ein schräg gestelltes (also darüber gehängtes) Zeichen *ma* zu enthalten, also wohl ein zusammengesetztes Bild (bei *šaǵ* noch das Zeichen für eins über dem ganzen). Vielleicht Bild eines Webstuhls, da *dun* bzw. *sul* (vgl. *sur* spinnen) auch weben

[1]) Beachte *Dul-ma-nu* 67, 15 = *Dul ma-nú* (Zeichen *amêlu*) 57, 4 (Nies, p. 144, Z. 6 irrig *Dul-ku-lù*).

(Th.-D., RA. XI, p. 83 und 86) hieß, wozu auch *ma* Gewand (2. R. 47, 35e e *an-ma* = *nalbaš šamê*, als P.-N. auch RTC. 53, 3, 2, vgl. den Himmelsmantel in der Mythologie) gut passen würde. Interessant ist *Ninni-za-an-ka* S. 144b unten, vgl. anderwärts die Varianten *Ninni-za* und *Za-Ninna* (und *Za-suǵ-unu-ki*, Var. *Za-Ninni-unu-ki* Grundr. S. 391 f., wo bereits *za* als Edelstein erklärt ist, vgl. Nies *za-an* jewel of heaven [= Venusstern]).

S. 145 fehlt bei *zi* der Hinweis auf *anšu-nita zi-lum* 69, 9 (vgl. jedoch p. 146 unter *zi-zi*). — d. *Dumu-zi* (-*da* HWB. 323) heißt nicht „son of life", sondern *mâru kênu* „Urenkel" (vgl. die Göttergenealogie Anu, En-lil, En-ki und Marduk = Tammuz), vgl. Tigl. 7, 49 *aplu kênu* Urenkel und *peš-tur-zi* = *lib-lib-bu* Ururenkel (vgl. Tigl. 7, 55 *lib-lib-bi* = Ururenkel). — Der Hinweis auf *kîmu* „agreed" H. W. B. 334 für *zid-da* Mehl ist irrig, da, wie längst erkannt, auch hier das Wort *qêmu* Mehl vorliegt.

S. 146 steht Br. 10626, bzw. 5. R. 21, 21 *ku-še-ir* = *ku-še-ru*, also fällt der Vergleich mit *sa*. Zu *zi-zi* vgl. auch Huss. II, 121, 1/2 und Reisn. Tello 121, 5, 1 und 121, 11, 21 *zi-zi-ne-a-lum*, an diesen Stellen von Tieren auf eine Körnerart übertragen (oder vielleicht umgekehrt *anšu zi-zi* mit solchen Körnern gefütterte Esel?). — *Zú* ist sumerisch besser *zum* zu umschreiben, so auch im semit. O.-N. *Ma-ḫa-ṣum(-ki)*.

S. 147. Vgl. zu *ǵa-zi-in* babylonisch *ḫaṣinnu* Beil, äthiopisch *ḫaṣîn* Eisen, Schwert und *mâḫṣê* Beil, ferner babylonisch *ḫanzizîtu* Specht(?), Synonym *pilaqqi Ištar* „Beil der Istar" und endlich griechisch *ἀξίνη*. — *ǵa-zi-giš*, lies *ḫa-zi-iz* (semitisch). — Das kollektive *ǵà* (geschr. *ǵi-a*), was bei Dingen den Plural bildete (vgl. besonders die Ideogramme aus der Hammurapi-epoche) im Unterschied von *me* bei Lebewesen (altsum. *-ene*) ist aus *ǵi-a* ebenso zusammengerückt, wie die Pronominalausdrücke *na* aus *ni-a*, *ba* aus *bi-a*. — Warum *ǵab*, was doch nur übelriechen heißt, als Transkription für *nigin* = *paḫâru*? Ein anderes Synonym für Gesamtheit (gleiches Zeichen *gir*, bzw. *kur*) war *kilib*, siehe Del., Sum. Gl., S. 118f., natürlich eine Weiterbildung von *kir* in einer jüngeren Aussprache *kil* (und vgl. auch *illag* aus *killag*?). — Lies *lù-ǵab* (= *giš-ḫap-pu*) statt *galu-giš* 86, 14; als Berufsname ist es natürlich nicht übertragen „Schurke" (HWB. 205), sondern etwa Kloakenreiniger (wörtl. übelriechender Mann, von *lù*, syn. *giš* Mann, und *ǵab* Gestank).

S. 148 füge zu *ǵi* noch „*ǵi-li*, siehe S. 168 *šárgúb*". Del., Sum. Gl. 214 gibt nur *ǵe-li*, doch vgl. *ǵi-li-ba* (d. i. *šár-gúb-ba*) HWB. 324 und (Huber, Personennamen S. 204) *Ká-šár-gúb-bu* und *Dul-šár-gúb-ba*; man wird kaum *ǵilib* Unterwelt und *ǵilib* Gott (erschlossen aus *ḫi-li-bu-u* = *digirû*, vgl. türk. *čeleb* Gott) für die Lesung *ǵi-li* ins Feld führen dürfen. — *ǵum* in *ǵum-ni-ta* 33, 12 und im P.-N. *Ǵum-zi* (Maus? vgl. *ḫumṣiru*) ist scharf zu trennen von dem anders geschriebenen *lum*; zu *ǵum-ni-ta* = nach ihm (nach seinem Tod) vgl. Thureau-Dangin, RA. X, 94, note 1. Die Lesung *ǵum* ist übrigens nicht ganz sicher; das Zeichen stellt ein Ideogramm dar, von welchem *zíg* Backstein das sog. Gunu ist. Vgl. auch noch verschiedene mit *ǵun* zusammengesetzte Ausdrücke in Reisners Tempelurkunden und den O.-N. *Ǵum-ki*. — *ǵuš* bzw. *ruš* heißt ursprünglich rot, daher auch zornig (vgl. *muš-ruššu* der rote Drache der Apocalypse, und das spätlat. *rosso* in Barbarossa). — *Ka* in *ka-na-ni ba-bur* 32, 8 weist auf ursprüngliches *kan*, wozu man auch den Kultort *gi-ka-na* des En-ki (eine Rohrhütte?) Th.-D., Königsinschr. S. 252 und das damit identische *gi-ka* ebenda, S. 188, col. 2, 11 (also *-na* nur Verlängerungssilbe) vergleiche. Die Übersetzung „his demand is paid" (p. 148 und 132) muß noch fraglich bleiben, wenngleich sie dem Zusammenhang nach passen würde; ich möchte eher vorschlagen: (wegen der fehlenden Schafe) wurde nachgeforscht (es folgt: seine Tafel möge er verlangen, *dub-ba-ni aš ǵa-ba-ab-ti*, wo *aš-ti* vielleicht Verlangen tragen bedeutet). — Bei *ka* fehlt der Hinweis auf *ka-uru* 25, 2 (s. schon oben zu p. 140). — d. *kal* (und

vgl. p. 149 *kal-la*) ist der Schutzgeist (auch in den P.-N. *Pi-kol* und *Eš-kol* im A. T.), ägyptisch *k3* (aus *kr*, d. i. *kal*), vgl. Grundr. S. 126, Anm. 5, S. 101 und S. 184, Anm. 2.

S. 149 *kár-du* (so auch Legrain) wohl semitisches Lehnwort (vgl. oben S. 203 *qar-ra-du-um-bi*) und dann nicht *qar-rà*, was *abbuttu* (und vgl. *qar* in *dam-qar* und *sal-aš-qar*) bedeuten würde; das anders geschriebene *gar* einfassen, z. B. Hussey II, 5, 4 *giš-nad urud-gar-ra*, gehört keinesfalls her. — *Ki-azag* reine Stätte, heiliger Ort, dann erst übertragen auf den Himmelsozean, *apsû*. — *še ki-ba*, aus *ki-bi-a*, vgl. *ki-bi-gar-ra* Äquivalent; *ki-ba* = *ḫu-ṣa-bu* HWB. 287 gehört nicht her, da dort *an-ba* (= *ḫa-ṣa-bu*) und *ki-ba* einfach grammatische termini technici sind (oben, unten, um die Formen *faʿâl* und *fuʿâl* zu unterscheiden, s. noch S. 221, Anm. 1).

S. 150. Zu *lù kisal-me* vgl. RTC. 93, rev. 9. — Statt *kiš* lies *ug*. Bei *ku* sind die verschiedenen *ku* (*ku*, *túg*, *šù*) nicht genügend auseinander gehalten, z. B. 60, 20 *lù tug*, aber 83, 5 und 86, 3 *lù ku*. Beachte, daß der Gott Nusku (156, 7) mit dem Zeichen *túg* geschrieben wird, also nicht *Nusku*(*-ku*), was ja sonst anzunehmen sehr nahe läge; in der Gegend von Harran (vgl. P. B. A. S. XXI, 285) *Na-aš-ḫu*, *Na-šuḫ*, woraus wohl *Nusku* (vgl. *namiru*, *nimru* Panther zur Vokalangleichung) entlehnt ist (Grundform *Nasuku*?). — *še kù ú-du* 38, 3, kaum in *kù-ú-rá* (= *šukum*) zusammenzuziehen; vgl. *ú-du-lu* 42, 9 (p. 126)? Es fehlt bei *kù* der Hinweis auf 136, 3 *dul-azag kù* (nicht *-ka*, wie p. 74 steht).

S. 151. Zu *kun* in *kun-nim-e-ne* C. T. 3, 5 statt Nies 55, 14 *nim-e-ne* vgl. *kun* vor Kanalnamen (opp. *ka* Mündung, vgl. Witzel, Untersuchungen, S. 10, Anm. 1; anderwärts *ka*, opp. *igi* Quelle, z. B. C. T. 24, 29, 107), also Schwanz = Ende (bzw. Anfang, wenn *ka* als Mündung gleich Ende gefaßt wird); *nim-e-ne* die Leute (oder: die Elamiten?) scheint also hier ein Kanalname zu sein. — Statt *ba-ni-la* lies *ba-zal-la*. In *šit-mal-ma-a-ka* 33, 13 ist *šit-mal* gewiß nicht *lag-gá* zu transkribieren, da *lag* = *kurbannu* Erdklumpen (Jensen und Zimmern, Z. A. XXXI, 121 und Anm.) heißt. Eher *šitim-ma*?

S. 152. Bei *lal* fehlt der Hinweis auf *a-lal* 1, 12. — *suǵur* (?) *gú-lal* vom Nacken herabhängend? (falls hier wirklich *suǵur* Haar vorliegt). In *šu-lal-a bal* 127, 8 gehört *bal* Amtszeit (*palû*) zum folgenden (*Šar-ru-ba-ni*). Füge nach *lil* ein: *lil-la-an* = *še-lugal* (siehe unter letzterem). Bei *limmu* „vier" korrigiere *dû* in *kam* (dort *gud še* IV. *kam-uš*). Bei *lu* fehlt Hinweis auf *Lu-lu-bu* p. 103; beachte auch die verschiedenen Zeichen, REC. 454 *udu* und *lu* Schaf und REC. 456 *dib* nehmen (letzteres auch in REC. 247 *igi* + *dib* = *û*).

S. 153. Vor *Lugal-Sag-da-na-ki* gehört P. N. — *mu-gub lugal*, vgl. Legrain *mutúm*, bzw. *mu-ara* (= *šurubtu*), also hier „apport royal". Vor *luǵ* fehlt *lud* = *dug* Topf (s. schon oben). *Lulim* unmöglich = Kamel, s. oben S. 200. Bei *lum* gehören die Stellen mit dem anders geschriebenen *ǵum* (siehe S. 215) weg.

S. 154. *igi-gar-ma*, lies wohl *šitim-ma* (s. schon oben). *ma-al-lum* semitisch; *ma-al-la-bi* = *ṣandu* hat Jensen längst richtig in *la-al-la-bi* korrigiert, es gehört also nicht her. Zu *ma-nu* fehlt Hinweis auf *Dul-ma-nu* (s. oben S. 214, Anm. 1). Streiche bei *náma*ǵ „possibly a name" und siehe oben die Note Deimels. Zu *mal* gehört *mal-e* „ich" 33, 8 (nicht *gà-e*, s. schon oben). *Má-gab-ne-du* 85, 17 auf p. 80 und Anm. 15, p. 133 und p. 154 ist wohl Titel zum P.-N. *Ad-d. Im.* (*Abî-Rammân*) also Steuermann oder ähnlich, und zwar sieht es wie ein Doppeltitel aus, *má-gab*, *ne-du*.

S. 155 fehlt *maš-tab-ba* 91, 360. — Die Heranziehung von *gigri* Sum. Gl., S. 89 (aus reduplziertem *gir*, dem zweiten Element von *maškim*; geschr. *pa-rim*, bzw. *pa-gìr*) ist irreführend, und ebenso die Beiziehung von *in-zar-zar* 41, 16 (ein wie *in-bad-bad* gebildeter P.-N.), da die bei Delitzsch angeführte Variante von *rim*, bzw. *gir*, *kàš*, *im* (REC. 305) nur dem Zeichen *zar* ähnlich sieht, aber in Wirklichkeit davon verschieden ist. *Máš-ga* ein Zicklein, was noch an der Mutter trinkt (von *ga* Milch); vgl. zum Gegen-

satz von *máš* und *máš-gal* auch noch *máš lugud-da* RTC. 261, 5, 11 u. ö. (Zeichen *nigin* mit Verlängerung *da*), dort die Folge *uzu, máš-gal máš-lugud-da.* Dieses *lugud* ist wohl auf *nu-gid* „nicht lang" etymologisch zurückzuführen (vgl. auch *má lugud-da* „Leichtschiff" D. P. 345, 1). *Me-d.-Ka-silim* ist doch n. pr. f., kein Titel, vgl. *Me-d.-Nidaba* bei Huber und zu *me* den Titel *šal-me*; *Ka-Silim* = Mündung des Silim-flusses.

S. 156 *Lugal-me-ne* ist *Lugal-me-lám* zu lesen (ebenso p. 158). Bei *meš* streiche = *šid* (verschiedene Zeichen). *Mi* = *gi(g)* Nacht, siehe 100, 10 *á-gi(g)-ba-a.* Zu *mu-gub* (lies *mu-túm* oder *mu-gir*) s. schon oben.

S. 157 *anšu-mug* wohl = *anšu-šal* Eselin, da *mug* auch vulva heißt (vgl. auch das Parfum *šem* + *šal* und andrerseits *šem* + *bal* = *šemmug*). Bei *mun* Salz fehlt das Zitat 1, 27. Statt *á-erim temen-na* lies *á-ud-te-na* bei Tageskühle (s. schon oben). — Ist *ni ka-lum* nicht Dattelöl bzw. Dattelfett? (*ná* = *ni* Stein könnte höchstens durch *i* Stein, falls aus *ni*, gestützt werden).

S. 158: *e-ne* nur bei lebenden Wesen, also wohl *lud-bil, ìd-bil*; auch *ingar-ne* wird anders zu fassen sein. — *ni* = *ya* gehört erst zur dritten Bedeutung (Öl).

S. 159: *ni-giš* heißt Baumöl; SAI. 3701 steht nicht *giš*, sondern *nigin.* Es fehlt der Hinweis auf *ni ka-lum* 41, 18. Streiche *ni* nach Zahlen, da dort *ba-zal* zu transkribieren ist. *Ning-gim-ma* 1, 17 hat nichts mit *upšašu* Machenschaft, Hexerei zu tun (dies meist *ning-ag-a*), sondern heißt hier Geräte. — *nim-e-ne* Leute (oder Elamiten?), nicht Bienen; die vielen Stellen mit *nim* + O.-N. und Pluralsuffix *-me* weisen fast alle einen osttigridischen O.-N. auf, also doch etwa Elamiten? *Ninnû* 50 wird gewöhnlich als 4 (*nin, lim*) × 10, bzw. als 40 (*nin* aus *nimin*) + 10 erklärt; vielleicht ist es aber nur, wie *Ninua*, eine Weiterbildung von Nin-ib, dessen heilige Zahl ja (gleich der seines Vaters En-lil) 50 war. *Nin-urta* spricht nicht dagegen, da es nur einer der Beinamen Ninibs ist; vgl. auch Grundr. S. 399, Anm. 7 (*nikiptu* = Wohlgeruch des Nin-ib). Zu *nu* „nicht" p. 160f. fehlt *nu-dib* 31, 7 (siehe p. 141). Statt *nun* steht es in *en-nu* 15, 3 (p. 160 nachzutragen) und in *nu-nir.* S. 161 *nun* als mythologischer Begriff Himmelsozean, wie ich längst erschlossen; vgl. als Bestätigung die Varianten *azag-nun-na* und *azag-an-na* und andrerseits die Varianten *nun* und *ab* (letzteres auch Meer, wie *a-ab-ba*). Der Ausdruck *ša(g) uš-nun* bedeutet vielleicht Dattelmark (worauf mich, wenn ich mich recht erinnere, Pater Deimel wies); vgl. auch *uš-an-ka-lum* Reisn. Tempelurk. 115, 3, 8 und möglicherweise auch *ni-nun* Rahm. Das Ideogramm stellt einen Baum vor (vgl. den Himmelsbaum), deshalb braucht aber *Nun-gal* (= *rîbu* Rahab, der untere Teil des Himmelsozeans, und vgl. die *Nun-gal-e-ne*, die 300 oberen Engel, opp. die 600 Anunnaki oder Engel des Abgrunds, die ja auch das Element *nun* enthalten) noch nicht ein ursprünglicher Baumgott gewesen zu sein. *Nunuz* heißt ursprünglich Ei (vgl. z. B. RTC. 229, 3, 2 oder Inv. 1, 1396; dann erst eifarbig und andrerseits auch Sproß, Nachkomme. — Zu *sá* = *di* fehlt der Hinweis auf den P.-N. *A-ba-an-da-di* (s. schon oben).

S. 162. Zu *sag-ning-ga-ra* (so auch Inv. I, 1290) vgl. die Variante Inv. I, 1377 *sag-ning-ra* (*sag-ning-ga* = *reš na-am-ku-ri* BA. VI, 5, 71) und dazu Th.-D., Inv. I, p. 19, note 1 und Legrain, p. 51 „capital"; sonst wird *ning-ga* und die *eme-sal*-Form *mu-un-gar, mu-un-ga* durch *makkuru* (Lehnwort aus *mungar*?) wiedergegeben, woraus *namkuru* erst eine Weiterbildung ist. Uigurisch und mongolisch entsprechen *mungan* (und bloß *mun*) Gold, Silber, und allgemein Kapital. — In der Umschreibung *sag-sïg-gë* wird kaum jemand so schnell *sag-pa-kab-du* (93, 2) erkennen; vgl. dazu schon oben (beim O.-N. *Ni-kab* = *Ni-tug*) und auch Legrain 376, 7 *sag-sïg* dépôt, réserve (= *nakâpu* und *nakmû*).

S. 163. *síl-gab*, besser *síl-dù* entwöhntes Lamm. Zu *sír* = *sud* fehlt Hinweis auf

sud-gán Brachfeld. — Zu *Su-a-ki* Suti-gebiet vgl. auch schon Foertsch 106, 2, 7 *lú su-a-me* Sutäerinnen; statt *zù-qar* lies *sal-aš-qar*.

S. 164. Eine interessante Variante von REC. 208 ist das *suǵur* (besser wohl *munšub* Haarkleid, da von einem Schaf die Rede ist) transkribierte Zeichen; D. P. 46, 1, 3 und 3, 7 und Foertsch 151, 1, 3 hat es wieder eine andere Form (dort der *suḫûru*-Fisch, vgl. auch Amh. 1 passim). — Bei *sum* Zwiebel lies *hâšu* (statt *ḫâsu*) und HWB. 276 (statt 294, wo von der *hašû*-Pflanze, wohl Thymus, die Rede ist). — Zu *pa* = *aklu* ist auf Foertschs Entdeckung des Lautwerts *ugul*, *igil* (CT. XII, 22, 38180, 2) hinzuweisen, wovon *aklu* einfach entlehnt ist (beachte besonders den st. c. *akil*, analog *aplu*, *apil* von sum. *ibil* Erbsohn), also kaum = arab. *wakîl* zu vergleichen. — *šabra* (= *pa-al*) hier und ausführlicher noch auf p. 168 s. v. *šabra*, ist wohl chaldäisches Lehnwort, von *šabrû* = *hoberē šamájim* Jes. 47, 13 *αστρόλογος τοῦ οὐρανοῦ* Grundr. S. 131; echt babylonisch ist *barû* Magier. — Zu *maškim* (geschr. *pa-rim*) Legrain p. 33, ist noch auf das ganz gleich geschriebene Wort *parim* für Insel, Sandbank (semit. *nabâlu*) aufmerksam zu machen, Reisn. Hymn. 7/10, Z. 132, vgl. C. T. XVIII, 32, 13b *pa-ri-im* = *nabâlu*, wozu man auch BA. III, 538 *na-ba-lum*, Var. BA. III, 536, Col. 2, 20 *pa-ri-im* vergleiche; falls *barim* die Grundform, so wäre alttürkisch *aral* Insel etymologisch damit verwandt und nur eine andere Weiterbildung der gleichen Wurzel (vgl. auch sum. *aral* Totenreich ursprünglich Toteninsel? und *ǵilib* Unterwelt). — Zu *ǵu* Vogel: eigentlich *mušen* Vogel (aus *ǵušen?*, vgl. türk. *quš*) und *pag* Vogelfänger; zum Namen *Ḫu-erim*, bzw. *Ḫu-aibu* s. schon früher.

S. 165. Zwischen *pap* und *pi* ist der Hinweis auf *ē-par-par* 57, 45 einzufügen. — In *Dun-gi-ra* gehört *ra* mit zum Namen (semitisch? dann = *dumqî-raḫiṣ*, vgl. den wohltätigen Einfluß des Wettergottes für die Vegetation?). Ebenso gehört *ra* in *ning-ga-ra* mit zum Wort (s. oben zu p. 162). Zu *rá* (geschr. *du*) als vermeintliche Verlängerungssilbe hätte Nies von seinem Standpunkt aus auch auf p. 142 (101, 15) *sal-aš-qar-rá* verweisen müssen. — In *šu-ǵe-bar-ri* p. 165f. ist *-ri* sicher nur Verlängerungssilbe zu *bar*, nicht = *ri(g)* leave behind (Br. 2581 steht *zâqu* wehen! ein *zaqû* „to loose" gibt es nicht). — S. 166: *Ri-muš* ist wahrscheinlich semitisch (eine Bildung wie *Ṣi-lu-uš-d.-Dun-gi* Drehem 5504), also *Tallum-muš* ausgeschlossen. *Rú* und *dú* = *banû* sind wohl nur dialektische Varianten. — Zu *su* „revenu" (Legrain) vgl. noch die Verlängerung *-ga* Legrain 124, 8 und 389, 11 (beidemal nach *lal-ni*), also doch *rug-ga* zu lesen?[1]) wozu HGT. 142, rev. 2, 22 *zu-zu-ma-ab* „füge hinzu" (*ṣi-ip*), dann *rug*, jünger *rùm*, stimmen würde. — *šá* oder *ù* „und" (urspr. „wenn", wozu man türk. *är-sä* wenn er ist vgl.) wird anders geschrieben, als *šá-a-an* (lies *labar-a-an*), s. schon oben.

S. 167 lies *šà-tam* (der auch später noch bezeugte Titel *šatammu*) statt *ša(g) erim* 100, 23. — Zu *šabra* siehe schon das zu p. 164 Bemerkte; seine Funktionen sind hier, p. 167, übersichtlich zusammengestellt. — Mit *šág* Dattel, süß, dann (wie *ṭâbu*, was urspr. gut riechen, dann erst gut sein bedeutet, opp. *ba'âšu*) erst gnädig, günstig, hat das Del. Sum. Gl. 257 angeführte *ša-a-qa* = *šaqû* Magnat (urspr. Mundschenk?) gewiß nichts zu tun. Dagegen ist interessant, daß das Ideogramm dieses *šaqû* BI-LUL ist, also der aus der assyrischen Rangliste bekannte *rab (gal)* BI-LUL, und demnach wohl endgültig der *rab-šaqē* von 2. Kön. 18, 17. Dies *bi-lul* hängt aber wohl ursprünglich mit *billudû* (wie *parṣu* ein Kultgerät und dann erst göttl. Satzung) HWB. 173 zusammen, da die Grund-

[1]) So auch Nies p. 166, während er *su-su-dam* auf p. 163 (180, 8) aufführt, die Lesung dort also offen läßt; zu p. 163 ist noch nachzutragen *su* Fleisch, Haut, nach Del. *kuš*, aber doch auch *su*, wozu man auch noch das Lehnwort *gudasû* Ochsenhaut vergleiche.

form des letzteren in *pi-lul-da* Huss. II, 52 zu suchen ist[1]); eine Lesung *kaš-lul* ist dann, so nahe sie auch wegen *šaqû* läge, natürlich ausgeschlossen, zumal ja *šaqû* auch einfach „der Hohe“ bedeuten kann.

S. 168 füge vor *šaǵ* noch *šagub* = *anšu nita* (opp. *eme*) von p. 118 (69, 8 und 71, 12) ein; vgl. Del., Sum. Gl. 151. — *šaǵ* im Gottesnamen *Nin-šaǵ* ist *šubur* zu lesen, was aber kaum Schwein (so nahe die Vergleichung mit dem Eber des Tammuz läge), auch nicht *ardu* (= *subar*) bedeutet[2]), sondern eher Unterwelt (aus *ǵubur*), vgl. S. b 321 *šu-bur*, Var. *su-bur*, Ideogramm *šaǵ*, = *irṣitum*; Langdon, Psalms, p. 160, Z. 8 und Anm. 5 [*umun*]-*šaǵ-ra* (d. i. *šubur-ra*) = *be-el ir-ṣi-tim*, und vgl. zu *ǵubur* Unterwelt Del., Sum. Gl. S. 215 und noch S. 212 *ǵabrud*, *ganburud* Loch (und vielleicht auch *gurud*, id. *nun-dul*, hinwerfen). Das Schwein, das die Erde aufwühlt[3]), war wohl auch für die Babylonier ein Unterweltstier[4]). Das Fem. (Sau) hieß auf sumerisch *megid* (= *šaḫîtu*) S. b 71, dessen Ideogramm *dab-ti* ein andres Synonym von *šaǵ* Schwein, nämlich *dab* (daher semit. *dabû*, auch äg. *db*) nebst dem nachgesetzten Wort *ti* Weibchen (türk. *dišî*) enthält; vgl. dazu osttürkisch *mikčin* Sau, Mandschu *migan* Ferkel, *mikačan* junger Eber (sum. *megida* vielleicht dementsprechend aus *megi-di*, Syn. *dab-ti* entstanden zu denken, falls nicht *mig* allein schon Sau hieß). — Gott *Šara* von Umma (vgl. auch oben S. 209 Anm. 3), sein Ideogramm (*sig* grün in *nigin*) Legrain 303, 3 (*sig-gi*) aus Versehen (?) statt *sig* (Wolle) *-gi* 347, 2; vgl. dazu *sar* grün, gelbgrün (*arqu*), türkisch *sari* gelb und sumerisch *sig* grün, osttürkisch *saǵir*, tungusisch *singarin* gelb. — Zu *še-lugal* gibt JRAS. 1905, p. 825 (das viersp. Syll. Pinches) die sumerische Aussprache *lil-la-an* = *lil-la-nu* und *še-sag* = *ja-ra-a-aḫ-ḫu*.

S. 169. *Ešǵanna-šeš-e-gar-ra* s. oben S. 210; *šeš* „weinen“ wird anders geschrieben. Zu *urin* = *šeš* Bruder vgl. die Bedeutung schützen für *uru(n)*, Zeichen *šeš* und dazu das Zeichen *pap*, *kur*, welches auch *šeš* Bruch (bei Zahlen), *aḫu* Bruder und *naṣâru* schützen bedeutet.

S. 171 fehlt bei *tab* noch 91, 360 *áb maš-tab-ba* (s. schon oben). Vor *tar* füge *tam* (Zeichen *ud*) im Titel *šà-tam* ein. Zu *te* lies *á-ud-te-na* statt *á-erim-te-na* (s. schon früher). Das fragliche Zeichen im Ausdruck 67, 32 *še-dirig* (?) *-tir-ra* sieht wie *suǵ* (gunu von Ninni) aus, doch vgl. die Verbesserung auf p. 194, wonach es eine Ligatur aus gunu von *si* und dem Zeichen *a* (also doch = *si-a* = *dirig*?) wäre. — *túg* „hire“, doch vgl. die Schreibung mit *šù*, *zíd* (nicht *túg*, was Kleid bedeutet); Nies lies sich durch *túg-gá* (lies aber *šù-mal*, bzw. *ǵùm-má*) zu dieser Umschreibung verführen.

S. 177 fehlt nach *tuk* das Wort *tukundi-bi* „gesetzt daß“ 31, 7 (siehe schon oben und bei Nies p. 159 s. v. *níg*). Zu *túg* lies: *túg-dú-a* und korrigiere 171, 1 in 170, 1. — *La-tu-ra-ku* (97, 22) ist wohl sicher P.-N. — *Pi-at-ra-at* 91, 88 (*Ja-at-ra-at*, da *pi* im Auslaut stets, wie ich seinerzeit, O. L. Z. 9 (1906), Sp. 280f. nachgewiesen, *já* zu lesen ist) wäre ein ganz passendes n. pr. f., aber im Text hat Nies ganz deutlich *an* statt *pi*, also etwa *Anu-at-ra-at* (Anu, du bist überragend?).

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[1]) Auf Hussey II, 52 machte mich Pater Deimel aufmerksam (16. Mai 1917) mit der Bemerkung, daß es ein ledernes Behältnis für Götterbilder sein müsse, worauf ich ihn sofort auf das bislang unerklärte *billudû* hinwies.

[2]) Allerdings ist für *subar* = *šaǵ* nach Del., Sum. Gl. 287 auch *šaḫû* Schwein bezeugt.

[3]) Vgl. auch *dun* in der Erde graben und *šaǵ* (das Zeichen eine Modifikation vom Zeichen *dun*) Schwein, und vgl. türk. *donguz*, jünger *domuz* Schwein. Es gab im Sum. neben *dun* weben (oben S. 214), Herr, graben usw. wohl auch ein Wort *dun* Schwein (das in der Erde wühlende).

[4]) Vgl. auch Alfr. Jeremias, Das alte Test. usw, 3. Aufl., S. 331 (der Eber als Unterweltsmotiv) und noch sein Handb. der altor. Geisteskultur S. 224 (bei den Indern das Avatâra als Eber, der die von den Asuras ins Urmeer versenkte Erde herausholt).

Zur Zeichenliste (p. 173—182) hätte ich noch einiges zu bemerken; da aber dazu eine autographierte Beilage notwendig wäre, so verschiebe ich mir es auf eine andere Gelegenheit.

Dieser ganze Appendix, der mich ein Vierteljahr (von November 1919 bis heute, 21. Februar 1920) angestrengtester Arbeit kostete, sei nicht bloß dem Andenken an Mrs. Nies (siehe oben S. 2), sondern auch an meinen am 8. November 1919 glücklich aus $4^1/_2$jähriger französischer Zivilgefangenschaft zurückgekehrten und am 26. Januar 1920 nach nur achttägiger Krankheit (Grippe und Lungenentzündung) den Seinen entrissenen Sohn Friedrich (geb. 19. Dez. 1884) geweiht; er war designierter Pfarrer der evangelischen deutschen Gemeinde in Barcelona, hatte schon als Student bei meinem Schüler Hell Einführung ins Babylonisch-Assyrische gehört und sich in seiner Gefangenschaft bei mitgefangenen Türken eine gute Kenntnis des Arabischen und vor allem der osmanischen Umgangssprache angeeignet, was er später noch in einer Dissertation über alt- und neutürkische Sprichwörter zu verwerten hoffte. Diese Pläne sind nun mit ihm begraben. Mein Appendix einerseits, der mich über so schwere Zeiten (nächst dem Glauben an Gottes Führung) lind hinübergeholfen, und andrerseits unser gemeinsames Leid bilden ein neues festes Band der alten, 1910 geschlossenen Freundschaft zwischen dem Verfasser dieses Buches und mir.

Kurzer Index zu den „Zusatzbemerkungen“

(S. 196–220).

A. **Autoren-**Index: Amherst (Amh.-Tablets ed. Pinches) passim (z. B. 199. 212). — Barton 205 u. Anm. 5; 211 u. ö. — Clay 210. 211, Anm. 1. — Deimel 196. 202. 207f. 209, Anm. 3 u. ö. — Delitzsch 199 u. Anm. 3; 204, Anm. 2; 213. — Dyroff 201. — Foertsch 203. 204. 210. 212. 218. 223. — Hilprecht 201. 205. — Hilzheimer 201, Anm. 3; 202. — Hinke 202. — Hommel, Eberhard, s. die Note zu *an-ba*. — Hommel, Friedrich (Pfarrer) 220. — Hussey, Miss, 197, Anm. 1 u. ö. — Jastrow 201. — Jensen 210, Anm. 1; 216. — Jeremias, Alfr., 219, Anm. 4. — King 198. 204, Anm. 2. — Kugler 198. — Landsberger 203. 210 (u. siehe nachher unter *á-ud-te-na*). — Langdon 203. 204. 219. — Legrain 196 (und passim). — Loew, Imm. 212. — Meißner 199, Anm. 3; 212. — Nies, Mr. und Mrs., 197. 220. — Pinches 219 u. s. Amherst. — Poebel 205 u. Anm. 4 u. 5; 206, Anm. 3. — Reisner 210. 212, Anm. 1. — Scheil 198. 204 u. Anm. 1. — Schmalzl 208. — Sethe 211, Anm. 1. — Streck 199, Anm. 2. — Thureau-Dangin 196. 197. 200, Anm. 3. 205 u. ö. — Ungnad 207, Anm. 3. — Virolleaud 198. — Weidner 198, Anm. 2. — Witzel 216. — Zimmern 200, Anm. 3; 212, Anm. 1; 216.

B. **Sach-** und **Wort-**Index: *a* bespringen 200f. — *A* = Xisuthros 204 (u. vgl. Noah). — *á* Zeit in *á-gig-ba-a* 212 und in *á-ud-te-na* (vgl. Landsberger, Kult. Kalender, S. 149f.) 212, 217. — *ab-tág* (REC. 268) 202. — *abarakku* 212. — Abiak (und Apiak) 204f. — Abu (Monat) 213. — *á-daǵ-ǵa* Duplikat 212. — *ad* Balken, Brett 212. — *ad-kid* Schiffbauer 212. — Adab, O.-N., 204. 209. — Adugga, O.-N. 209, Anm. 3. — *a-en-da* Kupfer (s. *en-da*), lies *urud-da*? — *Agarra*, bzw. *Šarra*, Gottesname, 209, Anm. 3. — *agurru* (Etym.) 211. — *Akšak* = Upi (aus Keša-ki) 205. — *al* trächtig 203. — *Alim-nun-na* = Ea 200, Anm. 4 (von *alim* Widder). — Aloros 206, Anm. 2. — *a-lum* 201. — *A-ma-mu* (Göttin) 210. — Ammi-zadugas 8. Jahr 198 u. Anm. 1. — *An-at-ra-at* 210. 219 (P.-N.). — *an-ba* opp. *ki-ba* gramm. t. t.[1]) 216. — Apiak (und Abiak), O.-N., 204f. — Apian, O.-N., 205 bis 207. — Apirak 204 u. Anm. 2. — *arad-zu* (semitisch) 213. — *Aral* Totenreich[2]) 218. — *a-ru-a* 208. — *aslu* 200f. (von *sil* Lamm). — *aš . . . ti* verlangen 215. — *aškapu* Schuster (Zeichen *ir*?) 213. — *aš-qar* Bock, Steinbock 201. — *a-ter* 212 u. Anm. 1. — *An-at-ra-at* 210. 219. — *atrû* 200. — *attarâte* 200, Anm. 2. — *αὐλός* Flöte 212. — *ἀξίνη* 215. —

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[1]) *an-ba* oben = *ḫaṣâbu* und *ki-ba* unten = *ḫuṣâbu* bezieht sich nicht etwa auf die Tonhöhe, bzw. Tontiefe (s. darüber meines Sohnes Eberhard Ausführungen, „Unters. zur hebr. Lautl.“, S. 47ff., wonach umgekehrt bei Arabern wie bei Hebräern das *u* als hoch galt gegenüber dem *i* als tief), sondern auf die Form *fuʿâl* als Diminutiv (vgl. zu letzterem meine Bemerkungen in O. L. Z., X, 1907, Sp. 484 und in meinen Miszellen, Nr. 4 in der Sachau-Festschrift, S 18), welche Nominalform also als untere, bzw. niederere, Stufe angesehen wurde.

[2]) Vgl. zu *Arallu* auch die religionsgeschichtlich bedeutsame Stelle King, Magic, No 2 (Ninib-hymne), Z. 22, „den, der zum Arallû herabsteigen gemacht wurde, dessen Leib lässest du wieder zurückkehren“, mit der a.-t. Parallele aus dem Lied der Hanna, 1. Sam. 2, 6 (Jahve ist's, der tötet und lebendig macht, der in die Unterwelt stürzt und wieder emporführt), wie überhaupt das ganze Lied 1. Sam. 2, 1–10 im Aufbau Verwandtschaft mit dem erwähnten Ninib-hymnus zeigt. Vgl. dazu *Bît-Nin-ib* (in T. A) bei Jerusalem!

az Gepard (?) 200. — Backstein 211. 215. — *ba-gá* (*gá* = *sa* + *gar*, REC. 417) 209. — *bal* Amtszeit 213. 216. — *ba-an* (= *sa-a-at*, vgl. hebr. *se'ah*, σάτον) 210. — *banda* (aus *bad*) 214 — *banšur* (Opfertisch) 213. — *Bara-ul-li-gar-ra* (Gott) 210, Anm. 2. — *bar-gál* ungeschoren 213. — *Baša-Šušinak* (von Elam und König von Apian) 205 (zweimal) u. 207. — *ba-zal* 211. — Berosus 198. — *bi* (in *šanabi* und *ušsabi*) 211. — *bil-kú* 208. — *bi-lul* 218f. — *billudû* 218. 219 u. Anm. 1. — *bir* Niere 208, Anm. 1. — *bir* s. *dug-gán* 208, Anm. 1. — Bruchzahlen 211. — *buḫâdu* 202. — Bumerang 208. — Chronologie, altbabyl., 197f. 205—207. — *dab-ti* Sau 219. — *da-di* 211. — *da-ag-si* 214. — *á-daǵ-ǵa* Duplikat (von *daǵ* hinzufügen, verdoppeln) 212. — *dam* Reflexivsuffix 214. — *dam-qar* Sachwalter 213. — *dana* (Kuh) 202 u. Anm. 2. — *dara* Steinbock 200f. 202. — Dilmun 204. — *túg-dìm* 210, Anm. 1. — *Di*-qa-la (lies *Ki-sìl-la*) 210. — *du* = *gir* 214. — *sìl-dŭ* (entwöhntes Lamm) 213. — *du-gab* 214. — *dubbin* (Belegstelle?) 214. — *Dulmanu* P.-N. 209. 214. — *Dumu-zi* 206. 215 (urspr. = Urenkel). — Zeichen *dun* = Webstuhl (mit Weberschiffchen, siehe *ma*) 214. — *Dun-gi-ra* 208. 218. — *é-a* Schleuse, Hafen 210. — Eannadu 206. — *é-ba-an* 210. — Suffix *e-da* 214. — *e-lum* Widder 201, Anm. 2. — Emmer 212. — *En-an-na-du* II 206. — *En-bi-Ištar* 206. — *en-da* (sonst gewöhnlich *a-en-da* mit vor- oder nachgesetztem Det. *urud*) 204 (lies einfach *urud-da*?). — *En-e-tar-zi* 206 u. Anm. 5. — *En-gur* und *Nin-gur* 199, Anm. 2. — *En-li-tar-zi* 206 u. Anm. 5. — *En-šag-kuš-an-na* 206. — *En-te-me-na* 206; cône historique 206, Anm. 5. — *En-te-me-na* II. 206 u. Anm. 5. — *Erim-ki* (Beiname von Fara = Suruppag?) 205, Anm. 5; 209. — *é-rím-gub-ba* 207. 210. — Esel (Ideogramm) 200, Anm. 4. — Fara 205, Anm. 2 u. 5 (vgl. auch Erim). — *é-zíg* (= *igâru*) 211. — Flöte 212. — *gá* (?) REC. 417 (aus *sa* und *gar*) s. *ba-gá*. — *Gab-esin-na*, O.-N., 204. — *Ga-eš*, O.-N., 203f. — *gal* Mensch (und *gùl-lu*) 203. — *garra* gehörig zu 210, Anm. 2. — *ga-zum* 203. — *gi* „nicht entfettet" (Wolle) 213. — *á-gig-ba-a* 212. — *gi-ka-na* 215. — Gilgames 199. 206. — *giš* Mensch 203. — *še-giš-è-a* 208. — *giš-gibil-ga* 213. — *giš-pú* (Kultort) 212. — *gudasû* 218, Anm. 1. — *gug* Schaf 202. 203. — *gukkal* (aus *gug-ǵul*) 202 (und vgl. KB. VI, 1, S. 300 *gu-uk-ka-lì-a* meine Opfertiere). — *gullu* Mensch (neben *gal*) 203. — *Ur-gur* 199 u. Anm. 1 (nicht Ur-Engur). — Gutium (Namen aus der Gegend von G., dem heutigen Kerkuk), s. Mitanni. — *gu-za-lá* (= *ku-zallu*) 203. — *Gu-zal-la-ǵa* (so besser als *Gu-ni-la-ǵa*), O.-N., 205 (= Guzalla-fisch-Ort?). — *ǵa* (pl.) aus *ǵi-a* 215. — *lù-ǵab* 215. — *ǵar-gud* Lohn 208. — *ǵazin* Beil 215. — *Dungi-ḫaziz* 209. — *ǵi-a* siehe *ǵa*. *ǵi-li* (*šár-gúb*) 215. — *ǵi-nun* Butter 209. — Honig 209. — *Ḫu-aibu* 210 u. Anm. 3. — *ḫulâlu*-Stein (Hämatit?) 204. — *ǵum* (REC. 129 unguniert) 215. — *ḫumṣiru* Maus (nicht: Schwein) 215. — *ǵuš*, *ruš* rot 215. — *igâru* (*i-zi* und *é-zíg*) 211. — *igi* + *gar* (= *šitim*) 208. — *igir* Schwan 199. — *igi-šù* (= *labar*) 212. — *Ikun-pî-Ištar* 205, Anm. 4. — *im-ma* (vorjährig) 202f. — *im-e-kid-a* (Maurer?) 213. — *ir* (?) Titel 213. — *i-zi* (= *igâru*) 211. — *ka* (= *mú* mahlen) 208. — *kabtu* Widder 200, Anm. 4; 201, Anm. 2. — *kal* Schutzgeist 215f. — *kal* Sklave 214. — *kam* Zahlpartikel (nicht *gan*) 211. — *ka-na* (*kán-na*) 215. — *kapturru* Köcher 208. — *ka-rí* (Tonne?) 214. — Kazallu (= Namar) 205. — *Keša-ki* (daraus *Akšak*) = Upî 205. — *ki-ba* grammatischer Terminus (s. die Anm. zu *an-ba*) 216. — *ki-sag* Silber 199, Anm. 1. — *ki-sag-sal* Schwan 199 u. Anm. 1. — *ki-sìl-la* (geschr. *ki-qa-la*) ein Kultort 210. — Köcher 208f. 209, Anm. 1. — *kú* = *ku* einsetzen 212. — *kun* opp. *ka* 216. — κύκνος 199, Anm. 3. — *labar* alt (geschr. *igi-šù*) 212. — *Laǵ-ga* Kanalname 210. — *lal* Röhre 212. — *lál* Honig 209. — *Lál-ur* (Aloros) 206, Anm. 2. — Licht (= λόγος) 209. — Licht und Dunkel 202. — Licht der Welt 209. — *lù* Mensch (aus *nu*) 203. — *lud* Topf 214. — *gur lugal* (im Ausdruck *še gur lugal*) 207. — *Lugal* (Gottesname) 209. — *Lugal-an-da* 196. 206 u. Anm. 5. — *Lugal-an-na-mu-un-du* 206. — *Lugal-banda* 206. — *lugud* (opp. *gal*) 217. — *lul* in *bi-lul*, s. daselbst. — *lul* Musik 212. — *lulim* 200f. 201, Anm. 1. — *lum*

(Etym.) 201 (und in *a-lum*). — *lù-tur* 203. — *ma* Gewand (in *ma-nun*, vgl. dazu *d. Túg-nun*, und in *an-ma*) 214. 215. — *má* Schiff (Zeichen) 202. — *ma* (im Zeichen *dun*) wohl eher Weberschiffchen als Kleid 215. — Maḫmûd al-Kaschgari 196. 201. — *ma-na* Mine, vgl. *ná*. — Maništusu 207, Anm. 1. — Maral-baši 202, Anm. 1. — Maš-Sukurru, Patesi von Erim-ki 205, Anm. 5. — *megid* Sau 219. — Mesilim 206. — *mir-uš* (d. i. *ukuš*) 207. — Mitanni-namen (wohl besser Namen von Gutium, wo das gleiche Volkselement vorherrschend war) 209. — Monatsnamen 210f. — *mug* 217. — *mundi*, *mundu* (eine Art Mehl) 212, Anm. 1. — *Mu-ri-na-ba-ag* (Tempelname) 209. — *ná* Gewichtstein (und vgl. *ma-na* Mine?) 207f. — *naḫbatum* 208. — Namar 205. — *na-mi-gur-ri* 214. — *Nanai* (Etym.) 209. — *nâru* Musiker 212. — *Ni-ga-ra* (G.-N.) 210, Anm. 2. — *Ni-gar-ra* (ditto) 210. — *Ni-kab* (Dilmun) 204. — *nim-e-ne* 216. 217. — Nin-da (G.-N.) 210 u. Anm. 1. — *Nin-é-gal* Göttin 208. — *Nin*-ISIN + LA (= Ninib) 208. — *Nin-mar-ki-ka* (oder *-dúg*) 210. — *ninnû* fünfzig (Etym.) 217. — *Nin-ug* (Göttin) 207. — Nisin-dynastie 205, Anm. 4; 206. — *Ni-tug* (Dilmun) 204. — Noah 204f. — *nu* Mensch 203. — *nú* = *amêlu*, Var *nu* 214, Anm. 1. — *nun* = *ab* Meer 204. — *Nun* Himmelsozean 217. — *nunuz* Ei 217 — *Nûr-ili* 209. — Nusku 216. — *pa* Titel (*ugul* = *aklu*, s. Foertsch, Z. A. XXXI [1917] S. 159f.) 218. — *parim*[1]) Insel 218. — *pi-lul-da* (= *billudû*) 218f. 219, Anm. 1. — *qar-ra-du-um-bi* 203. 216. — Qočangar-baši O.-N. 202, Anm. 1. — Rabe 204. — Rabsaqe 218. — REC., s. Zeichen, babylonische. — Reis 212. — *ri(g) . . . kú* 212. — Rimuš 218. — *a-ru-a* (*ru* urspr. Bumerang) 208, — *sa-a-at* (ein Maß) 210. — *Sag-da-na* O.-N. 202; 203, Anm. 5. — *sag-pa-kab-du* 204. 217. — *sag-sal* Sklavin, Weib 199, Anm. 3. — *saǧar* Titel 209. — *sal-aš-qar* Ziege (nicht *ṣu-qar*, vgl. schon meine Säugetiernamen, 1879, S. 435) 201. — Sandale 200, Anm. 4. — *sasqû*, *šasqû* 212, Anm. 1. — Sch, *š* siehe am Schluß von s. — hebr. *še'ah* 210. — *si* Horn (Zeichen) 202. — *sil* Lamm = äg. *sr* 202. — *sil*, davon *aslu* 200f. 202. — Simanum O.-N. 210. — *sir-gan* Brachland 208. — *sir-gán* Magnesit (?) siehe *sud-gán*. — *sr*, äg., Schaf 202. — Sua 218. — *sud-gán*[2]) Magnesit (?) 208. — *suǧur* (Zeichen) 218. — *Su-kur-ru-ki-ga* (= Surippagga) 205. — Sulili (in der Genealogie des Adad-nirâri, 1. R 35, Nr. 3, Z. 25 in Del.'s A.-L.) = Sumula-ilu 197. — Sumu-abu von Babel 197, von Nisin 205, Anm. 4. — Suruppak s. auch Fara 205, Anm. 5. — äg. *ś>wj* (= babyl. *šanabi?*) 211, Anm. 2. — *šà* „wenn“ 218. — *ša* nach Bruchzahlen 211. — Schaf (äg.) 201f. — Schafrassen 200ff. — *ša-gán* Beutel 208, Anm. 1. — *šakan* Sandale (daher *šakkanakku* urspr. Sandalenträger[3]), id. „Sandalenknecht“) 200, Anm. 4. — *šanábi* (äg. *ś>wj?*) 211, Anm. 1. — *šanû* (Füllen?) 210. 214. — *Šarra* (bzw. auch Agarra, Pinches: Agara) Gott von Umma und Adugga 209, Anm. 3. — *šatammu* aus *ša(g)-tam* 212. 218. — *še-bat* Abfall, Verlust 208. — *še* gur-lugal 207. — *šeš* Bruch 211, Anm. 1. — *šeš-e gar-ra* 210. 219. — *šeš-lam* 211, Anm. 1. — Šimanum O.-N. 210. — *šitim* (geschr. *igi-gar*) 208. 216. — *šit-mal* (= *šitim-ma?*) 216. — *šiz* Bruch 211. Anm. 1. — Schlange 200. — *šubur* Unterwelt 219. — *Šullat* Göttin 209. — Schuripak 204 u. Anm. 3. — *šuš* Bruch 211. — Schwan 199 u. Anm. 3. — Tammuz 214. — Teraphim 209, Anm. 1. — *ti* (in *dab-ti* Sau) Weibchen 219. — Türkisch 196, Anm. 1. — Verzeichnis der oben mit sumerischen verglichenen türkischen Wörter:

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[1]) Dieses Wort *parim* wohl sicher auch noch in Langdons Paradise col. 3, 11 = 3, 31 (mit seinem einen Fuß steht er im Schiff), mit dem andern (Fuß) betritt er *maš-kim-ma* (d. i. *parim-ma!*) = das Ufer (eigentl. die Insel).

[2]) Diese Lesung (statt etwa *sir-gán*) wird nahegelegt durch die Vergleichung der Beinamen der Göttin Ai *Sud ud-gán*, *Sud-da-ág* (auch *Súg-ga-ág*) CT. 25, 9f. mit *sud-ud-ág* Licht.

[3]) Vgl. arab. *tasâḫîn* Stiefel, Schuhe, äth. *sakuanâ* solum pedis (daher auch *maškânu* Pfand, urspr. das Ausziehen und Übergeben des Schuhes vgl. Ruth 4, 7); vgl. schon Grundriß S. 126, Anm. 2. Neben *šakan* Sandale auch *šagub*, daher *aškapu* (sum. auch *šikangu*) Schuster.

aral Insel 218, *arqar* Steinbock 201, *aš* Speise 212, *böbräk* Niere 208, Anm. 1, *čeleb* Gott 215, *diši* Weibchen 219, *donguz* Schwein 219 u. Anm. 3, *jalanguq* Mensch 203, *jalanguz* einzeln 203, *jong* Wolle 201, *kiši* Mensch 203, *qočangar* Widder 201, *qoǧu* Schwan 199, Anm. 1, *qoi* Schaf 202. 203, *quš* Vogel 218, *maral* Steinbock und *Maral-baši* O.-N. 202, Anm. 1, *maraš* Schaf 202, Anm. 1, *mikčin* Sau 219, *mungan* Geld 217, *oq* Pfeil 208, *pirtik* in Stücken 208, Anm. 1, *sa, sä* wenn 218, *saǧir* gelb 219, *sari* gelb 219, *siǧun* Hirsch 202, Anm. 1, *soiǧun* Wildziege 202, *sürük* Herde 202, Anm. 1, *tamǧa* Siegel, Dekret 213, *tana* Kuh 202.

Tur-zi (Dumu-zi, Tammuz) 214. — *ud* (= *ug*) Pfeil 208. — *Ud-nun-ki* 204. — *á-ud-te-na* 212. 217. — *ug* Pfeil 208. — *ú-gu-de-a* flüchtig 212. — *ugul* (siehe *pa*) 218. — *ukuš* (*mir-uš*) 207. — *Ulligarra* (Gottesn.) 210. — Umma 209, Anm. 3. — Upi in der Dynastienliste sechsmal 205, Anm. 4; 206. — Upi und Kiš als Rivalen 207. — Ur-Ešǧanna 206. — *ur-dúr-ra* Haus-hund 200. — Ur-gur 199 u. Anm. 1; 208. — *Uri(m)* O.-N. 196, Anm. 2; 210. — *urud* EN-*da* (lies *urud-da*?) Kupfer 204. — Urukagina 196f. 207 u. Anm. 1. — *uru-ki* 209. — *uš-ku* = *gàl* 208. — *uttukkannu* Köcher 208. — *uz* Gans 213. — Xisuthros 204. — Zahlen s. Bruchzahlen. — *Za-pi-an* archaische Schreibung für *A-pi-an* 205, Anm. 2. — Zeichen, altbabylonische: REC. 129 (un-guniert, = *ǧum*?) 215; REC. 220 (*gùr*) 209; REC. 268 (Kuh) 202 u. Anm. 2; REC. 290 (guniertes *gullu* Mensch) 203; REC. 344 (Metzger) 207f.; REC. 359 (guniertes *uru*) 209; REC. 417 (*gá*?) 209. — Ziffern (1 und $^1/_2$) vor Sklavennamen 208. — *zíg* Backstein 211. 215. — *zikkurrat* (Etym.) 211. — *zimti* (semitisch) 211. — *Zi-ud sud-du* (d. i. Xisuthros der Ferne) 205. — *zi-zi* 215. — *arad-zu* (semitisch = sein Knecht, syn. *arad-da-ni*) 213. — *Zuzu* 206.

Nachtrag zu S. 193, A.: Vgl. auch den P. N. *dingir-Na-izi-kuš* Nies 60, 49 mit dem P. N. *Nin-en-kuš* (*nin-en* ist ja Beiname der Ešḫanna) bei Huber, S. 142.

1

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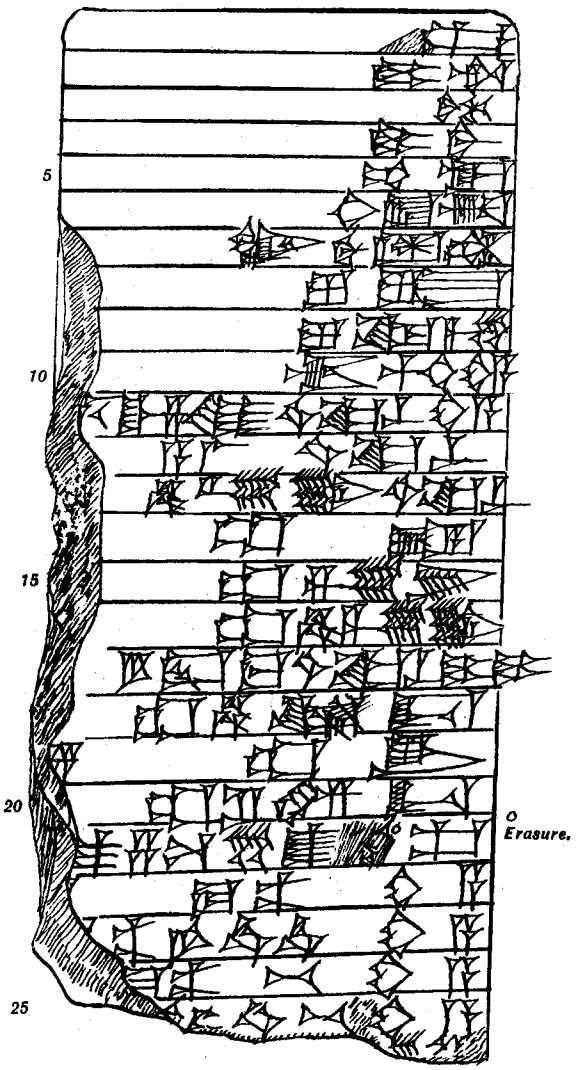

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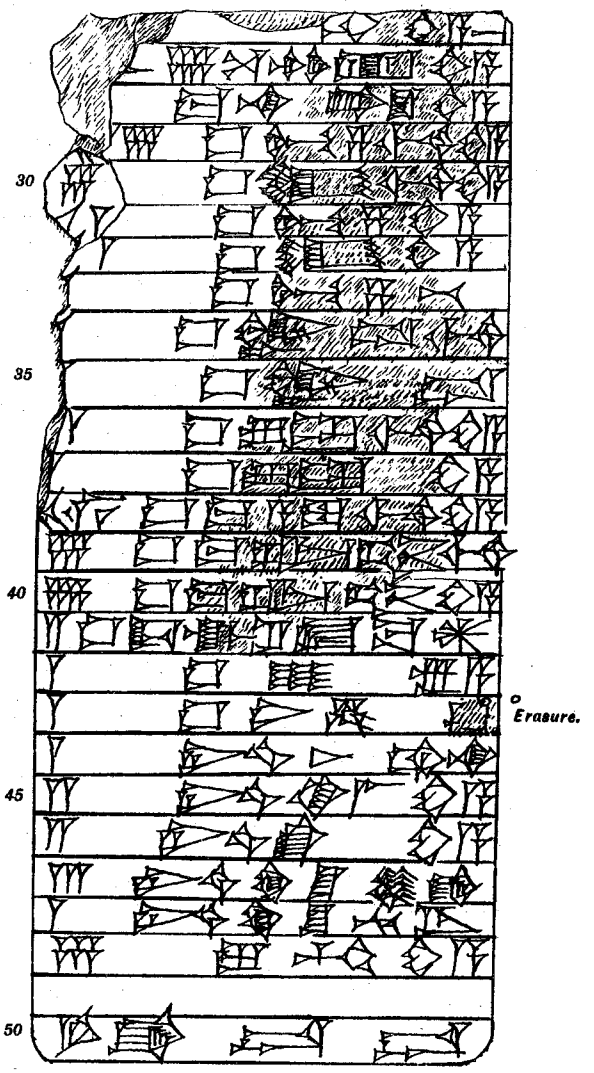

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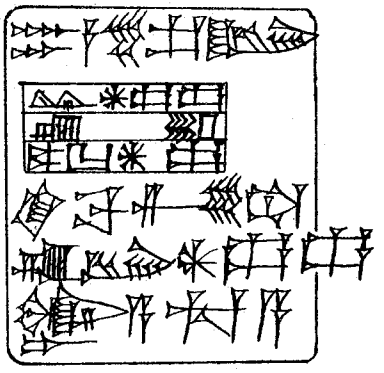

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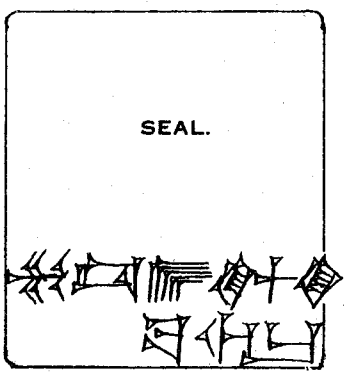

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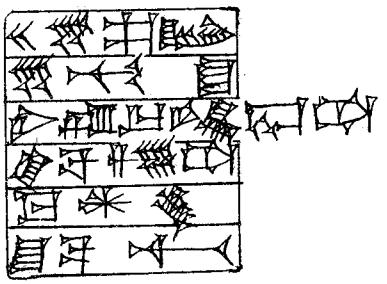

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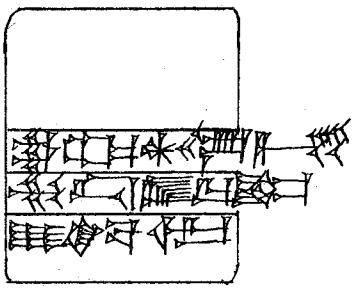

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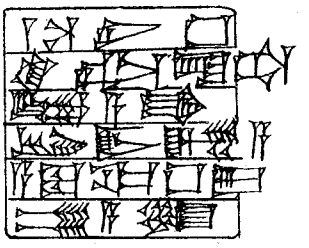
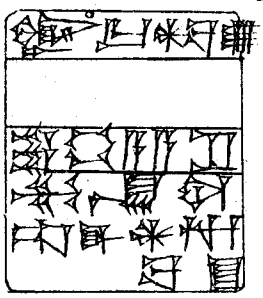


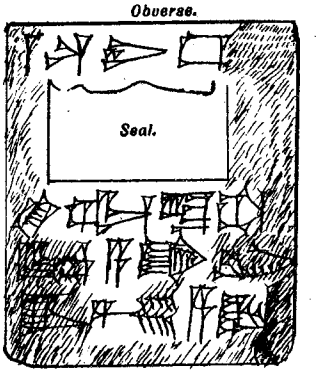
REVERSE.

[a] Varient, on case.



Case

Obverse.



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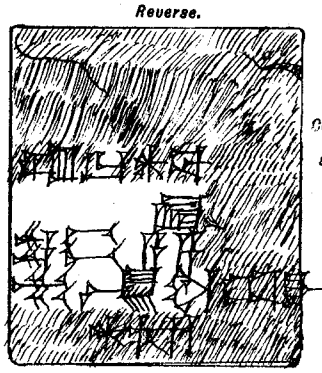

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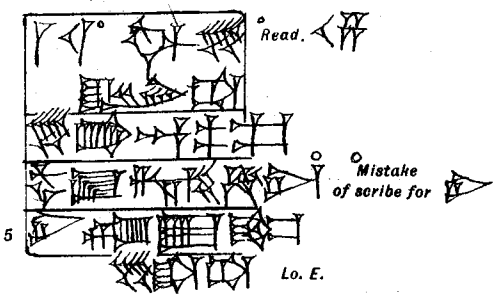

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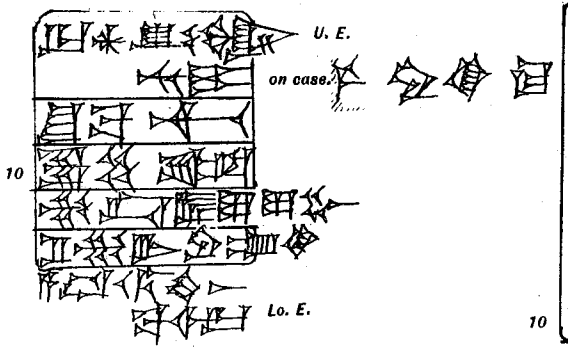

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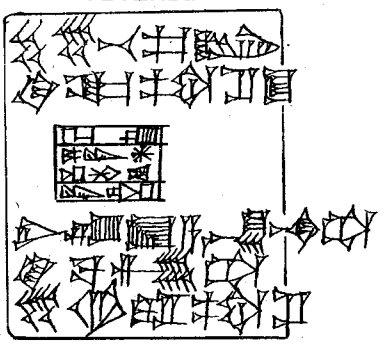

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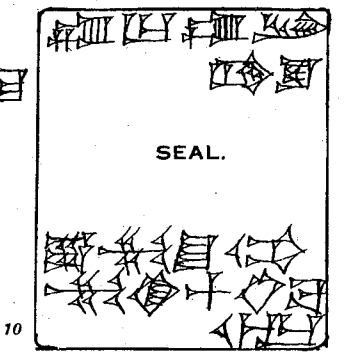

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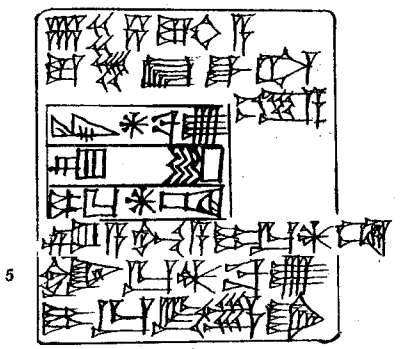

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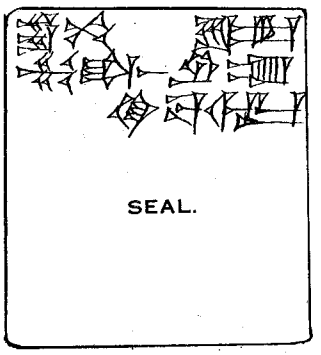

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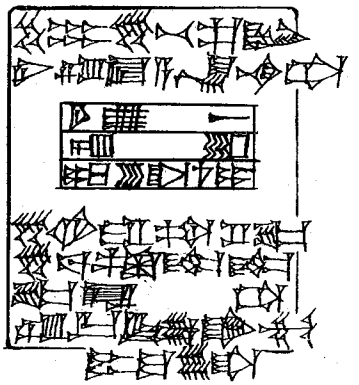

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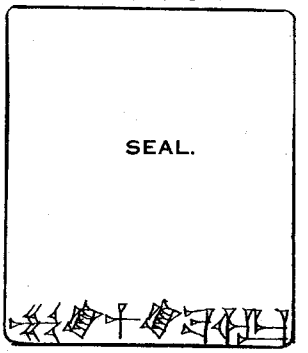

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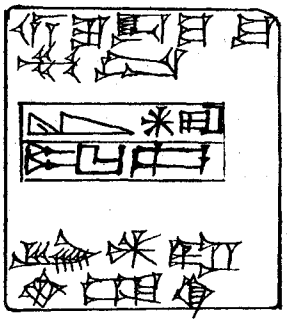

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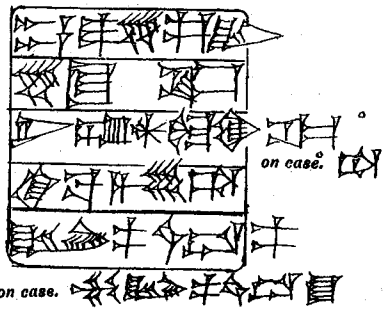

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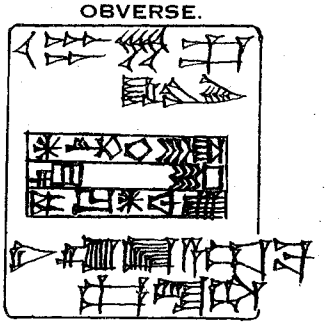

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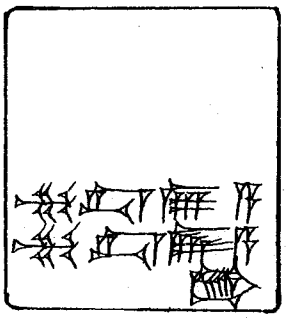

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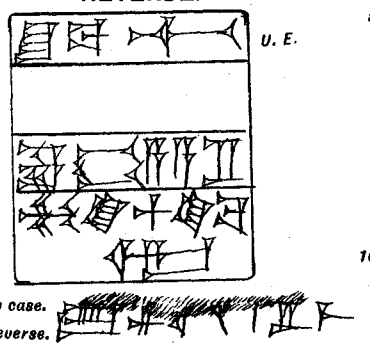

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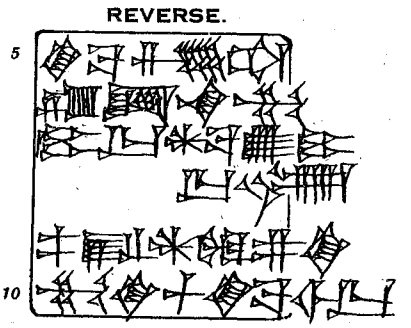

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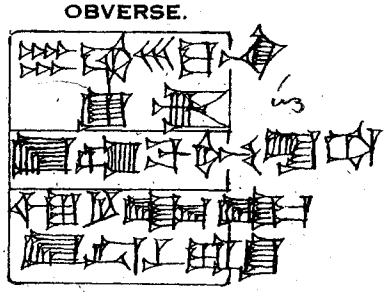

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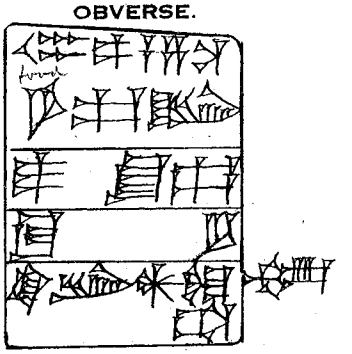

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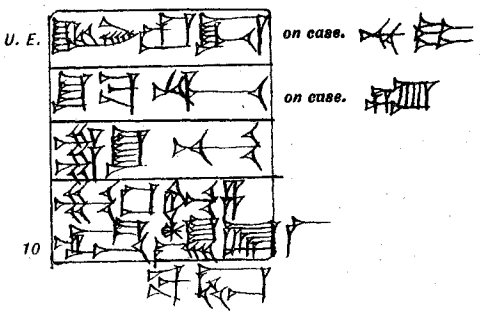

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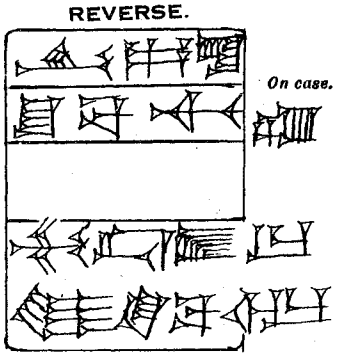

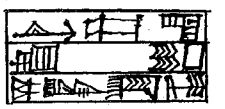

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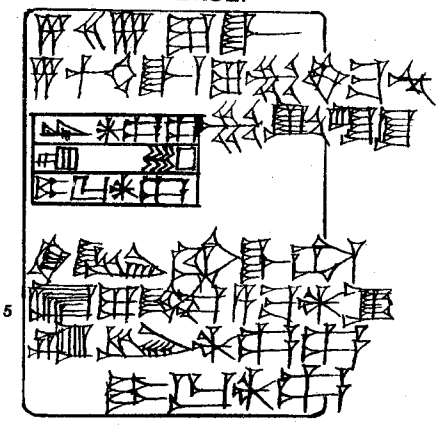

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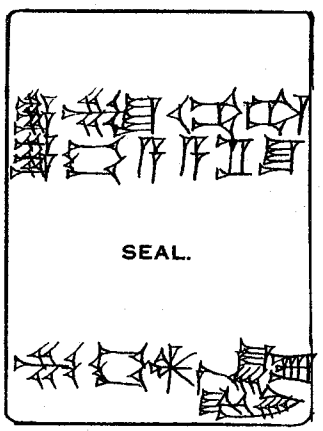

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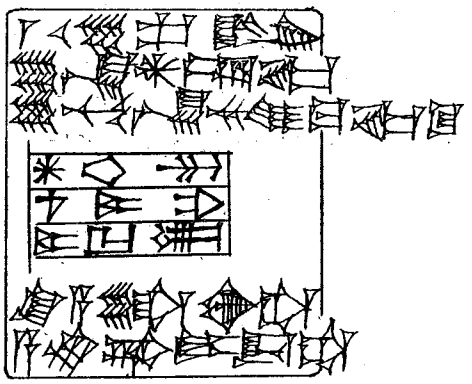

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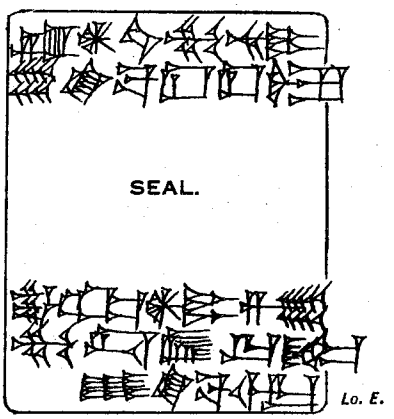

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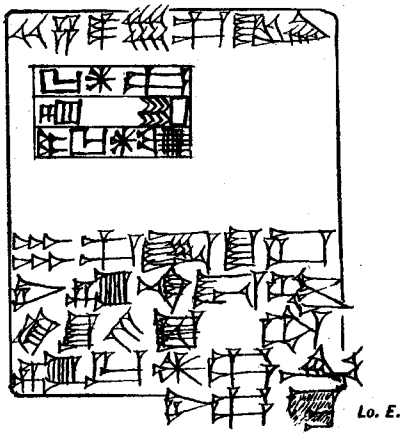

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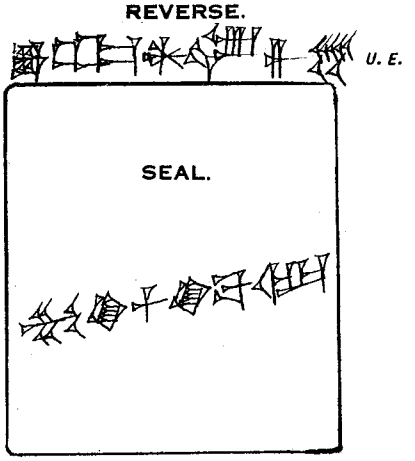

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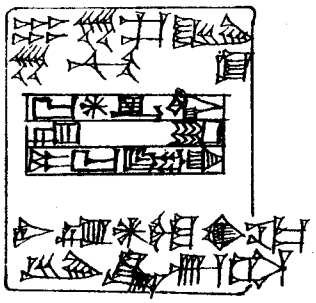

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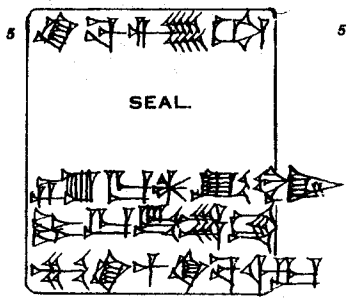

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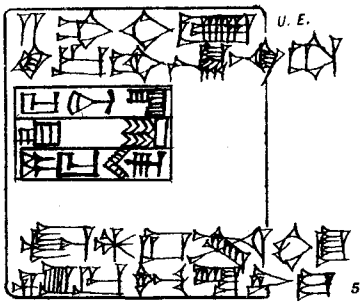

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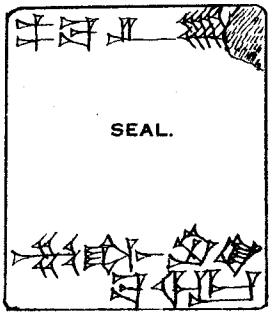

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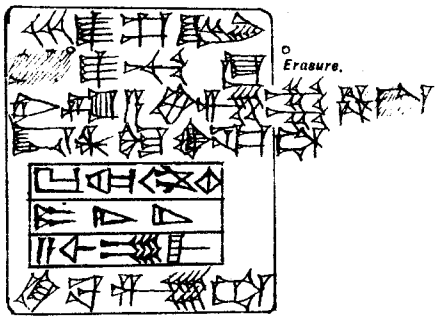

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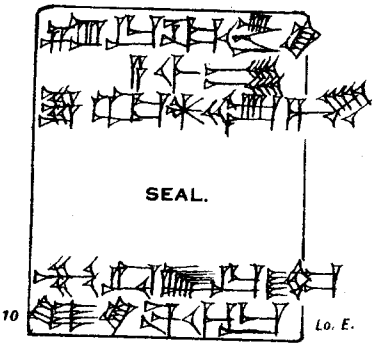

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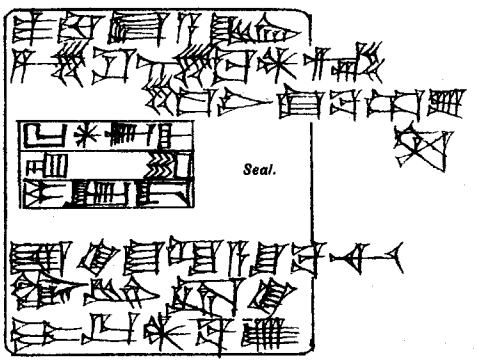

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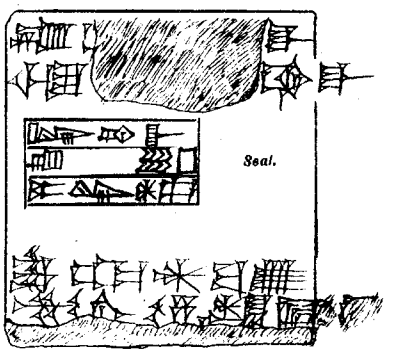

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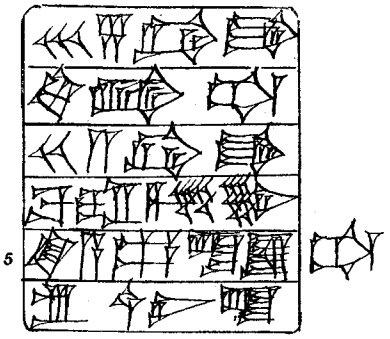

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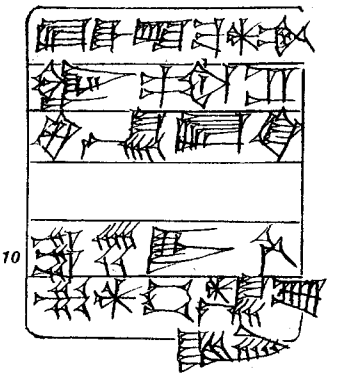

Case

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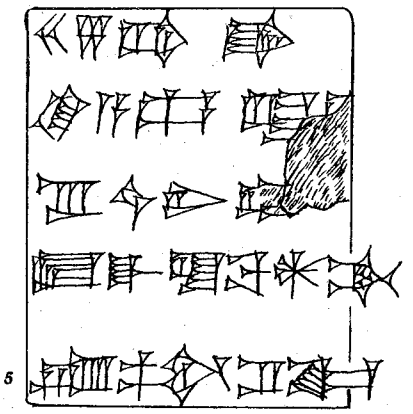

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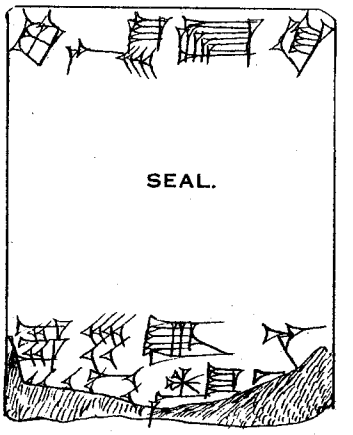

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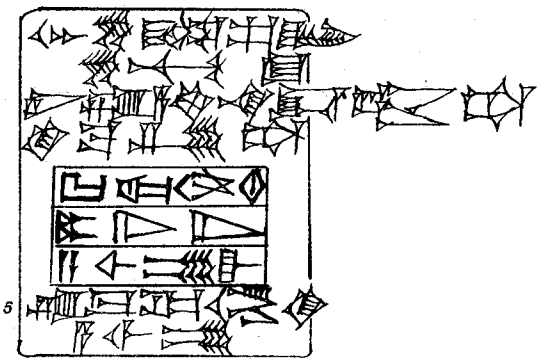

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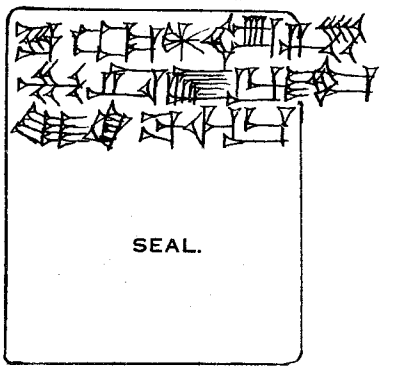

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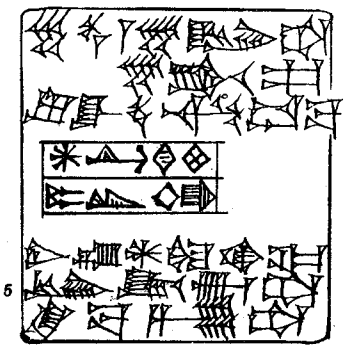

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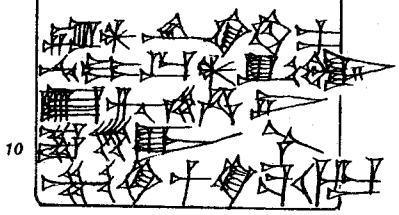

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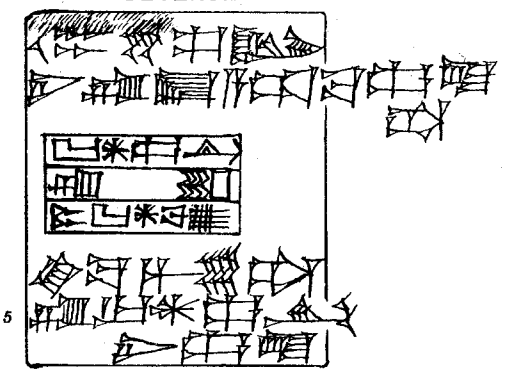

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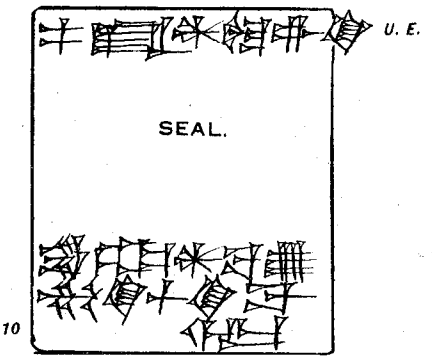

U. E.

SEAL.

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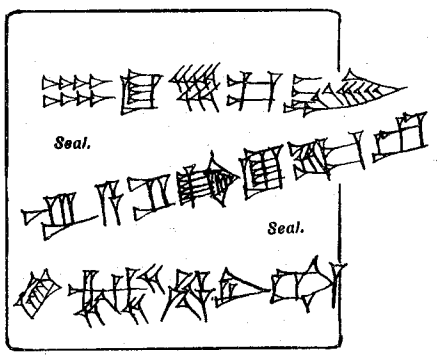

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Seal.

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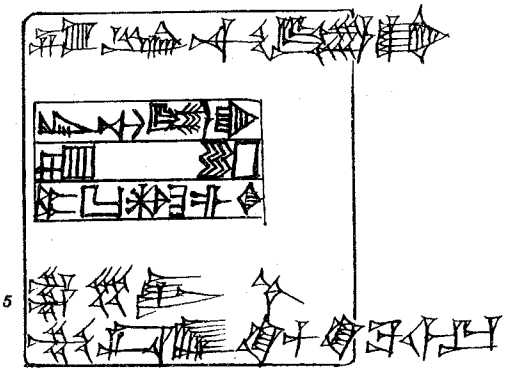

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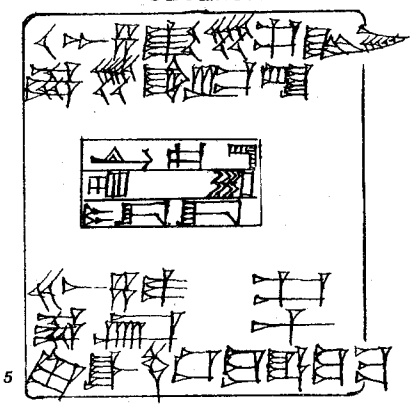

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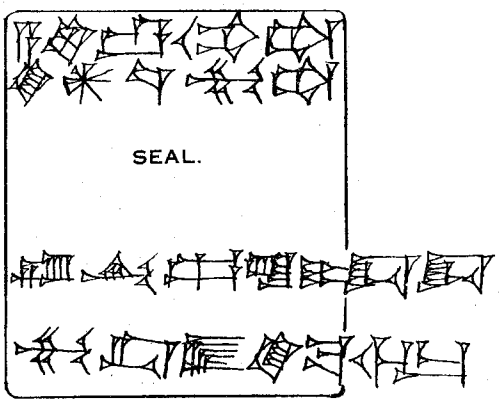

27 PLATE 9

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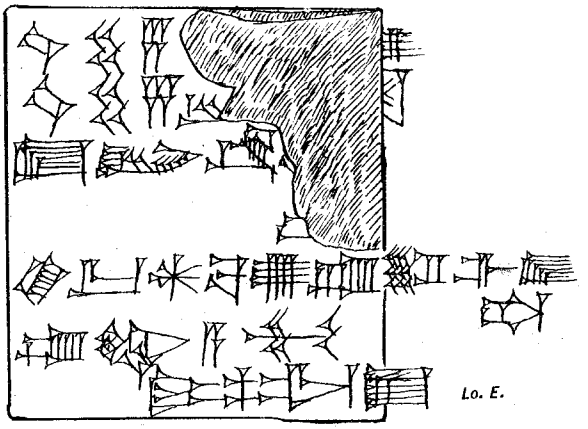

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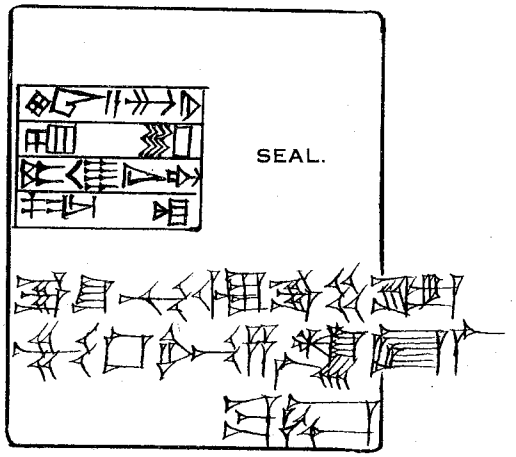

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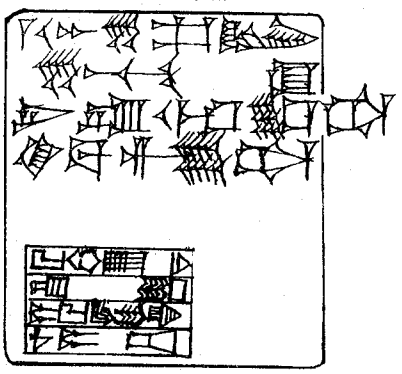

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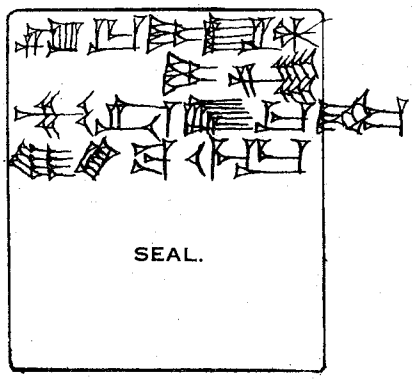

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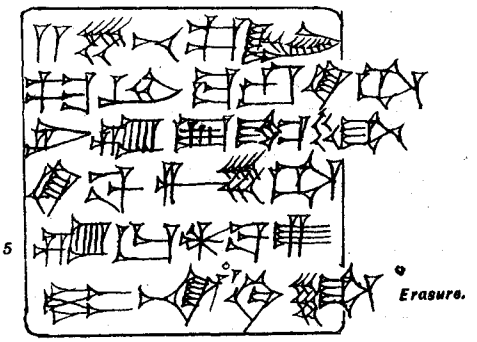

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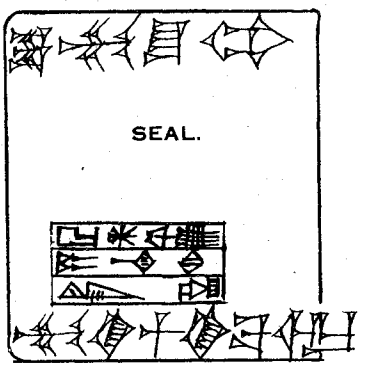

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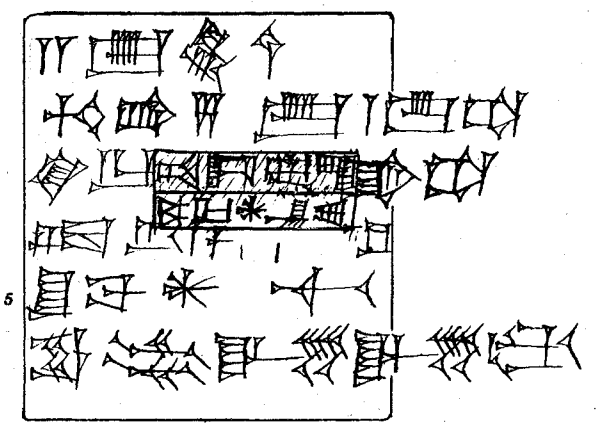

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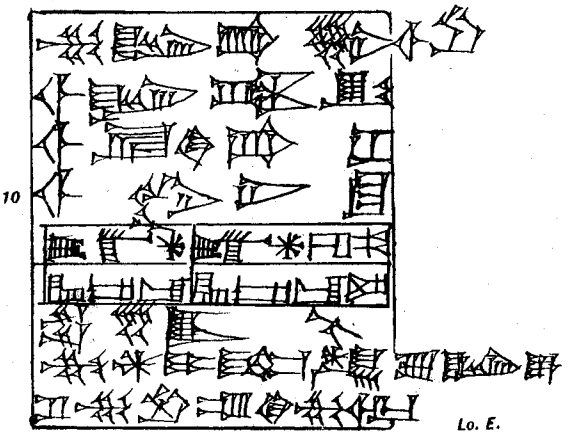

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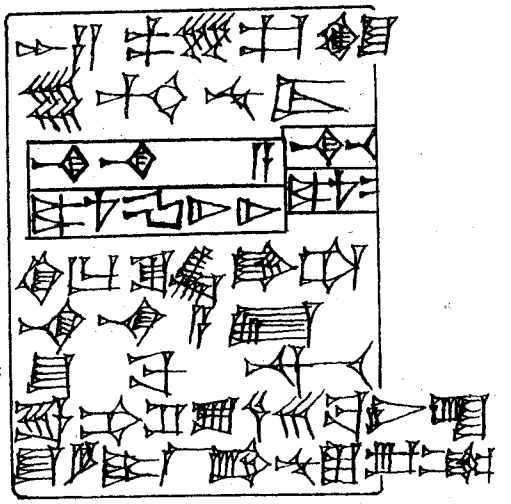

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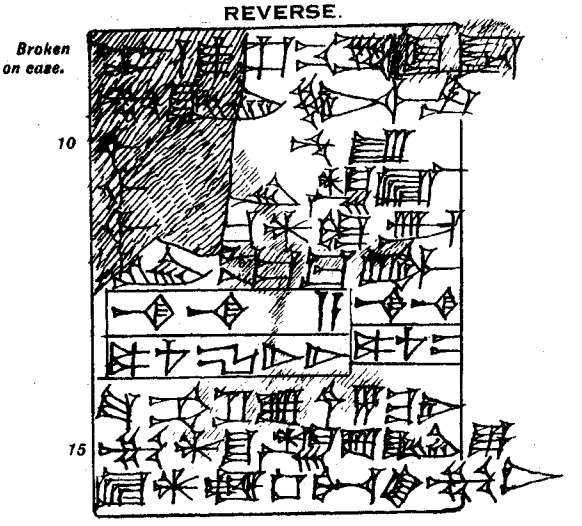

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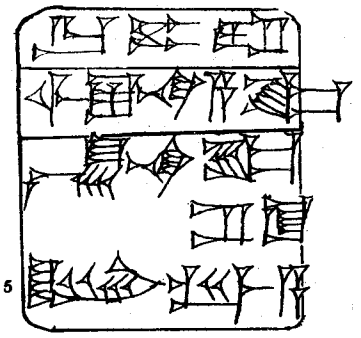

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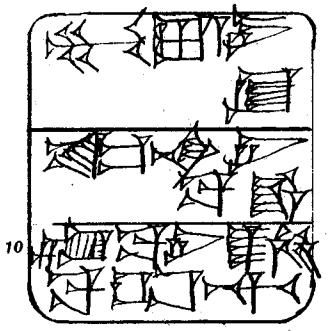

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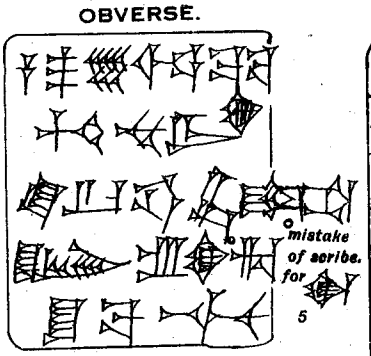

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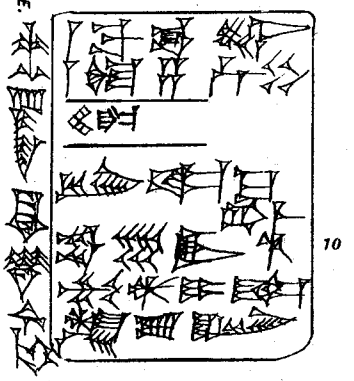

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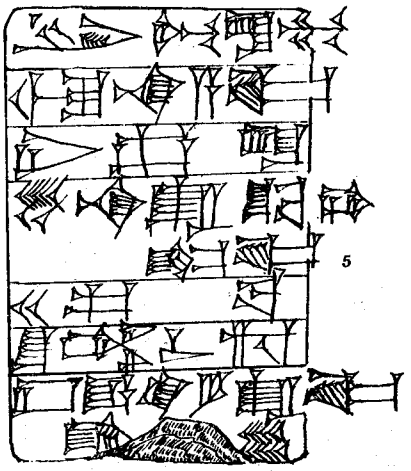

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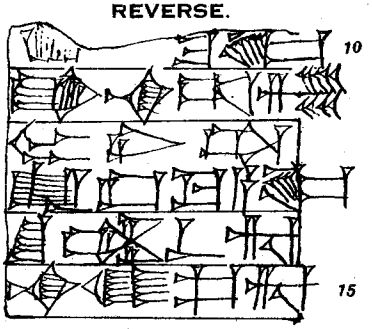

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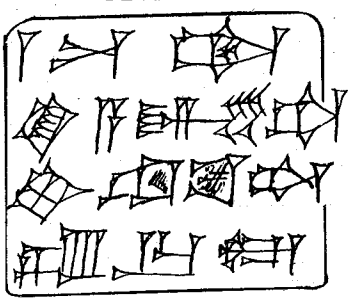

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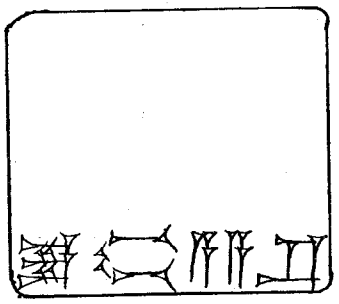

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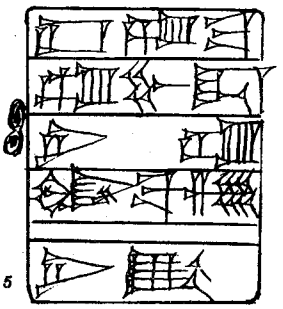

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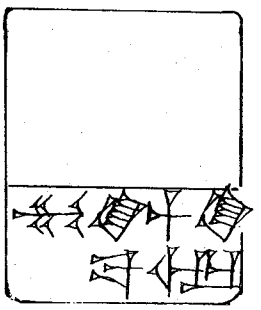

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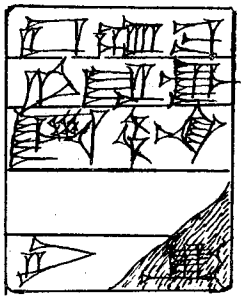

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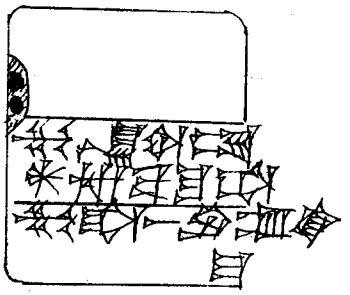

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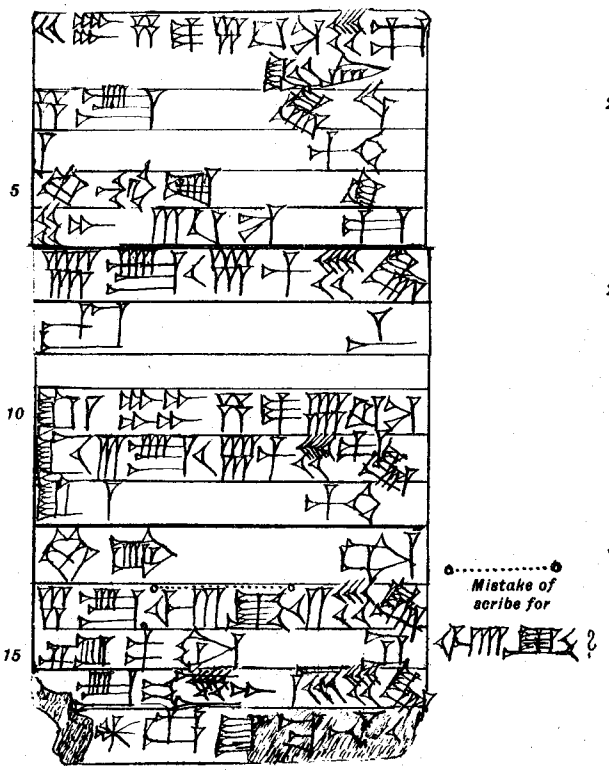

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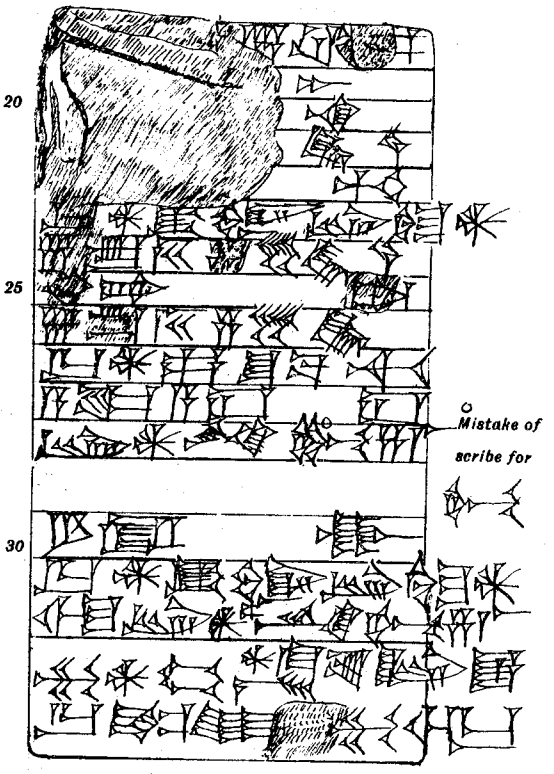

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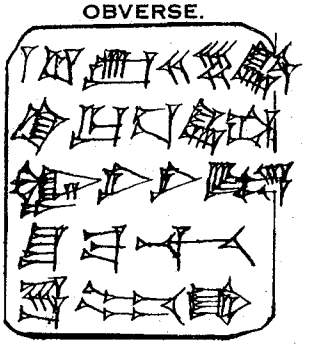

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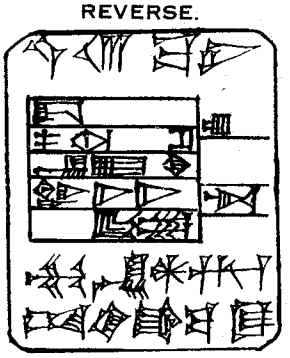

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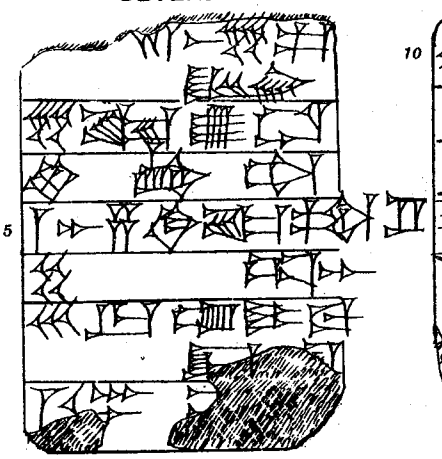

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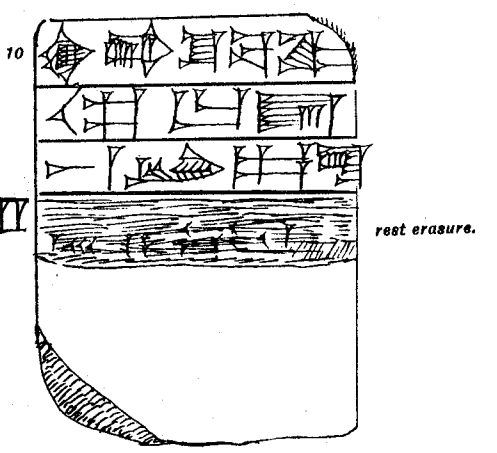

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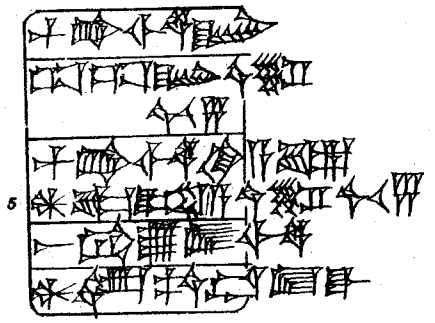

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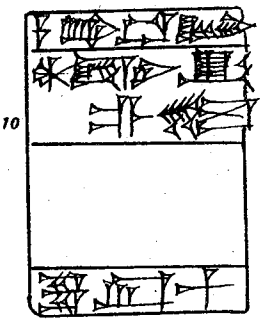

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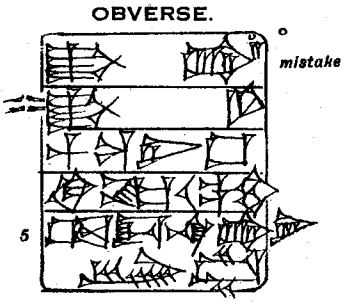

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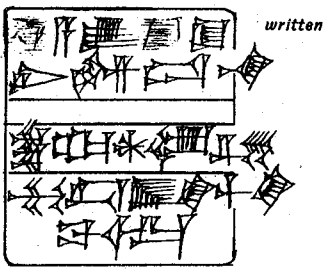

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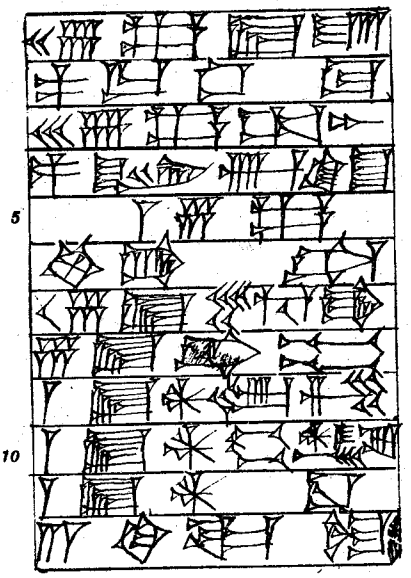

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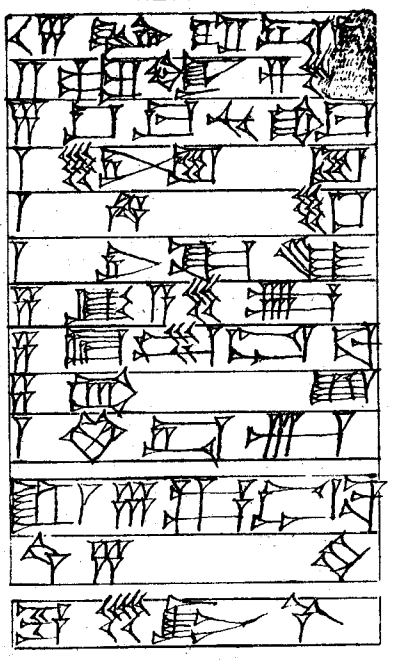

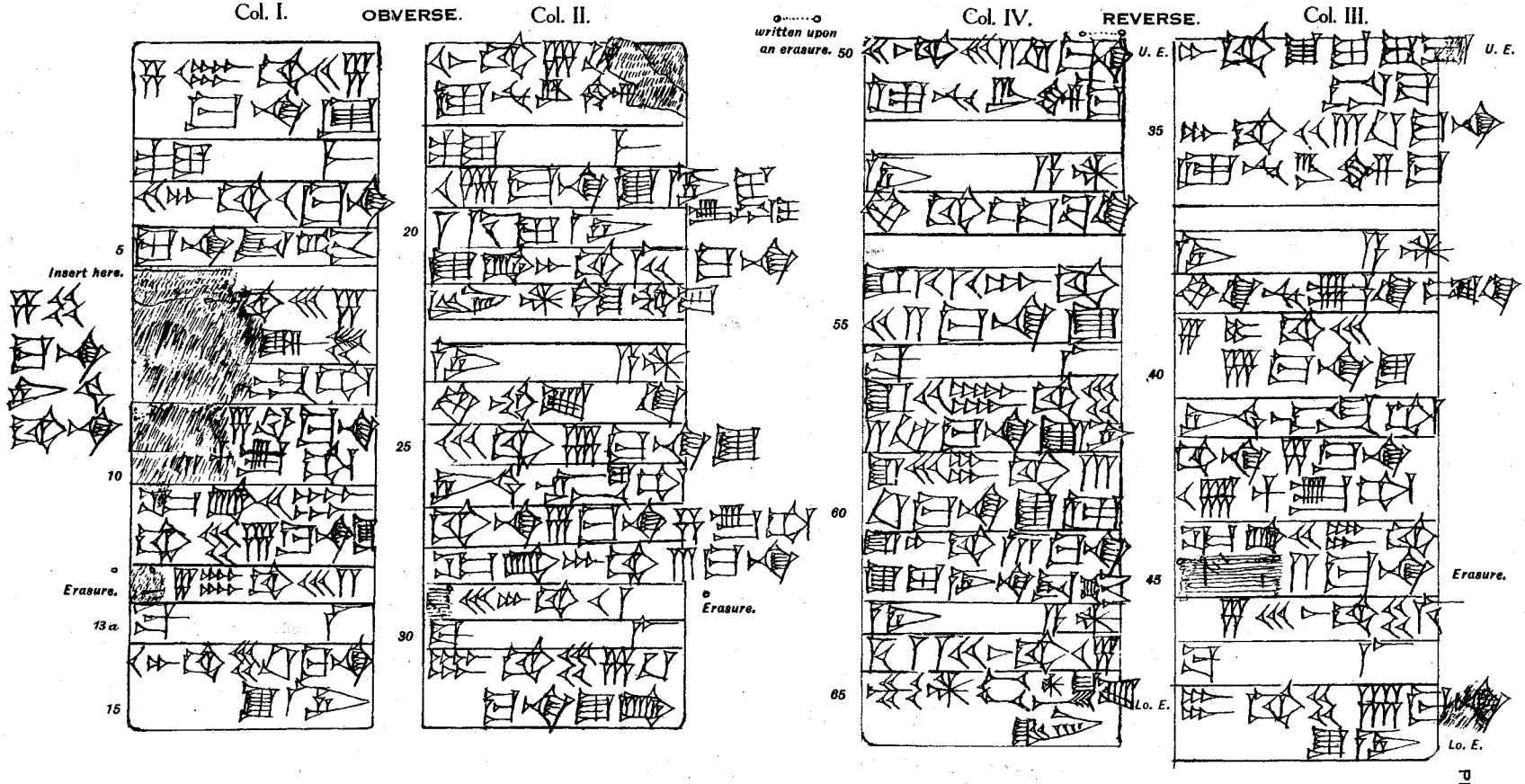
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PLATE 14

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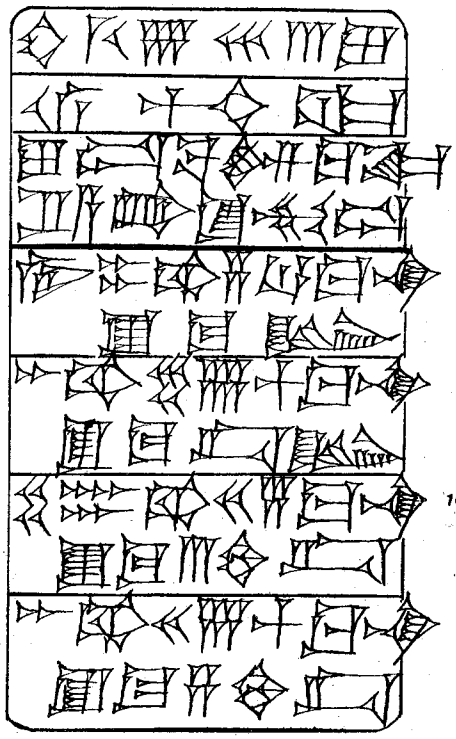
OBVERSE.



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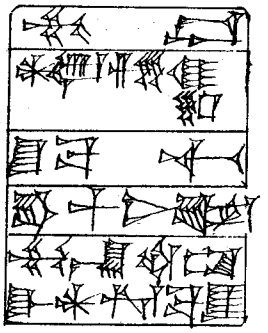

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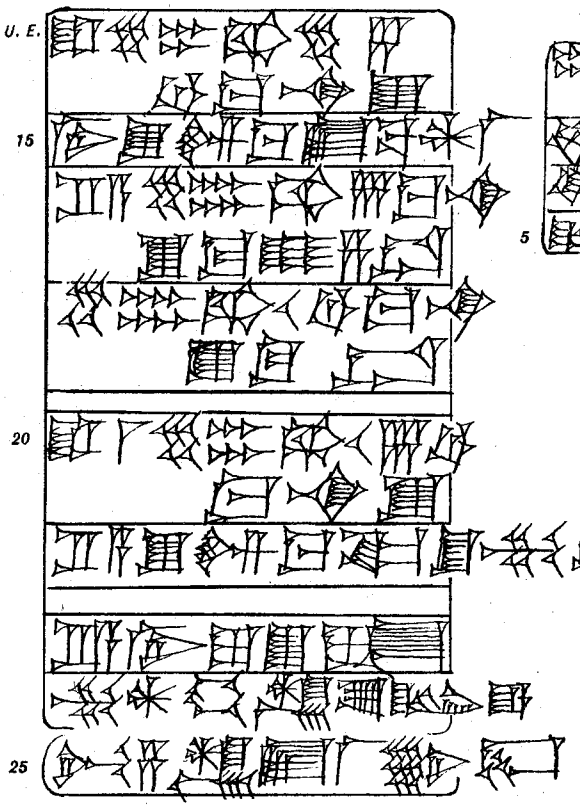

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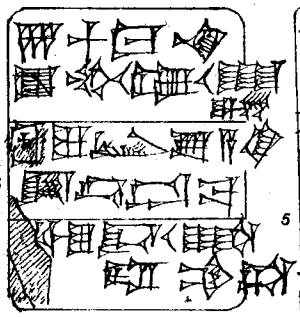

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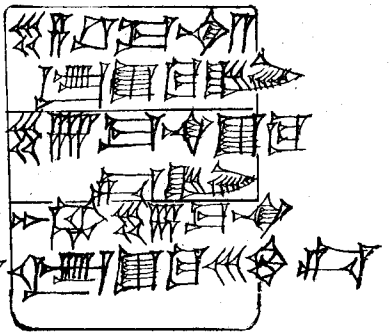

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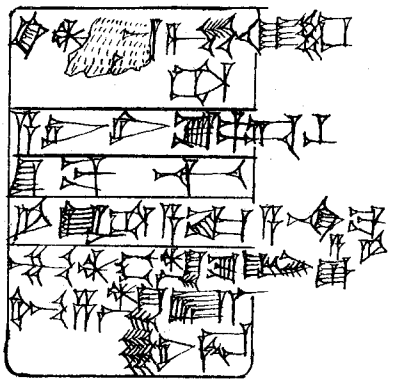

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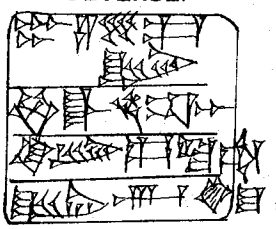

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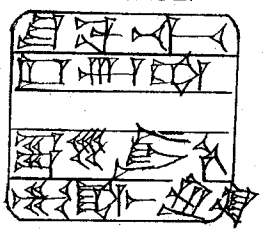

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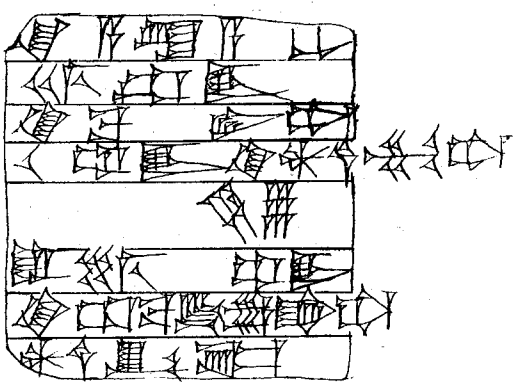
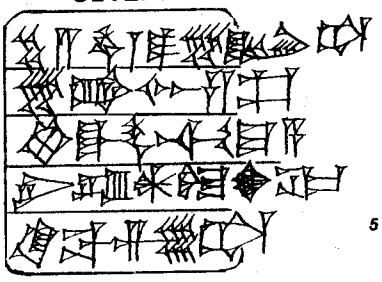


48

OBVERSE.



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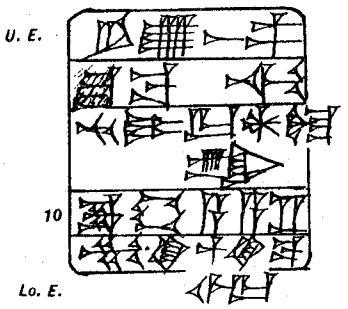

49

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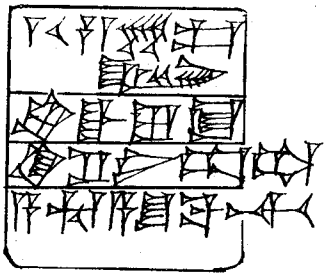

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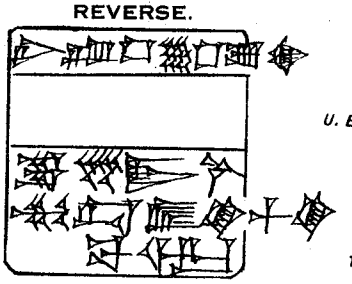

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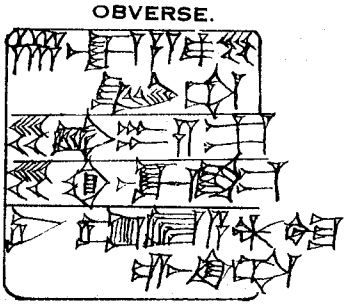
OBVERSE.



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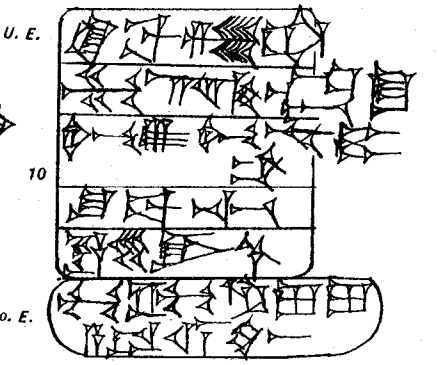

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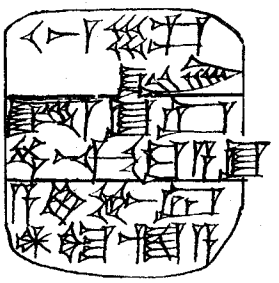

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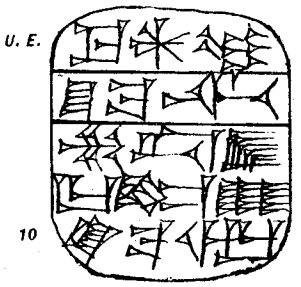

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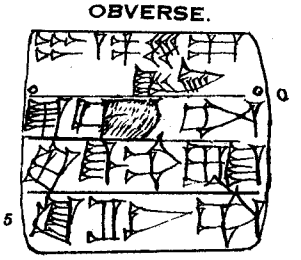

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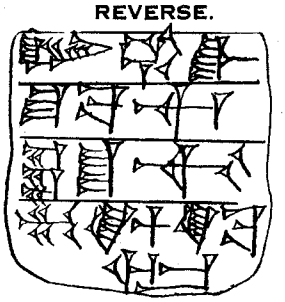
REVERSE.



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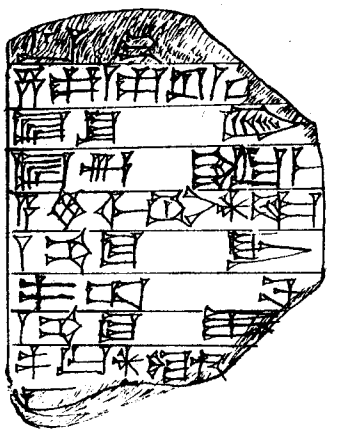

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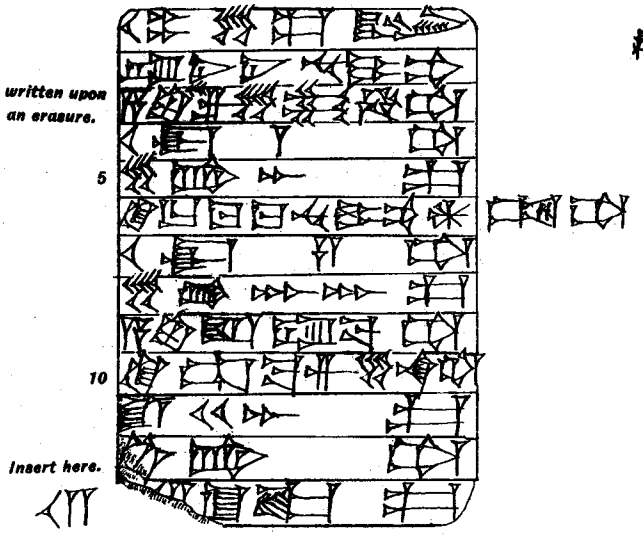

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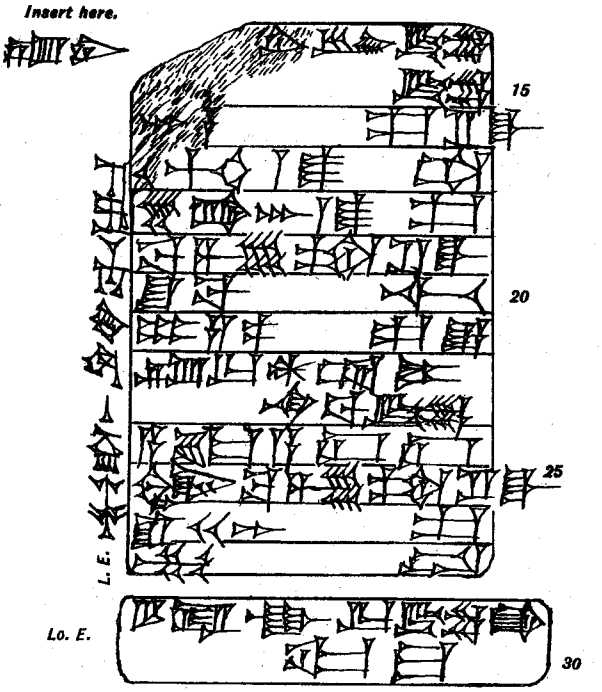

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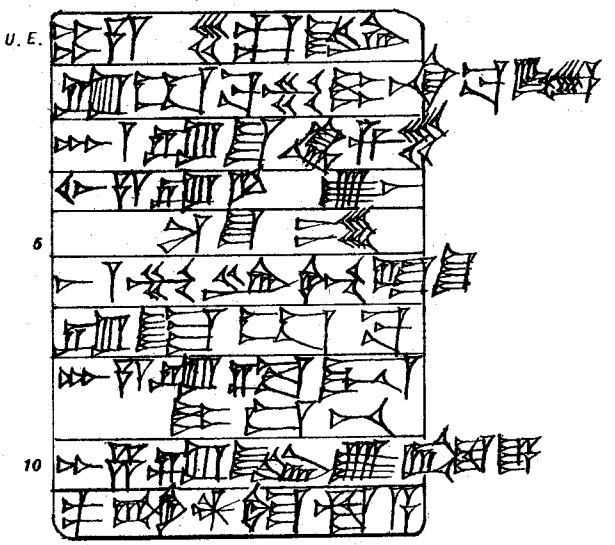

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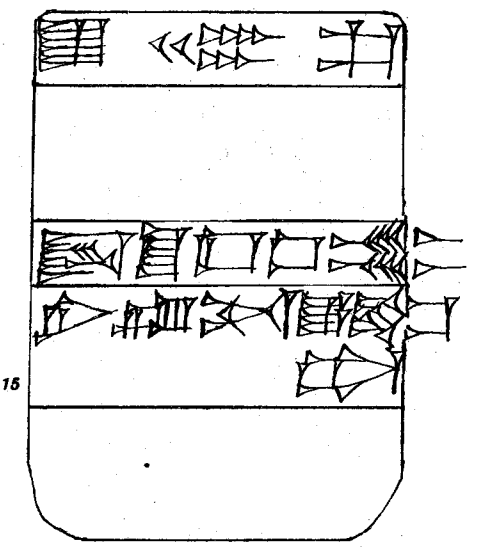

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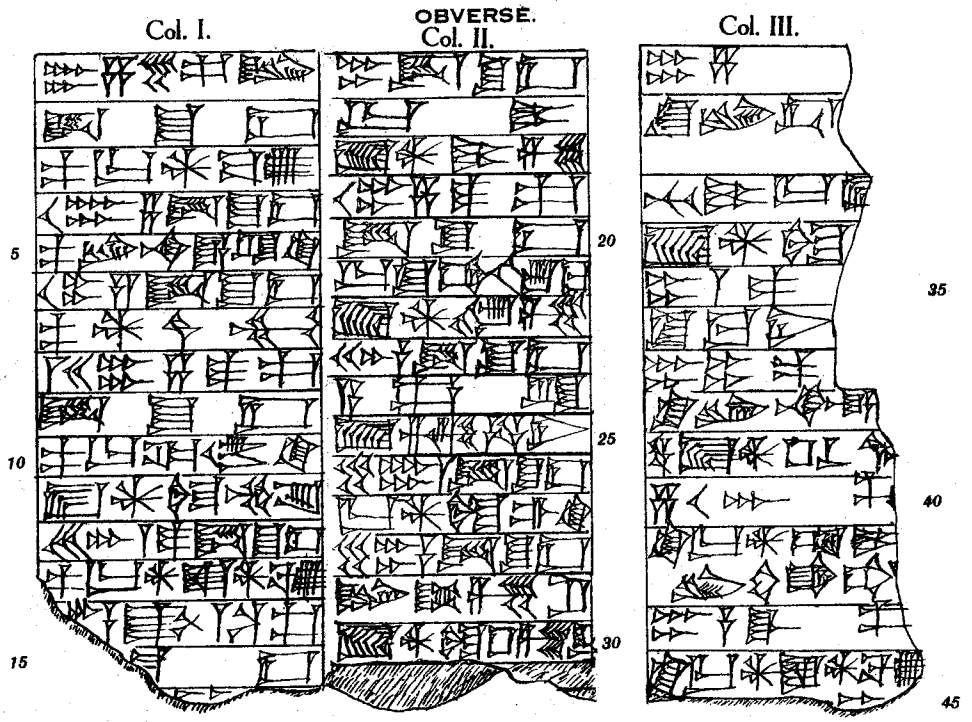

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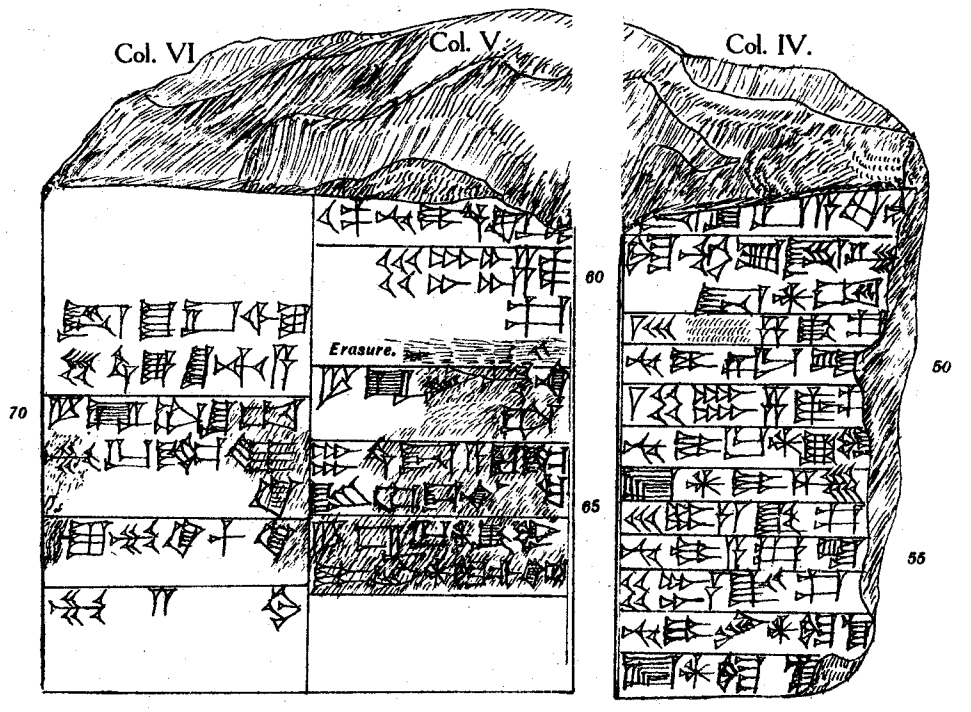

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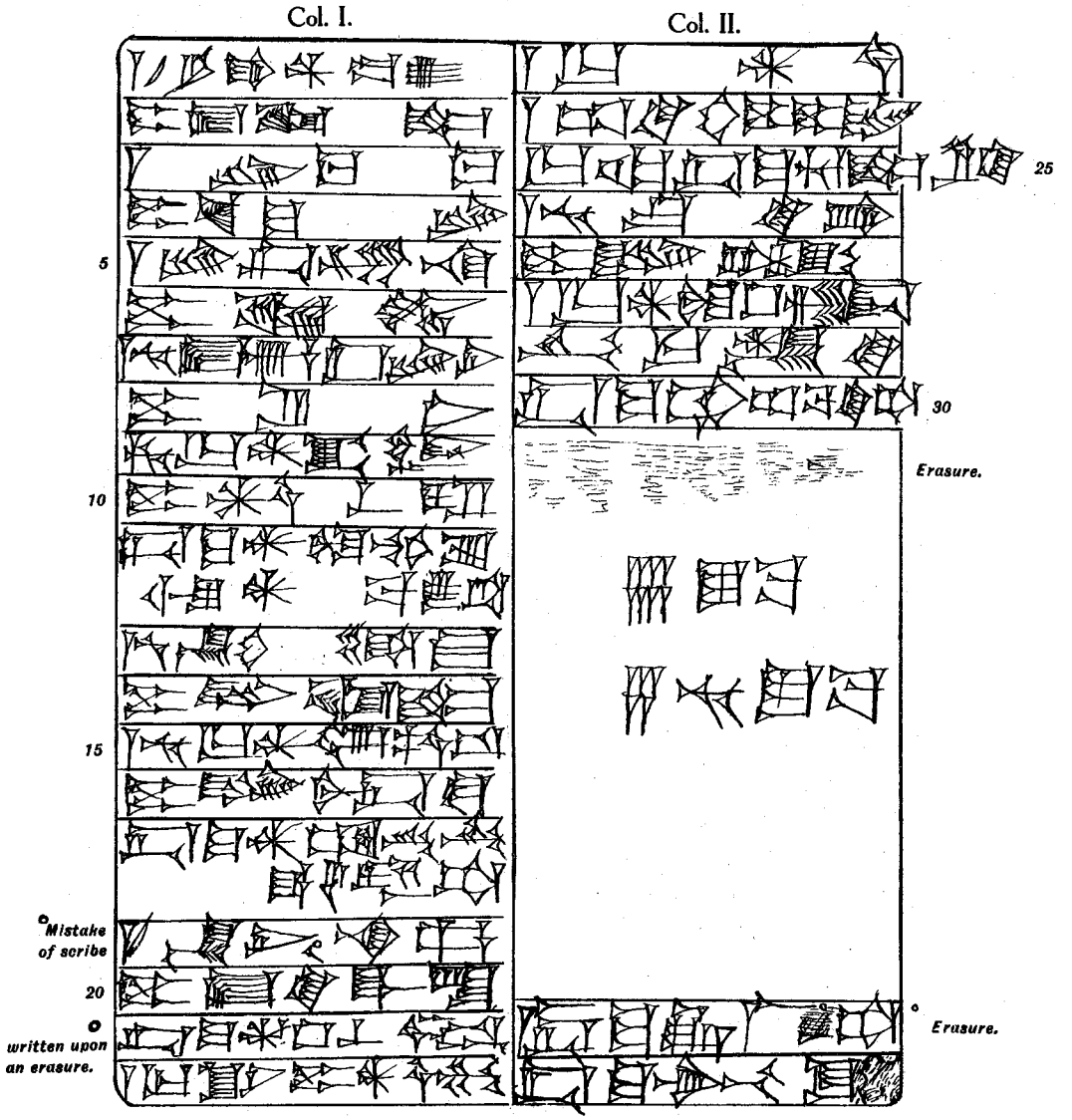
Col. I.
Col. II.
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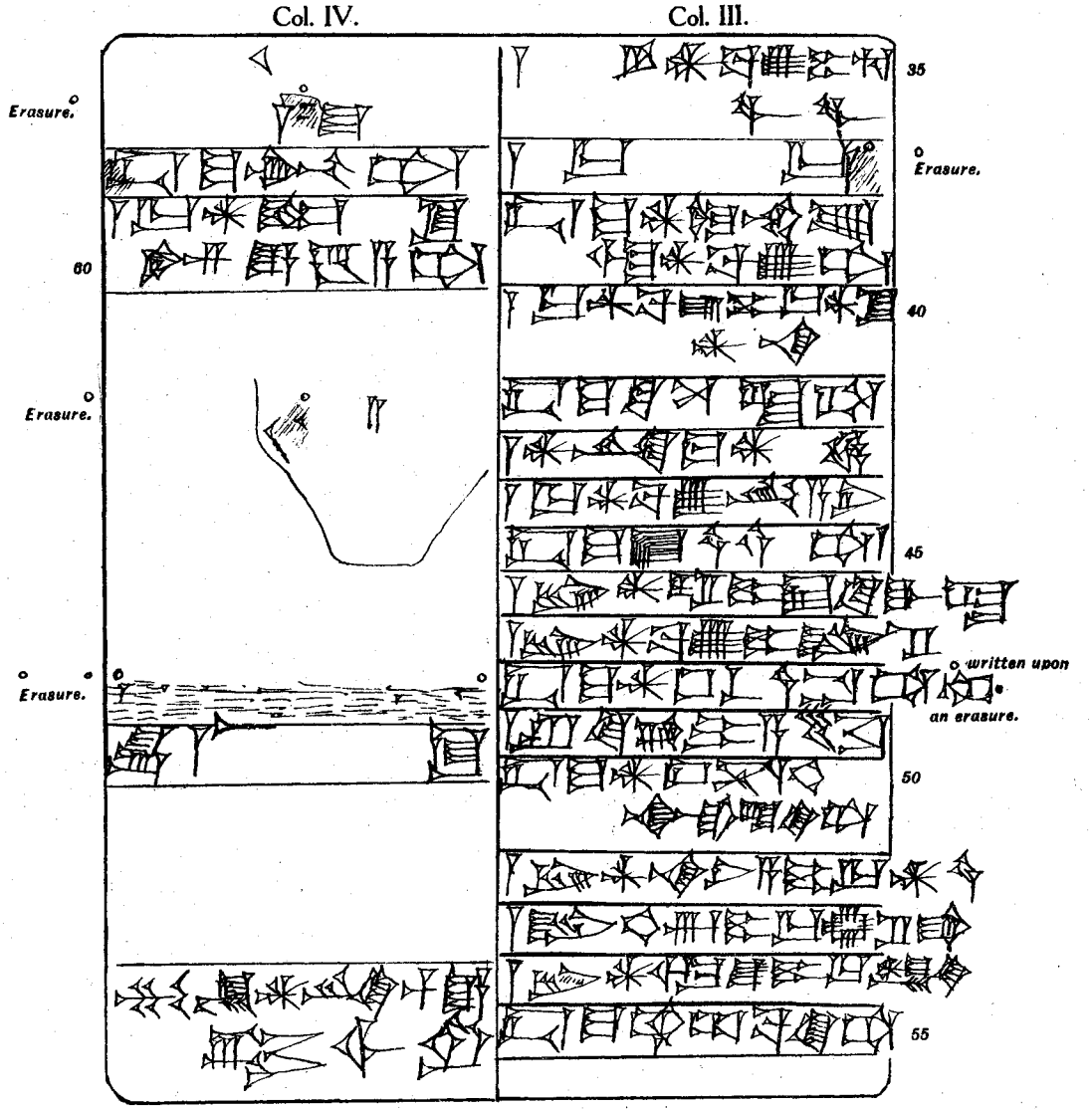
30
Erasure.
Mistake of scribe
written upon an erasure.
Erasure.

57
REVERSE.


Col. IV.
Col. III.
Erasure.
Erasure.
Erasure.
Erasure.
written upon an erasure.
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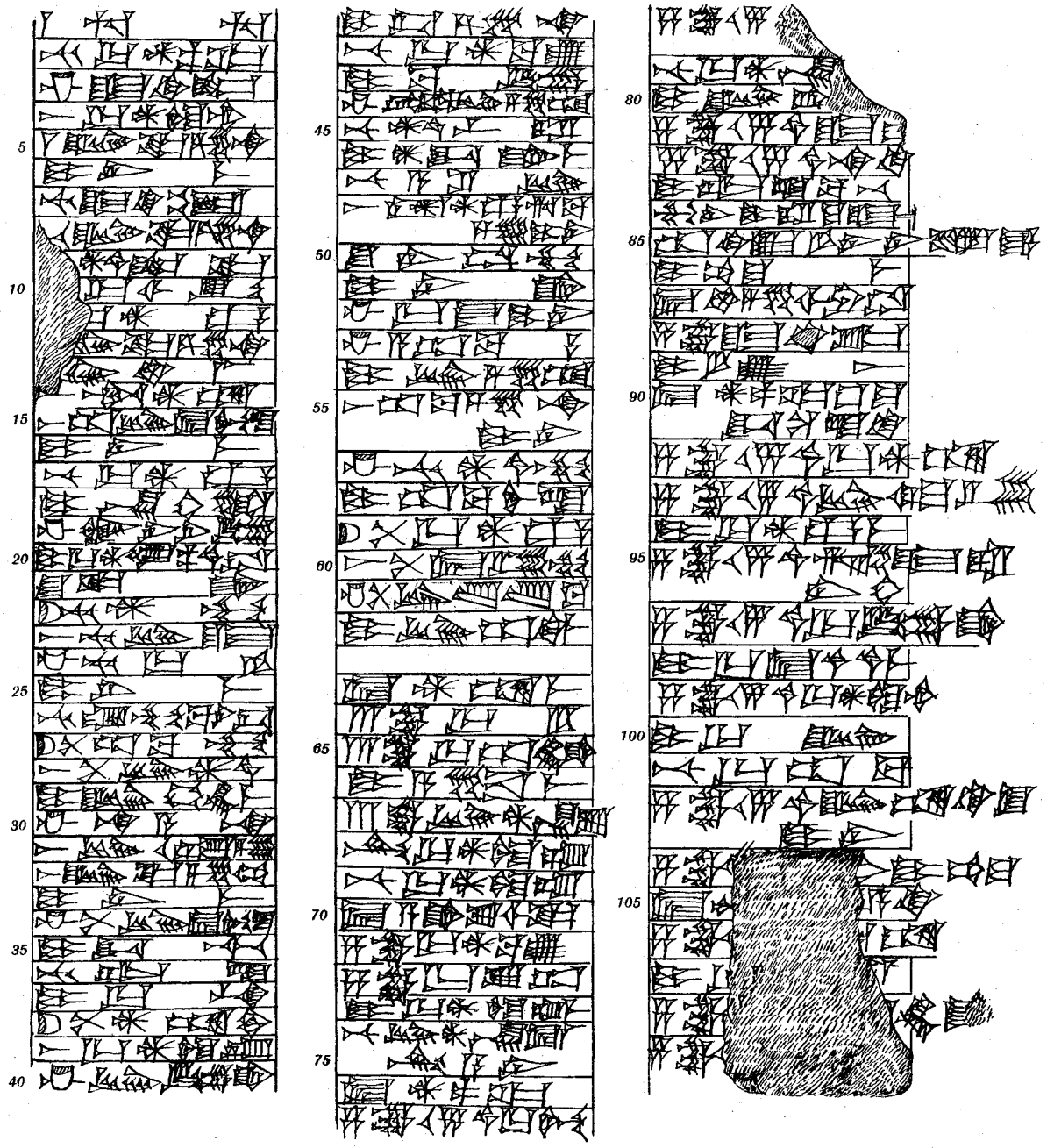
58

OBVERSE.

Col. I. Col. II. Col. III.



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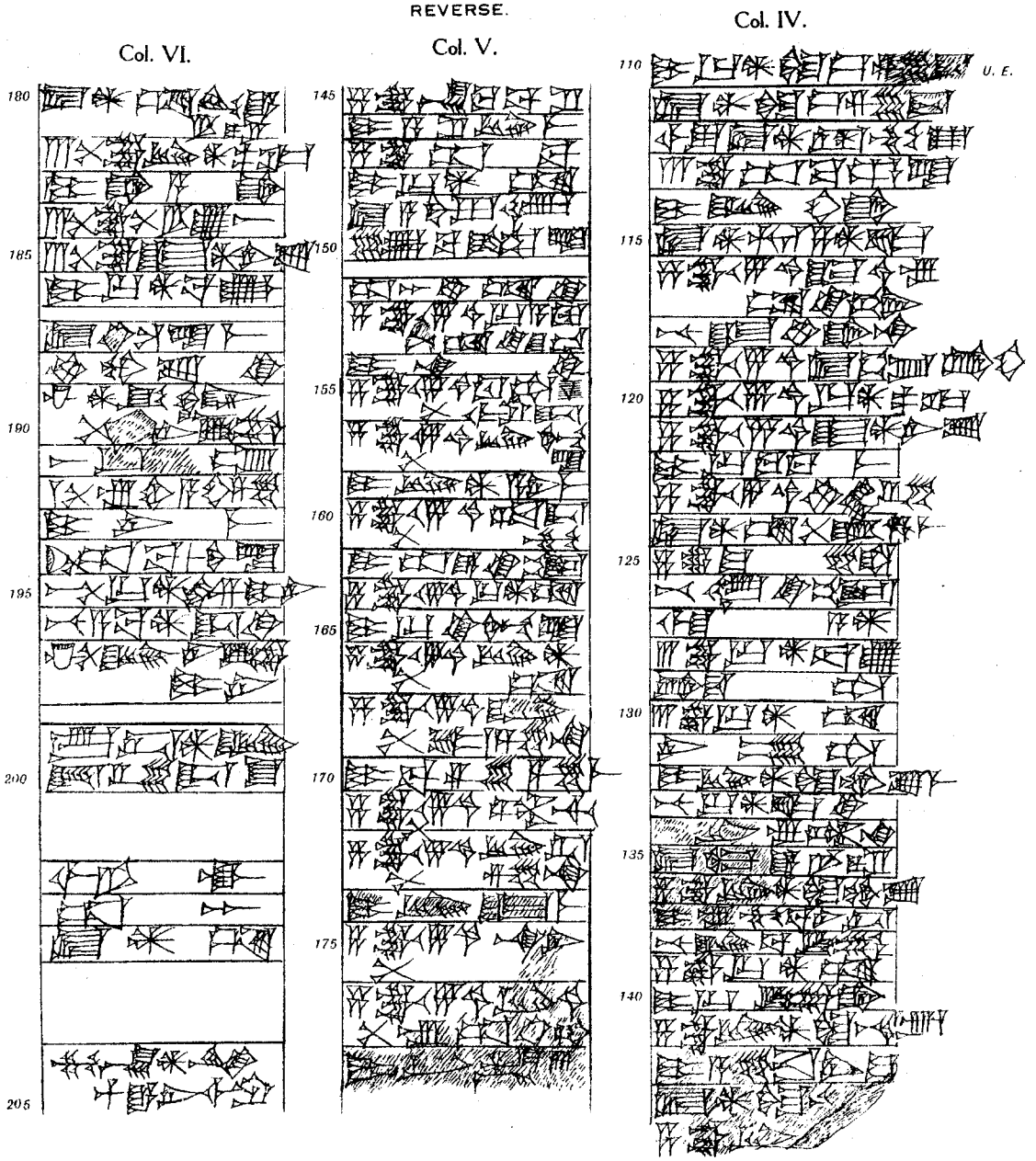
Col. VI.
Col. V.
Col. IV.
U. E.
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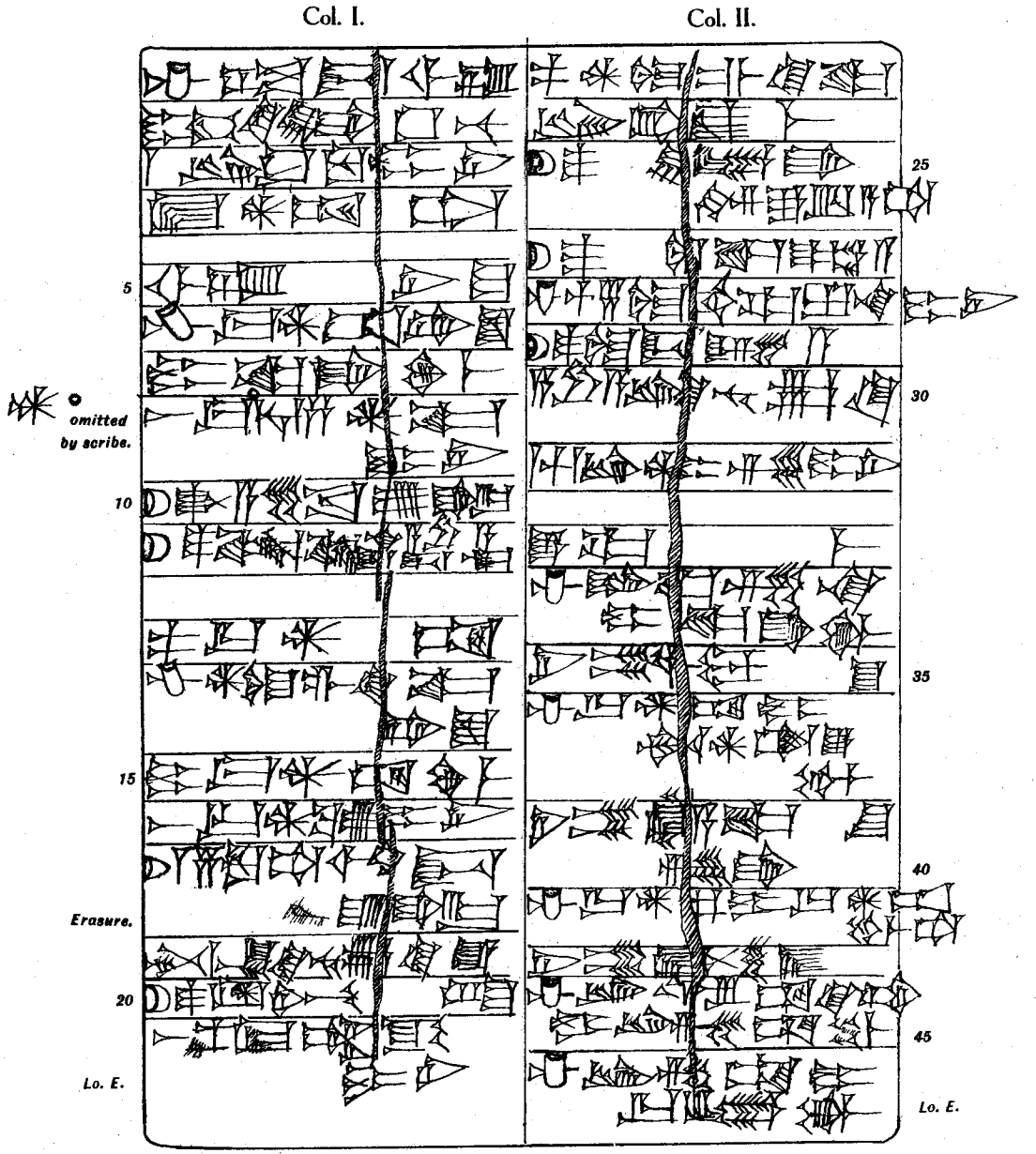
59

OBVERSE.


Col. I.
Col. II.
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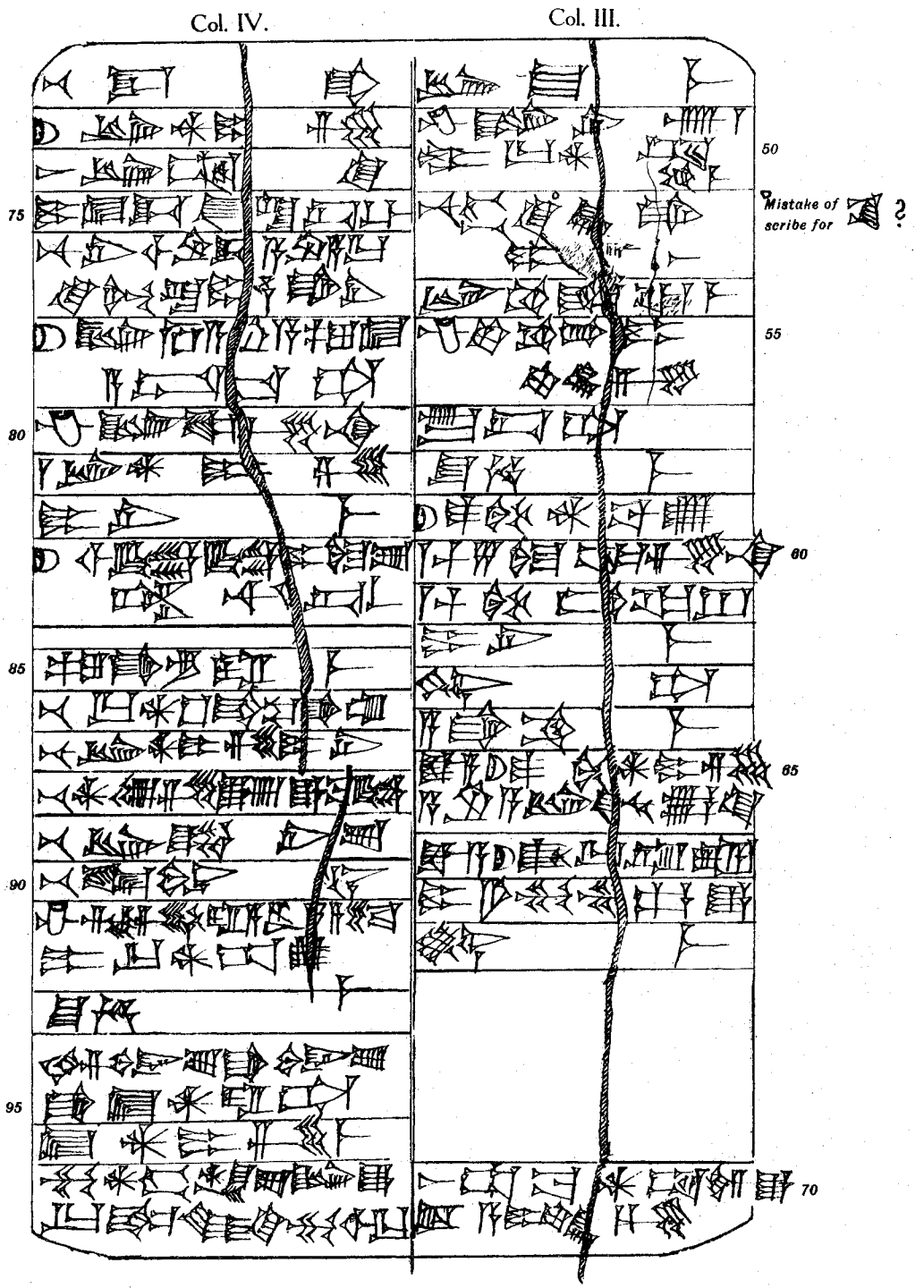
omitted by scribe.
Erasure.
Lo. E.
Lo. E.

59

REVERSE.



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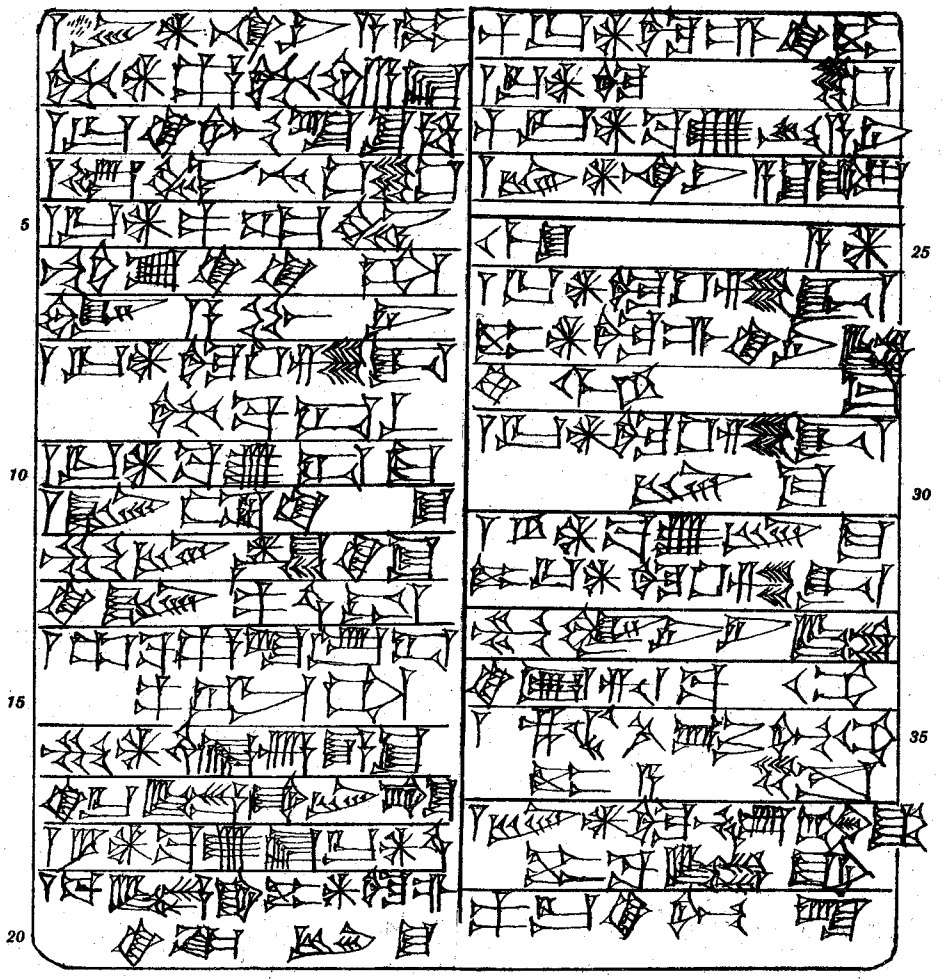
OBVERSE.

Col. I. Col. II.



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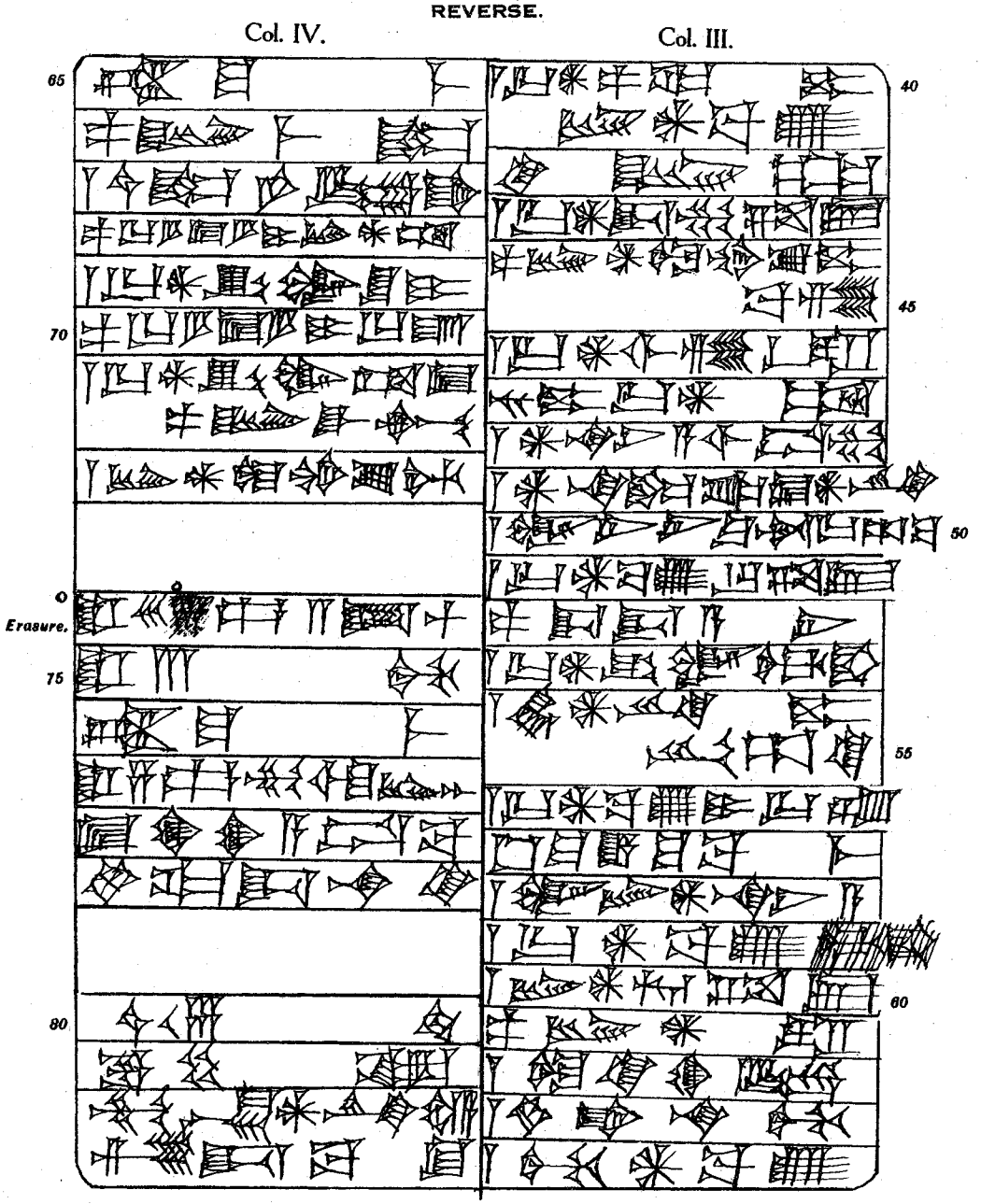
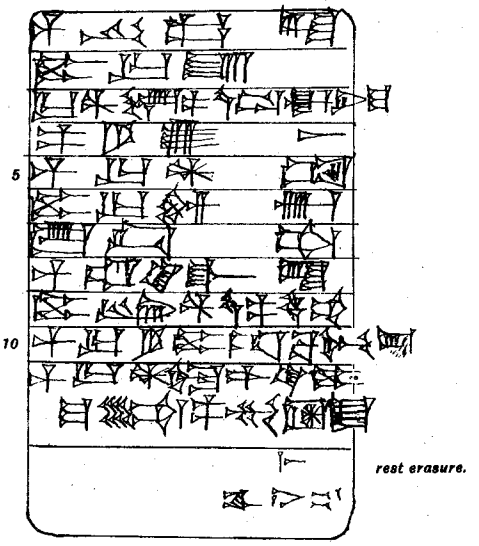


61

OBVERSE.



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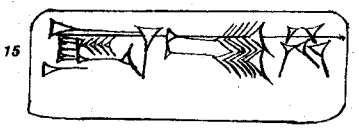
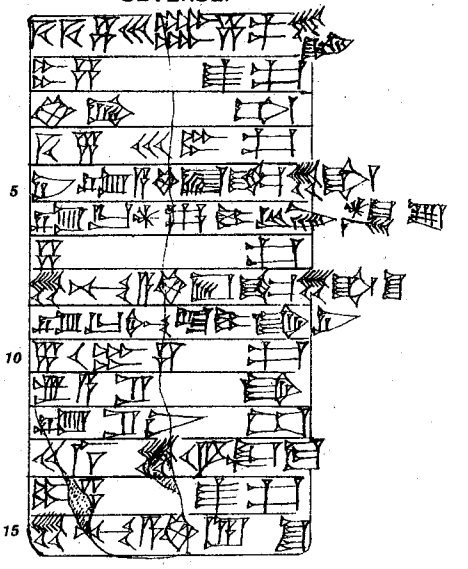


62

OBVERSE.



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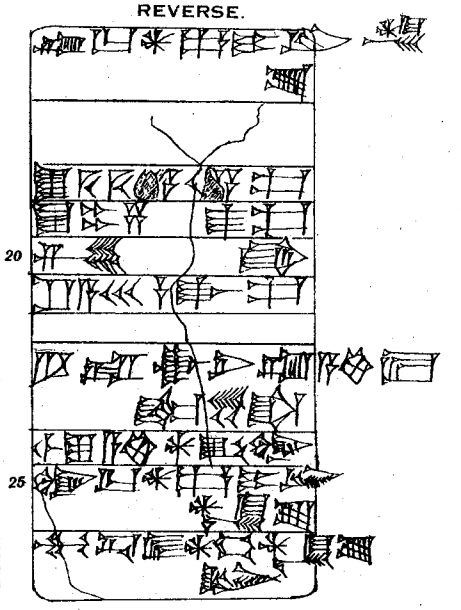

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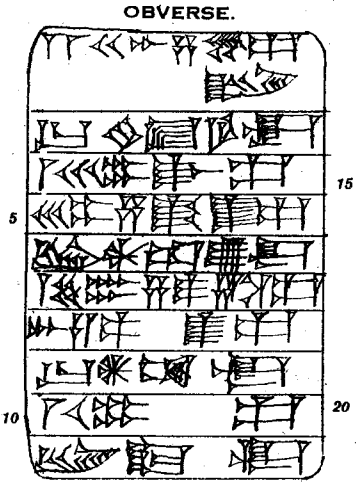
OBVERSE.



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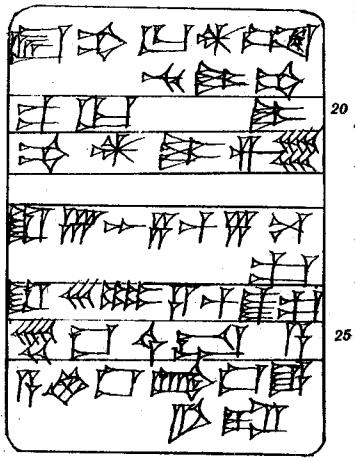

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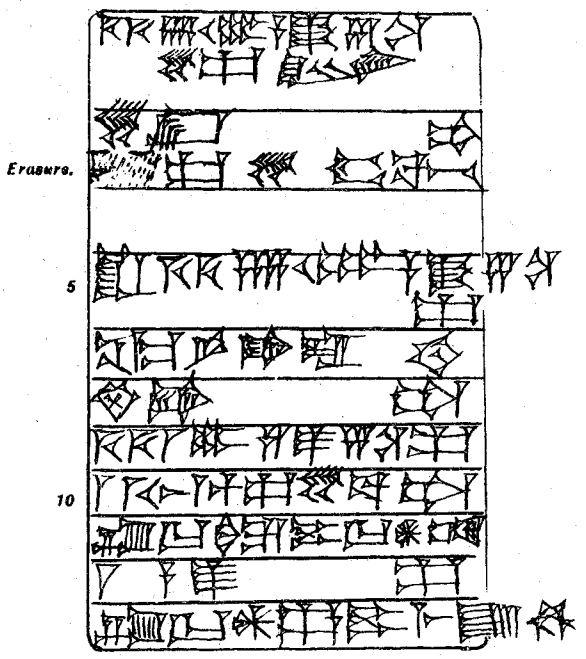

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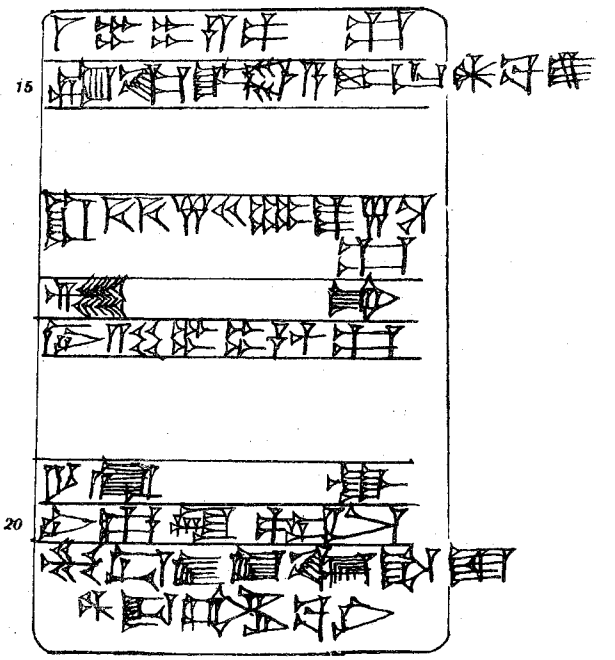

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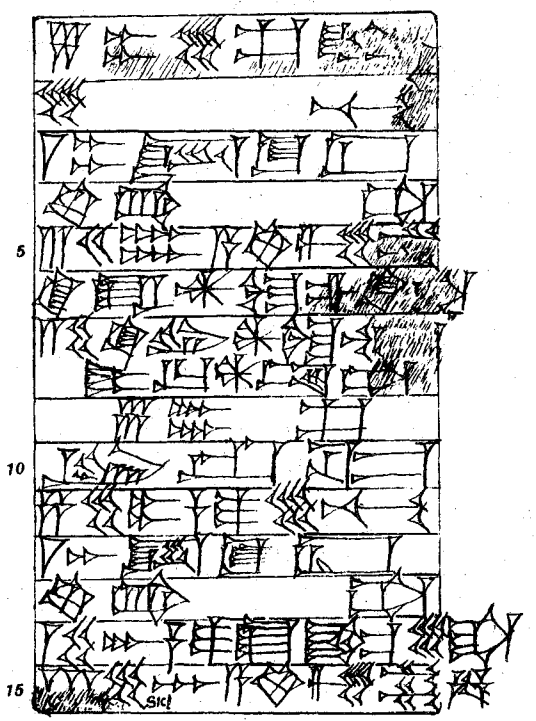

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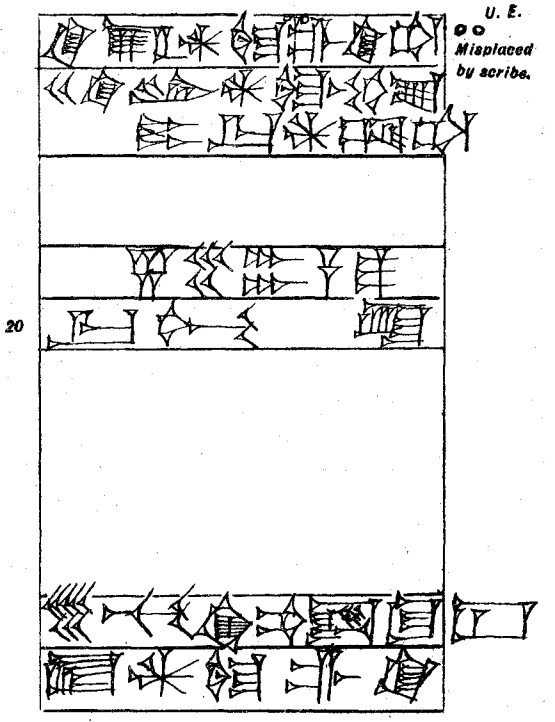

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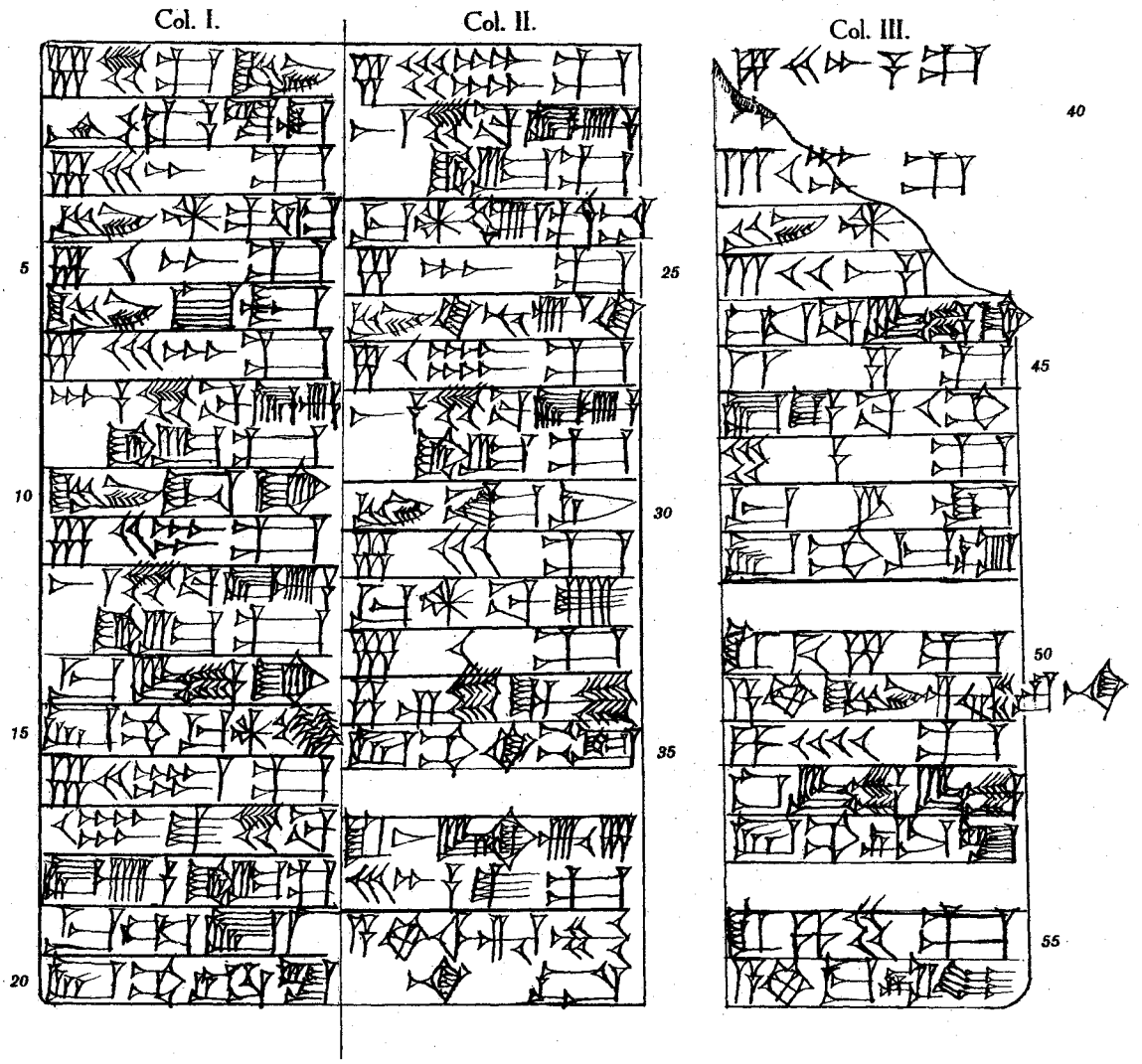

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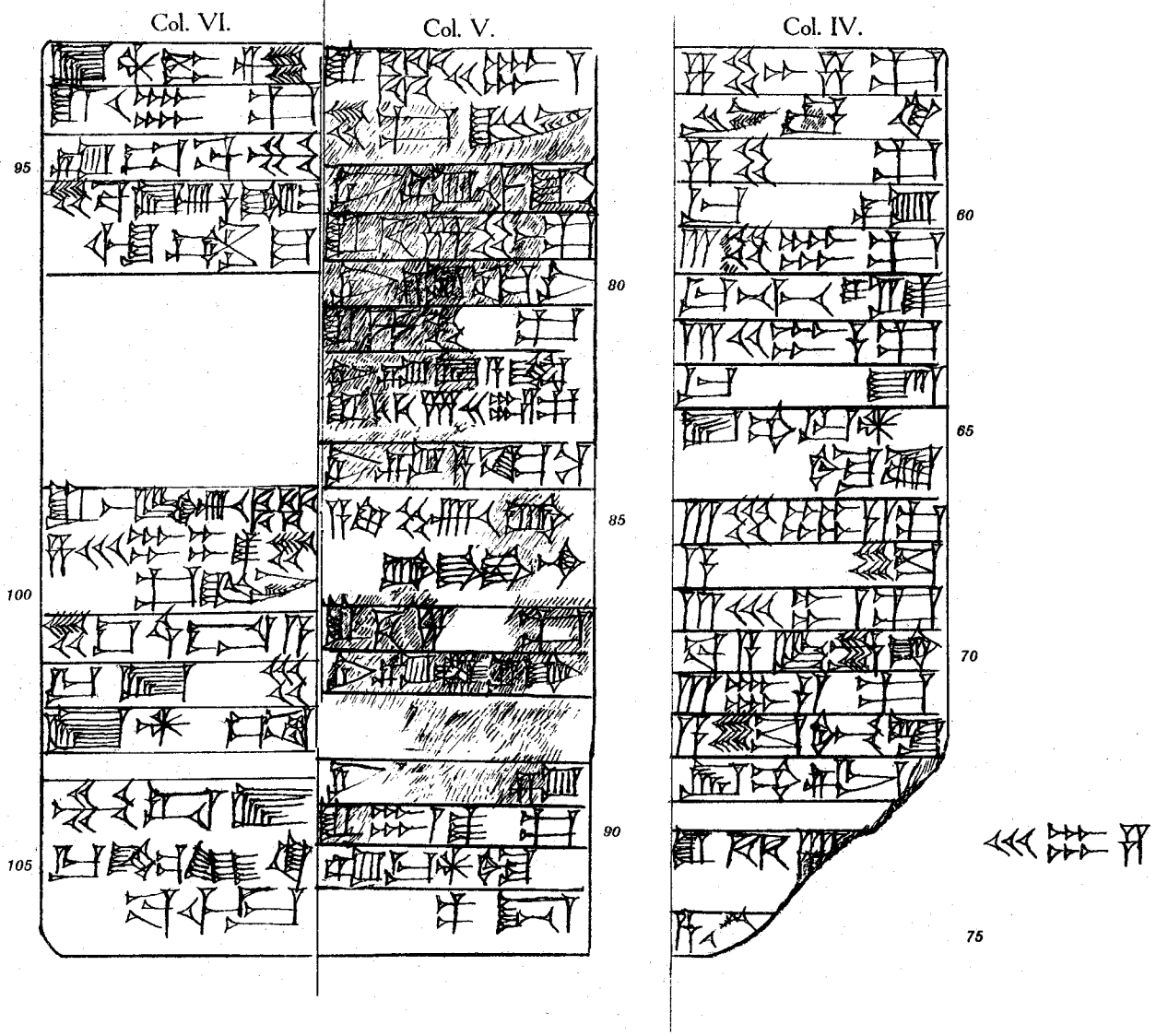
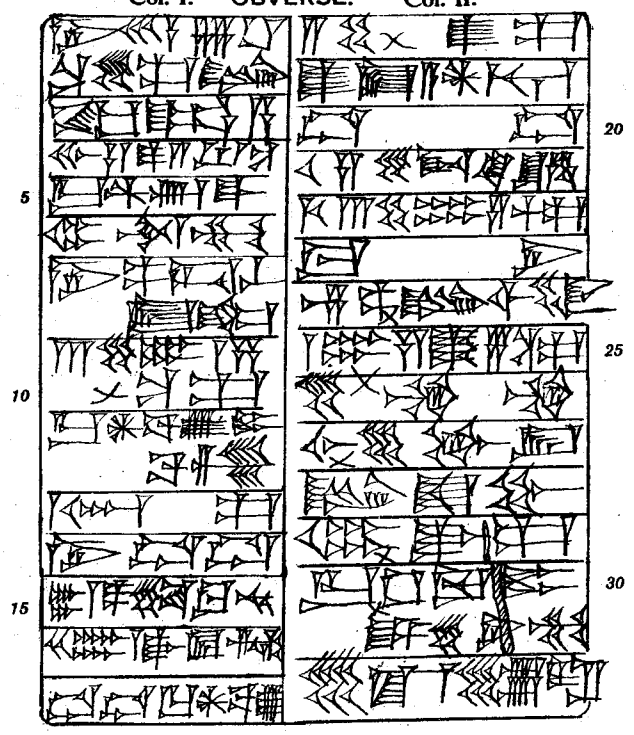
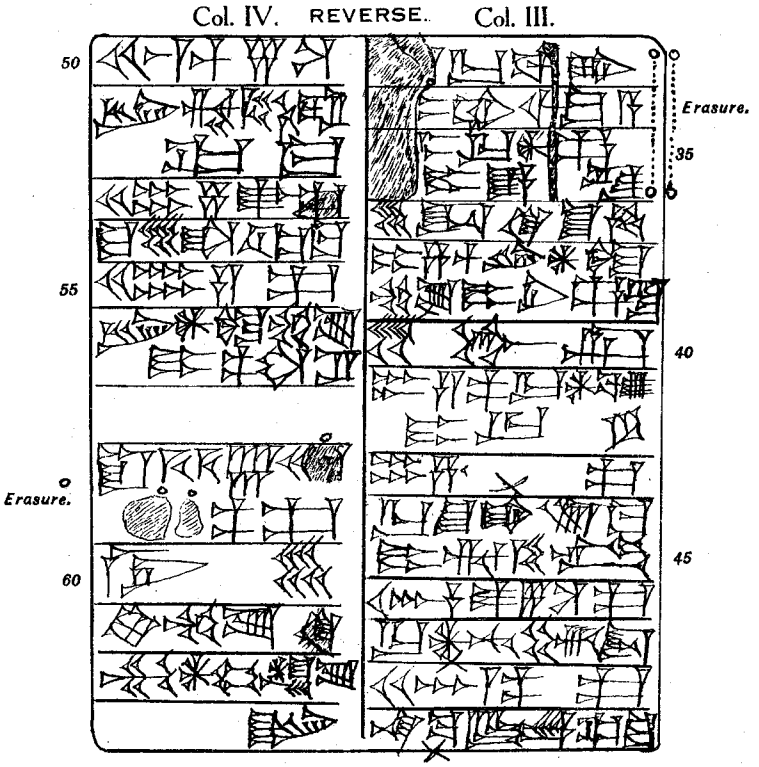
REVERSE.



Col. I. OBVERSE. Col. II.

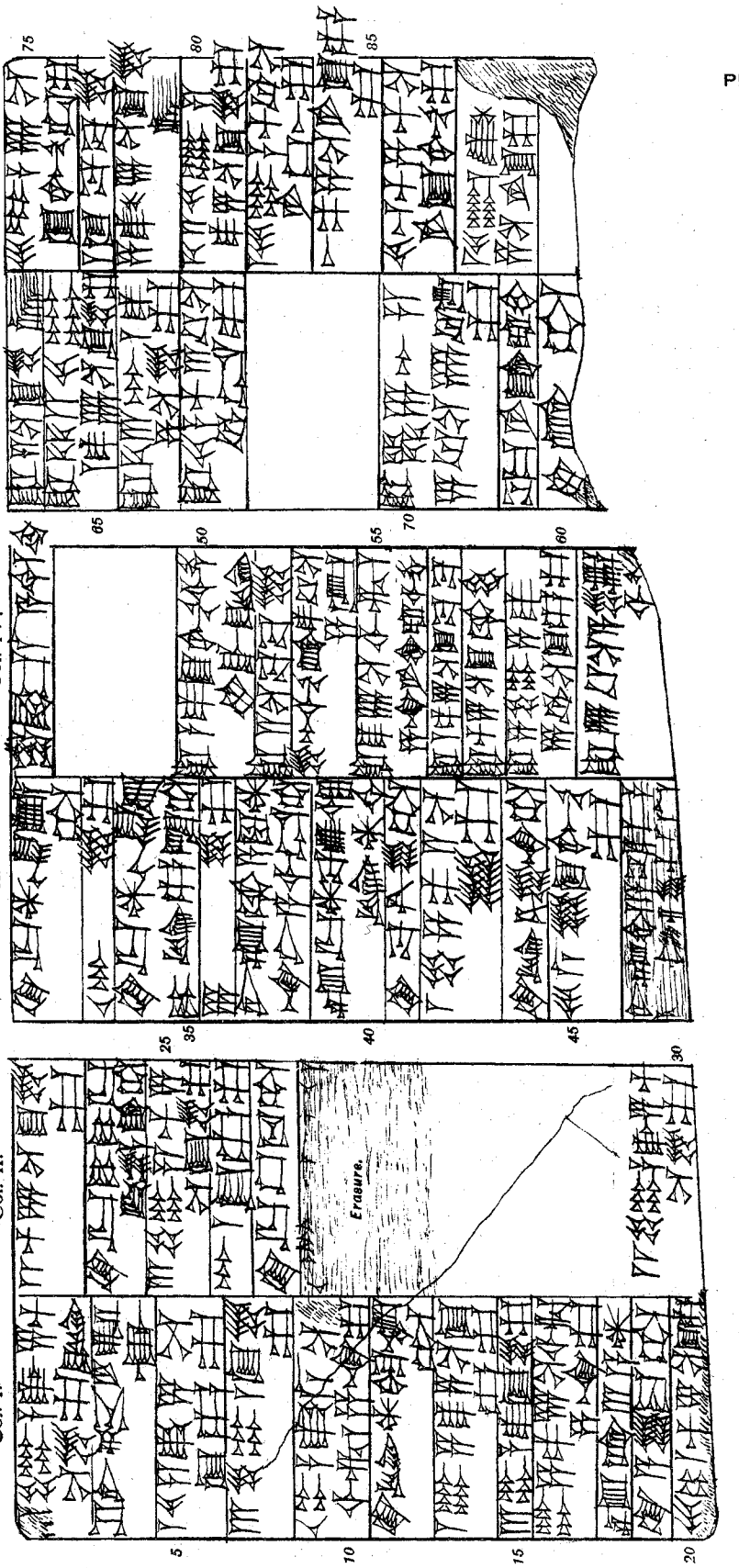


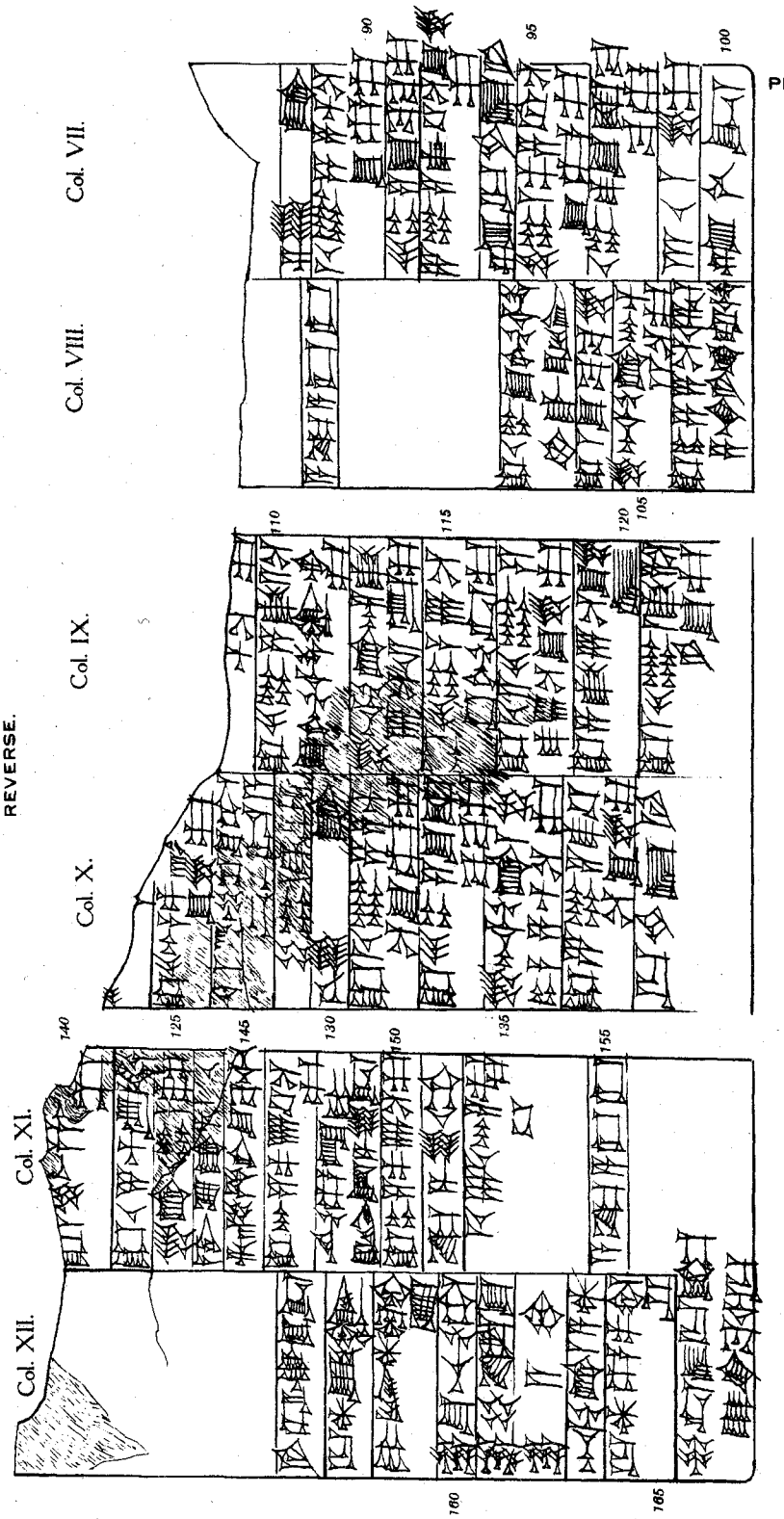
Col. IV. REVERSE. Col. III.



68

OBVERSE.




68
REVERSE.
Col. VII.
Col. VIII.
Col. IX.
Col. X.
Col. XI.
Col. XII.
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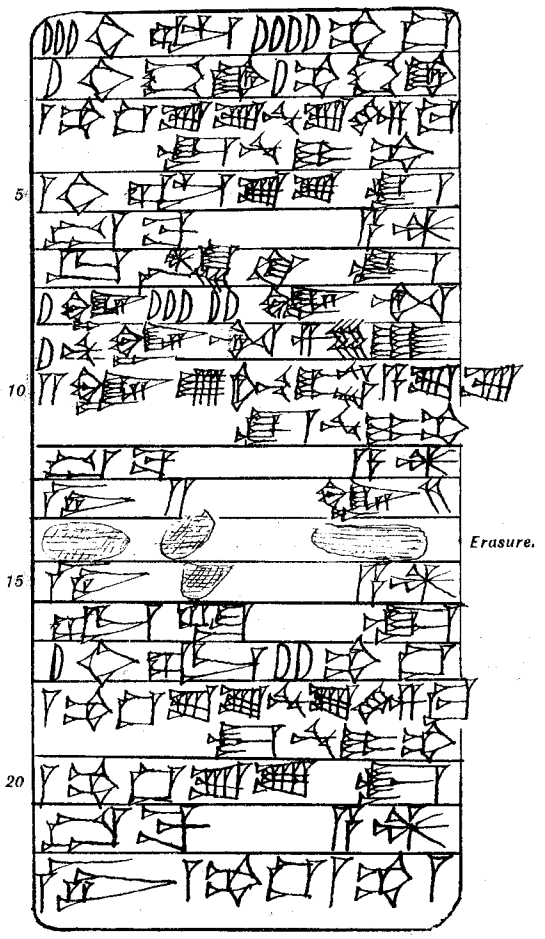
69

OBVERSE.



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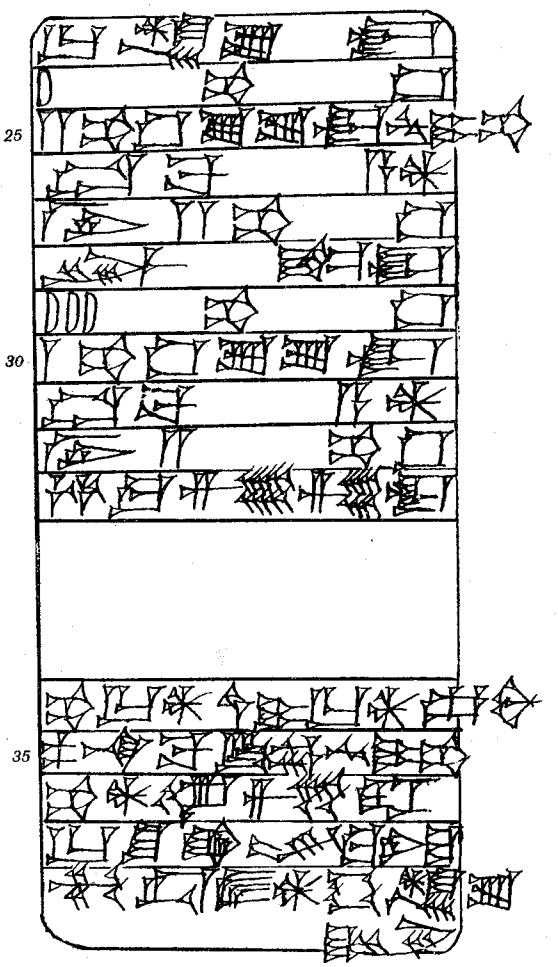

70

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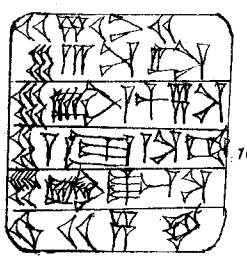

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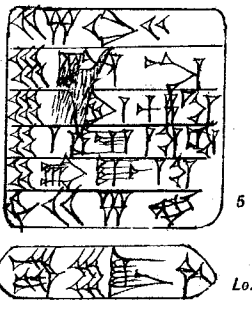
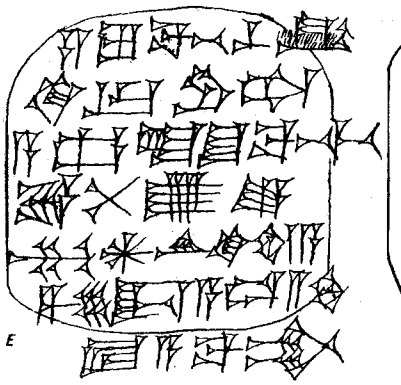


70 A

OBVERSE.



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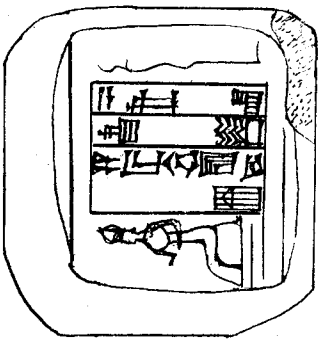
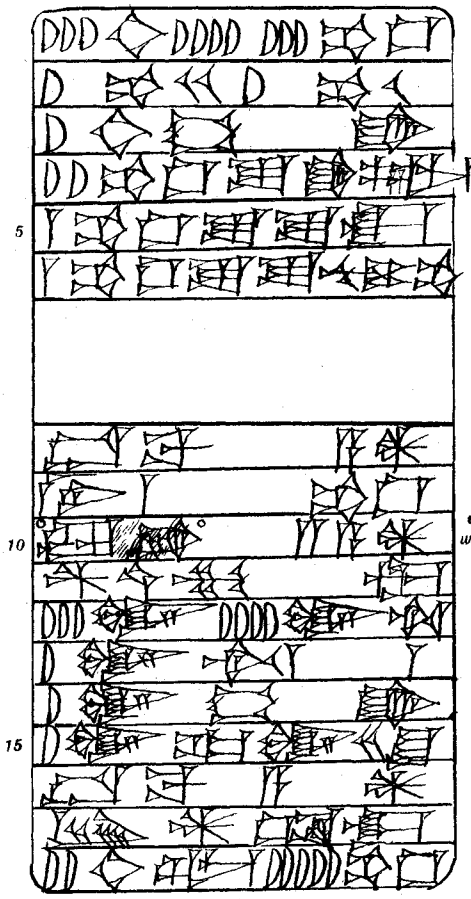


71

OBVERSE.



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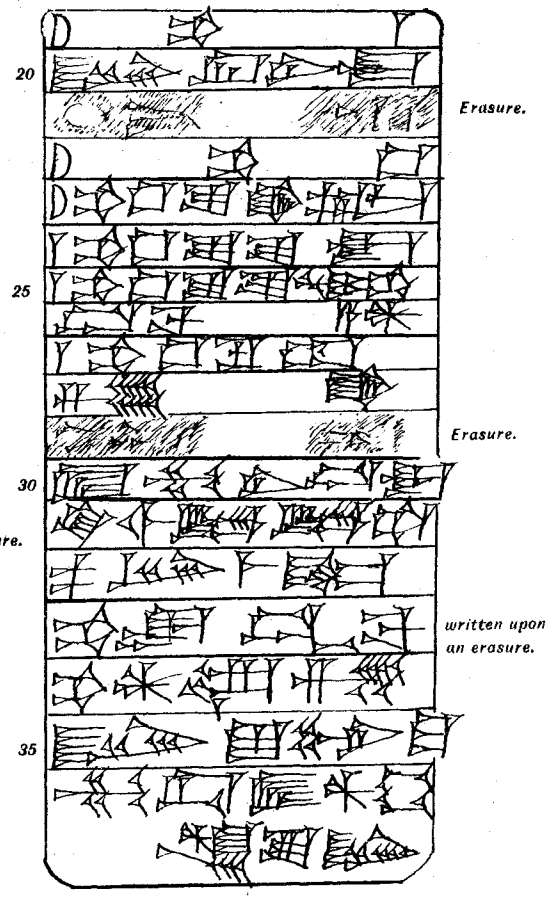
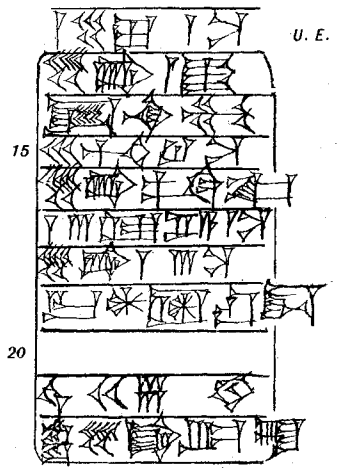


72

OBVERSE.

REVERSE.



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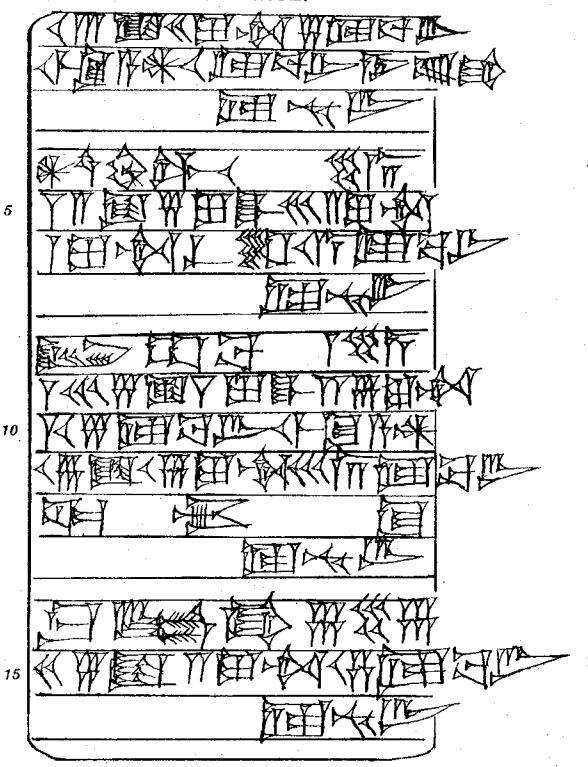

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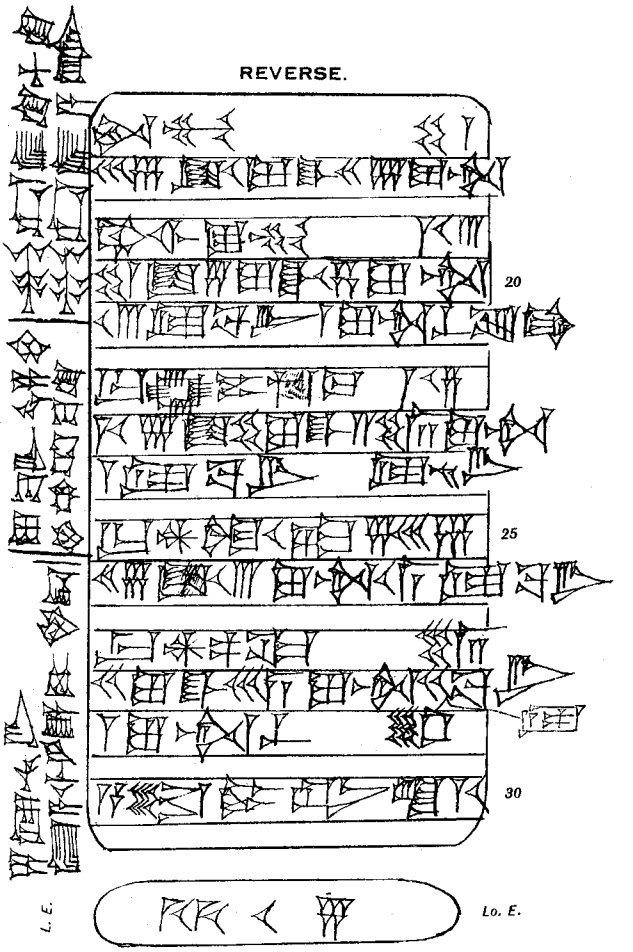
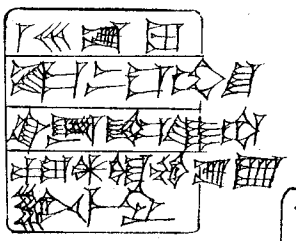


L. E.

Lo. E.

74

OBVERSE.



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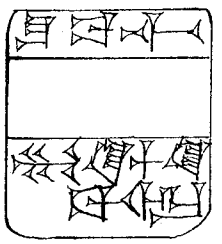

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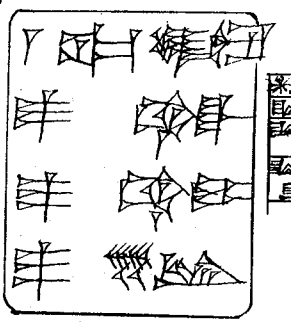

73 A

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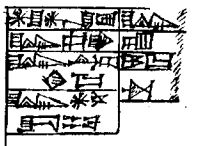

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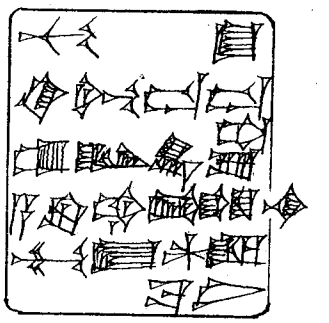

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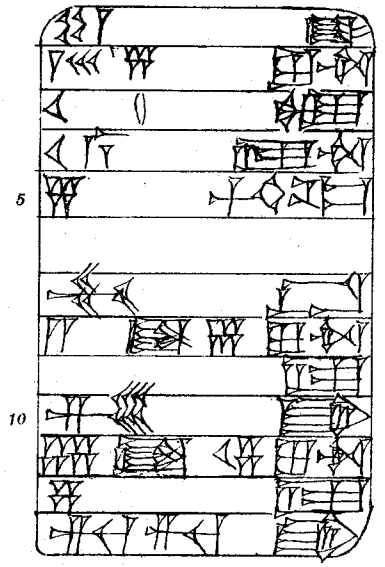

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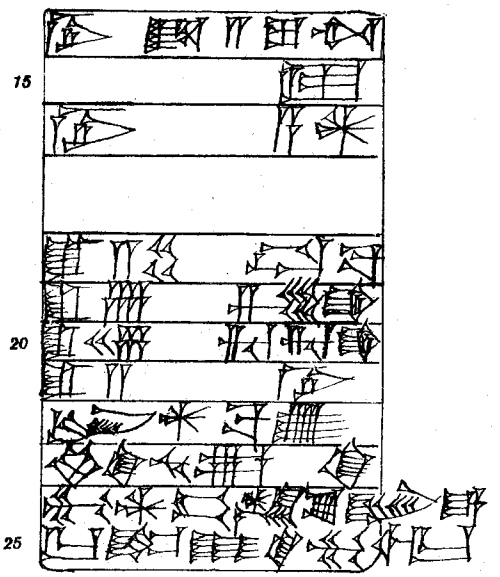

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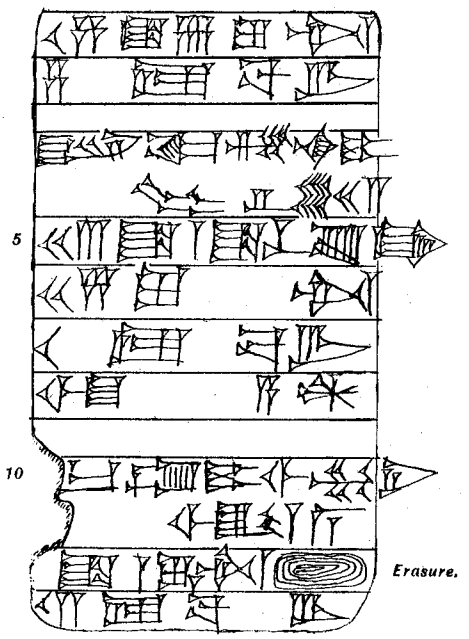

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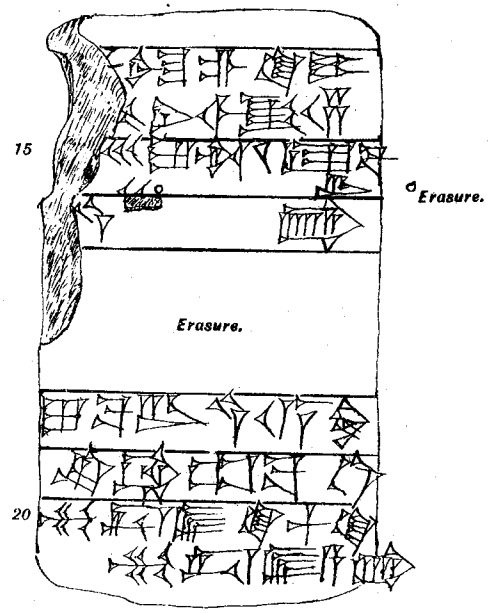

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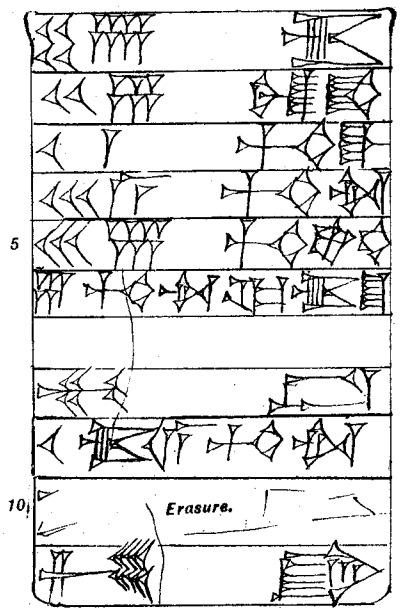

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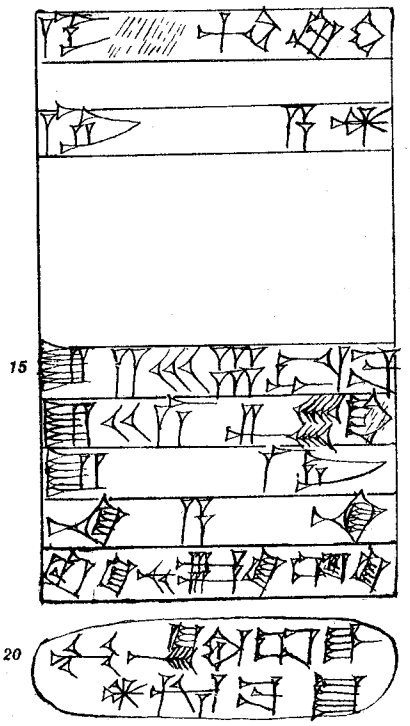

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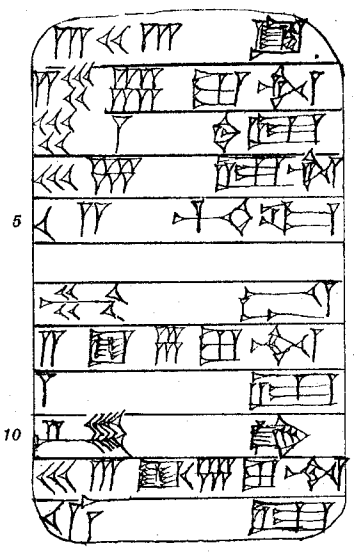

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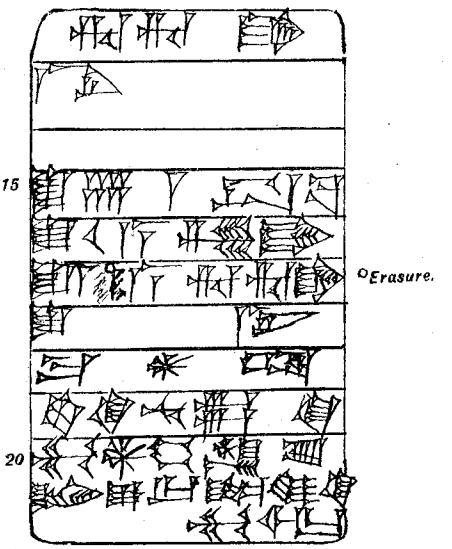

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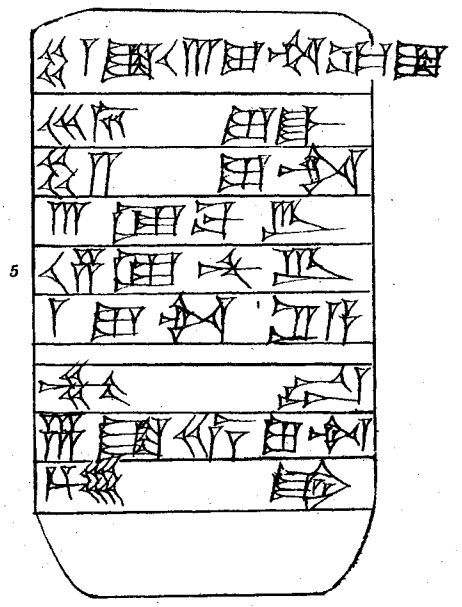

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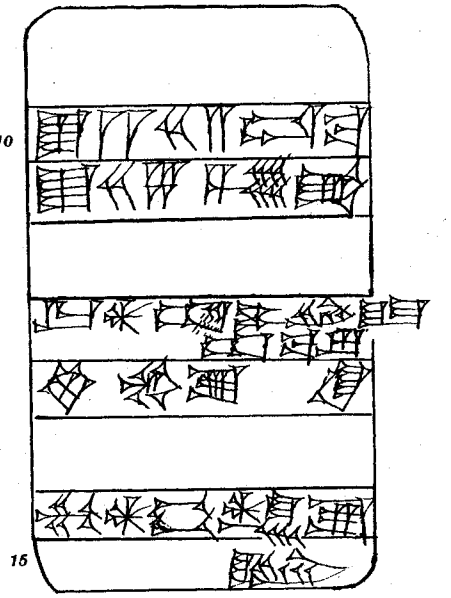

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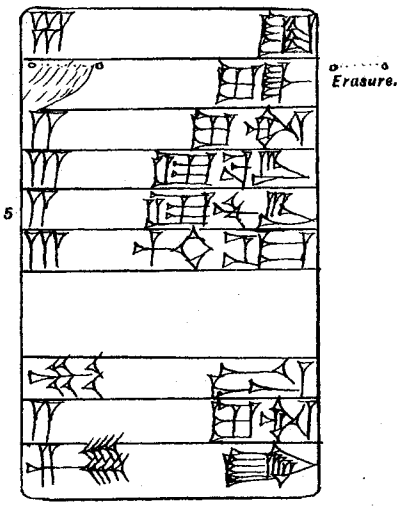

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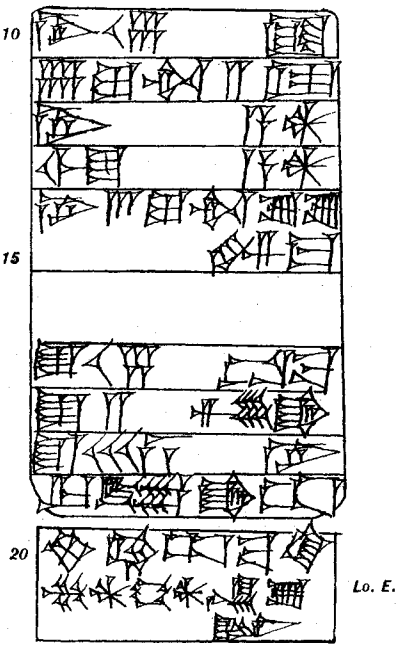

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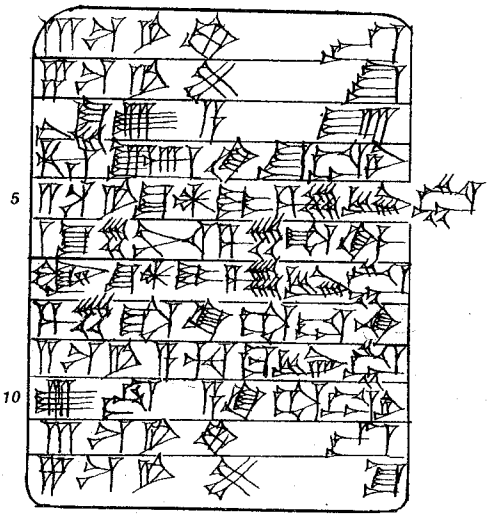

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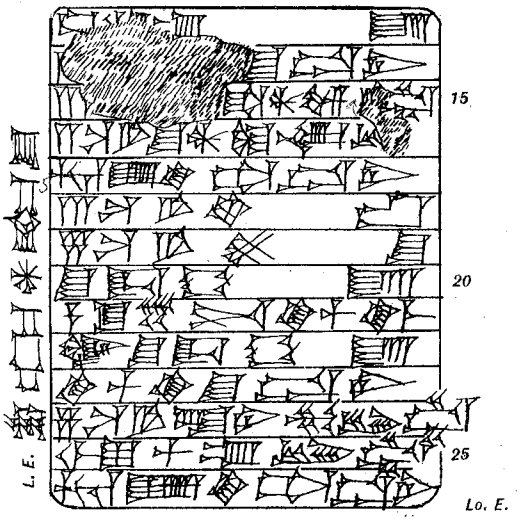

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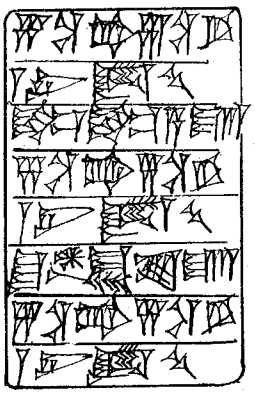

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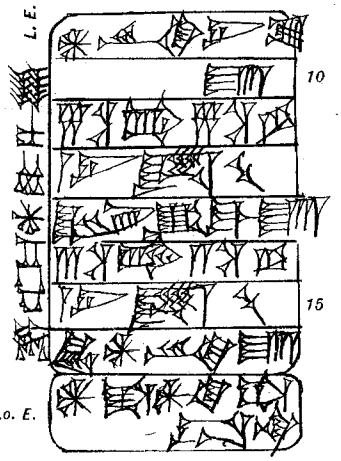

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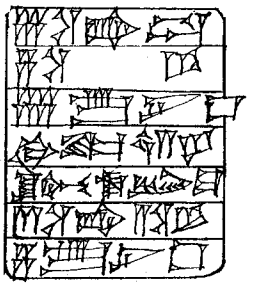

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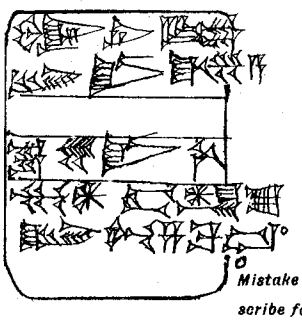
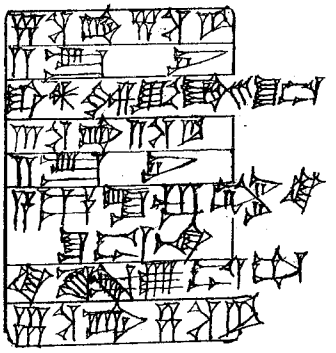


Mistake of scribe for

84

OBVERSE.



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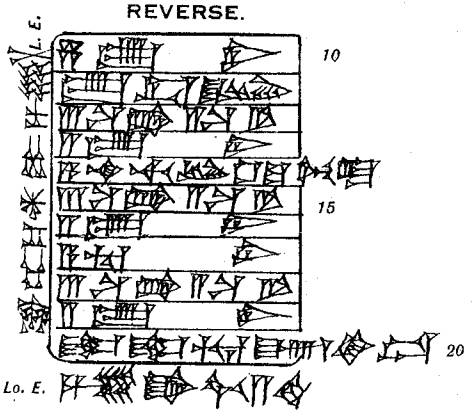

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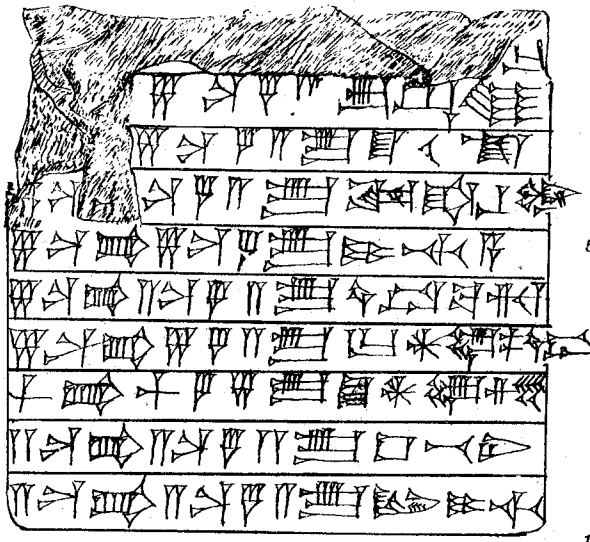

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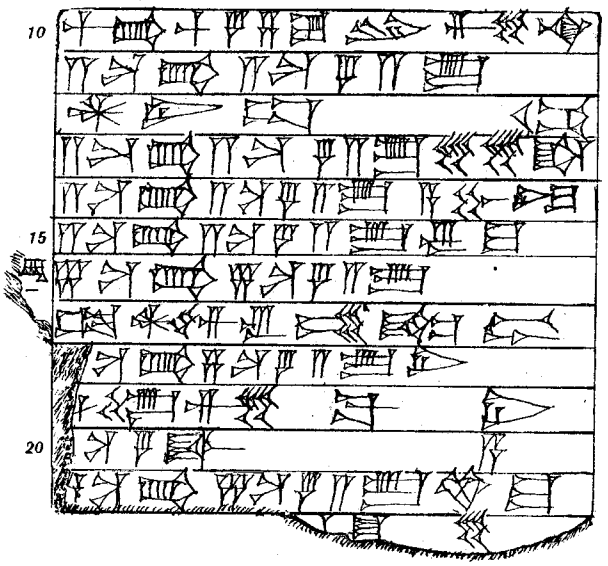

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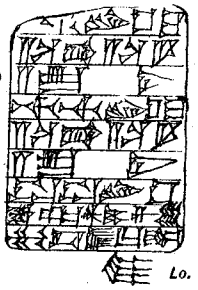
REVERSE.



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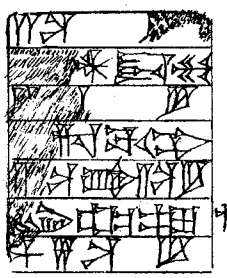

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88

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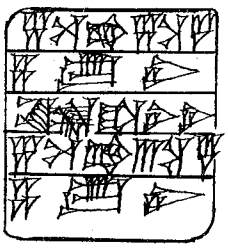

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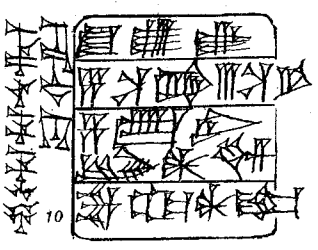

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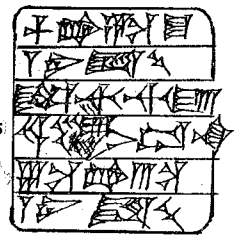

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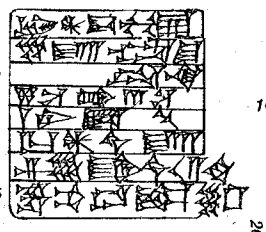

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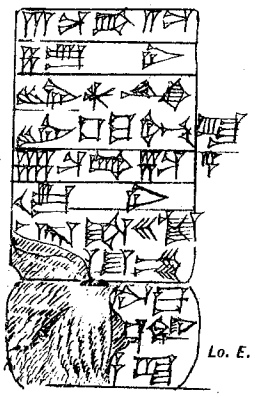

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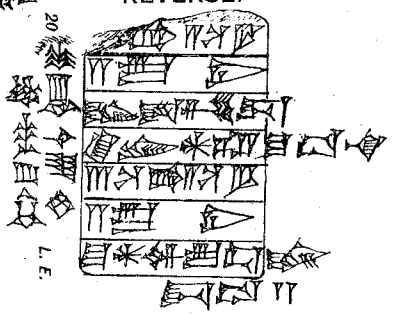

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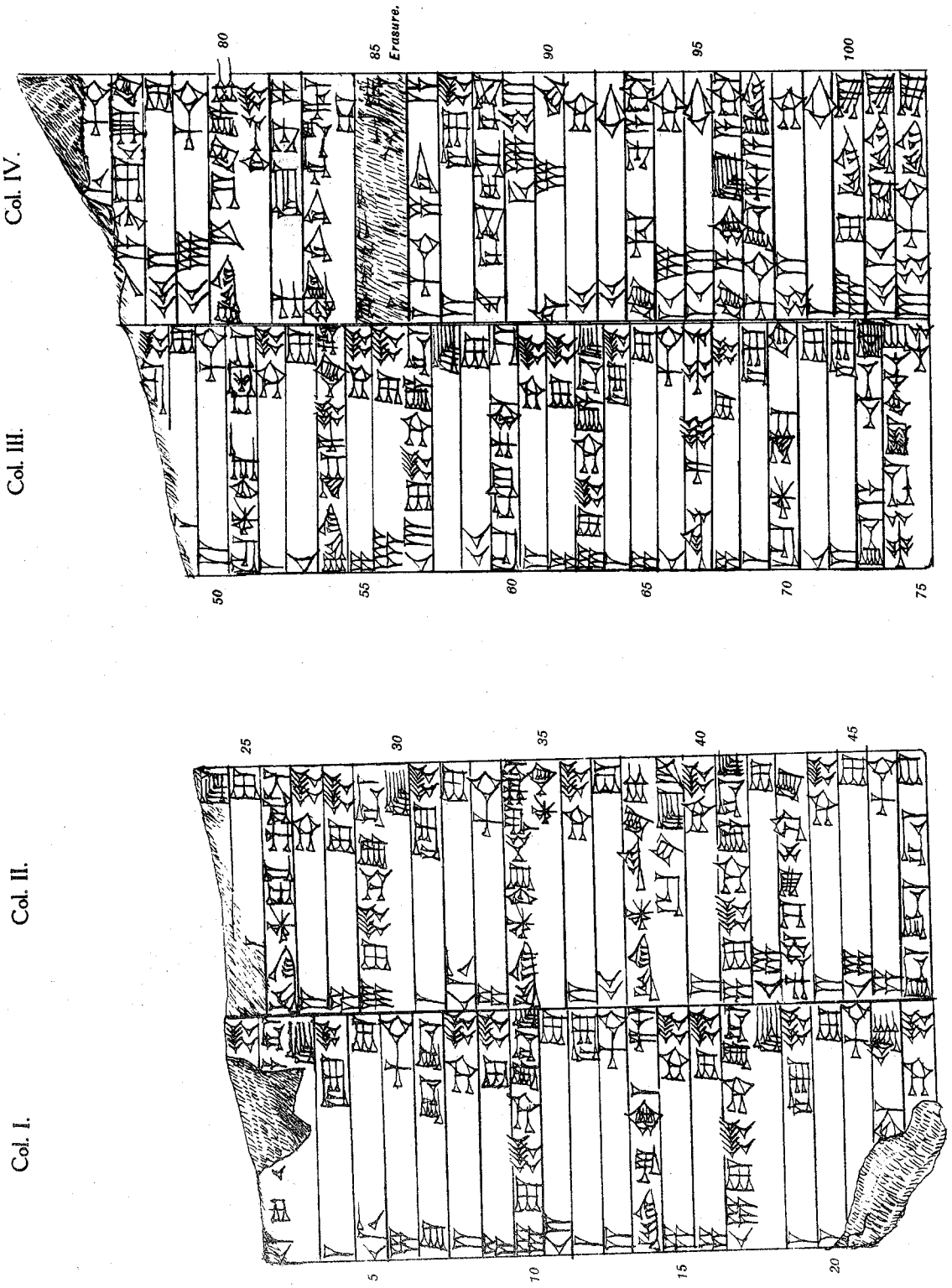
Col. IV.
Col. III.
Col. II.
Col. I.
Erasure.
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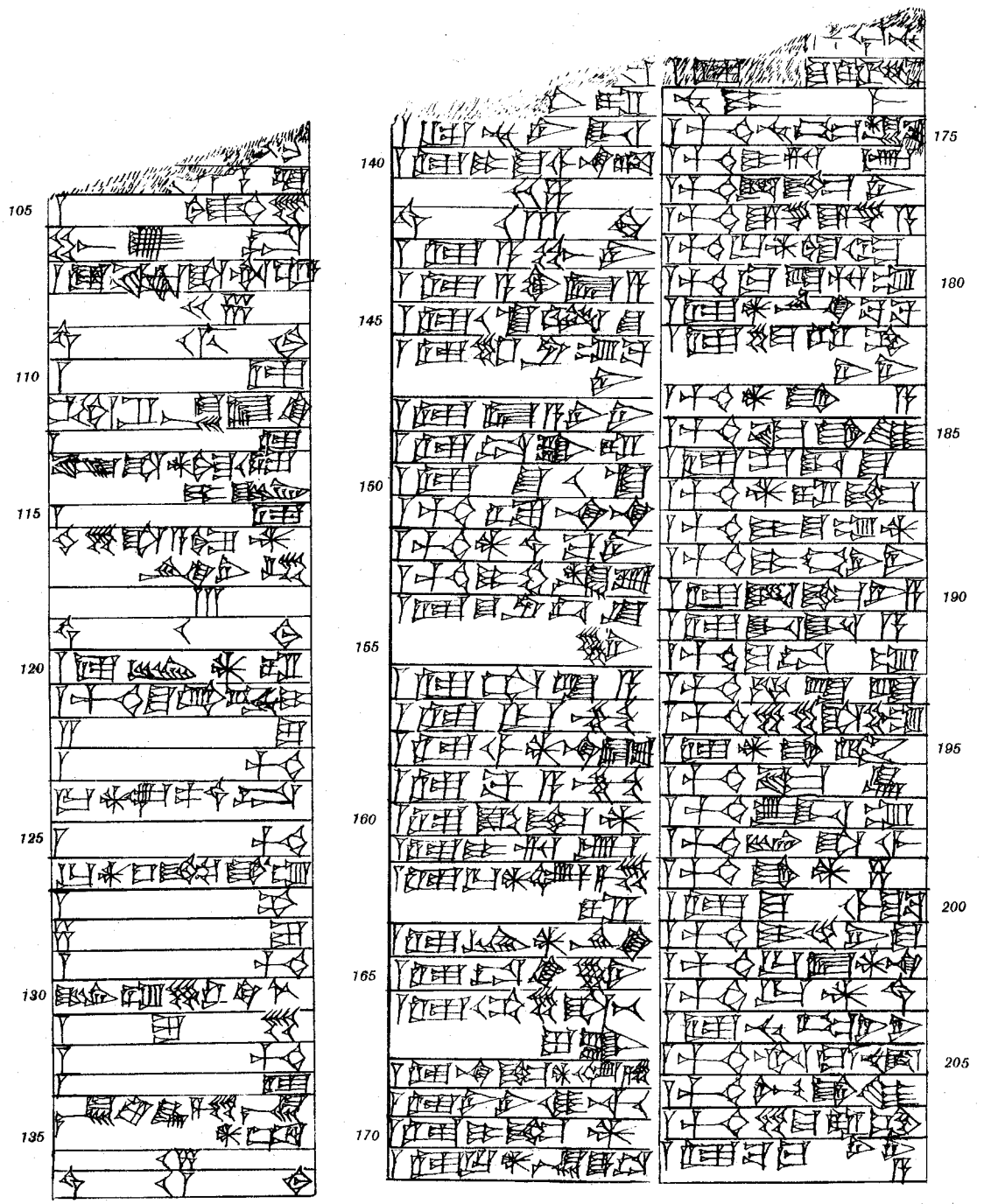
91
CONTINUED.

OBVERSE.

Col. V. Col. VI. Col. VII.



91
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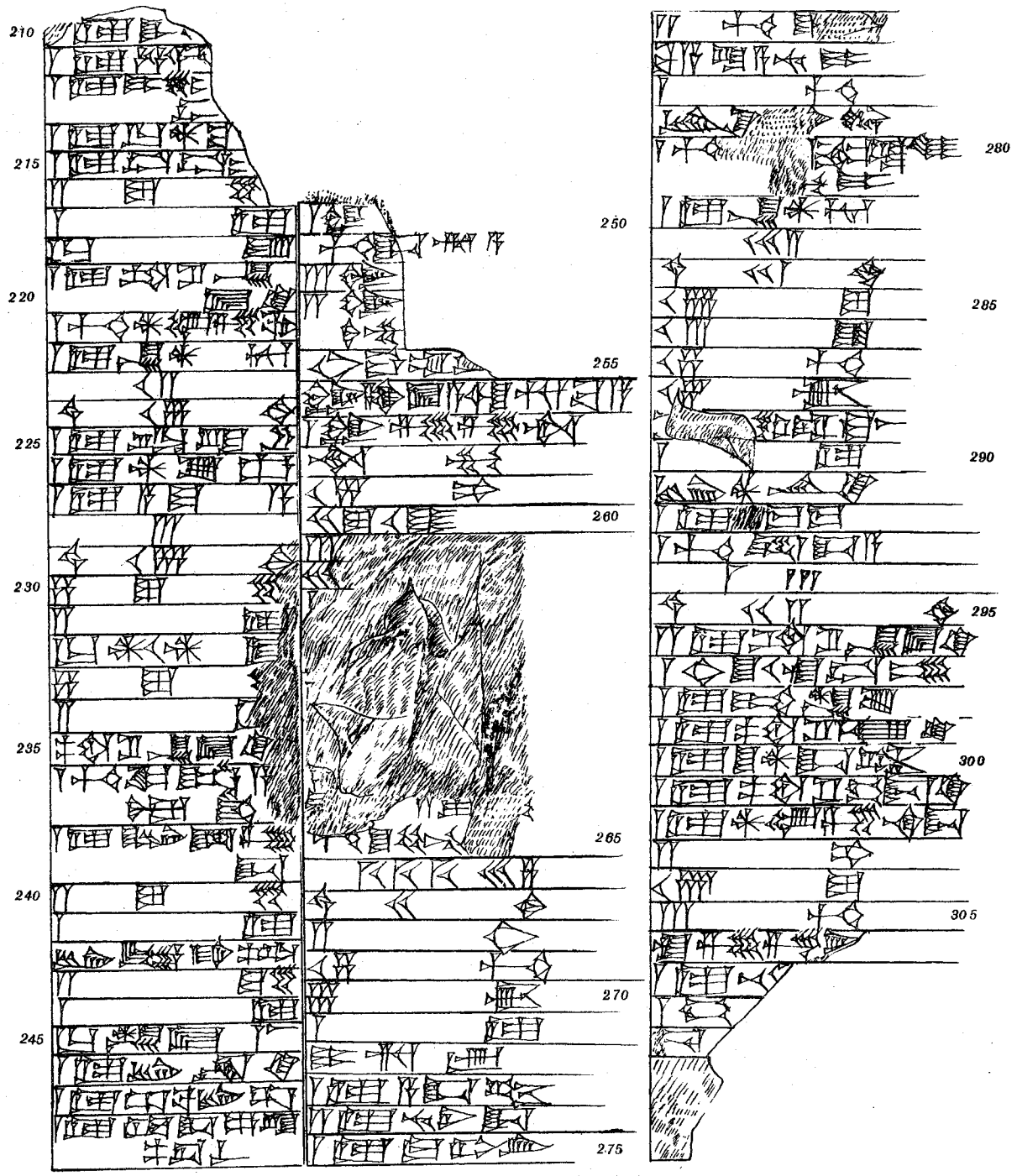
Col. VIII. Col. IX. Col. X.

OBVERSE. OBVERSE. REVERSE.



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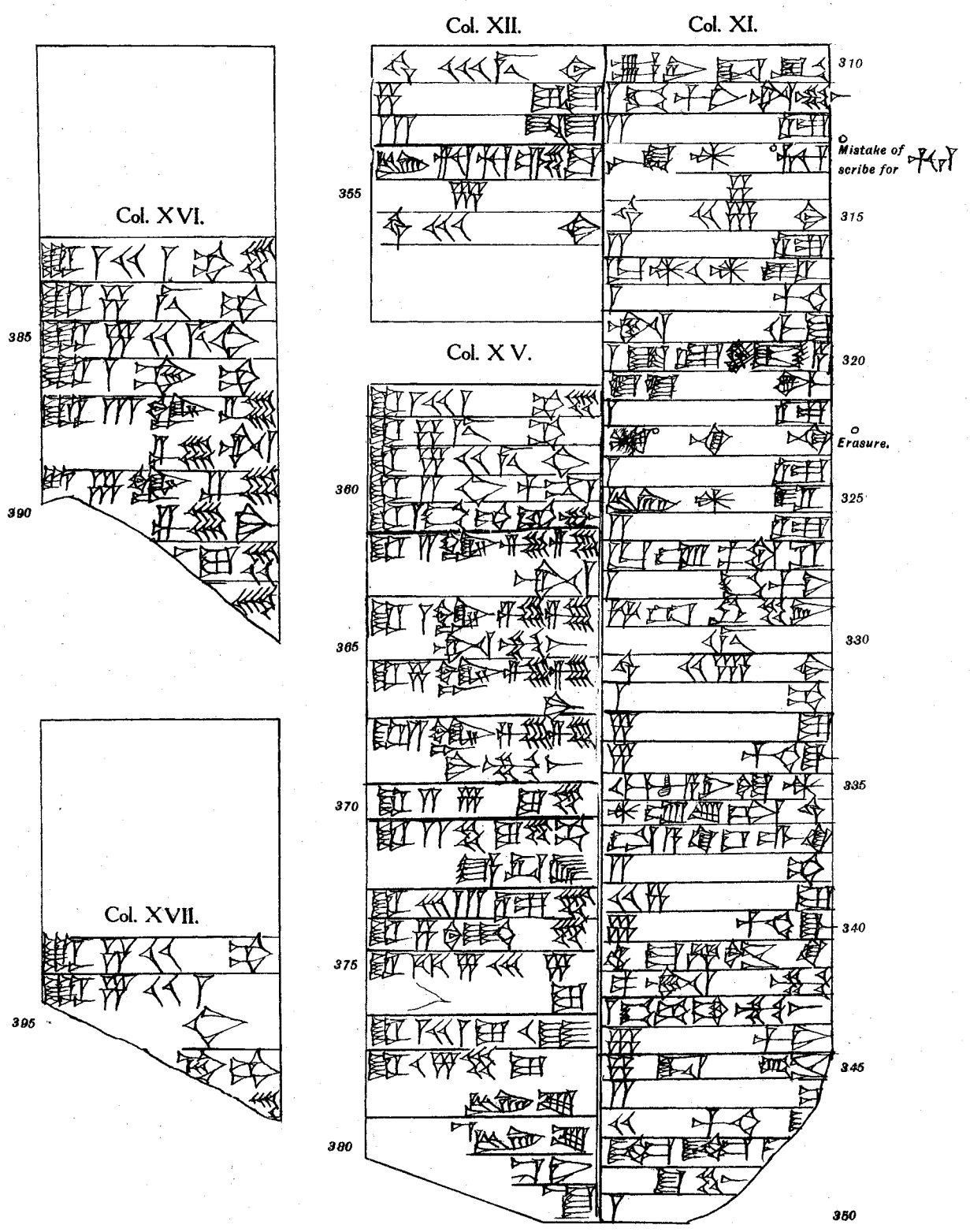
Col. XII.
Col. XI.
Col. XVI.
Col. XV.
Col. XVII.
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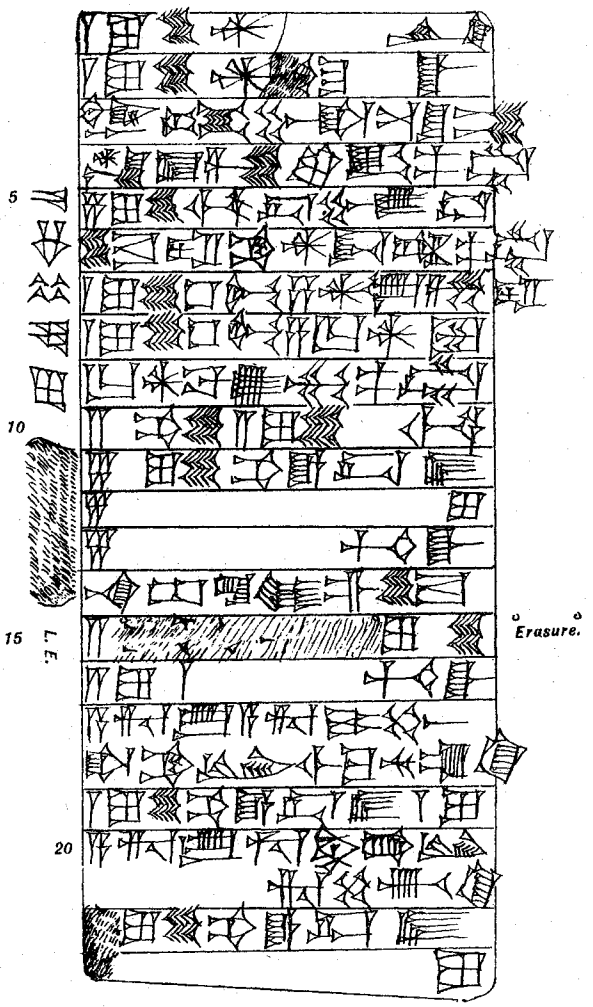
Mistake of scribe for
Erasure.

92

OBVERSE.



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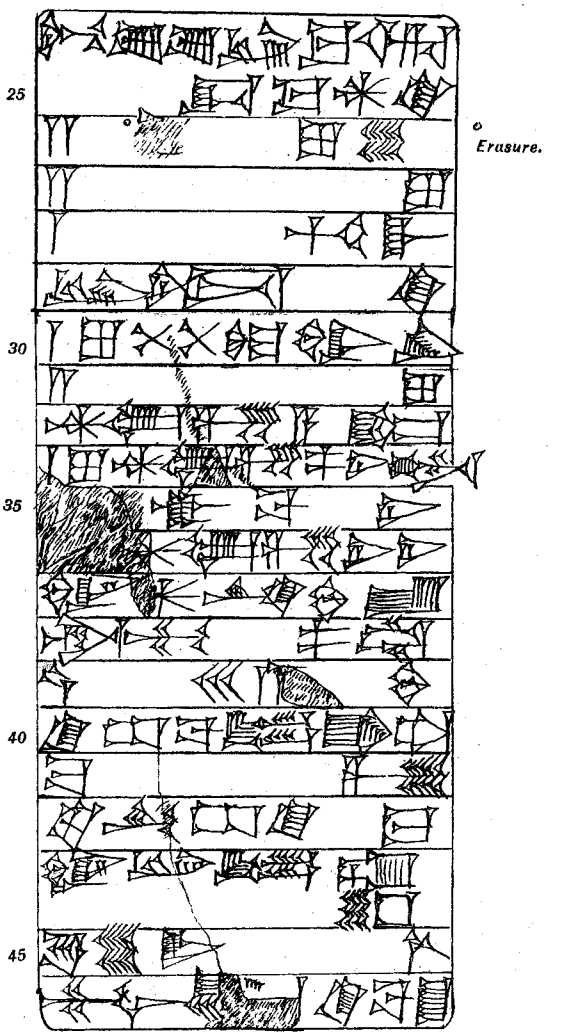

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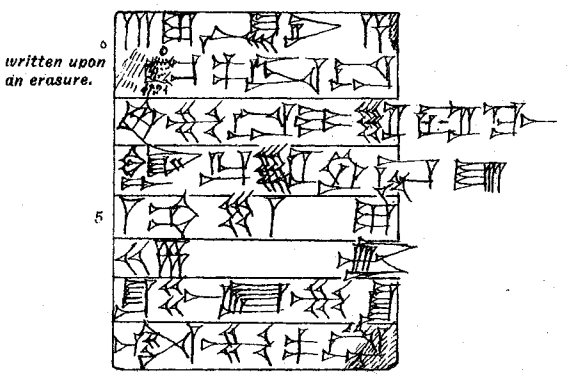

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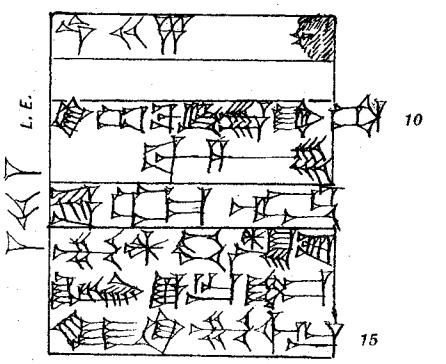

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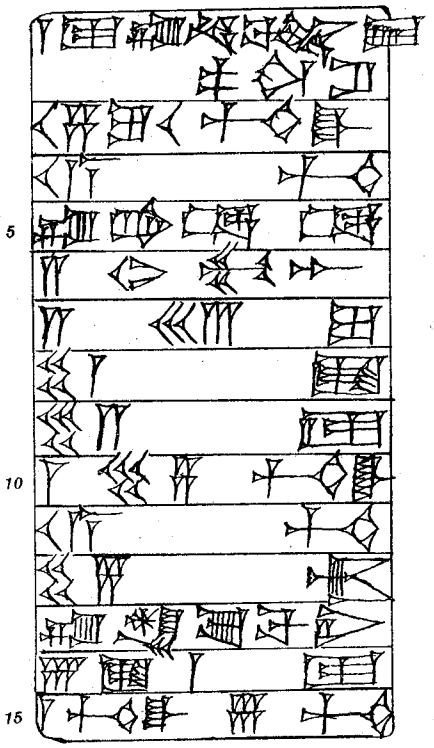

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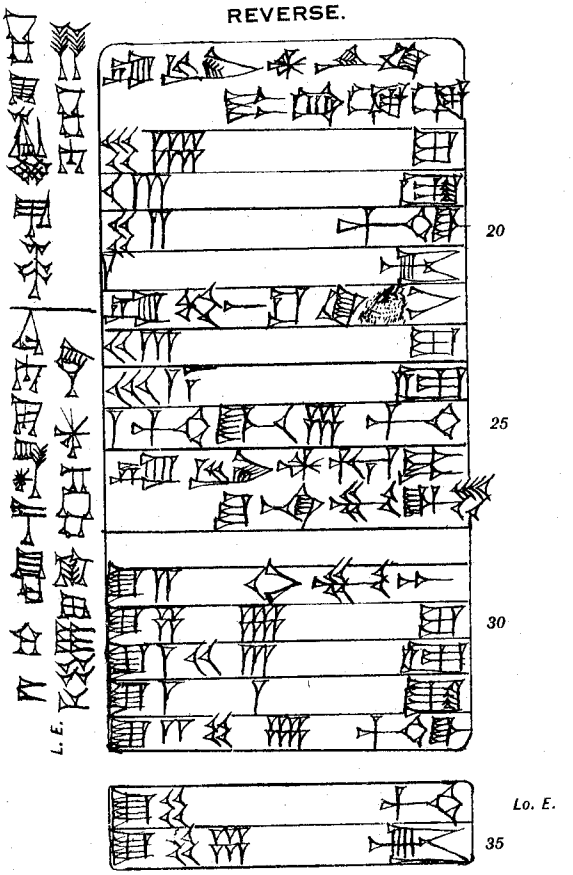

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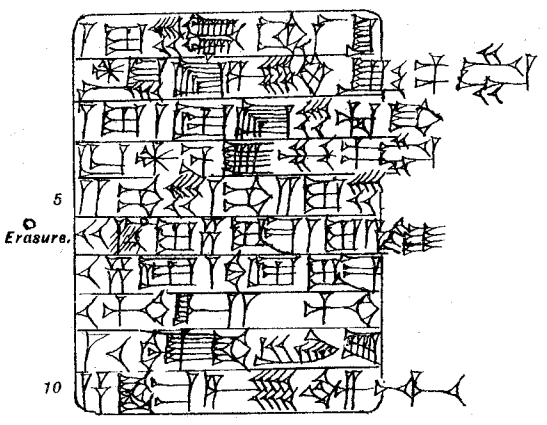

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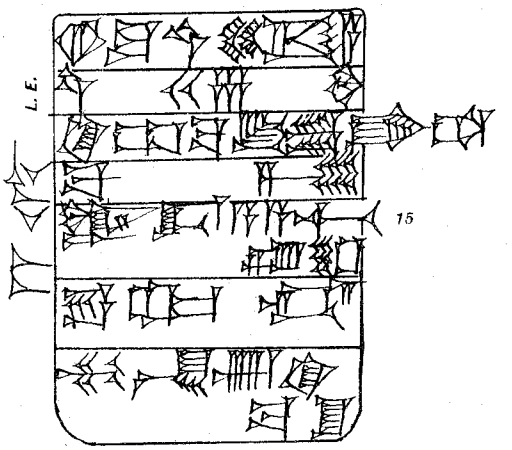

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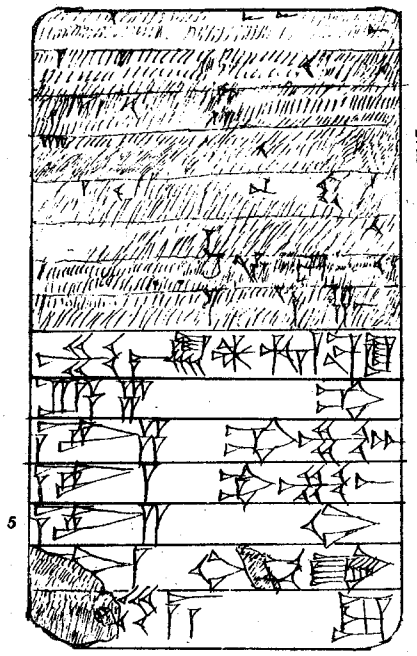

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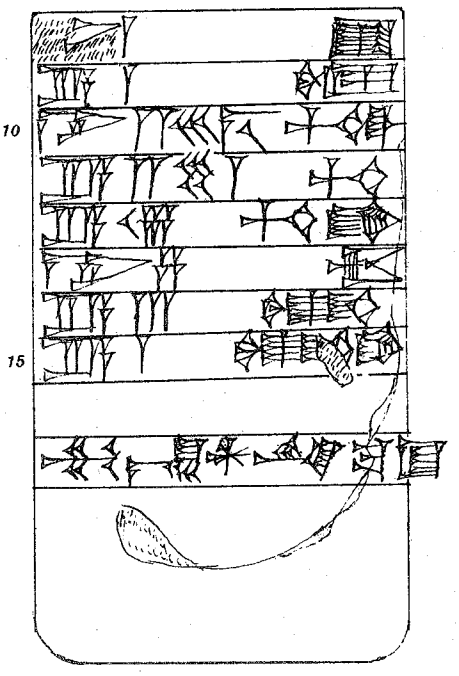

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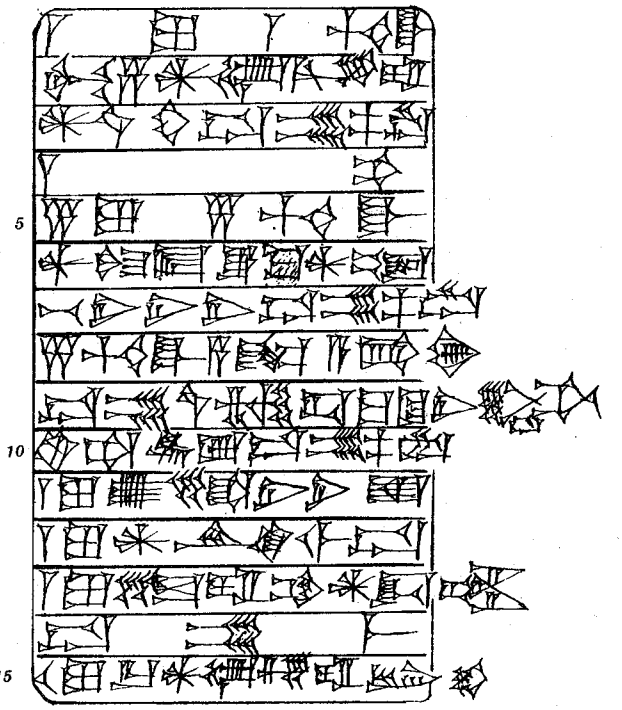

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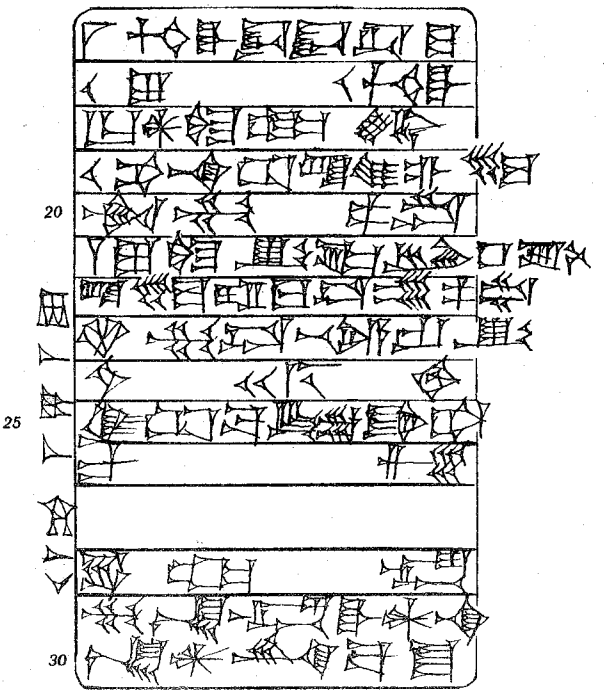

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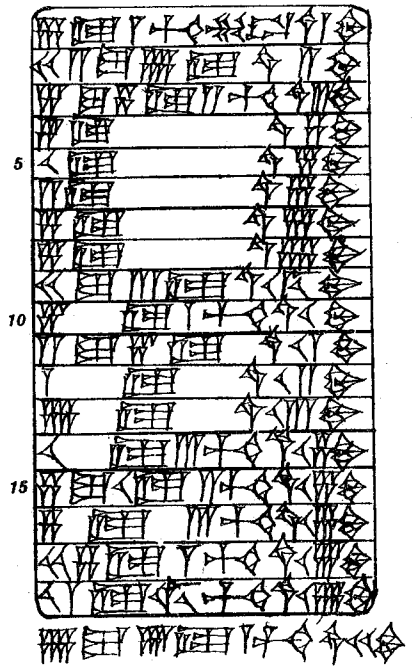

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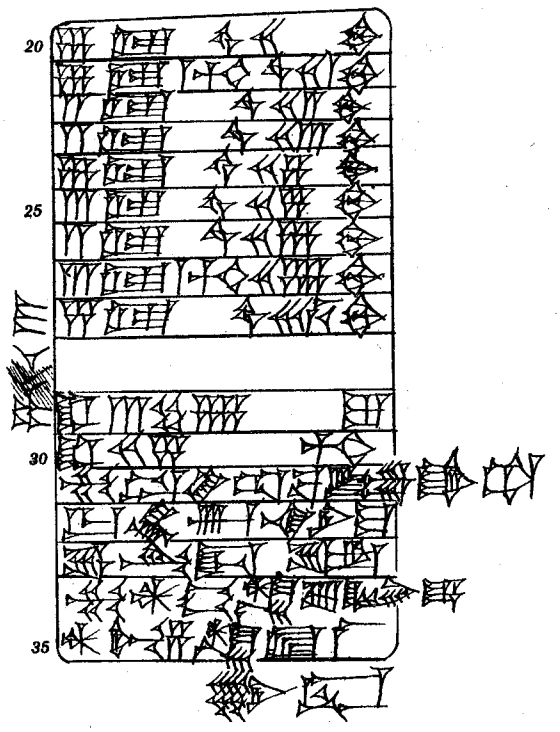

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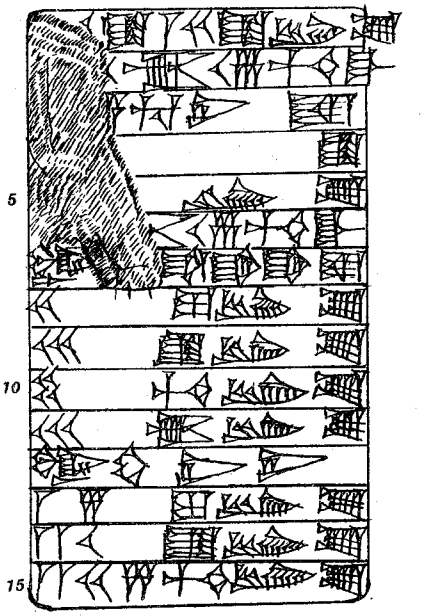

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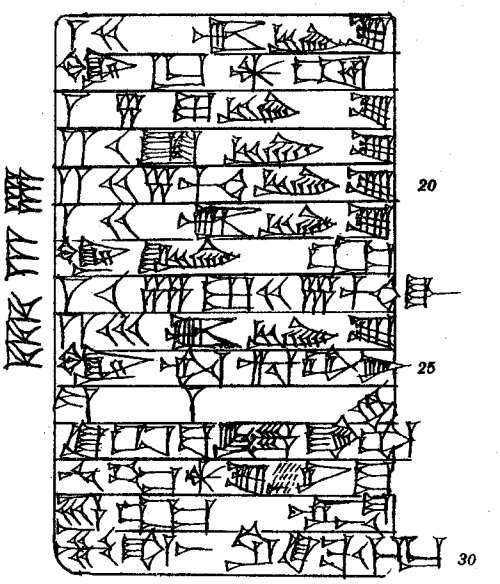

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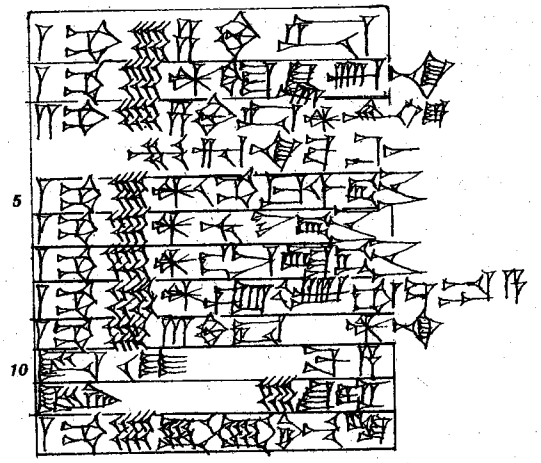

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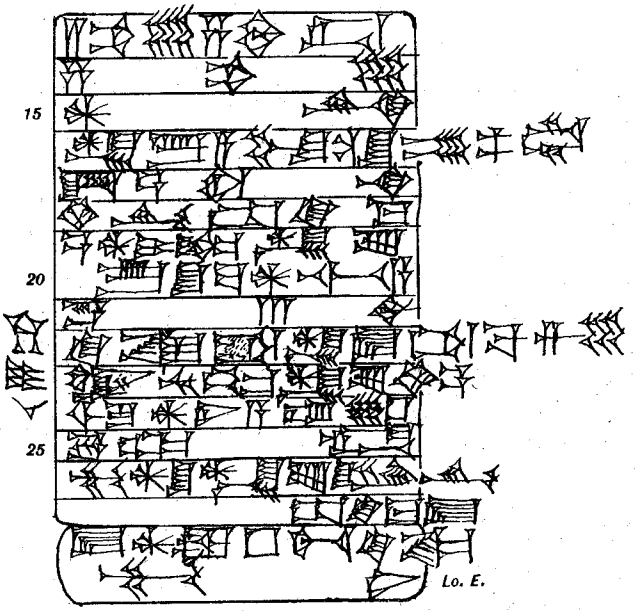

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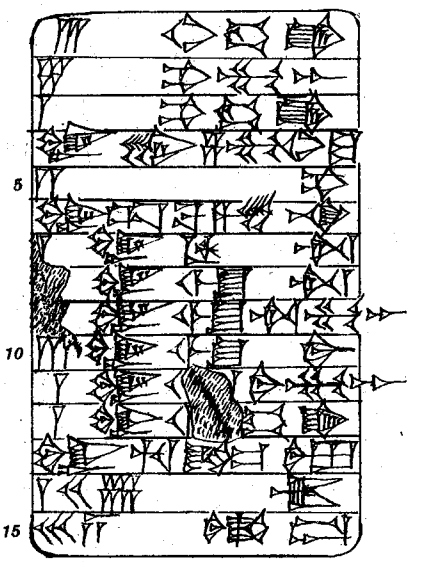

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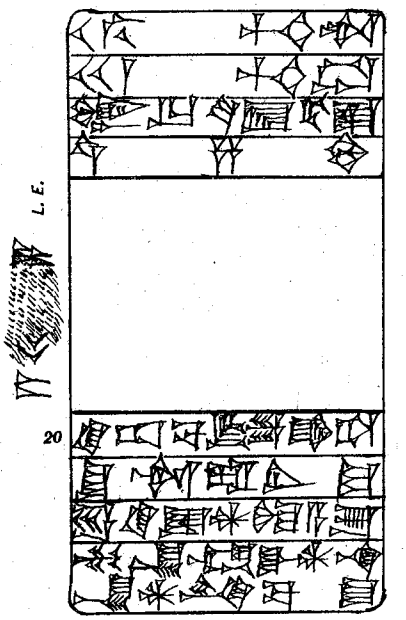

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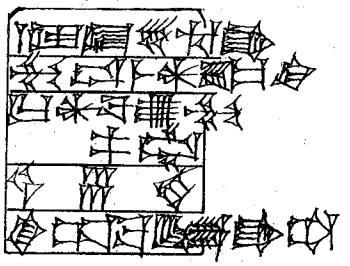

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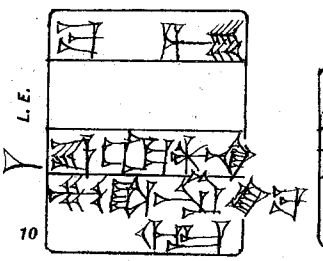

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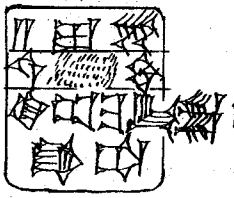

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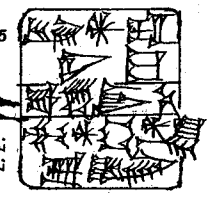

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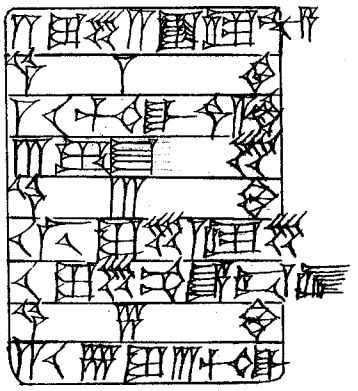

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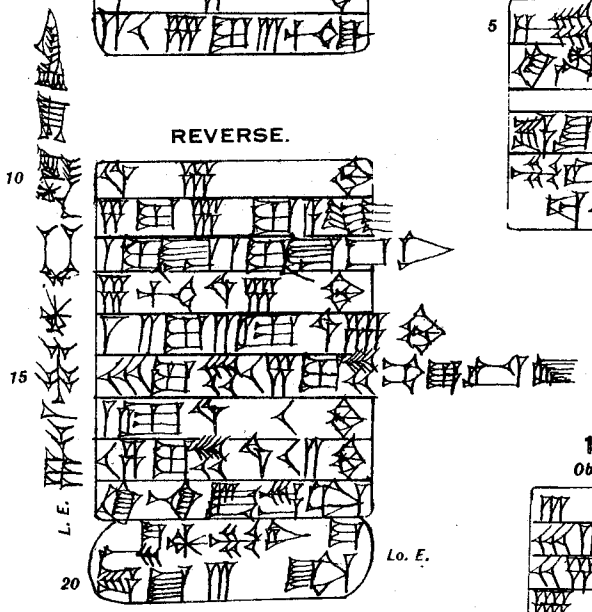

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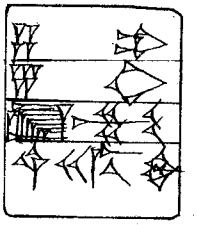

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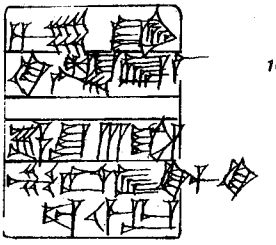

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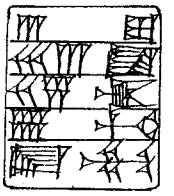

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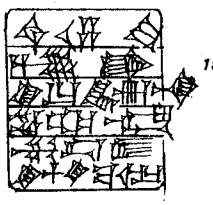

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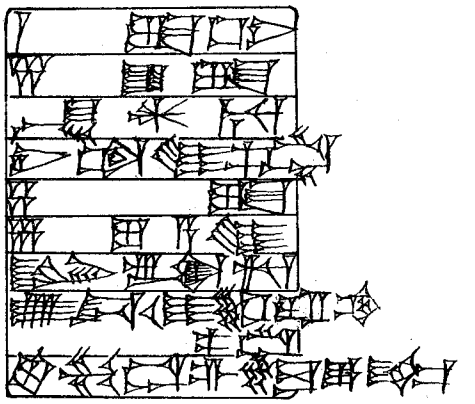

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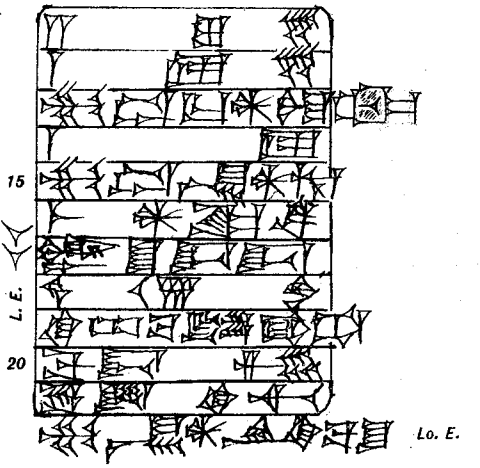

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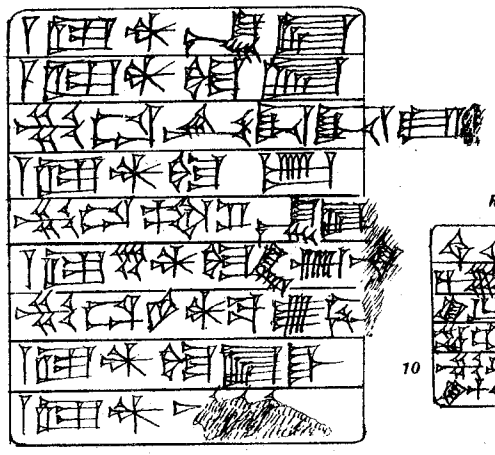

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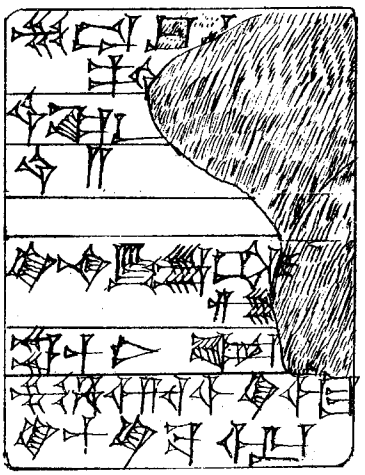

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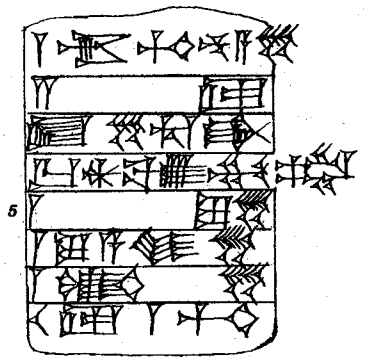

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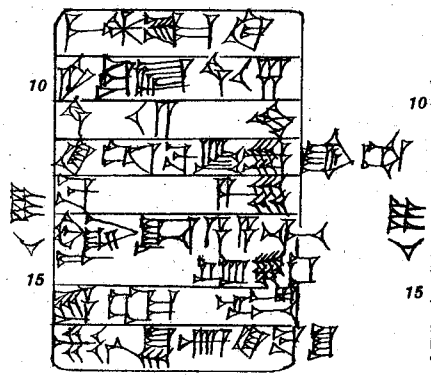

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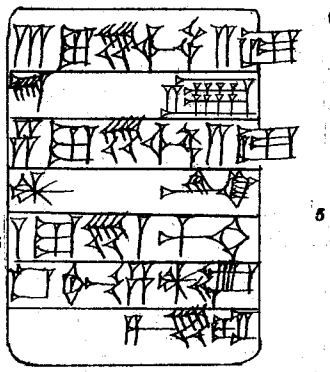

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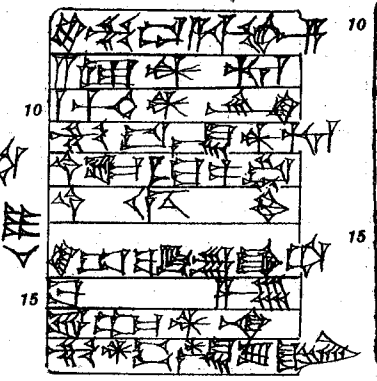

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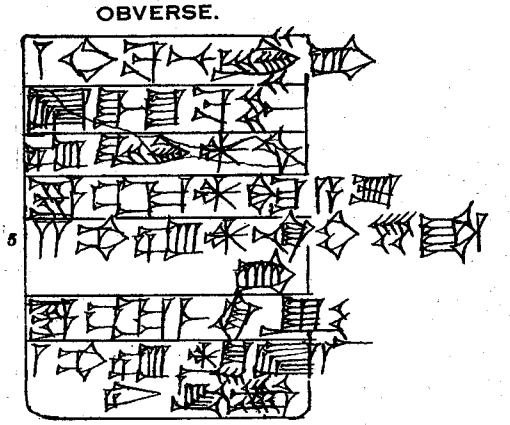

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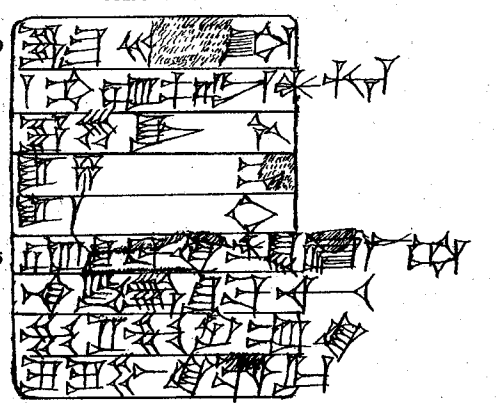

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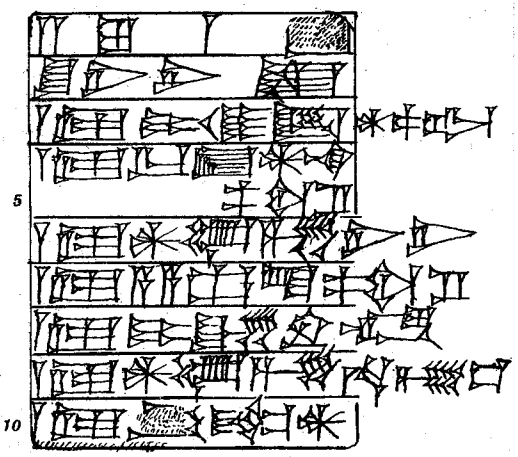

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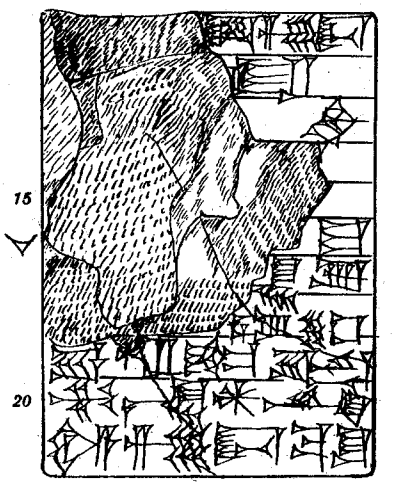

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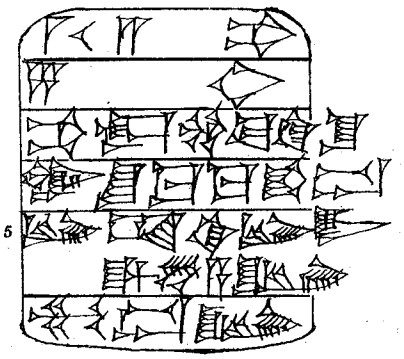

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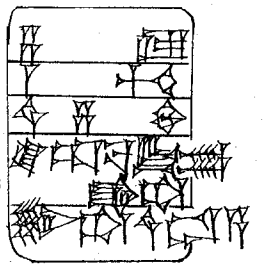

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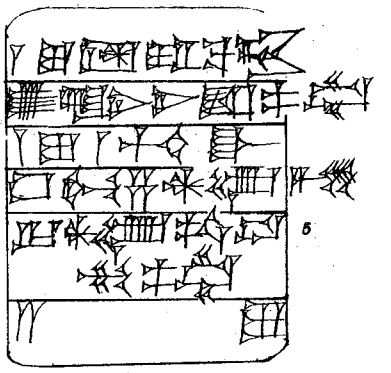

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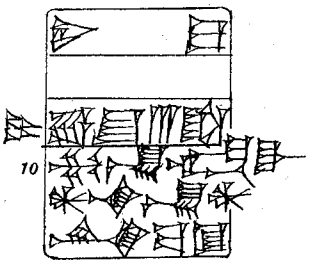

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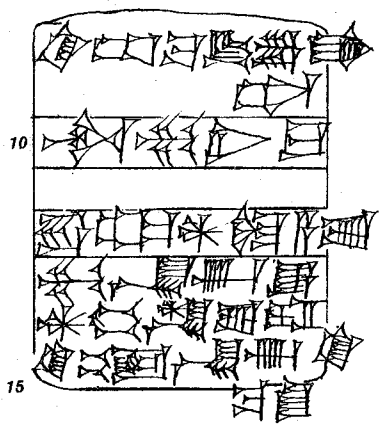

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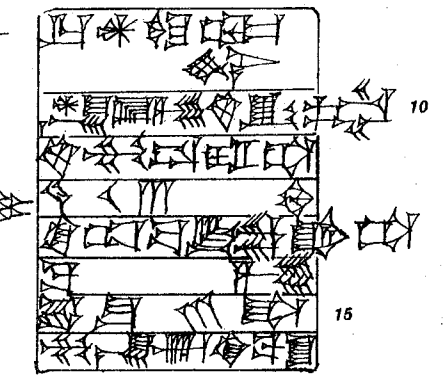

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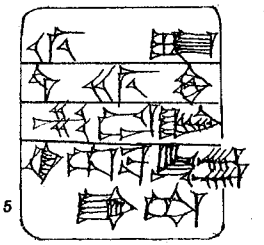

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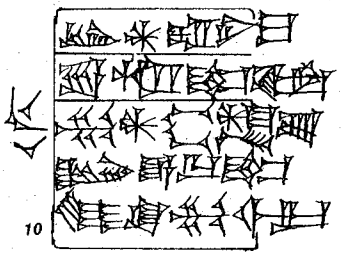

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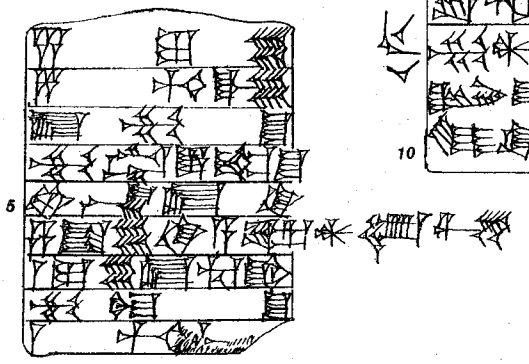

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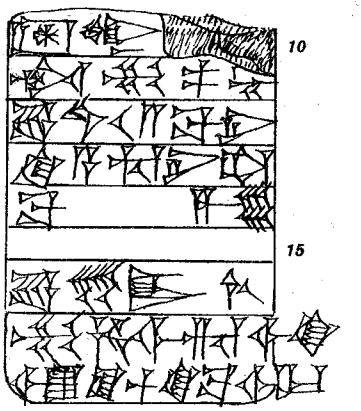

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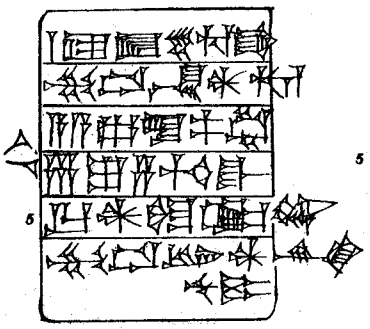

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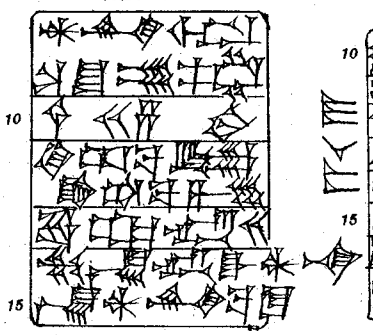

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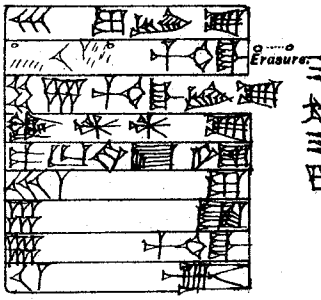

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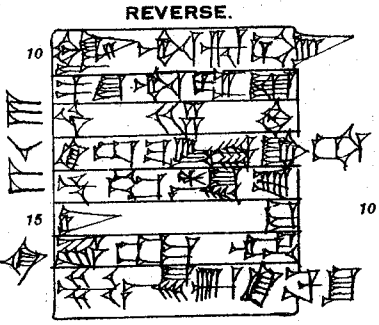

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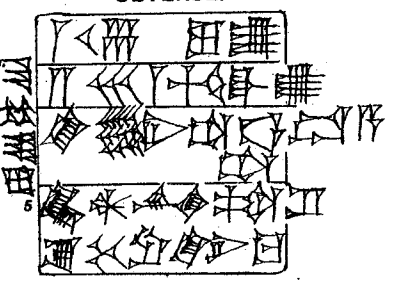

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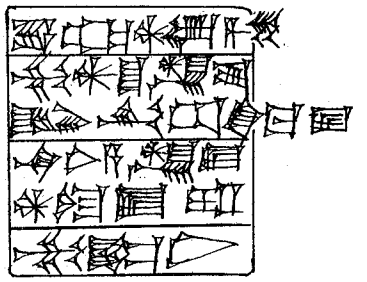

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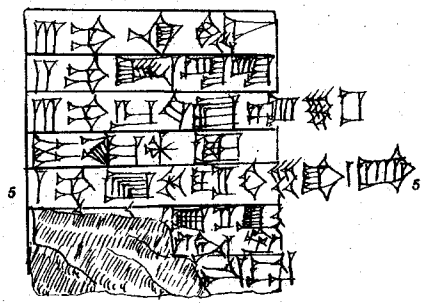

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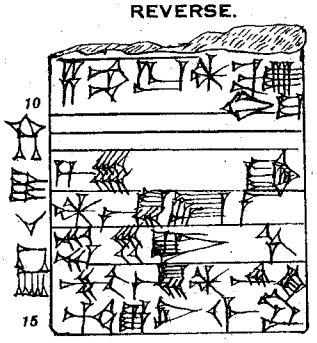

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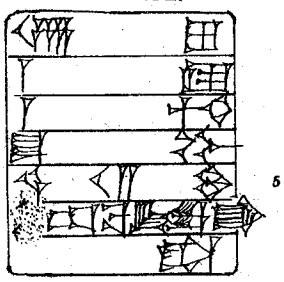

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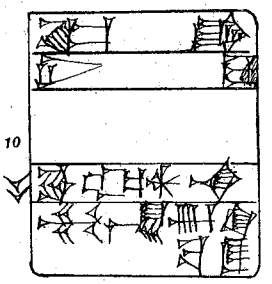

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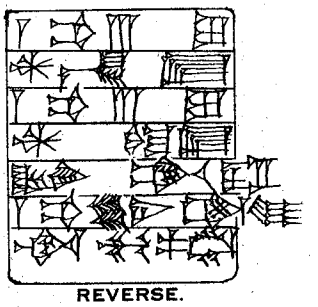

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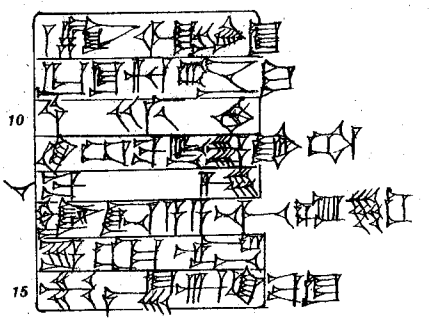

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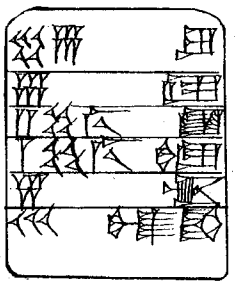

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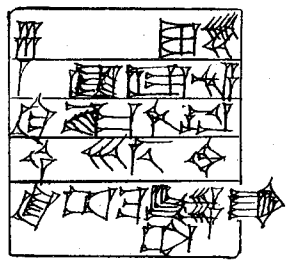

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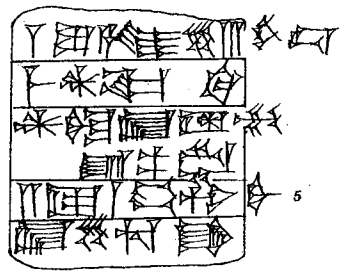

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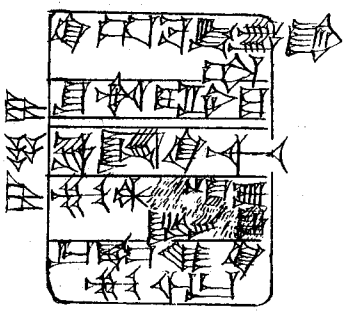

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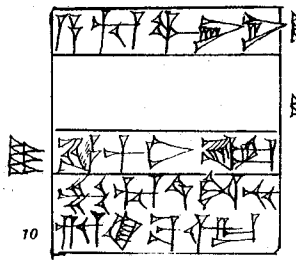

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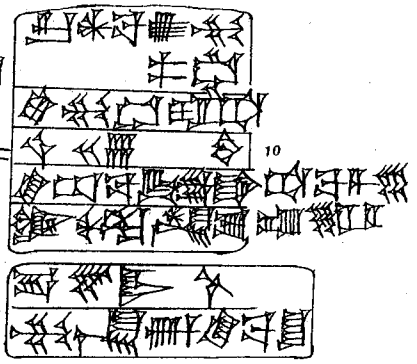

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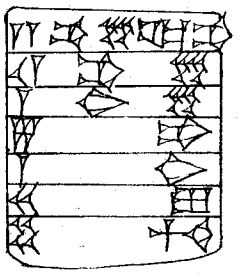

128

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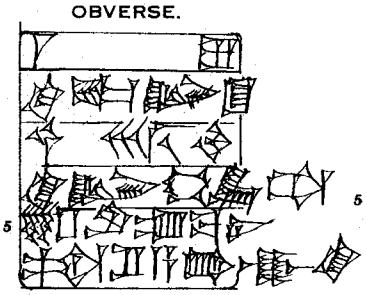

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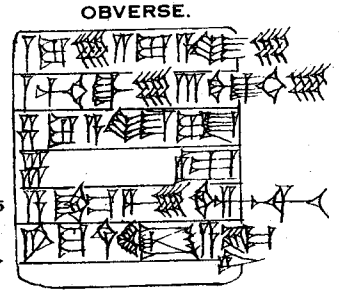

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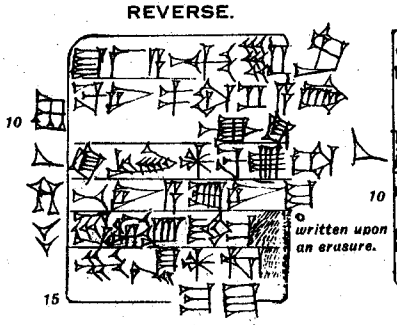

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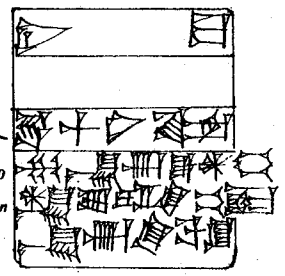
REVERSE.



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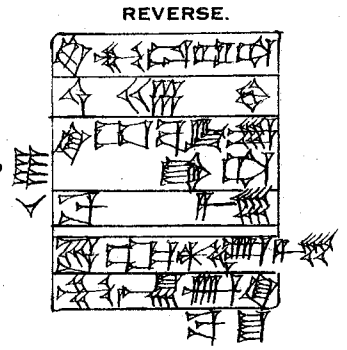

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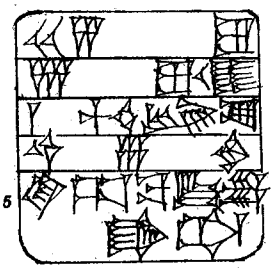

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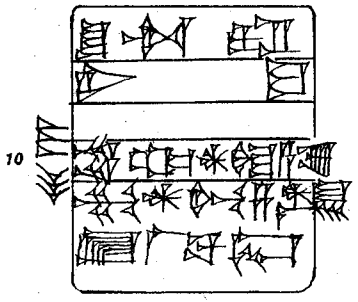

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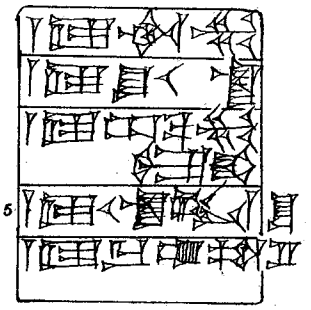

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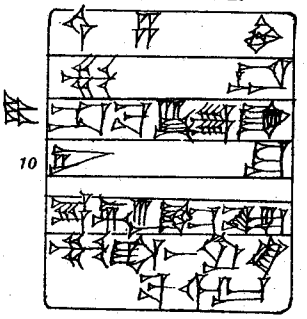

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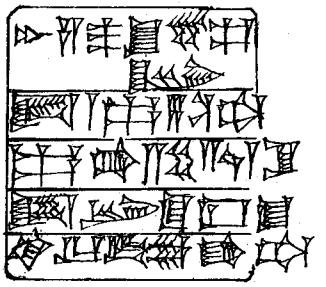

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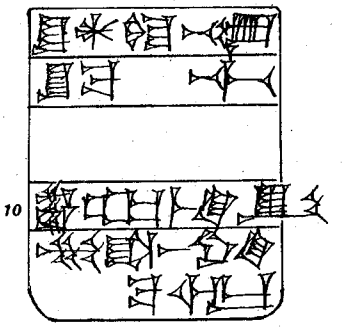

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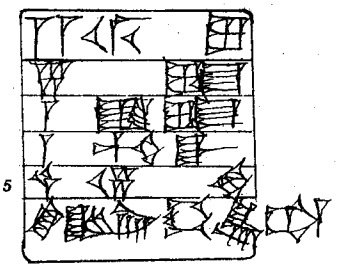

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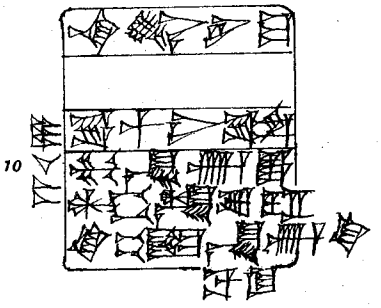

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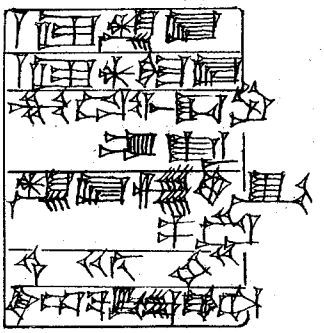

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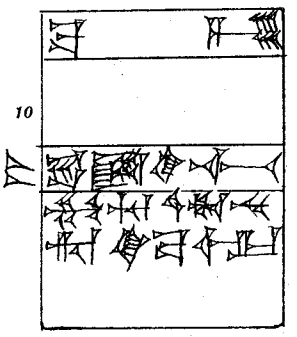

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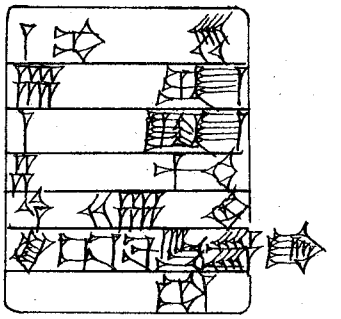

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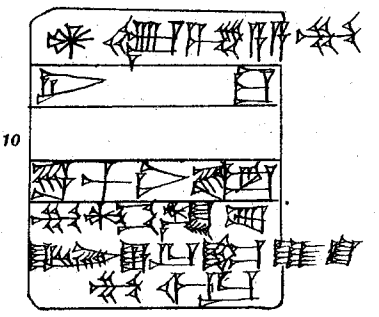

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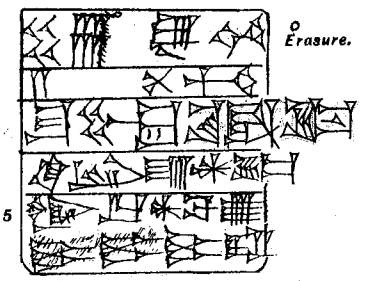

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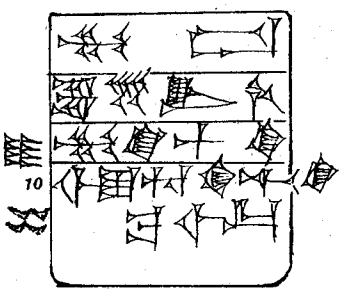

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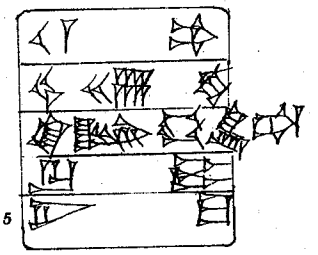

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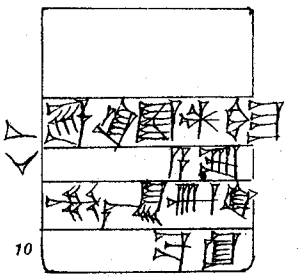

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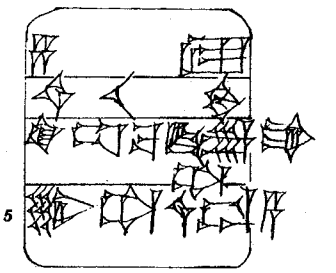

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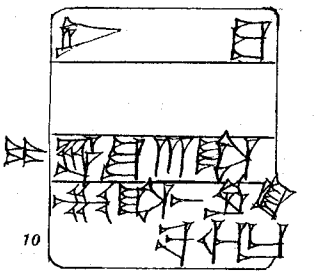

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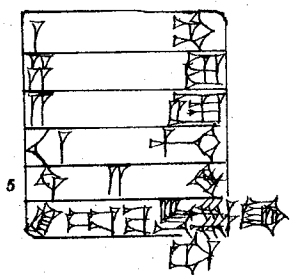

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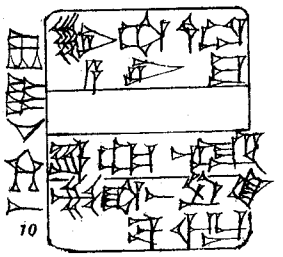

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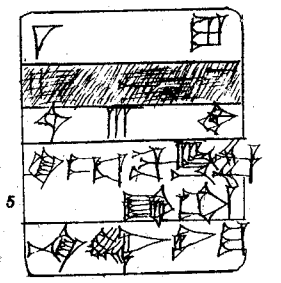

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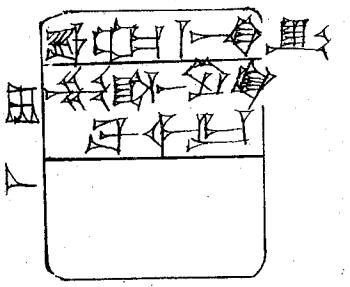

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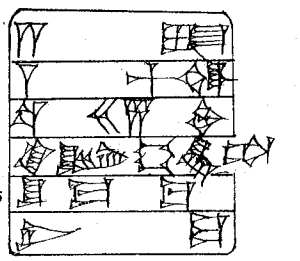

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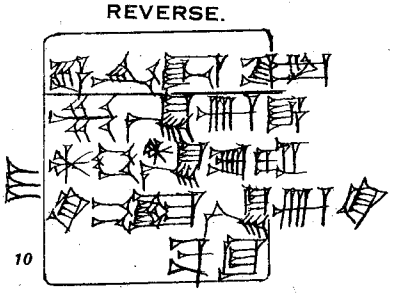

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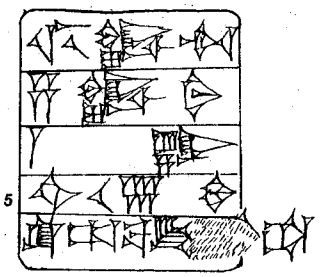

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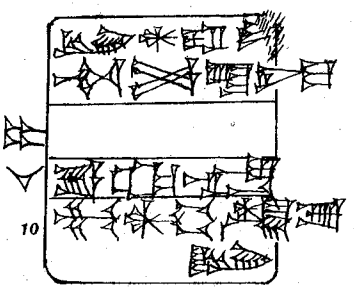

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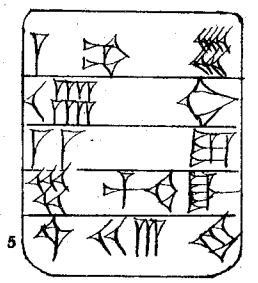

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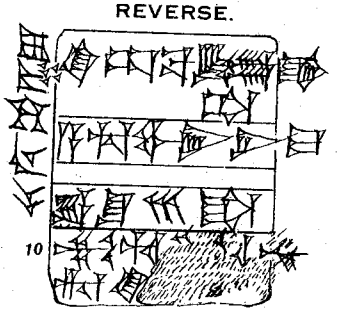

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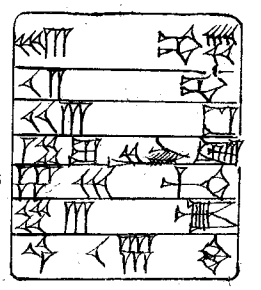

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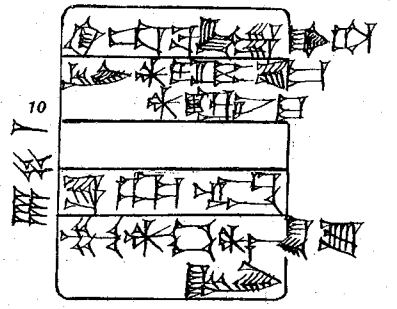

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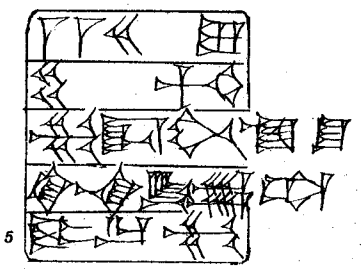

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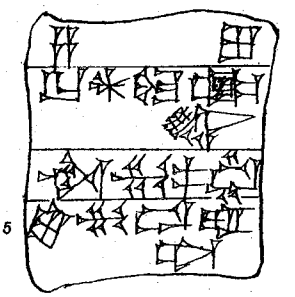

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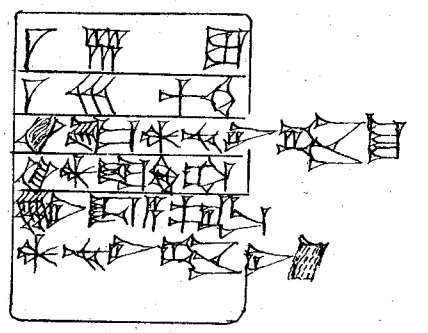

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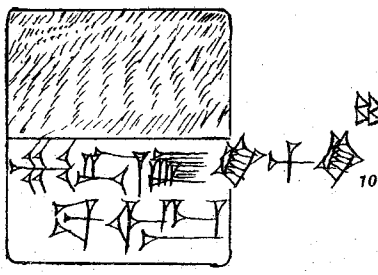

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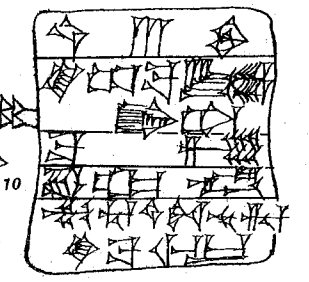

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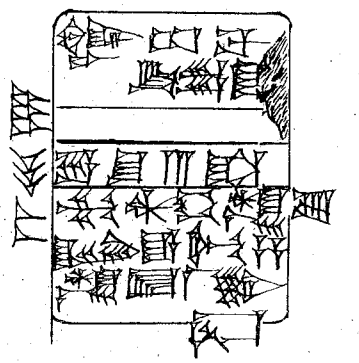

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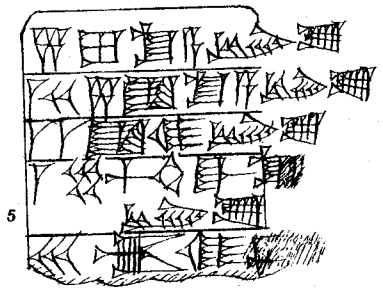

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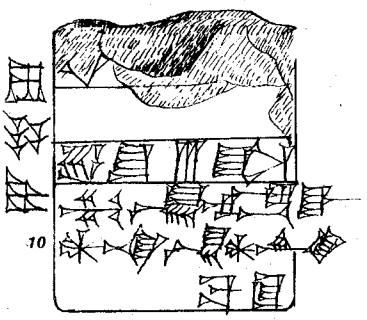

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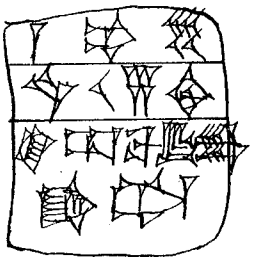

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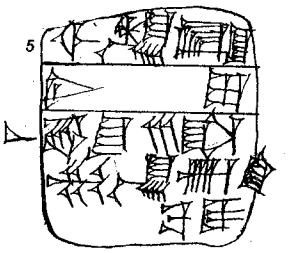

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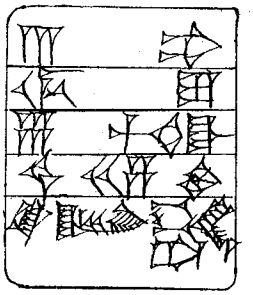

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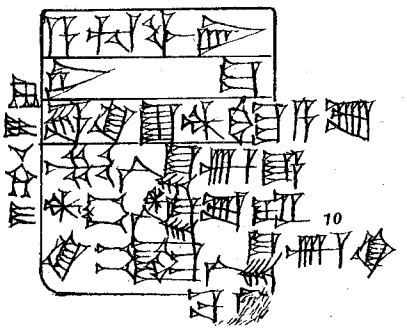

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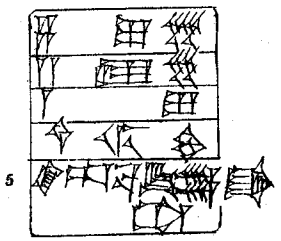

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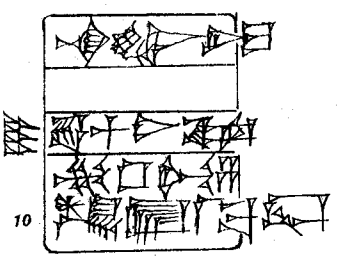

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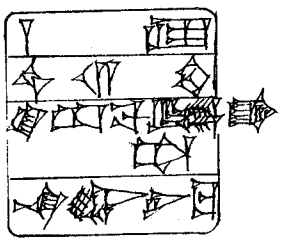

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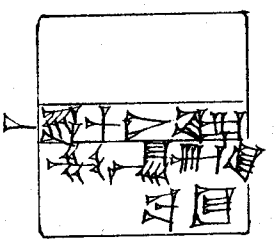

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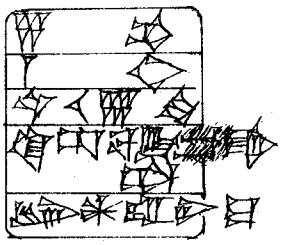

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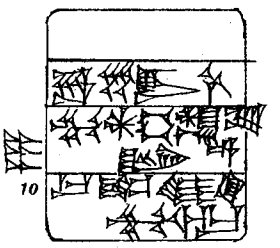

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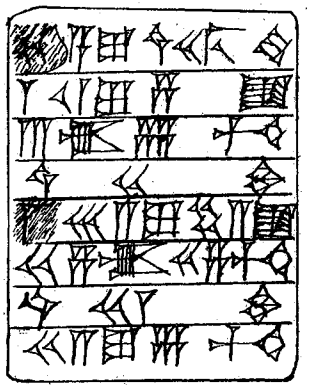

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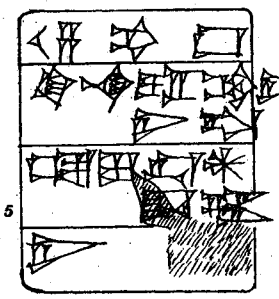

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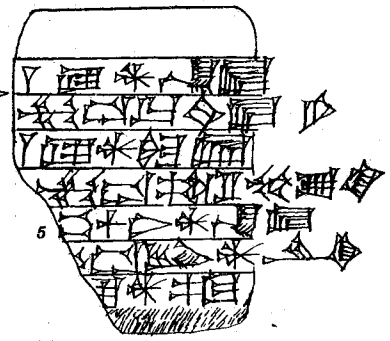

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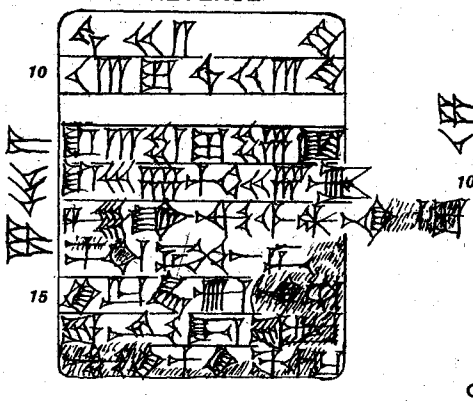

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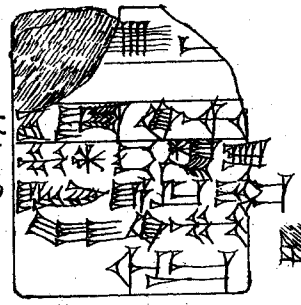

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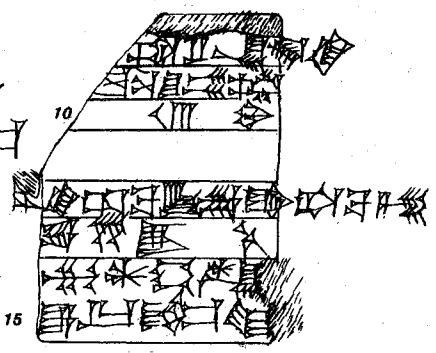

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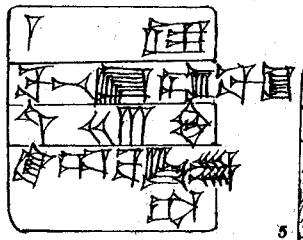

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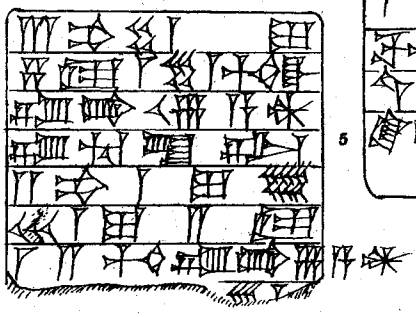

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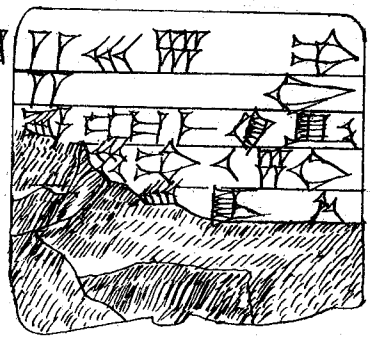

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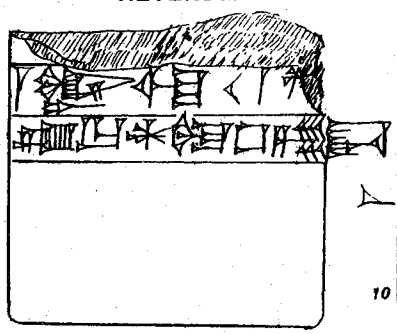

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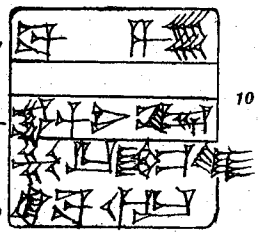

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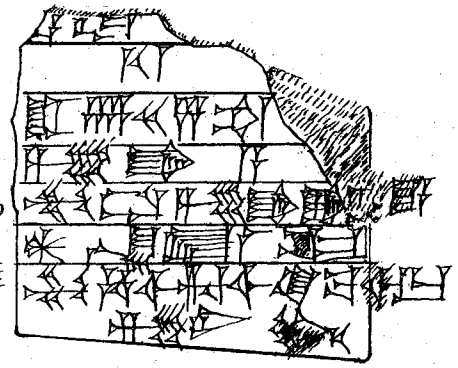

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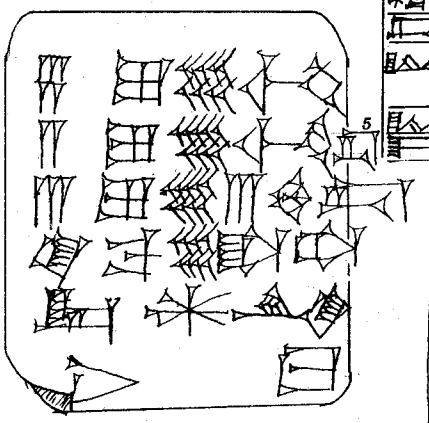
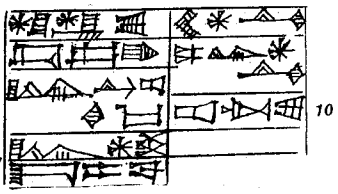


160 SEAL.



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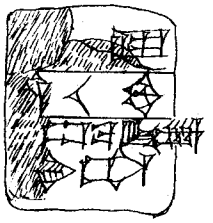

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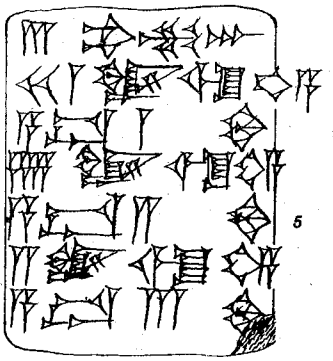

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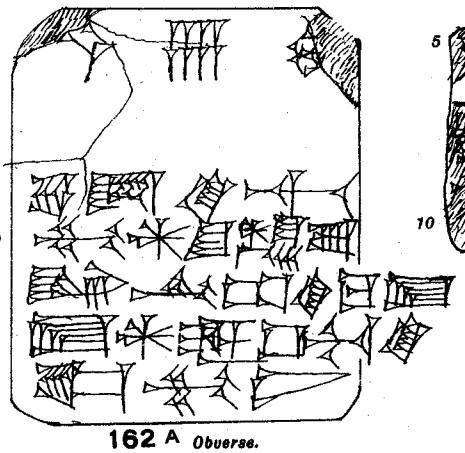

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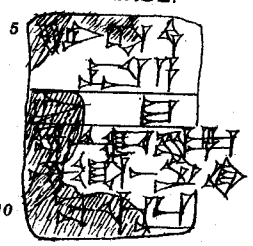

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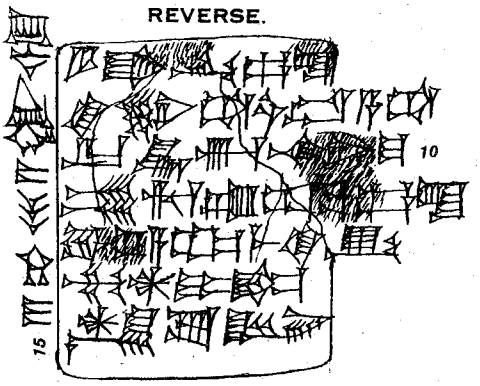
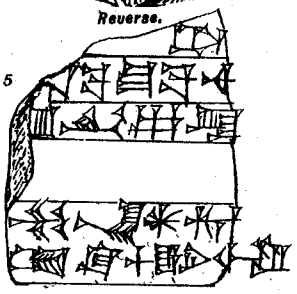


162 A *Obverse.*

Reverse.



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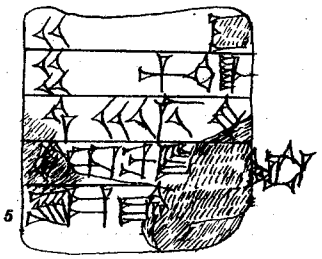

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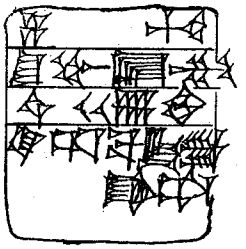

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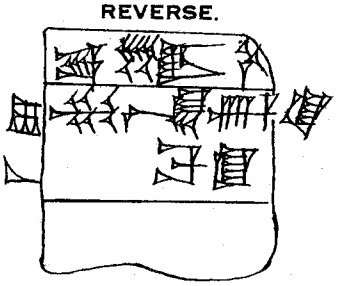

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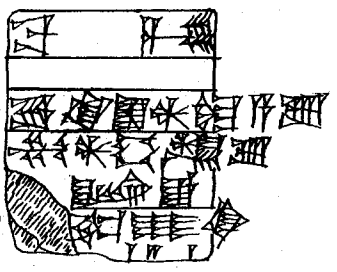

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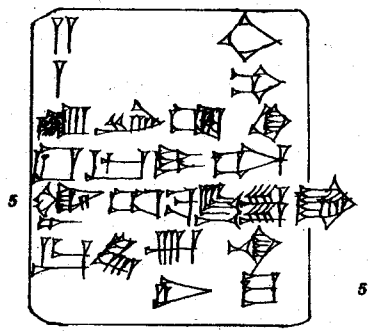

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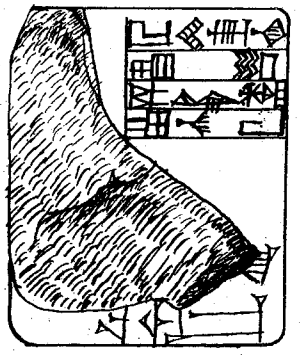

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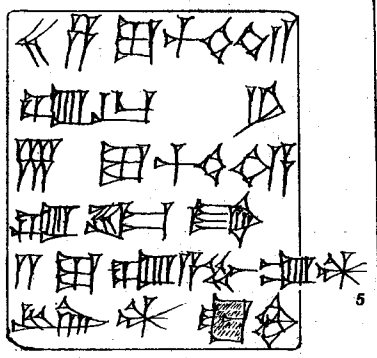

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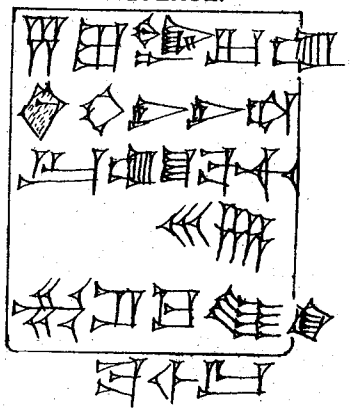

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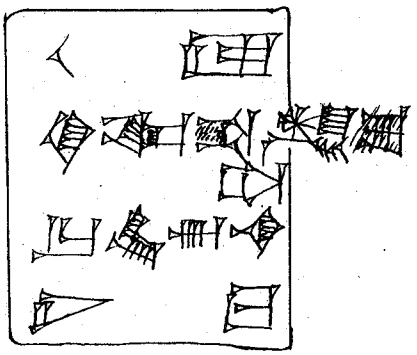

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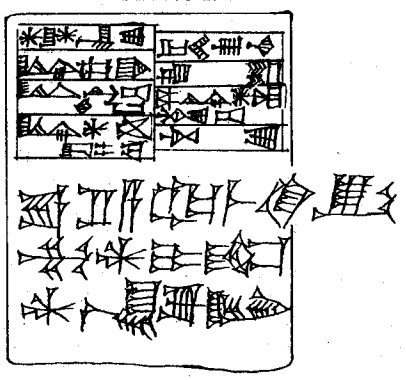
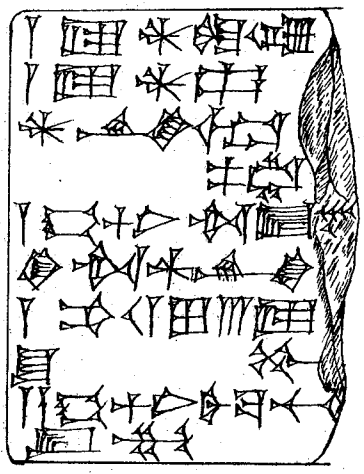
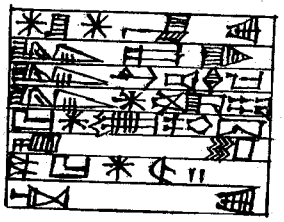


167A
Obverse.

168
OBVERSE.



168 SEAL



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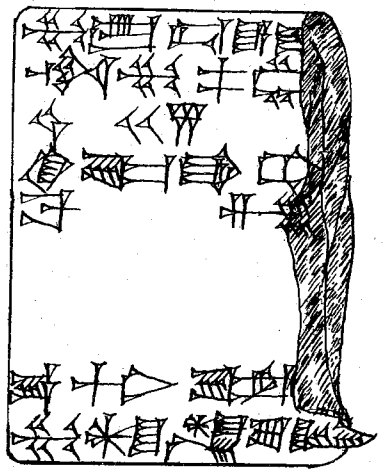

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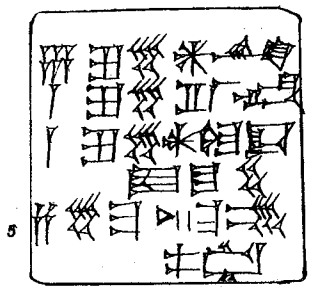

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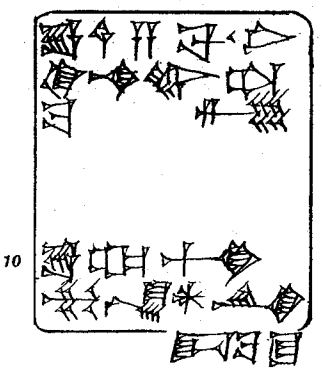

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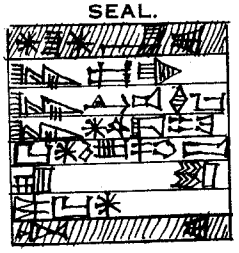

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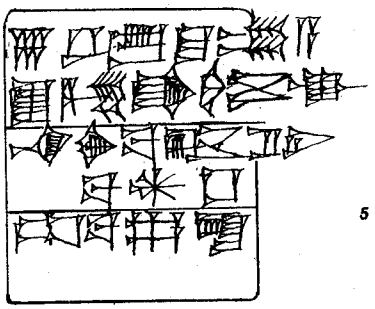

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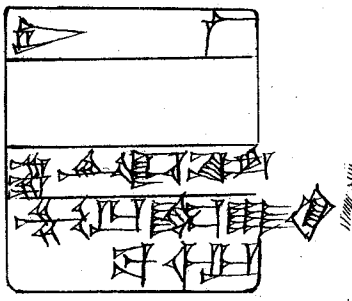

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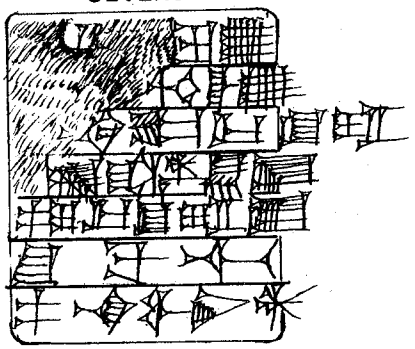

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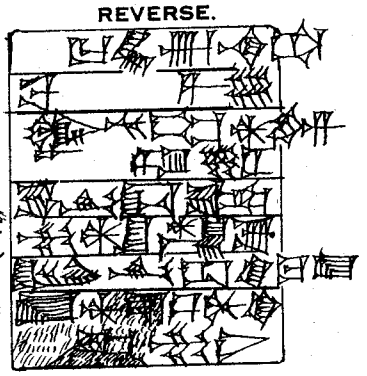

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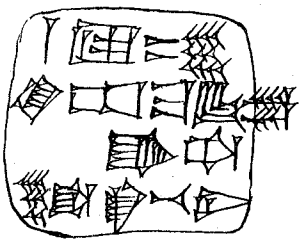

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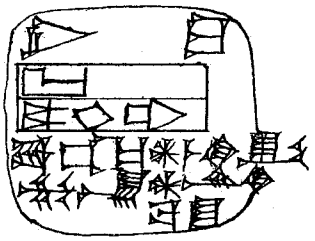

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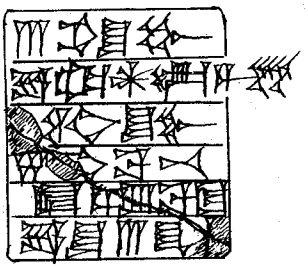

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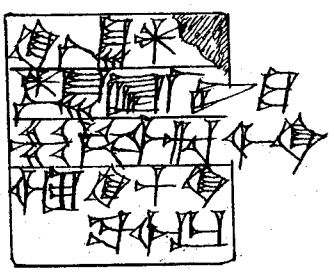

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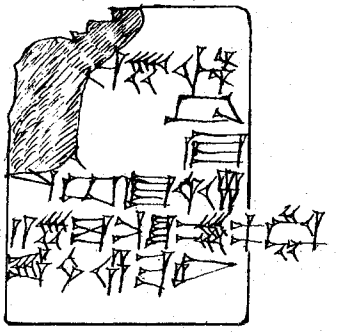

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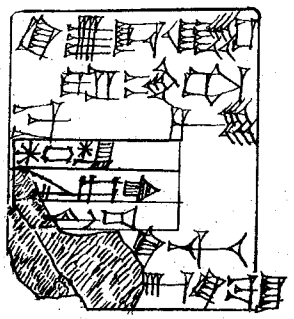

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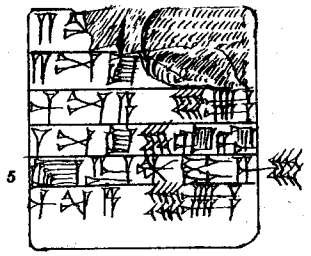

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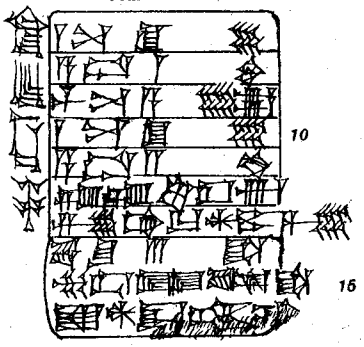

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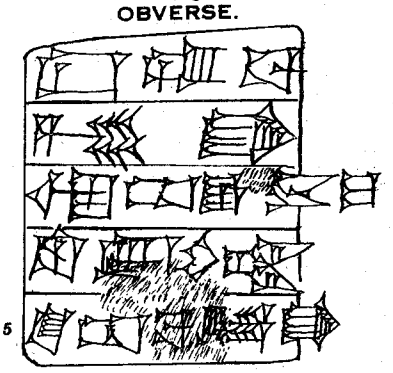

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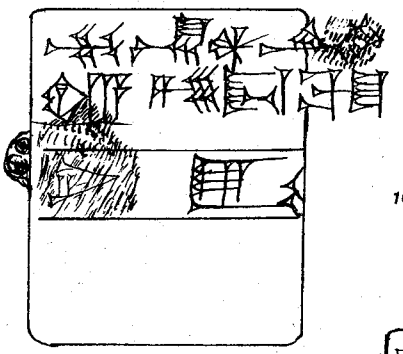

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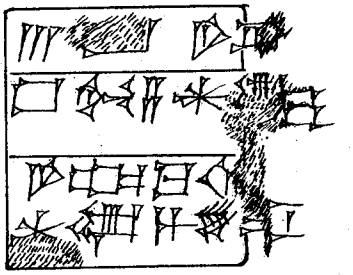

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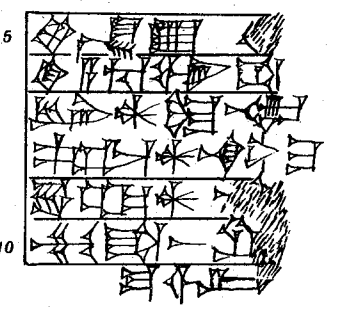

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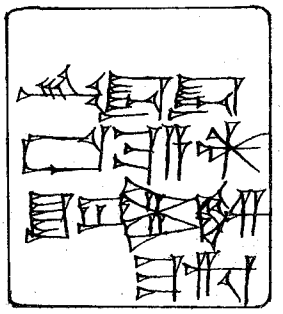

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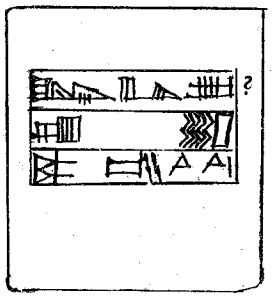

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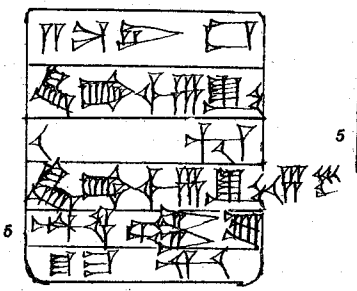

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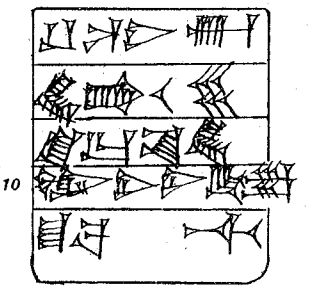

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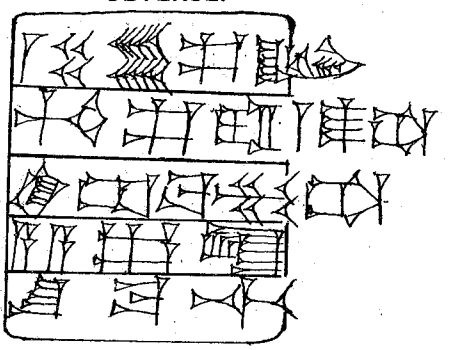
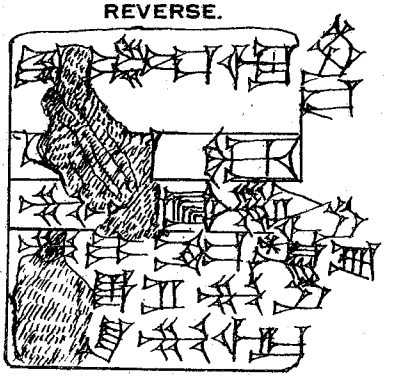
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