SUMERIAN GRAMMATICAL TEXTS

BY

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LIST OF ABBREVIATIONS

AJSL. American Journal of Semitic Languages and Literatures.
AL³. Assyrische Lesestücke (third edition), by FRIEDRICH DELITZSCH.
ASKT. Akkadische und Sumerische Keilschrifttexte, by PAUL HAUPERT.
BE. Babylonian Expedition of the University of Pennsylvania, edited by H. V. HILFRECHT.
BM. British Museum, Assyrian Collection.
Boissier, Choix de Textes relatifs à la Divination, by ALFRED BOISSIER.
Br. A Classified List of Sumerian Ideographs, by RUDOLF BRÜNNOW.
Clay, Miscellaneous Inscriptions in the Yale Babylonian Collection, by A. T. CLAY.
CT. Cuneiform Texts in the British Museum, by PINCHES, KING and THOMPSON.
DA. Documents Assyriens, by ALFRED BOISSIER.
Del. H.W. Assyrisches Handwörterbuch, by FRIEDRICH DELITZSCH.
DP. Documents Pré-sargoniques, by ALLOTTE DE LA FUÊE.
Historical and Religious Texts. Volume 31 of BE., by S. LANGDON.
KTA. Keilschrifttexte aus Assur, Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft.
KL. See Zimmern, K.L.
Mašlu. Die Assyrische Beschworungsserie Mašlu, by KNUT L. TALLQUIST.
MDOG. Mitteilungen der Deutschen Orient-Gesellschaft.
MVAG. Mitteilungen der Vorderasiatischen Gesellschaft.
OLZ. Orientalische Literaturzeitung.
PBS. Publications of the Babylonian Section of the University Museum. Indicates the new series, replacing BE.
PSBA. Proceedings of the Society of Biblical Archaeology.
R. I, II, III, IV, V R. or Raw., refer to the five volumes of the Cuneiform Inscriptions of Western Asia, founded by H. C. RAWLINSON continued by NORRIS, GEORGE SMITH and PINCHES. IV R. refers always to the second edition by PINCHES.
RA. Revue d'Assyriologie.
Radau, Miscellaneous Sumerian Texts from the Temple Library of Nippur, by Hugo Radau in the Hilprecht Anniversary Volume.

REC. Recherches sur l'Origine de l'Écriture Cunéiforme, by Fr. Thureau-Dangin.

RT. Recueil de Travaux relatifs à la Philologie Egyptienne et Assyrienne.

RTC. Recueil de Tabletes Chaldéennes, by Fr. Thureau-Dangin.

S*. Syllabar A, published in CT. XI.

Sb. Syllabar B, published in CT. XI.

SAI. Seltene Assyrische Ideogramme, by Bruno Meissner.

SBP. Sumerian and Babylonian Psalms, by S. Langdon.

Sum. Gr. Sumerian Grammar, by S. Langdon.

TSA. Tabletes Sumériennes Archaiques, by H. de Genouillac.

WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.

ZA. Zeitschrift für Assyriologie.
INTRODUCTION

The present volume includes the greater portion of the grammatical texts in the Nippur Collection of the University Museum which have not been published by Dr. Poebel in Volume V of this series. The author has examined the entire Nippur Collection in Constantinople and Philadelphia, wherefore he is able to state that the volume nearly completes the publication of this class of documents. The preceding statement refers only to grammatical texts in the strict sense of the term. A large number of lexicographical tablets usually designated as "lists" will be published soon by Dr. Chiera. A few religious texts and other miscellaneous material have been included here, having been copied for lexicographical purposes.

The grammatical texts belong chiefly to a large group of tablets known as school texts. They represent the pedagogical books and pupils' exercises of a Sumerian college. In many cases, as for example Numbers 15, 16, 17, 18, the teacher's copy on the left side of the tablet has been severed with a sharp instrument from the scholar's copy on the right. The right half of the tablet containing the scholar's work was probably remoistened and remolded to be utilized for other school work. Numbers 16 and 18 are particularly interesting and important, since they contain the Sumerian original of part of the standard Babylonian and Assyrian bilingual lexicographical work known as *ana itti-šu*. This series of lexicographical and grammatical text books seems to have been written by the Sumerian schoolmen to instruct the learner in business formulae, legal terms and about words employed in practical life. The Semitic teachers
then edited the series with a translation into their vernacular. The bilingual edition has been found in use in all parts of Babylonia and Assyria. It was much more comprehensive than has been supposed and scholars from time to time have succeeded in proving that many well known grammatical tablets really belong to this great legal text book. In recent numbers of the Revue d'Assyriologie several important sections have been published and edited from the remains of the Assyrian edition in the British Museum.

Number 17 reveals a Sumerian text book which was known in later Babylonia and Assyria as ḫarra-hubullu, i. e., Sumerian ḫarra means hubullu, "money loaned for interest." This series was equally important, forming a huge text book on words connected with various sciences or crafts such as geology, zoölogy, botany, the crafts of the carpenter, cabinet maker, etc. Possibly Number 14, a study in geology, belongs to this series. The collection possesses one large tablet which carries a list of over 200 names of stones and objects made of stones. Many lists of this kind, dealing with the sciences and crafts of Sumer and Babylonia, will be made accessible in another volume.

Numbers 5, 11 and 54 represent the kind of school book known as a syllabar, or a list of all the Sumerian ideograms arranged either with reference to their forms (S^b) or to their phonetic values (S^a). The former seems to have been followed by the latter in the completed work, employed as a text book on the signs, their forms and the various phonetic values of each sign. In the Semitic editions of these syllabars, S^b is edited with the Sumerian values at the left and the Semitic

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1 The principle on which Syllabar A, represented by No. 5, was constructed is obscure. The statement made above is only partially correct. In fact the signs in this syllabar do not follow each other in phonetic order for we know from numbers 19, 20 that the Sumerians had not discovered the phonetic relation of the consonants.
meanings on the right. \( S^a \) is edited with Sumerian values on the left and the Sumerian name of each sign on the right. It is difficult to understand what object the Sumerian teacher had in mind in writing \( S^a \) unless it was to teach the numerous syllabic values of each sign. \( S^b \) is originally designed as a work in epigraphy. By means of this list of the signs employed in the Sumerian system of writing and arranged according to their forms, the student was enabled to find at once any sign whose value he had forgotten or which he was unable to identify. Sumerian text books aimed to instruct in the art of writing and the various sciences. Most of the works on these subjects are represented in greater or less degree in the Nippur Collection.

The author has transliterated and translated all of the important texts. In case of material of this kind Assyriologists will I trust give preference to such treatment of the material, which renders an index dispensable.
SUMERIAN GRAMMATICAL TEXTS

4506

This extraordinary tablet carries several badly preserved sections of incantations and rituals after which follow two closely written columns of lexicography, being a study in anatomy. The writer knows of no other published tablet in Assyriology of a similar kind. It is difficult to understand the scribe’s object in combining such heterogeneous material upon one tablet. The incantations yield little philological material. In the Obv. 12 note suḫuš = ir-di\(^1\) for išdi.\(^2\) In the same line gi = kānu is new. Rev. 9 su-’u-ur-ia ta-sa-ar-ma is found also in ZIMMERN, Beitäge 103 note gamma. Cf. also surtum ša barûti, Sm. 747, and ikrib surti, ZIMMERN, ibid., 190, 22.

The anatomical study clears up the following lexicographical difficulties:

Col. I 3 uṣu a-za-ad = ḫakkadu, head. Restores II R. 24, 25. Line 9 shows that the rare word for head is bibēnu.

Line 12 uṣu-sag-ki = nak-[kab]-tum, probably nose, bridge of the nose. Cf. CT. 12, 33b 12, sag-ki = nak-kab-bu and Br. 3645. The word occurs also in the Code of Hammurapi §215, “If a doctor open the na-kab-ti of a man with a bronze knife (and his eye gets well, or does not get well), etc.” Here the nakabtu is associated with the eye. Note also BOISSIER, Choix 23, 19 f, where the right and left nakabtu of a sheep may be black. In Scheil, Sippar, Cstpl. 583 a demon is exhorted to depart from the body like water from the nakabtu, i.e., nostril(?). See also HOLMA, Körpersie 17.

Line 13 uṣu-me-ți = isi, jaw, see HOLMA, ibid., 34. The meaning is assured by line 14 me-ți-gid-da = laḫu, jaw. Therefore isu, issu is distin-

\(^1\) Text ki!

\(^2\) Cf. MEISSNER, Assyrische Grammatik, p. 8(e) and PSBA. XXXII 20, 26 line 27 ir-da-šin. See also BROCKELMAN, Vergleichende Grammatik, p. 138, g.
guished from laššu, which is here designated as the "long me-zi;" isu then is only part of the maxillary.

Line 15 me-zi-g[i]-da=laššu, gum,1 literally, "ridge of the maxillary."2 So the passage in CT. 17, 50, 16 and 19 is cleared up. See also CT. 29, 49, 26 la-ak-ki-šu.

Line 17 uṣu-k[ar]=apputum, forehead, also mark on a slave.

Line 18 uṣu-g[u]-bar=gu-[ba-ru], neck. See also Weidner, OLZ. 1912, 209.

In line 27 birti aḫi probably means rectum. It occurs also in Ebeling, KTA. 32, 43. On kinnatu, rectum, podex, see Christian, WZKM. 26, 390; Holma ibid., 172, 65.

Col. II 6 gives the reading of the obscure name GU-HAR=ur-u-tum, part of the liver. For murḫatinni (line 19) which here appears with uṣu ear, see also AJSL 30, 77, 17 restored from RT. 27, 125 Obv. 2, where it appears to be part of the abdomen.

Line 21 uṣu gu-tal=ku-tal-lu, back; also in Delitzsch's Voc. Hittite 7478 II 30.

erutum, back, in lines 22-4 is also established by uṣu-g[u]-Tar=ku-tal-lu, Poebel, PBS. V 137, 4. See also Meissner, SAJ. 2039.

uṣu-sa-gu=dadaru, labanu, breast, neck. Also di-a-da-a-nu PBS. V 137, 6. Here also gu-sa, Meissner, SAJ. 2039, and Delitzsch's daddaru, HW. 212a is to be read muruš daddani.

11394

The material which remains upon this fragment represents about one-fourth of the original tablet. The author of the syllabar aimed to give a list of nouns and verbs which concern various professions, and other related material. Obv. III contains various words denoting family relationships and the status of children and slaves. The first two entries in Col. III dumu-ṇiti and dumu-us appear to indicate a distinction between these two terms for ibila=a[plu, heir, although the two signs are indifferent variants of an original sign, REC. 26. In any case dumu-us, "son who follows," is the original idea of ibila,

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1 So already Meissner, MVAG. 1904, 222.
2 gu-da=šišdu, ridge.
heir. The word for heir is "dumu-rådû=mār banû" and precedes "dumu-á-ê-a=mār liḫûti," adopted son, which eliminates the suggestion that it means adopted son.

Cols. 11 and 111 of the reverse discuss words connected with liturgical practice and for that reason the information is valuable. First in 11 6 is entered the word "sîr=sîrû, melody." Here follow the interesting terms: "sîr-azag," the holy song, of which the elative form occurs in "Ninâ sîr-azag-dûg ţu, "Ninâ who knows the holy songs," Gudea, Cyl. B 4, 6. azag here differentiates sîr from sîr used in the sense of secular song. sîr ガイ-मûn, song of loud cries. The term occurs also in Gudea Cyl. A, 27, 12, šag-bi nam-šub sîr-ガイ-μûn, “Within which there is incantation and loud song.” sîr nam-nar, song of the singer’s art, in which a special kind of singer nâru, possibly choir boy, is intended. sîr-nam-gala, song for the psalmists. sîr nam-šub, song of absolution(?). We possess one example of this class of song in Zimmer, K.L., 65, sîr nam-šu-ub  Svgada, a song of absolution(?) to Nidaba. The contents of this song in any case do not suggest an incantation (ṣiptu). sîr nam-erim-ma, song of the curse. Since sîr is generally employed for liturgical melody, and incantations were excluded from the liturgies, it is difficult to determine the kind of song intended here. sîr-gid-da, a long song, a term applied to a particularly long melody, as the Dublin text, published in this series Vol. X, pt. 2. sîr-sag=sîrû reštû, first melody of a liturgy, the chief melody which gave its name to

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1 Note :url|t̩=rîdû, to follow, drive, and the noun rîdû, heir, ɾûû, heiress.
2 Discussed in the Introduction to the author’s Babylonian Liturgies.
3 Not to be confused with mu-azag, “pure incantation,” SAI. 2902, etc. For sîr azag, see BE. 30, No. 9 III 12, and Ebeling, KTA. 16 Rev. 13=ṣîmâri ellûti.
4 Incantations in the ordinary sense were excluded from the temple. The word namûtab is probably employed here in the sense of song which brings absolution from sin. See also Gudea Cyl. A, 27, 20 immir-bi immir-ガイ-μûn, “Whose wind is a raging wind,” a phrase employed of the temple in some mythological sense. On ガイ-μûn see Delitzsch’s Glossar 211.
a liturgy; see SBP. 332, 9 and 96, 10. Also Zimmern K.L., 25 III 16, sir-sag gal-zu "She that knows well the chief melodies." Cf. also Radau, Miscel. 17, 12.

At the end of Rev. II occur two well known but difficult terms sa-súd-da and sa-gar. The full form sa-bar-sud-da occurs in Zimmern, K.L., 199 I 28; II 34; and the term is commented upon in PBS. X, pt. 2, note on Ni. 7184, 31. sa-gar-ra-ām, "It is a sager melody," is the rubric after a musical passage in a liturgy to Libit-Ishtar, Zimmern, K.L., 199 II 35–III 4. Note also giš-ki-gál sa-gar-ra-kam, The antiphon of the sager melody is (as follows), Historical and Religious Texts, p. 12, 16. The rubric will be found also in Radau, BE. 29, I 33 4.

Both phrases indicate a song sung with the accompaniment of some instrument. That sa denotes an instrument is evident from Rev. III 4, nar-sa following nar-balag, musician of the lyre.

4502

Syllabar B

This tablet contained in its original condition the important text known as $S^b$. Unlike the later Assyrian and Babylonian editions the Nippur text has only the Sumerian list of signs without Semitic translations and phonetic readings. The tablet is probably Cassite. $S^b$ and $S^{b1}$ originated among the Sumerian schoolmen who wrote out a list of signs based upon their classical Sumerian forms. Similar lists of the first dynasty containing the Sumerian originals of both $S^b$ and $S^a$ will be found in CT. V. Tablet No. 4502 carried six columns of closely written text on each side. The obverse and the reverse as far as the middle of Col. II contain all

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1 For gi-gal = mišir šamāri, see my note on Ni. 7184, 33 in PBS. X, pt. 2.
of Sb. At this point the text begins to repeat the entire syllabar. Examples of this kind of repetition are numerous in the school texts at Nippur, but it is difficult to explain in the later periods, for a Sumerian text book of this kind would hardly have been used in the Semitic schools. The tablet probably represents a copy of an early text.

Obverse I is entirely gone. The first legible sign in Col. II is *idim*, fifth sign from the end of Sb Col. I. The text here restores the end of Sb I and the beginning of Sb II. Note the sign *megidda = šaḫtu*, sow, already known from a Berlin variant, No. 523. In Sb II 6 the sign for *amurrât* is identical with that for Akkad, proving an original historic connection between Accad and the Amorites. At this point the Rev. IV sets in as a variant. After a long break Col. III begins with Sb II 47, *qabar*. The sign *MES = Sb II 54* occurs but once; i.e., *kišib = rittu*, and *kunukku*, seal, is omitted. This is correct, since the original sign for *kunukku* was *DUP* and *MES* is a late substitute. Sb II 65 *agargara*, water animals, is omitted and properly so since the sign *NUN + HA* properly began with *NUN* in a slanting position *nu-un-te-en*, CT. XI 49, 29. Hence it does not belong here. The sign *TUR = tarbašu* occurs twice.

According to our text the signs *dub = napāšu* and *balag = balangu* are not originally identical. Note that *alad = Sb III 41* has not the determinative *dingir*. For Sb III 45 *sa-a = DING =sâmu*, be red, the Nippur text has *KAL! AB* occurs but once. The sign *AKA = Sb IV 4* occurs but once. The sign *gaṣa* is not gunufied but identical with *KUM*. The sign *BAD* is entered thrice. Note the original(?) form of *kisal*. The sign for *garub* and *kisim* is not the one given in Sb IV 52 f. The sign *ab = arḫu* is omitted. The sign *LIPEŠ* occurs only twice, but *MEŠI* is entered twice. Sb V 65 is omitted. After
a long break we come to S² V 29. The signs in S² V 31-3 are clearly misleading in the Assyrian text. After NUNUZ in luğlan, a jar or bowl, is annexed BUR and after NUNUZ in mud = ḫuburu is annexed simply BI.

S² has a break at V 47 which Hrozný in ZA. 19, 368 partly restored. Our text at the top of Rev. I is sadly defective but we may hazard the following restoration:

V. 48. si-ig = ŠU + ŠU = enšu.
49. si-ig = ŠU + ŠU = ḫatnu.
[Here an illegible sign not given in the published Assyrian texts.]
50. šu-um = ŠUL = idlu.
51. du-un = ŠUL = ḫirā.
52. ša-āg = ŠAH = šabā. Omitted on Ni. 4502.
53. šu-bur = ŠAH = šabā.

Our text omits līt-ḫar = ḫablum.

At the top of Rev. II, UZU repeated twice corresponds to S² VI 23, but sugur precedes. The next two signs should correspond to the sign UBI and its šeššig form GALAM, see Historical and Religious Texts, p. 45. ZAG is entered twice, and also MUNSUB. USAN is omitted. The idiogram for the river Euphrates is inserted.

In the succeeding portion where the syllabar is repeated a restoration of S² Col. I would be welcome but our text sadly fails us. For PEŠ entered three times our text has the gunu of KAD twice, followed by KAD. Note also that the Babylonian variant in Weisbach, Miscellen, BE. 13667 has KAD-GUNU for ḤA-GUNU in all three positions. Hence the original text was:

pi-eš = KAD-GUNU = napāšu, SAI. 5090.
pi-eš = KAD-GUNU = pasādu, SAI. 5092.
ka-ad = KAD = ḫasāru, SAI. 5096 and 830.

DA is entered twice, after which follows ID entered thrice. Hence S² I 31-3 is restored:
[a-a]=ID=īdu.
[a-a]=ID=ābu.
[a-a]=ID=[emuku(?)].

Here Weissbach's text breaks away. The text in 4502 has two signs between ID and maš, bar which correspond perhaps to gu-ur and dešša in CT. XI 15a 37 f. These signs appear to be BAD and X.

Our text restores Sb I šu-[uš]=ŠU and ni-i=ŠU+BIL=ḫuluḫtu. See also Poebel, PBS. 104 IV 12 and Clay's Yale Syllabar 290.

In Sb HUL is entered thrice but in our text the third sign corresponding to bi-ib-ra is not HUL but a similar sign.

Ni. 6061 published as No. 54 repeats a section of Sb Col. I several times. This tablet has in each case BAD and ŠU for BAD and X before MAŠ. Hence di-eš-šu in CT. XI 15a 38 must be regarded as a value of the sign ŠU repeated three places below. gu-ur is then a value of BAD, a sign entered twice in Sb at I 64 (idim) and IV 22 (bad, uš)=REC. 11. It is possible then that Ni. 4502 entered BAD thrice. Perhaps CT. XI 15a 37 is to be restored ti-il=BAD=balatu (REC. 11). Hence the sign BAD appears in three places in Sb and the Assyrian form results from a confusion of three classical signs. Ni. 6061 R. I has instead of ID thrice only one sign, which is a peculiar form of ID and Col. Ill has a sign for ID resembling that of Ni. 4502.

6509

A small fragment from the right edge of a large tablet. It carries a few lines at the bottom of the last column of the obverse, and at the top of the first column of the reverse, thus forming a continuous text of 20 lines which form a duplicate

1 This should correspond to CT. XI 15a 36.
of part of Rev. I and IV on Ni. 19791 = Poebel, PBS. V 152. 
The text may be restored as follows:

| 1. [me-a-an-ti-en] | a-li at-ta¹ | Where art thou?
| 2. [me-a-an-ti-en] | a-li a-na-ku | Where am I?
| 3. [me-a-an-te-en]-ne-en | a-li ni-mu² | Where are we?
| 4. [me-a-an-ti]-en-ti-en | a-li at-tu-nu³ | Where are you?
| 5. [me-a]e-ne-ne | a-li šu-nu | Where are they?
| 6. [me-a] lú me-en-ne-en⁴ | a-li ni-šu-ni | Where are our folks?
| 7. [me-a lú] qa-en-ti-en⁵ | a-li ni-šu-ku-nu | Where are your folks?
| 8. [me-a lú e]-ne-ne | a-li ni-šu-šu-nu | Where are their folks?
| 9. [me-a IM-RU-A-mu] | a-li ki-im-ti | Where is my family?
| 10. [ar-] gim | ki- a- am⁶ | Thus; like this. Thus it is.
| 11. [ar-gin-] nam | ki-a- am-ma | After this fashion.
| 12. [ ] | ki-i ki- a- am | Therefore.
| 13. [ ] | daš-šum ki-a-am | For such purpose.
| 14. [ ] | ki-a-am ma-at-a-am |
| 15. [ ] | a-na(?)/ki- a- am |
| 16. | ...... qa-am-ma |
| 17. | ...... na ú-ta |
| 18. | ...... li-im ú-ta |

13267

This fragment from a two column tablet must remain for the most part uninterpreted. Not only are the Sumerian words badly preserved but the values themselves are unusual. Beginning with line one of Col. II gig = šu₃urru[.] is unknown. For šu₃urru, see Clay, Miscel. 53, 122 where the Sumerian is dur, durum. In II 5 ne = kardu, strong; see Sum. Gr. 231. II 7 gan = karbu, near; cf. gana = karābu, CT. 12, 10a 1 and ku-nu = kirību, sanāku, press near, Brünnnow, Nos. 10587-8 and Küchler, Medizin 67 f.; also PBS. I 22, 22.

⁴ Literally "the people—we."
⁵ For this independent form of the 2d per. pl. cf. 7a-a-an-ti-en, Ni. 19791 VIII, 8.
⁶ See Poebel, PBS. VI, p. 40, 8.
II 11–16 has the Sumerian words for the well known Semitic *ı́pk*u, which forms an element of proper names in all periods.¹ The root is *epēk*u and a synonym of *rēmu*,² hence *ı́pk*u, *ı́pk*u mercy. In nomenclature it is represented by *ṣig*, *ṣig* a variant of *šāg* = *damāku*, and the ideogram in II 11 ends in *ṣig*. Hence names like *ı́pk*u-*Ishtar* mean, “Mercy of Ishtar,” etc. Note also *ı́p-ki-šu lukuClimmu-ka*, “May he cause thee to see his mercy,” CT. 22, No. 35, 35. Cf. *ibid.* 36, 32. At the end of the fragment two words for diseases are given, *šinnitu*, leprosy and *mangu*. In RA. XI, 84, 33 *aš-gig* = *šinnitu*; the word appears as *ši-ne-it-ta* in K. 45, 11. See Holma, Kleine Beiträge 2o.

4608

Obverse II contains a fragmentary list of ornaments for women.

*Dāg-gig*, “black stone.” Mentioned with *dāg-UD*, “the white stone,” probably to be read *dāg-bar-ra* after CT. 14, 3b 1. See also CT. VI 12b 34 f.

*Dāg-NE*, mentioned with *dāg-SI* as in CT. 14, 3b 3. Explained by *aban pi-in-du-u*, CT. 14, 15, 34 in a list of ornaments of a woman’s apparel. *pindā* is explained by *aban iṣat*, “fire-stone,” and by *janibu*, Rm. 339, 13 f. in CT. 18, 26. The latter stone *ja-ni-bu* is rendered a-a-ni-bu (i. e., *ja-ni-bu*) = *dāg-ZA+SUH-UNU-KI*, in an unpublished syllabar, Del. H. W., 50a and by *aban qa-ni-bu* (CT. 14, 17a 10) = *dāg-ZA-SUH-UNU-KI* for which CT. 14, 15, 11 has simply *aban ni-bu*. The sign *dāg-abnu* has also the values *ja* and *jā*,³ and consequently *janibu* and *qa-ni-bu* are both loan-words whose first syllable represents the word for jewel.⁴ *nibu* consequently represents the word without the determinative and we must suppose a value *ni-ib*⁵ for *ZA-SUH-UNU-KI*.

¹ See Ranke, Personal Names 89 ff.; Tallquist, Neubabylonisches Namenbuch 300.
² CT. 18, 22, 34. See also *si-la* = *epēk*u, be merciful, Perbel, PBS. V 10a IV 18, and *si-la* = *mindatum*, compassion, *ibid.* 16. The word *si-la* came to have this sense from *si-la* womb.
³ The value *ja* for Br. 5221 was first conjectured by Clay, BE. 14, 23 and is confirmed by Vac. Berlin, 523 I 25.
⁴ See on the distinction between *dāg*, stone, and *ja*, jewel, Sum. Gr. 56.
⁵ V R. 22, 23 gave *qa-ba-bu* and CT. 12, 28, 26 *qa-ba-[bu]*; a Berlin Vocabulary has *qa-balām* (Delitzsch, Glossar 218).
DELITZSCH, H. W. 50, cites K. 4349, 10 f. ṣa(or ṣa)-ZUR-DUG-LI and ṣa-ṭa-ni-bu as Sumerian equivalents of ja-ni-bu. According to the ideogram ṣani-bu should mean "jewel of Hallab," and probably refers to an ornament of the apparel of Ishtar. CT. 14, 15 also contains names of Ishtar's apparel. ḫa-NE or ṣa, ḫa.-NE means precisely "fire stone," and ṣa is probably for ṣenatu, "live coal," hence "glowing object," "fire stone." In this case the disease ṣenatu is a kind of red fiery tumor and really the same word as ṣentu.²

DĀG-UR, here for the first time. Probably aban-bašīti, "jeweled cloth of the pudendum."³

DĀG-TU, explained by (aban) ṣa-ra-ḫu, CT. 14, 15, 33, another example of the Sumerian ṣa "jewel," incorporated into a loan-word. Explained as ṣa-šubā ṣig = aban šubā samtu, "the red agate," CT. 14, 15, 33. In any case an ornament, jeweled article, worn by women at the waist; DĀG-TUD ša ṣabili-ša, "the jarabu of her loins," IV R. 31, 54, where it is a gloss on šibbu, "girdle(?)". Must we assume a value raḫ for TU?

DĀG-Ū-TU, "birth-stone," clearly a jeweled cloth worn by women and synonymous with jarabu.

DĀG-nu-Ū-TU.

DĀG-ša-bar.

DĀG-SAG(?)-DU, aban banš(?), and hence synonym of ṣa-ū-tud = aban alādī.

For saq-du = banu, see SAL. 2319 and nin-du-sag = beltu banitu, CT. 24, 12, 7.

OVERSE III

Line 2 is probably to be restored from CT. VI 12a 10 aban algamiš.⁴

Line 3, (dāg) hišib-X = aban kunuk algamiši, a seal made of the algamish stone. Cf. CT. VI 12a 11.

Line 4, (dāg) giš-X = CT. VI 12a 12. The same stone without determinative abnu is found in a dream omen, K. 45, 16 (PSBA. 1914, Pl. XIII), where it is said to be seen designed on a wall.

¹ Here the scribe employs the loan-word as a Sumerian word and ignoring the syllable ja adds once again the determinative. The reference K. 4349 is erroneous, for this tablet contains only lists of gods.

² See also Holma, OLZ. 1914, 263.

³ Also DĀG-SI probably refers to the "gall-stone," or a jeweled band worn at the upper waist.

⁴ Here the sign is SAL+KAB, but in our text NI+KAB. On these various forms for algamish, see Radai, BE. Series D. V 54; Historical and Religious Texts, p. 29 n. 4 and Ni. 4585 in this volume. Meissner, SAL. 1761 and 4069 wholly misunderstood the sign. Another form UD+ SAL+KAB is certainly identical with giš+Sal+KAB in Historical and Religious Texts, p. 64 n. 3. The GIŠ or UD+X represents a species of the algamish stone. GIŠ is probably the original form. Cf. also šir-gal, Gud. St. B. 6, 15, etc., with giš-šir-gal, Br. 1657.
Line 5, (dāg) al-X.
Line 6, (dāg) kišib-al-X, a seal of al-X stone.
Line 7, (dāg) e-li-li, "the elēl-stone." Written also e-li-el, Historical and Religious Texts 29, 8; BE. VI Ser. D 42. Variant of alatu.
Line 8, (dāg) e-li-li, "a seal of elel-stone."
Line 9, dāg giš-e-li-li, "the giš-elel-stone."
Line 10, dāg-NUNUZ, followed by white and black NUNUZ-stone, as in CT. VI 12b 23.

The reverse Col. I speaks of the newly born (NUNUZ-bi) and the nearly matured (amar-bi) of animals, but the fragment permits no definite information.\(^1\) Col. II contains a list of woolen garments.

4594

Fragment from upper left corner of a two column tablet; contains about half of Cols. I and IV (or Col. II of reverse). By placing I 1–12 before line 1 of Col. IV and IV 15–24 at the end of Obv. I, both Cols. I and IV are completed. In other words, obverse and reverse of this tablet are identical. It follows on after 4599 whose last sign was MARUN or some combination of that sign and begins with a similar sign sig = šartu, "wool." The tablet completes the end of K. 4342 Rev. I (=II R. 38 No. 1) and restores the greater part of K. 4342 Rev. II. It will be noted that 4599+4594 restores K. 4342 Obv. II 12 to Rev. II 21, where K. 4342 probably ended. The Asurbanipal colophon probably completed this column. We, therefore, lack one tablet of the Nippur collection to complete the duplicate of K. 4342 Obv. I and part of Obv. II. Obviously these Nippur syllabars were uninscribed on the reverse as Ni. 4599, or inscribed with a duplicate of the obverse as Ni. 4594.

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\(^1\) Cf. Genouillac, RA. VII 159.
Reverse

1. 1. ḫabbatu, plunderer.¹
2. 2. 
3. 3. ḫsidu(?), harvester.²
4. 4. idem.
5. 5. 
6. 6. 
7. 7. 
8. 8. ša ḫabburi
9. 9. dalā, water drawer.⁶
10. 10. ša šapilli, one that draws water from the deep.⁸
11. 11. dalā, water drawer.
12. 12. dalā ša naplašti, or šapilli, one that draws from a deep place.
13. 13. rāpišu, one who uses a spade, or pick.
14. 14. ḫipu, demolisher, one who uses an axe. (Probably the workman who uses the pickaxe.)
15. 15. mākisu, tax gatherer.

¹ MDG., No. 35, p. 25 also ḫabiri.
² Not ḥid-maš=agrū.
³ Confirms SAL. 5471.
⁵ े-nu=šunu, osier, hence amēš šunu, “man who works with osiers, basket maker,” seems excluded by the form of the sign on the tablet.
⁷ Probable restoration of II R. 38 No. 1 Rev. II 3.
⁸ Perhaps also Obv. 21.
⁹ So II R. 62, 73 but 38; 3 dalā šapilli. še<šem=rain, rain-water, cf. Sum. Gr. 239.
¹⁰ Delitzsch, H. W., 218u and 62a read muššu ša šapilli which is not probable.
¹¹ II R. 38, 5 ে-lu=šul=da-ma.⁶
¹² Variant ে-l-u (as II R. 62, 73)=dalā ša šapilli.
¹³ Cf. kal al-ag, workman who uses a pick, Delaporte, Textes de l’Époque d’Ur, 7386 Obv. 3; 7056, 4. For al, pick, spade, see Sum. Gr. 202. For the verb raṣṭu, to spade up, break up a field with pick and spade, see Schorr, VAB. V, p. 190. Here ASKT. 72 II 4 alag וש-šal-la še-ab-ag-la=išlu ina ʾīṣu uraṣṭšu, “The field with a spade he spaded.” ʾīṣu here clearly “spade,” and note ʾuš-šal, “the wide sickle.”
¹⁴ kal ġag-gul, workman of the axe, Delaporte, ibid. 7056, 5.

17. *gun* 17. *biltu*
18. *gun-bi* 18. *bilatsu*
19. *gun-bi-ne-ne* 19. *bilainsunu*
20. *gun a-šag-ga* 20. *bilat īkī₃*
21. *gun īš-šar* 21. *[bilat ki-ri-]e*
22. *gun-še* 22. *[bilat še-²]im*
23. *gun-še-NI+giš₂* 23. *bilat šamaššammi*
24. *gun sā-lum* 24. *bilat sulûppi*

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Fragment of a syllabar; Semitic renderings broken away. Restores K. 4342, Obv. II to end of Rev. I (II R. 38, No. 1). Duplicates, K. 9961+Rm. 609 (CT. 19, 2 and V R. 20, No. 2) which belong to the same tablet. Series *ana _il-_ti-šu.*


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¹The meaning of *kurbanu,* *kurbannu,* if connected with Heb. *kōrban,* is gift, offering, but this meaning hardly suits any of the passages in Assyrian. The Sumerian *lāg=lāsu,* to knead, and *mig-lāg-ga=čišu,* dough, *lā,* poultice, mixture, used in incantations. *kurbanu* seems to be employed for the bread and meal applied to patients and washed away, in ASKT. 71, to *lāg-bi an-ri-ri-ga=širban-su ilākkat,* "he shall seize away his mixture (and spread about incense)." Hence *lākī ḫurbanu* is the *abîpu* priest who removes (*kuppušu*) the applications of bread, water and meal (*lā)* after the tabu has passed into them, hence *kurbanu* "tabooed mixture, defiled bread." This is an entirely different idea from that of the late Hebrew and New Testament usage of *Corban,* a gift vowed to God, and hence tabooed (in a good sense). I am unable to see any reference to *giving,* *offering,* in *kurbanu,* which often means lump, roll of clay or dough. Note that II R. 38, 11 is followed by the *abîpu* which is omitted here because *lākī ḫurbanu* and *abîpu* are synonyms.

²Cf. Br. 5842.

³Var. II R. 38, 12 = V R. 31, 1, *sa-dul-bi.* Note *sa-du-ul=kalimtu,* enclosing net. *aburru* certainly something enclosed, protected by shrubbery, lattice work, and probably a "garden with pond, a park with pond screened by a hedge." Also *a-sal=aburru* in *kur a-sal=mat aburri,* land of garden-ponds, a land hedged about by natural obstructions, ZDMG. 53, 657, 28, hence a land of security, and *aburri₃,* in security, *kur a-sal-la nā₃-a=mātu ša aburri₃ rabā₃u,* "land which reposes in security," ibid. 29. Hence loan-word *usallu,* garden with pond enclosed by shrubbery. Note (*išu) a-sal-lu-u=kištim,* forest, II R. 23, 50. *a-sal nā₃ī,* garden with pond and canal passing through it; *šumma ina a-sal nā₃ī (šam) illsu nā₃lus,* "if in a pond-
2. *e sa-du-ul-bi* 
3. *ri-ba-na* 
4. *e ri-ba-na* 
5. *ri-ba-na* 
6. *iq-ti* *ri-ba-na* 
7. *ni-g-gal-la* 
8. *su-ni-g-gal-la* 
9. *kas-kal* 
10. *gar-ra-an* 
11. *gar-ra-an* 
12. *gar-ra-an-gur* 
13. *ka-gir* 
14. *gu-u-da2 kalam-ma* 
15. *ki-uš* 
16. *ki-uš* 
17. *ki-uš* 
18. *su-gur* 
19. *su-gur-lal* 
20. *su-gur-lal* 

2. *bit aburri*, house in a pond-garden. 
5. *biritu*. 
6. *igar biriti*. 
7. *ibašši* 
8. *ul bašši* 
10. *ditto*. 
11. *urḫu*, road. 
14. *daragggu* 
15. *kinaššu*. 
16. *kibsu*. 
17. *daragggu* 
18. *kimmatu*, hair of the head. 
19. *hi-[immatu]?* 
20. 

garden of a canal an *illuru*-plant be seen," Boissier, DA. 67, 27. *šumma kušli ana n-su-lī i-su-ib-ba-ur, "if kuštlu-flies flutter over a garden-pond," DA. 56, 12; "if kušlul-flies ana n-su-lī i-su-an-ni-hu, descend upon a garden-pond," *ibid.* 13. *kima (tanu) maškal ina u-su-lī (Syn. rašantu, marsh), Mašlu, 3, 177. A house *ina n-su-lī, "in a garden with pond,"* CT, IV 1b 13. See for *u-su-lī nāri* in descriptions of land, Shork, VAB. V usallu (index). BE. IX 50, 5 mentions a village *Ḫi-da, u-su-lī kšaš ṣu-nāri, "in the park on the bank of the canal."* Hence *aburru, usallu*, a garden or park with pond surrounded by a hedge. Feminine gender; *kima ēri maḫurat usallu, "Like a flat-roof the shrubberies were leveled," Deluge 135. A ritual mentions the *ḫtura usallu nāri, "clay of the pond-garden of the canal, "*King, Magic, 25, 6. Sargon quartered his military animals in the *usallu* of a conquered city, *i.e.*, in the city park, Thureau-Dangin, Sargon 187. *ana u-su-lī tam ša eli nār Purattā al-lāt, "I marched to the park which is by the Euphrates, "*Scheil, Tukulti-Ninurta Obv. 62. Senecherib took land from the *usallu* *u tamriti eli, "park and meadow-land of the city, "*for his palace, and raised a terrace with the earth of the *usallu* which he took from the *mal-Dī* of the river.

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1 Var. II R. 38, 13 probably *ē sa-du-št.*
2 Var. *ri-ba-an-na, ibid.*
3 Var. *i-ši.*
4 Here for *ni-gal-la, or perhaps read ni-gal-la.*
5 Var. K. 9961, 4+II R. 38, 27. *kan-gar.*
6 Var. *ka-gir.* Here Var. inserts *gir-ni-gal-la= kibsu.*
7 Var. omits *da.* Here Var. inserts *ki-ul-kalam-ma=nardamu, nirdamu,* way of the land.
8 See Maisanner, SAI. 6527.
9 Var. omits, but has an insertion *su-gur-giš= ḫa{---}, black hair.
21. sugur-lal-lal
22. gu-me-ri-ri
23. gu-da-ri-a
24. gu-ag-a
25. gu-nig-gili-ma
26. gu-dib
27. [dib]-sag
28. [sag-sum]-me
29. . . . . . . .
30. [ki-] bal-la
31. [ki-] bal-la
32. [ki-] bal-la
33. [lum]-lum
34. lam-lam
35. si-si-ig
36. si-si-ig
37. si-si-ig
38. marun
39. . . . . . . . .

21. kimmatu kit(?)-1, covered with head-hair.
22. bu-[un-nu-bu], bear in abundance.2
23. nanduru, to be angry.
24. kibula, wrathe, fold.5
25. sikpatu, overthrow.6
26. haliku3
27. ditto.
28. hasu, hasten.
29. .
30. mat palê, land of rebellion.
31. mat nukurti, land of hostility.
32. mat nabalkatu, land of insurrection.
33. unnubu, bear in abundance.
34. usubu, bear richly, thrive.
35. shu, wind.
36. mebê, hurricane.
37. šakummatu, lapse into silence.
38. rubusu, stall.
39. kabu

1 Meissner, SAI. 6529, kimmunu. A verb kamamu, variant of kamun, bind, surround, should be expected. Note ka-ma-mu, a disease, Syn. ‘u and nasi šahhad, dizziness of the head, K. 10014 in CT. 18, 26.
2 Employed in V Raw. 19a 8 after hanabu ia pirim, to thrive of the hair, but in ZA 8, 200, Scheil 23, te gir ba-an-ta-ba=te im han(su)bu, of grain. Cf. also gu-ge-en-me-ir-me-ir=libnu, “May thy brightness be abundant,” RA. 11, 149, 34. The variant K. 9961 has the original form, me-ir-me-ir. II R. 386 has only bu-un-nu-bu.
4 Var. gu-ni-ag-a. Rom. II 40 Rev. 6, CT. 19, 37 has a-dug-ag-a-ga-lišša[ . . . ]
Thompson’s reading is correct from Kinc’s collation and SAI. 2049 should be suppressed.
5 Boissier, Choice 141, 13, gloss on patibu. Serpents štāpu, štāppitu, wrathe, Boissier, DA. 262, 4; Pinches, Texts 12a 27. aapašakim, “I will do it for thee twice,” RA. 11, 75, 21. See also Jastrow, Religion 1017. gu-ag-a, use the neck.
7 So both variants II R. 38, 5 and V R. 20, 35.
8 Sic! Variants sag-dib.
9 Variants mu.
10 Variants have no line corresponding to l. 29.
11 Here variants have a sectional line.
12 Variants, sig-sig.
13 Here and in II Raw. 38, 26 the inserted sign is gud+gud, but in CT. 12, 26, 16 bat. See SAI. 7741.
A Sumerian list of chairs, beds and similar articles. Broken at the middle from top to bottom. The tablet probably belongs to the period of Samsuiluna but may be later, and possibly Cassite. It is part of a series containing long lists of objects made of wood and is the original of a portion of the large Assyrian vocabulary, K. 4338a, published in Delitzsch, *Assyrische Lesestücke*, 3d edition, 86–90. Ni. 4598 begins at the end of Col. I of K. 4378a, and contains all of Col. II (which it restores) and a part of Col. III, which can be almost wholly restored. The colophon of K. 4338a states that the Assyrians knew this series as *ṭar-ra=ḥubullu*, of which K. 4338a formed the fourth tablet. The third tablet has been published in transcription by Meissner, *MVG*. 1913 No. 2, 10–30; it is entirely devoted to names of trees. The same scholar has recently published another complete tablet of this series in his *Assyriologische Studien*, No. 1, Leiden, 1916. It is probable that the Nippur collection contains the original of the entire series. The Assyrian redaction contains several changes, additions and omissions.

1. *giš-gu-za šig-ga* = K. 4338a 168
2. *giš-gu-za gid-da* = l 69
3. *giš* " *sir-ra* 4 = l 70
4. *giš* " *sal-e-NE* 3 = l 1

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1 Delitzsch gave this tablet as K. 4378a but it is numbered 4338a in B. Zöld's Catalogue.
2 The term has probably a special religious sense, referring to the seat on which the gods sit in receiving worshippers, as shown so frequently on seals. Cf. ἀρχήν τῆς χώρας, Heb. 4, 16.
3 RTC. 221 Obv. VI; 222 IV 4. This term has also some unknown special significance.
5 *sal-e-NE* occurs as a verb in Gud. Cyl. A. 22, 5.
5. giš-gu-ta ẓag-bi-ūšt = II 2
6. giš,  LA-LAM-TI-TUM
7. giš,  ki-ūš
8. giš,  kashkal
9. giš,  nitaq
10. giš,  sal
11. giš,  gar-?
12. giš,  gar-?
13. giš,  giš-ginar
14. giš,  barā
15. giš,  ni-ma-lá
16. giš,  ki-ūš
17. giš,  šēš
18. giš,  šag-gul-la
19. giš,  anšu
20. giš,  lugal

5. ku-us-si ni-[me-di], chair with foot rest.
6. a-rat-ti-it, chair with foot-rest.
7. TAR-[-.....], chair for journeying.
8. kussi ḫarrani, chair for the route.
9. Chair for men.
10. Chair for women.
11. ..............
12. ..............
14. Chair for the holy chamber.
15. kussi ṭulultum(?), seat of adoration(?).
16. kussa-šapiltum(?), seat of humiliation?
17. napalsultum(?), mourner’s seat.
18. Seat of gladness of heart.
20. Royal chair, throne.

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1 RTC. 221 Obv. I 10 and perhaps II 9 has ẓag-bi-ūšt-ša, “a seat with foot-rest made of ivory.” Var. II 4 has here an additional ideogram giš gu-ta ẓag-gi-us-sa = kussi .., i.e., nimedi. Cf. giš gu-ta ẓag-bi-ūšt šabur-ra guškin gar-ra, RTC. 222 l end.
2 Restored from II R. 23, 4 a-rat-ti-it = kussi nimedi, and Var. II 4 giš-gu-ta aratta = a-rat-ti-it. The ideogram in Ni. 4598 is otherwise unknown. Cf. VAB. IV 280, 17. Variant gives two Semitic readings, the loan-word aratta and ka-štil-lum?, seat of honor, probably because chairs with foot-rests were associated with kings and gods.
3 So restore AL. 86 II 6.
4 Probably some word for way, route, like daraggī is intended.
5 Restore from II R. 23, 6. Here the late variant adds giš-gu-ta kashkal nim-ma-ki, a chair for the route, an Elamitic chair.
6 Cf. RTC. 221 Obv. V 2. Here AL. 86 II 6 is broken away and the lost portion is restored from Ni. 4598.
7 RTC. 221 IV 10. giš-gu-ta bara(?) ka-lu-āb sag-ba guškin gar-ra, Chair for the holy chamber, made of ḫaluppī wood, whose top is made of gold. kussi parakkī, IV R. 18a 6 below.
9 This one of the earliest known forms of šēš and may be identical with ERIN as THUREBA-DANGIN on the basis of RA. 9, 77b 12 supposed. Cf. SBH. 55 Rev. 12. Note ERIN in CT. 15, 26, 5 and 27, 6. napalsultu should refer to a place for kneeling, a hassock or stool, not a chair. For kneeling on the mourner’s stool (ki-šullu) see Bab. III 237. Perhaps kussa is employed also in this sense.
10 Cf. ḫar-gar-e šag-gul-la, RADAU, Miscel. 2, 33. Here begins fragment of Var. Col. II in AL. 86.
11 Omitted on variant.
21. giš-gu-ta dun-ta-ma
22. giš " bin-ši
23. giš " ma-gaš
24. giš " mā-latš
25. giš " nīg-rin-na
26. giš " galam-ma
27. giš " galam-ma urudu gar-ra
28. giš " galam-ma... gar-ra
29. giš " galam-ma... gar-ra
30. giš " galam-ma guškin gar-ra
31. giš " galam-ma kuš gar-ra
32. giš " giš-KU
33. giš " giš-esi
34. giš " giš-ša-lú-úb
35. giš " šu-ma-a egir
36. giš " šu-sag(?)-dū-a egir10
37. giš " šu-nišgin-na
38. giš-ka-muš11 gu-ša
39. ku-nsi-pit-ḫur-ti,11 seat of assembly(?)
40. ka-muš-šak-ku

The sign is DUN but the Assyrian scribe read SĀFI, a common error. The Var. has dun-ta-ma. The original form was probably dun-lag-za, a species of żebu.

2 Var. giš-šin-ti. giš has been erroneously omitted. The kiškittu includes carpenters, leather-workers, sailors, sculptors, scribes and smiths, see Nikolski, 52 Obv. III and RTC. 54 and 98.

3 Var. gan-na. Var. inserts also "A chair of Meluhha." The Semitic seems to have ma-gaš-na-la-tu).

4 Here AL. 86 II has again a long break.

5 Or gan-šin-na(?). Perhaps kussi elittu.

6 For the sign and meaning see Historical and Religious Texts, p. 45.

7 urkarinna.

8 Loan-word, perhaps chestnut.

9 See Meissner, MVAG. 1913, No. 2, p. 31.

10 If this ideogram stood in AL. 87 II 52, as seems probable, then it was rendered by erimīl, which stands apparently for erimti arkātī.

11 Var. AL. 87 II 53 tum. Hardly mitbartu in view of the Sumerian. The variant AL. 86 f. had several inserted words, since the break is much too great for the material on Ni. 4598.

12 Ni. 4598 has gu-ta both before and after ka-muš. Ranke, BE. VI 95, 16 has giš gu-ta ka-muš and giš-mad ka-muš [cf. Ni. 4598 Rev. 28 and AL. 86 III 23 = ir-šu ka[mušakku], hence a kind of chair and kind of bed, rather than a part of them. See Schorr, VAB. V, p. 284.
39. **giš-sag**
40. **giš-RI**
41. **giš-sumum**
42. **giš-kešda**
43. **giš-dubbin**

| 40. **ḪAB-tu-u** |
| 41. **bülu**, wornout chair. |
| 42. **rikit kussi** turban(?) of the chair. |
| 43. **sūpru**, claw of the chair. |

### Reverse

1. **giš-nā**
2. **giš-nā** gal
3. **giš-nā** ṭēr
4. **giš-nā** šu
5. **giš-nā** kus

| 1. **pītnu**, reclining chair, couch, mattress. |
| 2. **(pītnu) rābā, great couch.** |
| 3. **(pītnu) šāpru, small couch.** |
| 4. **pītnu ḫa-ti, reclining chair with arm rests(?)** |
| 5. **pītnu ša maški**, a leather couch. |

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1 Var. u-lā, AL. 87 II 59. The variant has a different order and inserts two unknown ideograms for pātu.

2 From balā, to be worn out, perish. [giš-su-m]num=šu-šu, nihru (ruined, broken), and (isu) labīru, old article, CT. 12, 444 29-31. Duplicate K. 4408 (Pl. 45) has su-un for sumum. K. 2042 (ibid.) Obv. 7-9 has the same order. AL. 87 II 55 has a late insertion giš-EN-gu-ta=EN-tum (Var. lu), i.e., bulum (read enlu in Br. 2942). AL. 87 II 58 has also the insertion giš-ti gu-ta=amaria, i.e. giš-ti=igaru, wall (see ZA. 24, 387).

3 kešda seems to be the reading. It is apparently omitted with gu-ta in AL. 87 II. Cf. CT. 8, Bu. 88-5-12, 10 i. 9 giš-kešda follows īrān and kussu. PSBA. 19-11 Pl. XXIX 10 giškešda ḫakānī. [Cf. also CT. 6, 10 a 10, giš-kešda dingir-ri-e-ne-ge]. K. 8827, 6 ri-kiš ḫaḫ-ka-di, Syn. of markaš ḫaḫ-ḫadi, mukī ḫaḫ-ḫadi, band of the head, support of the head, and rīku=agī, turban, V K. 28, 19. But rīkiš kussu, rīkiš īrī, binder of the chair, binder of the bed, can hardly mean, turban, rather head-rest and pillow.

4 AL. 87 II 54.

5 ša is clearly written and attested also by ša=pītnu, Sm. 526, 25. AL. 87 has misread the sign as DA, Col. I 58-64 which has caused great confusion. Br. entered this false reading No. 6052 and Meissner, following Martin, Lettres Neo-Babylonienes 93 has also given giš-DA=pītnu. Thompson read giš-DA=ilu tablet, and that is the only defensible reading in view of da=li-e-u wise, RA. 9, 77 13. pītnu or giš-ŞA probably means "couch, reclining chair," or perhaps also "mattress," in view of the word ša, ša=net. It is a synonym of īrān, bed and nimmatu, hassock, in Assyrian inscriptions, King, Annals 342, 123; 364, 61 and Scheil, Tukulti-Ninur 70, and was erroneously rendered "pommei" by Thureau-Dangin, Sargon 353. Note especially ašar pī-tu šabnu la tērē, "where the couch is placed not shalt thou (the pest god) enter," Sm. 526, 25 and ibid. 27 mušš šē-ni la ūšēšā, "him that knows the couch not shalt thou send away." The value ša-a is probably borrowed from nad in Syl. B. 61; ša took over this meaning from ša, by mutation of sibilants.

6 AL. 87 I 62 adds also the barber’s chair.
6. giš-šù-a
7. giš-šù-a kar-ṭu
8. giš-šù-a kashal
9. giš-šù-a pur-kul
10. giš-šù-a URUDU-NAGAR²
11. giš-šù-a ŠU-I
12. giš-šù-a ša gu-ṭa
13. giš-šù-a ša gāl
14. giš-šù-a giš-gu-ṭa anšu³
15. giš ša gir-du¹
16. giš ša gir-du alad
17. giš ša gir-du sag-esi ḏu
18. giš nad
19. giš-nad diš-nad
20. giš-nad ki-nad⁴
21. giš-nad-ṭi-ᵍa⁸

6. littu, canopy, baldachin(?)
7. ..........................
8. littu ḫarrāni, palanquin.
10. littu ṣurgurri, canopy? of the smithy.
11. littu gallaḇi, barber’s canopy?
12. [littu ša kussi], canopy? of a chair.
13. [littu ša dalti], canopy? of a door.
15. kiršabbu⁵, ṣt-foot-stool.
16. kiršabbī ša ṣdi, the foot-stool of the protecting genius.
17. kiršabbu ša ṣeša-šu ušš epšu, a foot-stool whose top is made with ušša-wood.
18. iṛšu, bed.
19. dinmûtu, bed for one person.⁶
20. iṛši ma‘alī, bed of the sleeping chamber.
21. iṛši sikkani(?), a bed bowl-stand?

² iihrat?, cf. CT. 29, 46, 5.
³ AL.² 87 II 64 has an insertion giš-šù-a-šu = littu ka-di, canopy? of the hand. If our interpretation be correct this probably means, sun-shade, the forerunner of the modern umbrella. AL.² has also two late terms littu namšaši, canopy? of the lock or key, and littu ʾišdi = ?; both obscure colloquial uses of well-known words.
⁴ Here began AL.³ 86 Co. I11.
⁵ Literally, “the wood which is walked upon.”
⁶ CT. 12, 344 25.
⁷ CT. 4, 40 B. 1. ma‘alu, bed-room (not bed).
⁸ Probably for giš-ṭe-na = giš-šan = sikkamu. Cf. giš-ṭi-nad, DP. 413 II 3, and giš-nad-ṭi-še-na, Ni. 4562 Rev. 9. sikkamu, I conjecture, means bowl-stand, 410 II 2, a cauldron supported on legs (IV R. 55 I 29), a stand supporting a bowl placed at the bedside.
22. giš-nad gu(?)-ti-ga
23. giš-nad dubbin
24. giš-nad dubbin gua
25. giš-nad-dubbin sal-la
26. giš-nad (u)-a-güg
27. giš-nad ka-muš
28. giš-nad kar-ṭu
29. giš-nad kar-ṭu šu-ag-āa
30. giš-nad kar-ṭu šu-ag-ag-āa
31. giš-nad urs-(hi)
32. giš-nad ari(?)(hi)
33. giš-nad-nad
34. giš-bar-da nad
35. giš-sag nad
36. giš-RLI nad
37. giš-sumum nad
38. giš-kešda nad
39. giš-dubbin nad

22. ........................................
23. šu-ṣu irši, claw of a bed.
24. šu-ṣu alpi irši, ox-hoof of a bed.
25. šu-ṣu irši ša zinništi, woman’s bed with claw-feet.
26. A willow bed.
27. iršu kammiššaku
28. ........................................
29. ?-a-TU ? ša pušikki.
30. ?-a-TU(?) ša... ...
31. (iršu) ak-[ka-di-i-lu], an Akkadian bed.
32. (iršu) a-mur-ri-i-lu(?), an Amorite bed.
33. ........................................
34. ........................................
35. ki-... ...], top of the bed.
36. ........................................
37. A wornout bed.
38. rikis irši, pillow(?).
39. šu-ṣu irši, claw of a bed.

1 The šu-ṣu of chairs, beds, etc. (cf. šu-ṣu sikkani, “claw of a cauldron”), refers to the ornamented end of the legs or supports of these objects. Note for example the legs of a stool ending in lions’ claws, HUNGER and LAMER, Altorientalische Kultur im Bilde, No. 153, also the silver vase of Entemena (No. 157) stands on four feet in form of lions’ claws. Such ornamented feet are frequently mentioned in lists of furniture; dubbin gu-za-sal, “the claw of a woman’s chair,” RTC. 233. dubbin nad, “claw of a bed,” DP. 413 11 4. Often after nad, REC. 223 1 12, etc.
2 Cf. REC. 222 1 1; 227, 3.
3 Cf. giš-nad giš-KU dubbin KA-la, “A woman’s bed of urkinnut-wood, with claw-legs,” DP. 75 1 3. KA is a variant of SAL. For KA with value šil, see SUM. GR. 240.
4 Br. 14248: for the form in the Isin period, see Ni. 4561 Rev. II 26, and in Assyrian texts K. 45, 33, in PSBA. 1914.
5 Corresponds to AL. 2 86 111 22.
6 Cf. above, l. 7. This line probably corresponds to AL. 2 86 111 14 = ?-a-TU......, followed by [giš-nad kar-ṭu]-tag = “še-e(?)-?.”
7 AL. 2 86 111 16. Here this text has also [giš-nad kar-ṭu] šu-ag-āa = ša šitti.
8 Omitted on variant.
9 Cf. AL. 2 86 111 21, and for akkadiššu, SBP. 264, 8.
10 Var. omits.
12 AL. 2 86, 24.
13 Perhaps AL. 2 86, 25 should be corrected to BāD for AS.
Fragment of the series ana itti-šu; restores 82-7-14, 864
Cols. I+II to III 2 (ZA. 7, 27 ff.).

1. ūtur
2. nadi (imperative), throw.\(^1\)
3. ina burti ata, look into the well.
4. ina šākī šurub, cause to enter from the street.\(^3\)
5. ina ṭa kalbi ekīm, he seized him from the mouth of (his) dog.
6. šūnu, lap, bosom.
7. šūn-šu, his bosom.
8. ana šāni-šu, upon his bosom.
9. ana šāni-šu ỉškun, he placed upon his bosom.
10. iššakku, regent.
11. šangu, high priest.
12. šabrū.
13. ummānu, skilled workman, scholar.
14. āsār-ri (sic!)\(^9\)
15. ṣidi\(^10\)

\(^1\) Lines 1 ff. recall incantations, as also BM. 91010 (CT. 14, 13) begins with three lines of CT. 17, 36, 88-90=ZA. 28, 77, 48-50.

\(^2\) Var. ni-pa-dā. The phrase is repeated in II R. 9, 32 [fil-ta ni-pa-dā=ina burti a-tu-šu, “seek for him in the well.” Here ni is placed before the root as the accusative.

\(^3\) So II R. 9, 33. ZA. 7, 27, 4 has sil-ta ni-kār-ra=ina  şikū šurubu. Here bur=šur is employed as a synonym of šur and means, cause to return.

\(^4\) A Berlin vocabulary, variant of CT. 14, 10 gives ur-gal for ur-KU=kalbu, hence KU has the value dār=kalbu. Note also ur-dār-ri, AJSL. 28, 226, §48.

\(^5\) Vars. ba-an-da-ḥar and II R. 9, 34, ta, from, instead of ỉa, against, an idea expressed by the dative of disadvantage in Latin but a shade of meaning difficult to render in English.

\(^6\) Provisional reading; the true pronunciation is probably ỉša(g).

\(^7\) Var. omits. The ṣangu was an executive for the temple and a liturgical office. He has apparently no connection with magic. In Bab. Liturgies XXII, I read ṭamāš, because maš means vision, having in mind the malmaš, priest, a magician; but the ending ri shows this to be false. We have to do rather with bar=parāsu, pāris blīt, “executor of the temple.”

\(^8\) Var. false, PA+IB.

\(^9\) Variant although fifteen hundred years later has the correct text ǔkkīm.

\(^10\) MEISSNER, Supplement, pl. 25 Rev. 38, nī-tu(ŠID) = minātum.
16. šiti -ma -a
17. så  
18. sā-tar  
19. sā-tar-gal  
20. sā-tar-gal  
21. sā-tar-eri-ki  
22. sā-tar-lugal  
23. sā-tar-ne-ne  
24. [galu-enim-enim]-ma  
25. [galu-enim-enim-ma]-eri-ki  
26. [galu-enim-enim]-ma lugal  
27. [galu-enim-enim]-ma sā-tar  
28. [galu-enim-enim]-ma-ne-ne  
29. [galu-ab]-ba eri-ki  
30. maškim  
31. maškim eri-ki  
32. maškim lugal  
33. maškim sā-tar  
34. maškim -ne-ne  
35. [?] ḫA- dū  
36. in- kūr  
37. in- kūr e- meš  
38. nam-dumu-ani-šú  
39. nam-ibila-ani-šú  
4600. 4591.

Two School Exercises. The Reverses are Duplicates.

The obverse of 4600, which is only partially inscribed, contains a short list of precious stones and ornaments. Line 5

1 The original word for mašû, minâtu, is šitama, šitima; note the sign name šitima, JRAS. 1905, 81-4-28 Rev. 37. BRÜNNOW, ZA. 7, 20 followed by MEISSNER, SAI. 4294, read [aq]-ma-ni-šu, which is impossible; a word umânu is unknown. Var. šitī-me-a.
2 BRÜNNOW appears to have the ditto sign. Uncertain. Here Var. has an insertion sa-tar-[gal] = šapiru.
3 It is unusual to find ab-ba with the determinative amelu but the traces favor this. See also amelu AB-BAša bit Atadimmú, ZEITLIN, Le Style Administratif, p. 42, 8 = Pl. VIII. amelu AB, RTC. 112 Obv. 7, here ab-ba lugal.
4 Here begins II R. 33 No. 2.

The reverse contains a phonetic syllabar aiming to reproduce each consonant with the three vowels u-a-i. A similar tablet has been published by Thureau-Dangin, RA. 9, 80 which also introduces biconsonantal syllables on the same vowel system, as dub-dab-dib; hur-mar-mer; bur-bar-bir; tum-tam-tum; sur-sar-sir; sur-šar-šir.1 From the order in which the consonants are arranged it is evident that the Sumerians had not succeeded in a scientific analysis of the elements of human speech. Thus in RA. 9, 80 bu-ba-bi occurs in Rev. I and pu-pa-pi in Rev. IV. un-an-im is separated from um-am-im, and gu-ga-gi from ku-ka-ki. The two tablets also follow different arrangements. For example, Ni. 4600 Rev. II has ku-ka-ki, lu-la-li and RA. 9, 80 Rev. II ku-ka-ki, u-a-i.

As far as our tablets they present the following order: tu-la-li, mu-na-mi, bu-ba-bi, tu-za-ti, su-sa-si,3 gu-ga-gi, du-da-di, ru-ra-ri, wu-wa-wi,4 ku-ka-ki, lu-la-li, u-a-i, mu-ma-mi, šu-ša-si,5 gu-ga-gi, bu-mu- ?-ma-mi,6 pu-pa(r)7-pi, ur-ar-ir,8 tum-tam-tim, uš-āš-šiš.

1 Dr. Christian in his useful work on Die Namen der assyrisch-babylonischen Keilschrift-zeichen (MVAG. 1913, No. 1) p. 2 observed the same principle in certain portions of the Semitic syllabars.
2 Written KA.
3 Here sibilants š, š are grouped. RA. 9, 80 III has su-sa-si twice, separated by um-am-im.
4 The sign PI is repeated thrice. In Col. IV PI appears for PI and in RA. 9, 80 IV for PI. Hence this sign represents sord labial p and also interlabial spirant w. PI has also the value mi, as in din-Pi-ir = dimmir, BL. 195, 45. Note mi with variant PI in the new variant of the Codex Hammurapi, in Historical and Religious Texts, p. 50. w is here obviously the sonant w and not the half vowel ţ which is impossible with u and i.
5 Note the complete separation of š and š in this tablet. su-sa-si occurs in Col. I, šu-la-li in Col. III.
6 We have here an attempt to distinguish certain labial sounds from the w, m and p given in other sections of the tablet. The missing sign would help us to settle this difficulty. Perhaps the scribe wished to write ru-ca-si(f).
7 Written MASI on 4600 but pu on 4591.
8 Also RA. 9, 80 Col. II where ur is written ār.
Unfortunately these two tablets do not throw any light upon the emphatic letters. In AO. 5399 IV we have according to Thureau-Dangin, sur-sar-sir and Șur-šar-šir, but the latter series may be Șur-șar-šir; neither ḫ, whose existence I admitted in Sumerian,¹ nor t is mentioned. They do, however, settle the character w as sonant and not surd.

4574

Fragment of a Sumerian Code of Laws

Ni. 4574, part of the obverse and reverse of a single column tablet, is unfortunately damaged at both edges so that the laws contained in this text remain obscure until the lines can be completed from duplicates. Obv. 5 begins: tukundi-bi galu uru dingir-ra...... “If a man of the city his(?) god......” And line 7, which probably continues the same law, reads: lul-ü-bé-in-dug..... “If he lies......” and line 8 may possibly be restored: [nig-ţ]ul-ü-bé-in-dug...... “If he speak the truth......” Line 11 refers apparently to a man accused of exercising witchcraft by means of the evil tongue ka-gul. The laws on the reverse frequently refer to ș Pasag. Pasag is rendered into Semitic by Ishum who appears to have been regarded as a fire god, but his character is essentially that of an underworld deity.² In the obscure lines of our fragment Pasag

¹ See the Grammar §27 bis.
² Ishum is most probably Semitic and connected with 𒈗 “fire.” It has been regarded by some as Sumerian and rendered by na’dū šabihu, “The revered slayer.” Note that Ishum is infelected as a Semitic word, (īlu) i-la-am (īlu) nin-lil a-na (īlu) Šamaš šitid-ma, “Išum whom Ninlil begat for Shamash,” and Pasag follows Shamash, SAK. 74 VIII 61–63. See RA. VII 20, 7.
seems to be the pest god but this suggestion is made with reserve. The reverse may be interpreted as follows:

Ni. 4574

2. [tukundi-bi galu] sag ib-šam-[šam]
3. [.....]dpa-sag-ra li-mu-na-tar-ri
4. sag-šam-šam-dé igi-gál-la-ni nu-mu-na-[.....]
5. tukundi-bi dpa-sag-ga .... .......
6. [ ]šam-šam mu-na- ab- bi
7. [ ] ki giš-rin-na giš-mu-un-[ ]
8. tukundi-bi galu gud in-šam-šam
9. [.....]dpa-sag-ra li-mu-na-tar-ri
10. gud-šam-šam-dé igi-gál-la-ni nu-mu [ ]
11. tukundi-bi dpa-sag-gá [.........]
12. [.....]-šam-šam mu-na- ab-bí
13. [.....]šur-ṭal-ṭal-a-ni nam-mu-ni-ib-[.....]
14. tukundi-bi galu udu in-šam-šam
15. udu-šam-šam-dé igi-gál-la-ni nu-mu-na-.....
16. tukundi-bi dpa-sag-gá .... .......
17. [.....]-šam-šam-dé mu-na-ab-bí
18. [.....]-amaš-rin-na-bí nam-mu-ni-ib-[.....]
19. tukundi-bi galu dam in-tuk-tuk
20. dpa-sag-ra li-mu-na-tar-[ri]

4570

RECORD OF A BUSINESS TRANSACTION

1. One drinking vessel KU-PAP-la ...... 
2. Two drinking vessels whose contents\(^1\) are two ša each, 
3. Nine shekels of silver, one seal of lapis lazuli whose value is five shekels, 
4. Lu\(^2\)Enki son of Eri-e-kenag\(^2\)

\(^1\) á-ša-a-bi = ala-šu, its bowl. 
\(^2\) Written EDIN-e-kenag = ardu-narašu, “The servant, beloved (of the god X).” For EDIN with the value eri, note THUREAU-DANGIN, Inventaire des Tablettes de Tello 1236 Rev. 5, EDIN-ga-a, servants fugitive, and 1044 kal-ša-a, in same sense. kal < kalag has a synonymous meaning, man, employee. For EDIN in this sense see also CT. X 49, 12245 eri-š-mu, servant of the bakery. Ibid. 11, eri-š-im, servant of the confectionery. Cf. CT. III 9 Col. III 35; ibid. 46 A. 101, etc. eri has the sense workman, able-bodied employee, rather than slave. See for eri, Sum. Gr. 213.
5. to Ur-[4]Lugal gave.
6. Twenty *sar*, field of Ânumma, *man of ..........*, deceased,
7. Illi-šu-bani son of Ḥamaâ to Ur-Lugal gave.
8. Sinikišam the shepherd, from⁵.Nusku-â-maš-ana,² of Isin, took³ and gave to Ur-Lugal for money.
9. Anibaštī the slave woman, Amašinl...... to Ur-Lugal for money gave.
10. Ahuni the slave...... ... to Ur-Lugal
11. Until⁴ he shall have built this house,
12. as follows, he together with Amat-i-[?] in the name of the king swore, ............
13. “ki-ma ku-um la ša-ga ma ......
14. i-na i-ni-im
15. la ku-ga-la-la-ni.”⁸
16. Umniwikarrat the slave woman to Ur-[4]Lugal for money he gave.
17. Thirty beams for the dividing wall⁸ to Ur-Lugal for money he gave.

4617

SUMERIAN CONTRACT

1. [1+½(?)] *sar* dū-a 1. 1½(?)*sar of land with improvements;
2. [giš-bal] giš- keš- da⁸ 2. Canal lock, dike,
3. giš-gál giš-sak-ku² gub-ba 3. water-gate and bar are there.

¹ iši.
² "Nusku whose oracle is mighty." For this title of Nusku, see BL. p. 131.
³ il-ki-ma. I know of no other example of this conjunction.
⁴ aši ṣumma. I fail to understand the import of these lines. Line 21 may be rendered, “not shalt thou despise me.”
⁵ ri-ba-na.
⁶ We have here in all probability the same giš-bal which occurs in šabāru 1a giš-bal, CT. 12, 40, 50, to restrain, said of a giš-bal, with which cf. šuburu 3a i-hi, to restrain, said of a canal. Note also the expression for water-gate, giš-gál=mēr ša-ma-ri, dike of restraining, CT. 18, 46, 53 and cf. 19, 42, 11. Obviously šabāru > šamu are employed in connection with controlling irrigation by locks, dams and canals. bal is probably the root (bal 2) to pour out, Sum. ĝr. 205.
⁷ For mērشا, dike, dam, see GENOUILLAC, TSA. LXIX n. v.
⁸ sikkuru, bar or bolt which secures the two wings of the water-gate. Perhaps sink-[ku-ru] is to be restored in V R. 32, 40 ḫur mērša=sik .........., a reed dike, in which case sikkuru is there employed in the same sense. MUSS-ARNOLT, Lexicon 532 (followed by GENOUILLAC, ibid.) restores sink-[šam].
4. ki è-bi šag sił-dagal-la-šu
5. da è galu-?-gi-šu
6. è amar-ba-ab gina lugal-keš

7. ki amar-ba-ab-la
8. An-da-nu-me-a-ge
9. in- ši- šàm šàm-ti-ši-bi-šu
10. 1½ šikiu haspim
11. in-na- an- lal
12. ud kùr-šu amar-ba-ab u dumu-bi
13. a-na a-na-(da-)nu-me-a
14. è-bi-šu enim nu-um-[mal-ma-
15. mu lugal-bi in-pad-dè-eš

4. Its exit is upon the carrefour.
5. Beside the house of Galu-?-gizu.
7. From Amarbab,
8. Andanumea
9. has purchased. As its full price
10. 1½ shekels of silver
11. he has weighed out to him.
12. In future days Amarbab and his
13. against Andanumea
14. for this house shall not make
15. They swore in the name of their

king.

4616

LETTER OF THE CASSITE PERIOD CONCERNING GRAIN.
ADRESSED BY MARDUKRAIMKITTIT² TO THE KING(?).

1. a-na be-li-ja
   ki- bé-
   ma
   um-ma [u]Marduk-ra-im-ki-[t-ti]
   arad- ka-
   ma
2. a-na di-na-an be-li-ja
   lu- ul-
   lik
   ŠE AŠ-AN-NA-ge³ ki-am MU-
   BI-IM
1200 + 30 + 9 (še) 30 + 6 + 1/6
   (kunaši) še (mat) hal-ma-an-
   (ki)

To my lord
say:
Thus (saith) Mardukraimkitti
Thy servant.
"Unto my lord himself
verily I come.
As to the wheat and spelt, so is the
account.
1239 gur of wheat and 36 gur 60 ḫa
of spelt, grain from the land
Halman,⁴

¹"Beside Anu there is none." Cf. e-ni-da-nu-mi-en=ina bāl-šu, Voc. Hittite, Berlin
²A letter by the same writer and commencing with a similar salutation has been published by
Radad, Letters to Cassite Kings No. 30. Concerning the formula ana dinan bēl-ja, see ebd.
p. 33.
³šu u kunaš. See SAI. 4822 and Historical and Religious Texts, pl. 48 l. 33.
⁴A city and district east of Bagdad on the Elamitic border, according to Delitzsch, Paradies
205, modern Halwan. ašu hal-ma-šu, BA. VI pt. 1, 147 l. 80. mat hal-ma-an, KB. I 151, 190,
and see ebd. map opp. p. 217. Only here with suffixed ki which denotes a city, see for
mat.....(ki), to denote a province named after its chief city, Sum. Gr. p. 58.
1800 + 4 + 4/6 + 2/30 (šē) 50 + 9
(kūnaši) pu-ru-rāl-ka-aš-(ki)\(^1\)

10. 4 + 2/6 + 2/30 mai ša-ma-na-ki\(^2\)
an-nu-\(\overline{u}\) la maḫ-ru
a-dī-ni ul i-ka-aš-ša-da-am

1804 gur 260 ḫa of wheat, 59 gur
of spelt from Pururattash;

4 gur 150 ḫa from the land Haman;
This has not been received.
Our fixed time\(^3\) he(?) keeps not.

\(^1\) After lines 8 and 9 the scribe inserts 170 ḫa and 175 ḫa whose significance I fail to understand.

\(^2\) A city and district on the Elamitic border, DELITZSCH, Paradies 324.

\(^3\) For adā in this sense, see THUREAU-DANGIN, RA. 11, 145, 28.
# DESCRIPTION OF TABLETS

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<td>1</td>
<td>1</td>
<td>7086</td>
<td>Upper left corner of light brown tablet. Unbaked. School text of which the right half or pupil's copy is cut away. H. 3¾; W. 2½; T. 1¾–1. Obverse is a duplicate of Ni. 15281 (= Poebel, PBS. V 111) Rev. III 20–IV 5. Cf. also Poebel 102 IV 1–3 and 104 Rev. III 8–18 and Clay, <em>Yale Syllabary</em> 207–19. See Ni. 7072 Rev. No. 2 in this volume. According to the Yale Syllabary the sign <em>ga-al-pá-a</em> is <em>LAL-LAL+GISGALLA</em> (Br. 938). But PBS. V 104 III 17 f. has <em>gal-bi</em> for this sign and <em>gal-pá-a</em> for <em>LAL-LAL+LIL</em>. Also PBS. V 102 IV 3 has <em>LIL</em> as the last part of the sign. Rev. is duplicate of Ni. 15281 Rev. I 22–II 9.</td>
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<tr>
<td>2</td>
<td>2</td>
<td>7072</td>
<td>Left half of a light brown tablet. Unbaked. School text. H. 6¾; W. 2½; T. 1¾–½. A duplicate of the obverse will be found in No. 3. Note the sign Br. 4930 with value <em>su-ud</em> in 7072 and <em>su-ug</em> in 15407, values for <em>UD-GUNU</em>, REC. 92. The form of the sign means &quot;light,&quot; for which see AJSL. 31, 282. We have for this sign the values <em>sug, sud</em> and <em>sub, šub</em> all with original meaning &quot;bright.&quot; See Sum. Gr. p. 242 <em>sud</em> 3; 243 <em>sug</em> 9. The reverse is a duplicate of 15281 Rev. II end to III 15 and IV 1–17.</td>
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<td>Right lower corner of a light brown tablet. Unbaked. Reverse not inscribed. H. 2½; W. 2; T. ¾–¾. Duplicate of No. 2.</td>
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<td>Lower half of a thin light brown tablet in four columns. Slightly baked. H. 3½; W. 4½; T. 1–½. List of ideograms simple and compound.</td>
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<td>Left lower quarter of a large dark brown tablet. Slightly baked. Reverse not inscribed. H. 3½; W. 3½; T. 1¾–½. Syllabar A.</td>
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<td>Lower half of a dark brown single column tablet. Slightly baked. H. 2½; W. 2½; T. 1½. Sumerian rituals for incantations, with partial interlinear Semitic translation.</td>
</tr>
<tr>
<td>7</td>
<td>8-11</td>
<td>4506</td>
<td>Nearly complete tablet. Unbaked. H. 3½; W. 2½; T. 3½-½. Incantations and rituals with a lexicon of names for parts of the head and breast. See pages 9-10.</td>
</tr>
<tr>
<td>8</td>
<td>11</td>
<td>14166</td>
<td>Small light brown fragment forming the upper left corner of a large thick tablet. Selected list of famous rulers. Reverse is illegible.</td>
</tr>
<tr>
<td>9</td>
<td>12-14</td>
<td>11394</td>
<td>Upper half of a large mole colored tablet. Left edge damaged. Unbaked. H. 5½; W. 5½; T. 1½-1. Syllabar of verbs and words which concern various professions. See pages 10-12.</td>
</tr>
<tr>
<td>10</td>
<td>15</td>
<td>14145</td>
<td>Upper part of the left half of a school text preserving the teacher's copy. Light brown with dark spots. H. 3½; W. 2½; T. 1½-1. List of signs; KA with inserted ideograms.</td>
</tr>
<tr>
<td>11</td>
<td>15-17</td>
<td>4502</td>
<td>Dark brown tablet, nearly complete, with edges damaged. H. 5; W. 3; T. 1-½. Sumerian original of Syllabar B. See pages 12-15.</td>
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<td>20</td>
<td>27</td>
<td>4591</td>
<td>See No. 19.</td>
</tr>
<tr>
<td>29</td>
<td>39</td>
<td>4567</td>
<td>Fragment from lower edge of large unbaked tablet. Dark brown. H. 2; W. 5; T. 1 3/4: Selection of Sumerian sentences.</td>
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<td>30</td>
<td>40</td>
<td>4573</td>
<td>Upper part of a single column, unbaked tablet. Light brown. H. 2; W. 2½; T. 3¼-3½. Sumerian code of laws.</td>
</tr>
<tr>
<td>33</td>
<td>42</td>
<td>4614</td>
<td>Fragment from the middle of a single column religious text. Reverse broken off.</td>
</tr>
<tr>
<td>36</td>
<td>43</td>
<td>4571</td>
<td>Nearly complete unbaked tablet. Light brown. Reverse not inscribed. H. 3¾; W. 2¾; T. 3¼-3½.</td>
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<tr>
<td>41</td>
<td>46</td>
<td>4607</td>
<td>Fragment from the left edge of a large tablet. Unbaked. Dark brown. H. 2¾; W. 2¾; T. 1-¾. Commentary on the attributes of the gods.</td>
</tr>
<tr>
<td>42</td>
<td>46</td>
<td>4602</td>
<td>Large unbaked scholar's tablet. Left lower corner broken off. Dark brown. H. 6; W. 5¾; T. ¾-¾. Reverse not inscribed.</td>
</tr>
<tr>
<td>Text</td>
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<tr>
<td>43</td>
<td>47</td>
<td>4590</td>
<td>Small fragment from the middle of a single column tablet. Light brown. Unbaked. H. 2; W. 2½; T. ½. Contains part of the last three lines of a religious text.</td>
</tr>
<tr>
<td>44</td>
<td>47</td>
<td>4615</td>
<td>Small baked tablet. Brown. Form of a Neo-Babylonian contract, with only two lines of text. H. 1½; W. 3; T. ½–½.</td>
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<tr>
<td>46</td>
<td>47</td>
<td>4603</td>
<td>Fragment from upper left corner of a large tablet. Unbaked. Mud colored. H. 4; W. 2½; T. ½–½. Scholar’s exercise.</td>
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<tr>
<td>48</td>
<td>49</td>
<td>4613</td>
<td>Fragment from the middle of a large unbaked tablet. Dark brown. H. 3; W. 3½; T. ½–½. Religious text. The obverse is entirely broken away.</td>
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<td>49</td>
<td>49</td>
<td>4609</td>
<td>Fragment along the left edge of a large tablet. Unbaked. Dark brown. H. 2½; W. 2½; T. ½–½. Scholar’s exercise.</td>
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<td>50</td>
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<td>4604</td>
<td>Fragment from right upper corner of a large unbaked tablet. Dark brown. H. 3½; W. 3; T. ½–½. Syllabar.</td>
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<td>53</td>
<td>54</td>
<td>4596</td>
<td>Single column unbaked tablet. Variegated light and dark; lower part broken. H. 3½; W. 2½; T. ½–½.</td>
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<td>6061</td>
<td>Light brown tablet in crumbling condition. Corners and edges broken. H. 4; W. 4; T. ½–½. An original Sumerian copy of Syllabar B containing Col. I repeated several times with variants. See No. 11, Ni. 4502.</td>
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<tr>
<td>55</td>
<td>56-57</td>
<td>11387</td>
<td>Light brown fragment from lower part of a large tablet. H. 5; W. 5½; T. 1¾-¾. The obverse Col. III is a duplicate of Poebel PBS. V 102 (Ni. 11001) Rev. II and 114 Col. II. Col. V corresponds to 114 Col. II. In Col. IV of 11387 note the value gurun for KIN thus proving that KIN=eldu, harvest, had originally the value gurun, later reduced to gur. This proves that the name of the twelfth month in the calendar of Nippur was read še-gur-kud as the writer has argued in Archives of Drehem. See also Sumerian Grammar 219.</td>
</tr>
<tr>
<td>56</td>
<td>58</td>
<td>7074</td>
<td>Upper half of a dark brown tablet. Right lower corner broken away. On the obverse a teacher's copy of a list of ideograms. The pupil's copy has been erased. On the reverse three columns of signs with glosses. H. 4; W. 4; T. 1-¾. Rev. II-III form a duplicate of No. 55 Obv. III and Poebel, PBS. V 114 II and 102 Rev. I-II. Note the sign in Rev. III 19 LAGAR with value na-gal.</td>
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## INDEX OF TABLETS

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(44)
AUTOGRAPH PLATES
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Here a large space extending to the end of the tablet is ruled for two columns and a narrower column on the right.
OBVERSE

REVERSE

Legend concerning the raven.
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</table>

**REVERSE**
"A book that is shut is but a block"

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NEW DELHI.

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